

atha navamaṁ pūraṇam

śrī-vṛndāvana-deśe praveśaḥ

[1] atha dināntare bhāsamānāyām sabhāyām śrī-vrajarājaḥ paryanuyuktavān, vatsa snigdhaḥ, tau khalu vṛkṣau vraje saṅkalpa-pradatayā devatā-sadr̥kṣau | tataḥ prāg-janmani kīdṛśāv, atra vā kasmād āgatau, samprati ca kīdṛśatayā kva gatau?

[2] snigdhaḥ uvāca—pūrvam dhūrjaṭi-mitrād utpannavantau śrī-devarṣi-varye dhārṣṭyam anuṣṭhitavantau santau, pariṇāmataḥ paramānugraheṇa śrī-devarṣi-varya-kṛta-nigraheṇa vṛkṣatāyām api bhavagad-bhaktatām āgatavantau | pratibhavad-avatāram udbhavatas tasya bṛhadvana-stha-bhavad-gṛhasya tu sadeśe deśe yamalārjuna-veśena sthitavantau | etad-anantaram ca nija-gatim āgatavantau parama-bhagavad-bhaktimantau ca jātavantau | samprati tu tad-bhakti-phalavyaktim apy ākalayantau vartete |

[3] vrajarājaḥ sakautukam uvāca—kathyatām tathyaṁ, samprati kutra pratiyātau?

[4] atha snigdhaḥ sva-mukha-kamalaṁ namayitvā tuṣṇīm iva sthitvā ca madhukaṇṭhaṁ kaṭākṣeṇekṣāṅcakre |

[5] vrajarāja uvāca—saṅkucann iva katham nocitavān asi?

[6] snigdhaḥ sa-sambhramam uvāca—deva, vyaṁ kim brūmahe? śrī-caraṇāḥ svayam eva vetsyanti |

[7] vrajarājaḥ sasmitam uvāca—satyaṁ bhavad-uktaṁ punar-uktaṁ eva bhavet, yato bhavato maunam evātra bravītīti riti-vaśāj jñātavanta eva ca vyaṁ | tathāpi, sva-mukhena sukhena yojayatu bhavān asmān |

[8] snigdhaḥ uvāca—sarva-sukha-varṣi-śrī-devarṣi-caraṇānām kṛpaṇa-viṣaya-kṛpā-kl̥pta-tad-etad-gatī labdhamatī tāv eva sphuṭam āvām iti |

[9] tad etad ākarṇya nirvarṇita-tan-mukhāḥ śrī-vrajarāja-pramukhāḥ samāhūya bhūyaḥ sa-kautukaṁ sa-sukhaṁ tau militavantaḥ | madhye samupaveśya nirīkṣitavantaś ceti | [10] punas tu tat-praśnānantaram madhukaṇṭhaḥ krama-prāptām kathām prāha, [11] tad evaṁ vicitrāt pūrva-caritrād divasa-pañcakānantaram śrīmān upanandaḥ sva-mandiraṁ vindamānaḥ sva-patnīm papraccha, adya sva-devara-nara-deva-gṛhe kim gamana-maṅgalaṁ jagṛhe bhavatyā?

[12] patnī prāha—atha kim, ko vā tad gamanaṁ vinā mano mānayitum śaknoti, kim uta bhavad-vidha-savidha-sambandhinas te vyaṁ?

[13] patir āha—viśeṣaś cet kathyatām |

[14] patnī prāha—

yasmin prema-pracuram bhayam api tasmin vibhāvyaṭe pracuram |
yadvan netram śaṅkā-ṽṣayas tadvan na karṇādi ||1|| [gīti]

[15] tathā hi, yadyapi niravadyādhāna-vidhāṭṛ-māṭṛ-prabhṛtibhī rakṣyete sabhībhir
eva tau, tathāpi khela-velāyām sambhālayitum apāraṇiyatayā sukaḷam eva
vikalayataḥ | tatra cādyatanam vṛttam pratipadyatām—

[16] tau bhavad-bhrāṭṛjau sa-nija-vraja-vrajeśvara-bhojya-sajjanāya janitāmodāyām
yaśodāyām tadiya-sāhāyakā-rohiṇyām api rohiṇyām āśaṅkā-pāṭṛir dhāṭṛir
vañcayitvā vidūram cañcitavantau | yathā,

dhāṭṛiṇām aparatra karmaṇi manāg dattātmanām agrataḥ
savyāsavya-dṛṣor dṛṣor aṽṣaye sāntarddhi-deśe ca tau |
krīḍā-dambha-vaśāt kramād apagatau vidrutya dūra-sthitau
tatrātha sva-suhṛdbhir uddhata-gaṇaiḥ kolāhalaṁ cakratuḥ ||2|| [śārdūla]

[17] atha tathā nikṛtas tat-pālanādhikṛta-dhāṭṛi-vargaḥ kṣaṇāt kṛtāvadhāna-sargaḥ
śīghram eva kṛtānumārgaḥ krameṇa svasyākāraṇam akāraṇatām āsāditam
avadhāya nijeśvayor āvedayāmāsa |

[18] tāvac ca tato'py atidūram gambhīra-sarit-tīram gatāv ākarṇya pūtanā-sūdāna-
prasū rāmāmbālām eva tayoḥ saṅkalanāya cālayāmāsa | 'hanta, na jāne khalv
arjuna-yugalavad durjana-preryamānatayā kaścid anokaho vā nadyavaroho vā
skhalatīti mayi pāka-karma-vipākāvaruddhāyām satvaram tvam eva svayam yāhi'
iti |

sā ca tatra gatā śīghram vyagrī-bhūtāṅga-mānasā |
sarit-tīra-gatam kṛṣṇam bhagnārjunam athāhvayat ||3|| [anuṣṭubh]

[19] tataś ca krīḍā-raṅgākulatayā tad anaṅgikartari saṅgīsitari kṛṣṇe kṛṣṇāgraje ca
tad-anuga-tṛṣṇe, sā parivrṭya sadmāgatya tasya kiñcid bhaya-sthānam prabhava-
sthānam eva prasthāpayāmāsa |

[20] tataś ca tan-mātā ca gatvā—

krīḍantam tanayam bālair ativelam sahāgrajam |
vikṣya stana-miṣāt sneham varṣantī hūtim ātanot ||4|| [anuṣṭubh]

[21] na tu sahasā samīpam āpa tat-palāyana-śaṅkayā | āhūti-mādhurī ceyam
āsvāda-dhurīṇatām nīyatām—

kṛṣṇa kṛṣṇāravindākṣa
tāta ehi stanam piba |
alam vihāraiḥ kṣuc-chrāntas
tad bhavān bhoktum arhati || [BhP 10.11.15] iti |

[22] tathāpi mithaḥ saṅgharṣayataḥ krīḍā-tarṣavantam tam anāgacchantam
dharṣayanti, vicchiduratā-vidhur asajātiya-snehasya dvitīya-pātram ādr̥ta-sva-
vacana-mātratayāvaśyam eva vaśyam śrī-bala-bhadram eva sānukrośam cukrośa—

he rāmāgaccha tātāśu sānujaḥ kulanandana |
prātar eva kṛtāhāraḥ krīḍāśrānto'pi putraka ||
pratīkṣate tvām dāsārha bhokṣyamāṇo vrajādhipaḥ |
ehy āvayoḥ priyam dhehi, svagr̥ham yāta bālakāḥ || [BhP 10.11.16-7]

[23] tato mātr̥-harṣaṇāya nivartayitum kṛṣṇam karṣati saṅkarṣaṇe, sacchala-
protsāhanam tam eva bhaṇati sma—

dhūli-dhūsaritāṅgas tvam tāta majjanam āvaha |
janmarkṣam te'dya bhavati viprebhyo dehi gāḥ śuciḥ || [BhP 10.11.18]

[24] punas tadānim eva gr̥hād āgatān bālān ākalayya spr̥hām br̥mhayanti babhāṣe,

paśya paśya vayasyāms te mātr̥-mṛṣṭa-svalaṅkṛtān |
tvam ca snātaḥ kṛtāhāro viharasva svalaṅkṛtaḥ || [BhP 10.11.19]

[25] tad evam bālyam evārabhya vipra-poṣaṇād ātmanas toṣa iti tad ārambhāya
stambhamānam āhvānādi-lakṣyeṇa laghu laghu samīpam āsannā sa-rāmanā
rāmānujam bhujayor gr̥hītvā gr̥ham ānināya |

[26] tataś ca, janmarkṣam te iti mithyā-kathyamānam api tena gr̥hītam nitarām eva
gr̥hītavati vrajarāja-gr̥hiṇī tat parva, yatra duṣṭa-dṛṣṭi-nivāraṇāya sa-yantrā mantrā
muhur vinyāsam ūhuḥ |

[27] tad evam avadhāya sa sarva-darśaḥ śrīmān upanandaḥ parāmamarśa, satyam
āśaṅkitam prajām prati prajāvatyor anayoḥ prajāvatyoḥ, yad idam goṣṭha-
prakoṣṭham avaduṣṭam iva dṛśyate | bhavatu, vrajarāja-samājam anu
vicārayiṣyāmaḥ |

[28] tatpatnī prāha—vicāraḥ punas tatrabhavaty eva sthāsyate |

[29] atha prātar eva go-vraja-vrajānta-sthāyām sarvāsthāspada-vrajarāja-samāja-
rājamānāyām āsthānyām militā gopālā gopāla-nādi-saukaryam nātreṭi
paryālocayāmāsuḥ—

[30] ciravāsenotsannatāsanna-vanatayā br̥hadvanasya | tatra tu vayo-jñānābhyām
vṛddhaḥ śrī-rāma-kṛṣṇa-premnā samṛddhaḥ svāṅka-palyaṅkam sad-alaṅkariṣṇunā
madhye madhye ca cibukam gr̥hītvā vitatha-praśnam ācariṣṇunā tat tadā
krīḍanaka-yācñā-satṛṣṇena kṛṣṇena labhyamānānandaḥ śrīmān upanandaḥ
prāvocad akhila-rocanam | iha ca vrajarājasya saṅkocam avalocayan bāla-prajā-
mātrasya hita-pakṣam upalakṣayāmāsa | yathā—

'iha na stheyam' itīttam vraja-hitam uktam bhavadbhir yat |
tat punar atibālānām hita-pradhānam mama sphurati ||5|| [upagīti]

sahajani-janite yan mama para-para-yatnena rakṣite'py atra |
 jātām viplava-jātām, tasmāt kim syād ihorvaritam? ||6|| [āryā]
 tat-tad-upadrava-jāte kevala-parameṣitū rakṣā |
 tasmin bhāraṁ dadyād iti ca na khalu tat-parair iṣṭam ||7|| [udgīti]
 calatā dvayam anucintyam: tyājyam gamyam ca yad dhāma |
 tyājyam duḥkha-nidānam, gamyam sukhitā-nidhānam tu ||8|| [upagīti]
 sthānam tad apadeyam, yad iha paratra ca ghaṭeta duḥkhāya |
 bṛhad-ākhyam vanam anupadam aihika-duḥkhāya sāmpratam jātam ||9|| [gīti]
 sthānam tad upadeyam, yad iha paratra ca ghaṭeta saukhyāya |
 vṛndāvanāraṇyam cādaḥ samasta-sukhatam atīva puṇyam ca ||10|| [gīti]
 govardhana iti nāmā yatrāraṇye giriḥ sphurati |
 tat khalu go-jātīnām gopānām cāsti sarvasvam ||11|| [upagīti]
 gopāḥ kānana-karadā grāmādīnām viniścayābhāvāt |
 tad apara-kānana-gamane rājñām cājñā svataḥ-siddhā ||12|| [āryā]
 sukhatō bhayato vā yat kṛtyam kartavyatām yāti |
 śīghram yat khalu kāryam valayati śāṅkām alam vilambas tu ||13|| [udgīti]
 utthātavyam tasmād asmāt sadyo na kāryam ālasyam |
 tulitā hy udyama-kalanā kṛtyam yad yad yadā kriyate ||14|| [āryā]
 iyam asmākam udīkṣā yuṣmabhyam yadi tu rocamānā syāt |
 para-vīkṣite'pi vastuni bahu-sammatir utsavam dugdhe ||15|| [āryā]
 bhavati tu ced iha bhavatām samarthanā tarhi gāvaḥ prak |
 samyak pāyita-vatsās carantu vṛndātavī-vartma ||16|| [upagīti]
 paścāt paṭa-gr̥ha-śakāṭāny aṭantu gr̥hyam samastam ādāya |
 vidhi-vidhi-siddhā seyam vrajanād vrajatā hi goduhām sadane ||17|| [gīti]

tataś ca,

tad vākyam paśupa-samūham ūha-sūnyam
 svārthāya svayam anugamya kalpate sma |
 sādharmya-spr̥śi mṛdi paśya bīja-bhedāḥ
 sphītaḥ syāt phalati ca tatra nāparatra ||18|| [praharṣiṇī]

[31] tad evam paurṇamāsīm api vijñāpya samanujñāpya purataḥ prasthāpya ca
 śīghram utthāpyatām vrajaḥ iti dundubhi-nirghoṣaṇayā kṛta-poṣaḥ so'yaṁ ghoṣaḥ
 sva-niruktim evātiriktatayā vyaktavān | gavyānām mānuṣyakānām api kolāhalān
 mahā-ghoṣāspadatā hi ghoṣatā nirdiṣṭā | yathā,

tadā vraje kalakala-koṭir utthitā
 hihī-hihī-jihī-jihī-kāra-miśritā |
 ghaḍad ghaḍad ghaḍad iti śakāṭā-ravaḥ
 sa-vādyakaḥ punar akhilaṁ-gilaḥ sthitaḥ ||19|| [*jabhajasaga]

āropyānasi vṛddhādīn svayam ūdha-śarāsanāḥ |
 gauraveṇa gavām gopā yayur vikramamāṇatām ||20|| [anuṣṭubh]

[32] tataś ca saṅkrīdati śakāṭa-varge saṅkrīdamāne sati,
 śakāṭa-gr̥hātana-caryām paryākalayan vidūra-go lokaḥ |
 vyatiṣajyāvadad etad grāmaḥ kaścic carīṣnur astīti ||21|| [gīti]
 pathi tu,

eko dhāvati kaścānāhvayati ko'py atrottaram bhāṣate

kaścit tatra nivṛtya gacchati nijam sambhālayaty anyakaḥ |
sarvo gāyati kṛṣṇa-bālya-caritaṁ bāspāyate stambhate
svidyaty ejati romaharṣam ayate vaivarṇyam āsīdati ||22|| [śārdūla]

ārūḍha-śakaṭā gopyo vyūḍha-navya-pariškriyāḥ |
amandaṁ jagur ānandād ānandān nanda-nandanam ||23|| [anuṣṭubh]

yathā,

nanda-mahī-pati-jāta nanda yaśodā-māta |
janma-mahā-maha-digdha ramita-samasta-snigdha ||dhru |
sparśādita-viṣa-yoṣa aparicitāpada-doṣa |
śakaṭa-vighaṭṭana-śeṣa gokula-puṇya-viśeṣa ||
kṛta-nāmabhir abhirāma santata-rāmā-rāma |
riṅga-bhṛtāṅga-naraṅga aṅgīkṛta-sakhi-saṅga ||
laṅghita-māruta-cakra nandita-gokula-śakra |
vatsa-vimocana-moda vraja-jana-śarma-yaśoda ||
sarvānandana-caurya tasmin darśita-śaurya |
ayi dāmodara-līla akhila-sukha-prada-śīla ||24|| [2 x 3 gaṇas] iti |

[33] tad evaṁ gāyantyas tad-darśanasya nāthamānā vyatyatikrāmanti sma—

[tadā yaśodā-rohiṇyāv ekam śakaṭam āsthite |](#)
[rejatuh kṛṣṇa-rāmabhyām tat-kathā-śravaṇotsuke || \[BhP 10.11.34\]](#)

[34] tatra sthitir, yathā:

maṇi-khacita-suvarṇa-citra-varṇe
śuci-mṛdu-tulikayānukūla-madhye |
gṛha-nibha-śakaṭe virejatus te
suta-ruci-rociṣi rohiṇī-yaśode ||25|| [puṣpitāgrā]

[35] tat-kathā tu dvi-vidhā, tat-sambandhinī, tat-kartṛkā ca | pūrvā yathā,

snigdhā nāryaḥ śakaṭam abhito mātaraḥ putrayos tair
jñātājñātair akhila-caritair dhinvate smāviśeṣāt |
premṇaḥ seyaṁ prakṛtir akhilāścarya-rūpā yad uccaiḥ
sarvaṁ svīyaṁ viṣayam amanaḥ-sprṣṭa-tulyaṁ karoti ||26|| [mandākṛantā]

[36] uttarā yathā—

kṛṣṇa uvāca—mātaḥ, kva nu khalu gacchantaḥ sma?

[37] mātā prāha—putra, vṛndāvana-nāmani vana-dhāmani |

[38] kṛṣṇa uvāca—kadā sadanam āyāsyāmaḥ?

[39] mātā sasmitam āha—vatsāsmad-anuṣaṅgata eva saṅgacchamānaṁ tad āste |

[40] kṛṣṇa uvāca—kva nu nirūpyatām?

[41] rāmaḥ prahasann āha—kṛṣṇa, pākādi-nitya-kṛtya-sanniveśa-deśādhaḥ-
pradeśān mahā-śakaṭa-vesān grhān nikaṭata evātataḥ paśya |

[42] kṛṣṇaḥ sāścaryam dṛṣṭvā śrī-rāmam sprṣṭvā jahāsa, punar uvāca ca, tathyam
idaṁ kathyate sma | yasmād vidūra-kṣitigā api kṣiti-ruhās tathā lakṣyante |

[43] mātā tu rohiṇyā saha sa-hāsam āha sma, putra, ta ete tu na kutracana ca
gacchanti, kintu samprati tathā pratīyante mātram |

[44] kṛṣṇaḥ sa-tṛṣṇam uvāca—bhavatu, tad vṛndāvanam kutra?

[45] rohiṇy āha—putra, yamunāyāḥ pāre |

[46] rāma uvāca—ekā yamunā dūrataḥ paścān nyastā, purataḥ kim anyāpy asti?

[47] mātā sahasam āha—putra, kutracid api manāg api na vicchinna-gamanā sā |

[48] rāmas tu mātr-mukham sāścaryatayā sa-sukha-caryam paśyati sma | [49]
kṛṣṇa uvāca—tatra-bhavatā kila na tarkitam, yat khalv ita iva tatrāccha gacchantī sā
dṛśyate sma |

[50] tad evam tayoh sollāsam hāsam bibhratoḥ punaḥ kṛṣṇaḥ sa-tṛṣṇam uvāca—
laghu-mātaḥ, kā tatra śāta-sampad asti yad etāvataḥ prayāsena prayāsyāmaḥ?

[51] rohiṇy āha—putra, kṛdā-sthānāni kṛdānakāni ca bahūni santi |

[52] kṛṣṇaḥ saharṣam saṅkarṣaṇa-niṣkalaṅka-vidhor aṅkam nija-śyāma-
dhāmnāṅkurvann eva sāṅga-praṇayatayā samuttānitāṅgas tan-mukham
unmukham paśyan vihasan vilasan muhur luṭhati sma | [53] saṅkarṣaṇas tu tan-
mukham anu mukham nidhāya muhur vihasita-līlām vidhāya cirāya tam hāsayati
sma |

[54] atha yamunā-taraṅga-saṅgha-saṅgata-māruta-digdha-snigdha-vana-lekheyam
āsannā iti mātr-yugala-samlāpam niśamya samyag utthitaḥ kṛṣṇaḥ saṅkarṣaṇa-
saṅkaraḥ prāg ajñātān jñātān api naga-mṛga-khagān hasantībhiḥ skhalita-dantībhir
vivāditaḥ sarvān apūrvān iva pṛcchann uttaram āyacchamś ca tat-kūlanukūla-
vanam āsasāda |

[55] tatra praśnottare yathā—

ko'sau vṛkṣaḥ samantād aniśa-cala-dalaḥ? pippalaḥ | ko'ṇḍa-koṭim
sūte? soḍumbarākhyāḥ ka iha ghana-jaṭā-vyāpta-mūrtir? baṭaḥ saḥ |
ittham navyām vanāntar-gatim anu janani-ḍimba-saṁvāda-jātam
lokaṁ pīyūṣa-varṣair asukhayad akhilaṁ tatra tatrācicitram ||27|| [sragdharā]

kim ca—

gaurāḥ kṛṣṇa-pradhānāpluta-gati-paśavaḥ ke ramante? harinyah
ke vāmī sairibhāśva-pratima-tanudharā? rohiṣākhyāḥ prasiddhāḥ |
ke śṛṅgānekaśākhā-śavalita-vapuṣaḥ? śambarākhyās tad evaṁ
mātur gīr-jñāta-nāmā sa jayati sa-balo nanda-gopāla-bālah ||28|| [sragdharā]

api ca—

citraḥ ko'pi? mayūrah ka iha mṛdukuhūgāyakah? kokilākhyah
ko vaktuṁ vaṣṭi vāṇīm naravad api? śukaḥ puṣpagah kaś ca? bhrṅgaḥ |
itthaṁ māṭṛ-dvayena prathama-vana-game samlapantau hasantau,
bālau gopāla-rāmau vraja-kula-mahilāḥ śarmabhiḥ siñcataḥ sma ||29||
[sragdharā]

athāgatās taraṇi-sutā-taṭam vraja-
prajā-vrajāḥ sa-śakata-dhenu-saṅkaṭam |
sa-sambhramam taritu-manastayā ca te
parasparam kalakala-kīṛṇam abhraman ||30|| [jabhasajaga]

[56] tataś ca dvāv api bhrātarau mātarau vihāya, paramam unnatatamaṁ vrajeṣituḥ
pituḥ śakataṁ āgatāv, ūrdhva-sthityā dalad-indīvara-sundaratā-śāli-kāḷindīm prāṇi-
vṛnda-prāṇi vṛndāvanam api phulla-dṛṣā dadṛṣatuḥ |

[57] śrī-vrajeśvarādayas tu parasparam ūcuḥ—aho, rūpam iha pārīṇa-vanyā-
sambandhinyā bhāsvat-kanyāyāḥ, yā khalu pratibimba-samvalanayā
vṛndāvanāntam antar-vahantī vicitra-citra-paṭṭa-paṭavad ācarati | [58] aho
madhurīṇām sādhu-rītir asya ca vṛndāvanasya, yat khalu nīlābham sita-pīta-lohita-
prasūnālibhir niḥsarad-āsāra-vidyotamāna-vidyut-kānti-rohita-rohita-nīrada-vad
ābhāsamānam dūrato'py amṛta-pūram arpayati | yasya cākṛṣṭa-tripiṣṭapa-pada-
ṣaṭpada-padatayā vyakta-daurlabhyaṁ samākarṣi-saurabhyaṁ ghrāṇābhyāgatānām
dūram ārabhya pratyudgami sabhājaka-sabhya-vṛndam iva labhyate | [59] yasya ca
vicitra-patri-kṛtrima-kala-kalila-kākalī-saṅkula-kolāhala-kulam ākarṣaṇa-mantra
ivārtha-grahaṇam vināpi sa-karṇakam janyuṁ nijāśrayābhyarṇam ākarṣati |

[60] tad evaṁ paśyatoḥ śṛṅvator api sa-trṣṇayo rāma-kṛṣṇayor gopāḥ gāḥ
pārayituṁ vyāpāram kārayāmāsuḥ,
nīram taraṇi-kanyāyās tīram ca taraṇe tadā |
go-mayam gomaya-mayam kṣaṇād ajani sarvataḥ ||31|| [anuṣṭubh]

[61] tīrṇāsu goṣu tathā karṇirathād avatīrṇāsu parijana-paricchada-sahitāsu gopa-
vanitāsu, kāśa-kuśa-śara-vamśa-varair alaṅkarmīṇa-nirmita-paraspara-naddha-
plava-rājī rāja-paddhatir ivāsambādhatayā sādhitā | [62] tataś ca pārāvārīṇa-
bhūmyor ekatāyām kṛtāyām avārīṇam iva pārīṇam madhupurī-kāliya-hradayor
antarālam tad vana-bhāgam sarva eva gāyantah prahasantah krīdantaś ca śakata-
ghaṭayāpi pravivīsuḥ | tad evaṁ evoktam,

vṛndāvanam sampraviśya sarva-kāla-sukhāvaham |
tatra cakrur vrajāvāsam śakatair ardha-candravat || [BhP 10.11.35] iti |

[63] rāma-kṛṣṇāu ca baddha-trṣṇāv āśādita-tīropakaṅṭhāv utkaṅṭhayā bhuvī
śakataḥ utplutau pluta-samplutāhvānataḥ sukha-samanvitam sakhīn anvag vidhāya

pratyagram api pratyagrāyamāṇa-vaicitrī-gahaṇam gahanam avagāhamānau
savyāpasavyayoḥ paśyantau caraṇa-cāritām evācaritavantau | tadā ca kim anyad
varṇanīyam, samastam vṛndāvanam api kṛṣṇena spr̥ṣtam hr̥ṣtam eva nirṇīya
parāmr̥ṣtam | yataḥ,

yad gānam vipinasya kokila-kale nṛtyam latā-vibhrame
romṇām utthitam aṅkure ca kavitaṁ yogyān nidānādṛte |
tan mithyā yadi kṛṣṇa-saṅgati-vaśāt tasmims tathā varṇyate
satyam tarhi sadāpi tat tad akhilaṁ yasmād darīdṛśyate ||32|| [śārdūla]

[64] tataś ca tau kvacid vikramaṇena kvacit tu snigdha-jana-skandhādy-
ākramaṇena bandhubhir āsvādyamānānavadya-lāliṭyāmṛtau śubha-śakuna-
sambhṛtau vatsa-kṛīḍanābhidha-yamunā-ghaṭṭataḥ saṭṭikarākhyam pradeśam
āsedatuḥ |

[65] athāvataṛaṇa-turya-ghoṣa-jāte rājñā samanujñāte, tam paścān nidhāya
dakṣiṇa-paścimām agre vidhāya sarve samākīrṇa-vistīrṇa-deśatayāvātīrṇāḥ |

loka-hūti-vyakta-ceṣtam tadā nandādi-veṣṭitam |
vṛndāvanam idaṁ reje supta-jāgarita-prabham ||33|| [anuṣṭubh]
tatra cakrur vrajāvāsam śakaṭair ardha-candravat |
yad-antaḥ-pūritaṁ gobhiḥ kramaṇa ghana-rītibhiḥ ||34|| [anuṣṭubh]

śrī-hari-vaṁśe ca,

niveśam vipulaṁ cakre gavām caiva hitāya ca |
śakaṭāvarta-paryantaṁ candrārdhākāra-samsthitam || iti | [2.9.20-1]

[66] evaṁ taddine śakaṭair eva cakruḥ, dināntare tu,
kaṅṭakībhiḥ pravṛddhābhis tathā kaṅṭakibhir drumaiḥ |
nikhātocchrita-śākhābhir abhiguptam samantataḥ || iti | [2.9.22]

go-purasya puraḥ kṛtvā govardhana-dharādharām |
gopa-vāsaḥ sa tatrāsīn nagopa-vasatir yataḥ ||35|| [anuṣṭubh]
paurastya-vastyā-tyāge'pi tat-tan-maryādayācitaḥ |
vrajākāras tathaivāsīt kṛṣṇāpāre yathā sthitaḥ ||36|| [anuṣṭubh]

aṣṭa-krośim āyataṁ goṣṭham etan
madhye tasmin vistṛtam cārdham asyāḥ |
etan mānam cātra lokasya dṛṣṭyā
śaktyānantācintya-dhāmatvam eva ||37|| [śālinī]

madhye rājñāḥ sadma tat-pārśvatas tad-
bhrātṛṇām tad-bāhyatas tat pareṣām |
yadvat premaṇy antaraṅgādi-rītir
vāse'pi syād aucitī tadvad eva ||38|| [śālinī]

[67] atha tatra parama-śarmaṇā gamyamāna-samaya-vraje pūrvavad vraje krīḍā-ratayor api tayor vana-didṛkṣā punar atīva vilakṣaṇā jātā | tataś ca pratidinam api gavāvanāya vanāya prayātena tātena samam samantata eva vrajataḥ sma | yatra—

vṛndāvanaṁ govardhanaṁ yamunā-pulināni ca |
vīkṣyāsīd uttamā prīti rāma-rāmānujātayoḥ ||39|| [BhP 10.11.36]

yathā,

prādhānyād atidivya-vṛkṣa-vitater vṛndāvanaṁ ratna-bhū-
palyaṅkānvita-pīṭha-jetṛ-dṛśadām vṛndasya govardhanaḥ |
glau-cūrṇodbhava-raṅga-bhūmi-vijayi-sthalyāvaler aṁśumat-
kanyāyāḥ pulinālir utsava-śataṁ dugdhe sma mugdham tayoh ||40||
[śārdūlavikrīḍitam]

[68] atha madhukaṅṭhaḥ samāpanam idam sāñjalitayā vyānañja,

īdṛśas tanayo jātas tava gopādhināyaka |
pālyam karoti yo viśvaṁ bālyasya caritād api ||41||

[69] tad evam tal-lilānām sāksāt-prathāyām kathāyām vṛttāyām pūrva-vṛttavat tad-
dine'pi sarve'py ānandānām akharvāṇām kharveṇa karburitā nija-nijālayam
kalayāmāsuḥ |

iti śrī-śrī-gopāla-campūm anu
śrī-vṛndāvana-deśe praveśo nāma
navamaṁ pūraṇam
||9||