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Gopala-virudavali

Text 1

gopāla-sukhadā seyam
gopāla-virudāvalī
arthāya śrayatām kalpa-
virud-āvali-kalpatām

gopāla—to Gopala; *sukha*—happiness; *dā*—giving; *sā*—this; *iyam*—this; *gopāla-virudāvalī*—poem named Gopāla-virudāvalī; *arthāya*—for the purpose; *śrayatām*—may attain; *kalpa*—virut—of desire-creepers; *āvali*—multitude; *kalpatām* status.

May this poem, Gopāla-virudāvalī, become like a garden of desire-creepers to give pleasure to Lord Gopāla.

Text 2

brahma-brahmaja-śarva-sarva-janatā rajyaj-janāḥ śrī-pateḥ
śabda-brahma-gaṇās ca te ca nikhila-brahmāṇḍa-vaikuṅṭha-gāḥ
aśrāntoṣṭham agha-ghna-goṣṭh-caritam gāyanta eva sthitāḥ
yady adya pratipadyatām mama kṛtam gadyam ca padyam ca kim

brahma—Brahmā; *brahmaja*—Nārada; *śarva*—Śiva; *sarva*—all; *janatāḥ*—living entities; *rajyat*—janāḥ—the jubilant devotees; *śrī*—of the goddess of fortune; *pateḥ*—of the Lord; *śabda-brahma-gaṇāḥ*—learned in the Vedas; *ca*—and; *te*—they; *ca*—and; *nikhila*—all; *brahmāṇḍa*—material universes; *vaikuṅṭha*—of spiritual planets; *gāḥ*—residents; *aśrānta*—without fatigue; *oṣṭham*—for the lips; *agha*—of material impurities; *ghna*—the destroyer; *goṣṭha*—in Vṛndāvana; *caritam*—pastimes; *gāyantaḥ*—glorify; *eva*—certainly; *sthitāḥ*—situated; *yadi*—if; *daya*—then today; *pratipadyatām*—is begun; *mama*—my; *kṛtam*—composed; *gadyam*—prose; *ca*—and; *padyam*—verse; *ca*—and; *kim*—how is it?

If Brahmā, Brahmā's sons, Śiva, all the splendid devotees of the goddess of

fortune's husband, the personified Vedas, and all the residents of the material universes and the spiritual Vaikuṅṭha worlds, are singing the Vṛndāvana pastimes of the killer of Agha without their lips ever becoming tired, then why do I now write these words in verse and prose?

Text 3

mugdhānām api lubdhānām
keṣāñcit kavi-māninām
dṛśyate kavitā tadvad
atrāpy atrapatā mama

mugdhānām—foolish; *api*—and; *lubdhānām*—greedy; *keṣāñcit*—of certain people; *kavi*—as poets; *māninām*—fancying themselves; *dṛśyate*—as seen; *kavitā*—poetry; *tadvad*—like this; *atra*—here; *api*—also; *atrapatā*—shamelessness; *mama*—my.

Although this poem is just like the mediocre poetry of many other foolish, greedy authors, proud of thinking themselves learned poets, I shamelessly continue to write.

Text 4

nitya-vihṛti-nija-varga-sukha-pratha
kṣity-avataṇaja-sarvaga-sat-katha
akrama-jita-tula-sauṣṭhava-satrabha
śakra-mañija-ghṛṇi-nirjayi-sattra-bha
svarṇa-ghaṭita-nibhasat-paṭa-saṁhita
karṇa-sukhada-bahu-sad-guṇa-bṛṁhita
citra-bhamaṇi-gaṇa-saṅgraha-vigraha
mitra-sukhada-kṛta-śatru-vinigraha
kīrti-mahasi-jagad-iṣṭa-samarpaka
kīrtita-lava-nija-saṁjñaka-tarpaka
vaṁśaja-kala-vaśa-sarva-carācara
vaṁśa-mahita-pitr-sindhu-sudhākara
ugra-naraka-gaṇa-yogyā-vimuktida
ugra-kiraṇa-mukha-dṛg-ruci-yuktida
kṛṣṇa-subhaga-jagad-udgata-dhāmaka
kṛṣṇa-paramatama-śastada-narmaka

śraddhita-manasi nibaddhavad āsita
saddhita-karuṇa-rasa-prativāsita
dustara-bhaya-jana-śarmada-susmaya
pustaka-śata-śata-sustava-dṛg jaya

nitya—eternal; *vihṛti*—pastimes; *nija-varga*—own devotees; *sukha*—transcendental happiness; *pratha*—granting; *kṣiti*—to the earth; *avatarāṇa*—from the descent; *ja*—produced; *sarvaga*—everywhere manifested; *sat*—transcendental; *katha*—topics of discussion; *akrama-jita*—unconquered; *tula*—unequaled; *sauṣṭhava*—excellence *satra-bha*—the abode; *śakra*—maṇi—*from the sapphire*; *ja*—produced; *ghṛni*—splendor; *nirjayi*—completely dereating; *sattra-bha*—effulgence; *svaṇa*—golden; *ghātita*—endowed; *nibhasat*—lower; *paṭa*—garment; *samhita*—wearing; *karṇa*—to the ears; *sukha-da*—granting happiness; *bahu*—many; *sat*—transcendental; *guṇa*—attributes; *br̥mhita*—expanded; *citra*—amazing; *bha*—splendor; *maṇi*—of jewels; *gaṇa*—of multitudes; *saṅgraha*—collection; *vigraha*—form; *mitra*—to the friends; *sukha*—happiness; *da*—granting; *kṛta*—performed; *śatru*—enemies; *vinigraha*—defeat; *kīrti*—fame; *mahasi*—glorious; *jagat*—to the universe; *iṣṭa*—desires; *samarpaka*—granting; *kīrtita*—glorified; *lava*—a small number; *nija*—own; *saṃjñaka*—with the names; *tarpaka*—pleasing; *vaṃśa*—from the flute; *ja*—produced; *kala*—musical sound; *vaśa*—the enchantment; *sarva*—of all; *cara*—moving; *acara*—and non-moving entities; *vaṃśa*—family; *mahita*—glorified; *pitṛ of the father*; *sindhu*—of the ocean; *sudhā-akara*—the flood of nectar; *ugra*—terrible; *naraka*—of hells; *gaṇa*—for the multitude; *yogya*—suitable; *vimukti*—liberation; *da*—granting; *ugra*—intense; *kirāṇa*—with effulgence; *mukha*—face; *dṛk*—eyes; *ruci*—beauty; *yuktida*—appropriate; *kṛṣṇa*—black; *subhaga*—beautiful; *jagat*—from the universe; *udgata*—gone; *dhāmaka*—to the spiritual abode; *kṛṣṇa*—Kṛṣṇa; *parama-tama*—taking as the most dear; *śastada*—chastising; *narmaka*—in jest; *śraddhita*—faithful; *manasi*—in the mind; *nibaddhavad*—as if bound; *āsita*—situated; *sat*—to the devotees; *hita*—granted; *karuṇa*—of mercy; *rasa*—mellow; *prativāsita*—resided; *dustara*—insurmountable; *bhaya*—rear; *jana*—the people; *śarmada*—granting auspiciousness; *su*—nicely; *smaya*—smiling; *pustaka*—in Vedic scriptures; *śata-śata*—in hundreds and hundreds; *su*—excellent; *stava*—in prayers; *dṛk*—sight; *jaya*—all glories.

○ Lord whose pastimes please Your devotees, ○ Lord whose descent to the Earth has created spiritual narrations everywhere, ○ Lord whose virtues have no equal or superior, ○ Lord whose splendor defeats the splendor of a host of sapphires, ○ Lord dressed in a splendid golden dhotī, ○ Lord whose transcendental qualities delight the ear, ○ Lord decorated with colorful jewels, ○ Lord whose victory over the demons delights Your friends, ○ Lord whose glories fulfill the world's desires, ○ Lord whose names, when even briefly glorified, bring great pleasure, ○ Lord whose sweet flute music enchants all moving and non-moving living entities, ○ glistening nectar moon risen from the ocean of your father and glorified by a great family, ○ Lord who liberated those who deserved a terrible hell, ○ splendid sun whose face delights the eyes, ○ Lord who filled this world with pleasure and then returned to Your own abode, ○ Lord who joked with

playful words of rebuke, O Lord who sits, as if bound, in the hearts of the faithful, O Lord fragrant with kindness to the devotees, O Lord whose smile protects those filled with terrible fears, O Lord whose eyes are glorified in hundreds and hundreds of books, all glories to You!

Text 5

surūpa-gaṇa-śekhara ruci-jitendranīśvare
praśasta-guṇa-maṇḍale sakala-sampad-ākhaṇḍale
ananta-bala-vīryake vijita-duṣṭa-śautīryake
samasta-sukhada-kriye hṛdayam astu vaṁśī-priye

surūpa—of those who are beautiful; *gaṇa*—of the multitude; *śekhara*—the crown; *ruci*—splendor; *jita*—defeated; *indranīla*—of sapphires; *īsvare*—the monarch; *praśasta*—of excellent; *guṇa*—auspicious qualities; *maṇḍale*—the sphere; *sakala*—all; *sampat*—good-fortune; *ākhaṇḍale*—unbroken; *ananta*—unlimited; *bala*—prowess; *vīryake*—and heroism; *vijita*—defeated; *duṣṭa*—of the demons; *śautīryake*—pride; *samasta*—all; *sukhada*—granting happiness; *kriye*—activities; *hṛdayam*—the heart; *astu*—may be; *vaṁśī-priye*—who is fond of playing the flute.

May my heart rest on He who is the crown of all handsome men, whose splendor defeats the king of sapphires, who has a host of glorious virtues, who is the king of all opulences, whose power is limitless, who checks the demons' pride, whose pastimes please everyone, and who is fond of the flute.

Text 6

śrita-vṛndāvana
hita-vṛndāvana
avalokāmrta-
bhṛta-lokāvṛta

śrita—taken shelter; *vṛndāvana*—of Vṛndāvana; *hita*—welfare; *vṛndāvana*—of Vṛndāvana; *avaloka*—of the glance; *amṛta*—by the nectar; *bhṛta*—maintained; *loka*—by the people; *āvṛta*—surrounded.

O shelter of Vṛndāvana, O auspiciousness of Vṛndāvana, O Lord whose nectar glances are drunk by the people of Vṛndāvana!

Text 7

satyaṁ vṛndāvanam anu
sarvādr̥śye pade sa-goṣṭhas tvam
vibhavasi satataṁ tadval
lokair ālokyase 'bhīkṣṇam

satyaṁ—transcendental; vṛndāvanam—Vṛndāvana; anu—near; sarva—by everyone; adr̥śye—visible; pade—at the place; sa—accompanied by; goṣṭhaḥ—the cowherd boys and calves; tvam—You; vibhavasi—are manifest; satatam—continually; tadvat—to that extent; lokaiḥ—by the residents of Vṛndāvana; alokyase—are seen; abhīkṣṇam—continually.

O Lord, as You enter Vṛndāvana, you come with the cows and boys to a place where all can see You. The people gaze at You at every moment.

Text 8

snigdha-snigdha-svaka-bhṛti-kṛta-sukha
svarvat-parva-svajanuṣi kṛta-sukha
gacchad-yacchaj-jana-vṛta-maha-pada
tuṣyat-puṣyad-vraja-nṛpa-dhṛta-mada
rakṣaḥ-pakṣa-striyam anusṛtidada
asta-vyasta-sva-śakaṭa-mṛdu-pada
bhargad-garga-prakaṭita-sad-abhidha
tarjaj-jarjan-madhu-dabhihati-vidha
varṇa-svarṇa-kraya-phala-sakuṭuka
śvaḥ-śvaḥ-śāśvat-sukha-mukharita-śuka
citrān-mitra-pracaya-carita-cita
bhakta-svakta-smita-bala-valayita
gacchad-vatsa-sthagana-kṛd-anugama
sadma-cchadma-pratinaya-dhṛta-śama
navya-sravya-krama-viharaṇa-raṇa
gavya-stavya-svayam apahṛti-paṇa
prasv-ahrasva-pratisita-sad-udara
vargya-svargya-dvaya-taru-gati-hara
tyakta-vyakta-klama-suvihṛd-avika
vṛndad-vṛnda-sva-vipina-vasatika

snigdha—affectionate; snigdha—friends; svaka—own; bhṛti—maintainence; kṛta—performed; sukha—happiness; svarvat—like the heavenly planets; parva—festival; sva—own; januṣi—in the birth; kṛta—performed; sukha—happiness;

gacchat—going; *yacchat*—offering; *jana*—people; *vṛta*—gifts; *maha*—festival; *pada*—abode; *tusyat*—satisfied; *puṣyat*—flourishing; *vraja*—of Vraja; *nṛpa*—king; *dhṛta*—maintained; *mada*—joy; *rakṣah-pakṣa-striyam*—the Rākṣasī Pūtana; *anusṛti*—a post equal to that of Mother Yaśodā; *dada*—granting; *asta-vyasta*—inverted; *sva*—won; *śakaṭa*—cart; *mṛdu*—delicate; *pada*—feet; *bhargat-garga*—Garga Acārya; *prakaṭita*—revealed; *sat*—transcendental; *abhidha*—names; *tarjat*—chastising; *jarjat*—criticising; *madhu*—the Madhu demon; *dabhihati-vidha*—killing; *varṇa*—of words; *svarṇa*—with the gold; *kraya*—purchasing; *phala*—fruit; *sa*—with; *kuṭuka*—eagerness; *svaḥ svaḥ*—day after day; *śāśvat*—continually; *sukha*—with happiness; *mukharita made eager to speak*; *śuka*—Śukadeva Gosvāmī; *citrat*—astonishing; *mitra*—of friends; *pracaya*—with the multitude; *carita*—of pastimes; *cita*—a multitude; *bhakta*—devotees; *svakta*—annointed; *smita*—smile; *bala*—by Balarāma; *valayita*—embraced; *gacchat*—going vatsa—calves; *sthagana*—concealment; *dṛt*—doing; *anugama-following*; *sadma*—abode; *chadma*—false appearance; *pratinaya*—bringing back; *dhṛta*—held; *śama*—peace; *navya*—newly; *sravya*—caused to flow; *krama*—gradually; *viharāṇa*—from the theft of the calves and boys; *raṇa*—joy; *gavya*—calves; *stavya*—praiseworthy; *svayam*—personally; *apahr̥ti*—taking away; *paṇa*—the contest; *prasu*—by the mother Yaśodā; *ahrasva*—very long; *pratisita*—bound; *sat*—transcendental; *udara*—abdomen; *vargya-svargya*—the demigods Nalakūvara and Maṇigrīva; *dvaya*—two taru—of trees; *gati*—the state; *hara*—delivering from; *tyakta*—abandoned; *vyakta*—manifested; *klama*—fatigue; *suviḥṛt-avika*—fond of performing pastimes; *vṛndat*—wandering; *vṛnda*—cowherd companions; *sva*—own; *vipina*—in the forest; *vasatika*—staying.

O Lord who pleased Your affectionate relatives, O Lord who celebrated Your birthday with a party like those in Svargaloka, O Lord to whom visitors gave many gifts, O Lord who delighted the happy and prosperous king of Vraja, O Lord who made the demoness Pūtana a follower of Your mother, O Lord whose soft feet overturned the cart, O Lord whose transcendental names were revealed by Garga Acārya, O Lord who easily killed the menacing Madhu demon, O Lord eager to purchase some fruit with the golden coins of Your broken words, O Lord who day after day filled eloquent Śukadeva Gosvāmī with bliss, O Lord who enjoys many wonderful pastimes with Your friends, O Lord embraced by smiling Balarāma and Your devotees, O Lord who tried to solve the mystery of the wandering calves' disappearance, O Lord who to keep the peace returned home with calves that were only a magical illusion, O Lord who made a new stream of happiness flow from the theft of the boys and calves, O Lord who, personally becoming the calves, bested Brahma in the contest of strength, O Lord whose waist Your mother bound with a long rope, O Lord who rescued Nalakūvara and Maṇigrīva from the fate of being trees, O Lord who enjoys pastimes without ever becoming tired, O Lord who wanders in the forest with Your friends,

Text 9

janis tava janīm mudām asṛjad ṛddhim ṛddhiḥ sphuṭam

sadā viḥṛtir uccakair viḥṛtim evam ekātmake
udañcati sudhāmbudhi-plava-rase mamajja vrajas
tataḥ prabalam ucchalaty api mamaj jur āśā daśā

janiḥ—birth; *tava*—your; *janim*—birth; *mudām*—joy; *asṛjat*—created; *ṛddhim*—opulence; *ṛddhiḥ*—opulence; *sphuṭam*—manifested; *sadā*—eternally; *viḥṛtiḥ*—pastimes; *uccakaiḥ*—greatly; *viḥṛtim*—pastime; *evam*—in this way; *eka-ātmake*—having the same nature; *udañcati*—rising; *sudhā*—of nectar; *ambudī*—of the ocean; *plava-rase*—in the inundation; *mamajja*—became immersed; *vrajaḥ*—the residents of Vrajabhūmi; *tataḥ*—from that prabalam—intensely; *ucchalati*—arises; *api*—also; *mamat*—at one time; *juḥ*—of this old person; *āśā*—hope; *daśā*—condition.

Because Your birth created a birth of happiness, Your opulence opulence, and Your pastimes pastimes, and because Vraja became plunged in a rising ocean of nectar, intense hope now rises in this old man.

Text 10

stavya-prabhābhāsa-
navya-vrajāvāsa
vṛndāhvayāraṇya-
vṛndānvayāgaṇya-
narmācid-avrīḍa
śarmācita-kṛīḍa

stavya—glorious; *prabhā*—of the splendor; *ābhāsa*—the effulgence; *navya*—new; *vraja*—in Vraja; *āvāsa*—residence; *vṛnda*—Vṛndāvana; *āhvaya*—named; *araṇya*—forest; *vṛnda*—of associates; *anvaya*—series; *agaṇya*—uncountable; *narma*—in joking; *acit*—material; *avrīḍa*—without embarrassment; *śarma*—auspiciousness; *ācita*—collected; *kṛīḍa*—pastimes.

O Lord who lives in glorious, splendid, ever-new Vraja, O Lord who without embarrassment plays and jokes with countless friends in the forest named Vṛndāvana, O Lord whose pastimes are happy and auspicious,

Text 11

govardhana-vṛndāvana-
yamunā-pulināni ramyāṇi
sukha-rūpasya ca bhavataḥ
sukhadāny asmān vimohayanti

govardhana—Govardhana Hill; *vṛndāvana*—the forest of Vṛndāvana; *yamunā*—of the Yamunā river; *pulināni*—sandy banks; *ramyāṇi*—delightful; *sukha*—of bliss; *rūpasya*—with a form; *ca*—and; *bhavataḥ*—of You; *sukhadāni*—pleasing; *asmān*—us; *vimohayanti*—enchants.

O form of bliss, beautiful Govardhana, Vṛndāvana, and the sandy banks of the Yamunā, which all gave great pleasure to You, bring us under their spell.

Text 12

vinunna-vatsaka
vitunna-vatsaka
nigīrṇi-kṛd-baka-
vikīrṇi-kāraka

vinunna—performing pastimes; *vatsaka*—with the calves; *vitunna*—killed; *vatsaka*—Vatsāsura; *nigīrṇi-kṛt*—spat out; *baka*—Bakāsura; *vikīrṇi-kāraka*—killer.

O Lord who plays with the calves, O Lord who killed Vatsāsura, O Lord who, swallowed by Baka, forced him to spit You out,

Text 13

nāścaryam sa bhavān yadāśu vidadhe vyomāsure vyomatām
meṣa-steya-vidhāna-bālya-vihṛtau stena-cchalam gacchati
kintu svādika-sarva-gīrṇi-kṛd-aghamaṁ kṛtvānaghamaṁ nirmame
yad dāmādika-mitra-citram idam adhyāste sadā man-manah

na—not; *āścaryam*—astonishing; *saḥ*—He; *bhavān*—You; *yadā*—when; *āśu*—quickly; *vidadhe*—placed; *vyomāsure*—within Vyomāsura; *vyomatām*—liberation; *meṣa*—lambs; *steya*—theft; *chalam*—on the pretext; *gacchati*—going; *kintu*—but; *sva*—Yourself; *ādika*—and others; *sarva*—all; *gīrṇi-kṛt*—swallowed; *aghamaṁ*—by Aghāsura; *kṛtvā*—having made; *anaghamaṁ*—pure and sinless; *nirmamae*—constructed; *yat*—which; *dāma*—of Dāmā; *ādika*—and other; *mitra*—friends; *citram*—the astonishment; *idam*—this; *adhyāste*—becomes fixed; *sadā*—continually; *mat*—my; *manah*—mind.

It is not wonderful that You quickly pushed into the void the demon Vyomāsura, who pretended to join the boys' game of stealing lambs, or that when Aghāsura

swallowed You and everyone else, You made him pure and sinless, although these were a great wonder for Dāma‘ and Your other friends. May my mind be always fixed on these pastimes.

Text 14

arbhakāluñcaka-
vidhi-dhī-vañcaka
kṛpayāmarṣaka
anugākarṣaka

arbhaka—the boys; *aluñcaka*—stealing *vidhi*—of Lord Brahmā; *dhī*—the intelligence; *vañcaka*—tricking; *kṛpayā*—with mercy; *amarṣaka*—considering; *anuga*—of Your followers; *ākarṣaka*—attractive.

O Lord who, when Brahmā stole the cowherd boys, tricked him and bewildered his intelligence, O Lord whose thoughts are filled with mercy, O Lord who attracts Your followers,

Text 15

yad api vraja-nija-mitrāṇy
apaharamāṇo vidhir vyadhān māyām
tad api dadad vraja-bhaktim
tasminṣ tvam asi kṣamā-kṛpā-pūrṇaḥ

yad api—although; *vraja*—of vrajabhūmi; *nija*—Your own; *mitrāṇi*—friends; *apaharamāṇaḥ*—stealing away; *vichih*—Brahmā; *vyadhat*—placing; *māyām*—illusory potency; *tad api*—nevertheless; *dadat*—granting; *vraja*—of the residents of Vraja; *bhaktim*—the pure devotional service; *tasmin*—to him; *tvam*—You; *asi*—are; *kṣama*—indulgence; *kṛpā*—and mercy; *pūrṇaḥ*—full of.

Even though Brahmā, displaying his illusory potency, stole away Your vraja-friends, still, You give him vraja-bhakti and You are filled with mercy and forgiveness for him.

Text 16 (a)

vijita-kareṇu-
sthiti-nija-dhenu-
vraja-dhṛta-reṇuḥ
tvam asi sa-veṇuḥ

vijita—defeated; *kareṇu*—of the elephant; *sthiti*—state; *nija*—Your own; *dhenu*—of cows; *vraja*—assembly; *dhṛta*—held; *reṇuḥ*—the dust; *tvam*—you; *asi*—are sa—with; *veṇuḥ*—the flute.

O Lord, holding the flute, and covered by the dust raised by Your cows, Your walking defeats the graceful movements of the elephant.

Text 16 (b)

phaṇi-hrada-gāmin
viṣa-hati-kāmin
svayam atha tasmin
patana-tarasvinn
ahipati-yuddhvā
yuva-ratha-ruddhvā
naṭana-parāstaṁ
bhrama duruthās taṁ
davitam adārśir
iti nutir ārśī

phaṇi—of the Kāliya serpent; *hrada*—the lake; *gāmin*—entering; *viṣa*—the poison; *hati*—the removal; *kāmin*—desiring; *svayam*—personally; *atha*—then; *tasmin*—in that; *patanatarasvin*—diving into; *ahi*—pati—with the king of the serpents; *yuddhvā*—having fought; *yuva-ratha*—the strong health; *ruddhvā*—having broken; *naṭana-para-fond of dancing*; *astam*—the serpent; *bhrama*—please perform pastimes; *kuruthaḥ*—please do; *taṁ*—him; *davitam*—distressed; *akārśiḥ*—you performed; *iti*—thus; *nutiḥ*—the prayer; *ārśī*—of the sages.

"O Lord who went to the serpent's lake, O Lord who wished to destroy the poison, O Lord who dove into the water, O Lord who, fighting with the king of serpents, broke his strength and danced on him, please bewilder him, please place him in distress." This was the sages' prayer.

Text 17

anudinam atha cāraṁ cāraṁ ātmīya-dhenūr
akhila-vipina-lakṣmī rañjayan kañja-netra
naṭana-ṭaṭimabhis taṁ kāliyaṁ mūrdhni mṛdanas
tapana-duhitṛ-gartaṁ nirviṣāpaṁ cakārtha

anudinam—every day; *caram caram*—repeatedly travelling; *ātmīya*—Your own; *dhenuḥ*—cows; *akhila*—all; *vipina*—of the forest; *lakṣmīrañjayan*—increasing the beauty and opulence; *kañja*—lotus; *netra*—eyed; *naṭana*—of dancing; *ṭaṭimabhiḥ*—with the sharpness; *taṁ*—him; *kāliyam*—Kāliya; *mūrdhni*—on the head; *mṛdan*—crushing; *tapana*—duhitṛ—of the Yamunā river, the daughter of the sun god; *gartaṁ*—the lake; *nirviṣa*—of freedom from poison; *āpam*—the attainment; *cakārtha*—You performed.

Day after day herding Your cows, You please all the forest-goddesses. O lotus-eyed Lord, crushing Kāliya on the head with the violence of Your dancing, You made the Yamuna' free of poison.

Text 18 (a)

athavā . . .

gavanuga-khelaḥ
sakhi-kṛta-melaḥ
samid-ativelaḥ
khala-jayi-helaḥ
phaṇi-hrada-yātaḥ
sphuṭa-viṣa-ghāta-
prathana-saśātas
tvam asi vibhātaḥ
phaṇipati-maste
bahu-mani-śaste
'jani śata-haste
naṭana-bharas te
sa-parikarāgas-
kara-khara-nāgaḥ
pravasana-rāga-
śrita-hrada-bhāgaḥ
prabala-vilāsaḥ
kṛta-tad-udāsaḥ
śrita-nija-vāsaḥ
sphura mṛdu-hāsaḥ

athavā—or; *gavanuga*—with the cowherd boys; *khelaḥ*— performing pastimes; *sakhi*—with Your friends; *kṛta*—performed; *melaḥ*—meeting; *samit*—fight; *ati*—very; *velaḥ*—leisure; *khala*—the demons; *jayi*—defeating; *helaḥ*—with ease; *phani*—of the Kāliya serpent; *hrada*—to the lake; *yātaḥ*—gone; *sphuṭa*—manifested; *viśa*—poison; *ghāta*—removing; *prathana*—manifest; *sa*—with; *śātaḥ*—jubilation; *tvam*—You; *asi*—are; *vibhātaḥ*—manifest; *paṇi-pati*—of Kāliya, the king of the serpents; *maste*—on the hoods; *bahu*—many; *maṇi*—with jewels; *śaste*—splendidly decorated; *ajani*—manifested; *śata-haste*—with hundreds of hods, *naṭana*—of dancing; *bharaḥ*—the burden; *te*—Your; *sa*—with; *parikara*—followers; *agaskara*—sinful; *khara*—formidable and dangerous; *nāgaḥ*—serpent; *pravasana*—exile; *rāga*—beauty; *śrita*—sheltered; *hrada*—of the lake; *bhāgaḥ*—good fortune; *prabala*—of strength; *vilāsaḥ*—pastimes; *kṛta-performed*; *tat-udāsaḥ*—free from cares; *śrita*—returned; *nija*—own; *vasaḥ*—abode; *sphura*—please become manifest; *mṛdu*—sweet; *hādah*—with a smile.

O Lord who plays with the cowherd boys, who meets with Your friends, who playfully fights with them, who easily defeats the demons, who went to the serpent's lake, who became happy when the poison was gone, You shine with great splendor. O Lord whose dancing weighed heavily on the serpent's hundreds of splendidly jeweled hoods, who exiled the dangerous, sinful snake and his followers, who thus made the lake beautiful, who are splendidly powerful, free of all cares, who rests in Your own home, and who gently smiles, please appear before me.

Text 19

jalam anu viśa-vahnim suṣṭhu nirvarṇya tarhi
 sthalam anu vana-vahnir yena nirvāpyate sma
 tad-ubhaya-kṛta-dāham goṣṭham apyā sma dr̥ṣṭyā
 racitam amṛta-siktam tam bhavantam bhajāmi

jalam—the water; *anu*—in relation to; *viśa*—of poison; *vahnim*—the burning; *suṣṭhu*—nicely; *nirvarṇya*—having extinguished; *tarhi*—then; *sthalam*—the land; *anu*—in relation; *vana*—of the forest; *vahnir*—the fire; *yena*—by whom; *nirvāpyate*—is extinguished; *sma*—in the past; *tat*—that; *ubhaya*—both; *kṛta*—performed; *dāham*—fires; *goṣṭham*—Vṛndāvana; *apyā*—returning to; *sma*—in the past; *dr̥ṣṭyā*—with your glance; *racitam*—created; *amṛta*—of nectar; *siktam*—shower; *tam*—to Him; *bhavantam*—You; *bhajāmi*—I worship.

O Lord who extinguished the poison fire in the water, who extinguished the forest fire on the land, and who, having extinguished both fires, returned to Vraja and with a glance created a great shower of nectar, I worship You.

Text 20

vṛndāvana-paśu-
vṛndāvana-sukha-
sandānita-śubha-
kandāśaya jaya

vṛndāvana—of Vṛndāvana; paśu—the cows; vṛndāvana—of Vṛndāvana; sukha—
with happiness; sandānita—bound; śubha—auspicious; kanda—of clouds; āśaya—
like an abode; jaya—all glories.

O source of auspiciousness, happiness, and protection for Vṛndāvana's cows, all
glories to You!

Text 21

dhenūnām parirakṣaṇāya viharan dhinvan svabandhūn vadham
kurvan dhenuka-rākṣasasya vidadhad dhāmāgatim ca kramāt
ṣaṣṭhe 'bde 'pi mukhādi-sauṣṭhava-rucā kaisora-juṣṭa-śriyam
puṣṭi-kṛtya dṛśām hare vara-dṛśām dhinvan gatim nandasi

dhenūnām—of the cows; parirakṣaṇāya—for the protection; viharan—
performing pastimes; dhinvan—delighting; sva—own; bandhūn—friends; vadham—
the killing; kurvan—performing; dhenuka-rākṣasasya—of the demon Dhenuka;
vidadhat—placing; dhāma—of splendor; āgatim—the arrival; ca—and; kramāt—
gradually; ṣaṣṭhe—in the sixth; abde—year; api—and; mukha—of the face; adi—
and other parts of the body; sauṣṭhava—excellent; rucā—beauty; kaisora—juṣṭa—
of youth; śriyam—beauty; puṣṭi-kṛtya—having increased; dṛśām—of the eyes;
hare—O Lord Hari; vara-dṛśām—of the beautiful-eyed gopīs; dhinvan—delighting;
gatim—the destination; nandasi—You jubilantly perform pastimes.

Protecting the cows, playing, delighting Your friends, killing Dhenukāsura,
gradually becoming full of luster, increasing the glory of Your youth with the
splendor of Your face and limbs in Your sixth year, and delighting the eyes of the
beautiful-eyed gopīs, You are very happy.

Text 22

vallabha-nartana
 mallabha-vartana
bilva-phalādhika-
 mil-lasitādhika
paśv-anukṛd-dravad-
 aśva-sama-drava
valgad-anargala-
 varga-nirargala
pūrvaja-hāraka-
 dhurvaṇa-kāraka
vṛddha-dava-kṣaya-
 kṛd-dhaya-kṛd-daya

vallabha—with Your dear friends; *nartana*—dancing; *mallabha-vartana*—wrestling; *bilva*—bilva; *phala*—fruits; *ādhika*—etc.; *mit*—column; *lasita*—splendid; *adhika*—more; *paśu*—cows; *anukṛt*—imitating; *dravat*—running; *aśva*—horses; *sama*—like; *drava*—running; *valgat*—jumping; *anargala*—without impediment; *varga*—community *nirargala*—without restraint; *pūrvaja*—elder brother; *hāraka*—stealing; *dhurvana*—destruction; *kāraka*—performing; *vṛddha*—expanded; *dava*—of the forest fire; *kṣaya-removal*; *kṛt*—performed; *dhaya*—drinking us; *kṛt*—performed; *daya*—mercifully.

O Lord who dances with Your friends, O wrestler, O Lord more splendid than blivas and other fruits, O Lord who would playfully imitate the cows and run like the horses, O Lord who would jump without any inhibition, O Lord who killed the demon that kidnaped Your elder brother, O Lord that mercifully drank up the great forest-fire,

Text 23

sā sakhibhis tava līlā
 spardhā-baddheva budhyate deva
tasyām tava dava-pānam
 vyanakti teṣām sukhāya tām sarvām

sā—that; *sakhibhiḥ*—with friends; *tava*—Your; *līlā*—pastimes; *spardhā*—with competition; *baddha*—bound; *iva*—as if; *budhyate*—is understood; *deva*—O Lord; *tasyām*—among those pastimes; *tava*—Your; *dava*—of the forest-fire; *pānam*—the drinking; *vyanakti*—is manifested; *teṣām*—of them; *sudhāya*—for the happiness; *tām*—that; *sarvām*—all.

O Lord, Your pastimes with Your friends, which seem bound with rivalry, and in the midst of which You swallowed a forest fire, are only for their pleasure.

Text 24

mādhavābhinnavad-uṣmatāminna
vāridāsakta-kālatārakta
śāradāgaṇya-līlayāpaṇya
citra-hemanta-śobhayānanta

mādhava—than spring; *abhinna*—non-different; *vat*—as if; *uṣmatā*—summer; *aminna*—making thin; *vārīda*—to the monsoon season; *āsakta*—attached; *kālatā*—according to the season; *ārakta*—playful; *śārada*—in autumn; *agaṇya*—uncountable; *līlayā*—with pastimes; *apaṇya*—whose glories as are too great to be adequately praised; *citra*—astonishing hemanta—of winter; *śobhayā*—with beauty; *ananta*—unlimited.

O Lord charming as spring, O Lord pleasant as summer, O Lord splendid as the monsoon season, O Lord with the limitless playfulness of autumn, O Lord with the wonderful handsomeness of winter!

Text 25

pāvikārabdha-
kākalī-labdha-
moda-jīvastha-
kṣobhita-prastha

pāvika—splendid; *ārabdha*—begun; *kākalī*—sweet musical sound; *labdha*—attained; *moda*—jubilation; *jīvastha*—living entities; *kṣobhita*—agitated; *prastha*—expanded.

O Lord whose splendid, sweet music makes the living entities wild with bliss!

Text 26

muhur muhur api sphurad-vibhavam ātma-veṇu-kvaṇam
vilakṣaṇatayā dadhat parama-śikṣayā svīyayā
sa-cetanam acetanam vicalitam mithāḥ sandadhe

bhavān iti purā katham bhavati yauvatam vācitam

muhuh muhuh—at every moment; *api*—also; *sphurat*—manifest; *vibhavam*—glory; *ātma*—own; *veṇu*—of the flute; *kvaṇam*—the sound; *vilakṣaṇatayā*—multifarious; *dadhat*—giving; *parama*—with transcendental; *śikṣayā*—instructions; *svīyayā*—own; *sacetanam*—conscious; *acetanam*—and unconscious entities; *vicalitam*—agitated; *sandadhe*—grants; *bhavān*—You; *iti*—thus; *purā*—formerly; *katham*—ah!; *bhavati*—are; *yauvatam*—the young gopīs; *vācitam*—caused to speak.

"O Lord, again and again manifesting the glorious music of Your flute, with Your extraordinary transcendental teachings You make the conscious and unconscious tremble with love." Ah! These were the gopīs' words.

Text 27

indraka-makha-kṛti-khaṇḍana
sundara-giri-sava-maṇḍana
bandhura-para-tanu-sañjana
bandhu-nikara-mada-rañjana
añjita-giri-paritaḥkrama
sañcita-nija-jana-sambhrama
aṅga-valita-nija-mandira
saṅga-milita-lasad-indira
bhaṅgura-hṛdaya-purandara-
bhaṅgada-vilasita-sundara
unnata-giri-samudañcaka
nunna-jalada-viṣa-vañcaka
kiñca surapa-nati-sat-kṛpa
siñcad-amara-gaṇa-san-nṛpa

indraka—for Lord Indra; *makha*—the sacrifice; *kṛti*—the activity; *khaṇḍana*—breaking; *sundara*—beautiful; *giri*—for Govardhana Hill; *sava*—with a sacrifice; *maṇḍana*—decoration; *bandhura*—beautiful and three-fold bending; *para*—transcendental; *tanu*—form; *sañjana*—development; *bandhu*—of friends; *nikara*—multitude; *mada-ra*{sy 241}jana—delighting; *añjita*—worshiped; *giri*—Govardhana Hill; *paritaḥkrama*—circumambulating; *sañcita*—assembled; *nija-jana*—own associates; *sambhrama*—reverence; *aṅga*—form; *valita*—manifested; *nija*—own; *mandira*—temple; *saṅga*—contact; *milita*—assembled; *lasat*—splendid; *indira*—beauty; *bhaṅgura*—crooked; *hṛdaya*—at heart; *purandara*—Indra; *bhaṅgada*—breaking; *vilasita*—splendid; *sundara*—beautiful; *unnata*—lofty; *giri*—Govardhana Hill; *samudañcaka*—lifting; *nunna*—dispatched; *jalada*—clouds; *viṣa*—harm; *vañcaka*—removing; *kiñca*—furthermore; *surapa*—Indra, king of the demigods; *nati*—obeisances; *sat*—transcendental; *kṛpa*—mercy; *siñcat*—

sprinkling; *amara*—of the demigods; *gaṇa*—of the multitude; *sat*—transcendental; *nṛpa*—monarch.

O Lord who stopped the sacrifice for Indra, O Lord decorated for the splendid sacrifice for Govardhana Hill, O Lord whose form is graceful, O Lord who delights Your friends, O Lord who circumambulated the hill, O Lord who made Your people offer respect to the hill, O Lord who appeared as the hill, O splendid, handsome Lord, O Lord whose splendid handsomeness broke crooked-hearted Indra, O Lord who lifted the tall hill, O Lord who neutralized the rainclouds' poison, O Lord who was kind to Indra, O Lord whom the demigods crowned king with a coronation bath,

Text 28

pitṛādyam svābhivādyam kulam amara-pateḥ yājakaṁ tena tantrā-
vajñtām cāvamṛśya pratihata-sahanas tasya yajñam vilumpan
tad vṛṣṭim kliṣṭa-sṛṣṭim dṛṣi vidadhad-alabdhādrim apy agra-haste
yas taṁ naḥ śastam avyād vraja-jana-śaraṇam sa svayam tatra tatra

pitṛ—father; *ādyam*—and others; *sva*—own; *abhivādyam*—offered respectful obeisances; *kulam*—community; *amara-pateḥ*—of Indra, the king of the demigods; *yājakaṁ*—offering sacrifices; *tena*—by Him; *tantra*—of the scriptures; *avajñatām*—disregarding; *ca*—and; *avamṛśya*—reflecting; *pratihata*—checked; *sahanah*—strength; *tasya*—his; *yajñam*—sacrifice; *vilumpan*—stopping; *tat*—that; *vṛṣṭim*—rain; *kliṣṭa*—of distress; *sṛṣṭim*—the cause; *dṛṣi*—in sight; *vidadhat*—placing; *alabdhā*—unattained; *adrim*—Govardhana Hill; *api*—even; *agra*—on the edge; *haste*—of the hand; *yaḥ*—who; *naḥ*—to us; *śastam*—auspicious; *avyāt*—may protect; *vraja*—of Vrajabhūmi; *jana*—of the residents; *śaraṇam*—the shelter; *saḥ*—He; *svayam*—personally; *tatra tatra*—everywhere.

May He who, speaking to His father and others, rejected the indra-yajña as opposed to the Vedic scriptures, stopped the yajñ and, seeing rain bringing great suffering, placed a hill on the tip of His hand and became the shelter of Vraja's people, protect us.

Text 29

divijābhīṣeka-
kalitātireka
sukhasād-atīva-
kṛta-sāga-jīva

divija—by the surabhi cow from goloka Vṛndāvana and the celestial Ganges river; *abhiṣeka-kalita*—bathing ceremony; *atireka*—extensive; *sukhasāt*—completely happy; *atīva*—greatly; *kṛta*—performed; *sa-aga*—offensive; *jīva*—life.

O Lord crowned by the surabhi cow in a coronation-bathing ceremony, O Lord to whom Your offensive adversary surrendered with life and soul,

Text 30

tvam amara-patibhiḥ siktaḥ
samajani sattvaṁ samastam utsiktam
yatra parasparam antaḥ
snigdhi-bhāvān mudā digdham

tvam—you; *amara*—of the demigods; *patibhiḥ*—by the leaders; *siktaḥ*—sprinkled; *samajani*—appears; *sattvaṁ*—transcendental existence; *samastam*—complete; *utsiktam*—elevated; *yatra*—where; *parasparam*—mutually; *antaḥ*—within the heart; *snigdhi-bhāvāt*—because of the state of transcendental love; *mudā*—with joy; *digdham*—annointed.

You were then bathed by the demigod kings. Your transcendental position became perfectly manifest, and everyone's heart became anointed with love and joy.

Text 31 (a)

varuṇāhṛta-pitṛ-
karuṇātad-avitṛ-
caritārcita-guṇa-
saritāsu-nipuṇa

varuṇa—by Varuṇa; *āhṛta*—stolen; *pitṛ*—father; *karuṇā*—mercifully; *atat*—from that; *avitṛ*—the protector; *carita*—pastime; *arcita*—worshipped; *guṇa*—transcendental quality; *sarita*—the state of giving protection; *asu*—life; *nipuṇa*—expert.

O Lord who mercifully protected Your father when he was kidnapped by Varuṇa, O Lord worshiped because You expertly protect the devotees!

Text 31 (b)

tad-upāhṛta-cara-
sād-upāyana-vara-
sahitāgati-kara
sahitāñcita-tara-
janakād avagata-
janakāmada-tata-
vibhayākrama-dhara
vibhavāspada-tara-
nayanānvya-kṛti-
nayanānvaya-bhṛti-
valitāñcita-pada-
kalitākhila-mada

tat—that; *upāhṛta*—offered; *cara*—going; *sat*—transcendental upāyana—gifts; *vara*—excellent; *sahita*—with; *āgati*—arrival; *kara*—performing; *sahita*—accompanied; *āñcita*—gone; *tara*—very much; *janakāt*—from Your father; *avagata*—understood; *janaka*—of the father; *amada*—freedom from bewilderment; *tata*—expanded; *vibhaya-krama*—freedom from fear; *dhara*—holding; *vibhava*—of all opulence; *āspada*—abode; *tara*—excellent; *nayana*—of the eyes; *anvaya*—multitude; *kṛti*—activity; *nayana*—of the leaders of the universe; *anvaya*—of the multifude; *bhṛti*—the maintainer; *valita*—manifested; *ancita*—beautiful; *pada*—lotus feet; *kalita*—performed; *akhila*—of everyone; *mada*—joy.

O Lord who returned with Your father, O Lord who dispelled Your father's illusion, O Lord whose eyes are the abode of transcendental glory, O maintainer of the maintainers of the universe, O Lord whose graceful lotus feet delight everyone!

Text 32

taruṇāruṇa-kañja-locanam
varuṇāhṛta-tāta-mocanam
nija-loka-vilokam āśraye
nija-loka-dṛśas tam āśraye

taruṇa—young; *aruṇa*—reddish; *kañja*—lotus flower; *locanam*—eyes; *varūna*—by Varūna; *āhṛta*—taken; *tata*—father; *mocanam*—releasing; *nija*—own; *loka*—abode; *vilokam*—granting a glimpse; *āśraye*—I take shelter; *nija*—own; *loka*—abode; *dṛśaḥ*—seeing; *tam*—of Him; *āśraye*—I take shelter.

I take shelter of He whose eyes are red lotus flowers, who rescued His father

from Varuṇa, and who showed to His people His own abode.

Text 33 (a)

raṅgada-haimana-
saṅga-śanais tana-
vastra-dhṛta-krama-
śastra-hṛta-klama

raṅgada—delightful; *haimana*—of the hemanta season; *saṅga*—by the contact; *śanaiḥ*—gradually; *tana-vastra*—garments; *dhṛta*—held; *krama*—succession; *śastra*—with prayers; *hṛta*—removed; *klama*—fatigue.

O Lord who, as the time gradually turned into the hemanta season, stole the gopīs' garments and was pleased by their prayers,

Text 33 (b)

bamhitakais cira-laṅghita-śaiśira
śandada-kandala-nandaka-sandalad-
aṅkaga-ṣaṭpada-taṅkana-sat-pada-
puṣpa-gaṇa-kṣaṇa duṣparśa-lakṣaṇa-
śuṣma-samujjvalad-uṣma-milat-bala-
laṅghaka-sad-vana-saṅgha-samardhana

bamhitakaiḥ—greatly; *cira*—for a long time; *laṅghita*—passed; *śaiśira*—the winter; *sandala*—auspicious; *kanda;a*—from the cheeks; *nandaka*—delightful; *sandalat*—blossoming; *aṅkaga*—extending to the lap; *ṣaṭpada*—bumble-bees; *taṅkana*—binding; *sat*—transcendental; *pada*—to the feet; *puṣpa-gaṇa-kṣaṇa*—a great garland; *duṣparśa*—with a slight touch; *lakṣaṇa*—characteristic; *śuṣma*—like the sun; *samujjvalat*—blazing; *uṣma*—with heat; *milat*—meeting; *bala*—strength; *laṅghaka*—from the offensive demons; *sat-vana-saṅgha*—the residents of Vṛndāvan; *samardhana*—protecting and causing to prosper.

O Lord who, as it gradually became winter was decorated with a great garland of delightful blossoming flowers reaching from Your auspicious cheeks to Your waist, to Your lotus feet, and filled with bumblebees, O Lord who with strength greater and more splendid than the untouchable sun protects the people of Vraja,

Text 33 (c)

mitra-gaṇelita-citraka-khelita
sañcita-sat-taṭa-rañjita-tad-vaṭa

mitra—of friends; *gaṇa*—with the multitude; *ilita*—arrived; *citraka*—of a painter; *khelita*—performing pastimes; *sañcita*—collected; *sat*—auspicious; *taṭa*—sides; *rañjita*—delighted; *tad*—that; *vaṭa*—banyan tree.

O Lord who paints pictures with Your friends, O Lord who happily plays with them in a great banyan tree,

Text 33 (d)

sundara-dṛk-smita-
kundajid iṅgita-
saṁhita-sac-chala-
raṁhita-sad-bala-
saṁhata-pāṭava-
jaṁhata-dānava
bhīta-suhrj-java-
pīta-bṛhad-dava

sundara—beautiful; *dṛk*—eyes; *smita*—smiling; *kunda*—the kunda flowers; *jit*—defeating; *iṅgita*—signal; *saṁhita*—assembled; *sat*—of devotees; *chala*—on the pretense; *raṁhita*—quick; *sat-bala*—strength; *saṁhata*—kolled; *pāṭava*—cleverly; *jaṁhata*—fleeing; *dānava*—demons; *bhīta*—frightened; *suhrj*—friends; *java*—quickly; *pīta*—swallowed; *bṛhat*—the great; *dava*—forest fire.

O Lord whose handsome eyes and smile defeat jasmine flowers, O Lord who intelligently killed the demons disguised as devotees, and made them flee Your transcendental power, O Lord who, drinking a great forest fire, protected Your frightened friends,

Text 33 (e)

ambudhara-sravad-
ambu-bharad-rava

raṅga-nibha-kṣiti-
saṅga-ruci-sthiti-
vanya-nirīkṣaṇa-
dhanyatama-kṣaṇa
lakṣa-sarah-śuci-
pakṣa-śarad-ruci-
vistr̥ti-saspr̥ha
vismṛta-bhṛd-gr̥ha
sarva-samanvaya-
parva-kṛd-anvaya
veṇv-anuvādana-
dhenv-anusādana

ambudhara—cloud; *sravat*—sprinkling; *ambu*—water; *bharat*—holding; *rava*—thundering sounds; *raṅga*—dancing arena; *nibha*—appearing like; *kṣiti*—earth; *saṅga*—touching; *ruci*—splendor; *sthiti*—place; *vanya*—in the forest; *nirīkṣaṇa*—sight; *dhanyatama*—most auspicious; *kṣaṇa*—moment; *lakṣa*—thousands; *sarah*—with small lakes; *śuci*—glistening; *pakṣa*—part; *śarat*—of autumn; *ruci*—splendor; *vistr̥ti*—expansion; *sa-spr̥ha*—desiring; *vismṛta*—forgotten; *bhṛt-gr̥ha*—homes; *sarva*—all; *samanvaya*—these reasons; *parva*—festival; *kṛt*—performing; *anvaya*—followers; *veṇu*—flute; *anuvādana*—playing; *dhenu*—the cows; *anusādana*—resting.

O Lord whose voice is the thunder of monsoon clouds, O Lord who in a wonderful moment glanced at the beautiful forest, which was like a dancing arena, O Lord whose desires were aroused by the splendor of autumn, which made the land glisten with thousands of lakes, O Lord who forgot Your home, O Lord who enjoyed a festival with Your friends, O Lord who played a flute as Your cows rested,

Text 34

dhārṣṭyam bata veṇoḥ yaḥ
karṣati dūrād vimānāni
śīlam tava madhurimṇaḥ
stabhnāty amarīs tataḥ patantīr yaḥ

dhārṣṭyam—boldness; *bata*—O; *veṇoḥ*—of the flute; *yaḥ-who*; *karṣati*—attracts; *dūrāt*—from a great distance; *vimānāni*—airplanes from the upper planetary systems; *śīlam*—character; *tava*—of Your; *madhurimṇaḥ*—of the heavenly planets; *tataḥ*—from that; *patantīr*—falling; *yaḥ*—who.

the arrogance of Your flute attracts airplanes from far away. Your sweetness stuns the demigoddesses and makes them fall from their airplanes.

Text 35

ambikāvanya-
yātrayā dhanya
līlayāganya
tātakhāt-phanya-
prākṛd-aganya-
kāritāpanya
horikā-raṅga-
gopikā-saṅga-
bhāvitāsaṅga
khelitābhaṅga-
yoṣid-ātaṅga-
kāritāsaṅga-
dhāvabhāk-śaṅkha-
cūdakāśaṅkha-
dāraṇāt paṅka-
nāśanānaṅka

ambikā-vanya—to Ambikāvana; *yātrayā*—by the excursion; *dhanya*—opulent and auspicious; *līlayā*—by pastimes; *aganya*—uncountable; *tāta*—Your father; *khāt*—swallowing; *phanya*—serpent; *prākṛt*—devouring; *aganya*—not to be noticed; *kāritā*—for the state of causing; *panya*—glorious; *horika*—of the holi festival; *raṅga*—celebration; *gopikā*—with the gopīs; *saṅga*—association; *bhāvita*—in the future; *asaṅga*—separation; *khelitā*—pastimes; *bhaṅga*—disrupting; *yoṣit*—the gopīs; *ātaṅga*—distressing; *kāritā*—causing; *asaṅga*—separation; *bhāva-bhāk*—fleeing; *śaṅkhacūdaka*—of Śaṅkhacūḍa; *śaṅkha*—conch-shell jewel; *dāraṇāt*—from taking; *paṅka*—impurity; *nāśana*—removed; *anaṅka*—pure.

O Lord who went on a pilgrimage to Ambikāvana, O auspicious and opulent Lord, O Lord who enjoys limitless pastimes, O Lord glorious when You saved Your father from being swallowed by a serpent, O Lord who celebrated the holi festival with the gopīs, although You were destined to be separated from them, O Lord who when Śaṅkhacūḍa interrupted Your pastimes, distressed the gopīs, and fled, You took his conch-shaped jewel and destroyed his sins,

Text 36

śṛṅgiṇī-vṛnda-
cāraṇābunda-
kāraṇānanda

*bhāvinī-śanda-
gītikā-spanda
līlatā-kanda
sarvathāmanda
sarvakāskanda-
bhīṣitā-śaṇḍa-
śaśvad-uddaṇḍa
ceṣṭayāriṣṭa-
māraṇākliṣṭa-
kāritāśiṣṭa-
varṇanānviṣṭa*

śṛṅginī—of cows; *vṛnda*—herd; *cāraṇa-ābunda*—herding; *kāraṇa*—cause; *ānanda*—bliss; *bhāvinī*—of the gopīs; *śanda*—granting auspiciousness; *gītikā*—songs; *spanda*—dancing; *līlatā*—kanda—pastimes; *sarvatha-amanda*—the greatest; *sarvaka*—everyone; *askanda*—attacking; *bhīṣitā*—terrified; *śaṇḍa*—bulls; *śaśvat*—continually; *uddaṇḍa*—terrific; *ceṣṭayā*—with the activities; *ariṣṭa*—of Ariṣṭāsura; *māraṇa*—by the killing; *akliṣṭa*—unhurt; *kārita*—the cause; *āśiṣṭ*—complete; *varṇana*—description; *anviṣṭa*—desired;

O Lord who was very happy to herd the cows, O Lord whose pastimes of music and dancing delighted the beautiful gopīs, O Lord who is the greatest in all respects, O Lord who killed the fearful bull Ariṣṭa, who was repeatedly attacking everyone, O Lord the description of whose glorious pastimes brings great transcendental pleasure,

Text 37

*kṛtvāriṣṭam riṣṭam
mudita-jñātija-vṛti-śriyā muditaḥ
vrajanam bhuvī kurvan sa
jayati jayakāra-vāra-sampannaḥ*

kṛtvā—having performed; *ariṣṭam*—of Ariṣṭāsura; *riṣṭam*—the killing; *mudita*—jubilant; *jñātija*—relatives; *vṛti*—the multitude; *śriyā*—with the glory and opulence; *muditaḥ*—delighted; *vrajanam*—travelling; *bhuvī*—on the earth; *kurvan*—performing; *saḥ*—He; *jayati*—all glories; *jayakāra*—of words of glorification; *vāra*—with the multitudes; *sampannaḥ*—endowed.

After bringing a great calamity to Ariṣṭa, He became pleased to see the prosperity of His happy relatives. He is glorified as He travels the Earth. All glories to Him!

Text 38

surāri-hati-śamsana-prathita-kāmsa-vidhvamsanaḥ
sudhī-bhava-hatau vidhir vividha-kīrti-bhāsām nidhiḥ
vidhi-prabhṛti-vāñchitam caraṇa-lāñchitam yasya tad
vrajasya nija-vamśajaḥ sphuratu naḥ sa vamśa-priyaḥ

surāri—the demons; *hati*—the killing; *śamsana*—the glorification; *prathita*—related; *kāmsa*—of Kāmsa; *vidhvamsanaḥ*—the destruction; *sudhī*—for the intelligent devotees; *bhava*—of repeated material existence; *hatau*—in the destruction; *vidhiḥ*—the ordinance; *vividha*—various kīrti—of glories; *bhāsām*—of the splendor; *nidhiḥ*—the treasury; *vidhi*—by Lord Brahmā; *prabhṛti*—headed; *vāñchitam*—aspired; *carāṇa*—lotus feet; *lāñchitam*—marked; *yasya*—of whom; *tad*—therefore; *vrajasya*—of Vrajabhūmi; *nija*—own; *vamśa*— in the family; *jaḥ*—appeared; *sphuratu*—may become manifest; *naḥ*—before us; *saḥ*—He; *vamśa*—of the flute (or the relatives); *priyaḥ*—fond.

May Lord Kṛṣṇa, who is famous for killing the demons, who killed Kāmsa, who is the destiny that kills repeated birth and death for the intelligent, who is an ocean of the splendor of transcendental glory, whose footprints in Vraja Brahmā and the demigods yearn to attain, who was born in a family of His own devotees, and who is fond the flute, appear before us.