

atha saptadaśam pūraṇam

veṇu-śikṣā-cchalena preyasī-bhikṣā

[1] atha pūrvavad vilakṣaṇāyām kṣaṇadā-sabhāyām samutkaṇṭhaḥ sa madhukaṇṭhaḥ kathayāmāsa—

[2] pūrva-pūrvānusāreṇa dhenuka-vadhānantara-vyavahāreṇa preyasīnām pratyaham eva vardhamānāḥ kamala-kalikāvad utkalikā madhusūdanasya bahir īhitair durūhām sprhām bṛmhayāmāsuḥ |

[3] tatrāpi sarvādhikāyāḥ śrī-rādhikāyās tu nitarām, tatra tūpalakṣaṇatayā śrī-rādhā-mādhavayor varṇyate—

prasaṅgecchā vīkṣā-sprhitam anuṣaṅgābhilaṣitam
prthag loka-dveṣaḥ pratisamayam udvega-kalanā |
ime bhāvā yugme yugapad uditās tat-krama-vaśād
aho dūra-sthityor api dayitayor eka-rucitā ||1|| [śikharīṇī]

ādarśāv iva tau svacchau sadābhīmukhatām gatau |
rādhā-mādhavayor bhāvau mitho bhāvān upeyatuh ||2|| [anuṣṭubh]

bhūyo bhūyo dṛśyate yarhi mūrccā
rādhāyām vā śrīharau vā rahas tu |
anyo'nyasya sphūrtir evāpti-tulyā
kalyāṇāya prāyaśaḥ kalpate sma ||3|| [śālinī]

[4] tad evam tābhis tasyātidurlabhasya sprhātīśaya-vāhitayā nātihitāyām śarady ativāhitāyām mārgaśīrṣas tu tāsām patim-manyā-grha-gamanāya mārga-śīrṣatām avāpa |

[5] yatra ca kanyānām mātara-pitareṣu tad-dānāya pūrvam eva svayam anabhirucitī-krta-murajid-itareṣu, svapna-doṣād evānyatrāvagata-tad-vitareṣu, tata eva duḥkhitatayānabhinandita-tat-sambandhi-nikareṣu, samprati tāsām atiduḥkha-śuṣkatā-drṣṭyā bhīti-pareṣu, tata eva tat-prasthāpanāyām sthagitāntareṣu loka-dharma-vigāna-labdha-dareṣu ca, ghūrṇita-cittā pūrṇimā tad idam nirdideśa—

[6] bhavantas tāvat taṭasthī-bhavantas tiṣṭhantu, vāyam evāmūr anunīya tat-tad-grham upanīya tat-tat-prakriyām kriyā-viṣayī-kariṣyāmaḥ iti |

[7] atha janyam-manyāms teṣām anādaram avadhāya manyuṁ manyamānān svayam eva sā devatādi-mānyā sāmna sammānya yathā sva-manīṣitam evāṅgikārayāñ cakāra |

[8] kanyās tu tā dhanyā varam-manyālayāntaḥ-prayānam tatra ca labdha-tad-añcala-nyāsa-nijāñcalatādy-anyāyam asammanyamānā babhūvuḥ |

[9] atha tāḥ sā śapatha-prathanayā tad-ālayeṣv asambhavam apīṣṭa-lambhanam aniṣṭa-vipralambhanam ca viśrambhaviṣayam vidhāya duḥsaha-nānādhyavasāyād viṣkambhya gamana-karmaṇi lambhyamānāḥ pathi tu svamāyayā gopayantī tatra tat-sadṛg-anyāś cāropayantī tat tan nirvāhayāmāsa | paścād eva ca tās tatra vāsayāmāsa | tās tu tatra ca parama-trastā babhūvuḥ, yataḥ—

yāsām deho'py eṣa bandī-grhābhāḥ
kṛṣṇālābhād gopikānām babhūva |
tāsām geham paitṛkam śarmaṇe kim
yady evam dhik śvāsuraṁ vahnir eva ||4|| [śālinī]

apy anukūlam yāsām pratikūlam syād vidūrage kṛṣṇe |
tāsām pratikūlam tu sphuṭam evāsīt kukūla-talpābham ||5|| [gīti]

[10] tathāpi paurṇamāsi tās tat-tad-geha-madhyam adhyāsīnā vidhāya yadā calitum udyatāsīt tadāmūḥ punar vica-pracām āptā niśca-pracā-kṛte tad idam ādiṣṭavatī, yadā bhavatībhiḥ sva-maryādā-lopas tarkyate, tadā prapalāyā sthīyatām | samādhānam punaḥ kayācid vidyayāsmābhir eva vidhātavyam, sahasā palāyana-dhāma ca tatra tatra vidhātavyam iti |

[11] tad evam rāja-kārāgrhād vairi-kārāgrha iva pitṛ-grhāt tatra gatvā vasantīṣu,

yāvān ajani nirodhas tāvaty utkāpi samvavṛdhe |
kṛṣṇa-premavatīṣu śvāsānila-līnatām yātā ||6|| [upagīti]
yadyapi manasi samiddhā hari-pariripsā tathāpi tābhiḥ sā |
āvriyate sma vicārais tatir iva vahneḥ sad-indhana-prakaraiḥ ||7|| [gīti]

[12] tac ca śrī-rādhā-pradhānatayā varṇyate, yathā—

pīyūṣa-cchavi-dhāri-hāri-kiraṇaḥ sarvatra śaśvaj-jaḍi-
bhāva-prāpti-guṇaḥ sadārdra-hṛdayaḥ sad-bhrū-cakorī-gatiḥ |
so'yam hanta mayā katham harir aho tat-prāṇayā tyajyatām
dharmo gacchati kintv adharmo-padavīm ruddhvā ca māna-kṣayām ||8||
[śārdūlavikrīḍita]

[13] śrī-kṛṣṇasya ca bhāvanā, yathā—

mad-eka-ceto mat-prāṇā rādhānya-vaśatām gatā |
yām smaran mama hā cetaś cetanām āvarīṣyati ||9|| [anuṣṭubh]

tataś ca—

rādhām tathā smaran kṛṣṇaḥ snigdham rāgi vilocanam |
kiyanty ahāni mārṣṭi sma hanta hāridra-vāsasā ||10|| [anuṣṭubh]

[14] milanāyāti-vaiyagryam ca—

dharmātikrami cittam katham adhimitram ca tat prakāśate? |
iti harir upacita-yuktir yuyoja dūtyāya kevalām dṛṣṭim ||11|| [gīti]

[15] idam eva vakṣyate tābhiḥ—

śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā dṛśā |
surata-nātha te'sulka-dāsikā
varada nighnato neha kim vadhaḥ? || [BhP 10.31.2] iti |

yataḥ—

kṛṣṇasyānyatra dṛk-prāntaḥ sadbhiḥ śāstra-phalam smṛtam |
hanta tāsu punaḥ so'yam ebhiḥ śāstra-phalam matam ||12|| [anuṣṭubh]

tataś ca—

rātrindivam vasati cetasi hanta bhāva-
jvālā harer uta tadīya-ramā-gaṇānām |
sandhyā-dvaye vyativiloka-sukhājya-siktā
sāgni-dvijālaya ivāgnitatiḥ samiddhā ||13|| [vasantatilakā]

tatra ca—

goṣṭhād vanam praviśato vanataś ca goṣṭham
lokena lokana-kṛte saha mādhavendoḥ |
sambhūya saṅgatavatiṣu ca tat-priyāsu
rādhā jayaty uḍuṣu paurṇima-rādhikeva ||14|| [vasantatilakā]

[16] tatra ca pragetana-vana-prasthāne—

mithyāhāsān akuruta hariḥ sprṣṭa-pārśvastha-hastam
vikṣām vakra-praṇaya-valitām ardhm ardhm vitene |
āśleśādyam viharāṇa-gaṇam mitra-vargeṣu cakre
dūre gatvāpy ahaha muralī-saṁvidaḥ saṁvyadhata ||15|| [mandākrāntā]

[17] idam eva ca tābhir vakṣyate,

prahasitam priya prema-vikṣitam
viharaṇam ca te dhyāna-maṅgalam |
rahasi saṁvido yā hṛdi-sprṣaḥ
kuhaka no manaḥ kṣobhayanti hi || [BhP 10.31.10] iti |

[18] atha sāyantānāgamane tu—

yadā vā goṣṭham sampraviśati tadā ca bhramarakair
vṛtam vaktrāmbhojam dhana-khura-parāgair valayitam |
amūṣām netrāliṣv abhimukhatayā darśayati tan-
milat-pāśam yantram madana-racitam bandhum iva tām ||16|| [śikhariṇī]

[19] evam eva ca tābhir vakṣyate—

dina-parikṣaye nīla-kuntalair
vana-ruhānanam bibhrad āvṛtam |
dhana-rajasvalam darśayan muhur
manasi naḥ smaram vīra yacchasi || [BhP 10.31.12] iti |

[20] evam aharahar api parasparam spardhayeva vardhamānatayā tāsām utkalikāḥ
kalita-madhu-mādhavādhikalā-vyākulatākulatām kalayāmāsuḥ |

[21] yathā varṇitam pralamba-vadha-vāsara-sambandhi-sandhyām anusandhāya,
gopīnām paramānanda āsīd govinda-darśane |
kṣaṇam yuga-śatam iva yāsām yena vinābhavat || [BhP 10.19.16] iti |

[22] asya cābhidheyam idam,
tāsām kṛṣṇāvaloke pramada-samuditir na svarūpeṇa vaktum
śakyā kintu sva-kārya-sphuraṇa-padatayā kiñcid uddeśam āptā |
tad-viśleṣe yathāsām yuga-śataka-daśām yāti kālāḥ kalākhyas
tadvat tasyānuṣaṅge yuga-śatam api tad bhāti śāsvat kalābham ||17|| [sragdharā]

kalāpi yadi viśleṣe yugānām śatatām gatā |
rātrindivīya-saṅkhyāyām tadā śaṅkāmahe vayam ||18|| [anuṣṭubh]

[23] evam sāyam-prātikāvalokana-valataḥ katham api nidāghe'pi kṣapite mayūrān
madayitnūnām gadayitnūnām ca stanayitnūnām samāgamaḥ samvṛttaḥ | yathā—

akuṅṭhām utkaṅṭhām niravadhi vitarkyāli-vitatir
yadā tāsām agre hari-paricitam vṛttam aruṇat |
tadā varṣā jātās taḍid-anugatāmbhoda-valitāḥ
pratīpābhāḥ kṛṣṇa-sphuraṇam adhikam hā vidadhire ||19|| [śikhariṇī]

nūnam nidāghena vibhūya jajñe
santaptir āsām hari-rāginīnām |
varṣāsu śāmyed iti saṅginīnām
nirṇītir āsīd viparīta-rītiḥ ||20|| [indravajrā]

varṣā dvitīyā dadhire'kṣi-nīrair
antaḥ sphurat-kṛṣṇa-ghanābhir ābhiḥ |
ittham nininduḥ kila te ruvantaḥ

svājīvyā-varṣānugatāḥ plavādyāḥ ||21|| [indravajrā]

kalāpām āsur etāsu kalāpās ca kalāpinām |
smarārdha-candra-bāṇābhā yatraike bhānti conmukhāḥ ||22|| [anuṣṭubh]

varṣāḥ śītalatākarair nija-guṇair āsām manaḥ-śāntatām
ānetuṁ kila yad yad atra vidadhuḥ sarvaṁ ca tat pratyuta |
dveṣām tā bata menire yad anu ca prāṇālibhiḥ śaṅkitām
hanta dviṣṭa-suhṛd-daśeyam uditā hā hā vidheḥ kā gatiḥ? ||23|| [śārdūla]

[24] tatra ca gr̥ha-nigr̥hītānām tāsām manaḥ-kathā, yathā—

kharjarādi-phalaiḥ sukanda-valitair mitraiḥ samam prāvṛṣi
prāñcad-vṛṣṭija-vāri-vāriṇi taru-kroḍe'sana-kriḍanam |
nīra-prānta-śilāsu tāsu dadhi-yug-bhipsādi sambhojanam
dūrād dhenv-anuhūtir apy aghajitā naś cittam ulluñcati ||24|| [śārdūla]

yatra ca,

ghanāgama-ghanāgame viramitājitonmīlane
samasta-jana-śarmadāḥ sapadi khañjarītekṣaṇāḥ |
amūḥ śuci-ruci-śriyā sva-hṛdi kṛṣṇa-bhāvaṁ gatā
hari-vraja-nava-priyās tamasi līnatām āgatāḥ ||25|| [pṛthvī]

[25] atra tāsām trāsa-vacanam—

iram̐mada-radās te'mī nīradā api sarvadā |
carvanti kṣauṇi-prṣṭha-sthān garjanti kila garvataḥ ||26|| [udgīti]

[26] aho, citrīyate seyaṁ prema-gati-vaicitrī yatas tādṛṣi ca tad-vṛtte kadācid
ānukūlya-spr̥śiva śrī-rādhā-stutīnām ādhāratā dṛṣyate | [27] yathā tasyās tat paśyantyā
bhāvaneyam—

ayi tadit tvam asau kva nu kiṁ tapaḥ
kiyad aho kṛtavaty asi tad vada |
yad imam ambu-dharam hari-vakṣasas
tulitam āli gatā ramase sadā ||27|| [drutavilambitā]

[28] yatra ca pramādataḥ sā kiñcana procyāpi sakhyām api saṅkocād anyathā
prakhāpayāmāsa—

ahaha paśyata: kṛṣṇa-ghanāghanam
prasajati capalā khalu khelati |
smarasi kiṁ nu hareḥ smara-kautukam?
nahi nahīdam ṛtor guṇa-varṇanam! || 28 iti | [drutavilambita?]

kadācic ca—

meghāgama-samaye'sminn adhigata-haritā dṛśām sampat |
haraye sprhayasi rādhe nahi nahi śādvala-vibhūtaye dviṣati ||29 iti | [udgīti]

[29] atha śrī-kṛṣṇasya dig-darśanam, yathā—

śikhaṇḍinām yā kala-nṛtya-mādhurī
śikhaṇḍa-cūḍasya sadātiśarmadā |
na sānusandhānam itā tad astu yan
mūrdhnaḥ śikhaṇḍam ca jagāma vismṛtim ||30|| [upajāti 12]

[30] tad evam suṣṭhu cāpaṣṭhutām anuṣṭhāya gatāyām prāvṛṣi śarad api, yathā—

āgamiṣyati śarad bhuvi dyavi
svacchatām vidadhatīti cintitam |
hanta tābhir udaye tadyake
svam dadhe dvi-guṇa-bhāvanāvilam ||31|| [rathoddhatā]

sa-taḍid-vārida-vṛndam nirīkṣya pūrvam yad eva yā taptā |
tad apaśyanty api seyam samprati rādhā bhṛṣam dūnā ||32|| [āryā]

[31] tatra ca rādhā-kṛṣṇayor nakha-lipi-valayita-kisalaya-dala-dvaya-gatam padya-
dvayam vāyunā parasparam nītam | tad, yathā—

taḍitaḥ puṇya-śālinyaḥ sadā yā ghana-jīvanāḥ |
tena sārddham adṛśyanta, nādṛśyanta ca tam vinā ||33|| [anuṣṭubh]

āvṛtim ajahād indur vilasati hamsaś ca nīla-kañjam ca |
vṛndāvanam anu hā dhig daivam tat tan na dṛśyate tasyāḥ ||34iti|| [gīti]

rādhā-kṛṣṇāv ittham anyo'nyam āptam
daivāt patram śaśvad āśliṣya sāśru |
antaḥ-śūnya-svarṇa-bimbāntar uptam
madhye hāram nāyakam nirmimāte ||35|| [śālinī]

[32] atra sakhinām api svinnatā, yathā—

jalam kumudam ambujam vidhu-ruciś ca yasyām śarady
aho vikasad-ātmatām agamad āsu tasyām api |
mano nayanam ānanam daśana-kāntir āsām punaḥ
sadā malinatām agād iti kim ālibhiḥ sahyatām? ||36|| [pṛthvī]

[33] atra ca varṇitam labdha-varṇair api,

āśliṣya sama-śitoṣṇam prasūna-vana-mārutam |
janās tāpam juhur gopyo na kṛṣṇa-hṛta-cetasah || [BhP 10.20.45]

yataḥ—

saundaryam tan-nīlimāsau dyutiḥ sā
lāvanyam tat te ca līlā-vilāsāḥ |
pīyūṣa-śrīṇy aṅga-saṅge priyāṅgām
viśleṣe tāny eva hālāhalāni ||37|| [śālinī]

tataś ca—

harer gandhavahān sarve jagat-prāṇatayā viduḥ |
tad-viyogena tu kṣāmā rāmās tān āsugākhyayā ||38|| [anuṣṭubh]

[34] tad evam yadyapy utkaṅṭhāyāḥ parama-kāṣṭhā jātā, tathāpi kācid api kāñcit prati
na prakāśayāmāsa | adharmeṇāpi tam bhajāni, iti yathā tās tathā kṛṣṇo'pi tatra tā
nirvidyā nirvidya khidyate sma |

[35] kṛṣṇas tūpayāntaram apaśyan netra-vikṣepa-vetra-vikṣepa-vitrastānām api tāsām
vaśyatām ayātānām āvaśyaka-tad-bhāvanāya vanīśi-śamsana-viśeṣam abhyasyati sma |
[36] yathaiiva vakṣyate tatra tatra tad evālakṣya tābhiḥ [veṇu-vādyā urudhā nija-śikṣāḥ](#)
iti | [BhP 10.35.14]

[37] atha prathamatas tan-manā nijāgra-janmanā yugalī-bhūya muralī-kalīm āvartayati
sma | [38] tatra tu yadā samuddīpita-bhāvāntare vanāntare go-cāraṇe sarva-manaso'py
agocarān saharān vismāpayann atikānta-guṇa-vrajena nijāgrajena saha svayam
aharahaḥ saharṣa utkarṣam pravīṇayan veṇu-śikṣām ikṣayām āsa,|| [39] tadā tāsām
tad-rūpa-sphūrtir atīva pūrtim āyātā |

[40] sā ca yathāvad eva, yatas tasya bhāva-vaibhavasya svabhāva evāyam, yad dūrataś
ca sva-viśayam viśayīkaroti | tathā hi—

anumāna-gatā tāsām arthāpattiḥ pratiyate |
yataḥ kṛṣṇasya dayitās tā eva nyāya-panḍitāḥ ||39|| [anuṣṭubh]

[41] tatra yāḥ punar atīva snigdhatā-digdha-hṛdayās tad duḥkhataḥ śuṣkatām avāpur
na tu punaḥ svaka-duḥkham puṣkalam menire |

[42] yathā rādhāyā viśākhā lalitā paryāyanurādhā ca, candrāvallyāḥ śaivyā padmā cety-
ādayaḥ | tāsu tu tāḥ sva-mātra-niṣṭhatām niṣṭāṅkyā svayam eva sa-sauhārdam nija-
hārdam āvedayāñcakruḥ | tathāpi tatra prathamam rāma-sahitatā-pihitam eva tam
lupta-varṇa-padam varṇayāmāsuḥ |

[43] tatra gītam, yathā—

rāmo rāmānuja iti yugalam |
kṛta-naṭa-veṣatayā paṭu rājati gāyati sakhi-gaṇa-yugalam | [dhruva]
sarasa-rasālaja-pallava-tallaja-pallavitāmala-śīrṣam |

nava-yauvana-vana-bijāṅkuram iva dhāvayad-atanu-cikīrṣam ||b||
vāñchita-piñchāvali-parilāñchita-maṇi-nicayāñcita-keśam |
dadhad iva hari-dhanur-anugata-tārā-vali-valitāmbuda-leśam ||c||
valayita-nava-dalad-utpala-karṇika-karṇa-yugādbhuta-śobham |
latikā kāsāv iti vismayakṛti madhukṛti vinihita-lobham ||d||
hasta-kamalam abhi kamala-vidhūrṇana-ramaṇa-kalā-ramaṇīyam |
madhupa-gaṇam prati madhu-kaṇa-varṣaṇam akṛta yataḥ kamaṇīyam ||e||
mālāmālā-parimala-bali-bali-vapur ali-valita-sadeśam |
ali-jhañkṛti-nuti-kolāhala-vaha-bahula-kutūhala-veśam ||f||
sitam asitam vapur asitam pītam vasanam yasya ca gītam |
tad idam yadi gokulam anu gokulam ayati tadāgham atītam ||g||40|| iti |

[44] api tu tasya gokula-sadeśa-pradeśa-praveśa eva sarveśam abhiniveśa-hetuḥ,
yataḥ—

caḥṣur-bhājām phalam idam aho yad vrajasya praveśe
gobhiḥ sākam sakhi-valayitam dṛśyate bhrātṛ-yugmam |
yugme tasmin laghur iha mukhāmbhojam asmin muralyā
dīptiḥ kiñcin nigamana-kalāsāli netram ca tatra ||41|| [mandākrāntā]

[45] atra caiva dhvanitam—

dhāmāgatasya samaye sakhi-dhenu-saṅgi
saṅgāyato viharato harataś ca tasya |
kiñcid vimrgyad iva cañcalatāñci-tāram
hārāṇi-netram anu vidhyati mānasam naḥ ||42|| [vasantatilakā]

tasmāt—

sā kila kulajā kulajā nayane tasyāḥ param nayane |
veṇu-vinodī madanaḥ sa bhavati yasyāḥ svayam madanaḥ ||43|| [upagīti]

[46] tad evam aghadamanena tāsām krama-paramparātaḥ parasparam sva-
viśayābhilāṣa-vyañjanā-sañjanam kiñcil lajjā-paryayam ācarya tādṛśa-ramya-sva-vidyā-
bala-tāratamya-viduratayā vidūrato'pi tam avadhārya para-parataḥ parārdhyam
samardhyamānām punar veṇu-śikṣām vilakṣaṇī-kurvātā sañkarṣaṇaḥ kevalam
lakṣyāya kalpayāñcakre | yatra hi sarvam eva yugapan mugdhatā-digdham babhūva |

[47] yatra śrī-vraja-devībhīr api nija-bhāva-vyaktim śaṅkamānābhīḥ sañkarṣaṇam
lakṣyam vidhāya tad varṇayāmāse, yathā—

veṇoḥ śikṣām atha racayator dhenu-rakṣādi-lakṣyān
nānāraṇyam prati viharator bibhrator yaṣṭi-rajjū |
stambham lole calanam acale kurvator atyapūrvaṁ
bhrātror āsīd bata tanu-bhrtām dharmato vaiparītyam ||44|| [mandākrāntā]

[48] atra caivam dhvanitam—

nūnam evaṁ vidadhatoḥ sarveṣāṁ dharmā-paryayam |
kṛṣṇo'mūlam asau cāsmad-dharmam unmūlayiṣyati ||45|| [anuṣṭubh]

[49] tad evaṁ bhrātṛbhyāṁ saṅgāne yugapad eva sarveṣāṁ mohanam
ūhamānenānujēna vicāritam—[50] hanta tāsāṁ eva mohanākaraṇe suṣṭhu
mamābhīṣṭe, tatrāpi rādhābhīdhāyāḥ | tasmāt pṛthag bhavan pṛthag eva yathā jīvanāṁ
jātir yathā-yuktaṁ tayor dvayam ekaṁ vā vahati, kramaśo vyaktir api, tathā
śikṣārtham prayatiṣye | tac ca tat-tan-mātrātiśayitābhīpsita-svarādi-marma-
samudbhāvanayā sambhaviṣyati iti |

[51] tad evaṁ vicārayatā tena parikṣā-paryālocanārtham uttaram uttarāṁ vaśyatām
atītatarāṇy avarāṇi sattvāni kramaśaḥ sva-vaśatām ānītāni, tathāpi tat-preyasībhiś citta-
kṣobha-mātram tu lebha eva |

[52] tatra yathā prathamato gāḥ prati tad-gānam avakarṇitam, tathā varṇitam, yathā—

harer vaktraṁ veṇu-dhvani-miṣatayā varṣati sudhām
pibaty etāṁ gavyā yad anu rasanā-karṇa-yugalam |
ahāsīt prastabdhā nija-viṣayam anyā tu rasanā
kim etat kim naitad bhavati kim ivaitat kim iti vā ||46|| [śikharinī]

[53] atrāpi dhvanitam idam—

gavām asmākaṁ ca śravaṇam anu veṇoḥ samadaśā
yadapy eṣā jātā tadapi kila bhedo vilasati |
amūs tad-vaktendurṁ sapadi kalayanti pratipadam
vayam naitad vidmaḥ kva bhavati yuge tasya kalanam ||47|| [śikharinī]

[54] athāpare-dyus cāparāṁ śikṣāṁ adhikṛtya vanyāny api sattvāni samāhṛtya
mohitāni, yathā—

vamśaḥ so'yam tu vītamsaḥ kaṁsa-śatror itīyate |
tena śaṁsanato yānti vidhvamsaṁ mṛga-pakṣiṇaḥ ||48|| [anuṣṭubh]

[55] tad api tābhir udbhāvitam, yathā—

vṛndāraṇyam prathayati bhuvāḥ kīrtim atra svayam hi
śrīmān kṛṣṇo viharati padāmbhoja-lakṣmīm vitanvan |
veṇor vādye naṭana-ghaṭanam barhiṇaḥ sabhya-bhāvaṁ
vanyāḥ sarve yayur iti sadā raṅgatām yaj jagāma ||49|| [mandākrāntā]

[56] atra cedam dhvanitam—

vṛndāraṇyasya puṇyam vrajitum iha na naḥ śaktir astīti cāstām
yad barhyādyāś ca bhānti pratipada-sukṛta-prodayād asmad-arhyāḥ |

gr̥hyāṇām gr̥hyakāḥ smaḥ sphuṭam iha tad alam gr̥hyakebhyaś ca garhyās
te tasya svairam iksām vidadhati na tad-ābhāsam aṅv apy ayāma ||50||
[sragdharā]

[57] atha dināntare'pi tebhyo vicchidya harinyas tathā kṛtāḥ | tac ca pūrvavat tābhir
varṇitam—

āścaryam sakhi kṛṣṇasāra-dayitā-vṛndam milad-bhartṛkam
jātyā mūḍham api vyatītya bhavatīr apy evam ihām dadhe |
śrutvā veṅu-kalam harim prati gatis tad-rūpataś citratā
tasyāpy arcanam ullasat-praṇayatas tatrāpi netrāñcalaiḥ ||51|| [śārdūla]

[58] dhvanitam apīdam—

vayam jātyā nāryaḥ puru-guṇavatām āḍṛtatamās
tathā bhartāras tat-praṇaya-naya-siddha-vraja-bhuvah |
harinyo nedṛśyas tadapi patibhis tam yayur aho
dhig asmān duṣṭuṇyā dadhima nahi tāsām api tulām ||52|| [śikharinī]

[59] dināntare tu viśiṣya vihaṅgamās tathā-bhāvam gamitāḥ, tatra ca tābhir abhīhitam,

asmin vane tu vihagā munayaḥ pradiṣṭāḥ
kṛṣṇas tu tad-gurur iti pratataṁ pratīmaḥ |
naivānyathā tad amunā kimapi pragītam
mauna-vratena śṛṇuyuh parito niviṣṭāḥ ||53|| [vasantatilakā]

[60] atra tu sa-nirvedaṁ dhvanitam—

yasmād asau munis te ca munayaḥ sarvataḥ sthitāḥ |
tasmāt kāñcit spr̥hām atra nāñcitām kartum arhatha ||54|| [anuṣṭubh]

[61] atha dināntare devyo'pi tathā kṛtāḥ, tatra tābhir varṇanam, yathā—

veṅūdgāna-guṇena tasya paritaḥ kṛṣṭe vimānotkare
devyo rūpa-vilāsa-mohana-kalām āsādyā moham gatāḥ |
yatredam na viduḥ kim etad abhitaḥ pūrvam śrutam vikṣitam
veti srastam abhūt kacādi kim u vā naivety api prāyaśaḥ ||55|| [śārdūla]

[62] atra ca dhvanitam—

hanta devyo'pi yatraitām avasthām āpur añjasā |
tadiya-vraja-bhū-bālā varākyas tatra kā vayam? ||56|| [anuṣṭubh]

[63] tad evaṁ cetanāṁs tathā vitatha-cetanān vidhāyācetanān api cetanān ivācaritum
ārabhate sma | acala-maryādayā paryāptāḥ sphuṭam amūr ākraṣṭum acetanatām
atikramyāpi duḥśakā iti |

[64] tatra nadī-caritam tābhir evaṁ vicāritam—

dvīpinyah śravaṇena veṇu-ṛaṇiteḥ stambhaṁ gatāḥ sabhramāḥ
phullat-pūratayā sphurad-ghana-rasā haṁsādi-gīḥ-śiṅjitāḥ |
unmaryāda-daśām itā muraripum dūre'bhīṣṭyāgatā
bhaṅgālola-bhujaiḥ saroja-valayas tasyāṅghri-yugmaṁ dadhuḥ ||57|| [śārdūla]

[65] atra cedam dhvanitam—

nadyah sindhu-pati-vratā hari hari pratyakta-maryādikās
taṁ vidrutya milanti cedahaha kā dīnās tadānīm vayam? |
kintu svairam amūr udūḍha-sukṛtā nāsmāsu tat-tulyatā
svalpāpīti nivṛttir eva sukhato yuktāhavā duḥkhataḥ ||58|| [śārdūlavikrīḍitam]

[66] dināntare cāmbhoda-varṇanam, yathā—

murārer ambhodaḥ suhrd iti na vā kevala-rucā
svasādṛśyāt kintu vyatikṛta-hitatvād api sadā |
asau mallāreṇa prabalayati taṁ veṇu-januṣā
sa cāyam chāyābhiḥ praśamayati tāpaṁ tad-upari ||59|| [śikhariṇī]

[67] atra ca dhvaniḥ—

hamho paśya jaḍo'pi vārida-cayah sarvopari sthāyy api
cchāyābhiḥ svarasaiś ca taṁ paricaraty antaścara-premataḥ |
kaṣṭam suṣṭhu vayam tad-eka-śaraṇa-prāṇa-sthitim-manyatā-
gaṇyās tasya vinā tu sevnam amūr jīvāma dhig jīvitam ||60|| [sragdharā]

[68] aho, śilāmayy api śailajātiḥ sukham evaṁ bhajate, yathā—

śrīmān govardhanādriḥ sphuṭam ayam abhitaḥ śrī-harer dāsa-varyah
kṛṣṇe rameṇa yasmāt tam anu muralikā-vādanāyādhirūḍhe |
labdhair yah sāttvikābhais caraṇa-sarasija-sparśajair aṅkurādyaiḥ
sarvāṅgīna-dravair apy anuga-sakhi-dhanam sevate taṁ cirāya ||61|| [sragdharā]

āstām govardhanādreḥ pulaka-mukha-daśā śrūyatām anyad etat
citram cen na pratītir bhavati kila girau ḍṛśyatām cāparatra |
yah snigdhatvam samantād dadhad iha muralī-gānataś cikvaṇākhyām
āgād yatrāsti sāksi pratipadam uditam kṛṣṇa-mukhyāṅghri-cihnam ||62||

[sragdharā]

[69] atra cedam dhvanitam—

mahatām padavīm āptuṁ vāñchā yadyapi dhṛṣṭatā
tathāpy anugatis teṣām bhāti ced asti dṛṣṭatā ||63|| [anuṣṭubh]

[70] tad evaṁ tāsām atasmimś tad-bhāvanām bhāvayann unmāda-daśā-vaśatām
parikalayya vihvala-hṛdayaḥ sadayatayā sa madhukaṅṭhaḥ kṣaṇam gadgada-kaṅṭhaḥ
samvastrita-mukhaḥ samasta-manyu-nyasta-nijāsukhaḥ puru ruroda, anūditavāmś ca
śrī-rādhā-nibaddham abaddham padyam ekam—

veṇoḥ puṇyam atīva hanta yad asāv astrī ca tasyādharam
gopīnām svam api hriyam pariharan śaśvat pibann ardati |
tṛptyā chardi-nibhād amuṣya raṇitān nadyo'pi phullanty amūr
yad-vaṁśyā naga-jātayo'pi madhubhir bāṣpaṁ madād bibhrati ||64|| [śārdūla]

[71] dhvanitam cedam—

yāce'ham vaṁśa-deham na tu kulaja-vadhū-deham ādye hi kṛṣṇas
tṛṣṇag-bhāvena sajjan bahu-ruci viharan durlabhaḥ syāt paratra |
vaṁśī-bhāve cid-amśa-praśamana-vaśatā-vismṛtātmā yadi syāt
tena jñāyeya seyam mama viraha-dutā dārutām āgateti ||65|| [sragdharā]

[72] tataś cetasi cedam vicāritam—

gaṇḍam cumbasi kuṇḍala-stham akari tvam tasya vaṁsi tvam apy
āsyam prekṣi tathāṅgam aṅgam asakṛn māle tvam āliṅgasi |
tad yuktaṁ yad atīta-sarva-vidhikā yūyam, vayam tu sphuṭam
hā tat-tad-vidhi-bhāg-vicāra-hatakenābhīpsitād vañcitāḥ ||66|| [śārdūla]

aho sumanaso muktā vajrāṇy api harer uraḥ |
na tyajanti vayam tatra kā vā smara-vaśāḥ striyaḥ? ||67|| [anuṣṭubh]

cen na saṅgam aparasya vidhatte
śyāma eṣa na tu tarhi dunomi |
aṅkapālayati hā gata-śaṅkaḥ
saṅginaḥ katham idaṁ kalayāmi ||68|| iti | [svāgatā]

[73] tad etat-paryantam antara-sparśi-rāga-parīte tasya veṇu-gīte ko'pi sambhramaḥ
sarvam eva vrajam nighnam kurvan vighnam ācarati sma | [74] sa tu prātaḥ
prastoṣyate | ity añjalim baddhvā punar uvāca—

asya tvadiya-kāntasya rādhe jānāti ko'pi na |
prayāsābhyantara-sthāyi-tvan-nimitta-prayāsātām ||69|| [anuṣṭubh]

[75] tad evaṁ kathāyām samāpta-prathāyām sarve yathā sva-svāvāsam āsannāḥ |

iti śrī-śrī-gopāla-campūm anu
veṅu-śikṣā-miṣa-preyasi-bhikṣā nāma
saptadaśam pūraṇam
॥17 ॥