

śrī-śrī-rādhānāthaḥ śaraṇam

nāṭaka-candrikā

śrī-śrī-kṛṣṇa-caitanya-candrāya namaḥ |

vīkṣya bharata-muni-śāstram rasapūrvasudhākaram ca ramaṇīyam |
lakṣaṇam ati-samkṣepād vilikhyate nāṭakasyedam ||1||

nāṭīva-saṅgatavād bharata-muner mata-virodhāc ca |
sāhitya-darpaṇīyā na grhītā prakriyā prāyaḥ ||2||
divyena divyādivyena tathā'divyena vā yutam |
dhīrenāḍḍhyam udāttena kṛṣṇas ca lalitena ca ||3||
śṛṅgāra-vīrānyatara-mukhyam ramye'nivṛttayuk |
prastāvanānta-sambandham sandhi-sandhy-aṅga-saṅgatam ||4||
sandhyantaraikaviṁśatyā ṣaṭ-triṁśad-bhūṣaṇair yutam |
patākā-sthānakair yuktam athopekṣepakais tathā ||5||
bhāṣāvidhāna-samyuktam satkāvyā-guṇa-garbhitam |
nāṭakam doṣa-rahitam sarvāmanda-pradāyakam ||6||

tatra nāyakaḥ --

svayam prakāṭitaiśvāryo divyaḥ kṛṣṇādir iritaḥ |
divyo'pi nara-ceṣṭatvād divyādivyo raghūdvahaḥ ||7||
adivyo dharma-putrādir eṣu kṛṣṇo guṇādhikaḥ |
nāyakānām guṇāḥ sarve yatra sarva-vidhāḥ smṛtāḥ ||8||
lālityaudattayor atra vyaktā śobhābharo'dhikaḥ |
tenaiṣa nāyako yuktaḥ śṛṅgārottara-nāṭake ||9||
yat-paroḍhopapatyos tu gaṇatvam kathitam budhaiḥ |
tat tu kṛṣṇam ca gopīś ca vineti pratipāditam ||10||

tathā coktam **rasa-vilāse** (sudeva-kṛte) --

neṣṭā yad aṅgini rase kavibhiḥ paroḍhā
tad gokulāmbuja-dṛśām kulam antareṇa |
āśamsayā rasa-vidher avatārikānām
kaṁsāriṇā rasika-maṇḍala-śekhareṇa ||11||

atha rasāḥ --

rasāḥ śṛṅgāra-vīrādyā jñeyā rasa-sudhārṇave |
anye hāsyādayaḥ kāryā asminn aṅgatayā budhaiḥ ||12||

athetivṛttam --

itivṛttam bhavet khyātam kṛptam miśram iti tridhā |
śāstra-prasiddham khyātam syāt kṛptam kavi-vinirmitam |

tayoḥ saṅkulatā miśraṁ kṛptaṁ ramyaṁ tu nātake ||13||
nātakam khyāta-vṛttam syāt kṛpta-vṛttā tu nātikā |
īhāmṛgo miśra-vṛtta iti nāṭyāṅga-bhāṣitam ||14||

atha prastāvanā --
athāsya pratipādyasya tīrtham prastāvanocyate |
prastāvanāyām tu mukhe nāndī kāryā śubhāvahā ||
āśīrnamaskriyā-vastunirdeśānyatamānvitā ||15||
aṣṭābhir daśābhir yuktā kim vā dvādaśābhiḥ padaiḥ ||
candra-nāmāṅkitā prāyo maṅgalārtha-padojjvalā |
maṅgalam cakra-kamala-cakrora-kumudādīkam ||16||

tatrāśīr-anvitā, yathā **lalita-mādhava** (1.1) --

suraripu-sudṛśāmm uroja-kokān
mukha-kamalāni ca khedayan nakhaṅḍaḥ |
ciram akhila-suhṛt cakoranandī
diśatu mukunda-yaśaḥ-śaśī mudam vaḥ ||

namaskriyānvitā, yathā tatraiva (1.2)

aṣṭau prokṣya dig-aṅganā ghana-rasaiḥ patrāṅkurāṅgām śriyā
kurvan-maṅjulatā-bharasya ca sadā rāmāvalī-maṅḍanam |
yaḥ pīne hṛdi bhānujām atulabhām candrākṛtiṁ cojjvalām
rundhānaḥ kramate tam atra mudiram kṛṣṇam namaskurmahe ||

vastu-nirdeśānvitā cātraiva **aṣṭau prokṣya digāṅganā** ityādir eva |

aṣṭapada-yuktā yathā **vīra-carite** prathamānke (prastāvanāyāḥ prathamāḥ
ślokaḥ)—

antaḥ-svacchāya nityāya devāya hṛta-pāpmane |
tyakta-krama-vibhāgāya caitanya-jyotiṣe namaḥ ||

kaścid aṣṭa-padām pādair aṣṭābhiḥ padyayor jagau ||17||

daśāpadānvitā yathā **abhirāma-rāghave** --

kriyāsu kalyāṇam bhujaga-śayanād utthitavataḥ |
kaṭākṣāḥ kāruṇya-prasara-rasa-veṇī-laharayaḥ |
harer lakṣmī-lilā-kamala-dala-saubhāgya-suhṛdaḥ
sudhāsāra-smerāḥ sucarita-viśeṣaika-sulabhāḥ ||

dvādaśa-padānvitā yathā **sura-ripu-sudṛśām uroja-kokān** ityādi (LalM 1.1) |

atraiva candra-nāmāṅkitā maṅgalārthatā cāsti |
bhāraty atrocitā vṛttir eṣā tu caturaṅgikā |
prarocanā mukhe caiva vīthī-prahasane tathā ||18||

tatra prarocanā --

deśa-kāla-kathā-nātha-sabhyādīnām praśamsayā |
śrotṛṇām unmukhikāraḥ kathiteyaṁ prarocanā ||19||

yathā **lalita-mādhava** (1.7) --

sūtradhāraḥ | kim ity evam ucyate | paśya paśya --

cakāsti śarad-utsavaḥ sphurati vaiṣṇavānām sabhā
cirasya girir utdgiraty amala-kīrtidhārām hareḥ |
kim anyad iha mādhavo madhura-mūrtir udbhāsate
tad eṣa paraodayas tava viśuddha-puṇya-śriyaḥ ||

atha āmukham --

sūtradhāro naṭīm brūte svakāryaṁ prati yuktitaḥ |
prastutākṣepi citroktyā yat tad āmukham īritam ||20||
yad āmukham iti proktaṁ saiva pratsāvanocyate |
pañcāmukhāṅgāny ucyante kathodghātaḥ pravartakam ||21||
prayogātīśayaś ceti tathā vīthy-aṅga-yugmakam |
udghātyakāvalagita-saṅgakam muninoditam ||22||

tatra kathodghātaḥ --

sūtri-vākyaṁ tad-arthaṁ vā svetiṽṛtta-samaṁ yadā |
svikṛtya praviśet pātraṁ kathodghātaḥ sa kīrtitaḥ ||23||

yathā **harivilāse** --

nirupama-mahima-dhurāṇām jagatī-durbodha-bhāvānām |
lokottara-caritānām hṛdayaṁ ko jñātum īśati ||

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

atha pravartakam --

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

yathā **keśava-carite** --

ullāsayan sumanasām paritaḥ kalāpam
saṁvardhayan sapadi vaibhavam uddhavasya |
dhīraṁ numer api mano madayan samantād
ānandano milati sundari mādhavo'yam ||

iti niṣkrāntau tataḥ praviśati mādhaveḥ |

yathā vā **vidagdha-mādhave** (1.10) --

so'yaṃ vasanta-samayaḥ samiyāya yasmin
pūrṇaṃ tam īśvaram upoḍha-navānugāgam |
gūḍha-grahā rucirayā saha rādhayāsau
raṅgāya saṅgamayitā niśi paurṇamāsī ||

atha prayogātiśayaḥ --

eṣo'yaṃ ity upakṣepāt sūtradhāra-prayogataḥ |
praveśa-sūcanaṃ yatra prayogātiśayo hi saḥ ||25||

yathā **lalita-mādhave** (4.16) garbhāṅke --

vṛddhayā śaśvad-ārabdha-nirodhām api rādhikām |
nirābādham sadā sādhu ramayaty eṣa mādhaveḥ ||

athodghātyakam --

padāni tv agatārthāni tad-artha-gataye narāḥ |
yojayanti padair anyais tad udghātyakam ucyate ||26||

yathā **lalita-mādhave** (1.11) --

naṭatā kirāta-rājam nihatya raṅga-sthale kalānidhinā |
samaye tena vidheyam guṇavati tārā-kara-grahaṇam ||

(nepathye) hanta rādhā-mādhavayoḥ pāṇibandham kaṁsa-bhūpater bhayād
abhivyaktam udāhartum asamartho naṭatā kirāta-rājam ity upadeśena bodhayan
dhanyaḥ ko'yaṃ cintā-viklavām mām āśvāsayatīti tatra paurṇamāsī-praveśaḥ ||

atha avalagitam—

yatraikasmin samāveśya kāryam anyat prasādhyate |
purānurodhāt taj jñeyam nāmnāvagalitam budhaiḥ ||27||

yathā **kaṁsa-vadhe** --

naṭarāja-puruṣottama katham vilambase |

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

sūtradhāraḥ -- katham ayaṃ gopāla-veśo bhagavān upasthita eva paśya paśya
ityādi ||

śṛṅgāra-pracure nāṭye yuktam āmukham eva hi |
vīthī prahasanaṃ ceti dvividhe nātra lakṣite ||28||

ata evāmukham tatra bhavel lalita-mādhave |
prastāvanā-sthāpane dve āmukhasyāpare bhide |
ity ākhyāya sphuṭam kecit tayoh kurvanti lakṣaṇam ||29||

yathā –
naṭī-vidūṣaka-naṭa-sūtra-saṁlāpa-saṅgatam |
stoka-vīthyādi-sahitam bhavet prastāvanāmukham ||
sarva-vīthyādi-sahitam tad eva sthāpanocyate |
vīrādbhutādi prāyeṣu bhavet prastāvanocitā ||
hāsya-bībhatsa-raudrādaḥ prāyeṣu sthāpanā mateti |
vīthī-prahasane dve tu rūpakāṇām bhide smṛte ||

atha sandhiḥ --

ekaikasyās tv avasthāyāḥ prakṛtyā caikayaikayā |
yogaḥ sandhir iti jñeyo nāṭya-vidyā-viśāradaiḥ ||30||

tatra prakṛtiḥ --

pāñcavidhyāt kathāyās tu prakṛtiḥ pañcadhā smṛtā |
bījam binduḥ patākā ca prakāraḥ kāryam eva ca ||31||

tatra bījam --

yat tu svalpam upakṣiptam bahudhā viśṛtiṁ gatam |
kāryasya kāraṇam dhīrais tad bījam iti kathyate ||32||

yathā **lalita-mādhave** prathama-dvītīyayor aṅkayoh kalpate mukha-sandhau
nirūḍho rādhā-mādhavayor anurāgo bījam ucyate |

atha binduḥ --

phale pradhāne bījasya prasaṅgoktaiḥ phalāntaraiḥ |
vicchinne yad aviccheda-kāraṇam bindur ucyate ||33||

yathā tatraive tṛtīya-caturthayoh kalpita pratimukha-sandhau kṛṣṇa-pura-
gamanādinā mukhya-phale vicchinne tenaiva samāsāsanam **etās tūrṇam nayata
kiyatīḥ** ity ādi sūrya-vākya-śravaṇa-janita-kṛṣṇa-pratyāśām **nīre maṅkṣu-
mimaṅkṣum (4.10)** ityādyuktyā garbhāṅkaś ca binduḥ |

atha patākā --

yat pradhānopakaraṇam prasaṅgāt svārtham ṛcchati |
sā patākā budhaiḥ proktā yādavāmātya-vṛttavat ||34||

yathā tatraiva pañcama-ṣaṣṭhyoh kalpate garbha-sandhau paurṇamāsy-uddhava-
vṛttam patākā |

atha prakārī --

yat kevalam parārthasya sādhakam ca pradeśa-bhāk |
prakārī sā samuddiṣṭā nava-vṛndādi-vṛttavat ||35||

yathā tatraiva saptamāṣṭayoḥ kalpīte vimarṣa-sandhau yathā nava-vṛndādi-kulādi-
vṛttam prakārī ||

atha kāryam --

vastunas tu samastasya sādhyam kāryam iti smṛtam |
rādhā-mādhavayoḥ saṅgo yathā lalita-mādhave ||36||

yathātra navama-daśamayōḥ kalpīte nirvahaṇa-sandhau rādhā-mādhavayoḥ
punaḥ saṅgama-puraḥsara-kriḍādi ||

pradhānam aṅgam iti ca tat tu syād dvividham punaḥ |
pradhānam netr-caritam vyāpi kṛṣṇasya ceṣṭitam ||37||
nāyakārtham kṛdaṅgam syāt nāyaketara-ceṣṭitam |
nityam patākā prakārī cāṅgam bijādayaḥ kvacit ||38||
bijatvād bijam ādau syāt phalavāt kāryam antataḥ |
tayoḥ sandhāna-hetutvān madhye bindum muhuḥ kṣipet ||39||
yathāyogam patākāyāḥ prakaryās ca niveśanam ||40||

ata eva bindur, yathā pañcame (LalM 5.23) --

sphuran-maṇi-sarādhikam navatamāla-nīlam harer
udūḍha-nava-kuṅkumam jayati hāri bakṣaḥ-sthalam |
uḍu-stavakitam sadā taḍid-udīrṇa-lakṣmī-bharam
yad abhram iva līlayā sphuṇam adabhram udbhrājate ||

evam ṣaṣṭha-saptamādiṣv api bindur draṣṭavyaḥ ||

athāvasthā --

kāryasya pañcadhāvasthā nāyakādi-kriyā-vaśāt |
ārambha-yatna-prāpty-āśā-niyatāpti-phalāgamāḥ ||41||

tatrārambhaḥ --

budhair mukhya-phalodyoga ārambha iti kathyate |

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

atha yatnaḥ --

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

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

atha prāpty-āsā

prāpty-āsā tu nijārthasya siddhi-sambhāvanā matā¹ ||

tathā ca **mulināpy** (19.11) uktam --

īṣat prāptir yadā kācit phalasya parikalpyate |
bhāva-mātreṇa taṁ prāhur vidhijñāḥ prāpti-sambhavam ||

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

atha niyatāptiḥ --

niyatāptir avighnena kārya-samsiddhi-niścayaḥ |

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

atha phalāgamaḥ --

nijābhīṣṭa-phalāvāptir bhaved eva phalāgamaḥ ||43||

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

patākāyās tv avasthānam kvacid asti na vā kvacit |
patākāyā vihīne tu bīja-bindū niveśayet ||44||

atha sandhy-āṅgāni --

mukhya-prayojana-vaśāt kathāṅgānām samanvaye |
avāntarārtha-sambandhaḥ sandhiḥ sandhāna-rūpakaḥ ||45||
mukha-pratimukhe garbha-vimarśāv upasamhṛtiḥ |
pañcaite sandhayas teṣu mukha-lakṣaṇam ucyate ||46||

atha mukham --

mukham bīja-samutpattir nānārtha-rasa-sambhavā |
atra tu dvādaśāṅgāni bijārambhānurodhataḥ ||47||
rādhā-mādhavayor atra prema-bīja-samudbhavaḥ |
sūcitaḥ sauṣṭavāt tatra yathā lalita-mādhave ||48||
upakṣepaḥ parikaraḥ parinyāso vilobhanam |

¹ siddha-sad-bhāvanā matā. or as in RASK siddha-sad-bhāva-bhāvanā.

yuktiḥ prāptiḥ samādhānam vidhānam paribhāvanā ||49||
udbheda-bheda-karaṇāny eṣāṁ lakṣaṇam ucyate |

tatropakṣepaḥ --
upakṣepas tu bījasya sūcanam kathyate budhaiḥ ||50||

yathā **lalita-mādhava** prathame'ṅke (1.14)

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

kr̥ṣṇāpāṅga-taraṅgita-dyumaṇijāsambheda-veṅīkr̥te
rādhāyāḥ smita-candrikā-suradhunī-pure nipīyāmṛtam |
antas toṣa-tuṣāra-sampravalava-vyālīḍhatāpocayāḥ
krāntvā sapta jaganti samprati vyaṁ sarvordhvam adhyāsmahe ||

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

atha **parikaraḥ** --

bījasya bahulikāro jñeyaḥ parikaro budhaiḥ |

yathā tatraiva (1.24) --

gārgī (saṁskṛtena)

hriyam avagr̥hya gr̥hebhyaḥ karṣati rādhām vanāya yā nipuṇā |
sā jayati nisr̥ṣṭārthī vara-vamśaja-kākalī dūtī ||

atra vanākarṣaṇādīnā anurāga-bījasya bahulikaraṇāt **parikaraḥ** ||

atha **parinyāsaḥ** --

bīja-niṣpatti-kathanam parinyāsa itīryate ||52||

yathā tatraiva prathame'ṅke --

rādhā (saromāṅcam): lalide kā kkhu kahnatti sunīadi jeṇa kealam kaṇṇassa jjea
adidhīhontena ummatikijjahmi || [lalite, kaḥ khalu kr̥ṣṇa iti śrūyate? Yena
kevalam karṇasyaiva atithībhavatā unmattīkriye'ham ||

atra unmattīkaraṇena bīja-niṣpattikathanāt **parinyāsaḥ** |

atha **vilobhanam** --

nāyakādi-guṇānām yad varṇanam tad vilobhanam |

yathā tatraiva prathame'ṅke --

tatra kṛṣṇaḥ (sannidhāya)

samīkṣya tava rādhike vadana-bimbam udbhāsvaram
trapā-bhara-parīta-dhīḥ śrayitum asya tulya-śriyam |
śāśī kila kṛṣībhavan suradhunī-taraṅgokṣitām
tapasyati kapardinaḥ sphuṭa-jaṭāṭavīm āsthitaḥ ||

tatra rādhā-saundarya-guṇa-varṇanād vilobhanam |

atha yuktiḥ --

samyak prajoyanānām hi nirṇayo yuktir iṣyate ||54||

yathā tatraiva (para 1.111-2)--

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

bhagavatī: gokuleśvari | sarveṣām gokula-vāsinām īdṛg eva samudācāra iti |

atra rādhāyām sarvato'dhikānām guṇotkarṣāṇām nirṇayo yuktiḥ |

atha prāptiḥ --

prājñaiḥ sukhasya samprāptiḥ prāptir ity abhidhīyate ||55||

yathā tatraiva (1.51) --

tatra kṛṣṇaḥ (punar utkarṇo bhavan sapulakam)

madhurima-laharībhiḥ stambhayaty ambare yā
smara-mada-sarasānām sārasānām rutāni |
iyam udayati rādhā-kiṅkinī-jhaṅkṛtir me
hṛdi pariṇamayantī vikriyāḍambarāṇi ||

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

atha samādhānam --

bījasya punar ādhānam samādhānam ihocyate ||56||

yathā tatraiva --

rādhā (sāsram̐): kundalaie, abi ṇāma imassa ekassa bi hadaṇṭtassa maggam̐
kkhaṇam̐ bi ārohissadi so maha dhaṇṇassa kaṇṇassa adidhī | [kundalate! api

nāma tasyaikasyāpi hata-netrasya mārgam kṣaṇam api ārohiṣyati sa me
dhanyasya kaṇṣyātithiḥ ||

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

atha **vidhānam** --

sukha-duḥkha-karam yat tu tad **vidhānam** **budhā viduḥ** ||57||

yathā tatraiva **dvitīyānke** --

rādhikā – (dūrataḥ kṛṣṇam iṣad avalokya, janāntikam saṁskṛtena)

sahacari nirātaṅkaḥ ko'yaṁ yuvā mudira-dyutir
vraja-bhuvi kutaḥ prāpto mādyan-mataṅgaja-vibhramaḥ |
ahaha caṭulair utsarpadbhir drga-añcala-taskarair
mama dhṛtir-dhanam cetaḥ-koṣād viluṅṭhayatiḥ yaḥ || (2.11)

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

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

rādhikā : (punar nibhāya, saṁskṛtena) –

sahacari harir eṣa brahma-veśaṁ prapannaḥ
kim ayam itarathā me vidravaty antarātmā |
śāśadhara-maṇi-vedī sveda-dhārām prasūte
na kila kumuda-bandhoḥ kaumudim antareṇa || (2.12)

atra rādhāyāḥ kṛṣṇa-buddhyā viprabuddhyā ca sukha-duḥkha-kathanād
vidhānam |

atha **paribhāvanā** –

ślāghyaiś citta-camatkāro guṇaughaiḥ paribhāvanā ||58||

yathā tatraiva **prathame'ṅke** --

rādhā (sacamatkāram saṁskṛtena) –

kula-varatanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhīḥ
yugapad ayam apūrvaḥ kaḥ puro viśva-karmā

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

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

rādhā: (sonmādam punaḥ saṁskṛtena)

sa eṣa kim u gopikā-kumudinī-sudhā-dīdhitih
sa eṣa kim u gokula-sphurita-yauvarājyotsavaḥ |
sa eṣa kim u man-manaḥ-pika-vinoda-puṣpākaraḥ
kṛṣṇodari dṛṣor dvaīm amṛta-vīcibhiḥ siñcati || (1.53)

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

athodbhedaḥ –

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

yathā tatraiva dvitīyānke –

rādhikā (apavārya, saṁskṛtena)

calākṣi-guru-lokataḥ sphurati tāvad antarbhayaṁ
kula-sthitir alam tu me manasi tāvad unmlati |
calan-makara-kuṇḍala-sphurita-phulla-gaṇḍa-sthalam
na yāvad aparokṣatām idam apaiti vaktrāmbujam || (2.26)

atrādaḥ saṁvṛttasyānurāga-bījasya svamukhenaivodhghātanād **udbhedaḥ** |

atha bhedaḥ—

bījasyottejanam bhedo yad vā saṅghāta-bhedanam ||60||

yathā tatraiva –

kundalatā – rāhe, akkhalidam tumha sadībbadam, tā alam saam vikkhābideṇa |
[rādhe, jāne saskhalitam tava satī-vratam, tad alam svayam vikhyāpitena |]

viśākhā – (sa-praṇayābhyasūyam) kundalade! kā kkhu abarā tumam bia vaṁsīe
tiṇṇi-sañjham āaḍḍhiadi ? [rādhe, kā khalv aparā tvām iva vaṁśyā trisandhyam
ākṛṣyate |]

kundalatā (sanarma-smitam, saṁskṛtena) –

dadāmi sadayam sadā viśada-buddhi-rāsiḥ-śatam
bhavādrśi pativratā-vratam akhaṇḍitam tiṣṭhatu |
śrutair nikhila-mādhurī-pariṇate'pi veṇu-dhvanau
manaḥ sakhi manāg api tyajati vo na dhairyam yathā || (2.20)

atra kundalatayā rādhādi-premasyottejanād bhedanāc cātmanas tābhyo bhedaḥ |

atha karaṇam –

prastutārtha-samārambhaṁ karaṇam paricakṣate ||61||

yathā, tatraiva –

kundalatā –(saṁskṛtena)

trapām tyaja kuḍāṅgakaṁ praviśa santu te maṅgalā-
ny anaṅga-samarāṅgaṇe parama-sāmyugīnā bhava |
vivasvad-udaye bhavad-vijaya-kīrti-gāthāvalī
puraḥ skahi muradviśaḥ saha-carībhir udgīyatām || 2.24 ||

atra prastutasya kriḍārūpasyārthasya samārambha-kathanāt karaṇam |

atha pratimukha-sandhiḥ –

bhavaḥ pratimukhaṁ dṛśyaṁ bija-prakāśanam |
bindu-prayatnopagamād aṅgāny asya trayodaśa ||62||
viśamātyanta-viśleṣād rādhāmādhavayor iha |
dṛśyādṛśyaṁ prema-bijaṁ yathā lalita-mādhave ||63||
vilāsaḥ parisarpaś ca vidhutaṁ śama-narmaṇī |
narma-dyutiḥ pragamaṁ virodhaḥ paryupāsanam |
puṣpaṁ vajraṁ upanyāso varṇa-saṁhāra ity api ||64||

tatra vilāsaḥ –

vilāsaḥ saṅgamārthas tu vyāpāraḥ parikīrtitaḥ ||65||

yathā tatraiva caturthānke –

mādhavaḥ – (adhare veṇuṁ vinyasya) –

akṣṇor bandhuṁ hari-haya-harin-nāgari-prāg-ariktām
rogeṇāviṣkuru guru-rucaṁ bhānavīyām navīnām |
cakrābhikhyāḥ kim api virahād ākulaḥ kākū-lakṣaṁ
kurvan mukhyas tvayi sa vayasām arthibhāvaṁ tanoti ||4.22||

atra mādhavasya saṅgamārtha-vyāpāra-kathanād vilāsaḥ |

atha parisarpaḥ –

smṛtir naṣṭasya bijasya parisarpa ity smṛtaḥ ||66||

yathā tatraiva –

kṛṣṇaḥ – sakhe satyam āśayaiva kadarthyamāno'smi | yataḥ –

nīre mañkṣu-mimañkṣum āṛta-mukharām uddiśya caṇḍa-dyuter
dūrān maṇḍalataḥ kṛpāturatayā yat prādūrāsīt tadā |
hā dhig vāg-amṛtena tena janitas tasyāḥ punaḥ saṅgama-
pratyāśānkura uccakair mama sakhe svāntam haṭhād vidhyati ||10||

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

atha vidhutam –

vidhutam kathitam duḥkham abhīṣṭārthān avāptitaḥ |
athavānunayādīnām vidhutam syān nirākṛtiḥ ||67||

yathā tatraiva tṛtīyāṅke –

rādhā (sākrandam) –

nipītā na svairam śruti-putīkayā narma-bhaṇitir
na drṣṭā niḥśānkam sumukhi mukha-paṅkeruha-rucaḥ |
harer vakṣaḥ-pīṭham na kila ghanam āliṅgitam abhūd
iti dhyāyam dhyāyam sphuṭati luṭhad antar mama manaḥ || (3.26)

atra prakāṣam eva duḥkham vidhutam | yathā vā tatraiva –

paurṇamāsī: samākarṇaya vara-varṇinī-varṇitam (nepathye) –

nāśvāsanam viracaya tvam idam hatāśo
śuśyan-mukhī mama guṇam parikīrtayantī |
dūrād amārdava-bhṛto'pi muhuḥ kṣamāyāḥ
kukṣim vidārayati paśya rathāṅga-nemiḥ || (3.17)

atra viśākhā-kṛtānunayasya rādhayā grahaṇād vidhutam |

atha śamaḥ –

arateḥ samanām dhīraiḥ śama ity abhidhīyate ||68||

yathā tatraiva caturthe'ṅke –

vṛndā – nāgarendra! muñca vaimanasyam | sāmpratam bhavad-abhīṣṭa-
siddhaye śārikāmukhena lalitām sandiśya viśākhayā bhavantam nivedayiṣyāmi |

atra jaṭilayā rādhāyām nītāyām vṛndayā mādhavasyārati-śamanāc chamaḥ |

apaṭhitvā samanām kaścit sa paṭhaty atra tāpanam |

tathā hi (Sāhitya-darpaṇam 6.91),

upāyādarśanam yat tu tāpanam nāma tad bhavet || iti |

yathā tṛtīye'ṅke –

vṛndā – hā dhik, hā hā dhik | paśya –

na vaktum nāvaktum pura-gamana-vārtām murabhidah
kṣamante rādhāyai katham api viśākhā-prabhṛtayaḥ |
samantād ākrāntā nivīḍa-jaḍima-śreṇibhir imāḥ
param karṇākarni-vyavasitim adhīro vidadhati || (3.12)

atropāya-darśanam prakāṣam eva |

atha narma –

parihāsa-pradhānam yad vacanam narma tad viduḥ ||69||

yathā tatraiva caturthe'ṅke –

jaṭilā (nāsikāgre tarjanīm vinyasya sthitā dhunvantī sāścaryam) are bālīā-
bhujāṅga! kām ḍamsidum ettha bhammasi | [are bālīkā-bhujāṅga! kām
ḍamsitum atra bhrāmyasi]

mādhavaḥ – lamboṣṭhi! bhavatīm eva goṣṭha-piśācīm |

atra prakāṣam eva narma |

atha narma-dyutiḥ –

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

yathā tatraiva –

lalitā (smitvā) api sarale, tujjha hīe katthūriāpattabhaṅgam lihantīe mae
paccakkhīkidā siviṇa-saṅgiṇāara-kuṇjara bibbhamāsi | tā phuḍam kadhehi,
taiajaṇasaṅgajogge tasmim osare dīhasuttā nivī-sahaarī jhatti ṇikkantā ṇa vetti
| [ayi sarale! tava hṛdaye kastūrikāpatra-bhaṅgam likhantīyā mayā pratyakṣīkṛtā
svapna-saṅgiṇāara-kuṇjara-vibhramāsi | tat sphuṭam kathaya | tṛtīya-jana-
saṁyogye tasminn avasare dīrgha-sūtrā nivī-sahacarī jhaṭīti niṣkrāntā na veti]

rādhikā (svagatam) kadham takkidam akkhidhuttāe | (prakāśam, sa-bhrū-
bhaṅgam) vāme, kitti aliam āsamkasi? [katham tarkitam atidhūrtayā? vāme,
kim ity alīkam āśānkase?] (Act 4, paras. 92-93)

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

atha pragamaṇam –

uttarottara-vākyam tu bhavet pragamaṇam punaḥ ||71||

yathā tatraiva –

rādhā –

baa-ṅaravaī-ṅandaṇam sabandhum,
raha-pabarobari pekkhia phphurantam |
[vraja-nṛpati-nandaṇam sabandhum
ratha-pravaropari prekṣya sphurantam]
skhalati mama vapuḥ katham dharitrī
bhramati kutaḥ kim amī naṅanti nīpāḥ || (3.14)

lalitā – sahi rāhe, mā viśida | pabbada-parikkamobakkamo eso | [sakhi rādhe,
mā viśida, parvata-parikramopakrama eṣaḥ]

rādhikā –

sahacari, pariñātam sadya samastam idaṁ mayā
paṭima-pañalais tvaṁ nihnotum kiyat prabhaviṣyasi |
virama kṛpaṇe bhāvī nāyam harer viraha-klamo
mama kim abhavan kaṅthe prāṇā muhur nirapatrapāḥ || (3.15)

ity atra rādhā-lalitayor uttarottaram pragamaṇam |

atha virodhaḥ² –

yatra vyasanam āyāti virodhaḥ sa nigadyate ||72||

yathā tatraiva –

rādhikā –

cetaḥ khinna-jane hareḥ pariṇatam kārūṇya-vīcī-bharair
ity ābhīra-nata-bhruvām tvai bhavad āloka-sambhāvanā |
marma-grantha-vikṛntana-vyasaninī tam tādrśam vairiṇī
krūreyam viraha-vyathā na sahate mad-bhāga-dheyotsavam || (3.27)

atra spaṣṭa eva rādhāgamanena virodhaḥ |

atha paryupāsanam—

ruṣṭasyānunayo dhīraiḥ paryupāsanam īritam ||73||

yathā tatraiva caturthe –

² RASK has exactly same definition, but *nirodhaḥ*. Some MSS (minority) of RASK also have *virodhaḥ*.

jaṭilā – ai ahisārasaggāvejjhāiṇi lalide, eṇhiṃ puttāu me ahimaṇṇu bidūre gadoṭṭhi, tā sunṇaṃ gharaṃ mukkiā kīsa tue āṇidā bahuḍi | [ayi abhisāra-mārgopādhyāyini lalite! idāniṃ putrako me’bhimanyur vidūre gato’sṭi | tat sūnyaṃ gṛhaṃ muktvā kasmāt tvayā nītātra vadhūti ?]

lalitā (saśaṅkam ātma-gatam) haddhī, ḍāinīe aḍāhiṇa-paidīe ḍdahithammi buṭṭhiāe | (prakāśam) ayye gaggīe bhaṇidaṃ aḷja māhabīpupphehiṃ pūido sūro surahikoḍppado hodutti māhabī-maṇḍabam lamhikhadā mae rāhiā, tā ppasīda ppasīda | [hā dhik! ḍākinyā dakṣiṇa-pravṛṭṭyā dagdhāsmi vṛddhayā | ārye, gārgyā bhaṇitam, adya mādhavī-puṣpaiḥ pūjitaḥ sūryaḥ surabhi-koṭi-prado bhavati | iti mādhavī-maṇḍapam lambhitā mayā rādhikā | tat prasīda prasīda |

atra ruṣṭāyā jaṭilāyā lalitayāpy anunayāt paryupāsanaṃ |

atha puṣpaṃ –

pariśeṣo vidhānaṃ yat puṣpaṃ tad iti saṃjñitam ||74||

yathā tatraiva ṭṛṭīye –

vidūre kaṃsārīr mukuṭṭita-śikhaṇḍāvalir asau
pure gaurāṅgībhiḥ kalita-parirambho vilasati |

(iti sābhyasūyaṃ punar nirūpya, sakhedam)

na kānto’yaṃ śaṅke surapatidhanur dhāma-madhuras
taḍil-lekhāhārī girim avalalambe jaladharaḥ || (3.40)

atra punar jaladharatayā viśeṣa-jñānāt puṣpaṃ |

atha vajraṃ --

vajraṃ tad iti vijñeyaṃ sāksān niṣṭhura-bhāṣaṇam ||75||

yathā tatraiva caturthe –

jaṭilā (pṛṣṭhataḥ parikramya putrasya hastam ākarṣantī sākṣepam) re goulā-kisorī-lampāḍao, are paraghara-laṅṭhanao | kahaṃ tumāṃ bi appaṇo puttāṃ maṇṇissadi jaḍilā ? [re gokula-kisorī-lampāṭa, are paragrha-luṅṭhaka | katham tvāṃ apy ātmanaḥ putraṃ māmsyati jaṭilā |]

atra jaṭilāyāḥ putraṃ prati niṣṭhura-bhāṣaṇam vajraṃ |

athopanyāsaḥ –

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

yathā tatraiva tṛtīye –

(nepathye)

adya prāṇa-parārdhato'pi dayite dūraṁ prayāte harau
hā dhig duḥsaha-śoka-śaṅkubhir abhūd vidhāntarā rādhikā |
tenāsyāḥ pratiṣedham artha-carite tvaṁ mā kṛthā mā kṛthāḥ
kṣīṇeyaṁ kṣaṇam atra suṣṭhu viluṭhaty āta-svaram roditum || (3.29)

atra yukti-sahitārthatā prakāṣaiva | kecit [upanyāsaḥ prasādanam](#) iti (SāhD 6.93)
vadanti | tatrodāharaṇam caturthe –

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

atra jaṭilāyāḥ rādhā-prasādanam |

atha varṇa-saṁhāraḥ –

savarṇopagamaṇam varṇa-saṁhāra iṣyate ||77||

yathā tatraiva, caturthe –

daityācāryas tad-āsyē vikṛtim aruṇatām malla-varyāḥ sakhāyo
gaṇḍaunnatyam khaleśāḥ pralayam ṛṣi-gaṇā dhyāna-muñcāsram ambā |
romāñcam sāmyugīnāḥ kam api nava-camatkāram antaḥ surendrāḥ
lāsyam dāsāḥ kaṭākṣam yayur asita-dṛśām prekṣya raṅge mukundam || (4.4)

atra daityācārya-nāradādayaḥ brāhmaṇāḥ kṣitīsa-sāmyugīnādayaḥ kṣatriyāḥ, mallā
dāsādayo vaiśyāḥ sūdrādayaś ca iti varṇa-saṁhāraḥ |

atha garbha-sandhiḥ –

dṛṣṭādrṣṭasya bījasya garbho hrāsa-gaveṣaṇāt |
dvādaśāṅgo bhaved eṣa patākāmsānusārataḥ ||78||
rājendratā prasaṅgena hāso vandi-janoktitaḥ |
punar anveṣaṇam jātam prasenānveṣaṇāt ||79||
hrāsodbhūḥ punar anveṣṭir lalitā-darśanād abhūt |
hareḥ praṇaya-bījasya yathā lalita-mādhave ||80||
abhūtāharaṇam mārgo rūpodāharaṇe kramaḥ |
saṅgrahaś cānumānam ca toṭakādhibale tathā ||81||
udvegaḥ sambhramāksepāv eṣām lakṣaṇam ucyate |

tatrābhūtāharaṇam –

abhūtāharaṇam tat syād vākyam yat kapaṭāśrayam ||82||

yathā tatraiva pañcame'ṅke –

viracayan janaīm ativismitām
bhuja-catuṣṭayavān ajaniṣṭa yaḥ |
sa bhaginīm tava śūrasutātmajo
yadu-varaḥ pariṇeṣyati rukmiṇīm || (5.9)

atha kapaṭa-vākyam idam abhūtāharaṇam |

atha mārگاḥ –
mārگاs tattvārtha-kathanam...

yathā tatraiva –

kṛṣṇaḥ³ (patrikāṁ vācayitvā)

nikhilā śikhini nayann api sukhāni jātyāsītāpāngī |
ramayati kṛṣṇaḥ sugghano vṛndāvana-gandhinīr eva || (5.10)

atra hariṇā hrdayatva-prakaṭanān mārگاḥ |

atha rūpam –
... rūpam vākyam vitarkavat ||83||

yathā tatraiva –

kṛṣṇaḥ (sānandam)⁴ – sakhe, katham anubhūta-pūrveva kāpi śiṅjita-saraṇī
prasahya mām ādrīkaroti |

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

atha udāharaṇam –
sotkarṣam vacanam yat tu tad udāharaṇam matam ||84||

yathā tatraiva –

suparṇaḥ (nirvarṇya savismayam) –

saundaryāmbu-nidher vidhāya mathanam dambhena dugdhāmbudher
gīrvāṇair udahāri hāri parito yā sāra-sampan-mayī |
sā lakṣmīr api cakṣuṣām cira-camatkāra-kriyā-cāturīm
dhatte hanta tathā na kāntibhir iyaṁ rājñāḥ kumārī yathā || (5.30)

atra candrāvalī-rūpotkarṣa-kathanam udāharaṇam |

atha kramaḥ –
bhāva-jñānam kramo yad vā cintyamānārtha-saṅgatiḥ ||85||

³ nāradaḥ

⁴ sāsāṅkam

yathā ṣaṣṭhe –

navavṛndā (svagatam) –

janita-kamala-lakṣmī-vibhrame netrāvīthīm
gatavati cira-kālād aṁśuke kaṁsa-hantuḥ |
alaghubhir api yatnair dustarām saṁvarītuṁ
vikṛtim atula-bādhām hanta rādhā dadhāti || (6.25)

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

atha **saṅgrahaḥ** –

saṅgrahaḥ sāmādānārtha-saṁyogaḥ parikīrtitaḥ ||86||

yathā tatraiva pañcame –

bhīṣmaḥ (sānandam)⁵ –

aviditas tanayām anayān nayann
upakṛtim kṛtavān mama jāmbavān |
muni-maṇḥ-praṇidheya-padāmbujas
tvam asi yena varo duhitur varaḥ || (5.37)

atra sāmānimittakanyāsam arpaṇādīnā saṅgrahaḥ |

atha **anumānam** –

liṅgād ūho’numānatā...

yathā tatraiva ṣaṣṭhe –

candrāvalī (saṁskṛtena) –

sādharmyam madhuripu-viprayoga-bhājām
tanvaṅgī muhur iyam aṅgakais tanoti |
ākṛtyā śriyam api mādhavīm kim enām
dainye’pi prathayitum ārtayaḥ kṣamante || (6.23)

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

atha **toṭakam** –

... vacaḥ saṁrambhi toṭakam ||87||

⁵ bhīṣmakaḥ (sādaram)

yathā tatraiva śaṣṭhe –

nāradaḥ --

mañīndraṃ pārīndra-pravaram aharan nighna-tanayaṃ
vinighnante taṃ ca prabalam atha bhallūka-nṛpatiḥ |
parābhūya svairī tam api mura-vairī tava dhanam
tad-āhartā pāpa tvam asi patitas tāpa-jaladhau || (6.15)

atra samrambhena toṭakam prakātam eva |

athādhibalam –

budhair adhibalam proktaṃ kapaṭenādhivañcanam ||88||

yathā tatraiva pañcame –

śrī-kṛṣṇaḥ –

paryaśīli paśubāla-ghaṭāyām
keli-raṅga-ghaṭanāya mayā yaḥ |
suṣṭhu so'yam akaort para-durge
vaiśayan sacivatām naṭa-veśaḥ || (5.27)

atra naṭa-veśa-kapaṭena para-vañcanam adhibalam |

athodvegah –

śatru-vairādi-sambhūtaṃ bhayam udvega ucyate ||89||

yathā tatraiva śaṣṭhe –

candrāvalī (janāntikam) sahi māvahi ! pekkha | eso ajja-uttassa sacca-
samkappidā seibimaddaṇo saccabhāmāe sondera-pūro dhīraṃ bi māṃ āndoledi
| [sakhi mādhavi, paśya | eṣa āryaputrasya satya-saṅkalpitā setu-vimardanaḥ
satyabhāmāyāḥ saundarya-pūro dhīrāṃ api māṃ āndolayati]

atrāvīrbhūta-sapatnī-darśanāc candrāvalyā udvegah |

atha sambhramaḥ –

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

yathā tatraiva pañcame –

(nepathye)

saptiḥ saptī ratha iha rathaḥ kuñjaro me

tūṅas tūṅo dhanur uta dhanur bhoḥ kṛpāṇi kṛpāṇi |
kā bhīḥ kā bhīr ayam ayam aham hā tvaradhvaṁ tvaradhvaṁ
rājñāḥ putri bata hrta-hrtā kāmīnā vallavena ||(5.30)

atra spaṣṭa eva sambhramaḥ |

athākṣepaḥ –

garbha-bīja-samutkṣepam ākṣepam paricakṣate ||91||

yathā tatraiva ṣaṣṭhe –

kṛṣṇaḥ (savaiklavyam) –

nikhila-suhr̥dām arthārambhe vilambita-cetasā
maṣṇita-śikho yaḥ prāptodbhūd manāg iva mār̥davam |
sa khalu lalitāsāndrasrehaprasaṅga-ghanībhavan
punar api balād indhe rādhā-viyoga-mayaḥ śikhī || (6.43)

asya suhr̥dartha-sampādane garbhitasya punaḥ lalitā-darśanenotkṣepād ākṣepaḥ |

atha vimarśa-sandhiḥ –

yatra pralobhana-krodha-vyasanādyair vimṛśyate |
bījavān garbha-nirbhinnāḥ sa vimarśa itīryate ||92||
prakari-niyatāptānugūṇyād atrāṅga-kalpanam |
bakulā-ṇava-vṛndādi-pralobhana-vaśād yathā ||93||
devī śaṅkāditas cātra prema-bīja-vimarśanam |
rādhā-mādhavayoḥ proktaṁ sphuṭam lalita-mādhave ||94||
avavādo'yaṁ sampheto vidrava-drava-śaktayaḥ |
dyuti-prasaṅgaś chalanam vyavasāyo virodhanam |
prarocanā vicalanam⁶ ādānam syus trayodaśa ||95||

athāvavādaḥ –

doṣa-prakhyāvavādaḥ syāt...

yathā tatraiva saptame –

rādhikā – (savyatham)

cirād adya svapne mama vividha-yatnād upagate
prapede govindaḥ sakhi nayanayor akṣaṇabhuvam |
gṛhītvā hā hanta tvaritam atha tasminn api ratham
katham pratyāsannaḥ sa khalu puruṣo rāja-puruṣaḥ || (7.22)

⁶ The NātC edition has *vivalanam* throughout, but in every treatment of the subject, *vicalanam* is given as the term here designated. *Vivalanam* must be taken as incorrect. See Rask. 3.67, Daś. 1.48, etc.

atrāturasya kraurya-kīrtanād avavādaḥ |

atha sampheṭaḥ –

sampheṭo roṣa-bhāṣaṇam |

yathā tatraiva –

rādhikā (saṁskṛtena)

śāstu dvāravatī-patims trijagatīm saundarya-paryācitaḥ
kiṁ nas tena viramyatām katham asau śokāgnir ujjvālyate |
yuṣmābhiḥ sphuṭayukti-koṭi-garima-vyāhāriṇībhir balād
ākarṣtum vraja-rāja-nandana-padāmbhojān na śakyā vayam || 7.2 ||

atra bakulām prati gūḍha-doṣoktyā sampheṭaḥ |

atha vidravaḥ –

vidravo vadha-bandhādiḥ...

yathā tatraivāṣṭame –

kṛṣṇaḥ – priye, yuṣmākam adbhutam ākarṇyatām sāmpratam aham sūra-
saugandhikam āhariṣyan pāṇḍavena saha khāṇḍavāḍavīm prāviśam | tatra mrgān
āhaṇḍino gāṇḍivinaḥ śyenābhyām nigṛhītayoḥ pakṣiṇor ekaḥ prāhety ādi |

atra pakṣi-nigrahādinā vidravaḥ |

atha dravaḥ –

...dravo guru-tiriskriyā ||96||

yathā tatraiva –

mādhavī – bhaṭṭo-dārie kāsāre pasāridaṇi abbadam vagīm samaria hasāmi | [bharṭṭ-
dārike kāsāre prasārita-nija-vratām bakīm smṛtvā hasāmi |]

atra svāminyā rādhāyā upahāsena dravaḥ |

atha śaktiḥ –

virodha-śamanam śaktiḥ...

yathā tatraiva

nava-vṛndā (latāntare sthitvā) hanta katham aṅgīkṛta-rādhā-prasāadhanā devīyam
upalabdḥā | tad eṣa mādḥavo yāvad enām rādhikām pratītya na pramādam ādadhāti
tāvad ahaṁ padyam ekaṁ hārītena hārayāmīti |

atra rādhātvena candrāvali-jñānād utpannasya virodhasya śamanāt śaktiḥ |

atha dyutiḥ –

...tarjanodvejane dyutiḥ ||97||

yathā tatraiva –

rādhā (sabhayam) hanta, cañcala cañcarīa ciṭṭha ciṭṭha | eṣā līlā-kamaleṇa tāḍemi
tumaṁ dhiṭṭhaṁ | [cañcala cañcarīka tiṣṭha tiṣṭha | eṣā līlā-kamaleṇa tāḍayāmi
tvām dhrṣṭam |]

ity atra bhramarādy-udvegena bhramaraṁ prati tarjana ca dyutiḥ |

atha prasaṅgaḥ –

prastutārthasya śamaṇaṁ prasaṅgaḥ parikīrtitaḥ |
prasaṅgaṁ kathayanty anye gurūṇāṁ parikīrtanam ||98||

tatrādyam, yathā tatraivāṣṭame –

carcām siñcati śoṣayaty api mitho vispardhate vāsakṛt
netra-dvandvam uraś ca yad-virahato bāspāyamāṇaṁ mama |
hanta svapna-śate'pi durlabhatara-prekṣyotsavā preyasī
prāpyotsaṅgam atarkitaṁ mama kathaṁ sā rādhikā vartate || 8.3 ||

atra prastutasya viraha-duḥkhasya śamāt prasaṅgaḥ |

dvitīyam yathā saptame –

rādhā (saṁskṛtena) –

khelan-maṅjula-veṇu-maṅḍita-mukhī sāci-bhramaṇī locanā
mugdhe mūrdhni śikhaṇḍinī dhrṣṭa-vapur bhaṅgī-trayāṅgī-kṛtiḥ |
kaisore kṛta-saṅgatiḥ suramuner ārādhyate śāsanād
asmābhiḥ pitur ālaye jaladhara-śyāma-cchavir devatā || 7.24 ||

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

atha chalanam –

apamānādi-karaṇaṁ chalanam parikīrtitam ||99||

yathāṣṭame –

kṛṣṇaḥ – hanta kali-kaṇḍūla-tuṇḍa-mātra-sarvasve tamomayi mādhavike!
viramyatām | dvayoḥ paraṁ jetum aśakyeyāṁ candrāvalī |

atra mādhavī-bhartsanāpamānāc chalanam |

atha vyavasāyaḥ –

vyavasāyas tu sāmartyasyākhyāpanam udīryate ||100||

yathā saptame –

rādhikā (sannivṛtya salajjam samskr̥tena) –

kamsārer avaloka-maṅgala-vinābhāvād adhanyedhunā
bibhrāṇā hata-jīvite praṇayitām nāhaṁ sakhi prāṇimi |
krūreyāṁ na virodhinī yadi bhaved āsāmayī śṛṅkhalā
prāṇānām dhruvam arbudāny api tasya tyaktuṁ sukhenotsahe || 7.13 ||

atra prāṇārbuda-tyāgārtha-sāmānya-kathanād vyavasāyaḥ |

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

yathā tatraiva saptame –

yasyottamaṣaḥ sphurati cikure keki-patra-praṇīto
hāraḥ kaṅthe viluṭhati kṛtaḥ sthūla-guñjāvalībhiḥ |
veṅur vaktre racayati ruciṁ hanta cetasa tato me
rūpaṁ viśvottaram api harer nānyad aṅgīkaroti || (7.6)

atha virodhanam –

virodhanam virodhoktiḥ samrābdhānām parasparam || 101 ||

yathāṣṭame –

candrāvalī (solluṅṭha-smitam) ai loluḥe āli, kīsa maṁ anāpekkhia taṁ
ṇiamahābbadam tue suṭṭhu paḍiṭṭhidam | [ayi loluḥe āli, kasmān māṁ
anāpṛcchya tan nija-mahā-vrataṁ tvayā suṭṭhu pratiṣṭhitam |]

rādhikā – dei, saraṇṇassa jaṇassa samrakkhaṇe akkhamāsi tahabi parihasesi |
ṇṇaṁ isariṇāṁ kkhu juttam edam | [devi, śaraṇyasya janasya samrakṣaṇe
akṣamāsi tathāpi parihasasi | nūnam īsvariṇāṁ khalu yuktam etat |]

atra nigūḍha-samrambhayoś candrāvalīrādhayoḥ virodhoktyā virodhanam |

atha prarocanā –

siddhavad bhāvino'rthasya sūcanā syāt prarocanā || 102 ||

yathā tatraiva saptame –

nava-vṛndā –

alam vilāpaiḥ samaya-kramasya
durūha-rūpā gatayo bhavanit |
śaran-mukhe paśya saras-taṭīṣu
khelanty akasmāt khalu khañjarīṭāḥ || 7.5 ||

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

yad vā tatraiva –

rādhā (saṁskṛtena) –

ajani saphalaḥ saukhyam bhūyān kalevara-dhāraṇe
sahacari parikleśo yo'bhūn mayā kila sevitaḥ |
ahaha yad imāḥ śyāma-śyāmā puro mama vallavī-
kula-kumudinī-bandhos tās tāḥ sphuranti marīcayaḥ || 7.27 ||

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

atha vivalanam –

ātma-ślāghā vivalanam |

yathā tatraivāṣṭame –

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

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhye-pūraḥ |
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktuṁ kāmāye rādhikeva ||8.34||

atra vismayena nija-rūpa-ślāghanam vivalanam |

athādānam –

ādānam kārya-saṅgrahaḥ || 103 ||

yathā tatraivāṣṭame –

navavṛndā (rādhām avekṣya) hanta hanta!

āloke kamaleṣaṇasya sajalāsāre dṛṣau na kṣame
nāśleṣe kila śaktibhāg atipṛthu-stambhā bhujā-vallarī |
vānī gadgada-kunṭhitottara-vidhau nālam ciropasthite
vṛttiḥ kāpi babhūva saṅgamanaye vighnaḥ kuraṅgī-dṛśaḥ || 8.11 ||

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

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

tatra khedaḥ –

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

yathā tatraiva saptame –

rādhikā (saṁskṛtena) –

mamāyāsīd dūre dig api hari-saṅga-praṇayinī
prapede khedena truṭir api mahā-kalpa-padavīm |
dahaty āśā-sarpir viracita-pada-prāṇa-dahano
balān mām durlīlaḥ kam iva karavai hanta śaraṇam || 7.1 ||

atha pratiṣedhaḥ –

īpsitārtha-pratīghātaḥ pratiṣedha itīryate ||105||

yathā tatraiva –

rādhā (samīkṣya sakhedam ātmagatam) – kham imdiareṇa rahaṅgīe
saṅgamiṭṭham ahiṇāmdide maccharā kalahaṁsī milidā | [katham indīvareṇa
rahaṅgyā saṅgamituṁ abhinandite matsarā kalahaṁsī militā |

atra devyāgamanāt kṛṣṇa-saṅga-pratīghātaḥ |

atha chādanam –

kāryārtham apamānadeḥ sahanam chādanam matam |

yathā saptame nava-vṛndā (pravīśya) sakhi, mā viśādam kṛthāḥ paśya –

pāde nipatya badarīm avalambamānā
kāntam rasālam anuvindati mādhavīyam |
prāṇeśa-saṅgama-vidhau viniviṣṭa-cittā
no pāravaśyakadanam manute hi sādhvī || (7.3)

spaṣṭam eva chādanam |

atha nirvahaṇa-sandhiḥ –

mukha-sandhyādayo yatra vikīrṇā bija-samyutāḥ |
mahat-prayojanaṁ yānti tan-nirvahaṇam ucyate ||107||
atrāṅga-kalpanākārya-phalāgama-samāgamāt |
rādhādīnām tu sarvāsām kumārīṇām avāptitaḥ ||108||
udvāhādy-utsavaḥ prokto yathā lalita-mādhave |
sandhir virodho grathanam nirṇayaḥ paribhāṣaṇam ||109||
prasādānanda-samayāḥ kṛtir bhāṣopagūhane |
pūrva-bhāvopasamhārau praśastiś ca manīṣibhiḥ ||110||
iti nirvahaṇasyāṅgāny uktāny asya caturdaśa |

tatra sandhiḥ –

bījopagamaṁ sandhiḥ...

yathā tatraiva navame'ṅke –

nihnūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharau
vaktraṁ paṅkaja-saurabham kuharita-ślāghābhidas te giraḥ |
aṅkaś candana-sītalas tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsādyā mamedam indriya-kulam rādhe muhur modate || (9.9)

atrānūrāga-bījopagamanāt sandhiḥ |

atha virodhaḥ –

... virodhaḥ kārya-mārgaṇam ||111||

yathā tatraiva navamāṅke nava-vṛndā --

mādhavī-virahitām madhuvīraḥ
kuṇḍīneśvara-sutām nīsamayya |
nandayan sphurad-amanda-vilāsair
hāsakandala-lasan-mukham āha || (9.7)

satyākhyasya vilokāya lokasyātma-bhuvārthitaḥ |
pratiṣṭhāsuraham devi tatrānujñā vidhīyatām || (9.8)

atra rādhā-saṅgama-kāryasya māraṇād virodhaḥ |

atha grathanam –

grathanam sad-upekṣepaḥ...

yathā tatraiva rādhikā (kṛṣṇam paśyanti)
aṅjalim ettaṁ salilam sabharie ahilasamtie |

obari saam̐ ṇaajaladā dhārāvarisī samullasā || 9.19

[aṅjali-mātram̐ salilam̐ śapharyā ahilaśantyā |
upari svayam̐ navajalado dhārāvarṣī samullasati ||]

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

atha nirṇayaḥ –

nirṇayas tv anubhūtoktiḥ ||112||

yathā tatraiva kṛṣṇaḥ –

nava-madana-vinodaiḥ keli-kuñjeṣu rādhe
nimīṣavad uparāmaṁ kāma āseduṣiṇām |
upacita-paritoṣa-proṣitāpatrapāṇām
smarasi kim iva tāsām sāradinām kṣapāṇām || (9.47)

atra spaṣṭa eva nirṇayaḥ |

atha paribhāṣaṇam –

paribhāṣā mitho jalpaḥ parivādo'thavā bhavet ||113||

tatrādyam̐ yathā tatraiva –

madhumaṅgalaḥ –bhodi kim̐ ti ādāsi? [bhavati kim̐ ity āgatāsi?]

sukaṅṭhī – imassa paṇhottarassa sadikkham̐ aṅṇam̐ bi mahuram̐ suṇidum |
[asya praśnottarasya sadṛkṣam̐ anyad api madhuram̐ śrotum |]

madhumaṅgalaḥ –bhodi paṇṇottaram̐ bi tue suṇidam? [bhavati praśnottaram̐
api tvayā śrutam̐]

sukaṅṭhī – ṇa keaṇam̐ idam̐ jjeba | [na kevalam̐ idam̐ eva |]

madhumaṅgalaḥ –abaram̐ kim? [aparam̐ kim ?]

sukaṅṭhī – jā kim̐ pi diṭṭham̐ tam̐ gadua deie ṇivedissam̐ | [yat kim̐ api dṛṣṭam̐
tad gatvā devyai nivedayiṣyāmi |]

atra vidūṣaka-sukaṅṭhyor mitho jalpaḥ | dvitīyo yathā tatraiva –

madhumaṅgalaḥ –(samskr̥tena)

asi viṣakaṅṭhī-kathine kim̐ iti sukaṅṭhīti bhānyate ceṭi |
athavā kā mama śastā bhadrety abhidhīyate viṣṭiḥ || 9.21

atra sukaṅthyāḥ doṣa-darśanāt parivādaḥ |

atha prasādaḥ –

śuśrūṣādy-upasampannā yat prasādaḥ prasannatā || 114 ||

yathā navame –

kṛṣṇaḥ (sahaṣam) sukaṅthike! bādham asminn arthe duṣkaras te mayā
niṣkrayaḥ |

atra śrī-kṛṣṇasya prasādaḥ spaṣṭa eva |

athānandaḥ –

ānando'bhīṣṭa-samprāptiḥ...

yathā tatraiva daśame –

nayanayoḥ stanayor api yugmataḥ
paripatadbhir asau payasāñjhiraiḥ |
ahaha vallava-rāja-grheśvarī
svatanayaṁ praṇayād abhiṣiñcati ||(10.14)||

atra yaśodāyā ānandaḥ |

yathā vā tatraiva –

kṛṣṇaḥ (sānandam) cireṇādyā gokula-vāsinām ivātmānam abhimanyamānaḥ
pramoda-mugdho'smi |

atra kṛṣṇasyānandaḥ |

atha samayaḥ –

samayo duḥkha-saṅkṣayaḥ || 115||

yathā tatraiva daśame –

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

atra suhr̥d-darśanād rādhāyā duḥkha-saṅkṣayaḥ |

atha kṛtiḥ

labdhārthasya kṛtiḥ sthairyam ...

yathā tatraiva candrāvalī (janāntikam) –

bhaavadi bahiṇīe karam geṇhidum maha baṇeṇa abbatthiādu... ajja-utto |
[bhagavati bhaginyāḥ karam grahītuṃ mama vacanena abhyarthyatām
āryaputraḥ]]

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

atha bhāṣaṇam –

mānādyāptiś ca bhāṣaṇam ||116||

yathā tatraiva –

(bhaginyau paurṇamāsīm antarākṛtya gopendram praṇamataḥ)

nandaḥ – vatse, parasparasya prāṇādhikyam bhajantyaubhāvayau
bhūyāsam |

atra nanda-kṛtāśīrvādādīmāna-prāptyā bhāṣaṇam |

athopagūhanam –

adbhutārtha-pariprāptir upagūhanam ucyate ||117||

yathā tatraiva –

rādhā (sarvāsām pādān abhivādya sotkaṇṭham) -- kusaliṇī kim me bahiṇī
candāli | [kusaliṇī kim me bhaginī candrāvalī]]

candrāvalī (gādham pariṣvajya) – bahiṇī esāmi dujjanī-hata-candāliā |
[bhaginī, eśāmi durjanī hata-candrāvalikā]] (iti roditi)

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

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

atha pūrva-bhāvaḥ –

mukhya-kāryasya sāmsargaḥ pūrva-bhāvaḥ prakīrtitaḥ ||117||

yathā tatraiva –

paurṇamāsī – yaśodā-mātaḥ, upasthito'yaṁ sarvo'bhiṣeka-sambhāraḥ | tad
alāṅkriyatām prathamam rādhayā saha parva-vedī tataḥ krameṇa kumārībhiś ca
|

atra mukhya-kāryasya rādhā-mādhavayoḥ pariṇaya-mahotsavasya sāmsargāt pūrva-
bhāvaḥ | kecit pūrva-vākyam kecit pūrva-bhāṣām iti paṭhanto lakṣayanti (SāhD
6.113) – [pūrva-vākyam tu vijñeyam yathoktārthopadarśanam](#) | yathā tatraiva
(nepathye) –

vinīte rādhāyāḥ pariṇaya-vidhānānumatibhiḥ
svayam devyā tasmin pitur iha nibandhe muditayā |
kumārīṇām tāsām ayam upanayan ṣoḍaśa kṛtī
sahasraṇi smerāḥ praviśati śatādhyāni garuḍaḥ || (10.31)

atra pūrvaṁ kṛṣṇena tṛtīyāṅke yad uktam etās tūrṇam nayata kiyatīr ity ādinā
punaḥ svayam gamanam tasyaivopadarśanam |

athopasamhāraḥ –

kṛtārthatopasamhāraḥ sarvābhīṣṭopalaksitaḥ ||119||

yathā tatraiva daśame –

kṛṣṇaḥ (sarvam abhinandya janāntikam) prāṇeśvari rādhe prārthayasva kim
ataḥ param te priyam karavāṇi | (ity ārabhya)

rādhikā (sānandam sāmskr̥tena) –

sakhyas tā militā nisarga-madhura-premābhirāmikṛtā
yāmī me samagamis tu samstavavatī śvaśrūś ca goṣṭheśvarī |
vṛndāraṇya-nikuṅja-dhāmnī bhavatā saṅgo'yaṁ raṅgavān
sainvṛttaḥ kim ataḥ param priyataram kartavyam atrāsmi me || (10.36) ||

atra prakāṣam evopasamhāraḥ |

atha praśastiḥ –

maṅgalāśamsanam samyak praśastir abhidhīyate ||120||

yathā tatraiva –

tathāpīdam astu –

cirād āśā-mātram tvayi viracayantu sthira-dhiyo
vidadhyur ye vāsam madhurima-gabhīre madhupure |
dadhānaḥ kaiśore vayasi sakhitām gokula-pateḥ
prapadyethās teṣām paricayam avaśyam nayanayoḥ || 10.37 ||

atra māthura-mañjula-nibaddha-vāsānām netra-pathe kṛṣṇāvāpti-rūpa-
maṅgalāsaṁsanāt praśastiḥ |

pañcānām eva sandhīnām catuṣaṣṭiḥ kramād iha |
kīrtirāni mayāṅgāni samyag lalita-mādhave ||121||
rasa-bhāvānubodhena prayojanam avekṣya ca |
sāphalyam kāryam aṅgānām ity ācāryāḥ pracakṣate ||122||
keṣāṁcid eṣām aṅgānām vaiphalyam kecid ūcire |
daśarūpaka-kārādyās tat sarveṣām na sammatam ||123||
mukhādi-sandhiṣv aṅgānām kramo'yaṁ na vivakṣitaḥ |
kramasyānādarādādyaiḥ lakṣyeṣu vyutkramād api ||124||
aṅgān niṣpādayed etān nāyakā pratināyakā |
tad-abhāve patākādyās tad-abhāve tathetaraḥ ||125||

atha sandhy-antarāṇi –

mukhādi-sandhiṣv aṅgānām aśaithilyāya sarvadā |
sandhy-antarāṇi yojyāni tac ca tatraikavimśatiḥ ||126||
sāma-dāne bheda-daṇḍau pratyutpanna-matir vadhaḥ |
gotra-skhalitam ojaś ca dhīḥ krodhaḥ sāhasam bhayam ||127||
māyā ca saṁvṛtir bhrāntir dūtyam hetv-avadhāraṇam |
svapna-lekhau madaś citram eṣām lakṣaṇam ucyate ||128||

tatra sāma –

bhavet sāma priyam vākyam svānuvṛtti-prakāśanam ||129||

yathā lalita-mādhave daśame'ṅke –

kṛṣṇaḥ – priye maivam bravīḥ –

santu bhrāmyad-apāḍga-bhaṅgi-khurali-khelābhavaḥ subhruvaḥ
svasti syān madirekṣaṇe kṣaṇam api tvām antarā me kutaḥ |
tārānām nikurumbakena vṛtayā śliṣṭe'pi somābhayā
nākāśe vṛṣabhānujām śriyam rte niṣpadyate svaś-chaṭā || (10.10)

atha dānam –

dānam tu kathitam dhīraiḥ priya-vastu-samarpaṇam ||130||

yathā tatraiva aṣṭame –

mādhavī – bhāṭṭi-dārie sahattheṇa tue gamṭhidā esā sūrasoamdhia-mālā |
[bharṭṭ-dārike, svahastena tvayā grathitaiṣā sūra-saugandhika-mālā] **21**

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

atha bhedaḥ –

bhedas tu kapaṭālpaiḥ suhr̥dām bheda-kalpanā ||131||

yathā caturthe –

jaṭilā – (apavārya, sālīka-sneham) ayi bacche, sadā mām palohia lalidā ahisāredi
tti maha puttassa purado bahūḍiā aliam jebba tumam sandūsedī | tā kitti
lāhavaṃ sahesi | [ayi vatse, sadā mām pralobhya lalitā abhisārayati iti mama
putrasya purato vadhūṭikālikam eva tvām dūṣayati | tat kim iti lāghavaṃ
sahase?] 105

atra jaṭilayā kapaṭena lalitāyā bhedaḥ kṛtaḥ |

atha daṇḍaḥ –

daṇḍas tv avinayādīnām dṛṣṭyā śrutyā ca tarjanam || 132 ||

yathā dvitiye –

kṛṣṇaḥ (sātopam) re re duṣṭa!

rādhāparādhini muhus tvayi yan na śastam
śakṣyāmi kartum akhilām gurur eṣa khedaḥ |
sarvāṅgileyam abhidhāvati lupta-dharmā
tvām mukti-kāla-rajanī bata kim kariṣye || 2.28 ||

atra śaṅkha-cūḍa-tarjanam daṇḍaḥ |

atha pratyutpanna-matiḥ –

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

yathā tatraiva dvitiye –

lalitā – kundalade, assudapubbā eṣā kirisī ricā bahueṇa paḍijjai | [kundalate,
aśruta-pūrvaiṣā kīḍṛṣī ṛg baḍukena paṭhyate]

madhumaṅgalaḥ (sāṭṭahāsam) buṭṭie, āhīrīmuddhiā tumam rī rī gīdam ccea jānāsi |
amhaa vedassa tumam kāsi | tā suṇāhi kosum esvaie sāhāe taia vaggassa
lalanāsuhaarī ricā eṣā | [vṛddhe, ābhīrī-mugdhikā tvam, rī rī gītam eva jānāsi |
asmad-vedasya tvam kāsi | tat śṛṇu kausumeṣavyāḥ śākhāyās tṛṭiya-vargasya
lalanāsubhakarī ṛg eṣā]

atra madhumaṅgalasya pratibhā |

atha vadhaḥ –

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

yathā dvitiye – (nepathye)

muṣṭinā jhaṭiti puṇajano'yaṁ
hanta pāpa-viniveśita-cetāḥ |
puṇḍarīka-nayanena sakhelam
daṇḍitaḥ sakala-jīvita-vittam || (2.30)

atha gotra-skhalitam –

tad gotra-skhalitam yat tu nāma-vyatyaya-bhāṣaṇam ||135||

yathā saptame –

candrāvalī – kaṇha (ity ardhokte salajjam) ajjautta!

kṛṣṇaḥ (sānanda-smitam) priye! diṣṭyā sudhādhārām pāyito'smi | tad alam
āryaputreti kūpāmbunā |

atra candrāvalyāḥ samayollaṅghanād gotra-skhalitam |

athaujaḥ –

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

yathā pañcame –

suparṇaḥ – deva bādham ātapatra-phaṇāpaṭalīla-dhīyasaḥ kiṅkarasyāsyā
garutmataḥ sakṛt-pakṣa-vikṣepa-kelaye'pi na paryāptim eṣyati, dūre viśrāmyatu
sakhā me sudarśanaḥ kalpānta-kuśalaḥ |

atra garuḍena sva-śakti-prakāśanād ojaḥ |

atha **dhīḥ** –

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

yathā dvitiye --

rādhikā – kundalade! ppasīda anukampehi | ajja sā kkhu sāmālā komudī jeṇa
pīdā | tā jebba puṇṇavantam appaṇo vāmaloṇaṁcalam ettha khiṇṇe manda-
bhāiṇi jane khaṇam appehi | [kundalate! prasīda anukampaya | adya sā khalu
śyāmālā kaumudī yena pītā | tam eva puṇyavantam ātmano vāmaloṇaṁcalam
etasmin khinne manda-bhāgini jane kṣaṇam arpaya || 38

kundalatā – (sāsūyam ivālokya) alam para-purise giṅcantīhim tumhehim
saṁbhāsaṇeṇa (iti dhāvanti jaṭilām upetya) ajje! kham paḍhamam brahmaṇam

na maggesi, jo kkhu suraṃ puābaissadi | [alaṃ para-puruṣe ḡrdhyantībhīr
yuṣmābhiḥ sambhāṣaṇena | ārye kathāṃ prathamāṃ brāhmaṇāṃ na mṛgayase,
yaḥ khalu sūryaṃ pūjāpayiṣyati || 39

jaṭilā – bacche, saccaṃ kaheṣi | tā pasīda | āṇehi ekkāṃ biakkhaṇāṃ
bamhaṇaṃ | [vatse, satyaṃ kathayasi | tasmāt prasīda | ānayaikaṃ vicakṣaṇāṃ
brāhmaṇaṃ || 40

atra rādhikotkanṭhātīśaya-darśanena jaṭilā-samaksam eva vipraveśena kṛṣṇa-
praveśa-cintanaṃ kundalatāyāḥ dhīḥ |

atha krodhaḥ –

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

yathā dvitīye (nepathye) –

phullaty āraṇ nava-vicakile keli-kuṅjeṣu phullā
śephālīnāṃ skhalati kusume hanta caskhāla bālā |
mīlaty ucchaiḥ kuvalaya-vane mīlitākṣī kilāsīt
vācyāṃ kim vā param upahasīr mā praṇāma-cchalena || (2.7)

atra padmā-sakhīnāṃ haraye roṣaḥ |

atha sāhasam –

svajīvita-nirākāṅkṣo vyāpāraḥ sāhasam bhavet ||139||

yathā daśame –

rādhikā (sakhedam ātmagatam) sāhu re kīra sāhu | bāṭṭhaṃ aṇuggahidamhi, tā
dāṇīm dullahā-hiṭṭhadāṇadacchiṇāṃ titthavaraṃ kāliadeham ppavisiya
appāṇāṃ sappāṇāṃ turiaṃ ubahirassam | [sādhu re kīra sādhu | bādham
anugṛhītāsmi, tad idānīm durlabhābhīṣṭha-dāna-dakṣiṇāṃ tīrtha-varaṃ kāliya-
hradaṃ pravīsiya ātmānaṃ sarpebhyas tvaritam upahariṣyāmi || 98

atra rādhāyāḥ kāliya-hrada-praveśaḥ sāhasam |

atha bhayam –

bhayaṃ tv ākasmika-trāsaḥ...

yathā navame citra-darśane –

madhumaṅgalaḥ – eso saṅkhaūḍo | [eṣa śaṅkhacūḍaḥ ||

rādhā (sabhayam) – parittāhi parittāhi (iti kṛṣṇam āliṅgati) |

atra śaṅkhacūḍa-prasaṅgena rādhā-trāso bhayam |

atha māyā –

... māyā kaitava-kalpanā ||140||

yathā caturthe –

vṛndā (sānandam) kim nāma rādhā-sakhīnām dhiyām akṣuṅṇam paśya paśya |

mandā sāndhya-payoda-sodara-ruciḥ saivābhimanyos tanur
vaktram hanta tad eva kharvaṭa-ghaṭī-ghoṇam vigāḍhekṣaṇam |
vyastā saiva gatiḥ karīra-kusuma-cchāyam tad evāmbaram
mudrā kāpi tathāpy asau piśunayaty asya svarūpa-cchaṭām || (4.33)

atra saṁvṛttiḥ –

saṁvṛttiḥ svayam uktasya svayam ācchādanā bhavet ||141||

yathā navame –

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

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

kṛṣṇaḥ (vibhāvya, svagatam) hanta, katham asau devī | bhavatu saṁvaritum
prayatiṣye | (prakāśam)

satī katham asau bhāmā devī nādyā prasīdati |
nidānam avidaṁ sadyaḥ khidyate hṛdayaṁ mama || (9.59)

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

atha bhrāntiḥ –

bhrāntir viparyaya-jñānaṁ prasaṅgasyāpi niścayāt ||142||

yathā navame kṛṣṇaḥ –

atra bhāvi nirātaṅka-māro me ramaṇam mama |
duratyante kuśasthalyā yadi darbhāṅgabhūr iyam || (9.58)

candrāvalī – māhavi, nūṇam diṭṭhahmi jam vidabbhaṅgabhutti bāhariādi |
[mādhavi nūnam dṛṣṭāsmi, yad vidarbhāṅga-bhūr iti vyāhriyate |]

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

bhrāntis tu kecid icchanti bhrṅga-bādhā-viceṣṭitam |

atha dūtyam –

dūtyam tu sahakāritvam durghaṭe kārya-vastuni ||143||

yathā prathame, kundalatā –

tiḥṅaulā caūrī pañjariā-sañjadā ciraṁ jalai |
pāam̐ bañjula-kuñje tārāhī sappadhārehi || (1.58)

[tṛṣṇākulā cakorī pañjarikā-saṁyatā ciraṁ jvalati |
pādam̐ bañjula-kuñje tārādhīsa prasāraya ||]

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

atha hetv-avadhāraṇam –

niścayo hetunārthasya mataṁ hetv-avadhāraṇam ||144||

yathā dvitiye –

**vṛndā – sthāne khalv iyaṁ tava cintā | tathyam eṣā duṣṭenākrāntā trilokīm eva
santāpayet | yataḥ –**

vidyotante guṇa-parimalair yāḥ samastopariṣṭāt
tāḥ kasyārtam dadhati na khal-sparśa-dagdhās taruṇyaḥ |
bhūyo bhūyaḥ svayam anupamāṁ klāntim āsādayantī
mandākrāntā bhavati jagataḥ kleśa-dātrī hi cintā || (2.9)

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

atha svapnaḥ –

svapno nidrāntare kiñcij jalpitaṁ paricakṣate ||145||

yathā saptame –

nava-vṛndā –

śvāphalkeḥ saphalībabhūva lalite hṛl-lālasā-vallarī
hā dhik paśya murāntako'yam urarīcakre rathārohaṇam |
itthaṁ te karuṇa-svara-stavakitaṁ svapnāyitaṁ śṛṇvatī
manye tanvi patat tuṣāra-kapaṭāc cakranda yāminy api || (7.10)

atra rādhāyāḥ svapnāyitam |

atha lekhaḥ –

vivakṣitārtha-kalitā patrikā lekha īritāḥ ||146||

yathā pañcame –

paurṇamāsī –

aciram nirasya rasitaiḥ pratipakṣam rājahamṣa-nikurambam |
kṛṣṇa-ghanas tvām amṛtais tṛṣitām candrakavatīm siñca || (5.7)

ity asau candrāvalī-patrikā-lekhaḥ |

atha madaḥ –

madas tu madyajaḥ...

yathā pañcame –

bhīṣmaḥ (punar avadhāya, sasmitam)

bile kva nu vililyire nṛpa-pipīlikāḥ pīditāḥ
pinasmi jagadaṇḍakam nanu hariḥ krudham dhāsyati |
śacī-gṛha-kuraṅga re hasasi kiṁ tvam ity unnadann
udeti mad-aḍambara-skhalita-cūḍam agre halī ||(5.41)||

atra baladevasya madaḥ |

atha citram –

citram tv ākārāṇām vilokanam ||147||

yathā navame –

nava-vṛndā (praviśya) samīkṣyatām vicitram idam citram |

atra māthura-caritram citra-likhitam |

sandhy-antarāṇām vijñeyaḥ prayogas tv avibhāgataḥ |
tathaiva darśanād eṣām anaiatyena sandhiṣu ||148||

atha vibhūṣaṇāni –

evam aṅgair upāṅgaiś ca suśliṣṭam rūpaka-śriyaḥ |
śarīram vas tv alaṅkuryāt ṣaṭ-trimśad bhūṣaṇaiḥ sphuṭam ||149||
bhūṣaṇākṣara-saṅghātau hetuḥ prāptir udāhṛtiḥ |

śobhā samśaya-dr̥ṣṭāntāv abhiprāyo nidarśanam ||150||
siddhi-prasiddhī dākṣiṇyam arthāpattir vibhūṣaṇam |
padocayas tulya-tarko vicāras tad-viparyayaḥ ||151||
guṇātipāto'tisayo niruktaṁ guṇa-kīrtanam |
garhaṇānunayo bhraṁśo leśaḥ kṣobho manorathaḥ ||152||
anukti-siddhiḥ sārūpyaṁ mālā madhura-bhāṣaṇam |
pṛcchopadiṣṭa-dr̥ṣṭāni ṣaḍ-trimśad-bhūṣaṇāni hi ||153||

tatra bhūṣaṇam –

guṇālaṅkāra-bahulaṁ bhāṣaṇaṁ bhūṣaṇaṁ smṛtam ||154||

yathā navame –

kr̥ṣṇaḥ (samantād avalokya)

lakṣmīḥ kairava-kānaneṣu paritaḥ śuddheṣu vidyotate
san-mārga-druhi sarva-sārvara-kule pronmīlati kṣiṇatā |
nakṣatreṣu kilodbhavaty apacitiḥ kṣudrātmasu prāyikī
śanke śaṅkara-maulir abhyudayate rājā purastād diśi ||9.10||

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

atha akṣara-saṅghātaḥ –

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

yathā pañcame –

suparnaḥ – deva! paśya paśya –

vaktrāṇi bhānti parito hariṇekṣaṇānām
āruḍha-harmya-śirasām bhavad-īkṣaṇāya |
yair nirmitāni tarasā sarasīruhākṣa
candrāvalī-paricitāni nabhas-talāni || (5.32)

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

atha hetuḥ –

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

yathā saptame –

madhumaṅgalaḥ (nirīkṣya) piabaassa! pekkha kae bi anurāṇiṇe sevā kidatthi |
[priya-vayasya, paśya kayāpy anurāṅiṇyā sevā kṛtāsti]]

kṛṣṇaḥ – sakhe! sādhu lakṣitam |

asau vyastanyāsā viśadayati mālā vivaśatām
vibhakteyaṁ carcā nayana-jala-vṛṣṭim kathayati |
karotkampam tasyā vadati tilakam kuñcitam idam
kṛṣāṅgyaḥ premāṇam varivasitam eva prathayati || (7.32)

atrānurāga-sādhanāya vivaśatvādi-hetūnām kathanād ayam hetuḥ |

atha prāptiḥ –

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

yathā navame –

kṛṣṇaḥ (parikramya)

labdhā kuraṅgi nava-jaṅgama-hema-vallī
ramyā sphuṭam vipinasīmani rādhikātra |
asyās tvayā sakhi guror yad iyaṁ gṛhītā
mādhurya-vallita-vilocana-keli-dīkṣā || 9.17 ||

atra locanasaundarya-dīkṣā-lālasasya ekadeśasya tvayi vilokanena sālam tvayā
labdheti viśeṣārthasya yojanāt prāptiḥ |

atha udāharaṇam –

vākyam yad gūḍha-tulyārtham tad udāharaṇam matam ||158||

yathā dvitiye –

kundalatā (sasmitam) rāhi, dehi me pāritosiām, yaṁ suṭṭhu dullaham de
abbhatthidam mae ṇibbāhidam | [rādhe, dehi me pāritoṣikam | yat suṭṭhu
durlabham te'bhyarthitam mayā nirvāhitam || 80

rādhikā (vakram avekṣya) kundaladie, kim me abbhatthidam? [kundalate, kim
me'bhyarthitam?] 81

kundalatā – aī, kīsa bhuaṁ bhaṅguresi, jaa sūrārāhaṇam bhaṅāmi | [ayi,
kasmād bhruvam bhaṅgurayasi, yat sūryārādhanaṁ bhaṅāmi || 82

atra kundalatā bhaṅitasya sābhiprāya-gūḍhārthatayā udāharaṇam |

yatra tulyārtha-yuktena vākyenābhipradarśanāt |
sādhyate'bhimatāś cārthas tad-udāharaṇam matam || iti (SāhD 6.117)

tad yathā, ṣaṣṭhe –

nāradaḥ – tatas tenoktam –

jvalito janaḥ kṛśānau śāmyati taptaḥ kṛśānunaivāyam |
bhagavati kṛtāgasō me bhagavān evādhunā śaraṇam || (6.17)

atha śobhā –

śobhā svabhāva-prākāṣyaṁ yūnor anyonyam ucyate |

yathā caturthe –

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

kṛṣṇaḥ (rādhām avekṣya, sahaṣam) –

dhāvaty ākramituṁ muhuḥ śravaṇayoḥ sīmānam akṣṇor dvayī
pauṣkalyaṁ harataḥ kucau bali-guṇair ārabdhamānam tataḥ |
muṣṇitāś calatāṁ bhruvau caraṇayor udyad-dhanur bibhrame
rādhāyāḥ tanu-pattane narapatau bālyābhidhe śīryati || (4.27) 101

atra paraspara-bhāva-prākāṣyaḥ chobhā | kaiścit tu –

[siddhair arthaiḥ samam yatrāprasiddho`rthaḥ prakāśate |](#)
[śliṣṭa-lakṣaṇa-citrārthā sā śobhety abhidhiyate || ity āha | \(SāhD 6.176\)](#)

yathā navame –

navavṛndā – (puro`valokya, sahaṣam)

nirmita-bhuvana-viśuddhir vidhur madhurāloka-sādhane nipuṇā |
ullasita-paramahamsā bhaktir iveyaṁ śaran miliati || 9.1 ||

atha samśayaḥ –

anīścayāt tu yad vākyaṁ sandehasya nigadyate ||159||

yathā dvitiye (nepathye) –

sthūlas tāla-bhujonnatir giri-taṭī-vakṣāḥ kva yakṣādhamah
kvāyaṁ bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śīśuḥ |
nāsty anyah sahaḥāritā-paṭur iha prāṇī na jānīmahe
hā goṣṭheśvari kīdṛg adya tapasāṁ pākas tavonmīlati || (2.29)

atra samśayenaiva vākya-samāpter ayam samśayaḥ |

atha dṛṣṭāntaḥ –

sva-pakṣe darśanam hetor dṛṣṭāntaḥ sādhyā-siddhaye || 160 ||

yathā navame –

kṛṣṇaḥ (vimṛśya) athavā –

dhīraḥ prakṛtyāpi janaḥ kadācid
dhatte vikāraṁ samayānurodhāt |
kṣāntim hi muktvaḥ balavac calantī
sarvaṁsahā bhūr api bhūri dṛṣṭā || (9.20)

atra dhīre'pi jane vikāra-sad-bhāve sādhye tat-sādhakasya calana-rūpa-vikārasya
hetoḥ sarvaṁsahāyām bhūvi darśitatvād dṛṣṭāntaḥ |

atha abhiprāyaḥ –

abhiprāyas tv abhūtārtho hṛdyaḥ sāmyena kalpitaḥ |
abhiprāyaṁ pare prāhur mamatām hṛdya-vastuni ||161||

yathā caturthe –

kṛṣṇaḥ (sotsukam romāncam unmīlya)

udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me
dvaitam hanta samakṣayan muhur asau citrīyate cāraṇaḥ |
cetaḥ keli-kutūhalottaralitām sadyaḥ sakhe māmakaṁ
yasya prekṣya surūpatām vraja-vadhū-sārūpyam anviṣyati || (4.19)

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

atha nidarśanam—

yathārthānām prasiddhānām kriyate parikīrtanam |
paropekṣā-vyudāsārtham tan nidarśanam ucyate ||162||

yathā caturthe –

gārgī (saṁskṛtena) –

kāmaṁ sarvābhīṣṭa-kandaṁ mukundaṁ
yā nirbandhāt prāhiṇod indhanāya |
ācāryānī sā karoti sma paṇyam
piṇyākārtham hanta cintāmaṇīndram || (4.6)

atra bimbānubimba-vastu-bodhanāt nidarśanam |

atha **siddhiḥ** –

atarkitopapannaḥ syāt siddhir iṣṭārtha-saṅgamaḥ |

yathā ṣaṣṭhe –

kr̥ṣṇaḥ (yathā kṛtvā sagadgadam)

upataru lalitām tām pratyabhikṣāya sadyaḥ
prakṛti-madhura-rūpām vikṣya rādhākṛtiṁ ca |
maṇim api paricinvan śaṅkha-cūḍāvatamsam
muhur aham udghūrṇam bhūriṇā sambhrameṇa || (6.40)

atra iṣṭasya lalitā-darśanasyātarkitopapannatvāt siddhiḥ | kaścit tu **bahūnām**
kīrtanam siddhir abhipretārtha-siddhaye ity (SāhD 6.186) āha | tad yathā daśame --

kr̥ṣṇaḥ – priye tvad-āsyam paśyato me nopamāna-vastūni hr̥dayam ārohanti
naḥ | yataḥ –

dhatte na sthiti-yogyatām caraṇayor anke'pi paṅkeruham
nāpy aṅguṣṭha-nakhasya ratna-mukuraḥ kaksāsu daksāyate |
caṇḍi tvan-mukha-maṇḍalasya parito nirmaṅchane'py añjasā
naucityam bhajane samujjvala-kalā sāndrāpi candrāvalī || (10.11)

atra spaṣṭam guṇa-kīrtanam |

atha **prasiddhiḥ** –

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

yathā ṣaṣṭhe –

nava-vṛndā (svagatam)

vasantī śuddhānte madhurima-parītā madhuripor
iyam tanvī sadyaḥ svayam iha bhavitṛi karagatā |
vṛtāṅgim uttuṅgair avikalamadhūli-parimalaiḥ
praphullām rolambe nava-kamalinīm kaḥ kathayati || (6.28)

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

atha **dākṣiṇyam** –

dākṣiṇyam tu bhaved vācā para-cittānuvartanam ||164||

yathā dvitīye --

lalitā (sālīkam) ajje, pekkha | eso kaṇho moṭṭimam ahma viḍambāṇam karedi |
[ārye, paśya | eṣa kṛṣṇaḥ balād asmad-viḍambāṇam karoti || 117

atra lalitayā mukharāyāḥ cittānuvṛttir dākṣiṇyam |

athārthāpattiḥ –

uktārthānupapattyā’nyo yasminn arthaḥ prakalpyate |
vākyān mādhurya-samyuktāt sārthāpattir udāhṛtā || 165||

yathā navame –

navavṛndā –

kundadanti dṛṣor dvandvaṁ candrakāntamayam tava |
udeti hari-vaktrendau syandate katham anyathā || 9.13

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

candrāvalī - dea! tuhma vilāsa sokkhāṇam bāhādeṇa kida mahāparāhamhi | tā
kāruṇṇeṇa āṇabehi jadhā goṭṭhabaiṇo goṭṭham gadua basantī tumam
suhīṇam karemi | [deva! tava vilāsasaukhyānām vyāghātena kṛta-
mahāparādhāsmi | tat kāruṇyena ājñāpaya yathā goṭṭhapater goṭṭham gatvā
vasantī tvām sukhinam karomi | 102

atra goṣṭha-gamanārthasyānupapattyā satyā-saṅgama-niṣedhaḥ prakalpyate |

atha viśeṣaṇam—

siddhān bahūn pradhānārthān uktvā yatra prayuñjate |
viśeṣa-yuktaṁ vacanaṁ vijñeyaṁ tad viśeṣaṇam ||166||

yathā caturthe, kṛṣṇaḥ –

lakṣmīvān iha dakṣiṇānila-sakhaḥ sāksān madhur modate
mādyad bhṛṅga-vihaṅga-hāri-vihasaty atrāpi vṛndāvanam |
rādhā yady abhisāram atra kurute so’yam mahān eva me
sāndrānanda-vilāsa-sindhu-lahari-hindola-kolāhalaḥ || (4.17)

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

⁷ Full verse given below, at 171 (*atiśayaḥ*).

atha padoccayaḥ –

**bahūnām tu prayuktānām padānām bahubhiḥ padaiḥ |
uccayaḥ sadṛśārtho yaḥ sa vijñeyaḥ padoccayaḥ ||167||**

yathā caturthe, kṛṣṇaḥ –

matir aghūrṇata sārdham ali-vrajaiḥ
dhṛtir abhūn madhubhiḥ saha vicyutā |
vyakasā utkalikā kalikālibhiḥ
samam iha priyayā viyutasya me || (4.21)

atra matyādīnām ghūrṇādi-kriyāsu alivrajādibhiḥ samāveśād ayam padoccayaḥ |
kaścit tu **uc⁸cayo'rthānurūpo yaḥ padānām sa padoccayaḥ** ity (SāhD 6.180) āha |
yathā daśame –

sutanu kiñcid udañcaya locane
cala-cakora-camatkṛti-cumbinī |
smita-sudhām ca sudhākara-mādhavī
vidhurato vidhaye'tra dhurandharām ||10.8||

atha tulyārthakaḥ –

**rūpakair upamābhir vā tulyārthābhiḥ prayojitāḥ |
apratyaksārtha-samsparśaḥ tulya-tarka itīritāḥ ||168||**

yathā tatraiva navame, kṛṣṇaḥ –

kadathanād apy urubālya-cāpalair
utsarpato sneha-bhareṇa viklavām |
vilokamānasya mamādyā mātaram
havir vilāyam hṛdayam vilīyate || (9.26)

atra havir vilāyam iti luptopamayā'pratyaksasya citta-dravasya kathanam tulya-
tarkaḥ | kaścit tu **tulyatarko yad arthena tarkaḥ prakṛta-gāminā** ity (SāhD 6.180)
āha | yathā caturthe –

jaṭilā – ṇūnaṁ nūrasahena āhaḍittā ede hamsā hamsaṇamdi-ñjalādo vaṇe
dhāanti | tā bahūḍiā nādidūre habissadi | [nūnaṁ nūpura-śabdena ākarṣitā ete
hamsā hamsa-nandinī-jalāt vane dhāvanti | tad vadhūṭikā nātidūre bhaviṣyati |]

atha vicāraḥ –

vicāras tv eka-sādhyasya bahu-sādhana-varṇanam |

yathā prathame, kṛṣṇaḥ --

⁸ sam-

sakhe, madhumaṅgala, paśya –

atanu-tr̥ṇa-kadambāsv>ada-śaithilya-bhājām
aviralatara-hambhārambhatāmyanmukhīyam |
caṭulita-nayana-śrīr avalī naicikīnām
pathi suvalita-kaṅṭhī gokulotkaṅṭhitābhūt || (1.28)

atrotkaṅṭhitasyaa sādhyasya sādhanāni tr̥ṇāsvāda-śaithilyādīni | yad vā agre
lekhyam śaraṇam iha yo bhrātuḥ (5.25) ity ādi padyam atrodāharaṇam jñeyam |
kaścit tu [vicāro yukti-vākyair yad apratyakṣārtha-darśanam](#) ity (SāhD 6.182) āha |
atroktam udāharaṇam api saṅgacchate |

atha tad-viparyayaḥ –

vicārasyaṅyathābhāvo vijñeyas tad-viparyayaḥ ||169||

yathā śaṣṭhe –

rādhā (savyatham akāśe saṁskṛtam āśritya) –

vicitrāyām kṣauṇyām ajanīṣata kanyāḥ kati na vā
kaṭhorāṅgī nānyā nivasati mayā kāpi sadṛśī |
mukundaṁ yan muktvā समयam aham adyāpi gamaye
dhig astu pratyāśām ahaha dhig asūn dhiṁ mama dhiyam || (6.21)

atrodvegātīśayena pratyāśādhikaraṇād viparyayaḥ |

atha guṇātīpātaḥ –

guṇātīpāto vyatyasta-guṇākhyānam udāhṛtaḥ ||170||

yathā caturthe –

jaṭilā (solluṅṭham vihasya, saṁskṛtena)

vrajeśvara-sutasya kaḥ paravadhūvinoda-kriyā-
praśasti-bhara-bhūṣitam guṇam avaiti nāsyā kṣitau |
yad eṣa rati-taskaraḥ pathi nirudhya sādhvīr balāt
tadīya-kuca-kuṭmale karajam om̐ namo viṣṇave || (4.31)

atra prakāśaś ca guṇātīpātaḥ | kaścit tu guṇātīpātaḥ kārye yad viparītam guṇān
prati ity āha (SāhD 6.184), yathā pañcame candrāvalī (saṁskṛtena) –

śaraṇam iha yo bhrātus tasya pratīpa-vidhāyinā
hita-kṛd api tā devyās tasyāḥ samagram upekṣaṇam |
gatir avikalo yo me tasya priyasya ca vismṛtir
bata hatavidho vāme sarvaṁ prayāti viparyayam || (5.25)

atha atisayaḥ –

bahūn guṇān kīrtayitvā sāmānyena ca saṁśritān |
viśeṣaḥ kīrtyate yatra jñeyaḥ so'tiśayo budhaiḥ || 171 ||

yathā prathame kṛṣṇaḥ –

nava-nava-sudhā-sambandho'pi priyo'pi dṛśām sadā
sarasiya-vanīm mlānām kurvann api prabhayā svayā |
vidhur api kalā-pūrṇo'py ucchaiḥ kuraṅga-dharaḥ śasī
vraja-mṛga-dṛśām vaktrair ebhiḥ suraṅga-dharair jitaḥ || 1.33

atra candra-mukhayoḥ sudhā-sambandhatvādi-sāmānya-guṇa-kīrtanānantaram
mukheṣu suraṅgatva-kīrtanam viśeṣaḥ |

atha niruktam –

niruktam niravadyoktir nāmāny artha-prasiddhaye ||172||

yathā prathame kṛṣṇaḥ (candrāvalim āsādyā sānandam) –

nītas tanvi mukhena te paribhavam bhrū-kṣepaivikrīḍayā
bibhyad viṣṇu-padam jagāma śaraṇam tatrāpy adhairyam gataḥ |
āsādyā dvija-rājītām vijayinaḥ sevārtham asyojjvalac-
candro'yaṁ dvija-rāja-tāpadam agāt tenāsi candrāvalī || (1.40)

atra candrāvalī nāma niruktam |

atha guṇa-kīrtanam –

loke guṇātirikānām bahūnām yatra nāmabhiḥ |
ekaḥ saṁśabdyate tat tu vijñeyaṁ guṇa-kīrtanam || 173 ||

yathā dvitīye, kṛṣṇaḥ (puro rādhām paśyann apavārya) –

vihāra suradīrghikā mama manaḥ-karīndrasya yā
vilocana-cakorayoḥ śarad-amanda-candra-prabhā |
urombara-taṭasya cābharaṇa-cāru-tārāvalī
mayonnata-manorathair iyam alambi sā rādhikā || 2.10 ||

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

atha garhaṇam –

yatra saṅkīrtayan doṣān guṇam arthena darśayet |
guṇān vā kīrtayan doṣam darśayed garhaṇam hi tat || 174 ||

trtrādyam yathā saptame,

mādhavī – dea, kaṭorappā eṣā bhaṭṭi-dāriā suṭṭhu tābam soḍhum pāredi jam tumha paccakkham ccea caṁdabhāāmaṁdire jalaṁtam jalana-kunḍam jala-keli-kunḍam biṇṇādabadī | [deva, kaṭhorātmaišā bhartṭdārikā suṭṭhu tāpaṁ soḍhum pārayati tat tava pratyakṣam eva candrabhāgā-mandire jvalantaṁ jvalanta-kunḍam jala-keli-kunḍam vijñātavatī || 149

kṛṣṇaḥ (svagatam) – mādhavi, sādhu sādhu yad atra snehātirekaṁ sūcayantī samaye sakhya-sevām vitanōṣi | 150

atra kaṭhorādi-rūpasya doṣasya kathanam api kṛṣṇa-viṣayānurāga-guṇa-kīrtanatayā paryavasitam | dvitīyam yathā caturthe –

kundalatā – birāhimaṇṇo, puṇṇabadī me sahī rāhā | jāe dakkhiṇā saccabādinī siniddhā tumha mādā sussū laddhā | [vīrābhimanyo! puṇyavatī me sakhī rādhā, yayā dakṣiṇā satyavādinī snigdhā tava mātā śvaśrūr labdhā || 133

atra guṇakīrtanam apy arthato doṣa iti garhaṇam |

athānunayaḥ –

abhyarthanā-param vākyam vijñeyo'nunayo budhaiḥ |

yathā pañcame, kṛṣṇaḥ sāśram –

ayam kaṅṭhe lagnaḥ śaśimukhi janas te praṇayavān
yad-aprāptyā dhanyām tanum atanu-rūpām tṛṇayasi |
prasidādyā prāṇeśvari virama māsminn anugate
kṛthāḥ patyāvatyāhitam idam uro me vidalati || 5.35 ||

atra kṛṣṇena candrāvalī-prārthanam anunayaḥ |

atha bhramśaḥ –

patanāt prakṛtād arthād anyasmin bhramśa īritah ||175||

yathā navame, mādhavī –

dea, imāṇam pemma-komalāṇam akkharāṇam mā kkhu ṇam ahirūbam jāṇāhi |
jam eṣā ṇa hodi | [deva, eṣā prema-komalānām akṣarāṇām mā khalv etām
abhirūpām jāṇīhi | yad eṣā satyā na bhavati || 194

kṛṣṇaḥ – sādhu mādhavike! sādhu | madīya-hṛdayāśankā tvayā nirastā | tad
indra-jālābhijñayā nava-vṛndayaiva nirmiteyam māyikī devī rasālamūla-vartinī
khalu satyā |

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

sarojākṣi parokṣaṁ te kadāpi hṛdayaṁ mama |
na spraṣṭum apy alaṁ bādhā rādhā tvākramya gāhate || 1.42

atra vācyād rādhāyā asparśād anyad bādhākramaṇaṁ bhraṁśaḥ |

atha leśaḥ –

leśaḥ syād iṅgita-jñāna-kṛd viśeṣaṇavad vacaḥ ||

yathā pañcame, bhīṣmakahaḥ –

ayam iha kila kanyā-bāndhavānām nibandhaḥ
samucita iti lakṣmī-kānta vijñāpayāmi |
mama duhitur anujñollaṅghanād aṅganāyāḥ
katham api na parasyāḥ pāṇisaṅgo vidheyaḥ || 5.38||

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

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

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

atra kṣobhaḥ

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

yathā saptame, kṛṣṇaḥ –

tvad-aṅga-saṅgatair ebhis tapto'smi mihirātapaiḥ |
vindanti vandana-cchāyām mām devi śīśirikuru || 7.37 ||

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

kṛṣṇaḥ – devi, triloka-kakṣāsu kim tavābhīṣṭam? tad abhivyajya nija-nideśa-
bhājanam anyatayaiva paryāpta-samasta-niśreyase preyasi vidhehi prasāda-
mādhurīm |

atha manorathaḥ –

⁹ SāhD 6.187 has dṛṣṭādīnām bhavad bhraṁśo vācyād anyatarad vacaḥ |

manorathas tu vyājena vivakṣita-nivedanam ||177||

yathā caturthe --

rādhikā – (sautsukyam puro drṣṭvā) halā lalide, pekkha pekha dhaṇṇā eṣā
taraṅga-lehā jā khu sevāla-ballī ṇibaddha-pāam ṇam haṁsiam moābedi | tā
phuḍam bhisinīpattantarideṇa kalahamseṇa saṅghaḍaissadi | [halā lalite, paśya
paśya dhanyā eṣā taraṅga-lekhā yā khalu śaivāla-vallī-nibaddha-pādām enām
haṁsikām mocayati | tat sphuṭam bisinī-patrāntaritena kalahamsena
saṅghaṭṭiṣyati || 71

atra haṁsī-vyājena rādhāyāḥ kṛṣṇa-saṅgamābhilāṣa-kathanam manorathah |

athānukta-siddhiḥ –

prastāvanaiva śeṣārtho yatrānukto’pi buddhyate |
anukta-siddhir eṣā syād ity āha bhārato munih¹⁰ || 178||

yathā caturthe – rādhā

halā labaṅga-kuḍuṅge āharantī tumam buṁdāṇa-bāsinā matta-kalahindeṇa
ādua hattheṇa gahīdahatthāsi sambuttā | tado sambhamena ghusmantīe tuha
haḍheṇa oṭṭha-pallaam ḍamsanteṇa tinā bāme tthabaasmi
phurantatikkhakāmaṅkusam kara-pukkharām | [halā lavaṅga-kuṅje āharantī
tvaṁ vṛndāvana-vāsinā matta-kalabhendreṇa āgatya hastena gṛhīta-hastāsi
samvṛttā | tataḥ sambhramena ghūrṇantyas tava hattheṇa oṭṭha-pallavam
daṁsatā tena vāme stavake sphurat-tikṣṇa-kāmaṅkusam kara-puṣkaram || 91

atrānuktasyāpi stane nakharārpaṇasya bodhād anukta-siddhiḥ |

atha sārūpyam –

drṣṭa-śrutānubhūtārtha-kathanādi-samudbhavam |
sādrṣyam yatra saṅkṣobhāt tat sārūpyam nirūpyate ||179||

yathā caturthe –

jaṭilā – are āhiṅḍiā kīsa mukham ḍhakesi? jam de bijjā na bikkāidā | [are
āhiṅḍika” kasmān mukham ācchādayasi? yat te vidyā na vikṛitā || (iti prasahya
sammukhayati) 126

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

¹⁰ First reference to Bharata, whom he has not been following very closely. Nāṭ 16.169 =
prastāvenaiva śeṣo’rthah kṛtsno yan na pratīyate | vacanena vinānukta-siddhiḥ sā parikīrtitā ||

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

atha mālā –

bahūni kāraṇāṅy eva sā mālety abhidhīyate ||180||

yathā dvitīye –

rādhā – lalide ppaśīda ppaśīda suṭṭhu saṅkaulamhi | [lalite prasīda prasīda
suṭṭhu śaṅkākulāsmi |] (punaḥ saṁskṛtena)

gata-prāyaṁ sāyaṁ carita-pariśaṅkī gurujanaḥ
parīvādas tuṅgo jagati saralāham kulavatī |
vayasyas te lolah sakala-paśupālī-suhṛd asau
tadā namraṁ yāce sakhi rahasi saṅcāraya na mām || 2.19

atra sāyaṁ gamanādi-bahu-kāraṇānām sveṣṭa-saṅcāraṇābhāvāya kathitavāt mālā |

atha madhura-bhāṣaṇam –

**yat prasannena manasā pūjyaṁ pūjayitur vacaḥ |
stuti-prakāśanam tat tu jñeyaṁ madhura-bhāṣaṇam ||181||**

yathā pañcame –

nṛpau (sapraśrayam) –

ekasminn iha roma-kūpa-kuhare brahmāṇḍa-bhāṇḍāvalī
yasya prekṣayate gavākṣa-padavī-ghūrṇat-parāṇūpamā |
keyaṁ tasya samṛddhaye tava vibho rājendratā-grāmatī
śauṭīryeṇa camatkr̥tiṁ tad api naḥ kām apy asau puṣyati ||(5.17)

atra prakatam eva madhura-bhāṣaṇam |

atha pṛcchā –

praśna evottare yatra sā pṛcchā parikīrtitā ||

yathā navame –

kṛṣṇaḥ (puro dādimim upetya)

kāntim pītāmśuka-sphītām bibhratī vikṣitā vane |
mayādyā mṛgyamāṇā sā tvayā mṛga-vilocanā || (9.18)

atra he śuka, pītām kāntim bibhratī mayā mṛgyamāṇā sā dṛṣṭeti praścne, he
pītāmśuka, tvayā mṛgyamāṇā sā mayā dṛṣṭety uttareṇa pṛcchā |

athopadiṣṭam –

śāstrānusāri yad vākyaṃ upadiṣṭam tad ucyate ||182||

yathā ṣaṣṭhe – nāradaḥ –

preyasyaḥ paśupālikā viharato yās tatra vṛndāvane
lakṣmī-durlabha-citra-keli-kalikā kāntasya kamsa-dviṣaḥ |
rādḥā tatra varīyasīti nagarīm tām āśritāyām kṣitau
sevām devi samasta-maṅgala-karī yasyās tvam aṅgikuru || (6.19)

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

atha dṛṣṭam –

jātyādi-varṇanam dhīrair dṛṣṭam ity abhidhīyate || 183 ||

yathā dvitīye –

vṛndā (puro dṛṣṭim kṣipantī) –

karoti dadhi-manthanam sphuṭa-visarpi-phena-cchaṭā
vicitrita-grhāṅgaṇam gahana-gargarī-garjitam |
muhur guṇa-vikarṣaṇa-pravaṇatā-kramākuñcita-
prasārīta-kara-dvayī-kvaṇita-kaṅkaṇam mālatī || (2.3)

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

sandhy-antarāṇy anuktvaiva bhūṣaṇam lakṣaṇākhyayā |
procyate'nyat trayastrimśat saṅkhyā kaścid vibhūṣaṇam ||184||
muner asammatatvena tat tu sarvam upekṣitam |
keṣāñcid atra sandhy-aṅga-guṇālaṅkāra-lakṣmaṇām || 185 |
antarbhāve'pi yatnena kartavyatvāya kīrtitam |

atha patākā-sthānāni –

arthasya tu pradhānasya bhāvy-avasthasya sūcakam || 186 ||
yad-āgantuka-bhāvena patākā-sthānakam hi tat |
etad dvidhā tulya-samvidhānam tulya-viśeṣaṇam ||187||
tatrādyam tri-prakāram syād dvitīyam tv ekam eva hi |
evam caturvidham jñeyam patākā-sthānakam budhaiḥ ||188||

tatrādyam –

sahasāivārtha-sampattir guṇavaty upacārataḥ |
patākā-sthānakam idam prathamam parikīrtitam ||189|| [nā.śā. 19.31]

yathā lalita-mādhave saptame –

rādhikā (parikramya pītottariyāñcalaṃ gṛhṇantī sakampam) –

dagdham hanta dadhānayā vapur idam yasyāvalokāsayā
soḍhā marma-vipātane paṭur iyaṃ pīḍātivr̥ṣṭir mayā |
kāliṇḍiṃya-taṭī-kuṭīra-kuhara-krīḍābhisāra-vratī
so'yaṃ jīvita-bandhur indu-vadane bhūyaḥ samāliṅgitaḥ || 7.18 ||

atra pratibimbe so'yaṃ jīvita-bandhur ity upacāra-prayogeṇa bhāvinaḥ kṛṣṇasya
sūcanāt sahasārtha-sampatti-rūpam idam patākā-sthānakam |

atha dvitīyam –

[vacaḥ-sātīśaya-śliṣṭam kāvya-vastu-sāśrayam |](#)
[patākā-sthānakam idam dvitīyam parikīrtitam ||190||](#) [nā.śā. 19.32]

yathā dvitīye'ṅke – kṛṣṇaḥ –

smara-rodhanānubandhī krama-vistārīta-kalā-vilāsa-bhavaḥ |
kṣaṇadā-patir iva dṛṣṭaḥ kṣaṇa-dāyī rādhikā-saṅgaḥ || (2.17)

(nepathye) durlabhaḥ puṇḍarikākṣa vṛttas te viprakarṣataḥ | 90

kṛṣṇaḥ – (savyatham uccaiḥ) bhoḥ ko'yaṃ durlabhaḥ? 91

(punar nepathye)

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

atra bhaviṣyato rādhā-saṅgama-durlabhatvasya sūcanād idam śliṣṭam nāma
dvitīyam patākā-sthānakam |

atha tṛtīyam –

[arthopakṣepaṇam yat tu līnam savinayam bhavet |](#)
[śliṣṭottara-yutam nāma tṛtīyam parikalpitam ||191||](#) [nā.śā. 19.33]

yathā saptame, kṛṣṇaḥ –

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

madhumaṅgalaḥ (saṃskṛtena) –

sphuṭac-caṭula-campaka-prakara-rocir ullāsini
madottarala-kokilāvali-kala-svarālāpinī |
marāla-gati-śālinī kalaya kṛṣṇa-sārādhikā
(ity ardhokte)

kṛṣṇaḥ (sasambhramautsukyam) vatsa kvāsau ?

madhumaṅgalaḥ (aṅgulyā darśayan)

purah sphurati vallabhā tava –

kr̥ṣṇaḥ (savyagram) vayasya! nāhaṁ paśyāmi | tad āsu darśaya | kva sā me
rādhikā ?

madhumāṅgalaḥ -- ... mukunda vṛndāṭavī || (7.17)

atra sajjalpitena madhu-māṅgala-vākyena bhāvino rādhā-darśanasya
sūcanācchliṣṭottaraṁ nāma ṛṭiyāṁ patākā-sthānam |

atha darśanam –

dvy-artho vacana-vinyāsaḥ suśliṣṭaḥ kāvya-yojitaḥ |
upanyāsenā yuktas tu caturtham parikīrtitam ||192|| [nā.śā. 19.34]

yathā pañcame suparṇaḥ –

nabhasi rabhasavadbhiḥ ślāghamānā munīndrair
mahita-kuvalayākṣī kīrti-śubhrāmśu-vaktrā |
nṛpakulam iha hitvā cedi-rāja-pradhānam
muradamana gamiṣyaty utsukām tvām jaya-śrīḥ || (5.28)

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

atha arthopakṣepakāḥ –

vastu sarvaṁ dvidhā sūcyam asūcyam iti bhedataḥ |
rasa-hīnam bhaved atra vastu tat sūcyam ucyate ||193||
adarśanīyam anke tad avāśyam vācyam eva cet |
arthopakṣepakair etat sūcayet suṣṭhu paṇḍitaḥ ||194||
viṣkambha-cūlikānkāsyānkāvatāra-praveśakaiḥ |

atha viṣkambhaḥ –

bhaved viṣkambhako bhūta-bhāvi-vastv-aṁśa-sūcakaḥ ||195||
amukhya-pātraiḥ saṅkṣepād ādāv ankasya darśitaḥ |
sa śuddho miśra ity ukto miśraḥ syān nīca-madhyamaiḥ ||196||
vidagdha-mādhava yadvad dvitīyānka-mukhe kṛtaḥ |
mukharā-yuktayā nāndīmukhyāsau miśra-samjñakaḥ ||197||
śuddhaḥ kevala-madhye`yam ekāneka-kṛto bhavet |
vinirmito bahutrāyam tasmin lalita-mādhava ||198||

atha cūlikā –

prājñair yavanikāntaḥsthair adṛśyair yā tu nirmitaḥ |
ādāv ankasya madhye vā cūlikā nāma sā bhavet ||199||

spaṣṭam bahutrodāharaṇam |

athānkāsyam –

yatra syād aṅka ekasminn aṅkānām sūcanākhilā |
tad-aṅkāsyam iti prāhur bījārtha-khyāpakam ca yat ||200||
gārgī-saṁyuktayā paurṇamāsyā lalita-mādhave |
prathamāṅke yathā suṣṭhu suhitam nikhilam sphuṭam ||201||

kecit tu –

pūrvāṅkānte sampraviṣṭaiḥ pātrair bhāvy-aṅka-vastunaḥ |
sūcanam tad avicchedyair yat tad aṅkāsyam īritam ||202||¹¹
iti lakṣayanti |

etad-aṅkāvatāreṇa gatārthatvāt tu kecana |
prathamoktārtham evedam vadanty aṅka-mukham budhāḥ || 203||

atha aṅkāvatārah –

aṅkāvatārah pātrāṇām pūrvāṅkāsthānuvartinām |
avibhāgena sarveṣām bhāvinī aṅke praveśanam ||204||
spaṣṭam udāharaṇam |

atha praveśakaḥ –

yan nīcāiḥ kevalam pātrair bhāvi-bhūtārtha-sūcanam |
aṅkayor ubhayor madhye sa vijñeyaḥ praveśakaḥ ||205||
yadā syān nīrasam sūcyam āmukhānantaram tadā |
viṣkambho'ṅkāsyakam vā syād āmukhākṣipta-pātrakam ||206||
yadā tu sarasam vastu mūlād eva pravartate |
ādāv eva tadāṅkaḥ syād āmukhākṣepa-saṁśrayaḥ ||207||
asūcyam tu śobhodāra-rasa-bhāva-nirantaram |
prārambhe yady asūcyam syād aṅkam evātra kalpayet ||208||
asūcyam tu dvidhā dṛśyam śravyam cādyaṁ tu darśayet |
dvedhā dvitīyam svagataṁ prakāśam ceti bhedataḥ ||209||
svagataṁ svaika-vijñeyam prakāśam tad dvidhā bhavet |
sarva-prakāśam niyata-prakāśam ceti bhedataḥ ||210||
sarva-prakāśam sarveṣām sthitānām śravaṇocitam |
dvidhā vibhajyate tac ca janāntam apavāritam ||211||
tripatāka-kareṇānyān apavāryāntarā kathām |
yā mithaḥ kriyate dvābhyām taj janāntikam ucyate ||212||
rahasyam kathyate'nyasya parāvṛtyāpavāritam |

atha aṅka-svarūpam –

pratyakṣanetr-caritaḥ kṣudra-cūrṇaka-saṁyutaḥ ||213||
nātīvagūdhā-śabdārtho nātipracura-padyavān |
ayuto bahubhiḥ kāryair bīja-saṁharaṇena ca ||214||
aneka-dina-nirvartyakathayā ca vivarjitaḥ |
dinārdha-dinayor yogya-vastunā parikalpitaḥ ||215||
vadhena dūrāhvānena yuddha-rājyādi-viplavaiḥ |
śāpotsarga-vihārābhyām rata-bhojana-mṛtyubhiḥ ||216||
snānānulepa-nidrādyaiś cumbanāliṅganādibhiḥ |
vrīḍā-heturbhīr anyaiś ca bībhataiś ca vinā kṛtaḥ ||217||

¹¹ Rasārnāva 3.194. (Strange to see him disagreeing.)

anta-niṣkrānta-nikhila-pātro'ṅka iti kīrtitaḥ |

atha garbhāṅkaḥ

aṅka-prasaṅgād garbhāṅka-lakṣaṇam vakṣyate mayā ||218||
aṅkasya madhye yo'ṅkaḥ syād asau garbhāṅka īritaḥ |
vastu-sūcaka-nāṅdiko diṅ-mātra-mukha-saṅgataḥ ||219||
arthopakṣepakair hīno yutaḥ pātrais tu pañcaśaiḥ |
anveṣya-vastu-viṣayaḥ svādhārāṅkānta-śobhitaḥ ||220||
nātiprapañcetivṛttaḥ prastutārthānubandhakaḥ |
prathamāṅke na kartavyaḥ so'yaṁ kāvya-viśāradaiḥ ||221||
caturthe'ṅke tu garbhāṅko yathā lalita-mādhave |

atha sāmānya-nirṇayaḥ –

nātake'ṅkā na kartavyā pañca-nyūnā daśādhikāḥ ||222||
viṣkambhakādyaḥ air api no vadho vācyo'dhikāriṇaḥ |
anyonyena tirodhānam na kuryād rasa-vastunoḥ ||223||
yat syād anucitam vastu nāyakasya rasasya vā |
viruddham tat parityājyam anyathā vā prakalpayet ||224||
aviruddham ca yad vṛttam rasābhivyaktaye'dhikam |
tad apy anyathayed dhimān na vaded vā kadācana ||225||
lāsyāṅgāni daśa tathā vīthy-āṅgāni trayodaśa |
aṅkeṣv api nibadhyāni kecid evam pracaksate ||226||
prāyas tāny api santy eva tasmin lalita-mādhave |
kvacid atra viniṣpādyam dhīrair ākāśa-bhāṣitam ||227||
anyenānuktam apy anyo vacaḥ śrutvaiva yad vadet |
iti kim bhaṇasīty etad bhaved ākāśa-bhāṣitam ||228||

atha bhāṣā-vidhānam –

nātake tatra pātrāṅgāni bhāṣā-rūpam nirūpyate |
tatra bhāṣā dvidhā bhāṣā vibhāṣā ceti bhedataḥ ||229||
caturdaśa vibhāṣāḥ syuḥ prācyādya vākya-vṛttibhiḥ |
āsām saṁskāra-rāhityād viniyogo na gadyate ||230||
bhāṣā dvidhā saṁskṛtā ca prakṛtī ceti bhedataḥ |

tatra saṁskṛtā –

saṁskṛtā devatādīnām munīnām nāyakasya ca ||231||
liṅgi-vipra-vaṇik-kṣatra-mantrikaṅcukīnām api |
araṇya-devī-gaṇikā-mantrijādhītiyoṣitām ||232||
yoginy-apsarasoḥ śilpa-kāriṇyā api kīrtitā |

tatra prakṛtī –

ṣoḍhāntimā prakṛtī syāc chaurasenī ca māgadhi ||233||
paiśāci cūlikā-paiśācy-apabhraṁśa iti kramāt |
atra tu prakṛtam strīnām sarvāsām niyatam bhavet ||234||
aiśvaryaṇa pramattānām dāridryopahatātmanām |
ye nīcāḥ karmaṇā jātyā teṣām ca prakṛtam smṛtam ||235||
tatrāpi nāyikādīnām śaurasenī prakīrtitā |
āsām eva tu gāthāsu mahārāṣṭrī smṛtā budhaiḥ ||236||

atroktā māgadhī bhāṣā rājāntaḥpura-cāriṇām |
tathā vidūṣakādīnām ceṭānām api kīrtitā ||237||
rakṣaḥ-piśāca-nīceṣu paiśāci-dvitayaṁ bhavet |
apabhraṁśas tu caṇḍāla-yavanādiṣu yujyate ||238||
sarveṣām kāraṇa-vaśāt kāryo bhāṣā-vyatikramaḥ |
māhātmyasya paribhramśān madasyātiśayāt tathā ||239||
pracchādanam ca vibhrāntir yathālikhita-vācanam |
kadācid anuvādam ca kāraṇāni pracakṣate ||240||
nāyikānām sakhī-veśyā-kitavāpsarasām tathā |
vaidagdhyaṛtham prayoktavyaṁ saṁskṛtaṁ cāntarāntarā ||241||
spaṣṭāny eṣām udāharaṇāni |

atha vṛttayaḥ –
athocyante svabhāvena vṛttayaḥ paramādbhutāḥ |
jātā nārāyaṇād etā madhu-kaiṭabhayor vadhe ||242||
netṛ-vyāpāra-rūpās tu rasāvasthāna-sūcikāḥ |
catasro vṛttayo dhīraiḥ proktā nātyasya mātaraḥ ||243||
bhāraty ārabhaṭī caiva sātvatī kaiśikī tathā |

tatra bhāratī –
eṣā vāṇī-pradhānatvād bhāratīti nigadyate ||244||
prastāvanopayogitvāt tatraiva parikīrtitā |
strī-hīnā puruṣa-śreṣṭha-prayojyā vāk-pradhānikā ||245||
bhāratī saṁskṛtair yuktā vṛtṭiḥ syāc caturaṅgikā |

athārabhaṭī –
māyendra-jāla-pracura-citra-yuddha-kriyā-mayā ||246||
āṭopa-cchedya-bhedādhyā vṛttir ārabhaṭī matā |
aṅgāny asyās tu catvāri saṅkṣiptir avapātanam ||247||
vastūtthāpana-sampheṭāv ity āha bhārato munīḥ |

tatra saṅkṣiptiḥ –
saṅkṣiptir uktā saṅkṣipta-vastu-sṛṣṭir mahādbhutā ||248||

yathā—
vidhinā hate śīṣu-kule tādrśam aparaṁ haris tathā vyatanot |
viramatu parasya vārtāṁ svayam eva visismaye sa yathā ||

athāvapātanam –
vibhrāntir avapātaḥ syāt praveśa-drava-vidravaiḥ |

yathā –
nighnan vighnam ivāgrataḥ kuvalayāpīdam mṛdu-krīdayā
tūṅgām raṅga-bhuvanāṁ praviśya tarasā pratyarthinām trāsanāḥ |
dr̥pyan-malla-davāmbudaś cala-dr̥śā kṣudrān api drāvayan
paśyārād garuḍayate saruḍayaṁ kamsorage keśavaḥ ||

atha vastūtthāpanam –

tad-vastūthāpanam yat tu vastu māyopakalpitaṃ ||249||

yathā –

daurjanyāni hr̥di sphuṭāni kapāṭa-snehena saṃvṛṇvatī
māyā-kalpita-sundarī madhurimā lebhe vrajaṃ pūtanā |
tasyāḥ suṣṭhu tathā payodhara-rasaḥ prītaḥ śīsu-krīḍayā
vaikuṇṭhena haṭhād yathā na sa punaḥ mātus tathā pāsyate ||

atha sampheṭaḥ –

sampheṭaḥ syāt samāghātaḥ kruddha-saṅkruddhayojitaḥ ||250||

yathā –

cāṇūra-mallena yathā murārer
anyonyam āsīd guru-samprahāraḥ |
kaṃsasya yenānakadundubheś ca
santāpa-cintābhir uraḥ paphāla ||

atha sātvatī –

sāttvikena guṇenāpi tyāga-śauryādinā yutā |
harṣa-pradhānā niḥśokā sātvatī parikīrtitā ||251||
aṅgāny asyās tu catvāri saṃlāpottāpakāv api |
saṅghātya-parivartau cety eṣāṃ lakṣaṇam ucyate ||252||

atha saṃlāpaḥ –

īrṣyā-krodhādibhir bhāvai rasair vīrādbhutādibhiḥ |
parasparaṃ gabhīroktiḥ saṃlāpa iti kīrtyate ||253||

yathā –

vayaṃ bālās tulyaiḥ saha racayitum yuddham ucitam
puro yūyaṃ mallāḥ prakāṭita-karālācala-rucaḥ |
madenonmattānām mṛdula-tanubhiḥ kaḥ kalabhakaiḥ
karīndrāṇām dhīraḥ pariṇamana-raṅgam racayati ||

avitatham asi bālaḥ kāla-rūpaṃ vibhīndan
dvirada-patim udagraṃ bāla-vikrīḍayaiva |
iha kila bhujā-yuddha-prastuter uccaleyam
tava tanu-kr̥ta-sakhyā sākṣiṇī bāla-rājīḥ ||

athotthāpakaḥ –

preraṇam yat parasyādau yuddhāyotthāpakas tu saḥ |

yathā –

luñchann asmi puras triviṣṭapa-purī-saubhāgya-sāra-śryam
gīrvāṇśvara-pārijātam amarikandarpa-sandarpadam |
paulomī-kuca-kumbhakeli-makarī-vyāpāra-vaijñānikaḥ
pāṇis tena hi dakṣiṇaḥ katham asua dambholim udyac-chate ||

atha saṅghātyaḥ –

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

tatra prabhāvena, yathā –

dukūlam dhunvānā jaya-jaya-jayety ucca-bhaṇitiḥ
sthitā raṅgābhyarṇe praṇaya-garimoddāmita-mukhī |
prabhāvaṃ paśyanti kam api kamanīyādbhuta-rasaṃ
hareḥ kaṃsopekṣāṃ vadhita bata sāksān madhupurī ||

mantreṇa, yathā –

niśamya yuktim danujārdanasya
govardhanārādhana-baddha-rāgām |
ābhīra-goṣṭhī rabhasena sarvā
gīrvāṇa-rājasya makhād vyaraṃsīt ||

atha parivartakaḥ –

prārabdha-kāryād anyasya karaṇam parivartakaḥ |

yathā –

vrajabhuvi guru-garvāt kurvatas tīvra-vṛṣṭim
hṛdi bhavad-anubhāvād adya-bhītir mamāsīt |
tvam asi kila kṛpālur dogdhu-kāmo'pi kāmaṃ
tad iha mayi śaraṇye gokulendra prasīda ||

atha kaiśikī –

nṛtya-gīta-vilāsādi-mṛdu-śṛṅgāra-ceṣṭitaiḥ |
samanvitā bhaved vṛtṭiḥ kaiśikī ślakṣṇa-bhūṣaṇā ||255||
hareḥ keśābhisambandhāt kaiśikīti prathām gatā |
aṅgāny asyās tu catvāri narma-tat-pūrvakā ime ||256||
sphaṅjaḥ sphoṭās ca garbhaś cety eṣāṃ lakṣaṇam ucyate |

tatra narma –

śṛṅgāra-rasa-bhūyiṣṭhaḥ priya-cittānurañjakaḥ ||257||
agrāmyaḥ parihāsaḥ syān narma tat tu tridhā matam |
śṛṅgāra-hāsyajam śuddha-hāsyajam bhaya-hāsyajam ||258||
śṛṅgāra-hāsyajam narma trividham parikīrtitam |
sambhogeccchā-prakaṭanād anurāga-niveśanāt ||259||
tathā kṛtāparādhasya priyasya pratibhedanāt |
sambhogeccchā-prakaṭanam tridhā vāg-veṣa-ceṣṭitaiḥ ||260||

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

gacchāmy acyuta darśanena bhavataḥ kim tṛptir utpadyate
kim tv evaṃ vijana-sthayor hata-janaḥ sambhāvayaty anyathā |
ity āmantraṇa-bhaṅgi-sūcita-vṛthāvasthāna-khedāsalām
āśliṣyan pulakotkarāñcita-tanur gopīm hariḥ pātu vaḥ ||

veśena yathā **rasārṇava-sudhākare** (1.273) –

abhyudyate śaśini peśala-kānta-dūtī
santāpa-saṁvalitamānasa-locanābhiḥ |
agrā hi maṇḍana-vidhir viparīta-bhūṣā
vinyāsa-hāsita-sakhījanam aṅganābhiḥ ||

ceṣṭayā, yathā –

śyāme yām anurodhasi priya-sakhī-vargāntara-sthāyini
savyām smeramukhī dr̥ṣam madhubhidaḥ smere mukhāmbhoruhe |
bhṛṅgodbhāsini dakṣiṇām tu kiratī krīḍā-nikuṅje muhuḥ
sūrye rajyati sacchalam vicinute tapāya puṣpāvalim ||

anurāga-prakāśo’pi bhogecchā-narmavat tridhā |

tatra vācā, yathā –

dehi kundam iti devi vakṣyati
yan mukundam avilambam abravīḥ |
tāvakīna-kula-pālikā-vratam
tena sāmpratam abhūd vikara-svaram ||

veśena, yathā –

yad upahasasi mām sadābhisārot-
suka-hṛdayām abhitas tad atra yuktam |
vapuṣi hari-kathā-prasaṅga-mātre
tava ca katham pulakālir unmimīla ||

ceṣṭayā, yathā –

sakhi kurvatī vivikte vanamālā-gumphanābhyāsam |
viditāsi tvam akhaṇḍita-pātivratye kṛtam bhaṇitaiḥ ||

tatra vācā, yathā –

vraja-rāja-kumāra mā krthāḥ
stuti-mudrābhir analpa-cāturim |
animitta-viśaṅkitena te
vacasāham guruṇāsmi bodhitā ||

veśena, yathā **lalita-mādhava** –

candrāvalī (sotprāsa-smitam) –

kajjala-sāmala-majjham pallaa-sāṇujjalām muumḍassa |
guṅjāphallām bba aharam sahi pekkhantī pamodāmi ||

[kajjala-śyāmala-madhyam pallava-śoṇojjvalām mukundasya |
guṅjā-phalam ivādharam sakhi paśyantī pramode ||] 9.54

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

lola-bhrū-latayā vipakṣa-dig-upanyāse vidhūtam śiras
tad vṛndasya niśāmane'kr̥ta namaskāram vilakṣa-smitam |
roṣāt tāmarakapola-kāntini mukhe dr̥ṣṭyā nataṁ pādayor
utsṛṣṭo guru-sannidhāv api vidhir dvābhyām na kālocitaḥ ||

atha śuddha-hāsyajam –

śuddha-hāsyajam apy uktam tadvad eva tridhā budhaiḥ ||262||

tatra vācā, yathā –

vṛddhe candra iti pratāraya na mām ajñāsīṣam mad-bhayān
nikṣiptam navanīta-piṇḍam upari sthāne'dya rādhāmbayā |
gūḍham pātayitāsmi dirghatarayā yaṣṭyeti vācam harer
indu-nyasta-dr̥ṣo niśāmya mukharā kṣemaṁ hasantī kriyāt ||

veśa-ceṣṭābhyām, yathā –

kambala-kr̥ta-vṛṣa-veṣam bhr̥ṅgābhr̥ṅgī praṇīta-samrambham |
prekṣya hariṁ vidhir ahasīn mudira-cchanno gabhīro'pi ||

atha bhaya-hāsyajam –

hāsyād bhayena janitam kathitam bhaya-hāsyajam |

tad dvidhā mukham aṅgam tu tad dvayam pūrvavat tridhā ||263||

mukhyam vācā, yathā –

śailendroddhṛti-lilayā kila paritrāte gavām maṇḍale
tatra stotra-vidhitsayābhyupagatam dr̥ṣṭvā sahasrekṣaṇam |
pratyāsīdati paśya rākṣasa-patiḥ sāksād ayam pāhi mām
ity utkrośati mugdha-vallava-śīsau smero hariḥ pātu vaḥ ||

evam veśa-ceṣṭābhyām apy udāhāryam |

athānyāṅgam | tatra vācā, yathā –

yady ullaṅghya giram visarpati tataḥ svāṅge vṛṇam pāṇijaiḥ
kurvann eva kr̥tam tvayeti jaratī-laksāya vakṣyāmy aham |
ity ukte svaram ākulām iva bhayād ālokya rādhām punaḥ
stabdhībhūta-gatim hariḥ smita-mukhaḥ śliṣyan mudam vaḥ kriyāt ||

veṣeṇa, yathā –

rādhā-puraḥ sphurati samvihitābhimanyu-
veṣe muradviṣi manāg upalabdha-bhītiḥ |
naisargikīm praṇayataḥ sva-manah-pravṛttim
tatrāvadhārya caturā smitam ātatāna ||

ceṣṭayā, yathā rasa-sudhākare (1.275)

prahlāda-vatsala vayan̄ bibhimo vihārād
asmād iti dhvanita-narmasu gopikāsu |
lilā-mṛdu stana-taṭeṣu nakhānkurāṇi
vyāpārayann avatu vaḥ śikhi-piccha-mauliḥ ||

narmedam aṣṭādaśadhā vispaṣṭam abhidarśitam |

**atha narma-sphañjah –
narma-sphañjah sukhodyogo bhayārto nava-saṅgamaḥ ||264||**

yathā –
sāśaṅkaṁ kṣipator dṛṣaṁ pratidiśaṁ vrīḍā-jaḍa-svāntayor
yātā kvāsi niśīti tīvra-jarātī-vācādhika-trastayoḥ |
goṣṭha-dvāri niveśitasya kuhare go-granthi-rāśes tadā
rādhā-mādhavayor abhūt kvaṇikaras tasmin navaḥ saṅgamaḥ ||

**atha narma-sphoṭah –
narma-sphoṭo bhāva-leśaiḥ sūcito'lpā-raso mataḥ ||265||**

yathā vidagdha-mādhave –

madhumaṅgalaḥ (kṛṣṇaṁ paśyan svagatam) –

phulla-pras̄na-paṭalais tapanīya-varṇam
ālokyā campaka-latā kila kampate'sau |
śaṅke niraṅka-nava-kuṅkuma-panka-gaurī
rādhāsyā citta-phalake tilakī-babhūva || (2.25)

**atha narma-garbhaḥ –
netur vā nāyikāyā vā vyāpārah svārtha-siddhaye |
pracchādāna-paro yas tu narma-garbhaḥ sa ucyate ||266||**

yathā, rasa-sudhākare (1.279) –

śriyo māna-glāner anuśaya-vikalpaiḥ smita-mukhe
sakhī-varge gūḍhaṁ kṛtavasatir utthāya sahasā |
samanēṣye dhūrtaṁ tam aham iti jalpan nata-mukhīm
priyāntām āliṅgan harir arati-khedam haratu vaḥ ||

**tisro'rtha-vṛttayah proktā śabda-vṛttis tu bhāratī |
athaitāsām catasṛṅṇāmrasanaiyatyam ucyate ||267||
śānta-vīrādbhuta-prīta-vatsaleṣu tu sātvatī |
preyaḥ śṛṅgāra-hāsyēsu proktā vṛttis tu kaiśikī ||268||
bībhatse karuṇe cārabhaṭī vīre bhayānake |
prāyo raseṣu sarvatra bhāratī karuṇādiṣu ||269||**

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