

atha caturviṁśaṁ pūraṇam

śrī-rādhā-saubhāgya-śravaṇa-subhāgyam nāma

[1] tataḥ snigdhaṅṅtha uvāca—

[2] atha saṅkṣepeṇa varṇitam, yathā—

tābhiḥ sametābhir udāraceṣṭitaḥ
priyekṣaṇotphulla-mukhībhir acyutaḥ |
udāra-hāsa-dvija-kunda-dīdhitir
vyorocataiṅṅka ivoḍubhir vṛtaḥ || [BhP 10.29.43] iti |

[3] tatra prathama-caraṇaḥ śloka-sātkriyayālaṅkriyayā paricaryate—

kāntasya tābhiḥ sva-karam spr̥śan karaḥ
sarpan param cāvayavam vitarkitaḥ |
kīrṇaś ca tasyāntaram antaram bhajan¹
dṛṣṭaḥ punas taj jitakāśitam gataḥ ||1|| [indravamśā]

[4] atha dvitīya-caraṇaḥ—

priyam niyutaśo'py amūr na hi vilokamānāḥ samam
nimeṣam upasedire yad iyam eva divyā sthitiḥ |
priyeṇa nijam arpitam yad avaloka-śuddhāmṛtam
samam bubhujire pṛthak tad adhikam tu kim varṇyatām? ||2|| [pṛthvī]

[5] atha simhāvaloka-nyāyād dvitīya-tṛtīya-caraṇau ca, yathā—

yathā dṛśām diśi diśi tā dadhur muhus
tathā haris tad-abhimukham dadhe dṛśam |
yadānvabhūd arahita-cāturakṣyatā
tadāhasit sphuṭam asakṛt kṛta-kramam ||3|| [rucirā*]

[6] tadvad uttarārdham ca—

kavibhiḥ kṛṣṇe śaśitā tāsū ca nakṣatratā kavitā |
kintu smita-mukha-dīvyad-vilasita-vṛndair amī varitāḥ ||4|| [anuṣṭubh]

¹ vrajan (gha)

[7] tataś ca nānā-narma-karmaṭhatayā haṭhavattayā ca kṛṣṇena kimcid asaṁkoce viracite, prāyaśaḥ sarvāvayave cāvalocite, nicolādi-viparyaye ca paricite sāsraṁ bahu vihasya tad iha sarvam eva yathāvat paryācitam ācere |

[8] tad evam ācārya sasukham udaṅ-mukha-gati-caryayā yamunā-tīra-vana-śreṇīm śobhayann eṇīdṛśas tāḥ sva-kāntibhir ācakarṣa, [9] yatra labdha-harṣas candramasam api nija-dakṣiṇataḥ samākarṣann iva saṅgitayāṅgīcakāra | [10] tad anu ca sarvābhir arvācīna-yauvanābhis tam ekam anusarantībhir ata eva parasparaṁ saṅgam apariharantībhir, ata eva sahasānupalabdhanuraha-kaṇikābhir, ata eva tan-milana-viśeṣāya kalita-purūtkalikābhiḥ saha, sa haris tādṛśatām eva parāmṛṣati sma—

[11] athānyathānupapattyā saṅgānasukham evāvalambamānaḥ kevalaṁ cañcac-cañcarīka-lulita-lalita-sukumāra-kusumāñcitāṁ vanam evāyaṁ sarva-guṇa-śālī vanamālī cañcati sma | kintu,

saṅgānaṁ tad idaṁ paraspara-guṇa-grāmānubhūtiḥ svataḥ
śarmāpy atra manorathāntara-kṛteḥ śasvad babhūvāspadam |
yatrāliṅgana-cumbanādi-vidhaye tāsāṁ harer apy adaḥ
saukhyam lakṣyam abhūt parāvṛti-vidhāṁ cāveśitā nirmame ||5|| [śārdūla]

[12] tad etad varṇitaṁ yathā śrī-bādarāyaṇinā—

[upagīyamāna udgāyan vanitā-śata-yūthapaḥ |](#)
[mālām bibhrad vaijayantīm vyacaran maṇḍayan vanam || \[BhP 10.29.44\] iti |](#)

[13] gāne viśeṣas ca śrī-parāśareṇa—

[kṛṣṇaḥ śarac-candramasaṁ kaumudīm kumudākaram |](#)
[jagau gopī-janas tv ekam kṛṣṇa-nāma punaḥ punaḥ || \[ViP 5.13.52\]](#)

vidhur ayam āgatavān śaradaṁ prati samprati |
itavān vidhur atha nahi bhavatīḥ prati |
mādhava jaya gokula-vīra jaya jaya kṛṣṇa hare ||a||
kumudākara-calanaṁ na bhaved iti seyaṁ |
kaumudikāgād idam unneyam |
keśava jaya hārda-śarīra jaya jaya kṛṣṇa hare ||b||
kusuma-vanī madhupair iyam añcati kāntim |
mama bhavatīṣu prathayatu kāntim |
śyāmala jaya hārda-samīra jaya jaya kṛṣṇa hare ||c||
puṣpita-kuñja-caye vṛndācīta-śobhā |
bhavad-anugataye kila kṛta-lobhā |
mohana jaya samīdi dhīra jaya jaya kṛṣṇa hare ||d||6|| [daśavatārastotra]

[14] tad evaṁ gāyate priyāya pratigrṇatiṣu tāsū nava-yuvatīṣu punaḥ śrī-śuka-
vacanāti-rahasyaṁ, yathā—

nadyāḥ pulinam āviśya gopībhir hima-vālukam |
juṣṭam² tat-taralānandi-kumudāmoda-vāyunā ||

bāhu-prasāra-parirambha-karālakoru-
nīvī-stanālabhana-narma-nakhāgra-pātaiḥ |
kṣvelyāvaloka-hasitair vraja-sundarīṇām
uttambhayan rati-patiṁ ramayāñcakāra || [BhP 10.29.45-6] iti |

[15] tad etad, yathā—tad evaṁ bhrāmaṁ bhrāmaṁ jāta-prasare'py alabdhāvasare sa-
trṣṇa-kṛṣṇa-sahita-mahita-mahilāvisare'bhilaṣita-vilasitāya viralatā na jātā |

[16] ajātāyām ca tasyām kṛṣṇayā taraṅga-kara-nikara-citam aharahar avakalitam
pulina-viśeṣam eva tad-ucitam prabalam avakalayāmāsa |

[17] balānujanmā yaḥ khalu hima-bālukeva bālukā yasmimś tādṛśa iti parama-śubhra-
śubhra-guṇatayā vibhrājate sma |

[18] yatraiva ca tādṛśa-sarva-guṇa-pūrṇa-pūrṇimā-nija-dvija-rāja-virājamāna-
suṣamāsuṣama-pratisaṅkrama-para-bhāga-jāgarūka-mahā-mahasā sahasā nayanāni
nābhyyudaya-dayanāni bhavanti sma |

[19] yatraiva ca tūlikāvad anukūlikā bālukā vastra-mātram āstaraṇam apekṣate sma;
yatraiva ca kalinda-tanayā svayam valita-sakhīnayā saugandhika-sugandha-
gandhavāha-vahanādinā sevām vahati sma |

[20] tatra cātra śrī-keśavaḥ praveśam anubhūya pratipreyasy api yugmībhūya bāhu-
prasārādi-līlām śīlayāmāsa |

[21] sā ceyam paramarahasyeti rahasy eva kiñcid vyasyate |

[22] yathā mithas tat tan mithunam—

bāhu-prasāram akarot parirambhaṇāya
bāhū tu tat-karaṇatām ciram īyatur na |
yo yasya naiti vaśatām sa katham nu tasya
prāpnotu sādakatama-sthitim añjasaiva? ||7|| [vasantatilakā]

kṛtam ca parirambhanam na parihartum īśāv amū
babhūvatur aghāri-tat-priya-vadhū-janāv ātmanā |
kathañcid api vīrudhā bhavati cet taroḥ saṅgamas
tayoḥ katham aprktatā svayam anihayor jāyatām? ||8|| [pṛthvī]

² reme, vallabha, gētā press

sakhīnām apy āsyā-rahita-samaye yat praṇayinoḥ
parīrambhārambhāt prabala-sukha-mūrcchā samajani |
tayos tām vicchetuṃ param ahaha nānā-vilasita-
pratīkṣā supteva svayam atha jajāgāra paritaḥ ||9|| [śikhariṇī]

tataś ca—

rahasi saṅkucatī punar apy asau
nija-kareṇa harer akirat karam |
vyathitatām iva tām tu vivṛṇvatīm
tad anumṛṣṭi-miśād ayam asprṣat ||10|| [drutavilambitā]

vadanam tava vṛṇvate bata
bhramarā nānugatāsti kācana |
iti lālayati sma sa cchalād
alakānām tatim apy amūm anu ||11|| [viyoginī]

uru-sparśe niraste'pi nīvīm asprṣad acyutaḥ |
niḥśaṅkayācakānām hi tathācaritam īkṣyate ||12|| [anuṣṭubh]

kalayati saṁvastrayati
saṁhastayate sma tasya yā rāmā |
praṇayī sa haris tasyāḥ
sprṣati ca colīm vitūstanavyājāt ||13|| [giti]

vakṣas te kim api nirīkṣyate praphullaṃ
sparśam cāṅv api sahate calākṣi yan na |
tasmān man-nakha-nakharañjanī-sprg eva
syān nīruk tad iti harir jahāsa cātra ||14|| [praharṣiṇī]³

madhusūdanatām mukhāmbuje
haritām ḥṛd-bhava-kumbhi-kumbhayoḥ |
gatavān bata nandajaḥ katham
rati-nātha-prabhavāya nārhati ||15|| [viyoginī]

atha yat kathanīyatocitam
kathitam tat prathitam ca kiñcana |
yad athākathitam dvi-karmakam
smṛti-rītyā tad avehi pāṇineḥ ||16|| [viyoginī]

[23] ity evam sthite—

gopyas tāḥ pratipadya sarva-viṣaya-śreyāmsam ātma-priyam
svādhīnam sapadi pratisvam asakṛt tatrātigarvam dadhuḥ |

³ This verse does not appear in ca, gha.

lokaś ced bahu-rāja-rāṣṭra-vasatir jaṅganti bhaṅgam tadā
tasyāntar-hitatā hiteti kila so'py antardadhe mādhaveḥ ||17 || [śārdūla]

[24] tena ca vicāritam khalv idam—ahaha, mama paramam uddeśyam eva vismrta-
deśyam abhūt, yataḥ sarvābhir eva nirviśeṣam ramamāṇe mayi ramā-śiromaṇīyamānā
rādhāpi sādharmaṇatām gatā |

[25] kim ca, sva-manoratha-prathanāyām rādhāyāḥ prathamā prathamānā-gamanatā
samprati pratipannā, tasmān mahā-maha eva mama hitāya mahīyate | sa ca śāradatā-
viśāradatāyām asyām paurṇamāsyām rāsa-rasa eva tūrṇam pūrṇatām arhati | eṣa tu
sarvāsām aikamatya-pratipatty-anusārata eva sārātām prasārayati | aikyamataṁ ca
pratyekaṁ sābhimānāntarāsu parāsu kiñcin mad-udāsīnatā-param dāsī-kartum
āśidati | tasmād aśeṣa-guṇādhikām rādhikām ādāya tirodhāya sthāsyāmi iti |

[26] tad etad vibhāvya bhāvyaṁ artham sādhasya, mādhaveḥ tatra tatrālasa-kara-
caraṇādi-kriyām priyām priyām praty uvāca—nūnam vañcita-kāñcī-dhvanitayā
kayācid apy atra sthīyate iti nāsthīyate | tac ca mama bhavad-ekānucāri-vihāritayā
vicāritīkriyate | tasmād atyāyāsavatyā bhavatyā sthīyatām | mayā tu samayā
mṛgayamāṇatām nirmāya nātisamaya-virāmam āgamanīyam |

[27] tad etad abhidhāya, tatas tataḥ sarvataś cāntardhāya rādhayā saha sahasā jagāma |

[28] atha samaya-katipaya-vyatyayam asahamānā sā sā ca tatas tata utthāya prasthāya
ca tam anvicchantīti bhramaṇāt kramaśaḥ eka-dvāditayā paramparam militāḥ | militās
ca tāḥ paramparam apratītitaḥ śapatham prathamānāḥ kṛṣṇa-patham
evānveṣayāmāsuḥ | kintu—

anveṣtum kṛṣṇam iṣtam nikaṭam abhigataṁ cintayitvā pradūnāḥ
kartum tan naiva śekuḥ param ahaha gatāḥ klāntim etā nipetuḥ |
sthitvā tadvac cirāya sphuraṇa-mayam amuṁ prāpya sarvāḥ samantān
matvānyo'nyam tam eva pratihata-matayaś cakrur āliṅganādi ||18|| [sragdharā]

tataś ca—

yās tu tṛṣṇākulatayā kṛṣṇa-bhāva-vaśam gatāḥ |
kṛṣṇāyante sma tā eva sarva-pālakatām itāḥ ||19|| [anuṣṭubh]

[29] atha kathañcid anusamhita-bahirarthāḥ samayam gamayitum asamarthāḥ
pūrvābhyaśa-vaśān nija-rakṣāyā vaśān nikhila-sukhada-śīlām bālyādi-katal-līlām
gātum ārabdhās tad-āveśa-parirabdhā babhūvuḥ |

[30] tatra ca kṛṣṇam anvicchantyas tata ito gacchantyas taru-vallī-pallīm api muhur
api pṛcchanti sma, unmāda-vṛtter anuvṛtteḥ, yathā—

līlā gāyaṁs tat-tad-āveśa-vaśyas
tat-tad-bhāvaṁ prāpa gopī-nikāyaḥ |

citraṁ kṛṣṇāveśitāṁ āpa yā yā
gaurāṅgī sā kṛṣṇa-varṇā pratītā ||20|| [śālinī]

adyāpi smṛtam uttapaty ahaha mac-cittam yad etā muhuḥ
pṛcchanti sma hariṁ viyoga-vidhurā hā hā tarūn apy aho |
āstām tan mama hṛdy aruntudam idam gītābhir etat-kṛte
ghorād bhītibhir unmadiṣṇu-hṛdayā ghorānukāram dadhuḥ ||21|| [śārdūla]

[31] tadīdṛśalīlāveśaḥ paraparagacchapṛcchābhiniveśataḥ kramaśaḥ pracita-
niṣkramikṛtim avāpa, yat pṛcchābhiniveśaś caivam apagacchati sma, yathā—

kāmścit vikāsi-kusumair upahāsa-bhāvān
kāmścin natāgra-valanair vimukhī-kṛtāsyān |
kāmścin madāli-virutai rūṣitokti-yuktān
matvā tarūms tad anuyoga-rasād viremuḥ ||22|| [vasantatilakā]

[32] tataś ca kṣitim eva praśna-lakṣitī-kṛtavatyāḥ, yathā—

aho kim akaros tapaḥ kiyad ihorvi yac chrī-hareḥ
pada-spr̥g anu vindase pulaka-rūpa-nānānkurān |
trivikramaja-vikramāt kim iva tat tvayā sambhṛtam
varāha-parirambhataḥ kim athavā kvacit kintu na ||23|| [pṛthvī]

pṛthvī kṣamā ca nāmnā tvam tat-padāṅkam udaṅkitā |
tasmāt tvām eva tam praṣṭum tā vyaṁ gatim āgatāḥ ||24|| [anuṣṭubh]

[33] tad evaṁ sarvāsu tarv-ādikaṁ pṛcchantīṣu tata itaś ca gacchantīṣu tadīyam
saurabhyam parirabhya, jagat-prāṇeṣu sannidhānam prati praṇīta-prayāṇeṣu, tad-
vaidagdhī-digdha-snigdha-hṛdayā rādhā-sakhī-samudayā hariṇīm prati kṛta-praṇayāḥ
sānumodatayā hāri vyāharanti sma—

apy eṇapatny upagataḥ priyayeha gātrais
tanvan dṛśām sakhi sunirvṛtim acyuto vaḥ |
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ || [BhP 10.30.11] [vasantatilaka]

bāhuṁ priyāmsa upadhāya gṛhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ |
anvīyamāna iha vas taravaḥ praṇāmaṁ
kim vābhinandati caran praṇayāvalokaiḥ? || [BhP 10.30.12] [vasantatilaka]

[34] atra khalu eṇeti patnīti sakhīti pada-trayena—he praśasta-netre ! mādr̥śa-mānuṣī-
sadr̥śa-vicāra-samcarita-vṛndāvāna-kṣetre ! tat-tad-asmadiya-sukha-prakhyena
sukhena labdha-mad-vidha-sakhye ! iti vyajya sukha-rajya-māna-hṛdayāḥ prāha—

[35] priyayā samam acyutaḥ śrī-kṛṣṇaḥ śliṣṭatayā tasyāḥ sakāśād aviśliṣṭaḥ sann adasiya-śobhā-kṛtāsaṅgair aṅgair yuṣmākaṁ tādr̥śāṁ dr̥śāṁ kevala-sva-darśana-jānandād apy atīśayitam ānandam utkarṣayan kim yuṣmat-samīpam āpa? tatra tan-mithuna-ślāghā-garbha-vacanena hetuṁ racayanti kānta iti | gokula-rāja-kula-tilakasya yā kunda-mālā, tasyāḥ kutrāpy alabhya-saurabhyam iha tad-bhāra-milaj-java-bhaṅga-nibha-vāyu-saṅgataḥ prasarati | kīdr̥śyāḥ? mālāyāḥ kāntā-parama-puṇyena parama-sarva-sādguṇyena tasyāpi lālasasya yā paramāspada-rūpā, tasyā aṅga-saṅge kuca-kuṅkuma-panka-kula-saṅkulāyāḥ | ataḥ santata-paricaya-viśeṣeṇa tat-saurabhya-viśeṣaṁ parirabhya sphuṭam ābhis tathā samupalabhyata ity arthaḥ |

[36] atha tām tad-darśana-jātena harṣeṇa samprati tad-viyoga-jātena tarṣeṇa sthagita-vacanām āśaṅkya, tena ca tayoh saṅgamam eva niṣṭaṅkya, paramānandatas tadīya-vilāsa-viśeṣaṁ vandamānās, tatra pallavādi-bhara-namrāṇām kamrāṇām purūṇām tarūṇām api tadīya-sauvidallādi-bhr̥tya-viśeṣa-bhāvena tad-vandanam utprekṣya, priyayā saha vihāra-ratena tena teṣāṁ abhinandanam sandihānās, tayos tādr̥śa-vilāsāveśātīśayam āha—bāhum iti |

[37] atha tasyām udāsīnā vadanti sma—

latā imāḥ pṛcchata yā na lokitāḥ
purā taru-śliṣṭatayāpi puṣpitāḥ |
sampraty amūḥ sparśa-vaśād bakī-ripoḥ
puṣpānvitās tan-nakha-citram atra hi ||25|| [upajāti 12]

[38] atha tasmāl labdhavismaye, punar akasmād akhilaśubhapadyāni tadīya-padanalinayor amalināni padāni dadhānā, vasudhā sudhām iva sudhāmāvalim tāsām anyāsām api tadapratītiṣṛṣi dr̥śi kirati sma, yāni prekṣya cāmūbhir utprekṣyate sma—

iyam kṣitir muni-caritā tad-uttaram
dade na hīty avamṛśatī punar dade |
dhvajāmbhjadī-upavalitāṅghri-lāñchana-
pradarśanād iva likhatī tad-āgamam ||26|| [rucirā*] ||

[39] kiyad-dūre tu tābhis tat-padāntarāṅy eva padāntarāṇi pratipannāni | tathā hi—

tad anu tasya padam padam antarā
padam anīdr̥śam ādadṛṣe param |
anatham alpam amadhya-kṛśam dhvajady-
upacitīm viparītadiśi śritam ||27|| [drutavilambitā*]

[40] tatra cedam anumīyate sma—

mṛgākṣyā lakṣyam syād iha caraṇa-cihnam hari-pada-
prasaktam vaiśiṣṭyād api tu nahi pūrvatra kim api |
sphuṭam tasmāt kāñcidd hr̥di vidadhad atrārpayad asau

prasiddhā stenānām jagati hi hatānka-prasāmitā ||28|| [śārdūla]

asavya-savyau yūnor yat
padānkau vyatimardinau |
tat tarkyate mithaḥ spaṣṭam
amśa-nyasta-prakoṣṭhatā ||29|| [anuṣṭubh]

[41] tad evam sādharmaṇām varṇanam ākarṇya rādha-sakhyah punar ālapanti sma—

paraspara-karagra-sphurad-amanda-khelāspadam
pramatta-kari-dampati-sthiti tayos tu yūnor yugam |
yad atra vijane vane vigata-śṛṅkhalam līlayā
vidhāsyati param mahas tad atisuṣṭhu puṣṇāti naḥ ||30|| [pṛthvī]

[42] atha tatra suhrdām vacanam—

[anayārādhito nūnam bhagavān harir īsvaraḥ |](#)
[yan no vihāya govindah pṛito yām anayad rahaḥ || \[BhP 10.30.28\] iti |](#)

[43] ayam arthaḥ: nūnam anayā param anayayā ko'py anaśvara-śaktir aṅgikṛta-bhakta-
bhaktir īsvara eva nirbādhitam ārādhitaḥ, na tu devatā-mātram | sa ca sakala-harī-
pati-patiḥ śrī-harir eva, na ca haraḥ sṛṣṭi-karāś ca | haritāyām api sarvāvatāra-
vistāravān svayam bhagavān iti sambhāvitī-bhavati na cānyas tad-amśatayāpi labdha-
prasāmsaḥ |

[44] tādrśa-camatkāra-kāraṇam apy avatārayanti, yan naḥ iti | yām khalu guṇa-rūpa-
mahasā sahasā nikhila-hṛdayam vindamānaḥ śrī-govindah svayam ayam nināya, na tu
na iva na nināya | tat-paripāṭi ca praty-urasam vidhāya pṛiti-rīti-parītatayā kṛtā, na tu
tad-viparītatayā | pṛitir api smara-mahaḥ-pravaha-rahāḥ-samhatatayā, na tu
sāmānyatā-mānyatayā | rahaḥ-samhananam api śarma-sampad-amhāti-br̥mhitā-guṇa-
bamhitatayā, na tu tad-asamhitatayā | tac ca sarva-guṇa-vismāyikānām apy asmākam
tyāga-jāgarūka-samayata eva, na tu tad-vinimayata iti svayam yan gacchann eva nināya
iti |

[45] tad evam eva manyāmahe—yā khalu dhanyā rādhabhidhā vidhātrā nihsādharmaṇa-
nāma-guṇa-rūpatayā nirmītā, saiva daiva-kṛtānukulyā bhavitum arhati | tatra yadyapi
tādrśa-bhagavad-ārādhana-sādhanatayā tan-nāma-nirvacanam sacita-racanam bhaved,
athāpi phala-sambandha-nirbandha eva śreyān iti rādhayati govindam, govindena vā
rādhyata iti niruktir eva yukti-matīti mati-gamyam iti |

[46] atha punas tasyām udāsīnāḥ procuḥ—

ayi kalayata ete reṇavo'py atra dhanyā
yad ajita-pada-padma-sparśa-bhājah sphuranti |
dhruvam agham apahartum brahma-bhargābdhi-kanyā

dadhati śirasi yāms tad-darśa-bhāgyam stavāma ||31|| [mālinī]

[47] atha kācit tasyām pratispardhinī vardhamāna-matsarāgnir dhūma-śikhāyamānam vacanam ujjagāra—

bhavati sukhadam asmin śrī-harer aṅghri-cihnam
yadi na sajati tasyā hanta durnīti-matyāḥ |
kalayata bata dhārṣṭyam suṣṭhu bhāvatka-bhogyam
tad-adhara-madhu juṣṭam kurvati sā nililye ||32|| [mālinī]

[48] atha tasyāḥ sakhyaḥ punar ūcuḥ—

katham aha padāni tāni tasyāḥ
subhagatarānka-padāni na sphuranti |
api hṛdi dadhad eva tām nininye
sakhi dayitām dayitaḥ sujāta-gātrīm ||33|| [puṣpitāgrā]

[49] atha punaḥ pratispardhinīnām vacanam—

paśyotsaṅga-kṛtāṅganā-valayinaḥ kāmāturasyāsakṛt
tad-vastrādika-saṁvṛti-prathanayā vyagrasya lakṣmāṇy ataḥ |
nimna-vyasta-padāni mālya-ghuṣṛṇāstirṇāni gharmāmbhasā
bhūyaḥ siktatamāni velli-talatā-kṣepānta-vartmāni ca ||34|| [śārdūla]

[50] tasyāḥ sakhīnām vacanam—

nyag-jānu-dvaya-lakṣaṇasya purataḥ sūkṣmam padānka-dvayam
vaimukhyena dhṛtam vyanakti sudrśas tasyās tad-ūrvoḥ sthitim | iti |

[51] atha spardhinīnām—

tasmin garbhaka-mālya-khaṇḍa-patanād uddaṇḍam ālakṣyate
kāminyāḥ kila kāmukena racitā keśasya veśakriyā ||35|| [śārdūla]

kim ca—

atrāpragūṇatābaddhā mithaḥ paddhati-paddhatiḥ |
rādhā-mādhavayoḥ krīḍām nirvrīḍām vedayaty asau ||36|| [anuṣṭubh]

[52] atha tāḥ sanijavṛndayā vṛndayā pariṣkṛtasya latāmandiravṛndasya dvāram tayoh
praveśadvāram vivikṣanti sma |

[53] tatra tayā samadhutayā madhuraṁ puṣpavṛndam tathā praveśadeśe niveśitam,
yathā tallolubha-śubhamyumadhukaranikarā eva dauvārikā iva nivārakā jātāḥ |

[54] te hi praveśārambhata eva dhṛtasamrambhāḥ praviśatām abhimukham dhāvantaḥ

svakaśilimukhatām arthāntareṇāpi prathayanti sma |

[55] atha kathañcana ślathatām cirataḥ prathayamāneṣu teṣu kramaśaḥ sarvās
tarvādipallavavellanapūrvakam āviddhapaddhatitayā praviśya param apūrvam tad
dhāma niśamayāmāsuḥ, yathā—

pika-prathita-pañcamaṁ bhramara-pūrṇa-mandra-svaram
maruc-calita-pallava-prakaṭa-vādyam udyat-prabham |
bhujāṅga-ripu-nartana-jñapita-cañcalāvāri-bhrd-
vibhā-valita-tad-dvayātula-sabhāsad-aṅgīkṛtam ||37|| [pṛthvī]

vicitra-kusumaiś cita-sthalam analpa-talpākulaṁ
bahu-vyajana-cāmaram surabhi-vīṭikā-samputam |
sa-candra-vara-candanāguru-gurūru-pātrānvitam
latā-grha-rahāḥ-puram dhvanayati sma taḥ praty adaḥ ||38|| [pṛthvī]

(yugmakam)

ayam kusuma-saṁcayaś caraṇa-pāta-jāta-ślathas
tad etad api talpakam vighaṭitāṅga-bhaṅgī-sthiti |
idaṁ vyajana-cāmaram galita-yantrajāndolanam
tathā surabhi-vīṭikādy api vibhukta-muktī-kṛtam ||39|| [pṛthvī]

tataḥ kim iva pṛcchatha sva-vadaveta mām ujjhitam
param drutam itaḥ param vrajata tatra tam prāpnuta |
amī pika-mukhā mama sphuṭam upeyur utpitsutām svayam
bhavati duḥkḥite bhavati kasya vāṅgīkṛtiḥ? ||40|| [pṛthvī] (yugmakam)

kim ca—

idaṁ mṛga-madāvṛtam ghuṣṛṇa-bindu-mandokṣitam
kṣitam śayanakam tataḥ sa-parivṛtti-lakṣmāpy adaḥ |
paraspara-viparyaya-prathiti-śāli yad bāndhavam
kulaṁ katham amuṣya na sphuratu pāribhāvī daśā ||41|| [pṛthvī]

[56] atha tayor vṛttam anuvṛtṭyatām |

[57] yadā tu nikuñja-pura-dvāri praveśa-kṛtāveśānām tāsām kolāhala-vikalatāvakalitā,
tadā sambhrama-valitena rādhā-lalitena tena tataḥ pracalana-kalanāya tasyāḥ svasya ca
cela-sambhālanādikam ārabdham, na tu labdham | kintu—

utkarṇatā-samavakarṇana-vastra-veśā-
dhānāni yā vivaśatā nijagāra tām ca |
tūrṇir yadā nigirati sma tadā murārir
labdha-kṣaṇaḥ praṇayinī-valitam nililye ||42|| [vasantatilakā] ||

[58] athāgrima-kathā-prathanāya parāmṛśyate |

[59] na caivam api tāsām tasya ca kāmukatā-sāmānyam manyatām | tan-nikāma-katā-nivāraṇasya karaṇasya kāraṇam svarūpam tāvan nirūpyate—

preta-prāya-śarīrah sarve te kāmukāḥ kalitāḥ |
kṛṣṇaḥ sāndrānandas tasya ca rādhā-mukhāḥ śobhāḥ ||43|| [upagīti] ||

[60] yathoktam—

tvakśmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam |
jīvac-chavam bhajati kāntam ativimūḍhā
yā te padābja-makarandam ajighratī strī || [BhP 10.60.45]

kṛṣi bhūr-vācakaḥ śabdo ṇaś ca nirvṛti-vācakaḥ |
tayor aikyam param brahma kṛṣṇa ity abhidhīyate ||

narākṛti param brahma |

tvayy eva nitya-sukha-bodha-tanāv anante | [BhP 10.14.22],

tābhir vidhūta-śokābhir bhagavān acyuto vṛtaḥ |
vyārocatādhikam tāta puruṣaḥ śaktibhir yathā || [BhP 10.32.10] iti ca |

[61] bhāvaś ca na kāmātām bhāvayate, kintu tan-nibha-prema-viśeṣātām eva, yataḥ—

utkaṅthā prāpti-yogaḥ pratipada-milanāśleṣa-cumbādi-keliḥ
śrī-gopī-kṛṣṇayor apy avara-taruṇayor apy amī tulya-rūpāḥ |
kintu prācor mithaḥ syur nirupādhi-hitatāmātra-śarma-pradhānās
te'rvācor ātma-trṛpti-pravalana-paratāmātra-klptāḥ prathante ||44|| [sragdharā]

[62] yathaiiva svayam eva tās tat-prema-devatā vadiṣyanti—

yat te sujāta-caraṇāmbu-ruham staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu | [BhP 10.31.19] ity ādinā |

[63] tasmāl lakṣaṇaviśeṣāt tatprema-viśeṣa evāsau kāmaveśāyata iti kāmātayo-pacaryate
na tu vastutas tattayā smaryate | atas tatkeliśrutiphalaśrutir api tathā viśrutih—

vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito'nuśṛṇuyād atha varṇayed yaḥ |
bhaktim parām bhagavati parilabhya kāmam
hṛd-rogam āsv apahinoty acireṇa dhīraḥ || [BhP 10.33.39] iti |

[64] tāsām eṣa ca bhāva-viśeṣataḥ khalu sarveṣāṃ api mahatām mahattarāṇām mahattamānām apy anveṣaṇa-padavīm anavacchinatayā navīkaroti | yathā ca prathayiṣyate śrīmad-uddhavana—

etāḥ param tanu-bhṛto bhuvī gopa-vadhvo
govinda evam akhilātmani rūḍha-bhāvāḥ |
vāñchanti yad bhava-bhiyo munayo vyaṃ ca
kiṃ brahma-janmabhir ananta-kathā-rasasya || [BhP 10.47.58]

[65] ataeva tādr̥ṣa-tat-prema-tr̥ṣṇaḥ śrī-kr̥ṣṇaś ca tena svasya vaśatām urīkarīṣyati—

na pārāye'ham niravadya-samyujām
sva-sādhu-kr̥tyam vibudhāyuṣāpi vaḥ | [BhP 10.32.22] ity ādinā |

[66] tad evaṃ sati tāsu sarva evānye'pi guṇāḥ svata evānugūṇā bhavanti—

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ | [BhP 5.18.12] itivat |

[67] tataś caivaṃ varṇyate—

yad-amita-rasa-śāstre vyañji vaidagdhyā-vṛndam
tad-aṅgum api na vettum kalpate kāmi-lokaḥ |
tad akhilam api yasya prema-sindhau na kiñcin
mithunam ajita-gopī-rūpam etad vibhāti ||⁴ [mālinī]

[68] tad evaṃ sati ca sarvāsu tāsu śrī-rādhā punar asādhāraṇatām dhārayati |
yathoktam, *anayārādhito nūnam* ity ādinā |

[69] tad evaṃ ākalite nirgalite phalitam avakalitam kriyate |

evaṃ rādhā-prema-dhāmā yayā'sāv
ātmārāmo'py āpta-kāmo'py adabhram |
reme yasmāt kāminām kāminīnām
nyakkāro'bhūd ātmanaiveti manye ||45|| [śālinī]

[70] ātmārāmatā hy atra paramānanda-rūpatayā āpta-kāmatā ca parama-lakṣmī-
lakṣaṇa-gopī-lakṣa-vallabhatā-vilakṣaṇatayā, [71] adabhratā ca tāḥ parityajyāpi tasyām
akhaṇḍitatayā vyajyamānatayeti prasajyate |

[72] tatra ca sati—

anyo'nyānugatīm yadapy anusṛtau premṇaḥ pravāhau tayo

⁴ This verse is marked as a quote in Puri Das' edition, but I have no evidence that it is indeed so.

rādhā-mādhavayos tadapy anupadam kauṭilyam āsīdataḥ |
yo gāmbhīryam apām javam ca dadhate pūraḥ sa hi prekṣyate
sāvarta-pracayas tataḥ paratarāḥ sārālya-kaivalyavān ||46|| [śārdūla]

[73] yathoktam—

aher iva gatiḥ premṇaḥ svabhāva-kuṭilo bhavet |
ato hetor ahetōś ca yūnor māna udañcati || [UN 15.102] ||

[74] tad evam sthite tan-maya-vilāsa-viśeṣo varṇyate—

dara-mukulita-netrā tiryag-ālambi-kaṇṭhī
śithilita-bhuja-yugmā stabdha-sakthīyam āsīt |
tad api ca madhu-hantrā jānatā svam kṛtārtham
muhur api hasitā kim bhrū-kuṭim nāpi kuryāt? ||47|| [mālinī] ||

[75] tad evam vṛtte vṛtte netari cānunetari mānvat tasyāḥ kiñcid aham-māna-sparśo'pi
sadarśo babhūva | yathā ca tayā pūrvam nātyūhāpoha-sāmarthyam āsīt ity adhunā
khalv idam bhāvitam—

etāvantaṁ diṣṭam ajñāsiṣam na
preyaḥ-saṅgāt kintv idānīm tad ūhe |
preyān sarvāḥ projjhya mām eva ramyām
saṅgamyāntaḥ-kānanam yan nināya ||48|| [śālinī]

[76] tataś cāgrima-gamanāya vyagreṇa nāthena prārthitāpi sā lālyena kiñcid ālasyam
api vyañjayāmāsa, yathā—

tvad-gātra-sprṣṭatā-mātra-
ślathāṅga-gatitām gatām |
spandāya cātibandhām mām
yatra tatra svayam naya ||49|| [anuṣṭubh] ||

[77] tad anu ca tad-udāsīnatādhīna-bhāva-samūham ūhamānaḥ praṇayavān api
praṇaya-mānavān idam sopalambha-parihāsa-lambham uvāca—katham bhavatyā
muhyate? mama skandha eva sa-nirbandham āruhyatām iti |

[78] tadā ca tajjayā sersyālajjayādhaḥsajjadānanam asyāḥ paśyann, antarhitavān api
sakautukam antarhitavān | sahasāntarhite ca tasmin vismitā vismitā ca sā vidhuraḥhitā
kumudinīva vidhūrītā babhūva | tatra kila sānulāpaṁ vilāpa ca—

hā nātha ha ramaṇa hā priyatātikānta
hā hā kva gacchasi mahābhujā hā kva vāsi? |
dāsyām sadā kṛpaṇatājuṣi nanv amuṣyām
ātmopakaṇṭham api sūcaya jīviteśa ||50|| [vasantatilakā]

[79] atrāstu tāvat tava rūpa-nirūpaṇaṁ tvan-nikaṭa-bhūmim ivodhaghaṭanayāpi dhīratām dhārayāmīti dhvanitam |

[80] tataś ca, yadyapy evam api catura-śiromaṇinā tena vicāritam asti sma, yathā— yady etasyāś ca mayā parityāgaḥ parityaktābhiḥ samprati pratīyate, mayā prthag enayā ca saṅgamyate, tadā parasparam āsattiyāṁ satyāṁ mahā-rāsa-mahaḥ sampadyate iti, tathāpi sneha-vaśān mūrccantīm tām āgacchati tasminn accha-hṛdaye mṛgayamāṇā mṛgalocanā drutam āgacchanti sma |

[81] tataś ca sambhramataḥ pracchannatām gacchati śrī-kṛṣṇaḥ—

eṣā campaka-mālikātra patitā kim candralekhāhavā
kāntīnām adhidevatā bhavati vā vṛndāvana-śrīr uta? |
hā kaṣṭam nahi ceṣṭate kim iyam ity udvigna-dhī-vṛttayas
tām āvavrur amūś camūru-nayanā bhṛṅgī-nibhāḥ padminīm ||51|| [śārdūla]

tatrānyās tu sakhī-nibhāḥ samabhavaṁs tasyāṁ dravan-mānasāḥ
prāṇa-prāṇa-samāḥ sa-māna-manasaḥ sakhyaś citam tatyajuḥ |
yasmin nāsty avalambanaṁ kila kim apy asmin vidhiḥ sad-vidhis
tādṛkṣeṣu vilakṣaṇeṣu valayaty anyac ca dhanyaṁ bahu ||52|| [śārdūla]

kṛṣṇa-prasaṅga-parivāsitam aṅganānām
aṅgam yadā tu nasi saṅgatim aṅgati sma |
sāraṅga-laṅgima-dṛśaḥ param aṅga-saṅghāś
cācetiṣuḥ savayasō'pi tadāṅga-tulyāḥ ||53|| [vasantatilakā]

[82] tadā tu—

kāśmīrārdram kvāpi sindūra-liptam
kvāpi cchinnaṁ kvāpi bhinnaṁ kva cāpi |
antaḥ-pītācchādanam tan-nicolaṁ
paśyan saṅghaḥ saṅginīnām nananda ||54|| [śālinī]

svayam api yadapi tadā sā
hari-parimala-bhāg athāpi tāsām tu |
āgantuka-subahūnām
gātrāt tad-bhāg uvāha vailakṣyam ||55|| [āryā]

[83] tad evaṁ sarvā eva hṛdya-sauhṛdya-visrabdhās tām ātmaikadhyam āgatām madhyam adhyāśya tayā saha paraspara-parīrambha-baddhāḥ sudustara-duḥkha-naddhāḥ puru ruruduḥ |

[84] sudustaram ruditvā ca tām amūś tu papracchuḥ—asmākaṁ khalu na duḥkham pañcabhiḥ saheti kalpenānalpam api duḥkham kalpatvāya nākalpata kalpam | tatas tan

nātipraṣṭavyaṁ bhavatīty ananya-gatyā bhavatyās tu tat tyāgaḥ katham iti kathyatām,
katham vā vikalatā-hetuḥ kevalatā jātā, tad api ca |

[85] sā punar anutāpa-vipad-uttaram uttaram uvāca—

kutaḥ katham kutra ca tena nītā
cakāra kiṁ vāham idam na jāne |
anena hīnā tu vicārayāmi
svīyam tu daurātmyam anartha-hetuḥ ||56|| [upajāti 11]

[86] tataś ca dhairya-paryayataḥ punaḥ krandanam anuvindamānā khinnatā-nati-
bhinna-sakhīkābhiḥ kābhiścit kṛta-sāntvanā mārjitānanā veśa-niveśa-kṛta-mānanā sā
samam unnamayāmāse |

[87] tayā ca samam unnayanam āyāmase—samprati ca kutra sa pratilabhyate? iti |

[88] sā covāca—nātidūram akrūra-cetāḥ sa tu kutukitayā vilasati, na tu kitavatayā—

yataḥ gokula-rāja-kumāraḥ
śuci-rati-gambhīra-dhīr hrīmān |
tad api ca maryādām naḥ
svīkāryātyajat karuṇaḥ ||57|| iti [upagīti]

[89] tasmāt tadyā-caraṇa-carita-varmānucaraṇam eva naḥ śreyaḥ | tad etad vacanaṁ
racayamānā vana-pracayaṁ puṣpāvacya-parā iva vicinvanti sma | tato dhvajādi-padāni
pada-padma-cihnāni kramatas tāvad amūr anvakrāman yāvat tāni spaṣṭāni dṛṣṭāni |
paratas tu parivīrun-mahīruha-nivīdatam āraṇya-dharaṇy-andha-tama-praviṣṭāni
dṛṣṭvā nyavartanta, na ca tatrāvartanta |

[90] tatra cedam vicārayāmāsuḥ—nūnam asmajjayā lajjayā sajjann asāv iha sahasā na
sākṣād-bhavitum adhyavasyati, tasmāt tad abodha-nidhāya-bhūr iyam dūrataḥ
pariharaṇīyā parihṛtya ca sā pulina-dharaṇir evānusaraṇīyā |

[91] yatrāham atrāsmi—tatra-bhavatyas tu kutratyatām itā ity apadeśād apatrapām
apanayann ayam aparokṣatām prapanīpadyate |

[92] tad etad vicārya samācārya ca paryanveṣaṇās tam uddīśya dīśyam dīśyam vanam
praviśya, svayam anvicchantam iva samcarantam dainya-sainya-mayam atigāna-
vitānam ācaranti sma iti |

[93] tad evaṁ teṣāṁ sabhāsadām kathā-samādher avadhāya kathakaḥ samāpanam
āha—

īdṛg eṣa varaḥ kṛṣṇas tava vṛndāvaneśvari |
tvām vinā tu paraḥ-koṭir api nāṅgīcakāra yaḥ ||58|| [anuṣṭubh]

iti śrī-śrī-gopāla-campūm anu
śrī-rādhā-saubhāgya-śravaṇa-subhāgyam nāma
caturviṁśam pūraṇam
||24 ||