

śrī-śrī-gopāla-campūḥ

uttara-campūḥ

atha prathamam pūraṇam

śrī-śrī-rādhā-kṛṣṇābhyām namaḥ

maṅgalācaraṇam

śrī-kṛṣṇa kṛṣṇa-caitanya sa-sanātana-rūpaka |
gopāla raghunāthāpta-vraja-vallabha pāhi mām ||1||

sampūrṇāsīd āsu gopāla-campūr
eṣāṁ yasmād āśrayād eva pūrvā |
eṣa tasmād uttarāpy uttarā syād
evaṁ devaṁ taṁ kamanyaṁ bhajema ||2|| [svāgatā]

[1] athānupūrvyā pūrva-kathānukathānīyā | [2] asti kila kalita-nikhila-vṛndāvanam
vṛndāvanam nāma vanam | [3] yatra jyotiścakram iva vyomni, dharma iva dharmini,
tattva-nirṇaya iva vede, śukham ivābhīpsita-lābhe, rasa iva vibhāvādi-varge,
ṣaḍguṇyam ivātmani, svayam iva sva-premaṇi, nārāyaṇa iva para-vyomni, śarveṣām
āśryaḥ sa ca kṛṣṇaḥ sa-trṣṇag janānubhavanīyatayā nijāṁ nijāśrayaṇīyatām urīkaroti |

[4] yatra cāntardhāna-vidyayā vidyamānam asmad-ādīnām ālokaṁ atītam dhāma
goloka-nāma samāmananti | yatra ca goloke sakala-cintāmaṇīyamāna-cintā-leśaḥ
keśavaḥ sarvānanda-bhāsināṁ tad-vāsināṁ prema-nāma-pañcama-pumartha-sampat-
paryudañcana-prapañca-sañcaya-vyasanam amuñcaṁs tad-vaśata eva yathāyatham
putrādītyā vilasan na kutrāpi vyabhicarati |

[5] tādrśāt tasmād eva ca niṣkramya ramyatayā taiḥ samam asamaṁ prakāśamānaḥ sa
khalu khala-nāśanas tad idaṁ jagad api kadācit pramadayati, divya-nṛtya-nāyaka iva
nepathya-sthānād atha tadvat tatra praviśati ca |

[6] tad evaṁ sthite vāñchita-sadanta-vakra-danta-dantavakra-saṁnyad-udantataḥ
parataḥ punas teṣāṁ vakṣyamāṇa-pramāṇa-lakṣyatayā tat-pradeśa-praveśaḥ sa yadā
babhūva, tadā kadācid anavadya-hari-bhakti-vidyā-viśārada-sarva-manoratha-pārada-
śrī-nārada-kṛpā-kūpāra-taraṅga-labdha-tat prasaṅga-sārau madhukaṅṭha-
snigdhakaṅṭhābhida-sūta-prabhava-nava-kumārau śrīmad-vraja-mahendra-tat-
kumārādibhir virājamānaṁ tad eva sadanam āsadatām |

[7] tadā ca tad-ācarita-niyogaṃ pari tad-eka-vṛttitayā tantrī-niyantrita-gīta-yantra-tulyau parama-kulyau parasparaṃ kathakatām kathaṅkathikatām api muhuḥ saṃprathayya sarva-śarma-śīlām śrī-kṛṣṇasya vraja-līlām kathāyām unmīlayāmāsatuḥ |

[8] tatra ca tasya piṭṛ-paitāmahaṃ vṛttaṃ pūrvam tau vṛttaṃ kurvantau tac-carita-bhavya-maya-navya-kāvyaśyāpi tad ivācaritavantau janma-vṛttena ca janma-vṛttam iva |

[9] samanantaram ca yad vicitram tasya caritram sakramatayā samavarṇayatām |

[10] tac cettham uttara-kathā-prathanārtham anusmaryate | aho! yena khalu pūtanā pūtanārī babhūva, śakataḥ sa kaṭaval-laghutayā patanam avāpa, tṛṇāvartas tṛṇāvartavad vighaṭitāṅgatām gataṃ, arjuna-yugalaṃ cārjunavat kṛtam anugrahaṃ jagrāha | tatra vatsakas tad vatsakaḥ, bakas tu baka eva | [11] vyomaś ca vyomavad eva bhavitum yuktaḥ |

[12] āstām apīdam, tad idaṃ tu tatrāticitraṃ, yadaho! agho'py anagha āsīt, kāliyaś ca mukta-kañcuka iva jīvaṃ eva nirmuktatayābhidhīyata iti |

[13] tad evam api parama-vīrya-śālī śālinatā-vaśamvadatayā nija-jyāyasi yaśaḥ saṃvalayan dhenuka-pralambau tat-pratāpānala-jvālāyām lambamānu yac cakāra, tena labdha-madhurācāratā-pracāraś cāyam naś cetasi vikāra-sāram āśādayati |

[14] aho! nija-janeṣu sauhr̥dya-hṛdyatām tasya paśya, yaḥ khalu tānavan dava-hutāśanam api nijāśanam ācacāra |

[15] varṣa-gaṇanayā paugaṇḍo'py avikalāṅgatayā vāma-bhujam giri-cchatram pari pracaṇḍam daṇḍam cakāra | haṃho! tasya bahala-kutūhalatām api kalaya, yo'yaṃ kudarśanatām prāptam api sudarśanam sudarśanam eva nirmītavān | śaṅkhacūḍa-nāmaḥ khalv asya mani-cūḍatā na yuktā syād itīva yakṣatayā vittasya yakṣa-vittasya tasya śaṅkha-mātrāvaśeṣatayā cūḍamaṇim apajahāra, ariṣṭam riṣṭam cakāra, keśinaḥ pratyayam ākṛṣya tad-arthena cātmani kṛtārthatām prakṛṣya keśavatām nirdeśayāmāsa |

kim ca—

yā janma-śrīr ajani gaditā yā ca kaumāra-śobhā
yā paugaṇḍa-dyutir agha-ripor yā ca kaiśora-lakṣmīḥ |
ekā sā sā hṛdayam aharan nas tadā drāg idānīm
saṃhatyāmūs tad atha balaval-lobhataḥ kṣobhayanti ||3||

pitror vātsalyam ādi-sthita-vayasi mukundasya paugaṇḍa-bhāve
sakhyam teṣām bahūnām kim api mṛga-dṛśām navya-tāruṇya-lakṣmyām |
smāram smāram mano naś calati na purataḥ kintu tatrātha bhūyaḥ
sambhūyāste gṛhāntar-nidhim iva vaṇijaḥ suṣṭhu dūram prayātu ||4|| iti |

[16] tad evam api tat-tulayā tat-poṣārtham udyamāntaram kurvantaḥ parāmṛśamaḥ |
yadyapi tatra tatra mohanatā-dhuryam tan-mādhuryam tau sūta-sutau yathāyogam
vyañjītavantau, tathāpi **na vinā vipralambheṇa sambhogaḥ puṣṭim aśnute** iti-rītyā
vraja-satṛṣṇena śrī-kṛṣṇena bhakta-duḥkha-bhāra-niḥsāra-viśāradasya śrī-nāradasya
saṁvādamanu tasya yadu-nigama-gamaṁ punar vrajāgamaṁ goloka-dhāma-
saṅgamaṁ api samāsād varṇitavantau |

[17] tat tat sarvaṁ varṇyamānam avakarṇya dināntare labdhāntare pūrvavad eva
pūrvāhne śrī-kṛṣṇa-sanātha-sabhā-bhāsamānaḥ śrī-vrajanātha-pradhānaḥ sa-vraja-
janas tad-gamaṇādikasya vyāsaṁ tāv eva papraccha—

yataḥ—

yad apy antaḥ-pīḍā pratata-nija-duḥkha-śravaṇatas
tathāvad bhātā syāt tad api manujās tan na jahāti |
vraṇaṁ śuṣkī-bhāvaṁ gatam api nijaṁ te smṛtatayā
balāt pīḍaṁ pīḍaṁ niviḍam anubhūtaṁ vidadhati ||5||

athavā—

cirād bandhau labdhe'py asukham abhito yāti na tadā
gṛhītvā tat-kaṅṭhaṁ na yadi vilapet tat-priyatamaḥ |
sadā śālīnas tu svayam idam akurvan vraja-janas
tathā kṛṣṇas tābhyāṁ sadasi kathakābhyāṁ akathayat ||6||

[18] atha pṛṣṭau ca tau sukha-duḥkha-sprṣṭau śrī-rāmacandra-sabhāyāṁ kuśa-lavāv
ivāsyāṁ śrī-kṛṣṇacandra-sabhāyāṁ pratuṣṭuvāte | tatra prathamataḥ snigdha-kaṅṭhaḥ
samutkaṅṭhatayā babhāṣe |

[19] tatra ca maṅgalācaraṇam—

gīr devīm anuyāmaḥ
sakala-śruti-sāra-**bhāgavata**-rūpām |
yad-rasa-siddhāntābhyāṁ
navam api kāvyam pramaṇatām yāti ||7||

[20] atha **pūrva-campūm** anusmṛtya kathā—

dinaṁ dinaṁ caivam anandi sa vrajaḥ
kṛṣṇena kṛṣṇaḥ sa bhṛśam vrajena ca |
sitākhyā-pakṣaḥ sita-kāntinā yathā
sitākhyā-pakṣeṇa yathā sita-dyutiḥ ||8||

[21] tad evam api—

kṛṣṇāyāsīt tasya tṛṣṇā samantāt
tṛṣṇāyai vā kṛṣṇa ity atra bhedaḥ |

nābhūd ittham puruṣam sva-prakṛtyā
yuktaṁ vijñās tatra dṛṣṭāntayanti ||9||

pipāsūnām nīram kṣud-udayatām annam abhitaḥ
prataptānām śitam hima-jaḍa-hṛdām tapti-nikaraḥ |
yathā tadvat kṛṣṇaḥ samajani yadā gokula-bhuvām
tadā vaiyagryam sa pratijana-sukhāya pratigataḥ ||10||

tātas-tad bhrāṭṛ-vargas-tad akhila-bhagini-bharṭṛ-jāmāṭṛ-mukhya
mātā mātuḥ pituś ca svasṛ-mukha-mahilās tadvad anye ca ye ye |
sarveśām eva teṣām yugapad api vasann antare vāsayaś ca
svāntas tām vāsudeva-śruti-bhaṇitam iva vyañjayāmāsa kṛṣṇaḥ ||11||

surapati-maṇi-mānitāṅga-lakṣmīḥ
śarādija-sārasa-sāra-hāri-netraḥ |
nikhila-mati-gatiḥ katham na sa syāt
pitṛ-jananī-sukha-mādhurī-dhurīṇaḥ ||12||

dhyāne kūrmavad ikṣaṇe śakalivad ghrāṇa-grahe dhenuvat
sparśe pakṣivad asya poṣaṇa-parau śaśvad vrajeśāv amū |
nityam nityam udañcad-utkalikikām āśām cirād vardhitām
kaiśore pratipadya suṣṭhu phalitām jāḍyam mudā jagmatuḥ ||13||

sad-bhrāṭṛtām svamanu tasya samīksya rāmaḥ
phullāṅgatām pratidinam gatavān yathā tu |
śeṣa-pramāṇa-tanutām tanuyād asau kim
diṣṭa-kramād iti janā matim iṣṭavantaḥ ||14||

mukhyaḥ prāṇas tad-vibhedās ca yadvat
kṛṣṇas tadvac chrīla-dāmādayaś ca |
ekātmanaḥ śaśvad uddīśya caikaṁ
kāryam yat te yānti tat-tad-vihāram ||15||

yeṣām sevyaḥ samajani sa hariḥ sevakānām nijānām
teṣām prāṇa-pratikṛtir abhavad deha-sādrīśya-bhājām |
sāhāyyam tam prati tam api vinā te na tiṣṭhanti so'pi
nyasthāt tatra svam iti budhamatā teṣu dṛṣṭāntateyam ||16||

vatsa-goṣṭha-vipinādi ced bhajed
ghrāṇa-tarpaṇam aghāri-saurabham |
tarhi tatra dhavalāvalir bhaved
drāg ajāgara-dharā na cānyadā ||17||

śraddadhyān na jagad yad asya tu guṇair vanyāś ca te prāṇinaḥ
santi drāg anugāḥ parasparam api prīṇanti yad-dveṣiṇaḥ |

yady evaṁ svayam eva so'pi bhagavān śrī-yukta-vaiyāsakiḥ
śrīmad-bhāgavatākhyā-vajra-lipibhir niṣṭāṅkayen nāgrataḥ ||18||

tat tad yadyapi śarma-jātam abhavad goṣṭhe tathāpy acyuta-
dveṣāya prahitān muhur nija-bhaṭāt kaṁsena bhīr utthitā |
tasmād atra na tarhi śānti-rajanīty unnīya līlām imām
cittān dhūta-bhayām ihānavarataṁ nirvaktum anvicchati ||19||

[21] atha tad duḥkhaṁ smarantaṁ vrajeśvaraṁ prati śāntvanaṁ samāpanam āha
sma—

goṣṭhe duḥkhāgadaṅkāraḥ kulālaṅkāra eṣa te |
sarvām śāṅkām punar dhunvann arvāg-aṅkāgatas tava ||20|| iti |

[22] tad evaṁ śrī-vrajeśvara-sabhāntaḥ prātaḥ-kathā kathitā | yasyām savyavadhāna-
deśe niveśena śrī-vrajeśvaryādayaḥ śrī-rādhādayaś ca prati-nija-karṇam abhyarṇita-
varṇa-varṇam cakruḥ |

[23] atha pūrvavad ekānte kānte virājamāna-śrī-kānte śrī-rādhikā-niśānte niśāntas tat-
kathā-śeṣaḥ saṁśleṣam avāpa |

[24] yatra ca snigdhakaṅṭha uvāca—

svayam lakṣmīr apy acyuta-hṛdi gatāpy anya-vapuṣā
tapas taptvā yaṁ kvāpy alabhata na rāsādi-mahasi |
tam etaṁ govindaṁ vaśitam anuvindan vraja-ramā-
gaṇaḥ śarmāvindat kiyad iti kathāṁ kaḥ kathayatu? ||21||

prasādaṁ yaṁ svapne'py alabhata na lakṣmīr api hares
tam etaṁ śrī-gopyaḥ samadadhata rāsādi-mahasi |
aho yasyā bhāgyaṁ sprhitam api tābhir na kalitaṁ
kim asyā rādhāyāḥ kavayatu kavis tan-maya-sukham? ||22|| iti |

[25] atha kṣaṇam uṣṇībhūya tuṣṇīmbhūya ca punar āha—tathāpi bhrātar
madhukaṅṭha! tad idaṁ mukta-kaṅṭhaṁ punar anuvadituṁ śaktir na prasaktībhavati |
yataḥ,

kulīnānām ślāghyair nija-kulaja-lokaiḥ parivṛtis
tathāryāṇām rītir yad api kila tāsām avicalā |
tathāpy uccais tat-tad-vicalana-kṛtir dhvasta-nikhilā
mukunda-premārtir mama hṛdi vimohaṁ prathayati ||23||

[26] punaḥ sāstraṁ śrī-rādhā-mukham īkṣamāṇa uvāca—

kharāṁśor aṁśu-sprḡg-vapur iva kharāṁśor maṇi-tatir

vidhoḥ kānti-sparśi-sthitir iva vidho ratna-vitatiḥ |
muhur jvālām hanta dravam api vahantī tad abhavan
murārer diṅ-mātrād bhramayati tad eṣā mama manaḥ ||24||

[27] tad evam evāvṛtyā punar api tat-tad-viṣayam uvāca, yathā—

yadā dṛṣṭim yātaḥ katham api haris tāsū sa tadā
param sphūrṭi-bhrāntim racayati purāvan na tu param |
yadā sprṣṭim prāptaḥ kvacid api tadāpi prathamavat
tad etad vaiyagryam mama hṛdayam uccair dalayati ||25||

tad etad vaiyagryam vṛṣaravi-sutāyām adhigamād
vidūram yad guptaṁ hasati kim u vā roditi yadā |
tadā tasyā hāse sphurati nikhilam hṛṣyatitarām
tathā rode glānim kalayatitarām ha jagad api ||26 ||

yadā rāsānanda-prabhṛti-hari-lilāḥ suvalitās
tadā gopyaḥ satyam parama-paramam śarma samayuḥ |
param yātāyātām racayad abhitas tad-virahajam
mahā-duḥkham tāsām hṛdayam asakṛn mardayati naḥ ||27||

priyānām sarvāsām param upari rādhām praṇayavān
asādhāraṇyena sva-hṛdi sa purā lālayati yat |
tad etan naḥ sarvam sukham ahaha hā nātha ramaṇety
adaḥ stoka-ślokaḥ pibati kim aham vacmi karavai? ||28||

idam smāram smāram jvalati mama dhīr yad vraja-mṛgī-
dṛśām lajjālūnām harim anu ratir vyaktim agamat |
tad āstām rādhyāyāḥ sa-vidham iva tam tat-sphuraṇa-kṛt
pramāyās tam draṣṭum dṛśi kuṭilatā mam vidahati ||29||

anyat paśyati kṛṣṇam anya-vacane kṛṣṇam bravīty anya-vāk
śrutyām kṛṣṇam aho śṛṇoti satatam yā gopa-subhrū-tatiḥ |
tasyām kim bata gopana-pravalatām yady aśnuvānā sphuṭam
rādhāyā jaḍatā na hi prabalatām yāyād amūdrśy api ||30||

[28] atha vallavī-vallabhasyāpi tathā kathā prathanīyā—

ekā śrīr yad-vaśe bhāti tad-vaśe sukha-santatiḥ |
śrī-koṭīr vaśayam kṛṣṇas tat-koṭim sphuṭam arhati ||31||

[29] tathāpi līlā-rasa-viśeṣa-vaśatayā tadānīm anyathā-prathayāpi santaḥ
samapaśyanta, yathā—

mlānau mlānim rucau rociḥ

preyasīnām anuvrajan |
vīkṣitaḥ so'yaṁ antarjñair
vṛttīnām vṛttimān iva ||32||

gāmbhīryān mura-śatro
sphuṭam abdhēr iva na bhāti kārsyādi |
kintu tadanvayi-jīvana-
dhārāṇām tena tac ca tarkyeta ||33||

yadyapi tāsām lābhe
hariṇā na svairitā yātā |
tad api svasmīn abhimati-
mātre śāsvat-kṛtārthatām mene ||34||

āstām vraja-subhrūṇām
abhisṛti-saṅketa-dhāma-milanādi |
svaira-sthitir api tāsām
avakalitā kṛṣṇam unmudaṁ kurute ||35||

bali-muṣitā nija-lakṣmīr
iva labdhum tāḥ sadotkṛtām yātaḥ |
kṛṣṇaś cintāmaṇivat
tāsu ca rādhām acintayan nitarām ||36||

nimeṣaḥ kalpaḥ syād api nayana-pakṣmācala-varas
tathā dṛg-vāry-abdhir vraja-vara-ramāḥ paśyati harau |
tad-īdṛg-bhāvaḥ kiṁ samacarad amūbhyaś tam athavā
tato'mūr ity evaṁ dvayam api na nirṇītim ayate ||37||

kim eṣā sphūrtir me vyatimilana-kartrī vanitayā
tayā kiṁ vā sāksāt-kṛtir iti vivekāvidura-dhīḥ |
hariḥ svānta-jvālā-valayita-vapuḥ kvāpi valavat-
praphullāṅgaḥ kvāpi pratimuhur udagram bhramam agāt ||38||

[30] tad evaṁ duḥkha-nigīrṇaṁ yathā-kathaṅcana yad varṇitam, yac cānyad ito'py
atitarām varṇayitum abhyarṇīkriyate, tat khalu sarvāyatyām parama-sukhāgatyāḥ
pratyāsattaye sampatsyate, durgama-kūpa-maru-bhū-bhuvām anūpa-gamanāya durga-
laṅghanavat |

[31] na ca varṇanāyām tasyai sampatsyata ity eva vaktavyam | paśyata paśyata, tad etad
rādhā-mādhava-nirbādha-vyatimilana-nirvarṇanāyām sampraty api sampadyate; yata
eva ca yat kiñcit tad varṇayitum śakyate |

[32] tac ca varṇanam yathā—evam kṛṣṇa-kṛṣṇa-priyāṇām kṛta-saṁmohena mahā-bhāvādhiroheṇa samam pūrṇam kaiśoram api tūrṇam āyātam | tatra śrī-kṛṣṇasya yathā—

śrī-gopādhipa-dugdha-sindhu-janitam sat-kīrti-śubhram sphurat-
kṛṣṇābhāvalitam sudīrgha-nayana-jyotir-vidhūtāmbujam |
gopī-netra-cakora-jīvana-rucim kāma-pracārākaram
kaiśorāmṛta-pūrṇam avyaya-kalam govinda-candram bhaje ||39||

[34] tāsām yathā—

vaktrendu-sphuṭa-netra-kairava-ruciḥ pāṇḍūbhavadgaṇḍabhūr
vakṣo-janma-sahasra-patra-mukulāmandāvali-bhrājitā |
navya-stavya-nitamba-bimba-pulina-śrī-kariṇī śrī-harer
ābhīrī-ava-yauvana-sthitir adhāj jyautsnīva netra-prathām ||40||

[35] tad evam ubhayeṣām nava-yauvana-sāgara-paramānurāga-sudhākarayoḥ
parasparam bhūri-paripūritā-karayoh sarvatra pracāraḥ sañcarati ca tasmin yad eva
tāsām pūrvam kṛṣṇa-kartṛka-pariṇayanāpanayanāya gargaḥ kila vyañjitam cakāra, tad
eva lokam astoka-śaṅkā-sañjitam ācacāra |

[36] yadi kṛṣṇena samam āsām aṅga-saṅgaḥ syāt tad-ārvāg eva sarvam eva gokulam
tad-virahākulam syād iti | [37] garga-vacanam eva ca mātara-pitarādibhiḥ kṛṣṇāya
tāsām vitarām vighna-nighnam cakāra |

[38] yatra ca sāksād yogamāyā kṛṣṇam varivasyantī svātmano gopanāya pūrṇimā
nāmnā tapasyantī kṛcchra-vaśyantī gaty-antaram apaśyantī tāsām anyatra vivāham
mṛṣābhāva-vaham eva nirvāhayāmāsa | sarvatrānalpa-svapna-kalpanāyām api
prāyatayā jāgara-prāyatayā pracāraṇat | tathā tāsām paty-ābhāsāṅga-saṅgamam ca
bhaṅgam āsādayāmāsa | tathaiva hi [nāsūyan khalu kṛṣṇāya](#) [BhP 10.33.37] ityādi-rītyā
śukeneva śrī-śukena dig-darśitā |

[39] tad evam sati sa ca tās ca parama-tarṣa-kṛtākaraṣatayā pracchannatayā ca
parasparam saṅga-maharṣam api kathaṅcid ācitam cakruḥ |

[40] atha pūrvokta-rītyā tāsām sannihita-lokeṣu pratītyā mahānurāgasya kramād
avagamād gurubhir manasi bhāvita-bhāvi-kṛṣṇa-saṅgamāśaṅkatayā vacasi tu vibhāvita-
vadhū-jana-vana-gamana-kalaṅkatayā nirmite nirodhe milad-udbodhe balānujanmā
dvi-janmānam narma-priya-sakhatayānuvartamānam nāmnā madhumaṅgalatayā
samāmnātām tat-prasaṅga-saṅgataṁ cakāra— katham rādhādīnām āgamana-vadhā
bahūny ahāny adhikṛtya dṛśyate? iti |

[41] madhumaṅgala uvāca—purūṇām gurūṇām nirodha eva nidānatayā tatra bodha-
viṣayī-bhavati |

[42] śrī-kṛṣṇa uvāca—aho! tat tad api raho-vṛttam kim gurūṇām karṇeṣu vṛttam?

[43] madhumaṅgala uvāca—

nāntar bahir api yasyām
sphurati jñānaṁ mano-vikṛtau |
ekasyāpi na tasyā
na vyaktiḥ syād amūḍṛśāṁ kim uta? ||41||

[44] śrī-kṛṣṇa uvāca—pūrvam api purvahir antar-gamane tāsū nava-yauvanam gatāsu guru-nirodha purur evāsīt | adhunā tu kīdṛg adhikāḥ?

[45] madhumaṅgala uvāca—yadyapi nāsman-mukhataḥ sukhatayā niḥsarati rati-pratikūlam idam, tathāpi bhavat-prasna-prathāta eva kathā-viṣayīkriyate | tathā ca śrutam mayā khalv idam viśrutam kula-pālikānām tāsū gāli-dānam avakalyatām |

kim dhig dhyāyasi hanta niśvasiḥ kim vartmāni kim prekṣase
kim sakhyā mukham atra paśyasi kucau kim ḍṛg jalaiḥ siñcase? |
mūrcchām ṛcchasi kintarām kim asakṛt kṛṣṇeti varṇa-dvayam
tasyām jalpasi kim punaḥ pulakitām kampam ca tantanyase ||42|| iti |

[46] atha kula-pālikā-pālikānām tāsām dūnatākaryā nanānduḥ pratisvam mātaram prati vacana-caryā dig-varṇanam cāvakarṇyatām—

ḍṛg-vīthim kula-pālikāḥ śruti-patham tāsām kathā-nāsikā-
vartmāneka-sugandhi-dhūpa-racanā vavrur mayā yojitāḥ |
tasyāḥ kṛṣṇamayī daśā manasi yā sā kena yatnena vā
gacchedāvṛtatām tato janani kim mahyam vṛthā kupyasi? ||43|| iti |

[47] tad evam varṇyamānam ākarṇya kṣaṇam sa-mlāna-varṇam nivarṇya ca punar asāv asyā vartāyā viśeṣānuvartanāya madhumaṅgalam prasthāpya cintām cāntaḥ prāpya vicārayati sma |

[48] tam etaṁ jana-ravam mama guravaścānubhavamānītavantaḥ santi, prāyaśaḥ parama-yaśasaḥ pitaraś ca tatra karṇa-vitaram kariṣyanti | tarhi kintarām antarāyam imam antarayitā? iti kṣaṇam śūnyāyamāna-manāḥ punaś cintayāmāsa | —

[49] ito vyavadhānam eva khalu kaluṣatām gatasya mama nidhānam bhavati | tathā hi—

kalaṅko yatra syād apariharaṇīyārtha-kṛtakas
tato dūrād bhāvyaṁ kula-jani-janenaivam ucitam |
sa kālāl luptaḥ syād bhavati hi ca tatra pratividhis
tad asmān me goṣṭhād vyavahitir akaṣṭam prasajati ||44||

yeṣām pitrādīnām
sneho mama jīvanam goṣṭhe |

ahaha ku-daivād abhitaḥ
saṅkocas tebhya eva sañjātaḥ ||45||

[50] atha punar anyathā cintayāmāsa—

prāṇās tyajantu deham
dehaḥ prāṇān api tyajatu |
hari-gopyas tu mithas tāḥ
prāṇāḥ katham iva mithas tyājyāḥ? ||46||

[51] punas tad api cānyathā cakāra—

ekasminn āvāse
dampatyor bhavati duḥsaho virahaḥ |
tasmād dūre gamanaṁ
samayaṁ gamanīyatām nayati ||47||

[52] kintu hā vṛṣabhānu-bhānu-kīrtidā-kīrtidāyini! hā janmata eva man-manastayā
san-manastā-dhāyini! hā kumāratām ārabhya kāya-vān-manaḥ-sukumāratā-parvaṇā
sarva-harṣiṇi! hā mad-vinābhāva-bhāvanā-jvālā-jāla-samutkarṣita-tarṣiṇi! hā gaty-
antara-rahitatayā kathañcit kiñcin mām saṅgamyā ca muhur asaṅgamyā duḥkha-
dagdhe! hā dayite! dayite mayi visrabdhe samprati duṣṭhu-niṣṭhuratayā mayā tyaktum
iṣyamāṇā katham jiviṣyasi? hā sarva-sukhādhike! radhike! kutra vāmutra gamiṣyasi?
iti |

[53] atha madhumaṅgalaḥ saṅgamyā tad idam aramyāṁ nivedayāmāsa—

niracinvaṁste sarve
rādhādīnām nirodha-sātatyam |
yasmād grha-pālyas tā
hariṇīr etā nirundhate paritaḥ ||48|| iti |

[54] tad evaṁ paryag aparyavasya-didantayā cintayā labdhum cāmūra-sambhāvanayā
bhāvanayā samayaṁ gamayitum asamarthaḥ skhalad-arthaḥ sa-tṛṣṇaḥ sa tu kṛṣṇaḥ sa-
vayobhiḥ samam eva ramamāṇas tri-yāmām viramayati smeti kṛtam hr̥n-marma-
bhaṅga-kareṇātiprasaṅgena [55] tad etad uktvā kathakaḥ samāpanam āha—

rādhe na yukta muktaṁ syān mukta-sātam athāpi vām |
mithaḥ prema-bharaṁ vyaktaṁ vaktum udyatavān aham ||49||
purā katheyaṁ kathitā murāre rāga-bṛmhiṇī |
paśya so'yaṁ prāṇa-nāthaḥ prasādam tava vāñchati ||50||

[56] tad evaṁ yathā-kathā tathā lilā-prathām upalabhamānās tad-ante ca tasyāḥ
samprati nāstitāyām viśvasti-kṛtāśvastikā nija-nija-bhavanaṁ sarva eva sānandaṁ

parvatayā jagmuḥ | śrī-rādhā-mādhavau ca nija-śayyā-gṛham sukhamayyā spṛhayā
gṛhayāñcakrāte |

iti śrī-śrīmaduttara-gopāla-campūmanu
vrajānurāga-sāgara-prathanam nāma
prathamam pūraṇam
||1||