

atha dvādaśam pūraṇam

gocāraṇa-pracāraṇam

[1] atha paredyavi ca kathā prathate sma, [2] yathā snigdhaḥkaṇṭha uvāca—yadyapi [kālenālpēna](#) [BhP 10.8.26] ityādi-rītyā varṣa-traya-traya-paryāyeṇa tayor vayo-gaṇanā nirnītā, tathāpi kaumāraṁ tu varṣam ekam adhikam adhirūḍham, bāla-vatsānām śrīvatsa-vatsasya ca mitho vatsara-viraha-mayānullāsenā vyatīta-kṣaṇa-maya-saṁvatsara-kāla-bāla-vatsānurodhena vā tasya stabdhībhāvāt | [3] tatas tad-bhāvānugāmitayā rāmasya ca tathā vṛttam sutarām eva vṛttam | tad-anantaram akhaṇḍam paugaṇḍam tu varṣa-dvayenaivāpūryata, cirāl labdha-bandhu-saṁvāsenā samyag ullāsenā jhaṭiti kaiśora-ghaṭanāt | tathā ca prathām karavāma dhenuka-vadhāvama-dhāma-gamanānte | tad evam eva saṅgacchate [kālenālpēna](#) ityādi |

[tāvad evātmabhūr ātma-mānena truty-anehasā |](#)
[purovad ābdam krīḍantam dadṛṣe sakalam harim](#) ||[BhP 10.13.40] iti |

tataś ca [paugaṇḍa-vayaḥ-śritau](#) [BhP 10.15.1] ityādi ca |

[4] atha prakṛtam anusarāmaḥ | tad evam viharatoḥ sarveśam mano harator anayoḥ pañcamam varṣam añcat kaumārataḥ pāra-bhūtam vayaḥ samayāñcakre | yathā—

aīṣamo’bhavad asau parut parāry
evam ādi nikhilair yadāgaṇi |
hanta tarhi sahasā bakāntakaḥ
prāpta-kānti vijahau kumāratām ||1|| [rathoddhatā]

udgacchad-buddhi-śakti-prathama-ruci-jayi-śyāmatā-śubhratā-yuk
kiñcid-vistīrṇa-vakṣaḥ-prabhṛti valayitāyāma-netrādi-gātram |
keśam veśam ca pūrvād adhika-mitim ayat keli-śikṣā-pravīṇam
paugaṇḍam prāg acaṇḍam sphurad alam anayor mām didṛkṣum karoti ||2|| [sragdharā]

[5] tadā ca kadācic chrī-vraja-rājñī sabhāntaḥ prātar āyātā śrīmad-abhinanda-patnī sayatnī-bhavantī tām papraccha—yātaḥ kṛṣṇa-mātar, adya sadyaḥ prātar eva kutra vā bhavaj-jātaḥ prayātaḥ?

[6] vraja-rājñī tu sa-hāsam āha sma—hanta, tad etad vartamāna-samaya-paryantam tasyodvartana-snāna-paridhāna-mayāni karmāni mayā nirmīyante sma | samprati mad api lajjām āsajjan svaka-savayaḥ-sevaka-priyaḥ pṛthag eva kṛta-tat-kriyaḥ sa mā samayā samāyāti | āgatya ca pratyaham mām pitaram yathā-yatham itaram ca guru-janam puru-gauraveṇa namaskāreṇa puraskaroti | [7] kim ca, tad-avadhi yadā sandhyāyām mayā dhyāyamānāgamanam saha-vatsaḥ samāgacchati, tadā tad-upari vāri vāra-trayam bhramayitvā pibantī bhavāmi sma | samprati tu, sa-śapatham edhamāna-yatnavatā tat-pratiśedhatā tena mama hastau vihastau kriyete | evam eva rauhiṇeyaś ca iti | tad etad arvācīnam tad-varṇanam apūrvatayākarnya tan-

mukhaṁ nirvarṇya sarvā hasanti sma | [8] sā punar uvāca—tad etad abālyam iva ca tasyāsamaya-mayatvād bālyam eva matvā sukham upalabhāmahe, anena tu duḥkhākriyāmahe |

[9] sarvāḥ sāsāṅkam ūcuḥ—hanta, kiṁ tat?

[10] sā prāha—svayam acirād eva gavāṁ vicāram antarā cicārayiṣitam yat |

[11] sarvā ūcuḥ—nātrāpy anyathā manyasva | gopa-kula-tilakāyamāna-bālakānām sa eṣa eva svabhāvaḥ sarvatra nābhāvam āsīdati | kim uta teṣv api parama-citra-caritrasya tasya iti |

[12] atha vraja-rājasya sadasy api tasya vṛttam idam vṛttam āsīt | yathāha sma sa-smitam samāsannau sannanda-nandanau nandita-samājah śrīman-nanda-rājah—bhoḥ āyusmantāv, adya-jāta iva yuṣmad-bhrāṭṛ-jātaḥ sa yathā samprati yuvāṁ prati vartate, na tathā mām iti lakṣyate | yataḥ kiñcit saṅkucita-vilocanena mām avalocayann ālocyate | yuvābhyāṁ saha tu madhura-vārtāṁ vartayann eva dṛśyate |

[13] sannanda uvāca—sāmpratam evedam, yataḥ sāmpratam tatra-bhavatā tatra śikṣā-maya-vikṣā gāmbhīryam ācaryate | āvābhyāṁ tu kaumāra-kālīne'pi tasminn atīśālīne vidheyatayā paryālocitum na pāryate | [14] pāsya pāsya

prathamam namam iha mātaram atha pitaram tvam tathaivasmam |
pratyūṣaḥ pratisuḥṛdam sat-kurute'sāv atīva bālye'pi ||3|| [udgīti]

[15] atha kramāgateṣu vatsalatayā samāna-mateṣu tad-ākaraṇanārtham akiñcidvādiṣu śrīmad-upanandābhinandādiṣu tad-varṇyamānam anya-mukhād ākarṇya sānanda-vikasita-manda-hasita-bhrājiṣu punaḥ sannanda-nandanau prati śrī-vraja-rāja uvāca—bhavantāv ekāntam anubhavantāv anugamya tau ramya-kātarākṣi-prāntāv asakṛt prātar ārabhya prārthitavantāv iva hyaḥ pūrve'hni samantād bhrātarāv atidūrād adṛkṣātām | tat kim ucyatām?

[16] nandana uvāca—tadānīm eveti kiṁ vaktavyam? kintu cirād eva tayos tad abhirucitam upacitam asti | saṅkucita-bhāvābhyāṁ āvābhyāṁ tu bhavatsu na śrāvitam |

[17] vrajarāja uvāca—kiṁ tat?

[18] sannandaḥ sasmitam uvāca—svayam eva gavāṁ sevanam iti yat |

[19] upananda uvāca—kim ūcatus tau?

[20] sannanda uvāca—āvayoh prathama-vayo'titayos tāta-caraṇānām svayam gocāraṇam anācāratām ācarati iti |

[21] tad etad varṇyamānam ākarṇya tayor mukhaṁ nirvarṇya sa-vismayam tūṣṇimbhūṣṇutayā virājamāne vrajēṣāne sarve'pi tam ūcuḥ—yadyapy adya-jātāv iva sujātāv amū, tathāpi kramam vinā buddhi-niṣkramasya bala-samvalanasya ca sad-bhāvād asmākam vismāyakāv eva bhavataḥ | itas tu na vismāyakau bhavatas tapaḥ-prabhāva eva khalv evam bhāvam āvahaṭīti | na khalu tat-tat-khalānām yat parimalanam jātam, tatra sahāyatānām sahāyatā kācid api paricitā | tasmān maṅgalam eva saṅgatam bhaviṣyati iti |

[22] atha tadā kadācin nija-gr̥hinyāpi saha rahasi śrī-vraja-rājasya sa eṣa prastāva-viśeṣa āsīt—
yatra ca tau putra-prema-yantritayatā tad etan mantritavantau, paśyāmaḥ samaya-viśeṣam iti |

[23] tadā ca dina-katipayānantaram sabhāyām bhāsamānāyām śrī-vraja-rājasya vilakṣyam
ālakṣya sarve'narvācīna-gopā mitho nirīkṣya hasanti sma | [24] tatra ca śrī-vraja-rāje katham
katham? iti sa-smitam uktavati vadanti sma, yad asmābhir akasmād vismāyanam anubhūtam,
tad eva bhavadbhir apīti sambhāvyate |

[25] vraja-rāja uvāca—kathyatām tāvat tathyam bhavadbhiḥ |

[26] sarva ūcuḥ—yadyapi cirata evedam caritam, tathāpi bhavatāpi gocaritena gocaritenātīva
racitam, yat khalu sarvam go-jātam na tu bhavaj-jātam antarā padam api padaḥ pradadāti |
kathañcit tenaivāgrāvasthitenādya tāḥ prasthāpitāḥ santi |

[27] vrajarāja uvāca—tad idam akasmāt katham jātam?

[28] sarva ūcuḥ—bhavat-putraḥ kutracid yatra sneham vyañjayati, tatra sarvatra caivam
dṛśyate |

[29] vraja-rāja uvāca—tarhi kim agarhitam arhitam syāt?

[30] sarva ūcuḥ—yatra gaty-antaram nāsti, tat khalv anantaram eva vidhātum yuktam | yat tu
tatra-bhavantas tatra bhītāyante, tat punar vatsa-pālāne'pi na tucchāyate | kintu bhavat-tapa eva
pratapati pratīpān iti pratīyate | tasmād bhavatād bhavatām anujñā, yā paramparayāpi param
param apy amaṅgalam tāra-yiṣyati |

[31] athedam ākarṇya nirvarṇanata eva jñāpitānujñā-nija-samāje śrīman-nanda-rāje
sarvānumati-labdhanandaḥ śrīmān upanandaḥ prathita-samajñān samaya-jñān jijñāsayāmāsa |
tair api budha-śravaṇa-sukha-prada-maṅgala-śravaṇa-saṅgata-budha-śravaṇa-viśiṣṭhāyām
abahula-bāhulāṣṭamyām bahulā-pālanam bahulam etad iṣṭam ity ādiṣṭam | [32] śrīman-
nandādayaś ca sarve dundubhi-nirghoṣeṇa ghoṣe tasmin nirviśeṣam ahas-tritayam
ahamahamikayā mahaḥ pracārayantas, tad-vatsa-cāraṇa-br̥had-utsavam apy aticarantas tat
samācaranti sma |

ekasyaikasya ced vaktur vaktrāṇi syuḥ sadāyutam |
tadā tad vaktum icchantu yady āyuḥ sarvadāyutam ||4|| [anuṣṭubh]

[33] dig-darśanam tu yathā,
gopālocita-navya-veṣa-valanai rakṣā-vidhānair dvijādy-
āśībhiḥ sudināha-labhya-racanair vrajyārha-nirājanaiḥ |
saṅgānānvita-vādyā-nṛtya-nikaraiḥ śaśvaj-jayādy-āravaiḥ
śrīmān gopa-mahendra-sūnur agamad rāmeṇa dhenūr anu ||5|| [śārdūlavikṛīṭita]

[34] tad anu gati-rītir itīva ca gantavyā—vādyā-gīta-maṅgala-parītam purodhasaḥ purodhāya
dhenūḥ sannidhāya tās ca pādyādibhir arcitā vidhāya madhura-grāsais tāsām samagrāṇām
tṛptim ādhāya tāsū nati-prabhṛtibhir mānam upadhāya punaś ca pradāna-dakṣiṇābhiḥ
purohitādīn akṣiṇānandān sandhāya, śrīmat-pitṛ-caraṇādīn mañjulāñjali-valitam agrato nidhāya

sthitavati sāgraje tasminn avaraje, śrīmāms tat-pitā vrajarājas tāvan maṇi-maya-lakuṭim tat-kare
ghaṭayāmāsa | śrīmatī tan-mātā ca vraja-rājñī bhāle tilakam nidadhe, nidhāya ca sā—

rāma prāg asya paścād bhava subala yuvām śrīla dāman sudāman
doḥ pārśva-sthau bhavetaṁ diśi vidiśi pare santu cātmīya-bandhoḥ |
itthaṁ haste vidhṛtya pratiśiśu diśatī tatra kṛṣṇasya mātā
tat-tat-karmādhikāra-śriyam api dadatī netra-nīrair asikta ||6|| [sragdharā]

[35] atha rohiṇī-br̥mhita-śuci-sampad-upananda-gṛhiṇī-saṁhita-mahita-mahilābhiḥ sahitam
yathāyatham saṅgamite nānā-maṅgale, bhuvi divi ca mahā-maha-bahala-kuśala-kutūhalam anu,
mātaram pitaram kāmścid anyāms ca namaskṛtya, kṛta-kṛtyatayā jihi-jihi-kāreṇeritās ca gāvaḥ
svābhimukham eva sthitā na prasthitavatya ity anupapattyā pratyāsannān gurūn parāvartya,
tāsām purata eva sa-bala-sakhaḥ sa prasthitavān | prasthitavati ca tatra śyāma-varṇe
tarnakāgrimatā-nirvarṇaneneva mandam mandam gacchantam gāvas tam anvagacchan |

[36] tad evam śrī-kṛṣṇa-rāmāv etāv atha svānugamana-kamana-manaskān janān katham katham
api tataḥ pathaḥ ślathayitvā, svātmānam api tal-locana-śṛṅkhalā-mocanān mocayitvā, sakhibhir
apy akhila-vilambi-lalitair nava-gopa-mahasopavalitaiḥ saha sahasā hasantau lasantau cārāya
madhye madhye stabdha-nikhila-gavīkau labdha-mano-gavīkau suvalita-calitam govardhana-
diśam uddiśya calataḥ sma |

[37] yatra gāvaḥ saṅketita-svarādi-viśeṣeṇaiva mithaḥ saṅkīrṇā vikīrṇās ca bhavanti sma, na tu
daṇḍenopaghātam viśīrṇāḥ kriyante sma | yatra ca sakhiṣu tābhyām saha parasparam
maṇḍayanteṣu nandayanteṣu krīḍā-janayanteṣu ca parama-kautukam āvirbhavati sma |

[38] tad etan nirvarṇya devair varṇitam yathā—

pratyekam gāva etā bahir api ca hareḥ prāṇa-rūpā yad āsām
śāsvat trptau ca trptim kṣudhi ca kalayati kṣud-vikāram sa eṣaḥ |
ānīyānīya caitā nijahr̥di vidadhad ghrāṇa-saukhyam dadhānaḥ
śliṣyann uccair vicinvaṁ aśanam upadadat pālayan svena bhāti ||7|| [sragdharā]

usrāṇām prāṇa-sāmyam vahati harir amūs tam vinā rikta-cittās
citra-prāyāḥ samantād yad iha vana-tati-śrī-nibhā viṣphuranti |
tal-lābhād ghrāṇa-dr̥ṣṭi-śravaṇa-sarasana-sparśa-yogād valante
kintu syāc citram etad bahir upavalitam teṣu tam svādayanti ||8|| [sragdharā]

āhūtam kurute hariḥ sakhi-janam, so'py enam evam tathā
vakti śliṣyati jighrati prahasati skandham spr̥śan karṣati |
āstām tac ca mahādbhutam śṛṇuta bho yady antaram tarkyate
naivātmā pṛthag asya tasya ca bhaved ity eva vijñāyate ||9|| [śārdūlavikrīḍitam]

vadati sakhi-samūhaḥ kṛṣṇa-rāmāv itīdam
kvacid api vinimāya prāha tat tac ca yuktam |
kalayata yad imāv apy ātmanaḥ sthāna eva
sphuṭam iha vidadhāte yan mithas tatra tatra ||10|| [mālinī]

[39] atha tad evaṃ ca sthite, pūrvata eva tadīya-vimala-parimala-mādhurī-dhārā-nandita-vidūraga-vṛndāvana-sthira-cara-jīvāvalibhir jīvātutayājīvyamānau, samprati tu sarvā eva tā devatā-pūrvāḥ paramāpūrva-darśana-sparśanādibhir labdha-parvaṇaḥ kurvāte sma | [40] yāḥ khalu sarvātīyāyi-sukha-dāyitayānyeṣāṃ api puṇyāya puṇya-phalāya naipuṇyam āseduḥ | [41] tatraiva ca sarva-sukha-śamsinī vaṃśī sarvam ātmānam ca kṛtārthatām prāpitavati | yataḥ—

na tad vanam yan na vihāra-maṅgalam
nāyam vihāraḥ śubha-gīta-bhṛn na yaḥ |
gītam na tad yan na hi vaṃśīkākṛtam
vaṃśī na sā kṛṣṇa-mukhānugā na yā ||11|| [upajāti 12]

[42] tad-dine tu kāntaḥ so'yaṃ vṛttāntaḥ karṇāntaḥ kriyatām—

udīrṇa-muralīkalaḥ sva-guṇa-gāṭṛ-gopāvṛtir
balena sahitaḥ sphurad-vividha-mādhurī-viṣṭiḥ |
rasārdrām anīśa-smitam tad-atihārda-bhājām gavām
hitam svajana-cittavad vanam athāviśan mādhaveḥ ||12|| [pṛthvī]

[43] sa ca nitānta-priya-jana-bhānaḥ kānanāntaḥ-sāra-sarasa-gandha-sarasa-sugandha-gandha-vāha-vāhita-nava-pallava-pāṇibhiḥ sphuran-madhura-sakhi-tatim madhupatim āliṅgann utasaṅga-saṅginam vidhāya, svānuvrata-madhuvrata-khaga-mṛga-maṅju-guṅjitādi-vyañjanayā khelitam iva protsāhayāmāsa |

[44] tataś ca kautuka-viśeṣa-lambhanāya vraja-rāja-tanūjaḥ sa-smitam ikṣamāṇaḥ sa-vismayavad utprekṣamāṇaś ca nijāgrajam prati sādara-narma-gandha-prabandhi-vana-varṇanam nirmame, yathā—

nūnam bhavān viśva-patir namanti yad
balim gṛhītvā taravaḥ padam tava |
paśya prasūnādi-śatena tan nata-
pravāla-śākhā-śikhayā sprśanti te ||13|| [upajāti 12]

tvam rājase deva vane'tra sāmpratam
vayam na paśyāma tathāpi tāmasāḥ |
itīva cakṣuṣmati janma-lambhanam
vṛkṣā vṛṇānāś caraṇam tavāśritāḥ ||14|| [upajāti 12]

gāyanti tvām ṣaṭpadās cānuyāntaḥ
śrī-rohiṇyāḥ putram antarhitam ca |
ittham mitrāṇy āhur ūhe'ham evam
sarveśas tvam na tv amī san-muniśāḥ ||15|| [śālinī]

suramyam nṛtyanti pramada-śikhinaḥ sneha-valitam
hariṇyaḥ paśyanti sphuṭa-mṛdu-kalam bibhrati pikāḥ |
naṭā rāmāḥ sūkta-prapaṭhana-vidaḥ kānana-sadām
amī dhanyā yasmād vidadhati tavārād atithitām ||16|| [śikhariṇī]

aṅghrisparśair dharitrīgiritṛṇasaritas te nakhaśreṇilekha-

śrīmac-citrair vicitra-druma-samudayaga-dyota-vīrud-vibhedāḥ |
snigdheksābhiś ca dhanyā mṛga-vihaga-gaṇā vakṣasaḥ saṅga-lābhād
eṣā tatrāpi gopī-vratatir atitarām yat-sprhā sāpi lakṣmīḥ ||17|| [sragdharā]

pitṛvyān me kṣatrād avataraṇam āptaḥ sa tu bhavān
pitur gopeśasyātmaja-padam agād dharmā-vidhinā |
atas tvaṁ gopīnām pariṇayanam āptāsi tad iyaṁ
latā gopī-nāmnī tava hṛdaya-lagnā prathayati ||18|| [śikhariṇī]

[45] athāgrajaś cānuja-vācam amṛtam ivācamya smitam ācarann uvāca—bhavādṛśa eva tādṛśa-
guṇa-gaṇa-bhāg īśvaraḥ katham anyam tatra gaṇyam karoti? iti |

[46] tad evam akhila-sakhibhiḥ saha hasan narmaṇā teṣām śarma sphuṭam uttambhayan,
śrīmad-vṛndāvana-vana-śobhām api svam iva tām upalambhayan, paśūn api mānasa-gaṅgā-
rodhāmsi lambhayan svayam apy ayam atitarām reme | tac ca prātyahika-prāyam evam
prathayisyāmaḥ | yathā—

ramate rāmaṁ paritaḥ kṛṣṇaḥ | sakhi-gaṇa-gīta-guṇeṣu sa-tṛṣṇaḥ ||
anugāyati pika-ṣaṭpada-gānam | parijalpati śuka-haṁsa-samānam ||
evam cakra-cakora-bakādi | anurauti sphuṭa-hāsa-vivādi ||
dvīpi-mukhārpita-bhīti paśūnām | rutim iva sṛjati bhayāya śīśūnām ||
pakṣi-mṛgādikam aharahar acalam | viracita-nāmabhir āha ca sakalam ||
bhramati sakhā yadi tasmin ko'pi | karṣati vihasan paṇam amuto'pi ||
dūraga-paśum āhvayati ca nāmnā | kṛta-go-gopa-manorama-sāmnā ||
gavyāhūtau śikhinām hūtiḥ | jātā yad asau ghana-ruti-bhūtiḥ ||
vyatiyuñjāno bhrātrā sva-karam | śāmsati hasati sakhi-hita-nikaram ||
sakhibhir viśramayann ayam āryam | praṇayati tat-pada-lālana-kāryam ||
sulalita-pallava-talpa-vidhānaḥ | suhṛd-ūru-sthira-mūrdha-nidhānaḥ ||
keli-śramam anu kṛta-śayanehaḥ | puṇyatamair upavijita-dehaḥ ||
atra ca kair api lālita-caraṇaḥ | asmat-tṛṇ-mātrada-paricaraṇaḥ ||
yaḥ snigdhanām gāna-vinodaiḥ | nidrām itavān svara-kṛta-modaiḥ ||
smaratām tan naḥ kim api manaḥ-stham | samayam saḥate nānyāvastham ||
vayam iha ke vā lubdham-manyāḥ | lubdhā yasmin śuka-mukha-dhanyāḥ ||19||

[mātrā-samaka]

[47] tad evam eva valgu valayite līlā-valaye pūrvavan nilayād ākalitam iṣṭa-miṣṭānnādikaṁ
rasanayā śliṣṭam vidhāya, gavām jālam cālayan pālayan sāgraja-vraja-rāja-tanūjaḥ savayobhir
āyatīgavam avasaram avagatya gotrā-mātrānām tatiṁ śanair upavrajam anaiṣīt | nītvā ca
tārṇaka-vātsaka-bhedānām tathā strī-gavīnām tāsū apy upasāryāsandhini-praṣṭhauhī-dhenu-
baṣkayīṇī-grṣṭi-samāmsamīnā-naicikī-kapilā-vaśā-gopati-prabhṛtīnām tatra ca gaṅgādi-nāmnām
tathā puṅgavānām teṣu cārṣabhya-damyā-jāta-kakutpūrṇa-kakuj-jātokṣa-mahokṣa-vṛddhokṣa-
yugya-prāsaṅgya-śākaṭa-praṣṭhavāṭ-pramukhānām tatra ca haṁsādi-nāmnām paraḥ-koṭīnām
kūṭān pṛthak pṛthag avīvasat | tatra tatra ca nastitān api śivaka-baddhān acīkarat |

[48] tataś ca pūrva-pūrvasmād apy apūrvatayā maṅgala-vastu-nikara-karaiḥ puraskṛta-kṣiti-
deva-nara-deva-puraḥsarair vrajavāsi-varair upavrajya nīrājya ca sapaśu-pāla-balaḥ sa gopālaḥ
sadanam sādaram āsādayāmāse | prasādayāmāse ca sulalita-lālanayā janita-sukha-janani-mukha-
purandhrī-janena |

[49] atha kṣaṇa-mātram tatra viśramya go-dohanāya nirgamyā ramya-doha-pātra-sandoham kiṅkara-nikara-karāhṛtam vidhāya, gavās-thānīm abhinidhāya, mahā-mahima-gopa-samūham anukṛtopaveśam śrī-vraja-nareśam anujñāpya vatsa-mocanam ājñāpya dhenuka-madhya-sthitah svasti-vācanādi-praśastam samasta-citta-mohanam go-dohanam nāma karma prathamam nirmame |

[50] tatra ca grhān nirgamanam yathā,
hāṭaka-lakuṭi-pāṇir maṇi-cita-niryoga-rājad-uṣṇīṣah |
jita-gajarāja-vilāsaḥ sabalaḥ kṛṣṇo yayau goṣṭham ||20|| [āryā]

[51] dohanam yathā,
śrīmat-paṭṭa-vaṭānta-mauktika-lasan-niryoga-rājat-kacau
gāḍhā-naddha-varāntarīya-rucibhiś citrādharāṅga-śriyau |
ūrdhvajñū kṣīti-saṁhitāgra-caraṇau jānu-dvayāntaḥ-sthita-
svarṇāmātra-dharau sitāsita-tanū dhenūr duhāte sma tau ||21|| [śārdūlavikrīḍita]

[52] tataś ca ghaṭodhnīnām tāsām nātidugdhanām api dugdhāni tu pracuram dugdhāni vidhāya gavādi-sambhālanam anu gopān saṁvidhāya tāni ca pituḥ purastān nidhāya karābhyām aṅjalim sandhāya sthitavantau santau, tena dūratas tadya-turīya-kakṣā-pūrita-cāturī-nirīkṣaṇa-sukha-sthagitena bhūyo bhūyaś cāhūya savyāpasavyayor upaveśitau | yatra ca—

akṣṇā tasyāpasavyena savyam tac cakṛṣe balāt |
api savyenāpasavyam rāmam kṛṣṇam didṛkṣuṇā ||22|| [anuṣṭubh]

kim ca—
eka-hetu-mayam eva locane dve ca bāṣpam aparatra vindataḥ |
rāma-kṛṣṇa-yugapad-vilokane te tu gopa-nṛpater yathāyatham ||23|| [rathoddhatā]

tathā hi—
savyam akṣi tanujād vrajeśitur
bhrātrjāt punar asavyam asravat |
yatra mānasam api svayam dvidhā-
bhidyatāśru-miśam ity abudhyata ||24|| [rathoddhatā]

tataś ca—
agrimān agrimān kurvann antyān antyān samaiḥ samam |
so'bhito rāma-kṛṣṇābhyām śobhito grham āyayau ||25|| [anuṣṭubh]

[53] tauryātrika-carya-paryākulatayeti śeṣaḥ |

grham āgatya ca sarvām ātma-goṣṭhīm miṣṭānnādibhiḥ suṣṭhu tuṣṭām akārṣīt | [54] tataś cānanda-viśiṣṭeṣu viśṣṭeṣu śiṣṭeṣu rāma-kṛṣṇau nija-nija-dhāma samāgamya ramyatama-śayyām adhiśayya mātrbhyām upacaryamāṇau paricārakaiḥ paricaryamāṇau sukham nidadratuḥ |

[55] atha snigdhaकाण्ठाḥ samāpana-digdham tad idam vākyam sāñjali vyānañja—

idṛśas tanayo jātas tava gopa-dharā-pate |

ātmārāmās ca yat-kīrtyā yānti drāg ātma-vismṛtim ||26|| [anuṣṭubh]

[56] atha śrīdāmādi-camatkāra-sāra-prada-prathanasya tad-eta-kathanasya śravaṇānte,
saiveyaṁ līleti bhrānte, tata eva bahir vṛttita upasānte goloka-dharitrī-kānte jane ca śreṇī-prānte,
tau sūta-sutau yathāvad baddhāñjalitayāvasthitau cirata eva pūrva-pūrvavat prīti-dānena vāsaṁ
prasthāpitau vidhāya te sarve yathāsvam āvāsādikam āsāditavantaḥ |

iti śrī-śrī-gopāla-campūm anu
gocāraṇa-pracāraṇaṁ nāma
dvādaśaṁ pūraṇam
||12 ||