

## athaikādaśam pūraṇam

### agha-brahmāgha-mocanam

[1] atha pūrvavat prabhātataḥ prabhātāyām sabhāyām madhukaṇṭhaḥ sotkaṇṭham uvāca—

[2] tad evaṁ pūrvavad eva devana-kutukataḥ pūrvadeva-mārayoḥ kumārayor anayoḥ  
kaumāram ativr̥tta-kalpam āsīt | [3] yau khalu,

śubhra-śyāma-rucī rucīm akurutām pauganḍa-lakṣmī-kṛte  
cāpalyena muner api sma kurutaś cittam milac-cāpalam |  
nānā-kṛīḍita-mādhurī-vara-kalā śikṣā-kalāpam gatau  
veṇūdgāna-sudhām sudhāmsu-vadanāv ātatyā cikrīdatuḥ ||1|| [śārdūla]

[4] atha kadācid atiprātar agrato jāgrato nija-vihārato jagad eva pātuḥ śrī-rāma-bhrātur  
yādṛcchikīyam icchā jātā | prātar-bhojanam apy adya nirjana-vana eva yojanīyam iti | tataś ca  
kr̥ta-prātaḥ-kriyas tat-prārthanāya racita-māṭṛ-priyas tad-anujñayā gacchan śrīṅga-rava-sañjñayā  
sāgrajam sakhi-vrajam jāgarayāmāsa | jhatiti cātitvā śrīṅgāṭaka-madhyam adhyāsyā kṣaṇa-  
katipayam tat pratīkṣaṇam pratīkṣaṇam vyāpārayāmāsa | [5] śayyotthāyām vidrutya militeṣu  
savayaḥ-sama-vāyeṣu rāmam āgamayitum ūrdhvam vartamānas tan-mānavena  
vārtānuvartayāmāse |

[6] yathā ca provāca tad vācikaṁ asau—hanta bhoḥ, kṛṣṇa, tvayā saha krīḍā-trṣṇag apy aham  
viruddha-vidhinā niruddha evāsmi, yad akasmāt kasmād api puru-kulajanmā man-mātulaḥ  
paramātula-nirbandhān mām avalokayitum āgamyā harmyā eva sthāvara-sādharmyam  
āsāditavān asti | adya ca tavātīva prātar ātta-jāgaratayā samihita-viśeṣam ūhitavān asmi | tasmād  
bhavatā yā lilā bhāvayitum bhāvitā, sāvaśyam bhāvayitavyā | navyārambhe viṣkambhaḥ khalv  
apratibaddha-siddhi-sambhāvanām stambhayati iti |

[7] atha varṇyamāṇam tad ākarṇya sa ca kamala-savarṇatā-vilasad-ākārṇa-locanaḥ pratipanna-  
krīḍā-rocanaḥ sakhīn uvāca—bhavatu | bhavanta eva sva-sva-bhavanād vihaṅgikāyām kācam  
āyojya bhojya-bhakta-bhakta-niyojyajanam prayojya tat tad upayojyam ānāyā vanāya gamanāya  
tvarayantu | asmaj-jananī ca bhavyānām bhājana-bhr̥ta-bhojana-dravyānām drutam eva sajjana-  
vargenāsmabhyam visarjanam arjayiṣyati iti nijehite tathā vihite, hitepsu-bālaka-samudāya-  
mudām udāra-ceṣṭaḥ puraskṛta-vatsa-cayeṣṭaḥ kānanam praviṣṭavān | yatra ca vatsa-pāla-  
bālakaḥ pratighasram sahasraśa eva tena miśratayā viśrūyante | teṣām vatsās cāyuta-prayuta-  
niyutādi-saṅkhyā-yutā varṇyante | kṛṣṇa-vatsānām saṅkhyā punar asaṅkhyā-sañjñā saṅgīyate |  
tataś ca—

āpūrṇa-śrīṅga-muralī-niyutam savatsa-  
yūthāyutāravam udīrita-hūti-miśram |  
kṛṣṇaś calann atha vanāya balasya cittam  
lolaṁ cakāra jagatā saha kautukāya ||2|| [vasantatilaka]

[8] atha gahanam gāhamānā maṇi-jāta-rūpābhyām suṣṭhu jāta-rūpā api bālāḥ phala-pravālādibhir alaṅkṛtam ātmānam kṛtavantaḥ, yathā nikāyye duryāca-kāca-guṅjā-puñjam apy upayuñjate sma | nahi vilāsa-bahulatākulānām idaṁ na tat tulam iti vicāraḥ sañcarati | kārpaṇyam eva khalu paṇyam gaṇyatām nayati, vilāsitaḥ punar dṛśyatām eva parāmr̥śya hr̥ṣyatīti |

[9] atha te śikyitānna-pātrāṇi vṛkṣa-śākhāsv avalambita-gātrāṇi vidhāya kṛṣṇa-bhrū-bhaṅga-taraṅga-saṅgata-raṅgatayā cāpalya-viśeṣam śleṣayāmāsuḥ |

[muṣṇanto'nyo'nya-śikyādīn jñātān ārāc ca cikṣipuḥ |](#)  
[tatratyāś ca punar dūrād hasantaś ca punar daduḥ ||](#) [BhP 10.12 |5] iti |

[10] tatra cauryādikam, yathā:

yaṣṭy-āder narmaṇāsann apaharaṇa-karā ye hr̥ta-svās tathā ye  
dūre ye kṣepakā ye pratiharaṇa-kṛtas te ca te cāśu sarve |  
śrī-kṛṣṇa-bhrū-vidhūti-pratilava-laghutā-śāli-tat-tad-vilāsaiḥ  
pratyekam svīya-yogyam nigamanam avidus tatra naivānyad anyat ||3|| [sragdharā]

[11] tad evam eva saṁyogād yathā tad-eka-sukha-yoga eva teṣām bhogas tathā viyogād api, yathā:

[yadi dūram gataḥ kṛṣṇo vana-śobhekṣaṇāya tam |](#)  
[aham pūrvam aham pūrvam iti saṁspr̥śya remire ||](#)[BhP 10.12 |6] iti |

[12] asya cārthaḥ samasya darśyate | tatra sparśanam, yathā—

vatsebhyah preṣya sarvām sakhitatim aghajid vikṣitum vanya-lakṣmīm  
dūre'gād kṛṣṭa-dṛṣṭiḥ kramaśa iha tadā sā nivṛttā vidūrāt |  
saurabhyāghrāṇa-netrā madhupa-kula-tulā saṅghaśas tam dravanti  
spr̥ṣṭvāham-pūrvikāyām aham-ahamikayā pṛcchatī cānananda || [sragdharā]

[13] ramaṇam yathā—

mitho'pi snigdha-bhāvānām kṛṣṇa-kautuka-dattaye |  
āhopuruṣikā teṣām āloki spardhanām iva ||5|| [anuṣṭubh]  
jagur eke veṇunā tat-pracchādana-parāḥ pare |  
vādayanto viśāṇāni hāsayāmāsur acyutam ||6|| [anuṣṭubh]  
vyañjayantas tatra kecit pūrveṣām grāmya-rītītām |  
tān nivārya svayam bhṛṅgair jagus tadvat pikaiḥ pare ||7|| [anuṣṭubh]  
gopālānām javaḥ ślāghyo gānādyam bhikṣutā-param |  
ittham kecid vyañjayantaḥ pakṣi-cchāyena dudruvuḥ ||8|| [anuṣṭubh]  
ke'pi sarvānukartṛtva-sva-guṇādhikya-sūcakāḥ |  
haṁsa-kahva-mayūrāṇām goṣṭhī-madhyam prapedire ||9|| [anuṣṭubh]  
kecid vāṁśa-naṭīm vidyām ātmano vyañjītuṁ mudā |  
viḍambitaiḥ kīśa-ḍimbaiḥ saha śākhāsu babhramuḥ ||10|| [anuṣṭubh]  
tatra sarva-kaniṣṭhās tu sva-niṣṭhā-mātra-tat-parāḥ |  
[sākam bhekair vilaṅghantaḥ saritaḥ srava-samplutāḥ ||11||](#) [anuṣṭubh]  
[vihasantaḥ praticchāyām śapantaś ca pratisvanān |](#) [BhP 10.12 |10]  
hasantaḥ kṛṣṇa-santoṣam lasantaḥ santatam daduḥ ||12|| [anuṣṭubh]  
kartum pratidhvanau śāpam pratibimbe viḍambanam |

nudan bālān mudarāṁ lebhe pratiśāpādito hariḥ ||13|| [anuṣṭubh]

eṣā gatiṁ māyika-dṛg-vimohanī  
jñātātmanāṁ bhaktimatām ca dūragā |  
yāsādito kṛṣṇam anuvrajārbhakair  
iti sphuṭam śrī-śuka-deva-niścitiḥ ||14|| [upajāti 12]

[14] tad evaṁ līlām anyām api titāṁsati kaṁsa-dviṣi dīvyatsu ca sarva-kalā-vidvatsu visaraj-  
jāleṣu vatsa-pāleṣu bakī-bakayor anujaḥ kaścīd agha-nāmā danujas tad-vartmani vartate sma,  
jyotir-maṇḍaleṣu pracaṇḍa-kāla-jalada iva | yaṁ khalu kaṁsaḥ śaśaṁsa—aye, mādiya-mahā-  
sahāya! vismayam apahāya śrūyatām | tvam ajagara-bhāvena sadā jāgara-rahita eva  
śāśayamānatā-niṣṭham tiṣṭhan na jānāsīti hi tvam jāgarayāmāsiṣe |

[15] agha uvāca—jagadīśa, kāmam ādiśyatām |

[16] atha devakī-vivāha-gatāha-nabhaḥ-sabhya-vāṇīm ārabhya sarva-kathā-śaṁsana-pūrvakam  
kaṁsa uvāca—tad evaṁ pratyekam nūтана-nūtanārabdha-miṣa-viṣa-maya-pūtanādiṣu dhūta-  
phala-prayāsāliṣu sarvaṅgila-līlatayā bhavān adyānavadya-gatiḥ | iha ca rāvaṇasya kumbha ity  
ardhoktam aśakuna-bhiyācchādya, pūrveṣāṁ pūrva-devānām vṛtra iva ity api pratyākhyāyedaṁ  
ākhyat—dhruvam dhruvasyeva tava cātra bhrātra-mitra-niryātanam avaśya-vaśyatām arhati iti |

[17] tad evaṁ bhavya-prasavyam apy upalabhya sphuṭam asabhyatayā śīghram asau baka-  
bhrātrkaḥ kṛṣṇa-bhrātrkāṇām teṣāṁ purataḥ pracaran pracura-tarāṅgam uraṅgam arūpam  
āsthāya sthitaḥ | kintv athāsau tathāsīd yathātma-pathādhikṛta-prathā-calatayā prathayāmāse |  
narmaṇā nāga-dharmatām upadiśadbhir amībhīr ūce ca—

udyad-garatayā jāgrad vartmany ajagaraḥ puraḥ |  
samagraṁ grasitā tasmād asmān yadi bakīṣyati ||15|| [anuṣṭubh]

[18] tad etad abhidhāya śrī-kṛṣṇa-mukha-kamalam nidhyāya, bādham kara-tādanāl lasanto  
hasanto mahā-giri-guhāntarvat tad-vaktrāntaram praviviṣur, jyotir-valayaḥ paścimācalam iva,  
yato mayūkhavat samagrā vatsās ca tad-vartmāyacchanti sma; yatra niṣiṣitsann api śrīvatsa-  
lakṣmā nāvasaram avāpa, kintu bhāvi-nija-līlā-niścalatayā vismayam āpa, paścāt-tāpam āpad apy  
asau yena hi teṣāṁ vartmāpy anuvartamānas tatra praviveśa, nīhāra-kujjhaṭikā-ghaṭita-tamaś-  
cakravāle pracaṇḍa-martaṇḍa-maṇḍalam iva; [19] yatra murāri-prabhāvācaturāḥ surāḥ  
surārayaś ca muhur ārād ārād api hanta-hanta-kāram cakruḥ; yatra ca teṣāṁ ubhayeṣāṁ tat-tad-  
varṇataḥ samānam ānana-kula-yugalam tat-tad-varṇataḥ kramād bhayaṁ vijayam  
udbhāvayāmāsa |

[20] baka-ceṣṭām anutiṣṭhatas tasya tu pāpiṣṭhasya kaṇṭhe so'yam akuṇṭha-dhāmā kṛṣṇa-nāmā  
vraja-nṛpa-tapaḥ-pratāpa-maya-yogamāyā-sahāyatayā keśi-praveśi-sva-bhuja-divya-  
bhujāṅgamavad vavṛdhe | [21] sa tu jāta-śvāsa-rodhaḥ parityakta-bodhaś ca kṣaṇa-katipayam  
āsit | tad-ūrdhvam pāṭita-mūrdhānam prāṇam apahāya pūtanā-śamayitūḥ saṅgataḥ pūtaḥ  
pūtanā-bhrātur ātmā nitya-nūtanām sad-gatim avāptum asya bahir āgamanam pratikṣate sma |

[22] sa śrīvatsa-vatsas tu tam antar hatya vatsa-vatsapān mūrcchitān amṛta-vṛṣṭi-maya-dṛṣṭi-  
pracāreṇa sañcarita-cetanān ācarann amībhīḥ samam gamana-vartmanā tasmān nirjagāma svar-  
bhānu-mukhād amṛta-bhānur iva |

[23] tataś ca himācalād gāṅga-pravāhānām iva teṣāṃ pravahe jāte tasyātma-jyotir ajitasyāṅga-  
saṅghān niḥsajjad eva jagaj-janena dṛḍaśe caṇḍa-jyotir-jyotiṣi jyotir iva |

[24] yatra brahma-puraḥsarāḥ surāḥ sura-vartmani purataḥ sthitāḥ sura-taru-puṣpa-stavaka-  
vṛṣṭibhiḥ stava-kṛta-saṁstava-tauryatrikādi-prastāva-sṛṣṭibhiḥ stava-nīyaṁ vrajarāja-tanūjam  
pūjayāmāsur, upajahasur apy aghāsuraṁ |

mama sparśa-mātrād bhavaj-jñāti-mātraṁ  
vinaśyaty akasmāt tamas tejaso vā |  
idaṁ jñātavān apy aghākhyāsura tvam  
katham mām ayāsir itivāha kṛṣṇaḥ ||16|| [bhujāṅgaprayātā]

athavā,

sarvāṁs tvam kharva-koṭīḥ paśu-paśupa-śiśūn grastavān mām tathāpi  
grastaṁ nirmātum aiṣir iti sukhadatayā prāpam antas tvadīyam |  
saṅkocād gantum icchan bahir atha bhujaga prāṇa-vargas tavāddhā  
man-nirbandho'pi mūrdhnaḥ sphuṭana-kṛtitayā dhig gataḥ kim vidadhyām? ||17||  
[sragdharā] ity evam |

[25] tataś ca tasmāt kalita-gaṇatayā taruni-cayād ācita-kācita-divya-dīdivitayā cāticapalaṁ  
calitasya tasya kācanātidūrā bhūr āyata-vana-kalāpa-vimalāpasaro-varāntaratayā varāpy  
avaratām āsāda | [26] yām upasādyā ca sadyaḥ sukha-vikasita-mukha-pankajaḥ padma-  
locanaḥ svam rocanaṁ vacana-gocaram ācacāra | yathā—

bhāsvan-maho yoga-vikāsa-hṛd-gata-  
prabhāmbujātaṁ madhusūdana-prabham |  
paśyantū mitrāṇi sujīvanālayaṁ  
mahan-manas-tulyataraṁ sarovaram ||18|| [upajāti 12]

eṣā vanālī sarasī tathā mitho  
guṇena puṣṭā guṇitena sarvadā |  
ādyā rasena dvaya-pūraṇī yataḥ  
prasūna-saurabhya-śatena puṣpate ||19|| [upajāti 12]

sphurati pulinam acchaṁ komalaṁ bālukābhiḥ  
kusuma-phala-vana-kṣmā-prāvṛtaṁ sūkṣma-dūrvam |  
yad iha mṛga-janānām vṛkṣa-lakṣālayānām  
upa vimala-jalāntaṁ bhāti śayyāyamānam ||20|| [mālinī]

[atra bhoktavyam asmābhir divārūḍhaṁ kṣudhārditāḥ |](#)  
[vatsāḥ samīpe'paḥ pītvā carantu śanakais tṛṇam ||\[BhP 10.13 |6\]](#)

[27] atha samaṁ bhūmisthitaṁ saṁyujya bhojana-jananārthaṁ racita-majjaneṣu kṛta-mithaḥ-  
sajjaneṣu teṣu suhrj-janeṣu prathamatas tāvad evaṁ jātam |

kṛṣṇaṁ madhye labdhavantaḥ sakhāyaḥ  
sarvaṁ tat tad vismarantaḥ sva-duḥkham |  
tat-kāntīnām santataṁ pātu-kāmās

tasthur yadvat pūrṇa-candram cakorāḥ ||21|| [śālinī]

[28] tataś ca tat-pālana-tṛṣṇena kṛṣṇena yatnena yojitabhōjaneṣu savayojaneṣu kācid anyā śobhā dhanyām tām vanyām śobhayāmāsa, yathā:

antarāntara-milad-valayānām  
valgu bālya-vayasām adhimadhyam |  
sarvato'bhimukhatām harir āgāl  
līlayābhramad apūrva-naṭābhaḥ ||22|| [svāgatā]

vibhrad-veṇum jāṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe  
vāme pāṇau masṛṇa-kavalam vyañjanāny aṅgaliṣu |  
tiṣṭhan madhye priya-savayasām hāsayan hāsitas tair  
divye loke kalayati mudā bhuktavān bāla-kṛṣṇaḥ ||23|| [mandākrāntā]

[29] tad evam paramotsva-rateṣu teṣu vatsāḥ kaccha-deśād anaccha-tārṇa-pradeśam pravīṣya  
pracchannā babhūvuḥ | [30] pracchanneṣu ca teṣu vicchinna-bhōjana-ratīr mitra-tatīḥ  
svasthayan tad-avastha eva svayām nīrandhra-vanāvanīdhra-madhyam adhyāsitān avīdhra-  
durga-mārgān vicitya kṛtakṛtyatā-rāhityam pratītya ca nivṛtya tatra ca mitra-vargān aparicitya  
vaicittya-vaśād ubhayān api sabhayān matvā vicikitsan vicikāya | kāya-kleśataḥ keśavaḥ so'yam  
kintayā cintayāmāsa ca,

aho, mātṛṇām yac chiśu-kulam asubhyo'pi dayitam  
sthitiṁ vatsatvena prasajati tathā vatsapatayā |  
tad etan mat-prāṇa-pratikṛti-śarīram kva nu gatam  
yad artham duṣṭāher jāṭharam aviśam hā viṣamayam ||24|| [śikharinī]

[31] tad etad aguṇa-guṇa-guṇagaṇa-nidhānasya tasya niravadhānam api na citram adhyasyati |  
[32] eṣa hi prema-maya-līlāveśa-vaśyatām āpannaḥ kadācid avaśyam paśyann apaśyann iva  
bhavati | tadā hi sadya evedam pratyapadyata | ām brahmaṇaḥ khalv idam karma | mama  
punar etāvantam kālam sañjānghanya-māna-sakhi-saṅgha-praṇayāsaṅga-vaśāl laṅghita-  
jñānatayā na tad-anusandhānam jātam | na ca tena virodhitayedam ācaritam, kintu mayi prema-  
sthema-samhitasya tasya vraja-hitasya samprati mad-vaibhavam prati viśeṣa-vīkṣā-pratīkṣā jātety  
evam evācaritam | yata eva khalu māyā-vaibhavatas tad ananya-sthāna-sthitaṁ-manyam  
evānyatra vanya-bhūmāv ākṛṣya punas tatraiva puline pratikṛṣya tat-tad-vṛndam anenāgopāyi,  
tato na virodhi-buddhir asau | virodhiṣu mad-buddhi-vīryayor nidrāgame'pi jāgarukatā kalitā |  
tato vayam bhakte tasmin narma-karmaṭhatām eva ghaṭayīṣyāmaḥ | tatra ca prāyaḥ śrīmat-pitṛ-  
caraṇābhīprāya-mayatayā yā mama yogamāyā sāhāyakam āyāti | yadi tām eva samprati  
cāvalambeya, tadā svayam eva tat-tad-rūpatām labheya | nānyad dhi mad-dhitānām teṣām  
sāmyam bhajed iti—[33] yena ca śātānandasya vrajānandasya ca mandatā-mandatām vindeta,  
tad evam cintayann eva, saha-suhṛl-loka-śokaṁ cintayāmāsa, hanta, hanta, katham tām māṁ  
vinā tāntān vinā samayam gamayīṣyāmi? iti | tataś ca,

yasya yasya ca śucā guṇa-rūpaṁ  
cintayann abhajata svatayātha |  
tasya suṣṭhu dhuta-bhedatayā'sau  
jajñivān prayatanam vyatiricya ||25|| [svāgatā]

[34] iti tathānusandhāya svatas tat-tad-bālavatsādi-rūpāṇi sandhāya sarva-samādhāna-  
nirbandhāya dināntaravad eva vrajāgamana-devanena geham geham praveśam āśinas tām

sandhyām abandhyām cakāra | [35] tan-mātaras tu dināntarād apy antarāngataram ānandam vindanti sma | tathā hi,

sute gopeśvaryā nija-nija-suta-pratyaya-mudā  
tathā tan-mitratva-sphuraṇa-sukha-lakṣmyā dvi-guṇitam |  
purāvad vātsalyam vraja-pura-purandhrīr vidadhatīś  
tadiyā saṁsiddhir yad adhinuta tad bhāti tad iva ||26|| [śikhariṇī]

yadyapy eka-svarūpā vraja-nṛpati-sutasyāpare bāla-vatsā  
jātās tarhy apy amī tat-pratima-padam adhus tatra nety eva yuktam |  
tad-rūpaṁ tad-guṇālis tad-amita-vihṛtiś cāśrayaḥ khalv amiṣām  
tasyāpi svasya citra-sthiti-kṛd iti yatas tatra tatrābhyadhāyi ||27|| [sragdharā]

[36] tad evaṁ hāna-prāyasya tasya hāyanasya pūraṇāya pañcaśaṇy ahāni yadā hīnāni, tadā tu kṛṣṇa-viśayaka-sneha-jātiya-sneham anu sva-para-tat-paratāyās teṣu bālādiṣu samyag avagamyamānatayā rāmo'pi vismitya tena saha praśnottare vinimitya viniścitya ca sthitavān, kintu teṣāṁ sakhīnām akhilānām vipralambha-lambhita-kaṣṭhena nijānuje ruṣṭatayā pañcaśaṇy ahāni tena saha vanam nājighāya |

brahmā tu tatra guptam āgataḥ śrī-kṛṣṇena tarkyate sma, yathā—

yasmād eti paraiti paśyati puraḥ paścāt tathā pārśvataḥ  
svātmānam paritaḥ str̥ṇoty anupadam sambhrāmyati bhrāmyati |  
loptrā loptrasa-vatsa-vatsapa-gaṇam sandigdham ālokate  
tasmān me pratibhāty asāv anudīśam vaktram dadhat stenakaḥ ||28|| [śārdūla]

[37] atha brahmā teṣāṁ arvācīnānām prācīnānām ca bālādīnām rūpādibhiḥ parasparam abhedam ākalayya cetasaścaryam ācarya cārvācaḥ parivindan, sarvato'py atidr̥ṣṭa-mahiṣṭhata-bhūyiṣṭhān dṛṣṭavān | [38] brahmānam paśyati śrīdāmādi-mitre tu sva-mitrānām evānayanecchā jāteti yadṛcchayā tad-anveṣaṇāvasthā prādurbhūtā, sāmpratikāś cāntarbhūtāḥ |

[39] tad evaṁ nānā-vaibhavam anubhavataḥ kamala-bhavyasya traptatayānutaptatayā ca yā racitāvācīnatā, sā svayam praṇāmāya pariṇamati sma | tatra ca,

ekam ekam adhaḥ kṛtvā mukham tatra caturmukhaḥ |  
namann anya-mukhasyordhvī-bhāvāt pūrtim jagāma na ||29|| [anuṣṭubh]  
yadyapi na naman mumude vidhir ekāsyānavāg-bhāvāt |  
tadapi harer mukhacandrā-lokālopān mudam lebhe ||30|| [upagīti]

[40] athāpakṛṣṭam-manyāḥ sann ananya-gatitayā sumedhā vedhāḥ stavakeneva stavakeneṣṭavāmś ca kṛṣṇam | yatra ca caturbhir vaktrair ānuvāna iva nuvaṁ asau sarva-mahān api yat kiñcid gokulānugatānugatim eva prati nijānumatim ātatāna | yathā cāha sma—

tad bhūri bhāgyam iha janma kimapy aṭavyām  
yad gokule'pi katamānghri-rajo'bhīṣekam |  
yaj-jīvitam tu nikhilam bhagavān mukundas  
tv adyāpi yat-pada-rajāḥ śruti-mṛgyam eva || [BhP 10.14.34] iti |

[41] tad evaṁ vraja-mahi-mahima-kara-kara-nikara-jaḍī-bhūtā vyaṁ nopapatti-pratyāsattim labhāmaha ity alam ativistareṇa |

[42] atha snigdhaḅha uvāca—śrīmad-vraja-yuvarājena tatra kim uktam?

[43] madhukaḅhaḅ sa-smitam uvāca—na kim api, kintu tatra stuti-samaye tāvat |

govindaḅ smitam atanot stuvānam enam  
drṣṭvā yat kim api dadarśa tatra citram |  
ekasmin vadati caturmukhe hi tasmimś  
catvāro dadhati rutīr iti bhramaḅ syāt ||31|| [praharṣiṇī]

[44] stuty-uttara-kālatas tu,  
vyaṁ gopāś cārthavanto brahmā ca tvam anarthavān |  
brūmas tvāṁ kim itīvāyam avadan smitam ātanot ||32|| [anuṣṭubh]

[45] snigdhaḅha uvāca—parisedhaty api vedhasi kim kiñcid apy uktam?

[46] madhukaḅha uvāca—stava-paryāvasāne khalu nija-rūpa-rūpatayā sarva-paryāptimadbhir api paścād āvirbhūtavadbhir bālādibhiḅ paritoṣa-poṣam amanyamānaḅ sa dhanyaḅ svajana-prema-jitaḅ śrīmān ajitas tān vraja-bālādīn evānetuṁ yadā vāñchām ānañca, tadāñjali-bandha-vyañjitām sañjñām anu samanujñām yācamānaṁ viriñcim khalv evaṁ lambhita-tad-upālambha-narma-smitam anujñāpayāmāsa—yadi tatra-bhavatām ājñā vijñāyate, tadā tān pūrvam evānusamhitān sannihitān ānayāmi iti |

[47] tataś ca viriñciḅ kiñcin namra-niṭilatā-ghaṭita-muni-vrata-sunirūpita-nija-durnītitayānujñāyāḅ karma-kartṛtvāṁ vyaktīkurvan, bhakti-bharāsakti-pṛktīkṛta-pulaka-saṅkulatayā svāparādha-maya-bādḅa-vyakulatayā ca triḅ parikramya bahuśaḅ praṇamya ca nija-harmyam eva jagāma |

[48] śrī-kṛṣṇaś ca manasi tasyāparādham manāḅ apy anāgamayann āgamayamānaḅ prāg-diṣṭa-sadiṣṭa-dveṣa-veśa-kriyānatikrami-kramatayāvasthitāṁs tān vatsāṁs tat-sadṛg-avasthair vatsa-pālair melayāmāsa | [49] tathaiva hi teṣāṁ kāla-deśa-viparyayā paryālocanāya druhiṇa-devena sneha-dehany anavadya-vidyeyam udbhāvitā | etad evoktam—

tato'nujñāpya bhagavān sva-bhuvaṁ prāg-avasthitān |  
vatsān pulinam āninye yathā pūrva-sakhaṁ svakam || [BhP 10.14.42] iti |

[50] atha te,  
ūcuś ca suhrdam kṛṣṇaṁ, svāgatam te'tiramhasā |  
naiko'py abhoji kavala, ehītaḅ sādhu bhujyatām ||  
tato hasan hrṣikeśo'bhyavahrṭya saḅrbhakaiḅ |  
darśayamś carmājagaraṁ nyavartata vanād vrajam || [BhP 10.14.45-46] iti |

[51] carma cedam etāvantaṁ samayaṁ yathāvad eva yogamāyayāntardhāpitam iti gamyam |

[52] tataś ca samvatsara-prasara-vatsa-vatsapāla-bāla-viraha-virahān mahatānandena mahitas tair eva sahitaḥ saṁhita-sampad-vrajaṁ vrajaṁ praviśan, tat-tad-unmaryāda-vatsa-parāvartanāya nidiśan, pūrva-pūrvato'py apūrvam parva parvati sma | tathā hy uktam—

barha-prasūna-vana-dhātu-vicitritāṅgaḥ  
proddāma-veṇu-dala-śṛṅga-ravotsavādhyah |  
vatsān gṛṇann anuga-gīta-pavitra-kīrtir  
gopī-dṛg-utsava-dṛśiḥ praviveśa goṣṭham || [BhP 10.14.47] iti |

[53] tataś ca pitṛ-sambandhibhir nanda-sūnur iti mātṛ-sambandhibhir yaśodā-sūnur iti tasya nāmānūdyā, sadya eva siddham iti cirantanam api tac-caritaṁ jage | tad yathā—

nanda-tanūjanur adya vyālam | hatavān hṛtavān asmat-kālam || iti dhru ||  
adya yaśodā-sūnur vyālam | hatavān hṛtavān asmat-kālam || iti vā ||  
oṣṭhādham ihā jalada-taṭāliḥ | dambhāvalir api dantaka-pāliḥ ||  
śvāsa-bharaḥ kharadāvaja-vātaḥ | jihvā-yugam api vartma-nipātaḥ ||  
ity utprekṣitatama-vividhāṅgān | vyatihāsān ācarataḥ sāṅgān ||  
ahim anv ahitāṁ kalpayamānān | girir iti taṁ viśataḥ kṛta-mānān ||  
tad-udara-madhya-kṛtābhyanuveśān | nija-virahādi-vimūrcchita-veśān ||  
sneha-bharād atha svena sametān | svaka-netrāmṛta-vṛṣṭi-sacetān ||  
tasmād bahir atha niṣkāsitavān | punar ihā nikhilāṁ bata darśitavān ||  
prāṇād adhikāḥ so'yaṁ prāṇān | rakṣann asmān kurute trāṇān ||33|| [mātrā-samaka]

[54] iti śrutvā ca te vrajasthās cintayāmāsuḥ, sādhu-ghātukānām pātukānām āmiśām katham iva jātu kāmāḥ sidhyeyuḥ? iti |

[55] tad evaṁ siddhe, sukhānubiddhe teṣāṁ same samāgame prātas tu bṛhad-bhrātaram anugamya praṇaya-maya-ramya-roṣam anunīya dīyamāna-vismayatayā tān ānīya tena caikatra praṇīya śrīvatsa-vatsaḥ pūrvavad eva vatsa-pālanam ārebhe |

[56] atha punar madhukaṅṭhaḥ samāpanāya sa-vismayam ivāha sma—

idṛśas tanayo jātas tava goṣṭhādhināyaka |  
brahmāṇḍa-grāmaṇīr yasya brahmāpi grāmaṇīr iva ||34|| [anuṣṭubh]

[57] tad evaṁ kathakayoḥ kathāṁ prathayitvā sabhyeṣu sāksād iva kalita-tat-tat-keli-sandhayoḥ kṛtāñjali-bandhayos tad-dine'pi pūrvavad eva sarve gṛha-vartmani vartamānā nija-nija-sprhaṇīyaṁ karma nirmimāṇā api tāṁ eva līlāṁ bṛmhitāṁ hṛdi jagṛhire |

iti śrī-śrī-gopāla-campūm anv  
agha-brahmāgha-mocanam nāma  
ekādaśam pūraṇam  
||11||