### śrī-siṁha-bhūpāla-viracito

# rasārṇava-sudhākaraḥ

The Rasārṇava-sudhākara of Siṁhabhūpāla. Critically edited with introduction and notes by T. Venkatacharya. Madras: Adyar Library and Research Centre, 1979.

The numbering system has been revised to (1) to rationalize the numbering of the karikas and (2) to integrate karikas and examples. The old numbering of the karikas is given in red.

Abbreviations used in this editon:

amaru. = amaru-śatakam

a.rā. = anargha-rāghava

bā.rā. = bāla-rāmāyaṇa

bha.nā.śā. = bharata nāṭya-śāstra

bhā.pra. = bhāva-prakāśikā (śaradā-tanaya)

ha.nā. = hanuman-nāṭakaḥ

karuṇākandala

kā.ā. = kāvyādarśa

ku.ā. = kuvalayāvali (siṁha-bhūpāla)

ku.saṁ. = kumāra-sambhava (kālidāsa)

kṛ.ka. = kṛṣṇa-karṇāmṛtam (līlā-śukaḥ)

gāthā. = gāthā-sattasāi

mā.mā. = mālatī-mādhava

mā.a.mi. = mālavikāgnimitram

śi.va. = śiśupāla-vadhaḥ (māgha)

me.dū. = meghadūta or megha-sandeśa.

nāgā. = nāgānanda

ra.ā. = ratnāvalī (śrī-harṣasya)

ra.vaṁ. = raghuvaṁśaḥ (kālidāsa)

sa.ka.ā. = sarasvatī-kaṇṭhābharaṇam (bhoja)

śaku. or a.śa. = abhijñāna-śakuntalam (kālidāsa)

u.rā.ca. = uttara-rāma-carita

vai.śa. = vairāgya-śatakam of bhartṛhariḥ

vi.u. = vikramorvaśīyaḥ

vi.pu. = viṣṇu-purāṇam

ve.saṁ. = veṇi-saṁhāraḥ of nārāyaṇa-bhaṭṭa

### śrī-siṁha-bhūpāla-viracito

# rasārṇava-sudhākaraḥ

### (1)

### prathamo vilāsaḥ

# rañjakollāsaḥ

**śṛṅgāra-vīra-sauhārdaṁ maugdhya-vaiyātya-saurabham |**

**lāsya-tāṇḍava-saujanyaṁ dāmpatyaṁ tad bhajāmahe ||1||**

**vīṇāṅkita-karāṁ vande vānīm eṇīdṛśaṁ sadā |**

**sadānanda-mayīṁ devīṁ sarojāsana-vallabhām ||2||**

**asti kiñcit paraṁ vastu paramānanda-kandalam |**

**kamalākuca-kāṭhinya-kutūhali-bhujāntaram ||3||**

**tasya pādāmbujāj jāto varṇo vigata-kalmaṣaḥ |**

**yasya sodaratāṁ prāptaṁ bhagīratha-tapaḥ-phalam ||4||**

**tatra recarlavaṁśābdhi-śarad-rākā-sudhākaraḥ |**

**kalā-nidhir udāra-śrīr āsīd dācaya-nāyakaḥ ||5||**

**yasyāsi-dhārā-mārgeṇa durgeṇāpi raṇāṅgaṇe |**

**pāṇḍya-rāja-gajānīkāj jaya-lakṣmīr upāgatā ||6||**

**aṅga-nārāyaṇe yasmin bhavati śrīr atisthirā |**

**bhūr abhūt kariṇī vaśyā duṣṭa-rāja-gajāṅkuśe ||7||**

**tasya bhāryā mahābhāgyā viṣṇoḥ śrīr iva viśrutā |**

**pocamāmbā guṇodārā jātā tāmarasānvayāt ||8||**

**tayor abhūvan kṣiti-kalpa-vṛkṣāḥ**

**putrās trayas trāsita-vairi-vīrāḥ |**

**siṁha-prabhur vennamanāyakaś ca**

**vīrāgraṇī reca-mahī-patiś ca ||9||**

**kalāv eka-pado dharmo yair ebhiś caraṇair iva |**

**sampūrṇa-padatāṁ prāpya nākāṅkṣati kṛtaṁ yugam ||10||**

**tatra siṁha-mahīpāle pālayaty akhilāṁ mahīm |**

**namatām unnatiś citraṁ rājñām anamatāṁ natiḥ ||11||**

**kṛṣṇaileśvara-saṁnidhau kṛta-mahā-sambhāra-meleśvare**

**vītāpāyam anekaśo vidadhatā brahma-pratiṣṭhāpanam |**

**ānṛṇya samapādi yena vibhunā tat-tad-guṇair ātmano**

**nirmāṇātiśaya-prayāsa-garima-vyāsaṅgini brahmaṇi ||12||**

**kṛtānta-jihvā-kuṭilāṁ kṛpāṇīṁ**

**dṛṣṭvā yadīyāṁ trasatām arīṇām |**

**svedodayaś cetasi saṁcitānāṁ**

**mānoṣmaṇām ātanute praśāntim ||13||**

**śrīmān reca-mahīpatiḥ sucarito yasyānujanmā sphuṭaṁ**

**prāpto vīra-guru-prathāṁ pṛthutarāṁ vīrasya mudrākarīm |**

**labdhvā labdha-kaṭhāri-rāya-virudaṁ rāhuttarāyāṅkitaṁ**

**putraṁ nāgayanāyakaṁ vasumatī-vīraika-cūḍāmaṇim ||14||**

**so’yaṁ siṁha-mahīpālo vasudeva iti sphuṭam |**

**ananta-mādhavau yasya tanūjau loka-rakṣakau ||15||**

**tatrānujo mādhava-nāyakendro**

**dig-antarāla-prathita-pratāpaḥ |**

**yasyābhavan vaṁśa-karā narendrās**

**tanūbhavā veda-girīndra-mukhyāḥ ||16||**

**tasyāgrajanmā bhuvi rāja-doṣair**

**aprota-bhāvād anapota-saṁjñām |**

**khyātāṁ dadhāti sma yathārtha-bhūtām**

**ananta-sajñāṁ ca mahīdharatvam ||17||**

**sodaryo balabhadra-mūrtir aniśaṁ devī priyā rukmiṇī**

**pradyumnas tanayo’p pautra-nivaho yasyāniruddhādayaḥ |**

**so’yaṁ śrīpatir annapota-nṛpatiḥ kiṁ cānanāmbhoruhe**

**dhatte cāru-sudarśana-śriyam asau satvātma-hastāmbuje ||18||**

**bahu-soma-sutaṁ kṛtvā bhūlokaṁ yatra rakṣati |**

**eka-soma-sutaṁ rakṣan svarlokaṁ lajjate hariḥ ||19||**

**somakula-paraśurāṁe**

**bhuja-bala-bhīme’rigāya-gobāle |**

**yatra ca jāgrati śāsati**

**jagatāṁ jāgarti nitya-kalyāṇam ||20||**

**hemādri-dānair dharaṇī-surāṇāṁ**

**hemācalaṁ hasta-gataṁ vidhāya |**

**yaś cāru-sopāna-pathena cakre**

**śrī-parvataṁ sarva-janāṅghri-gamyam ||21||**

**yo naikavīroddalano’py asaṅkhya-**

**saṅkhyo’py abhagnātma-gati-kramo’pi |**

**ajāti-sāṅkarya-bhavo’pi citraṁ**

**dadhāti somānvaya-bhārgavāṅkam ||22||**

**dhāvaṁ dhāvaṁ ripu-nṛpatayo yuddha-raṅgāpaviddhāḥ**

**khaḍge khaḍge phalita-vapuṣaṁ yaṁ purastād vilokya |**

**pratyāvṛttā api tata ito vīkṣamāṇā yadīyaṁ**

**saṁmanyante sphuṭam avitathaṁ khaḍga-nārāyaṇāṅkam ||23||**

**annamāmbeti vikhyātā tasyāsīd dharaṇī-pateḥ |**

**devī śivā śivasyeva rājamauler mahojjvalā ||24||**

**śatrughnaṁ śrutakīrtir yā subhadrā yaśasārjunam |**

**ānandayati bhartāraṁ śyāmā rājānam ujjvalam ||25||**

**tayor abhūtāṁ putrau dvāv ādyo veda-girīśvaraḥ |**

**dvitīyas tv advitīyo’sau yaśasā siṁha-bhūpatiḥ ||26||**

**atha śrī-siṁha-bhūpālo dīrghāyur vasudhām imām |**

**nijāṁsa-pīṭhe nirvyājaṁ kurute supratiṣṭhitām ||27||**

**ahīnajyābandhaḥ kanaka-ruciraṁ kārmuka-varaṁ**

**bali-dhvaṁsī bāṇaḥ para-puram anekaṁ ca viṣayaḥ |**

**iti prāyo lokottara-samara-saṁnāha-vidhinā**

**maheśo’yaṁ siṁha-kṣitipa iti yaṁ jalpati janaḥ ||28||**

**yatra ca raṇa-saṁnahini**

**tṛṇa-caraṇaṁ nija-purāc ca niḥsaraṇam |**

**vana-caraṇaṁ tac-caraṇaka-**

**paricaraṇaṁ vā virodhināṁ śaraṇam ||29||**

**satāṁ prītiṁ kurvan kuvalaya-vikāsaṁ viracayan**

**kalāḥ kāntāḥ puṣṇan dadhad api ca jaivātṛka-kathām |**

**nitāntaṁ yo rājā prakaṭayati mitrodayam aho**

**tathā cakrānandān api ca kamalollāsa-suṣamām ||30||**

**tal-labdhāni ghanāghanair atitarāṁ vārāṁ pṛṣanty ambudhau**

**svātyām eva hi śuktikāsu dadhate muktāni muktātmatām |**

**yad dānodaka-vipruṣas tu sudhiyāṁ haste patantyo’bhavan**

**māṇikyāni mahāmbarāṇi bahuśo dhāmāni hemāni ca ||31||**

**nayanam ayaṁ guṇam aguṇaṁ**

**padam apadaṁ nijam avetya ripu-bhūpāḥ |**

**yasya ca naya-guṇa-viduṣo**

**vinamanti padāravinda-pīṭhāntam ||32||**

**prāṇānāṁ parirakṣaṇāya bahuśo vṛttiṁ madīyāṁ gatās**

**tvat-sāmanta-mahī-bhujaḥ karuṇayā te rakṣaṇīyā iti |**

**karṇe varṇayituṁ nitānta-suhṛdo karṇānta-viśrāntayor**

**manye yasya dṛg-antayoḥ parisaraṁ sā kāma-dhenuḥ śritā ||33||**

**yuṣmābhiḥ pratigaṇḍa-bhairava-raṇe prāṇāḥ kathaṁ rakṣitā**

**ity antaḥ-pura-pṛcchayā yad ariṣu prāpteṣu lajjā-vaśam |**

**śaṁsanty uttara-mānana-vyatikara-vyāpāra-pāraṅgatā**

**gaṇḍāndolita-karṇa-kuṇḍala-harin-māṇikya-varṇāṅkurāḥ ||34||**

**mandāra-pārijātaka-**

**candana-santāna-kalpa-maṇi-sadṛśaiḥ |**

**anapota-dāca-vallabha-**

**veda-giri-svāmi-māda-dāmaya-saṁjñaiḥ ||35||**

**ātma-bhavair ativibhavair**

**anitara-jana-sulabha-dāna-muditair bhuvi yaḥ |**

**ratnākara iva rājati**

**rājakarāra-cita-sukamalollāsaḥ ||36||**

**yasyāḍhyaḥ prathamaḥ kumāra-tilakaḥ śrī-annapoto guṇair**

**ekasyāgrajam ātma-rūpa-vibhave cāpe dvayor agrajam |**

**ārūḍhe tritayāgrajaṁ vijayate durvāra-dor-vikrame**

**satyoktau caturagrajaṁ vitaraṇe kiṁ cāpi pañcāgrajam ||37||**

**yuddhe yasya kumāra-dācaya-vibhoḥ khaḍgāgra-dhārā-jale**

**majjanti pratipakṣa-bhūmi-patayaḥ śauryoṣma-santāpitāḥ |**

**citraṁ tat-pramadāḥ pranaṣṭa-tilakā vyākīrṇa-nīlālakāḥ**

**prabhraśyat-kuca-kuṅkumāḥ parigalan-netrānta-kālāñjanāḥ ||38||**

**paripoṣiṇi yasya putra-ratne**

**dayite vallabha-rāya-pūrṇa-candre |**

**samudeti satāṁ prabhāva-śeṣaḥ**

**kamalānām abhivardhanaṁ tu citram ||39||**

**etair anyaiś ca tanayaiḥ so’yaṁ siṁha-mahīpatiḥ |**

**ṣaḍbhiḥ pratiṣṭhām ayate svāmīvāṅgaiḥ susaṅgataiḥ ||40||**

**rājā sa rājācala-nāmadheyām**

**adhyāsta vaṁśa-krama-rājadhānīm |**

**satāṁ ca rakṣām asatāṁ ca śikṣāṁ**

**nyāyānurodhād anusandadhānajñāḥ ||41||**

**vindhya-śrī-śaila-madhya-kṣmā-maṇḍalaṁ pālayan sutaiḥ |**

**vaṁśa-pravartakair arthān bhuṅkte bhoga-purandaraḥ ||42||**

**tasmin śāsati siṁha-bhūmi-ramaṇe kṣmām annapotātmaje**

**kāṭhinyaṁ kuca-maṇḍale taralatā netrāñcale subhruvām |**

**vaiṣamyaṁ trivalīṣu manda-padatā līlālasāyāṁ gatau**

**kauṭilyaṁ cikureṣu kiṁ ca kṛśatā madhye paraṁ badhyate ||43||**

**so’haṁ kalyāṇa-rūpasya varṇotkarṣaika-kāraṇam |**

**vidvat-prasādanā-hetor vakṣye nāṭyasya lakṣaṇam ||44||**

**purā purandarādyās te praṇamya caturānanam |**

**kṛtāñjali-puṭā bhūtvā papracchuḥ sarva-vedinam ||45||**

**bhagavan śrotum icchāmaḥ śrāvyaṁ dṛśyaṁ manoharam |**

**dharmyaṁ yaśasyam arthyaṁ ca sarva-śilpa-pradarśanam ||46||**

**paraṁ pañcamam āmnāyaṁ sarva-varṇādhikārikam |**

**iti pṛṣṭaḥ sa tair brahmā sarva-vedān anusmaran ||47||**

**tebhyaś ca sāram ādāya nāṭya-vedam athāsṛjat |**

**adhyāpya bharatācāryaṁ prajāpatir abhāṣata ||48||**

**saha putrair imaṁ vedaṁ prayogeṇa prakāśaya |**

**iti tena niyuktas tu bharataḥ saha sūnubhiḥ ||49||**

**prāyojayat sudharmāyām indrasyāgre’psaro-gaṇaiḥ |**

**sarva-lokopakārāya nāṭya-śāstraṁ ca nirmame ||50||**

**tathā tad-anusāreṇa śāṇḍilyaḥ kohalo’pi ca |**

**dattilaś ca mataṅgaś ca ye cānye tat-tanūdbhavāḥ ||51||**

**granthān nānā-vidhāṁś cakruḥ prakhyātās te mahītale |**

**teṣām atigabhīratvād viprakīrṇa-kramatvataḥ ||52||**

**sampradāyasya vicchedāt tad-vidāṁ viralatvataḥ |**

**prāyo virala-sañcārā nāṭya-paddhatir asphuṭā ||53||**

**tasmād asmat-prayatno’yaṁ tat-prakāśana-lakṣaṇaḥ |**

**sāraika-grāhiṇāṁ cittam ānandayati dhīmatām ||54||**

**nedānīntana-dīpikā kim u tamaḥ-saṅhātam unmūlayej**

**jyotsnā kiṁ na cakora-pāraṇa-kṛte tat-kāla-saṁśobhinī |**

**bālaḥ kiṁ kamalākarān dina-maṇir nollāsayed añjasā**

**tat sampraty api mādṛśām api vacaḥ syād eva samprītaye ||55||**

**svaccha-svādu-rasādhāro vastu-cchāyā-manoharaḥ |**

**sevyaḥ suvarṇa-nidhivan nāṭya-mārgaḥ sa-nāyakaḥ ||56||**

**sāttvikādyair abhinayaiḥ prekṣakāṇāṁ yato bhavet |**

**naṭe nāyaka-tādātmya-buddhis tan nāṭyam ucyate ||57||**

**rasotkarṣo hi nāṭyasya prāṇās tat sa nirūpyate |**

**vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhiḥ ||58||**

**ānīyamānaḥ svādutvaṁ sthāyī bhāvo rasaḥ smṛtaḥ |**

## atha vibhāvāḥ—

**tatra jñeyo vibhāvas tu rasa-jñāpana-kāraṇam ||59||**

**budhair jñeyo’yam ālamba uddīpana iti dvidhā |**

**ādhāra-viṣayatvābhyāṁ nāyako nāyikāpi ca ||60||**

### tatra nāyakaḥ--

**ālambanaṁ mataṁ tatra nāyako guṇavān pumān |**

**tad-guṇās tu mahā-bhāgyam audāryaṁ sthairya-dakṣate ||61||**

**aujjvalyaṁ dhārmikatvaṁ ca kulīnatvaṁ ca vāgmitā |**

**kṛtajñatvaṁ nayajñatvaṁ śucitā māna-śālitā ||62||**

**tejasvitā kalāvattvaṁ prajā-rañjakatādayaḥ |**

**ete sādhāraṇāḥ proktāḥ nāyakasya guṇā budhaiḥ ||63||**

tatra **mahābhāgyam—**

**sarvātiśāyi-rājyatvaṁ mahābhāgyam udāhṛtam ||64||** 64ab

yathā—

pautraḥ kuśasyāpi kuśeśayākṣaḥ

sasāgarāṁ sāgara-dhīra-cetāḥ |

ekātapatrāṁ bhuvam eka-vīraḥ

purārgalādīrgha-bhujo bubhoja ||65|| (ra.vaṁ. 18.4)

atha **audāryam—**

**yad-viśrāṇana-śīlatvaṁ tad audāryaṁ budhā viduḥ ||66||** 64cd

yathā—

janasya sāketa-nivāsinas tau

dvāv apy abhūtām abhinandya-sattvau |

guru-pradeyādhika-niḥspṛho'rthī

nṛpo'rthi-kāmād adhika-pradaś ca ||67|| (ra.vaṁ. 5.37)

atha **sthairyam—**

**vyāpāraṁ phala-paryantaṁ sthairym āhur manīṣiṇaḥ ||68||** 65ab

yathā—

na navaḥ prabhur āphalodayāt

sthira-karmā virarāma karmaṇaḥ |

na ca yoga-vidher navetaraḥ

sthira-dhīrā paramātma-darśanāt ||69|| (ra.vaṁ. 8.22)

atha **dakṣatā—**

**duṣkare kṣipra-kāritvaṁ dakṣatāṁ paricakṣate ||70||** 65cd

yathā—

vāladhiṁ trātum āvṛtya camareṇārpite gale |

patantam iṣum anyena sa kṛpālur akhaṇḍayat ||71||[[1]](#footnote-2)

atha **aujjvalyam—**

**aujjvalyaṁ nayanānanda-kāritvaṁ kathyate budhaiḥ ||72||** 66ab

yathā—

tā rāghavaṁ cakṣurbhir āpibantyo

nāryo na jagmur viṣayāntarāṇi |

tathā hi śeṣendriya-vṛttir āsāṁ

sarvātmanā cakṣur iva praviṣṭā ||73|| (ra.vaṁ. 7.12)

atha **dharmikatvam—**

**dharma-pravaṇa-cittatvaṁ dhārmikatvam itīryate ||74||** 66cd

yathā—

sthityai daṇḍayato daṇḍyān pariṇetuḥ prasūtaye |

apy artha-kāmau tasyāstāṁ dharma eva manīṣiṇaḥ ||75|| (ra.vaṁ. 7.25)

atha **kulīnatvam—**

**kule mahati sambhūtiḥ kulīnatvam udāhṛtam ||76||** 67ab

yathā—

sūryācandramasau yasya mātāmaha-pitāmahau |

svayaṁ vṛtaḥ patir dvābhyāṁ urvaśyā ca bhuvā ca yaḥ ||77|| (vi.u. 4.19)

atha **vāgmitā—**

**vāgmitā tu budhair uktā samayocita-bhāṣitā ||78||** 67cd

yathā—

nanu vajriṇa eva vīryam etad

vijayante dviṣato yad asya pakṣyāḥ |

vasudhādhara-kandarād visarpī

pratiśabdo'pi harer bhinatti nāgān ||79|| (vi.u. 1.18)

atha **kṛtajñatvam—**

**kṛtānām upakārāṇām abhjñatvaṁ kṛtajñatā ||80||** 68ab

yathā—

ekasyaivopakārasya prāṇān dāsyāmi te kape |

pratyahaṁ kriyamāṇasya śeṣasya ṛṇino vayam ||81|| (ha.nā. 13.35)

atha **nayajñatvam—**

**sāmādy-upāya-cāturyaṁ nayajñatvam udāhṛtam ||82||** 68cd

yathā—

anārataṁ tena padeṣu lambhitā

vibhajya samyag viniyoga-sat-kriyāḥ |

phalanty upāyāḥ paribṛṁhitāyatīr

upetya saṅgharṣam ivārtha-sampadaḥ ||83|| (ki.ā. 1.15)

atha **śucitā—**

**antaḥ-karaṇa-śuddhir yā śucitā sā prakīrtitā ||84||** 69ab

yathā—

kā tvaṁ śubhe kasya parigraho vā

kiṁ vā mad-abhyāgama-kāraṇaṁ te |

ācakṣva matvā vaśināṁ raghūṇāṁ

manaḥ para-strī-vimukha-pravṛtti ||85|| (ra.vaṁ. 16.8)

atha **mānitā—**

**akārpaṇya-sahiṣṇutvaṁ kathitā māna-śālitā ||86||** 69cd

yathā—

santuṣṭe tisṛṇām purām api ripau kaṇḍūla-dor-maṇḍalī-

krīḍā-kṛtta-punaḥ-prarūḍha-śiraso vīrasya lipsor varam |

yācñā-dainya-parāñci yaysa kalahāyante mithyas tvaṁ vṛṇu

tvaṁ vṛṇv ity abhito mukhāni sa daśagrīvaḥ kathaṁ varṇyatām ||87||

(a.rā. 3.41)

**atha tejasvitā—**

**tejasvitvam avajñāder asahiṣṇutvam ucyate ||88||** 70ab

yathā—

so'yaṁ triḥ sapta-vārān avikala-vihita-kṣatra-tantu-pramāro

vīraḥ krauñcasya bhedī kṛta-dharaṇi-talāpūrva-haṁsāvatāraḥ |

jetā heramba-bhṛṅgi-pramukha-gaṇa-camū-cakriṇas tāra-kāres

tvāṁ pṛcchan jāmadagnyaḥ sva-guru-hara-dhanur bhaṅga-roṣād upaiti ||89||

(ma.vī.ca. 2.17)

atha **kalāvattvam—**

**kalāvattvaṁ nigaditaṁ sarva-vidyāsu kauśalam ||90||** 70cd

yathā—

goṣṭhīṣu vidvaj-jana-saṁcitasya

kalā-kalāpasya sa tāratamyam |

viveka-sīmā vigatāvalepo

viveda hemno nikaṣāśmanīva ||91||

atha **prajā-rañjakatvam—**

**rañjakatvaṁ tu sakala-cittāhlādana-kāritā ||92||** 71ab

yathā—

aham eva mato mahīpater iti sarvaḥ prakṛtiṣv acintayat |

udadher iva nimnagāśateṣv abhavan nāsya vimānanā kvacit ||93||

**uktair guṇaiś ca sakalair yuktaḥ syād uttamo netā |** 71cd

**madhyaḥ katipaya-hīno bahu-guṇa-hīno'dhamo nāma ||94||**

**netā caturvidho'sau dhīrodāttaś ca dhīra-lalitaś ca |** 72

**dhīra-praśānta-nāmā tataś ca dhīroddhataḥ khyātaḥ ||95||**

tatra **dhīrodāttaḥ—**

**dayāvān atigambhīro vinītaḥ sattva-sāravān |** 73

**dṛḍha-vratas titikṣāvān ātmaślāghāparāṅmukhaḥ |**

**nigūḍhāhaṅkṛtir dhīrair dhīrodātta udāhṛtaḥ ||96||** 74

tatra **dayāvattvam—**

**dayātiśaya-śālitvaṁ dayāvattvam udāhṛtam ||97||** 75ab

yathā—

sa-śoṇitais tena śilīmukhāgrair

nikṣepitāḥ ketuṣu pārthivānām |

yaśo hṛtaṁ samprati rāghaveṇa

na jīvitaṁ vaḥ kṛpayeti varṇāḥ ||98|| (ra.vaṁ. 7.65)

**atigambhīratā—**

**gāmbhīryam avikāraḥ syāt saty api kṣobha-kāraṇe ||99||** 75cd

yathā—

dadhato maṅgala-kṣaume vasānasya ca balkale |

dadṛśur vismitās tasya mukha-rāgaṁ samaṁ janāḥ ||100|| [raghu. 12.8]

**vinītatvaṁ**—

avaloka eva nṛpateḥ sma dūrato

rabhasād rathād avatarītum icchataḥ |

avatīrṇavān prathamam ātmanā harir

vinayaṁ viśeṣayati sambhrameṇa saḥ ||101|| (māgha. 13.7)

**sattva-sāratvam**, yathā—

utsmāyitvā mahābāhuḥ prekṣya cāsthi mahābalaḥ |

pādāṅguṣṭhena cikṣepa sampūrṇaṁ daśa-yojanam ||102|| (rāmā. 1.1.65)

**dṛḍha-vratatvaṁ**, yathā—

tam aśakyam apākraṣṭuṁ nideśāt svargiṇaḥ pituḥ |

yayāce pāduke paścāt kartuṁ rājyādhidevate ||103|| (ra.vaṁ. 12.17)

**titikṣāvattvaṁ**, yathā—

prativācam adatta keśavaḥ

śapamānāya na cedi-bhūbhuje |

anuhuṅkurute ghana-dhvaniṁ

na hi gomāyu-rutāni kesarī ||104|| (māgha. 16.25)

**ātma-ślāthāparāṅmukhatvaṁ**, yathā—

tasya saṁstūyamānasya caritārthais tapasvibhiḥ |

śuśubhe vikramodagraṁ vrīḍayāvanataṁ śiraḥ ||105|| (ra.vaṁ. 15.27)

**nigūḍhāhaṅkāratvaṁ**, yathā—

bhūmātraṁ kiyad etad arṇavmitaṁ tat sādhitaṁ hāryate

yad vīreṇa bhavādṛśena vadatā triḥ sapta-kṛtvo jayam |

ḍimbho’haṁ nava-bāhur īdṛ;cam idaṁ ghoraṁ ca vīra-vrataṁ

tat krodhād virama prasīda bhagavan jātyaiva pūjyo’si naḥ ||106||

(anargha. 4.35)

atha **dhīra-lalitaḥ**—

**niścinto dhīra-lalitas taruṇo vanitā-vaśaḥ ||107||** 76ab

yathā—

so'dhikāram abhikaḥ kulocitaṁ

kāścana svayam avartayat samāḥ |

saṁniveśya saciveṣv ataḥparaṁ

strī-vidheya-nava-yauvano'bhavat ||108|| (ra.vaṁ. 19.4)

atha **dhīra-śāntaḥ –**

**śama-prakṛtikaḥ kleśa-sahiṣṇuś ca vivecakaḥ |** 76cd

**lalitādi-guṇopeto vipro vā sacivo vaṇik |**

**dhīra-śāntaś cārudatta-mādhavādir udāhṛtaḥ ||109||** 77

yathā—

kuvalaya-dala-śyāmo’py aṅgaṁ dadhat paridhūsaraṁ

lalita-vikaṭa-nyāsaḥ śrīmān mṛgāṅka-nibhānanaḥ |

harati vinayaṁ vāmo yasya prakāśita-sāhasaḥ

pravigalad-asṛk-paṅkaḥ pāṇir lalan nara-jāṅgalaḥ ||110|| (mālatīmādhavam 5.5)

atha **dhīroddhataḥ—**

**mātsaryavān ahaṅkārī māyāvī roṣaṇaś calaḥ |**

**vikatthano bhārgavādir dhīroddhata udāhṛtaḥ ||111||** 78

yathā—

na trastaṁ yadi nāma bhūta-karuṇā-santāna-śāntātmanas

tena vyārujatā dhanur bhagavato devād bhavānī-pateḥ |
tat-putras tu madāndha-tāraka-vadhād viśvasya dattotsavaḥ

skandaḥ skanda iva priyo’ham athavā śiṣyaḥ kathaṁ vismṛtaḥ ||112||

(mahāvīra 2.28)

**ete ca nāyakāḥ sarva-rasa-sādhāraṇāḥ smṛtāḥ |**

**śṛṅgārāpekṣayā teṣāṁ traividhyaṁ kathyate budhaiḥ ||113||** 79

**patiś copapatiś caiva vaiśikaś ceti bhedataḥ |**

**patis tu vidhinā pāṇigrāhakaḥ kathyate budhaiḥ ||114||** 80

yathā—

sa mānasīṁ meru-sakhaḥ pitṝṇāṁ

kanyāṁ kulasya sthitaye sthitijñaḥ |

menāṁ munīnām api mānanīyām

ātmānurūpāṁ vidhinopayeme ||115|| (ku.saṁ. 1.18)

**caturdhā so'pi kathito vṛttyā kāvya-vicakṣaṇaiḥ |**

**anukūlaḥ śaṭho dhṛṣṭo dakṣiṇaś ceti bhedataḥ ||116||** 81

tatra—

**anukūlas tv eka-jāniḥ ||117||** 82a

tatra **dhīrodāttānukūlo**, yathā—

sītāṁ hitvā daśamukha-ripur nopayeme yad anyāṁ

tasyā eva pratikṛti-sakho yat kratūnājahāra |

vṛttāntena śravaṇa-viṣaya-prāpiṇā tena bhartuḥ

sā durvāraṁ katham api parityāga-duḥkhaṁ viṣehe ||118|| (ra.vaṁ. 14.87)

**dhīra-lalitānukūlo**, yathā—

sa kadācid avekṣita-prajaḥ

saha devyā vijahāra suprajāḥ |

nagaropavane śacī-sakho

marutāṁ pālayiteva nandane ||119|| (ra.vaṁ. 8.32)

**dhīraśāntānukūlo**, yathā—

priya-mādhave kim asi mayy avatsalā

nanu so’ham eva yam anandayat purā |

svayam āgṛhīta-kamanīya-kaṅkaṇas

tava mūrtimān iva mahotsavaḥ karaḥ ||120|| (mālatī-mādhave 9.9)

**dhīroddhatānukūlo**, yathā—

kiṁ kaṇṭhe śithilīkṛto bhuja-latā-pāśaḥ pramādān mayā

nidrāccheda-vivartaneṣv abhimukhaṁ nādyāsi sambhāvitā |

anya-strī-jana-saṅkathā-laghur ahaṁ svapne’pi nālakṣito

doṣaṁ paśyasi kaṁ priye parijanopālambha-yogye mayi ||121|| (veṇī 2.9)

atha **śaṭhaḥ—**

**śaṭho gūḍhāparādha-kṛt ||122||** 82b

yathā—

svapna-kīrtita-vipakṣam aṅganāḥ

pratyabhaitsur avadanty eva tam |

pracchadānta-galitāśru-bindubhiḥ

krodha-bhinna-valayir vivartanaiḥ ||123|| (ra.vaṁ. 19.22)

atha **dhṛṣṭaḥ**—

**dhṛṣṭo vyaktānya-yuvatī-bhoga-lakṣmāpi nirbhayaḥ ||124||** 82cd

yathā mamaiva—

ko doṣo maṇi-mālikā yadi bhavet kaṇṭhe na kiṁ śaṅkaro

dhatte bhūṣaṇam ardha-candram amalaṁ candre na kiṁ kālimā |

tat sādhv eva kṛtaṁ kṛtaṁ bhaṇitibhir naivāparāddhaṁ tvayā

bhāgyaṁ draṣṭum anīśayaiva bhavataḥ kāntāparāddhaṁ mayā ||125||

atha **dakṣiṇaḥ**—

**nāyikāsv apy anekāsu tulyo dakṣiṇa ucyate ||126||** 83ab

yathā—

snātā tiṣṭhati kuntaleśvara-sutā vāro’ṅga-rāja-svasur

dyūte rātrir iyaṁ jitā kamalayā devī prasādyādya ca |

ity antaḥ-pura-sundarīḥ prati mayā vijñāya vijñāpite

devenāpratipatti-mūḍha-manasā dvitrāḥ sthitaṁ nāḍikāḥ ||127||

atha **upapatiḥ—**

**laṅghitācārayā yas tu vināpi vidhinā striyā |** 83cd

**saṅketaṁ nīyate prokto budhair upapatis tu saḥ ||128||** 84ab

yathā—

bhartā niḥśvasite'py asūyati mano-jighraḥ sapatnī-janaḥ

śvaśrūr iṅgita-daivataṁ nayanayor ūhāliho yātaraḥ |

tad dūrād ayam añjaliḥ kim amunā dṛghaṅgi-pātena te

vaidagdhī-racanā-prapañca-rasika vyartho'yam atra śramaḥ ||129||

**dākṣiṇyam ānukūlyaṁ ca dhārṣṭyaṁ cāniyatatvataḥ |** 84cd

**nocitānyasya śāṭhyaṁ syād anya-cittatva-sambhavāt ||130||** 85ab

**śaṭhopapatir**, yathā—

majjhaṇṇe jaṇa-suṇṇe kariṇīe bhakkhidesu kamalesu |

avisesaṇṇa kahaṁ bia gado si saṇa-bāḍḍiaṁ daṭṭhuṁ ||131||

[madhyāhne jana-śūnye kariṇyā bhakṣiteṣu kamaleṣu |

aviśeṣajña katham iva gato’si śaṇa-vāṭikāṁ draṣṭum ||]

atra kayācit svairiṇyāṁ mayi saṅketaṁ gatāyāṁ tvaṁ tu śāṇa-vāṭikāyāṁ kathāpi rantuṁ gato’sīti vyaṅgyārthenānyāsaṅga-sūcanād ayaṁ śaṭhopapatiḥ |

atha **vaiśikaḥ—**

**rūpavān śīla-sampannaḥ śāstrajñaḥ priya-darśanaḥ |** 85cd

**kulīno matimān śūro ramya-veṣa-yuto yuvā ||132||**

**adīnaḥ surabhis tyāgī sahanaḥ priya-bhāṣaṇaḥ |** 86

**śaṅka-vihīno mānī ca deśa-kāla-vibhāga-vit ||133||**

**dākṣya-cāturya-mādhurya-saubhāgyādibhir anvitaḥ |** 87

**veśyopabhoga-rasiko yo bhavet sa tu vaiśikaḥ ||134||**

**kalakaṇṭhādiko lakṣyo bhāṇādāv eva vaiśikaḥ ||** 88

**sa tridhā kathyate jyeṣṭha-madhya-nīca-vibhedataḥ ||135||** 89ab

teṣāṁ lakṣaṇāni bhāva-prakāśikāyām uktāni | yathā—

asaṅgo’pi svabhāvena saktavac ceṣṭate muhuḥ |

tyāgī svabhāva-madhuraḥ sama-duḥkha-sukhaḥ śuciḥ ||136||

kāma-tantreṣu nipuṇaḥ kruddhānunaya-kovidaḥ |

sphurite cādhare kiṁcid dayitāyā virajyati ||137||

upacāra-paro hy eṣa uttamaḥ kathyate budhaiḥ |

vyalīka-mātre dṛṣṭe’syā na kupyati na rajyati ||138||

dadāti kāle kāle ca bhāvaṁ gṛhṇāti bhāvataḥ |

sarvārthair api madhya-sthas tām evopacaret punaḥ ||139||

dṛṣṭe doṣe virajyeta sa bhaven madhyamaḥ pumān |

kāma-tantreṣu nirlajjaḥ karkaśo rati-keliṣu ||140||

avijñāta-bhayāmarṣaḥ kṛtyākṛtya-vimūḍha-dhīḥ |

mūrkhaḥ prasakta-bhāvaś ca viraktāyām api striyām ||141||

mitrair nivāryamāṇo’pi pāruṣyaṁ prāpito’pi ca |

anya-sneha-parāvṛttāṁ saṁkrānta-ramaṇām api |

striyaṁ kāmayate yas tu so’dhamaḥ parikīrtitaḥ ||142|| [bhā.pra. 5.37-44] iti |

**atha śṛṅgāra-netṝṇāṁ sāhāyya-karaṇocitāḥ |** 89cd

**nirūpyante pīṭhamarda-viṭa-ceṭa-vidūṣakāḥ ||143||**

tatha **pīṭhamardaḥ—**

**nāyakānucaro bhaktaḥ kiñcid ūnaś ca tad-guṇaiḥ ||** 90

**pīṭhamarda iti khyātaḥ kupita-strī-prasādakaḥ ||144||**

**kāma-tantra-kalā-vedī viṭa ity abhidhīyate ||** 91

**sandhāna-kuśalaś ceṭaḥ kalahaṁsādiko mataḥ |**

**vikṛtāṅga-vaco-veṣair hāsya-kārī vidūṣakaḥ ||145||** 92

atha **sahāya-guṇāḥ—**

**deśa-kālajñatā bhāṣā-mādhuryaṁ ca vidagdhatā |**

**protsāhane kuśalatā yathokta-kathanaṁ tathā |** 93

**nigūḍha-mantratety ādyāḥ sahāyānāṁ guṇā matāḥ ||146||**

**iti nāyaka-prakaraṇam**

atha **nāyikā** nirūpyante—

**netṛ-sādhāraṇa-guṇair upetā nāyikā matā |** 94

**svakīyā parakīyā ca sāmānyā ceti sā tridhā ||147||**

**tatra svakīyā—**

**sampat-kāle vipat-kāle yā na muñcati vallabham |** 95

**śīlārjava-guṇopetā sā svakīyā kathitā budhaiḥ ||148||**

yathā—

kiṁ tādeṇa ṇarinda-sehara-sihālīḍhaggapādeṇa me

kiṁ vā me sasureṇa vāsava-mahā-siṁhāsaṇaddhāsiṇā |

te desā giriṇo a de vaṇamahī saccea me vallahā

kosallātaṇaassa jattha calaṇe vandāmi ṇandāmi a ||149||

(bāla-rāmāyaṇa 6.79)

[*kiṁ tātena narendra-śekhara-śikhālīḍhāgra-pādena me*

*kiṁ vā me śvaśureṇa vāsava-mahā-siṁhāsanādhyāsinā |*

*te deśā girayaś ca te vana-mahī sā caiva me vallabhāḥ*

*kausalyā-tanayasya yatra caraṇau vande ca nandāmi ca ||*]

**sā ca svīyā tridhā mugdhā madhyā prauḍheti kathyate ||150||** 96

tatra **mugdhā—**

**mugdhā nava-vayaḥ-kāmā ratau vāmā mṛduḥ krudhi |**

**yatate rata-ceṣṭāyāṁ gūḍhaṁ lajjā-manoharam ||151||** 97

**kṛtāparādhe dayite vīkṣate rudatī satī |**

**apriyaṁ vā priyaṁ vāpi na kiñcid api bhāṣate ||152||** 98

**vayasā mugdhā,** yathā mamaiva—

ullolitaṁ himakare niviḍāndhakāram

uttejitaṁ viṣama-sādhaka-bāṇa-yugmam |

unmajjitaṁ kanaka-koraka-yugmam

asyām ullāsitā ca gagane tanu-vīci-rekhā ||153||

**nava-kāmā**, yathā mamaiva—

bālā prasādhana-vidhau nidadhāti cittaṁ

dattādarā pariṇaye maṇi-putrikāṇām |

ālajjate nija-sakhī-jana-manda-hāsair

ālakṣyate tad iha bhāva-navāvatāraḥ ||154||

**ratau vāmatvaṁ**, yathā mamaiva—

ālokya hāra-maṇi-bimbitam ātma-kāntam

āliṅgatīti sahasā parivartamānā |

ālambitā karatale parivepamānā

sā sambhramāt sahacarīm avalambate sma ||155||

**mṛdu-kopatvaṁ**, yathā mamaiva—

vyāvṛtti-kramaṇodyame’pi padayoḥ pratyudgatau vartanaṁ

bhrūbhedo’pi tad īkṣaṇa-vyasaninā vyasmāri me cakṣuṣā |

cāṭūktāni karoti dagdha-rasanā rukṣākṣre’py udyatā

sakhyaḥ kiṁ karavāṇi māna-samaye saṅghāta-bhedo mama ||156||

**sa-vrīḍa-surata-prayatanaṁ**, yathā—

autsukyena kṛtatvarā sahabhuvā vyāvartamānā hriyā

tais tair bandhu-vadhū-janasya vacanair nītābhimukhyaṁ punaḥ |

dṛṣṭvāgre varam ātta-sādhvasa-rasā gaurī nave saṅgame

saṁrohat-pulakā hareṇa hasatā śliṣṭā śivāyāstu vaḥ ||157|| (ratnāvalī 1.2)

**krodhād abhāṣaṇā rudatī**, yathā mamaiva—

kānte kṛtāgasi puraḥ parivartamāne

sakhyaṁ saroja-śaśinoḥ sahasā babhūva |

roṣākṣaraṁ sudṛśi vaktum apārayantyām

indīvara-dvayam avāpa tuṣāra-dhārām ||158||

**atha madhyā—**

**samāna-lajjā-madanā prodyat-tāruṇya-śālinī |**

**madhyā kāmayate kāntaṁ mohānta-surata-kṣamā ||159||** 99

**atha tulya-lajjā-smaratvaṁ**, yathā mamaiva—

kānte paśyati sānurāgam abalā sācīkaroty ānanaṁ

tasmin kāma-kalāpa-kuśale vyāvṛtta-vaktre kila |

paśyantī muhur antaraṅga-madanaṁ dolāyamānekṣaṇā

lajjā-manmatha-madhyagāpi nitarāṁ tasyābhavat prītaye ||160||

**prodyat-tāruṇya-śālitvaṁ**, yathā mamaiva—

netrāñcalena lalitā valitā ca dṛṣṭiḥ

sakhyaṁ karoti jaghanaṁ pulinena sākam |

cakra-dvayena sadṛśī kuca-kuḍmalau ca nityā

vibhāti nitarāṁ madanasya lakṣmīḥ ||161||

**mohānta-surata-kṣamatvaṁ**, yathā mamaiva—

ākīrṇa-gharma-jalam ākula-keśa-pāśam

āmīlitākṣi-yugam ādṛta-pāravaśyam |

ānanda-kandalitam astamitānya-bhāvam

āśāsmahe kim api ceṣṭitam āyatākṣyāḥ ||162||

**madhyā tridhā māna-vṛtter dhīrādhīrobhayātmikā ||163||**

tatra **dhīrā—**

**dhīrā tu vakti vakroktyā sotprāsaṁ sāgasaṁ priyam ||164||** 100

yathā mamaiva—

ko doṣo maṇi-mālikā yadi bhavet kaṇṭhe na kiṁ śaṅkaro

dhatte bhūṣaṇam ardha-candram amalaṁ candre na kiṁ kālimā |

tat sādhv eva kṛtaṁ kṛtaṁ bhaṇitibhir naivāparāddhaṁ tvayā

bhāgyaṁ draṣṭum anīśayaiva bhavataḥ kāntāparāddhaṁ mayā ||165||[[2]](#footnote-3)

atha **adhīrā—**

**adhīrā paruṣair vākyaiḥ khedayed vallabhaṁ ruṣā ||166||** 101ab

yathā mamaiva—

niḥśaṅkam āgatam avekṣya kṛtāparādhaṁ

kācin nitānta-paruṣaṁ vinivṛtta-vaktrā |

kiṁ prārthanābhir adhikaṁ sukham edhi yāhi

yāhīti khinnam akarod asakṛd bruvāṇā ||167||

atha **dhīrādhīrā—**

**dhīrādhīra tu vakroktyā sa-bāṣpaṁ vadati priyam ||168||** 101cd

yathā mamaiva—

āśleṣollasitāśayena dayitāpy ārdrā tvayā cumbitā

citrokti-śravaṇotsukena kalitā tasyāṁ niśānāthatā |

tad yuktaṁ divasāgame’tra jaḍatā kārśyaṁ kalā-hīnatā

rājann ity uditāśru-gadgada-padaṁ kācid bravīti priyam ||169||

atha **pragalbhā—**

**sampūrṇa-yauvanonmattā pragalbhā rūḍha-manmathā |**

**dayitāṅge vilīneva yatate rati-keliṣu |** 102

**rata-prārambha-mātre’pi gacchaty ānanda-mūrcchatām ||170||** 103ab

**sampūrṇa-yauvanatvam**, yāthā—

uttuṅgau kuca-kumbhau rambhā-stambhopamānam ūru-yugam |

tarale dṛśau ca tasyāḥ sṛjatā dhātrā kim āhitaṁ sukṛtam ||171||

**rūḍha-manmathā**, yāthā mamaiva—

niḥśvāsollasad-unnata-stana-taṭaṁ nirdaṣṭa-bimbādharaṁ

nirmṛṣṭāṅga-vilepanaiś ca karaṇaiś citre pravṛtte rate |
kāñcī-dāma vibhinnam aṅgada-yugaṁ bhagnaṁ tathāpi priyaṁ

samprotsāhayati sma sā vidadhatī hastaṁ kvaṇat-kaṅkaṇam ||172||

**māna-vṛtteḥ pragalbhāpi tridhā dhīrādi-bhedataḥ ||173||** 103cd

tatra **dhīra-pragalbhā—**

**udāste surate dhīrā sāvahitthā ca sādarā ||174||** 104ab

yathā—

na pratyudgamanaṁ karoti raśanā-vyāsañjanādi-cchalān

nādatte nava-mañjarīm ali-bhaya-vyājena dattām api |

datte darpaṇam ādareṇa na giraṁ rūkṣākṣaraṁ māninī

cāturyād vidadhāti mānam athavā vyaktīkaroti priyā ||175||

atha **adhīra-pragalbhā—**

**santarjya niṣṭhuraṁ roṣād adhīrā tāḍayet priyam ||176||** 104cd

yathā mamaiva—

kānte sāgasi kācid antika-gate nirbhartsya roṣāruṇair

bhrūbhaṅgī-kuṭilair apāṅga-valanair ālokamānā muhuḥ |

vadhvā mekhalayā sapatna-ramaṇī-pādābja-lākṣāṅkitaṁ

līlānīlasaroruheṇa niṭilaṁ hanti sma roṣākulā ||177||

atha **dhīrādhīra-pragalbhā—**

**dhīrādhīra-guṇopetā dhīrādhīreti kathyate ||178||** 105ab

yathā, mamaiva—

pratyāsīdati sāgasi priyatame sā sambhramād utthitā

vaiyātyāt purataḥ sthite sati punar mānāvadhūtāśayā |

rātrau kvāsi na cet kvacin māṇimayī mālā kutas te vadety

uktvā mekhalayā hatena sahasāśliṣṭā sa-bāṣpaṁ sthitā ||179||

**dvedhā jyeṣṭhā kaniṣṭheti madhyā prauḍhāpi tādṛśī ||180||** 105cd

ubhe api, yathā—

ekatrāsana-saṅgate priyatame paścād upetyādarād

ekasyā nayane nimīlya vihita-krīḍānubandha-cchalaḥ |

īṣad-vakrima-kandharaḥ sa-pulakaḥ premollasan-mānasām

antar-hāsa-lasat-kapola-phalakāṁ dhūrto'parāṁ cumbati ||181|| [amaru 19]

atretarasyāṁ paśyantyām api sambhāvanārhatayā pihita-locanāyā jyeṣṭhatvam | tatra samakṣaṁ sambhāvanānarhatvāt cumbitāyāḥ kanīyastvam | evam itarad-udāhāryam |

**dhīrādhīrādi-bhedena madhyā-prauḍhe tridhā tridhā |**

**jyeṣṭhā-kaniṣṭḥā-bhedena tāḥ pratyekaṁ dvidhā dvidhā |** 106

**mugdhā tv eka-vidhā caivaṁ sā trayodaśadhoditā ||182||** 107ab

atha **parakīyā—**

**anyāpi dvividhā kanyā paroḍhā ceti bhedataḥ ||183||** 107cd

**tatra kanyā tv anūḍhā syāt sa-lajjā pitṛ-pālitā |**

**sakhī-keliṣu visrabdhā prāyo mugdhā-guṇānvitā ||184||** 108

yathā—

tāṁ nāradaḥ kāma-caraḥ kadācit

kanyāṁ kila prekṣya pituḥ samīpe |

samādideśaika-vadhūṁ bhavitrīṁ

premṇā śarīrārdha-harāṁ harasya ||185|| [ku.saṁ. 1.50]

**pradhānam apradhānaṁ vā nāṭakādāv iyaṁ bhavet |**

**mālatī-mādhave lakṣye mālatī-madayantike ||186||** 109

atha **paroḍhā—**

**paroḍhā tu pareṇoḍhāpy anya-sambhoga-lālasā |**

**lakṣyā kṣudra-prabandhe sā sapta-śatyādike budhaiḥ ||187||** 110

yathā vā—

bhartā niśvasite’py asūyati mano-jighraḥ sapatnī-janaḥ

śvaśrūr iṅgita-daivataṁ nayanayor īhāliho yātaraḥ |

tad dūrād ayam aṅjaliḥ kim amunā dṛbhaṅga-pātena te

vaidagdhī-racanā-prapañca-rasika vyartho’yam atra śramaḥ ||188||[[3]](#footnote-4)

**atha sāmānyā—**

**sādhāraṇa-strī gaṇikā kalā-prāgalbhya-dhārṣṭya-yuk ||189||** 111ab

yathā—

gāḍhāliṅgana-pīḍita-stana-taṭaṁ svidyat-kapola-sthalaṁ

sandaṣṭādhara-mukta-sītkṛtam atibhrāmyad-bhru-nṛtyat-karam |

cāṭu-prāya-vaco-vicitra-bhaṇitair yātai rutaiś cāṅkitaṁ

veśyānāṁ dhṛti-dhāma puṣpa-dhanuṣaḥ prāpnoti dhanyo ratam ||190||

(śṛṅgāra-tilake 1.127)

**eṣā syād dvividhā raktā viraktā ceti bhedataḥ ||191||** 111cd

**tatra raktā tu varṇyā syād aprādhānyena nāṭake |**

**agnimitrasya vijñeyā yathā rājña irāvatī ||192||** 112

**pradhānam apradhānaṁ vā nāṭaketara-rūpake |**

**sā ced divyā nāṭake tu prādhānyenaiva varṇyate ||193||** 113

yathā—

ā darśanāt praviṣṭā sā me sura-loka-sundarī hṛdayam |

bāṇena makara-ketoḥ kṛta-mārgam abandhya-pātena ||194|| (vikramo. 2.2)

**viraktā tu prahasana-prabhṛtiṣv eva varṇyate |**

**tasyā dhaurya-prabhṛtayo guāṣ tad-upayoginaḥ ||195||** 114

**channa-kāmān ratārthājñān bāla-pāṣaṇḍa-ṣaṇḍakān |**

**rakteva rañjayed ibhyān niḥsvān mātrā vivāsayet ||196||** 115

channa-kāmāḥ śrotriyādayaḥ | ratārthā rati-sukha-prayojanāḥ | ajñā mūḍhāḥ | śeṣāḥ prasiddhāḥ |

atra kecid āhuḥ—

gaṇikāyā nānurāgo guṇavaty api nāyake |

rasābhāsa-prasaṅgaḥ syād araktāyāś ca varṇane ||197||

**ataś ca nāṭakādau tu varṇyā sā na bhaved iti ||198||** 116ab

tathā cāhuḥ [śṛ.ti. 1.62,64}—

sāmānyā vanitā veśyā sā dravyaṁ param icchatā ||199||

guṇa-hīne ca na dveṣo nānurāgo guṇiny api |

śṛṅgārābhāsa etāsu na śṛṅgāraḥ kadācana ||200|| iti |

**tan-mataṁ nānumanute dhīmān śrī-siṁha-bhūpatiḥ |** 116

**bhāvānubandhābhāve ca nāyikātva-parāhateḥ ||201||**

**tasyāḥ prakaraṇādau ca nāyikātva-vidhānataḥ ||** 117

**anāyikā-varṇane tu rasābhāsa-prasaṅgataḥ ||202||**

**tathā prakaraṇādīnām arasāśrayatāgateḥ ||** 118

**rasāśrayaṁ tu daśadhety ādi-śāstra-virodhataḥ ||203||**

**tasmāt sādhāraṇa-strīṇāṁ guṇa-śālini nāyake |** 119

**bhāvānubandhaḥ syād eva rudraṭasyāpi bhāṣaṇāt ||204||** 120ab

tatrāha rudraṭaḥ—(śṛ.ti. 1.69)

īrṣyā kula-strīṣu na nāyakasya

niḥśaṅka-kelir na parāṅganāsu |

veśyāsu caitad dvitayaṁ prarūḍhaṁ

sarvasvam etās tad aho smarasya ||205|| iti |

**udāttādi-bhidāṁ kecit sarvāsām api manvate |** 120cd

**tās tu prāyeṇa dṛśyante sarvatra vyavahārataḥ ||206||**

**prathamaṁ proṣita-patikā vāska-sajjā tataś ca virahotkā |** 121

**atha khaṇḍitā matā syāt kalahāntaritābhisārikā caiva ||207||**

**kathitā ca vipralabdhā svādhīna-patis tathā cānyā |** 122

**śṛṅgāra-kṛtāvasthābhedāt tāś cāṣṭadhā bhinnāḥ ||208||**

tatra **proṣita-patikā**—

**dūra-deśaṁ gate kānte bhavet proṣita-bhartṛkā |** 123

**asyās tu jāgaraḥ kārśyaṁ nimittādi-vilokanam ||209||**

**mālinyam anavasthānaṁ prāyaḥ śayyā-niveṣaṇam |** 124

**jāḍya-cintā-prabhṛtayo vikriyāḥ kathitā budhaiḥ ||210||** 125ab

yathā mama—

dūre tiṣṭhati so’dhunā priyatamaḥ prāpto vasantodayaḥ

kaṣṭaṁ kokila-kūjitāni sahasā jātāni dambholayaḥ |

aṅgāny apy avaśāni yānti tanutāṁ yātīva me cetanā

hā kaṣṭaṁ mama duṣkṛtasya mahimā candro’pi caṇḍāyate ||211||

atha **vāsaka-sajjikā—**

**bharatādayair abhidadhe strīṇām vāras tu vāsakaḥ |** 125cd

**svavāsaka-vaśāt kānte sameṣyati gṛhāntaram ||212||**

**sajjī-karoti cātmānaṁ yā sā vāsaka-sajjikā |** 126

**asyās tu ceṣṭāḥ samparka-manoratha-vicintanam ||213||**

**sakhī-vinodo hṛl-lekho muhur dūti-nirīkṣaṇam |** 127

**priyābhigamana-mārgābhivīkṣaṇa-pramukhā matāḥ ||214||** 128ab

yatha mamaiva—

kelī-gṛhaṁ gamita-śayanaṁ bhūṣitaṁ cātma-dehaṁ

darśaṁ darśaṁ dayita-padavīṁ sādaraṁ vīkṣamāṇā |

kāma-krīḍāṁ manasi vividhāṁ bhāvinī kalpayantī

sāraṅgākṣī raṇa-raṇikayā niḥśvasantī samāste ||215||

atha **virahotkaṇṭhitā—**

**anāgasi priyatame cirayaty utsukā tu yā |** 128

**virahotkaṇṭhitā bhāva-vedibhiḥ sā samīritā ||216||**

**asyās tu ceṣṭā hṛt-tāpo vepathuś cāṅga-sādanam |** 129

**aratir bāṣpa-mokṣaś ca svāvasthā-kathanādayaḥ ||217||** 130ab

yathā mamaiva—

cirayati manaḥ-kānte kāntā nirāgasi sotsukā

madhu malayajaṁ mākandaṁ vā nirīkṣitum akṣamā |

galita-palitaṁ no jānīte karād api kaṅkaṇaṁ

parabhṛta-rutaṁ śrutvā bāṣpaṁ vimuñcati vepate ||218||

atha **khaṇḍitā—**

**ullaṅghya samayaṁ yasyāḥ preyān anyopabhogavān |** 130cd

**bhoga-lakṣmāñcitaḥ prātar āgacchet sā hi khaṇḍitā ||219||**

**asyās tu cintā niḥśvāsas tūṣṇīṁ-bhāvo’śru-mocanam |** 131

**kheda-bhrānty-asphuṭālāpā ity ādyā vikriyā matāḥ ||220||**

yathā mamaiva—

prabhāte prāṇeśaṁ nava-madana-mudrāṅkita-tanuṁ

vadhūr dṛṣṭvā roṣāt kim api kuṭilaṁ jalpati muhuḥ |

muhur dhatte cintāṁ muhur api paribhrāmyati muhur

vidhatte niḥśvāsaṁ muhur api ca bāṣpaṁ visṛjati ||221||

atha **kalahāntaritā—**

**yā sakhīnāṁ puraḥ pāda-patitaṁ vallabhaṁ ruṣā |** 132

**nirasya paścāt tapati kalahāntaritā hi sā ||222||**

**asyās tu bhrānti-saṁlāpau moho niḥśvasitaṁ jvaraḥ |** 133

**muhuḥ pralāpa ity ādyā iṣṭāś ceṣṭā manīṣibhiḥ ||223||**

yathā mamaiva—

niḥśaṅkā nitarāṁ nirasya dayitaṁ pādānataṁ preyasī

kopenādya kṛtaṁ mayā kim idam ity ārtā sakhīṁ jalpati |

sodvegaṁ bhramati kṣipaty anudiśaṁ dṛṣṭiṁ vilolākulāṁ

ramyaṁ dveṣṭi muhur muhuḥ pralapati śvāsādhikaṁ mūrcchati ||224||

atha **abhisārikā** (svīyā)—

**madanānala-santaptā yābhisārayati priyam |** 134

**jyotsnā-tāmasvinī yāna-yogyāmbara-vibhūṣaṇā ||225||**

**svayaṁ vābhisared yā tu sā bhaved abhisārikā |** 135

**asyāḥ santāpa-cintādyā vikriyās tu yathocitam ||226||**

**kāntābhisaraṇae svīyā lajjānāśādi-śaṅkayā |** 136

**vyāghra-huṅkāra-santrasta-mṛga-śāva-vilocanā ||227||**

**nīlyādi-rakta-vasana-racitāṅgāvaguṇṭhanā |** 137

**svāṅge vilīnāvayavā niḥśabdaṁ pāda-cāriṇī ||228||**

**susnigdhaika-sakhī-mātra-yuktā yāti samutsukā |** 138

**mṛṣā priye tu nidrāṇe pārśve tiṣṭhati niścalā ||229||**

**garvātireka-nibhṛtā śītaiḥ srag-dāma-candanaiḥ |** 139

**bhāvajñā bodhayaty enaṁ tad-bhāvāvekṣaṇotsukā ||230||**

yathā—

tamaḥ-savarṇaṁ vidadhe vibhūṣaṇaṁ

nināda-doṣeṇa nunoda nūpuram |

pratīkṣituṁ na sphuṭa-candrikā-bhayād

iyeṣa dūtīm abhisārikā-janaḥ ||231||

yathā vā—

mallikā-māla-bhāriṇyaḥ

sarvāṅgīṇārdra-candanāḥ |

kṣaumavatyo na lakṣyante

jyotsnāyām abhisārikā ||232|| (kāvyādarśa 2.213)

(anyāṅganābhisārikā—kanyakā)

**svīyāvat kanyakā jñeyā kāntābhisaraṇa-krame ||233||** 140

(veśyābhisārikā)

**veśyābhisārikā tv eti hṛṣṭā vaiśika-nāyakam |**

**āvirbhūta-smita-mukhī mada-ghūrṇita-locanā ||234||** 141

**anuliptākhilāṅgī ca vicitrābharaṇānvitā |**

**snehāṅkurita-romāñca-sphuṭībhūta-manobhavā ||235||** 142

**saṁveṣṭitā parijanair bhogopakaraṇānvitaiḥ |**

**raśanārāva-mādhurya-dīpitānaṅga-vaibhavā ||236||** 143

**caraṇāmbuja-saṁlagna-maṇi-mañjīra-mañjulā |**

**eṣā ca mṛdu-saṁsparśaiḥ keśa-kaṇḍūyanādibhiḥ |** 144

**prabodhayati tad-bodhe praṇayāt kupitekṣaṇā ||237||**

yathā mama—

māsi madhau candrātapa-dhavalāyāṁ niśi sakhī-janālāpaiḥ |

madanāturābhisarati praṇayavatī yaṁ sa eva khalu dhanyaḥ ||238||

atha **preṣyābhisārikā**—

**bāhu-vikṣepa-lulita-srasta-dhammilla-mallikā |** 145

**calita-bhrū-vikārādi-vilāsa-lalitekṣaṇā ||239||**

**maireyāviratāsvāda-mada-skhalita-jalpitā |** 146

**preṣyābhiyāti dayitaṁ ceṭībhiḥ saha garvitā ||240||**

**priyaṁ kaṅkaṇa-nikvāṇa-mañju-vyajana-vījanaiḥ |** 147

**vibodhya nirbhartsayati nāsābhaṅga-puraḥsaram ||241||**

yathā—

srasta-srak-kabarī-bharaṁ salalita-bhrūval-lihālāmadā-

vyaktālāpam itas tataḥ pratipadaṁ vikṣipta-bāhālatā |

sotkaṇṭhaṁ dayitābhisṛtya śayitaṁ kāntaṁ kvaṇat-kaṅkaṇa-

kvāṇena pratibodhya bhartsayati yaṁ dhanyaḥ sa ekaḥ pumān ||242||

atha **vipralabdhā**—

**kṛtvā saṅketam aprāpte daivād vyathitā tu yā |** 148

**vipralabdheti sā proktā budhair asyās tu vikriyā |**

**nirveda-cintā-khedāśru-mūrcchā-niḥśvasanādayaḥ ||243||** 149

yathā mamaiva—

candra-bimbam udayādrim āgataṁ

paśya tena sakhi vañcitā vayam |

atra kiṁ nija-gṛhaṁ nayasva māṁ

tatra vā kim iti vivyathe vadhūḥ ||244||

atha **svādhīna-bhartṛkā—**

**svāyattāsanna-patikā hṛṣṭā svādhīna-vallabhā |**

**asyās tu ceṣṭāḥ kathitāḥ smara-pūjā-mahotsavaḥ |** 150

**vana-keli-jala-krīḍā-kusumāpacayādayaḥ ||245||**

yathā mamaiva—

salīlaṁ dhammille dara-hasita-kahlāra-racanāṁ

kapole sotkampaṁ mṛga-mada-mayaṁ patra-tilakam |

kucābhoge kurvan lalita-makarīṁ kuṅkuma-mayīṁ

yuvā dhanyaḥ so’yaṁ madayati ca nityaṁ priyatamām ||246||

**uttamā madhyamā nīcety evaṁ sarvāḥ striyas tridhā ||247||** 151

**tatrottamā—**

**abhijātair bhoga-tṛptair guṇibhir yā ca kāmyate |**

**gṛhṇāti kāraṇe kopam anunītā prasīdati ||248||** 152

**vidadhaty apriyaṁ patyau svayam ācarati priyam |**

**vallabhe sāparādhe’pi tūṣṇīṁ tiṣṭhati sottamā ||249||** 153

atha **madhyamā—**

**puṁsaḥ svayaṁ kāmayate kāmyate yā ca tair vadhūḥ |**

**sakrodhe krudhyati muhuḥ sānṛte’nṛta-vādinī ||250||** 154

**sāpakāre’pakartrī syāt snigdhe snihyati vallabhe |**

**evam ādi-guṇopetā madhyamā sā prakīrtitā ||251||** 155

atha **nīcā—**

**akasmāt kupyati ruṣaṁ prārthitāpi na muñcati |**

**surūpaṁ vā kurūpaṁ vā guṇavantam athāguṇam ||252||** 156

**sthaviraṁ taruṇaṁ vāpi yā vā kāmayate muhuḥ |**

**īrṣyā-kopa-vivādeṣu niyatā sādhamā smṛtā ||253||** 157

āsām udāharaṇāni lokata evāvagantavyāni |

**svīyā trayodaśa-vidhā vividhā ca varāṅganā |**

**vaiśikaivaṁ ṣoḍaśadhā tāś cāvasthābhir aṣṭabhiḥ ||254||** 158

**ekaikam aṣṭadhā tāsām uttamādi-prabhedataḥ |**

**traividhyam evaṁ sa-caturaśītis triśatī bhavet ||255||** 159

**avasthā-trayam eveti kecid āhuḥ para-striyāḥ ||256||**

yathā—

try-avasthaiva para-strī syāt prathamaṁ virahonmanāḥ |

tato ‘bhisārikā bhūtvābhisarantī vrajet svayaṁ ||257||

saṅketāc cet paribhraṣṭā vipralabdhā bhavet punaḥ |

parādhīna-patitvena nānyāvasthātra saṅgatā ||258|| iti | (bhāva-prakāśa)

atha **nāyikā-sahāyāḥ—**

**āsāṁ dūtyaḥ sakhī ceṭī liṅginī prativeśinī |** 160

**dhātreyī śilpakārī ca kumārī kathinī tathā |**

**kārur vipraśnikā ceti netṛ-mitra-guṇānvitāḥ ||259||** 161

liṅginī paṇḍita-kauśikyādiḥ | prativeśinī samīpa-gṛha-vartinī | śilpa-kārī vīṇā-vādanādi-nipuṇā | kārū rajakyādiḥ | vipraśnikā daivajñā | śeṣāḥ prasiddhāḥ | itara-rasālambanānām anati-nirūpaṇīyatayā pṛthak-prakaraṇārambhasyānupayogāt tat-tad-rasa-prasaṅga eva nirūpaṇaṁ kariṣyāmaḥ ||

iti nāyikā-prakaraṇam ||

atha **śṛṅgārasyoddīpana-vibhāvaḥ**—

**uddīpanaṁ caturdhā syād ālambana-samāśrayam |**

**guṇa-ceṣṭālaṅkṛtayas taṭasthāś ceti bhedataḥ ||260||** 162

tatra **guṇāḥ—**

**yauvanaṁ rūpa-lāvaṇye saundaryam abhirūpatā |**

**mārdavaṁ saukumāryaṁ cety ālambana-gatā guṇāḥ ||261||** 163

tatra **yauvanam—**

**sarvāsām api nārīṇāṁ yauvanaṁ tu caturvidham |**

**pratiyauvanam etāsāṁ ceṣṭitāni pṛthak pṛthak ||262||** 164

tatra **prathama-yauvanam—**

**īṣac-capala-netrāntaṁ smara-smera-mukhāmbujam |**

**sa-garva-jarajogaṇḍam asamagrāruṇādharam ||263||** 165

**lāvaṇyodbheda-ramyāṅgaṁ vilasad-bhāva-saurabham |**

**unmīlitāṅkura-kucam asphuṭāṅgaka-sandhikam ||264||** 166

**prathamaṁ yauvanaṁ tatra vartamānā mṛgekṣaṇā |**

**apekṣate mṛdu-sparśaṁ sahate noddhatāṁ ratim ||265||** 167

**sakhī-keli-ratā svāṅga-saṁskāra-kalitādarā |**

**na kopa-harṣau bhajate sapatnī-darśanādiṣu |** 168

**nātirajyati kāntasya saṅgame kiṁ tu lajjate ||266||**

yathā—

vistārī stana-bhāra eṣa gamito na svocitām unnatiṁ

rekhodbhāsi tathā vali-trayam idaṁ na spaṣṭa-nimnottam |

madhye’syā ṛju-rāyatārdha-kapiśā romāvalī dṛśyate

ramyaṁ yauvana-śaiśava-vyatikaronmiśraṁ vayo vartate ||267||

(daśarūpakāvaloke’pi uddhṛtam idam)

asyāś ceṣṭā, yathā mamaiva—

āvirbhavat-prathama-darśana-sādhvasāni

sāvajñam ādṛta-sakhī-jana-jalpitāni |

sa-vyāja-kopa-madhurāṇi gireḥ sutāyā

vaḥ pāntu nūtana-samāgama-ceṣṭitāni ||268||

atha **dvitīya-yauvanam—**

**stanau pīnau tanur madhyaḥ pāṇipādasya raktimā |** 169

**ūrū karikarākārāv aṅgaṁ vyaktāṅga-sandhikam |**

**nitambo vipulo nābhir gabhīrā jaghanaṁ ghanam ||269||** 170

**vyaktā romāvalī snaigdhyam aṅga-keśaradākṣiṣu |**

**dvitīya-yauvane tena kalitā vāma-locanā ||270||** 171

**sakhīṣu svāśayajñāsu snigdhā prāyeṇa māninī |**

**na prasīdaty anunaye sapatnīṣv abhyasūyinī ||271||** 172

**nāparādhān viṣahate praṇayerṣyākaṣāyitā |**

**rati-keliṣv anibhṛtā ceṣṭate garvitā rahaḥ ||272||** 173

yathā—

tanvī śyāmā śikharī-daśanā pakva-bimbādharauṣṭhī

madhye kṣāmā cakita-hariṇī-prekṣaṇā nimna-nābhiḥ |

śroṇī-bhārād alasa-gamanā stoka-namrā stanābhyāṁ

yā tatra syād yuvatī-viṣaye sṛṣṭir ādyaiva dhātuḥ ||273|| [me.dū. 2.22]

atha **tṛtīya-yauvanam—**

**asnigdhatā nayanayor gaṇḍayor mlāna-kāntitā |**

**vicchāyatā khara-sparśo’py aṅgānāṁ ślathatā manāk ||274||** 174

**adhare masṛṇo rāgas tṛtīye yauvane bhavet |**

**tatra strīṇām iyaṁ ceṣṭā rati-tantra-vidagdhatā ||275||** 175

**vallabhasyāparityāgas tadākarṣaṇa-kauśalam |**

**anādaro’parādheṣu sapatnīṣv apy amatsaraḥ ||276||** 176

yathā ānanda-kośa-prahasane—

vaktraiḥ prayatna-vikacair valibhaiś ca gaṇḍair

madhyaiś ca māṁsalataraiḥ śithilair urojaiḥ |

ghaṇṭā-pathe ratipater api nūnam etā

vṛntaślathāni kusumāni viḍambayanti ||277||

atha **caturtha-yauvanam—**

**jarjaratvaṁ stana-śroṇi-gaṇḍoru-jaghanādiṣu |**

**nirmāṁsatā ca bhavati caturthe yauvane striyāḥ ||278||** 177

**tatra ceṣṭā rati-vidhāv anutsāho’samarthatā |**

**sapatnīṣv ānukūlyaṁ ca kāntenāviraha-sthitiḥ ||279||** 178

yathā ānanda-kośa-prahasane—

kṣāmaiś ca gaṇḍa-phalakair viralaiś ca dantair

lambaiḥ kucair gata-kathā-pracuraiḥ prasaṅgaiḥ |

aṅgair ayatna-śithilaiś ca kadāpy asevyā

bhartuḥ paṇān abhilaṣanty ahahālasāṅgyaḥ ||280||

**tatra śṛṅgāra-yogyatvaṁ sarasāhlāda-kāraṇam |**

**ādya-dvitīyayor eva na tṛtīya-caturthayoḥ ||281||** 179

**atha rūpam—**

**aṅgāny abhūṣitāny eva prakṣepādyair vibhūṣaṇaiḥ |**

**yena bhūṣitavad bhāti tad rūpam iti kathyate ||282||** 180

yathā—

sthātuṁ vimuktābharaṇā vimālyā

bhūyo’sahā bhūṣayituṁ śarīram |

agād bahiḥ kācid udāra-rūpā

yāṁ vīkṣya lajjāṁ dadhire sabhūṣāḥ ||283||

atha **lāvaṇyam—**

**muktāphaleṣu chāyāyās taralatvam ivāntarā |**

**pratibhāti yad aṅgeṣu lāvaṇyaṁ tad ihocyate ||284||** 181

yathā—

aṅgeṣu sphaṭikādarśa-darśanīyeṣu jṛmbhate |

amalā komalā kāntir jyotsneva pratibimbitā ||285||

atha **saundaryam—**

**aṅga-pratyāngakānāṁ yaḥ sanniveśo yathocitam |**

**susliṣṭa-sandhi-bandhaḥ syāt tat saundaryam itīryate ||286||** 182

yathā—

dīrghākṣaṁ śarad-indu-kānti-vadanaṁ bāhū natāvaṁsayoḥ

saṅkṣiptaṁ niviḍonnata-stanam uraḥ pārśve pramṛṣṭe iva |

madhyaḥ pāṇim ito nitambi jaghanaṁ pādāvarālaṅgulī

chando nartayitur yathaiva manasi śliṣṭaṁ tathāsyā vapuḥ ||287||

(mālavikāgni-mitram 2.3)

atha **abhirūpatā—**

**yadātmīya-guṇotkarṣair vastv anyan nikaṭa-sthitam |**

**sārūpyaṁ nayati prājñair ābhirūpyaṁ tad ucyate ||288||** 183

yathā—

eko’pi traya iva bhāti kanduko’yaṁ

kāntāyāḥ karatala-rāga-rakta-raktaḥ |

bhūmau tac-caraṇa-nakhāṁśu-gaura-gauraḥ

khasthaḥ san nayana-marīci-nīla-nīlaḥ ||289|| (bhoja-caritre 298)

atha **mārdavam**—

**spṛṣṭaṁ yatrāṅgam aspṛṣṭam iva syān mārdavaṁ hi tat ||290||** 184ab

yathā—

yābhyāṁ dukūlāntara-lakṣitābhyāṁ

visraṁsate snaigdhya-guṇena dṛṣṭiḥ |

nirmāṇa-kāle’pi tatas tad-ūrvoḥ

saṁsparśa-śaṅkā na vidheḥ karābhyām ||291||

atra amūrtāpi dṛṣṭir visraṁsate | mūrtau karau kim uteti ślakṣṇatvātiśaya-kathanān mārdavam |

atha **saukumāryam—**

**yā sparśāsahatāṅgeṣu komalasyāpi vastunaḥ |** 184cd

**tat saukumāryaṁ tredhā syān mukhya-madhyādhama-kramāt ||292||**

atha **uttama-saukumāryam**—

**aṅgaṁ puṣpādi-saṁsparśāsahaṁ yena tad uttamam ||293||** 185

yathā—

mahārha-śayyā-parivartana-cyutaiḥ

svakeśa-puṣpair api yā sma dūyate |

aśeta sā bāhu-latopadhāyinī

niṣeduṣī sthaṇḍila eva kevale ||294|| [ku.saṁ. 5.12]

atra yadyapy uttarārdhe sthaṇḍila-sparśa-sahatvam uktam | tathāpi sthirāgrahasyaiva manasaḥ kleśa-sahiṣṇutvaṁ pratīyate na punaḥ śarīrasyety atrottama-saukumāryam upapadyate |

atha **madhyama-saukumāryam—**

**na saheta kara-sparśaṁ yenāṅgaṁ madhyamaṁ hi tat ||295||** 186ab

yathā—

lākṣāṁ vidhātum avalambita-mātram eva

sakhyāḥ kareṇa taruṇāmbuja-komalena |

kasyāścid agra-padam āśu babhūva raktaṁ

lākṣā-rasaḥ punar abhūn na tu bhūṣaṇāya ||296||

 (utprekṣā-vallabhasyeti sūkti-muktāvaliḥ)

atha **adhama-saukumāryam—**

**yenāṅgamātapādīnām asahaṁ tad ihādhamam ||297||** 186

yathā—

āmodam āmodanam ādadhānaṁ

nilīna-nīlālaka-cañcarīkam |

kṣaṇena padmā-mukha-padmam āsīt

tviṣā raveḥ komalayāpi tāmram ||298||

tac-ceṣṭā līlā-vilāsādayaḥ | te’py anubhāva-prakaraṇe vakṣyante |

atha **alaṅkṛtiḥ—**

**caturdhālaṅkṛtir vāso-bhūṣā-mālyānulepanaiḥ ||299||** 187ab

tatra **vastrālaṅkāro**, yathā—

kṣīroda-veleva saphena-puñjā

paryāpta-candreva śarat-triyāmā |

navaṁ nava-kṣauma-nivāsinī sā

bhūyo babhau darpaṇam ādadhānā ||300|| [ku.saṁ. 7.26]

**bhūṣālaṅkāro**, yathā—

sā sambhavadbhiḥ kusumair lateva

jyotirbhir udyadbhir iva triyāmā |
sarid vihaṅgair iva līyamānair

āmucyamānābharaṇā cakāśe ||301|| [ku.saṁ. 7.27]

**mālyānulepanālaṅkāro**, yathā—

ālolair anumīyate madhukaraiḥ keśeṣu mālya-grahaḥ

kāntiḥ kāpi kapolayoḥ prathayate tāmbūlam antargatam |

aṅgānām anubhūyate parimalair ālepana-prakriyā

veṣaḥ ko’pi vidagdha eṣa sudṛśaḥ sūte sukhaṁ cakṣuṣoḥ ||302||

### atha taṭasthāḥ—

**taṭasthāś candrikā dhārā-gṛha-candrodayāv api |** 187

**kokilālāpam ākanda-manda-māruta-ṣaṭ-padāḥ |**

**latā-maṇḍapa-bhūgeha-dīrghikā-jala-dāravāḥ ||303||** 188

**prāsāda-garbha-saṅgīta-krīḍādri-sarid-ādayaḥ |**

**evam ūhyā yathā kālam upabhogopayoginaḥ ||304||** 189

tatra **candrikāya uddīpanatvam**, yathā—

durāsade candrikayā sakhī-gaṇai-

rlatāli-kuñje lalitā nigūhitā |

cakora-cañcu-cyuta-kaumudī-kaṇaṁ

kuto’pi dṛṣṭvā bhajati sma mūrcchanām ||305||

**dhārā-gṛhasya**, yathā—

sā candrakāntām api candra-kānta-

vedīm adhiṣṭhātum apārayantī |

dhārā-gṛhaṁ prāpya tad apy anaṅga-

ghorāsidhārā-gṛham anvamaṁsta ||306||

**candrodayasya**, yathā—

candra-bimbam udayādrim āgataṁ

paśya tena sakhi vañcitā vayam |

atra kiṁ nija-gṛhaṁ nayasva māṁ

tatra vā kim iti vivyathe vadhūḥ ||307||

**kokilālāpasya**, yathā—

cūtāṅkurāsvāda-kaṣāya-kaṇṭhaḥ

puṁskokilo yan madhuraṁ cukūja |

manasvinī-māna-vighāta-dakṣaṁ

tad eva jātaṁ vacanaṁ smarasya ||308|| [ku.saṁ. 3.32]

**mākandasya**, yathā—

cira-lālita eṣa bāla-cūtaḥ

svakarāvarjita-kumbha-vāri-sekaiḥ |

kusumāyudha-sāyakān prasūte

payasā pannaga-vardhanṁ tad etat ||309||

mākanda ity aśokādīnām upalakṣaṇam |

manda-mārutasya, yathā—

bhṛśaṁ nipīto bujagāṅganābhir

vinirgatas tad-garalena sākam |

tad anyathā cet katham akṣiṇot tām

adakṣiṇo dakṣiṇa-mātariśvā ||310||

ṣaṭpada-svanasya, yathā—

madhuvratānāṁ mada-mantharāṇāṁ

mantrair apūrvair iva mañjunādaiḥ |

madhuśriyo mānavatī-janānāṁ

māna-grahoccāṭanam ācaranti ||311||

**latā-maṇḍapasya**, yathā—

eṣā pūgavanī praphulla-kusumā paryanta-cūta-drumā

tan-madhye’pi sarovaraṁ nidhuvanāntānanda-mandānilam |

tat-tīre kadalī-gṛhaṁ vilasitaṁ tasyāntare mallikā-

vallī-maṇḍapam atra sā sunayanā tvan-mārgam avekṣate ||312||

**bhūgehasya**, yathā—

kālāgarūdgāra-sugandhi-gandha-

dhūpādhivāsāśraya-bhū-gṛheṣu |

na tatrasur māgha-samīraṇebhyaḥ

śyāmākucoṣmāśrayiṇaḥ pumāṁsaḥ ||313||

**dīrghikāyā**, yathā—

etasmin mada-kala-mallikākṣa-pakṣa-

vyādhūta-sphurad-uru-daṇḍa-puṇḍarīkāḥ |

bāṣpāmbhaḥ paripatanodgamāntarāle

dṛśantām avirahita-śriyo vibhāgāḥ ||314|| (mālatī-mādhava 9.14)

**jaladāravasya**, yathā—

manasvinīnāṁ manaso’pi mānas

tathāpanīto ghana-garjitena |

yathopagūḍhāḥ prathitāgaso’pi

kṣaṇaṁ vidagdhāḥ kupitā ivāsan ||315||

atra jaladārava-grahaṇaṁ vidyud-ādīnām apy upalakṣaṇam | **vidyuto,** yathā—

varṣāsu tāsu kṣaṇa-ruk-prakāśā-

dgopāṅganā mādhavam āliliṅga |

vidyuc ca sā vīkṣya tad-aṅga-śobhāṁ

hrīṇeva tūrṇaṁ jaladaṁ jagāhe ||316||

**prāsāda-garbhasya**, yathā—

gopānasī-saṁśrita-barhiṇeṣu

kapota-pālī-stha-kapotakeṣu |

prāsāda-garbheṣu rasādvitīyo

reme payodānila-durgameṣu ||317||

**saṅgītasya**, yathā—

mādhavo madhura-mādhavī-latā-

maṇḍape paṭu-raṭan-madhuvrate |

saṁjagau śravaṇa-cāru gopikā-

māna-mīna-vaḍiśena veṇunā ||318||

**krīḍādrer**, yathā—

nīcair ākhyaṁ girim adhivases tatra viśrāma-hetos

tvat-samparkāt pulakitam iva prauḍha-puṣpaiḥ kadambaiḥ |

yaḥ puṇya-strī-rati-parimalodgāribhir nāgarāṇām

uddāmāni prathayati śilā-veśmabhir yauvanāni ||319|| [me.dū. 1.26]

**sarito**, yathā—

athormi-mālonmada-rāja-haṁse

rodho-latā-puṣpa-vahe sarayvāḥ |

vihartum icchā vanitā-sakhasya

tasyāmbhasi grīṣma-sukhe babhūva ||320|| (ra.vaṁ. 16.54)

ity ādy anyad apy udāhāryam |

 --o)0(o--

### athānubhāvāḥ—

**ālambana-gatāś ceṣṭā anubhāvā vivakṣitāḥ |**

**bhāvaṁ manogataṁ sākṣāt sva-hetuṁ vyañjayanti ye |**

**te’nubhāvā iti khyātā bhrū-kṣepa-smitādayaḥ ||321||** 190

**te caturdhā citta-gātra-vāg-buddhyārambha-sambhavāḥ |**

**tatra ca bhāvo hāvo helā śobhā kānti-dīptī ca ||322||** 191

**prāgalbhyaṁ mādhuryaṁ dhairyaudāryaṁ ca cittajā bhāvāḥ |**

**nirvikārasya cittasya bhāvaḥ syād ādi-vikriyā ||323||** 192

tatra **bhāvaḥ,** tathoktaṁ hi prāktanair api—

cittasyāvikṛtiḥ sattvaṁ vikṛteḥ kāraṇe sati |

tatrādyā vikriyā bhāvo bījasyādi-vikāravat ||324|| iti |

(from Śāradatanaya’s *Bhāva-prakāśa*)

**bhāvo**, yathā mamaiva—

bālā prasādhana-vidhau nidadhāti cittaṁ

dattādarā pariṇaye maṇi-putrikāṇām |

sā śaṅkate nija-sakhī-jana-manda-hāsair

ālakṣyate tad iha bhāvanavāvatāraḥ ||325|| (above 1.154)

atra pūrvaṁ śaiśavena rasānabhijñasya cittasya prasādhana-vidhitsā-pāñcālikā-pariṇayādara-sakhī-jana-hāsa-śaṅkādīnāṁ tat-prathamam eva sambhūtatvād bhāvaḥ |

atha **hāvaḥ**—

**grīvā-recaka-saṁyukto bhrū-netrādi-vilāsa-kṛt |**

**bhāva īṣat-prakāśo yaḥ sa hāva iti kathyate ||326||** 193

yathā—

dhātrī-vacobhir dhvani-marma-garbhaiḥ

kṣaṇaṁ saroṣa-smita-mātta-lajjā |

pāñcālikā-dvandvam ayojayat sā

sambandhinī svasya sakhī-janasya ||327||

atra citta-vikārāṇāṁ roṣa-harṣa-lajjādīnāṁ kuṭilekṣaṇa-smita-natānanatvādibhir īṣat-prakāśanād ayaṁ hāvaḥ |

atha **helā—**

**nānā-vikāraiḥ suvyaktaḥ śṛṅgārākṛti-sūcakaiḥ |**

**hāva eva bhaved dhelā lalitābhinayātmikā ||328||** 194

yathā—

vivṛṇvatī śaila-sutā bhāvam aṅgaiḥ

sphurad bāla-kadamba-kalpaiḥ |

sācīkṛtā cārutareṇa tasthau

mukhena paryasta-vilocanena ||329|| [ku.saṁ. 3.68]

atra romāñca-mukha-sācīkaraṇa-paryasta-vilocanatvādi-vikāraiś citta-vyāpārasyātiprakāśatvena helā |

tatra **śobhā—-**

**sā śobhā rūpa-bhogādyair yat syād aṅga-vibhūṣaṇam ||330||** 195ab

**yathā—**

aśithila-parirambhād ardha-śiṣṭāṅga-rāgām

avirata-rata-vegād aṁsa-lamboru-cūlīm |

uṣas i śayana-gehād uccalantīṁ skhalantīṁ

kara-tala-dhṛta-nīvīṁ kātarākṣīṁ bhajāmaḥ ||331||

atha **kāntiḥ--**

**śobhaiva kāntir ākhyātā manmathāpyāyanojjvalā ||332||** 195cd

yathā—

uttiṣṭhantyā ratānte bharam uragapatau pāṇinaikena kṛtvā

dhṛtvā cānyena vāsaḥ śithilita-kavarī-bhāram aṁse vahantyāḥ |

bhūyas tat-kāla-kānti-dviguṇita-surata-prītinā śauriṇā vaḥ

śayyām āliṅgya nītaṁ vapur alasa-lasad-bāhu lakṣmyāḥ punātu ||333||

(veṇī-saṁhāra 1.3)

atra pūrva-ratānta-janitāyā vapuḥ-kānter uttara-ratārambha-hetutvān manmathāpyāyakatvam |

atha **dīptiḥ--**

**kāntir eva vayo-bhoga-deśa-kāla-guṇādibhiḥ |**

**uddīpitātivistāraṁ yātā ced dīptir ucyate ||334||** 196

**yathā—**

yatra strīṇāṁ priyatama-bhujocchvāsitāliṅgitānām

aṅga-glāniṁ surata-janitāṁ tantu-jālāvalambāḥ |

tvat-saṁrodhāpagama-viśadaś candra-pādair niśīthe

vyālumpanti sphuṭa-jala-lava-syandinaś candra-kāntāḥ ||335|| [meghadūta 2.9]

atra priyatamāliṅgana-saudha-jyotsnādi-guṇaiḥ surata-glāni-vyālopanād uttara-suratotsāha-rūpā dīptiḥ pratīyate |

atha **prāgalbhyam—-**

**niḥśaṅkatvaṁ prayogeṣu prāgalbhyaṁ parikīrtyate ||336||** 197ab

śiṣyatāṁ nidhuvanopadeśinaḥ

śaṅkarasya rahasi prapannayā |

śikṣitaṁ yuvati-naipuṇaṁ tayā

yat tad eva guru-dakṣiṇī-kṛtam ||337|| [ku.saṁ. 8.17]

atra guru-dakṣiṇī-kṛtam ity anena pratikaraṇa-rūpaṁ prāgalbhyaṁ pratīyate |

atha **mādhuryam—-**

**mādhuryaṁ nāma ceṣṭānāṁ sarvāvasthāsu mārdavam ||338||** 197cd

yathā—

vāmaṁ sandhi-stimita-valayaṁ nyasya hastaṁ nitambe

kṛtvā śyāmāviṭapa-sadṛśaṁ srasta-muktaṁ dvitīyam |

pādāṅguṣṭhālulita-kusume kuṭṭime pātitākṣaṁ

nṛttād asyāḥ sthitam atitarāṁ kāntam ṛjvāyatārdham ||339||

(mālavikāgni-mitram 2.6)

atra pādāṅguṣṭhena kusuma-lolanādi-kriyāṇāṁ nṛttānta-pariśrāntāv api cārutvān**[[4]](#footnote-5)** mādhuryam |

atha **dhairyam—**

**sthirā cittonnatir yā tu tad dhairyam iti saṁjñitam ||340||** 198ab

**yathā—**

atha viśvātmane gaurī sandideśa mithaḥ sakhīm |

dātā me bhūtbhṛtāṁ nāthaḥ pramāṇīkriyatām iti ||341|| [ku.sam. 6.1]

atha **audāryam—**

**audāryaṁ vinayaṁ prāhuḥ sarvāvasthānugaṁ budhāḥ ||342||** 198cd

**yathā—**

kalyāṇa-buddher athavā tavāyaṁ

na kāma-cāro mayi śaṅkanīyaḥ |

mamaiva janmāntara-pātakānāṁ

vipāka-visphūrjathur aprasahyaḥ ||343|| (ra.vaṁ. 14.62)

atrānaparādhe’pi niṣkāsayato rāmasyānupālambhāt sītāyā audāryaṁ pratīyate | sarvāvasthā-samatvāviditeṅgitākāratva-rūpayor lakṣaṇayoś citta-dhairya evāntarbhūtatvāt bhoja-rāja-lakṣitau sthairya-gāmbhīrya-rūpāv anyau dvau cittārambhau cāsmad-ukte dhairya evāntarbhūtāv iti daśaiva cittārambhāḥ |

atha **gātrārambhāḥ—**

**līlā vilāso vicchittir vibhramaḥ kilakiñcitam |**

**moṭṭāyitaṁ kuṭṭamitaṁ bibboko lalitaṁ tathā |** 199

**vihṛtaṁ ceti vijñeyā yoṣitāṁ daśa gātrajāḥ ||344||**

tatra **līlā—**

**priyānukaraṇaṁ yat tu madhurālāpa-pūrvakaiḥ |** 200

**ceṣṭitair gatibhir vā syāt sā līleti nigadyate ||345||**

yathā—

duṣṭa-kāliya tiṣṭhādya kṛṣṇo’ham iti cāparā |

bāhum āsphoṭya kṛṣṇasya līlā-sarvasvam ādade ||346|| [vi.pu. 5.13.27]

atha **vilāsaḥ—**

**priya-samprāpti-samaye bhrū-netrānana-karmaṇām |** 201

**tātkāliko viśeṣo yaḥ sa vilāsa itīritaḥ ||347||**

yathā—

bālā sakhī-tanu-latāntaritā bhavantam

ālokya mugdha-madhurair alasair apāṅgaiḥ |

siṁha-kṣamā-ramaṇa cittaja-mohanāstrair

lakṣmīr abhitti-likhiteva ciraṁ samāste ||348||

atha **vicchittiḥ—**

**ākalpa-kalpanālpāpi vicchittir atikānti-kṛt ||349||** 202

**yathā—**

ālolair avagamyate madhukaraiḥ keśeṣu mālya-grahaḥ

kāntiḥ kāpi kapolayoḥ prathayate tāmbūlam antargatam |

aṅgānām anumīyate parimalair ālepana-prakriyā

veṣaḥ ko’pi vidagdha eṣa sudṛśaḥ sūte sukhaṁ cakṣuṣoḥ ||350||

atha **vibhramaḥ—**

**priyā-gamana-velāyāṁ madanāveśa-sambhramāt |**

**vibhramo’ṅgada-hārādi-bhūṣā-sthāna-viparyayaḥ ||351||** 203

**yathā—**

cakāra kācit sita-candanāṅke

kāñcī-kalāpaṁ stana-bhāra-yugme |

priyaṁ prati preṣita-dṛṣṭir anyā

nitamba-bimbe ca babandha hāram ||352||

atha **kilakiñcitam—**

**śoka-roṣāśru-harṣādeḥ saṅkaraḥ kila-kiñcitam ||353||** 204ab

**yathā—**

dattaṁ śrutaṁ dyūta-paṇaṁ sakhībhyo

vivakṣati preyasi kuñcita-bhrūḥ |

kaṇṭhaṁ karābhyām avalambya tasya

mukhaṁ pidhatte sma kapolakena ||354||

**yathā vā—**

rati-krīḍā-dyūte katham api samāsādya samayaṁ

mayā labdhe tasyāḥ kvaṇita-kala-kaṇṭhārdham adhare |

kṛta-bhrū-bhaṅgāsau prakaṭita-vilakṣārdha-rudita-

smita-krodhodbhrāntaṁ punar api vidadhyān mayi mukham ||355||

(dhanikasya avalokaḥ to da.rū. 2.39)

atha **moṭṭāyitam—**

**svābhilāṣa-prakaṭam moṭṭāyitam itīritam ||356||** 204

yathā mamaiva—

ākarṇya karṇa-yugalaika-rasāyanāni

tanvyā priyasya gaditāni sakhī-kathāsu |

ālola-kaṅkaṇa-jhaṇatkaraṇābhirāmam

āvellite bhuja-late lalitāṅga-bhaṅgam ||357||

atha **kuṭṭamitam—**

**keśādharādi-grahaṇe modamāne’pi mānase |**

**duḥkhiteva bahiḥ kupyed yatra kuṭṭamitaṁ hi tat ||358||** 205

yathā--

pāṇi-pallava-vidhūnanam antaḥ-

śītkṛtāni nayanārdha-nimeṣāḥ |

yoṣitāṁ rahasi gadgada-vācām

astratām upayayur madanasya ||359|| [kirāṭa 9.50]

atra rahasīti sāmānya-sūcitānāṁ keśādhara-grahaṇādīnāṁ kārya-bhūtaiḥ pāṇi-pallava-vidhūnana-sītkṛtādibhir bahir eva kopasya pratīyamānatvāt kuṭṭamitam |

atha **bibbokaḥ**—

**iṣṭe’py anādaro garvān mānād bibboka īritaḥ ||360||** 206ab

**garvād,** yathā—

puṁsānunītā śata-sāma-vādair

garvān nirīheva cucumba kācit |

arthānabhīṣṭān api vāma-śīlāḥ

striyaḥ parārthān iva kalpayanti ||361||

**mānād,** yathā—

nirvibhujya daśana-cchadaṁ tato

vāci bhartur avadhīraṇā-parā |

śaila-rāja-tanayā samīpagām

ālalāpi vijayām ahetukam ||362|| [ku.saṁ. 8.49]

atra sandhyā-nimittaṁ mānād anādareṇa bibbokaḥ |

atha **lalitam—**

**vinyāsa-bhaṅgi-raṅgānāṁ bhrū-vilāsa-manoharāḥ ||** 206

**sukumārā bhaved yatra lalitaṁ tad-udīritam ||363||**

yathā—

caraṇa-kamala-kāntyā dehalīm arcayantī

kanaka-maya-kavāṭaṁ pāṇinā kampayantī |

kuvalaya-mayam akṣṇā toraṇaṁ pūrayantī

varatanur iyam āste mandirasyeva lakṣmīḥ ||364||

atha **vihṛtam—**

**īrṣyayā māna-lajjābhyāṁ na dattaṁ yogyam uttaram |** 207

**kriyayā vyajyate yatra vihṛtaṁ tad udīritam ||365||**

**īrṣyayā**, yathā—

tathāgatāyāṁ parihāsa-pūrvaṁ

sakhyāṁ sakhī vetra-bhṛd ābabhāṣe |

ārye vrajāvo’nyata ity athaināṁ

vadhūr asūyākuṭilaṁ dadarśa ||366||

atra na vrajāva ity uttaram adattvā kuṭila-darśanenaiva vyañjanād vihṛtam |

**mānena**, yathā—

adyāpi tan-manasi samparivartate me

rātrau mayi kṣutavati kṣiti-pāla-putryā |

jīveti maṅgala-vacaḥ parihṛtya roṣāt

karṇe’rpitaṁ kanaka-patram anālapantyā ||367||

[caura-pañcāśikā 11]

**lajjayā**, yathā—

apy avastuni kathā-pravṛttaye

praśna-tatparam anaṅga-śāsanam |

vīkṣitena parigṛhya pārvatī

mūrdha-kampamayam uttaraṁ dadau ||368|| [ku.saṁ. 8.6]

**itthaṁ śrī-siṁha-bhūpena sattvālaṅkāra-śālinā |** 208

**kathitāḥ sattvajāḥ strīṇām alaṅkārās tu viṁśatiḥ ||369||**

**sattvād daśaiva bhāvādyā jātā līlādayas tu na |** 209

**ato hi viṁśatir bhāvāḥ sāttvikā iti nocitam ||370||**

**yujyate sāttvikatvaṁ ca bhāvādi-sahacāriṇaḥ |** 210

**līlādi-daśakasyāpi chatri-nyāya-balāt sphuṭam ||371||**

**bhojena krīḍitaṁ kelir ity anyau gātrajau smṛtau |** 211

**ato viṁśatir ity atra saṅkhyeyaṁ nopapadyate ||372||**

tathā hi lakṣitam anenaiva ca—

krīḍitaṁ kelir ity anyau gātrārambhāv udāhṛtau |

bālya-yauvana-kaumāra-sādhāraṇa-vihāra-bhāk |

viśeṣaḥ krīḍitaṁ kelis tad eva dayitāśrayam ||373|| iti |

udāhṛtaṁ ca | **krīḍitaṁ**, yathā—

mandākinī-saikata-vedikābhiḥ

sā kandukaiḥ kṛtrima-putrakaiś ca |

reme muhur madhya-gatā sakhīnāṁ

krīḍā-rasaṁ nirviśatīva bālye ||374|| [ku.saṁ. 7.29]

**kelir**, yathā—

vyapohituṁ locanato mukhānilair

apārayantaṁ kila puṣpajaṁ rajaḥ |

payodhareṇorasi kācid unmanāḥ

priyaṁ jaghānonnata-pīvara-stanī ||375|| [kirāṭa 8.19] iti |

**atrocyate bhāva-tattva-vedinā siṁha-bhūbhujā |** 212

**ādyaḥ prāg eva bhāvādi-samutpatteś ca śaiśave ||376||**

**kanyā-vinoda-mātratvād anubhāveṣu neṣyate |** 213

**prema-visrambha-mātratvān nānyasyāpy anubhāvatā |**

**ato viṁśatir ity eṣā saṅkhyā saṅkhyāvatāṁ matā ||377||** 214

atha **pauruṣa-sāttvikāḥ—**

**śobhā vilāso mādhuryaṁ dhairyaṁ gāmbhīryam eva ca |**

**lalitaudārya-tejāṁsi sattva-bhedās tu pauruṣāḥ ||378||** 215

tatra **śobhā—**

**nīce dayādhike spardhā śauryotsāhau ca dakṣatā |**

**yatra prakaṭatāṁ yānti sā śobheti prakīrtitā ||379||** 216

nīce dayādhike spardhā, yathā—

kṣudrāḥ santrāsam enaṁ vijahitaharayo bhinna-śakrebha-kumbhā

yuṣmad-gātreṣu lajjāṁ dadhati paramam amī sāyakāḥ sampatantaḥ |

saumitre tiṣṭha pātraṁ tvam api na hi ruṣāṁ nanv ahaṁ meghanādaḥ

kiñcid bhrū-bhaṅga-līlā-niyamita-jaladhiṁ rāmam anveṣayāmi ||380||

(hanuman-nāṭake 12.2)

atra prathamārdhe kṣudra-kapi-viṣaye dayā, uttarārdhe rāma-viṣayā spardhā cendrajitaḥ pratīyate | śaurye sattva-sāraḥ | utsāhaḥ sthairyam | dakṣatā kṣipra-kāritvam | eṣāṁ nāyaka-guṇa-nirūpaṇāvasara evodāharaṇāni darśitāni |

atha **vilāsaḥ—**

**vṛṣabhasyeva gambhīrā gatir dhīraṁ ca darśanam |**

**sasmitaṁ ca vaco yatra sa vilāsa itīritaḥ ||381||** 217

**gambhīra-gamanaṁ**, yathā—

tān arghyān arghyam ādāya dūraṁ pratyudyayau giriḥ |

namayan sāra-gurubhiḥ pāda-nyāsair vasundharām ||382|| [ku.saṁ. 6.50]

**dhīra-dṛṣṭir**, yathā—

tat gambhīraṁ vinivartitena

prabhāta-paṅkeruha-bandhureṇa |

apaśyad akṣṇā madhumātmajanmā

pratyābabhāṣe sa ca daitya-dūtam ||383||

**sasmitaṁ vaco**, yathā—

dyotitāntaḥ-sabhaiḥ kunda-kuḍmalāgra-dataḥ smitaiḥ |

snapitevābhavat tasya śuddha-varṇā sarasvatī ||384|| (māgha. 2.7)

atha **mādhuryam—**

**tan mādhuryaṁ yatra ceṣṭā-dṛṣṭy-ādeḥ spṛhaṇīyatā ||385||** 218ab

yathā—

ṛjutāṁ nayataḥ smarāmi te

śaram utsaṅga-niṣaṇṇa-dhanvanaḥ |

madhunā saha sasmitāṁ kathāṁ

nayanopānta-vilokitaṁ ca yat ||387|| [ku.saṁ. 4.23]

dhairya-gāmbhīrye tu nāyaka-guṇa-varṇanāvasara evokte |

atha **lalitam—**

**śṛṅgāra-pracurā ceṣṭā yatra tal lalitaṁ bhavet ||388||** 218cd

yathā—

kapole jānakyāḥ karikala-bhadanta-dyuti-muṣi

smara-smeraṁ gaṇḍoḍḍamara-pulakaṁ vaktra-kamalam |

muhuḥ paśyan śṛṇvan rajanicara-senā-kalakalaṁ

jaṭājūṭa-granthiṁ draḍhayati raghūṇāṁ parivṛḍhaḥ ||389||

(hanuman-nāṭake 1.19)

audārya-tejasor api nāyaka-prasaṅga eva lakṣaṇodāharaṇe prokte |

**atra gāmbhīrya-dhairye dve cittaje gātrajāḥ pare |**

**eke sādhāraṇān etān menire citta-gātrayoḥ ||390||** 219

atha **vāg-ārambhāḥ—**

**ālāpaś ca vilāpaś ca saṁlāpaś ca pralāpakaḥ |**

**anulāpāpalāpau ca sandeśaś cātideśakaḥ ||391||** 220

**nirdeśaś copadeśaś cāpadeśo vyapadeśakaḥ |**

**evaṁ dvādaśadhā proktā kīrtitā vāg-ārambhā vicakṣaṇaiḥ ||392||** 221

tatra **ālāpaḥ—**

**tatrālāpaḥ priyoktiḥ syāt ||393||** 222a

yathā mamaiva—

kas te vākyāmṛtaṁ tyaktvā śṛṇoty anya-giraṁ budhaḥ |

sahakāra-rasaṁ tyaktvā nimbaṁ cumbati kiṁ śukaḥ ||394||

yathā vā—

dhatse dhātur madhupa kamale saukhyam adhyāsikāyāṁ

mugdhākṣīṇāṁ vahasi mṛdhunā kuntalenopamānam |

cāpe kiṁ ca vrajasi guṇatāṁ śambarāreḥ kim anyat

pūjā-puṣpaṁ bhavati bhavato bhukta-śeṣaṁ surāṇām ||395||

atha **vilāpaḥ—**

**vilāpo duḥkhajaṁ vacaḥ ||396||** 222b

yathā—

sītāṁ sva-hastena vane vimoktuṁ

śrotuṁ ca tasyāḥ paridevitāni |

sukhena laṅkā-samare mṛtaṁ mām

ajīvayan mārutir ātta-vairaḥ ||397|| [ha.nā. 14.91]

atha **saṁlāpaḥ—**

**ukti-pratyuktimad-vākyaṁ saṁlāpa iti kīrtitam ||398||** 222cd

yathā—

bhikṣāṁ pradehi lalitotpala-patra-netre

puṣpiṇy ahaṁ khalu surāsura-vandanīya |

bāle tathā yadi phalaṁ tvayi vidyate me

vākyair alaṁ phala-bhug īśa paro’sti yāhi ||399||

atha **pralāpaḥ--**

**vyarthālāpaḥ pralāpaḥ syāt ||400||** 223a

yathā—

mukhaṁ tu candra-pratimaṁ timaṁ timaṁ

stanau ca pīnau kaṭhinau ṭhinau ṭhinau |

kaṭir viśālā rabhasā bhasā bhasā

aho vicitraṁ taruṇī ruṇī ruṇī ||401||

atha **anulāpaḥ—**

**anulāpo muhur vacaḥ ||401||** 223b

yathā—

tamas tamo nahi nahi mecakāḥ kacāḥ

śaśī śaśī nahi nahi dṛk-sukhaṁ mukham |

late late nahi nahi sundarau karau

nabho nabho nahi nahi cāru madhyamam ||402||

**athāpalāpaḥ—**

**apalāpas tu pūrvoktasyānyathā yojanaṁ bhavet ||403||** 223cd

yathā—

tvam rukmiṇī tvaṁ khalu satyabhāmā

kim atra gotra-skhalanaṁ mameti |
prasādayan vyāja-padena rādhāṁ

punātu devaḥ puruṣottamo vaḥ ||404||

atra nāyikā-vācakayoḥ rukmiṇī-satyabhāmā-padayoḥ pūrvoktayoḥ suvarṇavattva-satya-kopatva-lakṣaṇenārthena yojanād apalāpaḥ |

atha **sandeśaḥ—**

**sandeśas tu proṣitasya sva-vārtā-preṣaṇaṁ bhavet ||405||** 224ab

yathā—

etasmān māṁ kuśalinam abhijñāna-dānād viditvā

mā kaulīnād asita-nayane mayy aviśvāsinī bhūḥ |

snehān āhuḥ kim api virahe dhvaṁsinas te tv abhogād

iṣṭe vastuny upacita-rasāḥ prema-rāśī-bhavanti ||406|| [me.dū. 2.52]

atha **atideśaḥ**—

**so’tideśo mad-uktāni tad-uktānīti yad vacaḥ ||407||** 224cd

yathā—

tanayāṁ tava yācate harir

jagad-ātmā puruṣottamaḥ svayam |

giri-gahvara-śabda-saṁnibhāṁ

giram asmākam avehi vāridhe ||408||

atha **nirdeśaḥ—**

**nirdeśas tu bhavet so’yam aham ity ādi-bhāṣaṇam ||409||** 225ab

yathā—

ete vayam amī dārāḥ kanyeyaṁ kula-jīvitam |

brūta yenātra vaḥ kāryam anāsthā bāhya-vastuṣu ||410|| [ku.saṁ. 6.63]

atha **upadeśaḥ—**

**yatra śikṣārtha-vacanam upadeśaḥ sa ucyate ||411||** 225

yathā—

anubhavata dattaṁ vittaṁ

mānyaṁ mānayata sajjanaṁ bhajata |

atiparuṣa-pavana-vilulita-

dīpa-śikhā-cañcalā lakṣmīḥ ||412||

atha **apadeśaḥ—**

**anyārtha-kathanaṁ yatra so’padeśa itīritaḥ ||413||** 226ab

yathā—

kośa-dvandvam iyaṁ dadhāti nalinī kādamba-cañcu-kṣataṁ

dhatte cūta-latā navaṁ kisalayaṁ puṁskokilāsvāditam |

ity ākarṇya mithaḥ sakhī-jana-vacaḥ sā dīrghikāyās taṭe

celānte tirodadhe stana-taṭaṁ bimbādharaṁ pāṇinā ||414||

atha **vyapadeśaḥ—**

**vyājenātmābhilāṣoktir yatrāyaṁ vyapadeśakaḥ ||415||** 226cd

yathā—

ahiṇa-vamahulolubo tumaṁ

taha paricuṁbia cūda-mañjariṁ |

kamala-basai-metta-ṇibbudo

mahara bihmarido’si ṇaṁ kahaṁ ||416|| [saku. 5.1]

 [asya chāyā—

abhinava-madhu-lolupas tvaṁ

tathā paricumbya cūta-mañjarīm |

kamala-vasati-mātra-nirvṛto

madhukara vismṛto’syenāṁ katham ||]

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atha **buddhy-ārambhāḥ**—

**buddhy-ārambhās tathā proktā rīti-vṛtti-pravṛttayaḥ ||417||**

tatra **rītiḥ |**

**rītiḥ syāt pada-vinyāsa-bhaṅgī sā tu tridhā matā |** 227

**komalā kaṭhinā miśrā ceti syāt tatra komalā ||418||**

**dvitīya-turya-varṇair yā svalpair vargeṣu nirmitā |** 228

**alpa-prāṇākṣara-prāyā daśa-prāṇa-samanvitā ||419||**

**samāsa-rahitā svalpaiḥ samāsair vā vibhūṣitā |** 229

**vidarbha-jana-hṛdyatvāt sā vaidarbhīti kathyate ||420||**

mahā-praṇavārṇālpatvam alpa-prāṇākṣara-prāyatvaṁ ca, yathā mamaiva—

utphulla-gaṇḍa-yugam udgata-manda-hāsam

udvela-rāgam urarīkṛta-kāma-tantram |

hastena hastam avalambya kadā nu seve

saṁlāpa-rūpam amṛtaṁ sarasīruhākṣyāḥ ||421|| [ku. 3.4]

**samāsa-rāhityaṁ**, yathā—

atha yantāram ādiśya dhuryān viśrāmayeti saḥ |

tām avāropayat patnīṁ rathād avatatāra ca ||422|| [raghu. 1.54]

**daśa-prāṇās tu—**

**śleṣaḥ prasādaḥ samatā mādhuryaṁ sukumāratā |** 230

**artha-vyaktir udāratvam ojaḥ kānti-samādhayaḥ |**

**ete vaidarbha-mārgasya prāṇā daśa guṇāḥ smṛtāḥ ||423||** 231

tatra **śleṣaḥ—**

**kevalālpa-prāṇa-varṇa-pada-sandarbha-lakṣaṇam |**

**śaithilyaṁ yatra na spṛṣṭaṁ sa śleṣaḥ samudāhṛtaḥ ||424||** 232

yathā mamaiva utphulla-gaṇḍa-yugam [ku. 3.4][[5]](#footnote-6) ity ādau śliṣṭa-varṇa-miśrita-bandhatvāt śleṣaḥ |

atha **prasādaḥ—**

**prasiddhārtha-padatvaṁ yat sa prasādo nigadyate ||425||** 233ab

yathā utphulla-gaṇḍa-yugam [ku. 3.4] ity atra padānām akleśenaivārtha-bodhana-sāmarthyāt prasādaḥ |

atha **samatā—**

**bandha-vaiṣamya-rāhityaṁ samatā pada-gumphane |** 233cd

**bandho mṛduḥ sphuṭo miśra iti tredhā sa nigadyate ||426||** 234ab

tatra mṛdu-varṇa-bandhasya samatā, yathā—

caraṇa-kamala-kāntyā dehalīm arcayantī

kanaka-maya-kavāṭaṁ pāṇinā kampayantī |

kuvalayamayam akṣṇā toraṇaṁ pūrayantī

vara-tanur iyam āste mandirasyeva lakṣmīḥ ||427||

atra mṛdu-varṇa-prāya-bandhasya nirvyūḍhatvān mṛdu-bandha-samatā |

**sphuṭa-bandha-samatā**, yathā—

madhurayā madhu-bodhita-mādhavī-

madhu-samṛddhi-samedhita-medhayā |

madhukarāṅganayā muhur unmada-

dhvani-bhṛtānibhṛtākṣaram ujjage ||428|| [māghe 6.20]

atra sphuṭa-varṇa-prāya-bandhasya nirvyūḍhatvāt sphuṭa-bandha-samatā |

**miśra-bandha-samatā**, yathā utphulla-gaṇḍa-yugam [ku. 3.4] ity ādau | atra miśrī-bhūta-mṛdu-sphuṭa-varṇa-bandhasya nirvāhād miśra-bandha-samatā |

atha **mādhuryam—**

**tan mādhuryaṁ bhaved yatra śabde’rthe ca sphuṭo rasaḥ ||429||** 234cd

yathā utphulla-gaṇḍa-yugam [ku. 3.4] ity atra śabdārthayoḥ śṛṅgāra-parivāhitvena mādhuryam |

atha **sukumāratā—**

**yad aniṣṭhura-varṇatvaṁ saukumāryaṁ tad ucyate ||430||** 235ab

yathā utphulla-gaṇḍa-yugam [ku. 3.4] udgata-manda-hāsam ity atra saṁyuktākṣara-sadbhāve’py aniṣṭhuratvāt saukumāryam |

atha **artha-vyaktiḥ—**

**śrūyamāṇasya vākyasya vinā śabdāntara-spṛhām ||** 235cd

**arthāvagamakatvaṁ yad artha-vyaktir iyaṁ matā ||431||** 236ab

yathā utphulla-gaṇḍa-yugam [ku. 3.4] ity atra sarveṣāṁ padānām adhyāhāraya-pada-nirākāṅkṣatayā artha-vyaktiḥ |

atha **udāratvam—**

**ukte vākye guṇotkarṣa-pratibhānam udāratā ||432||** 236cd

yathā utphulla-gaṇḍa-yugam [ku. 3.4] ity atrānyonyānurāgotkarṣa-pratibhānād udāratvam |

atha **ojaḥ—**

**samāsa-bahulatvaṁ yat tad ojaḥ iti gīyate ||433||** 237ab

yathā utphulla-gaṇḍa-yugam [ku. 3.4] ity atra yathocita-samāsa-bāhulyād ojaḥ |

atha **kāntiḥ—**

**loka-sthitim anullaṅghya hṛdyārtha-pratipādanam |** 237cd

**kāntiḥ syād dvividhā khyātā vārtāyāṁ varṇanāsu ca ||434||** 238ab

vārtā nāma kuśala-praśna-pūrvikā saṅkathā | tatra yathā—

paridhauta-bhavat-padāmbunā nava-candrātapa-śītalena me |

api santata-marma-kṛntanaḥ kṛta-nirvāṇa ivaurva-pāvakaḥ ||435||

atra brāhmaṇa-pādodakasya santāpa-śamana-rūpāṁ laukikīṁ sthitim anullaṅghyaiva samudreṇa munīnāṁ purataḥ saṅkathanāt kāntiḥ |

**varṇanāyāṁ**, yathā mamaiva—

uttuṅgau stana-kalaśau sambhā-stambhopamānam ūru-yugam |

tarale dṛśau ca tasyāḥ sṛjatā dhātrā kim āhitaṁ sukṛtam ||436||

atra viśiṣṭa-vastu-nirmāṇam apuṇya-kṛtāṁ na bhavatīti loka-sthity-anurodhenaiva varṇanāt kāntiḥ |

atha **samādhiḥ—**

**samādhiḥ so’nya-dharmāṇāṁ yad anyatrādhiropaṇam ||437||** 238

yathā utphulla-gaṇḍa-yugam [ku. 3.4] ity atrotphullodgatodvelatva-rūpāṇāṁ puṣpa-prāṇi-samudra-dharmāṇaṁ gaṇḍa-sthala-manda-hāsa-rāgeṣu samāropitatvāt samādhiḥ |

atha **kaṭhina-rītiḥ—**

**atidīrgha-samāsa-yutā bahulair varṇair yutā mahā-prāṇaiḥ |**

**kaṭhinā sā gauḍīyety uktā tad-deśa-budha-manojñatvāt ||438||** 239

yathā—

gaṇḍa-grāva-gariṣṭha-gairika-giri-krīḍat-sudhāndho-vadhū-

bādhā-lampaṭa-bāhu-sampad-udayad-durvāra-garvāśayam |

martyāmartya-virāvaṇaṁ bala-gṛhītair āvaṇaṁ rāvaṇaṁ

bāṇair dāśarathī rathī ratha-gataṁ vivyādha divyāyudhaḥ ||439||

atra dīrgha-samsatvaṁ mahā-prāṇākṣara-prāyatvaṁ ca spaṣṭam |

atha **miśra-rītiḥ**—

**yatrobhaya-guṇa-grāma-saṁniveśas tulādhṛtaḥ |**

**sā miśrā saiva pāñcālīty uktā tad-deśaja-priyā ||440||** 240

yathā—

parimlānaṁ pīna-stana-jaghana-saṅgād ubhayatas

tanor madhyasyāntaḥ parimilanam aprāpya haritam |

idaṁ vyasta-nyāsaṁ praśithila-bhujākṣepa-valanaiḥ

kṛśāṅgyāḥ santāpaṁ vadati visinī-patra-śayanam ||441|| [ratnāvalī 2.12]

atrālpa-samāsatva-dīrgha-samāsatva-rūpayoḥ prasāda-sphuṭa-bandhatva-rūpayor aniṣṭhurākṣara-prāyatva-rūpayoḥ pṛthak-padatva-granthilatvayoś ca ubhaya-rīti-dharmayos tulādhṛtayor iva saṁniveśān miśreyaṁ rītiḥ |

**āndhrī lāṭī ca saurāṣṭrīty ādayo miśra-rītayaḥ |**

**santi tat-tad-deśa-vidvat-priya-miśraṇa-bhedataḥ ||442||** 241

**ta eva pada-saṅghātās tā evārtha-vibhūtayaḥ |**

**tathāpi navyaṁ bhavati kāvyaṁ grathana-kauśalāt ||443||** 242

**tāsāṁ grantha-gaḍutvena lakṣaṇaṁ nocyate mayā |**

**bhojādi-grantha-bandheṣu tad-ākāṅkṣibhir īkṣyatām ||444||** 243

atha **vṛttayaḥ**—

**bhāratī sātvatī caiva kaiśiky ārabhaṭīti ca |**

**catasro vṛttayas tāsām utpattir vakṣyate sphuṭam ||445||** 244

**jagaty ekārṇave jāte bhagavān avyayaḥ pumān |**

**bhogi-bhogam adhiṣṭhāya yoga-nidrā-paro’bhavat ||446||** 245

**tadā vīrya-madonmattau daityendrau madhu-kaiṭabhau |**

**tarasā devadeveśam āgatau raṇa-kāṅkṣiṇau ||447||** 246

**vividhaiḥ paruṣair vākyair adhikṣepa-vidhāyinau |**

**muṣṭi-jānu-prahāraiś ca yodhayāmāsatur harim ||448||** 247

**tan-nābhi-kamalotpannaḥ prajāpatir abhāṣata |**

**kim etad bhāratī-vṛttir adhunāpi pravartate ||449||** 248

**tad imau naya durdharṣau nidhanaṁ tvarayā vibho |**

**iti tasya vacaḥ śrutvā nijagāda janārdanaḥ ||450||** 249

**idaṁ kāvya-kriyā-hetor bhāratī nirmitā dhruvam |**

**bhāṣaṇād vākya-bāhulyād bhāratīyaṁ bhaviṣyati ||451||** 250

**adhunaiva nihanmy etāv ity ābhāṣya vaco hariḥ |**

**nirmalair nirvikāraiś ca sāṅga-hārair manoharaiḥ ||452||** 251

**aṅgais tau yodhayāmāsa daityendrau yuddha-śālinau |**

**bhūmi-sthānaka-saṁyogaiḥ pada-kṣepais tathā hareḥ ||453||** 252

**bhūmes tadābhavad bhāras tad-vaśād api bhāratī |**

**valgitaiḥ śārṅgiṇas tatra dīptaiḥ sambhrama-varjitaiḥ ||454||** 253

**sattvādhikair bāhu-daṇḍaiḥ sātvatvī vṛttir udgatā |**

**vicitrair aṅga-hāraiś ca helayā sa tadā hariḥ ||455||** 254

**yat tau babandha keśeṣu jātā sā kaiśikī tataḥ |**

**sa-saṁrambhaiḥ savegaiś ca citra-cārī-samutthitaiḥ ||456||** 255

**niyuddha-karaṇair jātā citrair ārabhaṭī tataḥ |**

**yasmāc citrair aṅgahāraiḥ kṛtaṁ dānava-mardanam ||457||** 256

**tasmād abja-bhuvā loke niyuddha-samayaḥ kṛtaḥ |**

**yaḥ śastrāstrādi-mokṣeṣu nyāyaḥ sa pāribhāṣitaḥ ||458||** 257

**nāṭya-kāvya-kriyā-yoge rasa-bhāva-samāśritaḥ |**

**sa eva samayo dhātrā vṛttir ity eva saṁjñitaḥ ||459||** 258

**hariṇā tena yad vastu valigitair yādṛśaṁ kṛtam |**

**tadvad eva kṛtā vṛttir dhātrā tasyāṅga-sambhavā ||460||** 259

**ṛgvedāc ca yajurvedāt sāmavedād atharvaṇaḥ |**

**bhāraty-ādyā kramāj jātā ity anye tu pracakṣate ||461||** 260

tatra **bhāratī –**

**prayuktatvena bharatair bhāratīti nigadyate |**

**prastāvanopayogitvāt sāṅgaṁ tatraiva lakṣyate ||462||** 261

atha **sātvatī –**

**sāttvikena guṇenātityāga-śauryâdinā yutā |**

**harṣa-pradhānā santyakta-śoka-bhāvā ca yā bhavet ||463||** 262

**sātvatī nāma sā vṛttiḥ proktā lakṣaṇa-kovidaiḥ |**

**aṅgāny asyās tu catvāri saṁlāpottāpakāv api |** 263

**saṅghātyaḥ parivartaś cety eṣāṁ lakṣaṇam ucyate ||464||**

**īrṣyā-krodhādibhir bhāvai rasair vīrādbhutādibhiḥ |** 264

**parasparaṁ gabhīroktiḥ saṁlāpa iti śabdyate ||465||** 265ab

yathānargha-rāghave, rāmaḥ—

bandīkṛtya jagad-vijitvara-bhuja-stambhaugha-duḥsañcaraṁ

rakṣo-rājam api tvayā vidadhatā sandhyā-samādhi-vratam |

pratyakṣīkṛta-kārtavīrya-caritām unmucya revāṁ samaṁ

sarvābhir mahiṣībhir ambu-nidhayo viśve’pi vismāpitāḥ ||466|| (5.44)

bālī (vihasya):

cirāya rātriṁcara-vīra-cakra-

mārāṅka-vaijñānika payśatas tvām |

sudhāsadharmāṇam imāṁ ca vācaṁ

na śṛṇvatas tṛpyati mānasaṁ me ||467|| (5.45)

atra dhīrodātta-dhīroddhatayoḥ rāma-bālinoḥ parasparaṁ yuddha-cikīrṣābhiprāya-yogād anyonya-parākramotkarṣa-varṇanāt saṁlāpaḥ |

atha **utthāpakaḥ –**

**preraṇaṁ yat parasyādau yuddhāyotthāpakas tu saḥ ||468||** 265

yathānargha-rāghave, yathā—

nṛpān apratyakṣān kim apavadase nanv ayam ahaṁ

śiśu-krīḍā-bhagna-tripura-hara-dhanvā tava puraḥ |

ahaṅkāra-krūrārjuna-bhuja-vana-vraścana-kalā-

nisṛṣṭārtho bāhuḥ kathaya kataras te paraharatu ||469|| (4.56)

atra rāmabhadreṇa prāk prahārāya jāmadagnyaḥ prerita ity utthāpakaḥ |

atha **saṅghātyaḥ –**

**mantra-śaktyārtha-śaktyā vā daiva-śaktyātha pauruṣāt |**

**saṅghasya bhedanaṁ yat tu saṅghātyaḥ sa udāhṛtaḥ ||470||** 266

**mantro** naya-prayogaḥ | tasya śaktyā yathā mudrā-rākṣase cāṇakyena śatru-sahāyānāṁ bhedanāt saṅghātyaḥ | **artha-śaktyā** yathā mahābhārate ādiparvaṇi devais tilottamālakṣaṇenārthena sundopasundayor atisnigdhayor bhedanāt saṅghātyaḥ |

**daiva-śaktyā**, yathā mahāvīra-carite mālyavān—

hā vatsāḥ khara-dūṣaṇa-prabhṛtayo vadhyāḥ stha pāpasya me

hā hā vatsa vibhīṣaṇa tvam api me kāryeṇa heyaḥ sthitaḥ |

hā mad-vatsala vatsa rāvaṇa mahat paśyāmi te saṅkaṭaṁ

vatse kekasi hā hatāsmi na cirāt trīn putrakān paśyasi ||471|| (ma.vī.ca. 4.11)

atra rāghavānukūla-daiva-mohitena mālyavatā khara-dūṣaṇa-triśirasāṁ bhedaḥ saṁvihita iti saṅghātyaḥ |

atha **parivartakaḥ –**

**pūrvodyuktasya kāryasya parityāgena yad bhavet |**

**kāryāntara-svīkaraṇaṁ jñeyaḥ sa parivartakaḥ ||472||** 267

yathottara-rāma-carite pañcamāṅke kumārau (anyonyaṁ prati)—aho priya-darśanaḥ kumāraḥ | (snehānurāgaṁ vivarṇya)

yadṛcchā-saṁvādaḥ kim u guṇa-gaṇānām atiśayaḥ

purāṇo vā janmāntara-niviḍa-baddhaḥ paricayaḥ |

nijo vā sambandhaḥ kim u vidhivaśāt ko’py avidito

mamaitasmin dṛṣṭe hṛdayam avadhānaṁ racayati ||473|| (u.rā.ca. 5.16)

atra lavasya candraketoś ca parasparākāra-viśeṣa-sandarśanena raṇa-saṁrambhauddhatya-parihāreṇa vinayārjava-svīkāra-kathanāt parivartakaḥ |

atha **kaiśikī –**

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

**samanvitā bhaved vṛttiḥ kaiśikī ślakṣṇa-bhūṣaṇā ||474||** 268

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

**sphañja-sphoṭau ca garbhaś ca teṣāṁ lakṣaṇam ucyate ||475||** 269

tatra **narma –**

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

**agrāmyaḥ parihāsas tu narma syāt tat tridhā matam ||476||** 270

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

**śṛṅgāra-hāsyajaṁ narma trividhaṁ parikīrtitam ||477||** 271

**sambhogecchā-prakaṭanād anurāga-niveśanāt |**

**tathā kṛtāparādhasya priyasya pratibhedanāt |** 272

**sambhogecchā-prakaṭanaṁ tridhā vāg-veṣa-ceṣṭitaiḥ ||478||** 273ab

tatra **vācā sambhogecchā-prakaṭanād**, yathā—

gacchāmy acyuta darśanena bhavataḥ kiṁ tṛptir utpadyate

kiṁ tv evaṁ vijanasthayor hata-janaḥ sambhāvayaty anyathā |

ity āmantraṇa-bhaṅgi-sūcita-vṛthāvasthāna-khedālasām

āśliṣyan pulakotkarāñcita-tanur gopīṁ hariḥ pātu vaḥ ||479||

(kāvya-prakāśādiṣv apy uddhṛtam)

atra nijāvasthāna-vilambanasya vyarthatvaṁ dhīratvādi-sūcakair acyutādi-padair vadantyā tayāpi gopikayā vācā sambhogecchā prakaṭiteti narma |

**veśena sambhogecchā-prakaṭanād**, yathā—

abhyudgate śaśini peśala-kānta-dūtī

santāpa-saṁvalitamānasa-locanābhiḥ |

agrā hi maṇḍana-vidhir viparīta-bhūṣā

vinyāsa-hāsita-sakhījanam aṅganābhiḥ ||480||

atra viparīta-nyasta-bhūṣaṇa-lakṣaṇena veṣeṇa janitaiḥ sakhī-jana-hāsaiḥ kāminīnāṁ sambhogecchā prakaṭiteti narma ||

**ceṣṭayā sambhogecchā-prakaṭanād**, yathā—

sāloe cia sūre ghariṇī ghara-sāmiassa ghettūṇa |

ṇecchaṁ tassa bi pāe dhubai hasaṁtī hasaṁtassa ||481|| (gā.sa. 2.30)

[sāloka eva sūrye gṛhiṇī gṛha-svāmino gṛhītvā |

necchato’pi pādau dhāvati hasantī hasataḥ ||]

atra sūryāstamayāt prāg eva caraṇa-prakṣālana-lakṣaṇayā kriyayā niṣkramaṇa-nivāraṇa-janitena hāsena sambhogecchā-prakaṭanān narma |

**anurāga-prakāśo’pi bhogecchā-narmavat tridhā ||482||** 273cd

 **vācānurāga-nivedanāt**, yathā—

vayaṁ tathā nāma yathāttha kiṁ vadāmy

ayaṁ tv akasmād vikalaḥ kathāntare |

kadamba-golākṛtim āśritaḥ kathaṁ

viśuddha-mugdhaḥ kula-kanyakā-janaḥ ||483|| (mālatī-mādhava 7.1)

atra lavaṅgikayā viśuddha-mugdhaḥ kula-kanyakā-jana iti parihāsena madayantikānurāga-nivedanān narma |

**veṣeṇānurāga-nivedanāt**, yathā—

autsukyena kṛtatvarā sahabhuvā vyāvartamānā hriyā

tais tair bandhu-vadhū-janasya vacanair nītābhimukhyaṁ punaḥ |

dṛṣṭvāgre varam ātta-sādhvasa-rasā gaurī nave saṅgame

saṁrohat-pulakā hareṇa hasatā śliṣṭā śivāyāstu vaḥ ||484|| (ratnāvalī 1.2)[[6]](#footnote-7)

atra pulaka-saṁroha-lakṣaṇa-veṣa-janitena śivasya hasanena gaurī-hṛdayānurāgasya prakāśanān narma |

**ceṣṭayānurāga-nivedanāt**, yathā—

kaitavena śayite kutūhalāt

pārvatī pratimukhaṁ nipātitam |

cakṣur unmiṣati sasmitaṁ

priye vidyud āhatam iva ||485|| [ku.saṁ. 8.3]

atra pati-mukha-darśana-kriyā-janitena śivasya hāsena gaurī-hṛdayānurāga-nivedanān narma |

**priyāparādha-nirbhedo’py uktas tredhā tathā budhaiḥ ||486||** 274ab

**vācā priyāparādha-nirbhedād**, yathā mālavikāgnimitre prathamāṅke’nte devī—

jai rāa-kajjesu īrisī ṇiuṇadā ayya-uttassa tadā sohaṇaṁ habe | (*yadi rāja-kāryeṣu īdṛśī nipuṇatā ārya-putrasya, tadā śobhanaṁ bhavet* |) ||487||

atra īdṛśī nipuṇatā yadīti caturokti-parihāsena tvayaiva mālavikā-darśanena nāṭyācaryayor vivādaḥ saṁvihita iti priyāparādhoghāṭanān narma |

**veṣeṇa priyāparādha-nirbhedād**, yathā—

ālepaḥ kriyatām ayaṁ druta-gati-svedair ivārdraṁ vapus

tan-mālyaṁ vyapanīyatāṁ ravi-kara-sparśair ivāmarditam |

ity uktāny atidhīrayā dayitayā smerānanāmbhoruhaṁ

cāṭūktāni bhavanti hanta kṛtināṁ modāya bhogād api ||488||

atra svedodgama-mālya-mlānatvayor druta-gamana-ravi-kara-sparśa-rūpa-kāraṇāsatyatva-kathana-rūpeṇa parihasanena sapatnī-sambhoga-rūpa-priyāparādha-nirbhedanān narma |

**ceṣṭayā priyāparādha-nirbhedād**, yathā—

lolad-bhrū-latayā vipakṣa-dig-upanyāse'vadhūtaṁ śiras

tad-vṛttānta-nirīkṣaṇe kṛta-namaskāro vilakṣaḥ sthitaḥ |

kopāt tāmra-kapola-bhittini mukhe dṛṣṭyā gataḥ pādayor

utsṛṣṭo guru-sannidhāv api vidhir dvābhyāṁ na kālocitaḥ ||489|| (amaru 79)

atha vilakṣa-sthiti-śirodhūnana-ceṣṭayā priyāparādha-nirbhedanān narma |

atha **śuddha-hāsyajam –**

**śuddha-hāsyajam apy uktaṁ tadvad eva tridhā budhaiḥ ||490||** 274cd

tatra **vācā śuddha-hāsyajaṁ**, yathā—

arciṣmanti vidārya vaktra-kuharāṇyā sṛkkato vāsukes

tarjanyā viṣa-karburān gaṇayataḥ saṁspṛśya dantāṅkurān |

ekaṁ trīṇi navāṣṭa sapta ṣaḍ iti vyastāsta-saṁkhyā-kramā

vācaḥ śakti-dharasya śaiśava-kalāḥ kurvantu vo maṅgalam ||491||

(daśarūpāvaloke’py uddhṛtam idam | bāṇasyeti sūkti-muktāvalau)

**veṣeṇa śuddha-hāsyajaṁ**, yathā—

snāyu-nyāsa-nibaddha-kīka-satanuṁ nṛtyantam ālokya māṁ

cāmuṇḍā-karatāla-kuṭṭita-layaṁ vṛtte vivāhotsave |

hrī-mudrām apanudya yad vihasitaṁ devyā samaṁ śambhunā

tenādyāpi mayi prabhuḥ sa jagatām āste prasādonmukhaḥ ||492|| (bā.rā. 2.1)

atra bhṛṅgi-riṭi-veṣeṇa śivayor hasitāvirbhāvāc chuddha-hāsyajam |

**ceṣṭayā śuddha-hāsyajaṁ**, yathā—

devyā līlālapita-madhuraṁ lāsyam ullāsayantyā

yaḥ śṛṅgāro rahasi purataḥ patyur āviṣkṛto’bhūt |

yuṣmān avyāt tad-upajanitaṁ hāsyam ambānukārī

krīḍā-nṛtyair vikaṭa-gatibhir vyañjayan kuñjarāsyaḥ ||493||

atha **bhaya-hāsyajam –**

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

**tad dvidhā mukham aṅgaṁ tu tad dvayaṁ pūrvavat tridhā ||494||** 275

**mukhyaṁ bhaya-hāsyajaṁ**, yathā—

kṣetrādhīśa-śunā navena vikṛtākāraika-vidveṣiṇā

ghorārāvam abhidrutasya vikaṭaiḥ paścāt padair gacchataḥ |

pā pā pāhi phahīti satvarataraṁ vyastākṣaraṁ jalpato

dṛṣṭvā bhṛṅgiriṭer daśāṁ paśupatiḥ smerānanaḥ pātu vaḥ ||495||

atra bhṛṅgiriṭer vikṛtākāreṇa vikaṭa-paścād-gamanena pāhi pāhi pāhīty atra varṇa-vyatyāsa-bhāṣaṇena janitasya paśupati-hāsasyānya-rasānaṅgatayā mukhyaṁ bhaya-hāsyajam |

vācā anya-rasāṅgaṁ bhaya-hāsyajaṁ, yathā ratnāvalyām—

vidūṣakaḥ—kahaṁṇa kido pasādo devīe ja ajjaṁ biakkhada-sarīrā ciṭṭhahma | (*kathaṁ na kṛtaḥ prasādo devyā yad adyāpy akṣata-śarīrās tiṣṭhāmaḥ |*)

rājā (sa-smitam)—dhiṅ mūrkha ! kim evam upahasasi ? tvat-kṛta evāyam āpatito’smākam anartha-kramaḥ | (3.14ad) ||496||

**veṣeṇa**, yathā—

kalyāṇa-dāyi bhavato’stu pināka-pāṇi-

pāṇi-grahe bhujaga-kaṅkaṇa-bhīṣitāyāḥ |

sambhrānta-dṛṣṭi sahasaiva namaḥ śivāyety

ardhokti-sasmita-nataṁ mukham ambikāyāḥ ||497||

(rasa-kalikāyām apy uddhṛtam idam, 23 puṭe)

atra bhujaga-kaṅkaṇa-lakṣaṇena veṣeṇa janitasya pārvatī-bhaya-hāsyāsya śṛṅgārāṅgatayā kathanāt tad idam aṅgaṁ bhaya-hāsyajam |

**ceṣṭayā**, yathā—

prahlāda-vatsala vayaṁ bibhimo vihārād

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

vyāpārayann avatu vaḥ śikhi-piccha-mauliḥ ||498||

atra nakhāṅkura-vyāpāreṇa janitasya gopikā-hasitasya prahlāda-vatsaleti caturokti-rūpasya śṛṅgārāṅgatayā tad idam aṅgaṁ bhaya-hāsyajam |

**agrāmya-narma-nirmāṇa-vedinā siṁha-bhūbhujā |**

**narmāṣṭādaśadhā bhinnam eva sphuṭam udāhṛtam ||499||** 276

atha **narma-sphañjaḥ –**

**narma-sphañjaḥ sukhodyogo bhayānto nava-saṅgame ||500||** 277ab

yathā—

apeta-vyāhāraṁ dhuta-vividha-śilpa-vyatikaraṁ

kara-sparśārambha-prakalita-dukūlānta-śayanam |

muhur baddhotkampaṁ diśi diśi muhuḥ prerita-dṛśor

ahalyā-sutrāmṇoḥ kṣaṇikam iva tat saṅgatam abhūt ||501||

(sarasvatī-kaṇṭhābharaṇe’py uddhṛtam idam)

atha **narma-sphoṭaḥ –**

**narma-sphoṭas tu bhāvāṁśaiḥ sūcito’lpa-raso bhavet |** 277cd

**anyais tv akāṇḍe sambhoga-viccheda iti gīyate ||502||** 278ab

ādyo yathā—

snigdhaṁ vīkṣitam anyato’pi nayane yat prerayantyā tayā

yātaṁ yac ca nitambayor gurutayā mandaṁ vilāsād iva |

mā gā ity uparuddhayā yad api sā sāsūyam uktā sakhī

sarvaṁ tat kila mat-parāyaṇam aho kāmī svatāṁ paśyatī ||503||

atra sarvaṁ tat kilety aniścayenānurāgasya svalpa-mātra-sūcanayā narma-sphoṭatvam |

dvitīyo, yathā—

prāptā katham api daivāt kaṇṭham anītaiva sā prakaṭa-rāgā |

ratnāvalīva kāntā mama hastād bhraṁśitā bhavatā ||504|| (ratnāvalī 2.18)

atra vidūṣaka-vākya sūcita-devī-śaṅkā-visṛṣṭa-sāgarikā-hastena rājñā akāṇḍe tvayā sambhoga-bhaṅgaḥ kṛta ity uktatvāt narma-sphoṭaḥ |

atha **narma-garbhaḥ—**

**netur vā nāyikāyā vā vyāpāraḥ svārtha-siddhaye |** 278cd

**pracchādana-paro yas tu narma-garbhaḥ sa kīrtitaḥ ||505||** 279ab

yathā—

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 ||506||

atra kupitāyāḥ śriyaḥ prasādanārthaṁ puruṣottamena pracchanna-sthityādi-rūpo vyāpāraḥ kṛta ity ayaṁ narma-garbhaḥ |

**pūrva-sthito vipadyeta nāyako yatra cāparas tiṣṭhet |** 279cd

**tam apīha narma-garbhaṁ pravadati bharato hi nāṭya-veda-guruḥ ||507||** 280ab

yathā—

mayena nirmitāṁ laṅkāṁ labdhvā mandodarīm api |

reme mūrtāṁ daśagrīva-lakṣmīm iva vibhīṣaṇaḥ ||508||

(sarasvatī-kaṇṭhābharaṇe’py uddhṛtam idam)

atra rāvaṇe vipanne tat-padābhiṣiktena vibhīṣaṇena mandodaryādiṣu tad ucitaṁ karma nirmitam ity ayaṁ narma-garbhaḥ | kecit tv etad ārabhaṭī-bhedaṁ saṅkṣiptim āhuḥ | tatra mūlaṁ na jānīmaḥ |

**athārabhaṭī –**

**māyendra-jāla-pracurāṁ citra-yuddha-kriyā-mayīm |** 280cd

**chedyair bhedyaiḥ plutair yuktāṁ vṛttim ārabhaṭīṁ viduḥ ||509||**

**aṅgāny asyās tu catvāri saṅkṣiptir avapātanam |** 281

**vastūtthāpana-sampheṭāv iti pūrve babhāṣire ||510||**

**tatra saṅkṣiptiḥ –**

**saṅkṣipta-vastu-viṣayā yā māyāśilpa-yojitā |** 282

**sā saṅkṣiptir iti proktā bharatena mahātmanā ||511||** 283ab

yathā anargha-rāghave—

nīto dūraṁ kanaka-hariṇa-cchadmanā rāmabhadraḥ

paścād enaṁ drutam anusaraty eṣa vatsaḥ kaniṣṭhaḥ |

bibhyad bibhyat praviśati tataḥ parṇaśālāṁ ca bhikṣur

dhig dhik kaṣṭaṁ prathayati nnijām ākṛtiṁ rāvaṇo’yam ||512|| (5.7)

atra bahu-vidhāno māyānāṁ saṅkṣepeṇa kathanāt saṅkṣiptiḥ |

**vadanty anye tu tāṁ netur avasthāntara-saṅgatim ||513||** 283cd

yathā—

yad-artham asmābhir asi prakoptais

tad adya dṛṣṭvā tava dhāma vaiṣṇavam |

viśīrṇa-garvāmayam asmad-āntaraṁ

cirasya kañcil laghimānam aśnute ||514|| (a.rā. 4.59)

atra rāmabhadra-sahavāsena parihṛta-dhīroddhata-vikārasya jāmadagnyasya dhīra-śāntāvasthā-parigrahāt saṅkṣiptir iti |

**parivartaka-bhedatvāt tad upekṣāmahe vayam ||515||** 284ab

**athāvapātanam –**

**vibhrāntir avapātaḥ syāt praveśa-drava-vidravaiḥ ||516||** 284cd

yathā –

hṛtvā śantanu-nandanasya turagān sūtaṁ kurūṇāṁ guroś

chittvā droṇa-sutasya kārmuka-latāṁ kṛtvā visaṁjñaṁ kṛpam |

karṇasyāpi rathaṁ vidārya kaṇaśo vidrāvya cānyad balaṁ

tvat-putro bhaya-vidravat-kurupateḥ panthānam anvety ayam ||517||

(dhanañjaya-vijaya 67)

**atha vastūtthāpanam –**

**tad-vastūtthāpanaṁ yat tu vastu māyopakalpitam ||518||** 285ab

yathā—

māyā-cuñcur athendrajid raṇa-mukhe khaḍgena dīnānāṁ

saumitre drutam āryaputra cakitāṁ māṁ pāhi pāhīti ca |

krośantīṁ vyathitāśayāṁ hanumatā mā meti santarjitaḥ

kaṇṭhe kaitava-maithilīṁ kupita-dhīś ciccheda tucchāśayaḥ ||519||

atra nikumbhilāyām abhicāraṁ cikīrṣuṇā indrajitā rāghavādi-buddhi-pramoṣaṇārthaṁ māyā-kalpita-maithilī-kaṇṭha-khaṇḍanaṁ kṛtam iti vastūtthāpanam |

atha **sampheṭaḥ –**

**sampheṭas tu samāghātaḥ kruddha-saṁrabdhayor dvayoḥ ||520||** 285cd

yathā –

anyonya-sūtonmathanād abhūtāṁ

tāv eva sūtau rathinau ca kaucit |

vyaśvau gadā-vyāyata-samprahārau

bhagnāyudhau bāhu-vimarda-niṣṭhau ||521|| (ra.vaṁ. 7.52)

**āsāṁ ca madhye vṛttīnāṁ śabda-vṛttis tu bhāratī |**

**tisro’rtha-vṛttayaḥ śeṣās tac-catasro hi vṛttayaḥ ||522||** 286

**anye tu miśraṇād āsāṁ miśrāṁ vṛttiṁ ca pañcamīm |**

**aśeṣa-rasa-sāmānyāṁ manyante lakṣayanti ca ||523||** 287

yathā—

yatrārabhaṭy-ādi-gaṇāḥ samantā

miśratvam āśritya mithaḥ prathante |

miśreti tāṁ vṛttim uśanti dhīrāḥ

sādhāraṇīm artha-catuṣṭayasya ||524|| (śṛ.pra. 12) iti |

tan vicāra-saham | kutaḥ ? tat kiṁ vṛtti-dharmāṇāṁ miśraṇam aikya-rūpeṇa nyūnādhika-bhāvena vā | na prathamaḥ avaiṣamyeṇa miśraṇābhāvāt | tathā miśraṇe tu miśra-vṛtti-vyaṅgyo raso’pi miśro nyūnādhikaḥ prasajyeta | vṛttīnāṁca rasa-viśeṣa-niyamasya vakṣyamāṇatvāt | nanu miśrā vṛttiḥ sarva-rasa-sādhāraṇīti cet, na | bhāratyā vṛttyā apahṛta-viṣayatvāt | mūla-pramāṇābhāvena svokti-mātratvāc ca | nāpi dvitīyaḥ | vaiṣamyeṇa vṛtti-guṇānāṁ miśraṇe yatra yad-vṛtti-pratyabhijñā-hetu-bhūtā bahavo guṇā lakṣyante tatra saiva vṛttir iti niścayāt | nanu, tatra prakaraṇādi-vaśena rasa-viśeṣa-vyaktir iti cet tarhi prastuta-rasānurodhenaiva vṛtti-viśeṣa-nirdhāraṇam apy aṅgīkartavyam eva | tathā ca bharataḥ—

bhāvo vāpi raso vāpi pravṛttir vṛttir eva vā |

sarveṣāṁ samavetānāṁ rūpaṁ yasya bhaved bahu |

sa mantavyo rasaḥ sthāyī śeṣāḥ sañcāriṇo matāḥ ||525|| (nā.śā. 7.119-120) iti |

athaitāsāṁ rasa-niyamaḥ—

**kaiśikī syāt tu śṛṅgāre rase vīre tu sātvatī |**

**radura-bībhatsayor vṛttir niyatārabhaṭī punaḥ |** 288

**śṛṅgārādiṣu sarveṣu raseṣv iṣṭaiva bhāratī ||526||** 289ab

etac ca śṛṅgārādi-grahaṇaṁ taj-janyānāṁ hāsyādīnām apy upalakṣaṇam | ataś ca śṛṅgāra-hāsyayoḥ kaiśikī | vīrādbhutayoḥ sāttvatī | raudra-karuṇayor bībhatsa-bhayānakayoś ca ārabhaṭīti niyamaḥ pratīyate | tathā ca bharataḥ—

śṛṅgāraṁ caiva hāsyaṁ ca vṛttiḥ syāt kaiśikī śritā |

sāttvatī nāma vijñeyā raudra-vīrādbhutāśrayā ||527||

bhayānake ca bībhatse raudre cārabhaṭī bhavet |

bhāratī cāpi vijñeyā karuṇābhuta-saṁśrayā ||528|| (nā.śā. 20.73-74)[[7]](#footnote-8)

atra sātvatyā raudrānupraveśa-kathanaṁ raudra-pratibhaṭasya yuddha-vīrasyaiva saṁlāpādibhiḥ sātvatī-bhedaiḥ paripoṣaṇaṁ na tu dāna-vīra-dayā-vīrayor iti jñāpanārtham | tasmān na niyama-virodhaḥ | bhāratyāś ca karuṇādbhuta-viṣayatva-kathanaṁ tayoḥ prāyeṇa vāg-ārambha-mukhena paripoṣa iti jñāpanārtham | tena bhāratyāḥ sarva-rasa-sādhāraṇayam upapannam eva |

**kecit tu tam imaṁ ślokaṁ bhāratīyaṁ niyāmakam |** 289

**prāyikābhiprāyatayā vyācakṣāṇā vicakṣaṇāḥ |**

**āsāṁ raseṣu vṛttīnāṁ niyamaṁ nānumanvate ||529||** 290

tathā ca kaiśikīty anuvṛttau rudraṭaḥ—

śṛṅgāra-hāsya-karuṇa-rasātiśaya-siddhaye |

eṣā vṛttiḥ prayatnena prayojyā rasa-kovidaiḥ ||530|| [śṛ.ti. 3.39|| iti |[[8]](#footnote-9)

**vicāra-sundaro naiṣa mārgaḥ syād ity udāsmahe |**

**kaiśikī-vṛtti-bhedānāṁ narmādīnāṁ prakalpanam ||531||** 291

**yatra karuṇam āśritya rasābhāsatva-kāraṇam |**

**rasābhāsa-prakaraṇe vakṣyate tad idaṁ sphuṭam ||532||** 292

**tat-tan-nyāya-pravīṇena nyāya-mārgānuvartinā |**

**darśitaṁ siṁha-bhūpena spaṣṭaṁ vṛtti-catuṣṭayam ||533||** 293

atha **pravṛttayaḥ**—

**tat-tad-deśocitā bhāṣā kriyā veṣā pravṛttayaḥ |**

**tatra bhāṣā dvidhā bhāṣā vibhāṣā ceti bhedataḥ ||534|| 294**

**tatra bhāṣā sapta-vidhā prācyāvantyā ca māgadhī |**

**bāhlīkā dākṣiṇātyā ca śaurasenī ca mālavī ||535||** 295

**saptadhā syād vibhāṣādi śabara-dramilāndhrajāḥ |**

**śakārābhīra-caṇḍāla-vanecara-bhavā iti ||536||** 296

**bhāṣā-vibhāṣāḥ santy anyās tat-tad-deśa-janocitāḥ |**

**tāsām anupayogitvān nātra lakṣaṇam ucyate |** 297

**tat-tad-deśocitā veṣāḥ kriyāś cātisphuṭāntarāh ||537||**

atha **sāttvikāḥ**—

**anyeṣāṁ sukha-duḥkhādi-bhāveṣu kṛta-bhāvanam |** 298

**ānukūlyena yac cittaṁ bhāvakānāṁ pravartate ||538||**

**sattvaṁ tad iti vijñeyaṁ prājñaiḥ sattvodbhavān imān |** 299

**sāttvikā iti jānanti bharatādi-maharṣayaḥ ||539||**

**sarveṣām api bhāvānāṁ yaiḥ sva-sattvaṁ hi bhāvyate |** 300

**te bhāvā bhāva-tattva-jñaiḥ sāttvikā samudīritāḥ ||540||**

**te stambha-sveda-romāñcāḥ svara-bhedaś ca vepathuḥ |** 301

**vaivarṇyam aśru-pralayāv ity aṣṭau parikīrtitāḥ ||541||**

tatra **stambhaḥ—**

**stambho harṣa-bhayāmarṣa-viṣādādbhuta-sambhavaḥ |** 302

**anubhāvā bhavanty ete stambhasya muni-saṁmatāḥ |**

**saṁjñā-virahitatvaṁ ca śūnyatā niṣprakampatā ||542||** 303

atha **svedaḥ –**

**nidāgha-harṣa-vyāyāma-śrama-krodha-bhayādibhiḥ |**

**svedaḥ sañjāyate tatra tv anubhāvā bhavanty amī |** 304

**svedāpanayavātecchā-vyajana-grahaṇādayaḥ ||543||**

**nidāghād**, yathā—

karair upāttān kamalotakrebhyo

nijair vivasvān vikacodarebhyaḥ |

tasyā nicikṣepa mukhāravinde

svedāpadeśān makaranda-bindūn ||544||

**harṣād**, yathā—

sakhyā kṛtānujñam upetya paścād

dhūnvan śirojān karajaiḥ priyāyāḥ |

anārdrayann ānana-vāyunāpi

svinnāntarān eva cakāra kaścit ||545||

atrobhayor anyonya-sparśa-harṣeṇa svedaḥ |

**vyāyāmād**, yathā—

gatvodrekaṁ jaghana-puline ruddha-madhya-pradeśaḥ

krāmann ūru-druma-bhuja-latāḥ pūrṇa-nābhi-hradāntaḥ |

ullaṅghyoccaiḥ kuca-taṭa-bhuvaṁ plāvayan roma-kūpān

svedāpūro yuvati-saritāṁ prāpa gaṇḍa-sthalāni ||546|| [māgha. 7.74]

atra kusumāpacaya-paryaṭanena vyāyāmena svedaḥ |

**śramo raty-ādi-pariśrāntiḥ**, tasmād yathā—

mañceṣu pañceṣu-samākulānāṁ

vātāya vātāyana-saṁśritānām |

svinnāni khinnāni mukhāny aśaṁsan

sambhogam abhoruha-locanānām ||547||

ādi-śabdād gīta-nṛtya-śrānty-ādayaḥ |

**gīta-śrāntyā**, yathā—

gītāntareṣu śrama-vāri-leśaiḥ

kiṁcit samucchvāsita-patra-lekham |

puṣpāsavāghūrṇita-netra-śobhi

priyā-mukhaṁ kiṁpuruṣaś cucumbe ||548|| [ku.saṁ. 3.38]

**nṛtya-śrāntyā**, yathā—

cāru-nṛtya-vigame ca tan-mukhaṁ

sveda-bhinna-tilakaṁ pariśramāt |

prema-datta-vadanānilaṁ pibann

atyajīvad amarālakeśvarau ||549|| [raghu. 19.15]

**krodhād**, yathā—

dadhat sandhyāruṇa-vyoma-sphurat-tārānukāriṇīḥ |

dviṣad-dveṣoparaktāṅga-saṅginīḥ sveda-vipruṣaḥ ||550|| [māghe 2.18]

**bhayād**, yathā—

kṛtānta-jihvā-kuṭilāṁ kṛpāṇīṁ

dṛṣṭvā yadīyāṁ trasatām arīṇām |

svedodayaś cetasi saṁcitānāṁ

mānoṣmaṇām ātanute praśāntim ||551|| [atraiva 1.13]

**romāñco vismayotsāha-harṣādyais tatra vikriyāḥ |** 305

**romodgamolluka-sanagātra-saṁsparśanādayaḥ ||552||**

**vismayena**, yathā—

rāghavasya guru-sāra-nirbhara-

prauḍhim ājagava-bhañjanodbhaṭam |

dor-balaṁ śrutavataḥ sabhāntare

romaharṣaṇam abhūt pinākinaḥ ||553||

**utsāhena**, yathā—

antraiḥ svair api saṁyatāgra-caraṇo mūrcchāvirāma-kṣaṇaṁ

svādhīna-vraṇitāṅga-śastra-vivare romodgamaṁ varmayan |

bhagnānudvalayan nijān para-bhaṭān ātarjayan niṣṭhuraṁ

dhanyoddāma-jaya-śriyaḥ pṛthu-raṇa-stambhe patākāyate ||554||

atrotsāhena romāñcaḥ |

**harṣeṇa**, yathā—

romāṇi sarvāṇy api bāla-bhāvād

vara-śriyaṁ vīkṣitum utsukāni |

tasyās tadā korakitāṅga-yaṣṭer

udgrīvikādānam ivān bhūvan ||555|| (naiṣadha 14.53)

atha **svara-bhedaḥ**—

**vaisvaryaṁ sukha-duḥkhādyais tatra syur gadgadādayaḥ ||556||** 306

**sukhena,** yathā—

paśyema taṁ bhūya iti bruvāṇāṁ

sakhīṁ vacobhiḥ kila sā tatarja |

na prīti-karṇejapatāṁ gatāni

bhūyo babhūvuḥ svara-vaikṛtāni ||557||

atra priya-saṁsmaraṇa-janitena harṣeṇa bhūyo vaisvaryam |

**duḥkhena**, yathā—

vilalāpa sa bāṣpa-gadgadaṁ

sahajām apy apahāya dhīratām |

abhitapta-mayo’pi mārdavaṁ

bhajate kaiva kathā śarīriṣu ||558|| (ra.vaṁ. 8.43)

atha **vepathuḥ—**

**vepathur harṣa-santrāsa-jarā-krodhādibhir bhavet |**

**tatrānubhāvāḥ sphuraṇa-gātra-kampādayo matāḥ ||559||** 307

**harṣeṇa trāsena** ca, yathā—

tad-aṅgam ānanda-jaḍena doṣṇā

pita sa-bāṇa-vraṇam āmamarśa |

niḥśvasya niḥśvasya muhuś ca dīrghaṁ

prasūḥ karābhyāṁ bhaya-kampitābhyām ||560||

**jarayā**, yathā—

rundhānayā bahu-mukhīṁ gatim indriyāṇāṁ

vadhveva gāḍham anayā jarayopagūḍhaḥ |

aṅgena vepathu-matā jaḍatāyujāhaṁ

gantuṁ padād api padaṁ gadituṁ ca nālam ||561|| (kuvalayāvalī, 3.1)

**krodhena**, yathā—

ruṣā samādhmāta-mṛgendra-tuṅgaṁ

na kevalaṁ tasya vapuś cakampe |

sa-sindhu-bhūbhṛd-gaganā ca pṛthvī

nipātitolkā ca sa-tārakā dyauḥ ||562||

atha **vaivarṇyam**—

**viṣādātaparoṣādyair vaivarṇyam upajāyate |**

**mukha-varṇa-parāvṛtti-kārśyādyās tatra vikriyāḥ ||563||** 308

**viṣādena**, yathā—

śara-kāṇḍa-pāṇḍu-gaṇḍa-sthalīyam ābhāti parimitābharaṇā |

mādhava-pariṇata-patrā katipaya-kusumeva kundalatā ||564|| (mā.a.mi. 3.8)

atra viraha-janitena viṣādena pāṇḍutvam |

**ātapena**, yathā—

dhūtānām abhimukha-pātibhiḥ samīrair

āyāsād aviśad alocanotpalānām |

āninye mada-janitāṁ śriyaṁ vadhūnām

uṣṇāṁśu-dyuti-janitaḥ kapola-rāgaḥ ||565|| (kirātārjunīya 7.3)

**roṣeṇa**, yathā—

kadā mukhaṁ vara-tanu kāraṇād ṛte
tavāgataṁ kṣaṇam ayi kopa-pātratām |

aparvaṇi graha-kaluṣendu-maṇḍalā
vibhāvarī kathaya kathaṁ bhaviṣyati ||566|| (mālavikāgni-mitra 4.16)

**athāśru**—

**viṣāda-roṣa-santoṣā-dhūmādyair aśru tat-kriyāḥ |**

**bāṣpa-bindu-parikṣepa-netra-saṁmārjanādayaḥ ||567||** 309

**viṣādena**, yathā—

tvām ālikhya praṇaya-kupitāṁ dhātu-rāgaiḥ śilāyām

ātmānaṁ te caraṇa-patitaṁ yāvad icchāmi kartum |

asrais tāvan muhur upacitair dṛṣṭir ālupyate me

krūras tasminn api na sahate saṅgamaṁ nau kṛtāntaḥ ||568|| [me.dū. 2.45]

**roṣeṇa** ca, yathā mamaiva—

kānte kṛtāgasi puraḥ parivartamāne

sakhyaṁ saroja-śaśinoḥ sahasā babhūva |

roṣākṣaraṁ sudṛśi vaktum apārayantyām

indīvara-dvayam avāpa tuṣāra-dhārām ||569||

atra sāparādha-priya-darśana-janitena roṣeṇa mugdhāyā bāṣpodgamaḥ |

**santoṣeṇa**, yathā—

ānandajaḥ śokajam aśru bāṣpas

tayor aśītaṁ śiśiro bibheda |

gaṅgā-sarayvor jalam uṣṇa-taptaṁ

himādri-niṣyanda ivāvatīrṇaḥ ||570|| (ra.vaṁ. 14.53)

atra cira-proṣita-pratyāgata-rāma-lakṣmaṇa-darśanānandena kausalyā-sumitrayor bāṣpaḥ |

**dhūmena**, yathā—

tasmin kṣaṇe kāntam alakṣayan sā

dhūmāvilair udgata-bāṣpa-leśaiḥ |

antar-dalair amburuhām ivārdrair

ayatna-karṇābharaṇair apāṅgaiḥ ||571||

atra vivāha-dhūmena lakṣmyā bāṣpodgamaḥ |

atha **pralayaḥ**—

**pralayo duḥkha-dhātādyaiś ceṣṭā tatra visaṁjñatā ||572||** 310ab

**duḥkhena**, yathā—

vapuṣā karaṇojjhitena sā

nipatantī patim apy apātayan |

nanu taila-niṣeka-bindunā

saha dīpārcir upaiti medinīm ||573|| (ra.vaṁ. 8.38)

atrendumatī-vipatti-janitena duḥkhenājasya pralayaḥ |

**ghātena**, yathā—

pūrvaṁ prahartā na jaghāna bhūyaḥ

pratiprahārākṣamam aśvasādī |

turaṅgam askandha-niṣaṇṇa-dehaṁ

pratyāśvasantaṁ ripum ācakāṅkṣa ||574|| (ra.vaṁ. 7.47)

atra pratibhaṭa-prahāreṇāśvasādino mūrcchā |

**sarve’pi sattva-mūlatvād bhāvā yadyapi sāttvikāḥ |** 310cd

**tathāpy amīṣāṁ sattvaika-mūlatvāt sāttvika-prathā ||575||**

**anubhāvāś ca kathyante bhāva-saṁsūcanād amī |** 311

**evaṁ dvairūpyam eteṣāṁ kathitaṁ bhāva-kovidaiḥ ||576||**

**anubhāvaika-nidhinā sukhānubhava-śālinā |**

**śrī-siṁha-bhūbhujā sāṅgam anubhāvā nirūpitāḥ ||577||** 312

**asmat-kalpa-latā-dalāni gilati tvat-kāma-gaurvāryatāṁ**

**mac-cintāmaṇi-vedibhiḥ pariṇamed dūrān nayoccair gajam |**

**ity ārūḍha-vitardikāḥ pratipathaṁ jalpanti bhūdevatāḥ**

**siṁha-kṣmābhuji kalpa-vṛkṣa-surabhī-hasty-ādi-dānodyate ||578||** 313

**rakṣāyāṁ rākṣasāriṁ prabala-vimata-vidrāvaṇe vīrabhadraṁ**

**kāruṇye rāmabhadraṁ bhuja-bala-vibhavārohaṇe rauhiṇeyam |**

**pāñcālaṁ cañcalākṣī-paricaraṇa-vidhau pūrṇa-candraṁ prasāde**

**kandarpa-rūpa-darpe tulayati nitarāṁ siṁha-bhūpāla-candraḥ ||579||** 314

iti śrīmad-āndhra-maṇḍalādhīśvara-pratigaṇḍa-bhairava-śrīmad-anapota-narendra-nandana-bhuja-bala-bhīma-śrī-siṁha-bhūpāla-viracite rasārṇava-sudhākara-nāmni nāṭyālaṅkāra-śāstre rañjakollāso nāma

prathamo vilāsaḥ

||1||

--o)0(o--

### (2)

### dvitīyo vilāsaḥ

# rasikollāsaḥ

**kalyāṇa-dāyi bhavatāṁ bhaved bhavya-guṇākaram |**

**kamalākucakāleya-vyañjitoraḥ-sthalaṁ mahaḥ ||1||** 1

**cid-acit-kṣema-kāriṇyai namaḥ śrī-parṇajādibhiḥ |**

**vandyāyai vārdhi-nandinyai karāgrastha-payoruhe ||2||** 2

## atha vyabhicāri-bhāvāḥ—

**vy-abhī ity upasargau dvau viśeṣābhimukhatvayoḥ |**

**viśeṣeṇābhimukhyena caranti sthāyinaṁ prati ||3||** 3

**vāg-aṅga-sattva-sūcyā jñeyās te vyabhicāriṇaḥ |**

**taṁ cārayanti bhāvasya gatiṁ sañcāriṇo’pi ||4||** 4

**unmajjanto nimajjantaḥ sthāyiny amṛta-vāridhau |**

**ūrmivad vardhayanty enaṁ yānti tad-rūpatāṁ ca te ||5||** 5

**nirvedo’tha viṣādo dainyaṁ glāni-śramau ca mada-garvau |**

**śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||6||** 6

**moho mṛtir ālasyaṁ jāḍyaṁ vrīḍāvahitthā ca |**

**smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṁ ca ||7||** 7

**augryam arṣāsūyāś cāpalyaṁ caiva nidrā ca |**

**suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ ||8||** 8

tatra (1) **nirvedaḥ—**

**tattva-jñānāc ca daurgatyāv āpado viprayogataḥ |**

**īrṣyāder api saṁjātaṁ nirvedaḥ svāvamānanam ||9||**[[9]](#footnote-10)9

**tattva-jñānād**, yathā—

prāptāḥ śriyaḥ sakala-kāma-dughās tataḥ kiṁ

nyastaṁ padaṁ śirasi vidviṣatāṁ tataḥ kim |

saṁmānitāḥ praṇayino vibhavais tataḥ kiṁ

kalpaṁ sthitaṁ tanu-bhṛtāṁ tanubhis tataḥ kim ||10|| (vairāgya-śataka 67)

kiṁ vidyāsu viśāradair api sutaiḥ prāptādhika-praśrayaiḥ

kiṁ dārair abhirūpa-rūpa-caritair ātmānukūlair api |

kiṁ kāryaṁ cira-jīvitena vigata-vyādhi-pracāreṇa vā

dāridryopahataṁ yad etad akhilaṁ duḥkhāya me kevalam ||11||

**āpado**, yathā—

surata-śrama-sambhṛto mukhe

dhriyate sveda-lavodgamo’pi te |

atha cāstamitā tvam ātmanā

dhig imāṁ deha-bhṛtām asāratām ||12|| (raghu. 8.57)

**viprayogād**, yathā—

yaysāṁ te divasāstayā saha mayā nītā yathā sve gṛhe

yat-sambandhi-kathābhir eva satataṁ dīrghābhir asthīyate |

ekaḥ samprati nāśita-priyatamas tām eva rāmaḥ kathaṁ

pāpaḥ pañcavaṭīṁ vilokayatu vā gacchatv asambhāvya vā ||13|| (u.rā.ca. 2.29)

atra sītā-viprayuktasya rāmasya vāg-ārambha-sūcitenātmāvamānanena nirvedaḥ pratīyate |

**īrṣyayā**, yathā—

kuryuḥ śastra-kathām amī yadi manor vaṁśe manuṣyāṅkurāḥ

syāc ced brahma-gaṇo’yam ākṛti-gaṇas tatreṣyate ced bhavān |

samrājāṁ samidhāṁ ca sādhakatamaṁ dhatte chidākāraṇaṁ

dhiṅ maurvī-kuśa-karṣaṇolbaṇa-kiṇa-granthir mamāyaṁ karaḥ ||14||

(anargha. 4.44)

atra rāmacandra-śatānanda-viṣayerṣyā-janitena dhig iti vāg-ārambha-sūcitena svātmāvamānanena jāmadagnyasya nirvedaḥ |

atha (2) **viṣādaḥ—**

**prārabdha-kāryānirvāhād iṣṭānavāpter vipattitaḥ |**

**aparādha-parijñānād anutāpas tu yo bhavet ||15||** 10

**viṣādaḥ sa tridhā jyeṣṭha-madhyamādhama-saṁśrayāt |**

**sahāyānveṣaṇopāya-cintādyā uttame matāḥ ||16||** 11

**anutsāhaś ca vaicittyam ity ādyā madhyame matāḥ |**

**adhamasyānubhāvāḥ syur vaicitryam avalokanam |** 12

**rodana-śvāsita-dhyāna-mukha-śoṣādayo’pi ca ||17||**

**prārabdha-kāryānirvāhād**, yathā—

vāraṁ vāraṁ tirayati dṛśāv udgato bāṣpa-pūras

tat-saṅkalpopahita-jaḍima stambham abhyeti gātram |

sadyaḥ svidyann nayam aviratotkampa-lolāṅgulīkaḥ

pāṇir lekhāvidhiṣu nitarāṁ vartate kiṁ karomi ||18|| (mālatīmādhava 1.38)

atra prastuta-citra-nirmāṇānirvāhān mādhavasya kiṁ karomīti vāg-ārambha-sūcitayā tad-darśanopāya-cintayā viṣādo vyajyate |

tatra **iṣṭānavāpter**, yathā—

sañcāriṇī dīpa-śikheva rātrau

yaṁ yaṁ vyatīyāya patiṁvarā sā |

narendram ārgāṭṭa iva prapede

vivarṇa-bhāvaṁ sa sa bhūmi-pālaḥ ||19|| (ra.vaṁ. 6.67)

atrendumatīm ākāṅkṣatāṁ bhūmipatīnāṁ tad-anavāptyā mukha-vaivarṇyena viṣādo vyajyate |

**vipattitaḥ**, yathā—

hā hā dhik para-gṛha-vāsa-dūṣaṇaṁ yad

vaidehyāḥ praśamitam adbhutair upāyaiḥ |

etat tat punar api daiva-durvipākād

ālarkaṁ viṣam iva sarvataḥ prasṛptam ||20|| (u.rā.ca. 1.40)

atra sītāpavāda-rūpāyā vipatter hā hā dhig iti vāg-ārambheṇa rāmasya viṣādo gamyate |

yathā vā—

sā durnimittopagatād viṣādāt

sadyaḥ parimlāna-mukhāravindā |

rājñaḥ śivaṁ sāvarajasya bhūyād

ity āśaśaṁśe karaṇair bāhyaiḥ ||21|| (raghu. 14.50)

atra durnimittānumitāyā vipatter mukha-śoṣaṇenānubhāvena vaidehyā viṣādaḥ |

**aparādha-parijñānāt**, yathā—

hā tāteti kranditam ākarṇya viṣaṇṇas

tasyānviṣyan vetasa-gūḍhaṁ prabhavaṁ saḥ |

śalya-protaṁ prekṣya sakumbhaṁ muni-putraṁ

tāpād antaḥ-śalya ivāsīt kṣitipo’pi ||22|| (raghu. 9.75)

atha (3) **dainyam—**

**hṛt-tāpa-durgatatvādyair anauddhatyaṁ hi dīnatā |** 13

**tatrānubhāvā mālinya-gātra-stambhādayo matāḥ ||23||**

**hṛt-tāpāt**, yathā—

etat kṛtvā priyam anucita-prārthanā-vartamno me

sauhārdād vā vidhura iti vā mayy anukrośa-buddhyā |

iṣṭān deśān jalada vihara prāvṛṣā sambhṛta-śrīr

mābhūd evaṁ kṣaṇam api ca te vidyutā viprayogaḥ ||24|| (me.dū. 2.55)

**daurgandhyād**, yathā—

dīnā dīna-mukhaiḥ svakīya-śiśukair ākṛṣṭa-jīrṇāmbarā

krośadbhiḥ kṣudhitari nirannapiṭharā nekṣyeta ced gehinī |

yācñā-dainya-bhayena gadgada-galat-truṭyad-vilīnākṣaraṁ

ko dehīti vadet sva-dagdha-jaṭharasyārthe manasvī pumān ||25||

atha (4) **glāniḥ—**

**ādhi-vyādhi-jarā-tṛṣṇā-vyāyāma-suratādibhiḥ |** 14

**niṣprāṇatā glānir atra kṣāmāṅga-vacana-kriyāḥ |**

**kampānutsāha-vaivarṇya-nayana-bhramaṇādayaḥ ||26||** 15

**ādhinā**, yathā—

kisalayam iva mugdhaṁ bandhanād vipralūnaṁ

hṛdaya-kusuma-śoṣī dāruṇo dīrgha-śokaḥ |

glapayati paripāṇḍu kṣāmam asyāḥ śarīraṁ

śaradija iva gharmaḥ ketakī-patra-garbham ||27|| (uttara-rāma-carita 3.5)

**vyādhinā**, yathā—

tasya pāṇḍu-vadanālpa-bhūṣaṇā

sāvalamba-gamanā mṛdu-svanā |

rāja-yakṣma-parihāṇir āyayau

kāma-yāna-samavasthayā tulām ||28|| (raghu. 19.50)

**jarayā**, yathā—

vivṛddhiṁ kampasya prathayatitarāṁ sādhvasa-vaśād

avispaṣṭāṁ dṛṣṭiṁ tirayatitarāṁ bāṣpa-salilaiḥ |

skhalad-varṇāṁ vāṇīṁ janayatitarāṁ gadgadatayā

jarāyāḥ sāhāyyaṁ mama hi paritoṣo’dya kurute ||29|| (ratnāvalī 4.13)

atra harṣasya jarā-sahakāritva-kathanād ubhayānubhāvair api kampādibhir jarā-glāner eva prādhānyaṁ gamyate |

**tṛṣṇayā**, yathā—

vindhyā-dhvānau virala-salilās tarṣiṇī tatra sītā

yāvan mūrchāṁ kalayati kila vyākule rāmabhadre |

drāk saumitriḥ puṭaka-kalaśīṁ māludhānīdalānāṁ

tāvat prāpto dadhad atibhṛtāṁ vāriṇā nairjhareṇa ||30|| (bāla-rāmāyaṇa 6.50)

**vyāyāmena**, yathā—

atanu-kuca-bharānatena bhūyaḥ

śrama-janitānatinā śarīrakeṇa |

anucita-gati-sāda-niḥsahatvaṁ

kala-bhara-karorubhir ūrubhir dadhānaiḥ ||31|| (śi.va. 7.66)

**suratena**, yathā—

ati-prayatnena ratānta-tāntā

kṛṣṇena talpāvaropitā sā |

ālambya tasyaiva karaṁ kareṇa

jyotsnā-kṛtānandam alindam āpa ||32||

atha (5) **śramaḥ—**

**śramo mānasa-khedaḥ syād adhva-nṛtya-ratādobhiḥ |**

**aṅga-mardana-niḥśvāsau pāda-saṁvāhanaṁ tathā ||33||** 16

**jṛmbhaṇaṁ mandayānaṁ ca mukhanetra-vighūrṇanam |**

**sītkṛtiś ceti vijñeyā anubhāvāḥ śramodbhavāḥ ||34||** 17

**adhvanā**, yathā—

sadyaḥ purī-parisare’pi śirīṣa-mṛdvī

sītā javāt tricaturāṇi padāni gatvā |

gantavyam adya kiyad ity asakṛd bruvāṇā

rāmāśuṇaḥ kṛtavatī prathamāvatāram ||35|| (bāla-rāmāyaṇa 6.34)

**nṛtyena**, yathā—

sveda-kledita-kaṅkaṇāṁ bhuja-latāṁ kṛtvā mṛdaṅgāśrayāṁ

ceṭī-hasta-samarpitaika-caraṇā mañjīra-sandhitsayā |

sā bhūyaḥ stana-kampa-sūcita-rayaṁ niḥśvāsam āmuñcatī

raṅga-sthānam anaṅga-sātkṛtavatī tālāvadhau tasthuṣī ||36||

**ratyā**, yathā mamaiva—

nitānta-surata-klāntāṁ celānta-kṛta-vījanām |

kāntāṁ lulita-netrāntāṁ kalaye kala-bhāṣiṇīm ||37||

atha (6) **madaḥ—**

**madas tv ānanda-saṁmoha-sambhedo madirākṛtaḥ |**

**sa tridhā taruṇo madhyo’pakṛṣṭaś ceti bhedataḥ ||38||** 18

**dṛṣṭiḥ smerā mukhe rāgaḥ sasmitākulitaṁ vacaḥ |**

**lalitāviddha-gaty-ādyāś ceṣṭāḥ syus taruṇe made ||39||** 19

yathā—

bhāva-hāri hasitaṁ vacanānāṁ

kauśalaṁ dṛśi vikāra-viśeṣāḥ |

cakrire bhṛśam ṛjor api vadhvāḥ

kāmineva taruṇena madena ||40|| (śi.va. 10.13)

atha **madhyamaḥ—**

**madhyame tu made vāci skhalanaṁ ghūrṇanaṁ dṛśoḥ |**

**gamane vaktratā bāhvor vikṣepa-srastatādayaḥ ||41||** 20

yathā—

rundhatī nayana-vākya-vikāsaṁ

sāditobhaya-karā parirambhe |

vrīḍitasya lalitaṁ yuvatīnāṁ

kṣībatā bahu-guṇair anujahre ||42|| (bhāraveḥ 9.67)

atha **nīcaḥ—**

**apakṛṣṭe tu ceṣṭāḥ syur gati-bhaṅgo visaṁjñatā |**

**niṣṭhīvanaṁ muhuḥ śvāso hikkā chardyādayo matāḥ ||43||** 21

yathā—

niṣṭhīvantyo mukharita-mukhaṁ gauravāt kandharāyāḥ

prāyo hikkā-vikala-vikalaṁ vākyam ardhaṁ gṛṇantyaḥ |

naivāpekṣāṁ galita-vasane nāpy upekṣām ayante

pāyaṁ pāyaṁ bahu-vidha-madhūny eka-vīthyā kumāryaḥ ||44||

**taruṇas tūttamādīnāṁ madhyamo madhya-nīcayoḥ |**

**apakṛṣṭas tu nīcānāṁ tat-tan-mada-vivardhane ||45||** 22

**uttama-prakṛtiḥ śete madhyo hasati gāyati |**

**adhama-prakṛtir grāmyaṁ paruṣaṁ vakti roditi ||46||** 23

**uttama-prakṛter mada-vṛddhir**, yathā—

tat-kṣaṇaṁ viparivartita-hriyor

neṣyatoḥ śayanam iddha-rāgayoḥ |

sā babhūva vaśa-vartinī tayoḥ

preyasaḥ suvadanā madasya ca ||47|| (ku.saṁ. 8.79)

**madhyamasya mada-vṛddhir**, yathā—

vināpi hetuṁ vikaṭaṁ jahāsa

padeṣu caskhāla same’pi mārge |

vighūrṇamānaḥ sa madātirekād

ākāśam ālambanam ālalambe ||48||

**adhamasya mada-vṛddhir**, yathā—

taha taha gāmīṇa-ghariṇī

mada-vivasā kiṁpi kiṁpi bāharai |

jaha jaha kula-bahuāo

soūṇa sarandi pihia kaṇṇāo ||49||

(tathā tathā grāmīṇa-gṛhiṇī

mada-vivaśā kim api kim api vyāharati |

yathā yathā kula-vadhvaḥ

śrutvā saranti pihita-karṇāḥ ||)

**aiśvaryādi-kṛtaḥ kaiścit māno mada itīritaḥ |**

**vakṣyamāṇasya garvasya bheda evety udāsmahe ||50||** 24

atha (7) **garvaḥ**—

**aiśvarya-rūpa-tāruṇya-kula-vidyā-balair api |**

**iṣṭa-lābhādinānyeṣām avajñā garva īritaḥ ||51||** 25

**anubhāvā bhavanty atra gurv-ājñādy-ājñā-vyatikramaḥ |**

**anuttara-praadānaṁ ca vaimukhyaṁ bhāṣaṇe’pi ca ||52||** 26

**vibhramāpahnutī vākya-pāruṣyam anavekṣaṇam |**

**avekṣaṇaṁ nijāṅgānām aṅga-bhaṅgādayo’pi ca ||53||** 27

**aiśvaryam ājñā-siddhiḥ** | tena yathā—

rāho tarjaya bhāskaraṁ varuṇa he nirvāpyatāṁ pāvakaḥ

sarve vārimucaḥ sametya kuruta grīṣmasya darpa-cchidām |

prāleyācala candra dugdha-jaladhe hemanta mandākini

drāg devasya gṛhānupeta bhavatāṁ sevā-kṣaṇo vartate ||54||

(bāla-rāmāyaṇa 5.22)

yathā vā—

vahne nihnotum arciḥ paricinu purataḥ siñcato vārivāhān

hemantasyāntike syāḥ prathayati davathuṁ yena te grīṣma noṣmā |

mārtaṇḍāś caṇḍatāpa-praśamana-vidhaye dhatta nāḍīṁ jalārdrāṁ

devo nānya-pratāpaṁ tribhuvana-vijayī mṛṣyate śrī-daśāsyaḥ ||55||

(bāla-rāmāyaṇa 1.31)

**rūpa-tāruṇyābhyāṁ**, yathā—

vāṭīṣu vāṭīṣu vilāsinīnāṁ

caran yuvā cārutayātidṛptaḥ |

tṛṇāya nāmanyata puṣpa-cāpaṁ

kareṇa līlā-kalitāravindaḥ ||56||

**kulena,** yathā—

gauḍaṁ rāṣṭram anuttamaṁ nirupamā tatrāpi rāḍhāpurī

bhūri-śreṣṭhika-nāma dhāma paramaṁ tatrottamo naḥ pitā |

tat-putrāś ca mahākulā na viditāḥ kasyātra teṣām api

prajñā-śīla-viveka-dhairya-vinayācārair ahaṁ cottamaḥ ||57||

(prabodha-candrodayaḥ, 2.7)

**vidyayā**, yathā—

bindu-dvandva-taraṅgitāgra-saraṇiḥ kartā śiro-bindukaṁ

karmeti krama-śikṣitānvaya-kalā ye ke’pi tebhyo namaḥ |

ye tu grantha-sahasra-śāṇakaṣaṇa-truṭyat-kalaṅkair girām

ullekhaiḥ kavayanti bilhaṇa-kavis teṣv eva saṁnahyati ||58||

(karṇa-sundarī)

**balena**, yathā—

rudrādres tulanaṁ sva-kaṇṭha-vipina-cchedo harer vāsanaṁ

kārāveśmani puṣpakasya haraṇaṁ yasyorjitāḥ kelayaḥ |

so’yaṁ durmada-bāhu-daṇḍa-sacivo laṅkeśvaras tasya me

kā ślāghā guṇa-jarjareṇa dhanuṣākṛṣṭena bhagnena vā ||59||

(bāla-rāmāyaṇa, 1.51)

**iṣṭa-prāptyā**, yathā—

āstāṁ tāvad anaṅga-cāpa-vibhavaḥ kā nāma sā kaumudī

dūre tiṣṭhatu matta-kokila-rutaṁ saṁvāntu mandānilāḥ |

hāsollāsa-taraṅgitair asakalair netrāñcalaiś cañcalaiḥ

sākūtair urarīkaroti taruṇī seyaṁ praṇāmāñjalim ||60||

atha (8) **śaṅkā—**

**śaṅkā cauryāparādhādyaiḥ svāniṣṭotprekṣaṇaṁ matam |**

**tatra ceṣṭāmuhuḥ pārśva-darśanaṁ mukha-śoṣaṇam ||61||** 28

**avakuṇṭhana-vaivarṇya-kaṇṭha-sādādayo’pi ca |**

**śaṅkā dvidyeyam ātmotthā parotthā ceti bhedataḥ ||62||** 29

**svākārya-janitā svotthā prāyo vyaṅgyeyam iṅgitaiḥ |**

**iṅgitāni tu pakṣma-bhrū-tārakā-dṛṣṭi-vikriyāḥ ||63||** 30

**aparādhāt svotthā**, yathā—

tat-sakhyā marutātha vā pracalitā vallīti muhyad-dhiyo

dṛṣṭvā vyākulatārayā nigadato mithyā-prasādaṁ mukhe |

gaṅgā-nūtana-saṅginaḥ paśupater antaḥpuraṁ gacchato

nūtnā saiva daśā svayaṁ piśunatāṁ devī-sakhīnāṁ gatā ||64||

**saiva cauryeṇa**, yathā—

mṛdnan kṣīrādi-cauryān masṛṇa-surabhiṇī sṛkvaṇī pāṇi-gharṣair

āghrāyāghrāya hastaṁ sapadi paruṣayan kiṅkiṇī-mekhalāyām |

vāraṁ vāraṁ viśāle diśi diśi vikiran locane lolatāre

mandaṁ mandaṁ jananyāḥ parisaram ayate kūṭa-gopāla-bālaḥ ||65||

**parotthā tu nijasyaiva parasyākāryato bhavet |**

**prāyeṇākāra-ceṣṭābhyāṁ tām imām anubhāvayet |** 31

**ākāraḥ sāttvikaś ceṣṭā tv aṅga-pratyaṅgajāḥ kriyāḥ ||66||** 32ab

**parotthā**, yathā—

prīte vidhātari purā paribhūya martyān

vavre’nyato yad abhayaṁ sa bhavān ahaṁyuḥ |

tan-marmaṇi spṛśati mām atimātram adya

hā vatsa śāntam athavā daśakandharo’si ||67|| (anargha-rāghava 4.9)

atra garvita-rāvaṇa-kṛtena martyetarābhaya-varaṇena jātā mālyavataḥ śaṅkā marmaṇi spṛśatītyādinā vāg-ārambheṇa pratīyate |

atha (9) **trāsaḥ**—

**trāsas tu citta-cāñcalyaṁ vidyut-kravyāda-garjitaiḥ |** 32

**tathā bhūta-bhujaṅgādyair vijñeyās tatra vikriyāḥ ||68||**

**utkampa-gātra-saṅkoca-romāñca-stambha-gadgadāḥ |** 33

**muhur nimeṣa-vibhrānti-pārśvasthālambanādayaḥ ||69||**

**vidyuto**, yathā—

varṣāsu tāsu kṣaṇa-ruk prakāśāt

trastā ramā śārṅgiṇam āliliṅga |

vidyuc ca sā vīkṣya tad-aṅga-śobhāṁ

hrīṇeva tūrṇaṁ jaladaṁ jagāhe ||70||

**kravyādo hiṁsra-sattvam** | tasmād, yathā—

sva-vikriyādarśita-sādhvasaughāt

priyābhir āliṅgita-kandharāṇām |

akāri bhallūka-kulena yatra

vidyādharāṇām animitta-maitrī ||71||

**garjitena**, yathā—

praṇaya-kopa-bhūto’pi parāṅmukhāḥ

sapadi vāridharārava-bhīravaḥ |

praṇayinaḥ parirabdhum anantaraṁ

vavalire bali-recita-madhyamāḥ ||72|| (śi.va., 6.38)

garjitaṁ mahāravopalakṣaṇam | tena bheryādi-dhvanir api bhavati |

**bherī-dhvaninā**, yathā—

nananda nidrā-rasa-bhañjanair api

prayāṇa-tūrya-dhvanibhir dharāpateḥ |

atarkitātaṅka-vilola-padmajā-

payodhara-dvandva-nipīḍito hariḥ ||73||

**bhūta-darśanād**, yathā—

sā patyuḥ parivāreṇa piśācair api veṣṭitā |

utkampamāna-hṛdayā sakhībhiḥ sambodhyata ||74||

**bhujaṅgamād**, yathā—

kalyāṇa-dāyi bhavato’stu pināka-pāṇi-

pāṇi-grahe bhujaga-kaṅkaṇa-bhīṣatāyāḥ |

sambhrānta-dṛṣṭi sahasaiva namaḥ śivāyety

ardhokti-sasmita-nataṁ mukham ambikāyāḥ ||75||

(rasa-kalikāyām apy ullikhitam idam, 23 puṭe)

atha (10) **āvegaḥ**—

**cittasya sambhramo yaḥ syād āvego’yaṁ sa cāṣṭadhā |** 34
**utpāta-vāta-varṣāgni-matta-kuñjara-darśanāt ||76||**

**priyāpriya-śruteś cāpi śatrava-vyasanād api |** 35

**tatrautpātas tu śailādi-kampa-ketūdayādayaḥ ||77||**

**taj-jāḥ sarvāṅga-visraṁso vaimukhyam apasarpaṇam |** 36

**viṣāda-mukha-vaivarṇya-vismayādyās tu vikriyāḥ ||78||**

**śaila-prakampanād**, yathā—

kailāsādrāv udaste paricalita-gaṇeṣūllasat-kautukeṣu

kroḍaṁ mātuḥ kumāre viśati viṣamuciprekṣamāṇe saroṣam |

pādāvaṣṭambha-sīdad vapuṣi daśamukhe yāti pātāla-mūlaṁ

kruddho’py āśliṣṭa-mūrtir ghanataram umayā pātu hṛṣṭaḥ śivo vaḥ ||79||

atra kailāsa-kampa-janita-pramatha-gaṇa-vismaya-kārtikeyāpasarpaṇa-kātyāyanī-sādhvasādibhir anubhāvais tat-tad-gata-sambhramātiśaya-rūpa āvego vyajyate |

**ketūdayād**, yathā—

hantālokya kuṭumbino diviṣadāṁ dhūma-grahaṁ diṅ-mukhe

trastāṅgās tvaritaṁ paraspara-gṛhān abhyetya cintā-parāḥ |

dhānyānām anativyayāya gṛhiṇīr ājñāpayantyo muhur

nidhyāyanti viniḥśvasanti gaṇaśo rathyā-mukheṣv āsate ||80||

atha **vātāvegaḥ**—

**tvarayāgamanaṁ vastra-grahaṇaṁ cāvakuṇṭhanam |** 37

**netrāvamārjanādyāś ca vātāvega-bhavāḥ kriyāḥ ||81||**

yathā—

dikṣu vyūḍhāṅghripāṅgas tṛṇa-jaṭita-calat-pāṁsu-daṇḍo’ntarikṣe

jhāṅkārī śarkarālaḥ pathiṣu viṭapināṁ skandha-kāṣaiḥ sadhūmaḥ |

prāsādānāṁ nikuñjeṣv abhinava-jaladodgāra-gambhīra-dhīraś

caṇḍārambhaḥ samīro vahati paridiśaṁ bhīru kiṁ sambhrameṇa ||82||

(veṇī-saṁhāra 2.19)

atra vāta-kṛta-saṁrambho vāg-ārambheṇa pratipādyate |

atha **varṣāvegaḥ**—

**chatra-graho’ṅga-saṅkoco bāhu-svastika-dhāvane |** 38

**uṣṇāśrayaṇam ity ādyā varṣāvega-bhavāḥ kriyāḥ ||83||**

yathā—

āmekhalaṁ cañcaratā ghanānāṁ

chāyām adhaḥ sānugatāṁ niṣevya |

udvejitā vṛṣṭibhir āśrayante

śṛṅgāṇi yasyātapavanti siddhāḥ ||84|| [ku.saṁ. 7.5]

 atra siddhānām agra-śikhara-dhāvanena sūcitaḥ |

atha **agny-āvegaḥ**—

**agny-āvegaḥ-bhavāś ceṣṭā vījanaṁ cāṅga-dhūnanam |** 39

**vyatyasta-pada-vikṣepa-netra-saṅkocanādayaḥ ||85||**

yathā—

dūra-protsāryamāṇāmbara-cara-nikarottāla-kīlābhighātaḥ

prabhraśyad-vāji-varga-bhramaṇa-niyama-navyākula-bradhna-sūtaḥ |

leḍhi prauḍho hutāśaḥ kṛta-laya-samayāśaṅkam ākāśa-vīthīṁ

gaṅgā-sūnu-prayukta-prathita-hutavahāstrānubhāva-prasūtaḥ ||86||

(dhanañjaya-vijaya 67)

atha **kuñjarāvegaḥ**—

**āvege kuñjarodbhūte satvaraṁ cāpasarpaṇam |** 40

**vilokanaṁ muhuḥ paścāt trāsa-kampādayo matāḥ ||87||**

yathā—

nirantarāle’pi vimucyamāne

dūraṁ pathi prāṇa-bhṛtāṁ gaṇena |

tejo-mahadbhis tamaseva dīpair

dvipair asambādhamayām babhūve ||88||

**aśvena**, yathā—

utkhāya darpa-calitena sahaiva rajjvā

kīlaṁ prayatna-paramānavadurgraheṇa |

ākulyakāri kaṭakas turageṇa tūrṇam

aśveti vidrutam anudravatāśvam anyam ||89||

**priya-śravaṇād**, yathā—

**priya-śravaṇaje hy asmin abhutthānopagūhane |** 41

**prīti-dānaṁ priyaṁ vākyaṁ romaharṣādayo’pi ca ||90||**

yathā—

janāya śuddhānta-carāya śaṁsate

kumāra-janmāmṛta-saṁmitākṣaram |

adeyam āsīt trayam eva bhūpateḥ

śaśiprabhaṁ chatram ubhe ca cāmare ||91|| (ra.vaṁ. 3.16)

**apriya-śruter**, yathā—

**apriya-śrutije’py asmin vilāpah parivartanam |** 42

**ākranditaṁ ca patanaṁ parito bhramaṇādayaḥ ||92||**

**śātravād**, yathā—

**ceṣṭāḥ syuḥ śātravāvege varma-śastrādi-dhāraṇam |** 43

**ratha-vāji-gajāroha-sahasāpakramādayaḥ ||93||**

yathā—

rāmo nāma babhūva huṁ tad abalā sīteti huṁ tāṁ pitur

vācā pañcavaṭī-vane nivasatas tasyāharad rāvaṇaḥ |

kṛṣṇasyeti purātanīṁ nija-kathām ākarṇya mātreritāṁ

saumitre kva dhanur dhanur dhanur iti vyagrā giraḥ pāntu vaḥ ||94||

[kṛ.ka.2.72]

**ete syur uttamādīnām anubhāvā yathocitam ||95||** 44

atha **unmādaḥ**—

**unmādaś citta-vibhrāntir viyogād iṣṭa-nāśataḥ |**

**viyogaje tu ceṣṭāḥ syur dhāvanaṁ paridevanam ||96||** 45

**asambaddha-pralapanaṁ śayaṇaṁ sahasotthitiḥ |**

**acetanaiḥ sahālāpo nirnimitta-smitādayaḥ ||97||** 46

yathā—

āśūtthānaṁ sadṛśa-gaṇanā cetanācetaneṣu

prauḍhauṣmābhiśvasitam asakṛn nirgato bāṣpa-pūraḥ |

nirlakṣyā vāg gatir aviṣayā nirnimittaṁ smitaṁ ca

prāyeṇāsyāḥ prathayatitarāṁ bhrānti-dātrīm avasthām ||98||

**iṣṭa-nāśād**, yathā—

**iṣṭa-nāśa-kṛte tv asmin bhasmādi-parilepanam |**

**nṛtya-gītādi-racanā tṛṇa-nirmālya-dhāraṇam |** 47

**cīvarāvaraṇādīni prāg-uktāś cāpi vikriyāḥ ||99||**

yathā—

kīnāśo’pi bibheti yādava-kulād vṛddhasya kā me gatir

bhedaḥ syāt svajaneṣu kiṁ nu śatadhā sīdanti gātrāṇi me |

so’yaṁ buddhi-viparyayo mama samaṁ sarve hatā bāndhavā

na śraddeyam idaṁ hi vākyam ahahā muhyanti marmāṇi me ||100||

atha (12) **apasmṛtiḥ—**

**dhātu-vaiṣamya-doṣeṇa bhūtāveśādinā kṛtaḥ |** 48

**citta-kṣobhas tv apasmāras tatra ceṣṭāḥ prakampanam ||101||**

**dhāvanaṁ patanaṁ stambho bhramaṇaṁ netra-vikriyāḥ |** 49

**svoṣṭha-daṁśa-bhujāsphoṭa-lālā-phenādayo’pi ca ||102||**

yathā—

lālā-phena-vyatikara-parikledi-bhugnoṣṭha-pārśvaṁ

gāyaṁ gāyaṁ kalita-ruditaṁ pronnamantaṁ patantam |

stabdhodvṛtta-kṣubhita-nayanaṁ maṇḍalena bhramantaṁ

bhūtāviṣṭaṁ kam api puruṣaṁ tatra vīthyām apaśyam ||103||

**doṣa-vaiṣamyajas tv eṣa vyādhir evety udāsmahe ||103||** 50

atha (13) **vyādhiḥ—**

**doṣodreka-viyogādyair syād vyādhir atra tu |**

**gātra-stambhaḥ ślathāṅgatvaṁ kūjanaṁ mukha-kūṇanam ||104||** 51

**srastāṅgatākṣi-vikṣepa-niḥśvāsādyās tu vikriyāḥ |**

**saśīto dāha-yuktaḥ sa dvividhaḥ parikīrtitaḥ ||105||** 52**[[10]](#footnote-11)**

**hanu-sañcālanaṁ bāṣpaḥ sarvāṅgotkampa-kūjane |**

**jānu-kuñcana-romāñca-mukha-śoṣādayo’pi ca ||106||** 53

yathā—

romāñcam aṅkūrayati prakāmaṁ

sparśena sarvāṅgaka-saṅgatena |

doḥ-svastikāśliṣṭa-payodharāṇāṁ

śīta-jvaraḥ kānta ivāṅganānām ||107||

**dāha-jvare tu ceṣṭāḥ syuḥ śīta-mālyādi-kāṅkṣaṇam |**

**pāṇi-pāda-parikṣepa-mukha-śoṣādayo’pi ca ||108||** 54

yathā—

śayyā puṣpamayī parāgamayatām aṅgārpaṇād aśnute

tāmyanty antikatālavṛntanalinī-patrāṇi dehoṣmaṇā |

nyastaṁ ca stana-maṇḍale malayajaṁ śīrṇāntaraṁ dṛśyate

kvāthād āśu bhavanti phenila-mukhā bhūṣāmṛṇālāṅkurāḥ ||109||

atha (14) **mohaḥ**—

**āpad-bhīti-viyogādyair mohaś cittasya mūḍhatā |**

**vikriyās tatra vijñeyā indriyāṇāṁ ca śūnyatā |** 55

**niśceṣṭatāṅga-bhramaṇa-patanāghūrṇanādayaḥ ||110||**

**āpado**, yathā—

tato’bhiṣaṅgānila-vipraviddhā

prabhraśyamānābharaṇa-prasūtā |

sva-mūrti-lābha-prakṛtiṁ dharitrīṁ

lateva sītā sahasā jagāma ||111|| (ra.vaṁ. 14.54)

**bhīter,** yathā—

smaras tathābhūtam ayugma-netraṁ

paśyann adūrān manasāpy adhṛṣyam |

nālakṣayat sādhvasa-sanna-hastaḥ

srastaṁ śaraṁ cāpam api sva-hastāt ||112|| [ku.saṁ. 3.51]

**viyogād**, yathā—

tad-vaktraṁ nayena ca te smita-sudhā-mugdhaṁ ca tad vācikaṁ

sā veṇī sa bhuja-kramo’tisaralo līlālasā sā gatiḥ |

tanvī seti ca seti seti satataṁ tad-dhyāna-baddhātmano

nidrā no na ratir na cāpi viratiḥ śūnyaṁ mano vartate ||113|| (rasa-kalikā, 32)

atha (15) **mṛtiḥ**—

**vāyor dhanañjayākhyasya viprayogo ya ātmanā |** 56

**śarīrāvacchedavatā maraṇaṁ nāma tad bhavet ||114||**

**etac ca dvividhaṁ proktaṁ vyādhijaṁ cābhighātajam |** 57

**ādyaṁ tv asādhya-hṛc-chūla-viṣūcy-ādi-samudbhavam ||115||**

**amī tatrānubhāvāḥ syur avyaktākṣara-bhāṣaṇam |** 58

**vivarṇa-gātratā manda-śvāsādi stambha-mīlane |**

**hikkā parijanāpekṣā-niśceṣṭendriyatādayaḥ ||116||** 59

yathā—

kāye sīdati kaṇṭha-rodhini kaphe kuṇṭhe ca vāṇī-pathe

jihmāyāṁ dṛśi jīvite jigamiṣau śvāse śanaiḥ śāmyati |

āgatya svayam eva naḥ karuṇayā kātyāyanī-vallabhaḥ

karṇe varṇayatād bhavārṇava-bhayād uttārakaṁ tārakam ||117||

**dvitīyaṁ ghāta-patana-dohodbandha-viṣādijam |**

**tatra ghātādije bhūmi-patana-krandanādayaḥ ||118||** 60

yathā abhirāma-rāghave—

ārya-śara-pāta-vivarād udbudbuda-phenilāsra-kardamitā |

apatan na calati kiṁcid vikṛtākṛtir adya vajra-nihateva ||119||

**viṣaṁ tu vatsanābhādyam aṣṭau vegās tad-udbhavāḥ |**

**kārṣṇyaṁ kampo dāho hikkā phenaś ca kandhara-bhaṅgaḥ |** 61

**jaḍatā mṛtir iti kathitā kramaśaḥ prathamādyā vegajāś ceṣṭāḥ ||120||**

yatha priya-darśikāyāṁ (4.9)—

eṣā mlīayatīdam akṣi-yugalaṁ jātā mamāndhā diśaḥ

kaṇṭho’syā uparudhyate mama giro niryānti kṛcchrād imāḥ |

etasyāḥ śvasitaṁ hṛtaṁ mama tanur niśceṣṭatām āgatā

manye’syāḥ viṣa-vega eva hi paraṁ sarvaṁ tu duḥkhaṁ mayi ||121||

atrākṣi-nimīlana-kaṇṭha-rodhana-niḥśvāsāyāsādibhir āraṇyikāyā viṣa-vega-janitā mṛtir avagamyate |

atha (16) **ālasyam**—

**svabhāva-śrama-sauhitya-garbha-nirbharatādibhiḥ |** 62

**kṛcchrāt kriyonmukhatvaṁ yat tad ālasyam iha kriyāḥ ||122||**

**aṅga-bhaṅgaḥ kriyā-dveṣo jṛmbhaṇākṣi-vimardane |** 63

**śayyāsanaika-priyatā tandrī-nidrādayo’pi ca ||123||**

svabhāva-śramābhyāṁ, yathā—

muhur iti vana-vibhramābhiṣaṅgād

atami tadā nitarāṁ nitambinībhiḥ |

mṛdutara-tanavo’lasāḥ prakṛtyā

ciram api tāḥ kim uta prayāsa-bhājaḥ ||124|| (śi.va. 7.68)

sauhityaṁ bhojanādi-tṛptiḥ, tena yathā—

trailokyābhaya-lagnakena bhavatā vīreṇa vismāritas

taj-jīmūta-muhūrta-maṇḍana-dhanuḥ-pāṇḍityam ākhaṇḍalaḥ |

kiṁ cājasra-makhārpitena haviṣā samphulla-māṁsollasat

sarvāṅgīṇa-balī-vilupta-nayana-vyūhaḥ kathaṁ vartate ||125|| (a.rā. 1.28)

atra mando-vṛddhyā śakrasya sauhityam | tat-kṛtam ālasyaṁ kathaṁ vartate ity anena vāg-ārambheṇa vyajyate |

**garbha-nirbharatayā**, yathā—

āsanaika-priyasyāsyāḥ sakhī-gātrāvalambinaḥ |

garbhālasasya vapuṣo bhāro’bhūt svāṅga-dhāraṇam ||126||

atha (17) **jāḍyam**—

**jāḍyam apratipattiḥ syād iṣṭāniṣṭhārthayoḥ śruteḥ |** 64

**dṛṣṭer vā virahādeś ca kriyās tatrānimeṣatā |**

**aśrutiḥ pāravaśyaṁ ca tūṣṇīm-bhāvādayo’pi ca ||127||** 65

**iṣṭa-śruter**, yathā—

priye’parā yacchati vācam unmukhī

nibaddha-dṛṣṭiḥ śithilākuloccayā |

samādadhe nāṁśukam āhitaṁ vṛthā

na veda puṣpeṣu ca pāṇi-pallavam ||128|| (kirātārjunīye 8.15)

atra priya-vākya-śravaṇa-janita-jāḍyam animeṣatvādinā vyajyate |

**priya-darśanād**, yathā—

ehai so bi pauttho ahaṁ a kuppejja so bi aṇuṇejja |

ia ciṁteṁtī bahuā daṭṭhūṇa piaṁ ṇa kiṁ pi sammarai ||129||[[11]](#footnote-12)

(*eṣyati so’pi proṣitaḥ ahaṁ ca kupyeyaṁ so’py anuneṣyati |*

*iti cintayantī vadhūr dṛṣṭvā priyaṁ na kim api saṁsmarati ||*)

atra priya-darśana-janitaṁ jāḍyaṁ pūrva-cintita-kriyā-vismaraṇena vyajyate |

**apriya-śravaṇād**, yathā—

āpucchantasya bahū gamiduṁ daiassa suṇia addhottim |

aṇumaṁṇiduṁ na jāṇai ṇa nivāreduṁ paravasā ubaha ||130||

(*āpṛcchamānasya vadhūr gantuṁ dayitasya śrutvā ardhoktim |*

*anumantuṁ na jānāti na nivārayituṁ para-vaśā paśyata ||*)

**aniṣṭa-darśanād**, yathā—

sasureṇa ḍajjamāṇe gharaṇiaḍabhave ṇiuṁja-puṁjaṁmi |

ṇa suṇai suṇhā suṇṇā bahuso kahidaṁ bi sasurāe ||131||

(*śvaśureṇa dahyamāne gṛha-nikaṭa-bhave nikuñja-puñje |*

*na śṛṇoti snuṣā śūnyā bahuśaḥ kathitam api śvaśrvā ||*)

**viyogād**, yathā—

papraccha pṛṣṭam api gadgadikārta-kaṇṭhaḥ

śuśrāva noktam api śūnya-manāḥ sa kiñcit |

sasmāra na smṛtam api kṣaṇam ātma-kṛtyaṁ

śrutvāham ity upagato’pi na saṁviveda ||132||

(abhinandasya rāma-carite 19.61)

atra sītā-viraha-janitaṁ rāvaṇasya jāḍyaṁ punaḥ-praśna-śruty-ādibhir avagamyate |

atha (18) **vrīḍā**—

**akārya-karaṇāvajñā-stuti-nūtana-saṅgamaiḥ |**

**pratīkārākriyādyaiś ca vrīḍatvanatidhṛṣṭatā ||133||** 66

**tatra ceṣṭā nigūḍhoktir ādhomukhya-vicintane |**

**anirgamo bahiḥ kvāpi dūrād evāvaguṇṭhanam |** 67

**nakhānāṁ kṛntanaṁ bhūmi-lekhanaṁ caivam ādayaḥ ||134||**

**akārya-karaṇād**, yathā—

gurv-ādeśād eva nirmīyamāṇo

nādharmāya strī-vadho’pi sthito’yam |

adya sthitvā śvo gamiṣyadbhir alpair

lajjāsmābhir mīlitākṣair jitaiva ||135|| (a.rā. 2.59)

**avajñayā**, yathā—

avadhūyāribhir nītā hariṇais tulya-vṛttitām |

anyonyasyāpi jihrīmaḥ kiṁ punaḥ sahavāsinām ||136||

(kirātārjunīya 11.58)

**stutyā**, yathā—

tasya saṁstūyamānasya caritārthais tapasvibhiḥ |

śuśubhe vikramodagraṁ vrīḍayāvanataṁ śiraḥ ||137|| (ra.vaṁ. 15.27)

**nava-saṅgamena**, yathā—

paṭā-lagne patyau namayati mukhaṁ jāta-vinayā

haṭhāśleṣaṁ vāñchaty apaharati gātrāṇi nibhṛtam |

na śaknoty ākhyātuṁ smita-mukha-sakhī-datta-nayanā

hriyā tāmyaty antaḥ prathama-parihāse nava-vadhūḥ ||138|| (amaru. 37)

**pratīkārākaraṇād**, yathā—

udvṛttāri-kṛtābhimanyu-nidhana-prodbhūta-tīvra-krudhaḥ

pārthasyākṛta-śātrava-pratikṛter antaḥ śucā muhyataḥ |

kīrṇā bāṣpa-kaṇaiḥ patanti dhanuṣi vrīḍā-jaḍā dṛṣṭayo

hā vatseti giraḥ sphuranti na punar niryānti kaṇṭhād bahiḥ ||139||

(nārāyaṇasyeti śārṅgadhara-paddhatiḥ)

atha (19) **avahitthā**—

**avahitthākāra-guptir jaihmya-prābhava-nītibhiḥ |** 68

**lajjā-sādhvasa-dākṣiṇya-prāgalbhyāpajayādibhiḥ ||140||**

**anyathā-kathanaṁ mithyā-dhairyam anyatra vīkṣaṇam |** 69

**kathā-bhaṅgādayo’py asyām anubhāvā bhavanty amī ||141||**

**jaihmyād**,yathā—

liṅgair mudaḥ saṁvṛta-vikriyās te

hradāḥ prasannā iva gūḍha-nakrāḥ |

vaidarbham āmantrya yayus tadīyāṁ

pratyarpya pūjām upadācchalena ||142|| (ra.vaṁ 7.30)

**prābhavād**,yathā—

anirbhinno gabhīratvād antargūḍha-ghana-vyathaḥ |

puṭa-pāka-pratīkāśo rāmasya karuṇo rasaḥ ||143|| (u.rā.ca. 3.1)

**nītyā**,yathā—

bahiḥ sarvākāra-pravaṇa-ramaṇīyaṁ vyavaharan

parābhyūha-sthānāny api tanutarāṇi sthagayati |

janaṁ vidvān ekaḥ sakalam atisandhāya kapaṭais

taṭasthaḥ svān arthān ghaṭayati ca maunaṁ ca bhajate ||144||

(mālatī-mādhave 1.17)

**lajjayā**,yathā—

cikṣep lakṣmīr niṭilān nakhāgraiḥ

prasveda-vāryātapam ākṣipantī |

jugopa devo’pi sa romaharṣaṁ

jaḍābdhi-vātāhati-kaitavena ||145|| (kandarpa-sambhava)

**sādhvasena**,yathā—

śrutvā duḥśravam adbhutaṁ ca mithilā-vṛttāntam antaḥ-patac-

cintāpahnava-sāvahittha-vadana-tvag-viprakīrṇa-smitaḥ |

helākṛṣṭa-surāvarodha-ramaṇī-sīmanta-santānaka-

srag-vāsojjvala-pāṇir apy avati māṁ vatso na laṅkeśvaraḥ ||146|| (a.rā. 4.8)

**dākṣiṇyād**,yathā—

tvayy ardhāsana-bhāji kiṁ nara-gaṇodgītair bhavad-vikramair

antaḥ-sambhṛta-matsaro’pi bhagavān ākāra-guptau kṛtī |

unmīlad-bhavadīya-dakṣiṇa-bhujā-romāñca-viddhoccarad-

bāṣpair eva vilocanair abhinayaty ānandam ākhaṇḍalaḥ ||147|| (a.rā. 1.29)

**prāgalbhyena**,yathā—

ekatrāsana-saṅgatiḥ parihṛtā pratyudgamād dūratas

tāmbūlānayana-cchalena rabhasāśleṣo’pi saṁvighnitaḥ |

ālāpo’pi na miśritaḥ parijanaṁ vyāpārayanty āntike-
kāntaṁ pratyupacārataś caturayā kopaḥ kṛtārthīkṛtaḥ ||148|| (amaru. 18)

atha (20) **smṛtiḥ**—

**svāsthya-cintā-dṛḍhābhyāsa-sadṛśālokanādibhiḥ |** 70

**smṛtiḥ pūrvānubhūtārtha-pratītis tatra vikriyāḥ |**

**kampanodvahane mūrdhno bhrū-vikṣepādayo’pi ca ||149||** 71

**svāsthyena**, yathā—

ramyāṇi vīkṣya madhurāṁś ca niśamya śabdān

paryutsuko bhavati yat sukhito’pi jantuḥ |

tac cetasā smarati nūnam abodha-pūrvaṁ

bhāva-sthirāṇi jananāntara-sauhṛdāni ||150|| (śak. 5.2)

**cintayā**, yathā—

līneva pratibimbiteva likhitevotkīrṇarūpeva ca

pratyupteva ca vajra-lepa-ghaṭitevāntar-nikhāteva ca |

sā naś cetasi kīliteva viśikhaiś ceto-bhuvaḥ pañcabhiś

cintā-santati-tantu-jāla-niviḍa-syūteva lagnā priyā ||151|| (mā.mā. 5.10)

**dṛḍhābhyāsena**, yathā—

tad vaktraṁ nayane ca te smita-sudhā-mugdhaṁ ca tad vācikaṁ

sā veṇī sa bhuja-kramo’tisaralo līlālasā sā gatiḥ |

tanvī seti ca seti seti satataṁ tad-dhyāna-baddhātmano

nidrā no na ratir na cāpi viratiḥ śūnyaṁ mano vartate ||152|| (rasa-kalikā, 32)[[12]](#footnote-13)

**sadṛśālokanena**, yathā—

ārakta-rājibhir iyaṁ
kusumair nava-kandalī salila-garbhaiḥ |

kopād antar-bāṣpe
smarayati māṁ locane tasyāḥ ||153|| [vikramorvaśīya 4.15]

atha (21) **vitarkaḥ**—

**ūho vitarkaḥ sandeha-vimarṣa-pratyayādibhiḥ |**

**janito nirṇayāntaḥ syād asatyaḥ satya eva vā |** 72

**tatrānubhāvāḥ syur amī bhrū-śiraḥ- ksepaṇādayaḥ ||154||**

**sandeha-pratyayanād**, yathā—

aṅkaṁ ke’pi śaśaṅkire jala-nidheḥ paṅkaṁ pare menire

sāraṅgaṁ katicic ca saṁjagadire bhūmeś ca bimbaṁ pare |

indau yad dalitendra-nīla-śakala-śyāmaṁ darīdṛśyate

tan manye ravi-bhītam andha-tamasaṁ kukṣi-stham ālakṣyate ||155||

**vimarśo vicāraḥ |** tena, yathā—

gamanam alasaṁ śūnyā dṛṣṭiḥ śarīram asauṣṭhavaṁ

śvasitam adhikaṁ kiṁ nv etat syāt kim anyad ato’tha vā |

bhramati bhuvane kandarpājñā vikāri ca yauvanaṁ

lalita-madhurās te te bhāvāḥ kṣipanti ca dhīratām ||156||

atra mādhava-gatāṁ cintām upalabhya kim atra kāraṇam iti vimṛśatā makarandena manmatha-nibandhana evāyaṁ bhāva iti satya-nirṇayānto vitarkaḥ |

atha (22) **cintā—**

**iṣṭa-vastv-apariprāpter aiśvarya-bhraṁśanādibhiḥ |** 73

**cintā dhyānātmikā tasyām anubhāvā bhavanty amī |**

**kārśyādhomukhya-santāpa-niḥśvāsocchrvasanādayaḥ ||157||** 74

**iṣṭa-vastv-alābhena**, yathā—

īsi-baliābaṇaā se kūṇita-pakkhaṁtatāraa tthimiā |

diṭṭhī kapola-pālī ṇihiā kara-pallave mano suṇṇaṁ ||158||

[*īṣad-valitāvanatā’syāḥ kūṇita-pakṣmanta-tārakā stimitā |*

*dṛṣṭiḥ kapola-pālī nihitā kara-pallave manaḥ śūnyam ||*]

**aiśvarya-nāśena**, yathā—

yamo’pi vilikhan bhūmiṁ daṇḍenāstamita-tviṣā |

kurute’sminn amoghe’pi nirvāṇālāta-lāghavam ||159|| [ku.saṁ. 2.27]

atha (23) **matiḥ—**

**nānā-śāstrāratha-mathanād artha-nirdhāraṇaṁ matiḥ |**

**tatra ceṣṭās tu kartavya-karaṇaṁ saṁśaya-chidā |** 75

**śiṣyopadeśa-bhrū-kṣepāv ūhāpohādayo’pi ca ||160||**

yathā—

daśaratha-kule sambhūtaṁ mām avāpya dhanurdharaṁ

dinakara-kulāskandī ko’yaṁ kalaṅka-navāṅkuraḥ |

iti na vanitām etāṁ hantuṁ mano vicikitsate

yad adhikaraṇaṁ dharma-sthīyaṁ tavaiva vacāṁsi naḥ ||161|| (a.rā. 2.62)

atha (24) **dhṛtiḥ—**

**jñāna-vijñāna-gurvādi-bhakti-nānārtha-siddhibhiḥ |** 76

**lajjādibhiś ca cittasya naispṛhyaṁ dhṛtir ucyate ||162||**

**atrānubhāvā vijñeyāḥ prāptārthānubhavas tathā |** 77

**aprāptātīta-naṣṭārthān abhisaṅkṣobhaṇādayaḥ ||163||**

**jñānāt**, yathā—

aśnīmahi vayaṁ bhikṣām āśāvāso vasīmahi |

śayīmahi mahī-pṛṣṭhe kurvīmahi kim īśvaraiḥ ||164|| (vai.śa. 55)

**vijñānād**, yathā—

asty adyāpi catuḥ-samudra-parikhā-paryantam urvī-talaṁ

vartante’pi ca tatra tatra rasikā goṣṭhīṣu saktā nṛpāḥ |

ekas tatra nirādaro bhavati ced anyo bhavet sādaro

vāg-devī vadanāmbuje vasati cet ko nāma dīno janaḥ ||165||

**guru-bhaktyā**, yathā—

tiṣṭhan bhāti pituḥ puro bhuvi yathā siṁhāsane kiṁ tathā

yat saṁvāhayataḥ sukhaṁ hi caraṇau tātasya kiṁ rājyataḥ |

kiṁ bhukte bhuvana-traye dhṛtir asau bhuktojjhite yā guror

āyāsaḥ khalu rājyam ujjhita-guros tatrāsti kaścid guṇaḥ ||166||

(nāgānanda 1.7)

**nānārtha-siddhyā**, yathā—

krodhāndhaiḥ sakalaṁ hataṁ ripu-kulaṁ pañcākṣatās te vayaṁ

pāñcālyā mama durnayopajanitas tīrṇo nikārārṇavaḥ |

tvaṁ devaḥ puruṣottamaḥ sukṛtinaṁ mām ādṛto bhāṣase

kiṁ nāmānyad ataḥ paraṁ bhagavato yāce prasannād aham ||167||

(veṇī-saṁhāraḥ 6.45)

atha (25) **harṣaḥ—**

**manorathasya lābhena siddhyā yogyasya vastunaḥ |** 78

**mitra-saṅgama-devādi-prasādādeś ca kalpitaḥ ||168||**

**manaḥ-prasādo harṣaḥ syād atra netrāsya-phullatā |** 79

**priyābhāṣaṇam āśleṣaḥ pulakānāṁ prarohaṇam |**

**svedodgamaś ca hastena hasta-sampīḍanādayaḥ ||169||** 80

**manorathasya lābhena**, yathā—

nivāta-padma-stimitena cakṣuṣā

nṛpasya kāntaṁ pibataḥ sutānanam |

mahodadheḥ pūra ivendu-darśanād

guruḥ praharṣaḥ prababhūva nātmani ||170|| (ra.vaṁ. 3.17)

**yogya-vastu-siddhyā**, yathā—

sa rāgavān aruṇa-talena pāṇinā

pulomajā-pada-tala-yāvakair iva |

hariṁ hariḥ stanita-gabhīra-heṣitaṁ

mukhe nirāmiṣa-kaṭhine mamārja tam ||171||

atra uccaiḥśravaso lābhena devendrasya harṣaḥ |

**mitra-saṅgamād**, yathā—

ibha-kumbha-tuṅga-kaṭhinetaretara-
stana-bhāra-dūra-vinivāritodarāḥ |

pariphulla-gaṇḍa-phalakāḥ parasparaṁ
parirebhire kukura-kaurava-striyaḥ ||172|| (māghe 13.16)

mitra-saṅgamaḥ pūjyādi-saṅgamādīnām apy upalakṣaṇam |

**pūjya-saṅgamena**, yathā—

yugānta-kāla-pratisaṁhṛtātmano

jaganti yasyāṁ savikāsam āsata |

tanau mamus tatra na kaṭabha-dviṣas

tapadhanābhyāgama-sambhavā mudaḥ ||173|| (śi.va. 1.23)

**deva-prasādād**, yathā—

tasyāḥ prasannendu-mukhaḥ prasādaṁ

gurur nṛpāṇāṁ gurave nivedya |

praharṣa-cihnānumitaṁ priyāyai

śaśaṁsa vācā punaruktayeva ||174|| (ra.vaṁ. 2.68)

**ādi-śabdād guru-rāja-prasādādayaḥ | guru-prasādād**, yathā—

asmad-gotra-mahattaraḥ kratu-bhujām adyāyam ādyo ravir

yajvāno vayam adya te bhagavatī bhūr adya rājanvatī |

adya svaṁ bahu manyate sahacarair asmābhir ākhaṇḍalo

yenaitāvad arundhatī-patir api svenānugṛhṇāti naḥ ||175|| (a.rā. 1.18)

**rāja-prasādād**, yathā—

prītir asya dadato’bhavat tathā

yena tat-priya-cikīrṣavo nṛpāḥ |

sparśitair adhikam āgaman mudaṁ

nādhiveśma-nihitair upāyanaiḥ ||176|| (śi.va. 14.47)

atha (26) **autsukyam—**

**kālākṣamatvam autsukyam iṣṭa-vastu-viyogataḥ |**

**tad-darśanād ramya-vastu-didṛkṣādeś ca tat-kriyāḥ ||177||** 81

**tvarānavasthitiḥ śayyā-sthitir uttāna-cintane |**

**śarīra-gauravaṁ nidrā-tandrā-niḥśvasitādayaḥ ||178||** 82

tatra **iṣṭa-vastu-viyogāt**—

saṁkṣipyante kṣana iva kathaṁ dīrgha-yāmā triyāmā

sarvāvasthāsv ahar api kathaṁ manda-mandātapaṁ syāt |

itthaṁ cetaś caṭula-nayane durlabha-prārthanaṁ me

gāḍhoṣmābhiḥ kṛtam aśaraṇaṁ tvad-viyoga-vyathābhiḥ ||179|| [me.dū. 2.48]

tatra **iṣṭa-vastu-darśanāt**—

āyāte dayite manoratha-śatair nītvā kathañcid dinaṁ
gatvā vāsa-gṛhaṁ jaḍe parijane dīrghāṁ kathāṁ kurvati |

daṣṭāsmīty abhidhāya satvara-padaṁ vyādhūya cīnāṁśukaṁ
tanvaṅgyā rati-kātareṇa manasā nītaḥ pradīpaḥ śamam ||179|| [amaru 77]

**ramya-didṛkṣayā**, yathā—

kṛtāvaśeṣeṇa savibhrameṇa

niṣkīlitenādhvani pūritena |

prasādhanenācyuta-darśanāya

pura-striyaḥ śiśriyire gavākṣān ||180||

atha (27) **augryam—**

**aparādhāvamānābhyāṁ cauryāābhigrahaṇādibhiḥ |**

**asat-pralāpanādyaiś ca kṛtaṁ caṇḍatvam ugratā ||181||** 83

**kriyās tatrāsya-nayana-rāgo bandhana-tāḍane |**

**śirasaḥ kampanaṁ kheda-vadha-nirbhartsanādayaḥ ||182||** 84

**aparādhād**, yathā—

praṇayi-sakhī-salīla-parihāsa-rasādhigatair

lalita-śirīṣa-puṣpa-hananair api tāmyati yat |

vapuṣi vadhāya tatra tava śastram upakṣipataḥ

patatu śarasy akāṇḍayam adaṇḍaṁ ivaiṣa bhujaḥ ||183|| (mā.mā. 5.31)

atra mālatī-nikāra-rūpāparādhād mādhavasyaugryam |

**avamānāḍ**, yathā—

ajñāta-pūrvā dviṣatām avajñāṁ

vijñāpayantaṁ pratiruṣṭa-cetāḥ |

ājñā-haraṁ prājña-vinindya-karmā

yajñāśi-vairī gadayā jaghāna ||184||

**cauryābhigrahaṇād**, yathā—

bhuja-viṭapa-madena vyartham andhambhaviṣṇur

dhig apasarasi cauraṁkāram ākruśyamānaḥ |

tvad-urasi vidadhātu svām avaskāra-keliṁ

kuṭila-karaja-koṭi-krūra-karmā jaṭāyuḥ ||185|| (a.rā. 5.11)

**asat-pralāpād**, yathā—

katham api na niṣiddho duḥkhinā bhīruṇā vā
drupada-tanaya-pāṇis tena pitrā mamādya |

tava bhuja-bala-darpādhyāyamānasya vāmaḥ
śirasi caraṇa eṣa nyasyate vārayainam ||186|| (veṇī-saṁhāra 3.40)

atha (28) **amarṣaḥ**—

**adhikṣepāvamānādyaiḥ krodho’marṣa itīryate |**

**tatra sveda-śiraḥ-kampāv ādhomukhya-vicintane |** 85

**upāyānveṣaṇotsāha-vyavasādayaḥ kriyāḥ ||187||**

tatra **adhikṣepād**, yathā—

iti bhīṣma-bhāṣita-vaco’rtham

adhigatavatām iva kṣaṇāt |

kṣobham agamad atimātram

atho śiśupāla-pakṣa-pṛthivī-bhṛtāṁ gaṇaḥ ||188|| (śi.va. 15.47)

**avamānād**, yathā—

dhvaṁsena hṛdayaṁ sadyaḥ paribhūtasya me paraiḥ |

yady amarṣaḥ pratīkāraṁ bhujālambaṁ na lambhayet ||189|| (ki.a. 11.57)

atha (29) **asūyā**—

**para-saubhāgya-sampatti-vidyā-śauryādi-hetubhiḥ |** 86

**guṇe’pi doṣāropaḥ syād asūyā tatra vikriyāḥ |**

**mukhāpavartanaṁ garhā bhrū-bhedānādarādayaḥ ||190||** 87

**para-saubhāgyena**, yathā—

mā garvam udvaha kapola-tale cakāsti

kānta-svahasta-likhitā mama mañjarīti |

anyāpi kiṁ na sakhi bhājanam īdṛśīnāṁ

vairī na ced bhavati vepathur antarāyaḥ ||191||

(keśaṭasyeti subhāṣita-ratna-kośe)

**para-sampattyā**, yathā—

lokopakāriṇī lakṣmīḥ satāṁ vimala-cetasām |

tathāpi tāṁ vilokyaiva dūyante duṣṭa-cetasaḥ ||192||

**para-vidyayā**, yathā—

pratyakṣādi-prabhā-siddha-viruddhārthābhidhāyinaḥ |

vedāntā yadi śāstrāṇi bauddhaiḥ kim aparāddhyate ||193|| (pra.ca. 2.4)

yathā vā—

guṇādhāre gaure yaśasi paripūrṇe vilasati

pratāpe cāmitrān dahati tava siṁha-kṣitipate |

navaiva dravāṇīty akathayad aho mūḍhatama-dhīś

caturdhā tejo’pi vyabhajata kaṇādo munir api ||194||

atra prauḍha-kavi-samaya-prasiddha-mārgānusāriṇo vaktuḥ parimita-dravya-vādini kaṇāde mahaty asūyā mūḍhatama-dhīr iti vāg-ārambheṇa vyajyate |

**para-śauryeṇa**, yathā—

strī-mātraṁ nanu tāṭakā bhṛgu-suto rāmas tu vipraḥ śucir

mārīco mṛga eva bhīti-bhavanaṁ vālī punar vānaraḥ |

bhoḥ kākutstha vikatthase kim atha vā vīro jitaḥ kas tvayā

dor-darpas tu tathāpi te yadi samaṁ ko-daṇḍam āropaya ||195||

(hanuman-nāṭaka 14.21)

atha (30) **cāpalyam**—

**rāga-dveṣādibhiś citta-lāghavaṁ cāpalaṁ bhavet |**

**ceṣṭās tatrāvicāreṇa parirambhāvalambane |** 88

**niṣkāsanokti-pāruṣye tāḍanājñāpanādayaḥ ||196||**

**rāgeṇa**, yathā—

vijanam iti balād amuṁ gṛhītvā

kṣaṇam atha vīkṣya vipakṣam antike’nyā |

abhipatitu-manā laghutva-bhīter

abhavad amuñcati vallabhe’tigurvī ||197|| (śi.va., 7.57)

**dveṣeṇa**, yathā—

pādāghātaiḥ surabhir abhitaḥ satvaraṁ tāḍanīyo

gāḍhāmodaṁ malaya-marutaḥ śṛṅkhalādāma datta |

kārāgāre kṣipata tarasā pañcamaṁ rāga-rājaṁ

candraṁ cūrṇīkuruta ca śilāpaṭṭake piṣṭa-bimbam ||198|| (bāla-rāmāyaṇa 5.49)

atra sītā-viraheṇa rāvaṇasya vasantādi-viṣaya-dveṣeṇa tat-tad-adhidevatānāṁ tāḍanā-jñāpanādibhir anubhāvaiś cāpalyaṁ dyotyate |

atha (31) **nidrā**—

**mada-svabhāva-vyāyāma-niścintatva-śramādibhiḥ |** 89

**mano-nimīlanaṁ nidrā ceṣṭās tatrāsya-gauravam ||199||**

**āghūrṇamāna-netratvam aṅgānāṁ parimardanam |** 90

**niḥśvāsocchvāsane sanna-gātratvaṁ netra-mīlanam |**

**śarīrasya ca saṅkoco jāḍyaṁ cety evam ādayaḥ ||200||** 91

**madād, yathā—**

yasmin mahīṁ śaṁsati vāṇinīnāṁ

nidrāṁ vihārārdha-pathe gatānām |

vāto’pi nāsraṁsayad aṁśukāni

ko lambayed āharaṇāya hastam ||201|| (ra.vaṁ. 6.75)

**svabhāvād**, yathā—

uttānām upadhāya bāhulatikām ekām apāṅgāśrayām

anyām apy alasāṁ nidhāya vipulābhoge nitamba-sthale |

nīvīṁ kiñcid iva ślathāṁ vidadhatī niḥśvāsam unmuñcatī

talpotpīḍana-tiryag-unnata-kucā nidrāti śātodarī ||202||

**vyāyāmād**, yathā—

alasa-lulita-mugdhānyadhva-sañjāta-khedād

aśithila-parirambhair datta-saṁvāhanāni |

parimṛdita-mṛṇālī-durbalāny aṅgakāni

tvam urasi mama kṛtvā yatra nidrām avāptā ||203|| (u.rā.ca. 1.24)

**naiścintyād**, yathā—

dattendrābhaya-vibhramādbhuta-bhujāsambhāra-gambhīrayā

tvad-vṛttyā śithilīkṛtas tribhuvana-trāṇāya nārāyaṇaḥ |

antas toṣa-tuṣāra-saurabha-maya-śvāsānilāpūraṇa-

prāṇottuṅga-bhujaṅga-talpam adhunā bhadreṇa nidrāyate ||204|| (a.rā. 1.27)

**śramād**, yathā—

kevalaṁ priyatamā-dayālunā

jyotiṣām avanatāsu paṅktiṣu |

tena tat-parigṛhīta-vakṣasā

netra-mīlana-kutūhalaṁ kṛtam ||205|| (ku.saṁ. 8.84)

atha (32) **suptiḥ**—

**udreka eva nidrāyāḥ suptiḥ syāt tatra vikriyāḥ |**

**indriyoparatir netra-mīlanaṁ srasta-gātratā |** 92

**utsvapnāyitanaiś calya-śvāsocchvāsādayo’pi ca ||206||**

yathā—

avyāsurantaḥ-karuṇārasārdrā

nisarga-niryan-nigamānta-gandhā |

śvāsānilās tvāṁ svapato murāreḥ

śayyā-bhujaṅgendra-nipīta-śeṣāḥ ||207||

atha (33) **bodhaḥ**—

**svapna-sparśana-nidhvāna-nidrā-sampūrṇatādibhiḥ |** 93

**prabodhaś cetanāvāptiś ceṣṭās tatrākṣi-mardanam ||208||**

**śayyāyā mokṣaṇaṁ bāhu-vikṣepo’ṅguli-moṭanam |** 94

**śiraḥ-kaṇḍūyanaṁ cāṅga-valanaṁ caivam ādayaḥ ||209||**

**svapnād**, yathā—

tribhāga-śeṣāsu niśāsu ca kṣaṇaṁ

nimīlya netre sahasā vyabudhyata |

kva nīlakaṇṭha vrajasīty alakṣya-vāg

asatya-kaṇṭhārpita-bāhu-bandhanā ||210|| (ku.saṁ. 5.57)

**sparśanād**, yathā—

āghrāya cānanam adhistanam āyatākṣyāḥ

suptaṁ tadā tvarita-keli-bhuvā śrameṇa |

prābhātikaḥ pavana eṣa saroja-gandhī

prābodhayan maṇi-gavākṣa-samāgato mām ||211||

**śabdād**, yathā—

uṣasi sa gaja-yūtha-karṇa-tālaiḥ

paṭu-paṭaha-dhvnaibhir vinīta-nidraḥ |

aramata madhurāṇi tatra śṛṇvan

vihaga-vikūjita-vandi-maṅgalāni ||212|| (ra.vaṁ. 9.71)

**nidrā-sampūrtyā**, yathā—

te ca prāpur udanvantaṁ bubudhe cādi-pūruṣaḥ |

avyākṣepo bhaviṣyantyāḥ kārya-siddher hi lakṣaṇam ||213|| (ra.vaṁ. 10.6)

**uttamādhama-madhyeṣu sāttvikā vyabhicāriṇaḥ |** 95

**vibhāvair anubhāvaiś ca varṇanīyā yathocitam ||214||[[13]](#footnote-14)**

**udvega-sneha-dambherṣyā-pramukhāś citta-vṛttayaḥ |** 96

**ukteṣv antarbhavantīti na pṛthaktvena darśitāḥ ||215||**

tathā hi—para-pratāraṇa-rūpa-dambhasya jihmatāvahitthāyām antar-bhāvaḥ | citta-dravatā-lakṣaṇasya snehasya harṣe’ntarbhāvaḥ | sva-viṣaya-dāna-mānādy-amarṣaṇa-rūpāyā īrṣyāyā amarṣe’ntarbhāvaḥ | para-viṣayāyās tv asūyāyām | udvegasya tu nirveda-viṣādādiṣu yathocitam antarbhāva ity ādi draṣṭavyam | tathā ca bhāva-prakāśikā-kāraḥ—

anye’pi yadi bhāvāḥ syuś citta-vṛtti-viśeṣataḥ |

antarbhāvas tu sarveṣāṁ draṣṭavyo vyabhicāriṣu ||216|| iti |

**vibhāvāś cānubhāvāś ca te bhavanti parasparam |** 97

**kārya-kāraṇa-bhāvas tu jñeyaḥ prāyeṇa lokataḥ ||217||**

tathā hi—santāpasya dainyaṁ prati vibhāvatvaṁ glāniṁ pratyanubhāvatvaṁ ca | prahārasya pralaya-mohau prati vibhāvatvam augryaṁ pratyanubhāvatvaṁ ca | viṣādasya utpātāvegaṁ pratyanubhāvatṁ stambhaṁ prati vibhāvatvam | vyādher glāni-stambha-pralayādīn prati vibhāvatvam |

**svātantryāt pāratantryāc ca te dvidhā vyabhicāriṇaḥ |** 98

**para-poṣakatāṁ prāptāḥ paratantrā itīritāḥ |**

**tad-abhāve svatantrāḥ syur bhāvā iti ca te smṛtāḥ ||218||** 99

tatra **pāratantryeṇa nirvedo**, yathā—

kuryuḥ śastra-kathām amī yadi manor vaṁśe manuṣyāṅkurāḥ

syāc ced brahma-gaṇo’yam ākṛti-gaṇas tatreṣyate ced bhavān |

samrājāṁ samidhāṁ ca sādhakatamaṁ dhatte chidākāraṇaṁ

dhiṅ maurvī-kuśa-karṣaṇolbaṇa-kiṇa-granthir mamāyaṁ karaḥ ||219|| (a.rā. 4.44)

ity atra nirvedasya krodhāṅgatvam |

**nirvedasya svatantratvaṁ**, yathā—

prāptāḥ śriyaḥ sakala-kāma-dudhās tataḥ kiṁ

nyastaṁ padaṁ śirasi vidviṣatāṁ tataḥ kim |

sampāditāḥ praṇayino vibhavais tataḥ kiṁ

kalpaṁ sthitās tanubhṛtāṁ tanavas tataḥ kim ||220|| [vai.śa. 67]

ityādi | atra nirvedasyānanyāṅgatvāt svatantratvam |

nanu nirvedasya śānta-rasa-sthāyitvaṁ kaiścid uktam | tat katham asya anya-rasopakaraṇatvam iti ced, ucyate | sati khalu grāme sīmā-sambhāvanā | sthāyitvaṁ nāma saṁskāra-pāṭavena bhāvasya (vāsanā-rūpeṇa sthitasya kāraṇa-vaśād udbodhitasya) muhur muhur navībhāvaḥ | tena nirveda-vāsanā-vāsitaṁ bhāvaka-cetasi naiṣphalyābhimateṣu vibhāvādiṣu (bhāvakānāṁ prathamaṁ pravṛtter evāsambhavāt) tat-sāmagrī-phala-bhūtasya nirvedasyotpattir eva na saṅgacchate | kiṁ punaḥ sthāyitvam | kiṁ ca asati nirveda-sthāyini śānta-rūpo bhāvakānām āsvādaś citra-gata-kadalī-phala-rasāsvāda-lampaṭānāṁ rāja-śukānāṁ viveka-sahodaro bhaved iti kṛtaṁ saṁrambheṇa |

**viṣādasya paratantratvaṁ**, yathā—

vāraṁ vāraṁ tirayati dṛ;cām udgato bāṣpa-pūras

tat-saṅkalpopahita-jaḍima-stambham abhyeti gātram |

sadyaḥ svidyann ayam aviratotkampa-lolāṅgulīkaḥ

pāṇir lekhā-vidhiṣu nitarāṁ vartate kiṁ karomi ||221|| (mā.mā. 1.38)

atra viṣādasya śṛṅgārāṅgatvam | svatantratvaṁ, yathā—

sañcāriṇī dīpa-śikheva rātrau

yaṁ yaṁ vyatīyāya patiṁvarā sā |

narendra-mārgāṭṭa iva prapede

vivarṇa-bhāvaṁ sa sa bhūmi-pālaḥ ||222|| (ra.vaṁ. 6.67)

ity atra viṣādasyānanyāṅgatvam | evam anyeṣām api svatantratva-paratantratve tatra tatrohanīye |

**ābhāsatā bhaved eṣām anaucitya-pravartitām |**

**asatyatvād ayogyatvād anaucityaṁ dvidhā bhavet |** 100

**asatyatva-kṛtaṁ tat syād acetana-gataṁ tu yat ||223||**

yathā—

kas tvaṁ bhoḥ, kathayāmi daiva-hatakaṁ māṁ viddhi śākhoṭakaṁ
vairāgyād iva vakṣi, sādhu viditaṁ, kasmād idaṁ, kathyate |

vāmenātra vaṭas tam adhvaga-janaḥ sarvātmanā sevate
na cchāyāpi paropakāra-karaṇe mārga-sthitasyāpi me ||224||

atra vṛkṣa-viśeṣatvād acetane śākhoṭake citta-vikārasyāsambhavānucito nirvedo’yam ābhāsatvam āpadyate |

**ayogyatva-kṛtaṁ proktaṁ nīca-tiryaṅ-narāśrayam ||225||** 101

tatra **nīca-tiryag-gataṁ**, yathā—

velā-taṭe prasūyethā mā bhūḥ śaṅkita-mānasā |

māṁ jānāti samudro’yaṁ ṭiṭṭibhaṁ sāhasa-priyam ||226||

atra yadi samudra-velāyāṁ prasūye tarhi udvela-kallola-mālābhir mamāpatyāni hṛtāni bhaveyur iti śaṅkitāyāṁ nija-gṛhiṇyāṁ kaścit ṭiṭṭibhaḥ pakṣi-viśeṣo garvāyate | tad ayaṁ garvo nīca-tiryag-gatatvād ābhāso nātīva svadate |

**nīca-narāśrayo**, yathā—

atyuttāna-śayālunā kara-yuga-prāptopadhāna-śriyā

gandhūrasya taros tale ghuṭa-puṭa-dhvānānusandhāyibhiḥ |

dīrghaiḥ śvāsa-bharaiḥ saphūtkṛti-śatair āsphoṭitoṣṭha-dvayaṁ

tat-pūrvaṁ kṛṣi-karmaṇi śramavatā kṣudreṇa nidrāyate ||227||

**utpatti-sandhi-śāvalya-śāntayo vyabhicāriṇām |**

**daśāś catasras tatra utpattir bhāva-sambhavaḥ ||228||** 102

yathā—

evaṁ vādini devarṣau pārśve pitur adhomukhī |

līlā-kamala-patrāṇi gaṇayāmāsa pārvatī ||229|| (ku.saṁ. 6.84)

atra lajjāyāḥ harṣasya vā samutpattiḥ |

**sarūpam asarūpaṁ vā bhinna-kāraṇa-kalpitam |**

**bhāva-dvayaṁ milati cet sa sandhir iti gīyate ||230||** 103

svarūpayoḥ sandhir, yathā—

ari-vrajānām anapota-siṁha-

khaḍga-prahārair avani gatānām |

priyā-janāṅka-prahitāṅgakānāṁ

bhavanti netrānta-nimīlanāni ||231||

atra nāyaka-khaḍga-prahāra-priyā-janāṅga-sparśābhyāṁ kalpitayoḥ pratināyakeṣu mohayoḥ sandhir netrānta-nimīlanena vyajyate |

**asarūpayoḥ sandhir**, yathā—

śrī-siṁha-bhūpa-pratināyakānāṁ

svidyanti gātrāny ativepitāni |

tat tūrya-saṁvādiṣu garjiteṣu

priyābhir ālambita-kandharāṇām ||232||

atra garjiteṣu nāyaka-saṁnāha-niḥsāṇa-śaṅkayāṅkuritasya pratināyakānāṁ trāsasya priyāliṅgana-taraṅgitasya ca harṣasya sveda-vepathu-sādṛśya-kalpita-saṁśleṣaḥ sandhiḥ |

**atyārūḍhasya bhāvasya vilayaḥ śāntir ucyate ||233||** 104ab

yathā—

śuddhāntasya nivārito’py anunayair niḥśaṅkam aṅkūrito

vṛddhāmātya-hitopadeśa-vacanai ruddho’pi vṛddhiṁ gataḥ |

mānodreka-taruḥ pratikṣiti-bhujām āmūlam unmūlyate

vāhinyām anapota-siṁha-nṛpater ālokitāyām api ||234||

atra hitopadeśānādarādhirūḍhasya pratināyaka-gatasya garvasya śāntir āmūlam unmūlyata iti vāg-ārambheṇa vyajyate |

**śavalatvaṁ tu bhāvānāṁ saṁmardaḥ syāt parasparam ||235||** 104

yathā—

ko vā jeṣyati soma-vaṁśa-tilakān asmān raṇa-prāṅgaṇe

hantāsmāsu parāṅmukho hata-vidhiḥ kiṁ durgam adhyāsmahe |

asmat-pūrva-nṛpān asau nihatavān dīrghān dhig asmad-bhujān

kiṁ vākyair anapota-siṁha-nṛpateḥ sevaiva kṛtyaṁ param ||236||

atra garva-viṣādāsūyā-cintā-smṛty-amarṣa-nirveda-matīnāṁ saṁmardo bhāva-śāvalyam ity ucyate |

**dig-antarāla-sañcāra-kīrtinā siṁha-bhūbhujā |**

**evaṁ sañcāriṇaḥ sarve sa-prapañcaṁ nirūpitāḥ ||237||** 105

iti sañcāri-bhāvāḥ |

## atha sthāyinaḥ—

**sajātīyair vijātīyair bhāvair ye tv atiraskṛtāḥ |**

**kṣrābdhivan nayanty anyān svātmatvaṁ sthāyino hi te ||238||** 106

**bharatena ca te kathitā rati-hāsotsāha-vismaya-krodhāḥ |**

**śoko’tha jugupsā bhayam ity aṣṭau lakṣma vakṣyate teṣām ||239||** 107

tatra **ratiḥ—**

**yūnor anyonya-viṣayā sthāyinīcchā ratir bhavet |**

**nisargeṇābhiyogena saṁsargeṇābhimānataḥ ||240||** 108

**upamādhyātma-viṣayair eṣā syāt tatra vikriyāḥ |**

**kaṭākṣa-pāta-bhrū-kṣepa-priya-vāg-ādayo matāḥ ||241||** 109

tatra **nisargeṇa ratir**, yathā—

alaṁ vivādena yathā śrutas tvayā

tathāvidhas tāvad aśeṣam astu saḥ |

mamātra bhāvaika-rasaṁ manaḥ sthitaṁ

na kāma-vṛttir vacanīyam īkṣate ||242|| (ku.saṁ. 5.82)

atra rūpādi-dṛṣṭa-kāraṇa-nirapekṣā pārvatyāḥ ratir janmāntara-vāsanā-rūpā nisargād eva bhavati | abhiyogo’bhiniveśaḥ | tad-eka-paratvam iti yāvat |

tena, yathā—

tan me manaḥ kṣipati yat sarasa-prahāram

ālokya mām agaṇita-skhalad-uttarīyā |

trastaika-hāyana-kuraṅga-vilola-dṛṣṭiḥ

sāśliṣṭavaty amṛta-saṁvalitair ivāṅgaiḥ ||243|| (mā.mā. 4.8)

atrottarīya-skhalanādi-sūcitena madayantikā-premābhiyogena makarandasya tatra ratir utpadyate |

saṁsargeṇa, yathā—

utpattir deva-yajanād brahma-vādī nṛpaḥ pitā |

suprasannojjvalā mūrtir asyāṁ snehaṁ karoti me ||244|| (ma.vī.ca. 1.21)

atra deva-yajana-janakādi-sambandha-gauraveṇa sītāyāṁ rāmasya ratiḥ |

atha **abhimāṇaḥ |** idam eva mama priyaṁ nānyad ity abhiprāyo’bhimānaḥ | tena, yathā—

jagati jayinas te te bhāvā navendu-kalādayaḥ

prakṛti-madhurāḥ santy evānye mano madayanti ye |
mama tu yad iyaṁ yātā loke vilocana-candrikā

nayana-viṣayaṁ janmany ekaḥ sa eva mahotsavaḥ ||245|| (mā.mā. 1.39)

atra mādhavasya vilcana-candrikā-nayana-mahotsavādy-abhimānena itara-ramaṇīya-vastu-naiḥspṛhyeṇa ca mālatyāṁ ratiḥ |

**upamayā**, yathā—

api turaga-samīpād utpatantaṁ mayūraṁ

na sa rucira-kalāpaṁ bāṇa-lakṣyīcakāra |

sapadi gata-manaskaś citra-mālyānukīrṇe

rati-vigalita-bandhe keśa-pāśe priyāyāḥ ||246|| (ra.vaṁ. 9.67)

atra mṛgayāntaritāpi daśarathasya priyā-viṣayā ratis tadīya-keśa-kalāpa-sadṛśa-keki-kalāpa-darśanenotpadyate |

**adhyātmaṁ svātma-prāmāṇya-mātram |** tena, yathā—

kāmaṁ pratyādiṣṭāṁ
smarāmi na parigrahaṁ munes tanayān |

balavat tu dūyamānaṁ
pratyāyayatīva me hṛdayam ||247|| (śaku. 5.31)

atra duṣyantasya nija-citta-santāpa-pratyayena śāpa-vismṛtāyām api śakuntalāyāṁ ratiḥ |

**viṣayāḥ śabdādayaḥ** | tatra śabdena, yathā mamaiva—

sakhi me niyati-hatāyās

tad-darśanam astu vā mā vā |

punar api sa veṇu-nādo

yadi karṇa-pathe patet tad evālam ||248||

atra prāg-adṛṣṭe’pi kṛṣṇe veṇu-nādena kāmavallyā ratiḥ |

**sparśena**, yathā—

yad ayaṁ ratha-saṅkṣobhād aṁsenāṁso rathāṅga-suśroṇyāḥ |

spṛṣṭaḥ saroma-vikriyam aṅkuritaṁ manobhaveneva ||249|| (vi.u. 1.11)

**rūpeṇa**, yathā—

ayaṁ rāmo nāyaṁ sa tu janaka-dharmaṁ dalitavān

ayaṁ kāmo nāyaṁ sa tu madhumadāmodita-manāḥ |

sakhi jñātaṁ so’yaṁ yuvati-nayanotpādana-phalaṁ

nidānaṁ bhāgyānāṁ jayati khalu siṁha-kṣitipatiḥ ||250||

atra rāmādi-smaraṇa-hetunā nāyaka-rūpātiśayena kasyāścid ratiḥ |

**rasena**, yathā—

haras tu kiñcit parilupta-dhairyaś

candrodayārambha ivāmburāśiḥ |

umā-mukhe bimba-phalādharoṣṭhe

vyāpārayāmāsa vilocanāni ||251|| (ku.saṁ. 3.67)

atra yadyapi sambhogāt prāg-ajñātasyādhara-rasasya rasaṁ prati vibhāvatā na saṅgacchate, tathāpi prasiddehḥ sambhāvitasya rasasyaiva vibhāvatvaṁ bimba-phalādharoṣṭha iti padena vyajyate | athavā samāsvādita-dākṣāyaṇī-bimbādharasya parameśvarasya tad-rasenaiva jananāntara-saṅgatāyām api tasyāṁ ratiḥ |

**gandhena**, yathā mamaiva—

unmīlan-nava-mālatī-parimala-nyakkāra-baddha-vratair

ālolair ali-maṇḍalaiḥ pratipadaṁ pratyāśam āsevitaḥ |

aṅgānām abhijāta-campaka-rucām asyā mṛgākṣyā sphuran-

nāmodo’yam adṛṣṭa-pūrva-mahimā badhnāti me mānasam ||252||

atra parāśara-muni-prasādena labdhena divyena satyavatī-śarīra-saurabheṇa śantanos tasyāṁ ratiḥ |

**bhojas tu samprayogeṇa ratim anyām udāharat ||253||** 110a

yathā—

unnamayya sakaca-graham oṣṭhaṁ

cumbati priyatame haṭha-vṛttyā |

huṁ huṁ muñca ma ma meti ca mandaṁ

jalpitaṁ jayati bāla-vadhūnām ||254|| (vijjikāyā idam iti subhāṣitāvaliḥ)

vākṛtaṁ ca tenaiva | atra tarjanārthamokṣaṇārtha-vāraṇārthāṇāṁ mandaṁ maṇdaṁ prayogān mānavatyāḥ samprayoge raty-utpattiḥ pratīyata iti |

**samprayogasya śabdādiṣv antarbhāvān na tan-matam ||255||** 110

tathā hi—uktodāharaṇe mānavatī-jalpitasya śabda-rūpatvam eva | tathā ca—

āarapasārioṭṭhaṁ aghaḍiaṇāsaṁ acuṁbiaṇiḍākaṁ |

baṇṇaghialippamuhie tīe paricumbaṇaṁ bharimo ||256|| (gāthā 1.22)

[*ādara-prasāritoṣṭham aghaṭita-nāsam acumbita-niṭilam |*

*varṇa-ghṛta-lipta-mukhyās tasyāḥ paricumbanaṁ smarāmaḥ* ||]

ity ādiṣu cumbanādīnām api sparśeṣv antar-bhāvaḥ |

[atha raty-avasthāḥ]

**aṅkura-pallava-kalikā-praspunaphalabhoga-bhāg iyaṁ kramaśaḥ |**

**premā mānaḥ praṇayaḥ sneho rāgo’nurāgaś ca ||257||** 111

atha **premā—**

**sa premā bheda-rahitaṁ yūnor yad bhāva-bandhanaṁ ||258||** 112a

yathā—

rathāṅga-nāmnor iva bhāva-bandhanaṁ

babhūva yat prema parasparāśrayam |

vibhaktam apy eka-sutena tat tayoḥ

parasparasyopari paryacīyata ||259|| (raghu. 3.24)

atra bheda-kāraṇe suta-snehe saty api sudakṣiṇā-dilīpayo rater aparihāṇena bheda-rahitatvam |

[keṣucit lipiṣu idam udāharaṇam atra dṛśyate—

cira-virahiṇor utkaṇṭhārti-ślathīkṛta-gātrayor

navam iva jagaj jātaṁ bhūyaś cirād abhinandatoḥ |

katham api dine dīrghe yāte niśām adhirūḍhayoḥ

prasarati kathā bahvī yūnor yathā na tathā ratiḥ || (amaru. 39)]

atha **mānaḥ**—

**yat tu premānubandhena svātantryād dhṛdayaṅgamam |** 112

**bahnāti bhāva-kauṭilyaṁ so’yaṁ māna itīryate ||260||**

yathā—

vyapohituṁ locanato mukhānilair

apārayantaṁ kila puṣpajaṁ rajaḥ |

payodhareṇorasi kācid unmanāḥ

priyaṁ jaghānonnata-pīvara-stanī ||261|| (kirāṭa 8.19)

atrāparādha-sambhāvanāyām api prema-kalpita-svātantryeṇa avajñā-rūpaṁ citta-kauṭilyam |

[keṣucit lipiṣu idam udāharaṇam atra dṛśyate—

muñca kopam animitta-locane

sandhyayā praṇamito’smi nānyathā |

kiṁ na vetsi sahadharma-cāriṇaṁ

cakravāka-sama-vṛttim ātmanaḥ || (ku.saṁ. 8.57)]

atha **praṇayaḥ—**

**bāhyāntaropacārair yat prema-mānopakalpitaiḥ |** 113

**badhnāti bhāva-viśrambhaṁ so’yaṁ praṇaya ucyate ||262||**

yathā—

pratiśrutaṁ dyūta-paṇaṁ sakhībhyo

vivakṣati preyasi kuñcita-bhrūḥ |

kaṇṭhaṁ karābhyām avalambya tasya

mukhaṁ pidhatte svakapolakena ||263||

atra bhāva-bandhanāparādha-kauṭilyayor anuvṛttau kaṇṭhālambanādinopacāreṇa visrambhaḥ |

[keṣucit lipiṣu idam udāharaṇam atra dṛśyate—

kāñcyā gāḍhatarāvaruddha-vasana-prāntā kim-arthaṁ punar

mugdhākṣī svapitīti tat-parijanaṁ svairaṁ priye pṛcchati |

mātaḥ svaptum apīha vārayati mām ity āhita-krodhayā

paryasya svapana-cchalena śayane datto’vakāśas tayā || (amaru. 18)]

atha **snehaḥ—**

**viśrambhe paramāṁ kāṣṭhām ārūḍhe darśanādibhiḥ |** 114

**yatra dravaty antaraṅgaṁ sa sneha iti kathyate ||264||**

**darśanena,** yathā kandarpa-sambhave—

ubhe tadānīm ubhayos tu citte

kaduṣṇa-niḥśvāsa-cariṣṇukena |

ekīkariṣyann anurāga-śilpī

rāgoṣmaṇaiva dravatām anaiṣīt ||265||

atra lakṣmī-nārāyaṇayor anyonya-darśanenāntaḥ-karaṇa-dravībhāvaḥ |

**sparśanena**, yathā—

gāḍhāliṅgana-vāmanīkṛta-kuca-prodbhinna-romodgamā

sāndra-sneha-rasātireka-vigalat-śrīman-nitambāmbarā |

mā mā mānada māti mām alam iti kṣāmākṣarollāpinī

suptā kiṁ nu mṛtā nu kiṁ manasi me līnā vilīnā nu kim ||266|| (amaru 36)

**sa tredhā kathyate prauḍha-madhya-manda-vibhedataḥ |** 115

**pravāsādibhir ajñāta-citta-vṛttau priye jane |**

**itara-kleśa-kārī yaḥ sa prauḍhaḥ sneha ucyate ||267||** 116

yathā—

etasmān māṁ kuśalinam abhijñāna-dānād viditvā

mā kaulīnād asita-nayane mayy aviśvāsinī bhūḥ |

snehān āhuḥ kim api virahe dhvaṁsinas te tv abhogād

iṣṭe vastuny upacita-rasāḥ prema-rāśī bhavanti ||268|| [me.dū. 2.52]

atra proṣite yakṣe sneha-janitayā tad-anyāsaṅga-śaṅkayā janitaḥ priyā-kleśaḥ mayy aviśvāsinī mā bhūr iti pratyāśvāsanena vyajyate |

atha **madhyamaḥ**—

**itarānubhavāpekṣāṁ sahate yaḥ sa madhyamaḥ ||269||** 117a

yathā—

kiṁ devyāḥ kṛta-dīrgha-roṣa-muṣita-snigdha-smitaṁ tan-mukhaṁ

kiṁ vā sāgarikāṁ kramoddhata-ruṣā santarjyamānāṁ tathā |

baddhvā nītam ito vasantakam ahaṁ kiṁ cintayāmy adya bhoḥ

sarvākāra-kṛta-vyathaḥ kṣaṇam api prāpnomi no nirvṛtim ||270|| (ratnā. 3.19)

atra sāgarikānubhavāpekṣayā rāja-sneho vāsavadattāyāṁ madhyamaḥ |

atha **mandaḥ—**

**dvayor ekasya mānādau tad anyasya karoti yaḥ |** 117

**naivopekṣāṁ na cāpekṣāṁ sa sneho manda ucyate ||270||**

yathā—

manye priyāhṛtamanās tasyāḥ praṇipāta-laṅghanaṁ sevām |

evaṁ hi praṇayavatī sā śakyam upekṣituṁ kupitā ||271|| (mā.a.mi. 3.23)

atra kupitāyām irāvatyām upekṣāpekṣābhāvasya kathanena rājñaḥ snehas tad-viṣayo mandaḥ | ādi-śabdād atiparicayādayaḥ | yathā—

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās

te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ

sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau

revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate ||272||

atra kasyāścit svairiṇyā gṛhiṇītva-paricayena pati-daśāṁ prāpte’pi jāre upekṣāpekṣayor abhāva-kathanān mandaḥ snehaḥ |

atha **rāgaḥ—**

**duḥkham apy adhikaṁ citte sukhatvenaiva rajyate |** 118

**yena sneha-prakarṣeṇa sa rāga iti gīyate ||273||**

**kusumbha-nīlī-mañjiṣṭha-rāga-bhedena sa tridhā |** 119

**kusumbha-rāgaḥ sa jñeyo yaś citte rajyati kṣaṇāt |**

**atiprakāśamāno’pi kṣaṇād eva vinaśyati ||274||** 120

yathā—

bahu-ballahassa jā hoi ballahā kahabi pañjadi ahāiṁ |

sā kiṁ chaṭṭhaṁ maggaī katto miṭṭhaṁ a bahuaṁ a ||275|| (gāthā 1.72)

[*bahu-vallabhasya yā bhavati vallabhā katham api pañca-divasāni |*

*sā kiṁ ṣaṣṭhaṁ mṛgayate kuto mṛṣṭaṁ ca bahukaṁ ca* ||]

**nīlī-rāgas tu yaḥ sakto nāpaiti na ca dīpyate ||276||** 121a

yathā—

yadaiva pūrve janane śarīraṁ

sā dakṣa-roṣāt sudatī sasarja |

tadā-prabhṛty eva vimukta-saṅgaḥ

patiḥ paśūnām aparigraho’bhūt ||277|| (ku.saṁ. 3.53)

atra paśupati-citta-rāgaḥ satī-saṅgamābhāva-niścayenāpi nāpaiti | viṣayābhāvān na prakāśate ca |

**acireṇaiva saṁsaktaś cirād api na naśyati |** 121

**atīva śobhate yo’sau māñjiṣṭho rāga ucyate ||278||**

yathā—

advaitaṁ sukha-duḥkhayor anugataṁ sarvāsv avasthāsu yad

viśrāmo hṛdayasya yatra jarasā yasminn ahāryo rasaḥ |

kālenāvaraṇātyayāt pariṇate yat sneha-sāre sthitaṁ

bhadraṁ tasya sumānuṣasya katham apy ekaṁ hi tat prāpyate ||279|| (u.rā.ca. 1.38)

**rāga eva svayaṁ vedya-daśā-prāptyā prakāśitaḥ |** 122

**yāvad-āśraya-vṛttiś ced anurāga itīritaḥ ||279||**

yathā mamaiva—

aśrānta-kaṇṭhakodgamam anavarata-svedam aviratotkampam |

aniśa-mukulitāpāṅgaṁ mithunaṁ kalayāmi tad-avinābhūtam ||280||

atra pārvatī-parameśvarayo ratiḥ śarīraikya-sambandhena yāvad-āśraya-vṛttiḥ anubhūta-sarva-rāgopaplavatayā sva-saṁvedya-daśā-prakāśita-nitya-bhoga-rūpā aśrānta-romāñcādibhir anubhāvair vyajyate |

**anye prītiṁ rater bhedm āmananti na tan-matam |** 123

**asamprayoga-viṣayā seyaṁ harṣān na bhidyate ||280||**

atha **hāsaḥ—**

**bhāṣaṇākṛti-veṣāṇaṁ kriyāyāś ca vikārataḥ |** 124

**laulyādeś ca parasthānām eṣām anukṛter api ||281||**

**vikāraś cetaso hāsas tatra ceṣṭāḥ samīritāḥ |** 125

**dṛṣṭer vikāro nāmauṣṭha-kapola-spandanādayaḥ ||282||**

bhāṣā-vikāro bhāṣaṇāsambaddhatvādiḥ | ākṛti-vikṛtir ativāmana-danturatvādiḥ | veṣa-vikāro viruddhālaṅkāra-kalpanā | kriyā-vikāro vikaṭa-gatitvādiḥ | eṣām udāharaṇāni kaiśikyāṁ śuddha-hāsyaje narmaṇi nirūpitāni draṣṭavyāni |

**laulyād**, yathā—

bāleya-taṇḍula-vilopa-kadarthitābhir

etābhir agni-śaraṇeṣu sadharmiṇībhiḥ |

utrāsahetum api daṇḍam udasyamānam

āghrātum icchati mṛge munayo hasanti ||283|| (a.rā. 2.20)

atra mṛgāṇāṁ santrāsana-yaṣṭi-samāghrāṇa-laulyena munīnāṁ hāsaḥ |

**purānukaraṇena**, yathā—

pi pi priya sa sa svayaṁ mu mu mukhāsavaṁ dehi me

ta ta tyaja du du drutaṁ bha bha bha bhājanaṁ kāñcanam |

iti skhalita-jalpitaṁ mada-vaśāt kuraṅgīdṛśaḥ

prage hasita-hetave sahacarībhir adhyaiyata ||284|| (sa.ka.ā.)

atha **utsāhaḥ—**

**śaktir dhariya-sahāyādyaiḥ phala-ślāghyeṣu karmasu |** 126

**satvarā mānasī vṛttir utsāhas tatra vikriyāḥ ||285||**

**kālādyavekṣaṇaṁ dhairyaṁ vāg-ārambhādayo’pi ca |** 127

**sahajāhārya-bhedena sa dvidhā paribhāṣyate ||286||**

**śaktyā sahajotsāho**, yathā—

atho mahendraṁ girim āruroha

vārāṁ nidhiṁ laṅghayituṁ hanūmān |

vāmetarākṣi-sphuraṇena jāna

kara-sthitāṁ rāghava-kārya-siddhim ||287||

sa eva **dhairyeṇa**, yathā—

śaktyā vakṣasi magnayā saha mayā mūḍhe plavaṅgādhipe

nidrāṇeṣu ca vidravatsu kapiṣu prāptāvakāśe dviṣi |

mā bhaiṣteti nirundhataḥ kapi-bhaṭānasyorjitātma-sthiteḥ

saumitrer adhiyuddha-bhūmi gaditā vācas tvayā na śrutāḥ ||288||

atra rāvaṇa-śakti-prahāreṇa kṣīṇa-śakter api lakṣmaṇasya dhairya-janitotsāhaḥ kapi-bhaṭāśvāsanādibhir vyajyate |

**sahāyena sahajotsāho**, yathā—

sa gupta-mūla-prayatnaḥ śuddha-pārṣṇir ayānvitaḥ |

ṣaḍ-vidhaṁ balam ādāya pratasthe vijigīṣayā ||289|| (ra.vaṁ. 4.26)

**śaktyāhāryotsāho**, yathā—

hastālambitam akṣa-sūtra-valayaṁ karṇāvataṁsīkṛtaṁ

srastaṁ bhrū-yugam unnamayya racitaṁ yajñopavītena ca |

saṁnaddhā jaghane ca valkala-paṭī pāṇiś ca dhatte dhanur

dṛṣṭaṁ bho janakasya yogina idaṁ dāntaṁ viraktaṁ manaḥ ||290|| (bā.rā. 1.53)

**dhairya-sahāyābhyām āhāryo**, yathā—

tava prasādāt kusumāyudho’pi

sahāyam ekaṁ madhum eva labdhvā |

kuryāṁ harasyāpi pināka-pāṇer

dhairya-cyutiṁ ke mama dhanvino’nye ||291|| (ku.saṁ. 3.10)

atra svabhāva-śakti-rahitasya manmathasya indra-protsāhana-janitena dhairyeṇa vasanta-sahāyena cāhṛtotsāho dhairya-cyuti-cikīrṣā-kathanād abhivyajyate |

atha **vismayaḥ—**

**lokottara-padārthānāṁ tat-pūrva-lokanādibhiḥ |** 128

**vistāraś cetaso yas tu vismayaḥ sa nigadyate |**

**kriyās tatrākṣi-vistāra-sādhūkti-pulakādayaḥ ||292||** 129

yathā—

śilā kampaṁ dhatte śiva śiva viyuṅkte kaṭhinatām

aho nārīcchāyām ayati vanitābhūyam ayate |

vadaty evaṁ rāme vivalita-mukhī balkalam uraḥ-

sthale kṛtvā baddhvā kaca-bharam udasthād ṛṣi-vadhūḥ ||293||

atha **krodhaḥ—**

**vadhāvajñādibhiś citta-jvalanaṁ krodha īritaḥ |**

**eṣa tridhā bhavet kordha-kopa-roṣa-prabhedataḥ ||294||** 130

**vadha-cchedādi-paryantaḥ krodhaḥ krūra-janāśrayaḥ |**

**abhyarthanāvadhiḥ prāyaḥ kopo vīra-janāśrayaḥ ||295||** 131

**śatru-bhṛtya-suhṛt-pūjyāś catvāro viṣayās tayoḥ |**

**muhur daṣṭoṣṭhatā bhugna-bhrukuṭī-danta-ghaṭṭanam ||296||** 132

**hasta-niṣpīḍanaṁ gātra-kampaḥ śastra-pratīkṣaṇam |**

**sva-bhujāvekṣaṇaṁ kaṇṭha-garjādyāḥ śātrava-krudhi ||297||** 133

**vadhena śatru-viṣaya-krodho**, yathā—

kṛtam anumataṁ dṛṣṭaṁ vā yair idaṁ guru-pātakaṁ

manuja-paśubhir nirmaryādair bhavadbhir udāyudhaiḥ |

naraka-ripuṇā sārdhaṁ teṣāṁ sabhīm akirīṭinām

ayam aham asṛṅ-medo-māṁsaiḥ karomi diśāṁ balim ||298|| (ve.saṁ. 3.24)

**avajñayā śatru-viṣaya-krodho**, yathā—

śruti-śikhara-niṣadyāvadya-māna-prabhāvaṁ

paśupatim avamantuṁ ceṣṭate yasya buddhiḥ |

pralaya-śamana-daṇḍoccaṇḍam etasya so’haṁ

śirasi caraṇam enaṁ pātayāmi tri-vāram ||299||

atra parameśvarāvajñayā janito dakṣa-viṣayo dadhīci-krodhaḥ paruṣa-vāg-ārambheṇa vyajyate |

**bhṛtya-krodhe tu ceṣṭāḥ syus tarjanaṁ mūrdha-dhananam |**

**nirbhartsanaṁ ca bahudhā muhur nirvarṇanādayaḥ ||300||** 134

yathā vīrānande—

ādhūta-mūrdha-daśakaṁ taralāṅulīkaṁ

rūkṣekṣaṇaṁ paruṣa-huṅkṛti-garbha-kaṇṭham |

paśyan niśācara-mukhāni tato’vatīrṇaḥ

saudhāt plavaṅga-pati-muṣṭi-hato daśāsyaḥ ||301||

atra sugrīva-sampāte palāyiteṣu bhṛtyeṣu rāvaṇasya krodho mūrdha-dhūnanādibhir anubhāvair vyajyate |

**mitra-krodhe vikārāḥ syur netrāntaḥ-patad-aśrutā |**

**tūṣṇīṁ dhyānaṁ ca naiścalyaṁ śvasitāni muhur muhuḥ |** 135

**maunaṁ vinamra-mukhatā bhugna-dṛṣṭyādayo’pi ca ||302||**

yathā mamaiva—

subhadrāyāḥ śrutvā tad-anumatimat tena haraṇaṁ

kṛtaṁ kaunteyena kṣubhita-manasaḥ stabdha-vapuṣaḥ |

namad-vaktrāḥ svānte kim api vilikhanto’tikuṭilair

apaśyann udbāṣpair yadu-patim apāṅgair yadu-bhaṭāḥ ||303||

atra subhadrā-haraṇānumatyā janitaḥ kṛṣṇa-viṣayo yadūnāṁ krodhaḥ kuṭila-vīkṣaṇādibhir vyajyate |

**pūjya-krodhe tu ceṣṭāḥ syuḥ sva-nindā namra-vaktratā |** 136

**anuttara-pradānāṅga-sveda-gadgadikādayaḥ ||304||**

yathā vīrānande—

rāma-pravāsa-jananīṁ jananīṁ vilokya

rūkṣaṁ vivakṣur api gadgadikāṁ dadhānaḥ |

namrānanaḥ kuṭila-rajyad-apāṅga-dṛṣṭir

jajvāla cetasi paraṁ bharato mahātmā ||305||

**śatru-krodhe tu ceṣṭāḥ syur bhāva-garbhita-bhāṣaṇam |** 137

**bhrūbheda-niṭila-sveda-kaṭākṣaāruṇimādayaḥ ||306||**

yathā—

kopena pravidhūta-kuntala-bharaḥ sarvāṅgajo vepathuḥ

kiñcit kokanada-cchadena sadṛśe netre svayaṁ rajyataḥ |

dhatte kāntim idaṁ ca vaktram anayor bhaṅgena bhīma-bhruvoś

candrasyodbhaṭa-lāñchanasya kamalasyodbhrānta-bhṛṅgasya ca ||307||

(u.rā.ca. 5.36)

atra lavasya candraketoś ca paraspara-viṣayaḥ kopo bhrū-bhedādibhir vyajyate |

**bhṛtyādi-kopa-tritaye tat-tat-krodhāditāḥ kriyāḥ ||308||** 138

atha **roṣaḥ—**

**mithaḥ strī-puṁsayor eva roṣah strī-gocaraḥ punaḥ |**

**pratyayāvadhir atra syur vikārāḥ kuṭilekṣaṇam |** 139

**adhara-sphuraṇāpāṅga-rāga-niḥśvasitādayaḥ ||309||**

yathā vīrānande—

bhrū-bhaṅga-bhinnam uparañjita-locanāntam

ākampitādharam atiśvasitānubandham |

patyur mukhaṁ kṣiti-sutā parilokayantī

kārā-vimuktir api kaṣṭatareti mene ||310||

atra rāvaṇa-kārāgāra-śaṅkayā janitaḥ sītā-viṣayo rāmasya roṣo bhrū-bhaṅgādibhir anubhāvair vyajyate |

pratyayāvadhitvaṁ, yathā—

diṣṭyārdha-śruta-vipralambha-janita-krodhād ahaṁ no gato

diṣṭyā no paruṣaṁ ruṣārdha-kathite kiñcin mayā vyāhṛtam |

māṁ pratyāyayituṁ vimūḍha-hṛdayaṁ diṣṭyā kathāntaṁ gatā

mithyā-dūṣita-yānayā virahitaṁ diṣṭyā na jātaṁ jagat ||311|| (ve.saṁ. 2.13)

atra svapna-vṛttānta-śravaṇa-bhrānti-janitasya bhānumatī-viṣayakasya suyodhana-roṣasya svapna-śeṣa-śravaṇa-janita-pratyaya-kṛtā śāntiḥ diṣṭyety-ādi-vāg-ārambheṇa vyajyate |

**dvedhā nigaditaḥ strīṇāṁ roṣaḥ puruṣa-gocaraḥ |** 140

**sapatnī-hetur ādyaḥ syād anyaḥ syād anya-hetukaḥ ||312||**

**sapatnī-hetuko roṣo vipralambhe prapañcyate |** 141

**anya-hetu-kṛte tv atra kriyāḥ puruṣa-roṣavat ||313||**

yathā—

mayy eva vismaraṇa-dāruṇa-citta-vṛttau

vṛttaṁ rahaḥ-praṇayam apratipadyamāne |

bhedād bhruvoḥ kuṭilayor atilohitākṣyā

bhagnaṁ śarāsanam ivātiruṣā smarasya ||314|| (śaku. 5.23)

atra prāktana-vṛttāntāpahnava-janito duṣyanta-viṣayakaḥ śakuntalā-roṣo bhrū-bhaṅgādibhir anubhāvair vyajyate |

atha **śokaḥ—**

**bandhu-vyāpatti-daurgaty-adhana-nāśādibhiḥ kṛtaḥ |** 142

**citta-kleśa-bharaḥ śokas tatra ceṣṭā vivarṇatā ||315||**

**bāṣpodgamo mukhe śoṣaḥ stambha-niḥśvasitādayaḥ |** 143

**uttamānam ayaṁ prauḍho vibhāvair anya-saṁśritaiḥ ||316||**

**ātma-sthair atirūḍho’pi prāyaḥ śauryeṇa śāmyati |** 144

**tatra ceṣṭā guṇākhyāna-nigūḍha-ruditādayaḥ ||317||**

**para-gata-vibhāvair,** yathā—

devo rakṣatu vaḥ kilānana-parivyākīrṇa-cūḍā-bharāṁ

bhartur bhasmani petuṣīṁ karatala-vyāmṛṣṭa-pārśva-kṣitim |

hā prāṇeśvara hā smareti rudatīṁ bāspākulākṣīṁ ratiṁ

dṛṣṭvā yasya lalāṭa-locanam api vyāptāśru nirvāpitam ||318||

atra rati-gata-śocya-daśā-vilokanena devasya śoko bāṣpodgamena vyajyate |

**ātma-gatair,** yathā—

ayi karṇa karṇa-subhagāṁ prayaccha me

giram udvamann iva mudaṁ mayi sthirām |

satatāviyuktam akṛtāpriyaṁ kathaṁ

vṛṣasena-vatsala vihāya yāsi mām ||319|| (ve.saṁ. 5.14)

**syād eṣa mṛti-paryantaḥ sva-parasthais tu madhyame |** 145

**anativyakta-rudita-pramukhās tatra vikriyāḥ ||320||**

**svagatair madhyamasya**, yathā karuṇā-kandale—

nyāyopādhir ayaṁ yad aśru-kaṇikā muñcanti bandhu-vyaye

rāgopādhir ayaṁ tyajanti viṣayān yaj jñātayo dustyajān |

prāṇānāṁ punar utkramaḥ kim upadhis tat kena vijñāyate

devaṁ cānakadundubhiṁ daśarathaṁ cekṣvāku-vaṁśyaṁ vinā ||321||

atra vasudevasya bandhu-vipattijaḥ śokaḥ prāṇotkramaṇena vyajyate |

**para-gatair**, yathā—

nirbhidyanta ivāṅgakānya-suharair ākranda-saṁstambhanaiḥ

kaṇṭhe garva-niruddha-bāṣpa-vigame vācāṁ gatir gadgadā |

dhāvaty antara-saṁstutān api janān kaṇṭhe grahītuṁ manaḥ

kāṣṭhā tasya mamedṛśī yadukule kulyaḥ kathaṁ jīvati ||322||[[14]](#footnote-15)

atra yadu-kula-dhvaṁsanena nāradasya śokaḥ |

**hetubhiḥ svagatair eva prāyaḥ strī-nīcayor ayam |** 146

**maraṇa-vyavasāyāntas tatra bhū-pariveṣṭanam |**

urastāḍana-nirbheda-pātoccai rodanādayaḥ ||323|| 147

atha **nīca-gato**, yathā karuṇā-kandale—

kacair ardha-cchinnaiḥ kara-nihita-raktaiḥ kuca-taṭair

nakhotkṛttair gaṇḍair upala-hati-śīrṇaiś ca niṭilaiḥ |

vidīrṇair ākrandād vikala-gaditaiḥ kaṇṭha-vivarair

manas takṣṇotyantaḥ-pura-parijanānāṁ sthitir iyam ||324||

**strī-gato**, yathā—

atha sā punar eva vihvalā

vasudhāliṅgana-dhūsara-stanī |

vilalāpa vikīrṇa-mūrdhajā

sama-duḥkhām iva kurvatī sthalīm ||325|| [ku.saṁ. 4.4]

atha **jugupsā—**

**ahṛdyānāṁ padārthānāṁ darśana-śravaṇādibhiḥ |**

**saṅkocanaṁ yan manasah sā jugupsātra vikriyāḥ ||326||** 148

**nāsāpidhānaṁ tvaritā gatir āsya-vikūṇanam |**

**sarvāṅga-dhūnanaṁ kutsā muhur niṣṭhīvanādayaḥ ||327||** 149

**ahṛdya-darśanād,** yathā—

niṣṭāpa-svidyad-asthnaḥ kvathana-pariṇaman medasaḥ pretakāyān

ākṛṣyāsakta-dhūpān api kuṇapa-bhujo bhūyasībhyaś citābhyaḥ |

utpakva-sraṁsi māṁsa-pracalad-ubhayataḥ sandhi-nirmukta-mārād

ete niścūṣya jaṅghān alakam udayinīr majja-dhārāḥ pibanti ||328||

(mā.mā. 5.17)

atra jaṅghā-niścūṣaṇa-majja-dhārā-pānādi-janitā piśāca-viṣayā mādhavasya jugupsā garhaṇena ete kuṇapa-bhuja ity anena vyajyate |

**śravaṇād**, yathā—

medo-majjā-śoṇitaiḥ picchile’ntas

tvak-pracchanne snāyu-baddhāsthi-sandhau |

sādhur dehe karma-caṇḍāla-gehe

badhnāty udyat-pūti-gandhe ratiṁ kaḥ ||329||

atra kasyacid vastu-tattva-vicārāgama-śravaṇa-janitā dehe jugupsā-rūpā nindā vyajyate |

**ghṛṇā śuddhā jugupsānyā daśa-rūpe nirūpitā |**

**sā heya-śravaṇotpanna-jugupsāyā na bhidyate ||330||** 150

atha **bhayam—**

**bhayaṁ tu mantunā ghora-darśana-śravaṇādibhiḥ |**

**cittasyātīva cāñcalyaṁ tat prāyo nīca-madhyayoḥ ||331||** 151

**uttamasya tu jāyeta kāraṇair atilaukikaiḥ |**

**bhaye tu ceṣṭā vaivarṇyaṁ stabdhatvaṁ gātra-kampanam ||332||** 152

**palāyanaṁ parāvṛtya vīkṣaṇaṁ svātma-gopanam |**

**āsya-śoṣaṇam utkrośa-śaraṇānveṣaṇādayaḥ ||333||** 153

mantur aparādhaḥ | tasmād, yathā—

vibhūṣaṇa-pratyupahāra-hastam

upasthitaṁ vīkṣya viśāmpatis tam |

sauparṇam astraṁ pratisañjahāra

prahveṣv anirbandha-ruṣo hi santaḥ ||334|| (ra.vaṁ. 16.80)

**ghora-darśanād,** yathā—

parājitaś cola-bhayena pāṇḍyaḥ

palāyamāno diśi dakṣiṇasyām |

samākulo vārinidhiṁ vigāhya

setu-cchidaṁ dāśarathiṁ nininda ||335||

atra yuddha-saṁrambha-bhīmasya colasya darśanāt pāṇḍyasya bhayaṁ palāyanādibhir vyajyate |

**ghora-śravaṇād**, yathā—

śrutvā niḥsāṇa-rāṇaṁ raṇa-bhuvi bhavato mādhava-kṣmādhavendra

prāpya pratyarthi-vīrāḥ kula-śikhari-guhāṁ gūḍha-gāḍhāndhakārām |

līnā lūna-pratāpā nija-kaṭaka-maṇi-śreṇikānti-prakarṣa-

sraṣṭāraṁ naṣṭa-dhairyāḥ kamala-bhuvam aho hanta nindanti mandam ||336||

**atilaukikāt kāraṇād uttamasya**, yathā—

aśaknuvan soḍhum adhīra-locanaḥ

sahasra-raśmer iva yasya darśanam |

praviśya hemādri-guhā-gṛhāntaraṁ

nināya bibhyad divasāni kauśikaḥ ||337|| [māgha 1.53]

atra varṇanīyatayā uttama-rāvaṇaṁ prati devendrasya (bhītatva-varṇanāt) madhyamatvaṁ (eveti tasya uttamatvaṁ katham iti) nāśaṅkanīyam | yataḥ prakṛtir eva kāraṇaṁ puṁsām uttamatve | na tu varṇanā | varṇanāyāḥ kāraṇatve priyeṇa tasyānaparādha-bādhitāḥ (māghe 1.61) ity ādibhiḥ augryādi-bhāva-kathanam (varṇanīyatayā) uttamasya rāvaṇasya nocitaṁ syāt | tasmād uttama-prakṛter api devendrasya lokātirikta-vara-prabhāva-bhīṣaṇād rāvaṇād bhayam upapadyate |

uttamasyāpi hetuja-bhayānaṅgīkāre—

vidrāṇe dravya-nāthe savitari tarale jāta-śaṅke śaśāṅke

vaikuṇṭhe kuṇṭha-garve dravati maghavati klānta-kāntau kṛtānte |

abrahmṇyaṁ bruvāṇe viyati śata-dhṛtāv uddhṛtaikāgra-haste

pāyād vaḥ kāla-kūṭaṁ jhaṭiti kavalayan līlayā nīla-kaṇṭhaḥ ||338||

ity atra vidrāva-tāralyādibhir udghoṣitasya dravya-nātha-savitrādi-gata-bhayasya apalāpaḥ katham abhidheyaḥ | tad-apalāpe ca kāla-kūṭa-bhakṣaṇasya sukaratvāt tat-kārya-nirvahaṇaika-prāṇasya nīlakaṇṭha-prabhāvotkarṣasya kathaṁ mastakonnamanaṁ syāt |

**hetujād itare prokte bhaye soḍhala-sūnunā |**

**kṛtrimaṁ tūttama-gataṁ gurv-ādīn pratyavāstavam ||339||** 154

**vibhīṣikotthaṁ bālāder vitrāsitakam ity ubhe |**

**tatrāntyam antarbhūtaṁ syād ghora-śravaṇaje bhaye ||340||** 155

**bhikṣu-bhallūka-corādi-sūcanā-kalpitatvataḥ |**

**ādyaṁ tu yukti-kākṣyāyāṁ bhaya-kakṣyāṁ na gāhate ||341||** 156

**gurv-ādi-saṁnidhau yasmān nīcaiḥ sthity-ādi-sūcitam |**

**bhāvo vinaya eva syād atha syān nāṭake yadi ||342||** 157

**avahitthatayā tasya bhayatvaṁ dūrato gatam |**

**ato hetujam evaikaṁ bhayaṁ syād iti niścayaḥ ||343||** 158

tathā ca bhāratīye—

etat svabhāvajaṁ syāt

sattva-samutthaṁ tathaiva kartavyam |

punar ebhir eva bhāvaiḥ

kṛtakaṁ mṛdu-ceṣṭitaiḥ kāryam ||344|| iti | (nā.śā. 6.71)

nanu cātra svabhāvajaṁ kṛtakaṁ ceti dvividhaṁ bhayaṁ pratīyate | tasmāt tad-virodha iti cet, maivam | bharatādy-abhiprāyam ajānatāṁ pelavokti-mātra-tātparyeṇa na śaṅkitavyam | tathā hi—yathā loke mañjiṣṭhādi-dravyaṁ sahajo raktimā gāḍhataraṁ vyāpnoti | evaṁ madhya-nīcayor bhayaṁ svalpa-kāraṇa-mātre’pi sahajavad dṛśyata iti sahajam ity upacaryate | yathā kṛtako lākṣā-rasaḥ prayatna-sajjito’pi kāṣṭhādikam antar na vyāpnoti, evam uttama-gataṁ bhayam iti alaukika-kāraṇa-prakarṣeṇāpi kṛtakavad eva pratīyata iti kṛtakam ity upacaryate | anyathā (tasya vāstavatve) svābhāvikasya bhayasya dāma-darśane’pi samutpatti-prasaṅgāt |

nanu yadi svābhāvikaṁ bhayaṁ (uttamasya) na vidyate (tarhi)—

dvāre niyukta-puruṣānumata-praveśaḥ

siṁhāsanāntika-careṇa sahopasarpan |

tejobhir asya vinivārita-dṛṣṭi-pātair

vākyād ṛte punar iva prativārito’smi ||345|| (mā.a.mi. 1.12)

ity ādiṣu kathaṁ bhayotpattir iti ced ucyate | bhīṣaṇās trividhāḥ—ākṛti-bhīṣaṇāḥ kriyā-bhīṣaṇāḥ māhātmya-bhīṣaṇāś ceti | tatrākṛti-bhīṣaṇāḥ rakṣaḥ-piśācādayaḥ | kriyā-bhīṣaṇāḥ vīrabhadra-paraśurāma-śārdūla-vṛkādayaḥ | māhātmya-bhīṣaṇā deva-naradevādayaḥ | tato’tra māhātmya-bhīṣaṇa-rāja-darśanād bhayaṁ nāṭyācāryasya (hara-dattasya) jāyate | na punaḥ svabhāvāt | tad etan niḥśaṁśayaṁ kṛtam aho durāsado rāja-mahimā iti pūrva-vākyaṁ grathnatā tenaiva kālidāseneti sarvaṁ kalyāṇam |

**bhojenoktāḥ sthāyino’nye garvaḥ sneho dhṛtir matiḥ |**

**sthāsnur evoddhata-preyaḥ śāntodātta-raseṣv api |** 159

**tatra sneho rater bhedas tridhā cecchātma-tat-kṛtaḥ ||346||**

tathā hi—idaṁ khalu tenaiva preyo-rasa-vādinā mahārājenodāhṛtam—

yad eva rocate mahyaṁ tad eva kurute priyā |

iti vetti na jānāti tat priyaṁ yat karoti sā ||347|| iti |

tenaiva vyākṛtaṁ ca—vatsala-prakṛter dhīra-lalita-nāyakasya priyālambana-vibhāvād utpannaḥ snehaḥ sthāyi-bhāvo viṣaya-saundaryādibhir uddīpana-vibhāvair uddīpyamānaḥ samupajāyamānair mati-dhṛti-smṛty-ādibhir vyabhicāri-bhāvair anubhāvaiś ca praśaṁsādibhiḥ saṁsṛjyamāno niṣpannaḥ preyo-rasa iti pratīyate | rati-prītyor api cāyam eva mūla-prakṛtir iṣyate |

na tāvad asya snehasya ratiṁ prati mūla-prakṛtitvam | raty-aṅkura-daśāyām asyāsambhavāt | sambhogecchā-mātraṁ hi ratiḥ | saiva prema-māna-praṇayākhyābhis tisṛbhiḥ pūrva-daśābhir utkaṭībhūtā caturtha-daśāyāṁ citta-dravī-bhāva-lakṣaṇa-sneha-rūpatām āpnoti | tathā ca bhāva-prakāśikāyām—

iyam aṅkuritā premṇā mānāt pallavitā bhavet |

sakorakā praṇayataḥ snehāt kusumitā bhavet ||348|| iti |

ato’sminn udāharaṇe snehasya rati-rūpeṇaivāsvādyatvaṁ na pṛthak sthāyitvena | evaṁ ca snehasya rati-bhedatva-kathanāt preyo-rasasyāpi śṛṅgārād apṛthaktvam artha-siddham |

**anye poṣā-sahiṣṇutvān naiva sthāyi-padocitāḥ ||349||** 160

tathāpi **garva-sthāyitvam** udāhṛtam—

apakartāham asmīti mā te manasi bhūd bhayam |

vimukheṣu na me khaḍgaḥ prahartuṁ jātu vāñchati ||350||

(sa.ka.ā., kāvyādarśa 2.293)

vyākṛtaṁ ca—atra mayāpakāraḥ kṛta iti yat te cetasi bhayaṁ tan mā bhūt | mama khaḍgaḥ parāṅmukheṣu na kadācid api parahartum utsahata iti sarvathaiva rūḍho’haṅkāraḥ pratīyate | so’yaṁ garva-prakṛtir uddhato nāma raso niṣpadyate iti |

na tāvad atra garvaḥ | kiṁ tu pūrvam apakartāraṁ paścād bhītaṁ dviṣantam avalokya jātayā sama-ravi-mukhaṁ na hanmi mā bhaiṣīr iti vāk-sūcitayā nīce dayayā kasyacid vīra-sārvabhaumasya śobhā nāma pauruṣa-sāttvika-bhāvaḥ pratīyate | yadi vā abhītam api śatruṁ bhīto yadi tarhi palāyasvety adhikṣipatīti garva iti ced astu vā garvaḥ | tathāpy asatyabhītikalpanā-rūpa-cittādhyavasāya-prakāśana-dvāreṇa śatru-gata-krodham eva puṣṇāti | kiṁ ca vimukhāprahāra-rūpātma-sambhāvanā-rūpa-garvasya asatya-bhīti-kalpanopabṛṁhaṇāt poṣo bhāvakānāṁ vairasyāya, na kevalaṁ svādābhāvāyeti nāsminn udāharaṇe garvasya sthāyitvam upapadyate |

**dhṛteḥ sthāyitvam** api tenaivodāhṛtam, tathā hi—

sarvāḥ sampattayas tasya santuṣṭaṁ yasya mānasam |

upānad-gūḍha-pādasya nanu carmāstṛtaiva bhūḥ ||351|| (sa.ka.ā.) iti |

vyākṛtaṁ ca | atra kasyacid upaśānta-prakṛter dhīra-śānta-nāyakasya arthopagamana-mano’nukūla-dārādi-sampatter ālambana-vibhāva-bhūtāyāḥ samutpanno dhṛti-sthāyi-bhāvo vastu-tattvālocanādibhir uddīpana-vibhāvair uddīpyamānaḥ samupajāyamāna-smṛti-maty-ādibhir vyabhicāri-bhāvair vāg-ārambhādibhiś cānubhāvair anuṣajyamāno niṣpannaḥ śānto rasa iti gīyate | anye punar asya śamaṁ prakṛtim āmananti | sa tu dhṛter eva viśeṣo bhaviṣyatīti |

atra tāvad anukūla-dāra-siddhi-janitāyāḥ dhṛtes tu rati-paratantratvam ābāla-gopāla-prasiddham | nanu, vastutattvālocanādibhir asyāḥ sthāyitvaṁ kalpyate iti cet, na | naiḥspṛhya-vāsanā-vāsite bhāvaka-citte vibhāvādiṣv api naiḥsvpṛhyonmeṣād dhṛter mūla-ccheda-prasaṅgāt | artha-sampatti-janitā dhṛtis tu agṛdhnu-lakṣaṇa-lokottaratva-prāpti-vyavasāya-rūpam utsāham anusarantī vīropakaraṇatām āpnotīti nātra dhṛteḥ sthāyitvam | dhṛti-sthāyitva-nirākaraṇa-saṁrambheṇaiva naṣṭas tad-viṣayaḥ śama-sthāyī kutra vā līno na jñāyate |

**mateḥ sthāyitvaṁ** tenaivodāhṛtam | tathā hi—

sādhāraṇyān nirātaṅkaḥ kanyām anyo’pi yācate |

kiṁ punar jagatāṁ jetā prapautraḥ parameṣṭhinaḥ ||352|| [ma.vī.ca. 1.31] iti |

vyākṛtaṁ ca—rāmasya udātta-prakṛter nisargata eva tattvābhiniveśinī matir nānya-viṣaye pravartate | na ca pravṛttā uparamati | sā ca sīteyaṁ mama svīkāra-yogyety evaṁ-rūpeṇa pravṛttā rāvaṇa-prārthanā-lakṣmaṇa-protsāhanābhyām uddīpyamānā samupajāyamāna-cintā-vitarka-vrīḍāvahittha-smṛty-ādibhiḥ kālocitottarānu-mīyamānair viveka-cāturya-dhairyaudāryādibhiḥ saṁsṛjyamānā udātta-rasa-rūpeṇa niṣpadyate iti |

atra tāvat sītā-viṣayā ātma-svīkāra-yogyatva-niścaya-rūpā rāmasya matis tu rater utpatti-mātra-kāraṇam eva | tad-aniścaye rater anaucityāt | atra kanyāyāḥ sādhāraṇya-niścayo matiḥ | tasyāḥ sthāyitvam icchāma iti cet, na | sā hi rāvaṇa-viṣaya-lajjāsūyā-doṣa-nivāraṇa-dvāreṇa kārya-karaṇāparāṅmukhībhāva-lakṣaṇa-lokottara-tat-prāpti-vyavasāya-rūpā rāmotsāhaṁ bhāvakāsvāda-yogyatayā protsāhayati |

**tad aṣṭāv eva vijñeyāḥ sthāyino muni-saṁmatāḥ |**

**sthāyino’ṣṭau trayastriṁśac cāriṇo’ṣṭau ca sāttvikāḥ ||353||** 161

**evam ekonapañcāśad bhāvāḥ syur militā ime |**

**evaṁ hi sthāyino bhāvān siṁha-bhūpatir abhyadhāt ||354||** 162

**athaiṣāṁ rasa-rūpatvam ucyate siṁha-bhūbhujā |**

**vidvan-mānasa-haṁsena rasa-bhāva-vivekinā ||355||** 163

**ete ca sthāyinaḥ svaiḥ svair vibhāvair vyabhicāribhiḥ |**

**sāttvikaiś cānubhāvaiś ca naṭābhinaya-yogataḥ ||356||** 164

**sākṣātkāram ivānītāḥ prāpitāḥ svādu-rūpatām |**

**sāmājikānāṁ manasi prayānti rasa-rūpatām ||357||** 165

**dadhyādi-vyañjana-dravyaiś ciñcādibhir athauṣadhaiḥ |**

**guḍādi-madhura-dravyair yathā-yogaṁ samanvitaiḥ ||358||** 166

**yadvat pāka-viśeṣeṇa ṣāḍavākhyo rasaḥ paraḥ |**

**niṣpadyate vibhāvādyaiḥ prayogeṇa tathā rasaḥ |** 167

**so’yam ānanda-sambhedo bhāvakair anubhūyate ||359||**

nanu nāyaka-niṣṭhasya sthāyi-prakarṣa-lakṣaṇasya rasasya sāmājikānubhava-yogyatā nopapadyate | anya-bhavasya tasyānyānubhavāyogāt iti cet satyam | ko vā nāyaka-gataṁ rasam ācaṣṭe | tathā hi—sa ca nāyako dṛṣṭaḥ śruto’nukṛto vā rasasyāśrayatām ālambate | nādyaḥ | sākṣād dṛṣṭa-nāyaka-ratyāder vrīḍā-jugupsādi-pratīpa-phalatvena svādābhāvāt | na dvitīya-tṛtīyau | tayor avidyamānatvāt | na hy asati āśraye tad-āśritasyāvasthānam upapadyate |

nanu bhavatu nāmaivam | tathāpi rasasya naṭa-gatatve na sāmājikānubhavānupapattir iti cet, na | naṭe rasa-sambhavaḥ kim anubhāvādi-sad-bhāvena vibhāvādi-sambhavena vā | nādyaḥ, abhyāsa-pāṭavādināpi tat-siddheḥ | kiṁ ca sāmājikeṣu yathocitam anubhāva-sadbhāve’pi tvayā teṣāṁ rasāśrayatānaṅgīkārāt | yadi vibhāvena tatrāpi kim anukārya-mālavikādinā (uta) anukāriṇā svakāntādinā vā | nādyaḥ, anaucityāt | nāpi dvitīyaḥ, naṭe sākṣād-dṛṣṭa-nāyakavad aślīlatā-pratīteḥ |

nanu, mālāvikādi-vibhāva-viśeṣasyānaucityāt (sva-vi-)bhāvasyāsaṁnihitatvāt (sannihitatve’pi sākṣād-dṛṣṭa-nāyakavad aślīlatā-pratīteḥ) ca sāmājikānām api naṭavad eva rasān āśrayatvaṁ prasajyate iti cet, atra kecana samādadhate—

vibhāvādi-bhāvānām anapekṣita-bāhya-sattvānāṁ śabdopadhānād evāsādita-sad-bhāvānām anukāryāpekṣayā niḥsādhāraṇānām api kāvye nāṭye ca abhidhā-paryāyeṇa sādhāraṇīkaraṇātmanā bhāvanā-vyāpāreṇa sva-sambandhitayā vibhāvitānāṁ sākṣād bhāvaka-cetasi viparivartamānānām ālambanatvādy-avirodhād anaucityādi-viplava-rahitaḥ sthāyī nirbharānanda-viśrānti-svabhāvena bhogena bhāvakair bhujyate iti |

anye tv anyathā samādhānam āhuḥ | loke pramadādi-kāraṇādibhiḥ sthāyy-anumāne abhyāsa-pāṭavavatāṁ sahṛdayānāṁ kāvye nāṭye ca vibhāvādi-pada-vyapadeśyaiḥ (mamaivaite śatror evaite taṭasthasyaivaite na mamaivaite na śatror evaite na taṭasthasyaivaite iti sambandha-viśeṣa-svīkāra-parihāra-niyamān adhyavasāyāt) sva-sambandhitvena anya-sambandhitvena ca sādhāraṇyāt pratītair abhivyaktībhūto vāsanātmatayā sthitaḥ sthāyī ratyādiḥ pānaka-rasa-nyāyena carvyamāṇo lokottara-camatkāra-kārī paramānandam iva kandalayan rasa-rūpatām āpnotīti |

evaṁ ca bhukti-vyakti-pakṣayor ubhayor api sāmājikānāṁ rasāśrayatvopapatter anyatara-pakṣa-parigrahāgrahād udāsmahe |

prāyeṇa bhāratīya-matānusāriṇāṁ prakriyā tu (ittham)—loke kāraṇa-kārya-sahakāritām upagataiḥ kāvye nāṭye vā sarasa-sūkti-sudhā-mādhurī-dhurīṇair yathoktābhinaya-sametair vā padārthatvena vibhāvānubhāva-sañcāri-vyapadeśaṁ prāpitaiḥ nāyikā-nāyaka-candra-candrikā-malayānilādi-bhrū-vikṣepa-kaṭākṣa-pāta-sveda-romāñcādi-nirveda-harṣādi-rūpair vāsanātmakair ātma-sambandhitvenābhi-matair bhāvaiḥ dharma-kīrti-ratānāṁ ṣaḍ-aṅga-nāṭya-samaya-jñānāṁ nānā-deśa-veṣa-bhāṣā-vicakṣaṇānāṁ nikhila-kalā-kalāpa-kovidānāṁ santyakta-matsarāṇāṁ sakala-siddhānta-vedināṁ rasa-bhāva-vivecakānāṁ kāvyārtha-nihita-cetasāṁ sāmājikānāṁ manasi mudrā-muditra-nyāyena viparitvartitāḥ vāsitāś cābhivardhitāḥ sthāyino bhāvāḥ (vākyārtha-sthānīyāḥ) kāvyārthatvenābhimatāḥ bāhyārthāvalambanātmakāḥ santo vikāsa-vistara-kṣobha-vikṣepātmakatayā vibhinnāḥ tat-tad-rūpeṇa (raty-utsāhādi-rūpeṇa sāmājikaiḥ) āsvādyamānāḥ paramānanda-rūpatām āpnuvantīti sakala-sahṛdaya-saṁvedana-siddhasya rasasya pramāṇāntareṇa saṁsādhana-pariśramaḥ śrotṛ-jana-citta-kṣobhāya na kevalaṁ, pratyuta nopayogāyeti prakṛtam anusarāmaḥ ||

**aṣṭadhā sa ca śṛṅgāra-hāsya-vīrādbhutā api |** 168

**raudraḥ karuṇa-bībhatsau bhayānaka itīritaḥ ||360||**

**eṣūttaras tu pūrvasmāt sambhūto viṣamāt samaḥ |** 169

**bahu-vaktavyatā-hetoḥ sakalāhlādanād api ||361||**

**raseṣu tatra śṛṅgāraḥ prathamaṁ lakṣyate sphuṭam |** 170

**vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhiḥ ||362||**

**nītā sadasya-rasyatvaṁ ratiḥ śṛṅgāra ucyate |** 171

**sa vipralambhaḥ sambhoga iti dvedhā nigadyate ||363||**

**ayuktayos taruṇayor yo’nurāgaḥ parasparam |** 172

**abhīṣṭāliṅganādīnām anavāptau prakṛṣyate ||364||**

**sa vipralambho vijñeyaḥ sa caturdhā nigadyate |** 173

**pūrvānurāga-mānau ca pravāsa-karuṇāv iti ||365||**

atrāyam arthaḥ—nāyikā-nāyakayoḥ prāg-asaṅgatayoḥ saṅgata-viyuktayor vā (parasparam anuraktayoḥ) svocita-vibhāvair anubhāviś copajāyamānaḥ parasparānurāgo’nyatarānurāgo vā svābhilaṣitāliṅganādīnām anavāptau satyām utpadyamānair vyabhicāribhir anubhāvaiś ca prakṛṣyamāṇo vipralambha-śṛṅgāra ity ākhyāyate | sa ca pūrvānurāgādi-bhedena cāturvidhyam āpadyate |

**tatra pūrvānurāgaḥ—**

**yat prema saṅgamāt pūrvaṁ darśana-śravaṇādibhiḥ |** 174

**pūrvānurāgaḥ sa jñeyaḥ śravaṇaṁ tad-guṇa-śrutiḥ ||366||**

**śravaṇena pūrvānurāgo**, yathā—

sādhu tvayā tarkitam etad eva

svenānalaṁ yat kila saṁśrayiṣye |

vināmunā svātmani tu prahartuṁ

mṛṣā-giraṁ tvāṁ nṛpatau na kuryām ||367|| (naiṣadhīye 3.77)

atra haṁsa-mukhān nala-guṇa-śravaṇena damayantyāḥ pūrvānurāgaḥ |

**pratyakṣa-citra-svapnādau darśanaṁ darśanaṁ matam ||367||** 175

**pratyakṣa-darśanād**, yathā—

taṁ vīkṣya sarvāvayavānavadyaṁ

nyavartanānyopagamāt kumārī |

na hi praphullaṁ sahakāram etya

vṛkṣāntaraṁ kāṅkṣati ṣaṭ-padālī ||368|| (ra.vaṁ. 6.69)

**citra-darśanena**, yathā—

līlāvadhūta-kamalā kalayantī pakṣapātam adhikaṁ naḥ |

mānasam upaiti keyaṁ citra-gatā rājahaṁsīva ||369|| (ratnāvalī 2.8)

atra citragata-ratnāvalī-darśanād vatsa-rājasya pūrvānurāgaḥ |

**svapna-darśanena**, yathā—

svapne dṛṣṭākārā tam api samādāya gatavatī bhavatī |

anyam upāyaṁ na labhe prasīda rambhoru dāsāya ||370||

atra kām api svapne dṛṣṭavataḥ kasyacin nāyakasya pūrvānurāgaḥ |

**yataḥ pūrvānurāgo’yaṁ saṅkalpātmā pravartate |**

**so’yaṁ pūrvānurāgākhyo vipralambha itīritaḥ ||371||** 176

**pāratantryād ayaṁ dvedhā daiva-mānuṣa-kalpanāt |**

**tatra sañcāriṇo glāniḥ śaṅkāsūye śramo bhayam ||372||** 177

**nirvedautsukya-dainyāni cintā-nidre prabodhatā |**

**viṣādo jaḍatonmādo moho maraṇam eva ca ||373||** 178

tatra **daiva-pāratantryeṇa**, yathā—

śailātmajāpi pitur ucchiraso’bhilāṣaṁ

vyarthaṁ samarthya lalitaṁ vapur ātmanaś ca |

sakhyoḥ samakṣam iti cādhika-jāta-lajjā

śūnyā jagāma bhavanābhimukhī kathaṁcit ||374|| (ku.saṁ. 3.75)

atra janakādy-ānukūlye’pi daiva-pāratantryeṇa pārvatyāḥ pūrvānurāgaḥ |

**mānuṣa-pāratantryeṇa**, yathā—

dullaho pio me tasmiṁ bhava hiaa ṇirāsaṁ

ammo apaṁgo me paripphurai kiṁ bi vāmo |

eso so cira-diṭṭho kahaṁ uṇa dakkhidabbo

ṇāha maṁ parāhīṇaṁ tui parigaṇaa satiṇhaṁ ||375|| (mā.a.mi. 2.4)

[*durlabhaḥ priyo me tasmin bhava hṛdaya-nirāsaṁ*

*amho apāṅgo me parisphurati kim api vāmaḥ |*

*eṣa sa cira-dṛṣṭaḥ kathaṁ punar draṣṭavyaḥ*

*nātha māṁ parādhīnāṁ tvayi parigaṇaya satṛṣṇām ||*]

atra (catuṣpada-vastuke gīte) devayānī-pāratantryeṇa śarmiṣṭhāyāḥ yayāti-viṣayaḥ pūrvānurāgaḥ |

**etasminn abhilāṣādi maraṇāntam anekadhā |**

**tat-tat-sañcāri-bhāvānām utkaṭatvād daśā bhavet ||376||** 179

**tathāpi prāktanair asyā daśāvasthāḥ samāsataḥ |**

**proktās tad-anurodhena tāsāṁ lakṣaṇam ucyate ||377||** 180

**abhilāṣaś cintānusmṛti-guṇa-saṅkīrtanodvegāḥ |**

**savilāpā unmāda-vyādhī jaḍatā mṛtiś ca tāḥ kramaśaḥ ||378||** 181

tatra **abhilāṣaḥ—**

**saṅgamopāya-racita-prārabdha-vyavasāyataḥ |**

**saṅkalpecchā-samudbhūtir abhilāṣo’tra vikriyāḥ ||379||** 182

**praveśa-nirgamau tūṣṇīṁ tad-dṛṣṭi-patha-gāminau |**

**rāga-prakāśana-parāś ceṣṭāḥ svātma-prasādhanam |** 183

**vyājoktayaś ca vijane sthitir ity evam ādayaḥ ||380||**

yathā—

alolaiś ca śvāsa-pravidalita-lajjā-parimalaiḥ

pramodād udvelaiś cakita-hariṇī-vīkṣaṇa-sakhaiḥ |

amandair autsukyāt praṇaya-laharī-marma-piśunair

apāṅgaiḥ siṁha-kṣmā-ramaṇam abalā vīkṣitavatī ||381||

atra rāga-prakāśana-parair dṛṣṭi-viśeṣair nāyake kasyāścid abhilāṣo vyajyate |

atha **cintā—**

**kenopāyena saṁsiddhiḥ kadā tasya samāgamaḥ |** 184

**dūtī-mukhena kiṁ vācyam ity ādy ūhas tu cintanam ||382||**

**atra nīvyādi-saṁsparśaḥ śayyāyāṁ parivartanam |** 185

**sa-bāṣpākekarā dṛṣṭir mudrikādi-vivartanam |**

**nirlakṣya-vīkṣaṇaṁ caivam ādyā vikṛtayo matāḥ ||383||** 186

yathā—

udyānaṁ kim upāgatāsmi sukṛtī devo na kiṁ darśitaḥ

śrī-siṁhaḥ sva-sakhī-mukhena sa kathaṁ neyaḥ sa kiṁ vakṣyati |

siddhyet tena kadā samāgama iti dhyānena savyākulā

śayyāyāṁ parivartane śvasiti ca kṣiptvā kapolaṁ kare ||384||

atha **anusmṛtiḥ—**

**arthānām anubhūtānāṁ deśa-kālānuvartinām |
sāntatyena parāmarśo mānasaḥ syād anusmṛtiḥ ||385||** 187

**tatrānubhāvā niḥśvāso dhyāṇaṁ kṛtya-vihastatā |**

**śayyāsanādi-vidveṣa ity ādyāḥ smara-kalpitāḥ ||386||** 188

yathā—

ārāme ratirāja-pūjana-vidhāvāsanna-sañcāriṇo

vyāpārānanapota-siṁha-nṛpate rāgānusandhāyakān |

smāraṁ smāram amuṁ kṣaṇaṁ śaśimukhī śvāsair vivarṇādharā

nānyat kāṅkṣati karma kartum ucitaṁ nāste na śete kvacit ||387||

atah **guṇa-kīrtanam—**

**saundaryādi-guṇa-ślāghā guṇa-kīrtanam atra tu |**

**romāñco gadgadā vāṇī bhāva-manthara-vīkṣaṇam |** 189

**tat-saṅga-cintanaṁ sakhyā gaṇḍa-svedādayo’pi ca ||388||**

yathā—

kiṁ kāmena kim indunā surabhiṇā kiṁ vā jayantena kiṁ

mad-bhāgyaād anapota-siṁha-nṛpate rūpaṁ mayā vīkṣitam |

anyās tat-paricaryayeva sudṛśo hanteti romāñcitā

svidyad-gaṇḍa-talaṁ sagadgada-padaṁ sākhyāti sakhyāḥ puraḥ ||389||

atha **udvegaḥ—**

**manasaḥ kampa udvegaḥ kathitas tatra vikriyāḥ |** 190

**cintā santāpa-niḥśvāsau dveṣaḥ śayyāsanādiṣu |**

**stambha-cintāśru-vaivarṇya-dīnatvādaya īritāḥ ||390||** 191

yathā—

sevāyā anapota-siṁha-nṛpater yāteṣu rājasv atho

tat-strībhiś cirayat suteṣu vilasac-cetaḥ-samudbhrāntibhiḥ |

niḥśvāsa-glapitādharaṁ paripatat-saṁruddha-bāṣpodayaṁ

kāmaṁ snigdha-sakhī-jane viracitā dīnā dṛśor vṛttayaḥ ||391||

atha **vilāpaḥ—**

**iha me dṛk-pathaṁ prāpad ihātiṣṭhad ihāsta ca |**

**ihālapad ihāvātsīd ihaiva nyavṛtat tathā ||392||** 192

**ity ādi-vākya-vinyāso vilāpa iti kīrtitaḥ |**

**tatra ceṣṭās tu kutrāpi gamanaṁ kvacid īkṣaṇam |** 193

**kvacit kvacid avasthānaṁ kvacic ca bhramaṇādayaḥ ||393||**

yathā—

atrābhūd anapota-siṁha-nṛpatis tatrāham asmin latā-

kuñje sādaram īkṣitāham iha mam ānandayan sa smitaiḥ |

ity ālāpavatī vilokitam api vyālokate sambhramād

yātaṁ yāti ca satvarā taru-talaṁ līlāta ekākinī ||394||

atha **unmādaḥ—**

**sarvāvasthāsu sarvatra tan-manaskatayā sadā |** 194

**atasmiṁs tad iti bhrāntir unmādo virahodbhavaḥ ||395||**

**tatra ceṣṭās tu vijñeyā dveṣaḥ sveṣṭe’pi vastuni |** 195

**dīrghaṁ muhuś ca niḥśvāso nirnimeṣatayā sthitiḥ |**

**nirnimitta-smita-dhyāna-gāna-maunādayo’pi ca ||396||** 196

autsukyād anapota-siṁha-nṛpater ākāram ālikhya sā

nirvarṇyāyam asau mama priya iti premābhiyoga-bhramāt |

āśūtthāya tato’pasṛtya tarasā kiṁcid vivṛttānanā

sāsūyaṁ sadara-smitaṁ sa-cakitaṁ sākāṅkṣam ālokate ||397||

atha **vyādhiḥ—**

**abhīṣṭa-saṅgamābhāvād vyādhiḥ santāpa-lakṣaṇaḥ |**

**atra santāpa-niḥśvāsau śīta-vastu-niṣevaṇam ||398||** 197

**jīvitopekṣaṇaṁ moho mumūrṣā dhṛti-varjanam |**

**yatra kvacic ca patanaṁ srastākṣatvādayo’pi ca ||399||** 198

yathā—

saṅgatyām anapota-siṁha-nṛpater āsakta-ceto-gataiḥ

kandarpānala-dīpitāni sutanor aṅgāni paryākulāḥ |

vyālimpan hima-bālukā-paricitaiḥ śrī-gandha-sāra-dravaiḥ

sakhyaḥ pāṇi-talāni patra-marutā nirvāpayantyo muhuḥ ||400||

atha **jaḍatā—**

**idam iṣṭam aniṣṭaṁ tad iti vetti na kiñcana |**

**nottaraṁ bhāṣate praśne nekṣate na śṛṇoti ca ||401||** 199

**yatra dhyāyati niḥsaṁjñaṁ jaḍatā sā prakīrtitā |**

**atra sparśānabhijñatvaṁ vaivarṇyaṁ śithilāṅgatā |** 200

**akāṇḍa-huṅkṛtiḥ stambho niḥśvāsa-kṛśatādayaḥ ||402||**

yathā—

saṅkalpair anapota-siṁha-nṛpatau saṁrūḍha-mūlāṅkurair

ākrāntā tanutāṁ gatā smara-śaraiḥ śāteva śātodarī |

asman-mūlam idaṁ tanutvam iti kiṁ lajjālase locane

prāpte pakṣma-puṭāvṛtiṁ ratipates tat-ketanaṁ jṛmbhatām ||403||

atha **maraṇaṁ—**

**tais taiḥ kṛtaiḥ pratīkārair yadi na syāt samāgamaḥ |** 201

**tataḥ syān maraṇodyogah kāmāgnes tatra vikriyāḥ ||404||**

**līlā-śuka-cakorādi-nyāsaḥ snigdha-sakhī-kare |** 202

**kala-kaṇṭha-kalālāpa-śrutir mandānilādaraḥ |**

**jyotsnā-praveśa-mākanda-mañjarī-vīkṣaṇādayaḥ ||405||** 203

yathā—

tanvī darśana-saṁjñayaiva laitkām āpṛcchya saṁvardhitāṁ

nyāsīkṛtya ca śārikāṁ parijane snigdhe samaṁ vīṇayā |

jyotsnām āviśatī viśārada-sakhī-vargeṇa karṇāntike

siktena hy anapota-siṁha-nṛpater nāmnā punar jīvitā ||406||

atra kecid abhilāṣāt pūrvam icchotkaṇṭhā-lakṣaṇam avasthā-dvayam aṅgīkṛtya dvādaśāvasthā iti varṇayanti | tatrecchā punar abhilāṣān na bhidyate | tat-prāpti-tvarālakṣaṇā utkaṇṭhā tu cintanān nātiricyate ity udāsitam |

atha **māna-vipralambhaḥ—**

**muhuḥ-kṛto meti neti pratiṣedhārtha-vīpsayā |**

**īpsitāliṅganādīnāṁ nirodho māna ucyate ||407||** 204

**so’yaṁ sahetu-nirhetu-bhedād dvedhātra hetujaḥ |**

**īrṣyayā sambhaved īrṣyā tv anyāsaṅgini vallabhe ||408||** 205

**asahiṣṇutvam eva syād dṛṣṭer anumiteḥ śruteḥ |**

**īrṣyā-māne tu nirvedāvahittha-glāni-dīnatāḥ |** 206

**cintā-cāpalya-jaḍatā-mohādyā vyabhicāriṇaḥ ||409||**

tatra **darśanerṣyā-māno,** yathā—

paccakkha-maṁtu-kāraa ja{i} cumbasi maha ime hada-kapole |

tā majjha pia-sahīe bisesao kīsa biṇṇao ||410||

[*pratyakṣa-mantu-kāraka yadi cumbasi mamaimau hata-kapolau |*

*tato mama priya-sakhyā viśeṣakaḥ kasmād vijñātaḥ* ||]

atra nāyikā-kapola-cumbana-vyājena tat-pratibimbitāṁ sakhīṁ cumbati nāyake tad-īrṣyayā janito nāyikā-mānaḥ pratyakṣa-mantukārakety anayā sambuddhyā vyajyate |

**bhogāṅka-gotra-skhalanotsvapnair anumitis tridhā ||411||** 207

bhogāṅkānumiti-janiterṣyamāno, yathā mamaiva—

ko doṣo maṇi-mālikā yadi bhavet kaṇṭhe na kiṁ śaṅkaro

dhatte bhūṣaṇam ardha-candram amalaṁ candre na kiṁ kālimā |

tat sādhv eva kṛtaṁ kṛtaṁ bhaṇitibhir naivāparāddhaṁ tvayā

bhāgyaṁ draṣṭum anīśayaiva bhavataḥ kāntāparāddhaṁ mayā ||412||[[15]](#footnote-16)

atra maṇi-mālikādi-lakṣaṇa-madana-mudrānumiti-priyāparādha-janiterṣyā-sambhūto mānaḥ tat sādhv eva kṛtam ity ādibhir viparīta-lakṣaṇoktibhir vyajyate |

**gotra-skhalanena** yathā mamaiva—

nāma-vyatikrama-nimitta-ruṣāruṇena

netrāñcalena mayi tāḍanam ācarantyāḥ |

mā mā spṛśeti paruṣākṣara-vāda-ramyaṁ

manye tad eva mukha-paṅkajam āyatākṣyāḥ ||413||

**utsvapnerṣyayā,** yathā—

svapna-kīrtita-vipakṣam aṅganāḥ

pratyabhitsur avadantya eva tam |

pracchadānta-galitāśru-bindubhiḥ

krodha-bhinna-valayair vivartanaiḥ ||414|| (ra.vaṁ. 19.22)

**śrutiḥ priyāparādhasya śrutir āpta-sakhī-mukhāt ||415||** 208ab

**śruti-janiterṣyayā māno**, yathā—

aṅguly-agra-nakhena bāṣya-salilaṁ vikṣipya vikṣipya

kiṁ tūṣṇīṁ rodiṣi kopane bahutaraṁ phūtkṛtya rodiṣyasi |

yasyāste piśunopadeśa-vacanair māne’tibhūmiṁ gate

nirviṇṇo’nunayaṁ prati priyatamo madhyasthatām eṣyati ||416|| (amaru. 5)

atra piśuna-sakhī-janopadeśa-janito māno bāṣpādibhir vyajyate |

**kāraṇābhāsa-sambhūto nirhetuḥ syād dvayor api |** 208

**avahitthādayas tatra vijñeyā vyabhicāriṇaḥ ||417||**

tatra puruṣasya, yathā—

likhann āste bhūmiṁ bahir avanataḥ prāṇa-dayito

nirāhārāḥ sakhyaḥ satata-ruditocchūṇa-nayanāḥ |

parityaktaṁ sarvaṁ hasita-paṭhitaṁ pañjara-śukais

tavāvasthā ceyaṁ visṛja kaṭhine mānam adhunā ||418|| (amaru. 7)

yathā vā—

alia-pasuttaa viṇimīliaccha dehi suhaa majjha oāsaṁ |

gaṇḍa-paricuṁbaṇāpulaiaṅga ṇa puṇo cirāissaṁ ||419|| (gā.sa. 1.20)

(*alīka-prasupta vinimīlitākṣa dehi subhaga mamāvakāśam |*

*gaṇḍa-paricumbanā-pulakitāṅga na punaś cirayiṣyāmi* ||)

atrālīka-svāpākṣi-nimīlanādi-sūcita-puruṣa-māna-kāraṇasya prasādhana-gṛha-vyāpāra-nimittaṁ vilambanasyābhāsatvam |

**striyā**, yathā—

muñca kopam animitta-locane

sandhyayā praṇamito’smi nānyathā |

kiṁ na vetsi sahadharma-cāriṇaṁ

cakravāka-sama-vṛttim ātmanaḥ ||420|| (ku.saṁ. 8.57)

atra pārvatī-māna-kāraṇasya parameśvara-kṛta-sandhyā-praṇāmasyābhāsatvam |

nanu aliapasuttety atra gaṇḍa-paricumbanasya niṣedho nāsti | evaṁ muñca kopam ity atra ca niṣedho na śrūyate | tat katham asya nirhetukasya (meti vā neti vā niṣedhābhāve’pi) mānatvam iti cet | meti neti vācika-niṣedhasya upalaksaṇatvāt (aliapasutteti) pūrvasminn udāharaṇe apratikriyayā cumbanānaṅgīkāra-lakṣaṇo niṣedho vidyata eva | aparatra (muñca kopam ity atra) punar anuttara-dānādinā anaṅgīkāra-lakṣaṇo niṣedho vaktavya eva |

nanu nirhetukasya mānasya bhāva-kauṭilya-rūpa-mānasya ca ko bheda iti ced ucyate | nirhetuka-māne tu kopa-vyājena cumbanādi-vilambanāt prema-parīkṣaṇaṁ phalam | bhāva-kauṭilya-māne tu cumbanādy-avilambaḥ phalam iti spaṣṭa eva tayor bhedaḥ |

**nirhetukaḥ svayaṁ śāmyet svayaṁ grāhasmitādibhiḥ ||421||** 209

yathā—

idaṁ kim āryeṇa kṛtaṁ mamāṅge

mugdhe kim etad racitaṁ tvayeti |

tayoḥ kriyānteṣv anubhoga-cihnaiḥ

smitottaro’bhūt kuhanāvirodhaḥ ||422||

atra lakṣmī-nārāyaṇayor anyonya-mānasya paraspara-kṛta-bhoga-cihna-lakṣaṇa-kāraṇābhāsa-janitasya smitottaratayā svayaṁ śāntir avagamyate |

**hetujas tu śamaṁ yāti yathāyogyaṁ prakalpitaiḥ |**

**sāmnā bhedena dānena naty-upekṣā-rasāntaraiḥ |** 210

**tatra priyokti-kathanaṁ yat tu tat sāma gīyate ||423||**

tatra yathā mamaiva—

ananya-sādhāraṇa eṣa dāsaḥ

kim anyathā cetasi śaṅkayeti |

priye vadaty ādṛtayā kayācin

nājñāyi māno’pi sakhī-jano’pi ||424||

atra priya-sāmokti-janitā kasyāścid māna-śāntiḥ sakhī-jana-mānādy-ajñāna-sūcitair āliṅganādibhir vyajyate |

**sakhyādibhir upālambha-prayogo bheda ucyate ||425||** 211

yathā—

vihāyaitan māna-vyasanam anayos tanvi kucayor

vidheyas te preyān yadi vayam anullaṅghya-vacasaḥ |

sakhībhyaḥ snigdhābhyo giram iti niśamyaiṇa-nayanā

nivāpāmbho datte nayana-salilair māna-suhṛde ||426||

**vyājena bhūṣaṇādīnāṁ pradānaṁ dānam ucyate ||427||** 212ab

yathā—

muhur upahasitām ivāli-nādair

vitarasi naḥ kalikāṁ kim-artham enām |

adhirajani gatena dhāmni tasyāḥ

śaṭhaḥ kalir eva mahāṁs tvayādya dattaḥ ||428|| (śi.va. 7.55)

**natiḥ pāda-praṇāmaḥ syāt ||429||** 212c

tayā, yathā—

piśuna-vacana-roṣāt kiṁcid ākuñcita-bhrūḥ

praṇamati nija-nāthe pāda-paryanta-pīṭham |

yuvatir alam apāṅga-syandino bāṣpa-bindūn

anayata kuca-yugme nirguṇāṁ hāra-vallīm ||430||

**tūṣṇīṁ sthitir upekṣaṇam ||431||** 212d

yathā—

caraṇoāsaṇisaṇṇassa tassa bharimo aṇālabantassa |

pāaṅguṭṭhābeṭṭhia kesa-diḍhāaḍḍhaṇa-suhaṁ ||432|| (gāthā 2.8)

[*caraṇāvakāśa-niṣaṇṇasya tasya smarāmo’nālapataḥ |*

*pādāṅguṣṭhāveṣṭhita keśa-dṛḍhākarṣaṇa-sukham* ||]

atra śayyāyāṁ caraṇāvakāśa-sthiti-maunādibhir upekṣā | tayā janitā mānasya śāntiś caraṇāṅguṣṭha-veṣṭita-keśa-dṛḍhākarṣaṇena vyajyate |

**ākasmika-bhayādīnāṁ kalpanā syad rasāntaram |**

**yādṛcchikaṁ buddhi-pūrvam iti dvedhā nigadyate |** 213

**anukūlena daivena kṛtaṁ yādṛcchikaṁ bhavet ||433||**

tena māna-śāntir, yathā—

mānam asyā nirākartuṁ pādayor me patiṣyataḥ |

upakārāya diṣṭyaitad udīṇaṁ ghana-garjitam ||434|| (kā.ā. 2.290)

atra māna-praṇodana-ghana-garjita-santrāsasya priya-prayatnair vinā daiva-vaśena sambhūtatvād yādṛcchikatvam |

**pratyutpanna-dhiyā puṁsā kalpitaṁ buddhi-pūrvakam ||435||** 214

yathā—

līlā-tāmarasāhato'nya-vanitā-niḥśaṅka-daṣṭādharaḥ

kaścit kesara-dūṣitekṣaṇa iva vyāmīlya netre sthitaḥ |

mugdhā kuḍmalitānanena dadatī vāyuṁ sthitā tasya sā

bhrāntyā dhūrtatayātha sā natim ṛte tenāniśaṁ cumbitā ||436|| (amaru 72)

atra mānāpanodanasya priya-trāsasya netra-vyāvṛtti-naṭana-lakṣaṇatayā nāyakasya pratyutpanna-matyā kalpitatvād buddhi-pūrvakatvam |

atha **pravāsaḥ—**

**pūrva-saṅgatayor yūnor bhaved deśāntarādibhiḥ |**

**caraṇa-vyavadhānaṁ yat sa pravāsa itīryate ||437||** 215

**taj-janyo vipralambho’pi pravāsatvena saṁmataḥ |**

**harṣa-garva-mada-vrīḍā varjayitvā samīritāḥ ||438||** 216

**śṛṅgāra-yogyāḥ sarve’pi pravāsa-vyabhicāriṇaḥ |**

**kāryataḥ sambhramāc chāpāt sa tridhā tatra kāryajaḥ ||439||** 217

**buddhi-pūrvatayā yūnoḥ saṁvidhāna-vyapekṣayā |**

**vṛtto vartiṣyamāṇaś ca vartamāna iti tridhā ||440||** 218

**dharmārtha-saṅgrahāya buddhi-pūrvo vyāpāraḥ kāryam** | tena vṛtto, yathā—

kriyā-prabandhād ayam adhvarāṇām

ajasram āhūta-sahasra-netraḥ |

śacyāś ciraṁ pāṇḍu-kapola-lambān

mandāra-śūnyān alakāṁś cakāra ||441|| (ra.vaṁ. 6.23)

atra purandarasya pūrvaṁ śacīm āmantrya paścād adhvara-pradeśa-gamanena tayoḥ saṁvidhān avyapekṣayā (kāryato) vipralambhasya bhūta-pūrvatvam |

**vartiṣyamāṇo**, yathā—

bhavatu viditaṁ chadmālāpair alaṁ priya gamyatāṁ

tanur api na te doṣo'smākaṁ vidhis tu parāṅmukhaḥ |

tava yathā tathābhūtaṁ prema prapannam imāṁ daśāṁ

prakṛti-capale kā naḥ pīḍā gate hata-jīvite ||442|| (amaru 30)

**vartamāno**, yathā—

yāmīti priya-puṣṭāyāḥ priyāyāḥ kaṇṭha-lagnayoḥ |

vaco-jīvitayor āsīt puro niḥsaraṇe raṇaḥ ||443||

atha **sambhramāt—**

**āvegaḥ sambhramaḥ so’pi naiko divyādibhedataḥ ||444||** 219a

tatra **divyo**, yathā—

tiṣṭhet kopa-vaśāt prabhāva-pihitā dīrghaṁ na sā kupyati

svargāyotpatitā bhaven mayi punar-bhāvārdram asyā manaḥ |

tāṁ hartuṁ vibudha-dviṣo’pi na ca me śaktāḥ puro-vartinīṁ

sā cātyantam agocaraṁ nayanayor yāteti ko’yaṁ vidhiḥ ||445|| (vi.u. 4.9)

atra vipralambhasya kāraṇāntara-nirāsena ko’yaṁ vidhir iti vidheḥ kāraṇatvābhiprāyeṇa divya-sambhrama-janitatvaṁ pratīyate |

atha **śāpaḥ—**

**śāpo vairūpyatād rūpya-pravṛtter dvividho bhavet |** 219

**pravāsaḥ śāpa-vairūpyād ahalyā-gautamādiṣu ||446||**

**tādrūpyeṇa,** yathā—

kaścit kāntā-viraha-guruṇā svādhikārāt pramattaḥ

śāpenāstaṁgamita-mahimā varṣa-bhogyeṇa bhartuḥ |

yakṣaś cakre janaka-tanayā-snāna-puṇyodakeṣu

snigdha-cchāyā-taruṣu vasatiṁ rāma-giry-āśrameṣu ||447|| [me.dū. 1.1]

atha **karuṇa-vipralambhaḥ**—

**dvayor ekasya maraṇe punar ujjīvanāvadhau |** 220

**virahaḥ karuṇo’nyasya saṅgamāśānuvartanāt ||448||**

**karuṇa-bhrama-kāritvāt so’yaṁ karuṇa ucyate |** 221

**sañcāriṇo’nubhāvāś ca karuṇe’pi pravāsavat ||449||**

yathā—

atha madana-vadhūr upaplavāntaṁ

vyasana-kṛśo pratipālayāṁ babhūva |

śaśina iva divātanasya rekhā

kiraṇa-parikṣaya-dhūsarā pradoṣam ||450|| (ku.saṁ. 4.46)

atrākāśa-sarasvatī-pratyayena rater vipralambhaḥ kṛśatvādy-anumitair glāny-ādibhiḥ vyabhicāri-bhāvaiḥ poṣitaḥ samaya-paripālanādibhir anubhāvair vyajyate |

atra kecid āhuḥ—karuṇo nāma vipralambha-śṛṅgāro nāsti | ubhayālambanasya tasya ekatraivāsambhavāt | yatra tv ekasyāpāye sati tad-itara-gatāḥ pralāpādayo bhavanti sa śokān na bhidyate iti | tad ayuktam | yatra punar-ujjīvanena sambhogo nāsti, tatra satyaṁ śoka eva | yatra so’sti tatra vipralambha eva | anyathā sambhoga-śiraske anyatarāpāya-lakṣaṇe vairūpya-śāpa-pravāse’pi śoka-rūpatvāpatteḥ |

nanv evaṁ pravāsa-karuṇayoḥ ko bheda iti ced ucyate—śarīreṇa deśāntara-gamane pravāsaḥ | prāṇair deśāntara-gamane karuṇa iti |

atra kecid ayoga-śabdasya pūrvānurāga-vācakatvaṁ viprayoga-śabdasya mānādi-vācakatvaṁ cābhipretya ayogo viprayogaś ceti sambhogād anyasya śṛṅgārasya vibhāgam āhuḥ | vipralambha-padasyāprayoge ca kāraṇaṁ bruvate—(saṅketa-sthānam āgamiṣyāmīti) uktvā saṅketam aprāptau tad-vyatikrame (tato) nāyikāntarānusaraṇe ca vipralambha-śabdasya (mukhyaḥ) prayogaḥ | vañcanārthatvāt tasya | (ayoga-viprayoga-viśeṣatvād vipralambhasya tādṛśa-viśeṣābhidhāyakasya vipralambha-śabdasya) tat-sāmānyābhidhāyitve tu vipralambha-śabdasya upacaritatvāpatter iti | tad ayuktam | caturvidhe’pi vipralambhe vañcana-rūpasyārthasya mukhyata eva siddheḥ | tathā ca śrī-bhojaḥ—

vipralambhasya yadi vā vañcanāmātra-vācinaḥ |

vinā samāse caturāś caturo’rthān niyuñjate ||451||

pūrvānurāge vividhaṁ vañcanaṁ vrīḍitādibhiḥ |

māne viruddhaṁ tat prāhuḥ punar īrṣyāyitādibhiḥ ||452||

nyāviddhaṁ dīrgha-kālatvāt pravāse tat pratīyate |

viniṣiddhaṁ tu karuṇe karuṇatvena gīyate ||453|| (sa.ka.ā. 5.63,65-6)

atha **sambhogaḥ—**

**sparśanāliṅganādīnām ānukūlyān niṣevaṇam |** 222

**ghaṭate yatra yūnor yat sa sambhogaś caturvidhaḥ ||454||**

atrāyam arthaḥ—prāg-asaṅgatayoḥ saṅgata-viyuktayor vā nāyikā-nāyakayoḥ paraspara-samāgame prāg-utpannā tadānīntanī vā ratiḥ prepsitāliṅganādīnāṁ prāptau satyāṁ upajāyamānair harṣādibhiḥ saṁsṛjyamānā candrodayādibhir uddīpitā smitādibhir vyajyamānā prāpta-prakarṣā sambhoga-śṛṅgāra ity ākhyāyate | sa ca vakṣyamāṇa-krameṇa caturvidhaḥ |

**saṅkṣiptaḥ saṅkīrṇaḥ sampannataraḥ samṛddhimān iti te |** 223

**pūrvānurāga-māna-pravāsa-karuṇānusambhavāḥ kramataḥ ||455||**

tatra **saṅkṣiptaḥ**—

**yuvānau yatra saṁkṣiptān sādhvasa-vrīḍitādibhiḥ |** 224

**upacārān niṣevete sa saṁkṣipta itīritaḥ ||456||**

**puruṣa-gata-sādhvasena saṅkṣipto**, yathā—

līlā-hitulia-selo rakkhadu vo rāhiāi tthaṇa-paṭṭhe |

hariṇo puḍhama-samāama-saddhasa-basa-bebilo hattho ||457||

(*līlābhitulita-śailo rakṣatu vo rādhikā-stana-sparśe |*

*hareḥ prathama-samāgama-sādhvasa-vaśa-vepana-śīlo hastaḥ |*|)

**strī-sādhvasāt saṅkṣipto**, yathā—

cumbaneṣv adhara-dāna-varjitaṁ

sanna-hasta-madayopagūhane |

kliṣṭa-manmatham api priyaṁ prabhor

durlabha-pratikṛtaṁ vadhūratam ||458|| (ku.saṁ. 8.8)

atha **saṅkīrṇaḥ—**

**saṅkīrṇas tu parādhīna vyalīka-maraṇādibhiḥ |** 225

**saṅkīryamāṇaḥ sambhogaḥ kiñcit puṣpeṣu-peśalaḥ ||459||**

yathā—

vimarda-ramyāṇi samatsarāṇi

vibhejire tair mithunai ratāni |

vaiyātya-visrambha-vikalpitāni

mānāvasādād viśadīkṛtāni ||460||

atha **sampannaḥ—**

**bhaya-vyalīka-smaraṇādy-abhāvāt prāpta-vaibhavaḥ |** 226

**proṣitāgatayor yūnor bhogaḥ sampanna īritaḥ ||461||**

yathā—

daṁta-kkhaaṁ kabole kaaggahubbellio a dhammillo |

parighummirāa diṭṭhī piāgamaṁ sāhai bahūe ||462||

(*danta-kṣataṁ kapole kaca-grahodveellitaś ca dhammillaḥ |*

*parighūrṇana-śīlā ca dṛṣṭiḥ priyāgamaṁ sādhayati vadhvāḥ ||*)

atra aprathama-sambhogatvād bhayābhāvaḥ | danta-kṣatādiṣv aṅgārpaṇānukūlyena vyalīka-smaraṇādy-abhāvaḥ | tābhyām upārūḍha-vaibhavaḥ sampadyate sambhogaḥ |

atha **samṛddhimān—**

**punar ujjīvane bhoga-samṛddhiḥ kiyatī bhavet |** 227

**śivābhyām eva vijñeyam ity ayaṁ hi samṛddhimān ||463||**

yathā—

candrāpīḍaṁ sā ca jagrāha kaṇṭhe

kaṇṭha-sthānaṁ jīvitaṁ ca prapede |
tenāpūrvā sā samullāsa-lakṣmīm

indu-spṛṣṭāṁ sindhu-lekheva bheje ||464||

(abhinandasya kādambarī-kathā-sāre, 8.80)

yathā vā—

akalia-parirambha-bibbhamāi

ajaṇia-cumbaṇa-ḍambarāi dūraṁ |

aghaḍia-ghaṇa-tāḍaṇāi ṇiccaṁ

ṇamaha aṇaṁga-rahīṇa mohaṇāiṁ ||465||

(*akalita-parirambha-vibhramāṇi*

*ajanita-cumbana-ḍambarāṇi dūram |*

*aghaṭita-ghana-tāḍanāni nityaṁ*

*namatānaṅga-ratyor mohanāni* ||)

atra punar-ujjīvitenaa kāmena saha ratyā rater bāhyopacārānapekṣayaiva tat-phala-rūpa-sukha-prāpti-kathanāt sambhogaḥ samṛddhyati |

atha **hāsyaḥ—**

**vibhāvair anubhāvaiś ca svocitair vyabhicāribhiḥ |** 228

**hāsaḥ sadasya-rasyatvaṁ nīto hāsya itīryate ||466||**

**tatrālasya-glāni-nidrā-vyādhy-ādyā vyabhicāriṇaḥ |** 229

**eṣa dvedhā bhaved ātma-para-sthiti-vibhāgataḥ ||467||**

**ātmasthas tu yadā svasya vikārair hasati svayam ||468||** 230

yathā bāla-rāmāyaṇe—bhṛṅgiriṭiḥ (ātmānaṁ nirvarṇya sopahāsam)—aho tribhuvanādhipater asya anucarasya mahārha-veṣatā |

kaupīnācchādane valkam akṣa-sūtraṁ jaṭā-cchaṭāḥ |

rudrāṅkuśas tripuṇḍraṁ ca veṣo bhṛṅgiriṭer ayam ||469|| (bā.rā. 2.2)

atra bhṛṅgiriṭiḥ sva-veṣa-vaikṛtenaiva svayam ātmānaṁ hasati |

**parasthas tu para-prāptair etair hasati cet param ||468||** 231a

yathā—

trastaḥ samasta-jana-hāsa-karaḥ kareṇos

tāvat kharaḥ prakharam ullalayāṁcakāra |

yāvac calāsana-vilola-nitamba-bimba-

visrasta-vastram avarodha-vadhūḥ papāta ||469|| (śi.va. 5.7)

**prakṛti-vaśāt sa ca ṣoḍhā smita-hasite vihasitāvahasite ca |** 231

**apahasitātihasitake jyeṣṭhādīnāṁ kramād dve dve ||469||**

tatra **smitam –**

**smitaṁ cālakṣya-daśanaṁ dṛk-kapola-vikāśa-kṛt ||470||** 232

yathā—

utphulla-gaṇḍa-maṇḍalam ullasita-dṛg-anta-sūcitākūtam |

namayantyāpi mukhāmbujam unnamitaṁ rāga-sāmrājyam ||471|| (ku.ā. 2.15)

atra gaṇḍa-maṇḍala-vikāsa-dṛg-antollāsābhyāṁ nāyikāyāḥ smitaṁ vyajyate |

**hasitaṁ,** yathā—

**tad eva lakṣya-daśana-śikharaṁ hasitaṁ bhavet ||472||** 233a

smayamānam āyatākṣyāḥ

kiṁcid abhivyakta-daśana-śobhi mukham |

asamagra-lakṣya-kesaram

ucchvasad iva paṅkajaṁ dṛṣṭam ||473|| (mā.a.mi. 2.11)

atra kiñcid abhivyakta-daśanatvād idaṁ hasitam |

**vihasitaṁ**, yathā—

**tad eva kuñcitāpāṅga-gaṇḍaṁ madhura-niḥsvanam |** 233

**kālocitaṁ sānurāgam uktaṁ vihasitaṁ bhavet ||474||**

yathā—

savidhe’pi mayy apaśyati śiśujana-ceṣṭā-vilokana-vyājāt |

hasitaṁ smarāmi tasyāḥ sa-svanam ākuñcitāpāṅgam ||475||

**avahasitam,** yathā**—**

**phulla-nāsā-puṭaṁ yat syān nikuñcita-śiro’ṁsakam |** 234

**jihmāvaloka-nayanaṁ tac cāvahasitaṁ matam ||476||**

yathā—

kharvāṭa-dhammilla-bharaṁ kareṇa

saṁspṛṣṭa-mātraṁ patitaṁ vilokya |

nikuñcitāṁsaṁ kuṭilekṣaṇāntaṁ

phullāgra-nāsaṁ hasitaṁ sakhībhiḥ ||

**kampitāṅgaṁ sāśru-netraṁ tac cāpahasitaṁ bhavet ||477||** 235

yathā—

samaṁ putra-premṇā karaṭa-yugalaṁ cumbitu-mano

gajāsye kṛṣṭāsye niviḍa-milad-anyonya-vadanam |

apāyāt pāyād vaḥ pramatha-mithunaṁ vīkṣya tad idaṁ

hasan krīḍānṛtta-ślatha-calita-tundaḥ sa ca śiśuḥ ||478||

**atihasitam,** yathā—

**karopagūḍha-pārśvaṁ yad uddhatāyata-niḥsvanam |**

**bāṣpākulākṣa-yugalaṁ tac cātihasitaṁ bhavet ||479||** 236

yathā—

iti vācam uddhatam udīrya

sapadi saha veṇu-dāriṇā |

soḍha-ripu-bala-bharo’sahanaḥ

sa jahāsa datta-kara-tālam uccakaiḥ ||480|| (śi.va. 15.39)

atha **vīraḥ—**

**vibhāvair anubhāvaiś ca svocitair vyabhicāribhiḥ |**

**nītaḥ sadasya-rasyatvam utsāho vīra ucyate ||481||** 237

**eṣa tridhā samāsena dāna-yuddha-dayodbhavāḥ |**

**dāna-vīro dhṛtir harṣo matyādyā vyabhicāriṇaḥ ||482||** 238

**smita-pūrvābhibhāṣitvaṁ smita-pūrvaṁ ca vīkṣitam |**

**prasāde bahu-dātṛtvaṁ tadvad vācānumoditam |** 239

**guṇāguṇa-vicārādyās tv anubhāvāḥ samīritāḥ ||483||**

yathā—

amuṣmai caurāya pratinihata-mṛtyu-pratibhiye

prabhuḥ prītaḥ prādād uparitana-pāda-dvaya-kṛte |

suvarṇānāṁ koṭīr daśa daśana-koṭi-kṣata-girīn

gajendrānapy aṣṭau mada-mudita-kūjan madhulihaḥ ||484||

**yuddha-vīre harṣa-garvāmarṣādayā vyabhicāriṇā |** 240

**asāhāyye’pi yuddhecchā samarād apalāyanam |**

**bhītābhaya-pradānādyā vikārās tatra kīrtitāḥ ||485||** 241

yathā—

rathī niṣaṅgī kavacī dhanuṣmān

dṛptah sa rājanyakam eka-vīraḥ |

vilolayāmāsa mahā-varāhaḥ

kalpa-kṣayodvṛttam ivārṇavāmbhaḥ ||486|| (ra.vaṁ. 7.56)

**dayā-vīre dhṛti-mati-pramukhā vyabhicāriṇaḥ |**

**svārtha-prāṇa-vyayenāpi vipanna-trāṇa-śīlatā |** 242

**āśvāsanoktayaḥ sthairyam ity ādyās tatra vikriyāḥ ||487||**

yathā—

ārtaṁ kaṇṭha-gata-prāṇaṁ parityaktaṁ sva-bāndhavaiḥ |

trāye nainaṁ yadi tataḥ kaḥ śarīreṇa me guṇaḥ ||488|| (nāgānanda 4.11)

atha **adbhutaḥ—**

**vibhāvair anubhāvaiś ca svocitair vyabhicāribhiḥ |** 243

**nītaḥ sadasya-rasyatvaṁ vismayo’dbhutatāṁ vrajet ||489||**

**atra dhṛtyāvega-jāḍya-harṣādyā vyabhicāriṇaḥ |** 244

**ceṣṭās tu netra-vistāra-svedāśru-pulakādayaḥ ||490||**

yathā—

soḍhāhe namateti dūta-mukhataḥ kāryopadeśāntaraṁ

tat tādṛk samarāṅgaṇeṣu bhujayor vikrāntam avyāhatam |

bhītānāṁ parirakṣaṇaṁ punar api sve sve pade sthāpanaṁ

smāraṁ smāram arātayaḥ pulakitā recarla-siṁha-prabhoḥ ||491||

atra nāyaka-guṇātiśaya-janito virodhināṁ vismayaḥ smṛti-harṣādibhiḥ vyabhicāribhir upacitaḥ pulakādibhir anubhāvair vyajyamāno’dbhutatvam āpadyate |

atha **raudraḥ**—

**vibhāvair anubhāvaiś ca svocitair vyabhicāribhiḥ |** 245

**krodhaḥ sadasya-rasyatvaṁ nīto raudra itīryate ||492||**

**āvega-garvaugryāmarṣa-mohādyā vyabhicāriṇaḥ |** 246

**prasveda-bhrukuṭī-netra-rāgādyās tatra vikriyāḥ ||493||**

yathā karuṇākandale—

ātmākṣepa-kṣobhitaiḥ pīḍitoṣṭhaiḥ

prāptodyogair yaugapadyād abhedyaiḥ |

bhindhi-cchindhi-dhvānibhir bhilla-vargair

darpād andhair āniruddhir niruddhaḥ ||494||

atra vajra-viṣayo bhilla-varga-krodhaḥ svātmākṣepādibhir uddīpitā darpāndha-paruṣa-vāg-ārambhādy-anumitair garvāsūyādibhiḥ paripoṣitaḥ svoṣṭha-pīḍana-śatru-nirodhādibhir anubhāvair abhivyakto raudratayā niṣpadyate |

atha **karuṇaḥ—**

**vibhāvair anubhāvaiś ca svocitair vyabhicāribhiḥ |** 247

**nītaḥ sadasya-rasyatvaṁ śokaḥ karuṇa ucyate ||495||**

**atrāṣṭau sāttvikā jāḍya-nirveda-glāni-dīnatāḥ |** 248

**ālasyāpasmṛti-vyādhi-mohādyā vyabhicāriṇaḥ ||496||**

yathā karuṇākandale—

kulasya vyāpattyā sapadi śatadhoddīpita-tanur

muhur bāṣpaṁ śvāsān malinam api rāgaṁ prakaṭayan |

ślathair aṅgaiḥ śūnyair asakṛd uparuddhaiś ca karaṇair

yuto dhatte glāniṁ karuṇa iva mūrto yadupatiḥ ||497||

atra bandhu-vyāpatti-janito vasudevasya śoko bandhu-guṇa-smaraṇādibhir uddīpito mlānatvendriya-śūnyatvādi-sūcitair dainya-moha-glānyādi-sañcāribhiḥ prapañcito muhur bāṣpa-śvāsa-malina-mukha-rāgādibhir anubhāvair abhivyaktaḥ karuṇatvam āpadyate |

atha **bībhatsaḥ—**

**vibhāvair anubhāvaiś ca svocitair vyabhicāribhiḥ |** 249

**jugupsā poṣam āpannā bībhatsatvena rasyate ||498||**

**atra glāni-śramonmāda-mohāpasmāra-dīnatāḥ |** 250

**viṣāda-cāpalāvega-jāḍyādyā vyabhicāriṇaḥ |**

**sveda-romāñca-nāmāgra-cchādanādyāś ca vikriyāḥ ||499||** 251

yathā—

aṁhaḥ-śeṣair iva parivṛto makṣikāmaṇḍalībhiḥ

pūya-klinnaṁ vraṇam abhimṛśan vāsasaḥ khaṇḍakena |

rathopānte drutam apasṛtaṁ saṅkucan netra-koṇaṁ

channa-ghrāṇaṁ racayati janaṁ dadru-rogī daridraḥ ||500||

atra dardu-rogi-viṣayā rathyā-jana-jugupsā makṣikā-pūyādibhir uddīpitā tvarāpasaraṇānumitair viṣādādibhiḥ poṣitā netra-saṅkocanādibhir abhivyaktā bībhatsatām āpnoti |

atha **bhayānakaḥ—**

**vibhāvair anubhāvaiś ca svocitair vyabhicāribhiḥ |**

**bhayaṁ sadasya-rasyatvaṁ nītaṁ proktaṁ bhayānakaḥ ||501||** 252

**tatra santrāsa-maraṇa-cāpalāvega-dīnatāḥ |**

**viṣāda-mohāpasmāra-śaṅkādyā vyabhicāriṇaḥ |** 253

**vikriyās tv āsya-śoṣādyāḥ sāttvikāś cāśru-varjitāḥ ||502||**

yathā—

śrī-siṁha-kṣiti-nāyakasya ripavo dhāṭī-śruter ākulāḥ

śuṣyat-tālu-puṭaṁ skhalat-pada-talaṁ vyālokayanto diśaḥ |

dhāvitvā katham apy upetya tamasā gāḍhopagūḍhāṁ guhām

anviṣyanti tad-antare’pi kara-saṁsparśena gartāntaram ||503||

atra nāyaka-pratibhūpatināṁ bhayaṁ tad-dhāṭī-śravaṇādinoddīpitaṁ vyākulatva-tālu-śoṣa-pada-skhalanādy-anumitair āvega-śaṅkātrāsādibhir vyabhicāribhir upacitaṁ palāyana-guhā-praveśa-gartāntarānveṣaṇādibhir anubhāvair anubhūyamānaṁ bhayānakatvena niṣpadyate |

**kecit samāna-balayo rasayoḥ saṅkaraṁ viduḥ |** 254

**na parīkṣākṣamam idaṁ mataṁ prekṣāvatāṁ bhavet ||504||**

**tuṣyatve pūrva āsvādaḥ katarasyety aniścayāt |** 255

**spardhāparatvād ubhayor anāsvāda-prasaṅgataḥ ||505||**

**tayor anyatarasyaiva prāyeṇāsvādanād api |** 256

**yugapad rasanīyatvaṁ nobhayor upapadyate |**

**eṣām aṅgāṅgi-bhāvena saṅkaro mama saṁmataḥ ||506||** 257

**tathā ca bhāratīye—**

bhāvo vāpi raso vāpi pravṛttir vṛttir eva vā |

sarveṣāṁ samavetānāṁ rūpaṁ yasya bhaved bahu ||

sa mantavyo rasaḥ sthāyī śeṣāḥ sañcāriṇo matāḥ ||507|| (nā.śā. 7.119) iti |

**tulādhṛtatvam anayor na syāt prakaraṇādinā |**

**kavi-tātparya-viśrānter ekatraivāvalokanāt ||508||** 258

atha **paraspara-viruddha-rasa-pratipādanam—**

**ubhau śṛṅgāra-bībhatsāv ubhau vīra-bhayānakau |**

**raudrādbhutāv ubhau hāsya-karuṇau prakṛti-dviṣau ||509||** 259

**svabhāva-vairiṇor aṅgāṅgi-bhāvenāpi miśraṇam |**

**vivekibhyo na svadate gandha-gandhakayor iva ||510||** 260

**virodhino’pi sāṁnidhyād atiraskāra-lakṣaṇam |**

**poṣaṇaṁ prakṛtasyeti ced aṅgatvaṁ na tāvatā ||511||** 261

**yat kiñcid upakāritvād aṅgasyāṅgitvam aṅgini |**

**na tat-saṁnidhi-mātreṇa carvaṇānupakārataḥ ||512||** 262

**anyathā pānakādyeṣu śarkarāder ivāpatet |**

**antarā patitasyāpi tṛṇāder upakāritā |** 263

**tac carvaṇābhimāne syāt satṛṇābhyavahāritā ||513||**

nisarga-vairiṇor aṅgāṅgi-bhāvāt svādābhāvo, yathā—

lālā-jalaṁ sravatu vā daśanāsthi-pūrṇam

apy astu vā rudhira-bandhuritādharaṁ vā |

susnigdha-māṁsa-kalitojjvala-locanaṁ vā

saṁsāra-sāram idam eva mukhaṁ bhavatyāḥ ||514||

atra śṛṅgāra-rasāṅgatām aṅgīkṛtavatā bībhatsena aṅgino’pi vicchedāya mūle kuṭhāro vyāpāritaḥ | evam anyeṣām api virodhinām aṅgāṅgi-bhāvenāsvādābhāvas tatra tatrodāharaṇe draṣṭavyaḥ |

**bhṛtyor nāyakasyeva nisarga-dveṣiṇor api |** 264

**aṅgayor aṅgino vṛddhau bhaved ekatra saṅgatiḥ ||515||**

yathā—

kastūryā tat-kapola-dvaya-bhuvi makarī-nirmitau prastutāyāṁ

nirmitsūnāṁ sva-vakṣasy atiparicayanāt tvat-praśastīr upāṁśu |

vīra śrī-siṁha-bhūpa tvad-ahita-kubhujāṁ rājya-lakṣmī-sapatnīm

ānavyājena lajjāṁ sapadi vidadhate svāvarodhe pragalbhāḥ ||516||

atra pratināyaka-gatayoḥ śṛṅgāra-bībhatsayoḥ nāyaka-gata-vīra-rasāṅgatvād ekatra samāveśo na doṣāya |

nanv atra śatrūṇāṁ sva-vakṣasi nāyaka-viruda-vilekhanena jīvitānta-nirmita-sthānīyena janitā nija-jīvita-jugupsā svāvarodha-sāṁnidhyādibhir uddīpitā lajjānumitair nirveda-dainya-viṣādādibhir upacitā tad-anumitair eva mānasika-kutsādibhiḥ abhivyaktā satī nāyaka-gataṁ śaraṇāgata-rakṣā-lakṣaṇaṁ vīraṁ puṣṇātīti pratīyate | na punaḥ pratināyaka-gatasya śṛṅgārasya nāyaka-vīropakaraṇatvam (iti ced), ucyate—nāyaka-kṛpā-kaṭākṣa-sthirīkṛta-rājyānāṁ pratināyakānāṁ tādṛśāḥ (śṛṅgāra-) vinodāḥ sambhaveyuḥ | nānyatheti tasya śṛṅgārasya nāyaka-vīropakaraṇatva-viruda-dhāraṇādi-paricayena rājya-lakṣmī-sapatnī-pada-prayogeṇa cābhivyajyate |

atha **rasābhāsaḥ—**

**aṅgenāṅgī rasaḥ svecchā-vṛtti-vardhita-sampadā |** 265

**amātyenāvinītena svāmīvābhāsatāṁ vrajet ||517||**

tathā ca bhāva-prakāśikāyām—

śṛṅgāro hāsya-bhūyiṣṭhaḥ śṛṅgārābhāsa īritaḥ |

hāsyo bībhatsa-bhūyiṣṭho hāsyābhāsa itīritaḥ ||518||

vīro bhayānaka-prāyo vīrābhāsa itīritaḥ |

adbhutaḥ karuṇāśleṣād adbhutābhāsa ucyate ||519||

raudraḥ śoka-bhayāśleṣād raudrābhāsa itīritaḥ |

karuṇo hāsya-bhūyiṣṭhaḥ karuṇābhāsa ucyate ||520||

bībhatso’dbhuta-śṛṅgārī bībhatsābhāsa ucyate |

sa syād bhayānakābhāso raudra-vīropasaṅgamāt ||521|| iti |

atra śṛṅgāra-rasasya arāgād aneka-rāgāt tiryag-rāgāt mleccha-rāgāc ceti caturvidham ābhāsa-bhūyastvam | tatra arāgas tv ekatra rāgābhāvaḥ | tena rasasyābhāsatvaṁ, yathā—

sa rāmo naḥ sthātā na yudhi purato lakṣmaṇa-sakho

bhavitrī rambhoru tridaśa-vadana-glānir adhunā |

prayāsyaty evoccair vipadam acirād vānara-camūr

laghiṣṭhedaṁ ṣaṣṭhākṣara-para-vilopāt paṭha punaḥ ||522|| (ha.nā. 10.12)

atra sītāyāṁ rāvaṇa-viṣaya-rāgātyantābhāvād ābhāsatvam |

nanv ekatra rāgābhāvād rasasyābhāsatvaṁ na yujyate | prathamam ajātānurāge vatsa-rāje jātānurāgāyāḥ ratnāvalyāḥ—

dullaha-jaṇāṇurāo lajjā guruī parabbaso appā |

pia-sahi visamaṁ pemmaṁ maraṇaṁ saraṇaṁ nu varam ekkaṁ ||523|| (ra.ā. 2.1)

[*durlabha-janānurāgo lajjā gurvī para-vaśa ātmā |*

*priya-sakhi viṣamaṁ prema maraṇaṁ śaraṇaṁ nu varam ekam ||*]

ity atra pūrvānurāgasyābhāsatva-prasaṅga iti ced ucyate | abhāvo hi trividhaḥ prāg-abhāvo’tyantābhāvaḥ pradhvaṁsābhāvaś ceti | tatra prāg-abhāve darśanādi-kāraṇeṣu sambhāviteṣu rāgotpatti-sambhāvanayā nābhāsatvam | itarayos tu kāraṇa-sad-bhāve’pi rāgānutpatter ābhāsatvam eva | anye tu striyā eva rāgābhāve rasasyābhāsatvaṁ pratijānate | na tad upapadyate | puruṣe’pi rāgābhāve rasasyānāsvādanīyatvāt | yathā—

gate premāveśe praṇaya-bahu-māne’pi galite

nivṛtte sad-bhāve jana iva jane gacchati puraḥ |

tad utprekṣyotprekṣya priya-sakhi gatāṁs tāṁś ca divasān

na jāne ko hetur dalati śatadhā yan na hṛdayam ||524|| (amaru 43)

atra hṛdaya-dalanābhāva-pūrva-gata-divasotprekṣādy-anumitair nirveda-smṛty-ādibhir abhivyakto’pi striyā anurāgaḥ premāveśa-ślathanādi-kathitena puruṣa-gata-rāga-dhvaṁsanena cārutāṁ nāpnoti |

puruṣa-rāgātyantābhāvena rasābhāsatvaṁ, yathā—

dhyāna-vyājam upetya cintayasi kām unmīlya cakṣuḥ kṣaṇaṁ

paśyānaṅga-śarāturaṁ janam imaṁ trātāpi no rakṣasi |

mithyā-kāruṇiko’si nirghūṇataras tvattaḥ kuto’nyaḥ pumān

serṣyaṁ māra-vadhūbhir ity abhihito buddho jinaḥ pātu vaḥ ||525|| (nāgā. 1.1)

atra jinasya rāgātyantābhāvena rasābhāsatvam |

anekatra yoṣito rāgābhāsatvaṁ, yathā—

paraspareṇa kṣatayoḥ prahartror

utkrāntavāyvoḥ samakālam eva |

amartya-bhāve’pi kayościd āsīd

ekāpsaraḥ-prārthanayor vivādaḥ ||526|| (ra.vaṁ. 7.53)

atra kasyāścid divya-vanitāyā vīra-dvaye raṇānivṛtti-maraṇa-prāpta-devatābhāve anurāgasya nirupamānaśūra-guṇopādher avaiṣamyeṇa pratibhāsanādābhāsatvam |

anekatra puṁso rāgād, yathā—

ramyaṁ gāyati menakā kṛta-rucir vīṇā-svanair urvaśī

citraṁ vakti tilottamā paricayaṁ nānāṅga-hāra-krame |

āsāṁ rūpam idaṁ tad uttamam iti premānavasthā dviṣā

bheje śrī-yanapota-siṁha-nṛpate tvat-khaḍga-bhinnātmanā ||527||

atra nāyaka-khaḍga-dhārā-galitātmanaḥ kasyacit svarga-pratināyaka-vīrasya menakādi-svarloka-gaṇikāsu avaiṣamyeṇa rāgād ābhāsatvam |

nanv evaṁ dakṣiṇādīnām api rāgasyābhāsatvam iti cet, na | dakṣiṇasya nāyakasya nāyikāsu anekāsu vṛtti-mātreṇaiva sādhāraṇyam | na rāgeṇa | tad ekasyām eva rāgasya prauḍhatvam | itarāsu tu madhyamatvaṁ mandatvaṁ ceti tad-anurāgasya nābhāsatā | atra tu avaiṣamyeṇa anekatra pravṛtter ābhāsatvam upapadyate |

**tiryag-rāgād**, yathā—

madhu dvirephaḥ kusumaika-pātre

papau priyāṁ svām anuvartamānaḥ |

śṛṅgeṇa ca sparśa-nimīlitākṣīṁ

mṛgīm akaṇḍūyata kṛṣṇa-sāraḥ ||528|| (ku.saṁ. 3.36)

**mleccha-rāgād**, yathā—

ajjaṁ mohaṇa-suhiaṁ muatti mottū palāie halie |

dara-phuḍia-beṇṭa-bhāroṇaāi hasiaṁ ba phalahīe ||529|| (gāthā 4.60)

[*āryāṁ mohana-sukhitāṁ mṛteti muktvā palāyite halike |*

*dara-sphuṭita-vṛnta-bhārāvanatayā hasitam iva kārpāsyā ||*]

atra surata-mohana-supti-maraṇa-daśayor vivekābhāvena hālikasya mlecchatvaṁ gamyate |

nanu tiryaṅ-mleccha-gatayor ābhāsatvaṁ na yujyate | tayor vibhāvādi-sambhavāt | āsvāda-yogyatā-pratīter iti cet, na | bho mleccha-rasa-vādin ! uktalādhipateḥ śṛṅgāra-rasābhimānino narasiṁhadevasya cittam anuvartamānena vidyādhareṇa kavinā bāḍham abhyantarī-kṛto’si | evaṁ khalu samarthitam ekāvalyām anena—

apare tu rasābhāsaṁ tiryakṣu pracakṣate | tan na parīkṣā-kṣamam | teṣv api vibhāvādi-sambhavāt | vibhāvādi-jñāna-śūnyās tiryañco na bhājanaṁ bhavitum arhanti rasasyeti cet, na | manuṣyeṣv api keṣucit tathā-bhūteṣu rasa-viṣaya-bhāvābhāva-prasaṅgāt | vibhāvādi-sambhavo hi rasaṁ prati prayojakaḥ | na vibhāvādi-jñānam | tataś ca tiraścām apy asty eva rasaḥ iti | (ekāvalyām 106)

na tāvat tiraścāṁ vibhāvatam upapadyate | śṛṅgāre hi samujjvalasya śucino darśanīyasyaiva vastuno muninā vibhāvatvenāmnātam | tiraścam udvartana-majjanākalpa-racanādy-abhāvād ujjvala-śuci-darśanīyatvānām asambhāvanā prasiddhaiva |

atha sva-jāti-yogyair dharmaiḥ kāriṇāṁ kariṇīṁ prati (dadau saraḥ paṅkaja ity ādi (ku.saṁ. 3.37) padye iva) vibhāvatvam iti cen, na | tasyāṁ kakṣyāyāṁ kariṇāṁ kariṇī-rāgaṁ prati kāraṇatvaṁ na punar vibhāvatvam |

kiṁ ca, jāti-yogyair dharmair vastuno na vibhāvatvam | api tu bhāvaka-cittollāsa-hetubhiḥ rati-viśiṣṭair eva |

kiṁ ca, vibhāvādi-jñānaṁ nāma aucitya-vivekaḥ | tena śūnyās tiryañco na vibhāvatām arhanti |

tarhi vibhāvādi-jñāna-rahiteṣu manuṣyeṣu rasābhāsa-prasaṅga iti cet, naiṣa doṣaḥ | viveka-rahita-janopalakṣaṇa-mleccha-gatasya rasasyābhāsatve sveṣṭāvāpteḥ |

kiṁ ca vibhāvādi-sambhavo hi rasaṁ prati prayojako na vibhāvādi-jñānam ity etan na yujyate | tathā hi—vibhāvāder viśiṣṭasya vastu-mātrasya vā sambhavo rasaṁ prati prayojakaḥ | viśiṣṭa-prayojakatvāṅgīkāre vivekādi-praveśo’ṅgīkṛta iti asmad-anusaraṇam eva śaraṇaṁ gato’si |

atra vivekaṁ vinā tad-itara-viśeṣavattvaṁ vaiśiṣṭyam iti cen, na | viśeṣāṇāṁ dharmiṇi paramotkarṣānusandhāna-tat-parāṇām anyonya-sahiṣṇūnām iyattayā niyamāsambhavāt |

atha yadi vastu-mātrasya tarhi anvāsitam arundhatyā svāhayeva havir bhujam (ra.vaṁ. 1.56) ity ādāv api strī-puṁsa-vyakti-mātra-vibhāva-sad-bhāvād anvāsanālakṣaṇānubhāva-sambhavāc ca śṛṅgāraḥ svadanīyaḥ prasajyeta | kiṁ ca—

ajjaṁ mohaṇa-suhiaṁ muatti mottū palāie halie |

dara-phuḍia-beṇṭa-bhāroṇaāi hasiaṁ ba phalahīe ||[[16]](#footnote-17)

ity ādiṣu strī-puṁsa-vyakti-mātra-vibhāva-sadbhāvaḥ sphuṭa eva | tad-aviveka-janita-hāsya-paṅka-nirmagnaṁ śṛṅgāra-gandha-gajam uddhartuṁ tvaratām ity alaṁ rasābhāsāpalāpa-saṁrambheṇa |

nanu sītādi-vibhāvair vastu-mātrair eva yoṣin-mātra-pratītau sāmājikānāṁ rasodayaḥ | na punar viśiṣṭaiḥ | tat katham iti ced, ucyate | atra janaka-tanayatva-rāma-parigrahatvādi-viruddha-dharma-parihāreṇa lalitojjvala-śuci-darśanīyatvādi-viśiṣṭa eva śabdataḥ | (pratipadyamāno) sītādi-vibhāvo yoṣit-sāmānyaṁ tādṛśam eva jñāpayati | na punaḥ strī-jāti-mātram iti sakalam api kalyāṇam |

**hariścandro rakṣākaraṇa-ruci-satyeṣu vacasāṁ**

**vilāse vāgīśo mahati niyame nīti-nigame |**

**vijetā gāṅgeyaṁ jana-bharaṇa-saṁmohana-kalā-**

**vrateṣu śrī-siṁha-kṣitipatir udāro viharate ||530||** 267

**nitya śrīyannapota-kṣitipati-januṣaḥ siṁha-bhūpāla-mauleḥ**

**saundaryaṁ sundarīṇāṁ hariṇa-vijayināṁ vāgurā locanānām |**

**dānaṁ mandāra-cintāmaṇi-sura-surabhī-garva-nirvāpaṇāṅkaṁ**

**vijñānaṁ sarva-vidyā-nidhi-budha-pariṣac-chemuṣī-bhāgya-rekhā ||531||** 268

iti śrīmad-āndhra-maṇḍalādhīśvara-pratigaṇḍa-bhairava-śrīmad-anapota-narendra-nandana-bhuja-bala-bhīma-śrī-siṁha-bhūpāla-viracite rasārṇava-sudhākara-nāmni nāṭyālaṅkāra-śāstre rasikollāso nāma

dvitīyo vilāsaḥ

||2||

—o)0(o—

### (3)

### tṛtīyo vilāsaḥ

# bhāvakollāsaḥ

**sa kṣemadāyī kamalānukūlaḥ**

**kaṭhora-pārāvata-kaṇṭha-nīlaḥ |**

**kṛpā-nidhir bhavya-guṇābhirāmaḥ**

**paraḥ pumān raja-mahīdhra-vāsī ||1||** 1

bhavatv iti sambandhaḥ smaraṇīyaḥ |

**tad īdṛśa-rasādhāraṁ nāṭyaṁ rūpakam ity api |**

**naṭasyātipravīṇasya karmatvān nāṭyam ucyate ||2||** 2

**yathā mukhādau padmāder ārope rūpaka-prathā |**

**tathaiva nāyakāropo naṭe rūpakam ucyate |** 3

**tac ca nāṭyaṁ daśa-vidhaṁ vākyārthābhinayātmakam ||3||** 4a

tathā ca bhāratīye (18.2-3)—

nāṭakaṁ saprakaraṇam aṅko vyāyoga eva ca |

bhāṇaḥ samavakāraś ca vīthī prahasanaṁ ḍimaḥ |

īhāmṛgaś ca vijñeyo daśadhā nāṭya-lakṣaṇam |||4||

**rasetivṛtta-netāras tat-tad-rūpaka-bhedakāḥ |** 4

**lakṣitau rasanetārāv itivṛttaṁ tu kathyate ||5||**

**itivṛtta-kathā-vastu-śabdāḥ paryāya-vācinaḥ |** 5

**itivṛttaṁ prabandhasya śarīraṁ trividhaṁ hi tat ||6||**

**khyātaṁ kalpyaṁ ca saṅkīrṇaṁ khyātaṁ rāma-kathādikam |** 6

**kavi-buddhi-kṛtaṁ kalpyaṁ mālatī-mādhavādikam ||7||**

**saṅkīrṇam ubhayāyattaṁ lava-rāghava-ceṣṭitam |** 7

**lakṣyeṣv etat tu bahudhā divya-martyādi-bhedataḥ ||8||**

**tac cetivṛttaṁ vidvadbhiḥ pañcadhā parikīrtitam |** 8

**bījaṁ binduḥ patākā ca prakarī kāryam ity api ||9||**

atha **bījaḥ—**

**yat tu svalpam upakṣiptaṁ bahudhā vistṛtiṁ gatam |** 9

**kāryasya kāraṇaṁ prājñais tad bījam iti kathyate |**

**uptaṁ bījaṁ taror yadvad aṅkurādi-prabhedataḥ ||10||** 10

**phalāya kalpate tadvan nāyakādi-vibhedataḥ |**

**phalāyaitad bhaved yasmād bījam ity abhidhīyate ||11||** 11

yathā bāla-rāmāyaṇe prathama-dvitīyāṅkayoḥ kalpite mukha-sandhau svalpo rāmotsāho bījam ity ucyate |

atha binduḥ—

**phale pradhāne bījasya prasaṅgoktaiḥ phalāntaraiḥ |**

**vicchinne yad aviccheda-kāraṇaṁ bindur ucyate ||12||** 12

**jala-bindur yathā siñcaṁs taru-mūlaṁ phalāya hi |**

**tathaivāyam upakṣipto bindur ity abhidhīyate ||13||** 13

yathā tatraiva [bāla-rāmāyaṇe] tṛtīya-caturthāṅkayoḥ kalpite pratimukha-sandhau nikṣipto rāvaṇa-virodha-mūlaṁ sītā-parigraho bindur ucyate |

atha **patākā--**

**yat pradhānopakaraṇa-prasaṅgāt svārtham ṛcchati |**

**sā syāt patākā sugrīva-makarandādi-vṛttavat ||14||** 14

atha **prakarī—**

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

**prakarī sā samuddiṣṭā nava-vṛndādi-vṛttavat ||15||** 15

patākā-prakarī-vyapadeśo bhāva-prakāśikā-kāreṇoktaḥ, yathā—

yathā patākā kasyāpi śobhākṛc cihna-rūpataḥ |

svasyopanāyakādīnāṁ vṛttāntas tadvad ucyate ||16||

śobhāyai vedikādīnāṁ yathā puṣpākṣatādayaḥ |

tatha rtu-varṇanādis tu prasaṅge prakarī bhavet ||17|| iti (bhāva-prakāśe) |

atha **patākā-sthānakāni—**

**aṅgasya ca pradhānasya bhāvyavasthasya sūcakam |**

**yad āgantuka-bhāvena patākā-sthānakaṁ hi tat ||18||** 16

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

**tatrādyaṁ tri-prakāraṁ syād dvitīyaṁ tv ekam eva hi ||** 17

**evaṁ caturvidhaṁ jñeyaṁ patākā-sthānakaṁ budhaiḥ ||19||** 18a

tathā ca **bharataḥ** (19.31)**—**

sahasaivārtha-sampattir guṇavaty upacārataḥ |

patākā-sthānakam idaṁ prathamaṁ parikīrtitam ||20|| iti |

yathā ratnāvalyām—

vidūṣakaḥ— bhoḥ ! esā kkhu abarā debī bāsabadattā | (bhoḥ ! eṣā khalu aparā devī vāsavadattā |)

rājā (saśaṅkaṁ ratnāvalī-hastaṁ visṛjati |)

ity atra iyaṁ vāsavattety anenopacāra-prayogeṇa bhāvino vāsavadattā-kopasya sūcanāt sahasārtha-sampatti-rūpam idam ekaṁ patākā-sthānakam |

tathā ca (19.32)—

**vacaḥ sātiśayaṁ śliṣṭaṁ kāvya-bandha-samāśrayam |**

**patākā-sthānakam idaṁ dvitīyaṁ parikīrtitam ||21|| iti |**

yathā uttara-rāma-carite (1.38)—

iyaṁ gehe lakṣmīr iyam amṛta-vartir nayanayor

asāv asyāḥ sparśo vapuṣi bahalaś candana-rasaḥ |

ayaṁ kaṇṭhe bāhuḥ śiśira-masṛṇo mauktika-saraḥ

kim asyā na preyo yadi param asahyas tu virahaḥ ||22||

(praviśya) pratīhārī—deva upasthitaḥ |

rāmaḥ—aye kaḥ ? ity atra bhaviṣyataḥ sītā-virahasya sūcanād idaṁ śliṣṭaṁ nāma dvitīyaṁ patākā-sthānakam |

tathā ca (19.33)—

**arthopakṣepaṇaṁ yatra līnaṁ sa-vinayaṁ bhavet |**

**śliṣṭa-pratyuttaropetaṁ tṛtīyam idam iṣyate ||23||**

yathā veṇī-saṁhāre (2.23), rājā—

lolāṁśukasya pavanākulitāṁśukāntaṁ

tvad-dṛṣṭi-hāri mama locana-bāndhavasya |

adhyāsituṁ tava ciraṁ jaghana-sthalasya

paryāptam eva karabhoru maoru-yugmam ||24||

(praviśya sambhrāntaḥ) kañcukī—deva bhagnam | deva bhagnam !

rājā—kena ?

kañcukī—deva bhīmena |

rājā—āḥ kiṁ pralapasi ?

ity atra śliṣṭa-pratyuttareṇa kañcuki-vākyena bhāvino duryodhanoru-bhaṅgasya sūcanena śliṣṭottaraṁ nāma tṛtīyam idaṁ patākā-sthānakam |

tathā ca (19.34) —

**dvy-artho vacana-vinyāsaḥ suśliṣṭaḥ kāvya-yojitaḥ |**

**upanyāsa-suyuktaś ca tac caturtham udāhṛtam ||25|| iti |**

yathā—

uddāmotkalikāṁ vipāṇḍur arucaṁ prārabdha-jṛmbhāṁ kṣaṇād

āyāsaṁ śvasanodgamair aviralair ātanvatīm ātmanaḥ |

adyodyāna-latām imāṁ samadanāṁ nārīm ivānyāṁ dhruvaṁ

paśyan kopa-vipāṭala-dyuti mukhaṁ devyāḥ kariṣyāmy aham ||26||

(ratnāvalyāṁ 2.4)

ity atra viśeṣaṇa-śleṣeṇa bhāvino ratnāvalī-sandarśanasya sūcanāt tulya-viśeṣaṇaṁ nāma caturthaṁ patākā-sthānakam idam |

atha **kāryam—**

**vastunas tu samastasya dharma-kāmārtha-lakṣaṇam |** 18

**phalaṁ kāryam iti śuddhaṁ miśraṁ vā kalpayet sudhīḥ ||27||** 19a

**śuddhaṁ**, yathā mālatī-mādhave (10.23), kāmandakī—

yat prāg eva manorathair vṛtam abhūt kalyāṇam āyuṣmatos

tat puṇyair mad-upakramaiś ca phalitaṁ kleśo’pi mac-chiṣyayoḥ |

niṣṇātaś ca samāgamo’bhivihitas tvat-preyasaḥ kāntayā

samprītau nṛpa-nandanau yad aparaṁ preyas tad apy ucyatām ||28||

ity atra kāvyopasaṁhāra-ślokena tṛtīya-puruṣārthasyaiva phala-kathanāt śuddhaṁ kāryam idam |

**miśraṁ**, yathā bāla-rāmāyaṇe (10.104)—

rugṇaṁ cājagavaṁ na cātikupito bhargaḥ sura-grāmaṇīḥ

setuś ca grathitaḥ prasanna-madhuro dṛṣṭaś ca vārāṁ nidhiḥ |

paulastyaś carama-sthitaś ca bhagavān prītaḥ śrutīnāṁ kaviḥ

prāptaṁ yānam idaṁ ca yācitavate dattaṁ kuberāya ca ||29||

ity anenopasaṁhāra-ślokena miśrasya trivarga-phalasya kathanān miśram idam |

**pradhānam aṅgam iti ca tad vastu dvividhaṁ punaḥ |** 19

**pradhānaṁ netṛ-caritaṁ pradhāna-phala-bandhi ca ||30||**

**kāvye vyāpi pradhānaṁ tad yathā rāmādi-ceṣṭitam |** 20

**nāyakārtha-kṛd-aṅgaṁ syān nāyaketara-ceṣṭitam ||31||**

**nityaṁ patākā prakarī cāṅgaṁ bījādayaḥ kvacit |** 21

**bījatvād bījam ādau syāt phalatvāt kāryam antataḥ ||32||**

**tayoḥ sandhān a-hetutvān madhye binduṁ prakalpayet |** 22

**yathāyogaṁ patākāyāḥ prakaryāś ca niyojanam ||33||**

atha **kāryasya pañcāvasthāḥ—**

**kāryasya pañcadhāvasthā nāyakādi-kriyā-vaśāt |** 23

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

**tatra mukhya-phalodyoga-mātram ārambha iṣyate ||34||** 24

yathā bāla-rāmāyaṇe mukha-sandhau rāmasya lokottarotkarṣa-prāptaye vyavasāya-mātram ārambhaḥ |

atha **yatnaḥ—**

**yatnas tu tat-phala-prāptyām autsukyena tu vartanam ||35||** 25a

yathā tatraiva pratimukha-sandhau tāṭaka-pātana-bhūta-pati-dhanur-dalanādiṣu rāmasya yatnaḥ |

atha **prāpty-āśā—**

**prāpty-āśā tu mahārthasya siddhi-sadbhāva-bhāvanā[[17]](#footnote-18) ||36||** 25b

yathā tatraiva garbha-sandhau mālavan māyā-prayoga-vana-pravāsa-sītāpaharaṇādibhir antaritāyāḥ rāmasya paramotkarṣa-prāpter dhanur-bhaṅgādi-sugrīva-sandhi-setu-bandhanādibhiḥ siddhi-sad-bhāva-bhāvanā-kathanāt prāpty-āśā |

atha **niyatāptiḥ—**

**niyatāptir avighnena kārya-saṁsiddhi-niścayaḥ ||37||** 26a

yathā tatraiva [bāla-rāmāyaṇe] vimarśa-sandhau nikhila-rakṣaḥ-kula-nibarhaṇād avighnena rāmasya phala-saṁsiddhi-niścayo niyatāptiḥ |

atha **phalāgamaḥ—**

**samagreṣṭa-phalāvāptir bhaved eva phalāgamaḥ ||38||** 26b

yathā tatraiva [bāla-rāmāyaṇe] nirvahaṇa-sandhau rāmasya tātājñā-nirbahaṇa-vaira-praśamana-rājyopabhogair lokottara-trivarga-phalasyāvāptiḥ phalāgamaḥ |

atha **sandhiḥ—**

**ekaikasyās tv avasthāyāḥ prakṛtyā caikayaikayā |**

**yogaḥ sandhir iti jñeyo nāṭya-vidyā-viśāradaiḥ ||39||** 27

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

**patākā-virahe bījaṁ binduṁ vā kalpayet sudhīḥ ||40||** 28

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

**avāntarārtha-sambandhaḥ sandhiḥ sandhāna-rūpataḥ ||41||** 29

(tatra pañca-sandhayo bhavanti—)

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

**pañcaite sandhayaḥ**

(mukha-sandhis tad-aṅgāni cettham—)

 **teṣu yatra bīja-samudbhavaḥ ||42||** 30

**nānā-vidhānām arthānāṁ rasānām api kāraṇam |**

**tan mukhaṁ tatra cāṅgāni bījārambhānurodhataḥ ||43||** 31

**upakṣepaḥ parikaraḥ parinyāso vilobhanam |**

**yuktiḥ prāptiḥ samādhānaṁ vidhānaṁ paribhāvanā |** 32

**udbheda-bhedau karaṇam iti dvādaśa yojayet ||44||** 33a

tatr**opakṣepaḥ**—

**upakṣepas tu bījasya sūcanā kathyate budhaiḥ ||45||** 33b

yathā bāla-rāmāyaṇe pratijñāta-paulastya-nāmani prathae’ṅke—

(tataḥ praviśati viśvāmitra-śiṣyaḥ) śunaḥśepaḥ—prātaḥsavana eva yajamānaṁ draṣṭum icchāmiity upakramya… rākṣasa-rakṣauṣadhaṁ rāmam ānetuṁ siddhāśramād ayodhyāṁ gatavatā tāta-viśvāmitreṇa yajñopanimantritasya parama-suhṛdaḥ śrotriya-kṣatriyasya sīradhvajasya sva-pratinidhiḥ preṣito’smi ity antena (1.23 padyāt pūrvam] rāvaṇādi-duṣṭa-rākṣasa-śikṣā-lakṣaṇa-rāmotsāhopabṛṁhaka-viśvāmitrārambha-rūpasya bījasya sūcanād upakṣepaḥ |

atha **parikaraḥ**—

**parikriyā tu bījasya bahulīkaraṇaṁ matam ||46||** 34a

yathā tatraiva [bāla-rāmāyaṇe] (praviśya tāpasa-cchamanā) rākṣasaḥ—

sampreṣito mālyavatām aham adya

jñātuṁ pravṛttiṁ kuśikātmajasya |

purīṁ nimīnāṁ mithilāṁ ca gantuṁ

tāṁ cāpy ayodhyāṁ raghu-rājadhānīm ||47|| (1.23)

kula-putraketi saprasāmad āśliṣṭo’smi ity upakramya… sa hi naktaṁ-carāṇāṁ nisargāmitro viśvāmitro vrata-caryayā, vīra-vrata-caryayā samartho daśaratho’pi tathāvidha eva eva (1.25 padyād anantaraṁ] ity antena viśvāmitrārambhasya mālyavadādi-vitarka-gocaratvena bahulīkaraṇāt parikaraḥ |

atha **parinyāsaḥ—**

**bīja-niṣpatti-kathanaṁ parinyāsa itīryate ||48||** 34b

yathā tatraiva [bāla-rāmāyaṇe] rākṣasaḥ (puro’valokya)—kathaṁ tāpasaḥ | (pratyabhijñāya) tatrāpi viśvāmitra-dharma-putraḥ śunaḥśepaḥ ity upakramya… sampraty eva rākṣasa-bhayāt satre dīkṣiṣyamāṇaḥ sa bhagavān goptāraṁ rāmabhadraṁ varītum ayodhyāṁ gataḥ | rākṣasaḥ (sa-trāsaṁ svagatam)—hanta katham etad api niṣpannam | (prakāśam) bhagavan mā kopīḥ ity ādinā (svagatam) kṛtaṁ yat kartavyam | samprati cāra-sañcārasyāyam avasaraḥ (1.27 padyād anantaram] ity antena viśvāmitrānubhāva-kathanāt sarākṣatrāsa-kathanāc ca bīja-niṣpatteḥ parinyāsaḥ |

atha **vilobhanam**—

**nāyakādi-guṇānāṁ yad varṇanaṁ tad vilobhanam ||49||** 35a

yathā tatraiva [bāla-rāmāyaṇe] rāvaṇaḥ—

yasyāropaṇa-karmaṇāpi bahavo vīra-vrataṁ tyājitāḥ ||50||

ity upakramya, rāvaṇaḥ (sapratyāśam)—

nirmālyaṁ nayana-śriyaḥ kuvalayaṁ vaktrasya dāsaḥ śaśī

kāntiḥ prāvaraṇaṁ tanor madhumuco yasyāś ca vācaḥ kila |

viṁśatyā racitāñjaliḥ kara-puṭais tvāṁ yācate rāvaṇas

tāṁ draṣṭuṁ janakātmajāṁ hṛdaya he netrāṇi mitrīkuru ||51|| (1.40)

ity antena tad-guṇa-varṇanād vilobhanam |

atha **yuktiḥ**—

**samyak prayojanānāṁ hi nirṇayo yuktir iṣyate** **||52||** 35b

yathā tatraiva [bāla-rāmāyaṇe] paraśurāma-rāvaṇīya-nāmani dvitīyāṅke—

(tataḥ praviśati) bhṛṅgiriṭiḥ (parikrāmann ātmānaṁ nirvarṇya)—aye nirūpatāpi kvacin mahate’bhuyadayāya ity upakramya, bhṛṅgiriṭiḥ—ām, nārada yathā samarthayase | tathā hi—

ekaṁ kailāsam adriṁ kara-gatam akaroc cicchade krauñcam anyo

laṅkām ekaḥ kuberād ahṛta vasataye koṅkaṇānabdhito’nyaḥ |

ekaḥ śakrasya jetā samiti bhagavataḥ kārtikeyasya cānyas

tat kāmaṁ karma-sāmyāt kim aparam anayor madhyagā vīra-lakṣmīḥ ||53|| (2.15)

ity antena rāghava-pratināyakayor bhārgava-rāvaṇayoḥ karma-sāmya-nirṇaya-kathanād yuktiḥ |

atha **prāptiḥ**—

**prājñaiḥ sukhasya samprāptiḥ prāptir ity abhidhīyate ||54||** 36a

yathā tatraiva [bāla-rāmāyaṇe] nāradaḥ (saharṣaṁ hastam udyamya)—

citraṁ netra-rasāyanaṁ tridaśatāsiddher mahā-maṅgalaṁ

mokṣa-dvāram apāvṛtaṁ mama manaḥ-prahlādanā-bheṣajam |

sākaṁ nāka-purandhirbhir nava-pati-prāpty-utsukābhiḥ surāḥ

sarve paśyata rāma-rāvaṇa-raṇaṁ vakty eṣa vo nāradaḥ ||55|| (2.16)

ity atra nāradasya yuddhāvalokana-harṣa-prāpteḥ prāptiḥ |

atha **samādhānaṁ—**

**bījasya punar ādhānaṁ samādhānam ihocyate** **||56||** 36b

yathā tatraiva [bāla-rāmāyaṇe] bhṛṅgiriṭiḥ—yuddha-ruce mā nirbharaṁ saṁrambhasva | ity upakramya | ayodhyāṁ gatvā paraṁ rāma-rāvaṇīyaṁ yojayiṣyāmi (2.16 padyād anantaram] ity antena rāghavotsāha-bījasya nāradena punar ādhānāt samādhānam |

atha **vidhānaṁ—**

**sukha-duḥkha-karaṁ yat tu tad vidhānaṁ budhā viduḥ ||57||** 37a

yathā tatraiva [bāla-rāmāyaṇe] prathamāṅke, sītā (sa-sādhvasautsukyam)—ammo rakkhaso tti suṇia saccaṁ sajjhasa-kodahalāṇaṁ majjhe baṭṭāmi | (*aṁho rākṣasa iti śrutvā satyaṁ sādhvasa-kautūhalayor antare varte |*) ity upakramya sītā—tādasadānaṁdamissāṇaṁ antare ubabisissaṁ (*tāta-śatānanda-miśrāṇām antare upavekṣyāmi*) | (1.42 padyāt pūrvam] ity antena sītāyāḥ adṛṣṭa-pūrva-rākṣasa-darśanena sukha-duḥkha-vyatikarākhyānād vidhānam |

atha **paribhāvanā**—

**ślāghyaiś citta-camatkāro guṇādyaiḥ paribhāvanā ||58||** 37b

yathā tatraiva [bāla-rāmāyaṇe], rāvaṇaḥ (sautsukyaṁ vilokya svagatam)—aho tribhuvanātiśāyi makaradhvaja-sañjīvanaṁ rāmaṇīyakam asyāḥ | tathā hi—

indur lipta ivāñjanena jaḍitā dṛṣṭir mṛgīṇām iva

pramlānāruṇimeva vidrumalatā śyāmeva hema-prabhā |

pāruṣyaṁ kalayā ca kokila-vadhū-kaṇṭheṣv iva prastutaṁ

sītāyāḥ purataś ca hanta śikhināṁ barhāḥ sagarhā iva ||59|| (1.42)

ity upakramya, śatānandaḥ (apavarya)—aho laṅkādhipater apūrva-garva-garimā | yan mamāpi śatānandasya na niścinute cetaḥ | kiṁ bhaviṣyati (1.46 padyād anantaram] ity antena rāvaṇasya sītā-rāmaṇīyaka-darśanena śatānandasya rāvaṇotsāha-darśanena ca tayoś citta-camatkāra-kathanāt paribhāvanā |

atho**dbhedaḥ—**

**udghātanaṁ yad bījasya sa udbhedaḥ prakīrtitaḥ ||60||** 38a

yathā tatraiva [bāla-rāmāyaṇe] dvitīyāṅke, rāvaṇaḥ—traiyāmbakaḥ paraśur eṣa nisarga-caṇḍa (2.36) ity ādi paṭhati | jāmadagnyaḥ—apakurvatāpi bhavatā param upakṛtam | yad eṣa smārito’smīty upakramya (2.44 padyāt pūrvam]—

lokottaraṁ caritam arpayati pratiṣṭhāṁ

puṁsāṁ kulaṁ na hi nimittam udāratāyāḥ |

vātāpitāpana-muneḥ kalaśāt prasūtir

līlāyitaṁ punar amuṣya samudra-pānam ||61|| (2.51)

ity antena gūḍha-śaṅkara-dhanur adhikṣepodghāṭanād vā lokottara-carita-sāmānya-varṇanena tirohita-rāmacandrotsāhodghāṭanād vā udbhedaḥ |

atha **bhedaḥ—**

**bījasyottejanaṁ bhedo yad vā saṅghāta-bhedanam ||62||** 38b

yathā tatraiva [bāla-rāmāyaṇe] rāvaṇaḥ (vilokya)—atha yācita-paraśunā paraśurāmeṇa kim abhihitam āsīt |

māyāmayaḥ—trailokya-māṇikya rāmodantam ākarṇayatu svāmī |

paulastyaḥ praṇayena yācata iti śrtuvā mano modate

deyo naiṣa hara-prasāda-paraśus tenādhikaṁ tāmyati |

tad vācyaḥ sa daśānano mama girā dattā dvijebhyo mahī

tubhyaṁ brūhi rasātala-tridivayor nirjitya kiṁ dīyatām ||63|| (2.20)

rāvaṇaḥ—kadā nu khalu paraśurāmo rasātala-tridivayor jetā dātā ca saṁvṛttaḥ | rāvaṇaḥ punaḥ pratigrahītā ca | tatas tvayā kim asau pratyuktaḥ | ity upakramya

māyāmayaḥ—deva prakṛti-roṣaṇo reṇukāputraḥ | tat tam evāgatam aham utprekṣe |

rāvaṇaḥ—priyaṁ naḥ (2.24 padyāt pūrvam] ity antena pratināyaka-rūpa-bhārgava-rāvaṇayor uttejanād bhedaḥ |

atha **karaṇam—**

**prastutārtha-samārambhaṁ karaṇaṁ paricakṣate ||64||** 39a

yathā tatraiva [bāla-rāmāyaṇe] (2.25 padyād anantaram] ubhāv api cāpāropaṇaṁ nāṭayataḥ ity upakramya ā aṅka-parisamāpteḥ jāmadagnya-rāvaṇayoḥ prastuta-yuddhārambha-kathanāt karaṇam |

atha **pratimukha-sandhiḥ—**

**bīja-prakāśanaṁ yatra dṛśyādṛśyatayā bhavet |** 39

**tat syāt pratimukhaṁ bindoḥ prayatnasyānurodhataḥ ||65||**

**iha trayodaśāṅgāni prayojyāni manīṣibhiḥ |** 40

**vilāsa-parisarpau ca vidhutaṁ śama-narmaṇī ||66||**

**narma-dyutiḥ pragamanaṁ nirodhaḥ paryupāsanam |** 41

**puṣpaṁ vajram upanyāso varṇa-saṅgrahanaṁ tathā ||67||**

tatra **vilāsaḥ—**

**vilāsaḥ saṅgamārthas tu vyāpāraḥ parikīrtitaḥ ||68||** 42

yathā tatraiva [bāla-rāmāyaṇe] vilakṣa-laṅkeśvara-nāmani tṛtīyāṅke (3.21 padyāt pūrvam] rāmaḥ—aye iyam asau sā sītā, yasyāḥ svayaṁ vasumatī mātā yāga-bhūr janma-mandiraṁ indu-śekhara-kārmukāropaṇaṁ ca paṇaḥ | (sa-spṛhaṁ nirvarṇya) ity ārabhya, pratīhāraḥ—

etenoccair vihasitam asau kākalī-garbha-kaṇṭho

laulyāc cakṣuḥ prahitam amunā sāṅga-bhaṅgaḥ sthito’yam |

hārasyāgraṁ kalayati kareṇaiṣa harṣāc ca kiṁcit

straiṇaḥ puṁsāṁ nava-parigamaḥ kāmam unmāda-hetuḥ ||69|| (3.26)

ity antena rāmādīnāṁ sītālambanābhilāṣa-kathanād vilāsaḥ |

atha **parisarpaḥ—**

**pūrva-dṛṣṭasya bījasya tv aṅka-cchedādinā tathā |**

**naṣṭasyānusmṛtiḥ śaśvat parisarpa iti smṛtaḥ ||70||** 43

yathā tatraiva [bāla-rāmāyaṇe] pratīhāraḥ (svagatam)—katham ete kṣatriya-jana-samucite’pi cāpāropaṇa-karmaṇi nikhilāḥ kṣatriyāḥ vitatha-sāmarthyāḥ vartante | tad eṣa param anākalita-sāro vikartana-kula-kumāra āste | yad vā, kim anenāpi—

yasya vajra-maṇer bhede bhidyante loha-sūcayaḥ |

karotu tatra kiṁ nāma nārī-nakha-viḍambanam ||71|| (3.66)

(vicintya) bhavatu | tathāpi saṅkīrtayāmy enam | anākalita-sāro hi vīra-prakāṇḍa-sambhūtiḥ ity upakramya |

hemaprabhā—saṁpaṇṇaṁ ca pia-sahīe pāṇi-ggahaṇam (3.79 padyād anantaram] (*sampannaṁ ca priya-sakhyā pāṇi-grahaṇam*) ity antena pūrvaṁ tāṭakādi-vadha-dṛṣṭasya paścān nikhila-kṣatriya-durāropa-dhūrjaṭi-cāpāropaṇa-prabhāva-varṇanād naṣṭasya rāmabhadrotsāhasya tad-dhanur-bhaṅga-kriyā-rūpeṇa smaraṇāt parisarpaḥ |

atha **vidhutam**—

**nāyakāder īpsitānām arthānām anavāptitaḥ |**

**aratir yad bhaved tad dhi vidvadbhir vidhutaṁ matam |** 44

**athavānunayotkarṣaṁ vidhutaṁ syān nirākṛtiḥ ||72||** 45a

yathā tatraiva [bāla-rāmāyaṇe] bhārgava-bhaṅga-nāmani caturthe’ṅke, śatānandaḥ—

yasyāste jananī svayaṁ kṣitir ayaṁ yogīśvaras te pitā ||73|| (4.42)

ity ārabhya, rāmaḥ (vicintya svagatam)—rudaty api kamanīyā jānakī—ity antena (4.47 padyād anantaraṁ] sītāyāḥ bandhu-viraha-janitārati-kathanād vidhutam | atha vā matāntareṇa tatraiva, rāmaḥ (samupasṛtya)—bhagavan bhārgava sadayaṁ prasīda ity ārabhya, jāmadagnyaḥ—nābhivādana-prasādyo reṇukā-sūnuḥ (4.58 padyāt pūrvam] ity atra rāmānunayasya bhārgaveṇāsvīkārād vidhūtam |

atha **śamaḥ—**

**arateḥ śamanaṁ taj-jñāḥ śamam āhur manīṣiṇaḥ ||74||** 45b

yathā tatraiva [bāla-rāmāyaṇe] (4.57 padyāt pūrvaṁ) hemaprabhā—jujjai paphulla-kodūhala-ttaṇaṁ | parasurāma-daṁsaṇeṇa uṇa sasajjha-sattaṇaṁ bhagga-dhana-ddaṇḍa-caṇḍa-caritassa purado rāmacaṁdassa | (*yujyate praphulla-kautūhalatvaṁ paraśurāma-daṁśanena punaḥ sa-sādhvasatvaṁ bhagna-dhanur-daṇḍa-caṇḍa-caritasya purato rāmacandrasya*) ity atra rāmacandra-parākrama-kathanāt sītāyāḥ arati-śamanāt śamaḥ |

atha **narma—**

**parihāsa-pradhānaṁ yad vacanaṁ narma tad viduḥ ||75||** 46

yathā tatraiva [bāla-rāmāyaṇe] tṛtīye’ṅke, rāmaḥ (sakaṇṭha-rodham)—

vācā kārmukam asya kauśika-pater āropaṇāyārpitaṁ

mad-dor-daṇḍa-haṭhāñcanena tad idaṁ bhagnaṁ kṛta-nyak-kṛti |

no jāne janakas tad atra bhagavān vrīḍā-vaśād uttaraṁ

nikṣeptre nata-kandharo bhagavate rudrāya kiṁ dāsyati ||76|| (3.71)

ity atra janakādhipāpalāpena hāsa-pradhānaṁ narma |

atha **narma-dyutiḥ—**

**kopasyāpahnavārthaṁ yad dhāsyaṁ narma-dyutir matā ||77||** 46

yathā tatraiva [bāla-rāmāyaṇe] caturthāṅke viśvāmitro jāmadagnyaṁ prati—

rāmaḥ śiṣyo bhṛgubhava bhavān bhāgineyī-suto me

vāme bāhāv uta tad-itare kāryataḥ ko viśeṣaḥ |

divyāstrāṇāṁ tava paśupater asya lābhas tu mattas

tat tvāṁ yāce virama kalahād āryakarmārabhasva ||78|| (4.69)

jāmadagnyaḥ (vihasya) : mātur mātula na kiṁcid antaraṁ bhavato bhavānīvallabhasya ca | (ity upakramya)

rāmaḥ (vihasya) : jāmadagnya ! ekaḥ punar ayaṁ śastra-grahaṇādhikāro yad guruṣv api tiraskāraḥ (tatraiva kiñcit parastāt) ity antena bhārgava-rāghavayoḥ pūjya-viṣaya-krodhāpahnavārthaṁ hāsya-kathanān narma-dyutiḥ |

atha **pragamaṇam—**

**tat tu pragamanaṁ yat syād uttarottara-bhāṣaṇam ||79||** 47a

yathā tatraiva [bāla-rāmāyaṇe], rāmaḥ—

kiṁ punar imāḥ sarvaṅkaṣā roṣa-vācaḥ |

sarvatyāgī pariṇata-vayāḥ saptamaḥ padma-yoneḥ ||80|| (4.71)

iti ślokānte jāmadagnyaḥ: tat kim ?

rāmaḥ (sa-khedam) :

yasyācāryakam indu-maulir akarot sa-brahmacārī ciraṁ

jāto yatra guhaś cakāra ca bhuvaṁ yad gīta-vīra-vratām |

tat kodaṇḍa-rahasyam adya bhagavan draṣṭaiṣa rāmaḥ sa te

helojjṛmbhita-jṛmbhakeṇa dhanuṣā kṣatraṁ ca nālaṁ vayam ||81|| (4.72)

jāmadagnyaḥ : sādhu re kṣatriya-ḍimbha, sādhu | ity antena bhārgava-rāghavayor ukti-pratyukti-kathanāt pragamanam |

atha **nirodhaḥ—**

**yatra vyasanam āyāti nirodhaḥ sa nigadyate ||82||** 47b

yathā tatraiva [bāla-rāmāyaṇe] jāmadagnyaḥ—

pakva-karpūra-niṣpeṣam ayaṁ nirapiṣat trayam |

mama vrīḍāṁ ca caṇḍīśa-cāpaṁ ca svaṁ ca jīvitam ||83|| (4.65)

janakaḥ—kathaṁ sannyasta-śastrasyāpi punar astra-grahaṇa-kṣaṇo vartate ity upakramya,

prahiṇu tad iha bāṇān vārdhakaṁ māṁ dunoti ||84|| (4.67)

daśarathaḥ—bhoḥ sambandhin kṛtaṁ kārmuka-parigraha-vyasanena—ity antena janakasya bhārgava-nimittasya jarā-nimittasya vā vyasanasya kathanād nirodhaḥ |

atha **paryupāsanam—**

**ruṣṭasyānunayo yaḥ syāt paryupāsanam īritam ||85||** 48a

yathā tatraiva [bāla-rāmāyaṇe] viśvāmitraḥ (jāmadagnyaṁ prati)—

rāmaḥ śiṣyo bhṛgu-suta bhavān bhāgineyī-suto me ||86|| (4.69)

ity atra śloke roṣāndhasya bhārgavasyānunayo viśvāmitreṇa kṛta iti paryupāsanam |

atha **puṣpam—**

**sa-viśeṣābhidhānaṁ yat puṣpaṁ tad iti saṁjñitam ||87||** 48b

yathā tatraiva [bāla-rāmāyaṇe] tṛtīyāṅke (praviśya) kohalaḥ—

karpūra iva dagdho’pi śaktimān yo jane jane ||88|| [bā.rā. 3.11] ity upakramya,

prakaṭita-rāmāmbhojaḥ kauśikavā sapadi lakṣmaṇānandī |

sura-cāpa-namana-hetor ayam avatīrṇaḥ śarat-samayaḥ ||89|| [bā.rā. 3.16]

ity ante rāmacandra-lakṣaṇārtha-viśeṣābhidhānāt puṣpam |

atha **vajram—**

**vajraṁ tad iti vijñeyaṁ sākṣān niṣṭhura-bhāṣaṇam ||90||** 49a

yathā tatraiva [bāla-rāmāyaṇe] caturthāṅke, jāmadagnyaḥ—nidarśita-lāghava rāghava tad ākarṇaya yat te karomi—

truṭita-niviḍa-nāḍī-cakravāla-praṇālī-

prasṛta-rudhira-dhārā-carcitoccaṇḍa-ruṇḍam |

maḍamaḍita-mṛḍānī-kānta-cāpasya bhaṅktuḥ

paraśur amara-vandyaḥ khaṇḍayaty adya muṇḍam ||91|| [bā.rā. 4.61]

ity upakramya, yaḥ preta-nāthasyātithyam anubhavitu-kāma ity antena vajra-niṣṭhura-bhāṣaṇād vajram |

ath**opanyāsaḥ—**

**yuktibhiḥ sahito yo’rthaḥ upanyāsaḥ sa iṣyate ||92||** 49b

yathā tatraiva [bāla-rāmāyaṇe] mātaliḥ—ayaṁ hi pitṛ-bhakty-atiśayaḥ paraśurāmasya yad uta reṇukā-śiraś-chedaḥ [4.29 padyād anantaram] ity upakramya—

yad vā te guravo’vicintya-caritās tebhyo’yam astv añjaliḥ ||93|| [bā.rā. 4.33]

ity antena upapattibhiḥ pitur nideśa-karaṇād api mātṛ-vadha-karaṇasyaiva pratipādanād vā gurūṇām avicintya-caritatvopanyāsena sarvopapannatva-pratipādanād vā upanyāsaḥ |

atha **varṇa-saṁhāraḥ—**

**sarva-varṇopagamanaṁ varṇa-saṁhāra ucyate ||94||** 50a

yathā tatraiva [bāla-rāmāyaṇe] jāmadagnyaḥ (karṇaṁ dattvā ākāśe)—kiṁ brūtha ? kena na varṇitaṁ dāśaratheḥ śaṅkara-kārmukāropaṇam ? ko na vismitas tad-bhaṅgena ? (sākṣepam) (kena na varṇitam ity ādi paṭhati) śṛṇuta bhoḥ |

yaḥ kartā hara-cāpa-daṇḍa-dalane yaś cānumantā nanu

draṣṭā yaś ca parīkṣitā ca ya iha stotā ca vaktā ca yaḥ ||95|| [bā.rā. 4.56]

ity upakramya—

rāmo rāma-mayaṁ svayaṁ guha-sahādhyāyī samanviṣyati ||96|| [bā.rā. 4.57]

ity antena hara-cāpa-dalanasya niṣiddhayā kartṛtayā anumantṛtayā stotṛtayā ca rāghava-viśvāmitra-pīrādi-parāmarśena brāhmaṇa-kṣatriyādi-varṇānāṁ saṅgrahaṇād varṇa-saṁhāraḥ |

atha **garbha-sandhiḥ—**

**dṛṣṭādṛṣṭasya bījasya garbhas tv anveṣaṇaṁ muhuḥ |** 50b

**atrāpy ācāpatākānurodhād aṅgāni kalpayet ||97||**

**abhūtāharaṇaṁ mārgo rūpodāharaṇe kramaḥ |** 51

**saṅgrahaś cānumānaṁ ca toṭakādhibale tathā |**

**udvegaḥ sambhramāksepau dvādaśaiṣāṁ tu lakṣaṇam ||98||** 52

tatr**ābhūtāharaṇam**—

**abhūtāharaṇam tat syād vākyaṁ yat kapaṭāśrayam ||99||** 53a

yayā tatraiva [bāla-rāmāyaṇe] unmatta-daśānana-nāmani pañcamāṅke mālyavān (hasitvā)—vṛddha-buddhir hi prathamaṁ paśyati caramaṁ kāryam | yan mayā dhūrjaṭi-dhanur-adhikṣepataḥ prabhṛti mati-cakṣuṣā dṛṣṭam eva yad uta daśakandharo’nusandhāsyati sītā-haraṇam |

māyā-mayaḥ : tatas tataḥ ?

mālyavān: tataś ca mayā mandodarī-pitur māyā-guror mayasya prathama-śiṣyo viśārada-nāmā yantra-kāraḥ sa-bahumānaṁ niyuktaḥ sītā-pratikṛti-karaṇāya | viracitā ca sā rāvaṇopacchandanārtham | abhihitaṁ ca—

sūtra-dhāra-calad-dāru-gātreyaṁ yantra-jānakī |

vaktrastha-śārikālāpa laṅkendraṁ vañcayiṣyati ||100|| [bā.rā. 5.5]

ity upakramya, rāvaṇaḥ (punar nirūpya śārikādhiṣṭhita-vaktraṁ sītā-pratikṛti-yantraṁ): aho matimān māyāmayaḥ | chālito’si janaka-rāja-putryāḥ pratikṛti-samarpaṇena (5.20 padyād anantaram] ity antena mālyavat kapaṭa-vākya-saṁvidhānād abhūtāharaṇam |

atha **mārgaḥ—**

**mārgas tattvārtha-kathanam ||101||** 53b

yathā tatraiva [bāla-rāmāyaṇe] nirdoṣa-daśaratha-nāmani ṣaṣṭhāṅke māyā-mayaḥ—ārya kim api dviṣatām apy āvarjakam udātta-jana-caritam | paśya—

krūra-kramā kim api rākṣasa-jātir ekā

tatrāpi kārya-parateti mayi prakarṣaḥ |

rāmeṇa tu pravasatā pitur ājñayaiva

bāṣpāmbhasām aham apīha kṛto rasajñaḥ ||102|| [bā.rā. 6.9]

ity upakramya, māyāmayaḥ—tataś ca vāmadeva-prabhṛtibhir mantribhir yathā-vṛttam abhidhāya sapādopagrahaṁ nivārito’pi tad idam abhidhāya prasthitaḥ—

mayā mūrdhni prahve pitur iti dhṛtaṁ śāsanam idaṁ

sa yakṣo rakṣo vā bhavatu bhagavān vā raghupatiḥ |

nivartiṣye so’haṁ bharata-kṛta-rakṣāṁ raghupurīṁ

samāḥ samyaṅ nītvā vana-bhuvi catasraś ca daśa ca ||103|| [bā.rā. 6.11]

ity antena rāma-pravāsa-viṣayasya māyamaya-duḥkhasya satyasyaiva vyaktatvād vā māyāmayādeḥ kapaṭatva-jñāne’pi rāmacandreṇa satyatayāṅgīkārād vā mārgaḥ |

atha **rūpam—**

**rūpaṁ sandeha-kṛd vacaḥ ||104||** 53b

yathā tatraiva [bāla-rāmāyaṇe] ṣaṣṭhāṅke kaikeyī (sodvegam)—paṇamāmi bhaavadiṁ saraūṁ jā pubbaṁ dīsamāṇā ṇayaṇa-pīūsa-gaṇḍūsa-kabalaṁ kareṁti asi | sā saṁpadaṁ hālāhala-kabaḍa-paḍirūbā paḍihāadi | kiṁ puṇa me aojjhā-daṁsaṇe bi akāraṇa-pajjāulaṁ hiaaṁ | [*praṇamāmi bhagavatīṁ sarayūṁ yā pūrvaṁ dṛśyamānā nayaṇa-pīyūṣa-gaṇḍūṣa-kavalaṁ kurvatī āsīt, sā samprataṁ hālāhala-kavala-pratirūpā pratibhāti | kiṁ punar me ayodhyā-darśane’pi akāraṇa-paryākulaṁ hṛdayam |*]

ity upakramya, daśarathaḥ (akarṇitakena)—

etac chrānta-vicitra-catvara-pathaṁ viśrānta-vaitālika-

ślāghā-ślokam aguñji-mañju-murajaṁ vidhvasta-gīta-dhvani |

vyāvṛttādhyayanaṁ nivṛtta-sukavi-krīḍā-samasyaṁ namad-

vidvadvad vāda-kathaṁ kathaṁ puram idaṁ mauna-vrate vartate ||105|| [bā.rā. 6.12]

ity antena kaikeyī-daśarathayor ayodhyā-viṣaya-viṣāda-vitarka-vinyāsād rūpam |

**athodāharaṇam—**

**sotkarṣa-vacanaṁ yat tu tad udāharaṇaṁ matam ||106||** 54a

yathā tatraiva [bāla-rāmāyaṇe] asama-parākrama-nāmani saptamāṅke vibhīṣaṇaḥ—sakhe sugrīva ! atiśaśāṅka-śekharam idam āceṣṭitaṁ rāmadevasya yad anena—

nirvāṇaṁ jala-pāna-pīḍana-balair yasmin yugāntānalair

yasyābhāti kukūla-murmura-mṛduḥ kroḍe śikhī bāḍavaḥ |

tasyāpy asya kṛśānu-saṅkrama-kṛta-jyotiḥ-śikhaṇḍaiḥ śarair

dattaś caṇḍa-davāgni-ambara-vidhir devasya vārāṁ-nidheḥ ||107|| (7.32)

ity upakramya, samudraḥ—tarhi bāla-nārāyaṇaṁ rāmam evopasarpāmaḥ | na hi rākāmṛgāṅkam antareṇa candra-maṇer ānanda-jala-niṣyandaḥ (7.36 padyād pūrvam] ity antena samudra-kṣobhaka-rāmacandrotsāhotkarṣa-kathanād udāharaṇam |

atha **kramaḥ—**

**bhāva-jñānaṁ kramo yad vā cintyamānārtha-saṅgatiḥ ||108||** 54b

yathā tatraiva [bāla-rāmāyaṇe] ṣaṣṭhāṅke [6.4 padyād anantaram] mālyavān (smṛti-nāṭikena)—na jāne kiṁ hi vṛttaṁ kaikeyī-daśarathayoḥ |

(upasarpitakena) māyamayaḥ—jayatv āryaḥ |

śūrpaṇakhā—jedu jedu kaṇiṭṭhamādām aho | [*jayatu jayatu kaniṣṭha-mātāmahaḥ |*]

mālyavān—atha kiṁ vṛttaṁ tatra ?

māyamayaḥ—yathādiṣṭam āryeṇa | ity upakramya |

mālyavān (saharṣam)—tarhi vistarataḥ kathyatām |

ity antena mālyavac cintā-samakālam eva śūrpaṇakhā-māyāmayayor upagamanād vā mālyavato vilambāsahābhiprāya-parijñānavatā māyāmayena niṣpannasya kāryasya saṅkṣepa-kathanād vā kramaḥ |

atha **saṅgrahaḥ—**

**saṅgrahaḥ sāmadānārtha-saṁyogaḥ parikīrtitaḥ ||109||** 55a

yathā tatraiva [bāla-rāmāyaṇe] saptamāṅke, samudraḥ (sābhyarthanam)—

indur lakṣmīr amṛta-madire kaustubhaḥ pārijātaḥ

svar-mātaṅgaḥ sura-yuvatayo deva dhanvantariś ca |

manthāmreḍaiḥ smarasi tad idaṁ pūrvam eva tvayātta

sampraty abdhiḥ śṛṇu jala-dhanas tvāṁ prapannaḥ praśādhi ||110|| [bā.rā. 7.36]

rāmaḥ (sagauravam)—bhagavan ratnākara ! namas te | ity upakramya,

samudraḥ—yathā saptamo vaikuṇṭhāvatāraḥ [7.44 padyāt pūrvam] ity antena samudra-rāmacandrayoḥ paraspara-priya-vacana-saṅgrahaṇāt saṅgrahaḥ |

atha **anumānam—**

**arthasyābhyūhanaṁ liṅgād anumānaṁ pracakṣate ||111||** 55b

yathā tatraiva [bāla-rāmāyaṇe, 7.21 padyāt pūrvam] pratīhārī (samantād avalokya)—katham ayam anyādṛśa iva lakṣyate’mburāśiḥ |

vandī (yathopalakṣita-mārgeṇa sa-camatkāraṁ puro’valokya)—paśya | vilīyamāna-jala-mānuṣa-mithunam atyartha-kadarthyamāna-śaṅkhinī-yūtham ity upakramya,

pratīhārī—

āṁ jñātaṁ dhāmni vārāṁ raghupatir

viśikhāḥ prajvalantaḥ patanti ||112|| [bā.rā. 7.30]

ity antena samudra-kṣobha-liṅgānumita-rāmotsāhārtha-kathanād anumānam |

atha **toṭakam**—

**saṁrambhaṁ tu vacanaṁ saṅgirante hi toṭakam ||113||** 56a

yathā tatraiva [bāla-rāmāyaṇe] hanumān—yathādiśati svāmī | (sarvato’valokya)—

dṛpyad-vikrama-kelayaḥ kapi-bhaṭāḥ śṛṇvantu sugrīvajām

ājñāṁ mauli-niveśitāñjali-puṭāḥ sator iha vyūhane |

dor-daṇḍa-dvaya-tāḍana-ślatha-dharā-bandhoddhṛtān bhūdharān

ānetuṁ sakalāḥ prayāta kakubhaḥ kiṁ nāma vo duṣkaram ||114|| [bā.rā. 7.46]

ity upakramyāṅka-parisamāpteḥ kapi-rākṣasādi-saṁrambha-kathanāt toṭakam |

atha **adhibalam—**

**budhair adhibalaṁ proktaṁ kapaṭenātivañcanam ||115||** 56b

yathā tatraiva [bāla-rāmāyaṇe] ṣaṣṭhāṅke [6.5 padyāt pūrvam] māyāmayaḥ—athaikadā dayita-sneha-mayyā kaikeyyā samam asurānīka-vijayāya pūrita-suhṛn-manorathe daśarathe tgirviṣṭapa-tilaka-bhūtaṁ puruhūtaṁ prabhāvavati samupasthitavati tad-rūpa-dhāriṇau kuvalayābhirāmaṁ rāmaṁ saparicchadaṁ chalayituṁ ayodhyāṁ śūrpaṇakhā ahaṁ ca prāptavantau | ity upakramya,

mālyavān—kim asādhyaṁ vaidagdhyasya [6.5 padyād anantaraṁ] ity antena māyāmaya-śūrpaṇakhābhyāṁ kapaṭa-veṣa-dhāraṇena rāma-vāmadeva-vañcanād adhibalam |

atha **udvegaḥ—**

**śatru-vairādi-sambhūtaṁ bhayam udvega ucyate ||116||** 57a

yathā tatraiva [6.56 padyāt pūrvam] (tataḥ praviśati gaganārdhāvataraṇa-nāṭitakena ratna-śikhaṇḍaḥ)—svasti mahārāja-daśarathāya |

daśarathaḥ—api kuśalaṁ vayasyasya jaṭāyoḥ |

ratnaśikhaṇḍaḥ—priya-suhṛd-upayogena | na punaḥ śarīreṇa |

daśarathaḥ—bhadra samupaviśya kathyatām | vyākulo’smi ity upakramya,

kosalyā—hā debba tue kida-viḍaṁbaṁ samatthiaṁ baṇa-gadaṁ rāhava-kuṭuṁbaṁ | [*hā deva tvayā kṛta-viḍambaṁ samarthitaṁ vana-gataṁ rāghava-kuṭumbam |* ]

sumitrā—ṇa kebalaṁ baṇa-gadaṁ | bhubaṇa-gadaṁ bi | [*na kevalaṁ vana-gataṁ | bhuvana-gatam api |*] (6.70 padyād anantaraṁ] ity antena mātṛ-gata-bhīter upanyāsād udvegaḥ |

atha **sambhramaḥ—**

**śatru-vyāghrādi-sambhūtau śaṅkātrāsau ca sambhramaḥ ||117||** 57b

yathā tatraiva [bāla-rāmāyaṇe] vāmadevaḥ (sāsraṁ svagatam)—

he mad-vāṇi nijāṁ vimuñca vasati drāg dehi yātrāṁ bahiḥ

(rājānaṁ prati prakāśam)

deva stambhaya cetanāṁ śravaṇayor abhyeti śuṣkāśaniḥ |

(dampatī śaṅkāṁ nāṭayataḥ) vāmadevaḥ—

tvad-rūpād vipināya cīvaradharo dhanvī jaṭī śāsanaṁ

rāmaḥ prāpya gataḥ kutaścana vanaṁ saumitri-sītā-sakhaḥ ||118|| [bā.rā. 6.13]

ubhau mūrcchataḥ | vāmadevaḥ—deva samāśvasihi |

daśarathaḥ (samāśvāsya)—kena punaḥ kāraṇena ity upakramya,

daśarathaḥ—vatsa rāmabhadra manye mamaiva malayācala-nivāsinaḥ priya-vayasyasya jaṭāyor api śoka-śaṅkur ayaṁ sarvaṅkaṣo bhaviṣyati | [6.55 padyād anantaram] ity antena kausalyā-daśarathādīnāṁ rakṣas-tarakṣu-haryakṣa-prabhṛti-sañcaraṇa-dāruṇāraṇyādiṣu rāma-pravāsa-viṣaya-śaṅkā-trāsānuvṛtti-kathanāt sambhramaḥ |

atha **ākṣepaḥ—**

**garbha-bīja-samākṣepam ākṣepaṁ paricakṣate ||119||** 58a

yathā tatraiva [bāla-rāmāyaṇe] pañcamāṅke [5.74 padyād anantaraṁ] (praviśya apaṭīkṣepeṇa chinna-nāmā kṛtāvaguṇṭhanā) śūrpaṇakhā (sākrandaṁ pādayor nipatya)—ajja ekka-mādua pekkha takkhaa-cūḍāmaṇī uppāḍido | baḍavāṇala-jālā-kalāpaaṁ ghuṁtalidaṁ | dasakaṇṭha-kaniṭṭha-bahiṇie accāhidaṁ | [*ārya eka-mātṛka prekṣasva takṣaka-cūḍāmaṇir utpāṭitaḥ | baḍavānala-jvālā-kalāpakaṁ cūrṇitam | daśakaṇṭha-kaniṣṭha-bhaginyā atyāhitam |*] ity upakramya,

rāvaṇaḥ (prakāśam)—tataḥ kiṁ tasyāḥ ?

śūrpaṇakhā—sāpi laṁkessarassa samucidatti abaharaṁtī tehiṁ kābālia-bbada-joggā kidaṁhi | [*sāpi laṅkeśvarasya samuciteti vyavaharantī taiḥ kāpālika-vrata-yogyā kṛtāsmi |*]

ity antena aṅkānta-gata-bhāgena sakala-devatā-tejas tiraskaraṇa-rāvaṇātiśaya-varṇanā-garbhīkṛtasya rāmotsāhasya śūrpaṇakhā-karṇa-nāsā-nikṛntana-rūpeṇa samudbhedād ākṣepaḥ |

atha **vimarśa-sandhiḥ—**

**yatra pralobhana-krodha-vyasanādyair vimṛśyate |** 58b

**bījārtho garbha-nirbhinnaḥ sa vimarśa itīryate ||120||**

**prakarī-niyatāptyānuguṇyād atrāṅga-kalpanam |** 59

**apavādo’tha sampheṭo vidrava-drava-śaktayaḥ ||121||**

**dyuti-prasaṅgau chalana-vyavasāyau nirodhanam |** 60

**prarocanā vicalanam ādānaṁ syus trayodaśa ||122||**

atha **apavādaḥ—**

**tatrāpavādo doṣāṇāṁ prakhyāpanam itīryate ||123||** 61

yathā tatraiva [bāla-rāmāyaṇe] aṣṭamāṅke vīra-vilāsa-nāmani [ādau] (tataḥ praviśato rākṣasau) ekaḥ—sakhe durmukha kim api mahān sattva-bhraṁśo daśakaṇṭhasya yat kumāra-siṁhanāda-vadham apy ākarṇya na śokaṁ kṛto nāpy amarṣaḥ | ity upakramya,

trijaṭā—kahaṁ deveṇa diṇṇo lajjā-deīe jalāṁjalī | [*kathaṁ devena datto lajjā-devyai jalāñjaliḥ |*] [8.10 padyād anantaram] ity antena rāvaṇa-gata-durbuddhi-doṣa-prakhyāpanād apavādaḥ |

atha **sampheṭaḥ—**

**doṣa-saṅgrathitaṁ vākyaṁ sampheṭaṁ sampracakṣate ||124||** 62a

yathā tatraiva, sumukhaḥ (janāntikam)—sakhe durmukha ! kim api śauryātireko rāmānujasya yad amunā nikumbhilāṁ prasthitasya kumāra-meghanādasya sandiṣṭam, yad uta—

yāvan naiva nikumbhilāya-janataḥ siddhe havir lehini

prāpta-syandana-bāṇa-cāpa-kavacaḥ svaṁ manyase durjayam |

vaidehī-viraha-vyathā-vidhurite’py ārye vidhāya krudho

vandhyās tāvad ayaṁ sa śakra-vijayiṁs tvāṁ lakṣmaṇo jeṣyati ||125|| [bā.rā. 8.15]

ity upakramya, nepathye—

sītā-priyaṁ ca daliteśvara-kārmukaṁ ca

bāli-druhaṁ ca racitāmbudhi-bandhanaṁ ca |

rakṣohaṇaṁ ca vijigīṣu-vibhīṣaṇaṁ ca

rāmaṁ nihatya caraṇau tava vanditāhe ||126|| [bā.rā. 8.47]

ity antena, lakṣmaṇendrajit-kumbhakarṇānāṁ roṣa-vākya-grahaṇāt sampheṭaḥ |

atha **vidravaḥ—**

**virodha-vadha-dāhādir vidravaḥ parikīrtitaḥ ||127||** 62b

yathā tatraiva (8.48 padyād anantaraṁ] sumukhaḥ—deva padātilavaḥ sumukhas tu manyate lakṣmaṇa-didhakṣayā kumāra-meghanādena pāvakīyaḥ śaraḥ saṁhita iti upakramya,

(dakṣiṇataḥ) sumukhaḥ—ayam aparaḥ kṣate kṣārāvasekaḥ |

ākarṇākṛṣṭa-cāponmukha-viśikha-śikhā-śekharaḥ śūla-pāṇir

bibhrāṇo bhairavatvaṁ bahula-kalakalārāva-raudrāṭṭa-hāsaḥ |

dhyātaḥ saumitri-ṇātha prasarad-urutarottāla-vetāla-mālas

tad-vaktrād utpatadbhiḥ samajani śikhibhir bhasmasād indrajic ca ||128|| [8.85]

(rāvaṇo mūrcchati sarve yathocitam upacaranti |) rāvaṇaḥ (mūrcchā-viccheda-nāṭitakena) ity antena kapisenāvikṣobha-sugrīva-nirodha-kumbhakarṇa-vadhendrajid-bhasmīkaraṇa-rāvaṇa-mūrcchādi-saṅkathanād vidravaḥ |

atha **dravaḥ—**

**guru-vyatikramaṁ prāha dravaṁ tu bharato muniḥ ||129||** 63a

yathā tatraiva, karaṅkaḥ—

dhik śauṇḍīrya-madoddhataṁ bhuja-vanaṁ dhik candrahāsaṁ ca te

dhig vaktrāṇi nikṛtta-kaṇṭha-valaya-prītendu-maulīni ca |

nidrā-lāvatighasmare pratidinaṁ svāpān mahā-medure

pratyāśā cira-vismṛtāyudha-vidhau yat kumbhakarṇe sthitā ||130|| [bā.rā. 8.74]

ity atra svāminor daśakaṇṭha-kumbhakarṇayor anujīvinā rākṣasena nindā-karaṇād dravaḥ |

atha **śaktiḥ—**

**utpannasya virodhasya śamanaṁ śaktir iṣyate ||131||** 63

yathā tatraiva rāvaṇa-vadha-nāmani navamāṅke [9.49 padyād pūrvam], purandaraḥ—yat kulācala-sandoha-dahana-karmaṇi bhagavān kālāgnirudraḥ ity upakramya,

nepathye—

bāṇair lāñchita-ketu-yaṣṭi-śikharo mūrcchā-namat-sārathir

māsāsvādana-lubdha-gṛdhra-vihaga-śreṇībhir āsevitaḥ |

rakṣo-nātha-mahā-kabandha-patana-kṣuṇṇākṣa-daṇḍo hayair

heṣitvā smṛta-mandurāsthiti-hṛtair laṅkāṁ ratho nīyata ||132|| [bā.rā. 9.56]

ity antena niravaśeṣa-pratināyaka-bhūta-rāvaṇa-kaṇṭhotsādana-kathanena virodha-śamanāt śaktiḥ |

atha **dyutiḥ—**

**dyutir nāma samuddiṣṭā tarjanodvejane budhaiḥ ||133||** 64a

yathā tatraiva aṣṭamāṅke, rāvaṇaḥ (ūrdhvam avalokya)—kim ayam atisatvaraḥ sura-samājaḥ ? śaṅke katipaya-yātudhāna-vadhān tāpasaṁ prati prīyate | (sa-krodha-tarjanam)

harṣotkarṣaḥ kim ayam amarāḥ kṣudra-rakṣo-vadhād vas

tan me doṣṇāṁ vijita-jagatāṁ vikramaṁ vistṛtāḥ stha |

kiṁ cādyaiva priya-raṇa-raso bodhyate kumbhakarṇas

tūrṇaṁ jetā sa ca diviṣadāṁ bodhyate meghanādaḥ ||134|| [bā.rā. 8.12]

ity upakramya, nepathye—biraeha keli-ākaḍḍhaṇa-pāḍaṇijjaṁ goura-duvāraṁ, boḍheha bibiha-ppaharaṇa-saṇṇāha-daha-sahassāi | (*vracayata kelikākarṣaṇa-pātanīyaṁ gopura-dvāram | vahata vividha-praharaṇa-saṁnāha-daśa-sahasrāṇi* |) ity antena devatā-tarjana-laṅkā-pura-janodvejana-kathanād dyutiḥ |

atha **prasaṅgaḥ—**

**prastutārthasya kathanaṁ prasaṅgaḥ parikīrtitaḥ |** 64b

**prasaṅgaṁ kathayanty anye gurūṇāṁ parikīrtanam ||135||**

yathā tatraiva navamāṅke [ādau] (praviśya) yama-puruṣaḥ—tatra-bhavato lulāya-lakṣaṇaḥ sakala-prāṇibhṛtāṁ vihita-nāśasya kīnāśasya kim api viśvātiśāyinī prabhaviṣṇutā ity upakramya,

daśarathaḥ—bhagavan gīrvāṇa-nātha sa-prasādam ito nidhīyantāṁ dṛṣṭayaḥ | [9.18 padyāt pūrvam] ity antena yama-purandarādi-pūjya-saṅkīrtanād vā prastuta-rākṣasa-vadha-rūpasyārthasya prapañcanād vā prasaṅgaḥ |

atha **chalanam[[18]](#footnote-19)—**

**avamānādi-karaṇaṁ kāryārthe chalanaṁ viduḥ ||136||** 65

yathā tatraiva [bāla-rāmāyaṇe] cāraṇaḥ (karṇaṁ dattvā ākāśe)—kim āha rāmabhadraḥ | re re rākṣasa-putra—

yad gaurī-caraṇābjayoḥ prathamatas tyakta-praṇāma-kriyaṁ

premārdreṇa sa-vibhrameṇa ca purā yenekṣitā jānakī |

lūnaṁ te tad idaṁca rākṣasa-śiro jātaṁ ca śāntaṁ manaḥ

śeṣa-ccheda-vidhis tu samprati paraṁ svar-vandin-mokṣāya me ||137|| [bā.rā. 9.10]

kim āha rāvaṇaḥ ? re re kṣatriyā-putra sulabha-vibhrama-carma-cakṣur asi ity upakramya,

rāmaḥ—tad ittham abhidhānam apavitraṁ te vaktram | ito nirviśatu vadha-śuddhim [9.46 padyād anantaram] ity antena rāma-rāvaṇābhyāṁ parasparāvamānana-karaṇāt chalanam |

atha **vyavasāyaḥ—**

**vyavasāyaḥ sva-sāmarthya-prakhyāpanam itīryate ||138||** 66a

yathā tatraiva [bāla-rāmāyaṇe]—

bho laṅkeśvara dīyatāṁ janakajā rāmaḥ svayaṁ yācate

ko’yaṁ te mati-vibhramaḥ smara nayaṁ nādyāpi kiṁcid gatam |

naivaṁ cet khara-dūṣaṇa-triśirasāṁ kaṇṭhāsṛjā paṅkilaḥ

patrī naiṣa sahiṣyate mama dhanur jyā-bandha-bandhūkṛtaḥ ||139|| [bā.rā. 9.19]

ity upakramya—kim āha rāvaṇaḥ ? re re mānuṣī-putra ! ayam asau akṣatriyo rāvaṇaḥ | kṣatriyo rāmaḥ | tad atra dṛśyatām | kataro vineyaḥ | kataro vinetā iti | kim āha rāmabhadraḥ ? haṁho amānuṣī-putra ! kṣatriyo rāmaḥ | ayam asau akṣatriyo rāvaṇaḥ | tad atra dṛśyatāṁ kataro vineyaḥ, kataro vinetā [9.26 padyād anantaraṁ] ity antena rāma-rāvaṇābhyāṁ sva-sāmarthya-prakhyāpanād vyavasāyaḥ |

atha **virodhanam—**

**virodhanaṁ nirodhoktiḥ saṁrabdhānāṁ parasparam ||140||** 66

yathā tatraiva [bāla-rāmāyaṇe tasminn eva sthāne] cāraṇaḥ—katham amarṣitābhyāṁ rāma-rāvaṇābhyāṁ pratyupakrāntam iṣu-varṣādvaitam ity upakramya, cāraṇaḥ—nanv ayam oṁkāro rāvaṇa-śiro-maṇḍala-cchedana-vidyāyāḥ [9.39 padyād anantaram] ity antena saṁrabdhayo rāma-rāvaṇayoḥ divyāstra-prayoga-rūpa-paraspara-saṁrodha-karaṇād virodhanam |

atha **prarocanā—**

**siddhavad bhāvino’rthasya sūcanā syāt prarocanā ||141||** 67a

yathā tatraiva aṣṭamāṅke [8.16 padyād anantaram], karaṅkaḥ (janāntikam)—sakhe kañkāla devaḥ kumbhakarṇaṁ prabodhayati | na punar ātmānam | kiṁ ca prayatnena bodhito’py asau rāmeṇa punaḥ śāyitavya eva |

kaṅkālaḥ—maṇṇe bibhīsaṇaṁ bajjia sabbassa bi esā gaī | [*manye vibhīṣaṇaṁ varjayitvā sarvasyāpy eṣā gatiḥ |*]

karaṅkaḥ—tathaiva | ity atra bhaviṣyataḥ kumbhakarṇādi-rākṣasa-nāśasya kaṅkāla-karaṅkābhyāṁ siddhavat niścitya sūcanāt prarocanā |

atha **vicalanam—**

**ātma-ślāghā vicalanam ||142||** 67c

yathā tatraiva, karaṅkaḥ—kim āha kumbhakarṇaḥ—

āstāṁ dhanuḥ kim asinā parato bhusuṇḍī-

cakrair alaṁ bhavatu paṭṭiśam udgarādyaiḥ |

dhāvat-plavaṅga-pṛtanā-kabala-krameṇa

yāsyāmy ahaṁ suhitatāṁ ca ripu-kṣayaṁ ca ||143|| [bā.rā. 8.37]

(punaḥ pṛcchati rāvaṇaḥ) sādhu vatsa, sādhu | satyaṁ mad-anujo’si, ity upakramya—

anena laṅkā yad akāri mat-purī

hanūmato gātra-gatena bhasmasāt |

nijāparādha-praśamāya tad dhruvaṁ

niṣevituṁ mām upayāti pāvakaḥ ||144|| [bā.rā. 8.48]

ity antena rāvaṇa-kumbhakarṇābhyām ātma-ślāghā kṛteti vicalanam |

atha **ādānaṁ—**

**ādānaṁ kārya-saṅgrahaḥ ||145||** 67d

yathā tatraiva [bāla-rāmāyaṇe] navamāṅke purandaraḥ—sakhe daśaratha katham ayam ananya-sadṛśākāro rāmabhadra-puruṣakāraḥ | ataś ca—

nirdagdha-tripurendhano’stu giriśaḥ krauñcācala-cchedane

pāṇḍityaṁ viditaṁ guhasya kim u tāv ajñāta-yuddhotsavau |

lūtvā paṅka-jalāvamānana-vanaṁ vīrasya laṅkā-pater

vīrāṇāṁ caritādbhutasya parame rāmaḥ sthitaḥ sīmani ||146|| [bā.rā. 9.57]

ity upakramya—

raṇa-rasika-sura-strī-mukta-mandāra-dāmā

svayam ayam avatīrṇo lakṣmaṇa-nyasta-hastaḥ |

viracita-jaya-śabdo vandibhiḥ syandanāṅgād

dinakara-kula-lakṣmī-vallabho rāmabhadraḥ ||147|| [bā.rā. 9.59]

ity antena nikhila-bhuvana-bādhā-śamana-rūpa-rāvaṇa-vadha-sampādita-dharmādi-lakṣaṇa-kārya-viśeṣa-saṅgrahaṇād ādānam |

atha **nirvahaṇa-sandhiḥ—**

**mukha-sandhyādayo yatra vikīrṇā bīja-saṁyutāḥ |**

**mahat-prayojanaṁ yānti tan-nirvahaṇam ucyate ||148||** 68

**sandhi-virodhau grathanaṁ nirṇayaḥ paribhāṣaṇe prasādaś ca |**

**ānanda-samaya-kṛtayo bhāṣopagūhane tadvat ||149||** 69

**atha pūrva-bhāva-sayujāv upasaṁhāra-praśastī ca |**

**iti nirvahaṇasyāṅgāny āhur amīṣāṁ tu lakṣaṇaṁ vakṣye ||150||** 70

tatra **sandhiḥ—**

**bījopagamanaṁ sandhiḥ ||151||** 71a

yathā tatraiva [bāla-rāmāyaṇe] rāghavānanda-nāmani daśamāṅke [ādau] (tataḥ praviśati saśokā) laṅkā—hā duddhara-taba-visesa-paritosidārabindāsaṇa tihubaṇekkamalla dasa-kaṇṭha hā helā-bandīkida-mahinda mehanāda hā samara-saṁraṁbha-suppasaṇṇa kuṁbha-kaṇṇa kahiṁsi dehi me paḍibaaṇaṁ | [*hā durdhara-tapo-viśeṣa-paritoṣitāravindāsana tribhuvanaika-malla daśakaṇṭha ! hā helā-bandīkṛta-mahendra meghanāda ! hā samara-saṁrambha-suprasanna ! kumbhakarṇa kvāsi dehi me prativacanam |*] ity upakramya,

(praviśya satvarā) alakā—sakhi dharma-jetari vibhīṣaṇe’pi netari tatrabhavatī sa-śoka-śaṅkur iva |

laṅkā—jaṁ tiṇetta-mittassa ṇaarī bhaṇadī | [*yat trinetra-mitrasya nagarī bhaṇati* |] [10.2 padyāt pūrvam] ity antena duṣṭa-rākṣasa-śikṣā-rūpa-rāmotsāha-bījopagamanāt sandhiḥ |

atha **virodhaḥ—**

**kāryānveṣaṇaṁ virodhaḥ syāt ||152||** 71b

yathā tatraiva, nepathye—

rudrāṇi lakṣmi varuṇāni sarasvati dyauḥ

sāvitri dhātri sakalāḥ kula-devatāś ca |

śuddhy-arthinī viśati śuṣmaṇi rāma-kāntā

tat saṁnidhatta sahasā saha loka-pālaiḥ ||153|| [bā.rā. 10.2]

ity upakramya, laṅkā—aho devadāṇaṁ bi sīdāpakkha-bādo | adhavā sabbo guṇesu rajjadi | ṇa sarīresu | [*aho devatānām api sītā-pakṣapātaḥ | athavā sarvo guṇeṣu rajyati | na śarīreṣu |*] [10.8 padyād anantaram] ity antena sītā-śuddhi-rūpa-kāryānveṣaṇād virodhaḥ |

atha **grathanam—**

**grathanaṁ tad-upekṣepaḥ ||154||** 71c

yathā tatraiva [bāla-rāmāyaṇe]—

 baddhaḥ setur lavaṇa-jaladho krodha-vahneḥ samittvaṁ

nītaṁ rakṣaḥ-kulam adhigatāḥ śuddhimantaś ca dārāḥ |

tenedānīṁ vipina-vasatāveṣa pūrṇa-pratijño

diṣṭyāyodhyāṁ vrajati dayitā-prītaye puṣpakeṇa ||155|| [bā.rā. 10.15]

tad bhoḥ sakala-plavaṅga-yūtha-patayaḥ ity ārabhya,

sampreṣitaś ca hanumān bharatasya pārśvaṁ

laṅkāṅganācakita-netra-nirīkṣita-śrīḥ |

yāty eṣa vārinidhi-laṅghana-dṛṣṭa-sāro

rājyābhiṣeka-samayocita-kārya-siddheḥ ||156|| [bā.rā. 10.16]

ity antena rāmābhiṣeka-rūpa-parama-kāropekṣād grathanam |

atha **nirṇayaḥ—**

**syād anubhūtasya nirṇayaḥ kathanam ||157||** 71d

yathā tatraiva [bāla-rāmāyaṇe] rāmaḥ (apavārya)—

ayyasmad-agra-kara-yantra-nipīḍitānāṁ

dhārāmbhasāṁ smarasi majjana-keli-kāle |

subhru tvayā nija-kucābharaṇaika-yogyam

atrābja-valli-dalam āvaraṇāya dattam ||158|| [bā.rā. 10.76]

kiṁ ca—

tad iha kalaha-kelī saikate narmadāyāḥ

smarasi sutanu kiṁcin nau parādhīna-suptam |

uṣasi jala-samīra-preṅkhaṇācārya-kāryaṁ

tad anu madana-mudrāṁ tac ca gāḍhopagūḍham ||159|| [bā.rā. 10.77]

ity atra rāmeṇa svānubhūtārtha-kathanān nirṇayaḥ |

atha **paribhāṣā—**

**paribhāṣā tv anyonyaṁ jalpanam athavā parivādaḥ ||160||** 72a

yathā tatraiva [10.92 padyād anantaram] sītā—ajja-utta dasakaṇṭha-ṇisūaṇa vārāṇasī-saṁkittaṇeṇa sumarābidamhi akkhiāṇaddaṁ jaṇaṇī-bhūdaṁ mihilāṁ mahā-ṇāarīṁ | [*ārya-putra daśakaṇṭha-nisūdana vārāṇasī-saṅkīrtanena smāritāsmi akṣy-ānandaṁ jananī-bhūtaṁ mithilāṁ mahā-nāgarīm |*] ity upakramya,

vibhīṣaṇaḥ—iha hi khalu kṣatriyāntakarasya bhaṅgo bhārgava-muner dattaḥ |

sugrīvaḥ—

apāṁ phenena tṛpto’sau snātaś candrikayā ca saḥ |

yad aprasūta-kauśalyaṁ kṣatraṁ kṣapitavān muniḥ ||161|| [bā.rā. 10.94]

ity antena sītā-rāma-vibhīṣaṇa-sugrīvāṇām anyonya-saṁjalpanena vā sugrīveṇa bhārgava-parīvāda-sūcanād vā paribhāṣaṇam |

atha **prasādaḥ—**

**śuśrūṣādi-prāptaṁ prasādam āhuḥ prasannatvam ||162||** 72b

yathā tatraiva, rāmaḥ (hastam udyamya)—

 haṁho puṣpaka-vāyu-vega-muninā dhūmaḥ puraḥ pīyate

chāyāṁ mā kuru ko’py ayaṁ dina-maṇāv ekāgra-dṛṣṭiḥ sthitaḥ |

dūrād atra bhava pradakṣiṇa-gatiḥ sthāṇor idaṁ mandiraṁ

kiñcit tiṣṭha tapasvinas tava puro yāvat paryānty adhvanaḥ ||163|| [bā.rā. 10.59]

ity upakramya, agastyaḥ—

kā dīyatāṁ tava raghūdvaha samyag-āśīr

niṣkaṇṭakāni vihitāni jaganti yena |

āśāsmahe nanu tathāpi saha sva-vīrair

bhū-kāśyapopama-suta-dvitayā vadhūḥ syāt ||164|| [bā.rā. 10.64]

rāmaḥ—param anugṛhītaṁ raghu-kulam ity antena agastya-dattāśīrvāda-rūpa-prasāda-kathanāt prasādaḥ |

atha **ānandaḥ—**

**abhilaṣitārtha-samāgamam ānandaṁ prāhur ācāryāḥ ||165||** 73a

yathā tatraiva, rāmaḥ—haṁho vimāna-rāja vimucya vasudhā-savidha-vartinī gatiṁ kiñcid uccair bhava | kutūhalinī jānakī divya-loka-darśana-vyatikarasya | (ūrdhva-gati-nāṭikena)

yathā yathārohati baddha-vegaṁ

vyomnaḥ śikhāṁ puṣpakam ānatāṅgi |

mahāmbudhīnāṁ valayair viśālais

tathā tathā saṅkuciteva pṛthvī ||166|| [bā.rā. 10.22]

sura-cāraṇa-kiṁnara-vidyādhara-kula-saṅkulaṁ gagana-garbham īkṣasva | (praviśya) vidyādharaḥ : ataḥ parama-gamyā asmādṛśāṁ bhuvaḥ | sa ca brahma-loka iti śrūyate |

ity antena sītādīnām abhilaṣita-divya-loka-darśana-rūpārtha-siddher ānandaḥ |

atha **samayaḥ—**

**samayo duḥkha-saṅkṣayaḥ ||167||** 73b

yathā tatraiva, bharataḥ : ārya ! rāvaṇa-vidrāvaṇa bharato’ham abhivādaye | ity upakramya (bharata-sugrīva-vibhīṣaṇāḥ parasparaṁ pariṣvajante |) ity antena bandhūnām anyonyāvalokana-pariṣvaṅgādibhir duḥkhāpagama-kathanāt samayaḥ |

atha **kṛtiḥ—**

**kṛtir api labdhārtha-susthirīkaraṇam ||168||** 73c

yathā tatraiva, (praviśya) hanumān—deva mattaḥ śruta-vṛttānto vasiṣṭhaḥ samaṁ bharata-śaturghnābhyām anyābhiś ca prakṛtibhir bhavad-abhiṣeka-sajjas tiṣṭhati | ity upakramya, vasiṣṭhaḥ : kā dīyatāṁ tva raghūdvaha samyag āśīr ity ādi paṭhati |

rāmaḥ: ārṣaṁ hi vacanaṁ vibhinna-vaktṛkam api na visaṁvadati yad agastya-vācā vasiṣṭho’pi brūte [10.69 padyād anantaram] ity antena agastya-labdhāśīrvādasya vasiṣṭha-vacana-saṁvādena sthirīkaraṇāt kṛtiḥ |

atha **bhāṣaṇam—**

**mānādyāptiś ca bhāṣaṇam ||169||** 73d

yathā tatraiva, vasiṣṭhaḥ—

rāmo dānta-daśānanaḥ kim aparaṁ sītā satīṣv agraṇīḥ

saumitriḥ sadṛśo’stu kasya samare yenedrajin nirjitaḥ |

kiṁ brūmo bharataṁ ca rāma-virahe tat-pādukārādhakaṁ

śatrughnaḥ kathito’grajasya ca guṇair vandyaṁ kuṭumbaṁ raghoḥ ||170|| [bā.rā. 10.102]

ity atra vasiṣṭhena raghu-kuṭumbasya rāmacandrādi-sat-puruṣotpatti-sthānatayā tallakṣaṇa-bahu-māna-prāpti-kathanād bhāṣaṇam |

atha **upagūhanam—**

**upagūhanam adbhuta-prāptiḥ ||170||** 74a

yatha tatraiva, alakā—aho nu khalu bhoḥ pati-vratā-mayaṁ jyotiḥ anabhibhavanīyaṁ jyotir-antaraiḥ | yataḥ,

praviśantyā citācakraṁ jānakyā pariśuddhaye |

na bhedaḥ ko’pi nirṇītaḥ payasaḥ pāvakasya ca ||171|| [bā.rā. 10.9]

(vicintya) ity upakramya, nepathye—

yogīndraś ca narendraś ca yasyāḥ sa janakaḥ pitā |

viśuddhā rāma-gṛhiṇī babhau daśaratha-snuṣā ||172|| [bā.rā. 10.14]

ity antena sītāyāḥ niḥśaṅka-jvalana-praveśa-nirapāya-nirgamana-rūpāścarya-kathanād upagūhanam |

atha **pūrva-bhāvaḥ—**

**dṛṣṭa-krama-kāryasya syād dṛṣṭiḥ pūrva-bhāvas tu ||173||** 74b

yathā tatraiva [10.102 padyād anantaram]—vatsa rāmabhadra praśasto muhūrto vartate | tad adhyāssva pitryaṁ siṁhāsanam ity upakramya, vasiṣṭhaḥ—rāmabhadra dhanyo’si | yasya te bhagavān kubero’rthī ity antena vasiṣṭhena rāmabhadrasyābhiṣekāṅgīkaraṇa-kubera-vimāna-pratyarpaṇa-rūpayor arthayor darśanāt pūrva-bhāvaḥ |

atha **upasaṁhāraḥ—**

**dharmārthādy-upagamanād upasaṁhāraḥ kṛtārthatā-kathanam ||174||** 75a

yathā tatraiva, vasiṣṭhaḥ—vatsa rāmabhadra kiṁ te bhūyaḥ priyam upakaromi |

rāmaḥ—kim ataḥ priyam asti |

rugṇaṁ cājagavaṁ na cāpi kupito bhargaḥ sura-grāmaṇīḥ

setuś ca grathitaḥ prasanna-madhuro dṛṣṭaś ca vārāṁ nidhiḥ |

paulastyaś caramaḥ sthitaś ca bhagavān prītaḥ śrutīnāṁ kaviḥ

prāptaṁ yānam idaṁ ca yācitavate dattaṁ kuberāya ca ||175|| [bā.rā. 10.104]

ity atra rugṇaṁ cājagavaṁ ity anena bhūta-pati-dhanur dalanena sītādhigama-rūpakām aprāpteḥ paulasytaś caramaḥ sthitaḥ ity anena śaraṇāgata-rakṣaṇena dharma-prāpteḥ prāptaṁ yānam idaṁ cety atra vimāna-ratna-lābhenārtha-prāpteś ca na cāpi kupito bhargaḥ sura-grāmiṇīr ity ādibhiḥ pādānta-vākyaiḥ rāmacandreṇa sva-kṛtārthatā-kathanād upasaṁhāraḥ |

kiṁ ca, rugṇaṁ cājagavaṁ setuś ca grathita ity ādibhyāṁ yuddhotsāha-siddheḥ paulastyaś caramaḥ sthitaḥ ity atra vibhīṣaṇasya pālanena dayā-vīra-siddheḥ yācitavate dattaṁ kuberāya cety anena dānavīra-siddheś ca rāmabhadreṇa svakṛtārthatā-kathanād vā upasaṁhāraḥ |

atha **praśastiḥ—**

**bharataiś carācarāṇām āśīr āśaṁsanaṁ praśastiḥ syāt ||176||** 75b

yathā tatraiva, tathā cedam astu bharata-vākyam—

samyak saṁskārra-vidyā-viśadam upaniṣad-bhūtam arthādbhutānāṁ

grathnantu grantha-bandhaṁ vacanam anupatat-sūkti-mudrāḥ kavīndrāḥ |

santaḥ santarpitāntaḥ-karaṇam anuguṇaṁ brahmaṇaḥ kāvya-mūrtes

tat tattvaṁ sāttvikaiś ca prathama-piśunitaṁ bhāvayanto’rcayantu ||177|| [bā.rā. 10.105]

ity atra kavīndrāṇāṁ nirdoṣa-sūkti-grathanāśaṁsanena bhāvakānāṁ ca tad-grantha-bhāvanāśaṁsanena ca sakala-vyavahāra-pravartaka-vāṅmaya-rūpa-jagan-maṅgala-kathanāt praśastir iti sarvaṁ praśastam |

**rasa-bhāvānurodhena prayojanam apekṣya ca |**

**sāphalyaṁ kāryam aṅgānām ity ācāryāḥ pracakṣate ||178||** 76

**keṣāṁcid eṣām aṅgānāṁ vikalpaṁ kecid ūcire |**

**mukhādi-sandhiṣv aṅgānāṁ kramo’yaṁ na vivakṣitaḥ ||179||** 77

**kramasyānādṛtatvena bharatādibhir ādimaiḥ |**

**lakṣyeṣu vyutkrameṇāpi kathanena vicakṣaṇaiḥ ||180||** 78

**catuḥ-ṣaṣṭhi-kalā-marma-vedinā siṁha-bhūbhujā |**

**lakṣitā ca catuḥṣaṣṭhir bāla-rāmāyaṇe sphuṭam ||181||** 79

atha **sandhy-antarāṇi—**

**mukhādi-sandhiṣv aṅgānām aśaithilya-pratītaye |**

**sandhy-antarāṇi yojyāni tatra tatraikaviṁśatiḥ ||182||** 80

**ācāryāntara-saṁmatyā camatkārodayād api |**

**vakṣye lakṣaṇam eteṣām udāhṛtim api sphuṭam ||183||** 81

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

**gotra-skhalitam ojaś ca dhīḥ krodhaḥ sāhasaṁ bhayam ||184||** 82

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

**svapna-lekhau madaś citram ity etāny ekaviṁśatiḥ ||185||** 83

tatra **sāma—**

**tatra sāma priyaṁ vākyaṁ svānuvṛtti-prakāśanam ||186||** 84a

yathā mālavikāgnimitre, rājā—aye na bhetavyam |

mālavikā (sāvaṣṭambham)—jo ṇa bhāadi so mae bhaṭṭiṇī-daṁsaṇe diṭṭha-sāmattho bhaṭṭā | [*yo na bibheti sa mayā bhaṭṭinī-darśane dṛṣṭa-sāmarthyo bhartā |*]

rājā—

dākṣiṇyaṁ nāma bimboṣṭhi nāyakānāṁ kula-vratam |

tan me dīrghākṣi ye prāṇās te tvad-āśā-nibandhanāḥ ||187|| [mā.a.mi. 4.14]

ity atra rājño vacanaṁ nāma |

atha **dānaṁ—**

**dānam ātma-pratinidhir bhūṣaṇādi-samarpaṇam ||188||** 84b

yathā mālatī-mādhave, mālatī—pia-sahi sabbadā sumaridabbahmi | esā bi māhaba-sahatthaṇimmāṇamaṇoharā baula-mālā māladī-ṇibbisesaṁ pia-sahīe daṭṭabbā | sabbadā hiaeṇa a dhāraṇijjā iti | [*priya-sakhi ! sarvadā smartavyāsmi | eṣā ca mādhava-sva-hasta-nirmāṇa-manoharā bakula-mālā mālatī-nirviśeṣaṁ priya-sakhyā draṣṭavyā | sarvadā hṛdayena ca dhāraṇiyā iti |*] (iti svakaṇṭhād unmucya mādhavasya kaṇṭhe vinyasyantī sahasāpasṛtya sādhvasotkampaṁ nāṭayati |) [6.11 padyād anantaram] |

atra mālatyā martukāmāyāḥ pratinidhitayā lavaṅgikāyāṁ bakulamālā-samarpaṇaṁ dānam |

atha **bhedaḥ—**

**bhedas tu kapaṭālāpaiḥ suhṛdāṁ bheda-kalpanam ||189||** 85a

yathā mālatī-mādhave, kāmandakī—

rājñaḥ priyāya suhṛde sacivāya kāryād

dattvātmajāṁ bhavatu nirvṛtimānamātyaḥ |

durdarśanena ghaṭatāmiyam apy anena

dhūma-graheṇa vimalā śaśinaḥ kaleva ||190|| [mā.mā. 2.8]

mālatī (svagatam)—hā tāda tumaṁ bi ṇāma mama ebbaṁ ti sabbahā jidaṁ bhoatihṇāe | [*hā tāta tvam api nāma mamaivam iti sarvathā jitaṁ bhoga-tṛṣṇayā |*]ity atra kāmandakyā mālatī-taj-janakayor bheda-kalpanaṁ bhedaḥ |

atha **daṇḍaḥ—**

**daṇḍas tv avinayādīnāṁ dṛṣṭyā śrutyātha tarjanam ||191||** 85b

**dṛṣṭyā**, yathā mālatī-mādhave, mādhavaḥ—re re pāpa !

praṇayi-sakhī-salīla-parihāsa-rasādhigatair

lalita-śirīṣa-puṣpa-hananair api tāmyati yat |

vapuṣi vadhāya tatra tava śastram upakṣipataḥ

patatu śirasy akāṇḍayam adaṇḍa ivaiṣa bhujaḥ ||192|| [mā.mā. 5.31]

atrāghora-ghaṇṭasyāvinaya-darśanena mādhava-kṛta-tarjanaṁ daṇḍaḥ |

**śrutyā**, yathā śākuntale, rājā (sahasopasṛtya)—

kaḥ paurave vasumatīṁ śāsati śāsitari durvinītānām |

ayam ācaraty avinayaṁ mugdhāsu taspasvi-kanyāsu ||193|| [a.śa. 1.21]

atrāvinaya-śrutyā duṣyantena kṛtaṁ tarjanaṁ daṇḍaḥ |

atha **pratyutpanna-matiḥ—**

**tāt-kālikī ca pratibhā pratyutpanna-matir smṛtā ||194||** 86a

yathā mālavikāgnimitre, rājā—na khalu mudrām adhikṛtya bravīmi | etayor baddhayoḥ [mālavikā-bakulāvalikayoḥ] kiṁ-nimitto mokṣaḥ | kiṁ devyāḥ parijanam atikramya bhavān sandiṣṭaḥ ity evam anayā [mādhavikayā] praṣṭavyam |

vidūṣakaḥ—ṇaṁ pucchido hmi | puṇo mandassa bi me tasmiṁ pañcuppaṇṇā madī āsi | [*nanu pṛṣṭo’smi | punar mandassyāpi me tasmin pratyutpannā matir āsīt |*]

rājā—kathyatām |

vidūṣakaḥ—bhaṇidaṁ mae, debbaciṁtaehiṁ viṇṇāvido rāā | sobasaggaṁ bo ṇakkhattaṁ tā avassaṁ sabba-bandha-mokkho karīadutti | [*bhaṇitaṁ mayā, daiva-cintakair vijñāpito rājā | sopasargaṁ vo nakṣatram | tad avaśyaṁ sarva-bandha-mokṣaḥ kriyatām iti |*]

rājā (saharṣaṁ)—tatas tataḥ ?

vidūṣakaḥ—taṁ suṇia devīe irāvadī-cittaṁ rakkhaṁtīe rāā kila moedi tti ahaṁ saṁdiṭṭho tti tado jujjadi tti tāe ibbaṁ saṁpādido attho | [*tat śrutvā devyā irāvatī-cittaṁ rakṣantyā rājā kila mocayatīty ahaṁ sandiṣṭa iti | tato yujyate iti tayaiva sampādito’rthaḥ |*]

rājā (vidūṣakaṁ pariṣvajya)—sakhe ! priyo’haṁ khalu tava | [4.5 padyād anantaraṁ]

ity atra vidūṣakasya samucitottara-pratibhā pratyutpanna-matiḥ |

atha **vadhaḥ—**

**vadhas tu jīvita-droha-kriyā syād ātatāyinaḥ ||195||** 86b

yathā veṇī-saṁhāre [6.44 padyād anantaram], kṛṣṇaḥ—ahaṁ punaś cārvākeṇa rakṣasā vyākulīkṛtaṁ bhavantam upalabhyārjunena saha tvaritataram āyātaḥ |

yudhiṣṭhiraḥ—kiṁ nāma cārvākeṇa rakṣasā vayam evaṁ vipralabdhāḥ ?

bhīmaḥ (sa-roṣam)—bhagavan kvāsau dhārtarāṣṭra-sakho rākṣasaś cārvāko yenāryasya mahāṁś citta-vibhramaḥ kṛtaḥ |

kṛṣṇaḥ**—**nigṛhītaḥ sa durātmā nakulena |

yudhiṣṭhiraḥ—priyaṁ naḥ, priyaṁ naḥ | ity atra cārvāka-nigraho vadhaḥ |

atha **gotra-skhalitam—**

**tad gotra-skhalitaṁ yat tu nāma-vyatyaya-bhāṣaṇam ||196||** 87a

yathā vikramorvaśīye [tṛtīyāṅke ādau] (tataḥ praviśato bharata-śiṣyau) prathamaḥ—aye sadoṣāvakāśa iva te vākya-śeṣaḥ |

dvitīyaḥ—ām | tarhi ubbasīe baaṇaṁ pamāda-kkhalidaṁ āsi | [*āṁ, tatra urvasyā vacanaṁ pramāda-skhalitam āsīt |*]

prathamaḥ—katham iva ?

dvitīyaḥ—lacchī-bhūmiāe baṭṭamāṇā ubbasī vāruṇī-bhūmiāe baṭṭamāṇāe meṇaāe pucchidā | sahi samāadā ede tellokka-purisā sakesavā loa-bālā | kadamassiṁ de bhāvāhiṇibesotti [*lakṣmī-bhūmikāyāṁ vartamānā urvaśī vāruṇī-bhūmikāyāṁ vartamānayā menakayā pṛṣṭā | sakhi samāgatā ete trailokya-puruṣāḥ sa-keśavā loka-pālāḥ | katamasmiiṁs te bhāvābhinibeśaḥ ? iti |*]

prathamaḥ--tatas tataḥ ?

dvitīyaḥ—tado tāe purisottame tti bhaṇidabbe purūravasi tti ṇiggadā bāṇī | [*tatas tasyāḥ puruṣottama iti bhaṇitavye purūravasīti nirgatā bāṇī |*] ity atra nāma-vyatikramaḥ sphuṭa eva |

atha **aujaḥ—**

**ojas tu vāg-upanyāso nija-śakti-prakāśakaḥ ||197||** 87b

yathā uttara-rāma-carite, kuśaḥ—sakhe daṇḍāyana !

āyuṣmataḥ kila lavasya narendra-sainyair

āyodhanaṁ nanu kim āttha sakhe tatheti |

adyāstam etu bhuvaneṣu sa rāja-śabdaḥ

kṣattrasya śastra-śikhinaḥ śamam adya yāntu ||198|| [u.rā.ca. 6.16]

ity atra ojaḥ spaṣṭam eva |

atha **dhīḥ—**

**iṣṭārtha-siddhi-paryantā cintā dhīr iti kathyate ||199||** 88a

yathā mālavikāgnimitre caturthāṅke [4.2 padyād anantaram] rājā (niśvasya saparāmarśam)—sakhe kim atra kartavyam ?

vidūṣakaḥ (vicintya)—atthi ettha ubāo | [*asty atropāyaḥ |*]

rāja—kim iva ?

vidūṣakaḥ (sa-dṛṣṭi-kṣepam)—ko bi adiṭṭho suṇissad | kaṇṇe de kahemi (ity upaśliṣya karṇe) evaṁ bia | [*ko’py adṛṣṭaḥ śroṣyati | karṇe te kathayāmi | evam iva |* ] ity āvedayati |

rājā saharṣaṁ—suṣṭhu prayujyatāṁ siddhaye | ity atra vidūṣakeṇa dhāriṇī-hasta-maṇi-mudrikākarṣāṇa-hetu-bhūtasya bhujaga-viṣa-vega-kapaṭasya cintanaṁ dhīḥ |

atha **krodhaḥ**—

**krodhas tu cetaso dīptir aparādhādi-darśanāt ||200||** 88b

yathā ratnāvalyāṁ tṛtīyāṅke [ante 3.19 padyāt pūrvam], vāsavadattā—hañje kaṁcaṇamāle edeṇa ebba ladāpāseṇa bandhia gehaṇa eṇaṁ bahmaṇaṁ | eṇaṁ duṭṭha-kaṇṇaāṁ a aggado karehi | [*hañje kañcanamāle etenaiva latā-pāśena baddhvā gṛhāṇainaṁ brāhmaṇam | imāṁ duṣṭa-kanyakāṁ cāgrataḥ kuru* |] ity atra vāsavadattāyāḥ roṣaḥ krodhaḥ |

atha **sāhasam—**

**sva-jīvita-nirākāṅkṣo vyāpāraḥ sāhasaṁ bhavet ||201||** 89a

yathā mālatī-mādhave—

aśastra-pātam avyāja-puruṣāṅgopakalpitam |[[19]](#footnote-20)

vikrīyate mahā-māṁsaṁ gṛhyatāṁ gṛhyatām idam ||202|| [mā.mā. 5.12]

atra mādhavasya mahā-māṁsa-vikraya-vyāpāraḥ sāhasam |

atha **bhayam—**

**bhayaṁ tv ākasmika-trāsaḥ ||203||** 89b

yathā abhirāma-rāghave dvitīyāṅke, (praviśyāpaṭī-kṣepeṇa sambhrāntaḥ) baṭuḥ—ayya parittāahi parittāahi | accahide paḍido hmi | [*ārya paritrāhi paritrāhi | atyāhite patito’smi |*] (ity abhidravati) ity ādau baṭu-trāso bhayam |

atha **māyā—**

**māyā kaitava-kalpanā ||204||** 89c

yathā ratnāvalyāṁ, rājā (āsanād avatīrya)—devi paśya—

eṣa brahmā saroje rajanikara-kalā-śekharaḥ śaṅkaro’yaṁ
dorbhir daityāntako’sau sa-dhanur-asi-gadā-cakra-cihnaiś caturbhiḥ |

eṣo’py airāvatasthas tridaśapatir amī devi devās tathānye
nṛtyanti vyomni caitāś cala-caraṇa-raṇan-nūpurā divya-nāryaḥ ||205|| [ra. 4.11]

ity atra aindrajālika-kalpitaṁ kaitavaṁ māyā |

atra **saṁvṛttiḥ—**

**saṁvṛttiḥ svayam uktasya svayam pracchādanaṁ bhavet ||206||** 90a

yathā śākuntale, rājā (svagatam)—aticapalo’yaṁ baṭuḥ | kadācid imāṁ kathām antaḥ-purebhyaḥ kathayet | bhavatu | enam eva vakṣye—

kva vayaṁ kva parokṣa-manmatho

mṛgaśāvaiḥ samam edhito janaḥ |

parihāsa-vijalpitaṁ sakhe

paramārthena na gṛhyatāṁ vacaḥ ||207|| [a.śa. 2.18]

atra duṣyantena svayam uktasya śakuntalā-prasaṅgasya svayaṁ pracchādanaṁ saṁvṛttiḥ |

atha **bhrāntiḥ—**

**bhrāntir viparyaya-jñānaṁ prasaṅgasya hy aniścayāt ||208||** 90b

yathā veṇī-saṁhāre dvitīyāṅke [2.10 padyād anantaraṁ], bhānumatī—tado ahaṁ tassa adisaidadibba-rūbiṇo ṇaulassa daṁsaṇeṇa ucchuā jādā hida-hiaā a | tado ujjhia taṁ āsanaṭṭhāṇaṁ ladā-maṇḍapaṁ pabisiduṁ āraddhā | [*tato’haṁ tasyātiśayita-divya-rūpiṇo makulasya darśanenotsukā jātā hṛta-hṛdayā ca | tata ujjhitvā tadāsana-sthānaṁ latā-maṇḍapaṁ praveṣṭum ārabdhā |*]

rājā (savailakṣyam)—kiṁ nāmātiśayita-divya-rūpiṇo nakulasya darcānenotsukā jātā | hṛta-hṛdayā ca | tat katham anayā pāpayā mādrī-sutānuraktayā vayam evaṁ vipralabdhāḥ | mūrkha duryodhana kulaṭā-vipralabhyamānam ātmānaṁ bahu manyamāno’dhunā kiṁ vakṣyasi | (kiṁ kaṇṭhe śithilīkṛta [ve.saṁ. 2.9] ity ādi paṭhitvā diśo’valokya) aho etad artham evāsyāḥ prātar eva vivikta-sthānābhilāṣaḥ sakhī-jana-saṅkathāsu ca pakṣa-pātaḥ | duryodhanas tu mohād avijñāta-bandhakī-hṛdaya-sāraḥ kvāpi paribhrāntaḥ | ity atra devī-svapnasya aniścayād duryodhanasya viparīta-jñānaṁ bhrāntiḥ |

atha **māyā—**

**māyā kaitava-kalpanā ||209||** 89c

yathā ratnāvalyāṁ, rājā (āsanād avatīrya)—devi paśya—

eṣa brahmā saroje rajanikara-kalā-śekharaḥ śaṅkaro’yaṁ
dorbhir daityāntako’sau sa-dhanur-asi-gadā-cakra-cihnaiś caturbhiḥ |

eṣo’py airāvatasthas tridaśapatir amī devi devās tathānye
nṛtyanti vyomni caitāś cala-caraṇa-raṇan-nūpurā divya-nāryaḥ ||210|| [ra. 4.11]

ity atra aindrajālika-kalpitaṁ kaitavaṁ māyā |

atra **saṁvṛttiḥ—**

**saṁvṛttiḥ svayam uktasya svayam pracchādanaṁ bhavet ||211||** 90a

yathā śākuntale, rājā (svagatam)—aticapalo’yaṁ baṭuḥ | kadācid imāṁ kathām antaḥ-purebhyaḥ kathayet | bhavatu | enam eva vakṣye—

kva vayaṁ kva parokṣa-manmatho

mṛgaśāvaiḥ samam edhito janaḥ |

parihāsa-vijalpitaṁ sakhe

paramārthena na gṛhyatāṁ vacaḥ ||212|| [a.śa. 2.18]

atra duṣyantena svayam uktasya śakuntalā-prasaṅgasya svayaṁ pracchādanaṁ saṁvṛttiḥ |

atha **bhrāntiḥ—**

**bhrāntir viparyaya-jñānaṁ prasaṅgasya hy aniścayāt ||213||** 90b

yathā veṇī-saṁhāre dvitīyāṅke [2.10 padyād anantaraṁ], bhānumatī—tado ahaṁ tassa adisaidadibba-rūbiṇo ṇaulassa daṁsaṇeṇa ucchuā jādā hida-hiaā a | tado ujjhia taṁ āsanaṭṭhāṇaṁ ladā-maṇḍapaṁ pabisiduṁ āraddhā | [*tato’haṁ tasyātiśayita-divya-rūpiṇo makulasya darśanenotsukā jātā hṛta-hṛdayā ca | tata ujjhitvā tadāsana-sthānaṁ latā-maṇḍapaṁ praveṣṭum ārabdhā |*]

rājā (savailakṣyam)—kiṁ nāmātiśayita-divya-rūpiṇo nakulasya darcānenotsukā jātā | hṛta-hṛdayā ca | tat katham anayā pāpayā mādrī-sutānuraktayā vayam evaṁ vipralabdhāḥ | mūrkha duryodhana kulaṭā-vipralabhyamānam ātmānaṁ bahu manyamāno’dhunā kiṁ vakṣyasi | (kiṁ kaṇṭhe śithilīkṛta [ve.saṁ. 2.9] ity ādi paṭhitvā diśo’valokya) aho etad artham evāsyāḥ prātar eva vivikta-sthānābhilāṣaḥ sakhī-jana-saṅkathāsu ca pakṣa-pātaḥ | duryodhanas tu mohād avijñāta-bandhakī-hṛdaya-sāraḥ kvāpi paribhrāntaḥ | ity atra devī-svapnasya aniścayād duryodhanasya viparīta-jñānaṁ bhrāntiḥ |

atha **dūtyam—**

**dūtyaṁ tu sahakāritvaṁ durghaṭe kārya-vastuni ||214||** 91a

yathā mālavikāgnimitre [tṛtīyāṅke] vidūṣakaḥ—alaṁ bhavado dhīradaṁ ujjhia paridebideṇa | diṭṭhā kkhu mae tattahodīe mālabiāe piasahī baulābaliā | suṇābidāa maha jaṁ bhavadā saṁdiṭṭhaṁ | [*alaṁ bhavato dhīratāṁ ujjhitvā paridevitena | dṛṣṭā khalu mayā tatra-bhavatyā mālavikāyāḥ priya-sakhī bakulāvalikā | śrāvitā ca mayā yad bhavatā sandiṣṭam*] [3.1 padyād anantaram] rājā—tataḥ kim uktavatī |

vidūṣakaḥ—vijñāpaya bhaṭṭārakam… tathāpi ghaṭayiṣyāmi iti | atra ca bakulāvalikayā mālavikāgnimitrayor ghaṭane sahakāritvam aṅgīkṛtam iti dūtyam |

atha **hetv-avadhāraṇam—**

**niścayo hetunārthasya mataṁ hetv-avadhāraṇam ||215||** 91b

yathā śākuntale, rājā—

strīṇām aśikṣita-paṭutvam amānuṣīṣu

sandṛśyate kim uta yāḥ pratibodhavatyaḥ |

prāg antarikṣa-gamanāt svam apatya-jātam

anyair dvijaiḥ para-bhṛtāḥ khalu poṣayanti ||216|| [a.śa. 5.22]

atra para-bhṛtānidarśanopabṛṁhitena strītva-hetunā mṛṣā-bhāṣaṇa-lakṣaṇasyārthasya niścayo hetv-avadhāraṇam |

atha **svapnaḥ—**

**svapno nidrāntare mantra-bheda-kṛd vacanaṁ matam ||217||** 92a

yathā mālavikāgnimitre [4.15 padyād anantaram] vidūṣakaḥ (utsvapnāyate)—bhodi mālabie ! [*bhavati mālike* !]

nipuṇikā—sudaṁ bhaṭṭiṇīe | kassa eso attaṇioa-saṁpādaṇ vissasaṇijjo hadāso | sabba-kālaṁ ido ebba sotthibāaṇa-modaehiṁ kucchiṁ pūria saṁpadaṁ mālabiaṁ ussibiṇābedi | [*śrutaṁ bhaṭṭanyā | kasyaiva ātma-niyoga-sampādane viśvasanīyo hatāśaḥ | sarva-kālam ita eva svasti-vācana-modakaiḥ kukṣiṁ pūrayitvā sāmprataṁ mālavikām utsvapnāyate |*]

vidūṣakaḥ—irāvadiṁ adikkamaṁtī hohi | [*irāvatīm atikrāmantī bhava |*]

ity atra vidūṣakasyotsvapnāyitaṁ svapnaḥ |

atha **lekhaḥ—**

**vivakṣitārtha-kalitā patrikā lekha īritaḥ ||218||** 92b

yathā vikramorvaśīye [2.11 padyād anantaram] rājā (vibhāvya)—sakhe ! bhūrja-patra-gato’yam akṣara-vinyāsaḥ | ity ārabhya,

rājā—vayasya aṅguli-svedena dūṣyerann akṣarāṇi | dhāryatām ayaṁ priyāyāḥ sva-hasta-lekhaḥ | ity atra urvaśī-prahita-patrikārtho lekhaḥ |

atha **madaḥ—**

**madas tu madyajaḥ ||219||** 93a

yathā mālavikāgnimitre [3.12 padyād anantaram] (tataḥ praviśati yukta-madā irāvatī ceṭī ca) ity atrerāvatī-madaḥ |

atha **citram—**

**citraṁ cākārsya vilekhanam ||220||** 93b

yathā śākuntale [6.13, padyād anantaram] rājā : akāraṇa-parityāgānuśaya-tapta-hṛdayas tāvad anukampyatām ayaṁ janaḥ punar darśanena | ity ārabhya, rājā—

darśana-mukham anubhavataḥ sākṣād iva tan-mayena hṛdayena |

smṛti-kāriṇā tvayā me punar api citrīkṛtā kāntā ||221||

ity antena citraṁ sphuṭam iti kalyāṇam |

**bhāga-kalpanayāṅgānāṁ mukha-pramukha-sandhiṣu |** 93c

**pratyekaṁ niyatatvena yojyā tatraiva kalpanā ||222||**

**sandhy-antarāṇāṁ vijñeyaḥ prayogas tv avibhāgataḥ |** 94

**tathaiva darśanād eṣām anaiyatyena sandhiṣu ||223||**

**tad eṣām avicāreṇa kathito daśarūpake |** 95

**sandhy-antarāṇām aṅgeṣu nāntarbhāvo mato mama ||224||**

**sāmādy-upāya-dakṣeṇa sandhyādi-guṇa-śobhitā |** 96

**nirvyūḍhaṁ siṁha-bhūpena sandhy-antara-nirūpaṇam ||225||**

atha **ṣaṭ-triṁśad bhūṣaṇāni—**

**evam aṅgair upāṅgaiś ca suśliṣṭaṁ rūpaka-śriyaḥ |** 97

**śarīraṁ vas tv alaṅkuryāt ṣaṭ-triṁśad bhūṣaṇaiḥ sphuṭam ||226||**

**bhūṣaṇākṣara-saṅghātau hetuḥ prāptir udāhṛtiḥ |** 98

**śobhā saṁśaya-dṛṣṭāntāv abhiprāyo nidarśanam ||227||**

**siddhi-prasiddhī dākṣiṇyam arthāpattir viśeṣaṇam |** 99

**padoccayas tulya-tarko vicāras tad-viparyayaḥ ||228||**

**guṇātipāto’tiśayo niruktaṁ guṇa-kīrtanam |** 100

**garhaṇānunayo bhraṁśo leśa-kṣobhau manorathaḥ ||229||**

**anukti-siddhiḥ sārūpyaṁ mālā madhura-bhāṣaṇam |** 101

**pṛcchopadiṣṭa-dṛṣṭāni ṣaṭ-triṁśad-bhūṣaṇāni hi ||230||**

tatra **bhūṣaṇam—**

**guṇālaṅkāra-bahulaṁ bhāṣaṇaṁ bhūṣaṇaṁ matam ||231||** 102

yathā rāmānande—

khaṁ vaste kalabiṅka-kaṇṭha-malinaṁ kādambinī kambala-

carcāṁ pārayatīva dardura-kulaṁ kolāhalair unmadam |

gandhaṁ muñcati sikta-lāja-surabhir varṣeṇa siktā sthalī

durlakṣo’pi vibhāvyate kamalinī-hāsena bhāsāṁ patiḥ ||232||

atra śleṣa-prasāda-samādhi-samatādīnāṁ guṇānāṁ upamā-rūpakotprekṣa-hetūnām alaṅkārāṇāṁ ca sambhavād idaṁ bhūṣaṇam |

atha **akṣara-saṅghātaḥ—**

**vākyam akṣara-saṅghāto bhinnārthaṁ śliṣṭa-varṇakam ||233||**

yathā śākuntale [7.20 padyād anantaram] rājā (svagatam) : iyaṁ khalu kathā mām eva lakṣyīkaroti | yadi tāvad asya śiśor mātaraṁ nāmataḥ pṛcchāmi | athavā anyāyyaḥ para-dāra-vyavahāraḥ | ity upakramya,

(praviśya mṛn-mayūra-hastā) tāpasī—sabba-damaṇa ! sauṁdalābaṇṇaṁ pekkha [*sarva-damana ! śakunta-lāvaṇyaṁ prekṣasva |*]

bālaḥ (sadṛṣṭi-kṣepam)—kahiṁ vā me ajjū | [*kutra vā mama mātā* |]

ubhe—ṇāma-sārisseṇa baṁcido māubacchalo | [*nāma-sādṛśyena vañcito mātṛ-vatsalaḥ |*]

dvitīyā—baccha, imassa mittiā-morassa raṁmattaṇaṁ dekkha tti bhaṇido’si | [*vatsa, asya mṛttikā-mayūrasya ramyatvaṁ paśyeti bhaṇito’si |*]

rājā (ātma-gatam)—kiṁ vā śakuntalety asya mātur ākhyā | ity antam | atra śakunta-lāvaṇyam ity atra śakuntalā-nāmākṣarāṇāṁ pratibhānād ayam akṣara-saṅghātaḥ |

atha **hetuḥ—**

**sa hetur iti nirdiṣṭo yat sādhyārtha-prasādhakaḥ ||234||** 103

yathā ratnāvalyāṁ, rājā (tathā kṛtvā śrutvā ca)—

spaṣṭākṣaram idaṁ yatnān madhuraṁ strī-svabhāvataḥ |

alpāṅgatvād anirhrādi manye vadati śārikā ||235||

atra śārikālāpa-sādhanāya yatna-spaṣṭākṣaratvādi-hetūnāṁ kathanād ayaṁ hetuḥ |

atha **prāptiḥ—**

**eka-deśa-parijñānāt prāptiḥ śeṣābhiyojanam ||236||**

yathā vikramorvaśīye, rājā (carcarikayāpasṛtya añjaliṁ baddhvā) :

haṁsa prayaccha me kāntāṁ gatir asyās tvayā hatā |

vibhāvitaikadeśena deyaṁ yad abhiyujyate ||237||

atra haṁse priyā-gamana-mātra-vibhāvya-priyā-haraṇābhiyogaḥ prāptiḥ |

atha **udāharaṇam—**

**vākyaṁ yad gūḍha-tulyārthaṁ tad udāharaṇaṁ matam ||238||**

yathā śākuntale, rājā (svagatam)—katham ātmāpahāraṁ karomi ? bhavatu, evaṁ tāvad enāṁ vakṣye | (prakāśam) bhavati yaḥ pauraveṇa rājñā dharmādhikāre niyuktaḥ so’ham avighna-kriyopalambhāya dharmāraṇyam idam āyātaḥ | ity ārabhya,

śakuntalā—tumhe avedha | kiṁ bi hiae karia matedha | ṇa bo baaṇaṁ suṇissaṁ | [*yuvām apetam | kim api hṛdaye kṛtvā mantrayethe | na yuvayor vacanaṁ śroṣyāmi |*] ity antam [1.21 padyād anantaram] | atra sābhiprāya-gūḍhārthatayā tad idam udāharaṇam |

atha **śobhā—**

**śobhā svabhāva-prākaṭyaṁ yūnor anyonyam ucyate ||239||**

yathā ratnāvalyāṁ, sāgarikā (rājānaṁ dṛṣṭvā saharṣaṁ sa-sādhvasaṁ sa-kampaṁ ca svagatam)—eṇaṁ pekkhia adisaddhaseṇa ṇa sakkaṇomi padādo padaṁ bi gantuṁ | tā kiṁ vā ettha karissaṁ ? [*enaṁ prekṣya atisādhvasena na śaknomi padāt padam api gantum | tat kiṁ vā atra kariṣyāmi ?*]

vidūṣakaḥ (sāgarikāṁ dṛṣṭvā)—aho accariaṁ | īrisaṁ kaṇṇāraaṇaṁ māṇusaloe ṇa dīsadi | bho baassa taha takkemi paāvaiṇobi edaṁ ṇimmābia puṇo puṇo bihmao saṁbutto tti | [*aho āścaryam | īdṛśaṁ kanyā-ratnaṁ mānusa-loke na dṛśyate | bho vayasya tasmāt tarkayāmi prajāpater api idaṁ nirmāya punaḥ punar vismayaḥ saṁvṛtta iti |*]

rājā—sakhe mamāpy etad eva manasi vartate [2.15 padyāt pūrvam] ity ādinā sāgarikā-vatsarājayor anyonya-nirvarṇanena rūpātiśaya-prakaṭanaṁ śobhā |

atha **saṁśayaḥ—**

**aniścayāntaṁ yad vākyaṁ saṁśayaḥ sa nigadyate ||240||** 105

yathā mālatī-mādhave, makarandaḥ—

yātā bhaved bhagavatī-bhavanaṁ sakhī no

jīvanty athaiṣyati na vety abhiśaṅkito’smi |

prāyeṇa bāndhava-suhṛt-priya-saṅgamādi

saudāminī-sphuraṇ-cañcalam eva saukhyam ||241||

ity atra mālatī kāmandhakyāḥ gṛhaṁ gatā vā jīvati vā na veti saṁśayena vākya-samāpter ayaṁ saṁśayaḥ |

atha **dṛṣṭāntaḥ—**

**sva-pakṣe darśanaṁ hetor dṛṣṭāntaḥ sādhya-siddhaye ||242||** 106a

yathā śākuntale, rājā—

śama-pradhāneṣu tapodhaneṣu

gūḍhaṁ hi dāhātmakam asti tejaḥ |

sparśānukūlā iva sūrya-kāntās

tad anya-tejo’bhibhavād vamanti ||243|| [a.śa. 2.7]

ity atra tapodhaneṣu gūḍha-dāhātmaka-tejaḥ-sadbhāve sādhye tat-sādhakasya anya-tejas tiraskāra-janita-tejaḥ-samudgāra-rūpasya hetoḥ sūrya-kānteṣu darśitatvād dṛṣṭāntaḥ |

atha **abhiprāyaḥ—**

**abhiprāyas tv abhūtārtho hṛdyaḥ sāmyena kalpitaḥ |** 106b

**abhiprāyaṁ pare prāhur mamatāṁ hṛdya-vastuni ||244||**

yathā ratnāvalyāṁ, rājā—

kiṁ padmasya ruciṁ na hanti nayanānandaṁ vidhatte na kiṁ

vṛddhiṁ vā jhaṣaketanasya kurute nāloka-mātreṇa kim |

vaktrendau tava saty ayaṁ yad aparaḥ śītāṁśur ujjṛmbhate

darpaḥ syād amṛtena ced iha tad apy asty eva bimbādhare ||245|| [ra. 3.13]

ity atra candra-sāmyena mukhe amṛta-kalpanād ayam abhiprāyaḥ | athavā tatraivātihṛdya-bimbādhare rājño mamatvam abhiprāyaḥ |

atha **nidarśanaṁ—**

**yathārthānāṁ prasiddhānāṁ kriyate parikīrtanam |** 107

**paropekṣā-vyudāsārthaṁ tan nidarśanam ucyate ||246||**

yathā śākuntale, rājā—upapadyate—

mānuṣīṣu kathaṁ vā syād asya rūpasya sambhavaḥ |

na prabhā-tarala-jyotir udeti vasudhā-talāt ||247|| [a.śa. 1.22]

atra prati-vastu-nyāyena sadṛśa-vastu-kīrtanaṁ nidarśanam |

atha **siddhiḥ—**

**atarkitopapannaḥ syāt siddhir iṣṭārtha-saṅgamaḥ ||248||** 108

yathā mālavikāgnimitre, vidūṣakaḥ (dṛṣṭvā)—hī hī baassa edaṁ khu sīhupāṇu-bejjidassa macchaāḍiā ubaṇadā | [*āścaryaṁ āścaryaṁ vayasya etat khalu sīdhupānodvejitasya matsyaṇḍikā upanatā |*]

rājā—aye kim etat ?

vidūṣakaḥ—esā ṇādiparikkhidabesā ūsuabaaṇā eāiṇī mālabiā adūre baṭṭadi | [*eṣā nādipariṣkṛta-veṣā utsuka-vadanā ekākinī mālavikā adūre vartate |*]

rājā (saharṣaṁ)—kathaṁ mālavikā |

vidūṣakaḥ—aha iṁ | [*atha kim* |]

rājā—śakyam idānīṁ jīvitam avalambitam [3.5 padyād anantaram] ity atra irāvatī-saṅketaṁ gacchato rājñaḥ mālavikā-darśana-siddhir acintitā siddhiḥ |

atha **prasiddhiḥ—**

**prasiddhir loka-vikhyātair vākyair artha-prasādhanam ||249||** 109a

yathā śākuntale, rājā—

sarasijam anuviddhaṁ śavalenāpi ramyaṁ

malinam api himāṁśor lakṣma lakṣmīṁ tanoti |

ityam adhika-manojñā balkalenāpi tanvī

kim iva hi madhurāṇāṁ maṇḍanaṁ nākṛtīnām ||250||

atra śavalādy-anuvedhe’pi ramaṇīyatayā prasiddhānāṁ sarasijādīnāṁ kathanena śakuntalā-manojñatā-sādhanaṁ prasiddhiḥ |

atha **dāksiṇyam—**

**cittānuvartanaṁ yatra tad dākṣiṇyam itīritam ||251||** 109b

yathā śākuntale, senāpatiḥ—jayatu svāmī |

rājā—bhadra senāpate mandotsāhaḥ kṛto’smi mṛgayāpavādinā māḍhavyena |

senāpatiḥ (vidūṣakaṁ prati, janāntikam)—sakhe sthira-pratibandho bhava | ahaṁ tāvat svāminaś citta-vṛttim anuvartiṣye | (prakāśam) pralapatv eṣa vaidheyaḥ | nanu prabhur eva nidarśanam |

medaś cheda-kṛśodaraṁ laghu bhavaty utthāna-yogyaṁ vapuḥ

sattvānām api lakṣyate vikṛtimac cittaṁ bhaya-krodhayoḥ |

utkarṣaḥ sa ca dhanvināṁ yad iṣavaḥ sidhyanti lakṣye cale

mithyaiva vyasanaṁ vadanti mṛgayāmīdṛg vinodaḥ kutaḥ ||252|| [a.śa. 2.5]

ity atra senāpateḥ rāja-cittānuvartanaṁ dākṣiṇyam |

atha **arthāpattiḥ—**

**uktārthānupapattyā’nyo yasminn arthaḥ prakalpyate |**

**vākya-mādhurya-saṁyuktā sārthāpattir udāhṛtā ||253||** 110

yathā ratnāvalyāṁ, vidūṣakaḥ—bhoḥ esā kkhu tue apubbā sirī samāsādidā | [*bho eṣā khalu tvayā apūrvā śrīḥ samāsāditā |*]

rājā—vayasya, satyam |

śrīr eṣā pāṇir apy asyāḥ pārijātasya pallavaḥ |

kuto’nyathā sravaty eṣa sveda-cchadmāmṛta-dravaḥ ||254|| [ra. 2.17]

atra sveda-cchadmāmṛta-dravotpatter anyathānupapattyā pāṇeḥ pārijātatva-kalpanād iyam arthāpattiḥ |

atha **viśeṣaṇam—**

**siddhān bahūn pradhānārthān uktvā yatra prayujyate |**

**viśeṣa-yuktaṁ vacanaṁ vijñeyaṁ tad viśeṣaṇam ||255||** 111

yathā mālatī-mādhave, mādhavaḥ (abhilikhya pradarśayati)

makarandaḥ (sa-kautukam)—katham acireṇaiva nirmāya likhitaḥ ślokaḥ | (vācayati)

jagati jayinas te te bhāvā navendu-kalādayaḥ

prakṛti-madhurāḥ santy evānye mano madayanti ye |

mama tu yad iyaṁ yātā loke vilocana-candrikā

nayana-viṣayaṁ janmany ekaḥ sa eva mahotsavaḥ ||256|| [mā.mā. 1.39]

ity atra indukalādīn mano-mada-hetutayā prasiddhān uktvā tat-samāna-mādhuryāyām api mālatyāṁ viśeṣa-kathanād idaṁ viśeṣaṇam |

atha **padoccayaḥ—**

**bahūnāṁ tu prayuktānāṁ padānāṁ bahubhiḥ padaiḥ |**

**uccayaḥ sadṛśārtho yaḥ sa vijñeyaḥ padoccayaḥ ||257||** 112

yathā karpūra-mañjaryām, rājā (vācayati)—

saha divasa-ṇisāhiṁ dīharā sāsa-daṁḍā

saha maṇi-balaehiṁ bāha-dhārā galaṁti |

tuha suhaa bioe tīa ubbeaṇīe

sahaa taṇu-ladāe dubbalā jīvidāsā ||258|| [ka.ma. 2.9]

[*saha divasa-niśābhyāṁ dīrghāḥ śvāsa-daṇḍāḥ*

*saha maṇi-valayair bāṣpa-dhārā galanti |*

*tava subhaga viyoge tasyā udveginyāḥ*

*saha ca tanu-latayā durbalā jīvitāśā ||*]

ity atra śvāsa-daṇḍādīnāṁ dīrgha-bhāvādi-kriyāsu divasa-niśādibhiḥ saha samāveśād ayaṁ padoccayaḥ |

atha **tulyārthakaḥ—**

**rūpakair upamābhir vā tulyārthābhiḥ prayojitaḥ |
apratyakṣārtha-saṁsparśas tulya-tarka itīritaḥ ||259||** 113

yathā mālatī-mādhave, mādhavaḥ (saharṣam)—diṣṭyā lavaṅgikā-dvitīyā mālaty api (parāgatā)—

āścaryam utpala-dṛśo vadanāmalendu-
sāṁnidhyato mama muhur jadimānam etya |

jātyena candramaṇineva mahī-dharasya
sandhāryate drava-mayo manasā vikāraḥ ||260|| [mā.mā. 3.5]

ity atra indu-candrakāntādy-upamayā paratyakṣasya sneha-rūpa-vikārasya kathanāt tulya-tarkaḥ ||

atha **vicāraḥ—**

**vicāras tv eka-sādhyasya bahu-sādhana-varṇanam ||261||** 114a

yathā mālatī-mādhave, makarandaḥ—vayasya mādhava sarvathā samāśvasihi—

yā kaumudī nayanayor bhavataḥ sujanmā

tasyā bhavān api manoratha-labdha-bandhuḥ |

tat saṅgamaṁ prati sakhe na hi saṁśayo’sti

yasmin vidhiś ca madanaś ca kṛtābhiyogaḥ ||262|| [mā.mā. 1.37]

atra saṅgama-rūpa-sādhyārtha-siddhaye parasparānurāga-siddhi-madana-rūpāṇām upāyānāṁ sad-bhāva-kathanād vicāraḥ |

atha **tad-viparyayaḥ—**

**vicārasyānyathābhāvo vijñeyas tad-viparyayaḥ ||263||** 114

yathā rāmānande—

vyarthaṁ yatra kapīndra-sakhyam api me vīryaṁ kapīnām api

prajñā jāmbavato’pi yatra na gatiḥ putrasya vāyor api |

mārgaṁ yatra na viśvakarma-tanayaḥ kartuṁ nalo’pi kṣamaḥ

saumitrer api patriṇām aviṣayas tatra priyā kvāpi me ||264||

atra bahūpāya-sāmarthyābhāva-kathanād vicāra-viparyayaḥ spaṣṭa eva |

atha **guṇātipātaḥ—**

**guṇātipāto vyatyasta-guṇākhyānam udāhṛtam ||265||** 115a

yathā veṇī-saṁhāre, (tataḥ praviśato bhīmārjunau) bhīmaḥ—bho bho alam alam āśaṅkayā |

kartā dyūta-cchalānāṁ jatu-maya-śaraṇoddīpanaḥ so’timānī
kṛṣṇākeśottarīya-vyapanayana-marut pāṇḍavā yasya dāsāḥ |

rājā duḥśāsanāder gurur anuja-śatasyāṅga-rājasya mitraṁ
kvāste duryodhano’sau kathayata na ruṣā draṣṭum abhyāgatau svaḥ ||266|| [ve.saṁ. 5.26]

atra adhikṣepa-vākyatvād vyatyasta-guṇākhyānaṁ spaṣṭam eva |

atha **atiśayaḥ—**

**bahūn guṇān kīrtayitvā sāmānyena ca saṁśrayān |** 115

**viśeṣaḥ kīrtyate yatra jñeyaḥ so’tiśayo budhaiḥ ||267||**

yathā vikramorvaśīye, rājā (sa-harṣam ākarṇya)—anena priyopalabdhi-śaṁsinā mandra-kaṇṭha-garjitena samāśvāsito’smi | sādharmyāc ca bhūyasī me tvayi prītiḥ |

mām āhuḥ pṛthivī-bhṛtām adhipatiṁ nāgādhirājo bhavān

avyucchinna-pṛthu-pravṛtti bhavato dānaṁ mamāpy arthiṣu |

strī-ratneṣu mamorvaśī priyatamā yūthe taveyaṁ vaśā

sarvaṁ mām anu te priyā-virahajāṁ tvaṁ tu vyathāṁ mānubhūḥ ||268|| [vi.u. 4.47]

ity atra samāna-dharmaṇi gajādhirāje purūravasā priyā-virahābhāva-kathanād atiśayaḥ |

atha **niruktiḥ[[20]](#footnote-21)—**

**niruktir niravadyoktir nāmāny artha-prasiddhaye ||269||** 116

yathā śākuntale, priyaṁvadā—halā sauṁdale ! ettha ebba dāva muhuttaaṁ ciṭṭha | jāba tue ubagadāe ladā-saṇāho bia aaṁ kesara-rukkhao paḍibhādi | [*halā śakuntale, atraiva tāvan muhūrtaṁ tiṣṭha | yāvat tvayopagatayā latā-sanātha ivāyaṁ kesara-vṛkṣakaḥ pratibhāti |*]

śakuntalā—ado khu piaṁbadāsi tumaṁ | [*ataḥ khalu priyaṁvadāsi tvam* |] [1.18 padyāt pūrvam] | atra priyaṁvadāyāḥ priya-bhāṣaṇād idaṁ nāma-dheyam ity uktir niruktiḥ |

atha **guṇa-kīrtanam—**

**loke guṇātirikānāṁ bahūnāṁ yatra nāmabhiḥ |**

**eko’pi śabdyate tat tu vijñeyaṁ guṇa-kīrtanam ||270||** 117

yathā uttara-rāma-carite, vāsantī—

tvaṁ jīvitaṁ tvam asi me hṛdayaṁ dvitīyaṁ

tvaṁ kaumudī nayanayor amṛtaṁ tvam aṅge |

ity ādibhiḥ priya-śatair anurudhya mugdhāṁ

tām eva śāntam athavā kim ihottareṇa ||271|| [u.rā.ca. 3.26]

ity atra amṛta-kaumudī-prabhṛtināmabhiḥ sītā-śaṁsanaṁ guṇa-kīrtanam |

atha **garhaṇam—**

**yatra saṅkīrtayan doṣān guṇam arthena darśayet |
guṇān vā kīrtayan doṣān darśayed garhaṇaṁ tu tat ||272||** 118

yathā mālatī-mādhave, lavaṅgikā—bhaabadi kisaṇa-cauddasī-raaṇi-mahā-masāṇa-saṁcāra-ṇibbaḍia-bisama-bbabasāo ṇiṭṭhābida-caṇḍa-pāsaṇḍ-uddaṇḍa-bhua-daṇḍa-sāhaso sāhasio kkhu eso | ado kkhu me pia-sahī ukkaṁpidā | [*bhagavati kṛṣṇa-caturdaśī-rajani-mahā-śmaśāna-sañcāra-pṛthag-bhūta-viṣama-vyavasāyo niṣṭhāpita-caṇḍa-pāṣaṇḍoddaṇḍa-bhuja-daṇḍa-sāhasaḥ sāhasikaḥ khalu eṣaḥ | ataḥ khalu me priya-sakhī utkampitā |*]

makarandaḥ (svagatam)—sādhu lavaṅgike sādhu | sthāne khalv anurāgopakārayor garīyasor upanyāsaḥ | [6.15 padyād anantaram]

ity atra mahā-māṁsa-vikraya-sāhasasya doṣa-rūpeṇa kathene’pi mādhavānurāgotpādana-guṇatayā paryavasitam idaṁ pramukha-garhaṇatvād garhaṇam |

**guṇa-kīrtane doṣa-paryavasānam,** yathā mālatī-mādhave, madayantikā (tathā kṛtvā)—dummaṇāadi vā iaṁ vāmasīlā | [*durmanāyate vā iyaṁ vāma-śīlā* |]

lavaṅgikā—kahaṁ ṇāma ṇava-vahū-vissaṁbhaṇobāajāṇaaṁ laḍahaṁ biaḍḍha-mahura-bhāsaṇaṁ arosaṇaṁ akādaraṁ de bhādaraṁ bhattāraṁ samāsādia dummaṇāissadi me piasahī | [*kathaṁ nāma nava-vadhū-visrambhanopāya-jñaṁ laṭahaṁ vidagdha-madhura-bhāṣaṇam aroṣaṇam akātaraṁ te bhrātaraṁ bhartāraṁ samāsādya durmaṇāyiṣyate me priya-sakhī* |]

madayantikā—pekkha buddha-rakkhide ! bippadībaṁ ubālabhīāmo | [*paśya buddha-rakṣite ! vipratīpam upālabhyāmahe* |] [saptamāṅke upakrame]

ity atra mukhato guṇa-kīrtanam apy antato doṣāyeti garhaṇam idam |

atha **anunayaḥ—**

**abhyarthanā-paraṁ vākyaṁ vijñeyo’nunayo budhaiḥ ||273||** 119a

yathā veṇi-saṁhāre, dhṛtarāṣṭraḥ—sañjaya ! mad-vacanād brūhi bhāradvājam aśvatthāmānam—

smarati na bhavān pītaṁ stanyaṁ vibhajya sahāmunā

mama ca mṛditaṁ kṣaumaṁ bālye tvad-aṅga-vivartanaiḥ |

anuja-nidhana-sphītāc chokād atipraṇayāc ca yad

vacana-vikṛtiṣv asya krodho mudhā kriyate tvayā ||274|| [ve.saṁ. 5.47]

ity atra aśvatthāma-prārthanam anunayaḥ |

atha **bhraṁśaḥ—**

**patanaṁ prakṛtād arthād anyasmin bhraṁśa īritaḥ ||275||** 119b

yathā prasanna-rāghave, rāvaṇaḥ (saṁvṛtta-nija-rūpaḥ puruṣa-rūpeṇa praviṣṭaḥ |)—kathaya kva tāvat karṇānta-niveśanīya-guṇaṁ kanyā-ratnaṁ kārmukaṁ ca |

mañjarīkaḥ—idaṁ tāvat kārmukam | kanyā tu caramaṁ locana-patham avatariṣyati |

rāvaṇaḥ (sa-saṁrambham)—dhiṅ mūrkha ! kathaṁ re rāśi-nakṣatra-pāṭhakānāṁ goṣṭhīṁ na dṛṣṭavān asi | te’pi kanyām eva prathamaṁ prakaṭayanti | caramaṁ dhanuḥ |

mañjarīkaḥ (svagatam)—katham ayaṁ vācāṭatām eva prakaṭayati | [1.32 padyād anantaram]

ity atra rāvaṇena [puruṣa-rūpeṇa praviṣṭena] dhanuḥ-kanyayoḥ prakṛtam arthaṁ parityajya rāśi-lakṣaṇasyārthasya prasañjanād ayaṁ bhraṁśaḥ |

atha **leśaḥ—**

**leśaḥ syād iṅgita-jñāna-kṛd viśeṣaṇavad vacaḥ ||276||** 120a

yathā mālatī-mādhave, kāmandakī—

asau vidyāśābhiḥ śiśur api vinirgatya bhavanād

ihāyātaḥ sampraty avikala-śarac-candra-vadanaḥ |

yadāloka-sthāne bhavati puram unmāda-taralaiḥ

kaṭākṣair nārīṇāṁ kuvalayita-vātāyanam iva ||277|| [mā.mā. 2.11]

ity atra kāmandakyā mālaty-anurāga-jñāna-nivedanasya unmāda-taralair iti viśeṣaṇasya kathanād ayaṁ leśaḥ |

atra **kṣobhaḥ—**

**kṣobhas tv anya-gate hetāv anyasmin kārya-kalpanaṁ ||278||** 120

yathā ratnāvalyāṁ, rājā (upasṛtya udbandhanam apanīya)—devi ! kim idaṁ akāryaṁ kriyate ?

mama kaṇṭha-gatāḥ prāṇāḥ pāśe kaṇṭha-gate tava |

anarthārtha-prayatno’yaṁ tyajyatāṁ sāhasaṁ priye ||279|| [ra. 3.16]

atra pāśe vāsavadattā-kaṇṭha-gate tat-kārya-bhūtasya prāṇānāṁ kaṇṭha-gatatvasya vatsa-rājena svasmin kalpanāt kṣobhaḥ |

**atha manorathaḥ—**

**manorathas tu vyājena vivakṣita-nivedanam ||280||** 121a

yathā śākuntale, śakuntalā (padāntaraṁ gatvā parivṛtya prakāśam)—ladā-ballaa saṁdāba-hāraa āmaṁtemi tumaṁ bhūobi pairbhoassa | [*latā-valaya santāpa-hāraka āmantraye tvāṁ bhūyo’pi paribhogāya* |] [3.21 padyād anantaram]

atra latā-maṇḍapa-vyājena duṣyantāmantraṇaṁ manorathaḥ |

atha **anukta-siddhiḥ—**

**prastāvanaiva śeṣo’rtho yatrānukto’pi gṛhyate |** 121

**anukta-siddhir eṣā syād ity āha bharato muniḥ[[21]](#footnote-22) ||281||**

atha **sārūpyaṁ—**

**dṛṣṭa-śrutānubhūtārtha-kathanādi-samudbhavam |** 122

**sādṛśyaṁ yatra saṅkṣobhāt tat sārūpyaṁ nirūpyate ||282||**

yathā veṇi-saṁhāre, (praviśya gadā-pāṇiḥ) bhīmaḥ--tiṣṭha tiṣṭha bhīru ! kvādhunā gamyate ? (iti keśeṣu grahītum icchati)

yudhiṣṭhiraḥ (balād bhīmam āliṅgya)—durātman ! bhīmārjuna-śatro duryodhana-hataka !

āśaiśavād anudinaṁ janitāparādhaḥ

kṣībo balena bhujayor hata-rāja-putra |

āsādya me’ntaram idaṁ bhuja-pañjarasaya

jīvan prayāsi na padāt padam adya pāpa ||283|| [ve.saṁ. 6.38]

bhīmaḥ—aye katham āryaḥ suyodhana-śaṅkayā nirdayaṁ mām āliṅgati ?

ity atra cārvāka-śrāvita-duryodhana-vijaya-saṅkathā-saṅkṣepeṇa yudhiṣṭhirādīnāṁ bhīme suyodhana-buddhi-kathanād idaṁ sārūpyam |

atha **mālā—**

**īpsitārtha-prasiddhy-arthaṁ kathyante yatra sūribhiḥ |** 123

**prayojanāny anekāni sā mālety abhidhīyate ||284||**

yathā dhanañjaya-vijaye—

go-rakṣaṇaṁ sama-daśātrava-māna-bhaṅgaḥ

prītir virāṭa-nṛpater upakāriṇaś ca |

paryāptam ekam api me samartosavāya

sarvaṁ punar militam atra mamaiva bhāgyaiḥ ||285|| [dha.vi. 16]

atha **madhura-bhāṣaṇam—**

**yat prasannena manasā pūjyaṁ pūjayitur vacaḥ |** 124

**stuti-prakāśanaṁ tat tu jñeyaṁ madhura-bhāṣaṇam ||286||**

yathā anargha-rāghave, daśarathaḥ (sapraśrayam)—bhagavan viśvāmitra !

kaccit kāntāra-bhājāṁ bhavati paribhavaḥ ko’pi śauvāpado vā

pratyūhena kratūnāṁ na khalu makha-bhujo bhuñjate vā havīṁṣi |

kartuṁ vā kaccid antar vasati vasumatī-dakṣiṇaḥ sapta-tantur

yat samprāpto’si kiṁ vā raghu-kula-tapasām īdṛśo’yaṁ vivartaḥ ||287|| [a.rā. 1.25]

viśvāmitraḥ (vihasya)—

janayati tvayi vīra diśāṁ patīn

api gṛhāṅgaṇa-mātra-kuṭumbinaḥ |

ripur iti śrutir eva na vāstavī

pratibhayonnatir astu kutas tu naḥ ||288|| [a.rā. 1.26]

ity ādāv anyonyaṁ pūjā-vacanaṁ madhura-bhāṣaṇam |

atha **pṛcchā—**

**praśnenaivottaraṁ yatra sā pṛcchā parikīrtitā ||289||** 125

yathā—

sarva-kṣiti-bhṛtāṁ nātha dṛṣṭā sarvāṅga-sundarī |

rāmā ramye vanānte’smin mayā virahitā tvayā ||290|| [vi.u. 4.51]

ity atra parvatānāṁ nātha mayā virahitā priyā tvayā dṛṣṭeti praśne rājñāṁ nātha tvayā virahitā mayā dṛṣṭety uttarasya pratīyamānatvād iyaṁ pṛcchā |

atha **upadiṣṭam—**

**pratigṛhya tu śāstrārthaṁ yad vākyam abhidhīyate |**

**vidvan-manoharaṁ svantam upadiṣṭaṁ tad ucyate ||291||** 126

yathā śākuntale, śakuntalā (bhayaṁ nāṭayantī)—paurava rakkha abiṇaaṁ | maaṇa-saṁtattābi ṇa hu attaṇo pahabāmi | [*paurava rakṣa avinayam | madana-santaptāpi na khalv ātmanaḥ prabhavāmi |*]

rājā—bhīru alaṁ guru-janād bhayena | na te vidita-dharmā hi bhagavān doṣam atra grahīṣyati kulapatiḥ | api ca—

gāndharveṇa vivāhena bahvyo rājarṣi-kanyakāḥ |

śrūyante pariṇītās tāḥ pitṛbhiś cānumoditāḥ ||292|| [a.śa. 3.20]

ity atra śāstrānurodhenaiva pravṛttatvād idam upadiṣṭam |

atha **dṛṣṭam—**

**yathādeśaṁ yathā-kālaṁ yathā-rūpaṁ ca varṇyate |**

**yat pratyakṣaṁ parokṣaṁ vā tad dṛṣṭam dṛṣṭavan matam ||293||** 127

yathā mālavikāgnimitre, rājā—aho sarvāsv avasthāsu cārutā śobhāntaraṁ puṣyati | tathā hi—

vāmaṁ sandhi-stimita-valayaṁ nyasya hastaṁ nitambe

kṛtvā śyāmā-viṭapa-sadṛśaṁ srasta-muktaṁ dvitīyam |

pādāṅguṣṭhālulita-kusume kuṭṭime pātitākṣaṁ

nṛttād asyāḥ sthitam atitarāṁ kāntam ṛjvāyatārdham ||294|| [mā.a.mi. 2.6]

ity atra itara-samakṣaṁ sthitāyāḥ saṁsthāna-jāti-varṇanād idaṁ pratyakṣa-dṛṣṭam |

**apratyakṣa-dṛṣṭaṁ**, yathā padmāvatyāṁ—

vyatyasta-pāda-kamalaṁ valita-tribhaṅgī-

saubhāgyam aṁsa-viralī-kṛta-keśa-pāśam |

piñchāvataṁsam urarīkṛta-vaṁśa-nālaṁ

vyāmohanaṁ navam upaimi kṛpā-viśeṣam ||

ity atra apratyakṣasyaiva gopāla-sundarasya saṁsthāna-viśeṣa-jāti-varṇanād api dṛṣṭavad ābhāsanād idam apratyakṣa-dṛṣṭam |

**śrī-siṁha-bhūpena kavīśvarāṇāṁ**

**viśrāṇitāneka-vibhūṣaṇena |**

**ṣaṭ-triṁśad uktāni hi bhūṣaṇāni**

**sa-lakṣma-lakṣyāṇi muner matena ||296||** 128

**sākṣad evopadeśena prāyo dharma-samanvayāt |**

**aṅgāṅgi-bhāva-sampanna-samasta-rasa-saṁśrayāt ||297||** 129

**prakṛty-avasthā-sandhyādi-sampatty-upanibandhanāt |**

**āhuḥ prakaraṇādīnāṁ nāṭakaṁ prakṛtiṁ budhāḥ ||298||** 130

**atideśa-bala-prāpata-nāṭakāṅgopajīvanāt |**

**anyāni rūpakāṇi syur vikārā nāṭakaṁ prati ||299||** 131

**ato hi lakṣaṇaṁ pūrvaṁ nāṭakasyābhidhīyate |**

**divyena vā mānuṣeṇa dhīrodāttena saṁyutam ||300||** 132

**śṛṅgāra-vīrānyatara-pradhāna-rasa-saṁśrayam |**

**khyāteti vṛtta-sambaddhaṁ sandhi-pañcaka-saṁyutam ||301||** 133

**prakṛty-avasthā-sandhy-aṅga-sandhy-antara-vibhūṣaṇaiḥ |**

**patākā-sthānakair vṛtti-tad-aṅgaiś ca pravṛttibhiḥ ||302||** 134

**viṣkambhakādibhir yuktaṁ nāṭakaṁ tat trivargadam |**

**tad etan nāṭakārambha-prakāro vakṣyate mayā ||303||** 135

**vidher yathaiva saṅkalpo mukhatāṁ pratipadyate |**

**pradhānasya prabandhasya tathā prastāvanā smṛtā ||304||** 136

**arthasya pratipādyasya tīrthaṁ prastāvanocyate |**

**prastāvanāyās tu mukhe nāndī kāryā śubhāvahā ||305||** 137

**āśīrnamaskriyā-vastunirdeśānyatamā smṛtā |**

**candranāmāṅkitā prāyo maṅgalārtha-padojjvalā ||306||** 138

**aṣṭābhir daśabhiś ceṣṭā seyaṁ dvādaśabhiḥ padaiḥ |**

**samair vā viṣamair vāpi prayojyety apare jaguḥ ||307||** 139

tatrāśīr-anvitā nāndī yathābhirāma-rāghave—

kriyāsuḥ kalyāṇaṁ bhujaga-śayanād utthitavataḥ

kaṭākṣāḥ kāruṇya-praṇaya-rasa-veṇī-laharayaḥ |

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

sudhā-sāra-smerāḥ sucarita-viśeṣaika-sulabhāḥ ||308||

namaskriyāvatī nāndī, yathā uttara-rāma-carite—

idaṁ kavibhyaḥ pūrvebhyah namo-vākaṁ praśāsmahe |

vandemahi ca tāṁ vāṇīm amṛtām ātmanaḥ kalām ||309|| [u.rā.ca. 1.1]

vastu-nirdeśavatī nāndī, yathā prabodha-candrodaye—

antar-nāḍī-niyamita-marul-laṅghita-brahma-randhraṁ

svānte śānti-praṇayini samunmīlad-ānanda-sāndram |

pratyag-jyotir jayati yaminaḥ spaṣṭa-lālāṭa-netra-

vyāja-vyaktīkṛtam iva jagad-vyāpi candrārdha-mauleḥ ||310|| [pra.ca. 1.2]

aṣṭā-padānvitā, yathā mahāvīra-carite—

atha svasthāya devāya nityāya hata-pāpmane |

tyakta-krama-vibhāgāya caitanya-jyotiṣe namaḥ ||311|| [ma.vī.ca. 1.1]

daśa-padānvitā yathā abhirāma-rāghave kriyāsuḥ kalyāṇam ity ādi | dvādaśa-padānvitā, yathā anargha-rāghave—

niṣpratyūham upāsmahe bhagavataḥ kaumodakī-lakṣmaṇaḥ

koka-prīti-cakora-pāraṇa-paṭū jyotiṣmatī locane |

yābhyām ardha-vibodha-mugdha-madhura-śrīr ardha-nidrāyito

nābhī-palvala-puṇḍarīka-mukulaḥ kamboḥ sapatnī-kṛtaḥ ||312|| [a.rā. 1.1]

atraiva maṅgalārtha-pada-prāyatvaṁ candranāmāṅkitatvaṁ ca draṣṭavyam |

**nāndy-ante tu praviṣṭena sūtradhāreṇa dhīmatā |**

**prasādhanāya raṅgasya vṛttir yojyā hi bhāratī ||313||** 140

**aṅgāny asyāś ca catvāri bharatenāvabhāṣire |**

**prarocanāmukhe caiva vīthī-prahasane iti ||314||** 141

**vīthī prahasanaṁ sva-sva-prasaṅge vakṣyate sphuṭam |**

**prarocanā tu sā proktā prakṛtārtha-praśaṁsayā ||315||** 142

**sadasya-citta-vṛttīnāṁ saṁmukhīkaraṇaṁ ca yat |**

**praśaṁsā tu dvidhā jñeyā cetanācetanāśrayā |** 143

**acetanau deśa-kālau kālo madhu-śaran-mukhaḥ ||316||**

tatra **vasanta-praśaṁsayā prarocanā,** yathā padmāvatyāṁ—

rājat-koraka-kaṇṭakā madhukarī-jhaṅkāra-huṅkāriṇīr

ālola-stavaka-stanīr aviralādhūta-pravālādharāḥ |

āliṅganti latā-vadhūr atitarām āsanna-śākhā-karair

atyārūḍha-rasālasāla-rasikāḥ kānte vasantodaye ||317||

**śarat-praśaṁse**, yathā veṇī-saṁhāre—

sat-pakṣāṁ madhura-giraḥ prasādhitāśā madoddhatārambhāḥ |

nipatanti dhārtarāṣṭrāḥ kāla-vaśān medinī-pṛṣṭhe ||318|| [ve.saṁ. 1.6]

**[atha deśaḥ]**

**deśas tu devatārāja-tīrtha-sthānādir ucyate |** 144

**tad adya kāla-nāthasya yātretyādiṣu lakṣyatām ||319||**

**cetanās tu kathā-nātha-kavi-sabhya-naṭāḥ smṛtāḥ |** 145

**kathā-nāthās tu dharmārtha-rasa-mokṣopayoginaḥ ||320||**

**dharmopayoginas tatra yudhiṣṭhira-nalādayaḥ |** 146

**arthopayogino rudra-narasiṁha-nṛpādayaḥ ||321||**

**rasopayogino vidyādhara-vatseśvarādayaḥ |** 147

**mokṣopayogino rāma-vāsudevādayo matāḥ ||322||**

**eke tv abhedam icchanti dharma-mokṣopayoginoḥ ||323||** 148

[caturvidhāḥ kavayaḥ]

**kavayas tu prabandhāras te bhaveyuś caturvidhāḥ |**

**udātta uddhataḥ prauḍho vinīta iti bhedataḥ ||324||** 149

tatra **udāttaḥ—**

**antar-gūḍhābhimānoktir udātta iti gīyate ||325||** 150a

yathā mālavikāgnimitre—

purāṇam ity eva na sādhu sarvaṁ

na cāpi kāvyaṁ navam ity avadyam |

santaḥ parīkṣyāntarad bhajante

mūḍhaḥ para-pratyayaneya-buddhiḥ ||326|| [mā.a.mi. 1.2]

atra santaḥ parīkṣety anena sva-kṛteḥ parīkṣaṇa-kṣamatva-kalpito nija-garvaḥ kāli-dāsena vivakṣita iti tasyodāttatvam |

atha **uddhataḥ—**

**parāpavādāt svotkarṣa-vādī tūddhata ucyate ||327||** 150

yathā mālatī-mādhave—

ye nāma kecid iha naḥ prathayanty avajñāṁ

jānanti te kim api tān prati naiṣa yatnaḥ |

utpatsyate’sti mama ko’pi samāna-dharmā

kālo hy ayaṁ niravadhir vipulā ca pṛthvī ||328|| [mā.mā. 1.8]

atra jānanti te kim apīti parāpavādāt mama tu ko’pi samāna-dharmety ātmotkarṣa-kathanāc ca bhavabhūter uddhatatvam |

yathā **prauḍhaḥ—**

**yathocita-nijotkarṣa-vādī prauḍha itīritaḥ ||329||** 151a

yathā karuṇākandale—

kavir bhāradvājo jagad-avadhi-jāgran-nija-yaśā

rasa-śreṇī-marma-vyavaharaṇa-hevāka-rasikaḥ |

yadīyānāṁ vācāṁ rasika-hṛdayollāsana-vidyāv

amandānandātmā pariṇamati sandarbha-mahimā ||330||

atra rasa-prauḍhi-sandarbha-prasādayor nāṭaka-nirmāṇocitayor eva kathanāt nijotkarṣaṁ prakaṭayann ayaṁ kaviḥ prauḍha ity ucyate |

**yuktyā nijotkarṣa-vādī prauḍha ity aparaiḥ smṛtaḥ ||331||** 151

yathā mamaiva—nedānīntana-dīpikā kim u tamaḥ-saṅghātam unmūlayed ity ādi [rasārṇava-sudhākare 1.55] |

atra jyotsnādi-dṛṣṭānta-mukhena mādhuryaujaḥ-prasādākhyānāṁ guṇānāṁ sva-sāhityaṁ rasaucityena [sattāṁ] pratipādayann ayaṁ kaviḥ prauḍha ity ucyate |

atha **vinītaḥ—**

**vinīto vinayotkarṣāt svāpakarṣa-prakāśakaḥ ||332||** 152a

yathā rāmānande—

guṇo na kaścin mama vāṅ-nibandhe

labhyeta yatnena gaveṣito’pi |

tathāpy amuṁ rāma-kathā-prabandhaṁ

santo’nurāgeṇa samādriyante ||333||

atra vinayotkarṣād apakarṣam ātmany āropayann ayaṁ kavir vinīta ity ucyate |

atha **sabhyāḥ—**

**sabhyās tu vibudhair jñeyā ye didṛkṣānivtā janāḥ |** 152

**te’pi dvidhā prārthanīyāḥ prārthak iti ca sphuṭam ||334||**

**idaṁ prayokṣye yuṣmābhir anujñā dīyatām iti |** 153

**samprārthyāḥ sūtradhāreṇa prārthanīyā iti smṛtāḥ ||335||**

**tvayā prayogaḥ kriyatām ity utkaṇṭhita-cetasaḥ |** 154

**ye sūtriṇaṁ prārthayante te sabhyāḥ prārthakāḥ smṛtāh ||336||**

atha **naṭāḥ—**

**raṅgopajīvinaḥ proktā naṭās te’pi tridhā smṛtāḥ |** 155

**vādakā gāyakāś caiva nartakāś ceti kovidaiḥ ||337||**

**vīṇā-veṇu-mṛdaṅgādi-vādakā vādakāḥ smṛtāḥ |** 156

**ālāpana-dhruvāgīta-gāyakā gāyakā matāḥ |**

**nānā-prakārābhinaya-kartāro nartakāḥ smṛtāḥ ||338||** 157

tad evam—

**vistarād uta saṅkṣepāt prayuñjīta prarocanām ||339||** 158a

tatra saṅkṣiptā prarocanā, yathā ratnāvalyām—

śrīharṣo nipuṇaḥ kaviḥ pariṣad apy eṣā guṇa-grāhiṇī

loke hāri ca vatsa-rāja-caritaṁ nāṭye ca dakṣā vayam |

vastv-ekaikam apīha vāñchita-phala-prāpteḥ padaṁ kiṁ punar

mad-bhāgyopacayād ayaṁ samuditaḥ sarvo guṇānāṁ gaṇaḥ ||340|| [ra. 1.6]

atra kathā-nāyaka-kavi-sabhya-naṭānāṁ catūrṇāṁ saṅkṣepeṇa varṇanād iyaṁ saṅkṣipta-prarocanā | vistarāt tu bāla-rāmāyaṇādiṣu draṣṭavyā |

**evaṁ prarocayan sabhyān sūtrī kuryād athāmukham |** 158

**sūtra-dhāro naṭīṁ brūte sva-kāryaṁ prati yuktitaḥ ||341||**

**prastutākṣepa-citroktyā yat tad āmukham īritam |** 159

**trīṇyāmukhāṅgāny ucyante kathodghātaḥ pravartakaḥ ||342||**

**prayogātiśayaś ceti teṣāṁ lakṣaṇam ucyate |** 160

**sūtriṇo vākyam arthaṁ vā svetivṛtta-samaṁ yadā |**

**svīkṛtya praviśet pātraṁ kathodghāto dvidhā mataḥ ||343||** 161

tatra **vākyena kathodghāto**, yathā ratnāvalyāṁ—

dvīpād anyasmād api madhyād api jala-nidher diśo’py antāt |

ānīya jhaṭiti ghaṭayati vidhir abhimatam abhimukhī-bhūtaḥ ||344|| [ra. 1.7]

iti sūtradhārasya priyā-samāśvāsana-vākyaṁ svasyānukūlatayā paṭhato yaugandharāyaṇasya praveśāt kathodghātaḥ |

**arthena kathodghāto,** yathā veṇī-saṁhāraḥ—

nirvāṇa-vaira-dahanāḥ praśamādarīṇāṁ

nandantu pāṇḍu-tanayāḥ saha mādhavena |

rakta-prasādhita-bhuvaḥ kṣata-vigrahāś ca

svasthā bhavantu kuru-rāja-sutāḥ sa-bhṛtyāḥ ||345|| [ve.saṁ. 1.7]

atrottarārdhe sūtradhāreṇa dhārtarāṣṭrāṇāṁ svarga-sthiti-nirupadrava-lakṣaṇayor arthayor vivakṣitayoḥ satoḥ bhīmena svasthā bhavantu mayi jīvati dhārtarāṣṭrā iti nirupadrava-lakṣaṇasyaivārtha-viśeṣasya grahaṇena praveśaḥ kṛta iti ayam arthena kathodghātaḥ |

atha **pravartakaḥ—**

**ākṣiptaṁ kāla-sāmyena pravṛttiḥ syāt pravartakam ||346||** 162a

yathā bāla-rāmāyaṇe—

prakaṭita-rāmāmbhojaḥ kauśikavān sapadi lakṣmaṇānandī |

śara-cāpa-namana-hetor ayam avatīrṇaḥ śarat-samayaḥ ||347|| [bā.rā. 1.16]

atra viśvāmitra-rāma-lakṣmaṇānāṁ śarat-samaya-varṇana-sāmyena praveśaḥ pravartakaḥ ||

atha **prayogātiśayaḥ --**

**eṣo’yam ity upakṣepāt sūtradhāra-prayogataḥ |** 162

**prayoga-sūcanaṁ yatra prayogātiśayo hi saḥ ||348||**

yathā mālavikāgnimitre—

śirasā prathama-gṛhītām ājñām icchāmi pariṣadaḥ kartum |

devyā iva dhāriṇyāḥ sevā-dakṣaḥ parijano’yam ||349|| [mā.a.mi. 1.3]

atrāyam ity upakṣepeṇâkṣiptaḥ parijana-praveśaḥ prayogātiśayaḥ |

tathā ca śākuntale—

tavāsmi gīta-rāgeṇa hāriṇā prasabhaṁ hṛtaḥ |

eṣa rājeva duṣyantaḥ sāraṅgeṇātiraṁhasā ||350|| [a.śā. 1.5]

ity atra eṣa ity upakṣipto duṣyanta-praveśaḥ prayogātiśayaḥ |

**prastāvanā-sthāpaneti dvidhā syād idam āmukham |** 163

**vidūṣaka-naṭī-pāripārśvikaiḥ saha saṁlāpan ||351||**

**stoka-vīthy-aṅga-sahitāny āmukhāṅgāni sūtra-bhṛt |** 164

**yojayed yatra nāṭya-jñair eṣā prastāvanā smṛtā ||352||**

**sarvāmukhāṅga-vīthy-aṅga-sametair vākya-vistaraiḥ |** 165

**sūtradhāro yatra naṭī-vidūṣaka-naṭādibhiḥ ||353||**

**saṁlapana prastutaṁ cārtham ākṣipet sthāpanā hi sā |** 166

**śṛṅgāra-pracure nāṭye yogyaḥ syād āmukha-kramaḥ ||354||**

**ratnāvalydike prāyo lakṣyatāṁ kovidair ayam |** 167

**vīrādbhutādi prāye tu prāyaḥ prastāvanocitā ||355||**

**anargha-rāghavādyeṣu prāyaśo vīkṣyatām iyam |** 168

**hāsya-bībhatsa-raudrādi-prāye tu sthāpanā matā ||356||**

**vīra-bhadra-vijṛmbhādau sā prāyeṇa samīkṣyatām |** 169

**kathitāny āmukhāṅgāni vīthy-aṅgāni pracakṣmahe ||357||**

**āmukhe’pi ca vīthyāṁ ca sādhāraṇye’pi saṁmataḥ |** 170

**vīthy-aṅga-saṁprathā teṣāṁ vīthyām āvaśyakatvataḥ ||358||**

**udghātyakāvalagita-prapañca-trigate chalam |** 171

**vākkely-adhibale gaṇḍam avasyandita-nālike ||359||**

**asat-pralāpa-vyāhārau mṛdavaṁ ca trayodaśa |** 172

**tatrodghātyakam anyonyālāpa-mālā dvidhā hi tat |**

**gūḍhāratha-pada-paryāya-kramāt praśnottara-kramāt ||360||** 173

tatra **gūḍhārtha-pada-paryāya-kramād udghātyakaṁ**, yathā vīrabhadra-vijṛmbhita-nāmani ḍime—

sakhe ko’yaṁ raudraḥ kathaya mahitaḥ ko’pi hi raso

raso nāmāyaṁ kaḥ smṛti-surabhir āsvāda-mahimā |

samāsvādaḥ ko’yaṁ krama-galita-vedyāntara-matir

mano’vasthā jñātaṁ nanu vadasi nidrāntaram iti ||361||

atra raudra-rasa-svarūpa-vivecanāya rasāsvādāvasthā-lakṣaṇair gūḍhārtha-pada-paryāyair naṭa-sūtradhārayoḥ saṁlāpād idam ādimam udghātyakam |

**praśnottara-kramād**, yathā tatraiva ḍime—

sevyaṁ kiṁ param uttamasya caritaṁ lokottaraḥ kaḥ pumān

śrī-siṁhaḥ sa tu kīdṛśo vada nidhir dharmasya dharmas tu kaḥ |

satyoktir vacanaṁ tu kiṁ kavi-nutaṁ ko nāma tādṛk kavir

viśveśaḥ sa tu kīdṛśo vijayate viśveṣu viśveśavat ||362||

atra gūḍhārtha-pada-paryāya-rahita-praśnottara-krameṇa naṭa-sūtradhārayoḥ saṁlāpāt prakṛta-kavi-varṇanopayuktam idam udghātyakam |

atha **avalagitam—**

**dvidhāvalagitaṁ proktam arthāvalaganātmakam |**

**anya-prasaṅgād anyasya saṁsiddhiḥ prakṛtasya va ||363||** 174

**anya-prasaṅgād anyasya siddhyā avalagitaṁ,** yathā abhirāma-rāghave anapota-nāyakīye—

hanta sārasvataṁ cakṣuḥ kavīnāṁ krānta-darśinām |

atiśayya pravarteta niyatārtheṣu vastuṣu ||364||

atra sūtradhāreṇa kavīnāṁ sārasvataṁ cakṣur iti kavi-sāmānya-varṇanena svābhilaṣita-kavi-viśeṣotkarṣa-sādhana-rūpāt prakṛtāerthāvalaganād avalagitam idam |

**anya-prasaṅgena prakṛtasya siddhir,** yathā anargha-rāghave—

sūtradhāraḥ—māriṣa, sthāne khalu bhavataḥ kutūhalam | īdṛśam evaitat |

tat tādṛg ujjvalakakutstha-kula-praśasti-

saurabhya-nirbhara-gabhīra-manoharāṇi |

vālmīki-vāg-amṛta-kūpa-nipāna-lakṣmīm

etāni bibhrati murāri-kaver vacāṁsi ||365|| [a.rā. 1.12]

atrāprakṛta-vālmīki-varṇana-prasaṅgena prakṛta-māriṣa-kutūhalotkarṣa-saṁsādhana-rūpāt prakṛta-nāṭyāvalaganād idaṁ dvitīyam avalagitam |

atha **prapañcaḥ—**

**prapañcas tu mithaḥ stotram asad-bhūtaṁ ca hāsya-kṛt ||366||** 175a

yathā vīrabhadra-vijṛmbhaṇe—

nāṭyācāryas tvam asi suhṛdāṁ tvādṛśānāṁ prasādāt

ko’yaṁ gīta-śrama-vidhir aho bhinna-kaṇṭho’dya jātaḥ |

jñātaṁ jñātaṁ parihasasi māṁ bhāṣitair bhāva-garbhair

maivaṁ vācyaṁ tvam asi hi gurus tatra ceṣṭiḥ pramāṇam ||367||

atra naṭa-sūtradhārayor anyathārthasyānyonya-stotrasya hāsyāyaiva pravṛttatvāt prapañcaḥ |

atha **trigatam—**

**śruti-sāmyād anekārtha-yojanaṁ trigataṁ bhavet ||368||** 175b

yathābhirāma-rāghave, pāripārśvikaḥ—

vāṇī-muraja-kvaṇitaṁ śruti-subhagaṁ kiṁ sudhā-mucaḥ stanitam |

jaladasya kim ā jñātaṁ tava madhura-gabhīra-vāg-vilāso’yam ||369||

atra sūtradhāra-vāg-vilāse muraja-jalada-dhvani-vitarka-sambhāvanāt trigatam |

atha **chalam—**

**proktaṁ chalaṁ sasotprāsaiḥ priyābhāsair vilobhanam ||370||** 176a

yathā abhirāma-rāghave—

vidvān asau kalāvān api rasiko bahu-vidha-prayogajñaḥ |

iti ca bhavantaṁ vidmo nirvyūḍhaṁ sādhu tat tvayā sarvam ||371||

atra viparīta-lakṣaṇayā prahelikārtham ajānataḥ pāripārśvikasyopālambhanāt chalam |

atha **vākkeliḥ—**

**sākāṅkṣasyaiva vākyasya vākkeliḥ syāt samāptitaḥ ||372||** 176

yathā maheśvarānande—

kula-śoka-haraṁ kumāram ekaṁ

kuhanā-bhairava-pāraṇonmukhābhyām |

upahūya kṛtādaraṁ pitṛbhyām

upari prastutam oṁ namaḥ śivāya ||373||

atra vākye sākāṅkṣe viśeṣāṁśam anuktvā namaḥ śivāyeti samāpti-kathanād vāk-keliḥ |

atha **adhibalam—**

**spardhayānyonya-sāmarthya-vyaktis tv adhibalaṁ bhavet ||374||** 177a

yathā vīrabhadra-vijṛmbhaṇe—

mā bhūc cintā taveyaṁ mayi sati kuśale duṣkaraḥ kiṁ prayogo

mānin jānāsi kiṁ tvaṁ kim api na viditā cāturī me tvayā kim |

āstāṁ sva-stotra-kanthā kṛtam iha kathaitair bhūta-pūrvaiḥ prasaṅgaiḥ

patnyāhaṁ vaśya-karmā sapadi naṭavidhāv eṣa sajjībhavāmi ||375||

atra naṭa-sūtradhārayoḥ paraspara-spardhayā sva-sva-prayoga-sāmarthya-prakāśanād adhibalam |

atha **gaṇḍam—**

**gaṇḍaṁ prastuta-sambandhi bhinnārthaṁ sahasoditam ||376||** 177b

yathā veṇī-saṁhāre—

nirvāṇa-vaira-dahanāḥ praśamādarīṇāṁ

nandantu pāṇḍu-tanayāḥ saha mādhavena |

rakta-prasādhita-bhuvaḥ kṣata-vigrahāś ca

svasthā bhavantu kuru-rāja-sutāḥ sa-bhṛtyāḥ || [ve.saṁ. 1.7]

tatra sūtradhāreṇa nirupadrava-lakṣaṇe’rthe vivakṣite’pi svarga-sthiti-lakṣaṇārtha-sūcakasya rakta-prasādhitaa-bhuva ity ādi-śliṣṭa-vākyasya sahasā prastuta-sambandhitayā bhāṣitatvād gaṇḍam |

atha **avasyanditam—**

**pūrvoktasyānyathā vyākhyā yatrāvasyanditaṁ hi tat ||377||** 178a

yathā veṇī-saṁhāre, sūtradhāraḥ—

sat-pakṣā madhura-giraḥ prasādhitāśā madoddhatārambhāḥ |

nipatanti dhārtarāṣṭrāḥ kāla-vaśān medinī-pṛṣṭhe ||378|| [ve.saṁ. 1.6]

pāripārśvikaḥ (praviśya sambhrāntaḥ)—śāntaṁ pāpam | pratihatam amaṅgalam |

sūtradhāraḥ—mā bhaiṣīḥ | nanu śarat-samaya-varṇanāśaṁsayā haṁsān dhārtarāṣṭrā iti vyapadiśāmi |

atra pūrvoktasya suyodhanādi-nipātasya haṁsa-pātatvena vyākhyānād idam avasyanditam |

atha **nālikā—**

**prahelikā nigūḍhārthā hāsyārthaṁ nālikā smṛtā |** 178

**antar-lāpā bahir-lāpety eṣā dvedhā samīritā ||379||**

tatra antar-lāpā, yathā prasanna-rāghave—

pratyaṅkam aṅkurita-sarva-navāvatāran-

navyollasat-kusuma-rāji-virāji-bandham |

gharmetarāṁśum iva vakratayātiramyaṁ

nāṭya-prabandham atimañjula-saṁvidhānam ||380|| [pra.rā. 1.7]

atra prasanna-rāghava-nāmety uttarasya saptākṣarāṣṭa-paṅkti-krameṇa likhite’sminn eva śloke mṛgyatvād antar-lāpo nāmeyam |

bahir-lāpā, yathā bāla-rāmāyaṇe—

kama-baḍḍhanta-vilāsaṁ rasāsale kaṁ karei kandappo |

[*krama-vardhamāna-vilāsaṁ rasātale kaṁ karoti kandarpaḥ |*]

sūtradhāraḥ—aye praśnottaram | seyam asmat-prītir iti devādeśaḥ | tat svayam eva vācayāmi—

nirbhaya-gurur vyadhatta ca vālmīki-kathāṁ kim anusṛtya ||381|| [bā.rā. 1.5]

ity atra bāla-rāmāyaṇam ity uttarasya bahir eva mṛgyatvād bahir-lāpā nāma nālikeyam |

atha **asat-pralāpaḥ—**

**asambaddha-kathālāpo’sat-pralāpa itīritaḥ ||382||** 179b

yathā vīrabhadra-vijṛmbhaṇe, naṭaḥ—

patnī parilambi-kucā tanayā mama danturāpi taruṇa-vayāḥ |

krīḍā-kapir asti gṛhe tad ahaṁ nāṭya-prayoga-marmajñaḥ ||383||

atra naṭena svakīya-nāṭya-prayoga-marmajñatve hetutayā kathitānāṁ krīḍā-kapi-sad-bhāvādīnām asambaddhatvād ayam asat-pralāpaḥ |

atha **vyāhāraḥ—**

**anyārthaṁ vacanaṁ hāsya-karaṁ vyāhāra ucyate ||384||** 180a

yathā ānanda-kośa-nāmani prahasane—(praviśya) naṭī—ayya ko ṇioo ? [*ārya, ko niyogaḥ ?*]

sūtradhāraḥ—ārye gargarike nūnam ānanda-kośa-nābhilāṣiṇī pariṣad iyam |

naṭī—tā daṁsedu ayyo | tado kiṁ bilaṁbeṇa | [*tad darśayatu āryaḥ | tataḥ kiṁ vilambena ?*]

sūtradhāraḥ—ayi gāyike gargarike bhavatyā mukha-vyāpāreṇa bījotthāpanānusandhāyinā bhavitavyam |

naṭī (sa-harṣam)—kīriso so muha-bābāro | [*kīdṛśaḥ sa mukhya-vyāpāraḥ* ?]

sūtradhāraḥ—nanv amum eva śiśiram adhikṛtya dhruvā-gāna-rūpaḥ |

ity atra ānanda-kośa-bījotthāpana-mukha-vyāpārāṇāṁ rūpaka-bījotthāpana-dhruvā-gānārthānām api anyārtha-pratītyā hāsyakaratvād ayaṁ vyāhāraḥ |

atha **mṛdavam—**

**doṣā guṇā guṇā doṣā yatra syur mṛdavaṁ hi tat ||385||** 180b

yathā—

nārhāḥ kevala-veda-pāṭha-vidhinā kīrā iva chāndasāḥ

śāstrīyābhyasanāc chunām iva nṛṇām anyonya-kolāhalaḥ |

vyarthaṁ kāvyam asatya-vastu-ghaṭanāt svapnendrajālādivad

vyākīrṇa-vyavahāra-nirṇaya-kṛte tv ekaiva kāryā smṛtiḥ ||386||

atra kāvyādiṣu guṇa-bhūteṣv api doṣatva-kathanād mṛdavam idam |

**evam āmukham āyojya sūtradhāre sahānuge |**

**niṣkrānte’that tad-ākṣiptaiḥ pātrair vastu prapañcayet ||387||** 181

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

**rasa-hīnaṁ bhaved atra vastu tat sūcyam ucyate ||388||** 182

**yad vastu nīrasaṁ tat tu sūcayet sūcakās tv amī |**

**viṣkambha-cūlikāṅkāsyāṅkāvatāra-praveśakāḥ ||389||** 183

**tatra viṣkambho bhūta-bhāvi-vastv-aṁśa-sūcakaḥ |**

**amukhya-pātra-racitaḥ saṅkṣepaika-prayojanaḥ ||390||** 184

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

**so’yaṁ ceṭī-naṭācārya-saṁlāpa-parikalpitaḥ ||391||** 185

**mālavikāgnimitrasya prathamāṅke nirūpyatām |**

**śuddhaḥ kevala-madhyo’yam ekāneka-kṛto dvidhā ||392||** 186

**ratnāvalyām eka-śuddhaḥ prāpta-yaugandharāyaṇaḥ |**

**aneka-śuddho viṣkambhaḥ ṣaṣṭhāṅke’nargha-rāghave |** 187

**nirūpyatāṁ samprayukto mālyavacchuka-sāraṇaiḥ ||393||**

atha **cūlikā—**

**vandi-māgadha-sūtādyaiḥ pratisīrāntara-sthitaiḥ |** 188

**arthopakṣepaṇaṁ yat tu kriyate sā hi cūlikā ||394||**

**sā dvidhā cūlikā khaṇḍa-cūlikā ceti bhedataḥ |** 189

**pātrair yavanikāntaḥsthaiḥ kevalaṁ yā tu nirmitā ||395||**

**ādāv aṅkasya madhye vā cūlikā nāma sā smṛtā |** 190

**praveśa-nirgamābhāvād iyam aṅkād bahir gatā ||396||**

aṅkādau cūlikā, yathā anargha-rāghave saptamāṅke, nepathye—

tamisrā-mūrcchāla-trijagad-agadṅkāra-kiraṇe

raghūṇāṁ gotrasya prasavitari deve savitari |

puraḥsthe dik-pālaiḥ saha para-gṛhāvāsa-vacanāt

praviṣṭo vaidehī dahanam atha śuddhā ca niragāt ||397|| [a.rā. 7.1]

ity ādau nepathya-gatair eva pātraiḥ sītā-jvalana-praveśa-nirgamādīnām arthānāṁ prayogānucitānāṁ sūcanād iyaṁ cūlikā |

aṅka-madhye, yathā ratnāvalyāṁ dvitīyāṅke, (nepathye kalakalaḥ)—

kaṇṭhe kṛttāvaśeṣaṁ kanaka-mayam adhaḥ śṛṅkhalā-dāma karṣan
krāntvā dvārāṇi helācala-caraṇa-raṇat-kiṅkaṇī-cakravālaḥ |

dattātaṅko’ṅganānām anusṛta-saraṇiḥ sambhramād aśva-pālaiḥ
prabhraṣṭo’yaṁ plavaṅgaḥ praviśati nṛpater mandiraṁ mandurāyāḥ ||398|| [ra. 2.2]

atra nepathya-gataiḥ pātraiḥ prayogānucitasya vānara-viplavādy-arthasya sūcanād iyaṁ madhya-cūlikā |

atha **khaṇḍa-cūlikā—**

**raṅga-nepatha-saṁsthāyi-pātra-saṁlāpa-vistaraiḥ |** 191

**ādau kevalam aṅkasya kalpitā khaṇḍa-cūlikā |**

**praveśa-nirgamāprāpter iyam aṅkād bahir-gatā ||399||** 192

yathā bāla-rāmāyaṇe saptamāṅkasyādau, (tataḥ praviśati vaitālikaḥ karpūra-caṇḍaḥ) vaitālikaḥ—bhadra candana-caṇḍa parityaja nidrā-mudrām | vimuñca nijoṭajābhyantaram |

nepathye—ayya kappura-caṁḍa esā miṭṭhā pabhāda-ṇiddā | suvissaṁ dāva | [*ārya karpūra-caṇḍa eṣā miṣṭā prabhāta-nidrā | svapsyāmi tāvat |*]

karpūra-caṇḍaḥ—aho utsāha-śaktir bhavataḥ | amantra-śīlo mahī-patiḥ apara-prabandha-darśī kaviḥ apāṭha-ruciś ca vadnī na ciraṁ nandati |

nepathye—tā ettha saṁtthara-tthido ṇimīlida-ṇaaṇo jebba suppabhādaṁ paṭhissaṁ | [*tad atra saṁstara-sthito nimīlita-nayana eva suprabhātaṁ paṭhiṣyāmi* |]

karpūra-caṇḍaḥ—etad api bhavato bhūri | tad upaślokayāvo rāmabhadram | (kiñcid uccaiḥ)

mārtaṇḍaika-kula-prakāṇḍa-tilakas trailokya-rakṣā-maṇir

viśvāmitra-mahāmuner nirupadhiḥ śiṣyo raghu-grāmaṇīḥ |

rāmas tāḍita-tāṭakaḥ kim aparaṁ pratyakṣa-nārāyaṇaḥ

kausalyā-nayanotsavo vijayatāṁ bhū-kāśyapasyātmajaḥ ||400|| [bā.rā. 7.3]

nepathye—

kandapp-uddāma-dappa-ppasamaṇa-guruṇo bahmaṇo kāla-daṇḍe

pāṇiṁ deṁtassa gaṁgā-taralida-sasiṇo pabbaī-ballahassa |

cābaṁ caṁḍāhisiṁjāraba-harida-ṇahaṁ karṣaṇāruddha-majjhaṁ

jaṁ bhaggaṁ tassa saddo ṇisuṇiti huaṇe bittharaṁto ṇamāi ||401|| [bā.rā. 7.4]

[*kandarpoddāma-darpa-praśamana-guror brahmaṇaḥ kāla-daṇḍe*

*pāṇiṁ dātur gaṅgā-taralita-śaśinaḥ parvatī-vallabhasya |*

*cāpaṁ caṇḍābhiśiñjā-rava-bharita-nabhaḥ karṣaṇāruddha-madhyaṁ*

*yat bhagnaṁ tasya śabdo niḥśrūyate bhuvane vistaran na māti ||* ]

atra praviṣṭena karpūra-caṇḍena yavanikāntargatena candana-caṇḍena ca paryāya-pravṛtta-vāg-vilāsais tāṭakāvadhādi-vibhīṣaṇābhaya-pradānāntasya rāmabhadra-caritasya bāhulyāt prayogānucitasya sūcanād iyaṁ khaṇḍa-cūlikā |

**enāṁ viṣkambham evānye prāhur naitan mataṁ mama |**

**apraviṣṭasya saṁlāpo viṣkambhe na hi yujyate |** 193

**tad viṣkambha-śiraskatvān mateyaṁ khaṇḍa-cūlikā ||402||**

atha **aṅkāsyam—**

**pūrvāṅkānte sampraviṣṭaiḥ pātrair bhāvy-aṅka-vastunaḥ |** 194

**sūcanaṁ tad-avicchityai yat tad aṅkāsyam īritam ||403||**

**yathā hi vīra-carite dvitīyāṅkāvasānake |** 195

**praviṣṭena sumantreṇa sūcitaṁ rāma-vigrahe ||404||**

**vasiṣṭha-viśvāmitrādi-samābhāṣaṇa-lakṣaṇam |** 196

**vastūttarāṅke pūrvārthāvicchedenaiva kalpitam ||405||**

**athāṅkāvatāraḥ—**

**aṅkāvatāraḥ pātrāṇāṁ pūrva-kāryānuvartinām |** 197

**avibhāgena sarveṣāṁ bhāviny aṅke praveśanam ||406||**

**dvitīyāṅke mālavikāgnimitre sa nirūpyatām |** 198

**pātreṇāṅka-praviṣṭena kevalaṁ sūcitatvataḥ |**

**bhaved aṅkād abāhyatvam aṅkāsyāṅkāvatārayoḥ ||407||** 199

atha **praveśakaḥ—**

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

**aṅkayor ubhayor madhye sa vijñeyaḥ praveśakaḥ ||408||** 200

**so’yaṁ ceṭi-dvayālāpa-saṁvidhānopakalpitaḥ |**

**mālatī-mādhave prājñair dvitīyāṅke nirūpyatām ||409||** 201

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

**prārambhe yady asūcyaṁ syād aṅkam evātra kalpayet ||410||** 202

**rasālaṅkāra-vastūnām upalālana-kāṅkṣiṇām |**

**janany-aṅkavadādhāra-bhūtatvād aṅka ucyate ||411||** 203

**aṅkas tu pañcaṣair dvitrair aṅgino’ṅgasya vastunaḥ |**

**rasasya vā samālamba-bhūtaiḥ pātrair manoharaḥ |** 204

**saṁvidhāna-viśeṣaḥ syāt tatrāsūcyaṁ prapañcayet ||412||**

atha **asūcyavibhāgaḥ—**

**asūcyaṁ tad dvidhā dṛśyaṁ śrāvyaṁ cādyaṁ tu darśayet |** 205

**dvedhā dvitīyaṁ svagataṁ prakāśaṁ ceti bhedataḥ ||413||**

**svagataṁ svaika-vijñeyaṁ prakāśaṁ tad dvidhā bhavet |** 206

**sarva-prakāśaṁ niyata-prakāśaṁ ceti bhedataḥ ||414||**

**sarva-prakāśaṁ sarveṣāṁ sthitānāṁ śravaṇocitam |** 207

**dvitīyaṁ tu sthiteṣv apy eṣv ekasya śravaṇocitam ||415||**

**dvidhā vibhāvyate’nyac ca janāntam apavāritam |** 208

**tripatākā-kareṇānyān apavāryāntarā kathām ||416||**

**anyenāmantraṇaṁ yat syāt taj janāntikam ucyate |** 209

**rahasyaṁ kathyate’nyasya parāvṛtyāpavāritam ||417||**

**itthaṁ śrāvyaṁ ca dṛśyaṁ ca prayujya susamāhitaiḥ |** 210|

**pātrair niṣkramaṇaṁ kāryam aṅkānte samam eva hi ||418||**

**aṅka-cchedaś ca kartavyaḥ kālāvasthānurodhataḥ |** 211

**dinārdha-dinayor yogyam aṅke vastu pravartayet ||419||**

atha **garbhāṅkaḥ**—

**aṅka-prasaṅgād garbhāṅka-lakṣaṇaṁ vakṣyate mayā |** 212

**rasanāyaka-vastūnāṁ mahotkarṣāya kovidaiḥ ||420||**

**aṅkasya madhye yo’ṅkaḥ syād asau garbhāṅka īritaḥ |** 213

**vastu-sūcaka-nāndīko diṅ-mātra-mukha-saṅgataḥ ||421||**

**arthopakṣepakair hīnaś cūlikā-parivarjitaiḥ |** 214

**aneṣyad-vastu-viṣayaḥ pātraiś tri-caturair yutaḥ ||422||**

**nātiprapañcetivṛttaḥ svādhārāṅkāṅga-śobhitaḥ |** 215

**prastutārthānubandhī ca pātra-niṣkramaṇāvadhiḥ ||423||**

**prathamāṅke na kartavyaḥ so’yaṁ kāvya-viśāradaiḥ |** 216

**so’yam uttara-rāme tu rasotkarṣāya kathyatām ||424||**

**netur utkarṣako jñeyo bāla-rāmāyaṇe tv ayam |** 217

**amogha-rāghave so’yaṁ vastūtkarṣaika-kāraṇam ||425||**

**nāṭake aṅka-niyamaḥ**—

**nāṭake’ṅkā na kartavyāḥ pañca-nyūnā daśādhikāḥ |** 218

**tad īdṛśa-guṇopetaṁ nāṭakaṁ bhukti-muktidam ||426||**

tathā ca bharataḥ—

dharmārtha-sādhanaṁ nāṭyaṁ sarva-duḥkhāpanoda-kṛt |

āsevadhvaṁ tad ṛṣayas tasyotthānaṁ tu nāṭakam ||427|| iti |

**pūrṇādi-nāṭaka-bhedānaṅgīkāraḥ—**

**nāṭakasya tu pūrṇādi-bhedāḥ kecana kalpitāḥ |** 219

**teṣāṁ nātīva ramyatvād aparīkṣākṣamatvataḥ |**

**muninānādṛtatvāc ca tān uddeṣṭum udāsmahe ||428||** 220

atha **prakaraṇam—**

**yatretivṛttam utpādyaṁ dhīra-śāntaś ca nāyakaḥ |**

**rasaḥ pradhānaṁ śṛṅgāraḥ śeṣaṁ nāṭakavad bhavet ||429||** 221

**tad dhi prakaraṇaṁ śuddhaṁ dhūrtaṁ miśraṁ ca tat tridhā |**

**kula-strī-nāyakaṁ śuddhaṁ mālatī-mādhavādikam ||430||** 222

**gaṇikā-nāyikaṁ dhūrtaṁ kāmadattāhvayādikam |**

**kitava-dhyputakārādi-vyāpāraṁ tv atra kalpayet ||431||** 223

**miśraṁ tat kulajā-veśye kalpite yatra nāyike |**

**dhūrta-śuddha-kramopetaṁ tan mṛcchakaṭikādikam ||432||** 224

**nāṭikāyāḥ na pṛthag-rūpatvam—**

**nāṭikā tv anayor bhedo na pṛthag rūpakaṁ bhavet |**

**prakhyātaṁ nṛpater vṛttaṁ nāṭakād āhṛtaṁ yataḥ ||433||** 225

**buddhi-kalpita-vastutvaṁ tathā prakaraṇād api |**

**vimarśa-sandhi-rāhityaṁ bhedakaṁ cen na tan matam ||434||** 226

**ratnāvalyādike lakṣye tat-sandher api darśanāt |**

**strī-prāya-caturaṅkādi-bhedakaṁ cen na tan matam ||435||** 227

**eka-dvi-try-aṅka-pātrādi-bhedenānantatā yataḥ |**

**devī-vaśāt saṅgamena bhedaś cet tan na yujyate |**

**mālavikāgni-mitrādau nāṭikātva-prasaṅgataḥ ||436||** 228

**prakaraṇikā-nāṭikayor anusaraṇīyā hi nāṭikā-saraṇiḥ |**

**ata eva bharata-muninā nāṭyaṁ daśadhā nirūpitaṁ pūrvam ||437||** 229

atha **utṛṣṭikāṅkaḥ—**

**khyātena vā kalpitena vastunā prākṛtair naraiḥ |**

**anvitaḥ kaiśikī-hīnaḥ sāttvatyārabhaṭī-mṛduḥ ||438||** 230

**strīṇāṁ vilāpa-vyāpārair upetaḥ karuṇāśrayaḥ |**

**nānā-saṅgrāma-saṁnāha-prahāramaraṇotkaṭaḥ ||439||** 231

**mukha-nirvāhavān yaḥ syād eka-dvi-try-aṅka icchayā |**

**utsṛṣṭikāṅkaḥ sa jñeyaḥ sa-viṣkambha-praveśakaḥ ||440||** 232

**asminn amaṅgala-prāye kuryān maṅgalam antataḥ |**

**prayojyasya vadhaḥ kāryaḥ punar ujjīvanāvadhiḥ ||441||** 233

**ujjīvanād apy adhikaṁ manoratha-phalo’pi vā |**

**vijñeyam asya lakṣyaṁ tu karuṇākandalādikam ||442||** 234

atha **vyāyogaḥ—**

**khātetivṛtta-sampanno niḥsahāyaka-nāyakaḥ |**

**yukto daśāvaraih khyātair uddhataiḥ pratināyakaiḥ ||443||** 235

**vimarśa-garbha-rahito bhāraty-ārabhaṭī-sphuṭaḥ |**

**hāsya-śṛṅgāra-rahita ekāṅko raudra-saṁśrayaḥ ||444||** 236

**eka-vāsara-vṛttāntaḥ prāpta-viṣkambha-cūlikaḥ |**

**astrī-nimitta-samaro vyāyogaḥ kathito budhaiḥ |** 237

**vijñeyam asya lakṣyaṁ tu dhanañjaya-jayādikam ||445||**

atha **bhāṇaḥ—**

**svasya vānyasya vā vṛttaṁ viṭena nipuṇoktinā |** 238

**śaurya-saubhāgya-saṁstutyā vīra-śṛṅgāra-sūcakam ||446||**

**buddhi-kalpitam ekāṅkaṁ mukha-nirvahaṇānvitam |** 239

**varṇyate bhāratī-vṛttyā yatra taṁ bhāṇam īrate ||447||**

**eka-pātra-prayojye’smin kuryād ākāśa-bhāṣitam |** 240

**anyenānuktam apy anyo vacaḥ śrutveva yad vadet ||448||**

**iti kiṁ bhaṇasīty etad bhaved ākāśa-bhāṣitam |** 241

**lāsyāṅgāni daśaitasmin saṁyojyānyatra tāni tu ||449||**

**geya-padaṁ sthita-pāṭhyam āsīnaṁ puṣpa-gandhikā |** 242

**pracchedakas trimūḍhaṁ ca saindhavākhyaṁ dvimūḍhakam |**

**uttamottamakaṁ cānyad ukta-pratyuktam eva ca ||450||** 243

atha **geya-padam—**

**vīṇādi-vādanenaiva sahitaṁ yatra bhāvyate |**

**lalitaṁ nāyikā-gītaṁ tad geya-padam ucyate ||451||** 244

**cañcat-puṭādinā vākyābhinayo nāyikā-kṛtaḥ |**

**bhūmi-cārī-pracāreṇa sthita-pāṭhyaṁ tad ucyate ||452||** 245

**bhrū-netra-pāṇi-caraṇa-vilāsābhinayānvitam |**

**yojyam āsīnayā pāṭhyam āsīnaṁ tad udāhṛtam ||453||** 246

**nānā-vidhena vādyena nānā-tāla-layānvitam |**

**lāsyaṁ prayujyate yatra sā jñeyā puṣpa-gandhikā ||454||** 247

**anyāsaṅgama-śaṅkinyā nāyakasyātiroṣayā |**

**prema-ccheda-prakaṭanaṁ lāsyaṁ pracchedakaṁ viduḥ ||455||** 248

**aniṣṭhura-ślakṣṇa-padaṁ sama-vṛttair alaṅkṛtam |**

**nāṭyaṁ puruṣa-bhāvāḍhyaṁ trimūḍhakam udāhṛtam ||456||** 249

**deśa-bhāṣā-viśeṣeṇa calad-valaya-śṛṅkhalam |**

**lāsyaṁ prayujyate yatra tat saindhavam iti smṛtam ||457||** 250

**cārībhir lalitābhiś ca citrārthābhinayānvitam |**

**spaṣṭa-bhāva-rasopetaṁ lāsyaṁ yat tad dvimūḍhakam ||458||** 251

**aparijñāta-pārśvasthaṁ geya-bhāva-vibhūṣitam |**

**lāsyaṁ sotkaṇṭha-vākyaṁ tad uttamottamakaṁ bhavet ||459||** 252

**kopa-prasāda-janitaṁ sādhikṣepa-padāśrayam |**

**vākyaṁ tad ukta-pratyuktaṁ yūnoḥ praśnottarātmakam ||460||** 253

**śṛṅgāra-mañjarī-mukhyam asyodāharaṇaṁ matam |**

**lāsyāṅga-daśakaṁ tatra lakṣyaṁ lakṣya-vicakṣaṇaiḥ ||461||** 254

atha **samavakāraḥ—**

**prakhyātenetivṛttena nāyakair api tad-vidhaiḥ |**

**pṛthak-prayojanāsaktair militair deva-dānavaiḥ ||462||** 255

**yuktaṁ dvādaśabhir vīra-pradhānaṁ kaiśikī-mṛdu |**

**try-aṅkaṁ vimarśa-hīnaṁ ca kapaṭa-traya-saṁyutam ||463||** 256

**tri-vidravaṁ tri-śṛṅgāraṁ vidyāt samavakārakam |**

**mohātmako bhramaḥ proktaḥ kapaṭas trividhas tv ayam ||464||** 257

**sattvajaḥ śatrujo daiva-janitaś ceti sattvajaḥ |**

**krūra-prāṇi-samutpannaḥ śatrujas tu raṇādijaḥ ||465||** 258

**vātyāvarṣādi-sambhūto daivajaḥ kapaṭaḥ smṛtaḥ |**

**udāharaṇam eteṣām āvege lakṣyatāṁ budhaiḥ ||466||** 259

**jīva-grāho’pi moho vā kapaṭād vidravas tataḥ |**

**kapaṭa-traya-sambhūter ayaṁ ca trividho mataḥ |** 260

**dharmārtha-kāma-sambaddhas tridhā śṛṅgāra īritaḥ ||467||**

**dharma-śṛṅgāraḥ—**

**vratādi-janitaḥ kāmo dharma-śṛṅgāra īritaḥ |** 261

**pārvatī-śiva-sambhogas tad udāharaṇaṁ matam ||468||**

**artha-śṛṅgāraḥ—**

**yatra kāmena sambaddhair arthair arthānubandhibhiḥ |** 262

**bhujyamānaiḥ sukha-prāptir artha-śṛṅgāra īritaḥ ||469||**

**sārvabhauma-phala-prāpti-hetunā vatsa-bhūpateḥ |** 263

**ratnāvalyā samaṁ bhogo vijñeyā tad udāhṛtiḥ ||470||**

**kāma-śṛṅgāraḥ—**

**durādara-surā-pāna-para-dārādi-kelijaḥ |** 264

**tat-tad-āsvāda-lalitaḥ kāma-śṛṅgāra īritaḥ ||471||**

**tad udāharaṇaṁ prāyo dṛśyaṁ prasanādiṣu |** 265

**śṛṅgāra-tritayaṁ tatra nātra bindu-praveśakau ||472||**

**mukha-pratimukhe sandhī vastu dvādaśa-nāḍikam |** 266

**prathame kalpayed aṅke nāḍikā ghaṭikā-dvayam ||473||**

**mukhādi-sandhi-trayavāṁś caturnāḍika-vastukaḥ |** 267

**dvitīyāṅkas tṛtīyas tu dvi-nāḍika-kathāśrayaḥ ||474||**

**nirvimarśa-catuḥ-sandhir evam aṅkās trayaḥ smṛtāḥ |** 268

**vīthī-prahasanāṅgāni kuryād atra samāsataḥ ||475||**

**prastāvanāyāḥ prastāve prokto vīthy-aṅga-vistaraḥ |** 269

**daśa prahasanāṅgāni tat-prasaṅge pracakṣmahe |**

**udāharaṇam etasya payodhi-mathanādikam ||476||** 270

**atha vīthī—**

**sūcya-pradhāna-śṛṅgārā mukha-nirvahaṇānvitā |**

**eka-yojyā dviyojyā vā kaiśikī-vṛtti-nirmitā ||477||** 271

**vīthy-aṅga-sahitaikāṅkā vīthīti kathitā budhaiḥ |**

**asyāṁ prāyeṇa lāsyāṅga-daśakaṁ yojayen na vā ||478||** 272

**sāmānyā parakīyā vā nāyikātrānurāgiṇī |**

**vīthy-aṅga-prāya-vṛttitvān nocitā kula-pālikā |** 273

**lakṣyam asyās tu vijñeyaṁ mādhavī-vīthikādikam ||479||**

atha **prahasanam—**

**vastu-sandhy-aṅka-lāsyāṅga-vṛttayo yatra bhāṇavat |** 274

**raso hāsyaḥ pradhānaṁ syād etat prahasanaṁ matam ||480||**

**viśeṣeṇa daśāṅgāni kalpayed atra tāni tu |** 275

**avagalitāvaskandau vyavahāro vipralambha upapattiḥ |**

**bhayam anṛtaṁ vibhrāntir gadgada-vāk ca pralāpaś ca ||481||** 276

tatra **avagalitam—**

**pūrvam ātma-gṛhītasya samācārasya mohataḥ |**

**dūṣaṇaṁ tyajanaṁ cātra dvidhāvagalitaṁ matam ||482||** 277

yathā ānanda-kośa-nāmani prahasane, mithyā-tīrthaḥ—

yāni dyanti galād adhaḥ sukṛtino lomnāṁ ca teṣāṁ sthitiṁ

yāny ūrdhvaṁ paripoṣayanti puruṣās teṣāṁ muhuḥ khaṇḍanam |

kṛtvā sarva-jagad-viruddha-vidhinā sañcāriṇāṁ mādṛśāṁ

śrī-gītā ca harītakī ca harato hantopabhogyaṁ vayaḥ ||483||

atra kenāpi yati-bhraṣṭena sva-gṛhītasya yaty-āśramasya dūṣaṇād idam avagalitam |

tyajanād, yathā prabodha-candrodaye, kṣapaṇakaḥ—

ayi pīṇa-ghaṇatthaṇa-sohaṇi palitatthakulaṁga-viloaṇi |

jai lamasi kāvāliṇī-bhāvehiṁ sābakā kiṁ kalissaṁdi ||484||

aho kāvāliṇīadaṁsaṇaṁ jebba ekkaṁ saukkhamokkha-sāhaṇam | (prakāśam) bho kābālia hagge tuhake saṁpadaṁ dāso saṁbutto | maṁ pi mahābhairavānusāsaṇe dikkhaya |

[*ayi pīna-ghana-stana-śobhane paritrasta-kuraṅga-vilocane |*

*yadi ramase kāpālinī-bhāvaiḥ śrāvakāḥ kiṁ kariṣyanti |*

*aho kāpālinī-darśanam eva ekaṁ saukhya-mokṣa-sādhanam |* (prakāśam) *bho kāpālika ahaṁ tava samprataṁ dāsaḥ saṁvṛttaḥ | mām api mahā-bhairavānuśāsane dikṣaya |*]

ity ādau kṣapaṇakasya sva-mārga-paribhraṁśa avagalitam |

atha **avaskandaḥ—**

**avaskandas tv anekeṣām ayogyasyaika-vastunaḥ |**

**sambandhābhāsa-kathanāt sva-sva-yogyatva-yojanā ||485||** 278

yathā prahasane (ānanda-kośa-nāmani)—

yatiḥ—sākṣād bhūtaṁ vadati kucayor antaraṁ dvaita-vādaṁ

bauddhaḥ—dṛṣṭyor bhedaḥ kṣaṇika-mahimā saugate datta-pādaḥ |

jainaḥ—bāhvor mūle nayati śucitām arhatī kāpi dīkṣā

sarve—nābher mūlaṁ prathayati phalaṁ sarva-siddhānta-sāram ||486||

atra yati-bauddha-jainānāṁ gaṇikāyāṁ sva-sva-siddhānta-dharma-sambandha-kathanena sva-sva-pakṣa-parigraha-yogyatva-yojanād avaskandaḥ |

atha **vyavahāraḥ—**

**vyavahāras tu saṁvādo dvitrāṇāṁ hāsya-kāraṇam ||487||** 279a

yathā tatraiva prahasane (ānanda-kośa-nāmani) bauddhaḥ (yatiṁ vilokya)—kuto maṇḍa eka-daṇḍī |

mithyā-tīrthaḥ (vilokya dṛṣṭim apakarṣan ātma-gatam)—kṣaṇikavādī na sambhāṣaṇīya eva | tathāpi daṇḍam antardhāya niruttaraṁ karomi | (prakāśam) aye śūnya-vādin ! adaṇḍaḥ amuṇḍo’ham āgalād asmi |

jainaḥ (ātma-gatam)—nūnam asau māyāvādī | bhavatu | aham api kim apy antardhāya prastutaṁ pṛcchāmi | (prakāśam) aye mahā-pariṇāma-vādin ! bṛhad-bīja lomnāṁ samāna-jātīyatve’pi keṣāñcit saṅkartanam anyeṣāṁ saṁrakṣaṇam iti vyavasthitau kiṁ pramāṇam ?

mithyā-tīrthaḥ—jīvad amedhyaṁ jaṅgama-narako nara-piśāco’yam antardhāyāpi na sambhāṣaṇīyaḥ |

niṣkaccha-kīrtiḥ (sādaram)—sakhe ! ārhata-mune vāde tvayā ayam apratipattiṁ nāma nigraha-sthānam āropito māyāvādī |

mithyā-tīrthaḥ (ātma-gatam)—nūnam imāv api mādṛśāv eva liṅga-dhāraṇa-mātreṇa kukṣimbharaī syātām | (iti pippala-mūla-vedikāyāṁ niṣīdati |)

ity atra yati-bauddha-jainānāṁ saṁvādo vyavahāraḥ |

atha **vipralambhaḥ—**

**vipralambho vañcanā syād bhūtāveśādi-kaitavāt ||488||**  279b

yathā prahasane (ānanda-kośa-nāmani tatraiva)—

priyām ahaṁ pūrva-bhṛtāṁ nāmnā svacchanda-bhakṣiṇī |

gṛhṇāmy enāṁ yadi trātuṁ kṛpā vaḥ śrūyatām idam ||489||

surāghaṭānāṁ saptatyā viṁśatyā dṛpta-gaḍḍuraiḥ |

chāgaiś ca daśabhiḥ kāryā ciraṇṭī-tarpaṇa-kriyā ||490||

adya kartum aśakyaṁ cet tat-paryāptatamaṁ dhanam |

āsthāpyam asyāḥ sākṣiṇyāḥ jaraṭhāyāḥ paṭāñcale ||491||

(iti punar api vyātta-vadanaṁ nṛtyati |)

niṣkaccha-kīrtiḥ—he vratinau ! kim atra vidheyam ?

mithyā-tīrthaḥ—bhoḥ ahiṁsā-vādin ! mriyamāṇaḥ prāṇī na rakṣaṇīya iti kiṁ yuṣmad-dharmaḥ ?

arūpāmbaraḥ (sākṣepam)—ekena sukham upādeyam | anyena dhanaṁ pradeyam iti kiṁ yuṣmad-dharmaḥ ?

niṣkaccha-kīrtiḥ sāntarhāsaṁ sva-dhanaṁ yati-dhanaṁ ca jaraṭhāyāḥ paṭāñcale baddhvā sabalātkāraṁ jainasya kaṭakaṁ tasyāḥ pāda-mūle’rpayati |)

madhumallikā (sāṅga-bhaṅgaṁ sasmraṇa-bhayam iva)—ammo devadā vilambeṇa kuppissadi | tā ciraṁṭi-ātappaṇaṁ kāduṁ gacchemi | [*amho ! devatā vilambena kopiṣyati | tat ciraṇṭikā-tarpaṇaṁ kartuṁ gacchāmi |*] (iti kaṭakam ādāya niṣkrāntā |)

ity ādau bhūtāveśa-kaitavena jaina-bauddha-saṁnyāsino vilobhya dhanaṁ kayāpi gaṇikayā gṛhītam ity ayaṁ vipralambhaḥ |

atha **upapattiḥ—**

**upapattis tu sā proktā yat prasiddhasya vastunaḥ |**

**loka-prasiddhayā yuktyā sādhanaṁ hāsya-hetunā ||492||** 280

yathā tatraiva prahasane (ānanda-kośa-nāmani) mithyā-tīrthaḥ (puro’valokya)—aye upasarit-tīre pippala-nāmā vanaspatiḥ | yaś ca gītāsu bhagavatā nija-vibhūtitayā nirdiṣṭaḥ | (vicintya) katham asya taror iyatī mahima-sambhāvanā | (vimṛśya) upapadyata eva—

tat padaṁ tanu-madhyāyā yenāśvattha-dalopamam |

tad-aśvattho’smi vṛkṣāṇām ity ūce bhagavān hariḥ ||493|| iti |

atra loka-prasiddhena aśvattha-daloru-mūlayoḥ sāmyena hetunā loka-prasiddhasyaiva bhagavad-aśvatthayor aikyasya sādhanaṁ hāsya-kāraṇam upapattiḥ |

atha **bhayam—**

**smṛtaṁ bhayaṁ tu nagara-śodhakādi-kṛto daraḥ ||494||** 281a

yathā tatraiva prahasane (ānanda-kośa-nāmani) jainaḥ—aho arājako’yaṁ viṣayaḥ yat nagara-parisarāśrita-tapasvināṁ dhanaṁ coryate (ity udvāhur ākrośati) |

nagara-rakṣakāḥ—aye kim apahṛtaṁ dhanam | kiyat (iti taṁ paritaḥ praviśya parisarpanti |)

arūpāmbaraḥ—dhik kaṣṭam | nagara-śīghrakāḥ samāyānti | (ity ūrdhva-bāhur oṣṭha-spandanaṁ karoti | mithyā-tīrtho gaṇikām ākṣipya samādhiṁ nāṭayati | niṣkaccha-kīrtir eka-pādenāvatiṣṭhamānaḥ karāṅgulīr gaṇayati) ity ādau jainādīnāṁ bhaya-kathanād bhayam |

atha **anṛtam—**

**anṛtaṁ tu bhaved vākyam asabhya-stuti-gumphitam |**  281

**tad evānṛtam ity āhur apare sva-mata-stuteḥ ||495||**

yathā tatraiva prahasane (ānanda-kośa-nāmani)—

bālātapena parimṛṣṭam ivāravindaṁ

māñjiṣṭha-celam iva mānmatham ātapatram |

sālakta-lekham iva saukhya-karaṇḍam adya

yūnāṁ mude taruṇi tat padam ārtavaṁ te ||496||

atra ārtavāruṇasyoru-mūlasya (asabhyasya) varṇanād idam anṛtam |

aparaṁ, yathā karpūra-mañjaryām, bhairavānandaḥ—

raṁḍā caṁḍā dikkhadā dhamma-dārā

majjaṁ maṁsaṁ pijjae khajjae a |

bhikkhā bhojjaṁ camma-khaṇḍaṁ ca sejjā

kolo dhammo kassa ṇo bhādi rammo ||497|| [ka.maṁ. 1.23]

[*raṇḍā caṇḍā dīkṣitā dharma-dārā*

*madyaṁ māṁsaṁ pīyate khādyate ca |*

*bhikṣā bhojyaṁ carma-khaṇḍaṁ ca śayyā*

*kaulo dharmaḥ kasya no bhāti ramyaḥ ||*]

atha **vibhrāntiḥ—**

**vastu-sāmya-kṛto moho vibhrāntir iti gīyate ||498||**  282b

yathā tatraiva prahasane (ānanda-kośa-nāmani) bauddhaḥ (puro’valokya)—

hema-kumbhavatī ramya-toraṇā cāru-darpaṇā |

kāpi gandharva-nagarī dṛśyate bhūmi-cāriṇī ||499||

jainaḥ—aye kṣaṇa-bhaṅga-vādin etad utpāta-phalaṁ prathama-darśino bhavata eva pariṇamet | (iti locane nimīlayati |)

bauddhaḥ (punar nirvarṇya)—hanta kim apade bhrānto’smi |

na purīyaṁ viśālākṣī na toraṇam ime bhruvau |

na darpaṇam imau gaṇḍau na ca kumbhāv imau stanau ||500||

ity atra bauddhasya moho vibhrāntiḥ |

atha **gadgada-vāk—**

**asatya-ruditonmiśraṁ vākyaṁ gadgada-vāg bhavet ||501||** 283a

yathā tatraiva prahasane (ānanda-kośa-nāmani) (bhaginyau parasparam āśliṣya rudita iva) guhyagrāhī (ātmagatam)—

anupātta-bāṣpa-kaṇikaṁ gadgada-niḥśvāsa-kalitam avyaktam |

anayor asatya-ruditaṁ suratānta-daśāṁ vyanaktīva ||502||

atra gadgada-vāktvaṁ spaṣṭam |

atha **pralāpaḥ—**

**pralāpaḥ syād ayogyasya yogyatvenānumodanam ||503||**  283b

yathā tatraiva prahasane (ānanda-kośa-nāmani) rājā (saudāryodrekam)—aye viḍālākṣa asmadīye nagare viṣaye ca—

pati-hīnā ca yā nārī jāyā-hīnaś ca yaḥ pumān |

tau dampatī yathā-kāmaṁ bhavetām iti ghuṣyatām ||504||

viḍālākṣaḥ—devaḥ pramāṇam | (iti sānucaro niṣkrāntaḥ |)

guhya-grāhī (sa-ślāghā-gauravam)—

naṣṭāśva-bhagna-śakaṭa-nyāyena pratipāditam |

ucitā te mahārāja seyaṁ kāruṇya-ghoṣaṇā ||505||

api ca—

manvādayo mahīpālāḥ śataśo gām apālayan |

na kenāpi kṛto mārga evam āścarya-śaukhyadaḥ ||506||

atra ayogyasyāpi rājādeśasya dharmādhikāriṇā guhya-grāhiṇā nyāya-parikalpanayā yogyatvenānumodanād ayaṁ pralāpaḥ |

**prahasanasya śuddhādi-bhedāḥ—**

**śuddhaṁ kīrṇaṁ vaikṛtaṁ ca tac ca prahasanaṁ tridhā |**

**śuddhaṁ śrotriya-śākhāder veṣa-bhāṣādi-saṁyutam ||507||** 284

**ceṭa-ceṭī-jana-vyāptaṁ tal lakṣyaṁ tu nirūpyatām |**

**ānanda-kośa-pramukhaṁ tathā bhagavad-ajjukam ||508||** 285

**kīrṇaṁ tu sarvair vīthy-aṅgaiḥ saṅkīrṇaṁ dhūrta-saṅkulam |**

**tasyodāharaṇaṁ jñeyaṁ bṛhat-saubhadrakādikam ||509||** 286

**yac cedaṁ kāmukādīnāṁ veṣa-bhāṣādi-saṅgataiḥ |**

**ṣaṇḍatāpa-savṛddhādyair yutaṁ tad vaikṛtaṁ bhavet |** 287

**kalikeli-prahasana-pramukhaṁ tad udāhṛtam ||510||**

atha **ḍimaḥ—**

**khyātetivṛttaṁ nirhāsya-śṛṅgāraṁ raudra-mudritam |** 288

**sāttvatī-vṛtti-viralaṁ bhāraty-ārabhaṭī-sphuṭam ||511||**

**nāyakair uddhatair deva-yakṣa-rākṣasa-pannagaiḥ |** 289

**gandharva-bhūta-vetāla-siddha-vidyādharādibhiḥ ||512||**

**samanvitaṁ ṣoḍaśabhir nyāya-mārgaṇa-nāyakam |** 290

**caturbhir āṅkair anvītaṁ nirvimarśaka-sandhibhiḥ ||513||**

**nirghātolkoparāgādi-ghora-krūrāji-sambhramam |** 291

**sa-praveśaka-viṣkambha-cūlikaṁ hi ḍimaṁ viduḥ |**

**asyodāharaṇaṁ jñeyaṁ vīrabhadra-vijṛmbhitam ||514||** 292

atha **īhāmṛgaḥ—**

**yatretivṛttaṁ miśraṁ syāt sa-viṣkambha-praveśakam |**

**catvāro’ṅkā nirvimarśa-garbhāḥ syuḥ sandhayas trayaḥ ||515||** 293

**dhīroddhattaś ca prakhyāto divyo martyo’pi nāyakaḥ |**

**divya-striyam anicchantīṁ kanyāṁ vāhartum udyataḥ ||516||** 294

**strī-nimittāji-saṁrambhaḥ pañcaṣāḥ pratināyakāḥ |**

**rasā nirbhaya-bībhatsā vṛttayaḥ kaiśikīṁ vinā ||517||** 295

**svalpas tasyāḥ praveśo vā so’yam īhāmṛgo mataḥ |**

**vyājān nivārayed atra saṅgrāmaṁ bhīṣaṇa-kramam ||518||** 296

**tasyodāharaṇaṁ jñeyaṁ prājñair māyā-kuraṅgikā |**

**itthaṁ śrī-siṁha-bhūpena sarva-lakṣaṇa-śālinā |** 297

**sarva-lakṣaṇa-sampūrṇo lakṣito rūpaka-kramaḥ ||519||**

atha **nāṭaka-paribhāṣā—**

atha **rūpaka-nirmāṇa-parijñānopayoginī |** 298

**śrī-siṁha-dharaṇīśena paribhāṣā nirūpyate ||520||**

**paribhāṣātra maryādā pūrvācāryopakalpitā |** 299

**sā hi naur atigambhīraṁ vivikṣor nāṭya-sāgaram ||521||**

**eṣā ca bhāṣā-nirdeśa-nāmabhis trividhā matā |** 300

**tatra bhāṣā dvidhā bhāṣā vibhāṣā ceti bhedataḥ ||522||**

**caturdaśa vibhāṣāḥ syuḥ prācyādyā vākya-vṛttayaḥ |** 301

**āsāṁ saṁskāra-rāhityād viniyogo na kathyate ||523||**

**uttamādiṣu tad-deśa-vyavahārāt pratīyatām |** 302

**bhāṣā dvidhā saṁskṛtā ca prākṛtī ceti bhedataḥ ||524||**

**kaumāra-pāṇinīyādi-saṁskṛtā saṁskṛtā matā |** 303

**iyaṁ tu devatādīnāṁ munīnāṁ nāyakasya ca |**

**liṅgināṁ ca viṭādīnm anīcānāṁ prayujyate ||525||** 304

atha **prākṛtī—**

**prakṛteḥ saṁskṛtāyās tu vikṛtiḥ prākṛtī matā |** 305

**ṣaḍ-vidhā sā prākṛtaṁ ca śaurasenī ca māgadhī ||526||**

**paiśācī cūlikā paiśācy apabhraṁśa iti kramāt |** 306

**atra tu prākṛtaṁ strīṇāṁ sarvāsāṁ niyataṁ bhavet ||527||**

**kvacic ca devī gaṇikā mantrijā ceti yoṣitām |** 307

**yoginy-apsarasoḥ śilpa-kāriṇyā api saṁskṛtam ||528||**

**ye nīcāḥ karmaṇā jātyā teṣāṁ prākṛtam ucyate |** 308

**chadma-liṅgavatāṁ tadvaj jainānām iti kecana ||529||**

**adhame madhyame cāpi śaurasenī prayujyate |** 309

**dhīvarādy-atinīceṣu māgadhī ca niyujyate ||530||**

**rakṣaḥ-piśāca-nīceṣu paiśācī-dvitayaṁ bhavet |** 310

**apabhraṁśas tu caṇḍāla-yavanādiṣu yujyate ||531||**

**nāṭakādāv apabhraṁśa-vinyāsasyāsahiṣṇavaḥ |** 311

**anye caṇḍālakādīnāṁ māgadhy-ādīn prayuñjate ||532||**

**sarveṣāṁ kāraṇa-vaśāt kāryo bhāṣā-vyatikramaḥ |** 312

**māhātmyasya paribhraṁśaṁ madasyātiśayaṁ tathā ||533||**

**pracchādanaṁ ca vibhrāntiṁ yathālikhita-vācanam |** 313

**kadācid anuvādaṁ ca kāraṇāni pracakṣate ||534||**

atha **nirdeśa-paribhāṣā—**

**sākṣād anāma-grāhyāṇāṁ janānāṁ pratisaṁjñayā |** 314

**āhvāna-bhaṅgī nāṭyajñair nirdeśa iti gīyate ||535||**

**sa tridhā pūjya-sadṛśa-kaniṣṭha-viṣayatvataḥ |** 315

**pūjyās tu devo munayo liṅginas tat-samāstriyaḥ ||536||**

**bahuśrutāś ca bhagavac-chabda-vācyā bhavanti hi |** 316

**āryeti brāhmaṇo vācyo vṛddhas tāteti bhāṣyate ||537||**

**upādhyāyeti cācāryo gaṇikā tv ajjukākhyayā |** 317

**mahārājeti bhūpālo vidvān bhāva itīryate ||538||**

**chandato nāmabhir vācyā brāhmaṇais tu narādhipāḥ |** 318

**deveti nṛpatir vācyo bhṛtyaiḥ prakṛtibhis tathā ||539||**

**sārvabhaumaḥ parijanair bhaṭṭa-bhaṭṭāraketi ca |** 319

**vācyo rājeti munibhir apatya-pratyayena vā ||540||**

**vidūṣakeṇa tu prāyaḥ sakhe rājan nitīcchayā |** 320

**brāhmaṇaiḥ sacivo vācyo hy amātya saciveti ca ||541||**

**śaiṣāir āryety athāyuṣman iti sārathinā rathī |** 321

**tapasvi-sādhu-śabdābhyāṁ praśāntaḥ paribhāṣyate ||542||**

**svāmīti yuva-rājas tu kumāro bhartṛ-dārakaḥ |** 322

**āvutteti svasur bhartā syāleti pṛtanā-patiḥ ||543||**

**bhaṭṭinī svāminī devī tathā bhaṭṭāriketi ca |** 323

**paricārajanair vācyā yoṣito rāja-vallabhāḥ ||544||**

**rājñā tu mahiṣī vācyā devīty anyāḥ priyā iti |** 324

**sarveṇa patnī tv āryeti pitur nāmnā sutasya vā ||545||**

**tāta-pādā iti pitā mātāmbeti sutena tu |** 325

**jyeṣṭhās tv āryā iti bhrātrā tathā syur mātulādayaḥ ||546||**

atha **sadṛśa-nirdeśaḥ—**

**sadṛśaḥ sadṛśo vācyo vayasyety āhvayena vā |** 326

**haleti sakhyā tu sakhī kathanīyā sakhīti vā ||547||**

atha **kaniṣṭha-nirdeśaḥ—**

**suta-śiṣya-kanīyāṁso vācyā guru-janena hi |** 327

**vatsa-putraka-dīrghāyus-tāta-jāteti saṁjñayā ||548||**

**anyaḥ kanīyān āryeṇa janena paribhāṣyate |** 328

**śilpādhikāra-nāmabhyāṁ bhadra bhadra-mukheti ||549||**

**vācye nīcātinīce tu haṇḍe hañje iti kramāt |** 329

**bhartrā vācyāḥ sva-sva-nāmnā bhṛtyāḥ śilpocitena vā ||550||**

**evam ādi prakāreṇa yojyā nirdeśa-yojanā |** 330

**loka-śāstrāvirodhena vijñeyā kāvya-kovidaiḥ ||551||**

**atha nāma-paribhāṣā—**

**anukta-nāmnaḥ prakhyāte kañcuki-prabhṛter api |** 331

**itivṛtte kalpite tu nāyakāder api sphuṭam ||552||**

**rasa-vastūpayogīni kavir nāmāni kalpayet |** 332

**vinayandhara-bābhravya-jayandhara-jayādikam ||553||**

**kāryaṁ kañcukināṁ nāma prāyo viśvāsa-sūcakam |** 333

**latālaṅkāra-puṣpādi-vastūnāṁ lalitātmanām ||554||**

**nāmabhir guṇa-siddhair ceṭīnāṁ nāma kalpayet |** 334

**karabhaḥ kalahaṁsaś cety ādi nāmānujīvinām ||555||**

**karpūra-caṇḍa-kāmpilyety ādikaṁ nāma vandinām |** 335

**subuddhi-vasubhūtyādi-mantriṇāṁ nāma kalpayet ||556||**

**devarātaḥ somarāta iti nāma purodhasaḥ |** 336

**śrīvatso gautamaḥ kautso gārgyo maudgalya ity api ||557||**

**vasantakaḥ kāpileya ity ākhyeyo vidūṣakaḥ |** 337

**pratāpa-vīra-vijaya-māna-vikrama-sāhasaiḥ ||558||**

**vasanta-bhūṣaṇottaṁsa-śekharāṅka-padottaraiḥ |** 338

**dhīrottarāṇāṁ netṝṇāṁ nāma kurvīta kovidaḥ ||559||**

**candrāpīḍaḥ kāmapāla ity ādyaṁ lalitātmanām |** 339

**ugravarmā caṇḍasena ity ādy-uddhata-cetasām ||550||**

**datta-senānta-nāmāni vaiśyānāṁ kalpayet sudhīḥ |** 340

**karpūra-mañjarī candralekhā rāgataraṅgikā ||551||**

**padmāvatīti prāyeṇa nāmnā vācyā hi nāyikā |** 341

**devyas tu dhāriṇī-lakṣmī-vasumatyādi-nāmabhiḥ ||552||**

**bhogavatī kāntimatī kamalā kāmavallarī |** 342

**irāvatī haṁsapadīty ādi-nāmnā tu bhoginī ||553||**

**viprakṣatra-viśaḥ śarma-varma-dattānta-nāmabhiḥ |** 343

**śikhaṇḍāṅgada-cūḍānta-nāmnā vidyādharādhipāḥ ||554||**

**kuṇḍalānanda-ghaṇṭānta-nāmnā kāpālikā janāḥ |** 344

**yogasundarikā vaṁśaprabhā vikaṭamudrikā ||555||**

**śaṅkha-keyūrikety ādi-nāmnā kāpālika-striyaḥ |** 345

**ānandinī siddhimatī śrīmatī sarvamaṅgalā ||556||**

**yaśovatī putravatīty ādi-nāmnā suvāsinī |** 346

**ity ādi sarvam ālocya lakṣaṇaṁ kṛta-buddhinā ||557||**

**kavinā kalpitaṁ kāvyam ācandrārkaṁ prakāśate |** 347

**lakṣya-lakṣaṇa-nirmāṇa-vijñāna-kṛta-buddhibhiḥ ||558||**

**parīkṣyatām ayaṁ grantho vimatsara-manīṣayā |** 348

**bharatāgama-pārīṇaḥ śrīmān siṁha-mahīpatiḥ |**

**rasikaḥ kṛtavān evaṁ rasārṇava-sudhākaram ||559||** 349

**saṁrambhād anapota-siṁha-nṛpater dhāṭī-samāṭīkane**

**niḥsāṇeṣu dhaṇaṁ dhaṇaṁ dhaṇam iti dhvānānusandhāyiṣu |**

**modante hi raṇaṁ raṇaṁ raṇam iti prauḍhās tadīyā bhaṭā**

**bhrāntiṁ yānti tṛṇaṁ tṛṇaṁ tṛṇam iti pratyarthi-pṛthvī-bhujaḥ ||560||** 350

**matvā dhātrā tulāyāṁ laghur iti dharaṇīṁ siṁha-bhūpāla-candre**

**sṛṣṭe tatrātigurvyāṁ tad-upanidhitayā sthāpyamānaiḥ krameṇa |**

**cintāratnaugha-kalpa-druma-tati-surabhī-maṇḍalaiḥ pūritāntāpy**

**ūrdhvaṁ nītā laghimnā tad-ari-kula-śataiḥ pūryate’dyāpi sā dyauḥ ||561||** 351

iti śrīmad-āndhra-maṇḍalādhīśvara-pratigaṇḍa-bhairava-śrīmad-anapota-narendra-nandana-bhuja-bala-bhīma-śrī-siṁha-bhūpāla-viracite rasārṇava-sudhākara-nāmni nāṭyālaṅkāra-śāstre bhāvakollāso nāma

tṛtīyo vilāsaḥ

||3||

—o)0(o—

samāptaś cāyaṁ rasārṇava-sudhākaraḥ

śrī-toya-śaila-vasatiḥ sa tamāla-nīlo

jīyād dharir muni-cakora-suśāradenduḥ |

lakṣmī-stanastavaka-kuṅkuma-kardama-śrī-

saṁlipta-nirmala-viśāla-bhujāntarālaḥ ||

malaya-giri-nivāsī māruto yacchatāṅgas

taruṇa-śiśira-raśmir yat suhṛt-puṇya-kīrtiḥ |

carati ciram anaṅgaḥ kvāpi kari apy adṛśyaḥ

sa jayatu rasikaughair vanditaḥ pañcabāṇaḥ ||

aśeṣāṇāṁ dvijanuṣām āśīrvāda-paramparā |

taraṅgayatu kalyāṇaṁ kavīnāṁ cāyur āyatam ||

--o)0(o--

1. Some MSS. have the following example:

sa dakṣiṇaṁ tūṇa-mukhena vāmaṁ

vyāpārayan hastam alakṣyatājau |

ākarṇa-kṛṣṭā sakṛd asya yoddhum

aurvīva bāṇān suṣuve ripu-ghnān || (ra.vaṁ. 7.57) [↑](#footnote-ref-2)
2. Also appears as 1.125. [↑](#footnote-ref-3)
3. This verse is not found in all editions. Venkatachari has not included it in his edition. [↑](#footnote-ref-4)
4. Note that *cārutā*, as found in *Ujjvala-nīlamaṇi,* is the word used here in the place of *mārdava*. [↑](#footnote-ref-5)
5. Quoted just above. [↑](#footnote-ref-6)
6. Quoted above at 1.157. [↑](#footnote-ref-7)
7. Variant found in K.L.Joshi edition:

hāsya-śṛṅgāra-bahulā kaiśikī paricakṣitā |

sātvatī cāpi vijñeyā vīrādbhuta-śamāśrayā ||

raudre bhayānake caiva vijñeyārabhaṭī budhaiḥ |

bībhatse karuṇe caiva bhāratī samprakīrtitā || [↑](#footnote-ref-8)
8. Śṛṅgāra-tilaka reading: śṛṅgāra-hāsya-karuṇa-rasānāṁ parivṛddhaye | eṣā vṛttiḥ paryoktavyā prayatnena budhair yathā || [↑](#footnote-ref-9)
9. Another reading in some manuscripts:

anubhāvas tu naiṣphalya-matir nirveda ucyate |

atra cintāśru-niḥśvasa-vaivarṇyocchvāsa-dīnatā || [↑](#footnote-ref-10)
10. The following half karika is found in only one edition: **(śīta-jvare tu ceṣṭāḥ syuḥ santāpaś cāṅga-sādanam | This does not appear to be serious. (See karika 54)** [↑](#footnote-ref-11)
11. pūrvārdha-mātraṁ gāthā-saptaśatyāṁ dṛśyate 1.17. [↑](#footnote-ref-12)
12. This verse appeared previously after kārikā 2.56a. [↑](#footnote-ref-13)
13. Ed. adds: anukta-citta-vṛttīnām uktāntarbhāvaḥ | [↑](#footnote-ref-14)
14. karuṇā-kandalād iti bhāti | [↑](#footnote-ref-15)
15. This verse appeared previously in 1.125. [↑](#footnote-ref-16)
16. 529 saṅkhyaka-padyaṁ draṣṭavyam | [↑](#footnote-ref-17)
17. siddha-sad-bhāvanā matā. [↑](#footnote-ref-18)
18. nātya-śāstre atra chādana iti saṁjñā prāpyate | [↑](#footnote-ref-19)
19. sva-śastra-pūta-nirvyāja-puruṣāṅgopakalpitam iti mudrita-mālatī-mādhava-pāṭhaḥ | [↑](#footnote-ref-20)
20. *niruktam* in the printed edition. [↑](#footnote-ref-21)
21. Nāṭ 16.169 = *prastāvenaiva śeṣo’rthaḥ kṛtsno yan na pratīyate | vacanena vinānukta-siddhiḥ sā parikīrtitā ||* [↑](#footnote-ref-22)