

## atha ṣaṣṭham pūraṇam

### viśaṅkaṭa-śakaṭa-vinghaṭṭa-nādi-vicitra-bālya-caritram

[1] atha tathaivādhare-dyuḥ subhāsamanāyām sabhāyām anumodana-nidigdhaḥ  
snigdhaṅgaṭhaḥ sotkaṅṭha uvāca—madhu-madhura-kaṅṭha śrī-madhukaṅṭha,  
śrūyatām—

[2] tataḥ samantād aharahar anyad anyal lāvaṇyam utphullayan vidhuḥ sva-janma-  
pakṣam ullāsayāmāsa | tatra dig-darśanam yathā—

ekā dvitrāś catasro yuta-viyutatayā pañca-śāḥ sapta cāṣṭau  
paṅktir vā paṅkti-baddhāḥ śīsu-yuvati-jaraty-ardha-vṛddhāḥ samantāt |  
āyānti drāḡ viśanti vraja-nṛpati-grham tam ca paśyanti bālam  
kṛtvā cuckāra-miśram bahula-vilasitam smāyantyō hasanti ||1| [sragdharā]

yathā ca—

mātrā pitrātha mātā-pitara-kula-bhavair ākulaiś citra-mitrair  
netrāṅām aṅjanābham śīsum anubhavitum santatam kaṅjanābham |  
āgamyāgamya ramyākṛti-parivṛtim udvāsya hāsyaḍi-pūrvam  
sparśam sparśam tam uccair aharahar ahaho dṛṅ-maho labhyate sma ||2||  
[sragdhara]

tataś ca—

vigalad-alaka-jālālo-la-dṛk-khaṅjarīṭaḥ  
prakaṭita-tilaka-śrī-rocanā-kun̄kumābhyām |  
smita-vilasita-vaktraḥ śyāma-dhāmācalāṅghriḥ  
śīsur atīśuśubhe sa prāpya māsam tṛtīyam ||3|| [mālinī]

tatra ca—

snigdhaḥ paśyati seṣmayīti bhujayor yugmam muhuś cālayann  
atyalpam madhuram ca kūjati pariṣvaṅgāya cākāṅkṣati |  
lābhālābha-vaśād amuśya lasati krandaty api kvāpy asau  
pīta-stanyatayā svapity api punar jāgran mudam yacchati ||4||  
[śārdulavikṛīḍitā]

[3] atha kadācin nākṣatra-māsa-trayānte nakṣatreśa-kānte taj-janma-nakṣatre  
śrīman-mātrā putrābhiṣeka-kautuka-yātrā pravartitā | tadā ca,

bhavanam anu suyatne ratna-paryāṅka-varye  
surabhi-mṛdula-tulī-śubhra-vastra-praśaste |  
hari-maṅi-ruci-bālaḥ śobhate smāsitāmbho-  
ruham iva sura-sindhau kṣīra-sindhau harir vā ||5|| [mālinī]

athottāna-śāyī sa sarvātīśāyī  
nijāmbā-yaśodaḥ sva-tāta-pramodaḥ |  
sva-nakṣatra-bhāte babhūva prabhāte

balenātisāṅgaḥ parāvartitāṅgaḥ ||6|| [bhūjaṅgaprayātā]

[4] tataś ca, śayanam pārsvenopapīdam śayānam amuṁ sukumāra-kumārāpīdam akasmād vilokya tad-vṛtte dhātrībhir māt্রে nivedita-māt্রে sati sātīmātrānanda-kandalitā nija-nandana-maṅgalātīśaya-spr̥hiṇī śrīman-nanda-kṣitīśa-gr̥hiṇī bhartur ājñām sujñātām sambhūya bhūyaḥ sarvāḥ samāhūya tam eva mahotsavam aho mahotsavam cakāra |

[5] tatra kāsāñcid api gr̥ha-pālanāya sthitānām āhūtir evam anusandheyā;

lālyasyādyā tu janmabham vijayate tatrāpi cautthānikam  
sarvā eva gatās tvam eva kila kim sadmāvitum vartase |  
āgr̥hṇāti muhur vrajeśa-gr̥hiṇī kim vā vraje mośakaḥ  
ko'py asti sphuṭam asti vā sa tu śīsur muṣṇāti cetaḥ param ||7||

[śārdulavikrīditam]

[6] atha tatra citra-vāditra-śubha-rīti-gīti-praśasta-vipra-kula-śasta-svasti-vācana-pūrvaka-vidhim atiricyābhiṣicya, pīta-vāsasā parikṛtyālaṅkṛtya, mantrādibhir abhirakṣyābhilakṣya, tad-uddharṣa-harṣamaya-bahutara-kārya-caryā-maryādām paryāpayitum itas tataś calantī, parijanān api niyojanayā sa-prayojanān janayantī, janani gehāyamāna-visaṅkaṭa-ghaṭana-mahā-śakaṭādhaḥ kalya eva palyaṅke bālam ālokājira evājire śāyitavatī | tatra kumārayataḥ kumārāmś ca sthāpitavatī | tatrāvastambha-stambha-catuṣṭaya-madhyaga-dolākāraḥ sa palyaṅko yathā—

pravālāṅghrir gārutmata-ghaṭita-paṭṭī-paṭu-rucir  
vahan madhye paṭṭāruṇa-cipīta-ḍorī-paṭa-vṛtim |  
dukūlāntas tula-sphurita-vara-tulī-valayito  
darāndolo dolo yad upari vireje śīsu-hariḥ ||8|| [sikhariṇī]

tatra ca—

sthaviṣṭha-paṭṭa-stavakam vicitram  
nibaddham ūrdhvād abhilambamānam |  
spr̥san karābhyām asitaḥ sa kūjann  
uttāna-śāyī muhur ujjahāsa ||9|| [upajāti 11]

[7] tataś ca, brāhmaṇādi-pūjyām pūryamāṇyām kṛta-samāharaṇena haraṇena sārđham sārđha-praharaṇe'py atiyāte na kasyacid anyat kiñcid api chidra-mātram āsīt |

[8] tadā ca pūtanāvan nūtanārbhakāya kaṁsa-prahitaḥ kaścid diviṣad-ahitaḥ samāgamyā divi sthita evam cintayāmāsa: "sa pūtanā-pothako'yam poto visaṅkaṭa-śakaṭādhasād āste | sāksān mantum vidhātum na ko'pi jantur amuṣya śakṣyatīti lakṣyate | chadma-rūpa-sadmatayā ca pūtanā samsthitā, tasmād amūrta eva sann atra pūrtaye bhavāni" iti | tataś cāsau śakaṭam aprakaṭam āviṣṭavān |

[9] tad-āveśena cāsau bhūmyām praviśac cakraṭayā vakrībhavad-akṣatayā copari-pāta-parīpāka-prakramam yadā cakre, tadaiva tad-daiva-vaśataḥ kila tasya potasya stana-nidigdha-dugdha-jagdhicchā jātā | tadā ca mātaram anupalabhya kātara iva nava-kamala-dala-komala-caraṇāsphālanād udghaṭitam nija-śakaṭam pakṣa-

vihīnam api kutukād iva rākṣasa-pakṣiṇīvad uddīnam vidhāya vivṛtta-patanatvam  
āsādayāmāsa sa śāvakaḥ |

[10] idam eva sāscaṛyatayānuditam śrīmad-arjunena **viṣṇu-dharme**:  
tālocchritāgraṃ guru-bhāra-sāram  
āyāma-vistāravād adya jātaḥ |  
pādāgra-vikṣepa-vibhinna-bhāṇḍam  
cikṣepa ko'nyaḥ śakaṭam yathā tvam? || iti |

[11] sa cāsuraḥ svayam evāmūrtatām urīkṛtavān itīva tam apy asāv ākāśa-  
nīkāśatayā nāśayāmāsa | tad idam aho kākataḷīyam eva jātam | so'yam asurāveśa eva  
**brahmāṇḍa-purāṇe** śrī-kṛṣṇaṣṭottara-śata-nāma-stotre **śakaṭāsura-bhaṇjana** iti  
nāmnā vyañjitaḥ |

[12] atra devāḥ śrīla-gopāla-bhāvam utprekṣāṅcakrire, yathā—

"śakaṭam idam ihāsti mad-grhasya  
svayam aviśastad anena cotpluto'si |  
ruditam anupadam mayā vikīrṇam  
tad api yadi mriyase na tan mamāgaḥ ||10|| iti | [puṣpitāgrā]

āvīrbhavat-kaṭakaṭe śakate'tha sarve  
kim kim kim ity abhita eva bhīyābhīyātāḥ |  
tasyātipātam avalokya vilokya tokam  
krandad-vimūḍha-matitātātimūḍhavantaḥ ||11|| [vasantatilaka]

mātā ca tam vivaśitāvayavāpi devā  
viṣṭeva paśyati jane jagṛhe draveṇa |  
paścāt tu kampa-mukha-bhāva-nipīḍitāṅgīm  
tām vidrutāḥ paraparāḥ parito'py agrhṇan ||12|| [vasantatilakā]

[13] tasminn anasy abdavac-chabde jāte tu,  
kim tat? kim tan nanāda? śruti-kaṭu-śakaṭas tat katham sa vyaloḥhīt  
kasmāt kasmād? akasmāt kuśala-kuśalam? om vāsudeva-prasādāt |  
ittham praśnottarābhīyām vraja-kula-patayaḥ prāpur antaḥ-purāntar  
dṛṣṭvā tat-pātam āsan daśana-tati-śikhād aṣṭa-jihvās cirāya ||13|| [sragdharā]

[14] tataś ca sahasā bahiḥ-purād antaḥ-pura-pura-sthala-bhājam śrīmad-vraja-  
rājam nirvarṇya sarve paryāyāgatā dvidhābhūtāḥ pūrato dūrato'vakāśam daduḥ |

[15] tato'sau janakas tu jana-kalakalatas tad-vṛttam avakalayann ambālā-  
galāvalambam bālakam eva sva-pāṇi-talam avalambayāmāsa, vilokayāmāsa ca tasya  
sarvāvayavān |

[16] tad anu ca sarva eva śāntatāmāyāntas tad-antaṃ samantataḥ śakaṭa-nikaṭa-  
samvalakān bālakān eva papracchuḥ | te ca tad-eka-nirdeśīnyā darśayantas tam eva  
nirdidiśuḥ | tatraiko lohalo'py agra-vādī nivārīta-kolāhalaḥ pralālāpa, "ma ma  
mama pā pā pā pārśvataḥ śrūyatām, ya ya ya yadā ca ca caraṇa mu mutthāpitavān

ayam, ta ta ta tadā te tena spr̥ṣṭa-mātro ḍi ḍi ḍi ḍi ḍina ivodvṛttaḥ so'yam śa śa śa śakataḥ" iti |

[17] tataś ca, tad-vidamba-vādiṣu bālādiṣu hasatsu bibhatsita-bāliśa-bhāṣitāḥ parama-vatsalā vicikitsām na dhitsām cakruḥ | pūtanā-vadhāvadhāritānuvāditayā karkaśa-tarka-cakra-niruddha-buddhayas tu cakruḥ | [18] pitā tu punaḥ svasti-vācanābhiṣecanādinā vipra-kula-pratoṣaṇādinā sarvāśi-rāśinā ca tam laṅgima-bālam maṅgalena saṅgamayāmāsa mātur utsaṅgena ca | tayā ca sva-bāla-lālanā-kalāpa-mayyā gṛhāntaḥ-śayyāyām evāyam śayyate sma | gopa-mahendrādibhir mahita-mahā-śakataś ca yathā-sthānam ghaṭayāmāse |

[19] atha madhukaṅṭha uvāca—vatsa, bālakena mahā-śakata-samuccātanam asambhāvyaṃ iti sambhāvya bhāṇyatām, anyathā hi kaver evānyathātvam āpadyeta |

[20] snigdhaṅṭha uvāca—ārya, pūrvam evātrāpūrvatā nivāritāsti, yato yogamāyā khalv asya sambhāvita-yogaṃ nirmāpayatīti punar mā prākṣiḥ |

[21] madhukaṅṭhaḥ sa-smitam uvāca—tad-anantaram udantaḥ kaḥ?

[22] snigdhaṅṭha uvāca—athāgrajānujān anu vrajasya rājā viviveca, "bālaka-yugalam idam apṛthag-ālayāmbanātām eva nitarām arhati, yatas tadīya-jananyoḥ svayam eva tal-lālanāya lālasā-dhanyayos, tatra ca paraspara-tad-āsaktayor nānā-spr̥ṣṭa-gr̥ha-kārya-paryāpaṇa-vyasanayor yugapat tad-yugalasya pṛthag-avakalanam durbalam iti kevalam sudināgamana-vilambātām avalambe | yathā vā bhavatām icchā bhavati" iti śrutvā śrutajñāḥ śrotriyān āśrāvya tadaiva daivānukūlyam nibhālyā samam udyad-vādyā-parīta-gīta-svasti-vācanādi-praśasti-pūrvakam dvayor apūrva-milanam āśu kalayāmāsuḥ | tac ca yathā—

mitho lagnā dr̥ṣṭiḥ samajani ciram mūrtir acalā  
dravac-cittam netrodaka-miṣatayāgād abhimukham |  
iti bhrātror bālye'py asita-sitayoḥ sā prasitatā  
nave vyatyāloke kutukam iha kim vā na tanute? ||14|| [śikhariṇī]

bālye prathamam anyo'nyam milato rāma-kṛṣṇayoḥ |  
sitāsītāmśavaḥ pṛktā jajñire mṛga-lāñchanāḥ ||15|| [anuṣṭubh]

[23] tad evam eva sarva eva parva vidhāya nija-nija-nūtana-tanūjān gaṇaka-gaṇita-guṇa-gaṇe'hani sneham teṣām teneha sahehamānāḥ sa-maṅgalam saṅgamayāmāsuḥ |

[24] atha yukti-matyā sad-ukti-sammatyā śrīmad-bhāgavata-kathana-vyutkrameṇāpy upakramyate, yataḥ,  
sarvaiḥ kavibhir anukrama śāli procyate kṛṣṇa-lilādyam |  
śuka-mukha-vacasi prema pramada-maye tad vinā tu citrāya ||16|| [gīti]

[25] tad evam dina-śata-pūraṇam adūratām anujasyāgrajasya tu tasmād apy adūratām labdham |

samyañ mātuḥ paricitir abhūd yatra kiñcit pituś ca  
prāptaḥ so'yaṁ svasadana-janaḥ kiṁ na vetthaṁ matiś ca |  
tasmin bālye valayati tayoh kāpi śobhā sudhābdhi  
prakhyā goṣṭhaṁ bhūvanam api sā vicibhiḥ siñcati sma ||17|| [mandākrāntā]

[26] tad etad adhigatya śīghram eva nāma-karaṇaṁ kartavyam iti sammatya  
śrīmantam vasudevaṁ prati yadā śrī-vraja-naradevas tan nijam iṣṭam sandiṣṭavān,  
tadā paramārtha-vicāreṇa mitra-putratārha-samadhika-bahir-vyavahāreṇa  
cānujasya śatatamaṁ vāsaram eva tad-avasaraṁ niścinvan, śrī-vasudevaḥ śrī-  
vrajarājaṁ prati yathāvasaraṁ tan nivedayiṣyāma ity aniścinvann iva sandideśa |  
atha tapo-dhāmānaṁ garga-nāmānaṁ ātmanaḥ parama-hitam kula-purohitam  
manasi sammatya rahasi saṅgatyā nija-tanaya-vinimaya-mayaṁ vṛttam vitatya  
nivedayāmāsa | sa ca sahāsam āha sma, "tad etad aparam apy aham nānā-vṛttam  
jānāmy eva | sampraty atra mat-kṛtyaṁ tv ājñāpyatām |"

[27] vasudeva uvāca—"tatas tatra-bhavatā nanda-vraja-bhūvaṁ vrājam vrājam  
mithaḥ samyutau navyau nija-yajamāna-sutau dvijāti-jāti-samucita-prakāreṇa  
saṁskāreṇa puraskartavyau, kintūpanayanopayamane yathā tasyāṁ na syātām,  
tathā prayatanīyam |"

[28] munir uvāca—"yuktam uktam, yataḥ sva-pakṣa evāsmābhir apekṣaṇīyaḥ |"

[29] atha tasminn anujasya śatatama eva vāsare, vrajam prati prasthite ca muni-  
vare, vraja-rājas tu jyāyasas tad-dinātikramāt puṇyataram dināntaram eva dvayor  
api nāma-karaṇasyādhikaraṇaṁ bhaviṣyatīti niścitya, prātar eva tarṇakānām  
koṭibhir nṛtya-paripāṭibhir āṭikamānābhir vicitraṁ sthānaṁ go-gopānām vana-  
prasthānān nirjanāvasthānaṁ gosthānam anusamskārālaṅkāra-sambhālanārtham  
eka-sevaka-mātra-kṛtānurvrajanatayā kṛta-vrajanah sa-kṛpatayā tān paśyann āsīt |  
tatraiva ca sarvato'py atirikte vivikte bālyata eva kṛta-sevaṁ nija-devaṁ sarva-sal-  
lakṣaṇa-nandita-nikhilāyām śrīmal-lakṣmī-nārāyaṇākhyā-śālagrāma-śilāyām  
aṣṭākṣareṇopatiṣṭhamānaś cirād virājate sma | kṛta-samāpane ca sabhājane sarva-  
sarvajña-gurur muni-pariśadām ururvāṇī-vāsita-sāmā śrī-garga-nāmā vāraṁ vāraṁ  
niṣkrāma-dvāraṁ vilokamānena gopa-loka-pradhānena tasmād akasmāt  
tarṇakānām utkarṇatā-nirvarṇanayā kasyacid āgamaṁ vitarkayatā turṇam  
abhyarṇata eva niravarṇi | tadā ca—

unmīlad-vidhu-varṇam ardha-palitam vaktrādir upānvitam  
kiñcit sthūlam akharvam āyāta-bhūjam viṣvak-prasādākaram |  
śubhra-śrī-vasana-dvayam śruti-karālaṅkāra-dīvyat-prabham  
putra-prema-vilakṣitākhilam ṛṣiḥ śrī-nandam atraikṣata ||18|| [śārdula]

[30] asya ca muner anena cirād vipsayābhīpsitam āgamanam āsīt, yataḥ pratīkṣya  
eva sarvatrayāṁ pratīkṣyatām vā katham na labheta?

[31] tad evaṁ, "pratītatayā pratītaḥ so'yaṁ" iti taṁ vrajapatir api nipītāmṛtavat  
parama-prītaḥ śīghram āsana-pradeśam atītaḥ samatirikta-bhakti-parītaḥ  
kṛtāñjalitayātivinitaḥ sāksād adhokṣaja-dhītaḥ praṇanāma | brahma-varcasena  
carcitam enam ānarcā-śeṣeṇa devārcana-dravya-śeṣeṇa, provāca ca—

"alam iha kuśalam pṛṣṭvā kuśalam kuśalam bhaved yasmāt |  
kintu svaka-kuśalārtham kuśalam tatra ca vipṛcchyate sadbhiḥ ||19|| [udgīti]  
svāgata-pṛcchā dhārṣṭyam bhavati mahiṣṭhe sadeti gīr-yuktā |  
tad api surārcām anu sā yadvan nirmiyate tadvat ||20|| [āryā]  
kevala-vacasā toṣo vaibhava-sattve na yujyate nunam |  
kintv idam apūrṇa-viṣayam pūrṇe kiñcin na māty eva ||21|| [āryā]  
na sataḥ svārthāpekṣā kintu sadā sā parārthaiva |  
tasmād viharati tasmin para-para-vijñāpanam sukhadam ||22|| [upagīti]  
jyotiḥ-śāstram bhavatā kṛtam atha vede'pi niṣṇātam |  
tat tat para-sukha-mātrāpekṣam tad idam nivedyam me ||23|| [upagīti]  
bālo yo mama jātas tasmād adhikaś ca vāsudevo yaḥ |  
nija-dṛk-sudhayā tam tam śikitum āstām bhavān karuṇaḥ ||24|| [upagīti]

[32] tad etad āsrutya gargaḥ sa-gadgadam jagāda—  
"yan-manā bhikṣur āyātas tad dātā ditsati svayam |  
tadā bhāgyam kiyad varṇyam bhikṣor dātus ca kauśalam? ||25|| [anuṣṭubh]

[33] tad evam ātmane ślāghamāne muni-rāje śrī-vrajarājaḥ sva-niyojyasya karṇe  
varṇitavān, "evam evam kuru," iti, pravartayāmāsa ca muninā kamsa-durvṛtta-  
vivartita-vasudeva-vṛtta-samvādam | [34] sampravadamānayoś ca tayoḥ so'pi tat-  
prayojanam parāmṛśya śuddhāntam praviśya nija-nijotsaṅga-saṅgatikṛta-bāle  
ambāle puro vidhāya gandha-puṣpādi-lasita-cāmikara-bhājana-karaḥ parama-  
kiñkaraḥ sahasā rahasāsasāda |

vīkṣyātha mātṛor urasi prasañjitāv  
atyarbhakau dūrata eva tāv ṛṣiḥ |  
javād udasthān maṇi-mantravat prabhoḥ  
prabhāva evādṛtaye na vistṛtiḥ ||26|| [upajāti 12]

tataś ca,

mātr-yugma-lalitāṅga-lālitau  
vīkṣya kṛṣṇa-dhavalau sa bālakau |  
nirnimeṣa-daśayā dṛṣor jalām  
roddhum aiṣṭa nitarām na tāpasah ||27|| [rathoddhata]

[35] atha saṅkocaṁ vidhāya sannidhāya mātṛbhyām ātmanātmajābhyām ca  
maunenaivānāmi muni-varaḥ | so'yam uccakair āśīṣīṣac ca, yathā,

"pitroḥ pratisvam kulayos tadīyayoḥ  
sambandhi-bandhu-prakare jagaty api |  
ānanda-dātā bhava nanda-nandana,  
tvam tadvad apy ānakadundubheḥ suta! ||28|| [indravamśā]

[36] tataś ca, tad-eka-sarge garge vrajeśvara-yācanataḥ svāsanam āgate purataḥ  
kiñcid dūrataḥ:

sitāsitaikaika-puṣpa viṣṇukrāntādvaya-prabhe |  
te rohiṇī-yaśodākhye tanayābhyām virejatuḥ ||29|| [anuṣṭubh]

[37] tato muner ādeśatas te'py upaviviṣituś ca | śrī-garge ca tayoḥ āveśita-dhīndriya-  
varge, vraja-kṣiti-patiḥ kṣaṇam pratīkṣya sāñjali-girābhilaṣitam vyañjitavān—

"yogya eva para-yogyatākaras  
tādrśatvam api veda-vedajam |  
tvam tu veda-viduṣām varas tataḥ  
saṁskuru dvija-janus tanū amū ||"30|| [rathoddhatā]

[38] garga uvāca—"bhavanto yadu-bījyatve'pi vaiśyatatījya-mātr-vamśānvayitayā  
tad-guru-padavyāgatair eva karma kārayitavyāḥ na tu mayā |"

[39] vrajarāja uvāca—"bhaved evam, kintu kvacid utsarge'py apavāda-vargaṁ  
bādhatē'dhikāri-viśeṣa-śleṣam āsādyā, yathāivāhimsā-nivṛtta-karmaṇi baddha-  
śraddham prati yajñe'pi paśu-himsām | tasmād bhavatām brāhmaṇa-bhāvād  
utsarga-siddhā gurutā śraddhā-viśeṣavatām asmākaṁ kule katham laghutām  
āpnotu? tatrāpi bhavataḥ sarva-pramāṇataḥ samadhikatā samadhigatā, tasmād  
anyathā mā sma manyathāḥ | etad upari nija-purohitānām api hitam apihita-  
mahasā kariṣyāmaḥ |"

[40] gargaḥ punar atigopanāya sa-vicāram uvāca—"tatrāpi khalāḥ sa khalu devakī-  
toka-hantā durmantā devyāḥ śaṁsanena nṛśaṁsaḥ kaṁsaḥ punar āgatāśaṅkaḥ  
syāt | yasmād yādava-gurutayā puru-prasiddhaḥ so'yam anya-vargajam amum  
samaskuruta, tasmād eva vasudeva-kṛtopāsanayā nūnam anayā devyā svena  
vinimitaḥ sa bālas tatra vartate, gīrvāṇa-vāṇinām amṛṣābhāvād iti | tadā niḥṣamam  
idam atiduḥsamam syāt |"

[41] atha vrajarājas tu manāg vimanāyamāna ivāsīt | punar, anena svasti-  
vācanādike kṛte sarvaṁ śastam bhaved iti vibhāvya provāca—"yasmāt tava saṅga  
eva sa-maṅgalas tasmāt,

[alakṣito'smin rahasi māmakair api go-vraje |](#)  
[kuru dvijāti-saṁskāraṁ svasti-vācana-pūrvakam || \[BhP 10.8.10\] iti |](#)

[42] garga uvāca—"bhavatu, bhavad-icchayā yadṛcchayā maṅgalam  
saṅgamayiṣyate | tataḥ samaya-sammatatvād āpātatas tu nāma-karaṇam eva  
karavāṇi" iti svasti-vācanādy ācarya provāca tatrāgrajam uddiśya, yathā:

"īryeta praṇayādi-sad-guṇa-gaṇair etaṁ tathā bandhutā  
mukhyaṁ lokam aśeṣam eṣa ramayan rāmo, balitvād balaḥ |  
kiṁ cāyam bhavad-ādi-śūra-tanayādīnām yadūnām gaṇam  
saṅkrakṣyaty ubhayatra bhāva-tulayā svam tena saṅkarsaṇaḥ ||"31|| [śārdula]

[43] athānujam uddiśya,

"śuklo raktaḥ pīta ity ādi-varṇās  
tat-tad-bhāvād asya tat-tad-yugeṣu |  
tat-tan-mūla-śyāmataikātmya-yogāj  
janmany asmin kṛṣṇa-nāmāyam asti ||32|| [śālinī]

"yuṣmatto janmataḥ pūrvam vasudevāt tavātmajaḥ |  
jāto yasmāt tato vāsudeva ity api gīyate ||33|| [anuṣṭubh]

"nāmāni yāni guṇa-karma-nibandhanāni

rūpāṇi ca pratidiśam nikhila-stutāni |  
sākalyato nahi vyaṁ yadi tāni vidmo,  
jānanti tarhi na pare tv iti paunaruktyam ||34|| [vasantatilakā]

sānandaṁ nanda-rājena tadā munir agadyata: |  
"lagnaṁ hr̥ḍi na lagnaṁ naḥ, sarvajñas tad bhavān gatiḥ ||35|| [anuṣṭubh]

punaś ca—

"īkṣatām bhagavann asmai bhavān," iti niveditaḥ |  
gargas tasmai rādhyati sma prahasan mahasānvitaḥ ||36|| [anuṣṭubh]

[44] "tad etad asmākaṁ khamāṇikyanāmni jyotirgranthe prāg eva nirupitamasti |  
uccasthāḥ śasībhaumacāndriśanayo lagnaṁ vṛṣo lābhago  
jīvaḥ simhatulāliṣu kramavaśāt puṣośanorāhavaḥ |  
naiśīthaḥ samayo'ṣṭamī budhadinaṁ brahmarkṣamatra kṣaṇe  
śrīkṛṣṇābhidhamambujekṣaṇamabhūd āviḥ paraṁ brahma tat || iti |

"vṛṣakanyātulāmīnarājeṣu sphuṭamuccagāḥ |  
somasauṁyaśanikṣaunīsutāstajjanmani sthitāḥ ||37|| [anuṣṭubh]  
yasmād viśvāvasau varṣe janma tvajjanmanaḥ śīsoḥ |  
viśvameva vasu śrīmad bhavitāmuṣya tuṣyataḥ ||38|| [anuṣṭubh]  
rohinyām janmanā rohiṇyayutānāmasau patiḥ |  
vṛṣalagnaṁ ca tatrāsīd vṛṣakoṭīṣitā tataḥ ||39|| [anuṣṭubh]  
āyatiścāsyā bhavitā sadaivāyatimaty ataḥ |  
āyatyām munayo'py asmin kuryurmanasa āyatim ||40|| [anuṣṭubh]  
eṣa vakṣyati śāstrāṇi śāstrāṇy apy ātmatejasā;  
aniṣṭahṛd amitṛāṇām mitṛāṇām ca vrajādhipa ||41|| [anuṣṭubh]  
bhavatorbhavitā bhavyamasmād iti vṛthā kathā |  
bhāvatkāṇām ca tad bhavyam bhavasya ca bhavasya ca ||42|| [anuṣṭubh]  
asyāścaryā caryā vahati bahunām kutuhalaṁ bahulam |  
sasurān asurān dunvan bhavati surāṇām purāpy asāv avitā ||43|| [udgīti]  
sahajapremṇām bhavatām amunā kiṁ tāraṇām citram?  
tān api kṛtrimahārdān sarvān nistārayed eṣaḥ ||44|| [āryā]

"tasmān nandātmajas te yad api hari-samaḥ sarva-sādguṇya-vṛṭtyā  
sarvatremaṁ tathāpi sva-mahima-vibhava-khyātibhiḥ pālāya tvam |  
vaśyam kurvan sva-devaṁ harim amum api taṁ svāṅgajam nirmimīṣe  
tad vīra tvām vinā na svayam ayam ayate svairatām svāvanāya ||45||  
[śārdulavikṛḍitam]

[45] "tad evaṁ bhavadbhiḥ sva-devena tulya-guṇiny asmiṁs tan-nāmāny eva  
kāmaṁ gaṇanīyānīti saṅkṣepenārtha-nikṣepaḥ |"

[46] tad evaṁ ākarṇya joṣam juṣamāṇe tu vraja-rāje, muniḥ punar uvāca—"vraja-  
rāja, bhavad-icchayā vyaṁ evāgamyā cāgamyā cānāyor dvijāti-saṁskārān  
kariṣyāmaḥ, kintu karṇa-vedha-cuḍā-karaṇe na sambhavataḥ | paśya cābhyarṇataḥ  
sukṣmatayā karṇa-cchidram asti, keśa-lavasyāpi lavaḥ sphuṭam na sambhavatīti,  
tataś cāna-prāśana-mātraṁ bhavadbhir ācaryam | sāvitra-samāvartana-vivāha-



vṛttam tu na svayam udyama-pātram kāryam, kintu samaya-jñair asamaya-jñair  
asmābhir eva" iti |

[47] tataś ca kṣaṇam munitām eva vyavasyan munis tau paśyan vaśya-manā  
babhūva | tataś ca,

yadyapi pitroḥ snehānvaya-maya-bālyaika-tānau tau |  
tad api munis taj jñānam śaṅkitavān śaṅkucann āsīt ||46|| [upagīti]  
śaṅkocād iva gopa prabhum anu sa munir vidhāpayann ājñām |  
calito'py alabhata tasmin sthita iva tat-tat-parisphūrtim ||47|| [āryā]

[48] calana-samaye tu śrīmān vrajeśaḥ svayam anuvrajya bālakābhyām  
abhyavādayata | sa ca, "sa-gave saha-putrāya svasti te'stu vrajāmy aham" iti  
vyaktam uktavān |

[49] tataś cātmano mahatā suprajastvena vraja-rājaḥ svāntar evam ātmānam  
āmantrya vadan nananda,

"putro labdhaḥ sucirād iṣṭaḥ sa mahadbhir evam ādiṣṭaḥ |  
asmāt pūrṇānandān manuṣva nanu nanda-pūrṇo'smi ||48|| [āryā]

[50] atha munaye sa dākṣiṇyāya sa-dakṣiṇānām gavām ayutam prayutam ca gopair  
indragopa-varṇānām svarṇānām parokṣam vihāpayāmāsa, "yatheccham svīya-  
parakīya-yajña-yogyam kriyatām idam" iti |

[51] atha nija-dviija-svajana-vargān āhūya ca bhūyaḥ prakāṣam eva viśaṅkaṭa-tat-  
tan-nāma-karaṇa-parvaṇā sarvān ānanditavān iti |

[52] tad evam avadhārayan madhukaṅṭhaḥ saha-vismaya-gadgada-kaṅṭham āha  
sma,

nāmnā prasiddhim anyasya prasādhayati nāma-kṛt |  
aho kṛṣṇasya tat-kartā gargas tena prasidhyati ||49|| [anuṣṭubh]

[53] atha madhukaṅṭhaś cintayāmāsa, "tasmān nandātmajas te yad api hari-samaḥ"  
iti yad uktam, tat tu yuktam eva, [nārāyaṇa-samo guṇaiḥ](#) [BhP 10.8.19] iti hi  
[śrīmad-bhāgavata](#)-stham tad vākyam apīdṛśam dṛśyate, tat-puruṣa-bahuvrīhibhyām  
śliṣṭatvād asyādhikatvam ca lakṣyate iti | [54] prakāṣam covāca—nanu nāma-  
karaṇam viśiṣya na proktam anna-prāśanam tu na kiñcid apīti | tac ca tac ca  
stūyamānatayā prastūyatām |

[55] snigdha-kaṅṭhaḥ sahasam āha sma,

tan nāma-karaṇam cāna-prāśanam ca vraje mahaḥ |  
yātam asman-mano-rājyam na pṛthak stotum īśmahe ||50|| iti | [anuṣṭubh]

[56] tad idam procya punaḥ sānandam uvāca—tataḥ śrūyatām uttara-vṛttāntaḥ:

yadavadhi gargaḥ prayayau vraja-sadanān nāma nirmāya |  
kramatas tadavadhi pṛthukāv abhimānyete sma tena svaiḥ ||51|| [upagīti]

yathā—

utkarṇatā-nisamanam nayanābhimukhyam  
sva-bhrāṭṛ-nāmni ca nijāhvaya-bhāṇa-rītiḥ |  
tat-tad-viviktim abhi jhaṅkṛti-mādhurī ca  
svān atra kṛṣṇa-balayor balavat puṣoṣa ||52|| [vasantatilakā]

udīkṣya madhuram mukham sukha-cariṣṇu kṛṣṇākhyayā  
tadā janaka-diṣṭayā tanayam iṣṭam āhūya tam |  
tadiya-kala-huṅkṛtīr api nisāmya ramyākṛtiḥ  
prasūr amṛta-bhṛt-prabhā jagati śarma sā nirmame ||53|| [pṛthvī]

athāvrajad drutam iva riṅga-raṅgatām  
tayor vrajeśvara-sadanāṅgana-kṣitiḥ |  
sametya tau caraṇa-carārbhakā muhur  
vilebhire sukham abhilebhire tataḥ ||54|| [rucirā]

[57] atra gāyanti cādyāpi:

"riṅgana-keli-kule janani-sukha-kārī | vraja-dṛṣi sukrta-sphurad-avatārī |  
valayita-bālya-vilāsa jaya bala-valita hare! ||dhru ||  
kiṅkiṇi-gaṇa-raṇane hrdaye ruci-dhārī | pada-yuga-cālana-kutuka-vihārī ||  
gorasa-kirṇi-bhave paṅke laghu-cārī | vāraṇa-kāraṇa-vāg aticārī ||  
akalita-jana-milane tasmād apasārī | jananiṁ prati gati-cāpala-bhārī ||  
janani-stana-vasane bhaya-bhāg-anuhārī | tatra payo-rasa-visarāhārī ||  
vapuṣi mṛdā maline mṛdutām apahārī | janani-kara-kṛta-mṛjayā hārī ||  
api tandrāvalane stanapām anukārī | janani-smita-patad-amṛtāsārī ||"55 iti  
[mātrāsamaka]

tataś ca,

varṣa-pañcakam anu skhaled vayas  
tat tu tat trayam anu dvayos tayoh |  
kintu na skhalati tat-kiśoratā  
yā gatāgami-daśā-tiraskarī ||56|| [rathoddhatā]

[58] yathānantaram āha—

[kālenāpena rājarse rāmaḥ kṛṣṇaś ca gokule |](#)  
[aghṛṣṭa-jānubhiḥ padbhir vicakramatur ojasā || \[BhP 10.8.26\] iti |](#)

[59] yathā ca śambara-grhāt prathama-vayasah pradyumnasyāgamana-samaye  
prāha—[kṛṣṇam matvā striyo hrītā nililyustatra tatra ha](#) [BhP 10.55.28] iti | tatra  
ca—

na navyād yauvanād anyāvasthā tasyeti yan matam |  
varjayaty aṅga-vṛddhim tan, na mādhyura-samarjanam ||57|| [anuṣṭubh]

[60] yataḥ priyajanabhāvabhāvita eva tasyāvīrbhāva ity avādi sma | tatra tadbhāvo  
yathā:

utkaṅṭhā vaṣṭi tṛptim sthavayitum abhitaḥ sā tu śaśvat kṛṣantī  
tām evocair bakāreḥ sthavayati jhaṭiti prema-bhājām janānām |  
yadyapy evam tathāpi prathamaja-vayasas tūrdhvagām tat-tad-ihām  
noṣṭas te suṣṭhu kintu prasṛmāra-madhurimṇy eva tām nirmimāte ||58||

[61] atha [kālenāpena](#) ity ādau lilāyāḥ sādhu-rīti-madhuratāsvādyatām | [62] tatra gati-śikṣā yathā—

hasta-tyāga-maye navye samstavye gati-śikṣaṇe |  
putre skhalati sā jīyān mātuḥ putrasya ca tvarā ||59|| [anuṣṭubh]  
dvitra-kramam gataḥ kṛṣṇaś calitaḥ skhalane rudan |  
putra putreti cumbantīm ambām ālodayan muhuḥ ||60|| [anuṣṭubh]  
kiñcid dūram yad ānañca svaka-tejaḥ-prapañcakaḥ |  
sthirībhūya prasū-vaktram sa-smitam sa vyalokata ||61|| [anuṣṭubh]  
dūram mātur yadā yāti tadāsau mantharāyate |  
samīpam tu yadā tarhi smayamāno drutāyate ||62|| [anuṣṭubh]

[63] gīḥ-śikṣā yathā—

prathamam agrajasya tuṅḍa-puṅḍarīke |  
kṣarad-akṣara-madhu-madhure jāte ||63||<sup>1</sup>

[64] tad-anujātam api dhātryā lāpayāmāsa | yatra ca—

"mā mā tā tā" iti vacaḥ paṭhan nanda-tanūjanuḥ |  
ānandārtham abhūt pitror vrajasya nikhilasya ca ||64|| [anuṣṭubh]  
ardhoditanām dantānām akṣarāṇām tathā tatiḥ |  
citrīyāmāsa kṛṣṇasya yatrācitrīyata prasūḥ ||65|| [anuṣṭubh]  
"īśīthāḥ kim jagatyām?" "om" "bandhūn pāsyasi naḥ kim?" "om"  
ity ādi māṭṛ-sutayoḥ samvādavād abhūd iha ||66|| [anuṣṭubh]

ajñāta-vācam śukavat paṭhantam  
viśeṣa-ṛcchā-kṛti-tarjanīkam |  
dhātrī-janādhyāpita-vāk-pracāram  
vrajasya bhāgyam paritaḥ smarāmi ||67|| [upajāti 11]

nāma-grāham tadā prāha rāmaḥ kṛṣṇam śanaiḥ śanaiḥ |  
kṛṣṇo rāmam athāryeti mātṛṇām pariśikṣayā ||68|| [anuṣṭubh]

tadā ca—

ṛcchantyā vṛddhayāṅgāni yadā kim api ṛcchate |  
tadāmbā-śikṣayā bālaḥ sa tām muhur atādayat ||69|| [anuṣṭubh]

[65] atha bhrāṭṛ-dvayam api mithaḥ kiñcid vadati sma, yathā—

"āgaccha khelām gacchāva |" "mātā kopam kariṣyati" |  
"na kuryād," iti tau bālau kṛṣṇa-rāmau samūcatuḥ ||70|| [anuṣṭubh]

[66] atha bālyacāpalyam cāvakalyatām:

damṣṭrām dhitsati damṣṭriṇaḥ phaṇi-pater udyat-phaṇām śṛṅgiṇaḥ

<sup>1</sup> This is not in any recognizable metre. Probably editor's mistake.

śṛṅgaṃ prajvalad-arcīṣaṃ huta-bhujāḥ koṭim ca khaḍgādināḥ |  
itthaṃ bhrāṭṛ-yugaṃ nivartitam api prāgalbhyam evāsadan  
mātros tena samasta-vismṛtir abhūd gehe'pi dehe'pi ca ||71|| [śārdula]

"dūram añca na hi cañcala sphuṭaṃ  
tatra ko'pi varivarti bhīṣaṇaḥ |"  
evam eṣa janani-girā punas  
tat-kṛte kutukitāṃ dadhe śīśuḥ ||72|| [rathoddhata]

śīśunā bhīṣma-grahaṇe sthāne mātur bhayaṃ yato mātā |  
kavayas tv idam anumimate tejasvitvasya bījaṃ tat ||73|| [āryā]

yaṃ yaṃ padārtham atitvram iyaṃ prayāti  
bhrāṭṛ-dvayī, sa ca sa ca pratibhāti saumyaḥ |  
atrānumāna-vidurā niranaiṣur etad  
yugmaṃ bhaviṣyati sadā kali-nāśanāya ||74|| [vasantatilaka]

[67] atha krameṇa māṭṛ-vañcanī buddhir apy udbuddhā | yatra yatra sa ca sa ca,  
"naiva naiva cala cañcala re re,"  
vākyam etad avakarṇya jananyaḥ |  
māyayā sma parivṛtya hasitvā  
tām nivartya laṣite varivarti ||75|| [svāgatā]

[68] alpa-hīna-hāyana-vayastve tu jāte yatra kutrācit krīḍanāya nirgacchantau na  
sambhālayitum śakyete | sambhālitau ca tau kuto liyeta iti nāvadhārayitum  
pāryete | [69] atha janani-dvayam ubhayato vartmāvṛtya paritāṣ ca dhātrīr  
avadhāna-vidhātrīr vitatya dravantau tatra-bhavantau gr̥hṇāti | [70] tato rudantau  
hasantau ca tau gr̥hāntarānītāv udvartanādinā veṣa-parivartanādinā ca stana-  
pāyanādinā śāyanādinā ca rocamāyati |

[71] tad evaṃ varṇanam ākarṇayatsu sabhāsatsu prahasatsu śrīmad-vraja-  
purandara-kula-dhurandhara-kiśora-vare cānavarajena saha dara-smita-  
sundaratara-vadanatayā netrādaraṇīye sati samāpanāya punar uvāca  
snigdha-kaṇṭhaḥ—

īdṛśas tanayo jātas tava gopādhināyaka |  
bālyāvalita-cāpalyād api yo muni-mohanaḥ ||76|| [anuṣṭubh]

[72] atha kṛta-sukha-prathāyām kathāyām vṛttāyām, anya-dinavat kathakān sa  
prasādhanaṃ sedhayāmāsa śubha-caritrī-vraja-dharitrīśaḥ |

iti śrī-śrī-gopāla-campūm anu  
viśaṅkaṭa-śakaṭa-vighaṭṭanādi-vicitra-bālya-caritraṃ nāma  
ṣaṣṭhaṃ pūraṇam  
||6||