

atha trayoviṁśam pūraṇam

prathama-saṅga-raṅgaja-
vākovākya-bhaṅgī-saṅgītam

[1] atha rāsārambhe nija-śapatha-sambhedam vedayamṣṭadīdam yācanam ācinomi |

nije kāvye sarvaṁ rasa-valanam astiti likhatā
mayā dhārstyāt spaṣṭi-kṛta-mati-rahasyam tu yadīha |
tad etad govinda-vraja-vijana-kāntānucaraṇam
dadhadbhīr yogyasya śravasi param arpyam na sadasi ||1||iti | [śikharinī]

[2] atha rātri-kathāyām grathyamāna-prathāyām madhukaṅṭhaḥ snigdhaṅṭham
snigdhaṅṭham apy ālambamānaḥ sambabhāṣe, yatra prathamamīdam prāñjali vyañjayāmāsa—

rāsa-kelir ajaniṣṭa jāgaram
sa sphuṭam bhavatu tat-kathā tathā |
kāraṇam bhavati yasya yad-vidham
tasya tad-vidhatayā matā sthitiḥ ||2|| [rathoddhātā]

[3] tad etad ākarṇya sānandam nirvarṇya ca sarve'pi procuḥ—yukti-yuktam eva cedam uktam,
yataḥ—

paramā yā rasa-dhārā
sā yadi madhye viyuktim āyāti |
pūrvāpara-saṁvalanā-
bhāvān naiva svarūpam āyāti ||3|| [gīti]

tasmād yathecccham avicchedam evedam prastūyatām |

[4]madhukaṅṭha uvāca—

mukham śaśimukhī-gaṇa-pracura-moha-saṁrohaṇam
dṛṣor yugam amūḍṛśām mṛga-dṛśām ghūrṇanam |
tanuḥ sutanu-maṅḍalī-dhṛti-vikhaṅḍanī śrī-hares
tadājani yadā janim mṛgayate sma rāsotsavaḥ ||4|| [pṛthvī]

mukham vidhu-vimohanam nayanam abja-dṛg-lobhanam
rucir ghana-rucī-hita-prathama-saṅga-raṅga-pradā |
ramā-ramaṇa-rāmaṇiyaka-vibhūṣi-rāmāvales
tadājani yadā janim mṛgayate sma rāsotsavaḥ ||5|| [pṛthvī]

[5] atha pūrva-krameṇa pūrṇimāśrame **pūrṇaḥ pulindyaḥ** [BhP 10.21.17] ity ādi, vṛtte nirvṛtte satya-pūrṇam-manyatayā rādhikā-mātra-karṣāya haris tarṣam dhṛtavān—katham aho, nibhṛtamīdam sambhṛtam syāt?iti |

[6] tatra kācit tat-kuṅkuma-lipta-carī vana-carī śrī-rādhām anu karuṇayā taruṇāruṇa-kamala-locanam uvāca—

tava muralim iva nitarām viṣama-śaraḥ sa vijito bhavatā |
ahaha na jāne katham iva śuṣkām biddhām ca tām kurute ||6|| [upagīti]

[7] tadā ca vana-gīrvāṇibhir ākāśa-vāṇīyam udbhāvitā—
śuṣkā tapta-śalākayā ca parito biddhā suvamśodbhavā
seyam te muralī priyeti niyataṁ vijñātavān manmathaḥ |
tām śuṣyad-vapuṣam vidhāya kulajāṁ bāṇair nijaiḥ pañcabhir
biddhāṅgim vidadhāti hā bakaripo tvat-pṛitaye samprati ||7|| [śārdūla-vikrīḍitam]

[8] tarhy eva cādhiratayā bhraman vanamālī kvacana tamāle kuṅkumālekham imam ālokayāmāsa—

ānaṅgārcir bhinnā tvad-atiśubhagāṅgāvṛta-manā
muralyām rāga-śrī-parimala-kulam sambhṛtavatī |
sadā śyāmām kāntim diśi vidiśi cābhāvayamato
mayāptam kṛṣṇatvam tad api na hi kṛṣṇa tvam abhitaḥ ||8|| [śikhariṇī]

[9] tad etan niśamana-pūrvakān niśamanān muraśamanena tad idam vicāritam—hanta hanta !
rādhāyā eveyam asādhāraṇa-vāg-arthavatī lipiḥ | seyam sambhavet | evam api kula-janmatayā
tayā manmatha-vikāram āchchādayantyā sthīyate | tasmān nikhilāvṛti-dhvamsanam vaṁśi-
śaṁsanam param mama śaraṇam iti |

[10] tad evam rādhā-sudhā-durbhikṣāditas titikṣām abhajan sa punar veṇu-śikṣā-bhikṣam eva
kevalām sevate sma, yatra varṣā api tarṣakaratayā vyatīyuh, samṛddha-gardhanatayā śarad apy
ardham vardhate sma |

[11] tatrāha, rahaḥ-śikṣā tu yathā—

yarhy ākarṣa-vidhim harir muralikā-śikṣāsu tasyāḥ kramāc
cakre tarhi gatās cirāt para-para-kṣobhās ta ete tayā |
kampo ghūrṇanam āsanād vicalanam dvitra-kramā vāstuto
niṣkrāntir vana-vartma-vartanam upavrajyā ca dūrādhvani ||9|| [śārdūla]

kim ca—

rādhākarṣa-kṛte kṛtā muralikā-śikṣātha yā yā tadā
sā sā tena sadāśayā valayitāpy āsīd alam niṣkalā |
tām etām nata-kandharaḥ sa-pulakam vande'ham uccaiḥ sadā
yā kṛṣṇasya manorathāvalim aho pūrṇam akārsin muhuḥ ||10|| [śārdūla-vikrīḍitam]

[12] tathā hi, tad evam prāvṛṣi veṇu-śikṣā-parikṣā-trṣṇag asau kṛṣṇaḥ samayam pratikṣamāṇaḥ
śaral-lakṣmim āgatam lakṣitavān | lakṣayann eva ca vicāritavān—

[13] iyaṃ khalu svabhāvataḥ svacchā mal-līlā-paricchadatām yadi gacchati, tadā pramadāvalim rcchāmaḥ | kintu, samaya-mayatayā sarvavaśya-kāriṇam api bhāvaṃ vaśyaṃ kurvatīm enām paśyāmi, yathā mām api rādhā |

[14] tato yady asyām api vaśyatām vyasyan bhāvāntara-bhāvitatvaṃ bhāvayitūṃ prabhavāmi, tad-ārādhāyām api tad-ādhanāya nirbādhatām gatavān asmīty avadadhāmi |

[15] tad evaṃ vicārayann agrecaraṃ maṅgalaṃ vilocayann uvāca—āho ! śvo-vasīyasam evādhyavasīyate | yataḥ—

khañjana-khelā-rañjita-kañja-nayanam nayan vidhiḥ sa mama |
rādhā-mañjula-netra-sphurad-ānanam āsu sañjayitā ||11|| [upagīti]

[16] tad etacchubha śakunamanubhavatā, yāvat paurṇamāsamīnā sameva sarvata eva veṇudhareṇa ve nusvanacaryāsañcāryate sma | tataś ca—

vaṃśī-kalād udayataḥ śaradi prabhāvān
mallībhir apy atula-phulla-daśam gatābhiḥ |
rātrīr nibhālya muhur ullasitāḥ sa rāma-
bhrātā ratiṃ rati-kṛte'kṛta vallavibhiḥ ||12|| [vasantatilakā]

[17] tataś ca tūrṇam eva pūrṇa-candrā bahu-tithī tithir atithir iva tasya prasannatām vidhātum āsannavati | tatra cājñāyāhni vana-vihāra-śālī vana-mālī dhenūr ādāya vrajāgamanam vidhāya sāyam pratyavasāya nija-candra-śālīkālindam vindamānaḥ sphuṭam āditye'staṅgatyā sthite sa-tārā-samudayam tam sāndra-candrikam candram udayantam paśyams tad-vaśya-bhāva-viśeṣa-śleṣatas tad idam cintayāmāsa—

jāguḍa-piṇḍa-sapiṇḍam kiṃ vidhu-bimbaṃ tad etad unnamati |
kiṃ vā roṣāruṇa-ruci mukham idam udbhāti kāmasya? ||13|| [āryā]

punaś ca,

kuṅkuma-rasa-saṅkulam iva kiṃ vidhu-bimbaṃ puraḥ sphurati |
athavā rādhā-mukham idam udayati yamunā-vanāt purataḥ ? ||14|| [upagīti]

[18] tatra yadi vidhu-bimbam evedaṃ, tadā tad idam vibhāvvyate—

pūrṇa-candro'yam aindrīm haritam anugataḥ preyasīm dūradesād
asyāvakraṃ vilimpan ghuṣṇa-śavaliteneva śaśvat kareṇa |
tad-vyājān mām amūḍṛk-kṛtim upadiśatīvādya sadyaḥ kiśoram
śubhrātmā yas tadīyam bhavati viracanam sarvato-bhadram eva ||15|| [śārdūla]

[19] kiṃ cāyam idam apy upadiśann iva sambhāvvyate—

vidhur aham haritaḥ pratidik-pati-
praṇayīṇi ramayan jana-śarmadaḥ |
tvam iha kiṃ nu vidho sthagitāyase
para-ramā-ramaṇam prati samprati? ||16|| [drutavilambita]

[20] tad evaṁ sarvathaiva daivānukūlyataś candra-candrikā-sāndrita śubhaṁ tasya kakubham
eva gantuṁ śantur asmi, yataḥ—

nikhilam eva vanam vidhunāmuna
diśi diśi pratirañjitaṁ iḁsyate |
mad-anukūlam idaṁ śakunaṁ bhaved
iti gatiṁ mama tatra śubhāvahā ||17|| [drutavilambita]

[21] atha yadi kāmābhidhānasya kopa-dhāmānanam idaṁ, tadā viśama-bāṇasya tasyānuyānam
eva bhaya-nirvānaṁ viśrāṇayati | yadi ca tasyā eva kānti-sadanaṁ vanam idaṁ vidyate, tadā tu
sutarām eva tad-diśaṁ praviśatas tan mama śarma-marma praviśatiti | kiṁ ca—

rayāṇe vartate cittamṁṛtyaty akṣica dakṣiṇam |
tasmād vṛttaṁ caṁṛtyaṁ ca kānt abhirbhavitāmama ||18|| [anuṣṭubh]

[22] tad etad uṭṭaṅkya niṣṭaṅkya ca praṇaya-ṇa-santuṣṭam dāmādi-kumāra-catuṣṭayaṁ
saṅgataḥ prasajya, tad-dvārā nidrā-vyājād anyān dvāra-pālakatayā tatraiva saṁvalayya, nibhṛta-
kṛta-pratīhārataś caraṇa-vihāratas tām eva haritaṁ harir murali-dhara-karatayānusaran dina-
kara-tanayā-tīram anvatīrṇavān | āvatīrya ca vicāritavān—

na kruddha-kāmānanam etad asti
prayāti yac chubra-daśām udañcat |
viyogi-rādhāsyam idaṁ ca na syād
yataḥ kalaṅkādi bhaved vibhedi ||19|| [upajāti 11]

[23] tataś ca mrga-lāñchana evāyam iti niścītya punar vicāritavān—

śārvaraṁ śarvarīśānaḥ saṁhartuṁ simhatām gataḥ |
pūrva-parvatam ārohan sarvaṁ parvati parvaṇa ||20|| [anuṣṭubh]

kintu,

candramā rādhikā-vaktram anukurvan virājate |
tadākāram idaṁ cetaḥ katham mama vidūyate? ||21|| [anuṣṭubh]

[24] punar vibhāvya candram prati prāha sma—

anupama-rucir asmi sarva-lokeṣv
iti bhagavann amṛta-dyute na dṛpya |
na tu bhavad-upamā daśāpi tasyās
caraṇa-nakhā vilasanti rādhikāyāḥ ||22|| [puṣpitāgrā]

[25] tad evaṁ vicintya samucita-sthānaṁ vicitya dūrataś caturāmś caturaḥ kumāran vartmani
vartamānatayā vidhāya, svayam upasaritam uccatara-catvaram ātmanā rūḁham sandhāya, vraja-
diśam avadhāya, veṇuṁ mukhe nidhāya, vādayiṣyamānaś cintayāmāsa—prathamam rādhā-
gamanam eva sādhayāmaḥ | tām vinā phalasya ca viphalatām kalayāmi | tad-āgamana-
kamanīyatayā tu ramaṇīnām anyāsām apy āgatir mama manasi ramaṇīyatām āyāmam ānayati |
kintu tad eva bhavyam katham bhavyam ity eva pratipattavyam | ām ām, bāṇa-vidyā-

pravīṇenaiva vaiṇavikena mayā tathā yoktavyam, yathā tena saivāviṣṭākṛṣṭā ca bhavati nāparā
iti |

[26] tad evaṁ sampradhāryāvadhārya ca tena, veṇum evaṁ vādayiṣyāmīti yadā vicāryate sma,
tadā ca tābhiḥ sāndra-candrika-candramasaḥ sandṛṣṭ-vaśatayā sāndṛṣṭikam idam parāmṛṣṭam—
hanta ! sa khalv ayam oṣadhīso'py ādhi-vyādhita-janān asmān adya sadyaḥ pratiritsed eva, na tu
cikitset iti |

[27] tatas ca tat-kṣaṇam kiñcid vilakṣaṇam śāśa-lakṣmāṇam ālakṣya vṛndā cedam cintitavatī—
hanta hanta !

tāsām kṛṣṇa-viyogāgni-bāṣpair viṣvag-viniḥśrtaiḥ |
ādarśa iva paśyāndhaś candramā mandatām gataḥ ||23|| [anuṣṭubh]

[28] atha camūru-dṛṣām amūṣām muhur api sam mukhatayā vaśīkṛtim ivāpannaḥ śāśī svadiśi
tadā madād unnatena kṛṣṇasya gabhasti-śatena tasya sphūrtim samānināyeti |

[29] tad-avalokanāya vyākulatākulāyamanāsu tāsū—

śāradena śāśinā hariṁ prati
prasthitiḥ samam ayoji subhruvām |
pratrayoyji kila tena sā tadā
mañkṣu tasya muralī-kalena tu ||24|| [rathoddhatā]

[30] yatas tadaiva ca—

anurāgeṇa rāgeṇa varṇa-bhāgena mādhuriḥ |
kalayantaṁ kalam veṇoḥ kalayāmāsa keśavaḥ ||25|| [anuṣṭubh]

[31] tatrānurāgo yathā,

sāśru-kaṇṭha-nayanam sakaṇṭakam
kampa-sampad-ayanaṁ sa-mādhavaḥ |
rādhikā-virahajādhībādhitāḥ
śravya-veṇu-kalabhavyam ājagau ||26|| [rathoddhatā]

[32] rāgo yathā—

rāgam īdṛśam asāv acikḷpat
prāpa rāgaīva yaḥ priyā-hṛdi |
yaḥ sphuṭam na rasitaḥ purā bhuvī
kvāpi nāmṛtavād aṅga-viśrutaḥ ||27|| [rathoddhatā]

[33] tat-praṇāda-maya-varṇa-vibhāgo, yathā—

ayi sudhāmśu-sudhā-mukhi rādhike
madhura-bhāva-dhurā madhu-mādhavi |
mayi sadā dayite dayite ciram
tava guṇair hṛdayam mama dīryati ||28|| [drutavilambita]

[34] atha bāṇaīva veṇu-nāde pravīṇaḥ svayamaṣav anena tasyāḥ siddhāṁ biddhatām avabudhya sudhy-agraṇīr anyās ca tan-nyāyam ājuhāva | [35] tatra varṇa-vibhāgas tv evam—

ahaha gopa-sutā mama gīḥ-sitā
dharatha hanta manoratha-durdharāḥ |
iti bhavāmi bhavaj-jīta-lajjitas
tad-udayaṁ sudayaṁ kuruta priyāḥ ||29|| [drutavilambita]

[36] atha yadā pīta-vasanena gītam evam udgītam, tadā tāsam eva kaṇṇābhyarṇatām āgataṁ tatra ca yathāyatham abhirucitam eva citti-kṛtaṁ rāgādīkam avadhārya nivartyatātikrama-niratāsthīratāḥ pratāsthīre | tatra ca kṛṣṇābhīmukhatām evāstāsthīre, nānyat kim api | tathā hi,

yā yatra karmaṇi gatās tad-anusthitiṁ tā
vismṛtya tasya muralī-śruti-divya-netrāḥ |
dṛśya-prabhaṁ tam abhivavrajur aśru-nīra-
srotasvatī-mayatayā nija-jīvaneśam ||30|| [vasantatilakā]

tadā ca—

gokula-kumudākṣiṇām
kumudvatīnām tadā tathā kumudām |
akuruta kumad-ādhiśaḥ
sa tadā śatadhā parām sumudām ||31|| [āryā]

tadā ca—

śuśrūṣantyāḥ patīn kāścin niruddhāḥ prasthitiṁ prati |
kṛṣṇaṁ tatraiva tāḥ prapur ity evaṁ muni-jalptam ||32|| [anuṣṭubh]

[37] ātra ca śnigdhaḥkaṇṭhenāntaś cintitam, tā etāḥ khalu **pādmottarakhaṇḍa**-dṛṣṭa-daṇḍakāraṇya-gata-muni-varyatayā sādhaḥka-caryas tadānim api lakṣmī-varyāṇām rādhikādīnitya-tad-bhāryāṇām sva-kāmyaṁ sukāmyaṁ sāmyam anavāptā yathā tad avāpya śrī-kṛṣṇam avāptās tathā varṇyam iti sthite—

tam eva paramātmānaṁ jāra-buddhyāpi saṅgatāḥ |
jahur guṇa-mayaṁ dehaṁ sadyaḥ prakṣiṇa-bandhanāḥ || [BhP 10.29.11]

ity eva pratipattaye kalpate |

[38] uktaṁ ca **pādmottara-khaṇḍa** [272.167] eva—

te sarve strītvam āpannāḥ samudbhūtās ca gokule |
hariṁ samprāpya kāmena tato muktā bhavārṇavāt || iti |

[39] kintu, **nāsūyan khalu kṛṣṇaya** [BhP 10.33.37] ity ukta-dīśā tadīyās tu na tad ūhitum īśāmāsur iti jñeyam | yac ca **jighāmsayāpi haraye stanāṁ dattvāpi sad-gatim** [BhP 10.6.35] ity asya sadṛśena **tam eva paramātmānaṁ jāra-buddhyāpi** ity ādinā sādhanasya nikarṣa-rūpam aper abhidheyaṁ phalasya tu sarvottama-rūpatvaṁ pratipadyate |

[40] tac ca yuktaṁ, yataḥ—

tāsām kṛṣṇaḥ parātmā na tu paraiti na prāpnuyāj jāratām tat
prānte prāptaḥ patitvaṁ dadad ucita-matiṁ jāram atyāpi vittaḥ |
yadvad bakyām jighāmsāv api samucitam atyarpaṇāl lālya-bhāvaṁ
lebhe dhātrī-nibhāyām sthīratamam iha yad yuktitas tat phalaṁ hi ||33|| [sragdharā]

[41] tathāpi—

uktaṁ purastād etat te caidyāḥ siddhiṁ yathāgataḥ |
dviṣann api hṛṣīkeśaṁ kim utādhokṣaja-priyāḥ || [BhP 10.29.13]

ity anusārātā premāmsena tu tāsām mahad eva vilakṣaṇyam anugatam |

[42] ṇa ca nitya-kāntāsv api prakāṣa-līlāyām jāra-buddhir dṛśyata iti tasyāḥ ślāghaiva vācyā |
yataḥ—

yā nityā eva kāntā danuja-kula-ripo rādhikādyā na tāsām
ślāghām sā jāratā-dhī-saciva-janir iyāt kintu rāgaḥ sa nityaḥ |
tām bhittvā vighna-kartrīm druta-muditavatā tena taṁ nitya-kāntam
prāpus tā nāparāsām iva vapur aparaṁ sa pratīkṣeta tāsām ||34|| [sragdharā] iti |

[43] tad etad vicintya sphuṭam proce, tatas tataḥ ?

[44] madhukaṇṭha uvāca—abhiṣṭavatīnām viśeṣo yathā—

śrute murali-kākale nija-nijāhvaya-prāpake
samaṁ vraja-nata-bhruvaḥ sapadi phulla-dehā babhuḥ |
anaṅgam api vardhitam vihitavān aho yas tadā
katham na kila vardhayen nija-kalā-balenāṅganāḥ ? ||35|| [pṛthvī]

[45] kim ca,

satvara-prasāravattva-sattva-dhāma-hāyini
sarva-gurv-ahārya-kūṭa-vāraṇatīyāyini |
nātham ekam anv aneka-dāra-sampad-arpiṇi
ogha-mogham anv ananta-bhakta-loka-tarpiṇi ||a||

lola-keśa-saivalāñci-karṇa-pūra-cakriṇi
puṣpa-jāta-niṣprapāta-śubhra-phena-cakriṇi |
ucchalan-navīna-mīna-netra-nīra-gātriṇi
agrimādhva-mātra-pātra-sammukhānuyātriṇi ||b||

manda-cāla-bāhu-nāla-pāṇi-padma-sālini
accha-bāla-kacchapāṅga-vatsa-janma-jālini |
jūti-dhūti-kṛt-kuṭīra-tīra-dhīra-gāminī
ūru-bhūruhāli-pāta-samprapāta-kāminī ||c||

kāñci-kāñci-kaṅkaṇādi-siṅjad-ambha-saṅjini
prāyaśas tu haṁsa-saṅgha-śṣabditānuraṅjini |

tūrṇa-tūrṇa-ghūrṇanādi-saṅkulāṅga-nartinī
pūrṇa-pūrṇa-bhāva-gūrṇa-jādyā-jāta-vartinī ||d||

veśa-vastra-sanniveśa-cañcalatva-bhaṅginī
tat-tad-artha-vaiparītya-kāri-vega-saṅginī |
yan-nimittam ātma-sarva-saṅga-bhaṅga-bhāvinī
yatra sarva-nāma-rūpa-vismrtiś ca bhāvinī ||e||

śyāma-dhāma-suṣṭhu-rāmam etam atra sad-dhavam
sindhu-tulyam uttaraṅgad-aṅgam āśu mādhavam |
pūrva-pūrva-bhinnayātir uttarāpta-saṅgatiḥ
āpagāli-sammitāpa seyam āli-saṁhatiḥ ||f||36|| [tūṇaka]

[45] tās tatra ca—

śubhamyū-vana-mañjule savitrjā-rucā saṅkule
prasūna-gaṇa-rājite bhramara-kokila-bhrājite |
sugandha-marud-añcite kumuda-bandhu śobhācite
samasta-guṇa-nīcite nidhitayā ciraṁ sañcite ||37|| [pṛthvī]

sthale mañija-catvaram samadhiruhya taṁ satvaram
vicitra-muralī-kalam viracayantam udyat-kalam |
ghanāghana-ghana-śriyam taḍid-abhīṣu-vastra-priyam
mañi-dyuti-vikasvaram dadṛśur aṅgi divya-smaram ||38|| [pṛthvī]

(yugmakam)

nirmāya kṛṣṇam abhitaḥ sthitim atra gaurī-
paṅktis tadā tam avalambitum utka-cittā |
madhye tamālam upalabhya suvarṇa-varṇa-
vallī-tatir vilasatīti kila vyaloki ||39|| [vasantatilakā]

atha—

vaśī-dūtīkayā nimantrya kalitāḥ saurabhya-dhārā-sakhī
saṅghaiḥ sādrti bhūri dūra-saraṇer ānāyitāḥ subhruvaḥ |
prāptāḥ svāntīkam ātma-rocir amṛtāny apy āśitāḥ preyasā
ṛptīm naiva yayur na vā viramitam tad-dāna-karmāmunā ||40|| [śārdūla]

pratyuta—

navyāḥ kalādharaḥ śubhrā bhrāji-nakṣatra-mālikāḥ |
arāla-locaṇāḥ kṛṣṇa-cakoraṁ ṛṣṇa-jam vyadhuh ||41|| [anuṣṭubh]

[46] atha kṛṣṇas tatra sa-ṛṣṇam acintayat—aho ! nava-tāruṇyasya puṇya-sampada etā, vara-
lāvaṇyasya mat-kretavya-navya-paṇya-śreṇyas trilokī-lakṣmyāś cūdāmaṇayaḥ, sphuran-
manmathasya jīvanauśadhayaḥ kumudāyamāna-madīya-locaṇayor navinās candra-kalāḥ
sahāvatīrya ruciṁ vitīrya virājante |

[47] tad evaṁ sthite—

kr̥ṣṇāpāṅga-śaraḥ sāṅgaṁ bhittvāpāṅga-śaraṁ mama |
manorathinam udbhettum kila prāviśad antaram ||42|| [anuṣṭubh]

iti tāḥ pratyekaṁ pratyetavyaṁ cakruḥ |

[48] vastutas tu hares tāsū sarvāsu latāsv iva dvitra-lava-sevana-pūrvakam apūrvatayābhraman-
netra-bhramara-yugalaṁ kamalinyām iva rādhāyām nirbādhām sthitim ātasthe |

[49] āsthitavatīti ca tatredaṁ sa tu vicārayāmāsa—

śobhāyāḥ śubhadā śobhā ramāyāḥ paramā ramā |
seyam mal-locanasyāpi rādhikā-cāru-locanam ||43|| [anuṣṭubh]

[50] tad evaṁ sati sā ca tadyā-tādṛśa-dṛśaḥ sparśataḥ kampa-sampad-unmīlana-rasa-prasara-
vaśatayā kṣobhaṁ labhamānāpi taṁ prati prahita-lobhāṁ śobhām uvāha |

[51] ātra ca praśnottara-mayaṁ padyam:

smerayoḥ prati vidhūdyad-asrayo
rādhikā-nayanayos tulāmvada |
śāradāṁ vikaca-mecakotpalaṁ
yan maranda-jhara-moci tat kim u? ||44|| [rathoddhatā]

[52] tad evaṁ sthite tāḥ puraḥ-sthitā yadyapy anavadya-saṁvanana-praviṇa-veṇu-vidyā-maditā
lajjāṁ ujjahati sma, tathāpy avitathābhijātyatayā namratā-kamrā muni-vratam evānuvavṛtite |

[53] śrī-kr̥ṣṇas tu yadā viśiṣṭa-lalanā-madhyam adhyāvasann evam adyotiṣṭha, tadā
tāsāṁ parama-durlabha-parimala-mātrāṇām api vaiṇava-madhura-gīta-madhu-maditatayā
svayam eva kṛtābhīyātrāṇām āgatiṁ dṛśoḥ pathi nirmāya, sa-narma-smitas tad-vidhām buddhim
upadhayā labdha-śuddhim avadhārayann iva tan-mukhād unmukhānurāga-jāgarūka-vāg-
amṛtam āsvādayitum, tāsū ca samutsukatām āśādayitum, nijāntika-sthiti-yācñā-garbheṇa
sphurad-upekṣā-sandarbheṇa vacasā tāḥ kṣobhayāmāsa | yathā—

mahābhāgā yuṣman-milanam abhavan naḥ śubha-kṛte
tataḥ pṛcchāmy atrāgamanam idam avyāhatam iti |
tad etāvat-kleśād abhigamanataḥ saṅkucita-dhīḥ
sa bhūyaḥ sampṛcche bhavad-abhimataṁ kim nu karavai? ||45|| [śikhariṇī]

[54] tad evam atrādara-jñāpanayā jñātvāpy ajñāna-vijñāpanayā ca sveṣūpekṣāpekṣayor
ekataratayā tad-abhiprāyaṁ prāyaśo boddhum asamarthāsu tāsū tata evānabhivyakta-kiñcid-
arthāsu punaḥ sa-narma ca tathā vācaṁ prāha—

pṛcchato'pi purato mama bhavyaṁ
maunam eva kurutha pratigīr yat |
tad-bhavad-vraja-gr̥he gr̥ha-bhājāṁ
kim nirāmayaṁ atha pratibhāti? ||46|| [svāgatā]

[55] tataś ca mithaḥ sa-smita-nirīkṣitāsu tāsū punar uvāca—

tad idam durabhiprāyam
boddhum bahvadīyam asmi na samarthaḥ |
svayam iha yūyam tasmāt
kathayata saṅkocam uddhūya ||47||

[56] punar atīva saṅkacatīr nirīkṣya yojanāviśeṣa-śleṣamayatayāpi tathā prathayāmāsa—

atha na bhavati kāryam brūtha tan neti buddham
vrajam anu cala-cittā yāta nādhvam mayātra |
vanam idam aitghoram rātrir atrātighorā
svayam atīsayi-ghora-prāṇi-vṛndaiḥ parītāḥ ||48||

[57] atra nādhvam iti na yātetī vā yojanā | punas tad eva śleṣayitum sopāna-viśeṣam cakāra—na
cedṛśī svairatā bhavadṛśīnām sadṛśī bhavati yataḥ mātāpitara-pramukhāḥ sahajāḥ patayaś ca vaḥ
santi iti |

[58] punaḥ sa-hāsam āha sma—śrūyante'pi tanūjāḥ iti |

[59] atra kathakaś cintayāmāsa—vṛndā-paurṇamāsī-saṁvāda-gata-siddhāntānusāri-dhiyā—
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ [BhP 10.33.25]

ity anena pratipannasya tatrakīya-rasayālabhāna-vairūpyād vairasyāpannatā-bhiyā ca tad idam
parihasitam eveti vidvan-matatayā vyaktīkariṣyāmi iti |

[60] atha tad eva spaṣṭam ācaṣṭa—[61] tad evam tābhiḥ saha rantum kṛta-vamśī-dhvaniḥ sa tu
sarasānām śīromaṇir yadyapī tāsām utpattita eva sva-mātra-sātkr̥ta-pati-bhāvānām anyatra patir
iti pratītir loka-saṁvadana-vaśaṁvadatā-mātra-mayī kevala-sva-saṅgama-kāmanā-vrataś
cāparāṅga-saṅgama-rūpa-virūpatā-nirjayīti viśadam artham tāsū svīya-kāntā-bhāva-samutpatty-
anyathānupapattyā sambhāvitavān |

[62] yadyapi ca tāsām ajāta-putrāṅām api devaram-manyā-putrādiṣu putratā-vyavahārah
kevalam sannihita-bālaka-viśayaka-vatsalatā-svabhāvākāras tat-sambandhābhimānas tu bahir
evācāra ity āpta-vacanān nirdhāritavāms tathāpi tat-tad-ullekhana-karmaṇā narma-mātram
ācaritavān | tad ācārya ca tad-bandhūnām andhāyamānānām api tad-anveṣaṇa-nirbandhād
bhayam vicārya sāmāṣam iva vivakṣitam uvāca—katham iha tat-tad-bhayam kurutha iti | atra
ca ṣaṣṭhī pañcamī vā samasyate |

[63] kim cātra khaṇḍam akhaṇḍam ca padyam yathāyatham anūdhā ūdhābhāsās ca tā
dṛṣṭvācaṣṭeti gamyate | tatrānūdhāḥ prati sahajā ity antam | ūdhābhāsāḥ pratiśrūyante'pi tanūjā
ity antam | akhaṇḍam tu sarvāḥ pratīti jñeyam |

[64] punaś cārtha-dhvani-saṁvalanayā cittam āndolayāmāsa—

dṛṣṭam yad-vanam aty apūrva-kusumair divyartunā pūjitam
dyotaiś carcitam indunā yamunayā cātmānilair nartitam |
sāmagrīyam udeti deva-nicitāsmākam vihāra-krame
tasmād etad abhāvatas tu va iha stavyā na vāstavyatā ||49||

kintu—

diṣṭenāpte tatra gatvā sva-goṣṭhe
kaṣṭenāpi svīya-dharmaṁ kurudhvam |
patyur bhaktir bāla-vatsādi-pālya-
vyaktīnām yaḥ pālanādiś ca diṣṭaḥ ||50||

[65] tataḥ kaṣṭa-sādhyam taṁ dharmam bādhyamānam vidhāyātrāvikalā-sarva-dharma-phale
mama sukha-vihāra-sthale praviśata | [66] anyathā punar udyad-vidhu-vanam idam bhavatīnām
vidhuvanāya sampatsyata iti yācñā-pakṣābhiprāyaḥ |

[67] punaḥ sa vimarśam iva provāca—

aham aha na budhye smeti pūrvam pralāpam
cakara tad iha yūyam tad vicārya kṣamadhvam |
rati-visara-vilāsair yantraṇād āgatā yas
tad-ucitam akhilam yat snigdhatā mayy upaiti ||51||

tad api na yadvad virahe prītis tadvan na sānnidhye
bhavati tato gṛha-yānam bhavatīnām aucitīm cinute ||52||

[68] atra ca prīti-viṣayād dūre sthitir na yukteti virodhi-lakṣaṇayā yācñāpakṣaḥ saṅgamyate |
tataś ca—

pūrvam yac cirataḥ sprhāvalanayā samkṣiptam āsīt punar
vaṁśyākāraṇayā balād upacitam tad bhagnam uccair yataḥ |
tac chrutvā dayitād vyalīka-vacanam bādham na niścikyire
kim na smaḥ kim u vā sma ity aī tadā gopāla-vāma-bhruvaḥ ||53||

tad āsām niścālāṅgīnām kāñcīnām api rājayaḥ |
samam samantataḥ kleśāt tūṣṇīkām eva saṅgatāḥ ||54||

tataś ca—

bāṣpa-vyājād āsām priya-krta-parihṛti-samūḍha-santāpaḥ |
manye hṛdayāmbhoruha-nivahaḥ svarasān muhuś ca susrāva ||55||

[69] atra caivam vicārayāmāsuḥ—

prāṇāms tyajāma dayitasya pade luṭhāma
kupyāma tatra vinivṛtya gṛham vrajāma |
kṛṣṇām viśāma ca na vā kaṭhināyamānam
etaṁ svabhālam abhihatya nicāyayāma ||56||

[70] tatra tu—

śiraḥ-pīḍā bāṣpa-vyathita-galatā hṛd-gata-mahā-
prakampaḥ pratyaṅga-skhalanam iti nānā-vikṛtayaḥ |
priye rūkṣe jātā dalayitum amūr āvavṛtire
param tad-vaktrāntaḥ-prasadanam agāt pālayitṛtām ||57||

masī-valita-dṛg-jala-srava-tamobhir ārād uraḥ-
sthalaṁ valita-kuṅkuma-praciti-sandhyam āvṛṇvatīḥ |
avān-mukha-vidhur vadhūḥ sapadi paurnamāsī-śaśi-
sphuran niśi ca tāmasīr iva cacāya tasmin hariḥ ||58||

[71] tataś ca kiñcid amarṣe sati—

śvāsa-dīrṇa-madhurādhara-śriyaḥ
komalāṅghria-dala-kīrṇa-bhūmayāḥ |
hanta kāntam api taṁ nata-bhruvo
vivyadhur nayana-sāyakāsribhiḥ ||59||

[72] tad evaṁ kṣobhe sati dāḍimād antaḥ-sakta-rakta-bijānām iva nijānām bhāvānām hṛdayān
niṣkulākṛtiḥ svayam eva jātā, tathāpi vaidagdhī-digdhatayā priya-gīrvad eva sandigdham ūcuḥ |
yad adyāpi gāyanti—

iyam iva mā kuru punar ativādam |
bhakta-janān bhaja muhur itarāms tyaja
vibhur iva rahita-vivādam ||dhruvam||

pati-putrādika-bhajanam ihādhikam iti yaṁ vadasi vicāram |
sa tvayy eva hi tiṣṭhatu na tu bahir iti vimṛśāmaḥ sāram ||60||

anayor artha-śleṣo'yam ubhayam eva pakṣam viśeṣayati |

atha dhava-suta-mukha-gaṇatas tava sukham asti satām hṛdi yātam |
tad api ca na hi bhavad-anusaraṇam bhavad-icchati yuvatī-jātam ||61||

atra sandigdha-kāku-padam nahīti padam tad-icchā-nirdhāraṇe, yad vā niṣedhe—

svām āśām anuvardhaya vara-tanu-tatir iha labhatām sātam |
satatānaśvara-vara varadeśvara na vitanu vitanūtpātam ||62||

atrānuvardhayeti samedhane chedane vā—

gṛha-karmāṇy anucittam sukha-tanu bhavatā nahy apinaddham |
caraṇau pracalata iha na ca valataḥ pratigamanam kila baddham ||63||

atra sukha-tanv iti bhavatety asya cittam ity asya vā viśeṣaṇam | apinaddham iti bandhanābhāve
bandhane vā na ceti pūrva-nahi-vat | kileti niścaye'nṛte vā |

svabhava-tāpa-bharam amṛta-dharādhara-rasa-jharataḥ svata eva |
nāśaya yadi na hi mādrśam api sa hi saṅkramitā sakhideva ||64||

atra svabhaveti kāme svajāte vā | mādrśam ity asmat-sadrśe vā jane'smad-arthe vā |

lakṣmī-sukha-dadam api bhavataḥ padam ahaha pulindī-bhavyam |
sprṣtam yad-avadhi drṣtam tad-avadhi sarvaṁ jagad-apasavyam ||65||

atrāpasavyam pratikūlam ity ubhaya-pakṣe'pi samañjasam | ākṣepa-pakṣe punlindī-bhavyam iti
nīca-gāmitvam vyajyate—

lakṣīr vrajam anu tulasī-vanam anu bhavad-udaya-sphurad-udayā |
dṛśyata iti tava pada-dhūlyāplavam icchaty api pati-hṛdayā ||66||
yasyā vīkṣaṇam api valita-kṣaṇa-pārṣada-vṛnda-nidhānam |
tadvad vayam api hṛdi vāñchām api nahyāmaḥ savitānam ||67||

atrāpi-śabdaḥ samuccaye pūrvavat kākvā niṣedhe vā |

tattvam sukṛpaya krta-vṛjinātyaya tava yās caraṇe raktāḥ |
tā bhavataḥ smita-vīkṣaṇa-vismita-cittāḥ kuru nija-bhaktāḥ ||68||

idam ubhayatra ca योगyam |

alakāvṛta-mukha kuṇḍala-dhṛta-sukha hasita-vibhūṣita-netra |
dattābhaya-bhuja-vakṣaḥ-śrī-yuja dāsyo vayam api te'tra ||69||

atra cāpiḥ pūrvavat |

tava muralī-kalam api ca rūpa-balam anubhūyābhavad eva |
druma-kulam api pulakānkura-saṅkulam iha kā nārī deva ||70||

atra keti kaumutye niṣedhe vā—

vyaktam vraja-bhaya-hara-lilā-caya devas tvam asi sa ko'pi |
tan no nija-karam api śirasi ca dhara dāsīnām bhramato'pi ||71||

[73] tad evam sthite—

tathā vilāpa-tāpena na tāsām vivyathe hariḥ |
yathā rādhā preṅkhita-bhrū-dhanur inkhi-dṛg-āsugaiḥ ||72||

atha vyathita-mānasaḥ prathita-bhāva-kāruṇyataḥ
prahasya muditānanaḥ svaka-rahasyam ullāsayan |
pratisvam anayat priyā druta-matiḥ sva-pārśvam balī
balād api balānujo valayati sma lilām prati ||73||

āmṛśann aṅgulīḥ pāṇim prakoṣṭham bāhum apy atha |
tāsām hari-karas tṛptim nāgāndhanam ivādhanāḥ ||74||
yad api ca rādhā tāsū svam abhijugopāyutādi-saṅkhyāsu |
tad api ca hariṇā spaṣṭam dṛṣṭā tārāsu candralekheva ||75||
rādhā yarhi svakara-sprṣṭā jātā murārāteḥ |
ativismitaye jajñe tarhi ca sā tatra candralekheva ||76||

gopyaḥ kṛṣṇam tatra kṛṣṇas ca rādhām
āśliṣocair āvrajan narma-śarma |
bhāva-śreṇyaḥ sthāyi-bhāvam svabhāvo

yadvat puṇyād vāsanām pūrva-labdham ||77||

[74] tatra kāścid bhūrur iva nibhālya vana-mālyah pariḥāsataḥ parasparam ūcuḥ—

jalade vilasati vidyud bibhyati hṛdayāni bhīrūṇām |
kiṁ parihasasi sakhi tvam kiṁ na hi paśyasi puraś citram ||78||

ātmārāmā apy aho yasya gandhād
brahmānandaṁ bādham āccādayanti |
pūrṇānandaḥ sa svayaṁ hanta tābhiḥ
svānandāya krīḍanāya prayete ||79||

[75] atha samāpanam—

idṛg apyayi rādhe yas tāsām mukha-nirīkṣakaḥ |
tvad-utkarṣa-rasāyāsīd iva tāsu parīkṣakaḥ ||80||

iti śrī-śrī-gopāla-campūm anu
prathama-saṅga-raṅgaja-vāko-vākya-bhaṅgī-saṅgītaṁ nāma
trayoviṁśaṁ pūraṇam
||23||