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Sri Prema-samputa

translation by Kusakrata Dasa

Text 1

*prātaḥ kadācid urarī-kṛta-cāru-rāmā-
veśo hariḥ priyatamā-bhavanā-praghāṇe
gatvāruṇāmsuka-taṭena pidhāya vaktram
nīcīna-locana-yugaḥ sahasāvatasthe*

prātaḥ—in the morning; *kadācit*—once; *urarī-kṛta*—accepted; *cāru*—beautiful; *rāmā*—goddess; *veśaḥ*—garments; *hariḥ*—Kṛṣṇa; *priyatamā*—His beloved; *bhavana*—of the house; *praghāṇe*—at the door; *gatvā*—going; *aruṇa*—red; *aṁśuka*—garment; *taṭena*—with the corner; *pidhāya*—covering; *vaktram*—face; *nīcīna*—lowered; *locana*—eyes; *yugaḥ*—pair; *sahasā*—quickly; *avatasthe*—entered.

Dressing in the garments of a beautiful demigoddess, Lord Kṛṣṇa went one morning to the doorway of His beloved. Lowering His eyes and covering His face with the edge of His red garment, He quickly entered.

Text 2

*ārād vilokyatam atho vṛṣabhānu-putrī
provāca hanta lalite sakhi paśya keyam
svasyāṁśubhir harimaṇīmayatām nināya
mat-sadma padma-vadanād bhūta-bhūṣaṇādhyā*

ārāt—afar; *vilokyatam*—seen; *athaḥ*—then; *vṛṣabhānu-putrī*—Śrī Rādhā; *provāca*—said; *hanta*—indeed; *lalite*—Lalita; *sakhi*—O friend; *paśya*—look; *kā*—who?; *iyam*—she; *svasya*—of whom; *aṁśubhiḥ*—by the rays of light; *harimaṇīmayatām*—made of sapphires; *nināya*—bringing; *mat*—My; *sadma*—home; *padma*—lotus; *vadanāt*—from the face; *bhūta*—become; *bhūṣaṇa*—ornaments; *ādhyā*—made opulent.

Watching from afar, Śrī Rādhā said, “Friend Lalitā, look. Who is that girl, that girl glorious with many ornaments, that girl the splendor of whose lotus face fills My house with the luster of sapphires?”

Text 3

śrutvā sakhī-giram atho lalitā viśākhe

*tam procatur drutam avāpya tad-ābhimukhyam
kā tvam kṛśodari kutaḥ kim u vātha kṛtyam
brūhīty asau prativacas tu dadau na kiñcit*

*śrutvā—*hearing; *sakhī—*of her friend; *giram—*the words; *athaḥ—*then; *lalitā—*Lalita; *viśākhē—*Visakha; *tam—*to Him; *procatuḥ—*said; *drutam—*quickly; *avāpya—*coming; *tat—*of Him; *ābhimukhyam—*in the presence; *kā—*who?; *tvam—*You; *kṛśa—*slender; *udari—*waist; *kutaḥ—*from where?; *kim—*what?; *u—*indeed; *vā—*or; *atha—*now; *kṛtyam—*to be done; *brūhi—*please tell; *iti—*thus; *asau—*He; *prativacaḥ—*reply; *tu—*indeed; *dadau—*gave; *na—*not; *kiñcit—*anything.

Hearing their friend's words, Lalitā and Viśākhā at once approached and said, "Who are You, O girl with the slender waist? From where have You come? What is Your purpose? Please tell." Kṛṣṇa gave no reply.

Text 4

*śrī-rādhikāpy atha vitarka-puraḥsaram tam
papraccha kautuka-vaśād upagamyā samyag
kā tvam svarūpa-mahasaiva mano harantī
devāṅganāsi kim aho suṣameva mūrtā*

*śrī-rādhikā—*Śrī Rādhā; *api—*also; *atha—*then; *vitarka-puraḥsaram—*the foremost of philosophers; *tam—*Him; *papraccha—*asked; *kautuka—*of curiosity; *vaśāt—*because of the control; *upagamyā—*approaching; *samyag—*properly; *kā—*who?; *tvam—*You; *svarūpa—*of the form; *mahasā—*with the splendor; *eva—*indeed; *manah—*heart; *harantī—*stealing; *devāṅganā—*demigoddess; *asi—*You are; *kim—*whether?; *ahaḥ—*aha; *suṣamā—*beauty; *iva—*like; *mūrtā—*personified.

Pushed by curiosity, Śrī Rādhā approached Kṛṣṇa, who is the best of philosophers, and politely asked, "Who are You? The splendor of Your body has stolen My heart. Are You a demigoddess? You are like splendid beauty personified."

Text 5

*tūṣṇīm sthitam tad api tam punar āha bhāviny
ātmānam āśu kathayātra yadi tvam āgaḥ
jānīhi nas tava sakhīḥ paramāntarāṅgāḥ
kim śaṅkase nata-mukhi trapase 'tha kim vā*

*tūṣṇīm—*silence; *sthitam—*situated; *tad api—*still; *tam—*to Him; *punar—*again; *āha—*said; *bhāviny—*O beautiful girl; *ātmānam—*self; *āśu—*at once; *kathaya—*please tell; *atra—*here; *yadi—*if; *tvam—*You; *āgaḥ—*come; *jānīhi—*please know; *naḥ—*of Us; *tava—*You; *sakhīḥ—*the friends; *paramāntarāṅgāḥ—*very confidential; *kim—*why?; *śaṅkase—*You fear; *nata—*bowed; *mukhi—*face; *trapase—*You are

embarrassed; *atha*—then; *kim*—why?; *vā*—or.

To still silent Kṛṣṇa She again said, “O beautiful girl, You have come to Us. Please introduce Yourself. Please know that We are all Your close friends. O girl with the bowed face, what do You fear, or of what are You ashamed?”

Text 6

*nīśvasya kañcana viśādam ivābhiniya
vaktram vivṛtya tam akhaṇḍita-mauna-mudram
sā prāha hanta rujam āvahasīti satyam
jñātam na tām ṛta ihedṛśatā tava syāt*

nīśvasya—sighing; *kañcana*—something; *viśādam*—depression; *iva*—as if; *abhiniya*—play-acting like an actor; *vaktram*—face; *vivṛtya*—turning; *tam*—that; *akhaṇḍita*—unbroken; *mauna*—of silence; *mudram*—indication; *sā*—She; *prāha*—said; *hanta*—alas; *rujam*—pain; *āvhasi*—You bear; *iti*—thus; *satyam*—truth; *jñātam*—known; *na*—not; *tām*—Him; *ṛta*—without; *iha*—here; *īdṛśatā*—being like this; *tava*—of You; *syāt*—is.

Putting on a show like an actor, Kṛṣṇa sighed, turned His face, remained silent, and pretended to be distraught. Then Rādhā said, “You must truly suffer. Otherwise You would not act like this.

Text 7

*tām brūhi kañja-mukhi viśvasihi prakāśam
mayy eva tat pratikṛtau ca yathā yateya
udgīrṇa eva suhṛd-antika eti śāntim
yan-mānasa-vraja-vipākaja-tīvra-dāhaḥ*

tām—that; *brūhi*—please tell; *kañja*—lotus; *mukhi*—face; *viśvasihi*—have faith; *prakāśam*—manifestation; *mayi*—to Me; *eva*—indeed; *tat*—that; *pratikṛtau*—remedy; *ca*—and; *yathā*—as; *yateya*—I may try; *udgīrṇa*—emitted; *eva*—indeed; *suhṛt*—friend; *antika*—near; *eti*—goes; *śāntim*—peace; *yat*—of whom; *mānasa*—the heart; *vraja*—going; *vipākaja*—from the full manifestation; *tīvra*—sharp; *dāhaḥ*—flames.

“O girl with the lotus face, please tell Me about it. Trust Me. I will try to help. By telling Your secrets to a friend, You will extinguish the painful flames in Your heart.

Text 8

kāntena kintv asi sa-samprati-viprayuktā

*tathaiva vā viguṇatodayataḥ prataptā
kim svāgasas tad-avisahyatayā bibheṣi
tat kim nu kalpitam aho piśunair na satyam*

kāntena—by a beloved; *kintv*—however; *asi*—You are; *sa-samprati*—now; *viprayuktā*—separated; *tathā*—so; *eva*—indeed; *vā*—or; *viguṇatā*—the state of having no virtues; *udayataḥ*—arise; *prataptā*—suffering; *kim*—whether?; *sva*—own; *agasas*—from the sin; *tad-avisahyatayā*—with being intolerable; *bibheṣi*—You fear; *tat*—that; *kim*—whether?; *nu*—indeed; *kalpitam*—imagined; *ahaḥ*—aha; *piśunaiḥ*—by slanders; *na*—not; *satyam*—truth.

“Are You now separated from Your beloved? Are You unhappy to see his vices? Do You fear he will not forgive Your sins? Did wicked slanderers lie to him about You?”

Text 9

*kim vā vivoḍhari manaḥ sa-ghṛṇam tavābhūn
mande rataṁ kvacana puṁsi vare durāpe
tattvam kaṭūkti-ṣaṭunā bata māḍṣīva
santarjyate guru-janena tato 'si dūnā*

kim—whether?; *vā*—or; *vivoḍhari*—to the husband; *manaḥ*—mind; *sa-ghṛṇam*—with disgust; *tava*—of You; *abhūt*—was; *mande*—to a fool; *ratam*—attached; *kvacana*—to some; *puṁsi*—man; *vare*—lover; *durāpe*—unattainable; *tattvam*—truth; *kaṭu*—harsh; *ukti*—words; *ṣaṭunā*—skilled; *bata*—indeed; *māḍṣī*—like Me; *iva*—like; *santarjyate*—is rebuked; *guru-janena*—by superiors; *tataḥ*—then; *asi*—You are; *dūnā*—tormented.

“Or does Your heart now hate Your foolish husband? Have You fallen in love with another man, a wonderful man, a man You cannot attain? For this reason are You tormented, as I am, by the harsh words of Your superiors?”

Text 10

*kvacin nu tanvi khara-vāk-śara-viddha-marmā
saubhāgya-leśa-madirāndha-dhiyaḥ sa-patnyāḥ
sambhāvyate tvayi na caitad aho parā kā
tvatto vahaṭv atula-saubhaga-cāru-carcām*

kvacin—somewhere; *nu*—indeed; *tanvi*—O slender girl; *khara*—harsh; *vāk*—words; *śara*—arrows; *viddha*—wounded; *marmā*—heart; *saubhāgya*—of good fortune; *leśa*—particle; *madirā*—maddening; *andha*—blind; *dhiyaḥ*—intelligence; *sa-patnyāḥ*—of a co-wife; *sambhāvyate*—is; *tvayi*—to You; *na*—not; *ca*—also; *etat*—this; *ahaḥ*—aha; *parā*—another; *kā*—who?; *tvattaḥ*—than You; *vahaṭv*—may carry; *atula*—peerless; *saubhaga*—good fortune; *cāru*—beautiful; *carcām*—

ointments.

“O slender girl, perhaps Your heart was wounded by many arrows of harsh words from a co-wife blind by drinking the madirā nectar of seeing a small part Your good fortune. But that is not possible. Who is more glorious than You, more gloriously anointed with the fragrance of good fortune?”

Text 11

*tvam mohinī śruta-carī kim u mohanārtham
śambhor ivendu-mukhi kasya hathād udeṣi
kim cekṣate yadi haris tad-apāṅga-viddhas
tvām kautukam bhavati tad vyatimohanākhyam*

tvam—You; *mohinī*—charming; *śruta-carī*—learned in the Vedas; *kim*—whether?; *u*—indeed; *mohana*—enchanting; *artham*—for the purpose; *śambhoḥ*—of Lord Śiva; *iva*—like; *indu*—moon; *mukhi*—face; *kasya*—of whom?; *hathāt*—violently; *udeṣi*—You rise; *kim ca*—furthermore?; *ikṣate*—sees; *yadi*—if; *hariḥ*—Kṛṣṇa; *tad-apāṅga*—by the sidelong glance; *viddhaḥ*—wounded; *tvam*—You; *kautukam*—wonder; *bhavati*—is; *tat*—of Him; *vyati*—mutual; *mohana*—enchantment; *ākhyam*—named.

“Are You Goddess Mohinī whom the Vedas say came to enchant Lord Śiva? O girl with the moonlike face, whom have You come to enchant? If Kṛṣṇa glances at You from the corner of His eye, Kāmadeva will certainly attack Him. He will be enchanted by You and You by Him. That will be a great wonder.”

Text 12

*śrutvottarīya-pariyantrita-sarva-gātram
romañcitam tam upalabhya jagāda rādhā
hā kim sakhi tvam asi daihika-duḥkha-dūnā
vakṣo 'tha pṛṣṭam athavā vyathate śiras te*

śrutvā—hearing; *uttarīya*—upper cloth; *pariyantrita*—covered; *sarva*—all; *gātram*—body; *romañcitam*—hairs standing erect; *tam*—that; *upalabhya*—seeing; *jagāda*—said; *rādhā*—Rādhā; *hā*—Oh; *kim*—why?; *sakhi*—O friend; *tvam*—You; *asi*—are; *daihika*—of the body; *duḥkha*—by sufferings; *dūnā*—tormented; *vakṣaḥ*—chest; *atha*—then; *pṛṣṭam*—back; *athavā*—or; *vyathate*—suffers; *śiraḥ*—head; *te*—Your.

Noticing that when He heard these words Kṛṣṇa placed His upper cloth over limbs where the hairs now stood erect, Rādhā said, “O My friend, are You tortured by the body's pains? Is the pain in Your chest? Along Your back? Is it a headache?”

Text 13

vātsalyataḥ pitṛ-padair bahu-mūlyam eva
prasthāpitam yad akhilāmaya-śātanākhyam
tailam tad asti bhavanāntarato viśākhē
śīghram samānaya tadāpaya sārthakatvam

vātsalyataḥ—out of fatherly love; pitṛ-padaiḥ—by My noble father; bahu-mūlyam—very costly; eva—indeed; prasthāpitam—to place; yat—which; akhila—all; amaya—diseases; śātana—curing; ākhyam—named; tailam—oil; tat—that; asti—is; bhavanāntarataḥ—from the house; viśākhē—O Viśākhā; śīghram—quickly; samānaya—bring; tat—that; āpaya—taking; sārthakatvam—usefulness.

“Viśākhā, quickly bring from the house the costly oil My noble father affectionately sent, the oil named “Akhilāmaya-śātana” (the cure for all diseases). Now I will make good use of it.

Text 14

tailena tena kila mūrtimatā madīya-
snehena su-bhruvam imām svayam eva sāham
abhyañjayāmy akhila-gātram apasta-todam
naipuṇyataḥ sakhi śiro mṛdu mardayāmi

tailena—oil; tena—with that; kila—indeed; mūrtimatā—personified; madīya—My; snehena—love; su-bhruvam—with the beautiful eyebrows; imām—this girl; svayam—personally; eva—indeed; sā—She; aham—I; abhyañjayāmi—anooint; akhila—all; gātram—limbs; apasta—removed; todam—pains; naipuṇyataḥ—expertly; sakhi—O friend; śiraḥ—head; mṛdu—gently; mardayāmi—I massage.

“With this oil, which is My father's love for Me personified, I will personally massage the limbs of this girl with the beautiful eyebrows. I will drive away all Her pains. O My friend, then I will very gently and expertly massage Her head.

Text 15

nairujya-kāri-vara-saurabha-vastu-vṛnda-
prakṣepa-cārutara-koṣṇa-payobhir enām
saṁsnāpayāmi vigatāruṣam āsya-padman
ullāsayāmy atha girāpi virājayāmi

nairujya—health; kāri—creating; vara—excellent; saurabha—fragrant; vastu—substance; vṛnda—many; prakṣepa—addition; cārutara—very beautiful; koṣṇa—warm; payobhiḥ—with water; enām—Her; saṁsnāpayāmi—I will bathe; vigata—gone; āruṣam—anger; āsya—face; padman—lotus; ullāsayāmi—I will make

blossom with happiness; *atha*—then; *girā*—with words; *api*—also; *virājayāmi*—I will make bright.

I will bathe Her with very beautiful warm water scented with fragrant medicines. I will remove Her anger. I will make Her lotus mouth splendid. I will make it blossom with words.

Text 16

vācā mayā mṛdulayāti-hita-pravṛtṭyā
snehena cānupadhinā param ādṛtāpi
no vakti kiñcid adhuneva katū-kṛtāsyā
tiṣṭhet iyaṁ kapaṭinī yadi hanta sakhyah

vācā—with words; *mayā*—by Me; *mṛdulaya*—gentle; *ati*—very; *hita*—welfare; *pravṛtṭyā*—with actions; *snehena*—with love; *ca*—and; *anupadhinā*—unconditional; *param*—greatly; *ādṛtā*—honored; *api*—also; *naḥ*—to Us; *vakti*—speaks; *kiñcit*—something; *adhunā*—now; *iva*—like; *katū-kṛta*—unhappy; *āsyā*—face; *tiṣṭhet*—stays; *iyam*—She; *kapaṭinī*—cheating; *yadi*—if; *hanta*—indeed; *sakhyah*—O friends.

If, after I worship Her with sweet words, helpful actions, and unconditional love, this girl keeps Her bitter face and still will not speak, then She is only pretending, O My friends.

Text 17

asyā rujas tad aparaṁ karavai cikitsām
yam prāpya tanv-asu-mano-nikhilendriyāṅām
vyādhiḥ praśamyati bhaved ati-puṣṭir eṣam
dhanvantari-prahita-divya-rasair ivāddhā

asyāḥ—of Her; *rujaḥ*—disease; *tat*—that; *aparaṁ*—great; *karavai*—I may do; *cikitsam*—cure; *yam*—which; *prāpya*—attaining; *tanv*—body; *asu*—breath; *manaḥ*—mind; *nikhila*—all; *indriyāṅām*—of senses; *vyādhiḥ*—disease; *praśamyati*—cures; *bhaved*—is; *ati-puṣṭiḥ*—nourished; *eṣam*—Her; *dhanvantari*—by Dhanvantari; *prahita*—given; *divya*—divine; *rasaiḥ*—with medicines; *iva*—like; *addhā*—indeed.

Any girl whom I treat with these divine medicines given by Dhanvatari will become healthy, cured of all diseases of body, breath, mind, and senses.

Text 18

kuñjādhirāja-kara-kañja-talābhimarṣam

asyā urasy atitaram yadi kārayāmi
seyam hasiṣyati vadiṣyati sītkaṣyaty
asmāṁś ca hāsayitum eṣyati kañcid ābhām

kuñja—of the forest groves; *adhirāja*—king; *kara*—doing; *kañja*—lotus; *tala*—palms; *abhimarṣam*—massage; *asyāḥ*—of Her; *urasi*—the chest; *atitaram*—greatly; *yadi*—if; *kārayāmi*—I cause; *sā iyam*—this girl; *hasiṣyati*—will smile; *vadiṣyati*—will talk; *sītkaṣyati*—will breathe heavily; *asmān*—Us; *ca*—and; *hāsayitum*—to laugh; *eṣyati*—goes; *kañcit*—something; *ābhām*—glory.

If I arrange that the king of the forests massages Her breasts with His lotus hands, She will smile, talk, and sigh. Her splendor will make Us all laugh.

Text 19

śrutvā giram sa pihita-smita-hāsya-padmam
unnīya ramyatara-savya-karāṅgulībhiḥ
utsārya kiñcid alakān avagunṭhanam ca
nyañcat-taram kiyad udañcayati sa-mūrdhnaḥ

śrutvā—hearing; *giram*—words; *sa*—He; *pihita*—concealed; *smita*—smile; *hāsya*—laughing; *padmam*—lotus; *unnīya*—lifting; *ramyatara*—most delightful; *savya*—left; *kara*—hand; *aṅgulībhiḥ*—with the fingers; *utsārya*—pushing aside; *kiñcit*—somewhat; *alakān*—curly locks of hair; *avagunṭhanam*—veil; *ca*—and; *nyañcat-taram*—bowed down; *kiyat*—somewhat; *udañcayati*—lifts; *sa*—He; *mūrdhnaḥ*—of the face.

Hearing these words, Kṛṣṇa secretly smiled a lotus smile, slightly pushed aside His curly locks and cloth veil, and slightly lifted His bowed face.

Text 20

kiñcij jagāda ramañī-ramañīya-kañṭha-
sausvaryam eva racayan vacanam yad eṣaḥ
sā tac cakora-lalaneva pāpau cirāya
kañcic camatkṛtim avāpa ca sāli-pāliḥ

kiñcit—something; *jagāda*—said; *ramañī*—beautiful girl; *ramañīya*—charming; *kañṭha*—neck; *sausvaryam*—voice; *eva*—indeed; *racayan*—creating; *vacanam*—words; *yad*—which; *eṣaḥ*—He; *sā*—She; *tac*—that; *cakora-lalanā*—cakorī bird; *eva*—indeed; *pāpau*—drank; *cirāya*—for a long time; *kañcic*—a certain; *camatkṛtim*—wonder; *avāpa*—attained; *ca*—and; *sa*—with; *āli*—of friends; *pāliḥ*—a host.

In a woman's sweet voice, Kṛṣṇa began to speak. Like a cakorī bird, Rādhā drank His words without stop. She and Her friends were filled with wonder.

Text 21

*devy asmi nāka-vasatiḥ śṛṇu yasya hetor
tvām āgamam su-vadane vidhurī-kṛtātmā
kutṛāpi me vividiṣāsti vivakṣite 'rthe
sampādayaiṣyati parā tvad-ṛte kutas tām*

devī—goddess; *asmi*—I am; *nāka*—in the heavens; *vasatiḥ*—home; *śṛṇu*—please listen; *yasya*—of whom; *hetor*—from the reason; *tvām*—You; *āgamam*—I have come; *su-vadane*—O girl with the beautiful face; *vidhurī-kṛta*—distressed; *ātmā*—heart; *kutṛāpi*—anywhere; *me*—to me; *vividiṣa*—the desire to know; *asti*—is; *vivakṣite*—desires to say; *arthe*—the meaning; *sampādayaiṣyati*—will cause to be; *parā*—other; *tvad-ṛte*—than You; *kutaḥ*—where?; *tām*—her.

He said, "I am a goddess. I live in the heavenly sky. Please hear, O girl with the beautiful face, why I have come to You. I am unhappy at heart. Who but You can tell Me what I yearn to know?"

Text 22

*nevābhyadhas tvam anṛtam yad udeṣi devīty
asmābhir ittham adhunaiva hi paryaceṣṭhāḥ
yan mānuṣiṣu katamāsti bhavat-sadrkṣā
kāntyānayanupamayā tvam ivekṣase tvam*

na—not; *iva*—like; *abhyadhāḥ*—spoke; *tvam*—You; *anṛtam*—a lie; *yad*—what; *udeṣi*—You say; *devī*—a goddess; *iti*—thus; *asmābhiḥ*—by us; *ittham*—thus; *adhunā*—now; *eva*—indeed; *hi*—indeed; *paryaceṣṭhāḥ*—recognize; *yad*—because; *mānuṣiṣu*—among human girls; *katamā*—who; *asti*—is; *bhavat-sadrkṣā*—like You; *kāntyā*—beauty; *anayā*—with this; *anupamayā*—peerless; *tvam*—You; *iva-like*; *īkṣase*—see; *tvam*—You.

Then Rādhā said, "When You say, 'I am a goddess', You do not lie. We accept that You are. What human girl has peerless beauty like Yours?"

Text 23

*yat tvayy aham sarala-dhīr vitatham vitarka-
vaividhyam apy akaravam śarad-ambujāsye
tat paryahāṣam ito 'stu na me 'parādhas
tvam snihyasīha mayi yady abhavam tvadīyā*

yat—because; *tvayī*—in You; *aham*—I; *sarala-dhīḥ*—the idea of honesty; *vitatham*—untrue; *vitarka*—guesses; *vaividhyam*—various; *api*—also; *akaravam*—I

did; *śarat*—autumn; *ambuja*—lotus; *āsyē*—face; *tat*—that; *paryahāsiṣam*—I laughed; *itaḥ*—from this; *astu-is*; *na*—not; *me*—of Me; *aparādhāḥ*—offense; *tvam*—You; *snihyasi*—are affectionate; *iha*—here; *mayi*—to Me; *yadi*—if; *abhavam*—I was; *tvadyā*—Yours.

“O girl with the autumn-lotus face, when I made various guesses about You, I was only joking. My heart is sincere. I meant no offense. If I You show some affection for Me, I will be Your maidservant.”

Text 24

*kim saṅkucasy ayi sakhi tvam amūṣ tvadyo
devī-jano 'py aham abhūvam iti pratīhi
tvat-prema-rūpa-guṇa-sindhu-kaṇānubhūter
dāsī-bhavāmy aham apīti sadābhimanye*

kim—why?; *saṅkucasi*—are You awe-struck; *ayi*—ah; *sakhi*—friend; *tvam*—You; *amūḥ*—Us; *tvadyaḥ*—of You; *devī-janaḥ*—goddess; *apī*—even; *aham*—I; *abhūvam*—am; *iti*—thus; *pratīhi*—please be certain; *tvat*—of You; *prema*—of love; *rūpa*—beauty; *guṇa*—and virtue; *sindhu*—of the ocean; *kaṇa*—a single drop; *anubhūteḥ*—from the perception; *dāsī-bhavāmy aham*—I have become a maidservant; *apī*—even; *iti*—thus; *sadā*—always; *abhimanye*—I consider.

Then Kṛṣṇa replied, “Friend, why are You awe-struck? Please know that even though I am a goddess, I am Your maidservant also. Now that I have touched a single drop from the ocean of Your beauty, love, and virtue, I have decided to become Your maidservant.

Text 25

*yad vacmy aham tad avadhehi yato viśādo
durvāra eṣa tam apākuru saṁśayaṁ me
naivādhunāpi virarāma darāpi hṛd-bhūṣ
tāpas tadiya-lapanāmṛta-sekato 'pi*

yat—what; *vacmi*—say; *aham*—I; *tat*—that; *avadhehi*—please know; *yataḥ*—because; *viśādaḥ*—sadness; *durvāra*—difficult to dispel; *eṣa*—this; *tam*—that; *apākuru*—please remove; *saṁśayam*—doubt; *me*—of Me; *na*—not; *eva*—indeed; *adhunā*—now; *apī*—even; *virarāma*—stop; *darā*—slightly; *apī*—even; *hṛd-bhūḥ*—the land of the heart; *tāpaḥ*—suffering; *tadiya*—of You; *lapana*—words; *amṛta*—nectar; *sekataḥ*—from sprinkling; *apī*—even.

“Please hear what I will tell. My suffering is very great. Please dispel My doubt. Even though I am now splashed by the nectar of Your words, the sufferings of My heart have still not come to an end.

Text 26

*vṛndāvane dhvanati yaḥ sakhi kṛṣṇa-veṇuṣ
tad-vikramaḥ sura-pure prabalatvam eti
sādhvī-tateḥ api manaḥ sa-ghṛṇam yato 'bhūt
kaṅṭhopakaṅṭha-milana-smaraṇe 'pi patyuh*

vṛndāvane—in Vṛndāvana; *dhvanati*—sounds; *yaḥ*—which; *sakhi*—O friend; *kṛṣṇa-veṇuḥ*—Kṛṣṇa's flute; *tad-vikramaḥ*—its power; *sura*—of the demigods; *pure*—in the city; *prabalatvam*—power; *eti*—attains; *sādhvī-tateḥ*—of the saintly woemn; *api*—even; *manaḥ*—hearts; *sa-ghṛṇam*—with contempt; *yataḥ*—from which; *abhūt*—was; *kaṅṭhopakaṅṭha*—neck to neck in an embrace; *milana*—meeting; *smaraṇe*—from the memory; *api*—even; *patyuh*—of the husband.

“Friend, when it enters the cities of demigods, Kṛṣṇa's Vṛndāvana flute-music becomes very powerful. Because of it the saintly demigoddesses now feel disgust in their hearts when they even remember their husbands' neck-to-neck embraces.

Text 27

*śliṣṭvaiva muñcati suraḥ sa-vitarkam ātma-
kāntāṃ drutaṃ jvalad-alāta-nibhāṅga-yaṣṭim
hālāhalaṃ muralikā-ninadāmṛtaṃ yat
pītvaiḥ sātānu-mahā-jvara-mūrchitābhūt*

śliṣṭvā—embracing; *evaindeed*; *muñcati*—release; *suraḥ*—demigod; *sa-vitarkam*—with thought; *ātma*—own; *kāntāṃ*—beloved; *drutaṃ*—quickly; *jvalat*—burning; *alāta*—firebrand; *nibha*—like; *aṅga-yaṣṭim*—body; *hālāhalaṃ*—poison; *muralikā*—of the murali flute; *ninada*—sound; *amṛtaṃ*—nectar; *yat*—what; *pītvā*—drinking; *eva*—indeed; *sā*—she; *atanu*—manifested; *mahā*—great; *jvara*—burning; *mūrchitā*—fainted; *abhūt*—became.

“After a moment's embrace, the surprised demigods backed away from their wives' bodies, bodies now feverish like smoldering embers. Having tasted the nectar-poison of Kṛṣṇa's flute music, and now burning with fever, the goddesses fell unconscious.

Text 28

*asmāt-pure 'sti na hi kāpi jaraty ataḥ kās
tarjantu kā nu nikhilā api tulya-dharmaḥ
kā vā haseyur aparā yad imāḥ satītvaṃ
viplāvayan muralikā-ninado vyajeṣṭa*

asmāt—of us; *pure*—in the city; *asti*—is; *na*—not; *hi*—indeed; *kāpi*—anyone;

jarati—old; *ataḥ*—then; *kāḥ*—who; *tarjantu*—criticizes; *kā*—who?; *nu*—indeed; *nikhilā*—all; *api*—also; *tulya-dharmaḥ*—equal piety; *kā*—who; *vā*—or; *haseyuḥ*—laguhs; *aparā*—others; *yat*—what; *imāḥ*—they; *satītvam*—saintly chastity; *viplāvayan*—flooding; *muralikā-ninadaḥ*—flute; *vyajeṣṭa*—conquers.

“In Our cities no one grows old. Who criticizes others there? There everyone is equally pious. Who mocks others there? Still, flooding those cities, this flute-music defeated the saintly goddesses' chastity.

Text 29

evam yadi pravavṛte prati-vāsanam sa
veṇu-dhvaniḥ prabhavitum vibudhāṅganāsu
tarhi ekadā hṛdi mayaiva vicāritam hā
ko 'yam kutaś carati vādayitāsyā ko vā

evam—thus; *yadi*—if; *pravavṛte*—moves; *prati-vāsanam*—every day; *sa*—this; *veṇu-dhvaniḥ*—flute sound; *prabhavitum*—tom defeat; *vibudhāṅganāsu*—among the demigoddesses; *tarhi*—then; *ekadā*—once; *hṛdi*—in tyhe heart; *mayā*—by Me; *eva*—indeed; *vicāritam*—to consider; *hā*—indeed; *kaḥ*—who?; *ayam*—this; *kutaś*—from where?; *carati*—moves; *vādayitā*—the player; *asyā*—of this; *kaḥ*—who?; *vā*—or.

“Every day this flute music comes to defeat the demigoddesses. One day I thought in My heart, ‘What is this music? From where does it come? Who makes it?’

Text 30

ittham divaḥ samavatīrya bhuvīha sādhu
vamśī-vate 'vasam aham katicid dināni
dr̥ṣṭo harer anupamo vividho vilāsaḥ
kāntā-gaṇaḥ priya-sakhaly api paryayāmi

ittham—thus; *divaḥ*—from the celestial world; *samavatīrya*—descending; *bhuvi*— in the earth; *iha*—here; *sādhu*—well; *vamśī-vate*—at Vamsivata; *avasam*—stayed; *aham*—I; *katicit*—for some; *dināni*—days; *dr̥ṣṭaḥ*—seen; *hareḥ*—of Kṛṣṇa; *anupamaḥ*—peerless; *vividhaḥ*—various; *vilāsaḥ*—pastimes; *kāntā-gaṇaḥ*—many beloveds; *priya-sakhāli*—dear gopī friends; *api*—also; *paryayāmi*—saw.

“Descending from Devaloka, I came here to the earth. For some days I stayed at Vamśivata. There I saw Kṛṣṇa's peerless pastimes. There I saw His many gopī-beloveds and gopī-friends.”

Text 31

rādhā sa-narma-madhurākṣaram āha dhanye
tvam gaṇyase sura-pure vara-cāturī-bhāk
anyā punar balavad-utkalikā-kṛpāṇī-
kṛttendriyaiva sumanas tvam apādapārtham

rādhā—Rādhā; sa-narma—with jokes; madhura—sweet; akṣaram—syllables; āha—said; dhanye—fortunate; tvam—You; gaṇyase—are counted; sura-pure—in the cities of the demigods; vara-cāturī-bhāk—most intelligent; anyā—others; punaḥ—again; balavat—powerful; utkalikā—yearnings; kṛpāṇī—by the dagger; kṛtta—cut; indriyā—senses; eva—indeed; sumanaḥ—intelligent; tvam—You; apādapārtham—in dealing with calamities.

Then Rādhā spoke these sweet and playful words: “O fortunate one, You are the most intelligent girl in the demigods' cities. Others also found their senses cut apart by powerful longings, but only You tried to solve Her dilemma.”

Text 32

manda-bhramad-bhrū-madhura-smita-kānti-dhārā
dhaute vidhāya radana-cchadane sa cāha
rādhe parām sva-sadṛśīm na hi viddhi kim bhoḥ
śakye 'valokayitum apīha pareṇa puṁsā

manda—gently; bhramat—moving; bhrū—eyebrows; madhura—sweet; smita—smile; kānti—splendor; dhārā—flood; dhaute—washed; vidhāya—placing; radana-cchadane—lips; sa—He; ca—and; āha—said; rādhe—O Rādhā; parām—another; sva-sadṛśīm—like You; na—not; hi—indeed; viddhi—please know; kim—what?; bhoḥ—O; śakye—I am able; avalokayitum—to see; apī—also; iha—here; pareṇa—with another; puṁsā—man.

Gently moving His eyebrows, and flooding His lips with the glory of His sweet smile, Kṛṣṇa said, “Rādhā, You have never known a girl like Me before. How can another man have the power even to see Me?”

Text 33

kim vā pareṇa puruṣeṇa harer vilāsam
evānvabhū rahasi sādhu yad-artham āgāḥ
tad brūhi kim tava vivakṣitam ātra madhye
narmātanomi yadi mām akaroh sakhīm svām

kim—what?; vā—or; pareṇa—other; puruṣeṇa—with a man; hareḥ—of Kṛṣṇa; vilāsam—pastimes; eva—indeed; anvabhūḥ—saw; rahasi—ina secluded place; sādhu—good; yad-artham—for that purpose; āgāḥ—came; tat—that; brūhi—please tell; kim—what?; tava—of You; vivakṣitam—desired to say; ātra—here; madhye—

in the midst; *narma*—joke; *ātanomi*—I give; *yadi*—if; *mām*—Me; *akaroḥ*—make; *sakhīm*—friend; *svām*—own.

Then Rādhā said, “You have already seen Kṛṣṇa's pastimes in secluded places. Why would You be interested in any other man? Why have You come? What do You wish to tell Me? Please tell it. If You accept Me as a friend, I will joke and play with You.”

Text 34

*narmātanudhva sakhi narmaṇi kā jayet tvām
prāṇās tv abhūs tvam ayi me kiyad eva sakhyam
tvam mānuṣī bhavasi kintv amarāṅganās tā
mūrdhnaiva te guṇa-kathā-puṇatīr namanti*

narma—joking; *ātanudhva*—You do; *sakhi*—O friend; *narmaṇi*—in joking; *kā*—who?; *jayet*—conquers; *tvām*—You; *prāṇāḥ*—life; *tv*—indeed; *abhūḥ*—were; *tvam*—You; *ayi*—Oh; *me*—of Me; *kiyat*—how much; *eva*—indeed; *sakhyam*—friendship; *tvam*—You; *mānuṣī*—human girl; *bhavasi*—are; *kintv*—however; *amarāṅganāḥ*—demigoddesses; *tā*—they; *mūrdhnā*—with heads; *eva*—indeed; *te*—of You; *guṇa*—of Your virtues; *kathā*—by the descriptions; *puṇatīḥ*—purified; *namanti*—bow down.

Then Kṛṣṇa said, “Friend, You are joking with Me. Who can defeat You in joking? You are My life breath. How can You also be My friend? You may be only a human girl, but all the goddesses bow their heads before the pure descriptions of Your glories.

Text 35

*neyaṁ stutis tava na cāpi taṭa-sthatā me
nāpi hriyām bhaja vadāmy anṛtam na kiñcit
sindhoh sutāpi girijāpi na te tulāyām
saundarya-saubhaga-guṇair adhiroḍhum iṣṭe*

na—noy; *iyam*—this; *stutiḥ*—empty flattery; *tava*—of You; *na*—not; *ca*—and; *api*—also; *taṭa*—on the shore; *sthatā*—staying; *me*—of Me; *na*—not; *api*—also; *hriyām*—shyness; *bhaja*—please worship; *vadāmi*—I tell; *anṛtam*—untuth; *na*—not; *kiñcit*—anything; *sindhoh*—of the ocean; *sutā*—the daughter; *api*—also; *girijā*—the daughter of the mountains; *api*—also; *na*—not; *te*—of You; *tulāyām*—on the scale; *saundarya*—beauty; *saubhaga*—good fortune; *guṇaiḥ*—with virtues; *adhiroḍhum*—to climb; *iṣṭe*—desire.

“I'm not flattering You. Please don't feel embarrassed. I'm not neutral. Still, what I say is not a lie. Neither Lakṣmī nor Pārvatī desire to stand on the balance opposite You, on the balance that weighs beauty, virtue, and good fortune.

Text 36

preṃṇā punas tri-jagad-ūrdhva-pade 'pi kācit
tvat-sāmya-sāhasa-dhuram manasāpi voḍhum
śaknoti nety akhilam eva mayā śrutam tat
kailāsa-śṛṅgam anu haimavatī-sabhāyām

preṃṇā—with love; punaḥ—again; tri-jagat—the three worlds; ūrdhva—above; pade—in the abode; api—even; kācit—someone; tvat—with You; sāmya—equality; sāhasa-dhuram—audacious; manasā—with the mind; api—also; voḍhum—to carry; śaknoti—is able; na—not; iti—thus; akhilam—all; eva—indeed; mayā—by Me; śrutam—heard; tat—that; kailāsa—of Kailasa; śṛṅgam—the summit; anu—following; haimavatī—Paravati; sabhāyām—in the assembly.

“Even in the spiritual worlds above the three material realms no girl even dares think to be Your equal in matters of love. This I heard in Pārvatī's assembly on the peak on Mount Kailāsa.

Text 37

śrutvā mahān ajani me manaso 'bhilāṣas
tvad-darśanāya samapūri sa cāpi kintu
tās tad-antar iha yo rabhasād adīpi
tenāspḥuṭan na kaṭhino hi mamāntarātmā

śrutvā—hearing; mahān—great; ajani—was born; me—of Me; manasaḥ—of the heart; abhilāṣaḥ—desire; tvad-darśanāya—to see You; samapūri—filled; sa—that; ca—and; api—also; kintu—however; tāḥ—them; tad-antaḥ—within that; iha—here; yaḥ—who; rabhasāt—suddenly; adīpi—shone; tena—by that; asphuṭat—broke open; na—nopt; kaṭhinaḥ—hard; hi—indeed; mama—My; antarātmā—heart.

“When I heard this, a great desire to see You was born in My heart. That desire filled Me. Even though that desire burned wildly within it, My hard heart still did not break into pieces.”

Text 38

ko 'sau tam āśu kathayeti muhus tayokto
vaktum śaśāka na sa bāṣpa-niruddha-kaṅṭhaḥ
aśru-plutekṣaṇam athāsya mukham svayaṃ sa
svenāñcalena mṛdulena mamārja rādhā

kaḥ—who?; asau—this; tam—that; āśu—at once; kathaya—tell; iti—thus; muhuḥ—again and again; tayā—by You; uktaḥ—said; vaktum—to say; śaśāka—was

able; *na*—not; *sa*—that; *bāṣpa*—with tears; *niruddha*—blocked; *kaṇṭhaḥ*—throat; *aśru*—with tears; *pluta*—flooded; *īkṣaṇam*—eyes; *atha*—then; *asya*—of Him; *mukham*—face; *svayam*—personally; *sā*—She; *svena*—with Her own; *añcalena*—corner of the garment; *mṛdula*—gently; *mamārja*—wiped; *rādhā*—Rādhā.

“What is it? Tell Me at once!” Rādhā said again and again. His throat choked with tears, Kṛṣṇa had no power to speak. Kṛṣṇa's eyes were flooded with tears. With the edge of Her garment, Rādhā gently wiped the tears from Kṛṣṇa's face.

Text 39

sthītvā kṣaṇam dhṛtim adhāt atha tām uvāca
premā tavāyam atulo 'nupadhir balīyān
kṛṣṇeti kāmīni babhūva katham dhunoti
svām svāmś ca viśvasiti yo 'ty-apade py abhijñah

sthītvā—standing; *kṣaṇam*—for a moment; *dhṛtim*—peace; *adhāt*—placed; *atha*—then; *tām*—to Her; *uvāca*—said; *premā*—love; *tava*—of You; *ayam*—this; *atulaḥ*—peerless; *anupadhiḥ*—limitless; *balīyān*—powerful; *kṛṣṇa*—Kṛṣṇa; *iti*—thus; *kāmīni*—lusty; *babhūva*—was; *katham*—why?; *dhunoti*—suffers; *svām*—own; *svāmś*—own; *ca*—and; *viśvasiti*—has faith; *yaḥ*—who; *ati*—very; *apade*—unqualified; *api*—even; *abhijñah*—knowing.

After some moments Kṛṣṇa became peaceful again. Then He said to Rādhā, “Why do You have such strong, limitless, peerless love for that rake Kṛṣṇa? Anyone who knowingly places his faith in a great sinner will suffer.

Text 40

saundarya-śaurya-vara-saubhaga-kīrti-lakṣmī-
pūrṇo 'pi sarva-guṇa-ratna-vibhūṣito 'pi
premāvivecakatamatvam asau bibharti
kāmitva-hetukam asau śrayitum na योग्याḥ

saundarya—handsomeness; *śaurya*—heroism; *vara*—excellent; *saubhaga*—good fortune; *kīrti*—fame; *lakṣmī*—wealth; *pūrṇah*—filled; *api*—although; *sarva*—all; *guṇa*—virtues; *ratna*—jewels; *vibhūṣitaḥ*—decorated; *api*—although; *prema*—love; *avivecakatamatvam*—not being able to understand; *asau*—He; *bibharti*—holds; *kāmitva*—being a lusty rake; *hetukam*—the reason; *asau*—He; *śrayitum*—to take shelter; *na*—not; *yogyāḥ*—suitable.

“Even though He is filled with handsomeness, heroism, good fortune, fame, and wealth, and even though He is decorated with the jewels of every virtue, He has no understanding of true love. He is a rake. Therefore no girl should take shelter of Him.

Text 41

*tasmin dine bahu vilasya muhuḥ prakāśya
premā tvayā sa-rabhasam rajanau tu kuñje
saṅketa-gām rju-dhiyam bhavatīm vidhāya
kañcit parām sa ramayan kapaṭi jahau tvām*

tasmin—on that; *dine*—say; *bahu*—greatly; *vilasya*—enjoying pastimes; *muḥuḥ*—again and again; *prakāśya*—manifesting; *premā*—love; *tvayā*—by You; *sa-rabhasam*—earnestly; *rajanau*—at night; *tu*—but; *kuñje*—in the forest; *saṅketa*—to a lover’s rendezvous; *gām*—gone; *rju*—right; *dhiyam*—intelligence; *bhavatīm*—You; *vidhāya*—placing; *kañcit*—something; *parām*—another; *sa*—He; *ramayan*—delighting; *kapaṭi*—cheater; *jahau*—left; *tvām*—You.

“During the day He enjoyed many pastimes with You. Again and again He earnestly declared that He loved You. At night He met You in the forest. Then that cheater left You and delighted some other girl.

Text 42

*yat tvam tadā vyalapa eva sakhīḥ tudantī
vallīḥ patatri-vitatī api rodayantī
sarvam tadāli-nibhṛtam mayakā nyabhāle
vaṁśivaṭa-sthitatayā valitā ruṣaiva*

yat—which; *tvam*—You; *tadā*—then; *vyalape*—lamented; *eva*—indeed; *sakhīḥ*—friends; *tudantī*—striking; *vallīḥ*—the vines; *patatri*—birds; *vitatiḥ*—rows; *api*—also; *rodayantī*—making lament; *sarvam*—all; *tadā*—then; *ali*—friends; *nibhṛtam*—secluded; *mayakā*—by Me; *nyabhāle*—seen; *vaṁśivaṭa-sthitatayā*—staying at Vamsivata; *valitā*—gone; *ruṣā*—angrily; *eva*—indeed.

“Then You lamented. You filled Your friends with anguish. You made the birds and the vines weep. Hiding at Vamśivaṭa, I angrily saw everything.

Text 43

*rāse tathaiva viharann aparā vihāya
prema tvayaiva sahasā prakāṭi-cakāra
sthitvā kṣaṇam sa bhavatīm amucat vanāntar
ekākinīm rati-bhara-śrama-khinna-gātrīm*

rāse—in the rasa dance; *tathā*—so; *eva*—indeed; *viharann*—enjoying pastimes; *aparā*—the others; *vihāya*—leaving; *prema*—love; *tvayā*—with You; *eva*—indeed; *sahasā*—suddenly; *prakāṭi-cakāra*—manifested; *sthitvā*—staying; *kṣaṇam*—a moment; *sa*—He; *bhavatīm*—You; *amucat*—abandoned; *vana*—the forest; *antaḥ*—

within; *ekākinīm*—alone; *rati-bhara*—from amorous pastimes; *śrama*—fatigue; *khinna*—distressed; *gātrīm*—limbs.

“While enjoying the *rāsa* dance He suddenly left all the others and showed His great love for You. Staying with You for only a moment, He left You alone in the forest, alone and exhausted from enjoying many amorous pastimes.

Text 44

tarhi plutam vilapitam gahanā ca murchā
ceṣṭāpy ati-bhramamayī tava yad yad āsīt
vyāpyaiva hā bahu-janūmsi hṛdi sthitam me
tat kaṣṭam aṣṭa-vidhayaiva tanoḥ prakṛtyā

tarhi—then; *plutam*—plunged; *vilapitam*—lamentation; *gahanā*—deep; *ca*—and; *murchā*—fainting; *ceṣṭā*—action; *api*—also; *ati*—very; *bhramamayī*—bewildered; *tava*—of You; *yad yat*—whatever; *āsīt*—was; *vyāpya*—manifested; *eva*—indeed; *hā*—aha; *bahu*—many; *janūmsi*—births; *hṛdi*—in the heart; *sthitam*—situated; *me*—of Me; *tat*—that; *kaṣṭam*—calamity; *aṣṭa-vidhayā*—eight ways; *eva*—indeed; *tanoḥ*—of the body; *prakṛtyā*—by the nature.

“Then You were plunged into grief. You fell deeply unconscious. Whatever You did was bewildered and disoriented. As I live many lifetimes, and as My body passes through its eight transformations, the grief You felt will stay in My heart.

Text 45

devī-jano 'smi hṛdi me kva nu kaṣṭam āsīt
daivād yaśasvini babhūva bhavad-didṛkṣā
mām āgamayya bata sākrta kīla-viddham
yasyāsti naiva sakhi nirgamane 'py upāyaḥ

devī-janaḥ—a goddess; *asmi*—I am; *hṛdi*—in the heart; *me*—of Me; *kva*—where?; *nu*—indeed; *kaṣṭam*—grief; *āsīt*—was; *daivāt*—by destiny; *yaśasvini*—O glorious girl; *babhūva*—was; *bhavad*—You; *didṛkṣā*—the desire to see; *mām*—to Me; *āgamayya*—approaching; *bata*—indeed; *sā*—that; *akṛta*—was; *kīla*—by a dagger; *viddham*—pierced; *yasya*—of which; *asti*—is; *na*—not; *eva*—indeed; *sakhi*—O friend; *nirgamane*—in the removal; *api*—even; *upāyaḥ*—remedy.

“I am a goddess. How can I feel grief? O glorious girl, by My destiny I yearned to see You. When You came before Me, You pushed a dagger into Me and gravely wounded Me. O My friend, I have no way to pull that dagger out.

Text 46

*sandānitam tvayi mano na divam prayātum
sthātum ca nātra tila-mātram apītham iṣṭe
udghūrṇate prati-padam na padam labheta
adyābhavam tvayi cirāt prakāṭi-kṛtāmā*

sandānitam—chained; *tvayi*—to You; *manaḥ*—heart; *na*—not; *divam*—to Devaloka; *prayātum*—to go; *sthātum*—to stay; *ca*—and; *na*—not; *atra*—here; *tila*—for a sesame seed's worth of time; *mātram*—even; *api*—and; *ittham*—thus; *iṣṭe*—desired; *udghūrṇate*—stagger; *prati-padam*—at every moment; *na*—not; *padam*—foot; *labheta*—attains; *adya*—not; *abhavam*—I was; *tvayi*—in You; *cirāt*—for a long time; *prakāṭi-kṛta*—manifested; *ātmā*—Self.

“Tied to You, My heart does not wish to return to Devaloka. Neither does it wish to remain here even for a single sesame seed's worth of time. It staggers from one moment to the next. It cannot become steady. After a long time, I have now revealed to You My heart.

Text 47

*kṛṣṇāt punar bahu bibhemi na dharmaloka-
lajje dayādhvani kadāpi na panthatāsyā
bālye striyas taruṇimany acirād vṛṣasya
vatsasya madhyam anu yo vyadhitaiva himsām*

kṛṣṇāt—Kṛṣṇa; *punaḥ*—again; *bahu*—greatly; *bibhemi*—I fear; *na*—not; *dharmaloka*—of pious people; *lajje*—ashamed; *dayā*—of mercy; *adhvani*—on the path; *kadāpi*—ever; *na*—not; *panthatā*—the state of being a traveler; *asya*—of Him; *bālye*—in childhood; *striyaḥ*—of a woman; *taruṇimani*—in youth; *acirāt*—quickly; *vṛṣasya*—of a bull; *vatsasya*—of a calf; *madhyam*—the middle; *anu*—following; *yaḥ*—who; *vyadhita*—did; *eva*—indeed; *himsām*—killing.

“I always fear Kṛṣṇa. He is not ashamed to misbehave before saintly people. He never walks on the path of mercy. In His childhood He killed a woman, and in His youth He quickly killed a bull and a calf.”

Note: The woman, bull, and calf are Pūtanā, Ariṣṭāsura, and Vatsāura.

Text 48

*gāndharvikāha subhage tvayi kāpi śaktir
ākarṣiṇī kila harāv iva santatāsti
yan nindasi priyatamaṁ tad api prakāmaṁ
yac cittam ātmani karoṣy anuraktam eva*

gāndharvikā—Rādhā; *āha*—said; *subhage*—O beautiful one; *tvayi*—in You; *kāpi*—something; *śaktiḥ*—power; *ākarṣiṇī*—attractive; *kila*—indeed; *harāv*—to

Lord Kṛṣṇa; *iva*—like; *santatā*—manifested; *asti*—is; *yan*—which; *nindasi*—You criticize; *priyatamam*—beloved; *tat*—that; *api*—also; *prakāmam*—desire; *yat*—what; *cittam*—heart; *ātmani*—in the self; *karoṣi*—You do; *anuraktam*—love; *eva*—indeed.

Then Rādhā said, “O beautiful girl, within You is some force that draws You to Kṛṣṇa. Even as You criticize Him, You love Him in Your heart.

Text 49

*tvam me sakhī bhavasi cen na divam prayāsi
nitya-sthitim vraja-bhuvīha mayā karoṣi
tat-prema-ratna-vara-samputam udghaṭayya
tvām darśayāmi tad-ṛte na samādadhāmi*

tvam—You; *me*—my; *sakhī*—friend; *bhavasi*—become; *cen*—if; *na*—not; *divam*—to Devaloka; *prayāsi*—return; *nitya-sthitim*—eternal situation; *vraja-bhuvi*—in the land of Vraja; *iha*—here; *mayā*—by Me; *karoṣi*—You do; *tat*—that; *prema*—of pure love; *ratna*—jewel; *vara*—best; *samputam*—chest; *udghaṭayya*—opening; *tvām*—to You; *darśayāmi*—I will show; *tad-ṛte*—without; *na*—not; *samādadhāmi*—I place.

“If You do not return to Devaloka, and if You become My friend and stay always with Me in this land of Vraja, Then I will open My jewelry case and show You My beautiful jewels of pure spiritual love. If You do not stay, I will not show them.”

Text 50

*hantādhunāpi na hi viśvasiṣi prasīda
dāsī bhavāmi kim u mām nu sakhīm karoṣi
tvam śādhi sādhu dhinu vā tuda vā gatir me
rādhe tvam eva śapatham karavāṇi viṣṇoḥ*

hanta—alas; *adhunā*—now; *api*—even; *na*—not; *hi*—indeed; *viśvasiṣi*—You have faith; *prasīda*—Please be merciful; *dāsī*—a maidservant; *bhavāmi*—I am; *kim*—how?; *u*—indeed; *mām*—Me; *nu*—indeed; *sakhīm*—a friend; *karoṣi*—You make; *tvam*—You; *śādhi*—please teach; *sādhu*—well; *dhinu*—make happy; *vā*—or; *tuda*—punish; *vā*—or; *gatiḥ*—destination; *me*—of Me; *rādhe*—O Rādhā; *tvam*—You; *eva*—indeed; *śapatham*—vow; *karavāṇi*—do; *viṣṇoḥ*—of Lord Viṣṇu.

Then Kṛṣṇa said, “Alas! Even now You don't believe Me! Please be merciful. I am already Your maidservant. How can You make Me Your friend? Please teach Me what is right. Make Me happy or punish Me. O Rādhā, You are the only goal of My life. This I vow before Lord Viṣṇu Himself.”

Text 51

*vaktum tadā pravavṛte vṛṣabhānu-nandiny
ākarnya tām vividiṣām iha ced dadhāsi
premeyad evam idam eva na cedam etat
yo veda veda-vid asāv api naiva veda*

vaktum—to speak; *tadā*—then; *pravavṛte*—began; *vṛṣabhānu-nandini*—Śrī Rādhā; *ākarnya*—hearing; *tām*—that; *vividiṣām*—desire to know; *iha*—here; *ced*—if; *dadhāsi*—You place; *prema*—love; *iyat*—this; *evam*—thus; *idam*—this; *eva*—indeed; *na*—not; *ca*—and; *idam*—this; *etat*—this; *yaḥ*—who; *veda*—knows; *veda*—the Vedas; *vit*—one who knows; *asau*—this; *api*—even; *na*—not; *eva*—indeed; *veda*—knows.

Then Rādhā said, “If You wish to know about love, then please listen. A person may be a great scholar learned in the Vedas and still not know what is true love and what it is not.

Text 52

*yo vedayed vividiṣum sakhi vedanam yat
yā vedanā tad akhilaṁ khalu vedanaiva
premā hi ko 'pi para eva vivecane saty
āntardadhāty alam asāv avivecane 'pi*

yaḥ—who; *vedayet*—teaches; *vividiṣum*—one who desires to know; *sakhi*—O My friend; *vedanam*—knowledge; *yat*—which; *yā*—which; *vedanā*—knowledge; *tat*—that; *akhilam*—all; *khalu*—indeed; *vedanā*—knowledge; *eva*—indeed; *premā*—love; *hi*—indeed; *ko 'pi*—something; *para*—more; *eva*—in deed; *vivecane*—in analysis; *sati*—O saintly girl; *āntardadhāti*—disappears; *alam*—greatly; *asau*—that; *avivecane*—in not analyzing; *api*—also.

“O My friend, to an eager student someone may give an abstract explanation of true love, but true love is understood only by direct experience. When one tries to analyze it, true love disappears, and when one does not try to analyze it, true love disappears again.

Text 53

*dvābhyām yadā rahitam eva manaḥ svabhāva-
simhāsanopari virājati rāgi-śuddham
tac ceṣṭitaiḥ priya-sukhe sati yat sukham syāt
tac ca sva-bhāvam adhirūḍham avekṣayet tam*

dvābhyām—both; *yadā*—when; *rahitam*—without; *eva*—indeed; *manaḥ*—mind; *svabhāva*—nature; *simha*—lion; *āsana*—seat; *upari*—upon; *virājati*—is splendidly manifested; *rāgi*—the person who loves; *śuddham*—pure; *tac-ceṣṭitaiḥ*—with those actions; *priya*—of the beloved; *sukhe*—the happiness; *sati*—being; *yat*—what; *sukham*—happiness; *syāt*—is; *tac*—that; *ca*—and; *sva-bhāvam*—own nature; *adhirūḍham*—to ascend; *avekṣayet*—shows; *tam*—that.

“When the heart is free of these two, then pure love gloriously sits on the throne of one's nature. Then one acts to please the beloved, and the beloved's pleasure shows the true nature of love.

Text 54

loka-dvayāt svajanataḥ parataḥ svato vā
prāṇa-priyād api sumeru-samā yadi syuḥ
kleśas tadāpy ati-balī sahasā vijitya
premaiva tān harir ibhān iva puṣṭim eti

loka—worlds; *dvayāt*—from both; *svajanataḥ*—from one's own people; *parataḥ*—from outsiders; *svataḥ*—from one's own; *vā*—or; *prāṇa*—than life; *priyāt*—more dear; *api*—even; *sumeru*—Mount Sumeru; *samā*—equal; *yadi*—even; *syuḥ*—may be; *kleśaḥ*—troubles; *tadā*—then; *api*—also; *ati-balī*—very powerful; *sahasā*—suddenly; *vijitya*—defeating; *prema*—love; *eva*—indeed; *tān*—them; *hariḥ*—a lion; *ibhān*—elephants; *iva*—like; *puṣṭim*—nourishment; *eti*—attains.

“As a lion is nourished by defeating many elephants, so powerful love is nourished by defeating many troubles, troubles like Mount Sumeru, troubles that come from the two worlds, from one's kinsmen, from outsiders, from oneself, and even from the beloved who is more dear than life itself.

Text 55

snigdhāṅga-kāntir atha garva-dharo 'ty-abhīto
viśrambhavān svapiti kim gaṇayed asau tān
kaṇṭhī-ravaḥ śuna ivābhibhavan sa-rāgas
teṣv eva rājatitamām tamasīva dīpaḥ

snigdha—slendid; *aṅga*—limbs; *kāntiḥ*—splendor; *atha*—then; *garva-dharaḥ*—proud; *aty-abhītaḥ*—very fearless; *viśrambhavān*—confident; *svapiti*—sleeps; *kim*—whether?; *gaṇayet*—considers; *asau*—he; *tān*—them; *kaṇṭhī-ravaḥ*—roar; *śuna*—dogs; *iva*—like; *abhibhavan*—defeating; *sa-rāgaḥ*—with love; *teṣv*—in them; *eva*—indeed; *rājatitamām*—very splendidly manifested; *tamasi*—in the darkness; *iva*—like; *dīpaḥ*—a lamp.

“True love is like proud, fearless, self-assured, glistening-limbed lion that, even while he sleeps, with a single roar defeats a host of dogs. True love is like a lamp

gloriously shining in the darkness.

Text 56

*lāmpatyato nava-navam viṣayaṁ prakurvann
āsvādayann ati-madoddhuratām dadhānaḥ
āhlādayann amṛta-raśmir iva tri-lokīm
santāpayan pralaya-sūrya ivāvabhāti*

lāmpatyataḥ—from debauchery; *nava-navam*—newer and newer; *viṣayam*—sense object; *prakurvann*—doing; *āsvādayann*—relishing; *ati-madoddhuratām*—great passion; *dadhānaḥ*—placing; *āhlādayann*—delighting; *amṛta-raśmiḥ*—with nectar moonlight; *iva*—like; *tri-lokīm*—the three worlds; *santāpayan*—burning; *pralaya*—at the time of cosmic devastation; *sūryaḥ*—the sun; *iva*—like; *avabhāti*—shines.

“Because it is very intense and wanton, true love brings great pleasure and wild passion. It make the beloved new and delightful at every moment. As the nectar moon delights the three worlds, it delights the lover. Its shines like the sun at the time of cosmic devastation, a sun that makes the three worlds burst into flames.

Text 57

*enam bibharti sakhi kaḥ khalu gopa-rāja-
sūnum vinā tri-bhuvane tad upary adho 'pi
premānam enam alam eṇa-dṛśo 'nvavindann
atraiva goṣṭha-bhuvi kaścana tāratamyāt*

enam—this; *bibharti*—maintains; *sakhi*—O friend; *kaḥ*—who?; *khalu*—indeed; *gopa-rāja-sūnum*—the gopa prince; *vinā*—without; *tri-bhuvane*—in the three worlds; *tat*—that; *upari*—above; *adhah*—below; *api*—also; *premānam*—love; *enam*—this; *alam*—greatly; *eṇa-dṛśaḥ*—doe-eyed girls; *anvavindann*—found; *atra*—here; *eva*—indeed; *goṣṭha-bhuvi*—in the land of Vraja; *kaścana*—something; *tāratamyāt*—higher or lower.

“O My friend, does anyone in the three worlds, above or below, bear this kind of love for any beloved other than Kṛṣṇa? Only the doe-eyed girls of Vraja love, some more and some less, in this way.

Text 58

*premā hi kāma iva bhāti bahiḥ kadācit
tenāmitam priyatamaḥ sukham eva vindet
premeva kutracid avekṣyata eva kāmāḥ
kṛṣṇas tu tat paricinoti balāt kalāvān*

premā—love; *hi*—indeed; *kāma*—lust; *iva*—like; *bhāti*—; *bahiḥ*—externally; *kadācit*—sometimes; *tena*—by Him; *amitam*—limitless; *priyatamaḥ*—greatest beloved; *sukham*—pleasure; *eva*—indeed; *vindet*—finds; *prema*—love; *iva*—like; *kutracit*—somewhere; *avekṣyata*—is seen; *eva*—indeed; *kāmaḥ*—lust; *kṛṣṇaḥ*—Kṛṣṇa; *tu*—but; *tat*—that; *paricinoti*—knows; *balāt*—forcibly; *kalāvān*—expert.

“When that pure love sometimes pretends to be lust, the beloved Kṛṣṇa finds limitless pleasure in it. But when lust sometimes pretends to be pure love, intelligent Kṛṣṇa knows at once.

Text 59

kṛṣṇāntikam sakhi nayāṣu nikāma-taptām
mām ity udāharati kintu tad-ātmajena
kāmena tat sukha-param dadhati sva-bhāvād
eva sva-cittam ayam atra na kāmīnī syāt

kṛṣṇa—Kṛṣṇa; *antikam*—near; *sakhi*—O friend; *naya*—please bring; *āṣu*—quickly; *nikāma*—with desire; *taptām*—burning; *mām*—me; *iti*—thus; *udāharati*—says; *kintu*—however; *tad-ātmajena*—born from the self; *kāmena*—with desire; *tat*—that; *sukha-param*—great happiness; *dadhati*—gives; *sva-bhāvāt*—by the own nature; *eva*—indeed; *sva-cittam*—own heart; *ayam*—this; *atra*—here; *na*—not; *kāmīnī*—a lusty girl; *syāt*—may be.

“O my friend, please bring me to Kṛṣṇa at once. I am burning with desire.’ Even if she speaks these words, a gopī desires in her heart only to please Kṛṣṇa. Her intent is not to please herself.

Text 60

premāmbudhir guṇamayī khanir asya śāṭhya-
cāpalya-jaiḥmyam akhilaṁ ramaṇīyam eva
premānam eva kila kāmam ivāṅganāsu
sandarśayan svam udakarśayat eva yas tāḥ

prema—of love; *ambudhiḥ*—an ocean; *guṇamayī*—virtuous; *khanīḥ*—mine; *asya*—of Him; *śāṭhya*—cheating; *cāpalya*—fickleness and mischief; *jaiḥmyam*—deceit; *akhilam*—all; *ramaṇīyam*—delightful; *eva*—indeed; *premānam*—love; *eva*—indeed; *kila*—indeed; *kāmam*—lust; *iva*—like; *aṅganāsu*—among the gopīs; *sandarśayan*—showing; *svam*—own; *udakarśayat*—attracts; *eva*—indeed; *yaḥ*—who; *tāḥ*—them.

“Kṛṣṇa is an ocean of love. He is a jewel-mine of transcendental qualities. His cheating, deceptions, and crookedness are all delightful. Pretending it is lust, He uses these to show His love for the gopīs. He uses them to attract the gopīs.

Text 61

*kā vāṅganāḥ śata-sahasram amuṣya kāma-
paryāptaye mada-kalāḥ prabhavantu yat tāḥ
premā tad atra ramaṇīṣv anupādhir eva
premaika-vaśyatamatā ca mayānvabhāvi*

kāḥ—who?; *vā*—or; *aṅganāḥ*—women; *śata-sahasram*—hundreds and thousands; *amuṣya*—of Him; *kāma*—desire; *paryāptaye*—to fulfill; *mada-kalāḥ*—passionate; *prabhavantu*—fulfill; *yat*—because; *tāḥ*—them; *premā*—love; *tad*—then; *atra*—here; *ramaṇīṣv*—to beautiful girls; *anupādhiḥ*—causeless; *eva*—indeed; *prema*—by love; *eka*—alone; *vaśyatamatā*—brought under control; *ca*—and; *mayā*—by me; *anvabhāvi*—perceived.

“Who are the hundreds and thousands of passionate girls that, banned all together, have the power to satisfy the desires of Kṛṣṇa? Kṛṣṇa loves the beautiful gopīs with no motive for His own pleasure. He loves them because He is conquered by their love for Him. This I have personally seen.

Text 62

*tatrāpi mayy atitarām anurājyātīti
loka-pratītir api na hy anṛtā kadāpi
yat prema merum iva me manute parāsām
no sarṣapais tri-caturair api tulyam eṣaḥ*

tatrāpi—still; *mayi*—in Me; *atitarām*—greatly; *anurājyati*—loves; *iti*—thus; *loka*—of the people; *pratītiḥ*—the belief; *api*—also; *na*—not; *hi*—indeed; *anṛtā*—untrue; *kadāpi*—sometimes; *yat*—because; *prema*—love; *merum*—a Mount Meru; *iva*—like; *me*—of me; *manute*—considers; *parāsām*—of others; *na*—not; *u*—indeed; *sarṣapaiḥ*—with mustard seeds; *tri-caturaiḥ*—three or four; *api*—even; *tulyam*—equality; *eṣaḥ*—this.

“The people think Kṛṣṇa loves Me very much. That is not a lie. He thinks My love is like Mount Meru and the other gopīs' love is like three or four mustard seeds.

Text 63

*premānurūpam ayi rajyati yat parāsu
rāgānurūpam iha dīvyati nāparādhyet
daivād vyatikramam upaiti kadācid asmān
nāsau sukḥī bhavati tena ca mām dunoti*

prema—love; *anurūpam*—according to; *ayi*—indeed; *rajyati*—loves; *yat*—because; *parāsu*—in others; *rāga*—passion; *anurūpam*—according to; *iha*—here; *dīvyati*—plays; *na*—not; *aparādhyet*—offends; *daivāt*—by destiny; *vyatikramam*—offense; *upaiti*—attains; *kadācit*—sometimes; *asmān*—us; *na*—not; *asau*—He; *sukhī*—happy; *bhavati*—is; *tena*—by that; *ca*—and; *mām*—Me; *dunoti*—makes burn with pain.

“As the gopīs love Him, so He loves them. He plays with them in ways appropriate to their passionate love for Him. He never offends them. If by destiny sometimes He offends them, He is not happy because of that. His unhappiness then makes Me burn with pain.

Text 64

saṅketa-gām api vidhāya mad-eka-tāno
mām nājagāma yad ihābhavad antarāyaḥ
ruddhaḥ kayācid anurodha-vaśāt sa reme
mad-duḥkha-cintana-davārdita eva rātrim

saṅketa—to a rendezvous; *gām*—gone; *api*—also; *vidhāya*—placing; *mat*—of Me; *eka*—one; *tānaḥ*—object; *mām*—to Me; *na*—not; *ājagāma*—arrived; *yat*—because; *iha*—here; *abhavat*—was; *antarāyaḥ*—obstacle; *ruddhaḥ*—stopped; *kayācit*—by some girl; *anurodha-vaśāt*—under control; *sa*—He; *reme*—enjoyed; *mat*—of Me; *duḥkha*—sadness; *cintana*—thinking; *dava*—by a forest fire; *ardita*—tortured; *eva*—indeed; *rātrim*—night.

“Sometimes He arranges with Me a lover's meeting, and never comes. Enchanted by some girl, He enjoys with her. Then He passes the night tormented by a forest fire of worrying how I must be suffering.

Text 65

tenaiva me hṛdi mahā-davathur babhūva
mad-veṣa-bhūṣaṇa-vilāsa-paricchadādi
tan-moha-kṛt viphalatām agamāt kim adyety
ākṛānditam yad api tarhi tad anvabhūḥ tvam

tena—by this; *eva*—indeed; *me*—of Me; *hṛdi*—in the heart; *mahā-davathuḥ*—fire; *babhūva*—was; *mat*—My; *veṣa*—garments; *bhūṣaṇa*—ornaments; *vilāsa*—pastimes; *paricchada*—paraphernalia; *ādi*—beginning; *tat*—by that; *moha*—bewilderment; *kṛt*—doing; *viphalatām*—fruitlessness; *agamāt*—attained; *kim*—what is the use?; *adya*—now; *iti*—thus; *ākṛānditam*—weeping; *yad api*—when; *tarhi*—then; *tat*—that; *anvabhūḥ*—perceived; *tvam*—You.

“Because of that a great fire burned in My heart. Saying, ‘What is the use of My

garments, ornaments, and possessions? Meant to enchant Him, they are now useless!', I wept. You must have seen all this.

Text 66

*prātaḥ tam aty anunayantam atarjayam bhoḥ
tatraiva gaccha sukham apnuhi tat punaś ca
roṣaḥ sa tat-sukha-paraḥ priyato 'ttha eva
tv ālocaya vraja-bhuvo 'py anurāga-caryām*

prātaḥ—in the morning; *tam*—to Him; *ati*—very; *anunayantam*—trying to pacify; *atarjayam*—I rebuked; *bhoḥ*—Oh; *tatra*—there; *eva*—indeed; *gaccha*—go; *sukham*—pleasure; *apnuhi*—attain; *tat*—that; *punaś*—again; *ca*—and; *roṣaḥ*—anger; *sa*—that; *tat-sukha-paraḥ*—more than happiness; *priyataḥ*—pleasing; *utthaḥ*—arisen; *eva*—indeed; *tv*—but; *ālocaya*—considering; *vraja-bhuvaḥ*—of Vraja; *api*—also; *anurāga*—of love; *caryām*—service.

“In the morning He comes to pacify Me, and I rebuke Him, saying, “Go to her! Enjoy again with her!” For Him My anger is the dearest pleasure. Please know that these are the ways of love in Vraja.

Text 67

*adyotayam muhur aham nija-kāmam eva
kim mām vihāya ramayasy aparām śatheti
vācā sa cāpi rati-cihna-juṣā sva-mūrtyā
vyājyaiva kāmam atha mantum urī-cakāra*

adyotayam—I made clear; *muhur*—again and again; *aham*—I; *nija-kāmam*—own desire; *eva*—indeed; *kim*—why?; *mām*—Me; *vihāya*—abandoning; *ramayasi*—You enjoy; *aparām*—with another; *śatha*—cheater; *iti*—thus; *vācā*—with words; *sa*—He; *ca*—and; *api*—also; *rati*—amorous pastimes; *cihna*—marks; *juṣā*—bearing; *sva-mūrtyā*—own form; *vyājya*—manifesting; *eva*—indeed; *kāmam*—desire; *atha*—then; *mantum*—offense; *urī-cakāra*—accepts.

Again and again I made my desire clear, saying, “Rake, why do You leave Me and enjoy with another?” With many words I showed the marks of lovemaking on His body. He accepted that He is an offender.

Text 68

*premā dvayo rasikayor ayi dīpa eva
hṛd-veṣma bhāsayati niścala eva bhāti
dvārād ayam vadanatas tu bahis-kṛtaś cet
nirvāti śīghram athavā laghutām upaiti*

premā—love; *dvayah*—of two; *rasikayoḥ*—expert at relishing transcendental mellows; *ayi*—indeed; *dīpa*—lamp; *eva*—like; *hr̥d-veṣma*—a house; *bhāsayati*—illuminates; *nīscalah*—unmoving; *eva*—indeed; *bhāti*—shines; *dvārāt*—from the door; *ayam*—this; *vadanataḥ*—from the mouth; *tu*—but; *bahis-kṛtaś*—cast outside; *cet*—if; *nirvāti*—is stopped; *sīghram*—quickly; *athavā*—or; *laghutām*—the state of being diminished; *upaiti*—attains.

“The love of two rasikas is like a lamp. Unflickering, it illuminates the home of the heart. But if its light leaves through the doorway of the mouth, it is at once dimmed or stopped.

Text 69

*antaḥ-sthitasya khalu tasya ruci-cchatākṣi-
vātāyanād adhara-gaṇḍa-lalāṭa-vakṣaḥ
cāru pradīpya tad abhijña-janam sva-bhāso
vijñāpayed api vilakṣaṇatām upetaḥ*

antaḥ—within; *sthitasya*—staying; *khalu*—indeed; *tasya*—of that; *ruci*—of love; *chatā*—light; *akṣi*—eyes; *vātāyanāt*—from the window; *adhara*—lips; *gaṇḍa*—cheeks; *lalāṭa*—forehead; *vakṣaḥ*—chest; *cāru*—beautiful; *pradīpya*—shining; *tad*—that; *abhijña-janam*—a person who understands this; *sva-bhāsaḥ*—self shining; *vijñāpayet*—teaches; *api*—also; *vilakṣaṇatām*—extrordinary nature; *upetaḥ*—attained.

“Staying in the heart, that lamplight may leave through the windows of the eyes and shine on the lips, cheeks, forehead, and breast. Effulgent in this way, a lover communicates the truth of love to a wise beloved.

Text 70

*kāntena kintu bahu-vallabhatā-juṣāsyāt
niṣkrāmito 'pi sa muhur na hi yāti śāntim
mithyaika-bhāṣaṇa-paṭutvamayī prathāsya
kāmaṁ diṣed yavanikeva pidhāya tam drāk*

kāntena—by the beloved; *kintu*—however; *bahu-vallabhatā-juṣā*—filled with great love; *āsyāt*—from the mouth; *niṣkrāmitaḥ*—left; *api*—even; *saḥ*—He; *muhur*—again and again; *na*—not; *hi*—indeed; *yāti*—goes; *śāntim*—peace; *mithyā*—false; *eka*—only; *bhāṣaṇa*—talking; *paṭutvamayī*—expert; *prathā*—fame; *asya*—of Him; *kāmaṁ*—lust; *diṣet*—shows; *yavanikā*—curtain; *iva*—like; *pidhāya*—covering; *tam*—that; *drāk*—at once.

“However, when it comes again and again from My beloved's mouth, that lamplight is never dimmed even slightly. He is famous for speaking lies.

Pretending it is the light of lust, He at once covers that light as if with a curtain.

Text 71

*tvayy eva me priyatame 'nupamo 'nurāgaḥ
svapne 'pi vastum aparā kim u hṛdy apiṣṭe
ittham harir vadati mānavatīḥ sadānyā
mām khaṇḍitam tu rati-cihna-bhṛt eva vakti*

tvayi—in You; *eva*—indeed; *me*—of Me; *priyatame*—deardest; *anupamo*—peerless; *anurāgaḥ*—passionate love; *svapne*—in dream; *api*—even; *vastum*—to reside; *aparā*—another; *kim*—how?; *u*—indeed; *hṛdi*—in the heart; *api*—even; *iṣṭe*—desired; *ittham*—thus; *hariḥ*—Kṛṣṇa; *vadati*—speaks; *mānavatīḥ*—filled with jealous anger; *sadā*—always; *anyāḥ*—to others; *mām*—to Me; *khaṇḍitam*—broken; *tu*—indeed; *rati*—of lovemaking; *cihna*—signs; *bhṛt*—hearing; *eva*—indeed; *vakti*—speaks.

“O My dearest beloved, My passionate love for You has no peer. Even in a dream no other girl can stay in My heart.' Kṛṣṇa, His body bearing the clear signs of lovemaking with other lovers, again and again speaks words like these to Me, broken with jealousy, and to other jealous girls also.

Text 72

*mad-vaktra-netra-suśamāsama-mādhurīka-
saundarya-varṇana-balād vijihīṣa eva
prāṇas tvam eva hi mameti vadan vyanakti
na prema tat sad api kintv iha kāmam eva*

mat—My; *vaktra*—face; *netra*—eyes; *suśamā*—beauty; *asama*—peerless; *mādhurīka*—sweet; *saundarya*—beauty; *varṇana*—description; *balāt*—by the power; *vijihīṣa*—desired to enjoy pastimes; *eva*—indeed; *prāṇaḥ*—life; *tvam*—You; *eva*—indeed; *hi*—indeed; *mama*—My; *iti*—thus; *vadan*—saying; *vyanakti*—manifested; *na*—not; *prema*—love; *tat*—that; *sat*—truth; *api*—although; *kintv*—however; *iha*—here; *kāmam*—lust; *eva*—indeed.

“Praising the peerless sweet beauty of My eyes and My face, He yearns to enjoy pastimes with Me. Saying, “You are My life”, He reveals not His love, but only His desire to enjoy with Me.

Text 73

*santapyate yadi punar virahāgni-puñjair
utkaṇṭhayā culukitaḥ sva-gabhīrimābdhiḥ
prema vyanakti dayitāpi girā yathaiva*

yat te sujāta-caraṇāmburuheti padye

santapyate—is burning; *yadi*—if; *punaḥ*—again; *viraha*—of separation; *agni*—flames; *puñjaiḥ*—with an abundance; *utkaṇṭhayā*—with longing; *culukitaḥ*—made into a handful of water; *sva*—own; *gabhīrīma*—depth; *abdhiḥ*—ocean; *prema*—love; *vyanakti*—manifests; *dayitā*—beloved; *api*—also; *girā*—with words; *yathā*—as; *eva*—indeed; *yat te sujāta-caraṇāmburuheti padye*—in Śrīmad-Bhāgavatam 10.31.19.

“If she burns in the flames of separation from Kṛṣṇa, if she is devoured by the desire to be with Him, and if she is plunged in the deep ocean of love for Him, a girl will reveal her love in words like those of Śrīmad-Bhāgavatam 10.31.19.

Note: In Śrīmad-Bhāgavatam 10.31.19 the gopīs say:

“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.”*

Text 74

tasmin mahā-virasatāti-tamasy apāre
na prāṇa-vāyur api sañcaritum śasāka
prema-pradīpa-vara ety ati-dīptim eva
sneho nu yat pracuratām ciram ācikāya

tasmin—in this; *mahā*—great; *virasatā*—pain; *ati*—gerat; *tamasi*—in darkness; *apāre*—endless; *na*—not; *prāṇa*—of life's breath; *vāyuḥ*—the breeze; *api*—even; *sañcaritum*—to go; *śasāka*—was able; *prema-pradīpa-vara*—the lamp of love; *eti*—goes; *ati-dīptim*—to great brightness; *eva*—thus; *snehaḥ*—the oil of love; *nu*—indeed; *yat*—what; *pracuratām*—to abundance; *ciram*—always; *ācikāya*—held.

“In the endless darkness of that pain, the breeze of life's breath has no power to move. The oil of love then becomes very great. Fueled by that oil, the lamp of love shines very brightly.

Text 75

rāse mayaiva vijahāra vihāya sarvās
tatrāpi mām yad amucat śṛṇu tasya tattvam
premāmbudher vraja-purandara-nandanasya
mām eva mantur adhikaṁ na kadāpi mantuḥ

rāse—in the rasa dance; *mayā*—with Me; *eva*—indeed; *vijahāra*—enjoyed pastimes; *vihāya*—abandoning; *sarvāḥ*—all; *tatrāpi*—still; *mām*—Me; *yat*—which;

amucat—abandoned; *śṛṇu*—please hear; *tasya*—of that; *tattvam*—the truth; *prema*—of love; *ambudheḥ*—of an ocean; *vraja-purandara-nandanasya*—of the prince of Vraja; *mām*—Me; *eva*—indeed; *mantuḥ*—offense; *adhikam*—great; *na*—not; *kadāpi*—ever; *mantuḥ*—offense.

“Leaving all others, Kṛṣṇa enjoyed pastimes with Me in the rāsa dance. But then He left Me also. Please hear the truth of this. The greatest offense Vraja's prince, who is an ocean of love, commits against Me is never truly an offense.

Text 76

*adhyāsya mām atula-saubhaga-divya-ratna-
simhāsanaṁ bahu-vilāsa-bharair vibhūṣya
gacchan vanād vanam arīramad eva kāntām
anyāṁ punaḥ smṛti-pathe 'pi nināya nāyam*

adhyāsya—seating; *mām*—Me; *atula*—peerless; *saubhaga*—good fortune; *divya*—splendid; *ratna*—jewels; *simhāsanaṁ*—lion throne; *bahu*—many; *vilāsa-bharaiḥ*—with pastimes; *vibhūṣya*—decorating; *gacchan*—going; *vanāt*—from forest; *vanam*—to forest; *arīramat*—enjoyed pastimes; *eva*—indeed; *kāntām*—beloved; *anyām*—another; *punaḥ*—again; *smṛti*—of remembering; *pathe*—on the path; *api*—even; *nināya*—bringing; *na*—not; *ayam*—He.

“He placed Me on a lion-throne glistening with gems of peerless good fortune. He decorated Me with many pastimes. Wandering from forest to forest, He enjoyed many pastimes with Me. He did not allow any other gopī beloved to walk on the path of His thoughts.

Text 77

*kiñcin mayaiiva manasaiva vicāritaṁ tarhy
etaṁ mahotsava-sudhāmbudhim aty-apāram
nāvānvabhūn mama sakhī-tatir āvayoḥ sā
viśleṣa-sañjvara-dhutā kva nu kim karoti*

kiñcit—something; *mayā*—by Me; *eva*—indeed; *manasā*—by the heart; *eva*—indeed; *vicāritam*—considered; *tarhi*—then; *etaṁ*—this; *mahotsava*—great festival; *sudhā*—of nectar; *ambudhim*—ocean; *aty-apāram*—shoreless; *na*—not; *eva*—indeed; *anvabhūt*—experienced; *mama*—of Me; *sakhī-tatiḥ*—friends; *āvayoḥ*—of Us both; *sā*—that; *viśleṣa*—of separation; *sañjvara*—by the flames; *dhutā*—shaken; *kva*—where; *nu*—indeed; *kim*—what?; *karoti*—does.

“Then in My heart I thought, ‘My friends cannot taste the shoreless nectar ocean of these pastimes. Instead they burn in the flames of separation from Us two. Why should that be?’

Text 78

*atrāsvahe yadi punaḥ katicit kṣaṇās tā
ālyo milanti rabhasād abhito bhramantyaḥ
ity abhyadhām priyatamātha na pārāye 'ham
gantum muhur tam iha viśramaṇam bhajeva*

atra—here; *āsvahe*—we two stay; *yadi*—if; *punaḥ*—again; *katicit*—after some; *kṣaṇāḥ*—moments; *tā*—they; *ālyāḥ*—friends; *milanti*—meet; *rabhasāt*—frantically; *abhitaḥ*—everywhere; *bhramantyaḥ*—wandering; *iti*—thus; *abhyadhām*—said; *priyatama*—O dearest beloved; *atha*—now; *na*—not; *pārāye*—am able; *aham*—I; *gantum*—to go; *muhur*—again; *tam*—that; *iha*—here; *viśramaṇam*—rest; *bhajeva*—let Us.

“ `If the two of Us stay here for some moments, then My friends, who are frantically searching everywhere, will surely meet Us.' Then I said, `Dearest beloved, I can no longer walk. Let Us rest here.'”

Text 79

*tan me mano-gatam idam sahasaiva sādhu
sarvam viveda sa-vidagdha-śiro-maṇivāt
cāturya-sampad-atulo rasikāgraganyaḥ
kiñcit sapady atha hrdaiva parāmamarśa*

tat—that; *me*—of Me; *manaḥ*—heart; *gatam*—gone; *idam*—this; *sahasā*—at once; *eva*—indeed; *sādhu*—well; *sarvam*—all; *viveda*—knew; *sa*—He; *vidagdha*—of the intelligent; *śiraḥ*—crest; *maṇivāt*—because of being the jewel; *cāturya*—of intelligence; *sampad*—glory; *atulaḥ*—peerless; *rasika*—of they who taste nectar; *agraganyaḥ*—the foremost; *kiñcit*—something; *sapady*—at once; *atha*—then; *hrdā*—with the heart; *eva*—indeed; *parāmamarśa*—considered.

“Because He is crest jewel of the wise, Kṛṣṇa knew all that was in My heart. Peerlessly wise Kṛṣṇa, the first of the rasikas, then thought in His heart:

Text 80

*etām nayann upavane yadi bambhramīmi
sambhāvitāly-ati-rujā puru-viddha-cittām
kim syāt sukham yadi dadhe sthitim atra gopāḥ
sarvā mileyur api tāḥ kuṭila-bhruvo mām*

etām—this girl; *nayann*—taking; *upavane*—to the forest; *yadi*—if; *bambhramīmi*—I wander; *sambhāvita*—become; *āli*—friend; *ati*—very; *rujā*—broken with pain; *puru*—greatly; *viddha*—wounded; *cittam*—heart; *kim*—whether;

syāt—may be; *sukham*—happiness; *yadi*—if; *dadhe*—place; *sthitim*—situation; *atra*—here; *gopāḥ*—gopīs; *sarvā*—all; *mileyuḥ*—meet; *api*—also; *taḥ*—they; *kuṭīla*—crooked; *bhruvaḥ*—eyebrows; *mām*—at Me.

“ `If I walk in the forest with this girl, then Her heart will be wounded by Her friends' sufferings. How will that bring happiness? If We stay here, then the gopīs, their eyebrows raised, will find Us.

Text 81

etām punaś ciram anekam upālabheran
bhaṅgaś ca sampratika-keli-rasasya bhāvi
sampatsyate 'dya na hi rāsa-vinoda-nṛtyam
tāsu krudhā nija-nijam sadanam gatāsu

etām—Her; *punaś*—again; *ciram*—for a long time; *anekam*—many; *upālabheran*—rebuke; *bhaṅgaś*—broken; *ca*—and; *sampratika*—for now; *keli*—pastimes; *rasasya*—of nectar; *bhāvi*—possibility; *sampatsyate*—will be glorious; *adya*—today; *na*—not; *hi*—indeed; *rāsa-vinoda-nṛtyam*—rasa dance pastime; *tāsu*—among them; *krudhā*—with anger; *nija-nijam*—each her own; *sadanam*—homes; *gatāsu*—gone.

“ `In many ways they will rebuke this girl. Then our nectar pastimes will be broken. Angry, they will all go home, and tonight there will be no glorious rāsa dance.

Text 82

yat prārthitam sva-kutukena purānayaiva
śaknoṣi kintu kulajārbuda-lakṣa-koṭīḥ
āliṅgitum priyatama kṣaṇam ekam anv ity
āste didṛkṣitam idam mama pūrayeti

yat—what; *prārthitam*—requested; *sva-kutukena*—with curiosity; *purā*—previously; *anayā*—by Her; *eva*—indeed; *śaknoṣi*—You are able; *kintu*—whether?; *kulajā*—of saintly girls; *arbuda-lakṣa-koṭīḥ*—many millions and billions; *āliṅgitum*—to embrace; *priyatama*—O most beloved; *kṣaṇam*—moment; *ekam*—one; *anv*—following; *iti*—thus; *āste*—styas; *didṛkṣitam*—desiring to see; *idam*—this; *mama*—of Me; *pūraya*—please fulfill; *iti*—thus.

“ `Curious, Rādhā had asked Me, `Most beloved, do You have the power to embrace millions and billions of saintly girls in a single moment. I wish to see that. Please fulfill that desire.'

Text 83

*tasmād imām api jahat pala-mātram eva
nirdūṣaṇām vinayinīm prathamam vidhāya
mantum sva-mūrdhny akhilam eva dadhāmy ṛṇī syām
tāḥ snehayāni nikhilā api sarvathā syām*

tasmāt—from that; *imām*—this girl; *api*—also; *jahat*—abandoning; *pala*—a brief moment; *mātram*—only; *eva*—indeed; *nirdūṣaṇām*—pure; *vinayinīm*—humble; *prathamam*—first; *vidhāya*—placing; *mantum*—offense; *sva-mūrdhni*—on My own head; *akhilam*—all; *eva*—indeed; *dadhāmi*—I place; *ṛṇī*—a debtor; *syām*—I am; *tāḥ*—them; *snehayāni*—I will cause to love; *nikhilā*—all; *api*—also; *sarvathā*—in all respects; *syām*—I will be.

“ `Leaving Her for a brief moment, I will prove that Rādhā is humble and blameless. I will place the offense on My own head. I will be in debt to Her. I will make the gopīs become very affectionate to Her.

Text 84

*vaiśeṣika-jvaram apāram atulyam asyāḥ
sandarśya vismaya-mahābdhiṣu majjitānām
sva-prema-garvam api nirdhunavāny athainām
tābhir mahādhikatamām anubhāvayāmi*

vaiśeṣika—of separation; *jvaram*—the fever; *apāram*—endless; *atulyam*—peerless; *asyāḥ*—of Her; *sandarśya*—showing; *vismaya*—of wonder; *mahā*—great; *abdhiṣu*—in the oceans; *majjitānām*—plunged; *sva*—own; *prema*—of love; *garvam*—pride; *api*—also; *nirdhunavāni*—I will throw far away; *atha*—then; *enām*—Her; *tābhiḥ*—by them; *mahā*—great; *adhikatamām*—most qualified; *anubhāvayāmi*—I will show.

“ `Showing them the peerless, endless, burning fever Rādhā feels in separation from Me, I will plunge the gopīs into an ocean of wonder. I throw far away the gopīs' pride in their own love. I will prove to them that Rādhā's love is the best.

Text 85

*sambhoga eṣa sakalādhika eva vipra-
lambho 'pi sarva-śata-koṭi-guṇādhiko 'stu
tābhyām śuciḥ parama-puṣṭim upaitu cāsyām
tā hrepayatv alam imām tu gurū-karotu*

sambhoga—enjoyment; *eṣa*—this; *sakala*—all; *adhika*—better; *eva*—indeed; *vipralambhaḥ*—separation; *api*—also; *sarva*—all; *śata-koṭi*—hundreds and millions of times; *guṇa*—multitplied; *adhikaḥ*—more; *astu*—is; *tābhyām*—of them; *śuciḥ*—purity; *parama-puṣṭim*—increase; *upaitu*—attain; *ca*—also; *asyām*—in Her; *tā*—

them; *hrepayatv*—put to shame; *alam*—greatly; *imām*—Her; *tu*—indeed; *gurūkarotu*—praise.

“ ` In enjoying pastimes of love, Rādhā is the best, and in love-in-separation, Rādhā is the best millions and billions of times over. These two kinds of love attain their highest purity and intensity in Rādhā. Rādhā's love puts the gopīs to shame. Rādhā's love is the greatest.

Text 86

*kāmī harīḥ bhavati no yad asau vihāya
premādhikā api raho ramate tu tasyām
ittham vadantya iha samprati yā ruṣāsyā
ālīḥ tudanti bahu nāv api dūṣayanti*

kāmī—lusty; *hariḥ*—Kṛṣṇa; *bhavati*—is; *naḥ*—us; *yat*—because; *asau*—He; *vihāya*—abandoning; *premādhikā*—greater love; *api*—although; *rahaḥ*—in secret; *ramate*—enjoys; *tu*—but; *tasyām*—Her; *ittham*—thus; *vadantya*—saying; *iha*—here; *samprati*—now; *yā*—who; *ruṣā*—with anger; *asyāḥ*—of Her; *ālīḥ*—friends; *tudanti*—strike; *bahu*—many; *nau*—Us; *api*—also; *dūṣayanti*—rebuke.

“ ` “Kṛṣṇa is lusty. That is why, even though our love is greater, He left us to enjoy with Rādhā in a secluded place.” Angrily speaking these words, the gopīs would criticize Us both.

Text 87

*tā eva koṭi-guṇitā virahe tv amuṣyāḥ
premāgni-vāḍava-śikhāḥ paricāyayāmi
yābhir balāt upagatād avalihyamānāḥ
sva-prema-dīpa-dahanāyitam eva vidyuḥ*

tāḥ—them; *eva*—indeed; *koṭi-guṇitā*—millions of times more; *virahe*—in separation; *tv*—but; *amuṣyāḥ*—of us; *prema*—of love; *agni*—fire; *vāḍava*—volcano; *śikhāḥ*—flames; *paricāyayāmi*—I cause to know; *yābhiḥ*—by them; *balāt*—forcibly; *upagatāt*—understood; *avalihyamānāḥ*—licked; *sva*—own; *prema*—love; *dīpa*—lamps; *dahanāyitam*—burning; *eva*—indeed; *vidyuḥ*—knew.

“ ` Therefore I will show the gopīs how Rādhā's love is separation is a flaming volcano of love, a love many millions of times greater than theirs. When they are licked by the flames of that volcano, the gopīs will understand that their love is only a series of small lamps in comparison.

Text 88

*evam ca setsyati mad-īpsitam aikyam āsām
rāsākhyā-nāṭyam anu maṇḍalatām gatānām
madhye mayā saha rucā tu virājamānam
enām vilokya na bhaved api kācid īrṣā*

evam—thus; *ca*—and; *setsyati*—will be met—by Me; *īpsitam*—desired; *aikyam*—oneness; *āsām*—of them; *rāsa*—rasa; *ākhyā*—nmaed; *nāṭyam*—dance; *anu*—following; *maṇḍalatām*—a circle; *gatānām*—gone; *madhye*—in the middle; *mayā*—Me; *saha*—with; *rucā*—joyfully; *tu*—but; *virājamānam*—splendid; *enām*—of them; *vilokya*—seeing; *na*—not; *bhaved*—will be; *api*—even; *kācid*—any; *īrṣā*—jealousy.

“ `Then there will be the harmony I wish. The gopīs will form a rāsa-dance circle, and when they see Rādhā in the center with Me, they will not become jealous or angry.

Text 89

*kaṣṭam kadāpi sukha-sampad-udarkam eva
mitrāya mitram api yacchati tad dhitaṣi
tivrāñjanair yad api mūrchayati sva-drṣṭim
āyatyati dyutimatīm kurute janas tām*

kaṣṭam—suffering; *kadāpi*—sometimes; *sukha*—happiness; *sampad*—good fortune; *udarkam*—future; *eva*—indeed; *mitrāya*—to a friend; *mitram*—a friend; *api*—also; *yacchati*—gives; *tad*—that; *dhitaṣi*—desiring welfare; *tivra*—sharp; *añjanaiḥ*—with an ointment; *yad api*—when; *mūrchayati*—bewilders; *sva-drṣṭim*—eyes; *āyatyati*—increases; *dyutimatīm*—splendor; *kurute*—does; *janas*—person; *tām*—that.

“ `Desiring only the good, one friend may sometimes put another friend into suffering, suffering that will eventually lead to great happiness. In the same way a physician may apply to the patient's eyes a bitter ointment that will eventually lead to good vision.’

Text 90

*ity ātta-yuktir urasā sa-rasam vahan mām
gatvā padāni katicin mṛdula-pradeśe
atrāsyatām kṣaṇam apīti nidhāya tatraiv-
āste sma me nayana-gocarātām jahat saḥ*

iti—thus; *ātta-yuktiḥ*—great logic; *urasā*—with the chest; *sa-rasam*—sweetly; *vahan*—carrying; *mām*—Me; *gatvā*—going; *padāni*—steps; *katicin*—some; *mṛdula*—soft; *pradeśe*—on a place; *atra*—here; *āsyatām*—set down; *kṣaṇam*—a moment; *apīti*—also; *iti*—thus; *nidhāya*—placing; *tathā*—there; *eva*—indeed; *āste*—

sat; *sma*—indeed; *me*—of Me; *nayana*—of the eyes; *gocaratām*—the range of perception; *jahat*—left; *saḥ*—He.

“Reasoning in this way, Kṛṣṇa held Me to His chest, carried Me a few steps, set Me down on a soft place, and then suddenly disappeared before Me eyes.

Text 91

*dṛṣṭvā mamāti-vikalatvam apāsta-dhairyo
dātum sva-darśanam iyeṣa yadā tadaiva
gopyaḥ sakhī-vitatayaś ca sametya tā mat
sandhukṣaṇe samaya-tantu-nitānta-taptāḥ*

dṛṣṭvā—seeing; *mama*—of Me; *ati-vikalatvam*—great distress; *apāsta-dhairyaḥ*—overwhelmed; *dātum*—to give; *sva-darśanam*—own sight; *iyeṣa*—came; *yadā*—when; *tadā*—then; *eva*—indeed; *gopyaḥ*—the gopīs; *sakhī-vitatayaś*—friends; *ca*—and; *sametya*—assembling; *tāḥ*—them; *mat*—Me; *sandhukṣaṇe*—agitation; *samaya*—on the occasion; *tantu*—manifested; *nitānta*—great; *taptāḥ*—burning with pain.

“Seeing My great distress, Kṛṣṇa became overwhelmed. But when He came to show Himself to Me, the gopīs, burning with pain because of My sufferings, had already come.

Text 92

*yac cāvadhīt punar ariṣṭa-bakāgha-vatsān
viśva-druhaḥ kapaṭinīm api pūtanām tām
doṣo na cāyam api tūccataraiva viṣṇu-
śaktir harāv ajani sādhu-janāvanīyam*

yat—because; *ca*—and; *avadhīt*—killed; *punaḥ*—again; *ariṣṭa-bakāgha-vatsān*—Aristasura, Bakasura, Aghasura, and Vatsasura; *viśva-druhaḥ*—the enemies of all; *kapaṭinīm*—cheater; *api*—also; *pūtanām*—Putana; *tām*—her; *doṣaḥ*—fault; *na*—not; *ca*—and; *ayam*—this; *api*—also; *tu*—but; *uccatarā*—exalted; *eva*—indeed; *viṣṇu-śaktiḥ*—potency of Lord Viṣṇu; *harau*—in Lord Hari; *ajani*—was born; *sādhu-jana*—the devotees; *avanīyam*—protecting.

“Kṛṣṇa is not at fault for killing Ariṣṭāsura, Bakāsura, Aghāsura, and Vatsāsura, who are enemies of all the worlds, and for killing the cheater Pūtanā. Actually it is Lord Viṣṇu's glorious potency, manifested within Kṛṣṇa's own body, that kills the demons.

Text 93

nārāyaṇena sadṛśas tanayas tavāyam

ity āha yad vraja-purandaram eva gargaḥ
tat-sākṣi-bhūtam iha daitya-vadhādi-karma
lokottaram samudagād giri-dhāraṇādi

nārāyaṇena—Lord Nārāyaṇa; sadṛśaḥ—like; tanayaḥ—son; tava—your; ayam—He; iti—thus; āha—said; yat—what; vraja—of Vraja; purandaram—to the king; eva—indeed; gargaḥ—Garga; tat-sākṣi-bhūtam—become a witness; iha—here; daitya—of the demons; vadha—killing; ādi—beginning; karma—actions; lokottaram—extraordinary; samudagāt—were; giri-dhāraṇādi—beginning with lifting Govardhana Hill.

“Kṛṣṇa extraordinary deeds, like His lifting Govardhana Hill and killing the demons, stand as witnesses to the words Garga Muni said to Vraja's king: ‘Your son is like Lord Nārāyaṇa Himself.’

Text 94

kiṁ ca sphuraty ayi yathā mama cetasīdam
tenāpi nāpi kathitam muni-puṅgavena
nārāyaṇo 'py agha-bhido na hi sāmīyam asya
rūpair guṇair madhurimādibhir etum iṣṭe

kiṁ ca—furthermore; sphurati—manifest; ayi—also; yathā—as; mama—of me; cetasi—in the heart; idam—this; tena—by that; api—also; na—not; api—also; kathitam—said; muni-puṅgavena—by the best of sages; nārāyaṇaḥ—Nārāyaṇa; api—also; agha-bhidaḥ—the killer of Aghasura; na—not; hi—indeed; sāmīyam—equality; asya—of Him; rūpaiḥ—with forms; guṇaiḥ—virtues; madhurimādibhiḥ—beginning with sweetness; etum—to attain; iṣṭe—is able.

“Ah! In My heart something more, something the great sage Garga did not say, is manifest. Nārāyaṇa is not Kṛṣṇa's equal in handsomeness, sweetness, and transcendental qualities.”

Text 95

ākarmaṇya karṇa-ramaṇīyatamāḥ priyāyā
vāco hariḥ sa-rabhasam punar abhyadhata
premokta eva khalu lakṣita-lakṣaṇo yaḥ
so 'yam tvad-āśrayaka eva mayādhyabodhi

ākarmaṇya—hearing; karṇa—to the ears; ramaṇīyatamāḥ—most delightful; priyāyāḥ—of the beloved; vācaḥ—the words; hariḥ—Kṛṣṇa; sa-rabhasam—eagerly; punaḥ—again; abhyadhata—said; prema—of love; ukta—words; eva—indeed; khalu—indeed; lakṣita—perceived; lakṣaṇaḥ—quality; yaḥ—which; so 'yam—that; tvad-āśrayaka—taking shelter of You; eva—indeed; mayā—by Me; adhyabodhi—understood.

Hearing His beloved's words, words very delightful to the ear, Kṛṣṇa earnestly said, "I know that You are the shelter of the love You have described.

Text 96

*doṣā api priyatamasya guṇā yataḥ syus
tad-datta-kaṣṭha-śatam apy amṛtāyate yat
tad-duḥkha-leśa-kaṇikāpi yato na sahyā
tyaktvātma-deham api yaṁ na vihātum iṣṭe*

doṣāḥ—faults; *api*—even; *priyatamasya*—of the beloved; *guṇāḥ*—virtues; *yataḥ*—from which; *syuḥ*—are; *tad-datta*—given by Him; *kaṣṭha*—sufferings; *śatam*—a hundred; *api*—even; *amṛtāyate*—become like nectar; *yat tat*—whatever; *duḥkha*—suffering; *leśa*—fragment; *kaṇikā*—fragment; *api*—even; *yataḥ*—of whom; *na*—not; *sahyā*—tolerable; *tyaktvā*—abandoning; *ātma*—own; *deham*—body; *api*—even; *yaṁ*—which; *na*—not; *vihātum*—to abandon; *iṣṭe*—is able.

“For You, Your beloved's faults are all virtues. For You, the hundred sufferings Your beloved brings are all like nectar. You cannot tolerate that Your beloved may feel even the smallest particle of a particle of suffering. Even if it means You must leave Your body, You have no power to renounce Your beloved.

Text 97

*yo 'santam apy anupamaṁ mahimānam uccaiḥ
pratyāyaty anupadam sahasā priyasya
premā sa eva tam imaṁ dadhatī tvam eva
rādhe śrutā khalu mayāiva tathaiva dṛṣṭā*

yaḥ—who; *asantam*—not existing; *api*—even; *anupamam*—peerless; *mahimānam*—glory; *uccaiḥ*—greatly; *pratyāyaty*—cause to believe; *anupadam*—at every moment; *sahasā*—greatly; *priyasya*—of the beloved; *premā*—love; *sa*—that; *eva*—indeed; *tam*—You; *imaṁ*—this; *dadhatī*—placing; *tvam*—You; *eva*—indeed; *rādhe*—O Rādhā; *śrutā*—heard; *khalu*—indeed; *mayā*—by Me; *eva*—indeed; *tathā*—so; *eva*—indeed; *dṛṣṭā*—seen.

“Even though they don't really exist, You imagine that Your beloved possesses a host of peerless glories. That is the love You feel. O Rādhā, I have heard about You. Now I see You directly.

Text 98

*premī harir na hi bhaved iti satyam eva
tac-ceṣṭitair anumime tam ime vadanti*

*prāṇā mama tvad-anutāpa-davāgni-dagdhaḥ
sakhyas tam atra nikhilā api yat-pramāṇam*

premi—full of love; *hariḥ*—Kṛṣṇa; *na*—not; *hi*—indeed; *bhavet*—is; *iti*—thus; *satyam*—truth; *eva*—indeed; *tac-ceṣṭitaiḥ*—by His actions; *anumime*—we know; *tam*—that; *ime*—they; *vadanti*—say; *prāṇā*—life; *mama*—of Me; *tvat*—of You; *anutāpa*—of lament; *davāgni*—forest fire; *dagdhaḥ*—burned; *sakhyaḥ*—friends; *tam*—that; *atra*—here; *nikhilā*—all; *api*—also; *yat-pramāṇam*—evidence of which.

“Kṛṣṇa does not love You. That is the truth. I know it from His actions. My life-breath, burned by the forest-fire of Your lamentations, loudly declares it. All Your friends bear witness to it.

Text 99

*yac ca tvayoktim idam eva mano-gatam yat
preṣṭhasya tat tu vayam atra katham pratīmaḥ
no tan-mukhāt tvam aśṛṇor na ca tasya sakhyus
tau vā januṣy abhavatām kva nu satya-vācau*

yat—what; *ca*—and; *tvayā*—by You; *uktimstatement*; *idam*—this; *eva*—indeed; *mano-gatam*—in the heart; *yat*—what; *preṣṭhasya*—of the beloved; *tat*—that; *tu*—but; *vayam*—we; *atra*—here; *katham*—how?; *pratīmaḥ*—believe; *na*—not; *u*—indeed; *tan-mukhāt*—from His mouth; *tvam*—You; *aśṛṇoh*—heard; *na*—not; *ca*—and; *tasya*—of Him; *sakhyuḥ*—of the friend; *tau*—both; *vā*—or; *januṣi*—in this birth; *abhavatām*—has been; *kva*—where?; *nu*—indeed; *satya*—truthful; *vācau*—words.

“How can We believe these stories You tell about Your beloved's thoughts? You heard them neither from His mouth nor from His friends. Or even if You did, when have They ever told the truth in Their entire lives?”

Text 100

*yarhy eva yad yad ayi mat-priya-cetasi syāt
tarhy eva tat tad akhilaraṁ sahasaiva vedmi
rādhe viduṣyasi kim acyuta-yoga-śāstram
saknoṣi yena para-kāya-manaḥ praveṣṭum*

yarhi—when; *eva*—indeed; *yat*—what; *yat*—what; *ayi*—ah; *mat-priya*—of the beloved; *cetasi*—in the mind; *syāt*—may be; *tarhi*—then; *eva*—indeed; *tat*—that; *tat*—that; *akhilam*—all; *sahasā*—at once; *eva*—indeed; *vedmi*—I know; *rādhe*—O Rādhā; *viduṣyasi*—You know?; *kim*—whether?; *acyuta*—of Acyuta; *yoga*—yuga; *śāstram*—scripture; *saknoṣi*—You are able; *yena*—by which; *para-kāya*—the body; *manaḥ*—and mind; *praveṣṭum*—to enter.

Then Rādhā said, "I know all that is in My beloved's heart?"

Then Kṛṣṇa said, "Rādhā, did You study the Acyuta-yoga-sāstra? Can You enter the bodies and minds of others?"

Text 101

*devī-jano 'sy aviratācyuta-yoga-siddhi-
vyagras tathā katham aho bata mānuṣī syām
yat pṛcchasiḍam ayi vaktum aśeṣam iṣe
cet viśvasiṣy aparathā tu kathā vṛthaiva*

devī-janaḥ—a demigoddess; *asi*—You are; *avirata*—without stop; *acyuta*—peerless; *yoga*—yoga; *siddhi*—perfections; *vyagraḥ*—intent; *tathā*—so; *katham*—how?; *ahaḥ*—then; *bata*—indeed; *mānuṣī*—human; *syām*—I am; *yat*—what; *pṛcchasi*—You ask; *iḍam*—this; *ayi*—even; *vaktum*—to say; *aśeṣam*—all; *iṣe*—I am able; *cet*—if; *viśvasiṣy*—You believe; *aparathā*—in another way; *tu*—but; *kathā*—talk; *vṛthā*—useless; *eva*—indeed.

Rādhā said, "You are a goddess. You always want glorious yoga powers. I am only a human girl. Whatever You ask, I can answer completely. But if You won't believe My words, then I waste My time by speaking them."

Text 102

*pratyāyane 'sti yadi yuktir ati-prabhāvaḥ
kim vāli te katham idam na vayam pratīmaḥ
no cet priyas tava guṇārṇava eva kintu
premī bhaved ayam idam tu matam tavaiva*

pratyāyane—in explanation; *asti*—is; *yadi*—if; *yuktiḥ*—logic; *ati-prabhāvaḥ*—very powerful; *kim*—why?; *vā*—or; *ali*—O friend; *te*—of You; *katham*—why?; *iḍam*—this; *na*—not; *vayam*—we; *pratīmaḥ*—believe; *naḥ*—indeed; *cet*—if; *priyaḥ*—beloved; *tava*—of You; *guṇa*—of virtues; *arṇavaḥ*—an ocean; *eva*—indeed; *kintu*—however; *premī*—full of love; *bhaved*—may be; *ayam*—He; *iḍam*—this; *tu*—but; *matam*—opinion; *tava*—of You; *eva*—indeed.

Kṛṣṇa said, "My friend, if Your words were logical and true, why would I not believe them? If You cannot convince Me that Your beloved is an ocean of virtues, then the idea that He loves You is believed only by You."

Text 103

*preṣṭhaḥ paro bhavati tasya mano na budhya
ity eva bhāty anubhavādhvani hanta yasyāḥ
saivocyatām nu para-kāya-manaḥ-praveśa-*

vidyāvatīti parihāsa-vidā tvayādya

preṣṭhaḥ—beloved; *paraḥ*—other; *bhavati*—is; *tasya*—of Him; *manaḥ*—heart; *na*—not; *budhye*—I know; *iti*—thus; *eva*—indeed; *bhāti*—shines; *anubhava*—of direct perception; *adhvani*—on the path; *hanta*—indeed; *yasyāḥ*—of whom; *sā*—She; *eva*—indeed; *ucyatām*—may be said; *nu*—indeed; *para*—of others; *kāya*—body; *manaḥ*—heart; *praveśa*—entrance; *vidyāvatī*—possessing the knowledge; *iti*—thus; *parihāsa*—of joking; *vidā*—possessing the knowledge; *tvayā*—by You; *adya*—now.

Rādhā said, "First You say, 'I do not know the heart of another's beloved.' Then, claiming to walk on the path of direct perception, You hint, 'I have the power to enter another persons' heart and body.' You are expert at joking."

Text 104

*rādhe tadā vilapitaṁ kim iti tvayocair
jñātvā hṛd asya sukhinī katham eva nābhūḥ
satyaṁ bravīṣy api tu devy avadhehi kāpi
śaktir viveka-bhid abhūt tad-adarśanasya*

rādhe—O Rādhā; *tadā*—then; *vilapitaṁ*—lamented; *kim*—why?; *iti*—thus; *tvayā*—by You; *uccaiḥ*—loudly; *jñātvā*—knowing; *hṛt*—the heart; *asya*—of Him; *sukhinī*—happy; *katham*—why?; *eva*—indeed; *na*—not; *ābhūḥ*—were; *satyaṁ*—truth; *bravīṣi*—You say; *api*—also; *tu*—but; *devi*—O goddess; *avadhehi*+please know; *kāpi*—something; *śaktiḥ*—power; *viveka*—discrimination; *bhid*—breaking; *abhūt*—was; *tad-adarśanasya*—of not seeing Him.

Kṛṣṇa said, "If You knew Kṛṣṇa's heart, why were You not happy? Why did You loudly lament?"

Rādhā said, "Goddess, please be attentive. I will tell the truth. When I cannot see Kṛṣṇa, a mysterious power breaks my knowledge."

Text 105

*tvam cetasi tan-mana ihāstu na me vivādo
gandharvike tava mana sa hi veda no vā
vedeti kiṁ bhaṇasi bhoḥ śṛṇu yad rahasyaṁ
tattvaṁ tvayā yad abhavaṁ taralī-kṛtaiva*

tvam—You; *cetasi*—in the heart; *tan*—His; *mana*—heart; *ihāstu*—sees; *na*—not; *me*—of me; *vivādaḥ*—argument; *gandharvike*—O Rādhā; *tava*—of You; *mana*—the heart; *sa*—He; *hi*—indeed; *veda*—knows; *naḥ*—not; *vā*—or; *veda*—knows; *iti*—thus; *kiṁ*—whether?; *bhaṇasi*—You say; *bhoḥ*—Oh; *śṛṇu*—please hear; *yad*—what; *rahasyaṁ*—secret; *tattvaṁ*—truth; *tvayā*—by You; *yad*—what; *abhavam*—I was; *taralī-kṛtā*—trembling; *eva*—indeed.

Kṛṣṇa said, "That You know His heart I don't dispute. O Rādhā, does He know Your heart, or not?"

Rādhā said, "Ah! What are You saying? Your words make Me tremble. Listen to this secret.

Text 106

*rādhe jano 'yam ayi yat taralī-kṛto 'bhūt
preṃṇā tvayaiva yad aprccham idam sva-dhārṣṭyam
śuśrūṣate śravaṇam asya yathā rahasyam
vaktum tathārhasi na gopaya kiñcanāpi*

rādhe—O Rādhā; *janaḥ*—person; *ayam*—this; *ayi*—Oh; *yat*—what; *taralī-kṛtaḥ*—trembling; *abhūt*—was; *preṃṇā*—with love; *tvayā*—by You; *eva*—indeed; *yat*—what; *aprccham*—I asked; *idam*—this; *sva-dhārṣṭyam*—ove boldness; *śuśrūṣate*—yearns to hear; *śravaṇam*—hearing; *asya*—of that; *yathā*—as; *rahasyam*—secret; *vaktum*—to speak; *tathā*—so; *arhasi*—You are worthy; *na*—don't; *gopaya*—conceal; *kiñcana*—anything; *api*—even.

Kṛṣṇa said, "Rādhā, You make this person tremble with love. That is why I was so bold to ask that question. This person yearns to hear that secret. Please tell it. Don't keep it hidden."

Text 107

*anyonya-citta-viduṣau nu parasparātma-
nitya-sthiter iti nṛṣu prathitau yad āvām
tac copacārikam aho dvitayatvam eva
naikasya sambhavati karhicid ātmano nau*

anyonya—of each other; *citta*—the hearts; *viduṣau*—knowing; *nu*—indeed; *paraspara*—of each other; *ātma*—in the hearts; *nitya*—always; *sthiteḥ*—because of staying; *iti*—thus; *nṛṣu*—among the people; *prathitau*—said; *yat*—what; *āvām*—of Us; *tac*—that; *ca*—and; *upacārikam*—a figure of speech; *ahaḥ*—aha; *dvitayatvam*—being two; *eva*—indeed; *na*—not; *ekasya*—of one; *sambhavati*—is possible; *karhicit*—ever; *ātmanaḥ*—of the Self; *nau*—Us.

Rādhā said, "The people may say of Us, 'They always stay in each other's hearts. Therefore They must know what is in each others hearts.' That idea, the idea that We are two, is a misunderstanding, is an artificial imposition, is only a metaphor spoken by poets. We are one. We can never become two.

Text 108

*ekātmanīha rasa-pūrṇatame 'ty-agādhe
ekasya saṅgrathitum eva tanu-dvayam nau
kasmimścid eka-sarasīva cakasad eka-
nālottham abja-yugalam khalu nīla-pītam*

eka—one; *ātmani*—self; *iha*—here; *rasa*—of nectar; *pūrṇatame*—completely filled; *ati*—very; *agādhe*—unfathomable; *ekasya*—of one; *saṅgrathitum*—to bind; *eva*—indeed; *tanu*—bodies; *dvayam*—two; *nau*—Us; *kaśmiścit*—in a certain; *eka*—one; *sarasi*—in a lake; *iva*—as if; *cakasat*—manifested; *eka*—one; *nāla*—stem; *uttham*—rising; *abja*—of lotus flowers; *yugalam*—pair; *khalu*—indeed; *nīla*—blue; *pītam*—and yellow.

“We are one person with two bodies. We are like a pair of lotus flowers, one blue and the other yellow, growing from a single lotus stem in a fathomless nectar lake.

Text 109

*yat-sneha-pūra-bhṛta-bhājana-rājitaika-
vārti-agra-vārti-amala-dīpa-yugam cakāsti
tac cetaretaratamo 'panudat parokṣam
ānandayed akhila-pārśva-gataḥ sadālīḥ*

yat—of which; *sneha*—oil; *pūra*—filled; *bhṛta*—holding; *bhājana*—recepticle; *rājita*—splendid; *aika-vārti*—one; *agra-vārti*—tip; *amala*—splendid; *dīpa*—of lamps; *yugam*—pair; *cakāsti*—is manifested; *tac*—that; *ca*—and; *itaretaratamaḥ*—others; *apanudat*—removed; *parokṣam*—out of sight; *ānandayet*—delighted; *akhila*—all; *pārśva*—sides; *gataḥ*—gone; *sadā*—always; *alīḥ*—gopī friends.

“We are like two flames on the wick of a single oil lamp, flames that light up the darkness, flames that delight the gopī friends at Our sides.

Text 110

*yady āpated viraha-māruta etad ātta-
kampam bhaved yugapat eva bhajec ca mūrchām
vyagrā sadāly atha tad-āvaraṇe yateta
tat su-sthayec ca sukha-sadma-gatam vidhāya*

yadi—if; *āpatet*—comes; *viraha*—of separation; *māruta*—winds; *etat*—this; *ātta*—great; *kampam*—trembling; *bhaved*—may be; *yugapat*—simultaneously; *eva*—indeed; *bhajec*—attains; *ca*—and; *mūrchām*—unconsciousness; *vyagrā*—alert; *sadāly*—all; *atha*—then; *tad-āvaraṇe*—covering; *yateta*—endeavor; *tat*—that; *su-sthayec*—stay; *ca*—and; *sukha*—of happiness; *sadma*—abode; *gatam*—gone; *vidhāya*—placing.

“If the wind of separation makes those two flames flicker or fall, Our friends quickly come, protect Us, and carry Us to the place of happinesses.

Text 111

*sandarśitam tad idam adya rahasya-ratnam
sva-svānta-samputa-varam sphuṭam udghaṭayya
sandeha-śāntam asahāri tavāstu bhāvye
hṛdy eva dhāryam anīsam na bahiḥ prakāśyam*

sandarśitam—shown; *tad*—that; *idam*—this; *adya*—now; *rahasya-ratnam*—secret jewel; *sva-svānta*—own heart; *samputa-varam*—excellent jewel chest; *sphuṭam*—opened; *udghaṭayya*—opening; *sandeha*—doubt; *santam asahāri*—destroyed; *tava*—of You; *astu*—may be; *bhāvye*—may be; *hṛdi*—in the heart; *eva*—indeed; *dhāryam*—to be held; *anīsam*—day and night; *na*—not; *bahiḥ*—outside; *prakāśyam*—to be revealed.

“Now I have opened the jewelry-chest of My heart and shown You the jewels hidden there. Now Your doubts are broken. Please keep this secret always in Your heart. Never reveal it to others.”

Text 112

*kṛṣṇo jagāda sakhi yad yad idam tvayoktam
tat tat sa-yuktikam adhārayam eva sarvam
cetas tu me śaṭham aho haṭha-vārti-avaśyam
tat te parīkṣitum ihecchati kim karomi*

kṛṣṇaḥ—Kṛṣṇa; *jagāda*—said; *sakhi*—O friend; *yad yat*—whatever; *idam*—this; *tvayā*—by You; *uktam*—said; *tat tat*—that; *sa*—with; *yuktikam*—logic; *adhārayam*—I accept; *eva*—indeed; *sarvam*—all; *cetaḥ*—heart; *tu*—but; *me*—My; *śaṭham*—rascal; *ahaḥ*—aha; *haṭha-vārti-avaśyam*—ferocious; *tat*—that; *te*—of You; *parīkṣitum*—to test; *iha*—here; *icchati*—desires; *kim*—what?; *karomi*—I can do.

Then Kṛṣṇa said, “Friend, what You say is very logical and very right. I accept it completely. Still, my rascal ferocious heart wants to test Your words. What can I do to stop it?”

Text 113

*tvaṁ vartase 'tra sa tu sāmpratam ātma-tāta-
gehe kadācid avanāya gavāṁ vane 'pi
ātmaikyam āli yuvayor yad iha pratīmas
tat kim parīkṣaṇam ṛte samupaiti siddhim*

tvam—You; *vartase*—are; *atra*—here; *sa*—He; *tu*—but; *sāmpratam*—now; *ātma*—own; *tāta*—of the father; *gehe*—at the house; *kadācit*—sometimes; *avanāya*—for protection; *gavām*—of the cows; *vane*—in the forest; *api*—also; *ātma*—of the self; *aikyam*—oneness; *āli*—O friend; *yuvayoh*—of You both; *yat*—which; *iha*—here; *pratīmaḥ*—We believe; *tat*—that; *kim*—whether?; *parīkṣaṇam*—test; *ṛte*—without; *samupaiti*—attains; *siddhim*—perfection.

“At this moment You are here and He is either in His father's house or in the forest protecting the cows. My friend, I do believe that You two are one person. Still, without a test that belief will not become strong.

Text 114

*yaiva smṛtiḥ su-mukhi yasya yathā yadā te
saivāsya ced bhavati tarhi tathā tadaiva
pratyakṣam eva yadi tam kalayāmi sampraty
atraiva vā sakhi tadaiva dadhe pratītim*

yā—which; *eva*—indeed; *smṛtiḥ*—memory; *su-mukhi*—O girl with the beautiful face; *yasya*—of whom; *yathā*—as; *yadā*—when; *te*—of You; *sa*—that; *eva*—indeed; *asya*—of Him; *cet*—if; *bhavati*—is; *tarhi*—then; *tathā*—so; *tadā*—then; *eva*—indeed; *pratyakṣam*—directly; *eva*—indeed; *yadi*—if; *tam*—Him; *kalayāmi*—I see; *samprati*—now; *atra*—here; *eva*—indeed; *vā*—or; *sakhi*—O friend; *tadā*—then; *eva*—indeed; *dadhe*—place; *pratītim*—faith.

“O friend, O girl with the beautiful face, if simply by meditating on Him, You can bring Him here and I can see Him with My own eyes, then I will believe You.

Text 115

*dūre 'thavā nikāṭa eva sate priyaḥ syād
ehīhi sa-tvaram iti smṛti-mātra eva
āyāti cet tava samakṣam ayaṁ tad āvaṁ
ātmyaikyam ity avagamaḥ dhinuyāt sadā mām*

dūre—far away; *athavā*—or; *nikāṭa*—near; *eva*—indeed; *sate*—being; *priyaḥ*—beloved; *syāt*—may be; *ehīhi*—please come; *sa-tvaram*—quickly; *iti*—thus; *smṛti*—meditation; *mātre*—simply; *eva*—indeed; *āyāti*—comes; *cet*—if; *tava*—of You; *samakṣam*—before the eyes; *ayaṁ*—He; *tat*—that; *āvāṁ*—of Us; *ātmya*—of the self; *aikyam*—oneness; *iti*—thus; *avagamaḥ*—understanding; *dhinuyāt*—will hold; *sadā*—always; *mām*—Me.

“If when You meditate, “Please come at once”, Your beloved, from far or near, comes here before Our eyes, then I will forever believe that You two are one person.

Text 116

*vighnaḥ kvacit tu guru-nighnatayāpi daivād
daityāgamād api kutaścana vāpi hetoḥ
anyonyam apy atanu vām smarato yadi syān
no saṅgatis tad iha nāstitamam vivādaḥ*

vighnaḥ—obstacle; *kvacit*—somewhere; *tu*—but; *guru*—of superiors; *nighnatayā*—by an obstacle; *api*—also; *daivāt*—by divine arrangement; *daitya*—of a demon; *āgamāt*—by the arrival; *api*—also; *kutaścana*—somewhere; *vā*—or; *api*—also; *hetoḥ*—reason; *anyonyam*—mutual; *api*—also; *atanu*—many; *vām*—of You both; *smarataḥ*—by meditating; *yadi*—if; *syān*—may be; *na*—not; *u*—indeed; *saṅgatiḥ*—meeting; *tad*—that; *iha*—here; *nāstitamam*—not; *vivādaḥ*—dispute.

“Even if, in spite of that meditation, You two do not meet because of some obstacle, because of intervention by Your superiors or the demigods, or because of some demon's arrival, then I will not protest.

Text 117

*yadyapy amum guru-pure sakhi saṅkucantī
naivāhvayasy abhisarasy ata eva dūram
kiñcaikadāpi na tad-āgamam ihase tvam
svārtham tv idam tu nitaram madirākṣi vidmaḥ*

yadyapi—although; *amum*—Him; *guru*—of the superiors; *pure*—in the home; *sakhi*—O friend; *saṅkucantī*—reluctant; *na*—not; *eva*—indeed; *āhvayasi*—You call; *abhisarasi*—You meet; *ata eva*—therefore; *dūram*—far away; *kiñca*—furthermore; *ekadā*—once; *api*—also; *na*—not; *tad-āgamam*—His arrival; *ihase*—You try; *tvam*—You; *svārtham*—own request; *tv*—but; *idam*—this; *tu*—but; *nitaram*—completely; *madirā*—enchanting; *akṣi*—eyes; *vidmaḥ*—We know.

“O My friend, O girl with the charming eyes, if, because in Your parents' home You are reluctant to openly call for Him, and You must go far away to meet Him, therefore You will not try to bring Him here, I will understand.

Text 118

*kṛṣṇa-priye sakhi tad apy adhunā mamānu-
rodhād amum smara sa etu sukham tanotu
nātrāsti te guru-janāgamanāvakāšo
mat-saṁśayottham api khedam apākarotu*

kṛṣṇa-priye—O beloved of Kṛṣṇa; *sakhi*—O friend; *tad api*—nevertheless; *adhunā*—now; *mama*—Me; *anurodhāt*—to please; *amum*—Him; *smara*—meditate;

sa—He; *etu*—may come; *sukham*—happily; *tanotu*—extend; *na*—not; *atra*—here; *asti*—is; *te*—of You; *guru-jana*—of superiors; *āgamana*—arrival; *avakāśaḥ*—opportunity; *mat*—of Me; *saṁśaya*—doubt; *uttham*—risen; *api*—also; *khedam*—unhappiness; *apākarotu*—may remove.

“O My friend, O beloved of Kṛṣṇa, just to please Me please meditate on Him now. Then He will come. In this way You will make Us happy. Your superiors will not come here. Please do this and remove the sufferings My doubt has brought.”

Text 119

ity arthitā sa-rabhasam vṛṣabhānu-kanyā
sa-nyāyam āha naya mā hasanīyatam mām
brūṣe yathaiva karavāṇi tathaiva no cet
premaiva dhāsyati rujam ciram atta-lajjaḥ

iti—thus; *arthitā*—requested; *sa-rabhasam*—earnestly; *vṛṣabhānu-kanyā*—Śrī Rādhā; *sa*—with; *nyāyam*—logic; *āha*—said; *naya*—bring; *mā*—don't; *hasanīyatam*—the object of laughter; *mām*—Me; *brūṣe*—You say; *yathā*—as; *eva*—indeed; *karavāṇi*—I will do; *tathā*—so; *eva*—indeed; *na*—not; *u*—indeed; *cet*—if; *prema*—love; *eva*—indeed; *dhāsyati*—will hold; *rujam*—distress; *ciram*—long time; *atta-lajjaḥ*—very embarrassed.

Requested with these words, Rādhā earnestly and eloquently said, “Please don't make fun of Me if I will not do as You say. If I did, My shy love would torment Me.

Text 120

vṛndārakedya bhagavan mad-abhiṣṭa-deva
śrī-bhāskara tri-jagad-īkṣaṇa-saukhya-dāyin
mat-sarva-kāmada kṛpāmaya padminīśa
satyānṛtādy-akhila-sākṣitayā pratītā

vṛndāraka—by the demigods; *īḍya*—worshiped; *bhagavan*—O Lord; *mat*—by Me; *abhiṣṭa*—desired; *deva*—O Lord; *śrī*—of glory and handsomeness; *bhāskara*—O sun; *tri*—three; *jagat*—worlds; *īkṣaṇa*—glance; *saukhya*—happiness; *dāyin*—giving; *mat*—of Me; *sarva*—all; *kāma*—desires; *da*—giving; *kṛpāmaya*—merciful; *padminī*—of Lakṣmī; *sa*—with; *satya*—truth; *anṛta*—untruth; *ādi*—beginning; *akhila*—all; *sākṣitayā*—as the witness; *pratītā*—believed.

“O Lord worshiped by the demigods, O object of My worship, O sun of glory and handsomeness, O delight of all eyes in the three worlds, O merciful master who fulfills all My desires, O master of Goddess Lakṣmī, O witness of truths, lies, and all else, . . .

Text 121

*gandharvikā-giridharau bhavataḥ sadaikātm-
ānāv itīyam anṛtā na yadi prathāsti
sampraty asau giridharo 'tra tadā dadāno
man-netrayoḥ paricayam sva-mude 'bhyudetu*

gandharvikā-giridharau—Rādhā and Kṛṣṇa; *bhavataḥ*—are; *sadā*—eternally; *eka*—one; *ātmānau*—person; *iti*—thus; *iyam*—this; *anṛtā*—untrue; *na*—not; *yadi*—if; *prathā*—statement; *asti*—is; *samprati*—now; *asau*—He; *giridharah*—Kṛṣṇa; *atra*—here; *tadā*—then; *dadānaḥ*—giving; *man-netrayoḥ*—My eyes; *paricayam*—reconciliation; *sva-mude*—own happiness; *abhyudetu*—may be manifested.

“If the statement, ‘Rādhā and Kṛṣṇa are the same person forever,’ is not a lie, then, to please Me, may Kṛṣṇa come now before My eyes.”

Text 122

*uktvedam eva vṛṣabhānu-sutātma-kāntam
dhyātum samārabhata mīlita-netra-yugmā
yā yoginīva viniruddha-hṛṣīka-vṛttir
āste sma yāvad avikhaṇḍita-mauna-mudrā*

uktvā—speaking; *idam*—this; *eva*—indeed; *vṛṣabhānu-sutā*—Rādhā; *ātma-kāntam*—Her beloved; *dhyātum*—to meditate; *samārabhata*—began; *mīlita*—closed; *netra*—eyes; *yugmā*—pair; *yā*—who; *yoginī*—a yogini; *iva*—like; *viniruddha*—stopped; *hṛṣīka*—of senses; *vṛttiḥ*—the actions; *āste*—sat; *sma*—indeed; *yāvat*—as; *avikhaṇḍita*—unbroken; *mauna*—silence; *mudrā*—posture.

After speaking these words, Rādhā sat down. Silent, stopping all sense perceptions, and with eyes closed, like a yoginī She meditated on Her beloved.

Text 123

*tāvad vihāya sahasaiva hariḥ sa yoṣid-
veṣam sakhīḥ svam akhilāḥ paricinvatīḥ tāḥ
bhrū-samjñayaiva vidadhan nija-pakṣa-pāte
cumban priyām muhur avāritam ālilinga*

tāvat—then; *vihāya*—abandoning; *sahasā*—at once; *eva*—indeed; *hariḥ*—Kṛṣṇa; *sa*—He; *yoṣit*—woman's; *veṣam*—dress; *sakhīḥ*—gopī friends; *svam*—own; *akhilāḥ*—all; *paricinvatīḥ*—recognizing; *tāḥ*—them; *bhrū*—of eyebrows; *samjñayā*—with signals; *eva*—indeed; *vidadhan*—placing; *nija-pakṣa-pāte*—onw side; *cumban*—kissing; *priyām*—beloved; *muhur*—again and again; *avāritam*—without restraint; *ālilinga*—embraced.

Suddenly shedding His woman's disguise, and moving His eyebrows as a signal to the gopīs who at once recognized Him, Kṛṣṇa approached His beloved and, abandoning all inhibitions, kissed Her again and again.

Text 124

*romāñcitākhila-tanur galad-aśru-siktā
dhyānāgatām tam avabudhya bahir vilokya
ānanda-līna-hṛdayā khalu satyam eva
yoginy arājata nirañjana-dṛṣṭir eṣā*

romāñcita—hairs standing erect; *akhila*—entire; *tanuḥ*—body; *galat*—flowing; *aśru*—tears; *siktā*—sprinkled; *dhyāna*—to meditation; *āgatām*—come; *tam*—Him; *avabudhya*—perceiving; *bahiḥ*—outside; *vilokya*—seeing; *ānanda*—in bliss; *līna*—merged; *hṛdayā*—heart; *khalu*—indeed; *satyam*—truth; *eva*—indeed; *yogini*—yogini; *arājata*—splendidly manifested; *nirañjana*—without mascara; *dṛṣṭiḥ*—eyes; *eṣā*—She.

In Her meditation She saw Kṛṣṇa. Tears flowed from Her eyes. The hairs of Her body stood erect. Then She opened Her eyes and saw Kṛṣṇa before Her. Her heart was plunged in bliss, and tears washed away Her mascara. She was splendid like a great yoginī.

Text 125

*samjñām kṣaṇād alabhatātha paṭāñcalena
vaktram pidhāya su-dṛg ātanute sma lajjām
tam prāha saiva lalitā kim aho vilāsinn
āgā alakṣitam iha tvam atīva-citram*

samjñām—understanding; *kṣaṇāt*—in a moment; *alabhata*—attained; *atha*—then; *paṭa*—of the garment; *añcalena*—with the edge; *vaktram*—face; *pidhāya*—covering; *su-dṛg*—the girl with beautiful eyes; *ātanute*—extended; *sma*—indeed; *lajjām*—shyness; *tam*—top Him; *prāha*—said; *sā*—She; *eva*—indeed; *lalitā*—Lalitā; *kim*—how?; *ahaḥ*—aha; *vilāsin*—playful one; *āgāḥ*—come; *alakṣitam*—unseen; *iha*—here; *tvam*—You; *atīva-citram*—very wonderful.

After some moments Rādhā became peaceful again. Covering Her face with the edge of Her garment, beautiful-eyed Rādhā was embarrassed. Then Lalitā said to Kṛṣṇa, “Playful one, how did You come here unseen? It is a great wonder.

Text 126

antaḥ-pure kula-vadhū-kula-mātra-gamye

*śakto na yatra pavano 'pi haṭhāt praveṣṭum
tatreti yas tu gata-bhīḥ puruṣaḥ sa eṣa
ganyo 'ti-sāhasika-śekhara eka eva*

antaḥ-pure—in the inner rooms of the palace; *kula-vadhū-kula*—by the ladies of the house; *mātra*—only; *gamyē*—may be entered; *śaktaḥ*—able; *na*—not; *yatra*—where; *pavanaḥ*—wind; *api*—even; *haṭhāt*—forcibly; *praveṣṭum*—to enter; *tatra*—there; *iti*—thus; *yaḥ*—who; *tu*—but; *gata*—gone; *bhīḥ*—fear; *puruṣaḥ*—man; *saḥ*—He; *eṣa*—He; *ganyaḥ*—to be counted; *ati-sāhasika*—of bold men; *śekhara*—the crown; *eka*—one; *eva*—indeed.

“Only the ladies of the house are allowed in these inner rooms. Even the breeze cannot force its way here. Any fearless man who enters here is the crown of all bold and courageous men.

Texts 127 and 128

*tatrāpi mad-vidha-sakhī-jana-pālitāyāḥ
sādhvī-kulāplavana-kīrti-surāpagāyāḥ
snātvaiva mitra-yujanāya kṛtāsanāyās
tam dhyātum eva vinimīlita-locanāyāḥ*

*aṅgam balāt sprśasi yad vṛṣabhānu-putryā
devāt tato dinapater api no viśeṣi
na tvam kim atra gaṇayiṣyasi loka-dharmo
lajjā tu keyam iti tam na hi paryacaiṣiḥ*

tatrāpi—still; *mat*—me; *vidha*—like; *sakhī-jana*—friends; *pālitāyāḥ*—protected; *sādhvī*—of saintly chaste girls; *kula*—multitude; *āplavana*—flood; *kīrti*—fame; *surāpagāyāḥ*—of the celestial; *Gaṅgā*; *snātvā*—bathing; *eva*—indeed; *mitra-yujanāya*—to worship the sun-god; *kṛta*—made; *āsanāyāḥ*—seat; *tam*—Him; *dhyātum*—to meditate; *eva*—indeed; *vinimīlita*—closed; *locanāyāḥ*—eyes; *aṅgam*—body; *balāt*—forcibly; *sprśasi*—You touch; *yad*—what; *vṛṣabhānu-putryāḥ*—of Śrī Rādhā; *devāt*—from the demigod; *tataḥ*—then; *dinapater*—from the sun-god; *api*—also; *na*—not; *u*—indeed; *viśeṣi*—You distinguish; *na*—not; *tvam*—You; *kim*—why?; *atra*—here; *gaṇayiṣyasi*—You consider; *loka-dharmaḥ*—proper morality; *lajjā*—embarrassed; *tu*—but; *kā*—who?; *iyam*—this; *iti*—thus; *tam*—that; *na*—not; *hi*—indeed; *paryacaiṣiḥ*—know.

“You forcibly touched the limbs of Śrī Rādhā, who by friends like Me is always protected, whose fame and glory are a celestial Gaṅgā that floods all chaste and saintly girls, and who after bathing sat down to worship the sun-god and then closed Her eyes to meditate on him. Have You no respect for the sun-god? Do You give no thought to the rules of religion? What are shyness and restraint? You have no idea.

Text 129

*tan mādhavādya tava diṣṭam aham stuve yad
āryā gr̥he na hi nāpi patiḥ sa kopī
sakhyo 'balā vayam aho karavāmu kim te
bhadreṇa lampāṭa-vara tvam ito 'vito 'bhūḥ*

tat—that; *mādhava*—O Kṛṣṇa; *adya*—today; *tava*—Your; *diṣṭam*—destiny; *aham*—I; *stuve*—praise; *yad*—because; *āryā*—the saintly lady; *gr̥he*—in the house; *na*—not; *hi*—indeed; *na*—not; *api*—also; *patiḥ*—husband; *sa*—he; *kopī*—ferocious; *sakhyaḥ*—girl friends; *abalāḥ*—weak; *vayam*—we; *ahaḥ*—aha; *karavāma*—do; *kim*—whether?; *te*—of You; *bhadreṇa*—good; *lampāṭa-vara*—O best of debauchees; *tvam*—You; *itaḥ*—from this; *avitaḥ*—protected; *abhūḥ*—were.

“Kṛṣṇa, I now offer prayers glorifying Your good luck, for today neither Rādhā's ferocious husband nor Her saintly mother-in-law are present in this house. What can we, Rādhā's weak friends, do to stop You? O best of the debauchees, today You were saved by Your good luck.”

Text 130

*kṛṣṇo 'bravīt kam api naiva dadhāmi mantum
go-śāla-catvaram anuśrita-khelano 'ham
daivāt samasmaram imām atha sadya eva
daivena kenacid ivāgamito 'py abhūvam*

kṛṣṇaḥ—Kṛṣṇa; *abravīt*—said; *kam api*—something; *na*—not; *eva*—indeed; *dadhāmi*—I place; *mantum*—offense; *go-śāla*—of the cow barn; *catvaram*—courtyard; *anuśrita*—followed; *khelanaḥ*—pastimes; *aham*—I; *daivāt*—by destiny; *samasmaram*—remembered; *imām*—Her; *atha*—then; *sadyaḥ*—at once; *eva*—indeed; *daivena*—by a demigod; *kenacid*—something; *iva*—like; *āgamitaḥ*—come; *api*—even; *abhūvam*—I was.

Kṛṣṇa said, “I did nothing wrong. I was playing in the courtyard of the cow barn. I remembered Rādhā, and then I was somehow suddenly brought here as if by some demigod.”

Text 131

*rādhābhyadhatta lalite kva nu vartate 'sau
devī pratītim upayāti vilokya no vā
devī tu dīvyati dṛśaiva gatādhir etad
dhāmāntar atra mudam ātanute tato naḥ*

rādhā—Rādhā; *abhyadhatta*—said; *lalite*—O Lalitā; *kva*—where?; *nu*—indeed;

varatate—is; *asau*—the; *devī*—demigoddess; *pratītim*—belief; *upayāti*—attains; *vilokya*—seeing; *na*—not; *u*—indeed; *vā*—or; *devī*—goddess; *tu*—but; *dīvyati*—shines; *dṛśā*—with eyes; *eva*—indeed; *gata*—gone; *ādhiḥ*—doubt; *etat*—this; *dhāma*—abode; *antaḥ*—within; *atra*—here; *mudam*—happiness; *ātanute*—gives; *tataḥ*—then; *naḥ*—of us.

Rādhā said, “Lalitā, where is that goddess? Did She see and believe, or did She not?”

Lalitā said, “The goddess saw with Her own eyes. Her doubt is gone. She delighted all of us in the house.”

Text 132

*devīti kām bhaṇasi tām paricāyayātrety
uktvā sakhīm harir athābruvad abruvāṇām
ām jñātam adya lalite khalu dhūrtatā vo
vyakteyataiva samayena babhūva diṣṭyā*

devī—goddess; *iti*—thus; *kām*—whom?; *bhaṇasi*—You say; *tām*—Her; *paricāyaya*—please show; *atra*—here; *iti*—thus; *uktvā*—saying; *sakhīm*—to the gopī friend; *hariḥ*—Kṛṣṇa; *atha*—then; *abruvat*—said; *abruvāṇām*—not saying; *ām*—Yes; *jñātam*—known; *adya*—now; *lalite*—O Lalitā; *khalu*—indeed; *dhūrtatā*—rascaldom; *vaḥ*—of you; *vyaktā*—manifested; *iyatā*—come; *eva*—indeed; *samayena*—by the opportunity; *babhūva*—was; *diṣṭyā*—by good fortune.

Kṛṣṇa said, “You said the word ‘goddess’. Of whom do you speak? Please show this goddess to Me.” When Lalitā gave no reply, Kṛṣṇa said, “Yes. I know. O Lalitā, the rascaldom of you girls is now obvious.

Text 133

*kāpy atra siddha-vanitā kim u khecarī vā
devī sameti tata eva grhīta-vidyā
mām aty-avaśyam iyam ātma-vaśe vidhāya
dāsīyati prati-dinam prasabham prakṛṣya*

kāpi—someone; *atra*—here; *siddha-vanitā*—yogini with mystic powers; *kim*—whether?; *u*—indeed; *khecarī*—flying in the sky; *vā*—or; *devī*—goddess; *sameti*—came; *tata*—then; *eva*—indeed; *grhīta*—accepted; *vidyā*—knowledge; *mām*—Me; *aty-avaśyam*—uncontrollable; *iyam*—this; *ātma*—own; *vaśe*—in the control; *vidhāya*—placing; *dāsīyati*—making into a servant; *prati-dinam*—every day; *prasabham*—greatly; *prakṛṣya*—attracting.

“Did some yoginī with mystic powers or some demigoddess flying in outer space come here? Learning mystic powers from Her, will you force uncontrollable Me to come to You, place Me in Your power, and make Me Your slave forever?”

Text 134

*saivādyā mahyam api kañcana mantram ekam
rādhe dadhātu bhava bhāvinī me sahāyā
śiṣyam tvam eva kuru mām athavā prapannam
utkañṭhitam rahasi kutracanāpi nītvā*

sā—She; *eva*—indeed; *adya*—today; *mahyam*—to Me; *api*—also; *kañcana*—some; *mantram*—mantra; *ekam*—one; *rādhe*—O Rādhā; *dadhātu*—may give; *bhava*—please be; *bhāvinī*—O beautiful girl; *me*—to Me; *sahāyā*—helpful; *śiṣyam*—disciple; *tvam*—You; *eva*—indeed; *kuru*—do; *mām*—to Me; *athavā*—or; *prapannam*—surrendered; *utkañṭhitam*—eager; *rahasi*—in a secluded place; *kutracana*—somewhere; *api*—also; *nītvā*—taking.

“Perhaps She will give Me a mantra also. O beautiful Rādhā, please help Me. Take Me to a secluded place, make Me Your eager surrendered disciple, and give Me the mantra.”

Text 135

*vaṁśy eva rājatitamām ati-siddha-vidyā
sāṅkam tavānayati sādhu-satīḥ pura-strīḥ
tam cāpi corayasi yarhi tadā gatiḥ me
kā syād ato na hi tayāpi tad-artha-siddhiḥ*

vaṁśi—flute; *eva*—indeed; *rājatitamām*—splendidly manifested; *ati-siddha-vidyā*—great mystic knowledge; *sā*—that; *aṅkam*—to the lap; *tava*—of You; *ānayati*—brings; *sādhu-satīḥ*—saintly; *pura-strīḥ*—girls of the town; *tam*—that; *ca*—and; *api*—also; *corayasi*—You rob; *yarhi*—when; *tadā*—then; *gatiḥ*—goal; *me*—of Me; *kā*—what?; *syāt*—is; *ataḥ*—therefore; *na*—not; *hi*—indeed; *tayā*—by that; *api*—also; *tad-artha-siddhiḥ*—the fulfillment of the desire.

Rādhā said, “Your flute is glorious with many mystic powers. It places many saintly girls in Your lap.”

Kṛṣṇa said, “What happens to Me when You steal My flute? Then the flute will not fulfill My desires.”

Text 136

*devī hriyā tava gṛhāntar ihāsti līnā
tvām eva mantram upadeksyati sā katham vā
utkañṭhase tad api cet praviśa svayam bhoḥ
sā ced dayeta bhavitā eva kārya-siddhiḥ*

devī—goddess; *hriyā*—shy; *tava*—of You; *gṛhāntaḥ*—in the house; *iha*—here; *asti*—is; *līnā*—hidden; *tvām*—to You; *eva*—indeed; *mantram*—the mantra; *upadekṣyati*—will teach; *sā*—She; *katham*—whether; *vā*—or; *utkaṅthase*—You yearn; *tad api*—still; *cet*—if; *praviśa*—enter; *svayam*—personally; *bhoḥ*—Oh; *sā*—She; *cet*—if; *dayeta*—is kind; *bhavitā*—will be; *eva*—indeed; *kārya*—of action; *siddhiḥ*—the fulfillment.

Then Lalitā said to Kṛṣṇa, “The shy goddess is hiding in the inner rooms of the house. Hiding, how will She teach You the mantra? If You yearn to learn that mantra, enter the inner rooms. If She is merciful, She will fulfill Your desire.”

Text 137

ity ucyate viśati veśma jagāda rādhā
kim tattvam atra sakhi mām vada saṁśayānām
rādhe na saṅkuca cala praviśāmi tasyāḥ
sakhyās tavātra hariṇā kalayāmi saṅgam

iti—thus; *ucyate*—addressed; *viśati*—enters; *veśma*—house; *jagāda*—said; *rādhā*—Rādhā; *kim*—what?; *tattvam*—truth; *atra*—here; *sakhi*—O friend; *mām*—to Me; *vada*—please tell; *saṁśayānām*—of doubts; *rādhe*—O Rādhā; *na*—don't; *saṅkuca*—turn back; *cala*—go; *praviśāmi*—I will enter; *tasyāḥ*—of Her; *sakhyāḥ*—of the friend; *tava*—of You; *atra*—here; *hariṇā*—with Kṛṣṇa; *kalayāmi*—I will see; *saṅgam*—the meeting.

Hearing these words, Kṛṣṇa entered the inner rooms. Then Rādhā said, “What's going on? My friend, please tell Me.”

Lalitā said, “Don't turn back. Enter. I will also enter. I will watch as Kṛṣṇa meets Your friend.”

Text 138

ālīṣu manda-hasitāmṛta-varṣiṇīṣu
kṛṣṇnokti-pāṭavam atho dabhinat tad uptam
hṛd-vapram anvadhita-tarka-tarus tato 'sya
ṛddhaḥ phalam bahu-rasam nikhilāvabodham

ālīṣu—among the friends; *manda*—gentle; *hasita*—smiles and laughter; *amṛta*—of nectar; *varṣiṇīṣu*—among the showers; *kṛṣṇa*—of Kṛṣṇa; *ukti*—statement; *pāṭavam*—expertness; *atha*—then; *udabhinat*—sprouted; *tad*—that; *uptam*—sown; *hṛt*—of the heart; *vapram*—in the field; *anvadhita*—held; *tarka*—logic; *taruḥ*—tree; *tataḥ*—then; *asyāḥ*—of Her; *ṛddhaḥ*—grown; *phalam*—fruit; *bahu-rasam*—very sweet; *nikhila*—all; *āvabodham*—knowledge.

With eloquent words Kṛṣṇa sowed the seed in Rādhā's heart. With nectar showers of gentle smiles and laughter the gopīs watered that seed. That seed

quickly grew into a tree of logic that bore a very sweet fruit of understanding the truth of all that had just happened.

Text 139

*antardadhe bahir agād athavātra devī
tan-mārgaṇāya tad itas tvarayā prayāmaḥ
vidyām tvam eva sakhi tam upadiśya kṛṣṇam
ānandayeti sahasā niraguḥ tad-ālyah*

antardadhe—disappeared; *bahiḥ*—outside; *agāt*—went; *athavā*—or; *atra*—here; *devī*—the goddess; *tan-mārgaṇāya*—to search for Her; *tat*—then; *itah*—from here; *tvarayā*—quickly; *prayāmaḥ*—we will go; *vidyām*—knowledge; *tvam*—You; *eva*—indeed; *sakhi*—O friend; *tam*—to Him; *upadiśya*—teach; *kṛṣṇam*—Kṛṣṇa; *ānandaya*—please delight; *iti*—thus; *sahasā*—quickly; *niraguḥ*—went; *tad-ālyah*—Her friends.

Then Lalitā said, “The goddess must have disappeared or else gone away. We will go at once and look for Her. Please teach Kṛṣṇa the mantra and make Him happy.” Then all the gopīs quickly left.

Text 140

*tat-prema-samputa-gatair bahu-keli-ratnais
tau maṇḍitāv ajayatām rati-kānta-koṭiḥ
santo 'pi yat-śravaṇa-kīrtana-cintanādyais
tau prāptum unnata-mudaḥ satatam jayanti*

tat—of Them; *prema*—of love; *samputa*—in the jewelry chest; *gataiḥ*—placed; *bahu*—many; *keli*—pastime; *ratnaiḥ*—with jewels; *tau*—They; *maṇḍitau*—decorated; *ajayatām*—conquered; *rati-kānta*—of Kamadevas; *koṭiḥ*—many millions; *santaḥ*—being so; *api*—also; *yat*—of which; *śravaṇa*—by hearing; *kīrtana*—chanting; *cintana*—remembering; *ādyaiḥ*—beginning with; *tau*—Them; *prāptum*—to attain; *unnata*—eager; *mudaḥ*—joy; *satatam*—always; *jayanti*—conquer.

Decorating each other with many pastime-jewels from that jewelry-chest of love, Rādhā and Kṛṣṇa defeated many millions of Kāmadevas. By hearing, chanting, and remembering these pastimes, and by serving them in many ways, the eager and joyful saintly devotees always defeat Kāmadeva's influence.

Text 141

*ṣaṭ-śūnya-ṛtv-avanibhir gaṇite tapasye
śrī-rūpa-vān-madhurimāmṛta-pāna-puṣṭaḥ*

rādhā-girīndradharayoḥ sa-rasas taṭānte
tat-prema-sampuṭam avindata ko 'pi kāvyam

ṣaṭ-śūnya-ṛtv-avanibhiḥ—1606; *gaṇite*—counted; *tapasye*—in the month of Phalguna; *śrī-rūpa*—of Śrī Rūpa Gosvāmī; *vāk*—words; *madhurima*—sweet; *amṛta*—nectar; *pāna*—drink; *puṣṭaḥ*—nourished; *rādhā-girīndradharayoḥ*—of Śrī Śrī Rādhā-Kṛṣṇa; *sarasaḥ*—of the lake; *taṭānte*—on the shore; *tat-prema-sampuṭam*—this jewelry-chest of love; *avindata*—found; *ko 'pi*—someone; *kāvyam*—poem.

In the Śāka year 1606 (1684 in the Western calendar), in the month of Phālguna (February-March), a person nourished by drinking Śrī Rūpa Gosvāmī's sweet nectar words found this poem Śrī Prema-sampuṭa on the shores of Śyāma-kuṇḍa and Rādhā-kuṇḍa.