

ISKCON MEDIA VEDIC LIBRARY

Creative Commons License
Attribution-Noncommercial-No Derivative Works 3.0 Unported



You are free:

- to Share — to copy, distribute and transmit the work

Under the following conditions:

- Attribution. You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).
- Noncommercial. You may not use this work for commercial purposes.
- No Derivative Works. You may not alter, transform, or build upon this work.

<http://creativecommons.org/licenses/by-nc-nd/3.0/>

For more free ebooks, mp3s, or photos visit:
www.iskconmedia.com

Gopāla-Campū

First Campū

Prathamam Puranam

First Chapter

Sri Goloka-rupa-nirupana Description of Sri Goloka

1. O Sri Krsna, O Sri Krsna Caitanya, O Lord accompanied by Srila Rupa Goswami and Srila Sanatana Goswami. O Lord attained by Srila Gopal Bhatta Goswami and Srila Raghunatha dasa Goswami, O Lord dear to the residents of Vraja, please protect me!

2. With a happy heart I have written this verse. Now I will explain it. With is that explanation? This verse means: Step by step I meditate on my worshipable Supreme Lord(istadeva), His devotees, and certain specific devotees. Yes. Yes. This verse has three meanings. I will begin by explaining the first meaning. This verse is in the anustup meter. The first word is prefaced by "Sri" (glorious). Although the other words are not prefaced by "Sri" , the "Sri" in the first word should be assumed to apply to the other words.

Explanation of the Mangalacarana

3. In this verse "Sri Krsna" means, "O greatest of all, O Lord named Sri Krsna." "Sri Krsna Caitanya" means "O Lord glorious with all auspiciousness." "Sa-sanathana" means "accompanied by glorious Sri Sanatana Goswami". "Rupaka" means "O great saint named Rupa Goswami, O great saint whose feet I place on my head." "Gopala" means, "O Sri Gopala Bhatta Goswami rich in learning and saintliness." "Raghunatha" means "O Raghunatha dasa Goswami". "Aptavraja" means "O devotee famous in Vraja for your great and perfect devotion, " or it may mean "Apta" means "O saint like an ornament decorating the ears of the devotees", or it may also mean "O leader of the devotees headed by Sri Bhugarbha Goswami." "Vallabha" means "O Sri Vallabha, O my saintly father of whose feet I take shelter." Or, "Raghunathapta-vraja-vallabha" may mean "O you who are dear to the followers of Sri Raghunatha." "Pahi mam" means "By giving me the shade of your lotus feet, please protect me."

4. Now I will explain the second meaning of this verse. In this verse the word "Sri" means "Radha". She is called Sri because She is the first of all goddesses of fortune, as will be proved later in this book. The word following "Sri" is "Krsna", which is the name of Nanda's son, the secret Supreme Personality of Godhead.

Thus the words "Sri-Krsna" mean "Krsna, who is accompanied by His internal potency named Radha." The derivation of the word Krsna is given in these words (Mahabharata, Udyoga-parva 71.4):

krsir bhuvacakah sabdo
nas ca nirvrti-vacakah
tayor aikyam param brahma
krsna ity abhidhiyate

"The word 'krs' is the attractive feature of the Lord's existence, and 'na' means spiritual pleasure. When the verb 'krs' is added to the affix 'na', it becomes Krsna which indicates the Absolute Truth."

This verse indicates how the two syllables "krs" and "na" are joined to make the name Krsna. The word "bhuvacakah" here refers to the way the verb "bhuv" is thus changed into the noun "bhava" (being) by the agency of the kvip-pratyaya affix. As the verb "bhuv" is thus changed to become "bhava" so the verb "krs" to attract becomes "akarsana" (attraction). Thus "krs" means "He who attracts the hearts of others." The words "tayor aikyam," mean "As two lovers join, so the two syllables "krs" and "na" (bliss) join. When united in this way they create the meaning "all-attractive bliss". " The words "param brahma" are explained in these famous words:

naraktri param brahma

"The Supreme Personality of Godhead has a humanlike form."

The two syllables "krs" and "na" thus combine to become the name of Nanda's son. The words "ity abhidhiyate" mean "the power of the word is thus revealed." The Lord's nature is also described in the name "Caitanya", which means "all-pervading". The word "Rupaka" means "O Lord whose form is the shelter of all" or it may also mean "O Lord understood by the wise saints." The Lord's form is described in these words of Sri Gopala-tapani Upanisad:

sac-cid-ananda-rupaya
krsnayaklista-karine

"I offer my respectful obeisances to Lord Krsna, who rescues the devotees from all distress, and whose form is eternal and full of knowledge and bliss."

The Lord's form is also described in these words from Brahma's prayers in Srimad-Bhagavatam (10.14.22):

tvayy eva nitya-sukha-bodha-tanav anante

"O Lord, Your body is eternal and full of bliss and knowledge"

The word "sa-sanatana-rupaka" means "O Lord on whose form the devotees

always (sanatana) gaze (rupaka), O Lord who always appear before the devotees, O Lord who appear before the devotees whose only treasure is devotion for You they keep in their hearts." Among the words "gopala raghunathapta vraja-vallabha" the word "gopala raghunathapta" means "O Lord who are attained (apta) by the leaders (natha) of the small boys (raghu) that protect the cows (gopala)." The word "apta-vraja-vallabha" means "O Lord dear to the glorious cowherd people of Vraja." "Gopala-raghunatha" may also be interpreted to mean, "O Lord who are the master (natha) the gopas (gopala) worship and yearn to attain (raghu)." In the Amara-kosa Dictionary these definitions of the word "raghu" are given:

triv iste 'lpe laghuh

“The word ‘raghu’ may mean ‘three’, ‘desired’, ‘worshipped’, or ‘small’.”

Following these three different meanings one may accept many different interpretations of the vocative case word “gopala-raghunathapta.”

The word “apta-vraja-vallabha” may also be interpreted to mean “O Lord dear to Your multitude (vraja) of kinsmen (apta).” Implied in that interpretation is the thought, “O Lord, Your glory is never perceived by outsiders.”

5. Now I will explain the third meaning of this verse. In the word “Sri-Krsna” the word “Sri” means “Sri Radha, the best of the Lord’s beloveds”. “Krsna means “Krsna who enjoys charming pastimes with Her.” “Krsna-Caitanya” means “O bhakta-avatara (the Lord’s incarnation as a devotee) named Krsna-Caitanya” and “O same Supreme Personality of Godhead who descended to this world.” “Sa-sanatana-rupaka” means “O Lord who stays with Your two devotees Srila Rupa Gosvami and Srila Sanatan Gosvami.” “Gopala-raghunathapta” means “O lord attained by Your devotees Gopala Bhatta Gosvami and Raghunatha dasa Gosvami.” “Vraja-vallabha” means “O lord always dear to the residents of Vraja.” “Pahi mam” means “Please protect me.”

About This Book

6. Now that the mangalacarana is explained, the purpose of this book is explained in the following words. The nectar conclusions I collected in the book Krsna-sandarbhā are now tasted by the tongue of the poet's intelligence.

7. I am the author of this poem. I am its heart. What I write the great souls will see is like a jewel set in gold.

8. This book is two campus, a first campu (purva) and a concluding campu (uttara). Each of these campus is divided in three parts. I pray the saintly devotees may, as they wish, place their intelligence on these campus.

9. I pray this book named Gopala-campu will please Lord Krsna and His devotees.

10. Although a long time has passed since they took birth and then disappeared from this world, the people of Gokula are even now present before the great souls.

The Book Begins

11. The glorious forest named Vrndavana begins a great auspiciousness to the earth goddess. This forest has the power to deliver all living beings in all the worlds. The mere touch of its purifying breeze washes away all troubles. That touch opens the bolt on the door in the prison of the three vargas (economic development, sense gratification, and material piety) and it carries away the fragrance of impersonal liberation. With its great glories it unties the bonds of impersonal liberation. Although in other places the Supreme Personality of Godhead does not easily give the gift of devotional service, in the land of Vrndavana He easily gives it always. In his heart the demigod Brahma yearned to attain even a lowly birth in Vrndavana. He thought his contact with Vrndavana was the beginning of his own glorious good fortune. The ways of Vrndavana are very mysterious. They are like the poetic ornament virodha-alankara, where what seems a contradiction is resolved in the end. Even if their authors lack poetic skill, poems about Vrndavana are glorious. That is because in those poems is an awareness of what is truly important and glorious. To help the people of this world, blissful Lord Krsna, the son of Nanda, descends again and again to the realm of Vrndavana. In this way a great festival of bliss always fills Vrndavana.

12. Srila Sukadeva Gosvami says Vrndavana is filled with wonderful bliss (Srimad Bhagavatam 10.11.36):

vrndavanam govardhanam
yamuna-pulinani ca
viksyasid uttama priti
rama-madhavayor nrpa

“O King Pariksit, when Rama and Krsna saw Vrndavana, Govardhana, and the banks of the river Yamuna, They both enjoyed great pleasure.”

13. In Vrndavana is Govardhana Hill, which is glorified in these words:

The Puranas call Lord Krsna by the name Gokulesvara (the master of Gokula). This confirms the truth that Gokula is Lord Krsna’s abode. Gokula is also the abode of the surabhi cows. Govardhana Hill is the shelter of Krsna and His cows.

14. It is also said:

Manasa-ganga and Govardhana are considered two different places in the realm of the three worlds. However, I think they are the same place. They are the same flood of love for Lord Krsna that has entered this world.

15. It is also said:

The two lakes Radha-kunda and Syama-kunda are the lover’s meeting of Sri Sri Radha Krsna. I think the sweet fragrances at those lakes are actually Sri Sri Radha-Krsna passionate embraces, the breezes are Radha-Krsna’s passionate sighs and trembling, and the water seen in those lakes is Radha-Krsna’s passionate love melted into nectar.

16. About the Yamuna it is said:

To one who simply bathes in her waters, the Yamuna gives the power to see Lord Krsna. To one who sees her, the Yamuna gives the sweetness of Lord Krsna's abode.

17. Here is a guess about Yamuna's true identity:

Is the Yamuna a single drop of perspiration from Lord Krsna's body? Is the Yamuna love for Lord Krsna, love that has assumed the form of a dark river?

18. The Yamuna's banks manifest great bliss and love:

Gazing on the Yamuna's shore, the wise devotees have a vision of Lord Krsna's nectar rasa-dance pastimes. Did the Yamuna sprinkle on her shores a divine elixir in the form of grains of sand?

19. A banyan tree makes our hearts tremble:

How can I describe the love a certain banyan tree feels for Lord Krsna? When Lord Krsna disappeared from this world, that tree thought, 'Let Govardhana Hill and the other places stay in this world in their partial expansions. I have no power to stay.' Then that tree also disappeared from this world.

20. Ah! Look at the deep love Vrndavan forest feels:

Sometimes Lord Krsna's forest becomes stunned like an motionless mountain. Sometimes that forest trembles, its leaves and petals moving. Suddenly pushing out many new sprouts, that forest sometimes stands with the hairs of its body erect in ecstasy.

21. Why would Lord Krsna and His multitude (vraja) of associates not wish to appear in that land of Vrndavan? We see Their appearance in Vrndavana as very appropriate. Some pundits say the land of Vraja is named for the multitudes (vraja) of the Lords associates.

22. In Srimad-Bhagavatam (10.5.18) it is said:

"O Maharaja Pariksit, the home of Nanda Maharaja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Krsna's appearance there, it became the place for the pastimes of the goddess of fortune."

23. Following the Padma Purana's descriptions of the Lord's advent in this world, I will soon describe the Lord's entrance, kalpa after kalpa, into the land of Vrndavana, a delightful, beautiful, opulent land where the Lord killed many crooked demons with dangerous fangs. Because it is never touched by the material

bodies or minds of the residents of the material world, because it is filled with kadamba trees and many other kinds of glorious trees and plants elaborately described in Varaha Purana and other scriptures, and because within its borders Lord Krsna enjoys many eternal nectar pastimes with Balarama, the gopas, and the surabhi cows, pastimes elaborate descriptions of which may be heard in Skanda Purana and other scriptures, it should be understood that the glory and beauty of Vrndavana has no limit. Indeed, Vrndavana is outside the realm of the material world.

24-28. Vrndavana is described in these words by Lord Krsna Himself in these words from the Gautamiya Tantra:

“Vrndavana is My delightful spiritual abode. When they die, the cows, birds, deer, animals, human beings, and demigods who reside in Vrndavana go to My eternal spiritual abode.”

“Many gopi girls also reside here in Vrndavana. Great yoginis, they eternally serve Me with devotion.”

“This forty mile forest of Vrndavan is My own transcendental form. Flowing with nectar, the Yamuna is the transcendental Susumna-cakra.”

“Manifesting spiritual forms, the demigods and sages stay in this abode of Vrndavana. I, the master of all the demigods, never leave this forest.”

“Yuga after yuga I appear in this abode, and then again I disappear. Material eyes have no power to see this glorious and delightful world of Vrndavana.”

29. The realm of Gokula, which is full of all glories and opulences, which, as we will describe later in this book by following the descriptions in Srimad-Bhagavatam, is the place where the Supreme Personality of Godhead, who is an ocean of mercy, after leaving His ocean abode, entered, and which is Lord Krsna’s own abode and the abode of His cowherd people, and which is the place where, by entering and then leaving the waters of delightful Brahma Lake, and by revealing His Vaikuntha opulences to Akrura, and by accepting the prayers of the Vedas Personified, Lord Krsna revealed the truth of His humanlike pastimes in Vrndavana and filled His associates with wonder, and where even now the wise devotees take shelter and directly see the Supreme Lord’s pastimes, and where, according to Hari-vamsa’s description of Govindabhiseka (Krsna’s coronation), King Indra came to understand that Krsna is the all-pervading Supreme Personality of Godhead, and which, including its forest of Vrndavana and the surrounding area, some say is situated in the spiritual sky, far above the coverings of the material world, and where the devotees take shelter of the spiritual ground where Lord Krsna enjoyed many pastimes, and where Lord Krsna manifested His spiritual form, a form described in Brahma-samhita and other scriptures, is the abode where Lord Krsna enjoys many manifest and unmanifest pastimes, described in many scriptures. This abode of Gokula is described in Brahma-samhita, which affirms (5.56, 2, 4, and 5):

30-31. I worship that seat known as Svetadvipa, where as loving consorts the Laksmis in their unalloyed spiritual essence practise the amorous service of the Supreme Lord Krsna as their only lover, where every tree is a transcendental purpose tree, where the soil is the only gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favourite attendant, effulgence is full of transcendental bliss, and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk, where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka to only a very few self-realized souls in this world.

32. “The superexcellent station of Krsna, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Krsna.”

“The whorl of that eternal realm of Goloka is the hexagonal abode of Krsna. Its petals are the abodes of gopis who are part and parcel of Krsna to whom they are most lovingly devoted and are similar in essence. The petals shine so beautifully like so many walls. The extended leaves of that lotus are the garden-like dhama, i.e. the spiritual abode of Sri Radhika, the most beloved of Krsna.”

33 -36. “There is a mysterious quadrangular place named Svetadvipa surrounding the outskirts of Gokula. Svetadvipa is divided into four parts on all sides. The abodes of Vasudeva, Sankarsana, Pradyumna, and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion, and liberation, as also by the four Vedas, viz. Rg, Sama, Yajur, and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of Mahapadma, Padma, Sankha, Makara, Kacchapa, Mukunda, Kunda, and Nila. There are ten protectors (dik - palas) of the ten directions in the form of mantra. The associates of the hues of blue, yellow, red, and white, and the extraordinary potencies bearing the names of Vimala etc., shine on all sides.”

37. “I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desire, in abodes built in spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of laksmis or gopis.”

38. In the Vamana Purana it is said:

“Studded with jewels and glorious with mineral pigments, Govardhana Hill is glorious in Gokula. Its banks studded with jewels, the Yamuna, the best of rivers flows in Gokula.”

39. The evidence of the scripture will be the resting place of this poem. That evidence will be like a board where I paint the picture that is this poem.

40. Because it is the home of the cows and cowherd people, Lord Krsna's abode is called by the name "Goloka" (the world of the cows), and because it is untouched by matter and therefore is supremely pure, it is also called by the name "Svetadvipa" (the white island). Some few wise souls in this world know that this is the supreme, the highest realm. Therefore the transcendental Goloka and the transcendental Svetadvipa both mentioned in the Brahma-samhita verse quoted here in text 30 are the same place.

41. That is the proper, logical conclusion. The word "sriyah" in the Brahma-samhita verse quoted here in text 30 is in the nominative plural and refers to the blissful and independent gopis. In the other Vaikuntha realms there is only one Goddess Sri (Laksmi), but in Goloka there are many Sris. Therefore Goloka's glory is without limit. These many Sris are the gopis, who are described in the great mantra "gopijana-vallabhaya svaha."

42. Here we accept not only the customary meaning of the word "Sri" but also a special meaning, namely "gopi". In Srimad-Bhagavatam 10.47.60 Srila Sukadeva Gosvami uses the general meaning of the word "Sri", which there means "Goddess Laksmi." In Brahma-samhita 5.29 (quoted here in text 37) Lord Brahma uses the word "Sri" in its special sense. There the word means "the gopis". The words "Sri" and "gopi" are like the words "kuru" and "pandava". In one sense they are not different, but in another sense there is a distinction. The most exalted Sri is Goddess Radha. This is described in the Padma, Skanda, Varaha, Matsya, and other Puranas, and also in the Govinda-Vrndavana Tantra. What more need be said? It is said:

43. Of all women, the Laksmis are the best. Among the Laksmis, the gopis are the best. Among the gopis, Radha is the best. What girl is beautiful and playful like Radha?

44. All the gopis share the same lover. His name is Govinda (Krsna), and He is the glory of Gokula. One by one, he enjoys pastimes with each of the beautiful gopis. He is the best of all lovers of beautiful girls.

45. Bewildered by Yogamaya, the gopis believe they are others wives and Krsna is their paramour. Because this idea is completely untrue, they are bewildered. The use here of the word "sri" (goddess of fortune) and "parama purusa" (the Supreme Personality of Godhead) prove that the idea is untrue. Quoting many passages from scripture, this I will explain later in this book.

46. The same truth applies also to Lord Balarama.

47. As explained in Brahma-samhita 5.56 (quoted here in text 30), because they have the power to fulfil all desires, all trees in Goloka are kalpa-vrksa trees (purpose trees). Not only are those trees glorious, but they are very extraordinary

and rare. In their very nature kalpa-vrksa trees have very extraordinary qualities.

48. Furthermore, the land in Goloka is splendid to touch and splendid to see, splendid like a great mirror. It is a great monsoon of splendour. It is filled with cintamani jewels.

49. It is more beautiful and more glorious than any place in the fourteen worlds. Its palaces and buildings are all made of cintamani jewels. The great beauty of its trees and plants and flowers always takes birth in the devotee's heart.

50. It is said:

That the sights and sounds of the different kinds of beautiful hills, birds, and beasts there fill the people of Goloka with wonder.

51. In Goloka all water is nectar. What is the nectar of this world in comparison to that nectar? In Goloka all words are song, are like nectar poured into the ears. What are the songs of this world in comparison to those songs? In Goloka all walking is the most graceful dance. Those dances are very glorious and charming.

52. In Goloka Lord Krsna's flute sings very sweetly and playfully. That flute is Krsna's dear friend. No one is fortunate like that flute.

53. Goloka is full of transcendental bliss. By the power of the Lord's unparalleled transcendental potency, His pastimes, pastimes seeming like pastimes of the material world, are manifested in Goloka. By the Lord's potency are manifest there a sun, moon, and stars, and other things very beautiful and charming. Still, Goloka is not at all like the material world. In Goloka are none of the inevitable transformations that make the material worlds so horrible.

54. In the course of its description of the five tattvas, in the Hayasirsa-pancaratra the things in Vaikuntha are described in these words:

“In the spiritual world the flowers and everything else are fragrant and very pleasing to the senses. Everything there is full of nectar.”

55. “There unpleasant things do not exist. Everything there is nectar. The fruits there have no skin, seed, hardness, or anything unpleasant. Please know that nothing there is made of matter.”

56. In Srimad-Bhagavatam (10.14.37) it is said:

“My dear Lord, Your Vrndavan pastimes are simply to enthuse Your devotees. If someone takes Your Vrndavana pastimes to be material, he will be misled.”

In these words the demigod Brahma says, “O Lord, Your surrendered devotees participate in Your pastimes, eternal, spiritual pastimes that are like an imitation of

the activities of the material world. I cannot participate in these eternal pastimes as they can.”

57. In these words of the demigod Brahma the first sentence describes participating in the Lord’s pastimes and the second sentence also describes participating in Lord’s pastimes.

58. The first sentence refers to the transcendental potency that manifests pastimes according to the Lord’s will. The second sentence also refers to the Lord’s potency, the same potency that manifests all the Lord’s pastimes.

59. When Lord Krsna plays the flute, the surabhi cows become completely enchanted. The cows then make many great rivers of fragrant milk flow from the great mountains of their udders, rivers that join to become an ocean, an ocean of milk like a great moat surrounding Goloka on all sides. These cows are kamadhenu cows, cows that fulfil all desires, for from them flows an ocean of milk.

60. The wise devotees know that many different rivers of many different kinds of nectar flow in Goloka.

61. Furthermore, Lord Krsna’s parents, brother, friends, and other associates of different ages, some in kaisora(childhood), some in nava-yauvana (new youth), some in yauvana (youth), some in ardha-varadhakya (middle age), and some in other ages. They keep these ages eternally. They do not grow older.

62. In the middle of the face of Goloka is a jewel lotus of many thousands of petals. Lord Krsna affirms the world of Gokula is His very self. He says; “I am Vraja, the home of the cowherd people and their cows.”

63. Here the ordinary meaning of the word “Gokula” (a multitude of cows) should be rejected. It is said:

“A definition accepted by tradition and custom takes precedence over a definition based on mere etymology.”

The word “jalaja” may be taken as an example. The etymological definition is “anything born in water.” However in tradition and custom this word is used to mean “lotus flower.” In the same way “gokula” here refers not to a multitude of cows, but to a specific place.

64. Srila Sukadeva Gosvami uses the word “gokula” in this way when he says (Srimad-Bhagavatam 10.10.39):

“Sri Krsna is the master of Gokula.”

In this passage the “gokulesvara” is an example of the pratyaya varac. Another example of this usage is seen in these words from the Vedas:

“Gokula is a forest in Vaikuntha.”

65. In this way is gloriously manifest the abode of the Supreme Personality of Godhead, who enjoys pastimes as Nanda’s son. That abode is made of jewels and filled with glorious variety. Its limitless variety is manifested from Lord Ananta Sesa. It is said:

66. In the filament of the lotus flower of Goloka are the abodes where the kind gopas, gopas who think Krsna is their only treasure, reside.

67. In this verse the word “daya” means “treasure”, and “dayadayah” means “they who think Krsna is their only treasure.”

68. The word “dayadayah” is a bahuvrihi-samasa. As the word “bahuvrihi” means “a person who has a great store of rice,” so the word “dayadayah” means “a person who has a great store of love for Lord Krsna.” Such a person takes shelter of Lord Krsna.

69. The word “dayadayah” may also be interpreted to mean kinsmen. That many of the cowherd people were Krsna’s kinsmen is explained by Sri Sukadeva Gosvami in these words (Srimad-Bhagavatam 10.36.15):

“Krsna was already the life and soul of the inhabitants of Vrndavana, and after killing this demon in the shape of a bull, He became the cynosure of all eyes. With Balarama He triumphantly entered Vrndavana village, and the inhabitants glorified Him and Balarama with great jubilation. When a person performs some wonderful feat, his kinsmen and relatives and friends naturally become jubilant.”

70. The petals of the Goloka lotus are many forests where the gopis, who are all expansions of the goddess of fortune, enjoy pastimes. As it is said in Brahma-samhita (5.29):

“In those abodes built with spiritual gems, surrounded by millions of purpose trees, Lord Krsna enjoys pastimes.”

71. Lord Krsna made Radha the queen of Goloka. That is described in the Puranas. There it is also said that Krsna has fallen under the spell of Radha’s transcendental qualities. This I know.

72. The words “Sri” and “parama-purusa” in Brahma-samhita refer to Lord Krsna and the gopis. If they did not, then why would these verses describe the lotus-petal world of Vraja?

73. From the centre of the lotus flower of Gokula came many raised and slightly jewelled petals connected by various paths. In the midst of these petals many cowherd villages are gloriously manifested. In this way Gokula is known.

74. Seeing that the time has come to milk the cows, Krsna and the gopas bring the cows to the barns made of jewels, barns surrounded by lotus flowers and kalpa-vrksa trees.

75. Surrounding the lotus flower of Gokula is a quadrangular place. This entire place is called by the name Vrndavana. The places that are like great splendid islands outside that place are called by the names Svetadvipa and Goloka. Beyond those islands is a great ocean. Beyond that ocean are lands that are a great variety of wonderful planets where suffering does not exist. On the petals of the Gokula lotus are many forests known by the name “Keli-Vrndavana” (Pastime Vrndavana). This is described in the following words from the Pancaratras:

“In the great world of Vrndavan are many pastimes of Vrndavan forests.”

76. Streams of nectar flow everywhere from that lotus flower of Gokula. In the south and west are bumblebee mountains that sip the stream of nectar. The king of the mountains is jewel-summit delightful Mount Govardhana.

77. With many charming jewel boulders, the mountain named Govardhana offers a sitting place for Lord Krsna. With the cooing of many birds Govardhana offers Lord Krsna a welcome. With its swiftly flowing streams filled with lotus flowers, durva grass, and syamaka seeds, Govardhana offers padya. With limitless new shoots of darbha grass growing deer-hoofprint puddles, Govardhana offers arghya. With ponds where jati, lavanga and kakkola grow on the shores Govardhana offers acamaniya. With fresh, fresh, fresh, yoghurt, ghee, and honey Govardhana offers madhuparka.. With water from a clear spring at its summit Govardhana offers bathing water. With golden tree bark, fine like silk, Govardhana offers garments. With fragrant powders, sandal paste, and red and white minerals Govardhana offers fragrant ointment. With blooms of malati vines and other vines Govardhana offers pleasing flowers. With the dust raised by the surabhi cows hooves Govardhana offers incense. With the glistening of its many jewels Govardhana offers a glittering lamp even in the daytime. With charming gunja, peacock feathers, clusters of flowers, and many other pleasing objects, Govardhana offers ornaments. With pleasing fruits and roots Govardhana offers delicious meals. With cool flower-scented water mixed with fragrant and pure tulasi leaves Govardhana offers water to rinse the mouth. With campaka flowers and other glorious blooming flowers moving in the gentle breeze Govardhana offers arati. With budding nakula flowers and other trees Govardhana offers a graceful parasol. With blooming branches moving in the breezes from the Malaya Hills, Govardhana offers the service of fanning Lord Krsna. With the dancing of the cooing peacocks Govardhana offers a festival of dancing. When, attracted by Krsna’s flute music carried by the breeze, a gopi comes, Govardhana prepares a soft couch of flowers. With the cuckoos’ cooing Govardhana makes sweet singing. Gazing at Lord Krsna and performing these services to please Him, Govardhana Hill confirms his reputation as the best of the Lord’s servants.

78. Near Govardhana Hill is his companion, delightful Manasa-ganga, who melts with love for Lord Krsna. Manasa-ganga’s name is explained in this verse:

79. With a slight touch from the feet of Lord Vamana, who is an amsa incarnation of Lord Krsna, the Ganga river, which washes away all sins, came to this world and was carried on Lord Siva's head. What then can be said of the peerless Ganga brought to this world by Lord Krsna Himself, Lord Krsna who always stays with the people of Vraja, people more exalted and glorious than Brahma, Siva, and Laksmi?

80. The Yamuna, which is also called by the name "Kalindi" (daughter of Mount Kalinda), enjoys pastimes in the northern and eastern terrace of the blissful land of Vraja. It is described in these words:

When Krsna does not play His flute, the Yamuna flows with waters like melted sapphires. When Krsna does play His flute, the Yamuna, stunned in ecstasy, becomes like the land paved with sapphires. In these ways, as either water or land the Yamuna serves Lord Krsna.

81. The lotus flowers that grow in her waters are the eyes with which she gazes at Lord Krsna. Her whirlpools are the ears with which she hears about Krsna. Her fish are the nose with which she smells the fragrance of Lord Krsna. Her waves are the arms with which she embraces Lord Krsna. Her swans and cranes are the mouth with which she glorifies Lord Krsna. Her waters are the servant with which she glorifies Lord Krsna. What kind of goddess is Yamuna-devi, that she serves Lord Krsna in these ways?

82. The sages make this guess about the Yamuna's waters:

Staying always in the forests of Vraja, the Yamuna nourishes all the lakes. Look. With her waters the Yamuna fills all the lakes.

83. It is also said:

In some places by the Yamuna's shores lotuses and water lilies grow by the water's edge, in other places are forests filled with many glorious flowers, in other places are the sweet sounds of peacocks, cuckoos, or bumblebees, and in other places are beautiful marks of rasa dances. All these places always delight the eyes, ears and nose.

84. It is also said:

Its great branches extending from one side to the other, a banyan tree is like a bridge across the Yamuna. Playing on that bridge, again and again the cowherd boys cross from one side to the other.

85. It is also said:

In one place it had a hollow like a palace. In another place it had a delightful branch like a couch. In another place was a vine-covered branch like a swing.

What pastime-place did that banyan tree not provide for Lord Krsna?

86. North of that banyan tree is Rama-ghatta, where Krsna enjoys pastimes with Balarama.

87. In the sky of Goloka the most exalted demigods, the demigods worshipped by the rulers of the planets, fly in their airplanes. There the caturvyuha expansions headed by Lord Vasudeva stand guard with Their armies. Of what use are petty human goals in Goloka?

88. The place named Goloka is supremely glorious. How can anyone say it is ordinary? To the demi-gods it is an ocean of nectar. To the poets it is filled with glory. To the followers of religion it is wonderful religious deeds personified. To they who meditate on the Supreme it is the bliss of seeing the Supreme directly. To the devotees of the Lord it is ecstatic love for Him. Thus, according to the different conceptions, they all see Goloka in different ways.

89. It is also said:

“What glory is this? What wonders are these? What kind of dancing is this? What world is this? What kind of love is this, love standing before us like a person, love glorified by Sukadeva Gosvami?” The demi-gods ruling the planets question and guess in these ways. Day after day they feel bewilderment in awe about Lord Krsna’s abode.

90. Lord Krsna’s world of Goloka is beyond the material intelligence’s power of understanding. Even so, that spiritual world forcibly enters the intelligence:

I do not hanker after material sense objects, objects that sometime bring pleasure and sometimes bring no pleasure. I speak the truth. Krsna, Krsna’s eternal world, and the souls who love Krsna have placed in me the hankering to see Them.

91. When they hear of Goloka’s wonderful glories, the people in numberless millions of material universes and even in the Vaikuntha worlds yearn to go there. What to speak of them, even Goddess Laksmi yearns to go to Goloka. Accompanied by His friends and kinsmen, Lord Krsna eternally enjoys glorious pastimes in Goloka. Again and again plunged in Goloka’s sweetness, my heart yearns to go there.

92. Ah! What am I doing? I have rashly begun a description of Goloka. I do not see how I will have the power to complete my description.

93. First I will gaze at this meditation on the beauty and glory of Lord Krsna’s pastimes in the quadrangular world of Goloka:

As He takes care of the cows, Krsna jokes and plays with His friends. When He calls, the cows come. I pray that playful Krsna will enter my memory and make

me tremble with love for Him.

94. It is also said:

When will Krsna and Balarama, holding hands, laughing, and joking, make my heart tremble with love?

95. It is also said:

Some day will the music of Krsna's flute, music that makes the trees push out new shoots, makes the hills melt, makes the water become solid, and makes the rivers flow backwards, enter my ears as I meditate and make me tremble with love?

96. I have no power to describe the happiness persons who meditate on Lord Krsna feel in their heart:

When Krsna enters the heart to enjoy pastimes there, that heart blossoms with joy. About that joy there can be neither questions nor descriptions. No one should ask about it. No one has the power to describe it.

97. Lord Krsna attracts the hearts of the pious:

Anyone who meditates on Lord Krsna's birth, His protecting the cows, His singing charming songs with the gopas, and His other pastimes, will find himself overcome with bliss and love.

98. Aha! How can one hold back a heart that yearns to see the land of Vraja?

Its palatial trees anointed with dust raised by the cows, dust fragrant like camphor, its days filled with young calves, and its evenings filled with surabhi cows that defeat the sweetest fragrance, the pasture lands of Vraja give to every heart a hundred memories.

99. At sunrise and sunset:

Pulling back the calves, milking the cows, collecting the milk, taking the cows into the barns, meeting with Krsna, singing songs of Krsna's pastimes, and shedding tears of love, the cowherd boys, the hairs of their bodies erect, fill my heart with bliss.

100. Always filled with the chanting of Lord Krsna's glories, the pathways of Goloka attract my heart:

"Rama! Krsna! Krsna-Rama! Krsna! Krsna! Krsna!" Here and there on the pathways of Goloka one may hear the people chanting these names as they come and go.

101. The poets are shy to describe some petals of the Goloka lotus, the garden petals where the beautiful gopis, who bring Krsna such pleasure reside. Those petals are very wonderful and glorious, and very difficult to know. It is said:

In some places are delightful forest gardens. In other places are hundreds of wonderful palaces delightful like gardens. In other places are bodies of water filled with lotus flowers. How can anyone know of all the beautiful places here?

102. The beautiful-eyed goddesses of Vraja's forests sing songs describing a girl's first beginnings of sweet and passionate love for Lord Krsna, love that overcomes her again and again. Who, hearing these songs, has the power to understand the bliss and despair they describe?

103. In some places are exquisite songs. In other places are singing, dancing, and instrumental music. In other places are passionate declarations of love. In other places are lovers' quarrels. Again and again the poets' hearts meditate on these pastimes, the gopis' pastimes of love.

104. Pastimes of love are manifest. Lovers quarrels are manifest. Being stunned and other symptoms of ecstatic love wander among the gopis. The gopis enjoy pastimes that jump over the rules of the Vedas. Shaking to pieces the path of the speculative philosophers, the divine couple's pastimes shine with great splendour.

105. At every moment Krsna longs to be with the gopis, and at every moment the gopis long to be with Krsna. When They meet great pleasure is gloriously manifest. Their longings are sincere and very passionate. To what may I compare them?

106. Are the gopis beautiful? The gopis are indeed beautiful. The gopis have become the ornaments decorating Sri Krsna, who is decorated by only the most splendid and glorious of ornaments.

107. "Goddess Laksmi is not Radha's equal." Shall I praise Radha with those words? With their beauty the gopis defeat Laksmi. Radha is the most beautiful of the gopis.

108. How is it possible for even the ancient sages, what to speak of a person like me in present times, to see or describe the divine couple?

109. Sitting on a splendid throne in a palace in a forest more splendid than the sun or any other light, visible only to the devotees and hidden from others, and served and served by a host of gopis, the sweet nectar that is Sri Sri Radha-Krsna in vain tries to satisfy my thirst to always gaze on Them.

110. The effulgent abode of Lord Krsna, the prince of the gopas, who eternally enjoys pastimes with His associates in the whorl of the lotus flower

previously described, an abode in the highest part of the blissful-petaled lotus world, an abode with many great-branched kalpa-vrksa trees, trees with roots too deep to be found, an abode with seven secret gardens, an abode made of cintamani jewels, an abode beyond what the unaided human mind can grasp, makes our eyes open wide with wonder. This peerless splendid abode is also the home of numberless trillions of personal associates of Lord Krsna. Falling in love with this abode, the devotee poets speak this question:

111. Why has the Goddess Yamuna, the daughter of the sun-god, come here to embrace this realm that was never created? This realm is glorious and effulgent, a great circle of light. This realm is the place where the gopa people have their homes. This realm is the home of Krsna, the gopas' king.

112. The residents of Lord Krsna's realm are glorified with these words:

Their wealth surpasses all others' wealth. Their desires are the best of all desires. Their religion and their activities are glorified in all the Vedas. Their liberation surpasses all other kinds of liberation. They reside in Krsna's abode. They serve Krsna. They thirst after Krsna's company. Krsna is their glory, wealth, friend, lover, son, heart, and life.

113. If they do not see, hear, or think of Lord Krsna, then the eyes, ears, mind, and every other sense are all pathetic and worthless. Look! In the Vedas it is said, "Krsna is the eye of every eye."

114. It is also said:

Will the gopa people of Vraja, their hearts bound by ropes of love for Krsna, ever leave the world of Vraja and wander here and there? Will wooden puppets some day become free from the puppetmaster's strings and wander the earth to see many things?

115. It is also said:

Here is Krsna. Here are His father, mother, kinsmen, and glorious friends. The fame of Krsna's companions in Vraja shines with great splendour. Where is any love equal to the love they feel for Him?

116. Now we will consider another topic. If what the devotees directly see of Lord Krsna is described, that is good. If poems do not describe invented things about Lord Krsna, then the readers will not be misled. Still, I think the devotees' desire to hear new things about Lord Krsna is glorious.

117. Now let us consider this: The saintly devotees may find a home in the spiritual world of the gopas, a world where the wonderful and colourful gates are like great palaces, a lotus-like world where many glorious pathways converge on the whorl of that lotus, a world where many great and very beautiful palaces may be seen together, palaces all would desire to attain, a world where many great

thrones, thrones touched by the feet of powerful lion-like gopas make the eyes open wide with wonder, a world with many hundreds of thousands of secret places for confidential pastimes, a world that showers hundreds of pleasures, a world with places where the metaphors in metaphor-poetry (rupaka-kavya) are all proved to be true, a world where not only metaphors, but also the hints in poetry filled with hints (dhvani-kavya) may be seen directly, a world where pure-hearted souls manifest a host of spiritual qualities, a world where all these glories are seen and proved to be truth, a world where foolish material ideas are rejected and mocked, a world where Lord Krsna, who is the moon of Nanda's family, who is supremely happy and independent, and whose handsome glory is a flood of bliss, fills the cakora-bird eyes of the devotees with the nectar of His splendid form. He is the greatest festival of all festivals of bliss.

118. In that realm of Goloka are five confidential abodes. The first is the abode of Lord Krsna. There Lord Krsna stays with His mother, father, and kinsmen. That abode is in the centre of Goloka. The other confidential abodes are clustered around it in four directions. These five abodes are all very wonderful. In the west are many palaces and many great courtyards. That is the abode of King Nanda's beloved Yasoda. In the north is the abode of Rohini. She is filled with splendour and beauty and joy. In the east is the abode of King Nanda. He is served by all. In the south is the abode where the foodstuffs and various valuable things are stored.

119. In the centre is the most confidential abode. Around it, in the west and other directions are other confidential abodes. These are the abode of Queen Yasoda whose glance brings all auspiciousness, the abode of Balarama called Ramaghata, the abode of King Nanda, an abode that is the goal of all the worlds, and the abode where Lord Krsna, who is Vraja's prince and who enjoys pastimes on Govardhana Hill, is the glorious master.

120. In the centre is the abode where the best of the goddesses of fortune reside in their palaces. Day after day Krsna and Balarama enjoy pastimes there. They never leave. The goddesses are never separated from Them.

121. As Krsna gracefully enters the palaces, the goddesses gaze at Him and sing sweet songs describing the first feelings of passionate love the leader of the goddesses felt for Lord Krsna. The goddesses melted with ecstasy. Seeing the divine couple meet, the goddesses became stunned with bliss.

122. In another secluded place Krsna and Balarama both enter. As They sit together a host of blisses enters the gateway of Them both.

123. Again there are seven confidential abodes in this world, beautiful abodes, some having only one district, others with two districts, and others with more, abodes with many great palaces. In this way the realm of Goloka charms all the worlds. The walls of these palaces there are made of jewels so bright that each palace is reflected in the jewel walls of the other palaces. Seeing this the four directions look at each other. Stunned with bliss, they ask, "What is this?"

124. In the centre of all these confidential places is a great courtyard with many great palaces, palaces filled with splendid great gates, mosaic paved floors, great pillars, palatial rooms, and fluttering flags on their roofs.

125. When Lord Krsna stays like a great ornament in the best of these palaces, how can He not appear like the most glorious of sapphires, like a sapphire that fills that palace with splendour?

126. Around the whorl of the Goloka lotus flower are the many petals that are the abode of Lord Krsna's gopi beloveds. Those abodes are splendid with many jewel palaces glistening like the sun, glorious with breezes bearing the fragrances of many flowers, delightful with secluded places for confidential pastimes, splendid with couches, sitting places, camaras, and many other kinds of paraphernalia, decorated with places ideal for many kinds of pastimes, and graceful with deer, birds, and many beautiful people. In the pathways and gardens of those realms Lord Krsna, delighting His gopi beloveds, enjoys many pastimes. In this way the four directions of the Goloka world are filled with beautiful gardens.

127. Lord Balarama's pastime forest is named Rama-ghatta. Its path is lined with palm trees. Its entrance is hidden with leaves.

128. These verses glorify the king of Vraja's palace: In that place many flags flutter in the breeze and all the directions are filled with sweet fragrances. Everyone gazes at that place with wonder.

129. There the nectar moonlight fills everything with auspiciousness. The moonlight makes the candrakanta jewels seem like cups of water and the mountain peaks seem like jewel crowns.

130. The moon and the stars are reflected in the diamonds and other jewels of the palaces there. Thus the palaces and the sky look identical. They look like they have attained impersonal liberation, merged together, and become one with each other.

131. The cuckoos, doves, peacocks, and other birds happily stay there without any trouble. Cooing in the forest, they seem to begin controversing, or earnestly engaging in debates.

132. Everywhere on the golden palace walls are jewel pictures of Krsna and the boys enjoying pastimes and they herd cows.

133. The palace porches are like laps where the palaces hold Krsna and embrace Him. In this way even the palaces themselves have become like the devotees that live within them.

134. In the palaces are courtyards splendid like jewel mirrors. There the

gopi girls shyly gaze at Lord Krsna.

135. The beautiful faces of Radha and the gopis are like moons. When those moon faces rise they turn the places paved with candrakanta jewels into glistening lakes.

136. The world of Goloka eclipses the glory of Lord Narayana's Vaikuntha. Goddess Laksmi yearns to stay in Goloka. The residents of Goloka are more glorious than the residents of Vaikuntha. In Goloka Lord Krsna is the enjoyer, and tasting the sweetness of the devotees' love for Him is His enjoyment. Goloka is eternal. Everything in Goloka is beyond the touch of the limited material mind. Who can find the end of Goloka's glories?

137. In my heart I know that love for Krsna is the most glorious of all dharmas:

Neither Lord Krsna, nor the gopa rulers Nanda and Yasoda, nor the liberated residents of Goloka have the power to soften my cruel heart even slightly. But the people of Goloka are not like that. They love Krsna very strongly, and Lord Krsna's love for them makes them melt with love at every moment.

138. Of all that is auspicious, love for Lord Krishna is the most auspicious:

Is it Lord Krishna who now stands before us like spiritual love personified, or is it the people of Vraja assembled together? Though they may try again and again, neither Brahma, Siva, Narada, nor anyone else has the power to love as Krishna and the people of Vraja do.

139. That love is very wonderful. :

Although their love brings great happiness, their only motive is to please Lord Krishna. As the Supreme Lord's creation of the world is beyond human understanding, so the love felt by the people of Vraja is also beyond human understanding. That love will not tolerate the logicians' attempts to discuss and understand it.

140. Because that love attracts the heart, therefore:

Fully aware of what those activities are, the worshipable people of Vraja always perform activities that will inflame their thirst for Krishna. As they come and go, busy about their business, their hearts yearn after Krishna. I hope some day I will love Krishna as they do.

141. The people of Vraja are very wonderful to see:

The followers, friends, and associates of the gopa king Nanda and his wife Yasoda, who is like his second self, are overcome with love for Krishna. Because they are tightly tied to Krishna with ropes of love, the splendour of Krishna's

handsomeness has made Nanda and Yasoda splendid like the sun and the moon, and their associates splendid like the stars.

142. Even Lord Krishna's seemingly ordinary activities are glorified in song:

Lord Krishna's birth and early childhood, which are mostly seen by the elders of Vraja, Lord Krishna's boyhood victories over the demigods, which are mostly seen by His boyhood friends, Lord Krishna's great mercy to Kaliya and other demons, which is seen by the devoted people of Vraja, and especially Lord Krishna's pastimes of love with His gopis beloveds are all glorified in song.

143. It is also said:

Anyone who thinks that some of Lord Krishna's pastimes are happy pastimes and others of Lord Krishna's pastimes are sad pastimes is bewildered. How can anyone say that about Lord Krishna's pastimes in santa, dasya, sakhya, vatsalya, and madhurya rasa? Can anyone separate milk and water when they are stirred together?

144. Aha! Even a person with a peaceful heart will feel his heart tremble when he reads these two verses:

“Mother! Mother! Mother! Give it to me! Please give it to me!”

“O my child, my calf, my boy who will live a long life, my boy more dear than life to me, for what do you ask?”

When will affectionate words like these make me remember Krishna and Balarama and Their mothers in Vraja?

145. “O queen of my house, you must have performed many pious deeds in past lives that now your glorious son talks to you, eats in your presence, asks you for things, smiles, laughs, and is so charming.”

When, thinking of these affectionate words whispered by Vraja’s king Nanda, will my heart be bewildered with love?

Dvitiyam Puranam

Second Chapter

Sri Goloka-vilasa-nikasana Pastimes in Sri Goloka

1. Now the story of this book will begin.
2. To show His birth pastime and other pastimes to the devotees who

worship Him in their glistening hearts, Lord Krishna, accompanied by the people of Vraja, descended to this earth, killed the demon Dantavakra, and then returned to the world of Goloka, where suffering never enters. Following the evidence of scripture, that history will be related in these two campus. When, late at night, Lord Krishna returned to Goloka, dundubhi drums were sounded at King Nanda's doorway in Goloka. Thinking, "This sound must signal a blissful festival," the people of Goloka rose from their sleep. Not only the people awakened. Thirsting to see Lord Krishna, the lotus flowers bloomed and sent forth a great flood of sweet fragrance. Then the poets and singers came to the lion-gate at Nanda's palace, climbed to the rooftop room meant for looking at the moon, and recited many newly composed virut-kavyas and other kinds of poems, poems glorifying Lord Krishna's killing a host of demons beginning with Putana and ending with Dantavakra. Reciting these poems, they seemed to be dancing. In this way that plunged everyone into a flood of the nectar of bliss. They also sang songs glorifying Lord Krishna's many loving pastimes with His devotees.

3. Delighted to hear these songs about Lord Krishna, the kings and queens of Vraja again and again joyfully gave to the singers many gifts of precious garments and ornaments. The people never tired of hearing those songs. How could they not give gifts? Then the ocean of Vraja became filled with the nectar of love. Tossed by the great waves that came from songs about Krishna, Krishna who delights Vraja's hearts, that ocean of Vraja filled everyone with wonder. We can only assume that the moon of Krishna's glories, risen with those songs, was the cause of those waves.

4. Then the gopis began to sing songs of Lord Krishna's pastimes. Thirsting to hear these songs, the gopa men became silent. They became like kokila birds who hear the sweet sound of Krishna's flute. When the gopis sang, the gopas made no sound with their ornaments or anything else. The melodies and tempos of the gopis songs were like a gift. Accepting that gift, the gopas became wealthy.

5. Bewildered by others' words, the gopi goddesses of Vraja believe they are married to gopas other than Krishna. Still, their hearts are gravely wounded by arrows of love for Krishna alone. In their palaces, which are dedicated to Lord Krishna's service alone, they never stop desiring Krishna as their only lover. With their playful singing of songs in the sunrise raga they made everyone stop whatever else they were doing.

6. Not quickly, but slowly they sang:

"Their arms and chests were now slackened. Their mouths were agape. Again and again They struggled to rise from the bed. Filled with great pleasure by each other's touch, Lord Krishna and His beloved could not bare to make Their eyes meet."

7. When She heard this verse sung, Radha, the best of the gopis, fainted in ecstasy.

8. Then the gopis sang:

“With Me, She melts with love. Away from Me, She is torn to shreds by wicked gossip. Now She thinks the jasmine flowers in the forest are like flames in a fire. How, how will I comfort Her?”

9. Singing this song, a song of words spoken by agitated Krishna, the gopis tried to comfort Radha. Offering Her gifts, including betelnuts chewed by Krishna, they revived Her. When She was again peaceful, they asked Her, “What happened to You?”

10. Weeping, She said:

“I am not a fool. Nor am I stubborn. Nor do I yearn after the happiness of this body. Still, the qualities of Vraja’s prince make Me faint.”

11. “What can We do? How can We attain peace when Our heart is wounded?”

12. Radha, who has beautiful white teeth, was very agitated. Talking of the nectar of other things, the gopis tried to comfort Her. That is what She said on that day. Then Vraja’s all-auspicious Queen Yasoda said, “Ah! All the girls have come. Why has Radha who is more dear to me than life, not come?” Hearing that Yasoda had said those words, and seeing that the sun had risen, Radha quickly performed Her morning duties and, accompanied by Lalita, Visakha, and Her other gopi friends who had taken turns sleeping and staying awake to guard Her at night, Radha went to Queen Yasoda’s abode. As She went, Radha delighted the gopis with the splendour of her beauty. Every direction and every heart was filled with Her splendour.

13. The gopis gazed at Her with unblinking eyes. They thought:

“When the moon, the blue lotus, and the bandhuka and sesame flowers all blossom on a golden vine, that is the wonder that is Krishna’s dear Radha.”

14. Her heart thirsting with devotion, Radha fell to the ground and humbly offered obeisances to Lord Krishna’s mother. Accompanied by her associates, Yasoda happily welcomed Her.

15. Radha fell at Yasoda’s feet. Yasoda placed a hand on Radha’s head. Radha remained on the ground before Yasoda. Yasoda smelled the hair of Radha’s head. Yasoda picked Her up and held Her in her arms. With eyes filled with tears Radha and Yasoda gazed at each other. How can I describe Their gaze?

16. Seeing that Radha was shy to honour Rohini and the other ladies, Yasoda said to Her, “Daughter, You should offer obeisances to Your elders.” With a flood of devotion wise and charming Radha bowed down before the elder ladies.

With a bowed head she sat down at a respectful distance.

17. Then Lalita and the other friends of Radha also offered obeisances to the elder ladies and also sat down.

18. Then Rohini said, “O queen of Vraja, the star Rohini now shines with great happiness. Shaking off Her original nature, the star Radha has now become an intelligent girl. I give this command: Radha and Her friends, splendid like moonlight, should go into the kitchen and prove their skill in cooking. Dhanya, Mangala and other glorious girls dear to Krishna, girls whose names are delightful and auspicious, should join them there. I do not need to ask Lalita and the other girls who are like expansions of Radha’s own form. They will certainly help.”

19. With this command the saintly girls offered obeisances and disappeared into the kitchen.

20. Now we will tell another story.

21. Then, at sunrise, Krishna's affectionate and gloriously youthful friends, followers, kinsmen, cowherd associates and sudra servants all met at the entrance of Krishna's charming palace. They all shone with great splendour.

22. Then, accompanied by servants bearing various articles for His bath, youthful Krishna, the brother of Balarama and the protector of all, entered the bathing room for His early morning bath.

23. Then Subala and other playful, joking, cheerful, affectionate friends, all sons of vaisya cowherds, came there. Eager for joking words, Krishna stopped to talk with them. He sat down on a glorious seat. Filled with wonder, all the boys affectionately served Him.

24. The soul and the body are different. The life and the life-force are different. But Krishna and His friends are not different. They are each others life. They are each other’s life force.

25. Morning after morning Krishna enjoys these pastimes in the company of His friends:

Krishna washing Krishna's glorious face, hands, and feet, the massage of His body with oil, His bath, the washing of His limbs, His being dressed with a pair of garments, His performing acamana, His being marked with tilaka, His performing His morning duties, His being dressed in splendid garments and decorated with jewel ornaments, His wearing a peacock feather, and His carrying a flute, bugle, and a stick all attract my heart.

26. Even Lord Ananta Sesa praises the servants that massage Lord Krishna's body:

The servant who, thirsting after the touch of Lord Krishna's body, lovingly place fragrant oils on His head and lovingly massage His feet, arms, and other limbs, attain the same happiness Krishna's parents and gopi lovers attain.

27. Then, wearing yellow garments, and accompanied by His friends and servants, Krishna entered the courtyard. Standing before His mother. He became like a lifeless statue.

28.

“He has come!”

“Glory to His graceful sweetness!”

“We should offer arati to Him.”

“Please stand before my eyes.”

“May He stand always before my eyes.”

Suddenly seeing lotus-eyed Krishna come before them, the people became filled with wonder. How can I describe the wonder they felt?

29. The elder ladies had burned in flames of separation from Krishna. Now they were flooded with love for Him. Giddy and restless, and overcome with pure bliss, they came down from the palace porch. As a cow greets her dear calf, so Yasoda greeted her son. As everyone watched, Rohini also greeted Krishna.

30. Krishna bowed down before the feet of the first one and then the other. Then He honoured all the elder ladies. He pleased them all.

31. Then, following behind Balarama, came Sridama, Sudama, and the other boys who always played with Krishna. The learned sons of brahmana priest also came. The boys honoured the ladies there as if they were their own mothers, and the boys delighted their sisters and cousins.

32. Again and again they respectfully stood before each of the elder ladies and spoke respectful words.

33. The goddess who in the assembly of siddhas, in the assembly of saints who know the conclusions of devotional service, and in the Srimad-Bhagavatam (10.29.1), is famous by the name Yogamaya, who makes arrangements for the Lord's pastimes, and who is the Lord's internal potency, was manifested there as an austere old lady. There her name is Purnamasi. The boys all approached her. She happily blessed them all.

34. Her son was a learned brahmana who thirsted to enjoy pastimes of confidential joking words. He was bound to Krishna with ties of friendship. He had no faults. He was like Narada himself. He was decorated with skill in speaking joking words. His name was Madhumangala. Expertly speaking joking words that touched the heart, he delighted everyone. He was like a great treasure standing by Lord Krishna's side.

35. Holding hands, fair and dark Balarama and Krishna approached Their mothers, embraced them, and smiling, stood in the courtyard before the palace doors.

36. Then Krishna and Balarama sat on thrones of splendid gold and jewels of many colours. Their glance on everyone was like a shower of nectar.

37. That day was the birthday of Krishna, Krishna who makes Yasoda glorious. Performing Krishna's birthday abhiseka, the learned boys chanted many mantras.

38. In the festival the devotees' affectionate and splendid mantras, songs, instrumental music, and calls of "Jaya Krishna" all joined together to make a very beautiful sound. They joined as the rasas beginning with srngara-rasa join to make a beautiful poem, or the six notes of the scale join to make beautiful melodies.

39. In that festival an arati ceremony, the touch of auspicious words, and many kinds of worship performed by brahmanas presiding over mirrors of ghee, were all offered to Lord Krishna. Krishna was very glorious. Hundreds of His glories filled all the worlds.

40. Touching the hair of Krishna's head with durva grass and other auspicious things, the brahmana ladies offered their blessings. Tears in their eyes, they prayed that Krishna's every wish be filled.

41. Her body stunned and her eyes filled with tears, how could Yasoda place tilaka on her son's head? Stunned Rohini could do nothing to help.

42. Krishna's father, mother, uncles, and aunts were all stunned. None of them had the power to decorate Krishna with tilaka.

43. Entering the inner courtyard, a graceful boy said, "O glorious prince of Vraja, on this festival day we have all come here in the assembly of Vraja's king. Standing before the gates of Your palace, we have brought betelnuts, silk garments and many other gifts for You, gifts we now place before the king of Vraja's lotus feet. Please, it is not right for You to shake Your head and decline to accept these gifts."

44. Hearing these words Krishna became thoughtful. Agitated, and bowing down before her, he asked His mother's permission to visit Purnamasi's cottage. Trembling with love, following Balarama, and accompanied by Sridama and His friends, he began to leave as the gopis earnestly kept their eyes on Him.

45. Everyone became like cataka birds gazing at a host of rainclouds, or like cakora birds gazing at the moon, or like lotus flowers in lakes filled with water, or like unconscious persons suddenly awakened. They were all filled with bliss. When the poets and singers began to chant Krishna's glories, they all stood

up.

46. Their hearts anxious, Nanda and everyone else became stunned. This was right, for the greatest love stays in King Nanda's village.

47. At one moment someone said to someone else:

“Krishna and Balarama are more glorious than a monsoon cloud and lightning. The garments of Their chests are splendid like sapphires and gold. Their handsome faces defeat the grace of blue and white lotus flowers. Their restless eyes defeat the khanjana birds. Their strength defeats the king of elephants. O my friend, it is not surprising that everyone is stunned by gazing at Them.”

48. On the right were the elders filled with eternal glory. One by one the elders stood. One by one the priests(purohita) offered priceless arghya. In the Nirukti Dictionary the word “purohita”(priest) is said to mean, “He who goes (hita) first (puro).” The word may also be said to mean “He from whom the very beginning (puro) brings auspiciousness (hita).”

49. Bound to Krishna with family ties, and filled with the blissful nectar of pure love for Him, Nanda, Upananda, Abhinanda, Sannanda, Nandana, and the other gopa men stood, eager to see Him.

50. They were also giddy with love for Balarama.

51. As lotus flowers are delighted by the presence of the moon, so the gopa men were delighted at heart by the presence of the charming Krishna and Balarama.

52. For a few moments the gopa men rose from the nectar of bliss into which they were plunged. As they all gazed at Krishna's wonderful face, King Nanda said, “Son, today is Your auspicious birthday. Therefore today You should stay in Vraja Village. I will send some of the other cowherds to take care of Your cows today. Sit down and let Your kinsmen see You”

53. Placing the king's command like a flower garland on His head, Krsna glanced at Balarama's lotus face, and then, like a rising moon surrounded by lotus flowers, sat down in the courtyard. Krsna prepared Himself to give cows in charity to the brahmanas. Sitting down, and happily chewing betelnuts, He joked with His kinsmen.

54. In a moment a boy came from inside the palace and approached Krsna and Balarama who, thirsting to worship Their kinsmen, happily sat together. With Their handsome forms They filled King Nanda with wonder. Nanda said, “Today is the auspicious day when, by Lord Narayana's mercy, Krsna was born.” Folding his hands, Nanda then humbly asked his guests to accept something to eat. Cheerfully glancing at king Nanda, in a single moment everyone rose and entered the palace.

55. A dedicated boy led the pure-hearted ladies from the courtyard to inside the palace. Then the men, yearning to see Krsna and the splendour of His palace, one by one entered the dining room.

56. Entering a great room the size of Mount Meru, Krsna and Balarama cast glances like showers of nectar. Thirsting to see Their cows, They said, “O gopa men, someone should protect the cows as they walk to the right and left of the pathways.”

57. Krsna and Balarama joined the guests:

There was sweet aguru incense. There were splendid jewel chairs, splendid plates, and golden cups. With awe and love Lord Krsna’s eternal associates gazed at the glorious dining room.

58. Someone asks, “O Lord, please allow me to wash Your feet.” Someone fans the Lord. Someone speaks pleasing joking words. Someone serves delicious foods. Krsna’s merciful glance is like nectar. In this way Krsna’s friends enjoy a great feast. Do they not taste great bliss?

59. In one place the brahmanas happily ate delicious foods. Each in their own places, the children, adults, and elders could be seen joking, feasting, and enjoying pastimes. They did not enjoy alone. As they enjoyed so also did Krsna, Krsna who is the nectar moon of King Nanda’s dynasty, Krsna who is a nectar ocean of pastimes, of playful words, and of delightful wide-eyed glances.

60. The most prominent of the rasas:

The people happily joked and laughed with each other and with Lord Krsna. They enjoyed the six tastes of the feast, and they also enjoyed the seventh taste: the taste of joking words.

61. The different kinds of food became the root of many jokes. Many puns were made. With ambiguous words one thing seemed to have been said but another was hinted.

62. Joking with King Nanda, Madhumangala playfully said, “O great king, the brahmanas tell us that the first meaning of the word ‘sakula’ is ‘auspiciousness’, and the second meaning is ‘accepting the sacred thread and chanting the gayatri mantra.’ By chanting the gayatri mantra the vaisyas and ksatriyas attain power and wealth, and the brahmanas attain many kinds of delicious foods to eat. We do not know from what far away places you have brought all these delicious foods. How were you able to serve such delicious foods to us? How? How? Under the careful eye of King Nanda, for our sakes Vrsabhanu’s daughter and Her friends expertly prepared all these delicious foods. In the Gopala-tapani Upanisad it is said that by the ferocious Durvasa Muni’s mercy, Radha’s cooking is always delicious and sweet like nectar. You have served this delicious food to us and we have eaten it. It is

already eaten. Now we have become like thieves. Thieves. Food should first be offered to Lord Visnu in a yajna. Now that we have eaten it, we cannot offer it. We have committed an offence. The only solution, the solution described in the Sruti and Smṛti sastras, is that we should accept dikṣa from a guru. That dikṣa is the third meaning of the word 'sakula'."

63. These joking words brought an uproar of laughter. Queen Yasoda came from the kitchen and watched. Everyone laughed at another joke, a joke comparing food cooked on fire to food cooked with suryakanta jewels.

64. Enjoying the feast, everyone felt satiated, but their eyes never felt satiated by gazing at Kṛṣṇa gloriously dressed in yellow garments. Somehow the feast ended, and everyone rinsed their mouths with scented water, although everyone yearned to continue gazing at Kṛṣṇa.

65. With gifts of betelnuts, fragrant sandal, garments, flower garlands, and ornaments, the kinsmen and brahmanas were then worshipped.

66. Seeing the gifts given to the brahmanas, Madhumangala spoke these nectar joking words: "O glorious people of Vraja, please do not envy us brahmanas that we have received so many gifts. After all the great feast you have all enjoyed is completely priceless."

67. At this there was an uproar of laughter. Approaching His father, charming Kṛṣṇa humbly asked, "You have brought Us all to this assembly. Now it is almost time for Sri Balarama, Dama, Sudama, and the other of Us boys to go." Then Kṛṣṇa went to His mother's room and said to her, "Mother of mothers, please give Us boys permission to depart."

68. Milk trickling from the flower-buds of her breasts, Mother Yasoda said, "Son, may You live a long life. You boys are like one life in many bodies. Therefore it is not right that I should detain You."

69. Then Mother Yasoda's friends said, "Child, we are also called Your mothers, but Yasoda is Your true mother. Why do You not love her?" Bowing His head and with a smile mixed with tears, Kṛṣṇa said, "O My mothers, what can I do? The cows do not know what to do. Without Me they will not even eat a mouthful of grass."

70. Mother Yasoda said, "What the boy says is true. If we make them stay here, their hearts would break. The boy, His cows, and His friends have made the forest their home."

71. Kṛṣṇa smiled and said, "Mother, there are no dangers to fear in the forest. Kesi and the other demons were killed, all pulled up by their roots."

72. Mother Yasoda said, "What did I hear? I heard all those demons became ghosts. They may still attack You as ghosts."

73. Krsna smiled and said, “Mother, They did not become ghosts. Rather, because they died in the land glorified by the touch of the dust of Your feet, they all attained liberation. Sometimes we make statues of these magician demons, but that is only for our playing games.” The games of Krsna and Balarama are described in these words of Srimad-Bhagavatam (10.11.59 and 10.14.61):

“In this way Krsna and Balarama passed Their childhood age in Vrajabhumi by engaging in activities of childish play, such as playing hide-and-peek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.”

74. Hearing this, the elder ladies gave up their fears. With great love Krsna’s mother placed her left hand on Krsna’s back and her right hand on His chin. Then, with tears in her eyes, she said to Balarama, “Child Balarama, I am Your mother. Have I not love You from Your earliest childhood? Still, I can understand objectively, impartially, what is the truth. Why, then, do I tremble with worry? I ask You this: 'When He walks in the pathways of Vraja, please stay always with Krsna.' ”

75. Then Rohini said to Krsna, “Child, son of Yasoda from the earliest childhood, You have been restless and mischievous, and not always obedient to Your mother. Neither were You very obedient to me. Please chase Your mother’s sufferings far away. Please make the nectar moon of her face shine bright with happiness.”

76. Bowing down before their feet, Krsna pleased the elder ladies. Taking Him by the hand, they led Him to the courtyard. Standing at the filigree windows, the younger girls, Krsna’s beloveds , all gazed at Him.

77. The young gopis longed to be with Krsna. They were intoxicated by drinking the nectar of love for Him. They were terrified that soon they would be separated from Him. As Krsna was about to leave for the forest with the cows, the gopis, free of any inhibitions, gazed at Him. For two or three moments they looked like pictures painted on the palace walls.

78. Seeing the gopis gaze at Him in that way, Krsna felt embarrassment and thirst. Embarrassment and thirst made Him close His own eyes. Seeing Krsna close His eyes, the gopis thought, “In His heart Krsna deeply meditates on us.” Thinking this, the gopis yearned to meet Krsna in the forest.

79. As the gopis gazed at Krsna, Radha worried, “Alas, if my elders see the signs that I have fallen in love with Krsna, what will happen to Me?”

80. As one by one He bid farewell to the elder gopis, gopis He treated like mothers, Krsna’s form was reflected in the gopi’s eyes.

81. Carrying parasols, camaras, garments, cups, betelnuts, cases and other things difficult even for the demigods to attain, the servants followed Krsna as He

left with Balarama, Dama, and the other boys.

82. Eager to please, charming Krsna and Balarama entered the glances of Father Nanda and the others in the glorious assembly.

83. Surrounded by the stars of His friends, Krsna was like a moon descended to earth. He gloriously stood before everyone's eyes.

84. Krsna's form is embraced by all splendour and glory. With restless and unblinking eyes, He glances at the people of Vraja.

85. Gazing at Krsna and Balarama, the people of Vraja became plunged in an ocean of bliss. Again and again they offered prayers and blessings to Krsna and Balarama, whose garments were splendid and whose hair was like a raincloud and lightning that attracted the cataca birds of the people's eyes, or like a great nectar ocean, the most glorious of all oceans, or like the best of glorious cintamani jewels, or like an evening sky splendid with many stars. Rapt in thinking of Krsna and Balarama, who were like an ocean of glory, everyone became stunned and then fainted in ecstasy. Becoming conscious again, two people said, "Glory to Krsna, who is glorious like a sapphire cintamani jewel! Glory to the king of Vraja! Glory to the Lord who descended to the earth! Glory to Vraja's prince, who delights the people of the world! Glory to His elder brother Balarama! Glory, glory to Balarama, who is glorious with a great flag of victory!"

86. Gazing at lotus eyed Krsna, two devotees said:

"Glory to Krsna who, on the dark fortnight when the star Rohini was conjoined with the moon, took birth as the glorious and blissful son of Nanda and Yasoda."

87. Filled with wonder, the devotees again said:

"Let us gaze on the glorious form of Krsna, Krsna who was born from Yasoda, Krsna whom even the great philosophers have not even enough words to properly praise."

88. Then Nanda, the glorious king of Vraja, gracefully said, "O Ratnacuda, O crest jewel of poets, who are these two delicate boys?"

89. Ratnacuda said: "O Nanda splendid with opulence and good fortune, O glorious king of Vraja, these two boys are my sister's sons."

90. Then the king of Vraja said, "From which of these two glorious boys born?"

91. Ratnacuda replied, "O unrivalled king of a country filled with jewels, desiring to see the peerless Supreme Person, my jewellike sister Ratnavati came here. I offer my respectful obeisances to her."

92. The king of Vraja said, "O sister, may your good fortune increase."
93. Ratnacuda said, "O lord, my sister's husband is named Sumati."
94. Smiling, the king said, "Anyone who sees this boy will not suffer."
95. Then the king respectfully said, "O glorious one, I would like to ask You some questions. Where is your home these days?"
96. Ratnacuda replied, "O hero of kings, it is on the seashore."
97. Upananda said, "Then you must have come from afar."
98. Then, His eyes bathed with the nectar effulgence of His face and His jasmine-bud teeth showing from behind His sweetly smiling lips, Krsna said, "Who are these two?"
99. Ratnacuda replied, "O boy the tips of whose toenails we worship with arati, placing before them our lives many millions of times, their names are Madhukantha and Snigdhantha."
100. Krsna said, "Their names are similar."
101. Ratnacuda replied, "They are brothers."
102. Upananda said, "Ratnacuda, did these two study and attain pure knowledge."
103. Ratnacuda replied, "Yes. Of course. These are full of many wonderful virtues."
104. Upananda said, "What kind of persons are they?"
105. Ratnacuda said, "They know everything. They are protectors of everyone. They are great poets"
106. Then everyone gazed at them with great wonder.
107. The king of Vraja said, "O glorious Sumati, how did these two boys become so glorious?"
108. Sumati said, "O purifier of the worlds, O pure and famous one, please ask them directly."
109. The king of Vraja said, "O boys, may you live long. The description of your virtues fills our hearts with wonder. Please tell how you attained them."

110. Folding their palms, the two boys said, “O king of glorious Goloka, The peerless mercy of the spiritual master is the cause of all virtues. This the saintly devotees see with their own eyes.”

111. The king of Vraja said, “What are the glories of your spiritual master?”

112. Folding their hands, the two boys said, “Our spiritual master’s name is glorious. He brings good fortune to persons like ourselves. He is a monsoon of spiritual happiness. He is Narada Muni, the sage of the demigods.”

113. Then everyone said, “Then it is not surprising that he is very glorious.”

114. The two boys again said, “We have left the land of the Yadus and come to the land of Vrndavana. By our spiritual master’s mercy we have come to Your glorious world, a world even the demigods cannot attain, a world the thought of which brings deliverance from the world of birth and death.”

115. Filled with wonder everyone gazed at the two boys.

116. Lord Krsna thought, “Yes. Yes. After a long time they have at last come before Me.”

117. Understanding a hint sent by Krsna, Balarama approached the king of Vraja and said, “Noble father, We are very eager to see these two boys.”

118. Approving, the king of Vraja said, “Rama this is an auspicious day. It is a good sign that our guests have come. As by chance an insect may leave on a leaf a mark resembling a letter of the alphabet, so by this chance visit our guests have brought auspiciousness to us. We should offer them all hospitality.” To the attendants at his side, the king said, “As the monsoon rains bright all that is needed, in the same way bring our guests all that they need. From early morning everyone should be called to observe a festival.”

119. Upananda and the gopas expressed their happiness. The poets chased away any possible sadness. Everyone enjoyed a great festival. In this way the middle of the day passed. Then, after requesting the king’s permission, glorious Krsna, Balarama, and the gopa boys offered obeisances and departed.

120. Krsna’s friends did not want to stay at home. They wanted to herd the cows. In that way their limitless desires would be fulfilled.

121. Accompanied by Balarama and His friends, Krsna entered the forest. Before the trees were empty. But when Krsna played His flute, the trees were suddenly filled with flowers.

122. Far from their elders, the boys happily held hands. Pretending to stutter, they joked and laughed.

123. Joking, Balarama said, “Crooked Madhumangala, why, when all the rest of Us were respectfully receiving instructions from the elder gopis, who are like Our mothers, did you whisper, ‘O queen of Vraja, in private I will tell you a secret?’” Then, intent on their duties, the elder gopis never heard that secret.

124. Opening his eyes wide and loudly laughing, Madhumangala did not say a word. Then after a moment, he said, “Aha! I forgot.”

125. The Balarama said, “Dear friend, please vow you will speak the truth: What did you want to say?”

126. Madhumangala said, “On my sacred thread I vow I will speak only the truth and nothing else.”

127. By a person who is self-controlled, I am conquered, By a person who is peaceful at heart, I am pacified. By a person who knows the truth I am taught. By a perfect spiritual teacher I am filled with knowledge.

128. “By a secretive person I am concealed by many lies. Why would I try to hide a host of glorious virtues?”

129. “But first I will ask a permission of Your gopis beloveds. If they withhold their permission, I will never tell You.”

130. Krishna said, “Wild madman, first tell Us.”

131. Madhumangala said, “If You promise You will not be upset, then I will tell.”

132. Krsna and Balarama said, “We won’t be upset. We promise We won’t.”

133. Madhumangala said, “If I openly spoke the real truth to You and Your gopi friends, then in this forest You would playfully quarrel with them...”

134. Grabbing Madhumangala’s right arm with His left hand, and suddenly pressing Madhumangala’s lips closed with His right thumb and middle finger, Krsna said, “Sewing his lips together, I will quiet My crazy brahmana friend.” Struggling to speak in this situation, Madhumangala somehow said, “If that is the desire in Your heart, You need only fill my mouth with sugar-candies from home. Why should I not speak? My words are meant to serve You.”

135. Smiling, Balarama said, “He wants a bribe. Is this what the brahmanas want?”

136. As all the boys laughed, the clever jokester Madhumangala hugged Krsna, shook Him, and laughed.

137. Filled with all glorious virtues, surrounded by His friends and happy at heart, forest-flower-garlanded Krsna walked down the forest path, a path charming with many flower-filled trees. Approaching the cows He began to play His flute.

138. Krsna charmed all the cows. They were all attracted to Him. Filled with wonder, a demigod in the sky said:

“Rivers always flow downstream. But the stream of Krsna’s flute-music charms the rivers and makes them flow backwards.”

139. Then he said:

“Cows moo. Peacocks sing the sixth note and the cuckoos the fifth note. Other creatures make each their own sounds. But not now. Hearing the sound of Krsna’s flute, they are now stunned with wonder. Who will wake them up from their trance of bliss?”

140. “Even Krsna is entranced by His own flute music. Krsna is the life of all who live. If Krsna is entranced, who will not be entranced?”

141. Aha! Hearing the sound of Krsna’s flute, everyone became filled with bliss.”

Hearing the sweet sound of Krsna’s flute, everyone fell into a trance. Awakening from that trance, everyone looked at each other with eyes filled with wonder.

142. When the cows and other creatures had returned to consciousness, Madhumangala smiled and said, “This is the fruit that grows from insulting a brahmana. These creatures are all my friends. Their response to Your insults is stunned silence.”

143. Hearing this, all the boys laughed. Then the boys began to call the cows on Mathura’s path:

To lead the cows to the Yamuna, the boys called out “hihi” for the cows to walk and “dhiriha” for them to stop.

144. The called out “co” for the cows to drink water, “jhiri” for them to stop drinking, and “tiritiri” to make them walk away from the water.

145. Making the billion cows stay on the river bank, the boys happily bathed in the water. They played and sang.

146. Then Krsna had the boys eat the fragrant lunches their mothers made for them. Smiling, Krsna made His tongue explore the different flavours of His lunch.

147. Finished with lunch, Krsna rinsed His mouth, Accompanied by Sridama, Dama, Sudama, Vasudama, and His other friends, His cheeks filled with crushed, splendid, golden-coloured betel mixed with camphor, His handsome face decorated with swinging earrings, and His lotus eyes happily glancing at His friends, the glorious protector of the cows, returned to His home.

148. Travelling through different forests, allowing the cows sometimes to stop and eat the fragrant grasses, and making the people of Vraja Village more and more anxious in His separation, Krsna slowly walked home with His friends.

149. Taking the cows with Him, Krsna walked to Gokula. Stopping to rest under a great shade tree, He listened to the prayers, singing, and instrumental music of the demigods and other celestial beings. Again walking, He came to the outskirts of Vraja Village.

150. His glorious handsome face gazed at by demigods flying in airplanes, by sages learned in mantras, yoga, and other sciences, by people coming before His eyes, and by the cows with their eyes and noses, Krsna playing His flute and casting glances from the corners of His happy, graceful, glorious eyes, walked on one path and then another, and finally entered the village of Vraja.

151. Glory to the sound of Krsna's flute. Even though the cows' mooing, the cowherd boys' happy talking, the demigods' flood of prayers, and the sages' many quotes from the scripture have all assembled together to make a deafening tumult, the faint sound of Krsna's flute breaks that tumult into pieces.

152. Hearing the sound of Krsna's flute, the cows and boys in the forest became filled with bliss and the demigods in the celestial worlds became filled with wonder. Krsna had become glorious like the moon. With the sound of His flute He made the cows stunned with bliss.

153. Pausing for a moment outside, Krsna, Balarama and the boys entered the barn to delight the cows and calves and to enjoy the pastimes of milking the cows. Then Krsna and Balarama entered the palace Yasoda and the other glorious ladies offered arati to Them and showered Them with grains and other auspicious offerings. Meanwhile the younger gopis, Krsna's beloveds, kept their eyes on Him. As the elder gopis massaged Their feet, fanned Them, and served Them in many ways, Krsna and Balarama relaxed.

154. For some moments Krsna and Balarama were caressed by Their mothers. Then They went to the bathing room, were bathed and dressed by servants, and returned to Their mothers.

155. As sunset came, Krsna and Balarama enjoyed pastimes of an evening meal with Father Nanda and Their kinsmen. Leaving the dining-room they met other kinsmen and they sat down together with them.

156. As the kinsmen, glorious with a hundred virtues, associated with the two delicate boys Krsna and Balarama, the guests Sumati and Ratnacuda arrived.

157. Having enjoyed His evening meal and other pastimes with Nanda, the glorious king of Gokula, and with joyful Sumati and Ratnacuda, Krsna affectionately called for the two sons of the poet and had the two sons sit down with Him. Then Krsna had everyone listen to the beautiful poems composed by the glorious poets of Vraja. Hearing the poems the two boys became very happy. They yearned to become qualified like those poets.

158. The festival continued in that way for three hours of the night. At dawn, when the festival of listening to poems came to an end, Krsna with His father's permission, took golden garments in His hand and, in the presence of His mother in her own room, embraced the poet's two delicate sons and gave them a gift of the garments.

159. Standing before Krsna's glorious mother, the two boys felt very happy. They thought, "Does this milk ocean where Krsna, the moon of Gokula, shines have an end? Does the full moon now shine before our eyes? Does the eastern horizon now joyfully stand here? Does the goddess who rules in the realm of a mother's kindness to her son now bring a pleasant coolness to all the worlds?"

160. Then graceful Mother Yasoda very sweetly and affectionately gave delicious foods, valuable garments and ornaments and other gifts to the two boys.

161. Receiving the blessings and garments from Mother Yasoda, the two boys requested permission to depart. Taking the boys with Him, blissful Krsna entered His bedroom to take rest. He had the boys sit down. Then He sat down next to Sri Radha.

162. Then, as if She were the goddess of lightning flashes surrounded by lightning or a great lake filled with lotuses surrounded by lotus lakes, or spiritual mercy surrounded by all kinds of opulence and good fortune, or humbleness and saintliness surrounded by all virtues, or a great treasure of ecstatic love for Krsna surrounded by many kinds of love for Krsna, the boys saw Sri Radha surrounded by Her friends.

163. Seeing Sri Radha, the two boys now overcome with devotion, forgot who they were. Lord Krsna then pacified the overwhelmed boys. Gazing on Radha and Krsna the boys thought:

Krsna's splendour brings life to the splendour of sapphires. Radha's splendour is more glorious than the splendour of gold personified. When They meet, Radha and Krsna are the cause of the sweetest pastimes of the rasa that is the first of rasas.

164. When Krsna introduced them, Sri Radha happily, gracefully, and playfully honoured the two saintly boys.

165. After sending the boys back to their uncle's home, Lord Krsna entered His own charming palace.

166. Approaching Krsna, Radha respectfully offered Him a sitting place. She fanned Him and served Him in many ways. Then Krsna lay down on His bed. Then Radha withdrew from Krsna's sight. To Her friends Radha said, "Please do not let Krsna ever know I am here."

167. The Radha's friends said:

"When Krsna is not present You yearn to see Him, but when He stands before Your eyes You hide from Him. Why is that? We do not understand You."

168. Taking Her by the arm, two friends brought wide-eyed Radha back to Krsna's bedroom. Stunned with bliss Her beloved Krsna pulled Her toward Him.

169. Pulled by Krsna, She sat on the bed. Although in her heart She yearned to embrace Him, She rejected His advances. Then the two of them fought hand to hand.

170. Sometimes Radha is happy to meet Krsna, and other times She pretends to shun Him. These pastimes of the divine couple are not surprising. After all, Radha is playful nectar pastimes personified.

171. O Sri Krsna, O Sri Krsna Caitanya, O Lord accompanied by Srila Rupa Gosvami and Srila Sanatana Gosvami, O Lord attained by Srila Gopala Bhatta Gosvami and Srila Raghunatha dasa Gosvami, O Lord dear to the residents of Vraja, please protect me.

Trtiyam Puranam

Third Chapter

Krta-purana-vraja-varti-trsna-Sri-Krsna-janma-sampanmaya To Satisfy the Desires of Vraja's People, Lord Krsna Takes Birth

1. O Sri Krsna, O Sri Krsna Caitanya, O Lord accompanied by Srila Rupa Gosvami and Srila Sanatana Gosvami, O Lord attained by Srila Gopala Bhatta Gosvami and Srila Raghunatha dasa Gosvami, O Lord dear to the residents of Vraja, please protect me.

2. In the best of the scriptures is described glorious Goloka Vrndavana, which has two features, one feature manifested in the material world and the other not manifest there. Goloka Vrndavana, which in its unmanifest feature is known as Gokula and has the form of a lotus flower of cintamani jewels, which is said to be the palace-city of the gopa king, a palace with seven great courtyards, which is the place where Krsna performs His morning duties and other pastimes, which is the place where in the gopa-kings splendid assembly gloriously arrived two boys born

in a dynasty of great, all-knowing, eloquent, charming poets, which is the place where Vraja's king and all the other people were very eager to hear the two boys speak. Now that pastime will be described.

3. On another morning, at brahma-muhurta, Krsna hosted a breakfast for all His friends. One by one, everyone ate. Then King Nanda said, "Son, at sunrise take the cows to the pasture. Let them eat the peerless grasses, and, on my order, at the appropriate time You also enjoy Your lunch."

4. Krsna's breakfast is described in these words:

Sitting on a jewel throne in the palace, joking and laughing, and enjoying the foods the young gopis cooked and Yasoda and Rohini served, Krsna and Balarama enjoyed a festive breakfast with Their friends and kinsmen.

5. With tears and a smile Rohini watched and listened as Krsna and Balarama enjoyed pastimes with Their friends. Then King Nanda said to Krsna, "Son, the boys in Your company are now honoured by the presence of the poet's two boys."

6. Krsna bowed before His mother. She gave permission. Then Krsna and Balarama went to Their friends. Krsna and Balarama shone like the moon, and Their friends blossomed like a host of flowers.

7. Then Krsna and Balarama entered the eastern, the fifth, portal of the great assembly house, an assembly house decorated with a host of pillars and filled with a thousand people, an assembly house glorious with lattice windows, slanting, descending aisles leading to the centre, and four mosaic-paved areas in the four directions. Happily sitting on jewelled thrones in the midst of two mosaic areas, Krsna, Balarama, and the boys shone with great splendour.

8. Sitting in the northern part and facing south, King Nanda and his associates shone with great splendour. Sitting in the west, surrounded by His glorious associates and at King Nanda's right was Krsna. Sitting in the west and facing the east were many brahmanas and priests who do good to others. Sitting in the south were many glorious cowherds.

9. In the centre of the assembly-house was a glorious raised platform visible from every direction. Their palms folded, the poet's two sons stood on that platform. On their left and right the people of Vraja honoured them.

10. Sitting on a high jewelled throne surrounded by his brothers and subjects, showered with flowers, honoured by the saintly people, and casting on Krsna's face a thirsty glance like a shower of nectar, King Nanda shone with great splendour in the assembly.

11. Sitting on a glorious throne with soft moon-cushions, and surrounded by Balarama, Dama, and other friends, and casting a smiling glance at all His

associates in the assembly even now Sri Krsna is manifest before our eyes.

12. The colours of Krsna's form are described in these words:

Krsna's dark complexion, red eyes, and yellow garments combine to make a kaleidoscope of colour manifest like a host of smiling, laughing, dancing actors on the stage of the eyes of the devotees.

13. It is also said:

“There is a dark moon.”

“There is a monsoon cloud.”

“There is a lamp lighting the world.”

“There is a host of lightning flashes that does not disappear, but stays steadily before our eyes.”

“The lightning stays but the stars are all hiding.”

“Fool, we are not looking at the sky.”

Gazing at Krsna's form, speaking these words, the poets joked among themselves.

14. One poet described Krsna's form in these words:

“On top is a swarm of black bees. Below the bees is a blue lotus flower. Below the lotus flower are the clear dark waters of the Yamuna. O my friend how have all these come together before us?”

15. Then sent by Krsna and Balarama, and with glorious King Nanda's permission, saintly Sridama entered the inner rooms of the palace, rooms like lotus petals, rooms with walls made of emeralds. Climbing higher and higher in the palace, and keeping His eyes cast downward he entered those rooms, rooms decorated with a great network of lattice windows. Taking Queen Yasoda and the other ladies with him, he came to the doorkeeper of the assembly house. With a glance he explained everything. They all entered and Sridama returned to the side of Krsna and Balarama.

16. Then, eager to please everyone with many waves of playful jokes, Madhumangala also entered and immediately went to his glorious friends.

17. Queen Yasoda is described in these words:

Sitting on a jewel throne, surrounded by her sisters-in-law, served by the young girls of the family, and from the latticework gazing at the splendid moonlight of her son's face, Krsna's mother shone with great splendour.

18. King Nanda sweetly said, “O Madhukantha and Snigdhantha, we wish to hear you speak.”

19. Folding their hands, Madhukantha and Snigdhantha said, “My lord,

on what topic shall we speak?”

20. King Nanda said, “You know everything. Please narrate something that will fill us with wonder.”

21. The two boys said, “A wise person's command should be followed. We boys accept your command. Please listen.”

22. King Nanda said, “Sometimes one is a speaker and other times one is a listener.”

23. Then, folding his palms earnest Madhukantha recited this delightful introductory verse:

24. “Glory to the all-opulent, all-powerful Supreme Personality of Godhead. Glory to Brahma, Narada, Vyasa, Pariksit, Ugrasravah-suta, and Saunaka Rsi, who are the speakers of the Srimad-Bhagavatam and the deliverers of all the worlds. To tell others of Their glories, I now bow down before Them all. ”

25. “Let the two musicians sing and strike their drums. As my brother listens, I will now speak.”

26. Singing, dancing, and dramatically acting the different parts, Madhukantha told the following story.

The Story Begins

27. “The famous Vrsni dynasty is described in the Vedas, Puranas, and other scriptures. That dynasty’s crowning garland, who was named Sri Devamidha and who was the abode of great virtue, resided in the city of Mathura. He was the crest jewel of all religious persons. He had two wives. His first wife was a ksatriya, and his second wife was a vaisya. These two wives each bore a son. The sons were Sura and Parjanya. From Sura Vasudeva and other sons were born. Following the injunction, ‘One accepts the caste of ones mother,’ Parjanya became a vaisya. He was the master of many cows. He made his home in Brhadvana. From childhood he worshipped the brahmanas. He showered on them all they desired. He was affectionate to the Vaisnavas. He followed the Vedas. For his whole life he worshipped Lord Hari. Accepting his mother's caste he became famous and glorious as the crowning garland of the vaisyas. According to the definition given by wise pundits he became an excellent cowherd, a master of many cows.”

28. The definition of a cowherd is given in these words of Manu-samhita:

“The child of a brahmana father and an ugra mother (born from a ksatriiya and a sudra) accepts the sub-caste known as avrta. The child of a brahmana father and anambastha mother (born from a brahmana and a vaisya) accepts the sub-caste known as abhira (cowherd). The child of a brahmana father and an ayogavi mother (born from a sudra father and a vaisya mother) accepts the sub-caste

known as dig-gana.”

29. In another place it is said:

An ambastha is a person born from a brahmana father and a vaisya mother.

“In the Padma Purana, in the beginning of the Srsti-khanda, it is said that a brahmana who performs a yajna may be in a situation where he accepts as a wife the daughter of the gopa for whom he performed the yajna. This kind of gopa dynasty will be seen in Lord Krsna’s pastimes. This is clearly explained in the Srsti-khanda. In this way the acceptance of the twice-born vaisya caste is explained.”

30. Then, in his heart Snigdhanakanta thought, “Some people may doubt that Krsna was a twice born vaisya.” In Srimad-Bhagavatam (10.8.10) King Nanda tells Garga Muni:

“Please perform the purifying process of Krsna’s second birth.”

Lord Krsna also tells King Nanda (Srimad-Bhagavatam 10.24.20-21):

“The proper duty of the vaisya community is agriculture, trade and the protection of the cows...We belong to the vaisya community, and our proper duty is to farm, or to trade with agricultural produce, to protect cows, or take to banking.”

“Srla Sukadeva Gosvami described the cowherd people’s home in these words (Srimad-Bhagavatam):

“Every residential house in Vrndavan was decorated for the worship of the sun-god and the fire-god and for reception of guests, cows, brahmanas, and demigods. Every home was illuminated with light and incense arranged for sanctification.”

“On the other hand Vidura, although born as a sudra, became, because of his activities, more than a brahmana.”

31. He said, “Then? Then?”

32. Madhukantah said, “Because he was very kind and good, Parjanya became an extraordinary vaisya. That is not surprising. Protecting his home area, being always kind and generous to others, and giving in charity a flooding ocean of milk, he was glorious like a monsoon cloud. He was glorious like Prahlada, true to his promise like Dhruva, and magnificent like Prthu. To his enemies he was like Bhisma. To his friends he was like Lord Siva. He was exalted like Lord Brahma and effulgent and powerful like Lord Hari Himself. He was filled with a great host of virtues. Many thousands of gopas and their brahmana priests took shelter of him. Seeing his host of virtues and seeing that he was the tilaka mark and king of the cowherd people, King Ugrasena and others in the Yadu dynasty greatly honoured him. His five sons headed by Upananda, delighted the world.

33. The poets praised him with these verse:

“Parjanya is glorious like a monsoon cloud. He is like a cloud filled with bliss. Accompanied by his sons headed by Upananda, he delights people.”

34. “Among farmers Parjanya is glorious. His great glory is not surprising.”

35. Parjanya is praised by the following comparison:

“As, according to Vedanta-sutra, the Supreme Brahman appears in five forms, forms that begin with His Anandamaya form (the form of spiritual bliss), so Parjanya also appears in five forms, the forms of his five sons, sons headed by Upananda.”

36. Parjanya is also praised by the following suggestion:

“By naming his sons Upananda, Abhinanda, Nanda, Sannanda, and Nandana, Parjanya has give a perfect commentary to explain the word Nanda(joy).

37. As of all kinds of decorations of having splendid garments is the best, so of all kinds of opulences the opulence of having a good son is the most glorious. Of Parjanya’s five sons the middle son (Nanda) is most glorious. His opulences have no end.

38. Some say that Nanda is like Arjuna, but I do not Parjanya’s middle son, the delightful Nanda is like Pandu’s son Arjuna. Compare to his gentle, kind and noble brothers, Nanda is in the middle only when we consider the sequence of the brother’s births. Nanda is affectionate not only to his brothers and kinsmen, rather he is affectionate to everyone. Of course he dearly loves his parents and his brothers. It is not that different people are ever rivals for his affection. Therefore Nanda's eternal spiritual virtues are very wonderful.

39. The most important virtue is devotion to the Supreme Personality of Godhead, as Srimad-Bhagavatam (5.18.12)explains:

“All the demigods and their exalted qualities such as religion, knowledge and renunciation become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva.”

40. Hearing these words from Madhukantha’s throat, Sriman Upananda whispered to Sriman Abhinanda, “How did he get the power to understand the hearts of others?”

41. Filled with wonder Abhinanda said, “Then? Then?”

42. Madhukantha said, “Then a great gopa named Sumukha offered his

daughter to Nanda. With her many virtues this girl entranced all her relatives. Her glories filled the thoughts of all who heard of her, what to speak of all who had seen her, what to speak of all who were devoted to her. When Nanda marries this girl, joy filled everyone what to speak of the couple's parents and kinsmen.”

43. All glorious Parjanya filled everyone with joy. He himself was always joyful. He was devoted to his family and always intent on serving Lord Krsna's lotus feet. He desired to make his eldest son the tilaka mark of his family. Thus he asked his eldest son, Upananda, to call an assembly of Vasudeva and the kings and Garga Muni and the brahmanas.

44. Thus commanded by his father, fortunate Upananda called Vasudeva and the others to the assembly. In that assembly Upananda embraced his middle younger brother, Nanda, made him the tilaka mark of the family, crowned him king of Gokula and worshipped him.

45. The younger brother, Nanda, shyly withdrew. Everyone was surprised. Parjanya, the affectionate father, looked on with glistening eyes. Upananda said, “I do not act thoughtlessly. I am conquered by my brother's love. He has all virtues. Therefore what I do now is right. I am not his equal. We are all his subordinates. He should control us.

46. “Furthermore, even Lord Narayana, the Supersoul who stays in the hearts of all, accepts this arrangement. Look. In this assembly every eye is like a black bee hovering at the lotus flower of Nanda's face. This arrangement is right. Therefore it is right that I bear the name Upananda (Nanda's follower). It is appropriate because Nanda is our king.”

47. At that moment flowers fell, and from the sky came calls of “Glory! Glory!” Gazing with wide-open eyes, everyone in the assembly also called, “Glory! Glory!”

48. Then Snigdhantha said, “O sweet-voiced Madhukantha, whom all the worlds want to hear, between the eldest Upananda and the youngest Nanda, three brothers stand. Who is the middle one of these three brothers. What is his nature? Please describe him.”

49. Madhukantha said, “In this verse I will speak a glorious riddle, a riddle that will fill your thoughts with happiness.”

50. Snigdhantha said “Please say that riddle.”

51. Madhukantha said: "Which person, even though he gave me the greatest treasure by accepting me as his son, still does not stop treating me as a friend?"

52. Eagerly and happily, Snigdhantha at once said, "The answer is: Nanda.

53. Then Madhukantha said, "You understand that riddle. Now her this:
"The people yearn to attain even a
small fragment of his many virtues. They happily worship him for his glories.
He is Nanda, the king of
Vraja. He delights King Vasudeva. He is Vasudeva's friend. He cannot bear to be
parted from
Vasudeva."

54. The nectar moon of Madhukantha's words brought great waves to the
jewel-filled nectar ocean of the
devotees' hearts. Were they hearts or treasure-houses filled with jewels?
Madhukantha did not know.

55. Then Snigdhanakanta said , "Then? then?"

56. Madhukantha said, "So he would attain the opportunity to worship
Lord Krsna's lotus feet, glorious
and fortunate Parjanya entered the land of Vrndavana. When his sons asked
about the final truth taught
by all the scriptures, These were their questions and answers:

57. "What is the root of fear?"
"Destiny, which brings future events we cannot foresee, is the root of fears."
"Where can we find shelter from these dangers?"
"A devotee of Lord Krsna gives shelter."
"What should we pray to attain?"
'One should pray for devotional service to Lord Krsna and His devotee."
"Where is happiness?"
"Happiness is in spiritual love for Lord Krsna."

58. "Accompanied by his wife, parjanya came to Vrndavana. then, standing
in Nanda's assembly as
Bhisma stood in the assembly of wonderful fighters, Upananda affirmed that
his own name meant 'the
follower of Nanda'. Accepting Upananda's words, Nanda accepted everyone
there as his eternal
subjects. He ruled over them and protected them.

59. "Nanda's actions were wonderful:
"Nanda was always respectful to his father. In his country religion was never
in distress. In his country prosperity was never crippled. In his country propensity
always grew more and more.

60. "Everyone in Vraja lived at the height of propensity. Still, one worry
gradually blossomed amongst them. "Our king, who is more dear to us than life,
has no children," they thought. In the course of time this worry troubled
Upananda and everyone else. Then Nanda and Yasoda, the rulers of Vraja, became

overwhelmed with the desire for a child. As time passed that desire grew stronger and stronger."

61. Snigdhakanta said, "Why did Nanda's friends and kinsmen not perform a yajna to give Nanda children? Why were intelligent Nanda and Yasoda so upset that they had no children? They were already king and queen of Vraja. Why did they yearn for children? Why did that desire become stronger and stronger as time passed?"

62. Madhukantha said, "A yajnas was performed, but it brought no result."

63. Snigdhantha said, "Why? Why was there no result?"

64. Madhukantha said, "In private glorious Nanda and Yasoda spoke about this. Nanda said, 'Dear wife, Why do my grief-stricken relatives perform yajnas and other ceremonies so I may have children? My heart yearns to have a glorious son. Why is that desire not fulfilled? My heart cannot say. If merciful Lord Narayana, who is attained by the followers of the Vedas, is kind to me, then I will certainly have a glorious child. Perhaps my desire is like a parijata flowers fools imagine to float in the sky.'"

65. Then Snigdhakanta thought, "Krsna is more sweet and charming than Lord Narayana Himself. It is not wrong to say this. This truth is confirmed by Srimad-Bhagavatam (3.2.12) in these words:

"The Lord appeared in the mortal world by His internal potency, Yogamaya. He came in His eternal form, which is just suitable for His pastimes. These pastimes are wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His (Sri Krsna's) transcendental body is the ornament of all ornaments."*

66. Then Snigdhantha openly said, "Then? Then?"

67. Madhukantha said, "Then Yasoda, Nanda's beautiful wife, said, "What reply can I give?"

68. "Then Nanda said: " 'I see a dark boy with large restless eyes. I see Him playing, and I see him sitting on your lap, and I see Him drinking milk from your breast. when I see Him am I dreaming or am I awake? I do not know. O saintly wife, please tell me the truth: Do you also see Him in your heart?'

69. "Yasoda said, 'O glorious husband, I have also seen this child in my thoughts, but I was too shy to tell you. This desire can never be attained. We should not keep it in our hearts.'

70. "Nanda said, 'Although it is my destiny to be childless, I will take shelter of Glorious Lord Narayana, the controller of the worlds. With His help my

desire will be fulfilled. This I know. What has never been seen or heard of before He can place before everyone's eyes. He can do any impossible deed.'

71. "Yasoda said, O master, we should serve Lord Narayana?"

72. "Nanda said, 'Good. What service shall we perform?'

73. "Yasoda said, "We could follow the dvadasi vow.'

74. "Nanda happily said, 'What you say is good. The desire to follow this vow has now sprouted in my heart. We will follow it.'

75. "When the two of them decided in this way, the demigods made a great sound of dundubhi drums, a sound that filled all directions."

76. Hearing this description of his thoughts and desires, Nanda felt his heart melt. To the young poet he gave a gift of his own glistening ornaments. His wife, glorious Yasoda, gave the poet a great necklace of sapphires.

77. Snigdhantha earnestly said, "What happened then?"

78. Madhukantha said, "When Nanda and Yasoda had passed a year of following this vows, in the Supreme Personality of Godhead appeared before them both in their dreams. He said, 'O devotees very attached to Me, why are you so troubled? A delicate boy dark and glorious like an atasi flower will become your son. You will be able to gaze on Him always. To increase your love for Him, this boy becomes your son kalpa after kalpa. Following My order, you appeared in your amsa-kala forms as Drona and Dhara in the world of the demigods cannot attain, you took birth on the earth in this place, a place glorified in Srimad-Bhagavatam (10.14.34). Please know that your glorious desire will soon be fulfilled.'

79. "After speaking these words, the glorious Supreme Personality of Godhead at once disappeared. Suddenly awakening, Nanda and Yasoda became as if plunged in an ocean of nectar. Telling each other what they had seen, they were filled with wonder."

80. In his heart Snigdhantha thought, "Now my questions are answered. When He said, 'You two will attain Him as your son', that is what the Supreme Lord meant. That is what Garga Muni meant when he said (Srimad-Bhagavatam 10.8.14): " 'For many reasons, this beautiful son of yours sometimes appeared previously as son of Vasudeva. Therefore, those who are learned call this child Vasudeva.'*

81. "Love is the only way one can attain a relationship with the Supreme Personality of Godhead. The Lord Himself says (Srimad-Bhagavatam 11.14.11): " 'I am attained through unflinching faith and devotional service.'*
"The Lord also says (Bhagavad-gita 4.11): " 'All of them, as they surrender unto

Me, I reward accordingly."*

"In this way a devotee attains love for Krsna, love like the love of a parent for a son, a love called 'vatsalya'.

82. "Vasudeva's paternal love for Krsna is sincere, intense, and glorious. King Nanda's eternal parental love for Krsna is even more pure and glorious. By mediating on Krsna, Vasudeva and Devaki attained Krsna as their son. This is the sages' opinion, as confirmed by these words of Srimad-Bhagavatam (10.2.16-17 and 18-19): " 'Thus the Supreme Personality of Godhead, who vanquishes all fear of His devotees, entered the form of the supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendently illuminating effulgence, and thus he became as bright as the sun.'*

" 'Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva, became beautiful by carrying Lord Krsna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.'*

"Nanda and Yasoda also mediate on Lord Krsna in their hearts. Therefore their position was not different from that of Vasudeva and Devaki. Nanda and Yasoda have great devotion to Lord Krsna, Therefore, O Nanda and Yasoda, Krsna is your son as much as He is Vasudeva's son."

83. Then Snigdhantha openly said, "Then? Then?"

84. Madhukantha said, "Seeing that Nanda and Yasoda were unhappy, the elders of Vraja gathered around them and praised them.

85. "At that moment a saintly ascetic lady accompanied by a brahmana came to that place. Seeing the lady's great splendour and glory, everyone stood out of respect. Treating her like a honoured guest, they said, 'Who are you? You are like Goddess Yogamaya herself. Who is the boy with you? He is like Narada Muni in the form of a boy.'"

86. "Smiling, the lady said, 'My name is Purnamasi. I am a widow, an ascetic who practices meditation. I am also an astrologer. I can see the future. This brahmana boy is named Madhumangala. He is saintly like Narada Muni himself. We both have special, secret knowledge.'

87. "The people of Vraja said, 'Why are you so kind to us poor people?'"

88. "Purnamasi said, 'We know that you have uncommon power and glory.'

89. "The people said, 'How is that?'"

90. "Purnamasi said, 'King Nanda, who is the root of your lives, will have a son that delights the worlds.'

91. "Shedding tears and the hairs of their bodies erect with joy, everyone said, "Our forest of Brhadvana is a very holy place. Stay here and we will build you a leaf-cottage by the Yamuna's shore."

92. "Paurnamasi said, 'The goddess of the Vedas spoke to me in a dream. She should not speak anything untrue. She spoke the word Krsna. That means a very powerful and glorious person named Krsna will take birth in this place on earth. This person's qualities will be eternally new and fresh. His transcendental knowledge and other virtues will be beyond the touch of the three modes of material nature. He will possess all wealth and all glory. His devotees will renounce material wealth and glory. He will subdue all that oppose Him. By your mercy I will happily stay here in this place.'

93. "Everyone happily offered obeisances to Paurnamasi. Going to the Yamuna, its dark waters more splendid than a forest of blue lotus flowers, they built for Paurnamasi a cottage of leaves.

94. "Her heart withered by cruel Kamsa's ferocious words, Rohini complained to Vasudeva, and Vasudeva sent her to Vraja. Riding on a horse, Rohini secretly entered the land of Vraja at dusk. Seeing chaste Rohini's arrival as an auspicious omen, everyone in King Nanda's assembly became happy at heart. Overcome with joy, Rohini and Yasoda embraced. They were like the Ganga and Yamuna flowing together.

95. "Then it was the month of Jyaistha. Seeing that Rohini was three months pregnant, Yasoda became very happy.

96. "On the delightful full-moon evening of the month of Magha, Yasoda served King Nanda and then, exhausted, fell asleep. In a dream she had a vision.

97. "In that dream a young boy was hiding behind a young girl. Placing His place in King Nanda's heart, the boy entered Yasoda's heart. The boy stayed in Yasoda's lotus heart. Then the young girl entered Yasoda womb. King Nanda also saw these bewildering activities. At first he was unhappy. Then he shook away that unhappiness and felt joyful."

98. In the heart Snigdhantha thought, "This is all true. The truthful sage know this boy is the son of Nanda's and Yasoda. Considering all this, I agree with their conclusion." Then Snigdhantha openly said, "Then? Then?"

99. Madhukantha said, "Seeing that Yasoda was now pregnant, all the women of Gokula became joyful. It is said: "Yasoda's face was effulgent. Her breast and belly had grown large. The word in everyone's ears was that she was now pregnant.

100. "Krsna now stayed in Yasoda's womb. Glistening like a lamp in a crystal base, He filled her with light that shone within and without.

101. "Wise Queen Yasoda thought profound thoughts and had a host of virtues. Peaceful, she controlled her tongue and senses. Still, there were some things she intently desired.

102. "Krsna present in her womb, she had the longings of a pregnant woman. She longed for sweet-rice with fragrant camphor, sugar, ghee, and tulasi.

103. "Then Goddess Yogamaya suddenly ended Rohini's seven-month-old pregnancy and placed in Rohini's womb an unborn child taken from Devaki's womb. Then, in the fourteenth month, the month of Sravana, when the auspicious star Sravana conjoined with the moon, joyful Rohini gave birth to a handsome son glorious with all transcendental qualities. She was like a glorious moon effulgent with moonlight. She was like a lioness who has given birth to a very powerful cub. She was like a fresh lotus-lake in which a fragrant white lotus flower has bloomed. She was like pure knowledge that has given birth to all-auspicious glory.

104. "Rohini gave birth to a son with a glorious face, lighting-flash eyes, dark-cloud hair, a white autumn-cloud form, and great glory and prowess. Her son was very glorious and transcendental.

105. "Her son's form was fair and powerful without limit. The astrologers said, 'This boy will be the elder brother of the Supreme Personality of Godhead. He will be the protector of the cows, and the killer of Dhenukasura, Pralambasura, Dvidida, and a host of demons. His arms will be long, His name will be Rama. In a past life He enjoyed pastimes with Lord Ramacandra.'

106. "Sent by Vasudeva, learned brahmanas named Sarma performed the nama-karana and other ceremonies for Balarama. Still, there was a sadness in Vraja.

107. "From the time of Balarama's birth a dull sadness was seen in Vraja. For this sadness there was only one remedy. The remedy was the infant that appeared in Queen Yasoda meditations.

108. "After some days that infant entered Yasoda's womb. In the eighth month of Bhadra, on a Wednesday, during the auspicious astrological yoga named harsana, the Supreme Personality of Godhead, shaking away the darkness of this world, appeared in this world to delight Nanda and Yasoda.

109. "They also say: "The demigods made everything glorious and auspicious on the night of Lord Krsna's birth. In this way they served the Lord.

110. " They also say: "Even when it is not Satya-yuga, one may still meditate. Even when it is not Treta-yuga, one may still perform yajnas. Even when it is not Dvapara-yuga, one may still perform Deity-worship. Even when it is not Kali-yuga, one may still chant the holy names of Lord Hari. Even when it is not springtime, Jasmines and other flowers may still bloom. Even when it is not summertime, mangoes may still ripen. Even when it is not autumn, clouds may

still be beautiful. Even when it is not autumn, rice may still be harvested. Even when it is not winter, there may still be cold weather. Even when it is not daytime, lotus may still bloom. Even when the astrologers learned in the jyotih-sastra do not know it, the stars may still be auspicious. Even if the spiritual masters do not teach it, the Supreme Personality of Godhead is still present everywhere. In the same way, even though Yasoda was unaware of it, Lord Krsna was born as her son.

111. "First this will be said: "Beautiful stars shone in the sky. Clouds rumbled over the ocean. There was a glorious shower. On that day the beauty of autumn was a guest on earth.

112. "Furthermore: "At that time, even though it was not their season, madhavi, jati, ketaka, kumuda, and ambuja flowers bloomed in the four directions.

113. "The wise acaryas say this was not suprising, for the Supreme Personality of Godhead, who is the treasure-house of all wonders, had taken birth at that moment.

114. "They who could see into the future might say these words: 'Krsna face is like the king of graceful, smiling blue lotus flowers. Krsna's eyes are like the king of graceful black bees resting in the king of white lotus flowers. Krsna's nose is like the king of sesame flowers splendid like the kings of dark monsoon clouds. Krsna's lips are like the king of lips red like red sindura, girija, roses, bandhuka flowers, or bimba berries. Krsna's ears are like the king of splendor of blackness that rule over dark anjana ointments. Krsna's arms and hands are like the king of branches bearing blossoming twigs. Krsna's chest marked with Srivatsa is like the king of dark clouds embraced by an unmoving lightning flash.

115. "Furthermore, Krsna's eyes defeat the maha-padma lotus, His eyes defeat the padma lotus, His defeats the shark, His smile defeats the kunda jasmine, His neck defeats the conchshell, the soles of His feet defeat the turtle. His glorious complexion defeats the sapphire. All His feature dwarf these seven famous treasures, which begin with the maha-padma. What more need be said? These seven rare treasures, which are difficult to attain, stay always with Lord Krsna. Of this there is no doubt.

116. "Something extraordinary occurred at the time of Krsna's birth. It is said: "To please Lord Krsna, who is purchased by kindness, Goddess Yogamaya assumed the form of an infant girl and took birth as Krsna's elder sister."

117. Snigdhanakanta then thought of these verses of Srimad-Bhagavatam (10.4.9 and 10.5.1): "The child, Yogamaya-devi, the younger sister of Lord Visnu, slipped upwards from Kamsa's hands and appeared in the sky as Devi, the goddess Durga with eight arms, completely equipped with weapons."*
"Nanda Maharaja was naturally very magnanimous, and when Lord Sri Krsna appeared as his son, he was overwhelmed by Jubilation."*
Thinking of this and other verses affirming that Krsna is in the truth Nanda's son of Devaki and Vasudeva?"

118. He openly said, "O saintly one, if Krsna is Nanda's son, why does everyone think Him the son of Devaki and Vasudeva?"

119. A little startled by Snigdhanakanta's words, Madhukantha thought, "Devarsi Narada said, 'If there is talk of Krsna among love-filled people of Vraja, then Krsna's powers and opulences should be hidden.' That was the conclusion of Garga Muni also. That conclusion is not surprising."

120. Then Madhukantha openly said, "Narada will not mind if I now reveal the secret of Nanda's son. Rather, by revealing it in this assembly I will attain perfection. Lord Krsna Himself is reflected in the loving hearts of the love-anointed people of Vraja. Controlled by His devotees love, Lord Krsna manifests himself. In the absence of love He does not manifest Himself. Before those who love him as parents love a son, Lord Krsna appears as a son. He does not appear in that way before others. Before devotees who love Him as a son, He takes birth as their son.

121. "Once every kalpa in every lifetime of Brahma, Krsna appears before Nanda, Yasoda, and the people of Vraja, People who love Him dearly, to give them a chance to love Him as Nanda's son. He will not appear before other persons even for a single sesame-seed worth of time.

122. "This is described by the demigod Brahma in these words (Srimad-Bhagavatam 10.14.35): " 'My

Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrndavana.'*

"Lord Narayana Himself said (in paragraph 78 of this chapter): " 'O devotees very attached to Me, why are you so troubled? A delicate boy dark and glorious like an atasi flower will become your son. You will be able to gaze on Him always. To increase your love for Him, this boy becomes your son kalpa after kalpa.'

"In Srimad-Bhagavatam (10.8.19) it is also said: " 'In conclusion, therefore, O Nanda Maharaja, this child of Yours is as good as Narayana. In His transcendental qualities, opulence, name, fame, and influence, He is exactly like Narayana. You should all raise this child very carefully and cautiously.'*

"From these words spoken by Garga Muni we may make these assumptions: 'Goddess Yogamaya, who has the power to make any impossible thing possible and who is the potency of the Supreme Personality of Godhead, arranged that Lord Krsna became the son of Nanda. Yearning to have a son like the Lord Himself, Nanda had worshipped the Supreme Lord. Although Nanda, his heart full of love for his kinsmen, gave no thought to his future son, this was merely an action of Yogamaya to help the Lord's pastimes while yet He could not be seen in Vraja. As Yogamaya acts, so Mahamaya and the other potencies of the Lord follow. When Garga Muni here says, 'gopayasva' (protect this child very carefully and cautiously), he means 'With the potencies given by the Lord Himself, please protect this boy. Garga Muni also says (Srimad-Bhagavatam 10.8.15):

" 'For this son of yours there are many forms and names according to His transcendental qualities and activities.'*

"Lord Krsna enjoys tasting the nectar of loving relationships with His devotees. Lord Krsna every desire, whether eternal and important, of a fleeting whim, is attained without any effort. In this way, to enjoy pastimes with His affectionate devotees, Lord Krsna appeared before them in His two-armed form, and then eventually disappeared also.

123. "The four-armed Narayana manifested in the heart of Vasudeva and Devaki came out of their hearts and stood before them. The nyaya states: " 'One fruit becomes the cause of another fruit.'

Following this nyaya it is seen that Krsna first appeared in a four-armed Narayana form before Vasudeva and Devaki and then later appeared in His original two-armed Krsna-form before Nanda and Yasoda. In Srimad-Bhagavatam (10.8.14) it is said:

" 'For many reasons this beautiful son of yours sometimes appeared previously as the son of Vasudeva.'*

"Afraid of cruel Kamsa, Devaki wished four-armed Lord Narayana would appear before her. At the same time, accompanied by Goddess Yogamaya, two-armed Krsna appeared in Yasoda womb. When the two-armed and four-armed forms met, the four-armed Narayana-form entered the two-armed krsna-form. Manifesting her form, Goddess Yogamaya was present in Yasoda's womb. Manifesting her formless feature, she became the wind that pushed infant Krsna from Yasoda's womb. In this way Yogamaya was like a fragrant breeze that, although invisible, still makes a lotus flower move to and fro. Goddess Yogamaya also put Yasoda into a state of bewilderment.

124. "From within the womb, Yogamaya made Yasoda bewildered about the new-born child. Then Yogamaya herself took birth. Then she, Yogamaya who had transferred Balarama from Devaki's womb to Rohini's womb, lay on the bed in the maternity room."

125. In his heart Snigdhantha thought, "In Srimad-Bhagavatam (10.2.9) Lord Krsna said to Yogamaya: " 'O all-auspicious Yogamaya, I shall appear with My full six opulences as the son of Devaki, and you will appear as the daughter of mother Yasoda, the queen of Maharaja Nanda.'*

"The demigod Brahma said to the demigods (Srimad-Bhagavatam 10.1.25): " 'The property of the Lord, known as Visnu-maya, who is as good as the Supreme Personality of Godhead, will also appear with Lord Krsna. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.' "*

"In the first of these quotes Lord Krsna uses the word 'amsa-bhagena' in the sense 'accompanied by My four-handed Narayana form'. In the second of these quotes the demigod Brahma uses the word 'karyarthe' (to execute the work of the Lord) means 'to attract the people of the world with His charming features'. The sages who know the truth of Lord Krsna give this explanation (Srimad-Bhagavatam 10.38.32):

" 'The Supreme Personality of Godhead (Krsna and Balarama) appeared personally for the welfare of His creation. ">*

"Here the word 'amsa-bhagena' means accompanied by His various forms'.

126. "Goddess Yogamaya established the relationship of King Nanda and Lord Krsna. That is the final conclusion. Even though He is all-powerful, Lord Krsna still submits Himself to His devotee's desire. He does not merely follow His own whim. "

127. Filled with wonder, everyone then said, "So it was. What happened then?"

128. Madhukantha said, "Then, following Lord Krsna's command, Yogamaya arranged that four-handed Lord Narayana took birth from Vasudeva, and she also arranged that because of Vasudeva's fear, Lord Narayana changed Himself into the two-handed form of Krsna to Yasoda. There he saw Yasoda's infant boy and infant girl. Seeing Krsna's four-handed form, Vasudeva understood that Krsna is the Supreme Personality of Godhead. He doubted that Krsna was his own son. He had no power to say how his son was first four-handed and then two-handed. Vasudeva could not understand anything of what just happened."

129. Snigdhantha said, "He did not understand. Still, he placed his son there and, taking the girl with him, left. That is why the names Agama-sastras and other scriptures call Lord Krsna by the names 'Nanda-nandana', 'Nandatmaja', 'Nandaja', 'Nanda-tanaya' (Nanda's son), 'Ballavi-nandana' (a gopi's son), and many other like names."

130. Smiling, he continued, "At first it may not have been accurate to say that Krsna is Nanda's son. But in the course of time it became accurate. It became the truth."

131. Smiling, he continued, "Tell us how Krsna's father Vasudeva came to Vraja."

132. Madhukantha said: "The shackles fell from Vasudeva's feet. The prison guards fell asleep. Sesa became like an umbrella. The Yamuna became shallow like a field covered with water. In this way Vasudeva carried Krsna to Nanda's home. Now I have told you everything. Of whom shall I speak now?"

133. Snigdhantha said, "Tell us King Nanda's glories."

134. Nanda's glories are described in these words:

"Captured in the mystic net of descriptions of Krsna, the people of Vraja think they now see Lord Krsna's pastimes with their own eyes. Tears fill their eyes. They are stunned. They are overcome with love. Who has the power to describe their good fortune?"

135. Snigdhantha again said, "Then? Then?"

136. His eyes begin to shed tears of joy, Madhukantha said, “Placing this great jewel in Vraja, Vasudeva left. Pushed by Yogamaya, Yasoda awakened and saw her new-born son.”

137. It is said in the Visnu Purana:

“Yasoda awakened and saw her new-born son dark like a blue lotus petal. She was very happy.”

138. It is also said:

“Gazing at there new-born son, His body more glorious than the most glorious sapphire, His face defeating the moon. His eyes more graceful than the most graceful lotus flowers, His hands and feet more charming than new petals on kalpavrksa trees in Vaikuntha, and His soft and sweet infant cries entrancing the whole world, stunned Yasoda looked like a painted picture.”

139. “Is this boy the king of the kingdom of dark splendour? Is He the most splendid of all oceans of handsome splendour? Is He the personified good fortune of all who are graceful and glorious? Is this boy a fruit that has grown from the tree of my limbs?” As Yasoda asked herself these questions, the new-born infant Krsna cries, “Om! Om!”

140. “Yasoda gazed at her son. She tried to call her friends, but she could not. Tears streamed from her eyes to her neck. She was stunned. She was overcome with love for her son.”

141. “Touched by Yogamaya, the people of Vraja wakened from their sleep. Now the Supreme Personality of Godhead was present amongst them.”

142. “Krsna was like glorious moon that with its cooling light made the lotus forests and the hearts of Vraja’s people bloom with joy.”

143. “The new-born child did not stay only on His mother’s bed. He was also reflected in the glistening mirrors of His affectionate kinsmen’s hearts.”

144. “As cataka birds gaze at a moonsoon cloud, the ladies of Vraja gazed at the reflection of Lord Krsna in their hearts. Quickly they came to see Him.”

145. “Rohini and the other ladies gazed at the infant boy. They were like cakori birds gazing at the newly risen full moon.

146. “Thinking of how to awaken her from trance, the ladies gazed at Mother Yasoda as she, stunned, gazed at her new-born son.

147. “With their eyes the ladies gazed at the dark infant boy. With their hearts they were filled with doubt. “s He a demigod?” ,they thought. The idea that

this could possibly be an ordinary human child refused to walk on the pathway of what they could believe.”

148. “The ladies thought, ‘Is this a great garland of blue lotuses? Is it a gigantic sapphire? Is it a great Vidura jewel? We don’t know what it is? It appears to have the form of a new-born infant boy. As we gaze on this boy all our senses are stunned. Our eyes are fixed on Him alone.’

149. The ladies thought, ‘This boy s actually a dark tamala leaf fragrant with musk, anointed with glistening handsomeness, anointed with the splendour of His own glorious form, bathed in the nectar of His own handsome face, anointed with beautiful sandal and camphor of His mothers glances, and decorated with the ornaments of His own glorious handsomeness.’ The ladies gazed at the infant boy, His delicate limbs like a tamala leaf and musk. To attract their hearts, with His hand the boy played with His few strands of curly hair. Then He made His hand into a tiny fist. The ladies gaezed at Him when, as if tossed to and fro by the Yamuna’s waves, He moved His hands and feet.

150. The ladies gazed at new-born Krsna:

“Gazing at new-born Krsna, the delighted ladies whispered among themselves. They had forgotten all their household duties. One peaceful hearted lady placed her trembling hands on the new-born child.”

151. Now the ladies could see the infant was a boy:

“They said, ‘Aha! Now He touches His head. Now He rubs His eyes. Now He touches His chest. Now He rests His hands on His chest.’ Saying these words, the beautiful-eyed ladies gazed at new-born Krsna.”

152. “Again and again everyone’s eyes rested on the child. No one grew tired of gazing on Him. Shedding a shower of nectar tears, delighted Mother Yasoda offered to her new-born son a nectar shower of milk from her breast.”

153. “Everyone carefully watched as the infant was bathed and various ritual were performed.”

Following Rohini’s request, an elderly brahmini went to tell the delighted Nanda. His face filled with a joyful smile, and his hair and garments white, Nanda quickly came.

154. Filled with ecstatic love, everyone in the assembly stood with folded hands before Madhukantha and Snigdhantha. Madhukantha said:

“O King of Vraja, your son is the greatest treasure of this exalted assembly. Simply by hearing of His birth pastimes, everyone here is now filled with bliss.”

155. King Nanda respectfully worshipped Madhukantha and

Snigdhantha. Placing his hand on their heads, he blessed them. Taking his own ornaments, he decorated them.

Everyone there offered gifts to them. King Nanda said to them, "Please stay as my guests and enjoy a feast with us." Then Nanda said to everyone, "Please come again. Morning after morning please assemble here."

156. Following His father's instructions, Krsna took His lunch-packet, honored His mother, gave His company to the two poet boys, and went to the forest to look after His cows. Then the people in the assembly returned to their homes.

Caturtha Puranam

Fourth Chapter

Sriman Nanda-nandana-parva The Festival For Nanda's Son

1. On the first day Madhukantha sang the glories of Lord Krsna. On the second day in the same way, Snigdhantha sang the glories of Lord Krsna.

2. Madhukantha eagerly asked:

"Yesterday my voice tasted the sweet nectar of talking about Lord Krsna. Today it is ears that yearn to taste that nectar. Although it is the soul that truly tastes that nectar, it seems that my eyes and other senses again and again yearn to taste it."

3. Then Snigdhantha said, "Filled with joy, the elderly lady found Nanda, Upananda, and the others who had gone to the barn to milk the cows."

4. It is said:

"She happily hurried there. Seeing Nanda, she approached to speak to him. Her hands bearing fruit and other gifts, she told him of her son's birth. Again she told him. Everyone there honoured her."

5. Madhukantha said, "What did she say?"

6. Smiling Snigdhantha said, "She said, 'Our king now has a son. Will you come to see Him.'"

7. Smiling Madhukantha said, "Then? Then?"

8. Snigdhantha said, "Like peacocks when they meet the nectar monsoon rains, the cowherd men let out a great sound of rejoicing. Overcome with bliss Nanda could not speak a word. The hairs of his body erect with joy, he had become like a great tree suddenly blooming with new twigs and flowers."

9. Madhukantha said, “Then? Then?”

10. Snighdhakantha said, “Smiling, everyone honoured the grey-haired old lady, who then happily said, “May auspiciousness come to your son.” Then she offered to Nanda an auspicious gift of fruit and durva grass anointed with rocana, kumkuma and sandal woodpaste. Seeing this, Sriman Upananda joyfully said to Nanda, “You should leave the cows and quickly return home.” All the men there happily said, ‘This lady has brought the good news you yearned to hear.’”

11. “A son was happily born to Nanda. How was it possible? How was it possible? Nanda’s intelligence had no power to understand how it had happened.”

12. “Donning the robes of a person performing religious rituals, glorious King Nanda gave many valuables away in charity. All other charity was dwarfed by his actions. Deciding to visit Nanda’s home, the leaders of Vraja also dressed in fine garments. By Rohini’s order two drummers sounding dundubhi drums walked from the great archway. First they would sound the drums, and then they would announce, ‘Nanda’s son is born!’ This they did again and again.

13. “At night hearing from the sky a great tumult of heavenly music and many calls of ‘Jaya! Jaya!’, the people of Vraja also made a great tumult of joyful sounds.”

14. Nanda trembled. He was stunned with bliss and longing. It was only when Lord Narayana, whom Nanda had long served, took his hand that Nanda became peaceful. Then Nanda returned to his home.

15. “One by one meeting each other, a great host of friends and kinsmen hurried to Nanda’s home. As many streams gradually combine to form the Ganga, they gradually became a great stream of people flowing towards Nanda’s home.”

16. Thousand and thousands of glorious saintly ladies also came. They offered arati to King Nanda, and they celebrated the birth of his son.

17. “When King Nanda came to greet them, the people of Vraja made a great joyful noise. Gracefully decorated handsome Nanda was like a glistening nectar moon surrounded by many hosts of stars in the assembly of the sky.”

18. “Although the brahmanas were eager to greet Nanda with great respect, before they could do that, Nanda called them each forward and worshipped them.”

19. “Many learned, auspicious, and affectionate brahmanas sat around the jubilant King Nanda. They offered many blessings, recited mantras from the Vedas, and placed durva grass and other auspicious articles on new-born Krsna’s head. Nanda was glorious with joy.”

20. “Listening to the auspicious Vedic hymns, and celebrating the birth of

his son, the great soul Nanda performed the rituals of decorating and bathing the body. I cannot glorify these actions of his enough. Simply by hearing of these activities that begin with the ritual bath, every listener attains a pious result that has no limit.”

21. “Ordered by the guru, ‘Now the jata-karma rituals should be performed,’ Nanda performed those rituals.”

22. “First Nanda worshipped his sister-in-law, who were happy as if they themselves were the boys’ mother.”

23. Then Nanda performed the nandimukha-sraddha ceremony where he worshipped his ancestors.

24. “Then accompanied by many brahmana boys learned in Vedic rituals, Nanda entered the maternity room where at the entrance was a altar with purna-kumbha and other auspicious articles. Then, while Yasoda whose glories fill the three worlds, concealed the new-born on the bed, Rohini, whose glory fulfils all desires, greeted Nanda and the visitors. They entered the forepart of the room. Then, with sweet and playful words the visitors begged to see the new-born boy so their eyes maybe decorated with His glorious vision. Begging and begging, they finally gazed at the new-born boy, a boy whose glory and worth are beyond measure.”

25. “Everyone gazed at the new-born boy more splendid than the king of lotus flowers, His form the playground of splendid and gentle glory, His playful actions filling the worlds with wonder, His limbs more splendid than the most glorious sapphire, His gentle splendour more charming than a host of glorious vaidurya jewels or than graceful moss decorating the Yamuna’s dark waters, His glistening eyes like blue lotus buds placed within expanded white lotus flowers, His limbs and feet resting on a bed of leaves from a kapla-vrksha tree in the world of Vaikuntha, and His limbs adorned with yellow garments more glorious than gold. Bathing Him with the tears from their eyes, they gazed for some moments. Everyone was stunned.”

26. “Although many kinds of ecstatic love took birth within him, saintly and profound King Nanda did not move. He was stunned.”

27. “As Vraja’s king Nanda was stunned and motionless, Upanada’s wife eagerly and happily placed the new-born boy on her lap.”

28. “Hearing the words, “Place the child on King Nanda’s lap,” Queen Yasoda, resting on the maternity bed, was overcome with joy. She was stunned. The hairs of her body stood erect. Tears slid from her eyes.”

29. “The brahmanas bearing the surname Sarma performed the jata-karma ritual. Reciting the Dasa-karma-paddhati mantra beginning ‘bhūṣṭvayī’, a priest had new-born Kṛṣṇa lick a drop of ghee from his golden-ringed ring finger. Then

he performed the ayusua-kriya(longlife) ritual. In that ritual he recited the mantras beginning 'om agnir ayusman' in the newborn boys right ear. Then chanting the mantras beginning, 'om divaspati', the priest touched the newborn boy. Then he chanted the mantra beginning 'om idam annam pranaya', in each of the four directions. Then chanting the mantra beginning 'om asma bhava,' he again touched the new-born boy. Then he chanted the mantra beginning 'om idasi' over the new-born boy's mother. Then he recited two mantras beginning 'om idam stanam', and the other beginning, 'om yas te stanam' over the mother's breasts. Then as the newborn boy lay on the bed, the priest chanted the mantra beginning 'om apo devesu' and sprinkled water on the boys head."

30. When the jata-karma ritual was thus completed, the joyous time for cutting the umbilical cord came. At the time the midwife, the hairs of her body erect, twice or thrice called out, "A wonder!" She said, "O King, I cannot find any umbilical cord on the boys navel lake. I am not lying. I am not lying. There is no umbilical cord."

31. "On this boy's feet are glorious marks beginning with the marks of a conchshell, cakra, thunderbolt, and lotus. Other auspicious marks are on His hands. O king of Vraja, look! On this boys body splendid like a monsoon cloud are more auspicious marks than are described in the Samudrika-sastra. This is very surprising."

32. "Filled with wonder, the brahmana boys smiled and said, 'O giver of all auspiciousness, O supremely pure master of religion, if we cannot cut Your umbilical cord, how can we perform this purifying ceremony?'"

33. Their moonlike faces blossoming with wonder and the hairs of their bodies erect, the brahmana boys performed the appropriate yajna. Happy and satisfied Nanda gave them appropriate gifts.

34. "Nanda gave many glorious gifts. No one could even count all the gifts he gave."

35. "Nanda gave many cows in charity. He began by giving a ten thousand cows, a hundred thousand cows, and a million cows. Then he gave two million cows."

36. "When he gave another two million cows with gold-anointed horns top another brahmana, he still felt unsatisfied at heart."

37. "By the tens of dronas he gave away seven mountains of grain. Then he gave away seven mountains of gold and jewels to the brahmanas."

38. "In this way he gave a very great daksina to the brahmanas. The brahmanas were all filled with wonder."

39. "Brahmanas without number could not count all charity that Nanda

gave. In this way Nanda glorified the brahmins.”

40. “Reciting auspicious poems at the festival, many brahmana poets learned in the Vedas and expert in various subjects, brahmins poets who were sutas, magadhas, vandis, krsasvis, and gayakas, filled the whole of Vraja with wonder. The land of Vraja was seen to be filled with bliss. How can I describe the bliss the people of Vraja felt? Vraja was free from any suffering. It glistened with spiritual love. It was decorated with hosts of colorful, wonderful dancing flags. The calves, the cows and bulls were affectionately anointed with oil and tumeric, happily painted with pictures and designs drawn in mineral pigments, and decorated with peacock feathers and golden necklaces. How can I describe how the cowherd people were decorated. They were glorious like kings of the earth. They were decorated with glorious ornaments. They were not different from the glorious heroes described in books of poetry. In their hands they held gifts of glistening jewels. They were great heroes and heroines of spiritual love. The cowherd people were like that. Who has the power to describe Gokula’s Queen Yasoda and the other gopis, whose hearts are anointed with a great host of spiritual virtues.?”

41. “At first, unhappy they had not the good fortune to have Krsna as their son, the ladies of Vraja did not wear any ornaments. But then hearing of Krsna’s glories, they became filled with ecstatic bliss and beauty and opulence.”

42. “In the festival of Yasoda’s son’s birth the effulgence of the gopis’ moonlike faces joyfully shone with a splendour that defeated kumkuma.”

43. The gopis sang:

“Hearing that last night Yasoda gave birth to a glorious son, all the gopis have come to her home.

Quickly they dressed in beautiful garments and ornaments. As they hurried, the path became filled with many flowers fallen from their garlands.

Jewel earring swung in their cheeks. Great cloaks bit their necks.

Their necklaces were trembling lightning flashes. Their wonderful garments were tied with graceful sashes.”

44. It is also said:

“When the people of Vraja came before new-born Krsna, the musicians among the demigods sweetly played on their musical instruments.”

45. “Hearing this music Upananda and the other deeply wise cowherd people became filled with joy. They sang, danced, and enjoyed many pastimes.”

46. “The assembled women blessed the new-born boy with many words. Gazing at Him, they sang this song describing His glories:”

47. "O graceful young prince of Vraja, please always protect us."

"Very quickly your power and glory and opulence will grow. If you will please make us happy and prosperous.

We yearn to see your smiling face. We yearn to see You as an infant happily crawling in the courtyard."

When, grasping a calf's tail, will you be pulled to and fro?

When, running to and fro, will You happily play with the calves?

Anyone who sees Your pastimes of herding the cows will become very fortunate.

"With your great power You will crush the demons. To the saintly devotees You will give the glorious fruit of their devotional service."

48. "The joyful women sang this song at the festival. Again and again they sprinkled tumeric and oil. Then they went outside."

49. Furthermore:

"Sprinkling each other with milk, yoghurt and other like things, the gopis become white. They were like waves dancing in an ocean of milk."

50. Gathering together, the gopis sang this song:

"O gopis friends, look at Vraja's king. He has become joyful and playful in his son's festival.

It is as if he is now churning Mount Mandara in an ocean of yoghurt.

It is as if Vasuki, the king of Snakes, is now coiled about his waist. He is delighted by his dear friends.

Again and again he gives rare and precious gifts. He fills everyone with wonder.

Appearing on the eastern horizon, a wonderful moon is now born as his son."

51. Then they recited this sloka:

"This is not sprinkling of drops of milk. It is a monsoon flood. This is not sprinkling of lumps of butter. It is a shower of pearls falling from monsoon clouds. This is not sprinkling of tumeric and water. It is the splendour of many lightning flashes. The monsoon season personified has joyfully created the festival we now observe."

52. “Again and again slipping on the ground muddy with yoghurt and other milk products, Yasoda’s brothers again and again held on to their father as if they were a band of thieves. Seeing this, Nanda’s brothers loudly laughed.”

53. Very generous and wealthy Nanda called for ten billion virtuous men and, without thinking who was more and who was less qualified to receive, carefully gave them many jewels as far as he was able.

54. Furthermore:

“In ordinary situations a beggar asks and a donor gives. With Nanda the situation was different. He gave without being asked.”

55. Therefore:

“King Nanda gave without being asked. He was so generous that the kalpa-vrksa trees, the cinatmini jewels and all other generous donors seemed misers by comparison.”

56. There also:

“If He is pleased with these actions, may Lord Visnu auspiciousness to my son. As he gave charity King Nanda thought this.”

57. After the festival everyone desired to bathe. Taking Nanda with them they went to the Yamuna.

58. Without any restraint they happily played in the water with King Nanda. Then they anointed their bodies with fragrances, donned splendid garments, and anointed their bodies with sandal paste and camphor. Then they went to saintly Purnamasi, who was meditating in a leaf cottage, and they all bowed down before her. She listened to the poets poems. Then they all returned to King Nanda’s palace.

59. “There glorious King Nanda made a great river of splendid gifts, a river that flowed into the ocean of his kinsmen.”

60. “On that blissful day Rohini faithfully prepared many delicious foods cooked in ghee. That festival was like a great host of full moons shining in King Nanda’s palace. Feeling great bliss, everyone spent the whole night singing and dancing.”

61. “Who has the power to describe the joy Rohini felt on the day Lord Krsna was born? Even though her husband was far away, on that day Rohini dressed in beautiful garments and many splendid ornaments. Her glory and saintliness were very wonderful to see. Very wonderful. Even King Nanda, who is worshipped by all the worlds, considered himself very fortunate that she had come to stay in his home.”

62. The land of Vraja is always like an ocean filled with jewels, Still, from the time of Lord Kṛṣṇa's appearance there, and as long as He had not departed from it, the glory of Vraja increases more and more. That glory became very wonderful. One by one, the goddesses of fortune took birth in the homes of the cowherd people there. They made Vraja in to their place of pastimes. What more can I say about Vraja?

63. Then Madhukantha thought, "Yes. It is true. In Srimad-Bhagavatam (10.5.18) it is said:

"O Mahraja Parikṣit, the home of Nanda Maharaja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became a place for the pastimes of goddess of fortune."

64. Thinking for a moment, Snigdhantha said, "Ah! King Nanda is always glorious with earnestness and a host of virtues."

"How great is King Nanda's good reputation? How great is his wealth and opulence? How great is his limitless glory? How many are his servants? Where are boundaries of his kingdom. Who has the power to know all of his glories."

65. Concluding his description, Snigdhantha said:

"O King of Vraja, the son that was born to you filled Vraja with glory and beauty and opulence. He made Vraja a place of wonders."

66. Then as the previous day everyone returned to their homes, and Gokula's prince Kṛṣṇa went to take care of the cows.

Seventeenth Pūraṇa

Veṇu-śikṣāmiṣa-preyaśī-bhikṣā

Playing the Flute and Calling the Gopīs

1. Then, as before, at the glorious evening assembly, eager Madhukanṭha said: After Kṛṣṇa had killed Dhenukāsura, Kṛṣṇa's activities attracted the gopīs, As a lotus bud grows day after day and begins to blossom, so the gopīs longing to attain Kṛṣṇa grew day after day. Because Rādhā is most exalted of all the gopīs, Her name is linked with Lord Kṛṣṇa's name, and They are called together by the words Rādhā-Mādhava.
2. Rādhā and Kṛṣṇa yearned to meet, gaze at each other, and embrace. Some people opposed these desires and struggled to thwart them. Still, Rādhā and Kṛṣṇa were overcome with passionate love for each other. Although They lived far away from each other, They had fallen deeply in love.
3. Fallen in love, Rādhā and Kṛṣṇa were like two glistening mirrors. They were

reflected in each other's thoughts..

4. Again and again They secretly gazed at each other. When Kṛṣṇa saw Rādhā He was filled with bliss. When Rādhā saw Kṛṣṇa She was filled with bliss.

5. The teenage gopīs yearned to attain Kṛṣṇa, but He was difficult to attain. Then autumn passed. The month of Mārgaśīrṣa (November-December) came, and the young gopīs went to their husbands' houses.

6. Agitated at heart, Paurṇamāsī said that the mothers and fathers of the teenage gopīs were not at all happy to give their daughters to husbands other than Kṛṣṇa. Indeed, that action filled them with sorrow. Fearing the censure of others for departing from religious customs, and concealing the true wishes of their hearts, with eyes withered with sorrow, they gave their daughters to husbands other than Kṛṣṇa.

7. To the gopīs' mothers and fathers Paurṇamāsī said, "You are allaloof and indifferent, but but we must follow our religious duties and return these girls to the homes of their husbands."

8. Honoring the gopīs parents, who had become angry, thinking themselves dishonored, Paurṇamāsī, who was glorious like a goddess, accepted the parents' wishes.

9. The glorious teenage gopīs were thus sent to the homes of the men who thought themselves their husbands. Their faces covered by the edge of their garments, the girls were honored with great respect.

10. Believing Paurṇamāsī's promise to them, the teenage gopīs were confident they would attain what they desired and would be protected from what they did not desire. Steady in their determination, the gopīs traveled on the pathways. With her own potency Paurṇamāsī covered them, protected them, concealed their true exalted identities, and brought success to their endeavors. Afterwards she situated them in their homes. In this way the gopīs were situated in their so-called husbands' homes.

11. Because they could not associate with Kṛṣṇa, the teenage gopīs considered their own bodies to be like prison cells. How could these gopīs attain happiness in their parents' homes? These gopīs cursed the homes of their mothers-in-laws. Those homes they considered to be like blazing fires.

12. Because Kṛṣṇa was far away, these gopīs felt all pleasant things to be horrible. Anything unpleasant was to them like being thrown into a pit of snakes.

13. When the gopīs were settled in their new homes, Paurṇamāsī visited them. To dispel their doubts and made them steady, she taught them, "When you think it is right to break the rules of ordinary propriety, you should without doubt flee from your homes. You should be rapt in a trance meditation, and, at the appropriate times you should be willing to flee from your homes."

14. Having gone from their parents' homes to live in the homes of their mothers-in-law, the gopīs felt they had left the palaces of kings to reside in the homes of their enemies.

15. When they were thwarted, their desire increased. The gopīs who had fallen in love with Kṛṣṇa sighed with sighs that seemed to have become a single gentle breeze.

16. Like flames from the best of kindling, the desire to embrace Kṛṣṇa burned in their hearts. Carefully they concealed those flames.

17. That Śrī Rādhā is the best of the gopīs is described in these words: How can I,

who live only for His sake, ever abandon Kṛṣṇa, whose splendor eclipses the nectarlight moon, whose glories make the devotees always stunned with ecstatic love, whose heart always melts with compassion, who has become the moonlike goal of a host of cakorilike girls with graceful eyebrows? After blocking My honor, the code of religion itself now walks on the pathway of sin.

18. Śrī Kṛṣṇa's thoughts are given in these words: Alas, Rādhā, who is the only object of My thoughts and who is My very life, is under the control of another. When it thinks of this, My heart faints unconscious.

19. On how many days did Kṛṣṇa, rapt in thinking of Rādhā, wipe the tears from His reddish eyes?

20. Kṛṣṇa's yearning to meet with Rādhā is described in these words: Thinking, "How is it thoughts that jump over the code of religion have now become My dearest friend?", Kṛṣṇa sent His splendid glance with a message for Rādhā.

21. The teenage gopīs will later say (Śrīmad-Bhāgavatam 10.31.2): "My dear Kṛṣṇa, You are the life and soul even of the lotus flower that grows on the water of lakes made transparent by the clear rains of autumn. Although the lotus flowers are so beautiful, without Your glance they fade away. Similarly, without You, we are also dying."*

22. The great devotees think Kṛṣṇa's sidelong glance on them is the final result of following the scriptures. Aha! The teenage gopīs thought Kṛṣṇa's sidelong glance on them was like the attack of a weapon.

23. Day and night flames of love for Kṛṣṇa burned in the teenage gopīs' hearts. The sight of Kṛṣṇa at morning and sunset brought happiness that was like ghee being poured on that fire, ghee that doubled the flames.

24. When He departed Vraja for the forest and when He returned from the forest to Vraja, Kṛṣṇa, glorious like the moon, exchanged glances with Vraja's people. At those times Rādhā became glorious like the star Anurādhā shining on a full-moon night among Kṛṣṇa's assembled gopī-beloveds.

25. Kṛṣṇa's departure for the forest in the morning is described in these words: Holding their hands, Kṛṣṇa pretends to joke with His gopa friends while He casts half-half crooked amorous glances at the teenage gopīs. He playfully hugs His gopa friends. Aha! With the music of His flute He sends secret messages to the gopīs.

26. The teenage gopīs will later say (Śrīmad-Bhāgavatam 10.31.10): "Your smiles, Your sweet loving glances, the intimate pastimes and confidential talks we enjoyed with You—all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds."***

27. Kṛṣṇa's return from the forest at sunset is described in these words: When Kṛṣṇa returns to Vraja, the gopīs lovingly gaze at the lotus flower of His face, which is encircled by the black bees of His curly hair and covered by dust raised by the cows' hooves. When the black bees of the gopīs eyes send glances to meet the lotus flower of Kṛṣṇa's face, the gopīs at once find themselves caught in the trap Kāmadeva has set for them.

28. The gopīs will later say (Śrīmad-Bhāgavatam 10.31.12): "O Kṛṣṇa, when You return from the pasturing ground with the animals, we see Your face covered by Your curly hair and dusted by the hoof-dust of the cows. We see Your mildly smiling face, and our desire to enjoy You increases."*

29. Day after day Kṛṣṇa and the gopīs competed in this game of mutual glances. Day after day the gopīs' longing to associate with Kṛṣṇa increased more and more.

When springtime arrived the gopīs very passionately yearned to associate with Kṛṣṇa.

30. The following words describe the gopīs' condition on the sunset of the day the demon Pralamba was killed (Śrīmad-Bhāgavatam 10.19.16): "The young gopīs took the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages."***.

31. The meaning of these words is explained in the following verse: How can anyone have the power to describe the bliss the gopīs felt when they saw Kṛṣṇa? It is possible only to understand a slight part of that bliss. In Kṛṣṇa's absence the gopīs felt every moment to be like a hundred yugas. In the same way, in Kṛṣṇa's presence a hundred yugas becomes for them like a single glistening moment.

32. If, separated from Kṛṣṇa, the gopīs felt every moment like a hundred yugas, then we fear to try to know how they measured their days and nights.

33. When the summer, with its dawns that looked like red roses finally somehow came to an end, multitudes of thundering monsoon clouds delighted the peacocks.

34. Filled with passionate longings, the gopīs were always rapt in talking of Kṛṣṇa. Then splendid monsoon clouds and lightning brought a great darkness.

35. From summer was born hot weather that was uncomfortable for the teenage gopīs who had fallen in love with Kṛṣṇa. "With the coming of the monsoon season this hot weather will end," the gopīs decided. They decided that the weather would certainly change.

36. Meanwhile the gopīs made a second monsoon with the tears from their eyes. The dark monsoon cloud of Kṛṣṇa appeared in their hearts, and the flooding rains of their tears mocked the ordinary monsoon outside.

37. To the gopīs who passionately longed for Kṛṣṇa's association, the peacocks' extended tails glistened like Kāmadeva's half-moon arrows.

38. Because they bring coolness and many other benefits, the monsoon rains pacified the the gopīs' hearts. Still, the gopīs were contrary. They hated and feared the monsoon rains. Ah! The friend was considered an enemy! Ah! Ah! Why does destiny move in that way?

39. The gopīs locked up in their homes when they tried to go to Kṛṣṇa thought in their hearts, "Kṛṣṇa, who, as it rains and rains during the monsoon season plays with His gopa friends amongs the tree-roots, dates, and fruits, who, sitting on a rock at the water's edge, enjoys pastimes of eating yogurt and other foods for lunch, and who calls the cows from far away, has broken our hearts."

40. During the terrible monsoon season, when their ability to see Kṛṣṇa became stopped, Kṛṣṇa's gopī beloveds, who delighted everyone, whose eyes were graceful and playful like *khañjana* birds, and who in their hearts had attained a great glory of pure love for Kṛṣṇa, were now plunged in the great darkness of despair.

41. The gopīs spoke these fearful words: "The clouds proudly thunder. With lightning-bolt teeth they chew up the ground."

42. Ah! How surprising are the many ways of love! This seemingly unfavorable situation of separation from Kṛṣṇa became favorable, for it nourished the love the gopīs, who all praise Śrī Rādhā, felt for Kṛṣṇa.

43. Watching the monsoon rains, Rādhā thought: "O lightning flash, how many austerities did you perform in the past? Please tell that to Me. O friend, you must have performed many austerities, for you always enjoy pastimes with the monsoon cloud, who so closely resembles Kṛṣṇa's glorious chest."

44. Talking to a gopī-friend, Rādhā accidentally revealed Her heart and then tried to pretend She meant something different than what She actually said. That is seen in the following conversation:

Rādhā: Aha! Look! Embracing the dark monsoon cloud, the restless lightning flash enjoys many pastimes.

Gopī-friend: Do You remember Your amorous pastimes with Kṛṣṇa?

Rādhā: No! No! I am describing the monsoon season.

45. Here is another like conversation:

Rādhā: When the monsoon clouds come, then a great opulence of green (hari) grassy meadows fills the eyes.

Gopī-friend: O Rādhā, do You long after Hari?

Rādhā: No! No! Kṛṣṇa hates the glory of the green grasses.

46. The sweetness of the peacocks' graceful dancing always delights peacock-fether-crowned Kṛṣṇa. The peacock does not ask why Kṛṣṇa has now forgotten to wear His peacock-fether-crown.

Translator's note: Overcome with feelings of separation from Rādhā, Kṛṣṇa now neglects His appearance, paying no attention to graceful garments and ornaments.

47. When the unfavorable monsoon season departed, the Autumn came. This is described in the following words: The gopīs thought, "Autumn will come now. Now the skies will be clear." Still, the gopīs hearts did not become clear. Their hearts became twice as dark with passionate love for Kṛṣṇa.

48. No longer seeing the rainclouds and lightning that She saw before, Rādhā was tormented by flames of sorrow.

Translator's note: The dark rainclouds and yellow lightning reminded Rādhā of Kṛṣṇa's dark form and yellow garments and thus brought Her some solace. No longer seeing the things that reminded Her of Kṛṣṇa, Rādhā became sorrowful.

49. With their fingernails Rādhā and Kṛṣṇa each wrote a stanza on a new leaf. The breeze carried Rādhā's stanza to Kṛṣṇa and Kṛṣṇa's stanza to Rādhā.

50. Rādhā's stanza was: "The lightning flashes, who consider the monsoon clouds their very life, must have performed many pious deeds in their past lives, for they are always seen with their beloved clouds and they are never seen without them."

51. Kṛṣṇa's stanza was: "In Vṛndāvana the glistening moon has now come out from behind the clouds, and a swan now plays with a blue lotus. Alas! Destiny is cruel, for I do not see My beloved anywhere."

52. By destiny, Rādhā and Kṛṣṇa obtained each other's stanzas. Again and again They embraced the stanzas. They wept. They each made the stanza a jewel ornament pressed against Their desolate golden hearts.

53. In autumn the waters, lilies, lotuses, and moonlight all quickly blossom with glory. But the gopīs' hearts, eyes, faces, and glistening teeth all become darkened with passionate love for Kṛṣṇa. How can the gopīs tolerate this terrible situation?

54. (Śrīmad-Bhāgavatam 10.20.45): "When there are ample blooming flowers in the gardens of the forest, the fresh aromatic breeze gives a great relief to the person who has suffered during the summer and rainy seasons. Unfortunately, such breezes could not give any relief to the gopīs because of their hearts' dedication to Kṛṣṇa. People in general might have taken pleasure in that nice autumn breeze, but the gopīs, not being embraced by Kṛṣṇa, were not very satisfied."*

55. Kṛṣṇa's handsomeness, dark splendor, sweetness, and flood of nectar pastimes

all seemed like deadly poison to Kṛṣṇa's gopī-beloveds now unable to touch His body.

56. Everyone knows the breeze that carries the fragrance of Kṛṣṇa's body is the very life of all the worlds. However, the emaciated gopīs suffering in separation from Kṛṣṇa considered that breeze to be like a shower of swiftly flying arrows.

57. Although their longings to associate with Kṛṣṇa had attained the highest summit of intensity, the gopīs did not reveal them to anyone. The gopīs all affirmed, "I would never do anything to break the rules of religion." Kṛṣṇa also affirmed the same thing. Torn by attraction to Kṛṣṇa and by hesitation also, the gopīs were tormented.

58. Seeing no other way to conquer the gopīs, who were all afraid of the arrows of His flirting glances, Kṛṣṇa began to play His flute.

59. Hearing Kṛṣṇa play the flute, the gopīs said (Śrīmad-Bhāgavatam 10.35.14): "Kṛṣṇa knows how to play the flute. He composes His own songs, and to sing them He puts His flute to His mouth. When He plays, either in the morning or in the evening, all the demigods like Lord Śiva, Brahmā, Indra, and Candra bow their heads and listen with great attention. Although they are very learned and expert, they cannot understand the musical arrangements of Kṛṣṇa's flute. They simply listen attentively and try to understand, but become bewildered and nothing more."*

60. At first Kṛṣṇa and His elder brother, Balarāma, again and again played graceful duets on Their flutes.

61. As He took care of the cows in the splendid forest, with His many glorious qualities Kṛṣṇa filled His gopa friends with wonder. Accompanied by His elder brother, day after day He practiced playing the flute, displaying His supreme skill. At this time the full glory of His form became manifested before the teenage gopīs.

62. In this way Kṛṣṇa manifested the glory of His form to the far-away gopīs. The natural glory of the gopīs' love for Kṛṣṇa then became manifested.

63. From hearing the sound of Kṛṣṇa's flute, the gopīs could infer the existence of all His other virtues. In this way it is seen that Kṛṣṇa's gopī-beloveds were actually great philosophers learned in logic and inference.

64. Separated from Kṛṣṇa, and their hearts anointed with the oil of love for Him, the suffering gopīs became dry and withered. But now that autumn had come, the gopīs were not as sorrowful as they had been before.

65. Rādhā's friends included Lalitā, Viśākhā, and others. Candrāvalī's friends included Śaibyā, Padmā, and others. They declared their the friendship in their hearts. Also, although only in a concealed way, and carefully mentioning Balarāma also, they began to talk about Kṛṣṇa.

66. The gopīs sang the following song.

A Song

rāmo rāmānuja iti yugalam

kṛta-naṭa-veśatayā paṭu rājati gāyati sakhi-gaṇa-yugalam

As Their friends sing, Balarāma and His younger brother Kṛṣṇa expertly dance.

sarasa-rasālaja-pallava-tallaja-pallavitāmala-śīrṣam

nava-yauvana-vana-bijāṅkuram iva dhārayad atanu-cikīrṣam

Their splendid heads are crowned with beautiful mango flowers. Their amorous desires are like a new sprout rising from a seed in the forest of Their fresh youthfulness.

vāñchita-piñchāvali-parilāñchita-maṇi-nicayāñcita-keśam
dadhad iva hari-dhanur-anugata-tārāvali-valitāmbuda-leśam

Decorated with many beautiful jewels and peacock feathers, Their hair is like small dark clouds with stars and rainbows.

valayita-nava dalad-utpala-karṇika-karṇa-yugādbhuta-śobham
latikā kāsāv iti vismaya-kṛti-madhukṛti-vinihita-lobham

Their wonderfully beautiful curling ears are like the whorls of newly blossomed lotus flowers. When the bumblebees see these flower-ears, They become filled with desire to drink their honey. They become struck with wonder and say: "What vine has borne these flowers?"

hasta-kalam abhi kamala-vighūrṇana-ramaṇa-kalā-ramaṇīyam
madhupa-gaṇam prati madhu-kaṇa-varṣaṇam akṛta yataḥ kamanīyam

Their reddish hands are handsome, gracefully moving lotus flowers that shower drops of nectar on the bumblebees.

mālā-mālā-parimala-vali-vali-vapur-ali-valita-sadeśam
ali-jhañkṛti-nuti-kolāhala-vaha-bahula-kutūhala-veśam

Attracted by the sweet fragrance of Their flower garlands, the buzzing bees offer a great tumult of jubilant prayers.

sitam asitam vapur asitam pītam vasanam yasya ca gītam
tad idam yadi gokulam anu gokulam ayati tadāgham atītam

Their glorious forms are light and dark and Their splendid garments are also light and dark. If They follow the surabhi cows into Gokula Village, then all our sufferings will end.

67. For the purpose of causing the people there to fall in love with Him, Kṛṣṇa stayed in the area around Gokula.

68. Surrounded by Their friends and cows, the two brothers, Kṛṣṇa and Balarāma, are now seen in the land of Vraja. They are the best object of vision for all beings that have eyes. Their faces are like graceful lotus flowers. Their flute-music is splendid. Their eyes are filled with restless glances.

69. This is seen in the following words of A gopī: O gopī-friend, when playful Kṛṣṇa returns to Vraja with His friends and cows, He casts glances at us from the corners of His eyes. Those arrow-glances have now wounded our hearts."

70. In the eyes, the most glorious eyes, of a girl, a supremely saintly and respectable girl, stands the flute-player Kāmadeva-Kṛṣṇa, who is indeed Kāmadeva

Himself.

71. Kṛṣṇa made the gopīs gradually aspire more and more to attain His association. Gradually He dispelled their shyness. Although He was already the master of all arts, He had His brother Balarāma teach Him how to play the flute. The moment He was taught, Kṛṣṇa produced the most enchanting melodies on His flute.

72. Fearful that they may accidentally reveal their love for Kṛṣṇa, the goddesslike vraja-gopīs said of Kṛṣṇa and Balarāma: "Carrying ropes and sticks, playing in the forest, protecting the cows, and enjoying other like pastimes, Kṛṣṇa and Balarāma play Their flutes. Their flute melodies make moving beings stunned and motionless and unmoving beings filled with restless activity. The two brothers have reversed the natures of the living beings."

73. The gopīs also said: "Kṛṣṇa and Balarāma change the nature of every living being. Kṛṣṇa especially has uprooted the nature of us gopīs."

74. As Kṛṣṇa and Balarāma played enchanting melodies on Their flutes, Kṛṣṇa thought, "Aha! I have enchanted and attracted the gopīs. Especially I have attracted the gopī named Rādhā. The living entities take birth in various species of life. Gradually I teach them the spiritual truth. Eventually, when they yearn to hear them, I will play my flute melodies so their hearts can hear."

75. Kṛṣṇa thought in this way. Then He wished to test the responses of the different living entities. First He brought the lower living beings under His spell. Then, one by one, He brought the higher beings under His spell. Finally He made the gopīs' hearts wild with bliss.

76. The cows' response when for the first time they hear Kṛṣṇa's flute melodies is described in these words: Pretending to be the music of a flute placed to Kṛṣṇa's mouth, a shower of nectar falls. With the tongues of their ears, the cows drink that shower of nectar. Their actual tongues are stunned. They have stopped eating grass. Their only thought is, "What is that? What is that? What is that? What is that?"

77. The gopīs said: "By hearing the melodies of Kṛṣṇa's flute, we gopīs attain a condition like that of the cows when they hear Kṛṣṇa's flute. Still, there is a difference between us and the cows. The cows respond by gazing in Kṛṣṇa's moonlike face at every moment. We gopīs cannot gaze at Kṛṣṇa's face in that way. In what yuga will we be able to always gaze at His face?"

78. By playing melodies on His flute, Kṛṣṇa enchants and attracts the various forest creatures. It is said: When Kṛṣṇa plays His flute the birds and beasts of the forest are all enchanted.

79. The gopīs said: "The fame of Vrndavana forest is spread over the entire earth. Placing on it the glory of the touch of His lotus feet, Kṛṣṇa enjoys pastimes in Vrndavana. Hearing the music of Kṛṣṇa's flute, the peacocks and other forest creatures assemble together and dance. Indeed, they have transformed Vrndavana forest into a great dancing arena."

80. The gopīs also said: "We gopīs have no power to describe the sacred glory of Vrndavana forest. The peacocks and other creatures who reside in Vrndavana forest, creatures who perform great pious deeds at every moment, are worthy of being worshiped by us gopīs. We gopīs are only householders living in our houses. We do not live in Vrndavana forest. We are very wretched. Of what good are we? The forest creatures can gaze at Kṛṣṇa as much as they like, but us gopīs cannot even gaze on His shadow."

81. On another day the does leave their mates and run to Kṛṣṇa. As was the previous verse, this verse is spoken by a gopī: "O gopī-friend, how wonderful this is! Hearing the sweet music of Kṛṣṇa's flute, the does have become enchanted. Abandoning their stag mates, they run to Kṛṣṇa. With sidelong glances they lovingly worship Kṛṣṇa."

82. The gopīs also said: "By birth we are women. Many virtuous people honor us will all respect. Our husbands are famous in Vraja for their sincere affection for Kṛṣṇa. These does are not like us at all. Accompanied by their husbands, they freely approach Kṛṣṇa. Fie on us impious gopīs! In no way are we as fortunate as these does."

83. Seeing some birds attracted by Kṛṣṇa's flute-music, the gopīs said: "We think the birds in this forest must be great sages and Kṛṣṇa must be their guru. If this were not so, then why would this birds silently listen as Kṛṣṇa plays on His flute?"

84. In the following words the gopīs describe these birds as sannyāsīs: "Kṛṣṇa is a great sage in the center, and the birds around Him on all sides are also great sages. These bird-sages have no material desires."

85. On another day some demigoddesses become attracted by the music of Kṛṣṇa's flute. The gopīs describe them in these words: "As they flew nearby in their airplanes, the goddesses were attracted by the music of Kṛṣṇa's flute. Gazing at the splendid charming handsomeness of Kṛṣṇa's form, they were all enchanted. Never had they seen or heard of anyone handsome like Him. As they gazed at Him, their braids and all else became dishevelled and undone. Were any of them not attracted?"

86. Of these demigoddesses the gopīs also said: "These demigoddesses were completely enchanted by Kṛṣṇa's flute-music. Who are we poor souls, that we are so fortunate as to have taken birth as girls in Kṛṣṇa's land of Vraja?"

87. Kṛṣṇa's flute music makes the unconscious beings and the beings whose consciousness is worthless attain full spiritual consciousness. These powerless beings then jump over their previous unconscious state and being to move and walk.

88. In this verse the gopīs describe the activities of the rivers when they hear Kṛṣṇa's flute-music: "Hearing Kṛṣṇa's flute-music, the rivers become stunned. With blossoming currents and the jangling warbling of swans and other birds, the wild with bliss waves approach Kṛṣṇa. With the arms and hands of their waves they place a circle of lotus flowers at Kṛṣṇa's feet."

89. Of the rivers the gopīs also said: "Ah! Ah! If, abandoning their courses, the rivers, who are all the ocean's wives, swiftly flow and meet Kṛṣṇa, then what are we poor gopīs in comparison to them? They must have performed many pious deeds. We are not their equal in the slightest way. That is why it is right that we give up our bodies and thus renounce the happinesses and distresses of this world."

90. On another day the gopīs describe the clouds with these words: "The raincloud is Kṛṣṇa's friend. This is so not only because they have the same dark splendor, but also because they are alike in many other ways and also because they always help each other. Thus when Kṛṣṇa plays mallāra-rāga melodies on His flute, the clouds come and shade Him from the burning sunlight."

91. The gopīs also say: "Aha! Look! Even though it is very cool, and even though stays above all else, with great love in its heart the raincloud carefully serves Kṛṣṇa with its shade and its nectar rains. Fie on us wretched gopīs very proud of

taking shelter of Kṛṣṇa alone and keeping Him alone in our life's breath! We are wretched because, even without serving Kṛṣṇa we somehow remain alive in this world."

92. Aha! Even though it is made of rocks, and even though it has taken birth as a hill, Govardhana is filled with bliss. This the gopīs affirm in the following words: "Glorious Govardhana Hill is the best of Kṛṣṇa's servants. Kṛṣṇa and Balarama climb it to play their flutes on its summit. With the touch of Kṛṣṇa and Balarama's lotus feet, Govardhana feels bliss and manifests many symptoms of ecstasy beginning with the standing erect of the blades of grass that are the hairs on its body. Its entire body it offers in the service of Kṛṣṇa's friends and cows."

93. "I have heard that the grass on its slopes are Govardhana Hill's bodily hairs standing erect in ecstasy. If you do not believe that, then look for yourself. Hearing the music of Kṛṣṇa's flute, Govardhana Hill glistens with ecstatic love. Kṛṣṇa's footprints decorate Govardhana Hill. Certainly they bear witness to Govardhana Hill's glory."

94. The gopīs also said: "If one boldly yearns to follow the path of the great souls, one should look and see that path is splendidly manifest on the slopes of Govardhana Hill."

95. Thinking of the gopīs, Madhukaṇṭha was overcome. His heart was agitated. He spoke broken words in a choked voice. He covered his face with his garment. Filled with sorrow, he wept. Then he repeated the following mysterious words spoken by Radha:

96. "This flute must have performed many pious deeds in its past lives, for even though he is male, he shamelessly drinks the nectar of Kṛṣṇa's lips, nectar that is the gopīs' property, and as it drinks, the flute loudly sings. When it is satisfied that it has drunk enough, the flute vomits out a host of noisily flowing rivers of nectar, rivers of nectar that make the trees bloom with many flowers and weep with blissful tears of dripping honey."

97. Rādhā also said: "I pray that I may attain the body of a flute. I do not pray to attain the body of a saintly teenage girl. As a flute I will thirstily enjoy many blissful rare pastimes of drinking the nectar of Kṛṣṇa's lips. If, as a flute, I become an inanimate object, a being without life or consciousness, then at least I will be free of the sorrows I feel separated from Kṛṣṇa."

98. Rādhā also said: "O shark of Kṛṣṇa's earrings, you always kiss Kṛṣṇa's cheeks. O flute, you always lick Kṛṣṇa's lips. O flower-garland, you always embrace Kṛṣṇa's body. You are all fortunate. Destiny is kind to you. Alas! I am not fortunate. Destiny is not kind to Me. That is why I yearn to attain good fortune like yours."

99. Rādhā also said: "The necklaces of pearls, diamonds, and jasmine flowers never leave Kṛṣṇa's chest. What are we in comparison to these fortunate beings. Alas, we are only girls overcome with Kāmadeva's desires."

100. Rādhā again said: "If dark Kṛṣṇa does not give His association to others, then I will not burn in flames of sorrow. Alas! How can I bear to watch while Kṛṣṇa fearlessly hugs His gopa friends?"

101. In this way Kṛṣṇa's flute-music conquered all the people of Vraja and made them all fall in love with Kṛṣṇa. In this way I have described the pastimes of early morning. Folding his palms, Madhukaṇṭha again said: O Rādhā, no one can understand the desires in Your beloved Kṛṣṇa's heart.

102. The evening's narration was thus concluded. Everyone returned to their

homes.

Twenty-third Pūraṇa

The Rāsa-Dance Begins

1. At the beginning of his description of the rāsa-dance, the author (Śrīla Jīva Gosvāmī) speaks the following vow and prayer: In this my poem I have boldly revealed the conversation Lord Kṛṣṇa enjoyed with His beloved gopīs in a secluded place, a conversation that is a great secret, a conversation that is a whirlpool of nectar. No other narration is more glorious and exalted. No other narration is better to be placed on the worthy devotees' ears.
2. Describing Lord Kṛṣṇa's nighttime pastimes, Madhukaṇṭha spoke to Snigdhaṇṭha, whose voice was sweet with poetic words. Folding his palms, Madhukaṇṭha began by saying, "The rāsa dance pastime took its birth in the middle of the night. Now I will describe its cause, nature, and meaning."
3. Hearing these words, and looking at Madhukaṇṭha, everyone joyfully said, "Well spoken. Your words are glorious. These pastimes are a great flood of nectar. If you stop your description in the middle and do not carry it to the end, then the flood of nectar will be stopped, checked from reaching its highest point. Therefore, if you will, please describe the entire pastime. Do not stop until everything is described."
4. Madhukaṇṭha joyfully said: When the rāsa dance sought to take its birth, Śrī Kṛṣṇa's face made the bewilderment of love grow very strong within the moon-faced gopīs. Śrī Kṛṣṇa's eyes made restless movements manifest in the doe-eyed gopīs' eyes, and Śrī Kṛṣṇa's handsome form broke into pieces the peaceful composure that rested in the circle of slender and graceful gopīs.
5. When the rāsa dance sought to take its birth, Śrī Kṛṣṇa's face became more charming than the moon, Śrī Kṛṣṇa's eyes attracted the lotus-eyed gopīs, Śrī Kṛṣṇa's glorious handsomeness, which glistening dark monsoon clouds yearn to attain, brought the gopīs delight from the first moment they were able to touch it, and Śrī Kṛṣṇa, who is more handsome and glorious even than Lakṣmī's lover Nārāyaṇa, became like an ornament gracing a great host of gopī-goddesses.
6. After, by Paurṇamāsī's arrangement, the pastime described in Śrīmad-Bhāgavatam 10.21.17 (where some pulinda girls find Śrī Kṛṣṇa's footprints marked with kuṅkuma from a gopī's breasts) was concluded, Śrī Kṛṣṇa became completely attracted to Śrī Rādhā. Thirsting after Her company, He thought, "Ah! How can I meet Rādhā in a secluded place?"
7. By Śrī Rādhā's mercy one of the pulinda girls, wandering in the forest and anointed with Śrī Rādhā's kuṅkuma, spoke the following words to red-lotus-eyed Śrī Kṛṣṇa: "O Kṛṣṇa, You defeated even Kāmadeva, whose arrows bring so many sorrows. O Kṛṣṇa, I do not know how You create such melodies in Your flute, which is, after all, only a dry stick pierced with many holes."
8. Then the forest-goddesses spoke the following words from the sky: "Thinking Your flute, a flute born in a glorious family of bamboos, a flute that is a dry stick pierced in many places by a hot iron rod, is his dear friend, in order to please You, O Lord Kṛṣṇa, with his arrows Kāmadeva now grievously wounds

a certain saintly gopī, a gopī whose body is withered (because of separation from You)."

9. Wildly wandering in the forest, forest-flower-garlanded Śrī Kṛṣṇa saw written in kuṅkuma on a dark tamāla tree the following words: "Tormented by Kāma's flames, my heart rapt in thinking of Kṛṣṇa's glorious handsome form, and rapt in the sweet fragrant of love that flows from Kṛṣṇa's flute, I see Kṛṣṇa's dark effulgence in every direction. Somehow I must have attained Kṛṣṇa. But then, I have not attained Him at all."
10. Seeing these words, Śrī Kṛṣṇa thought, "Perhaps Śrī Rādhā wrote these words. Born in a pious family, She carefully conceals the passionate love She feels for Me. Therefore I will now take shelter of My flute music, music that will kill Rādhā efforts to conceal Her love."
11. Tormented by the absence of the nectar that bears the name Rādhā, Kṛṣṇa could not be peaceful. Again and again He played His flute. Feeling a great thirst for the nectar Rādhā, Kṛṣṇa passed the monsoon season. His thirst grew and grew. In this way half the Śarat season passed.
12. Madhukaṅṭha continued: Kṛṣṇa's flute-music attracted Śrī Rādhā. She became very agitated. She trembled. She staggered as She walked. Rising from Her sitting place, She took two or three steps. Then She left the house. Then She walked far on the forest path.
13. Filling every direction, Śrī Kṛṣṇa's flute music attracted Śrī Rādhā. I bow my shoulders. The hairs of my body stand erect with bliss. I always offer my respectful obeisances to Śrī Rādhā and to Śrī Kṛṣṇa's flute, who again and again fulfill Śrī Kṛṣṇa's desire.
14. When the monsoon season came, Śrī Kṛṣṇa thirsted to test the power of His flute music. He waited for the right opportunity. When He saw the beautiful glory of the Śarat season had come, He thought, "If saintly Rādhā joins My associates in My pastimes, then I will also attain a host of many beautiful gopīs. At the appropriate time Rādhā will bring Me, who control all, under Her control. Then I will gaze at Her, and She will gaze at Me. Thus I will bring Rādhā under My control. I will have the power to remove the anguish of separation She feels. I will remove the obstacles that stand between Śrī Rādhā and Me.
15. Thinking in this way, and suddenly seeing an auspicious omen, Śrī Kṛṣṇa said, "Ah! Now something auspicious will come. Fate has placed before My eyes the sight of two khaṅjana birds playing on a lotus flower. This means that the face of beautiful-eyed Rādhā will soon come before Me.
16. After seeing that auspicious omen, the flutist Kṛṣṇa played His flute again and again for an entire month, beginning with the full-moon day.
17. The sweet sound of Kṛṣṇa's flute made the jasmine flowers burst into bloom in the Śarat season. Again and again gazing at the beautiful glistening nights, Balarāma's brother, Kṛṣṇa, decided to enjoy amorous pastimes with the gopīs.
18. The playful full moon suddenly arrived to bring pleasure to Śrī Kṛṣṇa. Taking His cows with Him, forest-flower-garlanded Kṛṣṇa, who enjoys pastimes in the forest, returned to Vraja. At sunset He ascended the rooftop balcony and watched the sun set and the effulgent full moon rise. Embraced by feelings of ecstatic spiritual love, Śrī Kṛṣṇa thought:
19. "Is that the rising circle of the moon, or is it a great circle of red kuṅkuma, or

- is it Kāmadeva's face red with passionate anger?
20. "Is that the moon anointed with red kuṅkuma nectar, or is it the face of Śrī Rādhā rising in the sky, Śrī Rādhā who has just come from the Yamunā's forests?
 21. Looking at the moon, Śrī Kṛṣṇa thinks, "Come from afar, and now rising in the east, the full moon, its face always anointed with red kuṅkuma, on some pretext teaches Me, a playful teenage boy, how to enjoy amorous pastimes. This glistening moon now makes everything auspicious.
 22. Śrī Kṛṣṇa then imagined the moon spoke to Him, saying, "I am the moon. I delight the goddesses of the directions, who are my beloved consorts. I bring auspiciousness to the people." Śrī Kṛṣṇa then addressed the moon, "O moon, why do you now make obstacles for Me, the lover of the supreme goddess of fortune?"
 23. Śrī Kṛṣṇa thought, "Now destiny is favorable. Auspicious moonlight fills the directions. By going southeast, I will attain auspiciousness.
 24. "I see in direction after direction the moon fill the forest with delightful reddish light. This is an auspicious omen for Me. Destiny will bring auspiciousness to Me.
 25. "However, if this reddish moon is actually the angry face of Kāmadeva, whose arrows are very powerful, then that is also an auspicious omen, an omen that will destroy all My fears.
 26. ""If the glorious effulgence that fills this forest actually comes from Śrī Rādhā, then I will walk in the direction of that effulgence. In that way auspicious bliss will enter My heart.
 27. "Ah! As My heart thinks of going in that direction, My right eye begins to tremble and seems almost to dance. From that auspicious omen I know that I will soon dance with My gopī beloveds."
 28. After thinking in this way, intelligent Śrī Kṛṣṇa placed four cowherd boys headed by Dāma, and other cowherd boys also, boys blissful with a great wealth of spiritual love, boys whose kinsmen thought were sleeping in their homes, as guards at the entrances to the forest. Taking His flute with Him, Śrī Kṛṣṇa playfully walked to a secluded place by the Yamunā's banks.
 29. While going there, Śrī Kṛṣṇa thought, "That (moon) cannot be the face of angry Kāmadeva. It shines too brightly. Neither can it be the face of Rādhā pining for Me, for it is marked with dark spots and other flaws."
 30. Śrī Kṛṣṇa again thought of the moon, "To dispel the darkness of night, the moon has come. Rising over the eastern mountain, the moon fills the whole world with a festival of joy.
 31. "Imitating Śrī Rādhā's face, the moon shines very brightly. Still, if the moon only pretends to be Śrī Rādhā's face, then why is My heart so overcome when I see it?"
 32. In His thoughts, Śrī Kṛṣṇa said to the moon, "My lord, O moon with nectar rays of light, do not be proud, thinking, 'My glorious light has no peer in all the worlds.' After all, your moonlight is not in any way equal to the glorious effulgence of Śrī Rādhā's ten toenails."
 33. As Śrī Kṛṣṇa thought in this way, the four cowherd-boy guards walked on the pathways to their stations. Śrī Kṛṣṇa Himself went to an elevated courtyard in the eastern part of Vraja. He placed the flute to His mouth. As He was about

to play, He thought, "First We should bring Rādhā here. I see that without Her all is useless. When Śrī Rādhā comes, the many other beautiful gopīs will also come. This I know in My heart. How shall I make certain that this auspicious event will occur?"

34. "Yes. Yes. As some are archers expert at firing arrows, so I am expert at playing the flute. My flute music will enter Śrī Rādhā and attract Her. There is no other way. Thinking of this goal, I will play on My flute." In that way Śrī Kṛṣṇa thought. Imagining that He saw the gopīs illumined by the bright moonlight, Śrī Kṛṣṇa thought, "O moon, O master of the plants, you only torment troubled persons like Me. You will not cure Us of Our troubles."
35. At that moment, seeing the moon in a slightly different way, Vṛndā-devī thought, "Ah! Ah! Covered by the smoke rising from the flames of the gopīs' tears, gopīs tormented by separation from Kṛṣṇa, the blind moon is now dark, dark like a smoke-darkened mirror."
36. The moon was soon overcome by the presence of a host of doe-eyed gopīs. Then Śrī Kṛṣṇa, glorious like a sun with hundreds of rays of light, was manifest in the east.
37. The gopīs were very eager to see Kṛṣṇa. The autumn moon cleared the beautiful-eyebrowed gopīs' path to Śrī Kṛṣṇa. Śrī; Kṛṣṇa's sweet flute-music at once attracted the gopīs to Him.
38. With great love creating a great sweetness of many rāgas and melodies, Śrī Kṛṣṇa played glorious music on His flute.
39. The great love Śrī Kṛṣṇa felt manifested in Him the ecstatic symptoms described in these words: Tears streaming from His eyes down His neck, the hairs of His body erect, and His body trembling, Śrī Kṛṣṇa, overcome with feelings of separation from Śrī Rādhā, played beautiful, sweet, auspicious melodies on His flute.
40. The rāga Śrī Kṛṣṇa played is described in these words: Entering the gopīs' hearts, the rāga Śrī Kṛṣṇa played was like passionate spiritual love personified. No one had ever tasted anything so sweet. Even nectar could not be compared to it.
41. Śrī Kṛṣṇa's flute music became letters and words, words that said, "O Rādhā, O girl whose face is like nectar from the nectar-effulgent moon, O girl like a springtime mādhavī-vine blossoming with a flood of sweetness, I love You eternally, and You eternally love Me. The thought of Your glorious virtues makes My heart burst with bliss."
42. Śrī Kṛṣṇa, who is expert at playing flute melodies like flying arrows, and who is the best of the wise, aware that He had, with the arrow of His flute melody, perfectly wounded Śrī Rādhā's heart, proceeded to send flute-messages to the other gopīs.
43. He played a flute melody that became the following words: "O gopīs, please accept the sugar-candy of My flute songs, candy that is very difficult to attain. O dear gopīs, that you have conquered Me is very embarrassing to Me. Therefore I request that you please be kind to Me."
44. When Śrī Kṛṣṇa, arrayed in yellow garments, played melodies on His flute, the melodies at once entered the gopīs' ears. Rapt in thinking of those melodies, the gopīs were very strongly attracted. They were overcome. Overcoming all obstacles, the gopīs, ran and met Kṛṣṇa. They stood before

- Him, face to face. It was not otherwise.
45. With glistening eyes listening to Śrī Kṛṣṇa's flute-music, the gopīs forgot their household duties. Surging rivers of tears flowing from their eyes. they ran to glorious and effulgent Śrī Kṛṣṇa, the master of their lives.
 46. The glistening moon gave hundreds of sublime happinesses to the lotus flowers, lotus lakes, and lotus-eyed girls of Gokula.
 47. Some saintly gopīs were forcibly stopped by their husbands. Those gopīs also attained Śrī Kṛṣṇa's association. That is confirmed by the words of the sage Śukadeva.
 48. In his heart Snigdhaikaṅṭha thought: In the Padma Purāṇa, Uttara-khaṇḍa, it is said some sages engaged in sādhana-bhakti desired to become like the supreme goddesses of fortune who are Śrī Kṛṣṇa's wives and beloveds, goddesses who have Śrī Rādhā as their leader. Attaining forms like those goddesses, the sages attained Śrī Kṛṣṇa's association. In Śrīmad-Bhāgavatam (10.29.11) it is said: "The gopīs did not know that Kṛṣṇa is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?"*
 49. Now we will consider the answer to this question. In Padma Purāṇa, Uttara-khaṇḍa, it is said: "Those sages took birth as girls in Gokula. According to their desire, they attained the association of Śrī Kṛṣṇa. By associating with Him, they attained liberation from the ocean of repeated birth and death."
 50. In Śrīmad-Bhāgavatam (10.33.38) it is said: "The gopīs' husbands felt no jealousy or hatred for Kṛṣṇa." Here we may note that these husbands were not at all aware of Kṛṣṇa's activities. In Śrīmad-Bhāgavatam (10.6.35) it is said: "In spite of being envious of Kṛṣṇa, Pūtanā attained salvation because she gave her milk to Him to drink."* In this way the question raised in Śrīmad-Bhāgavatam 10.29.11 is answered. Thus it is seen that attracted to Kṛṣṇa brings the greatest benefit.
 51. The gopīs did not know that Śrī Kṛṣṇa is the Supreme Personality of Godhead, the all-pervading Supersoul. Although at first they thought of Him as their paramour, in the end they thought of Him as their husband, just as Pūtanā at first thought to kill Kṛṣṇa, but at the end had the thoughts of Kṛṣṇa's affectionate nurse.
 52. In Śrīmad-Bhāgavatam (10.29.13) it is said: "Śiśupāla was always envious of Kṛṣṇa, and because of his envy, Kṛṣṇa killed him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiśupāla gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Kṛṣṇa, then what to speak of the gopīs, who are so dear to Kṛṣṇa and always thinking of Him in love?"*
 53. Because they are eternal associates of Śrī Kṛṣṇa and because their love for Him is very great, the gopīs are very glorious and exalted. Still, no one can say that the eternally dear gopīs' conception of Śrī Kṛṣṇa as their paramour in Śrī Kṛṣṇa's pastimes manifest (prakāṣa) on this earth is a praiseworthy conception.
 54. Śrī Rādhā and the other gopīs are the eternal wives of Śrī Kṛṣṇa. Their conception of Him as their paramour is not at all praiseworthy. However, their eternal love for Him broke apart the impediment that was their

conception of Him as their paramour. Thus they quickly understood that He is their eternal husband. Thus other forms, forms as Śrī Kṛṣṇa's wives, waited for them in the future.

55. After thinking these thoughts, Snigdhaikaṅṭha said aloud, "Then? Then?"
56. Madhukaṅṭha said: When they heard Śrī Kṛṣṇa's sweet flute-music call their names, the girls of Vraja, their eyebrows gracefully curved, became joyful. Their bodies blossomed with joy. Śrī Kṛṣṇa's sweet flute music had the power to arouse their amorous desires, why would that flute-music not have the power to make the gopīs blossom with joy?
57. The gopīs are described in the following song:

*sa-tvara-prasāra-vat tv asattva-dhāma-hāyini
sarva-gurv-ahārya-kūṭa-varaṇāti-yāyini*

When the gopīs heard the sound of Kṛṣṇa's flute, they quickly left their lifeless homes. When their elders blocked the door, they left anyway.

*nātham ekam anv aneka-dāra-sampad-arpiṇī
ogha-mogham anv ananta-bhakta-loka-tarpiṇī*

Thinking Kṛṣṇa her only husband, each gopī offered Him opulence and happiness as if she were not one, but a host of wives. Each gopī pleased Him as if she were a limitless multitude of devotee-servants that eclipsed the ocean.

*lola-keśasaivalānci-karṇa-pūra-cakriṇī
puṣpa-jāta-niṣprapāta-śubhra-phena-cakriṇī*

In that ocean of gopīs, the seaweed was curling locks of hair, the whirlpools were graceful earrings, and the white foam was flower-ornaments.

*ucchalan-navīna-mīna-netra-nīra-gātriṇī
agrimādhva-mātra-pātra-sammukhānuyātriṇī*

As they ran on the path to meet Kṛṣṇa, their limbs were currents of water and their eyes were swimming young fishes.

*manda-tāla-bāhu-nāla-pāṇi-padma-śālinī
accha-bāla-kacchapāṅga-vatsa-janma-jālinī*

The lotus flowers there were the gopīs' hands and the lotus stems were their graceful arms. The beautiful young turtles were their breasts.

*jūti-dūti-kṛt-kaṭīra-tīra-dhīra-gāmini
uru-bhūruhāli-pāṭa-samprapāta-kāmini*

With quickly moving hips they ran to the Yamunā's banks. They wished to enter the great forest.

*kāñci-kāñci-kañkañādi-siñja-dambha-sañjinī
prāyasaś tu hañsa-saṅgha-śabditānu-rañjinī*

Their tinkling bracelets, bells, and other ornaments sounded like the warbling of swans.

*tūrṇa-tūrṇa-ghūrṇanādi-saṅkulāṅga-nartinī
pūrṇa-pūrṇa-bhāva-gūrṇa-jāḍya-jāta-vartinī*

Their frantic running was dancing. Their limbs were stunned with ecstatic love.

*veśa-vastra-sanniveśa-cañcalatva-bhaṅginī
tat-tad-artha-vaiparītya-kāri-vega-saṅginī*

In haste they put their garments and ornaments in the wrong places.

*yan-nimittam ātma-sarva-saṅga-bhaṅga-bhāvinī
yatra sarva-nāma-rūpa-vismṛtiś ca bhāvinī*

They broke all ties to their relatives at home. In the ecstasy of love for Kṛṣṇa, they forgot the names and forms of their relatives.

*śyāma-dhāma-suṣṭhu-rāmam etam atra sad-dhavam
sindhu-tulyam uttarāṅgad-aṅgam āśu mādhamam*

There was their eternal husband, Kṛṣṇa, who was like a splendid dark ocean with cresting waves.

*pūrva-pūrva-bhinna-yātir uttarāpta-saṅgatiḥ
āpagāli-sammitāpa seyam āli-samhatiḥ*

The gopīs were like many rivers meeting the ocean of Kṛṣṇa.

- 58 and 59. In a beautiful forest where the glorious Yamunā flows, a forest splendid with hosts of blossoming flowers, glorious with bees and cuckoos, pleasant with fragrant breezes, glistening in the moonlight, and filled with all spiritual virtues, the gopīs assembled in a jewel-mosaic-paved courtyard. When they gazed on Śrī Kṛṣṇa, who was playing many wonderful, colorful, and sweet melodies on His flute, His form glorious like a dark monsoon cloud, His garments beautiful like lightning, His form glistening like a great jewel, His form like that of a splendid transcendental Kāmadeva.
60. The gopīs surrounded Kṛṣṇa on every side. Their hearts yearned to embrace Him. They looked like golden flower-vines entwined around a dark tamāla tree.
61. Accompanied by her friend the flood of sweet fragrance, the girl-messenger of Śrī Kṛṣṇa's flute-music respectfully invited the beautiful-eyebrowed gopīs to

meet with Śrī Kṛṣṇa. Traveling on a long path, the gopīs were brought to Kṛṣṇa. Again and again they devotedly tasted the sweet nectar of His handsomeness. Although they tasted it repeatedly, they never felt satiated. They never wished to stop tasting that nectar.

62. Splendid like many glistening moons garlanded with stars, the wide-eyed teen-age gopīs stood before Śrī Kṛṣṇa, who was like a thirsty cakora-bird gazing at them.
63. Thirsty Kṛṣṇa then thought, "Paying the price of My youthful handsomeness, I will purchase the crown jewels that are these girls, the most beautiful girls in the world. These girls are the medicine Kāmadeva offers to sure My troubles.. They are glistening beams of moonlight glorious before the two cakora-birds of My eyes."
64. Each gopī then thought, "The arrow of Śrī Kṛṣṇa's glance has struck the arrow of my glance and broken it into pieces. That arrow now flies into my heart to break apart the chariot of my desires that drive there."
65. In truth the two black bees of Śrī Kṛṣṇa's eyes dallied for two or three moments amongst the flowering-vines of the gopīs. Then those bees flew into the lotus forest of Śrī Rādhā. There they stayed.
66. Śrī Kṛṣṇa then thought, "This girl is the beautiful glorious splendor of beautiful glorious splendor. Śrī Rādhā's beautiful eyes now stand before My eyes."
67. Her eyes touched by the sight of Śrī Kṛṣṇa, Śrī Rādhā trembled. The sweet nectar of ecstatic spiritual love arose within Her. She was tossed to and fro. She glistened with the intense longing to attain Kṛṣṇa.
68. The following verse consists of a question and a reply: Please tell me like the tears now flowing from the two rising moons of Śrī Rādhā's eyes? The floods of nectar flowing from the lotus-flowers in autumn is perhaps a little like them.
69. Standing before Śrī Kṛṣṇa, and wild with delight by hearing His eloquent flute-music, the gopīs abandoned all shyness. Still, because they were born in saintly families, they bowed their heads and became silent. They were like sages following a vow not to speak.
70. Śrī Kṛṣṇa stood amidst the gopīs. Intoxicated by Śrī Kṛṣṇa's sweet fragrance and the sweet nectar of His flute-music, the gopīs approached Him. Playfully smiling, Śrī Kṛṣṇa stood on the pathway of their eyes. As were ordinary girls with impure thoughts, the gopīs stood before Him. Eager to taste the nectar words that might come from the blossoming flowers of the eager gopīs, Śrī Kṛṣṇa, speaking an appeal to them, agitated them greatly.
71. Śrī Kṛṣṇa said to the gopīs, "O fortunate and glorious girls, Our meeting here is certainly auspicious. Still, I am curious to ask why you have come here. You must have endured many troubles to come to this place. Therefore I place this question before you: What may I do to please you?"
72. The gopīs did not understand Śrī Kṛṣṇa's purpose in speaking these words. Again speaking joking words that did not reveal His true intent, Śrī Kṛṣṇa said:
73. "Although I ask questions, you, like silent sages, give no reply. Why would you householder ladies do anything that would not bring auspiciousness to your homes and families in Vraja?"

74. As the gopīs looked at each other with smiling eyes, Śrī Kṛṣṇa said to them, "I am not able to understand your purpose in coming here. Please cast away all shyness and tell it to Me."
75. Seeing the gopīs were still too shy to speak, Śrī Kṛṣṇa spoke the following words, words with a double meaning:
76. "Please tell Me why you have abandoned your household duties. I do not understand that. With eager hearts please return to Vraja Village. This forest is very fearsome. This night is very fearsome. You are surrounded by many fearsome wild creatures."
77. Here the sentence "Please return to Vraja Village" may also be interpreted "Please do not (na) return to Vraja Village". In this way these words have a double meaning. Then Śrī Kṛṣṇa again spoke these words, which also have a double meaning: "Pious girls like you should not be so independent, independent like prostitutes. After you, you certainly have mothers, fathers, brothers, husbands, and many other kinsmen." Then, with a joking smile, Śrī Kṛṣṇa also said:
78. "I have heard that you have many children."
79. Then Śrī Kṛṣṇa thought, "The proper understanding of these pastimes is found in the conversation of Vṛndā and Paurṇamāsī, where it is said (Śrīmad-Bhāgavatam 10.33.26): 'Kṛṣṇa recited various kinds of poetry. He thus enjoyed the company of the gopīs in the soothing moonlight of autumn. Sex desire is especially excited in the autumn season, but the wonderful thing about Kṛṣṇa's association with the gopīs is that there was no question of sex desire. The sex impulse was completely controlled.'* Speaking of the obstacles that stood before the gopīs, I will now speak clever and playful joking words."
80. These were Śrī Kṛṣṇa's thoughts. In order to enjoy pastimes with the gopīs, Śrī Kṛṣṇa played His flute. Now Śrī Kṛṣṇa, the crest-jewel of rasikas, stood before the gopīs. The gopīs were convinced that Śrī Kṛṣṇa was their husband. Only in the talk of other people was any other idea manifested. The gopīs desired Śrī Kṛṣṇa's association, and the association of no one else. They considered the association of any other male an abomination. In this way it is proved that the gopīs were completely pure. They thought of Śrī Kṛṣṇa their husband. They did not think of Him as their paramour.
81. The gopīs had no children of their own. However, out of affection, they considered the children of their brothers-in-law to be like their own children. The idea that the gopīs had children existed only externally. When it was spoken of, it was spoken only as a joke.
82. Although their kinsmen were blind to the gopīs' actions, the gopīs feared their kinsmen would be at that moment searching to find them. In this connection, Śrī Kṛṣṇa said to them, "Why do you fear?" In this sentence the compound-word "tat-tad-bhayam" may be interpreted as either a *ṣaṣṭhī* or a *pañcamī tatpuruṣa-samāsa*.
83. Texts 77 and 78 may be considered in two ways: as divided (*khaṇḍam*) or as undivided (*akhaṇḍam*). This passage may be divided into two parts. The first part presents the conception of the gopīs as unmarried girls. This is seen in the passage ending with the word "sahajāḥ" (brothers). In the second part the faint conception of the gopīs as married women is seen in the passage ending

- with the words "ṣrūyante tanūjāḥ" (I heard that you have children). This passage may also be considered as not broken (akhaṇḍam) into two parts. This conception is supported by the words "sarvāḥ prati" (to all the gopīs).
84. Then, playing with the meanings of words, Śrī Kṛṣṇa made the gopīs' hearts and minds sway to and fro, as if they were riding on a swing. He said to them, "As you can see this forest is worshiped by the glistening autumn season and by wonderful hosts of flowers. The moon anoints this forest with splendid moonlight. The Yamunā makes this forest dance with the pleasant breezes that flow over its waters. The demigods have placed here all the ingredients needed for Our pastimes. Still, if you do not join these pastimes, none of these arrangements will be glorious. Then none of them will be worthy of praise.
 85. "Whether destiny brings auspiciousness or troubles, you should always perform your family duties. You should devotedly serve your husbands and you should also protect and maintain your children, calves, and other dependents. This the scriptures teach.
 86. "Continue performing your prescribed duties, even in difficult situations. Then, when you attain the final fruit of all your pious deeds, you may enter the realm of My blissful pastimes. If you do not wish to enter that realm, then you should still enter this forest place glistening in the moonlight. In this place you may perform austerities and pray to attain whatever it is that you desire."
 87. Then, as if thinking for a moment, Śrī Kṛṣṇa paused and said, "Ah! I did not understand. Please understand My situation and forgive all My senseless talking. Overcome by the desire to attain amorous pastimes, you all have come to this place. Under these circumstance your great affection for Me is certainly proper.
 88. "The love you feel for Me is My presence is not as great as the love You feel when you pine for Me in My absence. Therefore, to feel this greatest love you should now all return to your homes. That is the right thing for you to do.
 89. "If you think staying far away from Me would not increase your love for Me, then perhaps many obstacles standing in the way of Our meeting would increase your love, for then you would always pray to attain My company."
 90. For a long time the gopī had yearned to attain Kṛṣṇa. Then they were called by Kṛṣṇa's flute. Now they felt as if they were suddenly broken into pieces. When they heard these teasing words from their beloved, the gopīs could not decide, "Is Kṛṣṇa teasing us, or not?"
 91. At that moment the jangling ornaments decorating the motionless gopīs' waists became suddenly silent.
 92. Tormented by the feverish heat of their beloved Kṛṣṇa's words of rejection, the lotus flowers of the gopīs' hearts began to melt. From those lotus flowers again and again streamed a flood of lotus nectar that, I think, only pretended to be a torrent of tears.
 93. The gopīs then thought, "Perhaps we should give up our lives, or perhaps we should fall to the ground before dear Kṛṣṇa's feet, or perhaps we should be angry with Him, or perhaps we should reject Him and return to our homes, or perhaps we should drown ourselves in the Yamunā's dark waters. Then again, perhaps we should not do any of these things. Perhaps we should only

- seek vengeance by beating on the forehead of harsh and cruel Kṛṣṇa."
94. The gopīs were tormented by headaches. Tears flowed down their necks. Their hearts greatly trembled. Every part of their bodies was overcome with the symptoms of ecstatic love. As if to attack and chase away their cruel beloved, they surrounded Him. Kindness manifest in words from Śrī Kṛṣṇa's mouth was the only thing that could protect them now.
 95. A night of dark-colored tears flowed from the gopīs' mascara-anointed eyes and onto the sunset of the gopīs' red-kuṅkuma-anointed breasts. Śrī Kṛṣṇa then became like a glistening full-moon surrounded by a dark-night of gopīs, their shy faces downcast.
 96. Sighs breaking through their charming lips, the petal toes of their lotus feet scratching the ground, and the archer's bows of their eyebrows now bent, the gopīs wounded Śrī Kṛṣṇa with the arrow-glances that flew from their eyes.
 97. As from a broken-open pomegranate many red seeds are manifest, so from the gopīs' hearts were now manifest the perfection of their ecstasy of love for Śrī Kṛṣṇa. With affectionate words anointed with graceful eloquence, the gopīs expressed their doubts. Even today is sung the song the gopīs then sang.
 98. A Song:

*imam iva mā kuru punar ativādam
bhakta-janān bhaja, muhur itarāms tyaja, vibhur iva rahita-vivādam*

(Refrain) O Kṛṣṇa, don't speak harsh words. Honor Your devotees. Turn away from the nondevotees. As the all-powerful Supreme Personality of Godhead does, please shun harsh words.

*pati-putrādika,-bhajanam ihādhikam, iti yam vadasi vicāram
sa tvayeva hi, tiṣṭhatu na tu bahir, iti vimṛśāmaḥ sāram*

You express Your opinion that service to husband and children and others like them is the highest duty for us. We think the highest duty is this: A person who stays always rapt in thinking of You does not reside in this external material world.

99. In this way, the both of them speaking words with double meanings, Śrī Kṛṣṇa and the gopīs praised each other.
100. Śrī Kṛṣṇa said, "If you found happiness in your husbands, children, and others like them, then the saintly devotees would be pleased. Still, somehow you girls do not place your desires in your husbands and children."
101. Here Śrī Kṛṣṇa speaks words with a double meaning, The words not (na hi) may refer to the gopīs' absence of desire, or it may also refer to Śrī Kṛṣṇa's forbidding the gopīs to desire other things.
102. The gopīs said, "O king of the eternal, O king of the philanthropists, please fulfill Your desire. Please give happiness to us beautiful girls. Please don't throw obstacles in the way of our enjoying amorous pastimes with You."
103. In this stanza the upasarga "anu" in the word "anuvardhaya" may be understood either in the sense of "fulfilling" or "cutting into pieces."
(Translator's note: Thus the sentence may be either "Please fulfill our desire"

- or "Please cut into pieces our desire for anything but You".)
104. The gopīs said, "Our hearts find happiness in our household duties. Still, our hearts do not become rapt in thinking of those duties. Now that we have approached Your feet, we cannot return to our homes."
 105. In this stanza the word "sukha-tanu" may be an adjective modifying either "bhavatā" or "cittam". The words "api naddham" may mean either "bound" or "unbound", the word "na" may be used in the sense of "not" or it may be used as a prohibition, and the word "kila" may be used to mean "certainly" or "not in truth".
 106. The gopīs said, "O master of Your gopa friends, if You do not, with the running streams of nectar flowing from Your nectar lips, extinguish the flames of passionate love that burn burn within us, then those flames will certainly leap out and touch You, and then You will also burn with those flames."
 107. In this stanza the word "sva-bhava" may mean either "amorous desire" or "self-manifest". The word "mādr̥ṣam" may mean either "people like us" or "for Your own sake".
 108. The gopīs said, "Ah! Your feet delight Lakṣmī-devī and bring auspiciousness to the Pulindī girls. Still, when we see or touch Your feet, the whole world becomes our enemy."
 109. In this stanza the word "apasavya" means "pratukūla". Here either of the two meanings of pratikūla may be accepted. In the statement about the Pulindī girls, the gopīs manifest their humbleness.
 110. The gopīs said, "Goddess Lakṣmī, who came to see You, was seen in a Tulasī forest in Vraja. Even though her heart is dedicated to her husband, she still yearns, O Kṛṣṇa, to bathe in the dust of Your footprints."
 111. The gopīs said, "Goddess Lakṣmī and her companions may have been seen, but in our hearts we do not desire to see either her or her entourage."
 112. Here the word "api", as before, may be understood either as a plaintive appeal or as a word of prohibition.
 113. The gopīs said, "O Kṛṣṇa, O destroyer of sufferings, please be merciful to us that we may become passionately attached to Your feet. Please make us become devoted to You. Please make our hearts become filled with wonder at the sight of Your smiling glance."
 114. This stanza has no double meanings.
 115. The gopīs said, "O Kṛṣṇa, whose face is surrounded by curly locks of hair, whose earrings are glorious, whose eyes are decorated with smiles, and whose glorious chest and arms bring fearlessness, we are Your maidservants."
 116. Here the word "api" has two meanings, as before.
 117. The gopīs said, "O Kṛṣṇa, hearing Your beautiful flute-music, the trees, their new sprouts standing erect, manifest symptoms of ecstasy. O Lord, if even the trees manifest these symptoms of ecstasy, how much more will the girls of Vraja feel the ecstasy of love as they listen to the music of Your flute?"
 118. In this stanza the word "kā" is used either in the sense of "how much more?" or in the sense of prohibition.
 119. The gopīs said, "O Kṛṣṇa whose pastimes remove Vraja's fears, You must be some glorious demigod. Please, even if only by accident, place Your hand on the heads of us, Your maidservants."

120. In this stanza the word "no" may be interpreted to mean "no" or "of us". Interpreted in the second way, it stands in apposition to "maidservants".
121. Śrī Kṛṣṇa was unmoved by the gopīs' sorrowful laments. Then Rādhā fired at Him an arrow-glance from the bending bows of Her eyebrows.
122. Now Śrī Kṛṣṇa was agitated. Kindly He smiled. His face was cheerful. Now He revealed His secret. It shone with glistening light. Now, to begin His pastimes, Balarāma's powerful but soft-hearted younger brother, Śrī Kṛṣṇa, forcibly drew each one of His gopī beloveds to His side.
123. As a poverty-stricken man remains unsatisfied even after attaining great wealth, so Śrī Kṛṣṇa remained unsatisfied even after touching the gopīs' fingers, hands, forearms, and arms.
124. Although Rādhā was hidden, surrounded by many thousands of gopīs, Śrī Kṛṣṇa clearly saw Her. She was like a crescent moon surrounded by a host of stars.
125. When Śrī Kṛṣṇa touched Her, Śrī Rādhā, splendid like a crescent moon, became filled with wonder.
126. The gopīs embraced Śrī Kṛṣṇa, and Śrī Kṛṣṇa embraced Śrī Rādhā. They playfully joked and smiled. They were filled with bliss. As the various bhāvas (ecstasies) culminate in sthāyi-bhāva, so the gopīs' past pious activities and fervent desires in their previous births now brought them to meet Śrī Kṛṣṇa in His pastimes.
127. Shyly glancing at Kṛṣṇa, the forest-flower-garlanded gopīs joked amongst themselves, saying, "Timid girls become afraid when glistening lightning plays with a dark monsoon cloud. O gopī friends, why do you smile and joke? Do you not see the great wonder of monsoon cloud and lightning that stands before us?"
128. The impersonalist ātmārāma sages renounced the bliss of Brahman realization when they smelled the sublime fragrance of Śrī Kṛṣṇa. Glorious Śrī Kṛṣṇa, who is always filled with bliss, now enjoyed blissful pastimes with the gopīs.
129. Bringing his description to its conclusion, Madhukaṇṭha said: O Rādhā, at that moment Your gopī friends glanced at Your face. With their own eyes they saw the exalted nectar pastimes You enjoyed at that moment.

Twenty-fourth Puraṇa

Śrī Rādhā-saubhāgya-śravaṇa-saubhāgyam
The Good Fortune of Śrī Rādhā

1. Snigdhaṅṭha said: It is briefly said in Śrīmad-Bhāgavatam: "As the moon, graceful with black marks resembling a deer, is surrounded by a host of stars, so magnanimous, infallible Kṛṣṇa, the splendor of His jasmine-flower teeth glistening in His broad smiles, was surrounded by many gopīs, their faces blossoming with affectionate glances."
2. The first line of this stanza is, with its literary ornaments, described in the following words. When beloved Kṛṣṇa's hand touched them, the gopīs thought this must be Kṛṣṇa's hand. Then they clearly saw Kṛṣṇa standing before them.
3. The second line is described in these words: With unblinking eyes millions of

gopīs gazed at their beloved Kṛṣṇa. They were very glorious. Casting pure nectar glances, Kṛṣṇa expanded into many forms. Who can describe His pastimes?

4. As a lion casts a backward glance (simhāvaloka-nyaya) the second and third lines of the stanza are described in these words: From direction after direction the gopīs gazed at Kṛṣṇa. Kṛṣṇa gazed back at every gopī. At the same moment the two eyes of Kṛṣṇa gazed at the two eyes of each gopī. These were Kṛṣṇa's activities.
5. The second half of the stanza is described in these words: The poets say Kṛṣṇa was like a moon shining among the many stars of the gopīs. Smiling, splendid, playful Kṛṣṇa and the gopīs were more glorious than the moon and the stars.
6. Then, expertly speaking many joking words, Kṛṣṇa boldly and forcibly enjoyed pastimes with the gopīs. The gopīs' bodices and other garments were now in disarray. Smiling, and tears of bliss in His eyes, Kṛṣṇa gazed at the gopīs' bodies. In this way He enjoyed pastimes.
7. In this way Kṛṣṇa felt great bliss. With His glorious handsomeness He passionately attracted the gopīs to come with Him into the forests by the Yamunā's bank.
8. Joyful Kṛṣṇa pulled the gopīs to His right side. They were like glistening moons at His side.
9. Kṛṣṇa enjoyed pastimes of touching the youthful gopīs, who followed Him, left Him, and, filled with passionate desires, secretly met Him again in secluded places.
10. Seeking happinesses unattainable in any other way, all-glorious forestflower-garlanded Kṛṣṇa wandered in a beautiful forest filled with delicate glorious flowers and restless flying black bees.
11. Kṛṣṇa and the gopīs sang many songs. They could see each other's spiritual glories. They became the glorious blissful abode of the heart's desires fulfilled. Kisses, embraces, and all that follow brought hundreds of thousands of blisses to Kṛṣṇa and the gopīs.
12. Śrīla Śukadeva Gosvāmī gives the following description (Śrīmad-Bhāgavatam 10.29.44): "Singing songs, glorified in song, wearing a vaijayantī garland, leading hundreds of beautiful gopīs, and decorating the forest with His glories, Kṛṣṇa wandered in the forest."
13. The songs Kṛṣṇa and the gopīs sang are described by Śrī Parāśara Muni in these words (Viṣṇu Purāṇa): "Kṛṣṇa sang songs glorifying the moon, the moonlight, and the lotus lake. The gopīs sang Kṛṣṇa's names again and again."
14. Kṛṣṇa and the gopīs sang:

*vidhur ayam āgatavān śaradaṁ prati samprati
itavān vidhur atha na hi bhavatīḥ prati
mādhava jaya gokula-vīra jaya jaya kṛṣṇa hare*

"The moon has entered the autumn season. Still, the moon has not approached you."

"O Mādhava, all glories to You! O hero of Gokula, all glories to You! O Kṛṣṇa, O Hari, all glories to You!"

15. *kumudākara-calanam na bhaved iti seyam
kaumudikāgād idam unneyam
keśava jaya śarma-śarīra jaya jaya kṛṣṇa hare*

"The moon cannot personally come here, so the brilliant moonlight has come in its place."

"O Keśava, all glories to You! O handsome Kṛṣṇa, all glories to You! O Hari, all glories to You!"

16. *kusuma-vanī madhupair iyam añcati kāntim
mama bhavatīṣu prathataytu kāntim
śyāmala jaya hārda-śarīra jaya jaya kṛṣṇa hare*

"This beautiful flower-garden filled with bumblebees has aroused My desire for you."

"O dark-complexioned Kṛṣṇa, all glories to You! O Deity of amorous love, all glories to You! O Kṛṣṇa, O Hari, all glories to You!"

17. *puṣpita-kuñja-cāye vṛndācita-śobhā
bhavad-anugataye kila kṛta-lobhā
mohana jaya samvidi dhīra jaya jaya kṛṣṇa hare*

"Vṛndā-devī has made these flower groves very beautiful. I yearn to follow you into these groves."

"O charming Lord, all glories to You! O hero in the arts of amorous love, all glories to You! O Kṛṣṇa, O Hari, all glories to You!"

18 and 19. The songs of Kṛṣṇa and the teenage gopīs are described in the following confidential words spoken by Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.29.45-46): "In this way both the Lord and the gopīs reached the cool sandy bank of the Yamunā where there were lilies and lotus flowers. In such a transcendental atmosphere, both the gopīs and Kṛṣṇa began to enjoy one another. While they were walking on the bank of the Yamunā, Kṛṣṇa would sometimes put His arms around a gopī's head, breast, or waist. Pinching one another and joking and looking at one another, they enjoyed. When Kṛṣṇa touched the bodies of the gopīs their lust to embrace Him increased. They all enjoyed these pastimes."*

20. The glorious gopīs' desire to enjoy with passionate Kṛṣṇa did not become slackened as They wandered and wandered in the forest.
21. As the gopīs' passion did not slacken, Kṛṣṇa glanced at the Yamunā, flowing as it moved the hands that were its waves. Kṛṣṇa also glanced at the sandy riverbank, which glistened gloriously as if its sand were splendid waves of cooling camphor. Day after day He had seen both river and riverbank.
22. The all-glorious full moon beautifully shone on the sandy riverbank. The splendor was almost too much for the eyes to bear.
23. The sandy riverbank was beautiful as if it had been painted on canvas by an expert artist's brush. There fragrant lotus breezes blew from the Yamunā.

24. Glancing at this beautiful scene, Kṛṣṇa expanded into many forms. Standing beside each gopī, He enjoyed many pastimes. A small part of this great secret is revealed here.
25. The amorous pastimes of Kṛṣṇa and the gopīs are described in these words: Kṛṣṇa extended His arms to embrace the gopīs, but He could not embrace them for long. Why was that? He was so overcome with bliss He no longer had firm control over His arms.
26. Kṛṣṇa and His gopī beloveds had no power to stop embracing each other. They were like a tree and a flowering vine. The tree and vine have no power to abandon their embrace.
27. As They wandered from place to place, Kṛṣṇa and His gopī beloveds passionately embraced. Overcome with intense pleasure from those embraces, Kṛṣṇa and the gopīs fell unconscious. Only Their intense desire to enjoy more amorous pastimes revived them. Thus They became like sleepers becoming again awake.
28. Then one gopī, as she withdrew to a secluded place, tugged Śrī Kṛṣṇa's hand. On the pretext of reciprocating that aroused gopī's touch, Śrī Kṛṣṇa touched Her also.
29. Śrī Kṛṣṇa said to another gopī, "Why do You hide Your face? None of Your gopī friends followed You here. Ah! Is that a swarm of black bees about Your face?" Speaking these words, Śrī Kṛṣṇa, on the pretext of wiping away a swarm of black bees, stroked the black hair of that gopī's head.
30. Again and again His attempts to touch another gopī were rejected. Still, infallible Kṛṣṇa touched that gopī's belt. Fearless supplicants are seen to act in that way.
31. Embarrassed, another beautiful gopī tried to tightly cover Herself with Her garments. Kṛṣṇa's hand She pushed away. Still, on the pretext of wiping dust away, Kṛṣṇa touched Her bodice.
32. "O girl with the restless eyes, I see that Your blossoming breasts cannot bear even the slightest most gentle touch. The touch of My talon fingernails will bring no pain to Your breasts." Speaking these words, Śrī Kṛṣṇa smiled.
33. Śrī Kṛṣṇa became like a black bee drawn to the lotus flower of another gopī's face. He became like a lion poised to attack the elephant's bulging forehead of that gopī's breasts. To arouse that gopī's amorous desires, were K's actions not right?
34. In his book the sage Pāṇini affirms that right actions, which are fit subjects for discussion, are of one kind, and wrong actions, which are not fit for discussion, are of two kinds.
35. The gopīs began to think their beloved Kṛṣṇa, who is the most exalted of all persons, was subordinate to them and under their control. They became very proud. As citizens flee from a country where many different proud kings vie for power, so Kṛṣṇa fled from the gopīs. He disappeared from their sight.
36. Kṛṣṇa thought, "They have forgotten that I am supreme. I am the supreme enjoyer. Still these gopīs think they are not different from Me. Even Rādhā thinks She is equal to Me. She thinks She is the crest jewel of all goddesses. Still, Rādhā has come here to fulfill My desire. Ah! Now will be a great festival to please Me. On this glorious full-moon autumn night the nectar of the rāsa dance will soon manifest its full and perfect glory. The nectar of the rāsa-

dance will now reveal the true glory of these gopīs. Because these glorious gopīs are proud, I will be a little indifferent to them. In this way I will transform them into My maidservants. Taking all-glorious Rādhā with Me, I will disappear."

37. Thinking in this way, and acting to arrange certain events in the future, to each gopī beloved, each gopī beloved now languid in hand, foot, and other limb, Śrī Kṛṣṇa said, "Drawn by the jingling of your anklets, here I stand, though we should not stay here long. Yearning to enjoy pastimes with you, I followed you, but I think you are now fatigued. I eagerly searched for you. Now is not the time for you to be fatigued." After speaking these words, Śrī Kṛṣṇa suddenly disappeared. Accompanied by Śrī Rādhā, He quickly departed.
38. After a moment they felt Kṛṣṇa's absence to be unbearable. Each gopī stood up wandered here and there searching for Kṛṣṇa. Singling and in pairs, they gradually met each other. Talking amongst themselves, they vowed to find Kṛṣṇa. Going here and there, they searched for the path Kṛṣṇa had taken.
39. Gathering together, the gopīs thought of searching for their beloved Kṛṣṇa. Alas! They had no power to find him. Distressed, the gopīs were rapt in thinking of Kṛṣṇa. Meditating in this way, each gopī thought the other gopīs were in truth Lord Kṛṣṇa. Thinking this, the gopīs embraced each other.
40. Overwhelmed with love for Kṛṣṇa and the thirst to attain Kṛṣṇa, the gopīs thought they had become Lord Kṛṣṇa, the protector of all.
41. Somehow the gopīs returned to external consciousness. To protect their lives, they sang the glories of Lord Kṛṣṇa's pastimes, beginning with His childhood pastimes. Overcome with love for Him, they hugged each other.
42. Longing to find Kṛṣṇa, and wandering here and there, the gopīs asked questions of the trees and vines. The gopīs acted like madwomen.
43. Filled with thoughts of Kṛṣṇa, and singing songs glorifying His pastimes, the gopīs were overcome with love for Kṛṣṇa. Then a great wonder fell upon them. Overcome with thoughts of Him, each fair-limbed gopī thought she had become dark Kṛṣṇa Himself.
44. Saying, "Even now I think of Him. Thinking of Him, I feel that my heart burns in flames of sorrow.", ah, ah, the gopīs, overwhelmed with feelings of separation from Lord Kṛṣṇa, asked questions of the trees. They said, "Ah, Kṛṣṇa has broken my heart." They sang many songs. Many fears maddened their hearts. Then they imitated the ferocious horrible demons.
45. In this way the gopī became rapt in thinking of these pastimes of Lord Kṛṣṇa. Approaching each other, they asked many questions. Then they slowly departed from that place. Rapt in asking questions, they departed.
46. Thinking the trees filled with blooming flowers were mocking them and laughing, and the trees with bowed-down branches were turning proudly turning their faces away from them, and the trees covered with buzzing bees were angrily criticizing them, the gopīs asked them about Kṛṣṇa and then quickly departed.
47. Then the gopīs asked questions of the earth, saying, "O earth, what austerities did you perform to attain the touch of Śrī Hari's feet? Is it because Lord Trivikrama stepped on you or because and Lord Varāha hugged you that the blades of grass that are the hairs of your body stand now erect with bliss?"

48. "Because you are known as 'Pṛthvī' (the expansive one) and 'Kṣamā' (the all-tolerant one), and because the touch of Śrī Kṛṣṇa's feet fills you with bliss, we approach you to ask for news of Kṛṣṇa."
49. As they wandered here and there, asking questions of the trees and other beings, the gopīs hugged Śrī Kṛṣṇa's fragrance carried by a breeze, a breeze, a breeze like the life's breath of all the worlds. With wise and affectionate hearts, Śrī Rādhā's gopī-friends approached a doe. Filled with love and joy, the gopīs acted in a wonderful way.
- 50 and 51. The gopīs said to a doe (Śrīmad-Bhāgavatam 10.30.11-12), "It appears that Kṛṣṇa, who is the the Supreme Nārāyaṇa Himself, must have passed through this way along with His companion Lakṣmī, the goddess of fortune. Otherwise, how is it possible that the aroma of His garland, which is smeared with the red kuṅkuma from the breast of the the goddess of fortune can be perceived in the breeze blowing here? It appears that They must have passed through here and touched your bodies, and thus you are feelings so pleasant and are looking toward us with sympathy. Will you kindly, therefore, inform us which way Kṛṣṇa has gone? Kṛṣṇa is the well-wisher of Vṛndāvana. He is as kind to you as to us. Therefore after leaving us He must have been present in your company. O fortunate trees, we are thinking of Kṛṣṇa, the younger brother of Balarāma. While passing through here, with one hand resting on the shoulder of the goddess of fortune and the other hand whirling a lotus flower, He must have been very pleased to accept your obeisances, and He must have glanced at you with great pleasure."*
52. The first three lines of these two stanzas may be paraphrased, "O you with glorious eyes, like us human girls you have also taken shelter of the land of Vṛndāvana. You are happy in the same way we human girls are happy. Therefore we are not unlike each other. We are friends." With hearts glistening with joy, the gopīs spoke these words. Then the gopīs said the word "priyayā", which here means, "Lord Kṛṣṇa was embraced by His most-glorious beloved." Then the gopīs spoke the word "dṛśām", which here means, "What has come before us? The sight of the handsomeness of Your body fills our eyes with the most sublime bliss."
53. Next, the reason why these amorous pastimes are glorified is given in the passage beginning with the word "kānta". The passage beginning with the word "kunda-srajaḥ" means, "The jasmine-garland worn by Lord Kṛṣṇa, the tilaka marking of the royal dynasty of Gokula, has a sweet fragrance unattainable in any other place, a sweet fragrance swiftly carried by the breeze. What is that garland's nature? Because of the supreme spiritual purity of Lord Kṛṣṇa's gopī-beloved and because Lord Kṛṣṇa Himself yearns to attain it, that garland is the abode of sublime spiritual glory. Because it is touched by the limbs of Lord Kṛṣṇa's gopī-beloved, that garland is smeared with the kuṅkuma that anointed that gopī's breasts. Because it always embraces that gopī's breast, that garland is gloriously fragrant. This we know for certain.
54. From the sight of Lord Kṛṣṇa, joy was born. Now, from Lord Kṛṣṇa's absence, the thirst to attain Him became manifest. The gopīs thought Kṛṣṇa and His gopī-beloved must have met. The gopī then joyfully offered respectful obeisances to these particular pastimes of Lord Kṛṣṇa. Thinking the great and graceful trees bowed down with many leaves and flowers were like

menservants in Lord Kṛṣṇa's palace, the gopīs offered respectful obeisances, and then, speaking the passage beginning with the words "bāhum", proceeded to describe many of Lord Kṛṣṇa's pastimes.

55. The udāsīnā (neutral) gopīs said, "Please ask these vines: Previously, when they were embraced by the trees, they did not burst into blooming flowers. But now, by the touch of Pūtanā's enemy Kṛṣṇa, they are suddenly covered with blossoming flowers. This shows the wonderful power of Kṛṣṇa's fingernails and toenails.
56. At this the gopīs were filled with wonder. Then, Śrī Kṛṣṇa's supremely graceful and glorious lotus-footprints were scattered before the unbelieving eyes of these and the other gopīs. Seeing these footprints, the gopī made the following conjecture:
57. "Acting like a silent sage, the earth gave no reply. The earth paused, thought, and then, by revealing Kṛṣṇa's footprints bearing the flag, lotus, and other auspicious marks, wrote the words, 'Kṛṣṇa came this way.'"
58. A little further on another set of footprints was manifested beside the first.
59. The gopīs then saw another set of footprints. Step by step, these prints were different than the first. They were smaller and made a more gentle depression. They were not as narrow at the extremities. They were marked with the flag and other auspicious marks. They were at the left of the first set of footprints.
60. The gopīs thought "Here Kṛṣṇa's footprints are mingled with the footprints of some doe-eyed gopī. Why were Her footprints not here before? Kṛṣṇa must have held Her to His chest, carried Her, and set Her down in this place. Among all the thieves in this world, Kṛṣṇa is famous as the most expert thief that steals the most precious treasure.
61. "On the left and right this couple's footprints touch. I think They must have walked with Their arms about each other's shoulders.
62. Hearing these words of the sādharmaṇī gopīs, Rādhā's gopī-friends again spoke, "Like two wild elephants They must have enjoyed many glorious pastimes That festival of unchained wild pastimes in this secluded forest place nourishes the bliss we feel now."
63. Then Rādhā's gopī friends again said, "We must understand that this particular gopī must have served Kṛṣṇa with greater affectionate love than ourselves. Because of this, although He has left us, He could not leave Her company. He has taken Her along with Him."*
64. This verse may be explained in the following words: In this verse the word "anayā" means "by a supremely moral girl". "īśvaraḥ" means "He who is the master of the eternal spiritual potency and is the master who accepts the devotional service offered by the devotees", and "ārādhitaḥ" means "worshiped in a way that never ends and can never be stopped." This īśvara is not a mere demigod. He is Śrī Hari, the master of dik-pālas that control the directions. This īśvara is neither the destroyer Śiva nor the creator Brahmā. Lord Hari is svaya'm bhagavān, the Supreme Personality of Godhead from whom all avatāras are manifest. It is not otherwise. Lord Hari (Kṛṣṇa) is not Himself expanded from any other form of Godhead.
65. The wonderful features of Lord Kṛṣṇa are causeless. They have no origin. Manifesting the splendor of His spiritual qualities and handsome spiritual

form, Śrī Kṛṣṇa forcibly enters every person's heart. He will never leave us. Neither have we the power to shun Him. His attitude to us is always that of love. He never hates us. The festival of amorous pastimes He enjoyed with the gopīs in a secluded place was an expression of His spiritual love for them. He enjoyed blissful and glorious pastimes in the gopīs' company. He did not enjoy those pastimes alone. The gopīs said, "Even when Kṛṣṇa abandoned us, we were filled with wonder at His glorious spiritual qualities. We did not turn on Him and hate Him."

66. We think in the following way: The girl named Rādhā is glorious and fortunate. The creator Brahmā created Her with extraordinary names, qualities, and beauty. Destiny certainly favors Her. Because She is rapt in worshiping (rādh) Lord Kṛṣṇa, She is called Rādhā (the worshiper). Her name may be interpreted "She who worships Kṛṣṇa" or "She who is worshiped by Kṛṣṇa". The Nirukti confirms this explanation.
67. The udāsīnā gopīs then spoke these words describing Śrī Rādhā: "Ah! Look! Brahmā, Śiva, and Lakṣmī place on their heads the glorious dust touched by invincible Śrī Kṛṣṇa's lotus feet. Let us praise the good fortunate of all who have seen this dust."
68. Then, one of Rādhā's rivals spat out the following words, which were like a great coil of smoke from the growing fire of envy burning within her: "O saintly girl, look! The footprints of this wicked-hearted girl no longer follow Lord Kṛṣṇa's delightful footprints, That girl must have been very bold. First She sipped the nectar of Lord Kṛṣṇa's lips, nectar we all find to be delightful, and then She suddenly disappeared."
69. To these words Śrī Rādhā's gopī friends gave the following reply: "Aha! Why are Rādhā's footprints marked with auspicious signs no longer visible here? O gopī-friends, Holding Her to His chest, dear Kṛṣṇa must have begun to carry His delicate-limbed beloved."
70. To those words, Śrī Rādhā's rivals gave this reply: "Look! For a long time amorous Kṛṣṇa carried that gopī on His chest. When Her garments and other things became disarrayed, He became aroused. Here His footprints are pressed very deeply. Here are sprinkled drops of His perspiration, drops mixed with kuṅkuma and flower-garland fragments. Here He pushed aside the vines as He walked on the path."
71. To these words Śrī Rādhā's friends replied, "Here the footprints become faint. Here, averse to Her beloved, the beautiful gopī must, with gracefully bent knees, rested on Śrī Kṛṣṇa's thighs."
72. Then Śrī Rādhā's rivals said, "Here amorous Kṛṣṇa must have rearranged amorous Rādhā's flower crown when it became disarrayed and begun to fall apart."
73. Then they also said, "These crooked footprints on path after path reveal Śrī Śrī Rādhā and Kṛṣṇa's pastimes, pastimes that stand beyond the boundary of ordinary shyness and modesty."
74. "In this place the gopīs, Vṛndā-devī, and Vṛndā's associates decorated the gateway leading to the vine-palaces. They all yearned to see Śrī Śrī Rādhā and Kṛṣṇa enter through that gate."
75. "Vṛndā-devī arranged that the forest here was filled with sweet flowers endowed with sweet pollen. Yearning to gather that sweet pollen, a host of

- black bees became the guards stationed at that gateway. If any unauthorized person tried to enter there, the flying bees at once attacked with the arrows of their stingers.
76. "As the black bees long praised the glories of that place, and as the trees and plants swayed to and fro, the gopīs entered and gazed at that wonderful, unprecedented, sublime place.
- 77 and 78. "The cuckoos cooed the fifth note. The bees hummed deep sweet notes. Stirred by the breeze, the orchestra of leaves rustled glorious music. The peacocks gracefully danced. Also present were the devotees full of love for the divine couple, the couple who glisten like a dark cloud and a glistening lightning flash. That place was filled with many wonderful and colorful flowers, with many glorious couches, with many fans and cāmara wisks, with boxes filled with fragrant betelnuts, with cups filled with camphor, sandal, and aguru, and with secluded flower-vine cottages. The gopīs sang the glories of this place.
79. "In this place a great host of flowers was placed at Śrī Śrī Rādhā-Kṛṣṇa's feet. Reclining on a couch, Rādhā and Kṛṣṇa were served with massages. In that place are fans, cāmara wisks, swings, fragrant betelnuts, and many other objects for the divine couple's enjoyment.
80. "Why do you ask? You know Kṛṣṇa abandoned me just as He abandoned you. Quickly go to that place and find Kṛṣṇa. These birds and other flying creatures yearn to carry me there as they fly. Ah! Who will accept me now that I am overcome with sorrows?
81. "This bed anointed with musk and sprinkled with drops of kuṅkuma is now in disarray. It bears all the signs of its demise. All my friends talk amongst themselves of its end. How can it not be on the verge of destruction?"
82. Recalling a pastime of Rādhā and Kṛṣṇa, another gopī said, "When Rādhā was startled by the gopīs' sudden tumultuous entrance through the forest grove's gateway, Her lover, Kṛṣṇa, frantically tried to cover Her with His own garment. He did not succeed.
83. "Disarray swallowed up Rādhā's struggle to adorn Herself with garments and ornaments when with upraised ears She heard the gopīs' tumultuous arrival. Frantic struggle swallowed up Śrī Rādhā Herself. At that moment, taking His beloved Rādhā with Him, Śrī Kṛṣṇa suddenly disappeared.
84. Now this description will be considered. Lord Kṛṣṇa is not an ordinary lusty teenage boy. Nor are the gopīs ordinary lusty teenage girls. To refute the idea that They are a lusty boy and lusty girls, some explanations will here be given.
85. Lusty persons all have bodies of dead material energy, bodies like those of walking corpses. Lord Kṛṣṇa, however, has a spiritual body of intense bliss. The gopīs, who are headed by Rādhā, are His glorious spiritual potencies.
86. In Śrīmad-Bhāgavatam (10.60.45) Queen Rukmiṇī describes the external material body of the conditioned souls in these words: "A man within this world is just a dead body. In fact, superficially the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers, and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, and pools of blood, always mixed up with stool, urine, mucus, bile, and

polluted air, and enjoyed by various kinds of insects and germs. A foolish woman accepts such a dead body as her husband and, in sheer misunderstanding, loves him as her dear companion. This is only possible because such a woman has never tasted the evr-blissful flavor of Your lotus feet."*

87. It is also said in the scriptures: "The syllable 'kṛṣ' refers to eternal existence, and the sullable 'ṇa' refers to spiritual pleasure. These two syllables combine to form the name of Lord Kṛṣṇa, who is the Absolute Truth."
88. In Śrīmad-Bhāgavatam it is said: "The Supreme Truth has a humanlike form." In Śrīmad-Bhāgavatam (10.14.22) it is also said: "O Lord Kṛṣṇa, Your form is of eternal spiritual pleasure and eternal spiritual knowledge."
89. In Śrīmad-Bhāgavatam (10.32.10) it is said: "Surrounded by the gopīs, who were now relieved of their sorrows, Lord Kṛṣṇa, who is the infallible Supreme Personality of Godhead, enjoyed many pastimes. Thus the Supreme Lord enjoyed with His spiritual potencies."
90. Bhāva (ecstatic spiritual love) is not the same as material lust. Prema (pure spiritual love) is more glorious even than bhāva. Prema is described in the following words. The yearning to meet, meeting, embraces, kisses, and other amorous activities of Śrī Śrī Rādhā-Kṛṣṇa seem exactly like those of ordinary amorous couples. However, Śrī Śrī Rādhā-Kṛṣṇa's amorous pastimes are free of any impurity or imperfection. They are all-glorious, all-blissful, and all-auspicious. The amorous activities of other couples are not like Rādhā-Kṛṣṇa's pastimes. They are merely the conditioned soul's selfish struggle to please himself.
91. The gopīs, who are the goddesses of prema personified, will later declare (in Śrīmad-Bhāgavatam 10.31.19): "Dear Kṛṣṇa, certainly You know how much we are saddened when You go out of Vṛndāvana village to tend the cows in the forest. How we are afflicted simply to think that Your soft lotus feet are being pricked by the dry grass and the tiny stones in the forest. We are so attached to You that we always think simply of Your lotus feet."*
92. Sometimes it is said that prema (pure spiritual love) is under the domain of lust. Such statements are metaphors only. They are not factually true. That is the conclusion of the smṛti-śāstras. For this reason is given the following famous description of the spiritual benefit attained by hearing of Śrī Śrī Rādhā-Kṛṣṇa's pastimes of prema.
93. In Śrīmad-Bhāgavatam (10.33.40) it is said: "If a person hears from the right source of the pastimes of Kṛṣṇa, who is Viṣṇu Himself, and the gopīs, who are expansions of His energy, he will be relieved of the most dangerous type of disease, namely lust. He will be elevated to the highest position of spiritual life."*
94. That spiritual path of prema always brings newer and newer bliss to the mahat (exalted), mahattara (very exalted), and mahattama (most exalted) souls that strive to follow it.
95. Later in Śrīmad-Bhāgavatam (10.47.58) Śrī Uddhava will declare: "Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is

Mukunda Himself, the giver of liberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yoga practice. The conclusion is that one who has attained the gopīs' condition of life does not have to take birth as Lord Brahmā or be born in a brāhmaṇa family or be initiated as a brāhmaṇa."*

96. Thirsting to engage in a prema relationship, Śrī Kṛṣṇa places Himself under the control of His devotee. In Śrīmad-Bhāgavatam (10.32.22) He tells the gopīs: "I cannot repay your continual love for Me, even throughout the lifetimes of the demigods in the heavenly planets. It is impossible to repay you or show gratitude for your love. Therefore please be satisfied with your own pious activities. You have displayed exemplary attraction for Me, overcoming the greatest difficulties arising from family connections. Please be satisfied with your highly exemplary character, for it is not possible for Me to repay your debt."*
97. The gopīs' other transcendental virtues may be inferred from the following words of Śrīmad-Bhāgavatam (5.18.12): "All the demigods and their exalted qualities, such as religion, knowledge, and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva."*
98. It is also said: "Though learned and intelligent, materialistic philosophers cannot understand even a single atom of the philosophy revealed in the limitless rasa-śāstras. All their activities of being plunged in an ocean of love are dull and pathetic in comparison to Śrī Kṛṣṇa's amorous pastimes with the gopīs, pastimes filled with glorious splendor."
99. Amongst all the gopīs Śrī Rādhā is the most glorious. Her glories are wonderful and extraordinary. She is referred to in these words of Śrīmad-Bhāgavatam (10.30.28): "We must understand that this particular gopī must have served Kṛṣṇa with greater affectionate love than ourselves. Because of this, although He has left us, He could not leave Her company. He has taken Her along with Him."*
100. Considering all these explanations, I have come to the following conclusion: Even though He is self-satisfied, and even though His every desire is always fulfilled, Śrī Kṛṣṇa always enjoys blissful pastimes with Śrī Rādhā. He is the abode of perfect love for Śrī Rādhā. I think His pastimes with Her make the activities of a lusty boy and girls in this world seem pathetic and insignificant.
101. Śrī Kṛṣṇa is self-satisfied (ātmārāma). His form is filled with transcendental bliss. His every desire is always fulfilled. He bears the auspicious markings of supreme opulence. He is the extraordinary beloved of millions of gopīs. Still, He abandons the company of a great host of gopīs and stays with Śrī Rādhā alone. He is attached to Her.
102. Rādhā and Kṛṣṇa's loving affairs are like a flowing river. In some places that river has many twisting crooked turns. In other places it is very swift. In other places the water is very deep. In other places are many violent whirlpools. In other places it is seen to flow with gentle peace.
103. In Ujjvala-nīlamaṇi (15.102) it is said: "The ways of prema are naturally crooked, like the movements of a snake. The divine couple may act with a sensible reason, and sometimes They may act without any sensible reason at all."

104. One of these crooked pastimes is described in the following words: "Her closed eyes are like new flower buds. Her neck is tilted back. Her arms are languid. Her thighs are stunned. Now Śrī Kṛṣṇa is fulfilling Her desire. She smiles and smiles. Why does She not now knit Her eyebrows in disapproval, as She did before?"
105. When in activity after activity Kṛṣṇa affectionately worships r, then pride comes and touches Her. By the process of philosophical debate no one has the power to understand Rādhā's feelings of pride. For example, Rādhā thinks:
106. "I do not know My own good fortune that now I have My beloved's association. Leaving the other gopīs behind, He met beautiful Me and took Me deep into this forest."
107. Eager to proceed, Kṛṣṇa begged Rādhā to continue walking, but She suddenly became very lazy.
108. Then Rādhā said, "The touch of Your body has made My limbs languid and weak. I cannot walk any further. Carry Me wherever You like."
109. Hearing these words, Kṛṣṇa felt aloof and uninterested. Although full of love for Śrī Rādhā, now He felt love's aspect of anger. With a mocking smile He said, "Why are You troubled? Grasp My shoulders and climb up on them."
110. Angered and humiliated, Rādhā looked down. Glancing at Rādhā, and in His heart thinking of Her welfare, Śrī Kṛṣṇa playfully disappeared. When Śrī Kṛṣṇa disappeared, Śrī Rādhā was wonderstruck. She was like a white lotus flower suddenly bereft of the moon.
111. Again and again Rādhā lamented, "O master, O lover, O dearest beloved, O mighty-armed one, where did You go? Where are You? O master of My life, please show Yourself before Your troubled maidservant."
112. "With great determination I will search for You and find You."
113. When Śrī Kṛṣṇa, the crest-jewel of the wise, thought, "That gopī I just now abandoned will meet with the many gopīs I abandoned previously. When they all gather together I will enjoy with them a great rāsa-dance festival," the many gopīs met that one gopī who had fallen unconscious, overcome with love for Lord Kṛṣṇa. The doe-eyed gopīs, who had been searched for Kṛṣṇa, whose heart is like clear crystal, gathered around that fallen, unconscious gopī.
114. As Śrī Kṛṣṇa continued to hide from them, the gopīs said (of the fallen, unconscious gopī), "Is that a campaka garland fallen to the ground? Is it a crescent moon? Is it the goddess that rules over all glistening rays of beauty? Is it the personified beauty of Vṛndāvana forest? Alas! Alas! It cannot be any of these things. What is it?" As bees swarm around a lotus flower, with agitated hearts the doe-eyed gopīs gathered around that fallen unconscious gopī.
115. Even the gopīs who only pretended to be Rādhā's friends felt their hearts melt. Other gopīs, Śrī Rādhā's true friends, who considered Her as dear as life, at once fell down unconscious. To those gopīs fate had given no shelter. Instead, fate placed on their extraordinary situation a great good fortune.
116. When, from its resting place on Śrī Rādhā's limbs, the fragrance of Śrī Kṛṣṇa entered their nostrils, the gopīs, whose eyes were more beautiful than the doe's eyes, and who were like expansions of Śrī Rādhā's form, and who were beautiful like Śrī Rādhā Herself, fell unconscious.

117. Seeing the bodice that, wet with kunkuma, anointed with red sindūra, broken, and disarrayed, covered Śrī Rādhā's fair breasts, the gopīs became joyful.
118. Although Her body also carried Śrī Kṛṣṇa's fragrance, when She smelled Śrī Kṛṣṇa's fragrance on the other gopīs' bodies, Śrī Rādhā at once regained consciousness.
119. Surrounding Rādhā, whose condition was now like theirs, Rādhā's faithful gopī friends hugged each other. Bitterly they wept. Weeping, they said to Rādhā, "It is said, 'Five people gathered together cannot be unhappy'. Therefore, happy in each other's company, we will not be troubled by even the greatest sorrows." Then the gopīs asked, "Why did Kṛṣṇa abandon You? Please tell us. Why are You so filled with sorrow?"
120. Lamenting Her misfortune, Śrī Rādhā said, "Where did Kṛṣṇa take Me? Why did He take Me? What did I do wrong? I do not know. All I know is that now I am bereft of Him and it must be because of My own misdeeds."
121. Rādhā wept without restraint. Some of Her sorrowing friends tried to console Her. They wiped the tears from Her face, arranged Her garments, and made Her stand up. Standing together with Rādhā, they asked, "Where can we find Kṛṣṇa?"
122. Śrī Rādhā said, "Gentle-hearted Kṛṣṇa happily enjoys pastimes not far from here. Gokula's pure, profound, and modest prince acted rightly. Out of compassion for us He first accepted and then abandoned us.
123. "We should follow the trail marked with Kṛṣṇa's footprints. That is best for us." As if they were walking in the forest to pick flowers, the gopīs searched for Kṛṣṇa's footprints, which bear the mark of the flag and other auspicious marks. Searching, they entered a place in the forest thick with trees and vines. From that place they did not emerge.
124. The gopīs said amongst themselves, "Perhaps because of our shameful actions Śrī Kṛṣṇa does not wish to come before our eyes. Perhaps He will go far from this place. We should look for Him on the riverbank. He once said to us, 'Wherever I go, you should also come.' Perhaps, to drive away the embarrassment He may feel by breaking His own words, He will again come before our eyes."
125. Talking in this way, and searching for Kṛṣṇa, the gopīs wandered here and there in the forest. Filled with humbleness, they sang many songs.
126. As the people in the assembly listened with rapt attention, the narrator (Snigdhaḥaṅṭha) brought his narration to a conclusion by saying, "O queen of Vṛndāvana, if You are not present, then handsome Kṛṣṇa will not accept even many millions of other gopīs."

Twenty-fifth Purana

Vipralambha-stambhana-Sri-Krsna-lambhana

Stunned by Separation from Him, the Gopis Eventually Regain Sri Krsna's Association

1. Madhukantha said: Please hear the following songs: O Krsna like a moon shining in Vraja, please see what has happened to us! O Krsna like a moon shining in Vraja, please see what has happened to us!

2. My dear Krsna, ever since You took Your birth in this land of Vrajabhumi, everything appears to be glorious, and it is as if the goddess of fortune is personally always existing here.*

O Lord, You have abandoned us. What shall we do to bring You back?

(Translator's note: These verses follow the verses of Srimad-Bhagavatam's Tenth Canto, Chapter 31.)

3. With a glance You eternally eclipse the most exalted many-petalled autumn lotus flower, a lotus flower that is like a great demigod of splendor.

4. Ah! How will we become purified if we must remain far from You. Please grant our request. Please give us the boon that we may always be as if shackled to You.

5. We are all Your maidservants. Why do You kill us with Your glance? Iron weapons are not alone in having the power to kill. Your eyes have that power no less than weapons.

6. Gokula and its forests You saved from many fearful dangers. We know that out of love You protect Your devotees. Why, then, do you kill us?

7. O protector of the poor and helpless, the idea that You are Yasoda's son is an idea of this temporary world. In truth You are the Supreme Soul, untouched by matter. That You torment others is a very bitter truth.

8. O master, You are not like others. You do not become angry, for You are the protector of all the worlds. When the demigod Brahma requested, by Your own will You took birth in the Satvata dynasty

9. O supreme master, please place on our heads Your hand, which holds the hand of Goddess Sri and which frightens the fear personified, the fear of continued birth and death in this world. Please do not refrain from giving Your mercy to us.

10. O hero who removes Vraja's fears, With Your smile You pacify the anger of us women. Please do not punish us. Please show us the effulgent festival of the glory of Your face.

11. Your feet are the goddess of fortune's abode. They defeat the sins and sufferings of this world. They are the abode of great sacredness. Even so, those feet followed the cows and even danced on the head of a poison-filled snake.

12. You have placed Your feet in many terrible places. Your feet are the abode of peacefulness. They pacify all inauspiciousness. Ah! Why do You not protect us by placing Your feet on our breast, which now burn with flames of separation from You.

13. Your sweet, playful, splendid, graceful, words, scented with bliss and pleasing to the ear, have made us thirst to attain You.

14. Great saints praise the nectar of Your words and words about You. Those words are the life of all souls burning in the flames of material life. Those words kill sins. To benefit us fools and sinners, the saints repeat those words.

15. Your smiling, restless, playful eyes glisten with love. Coming from the forest, Your splendid flute music takes away our very breath.

16. When You go to herd the cows our thoughts become ripped apart as we think how Your feet will become pricked by the pebbles and sharp blades of grass.

17. Ah! Flames and flames burn and burn in Our hearts. Please remember us, Your own poor-hearted people. O lover, please place Your lotus feet over our hearts.

18. Ah! When, during the daytime You wander in the forest, and we are unable to see Your handsome face with its curly locks of hair, we think each moment is long like a kalpa.

19. King Nimi cursed the village of Vraja. Why should he not be rebuked? Why should we gopis not become angry with him?

20. What cheater would reject a host of women who, bound by the shackles of His flute music and tormented by desire spurned their kinsmen and ran to Him to Him in the great ofrest at night?

21. Beloved, having seen Your smiling, loving glances, handsome form, and glorious broad chest, and having heard Your playful joking words, we are now bewildered with love for You.

22. At the end of the day, when You allow us to see Your moonlike face surrounded by the darkness of Your curly black hair and marked with the moon's spots of dust raised by the cows' hooves, You arouse amorous passion within us.

23. O hero, please give us the nectar of Your lips, nectar that destroys all sorrows, nectar that will restore our lives, nectar tasted by Your flute, which desires nothing else.

24. We dearly love You. Whatever You desire, we desire also. How could we disagree with Your desire?

25. Your appearance destroys the sins of Vraja's people, who keep You always in their hearts. We yearn to attain You. Please give us a medicine to cure the sickness that has overtaken our hearts filled with love for You.

26. In Srimad-Bhagavatam (10.31.19) it is said: "O dearly beloved! Your lotus feet are so soft we place them gently on our breasts, fearing that Your feet will be hurt. Our life

rews 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."*

27. This verse is explained in the following words: We affectionately wish that You place Your feet, feet more soft than the lotus, upon our breasts. We desire this because we

are stunned to think how Your feet may walk on rough places. Why should we not be filled with anxiety when Your feet may be wounded by pebbles as You roam about on the forest path? As we think in this way You at once enter our hearts. We are afraid that our hard hearts will wound Your soft feet. Therefore please place them very gently on our breasts."

28. The gopis' songs gradually became sorrowful laments. This is not surprising. Their powerful thirst to see Krsna increased a hundred times.

29. Hearing and seeing the gopis bitterly weep with glistening tears, Krsna suddenly appeared amongst them dressed in glorious garments.

30. As He was before, in that way Krsna appeared before the gopis' eyes. He was wonderfully splendid. The gopis let out a great tumult of "Krsna! Krsna!"

31. Hearing the tumult, the beautiful gopis quickly gathered around Krsna. The gopis were now filled with bliss. They had been like rivers beginning to go dry in the long summer when

no rain clouds come, rivers that suddenly encounter a great host of large monsoon clouds that shower ample rains. The gopis felt they had been on the verge of death and now their lives were suddenly rescued.

32. The following description is given: Glorious in yellow garments, smiling flower-garlanded Krsna gently placed flower garlands on the gopis' shoulders. He was like Kamadeva

surrounded by many amorous Ratis.

33. Without shyness, Krsna, surrounded by His gopi-beloveds, went to the riverbank. The restless gopis were like rivers swiftly flowing to the ocean Krsna.

34. The first of these proud gopis is described by Sri Parasara Muni in these words of the Visnu Purana: Seeing her beloved, one joyful gopi called out, "Krsna! Krsna! Krsna!" "The gopi here is named Bhadra.

35. Srila Sukadeva Gosvami explains: "Another girl approached Krsna. A glorious new lotus flower within its leaves was the offering she held in her folded hands." This gopi is

Caandravali.

36. "On some pretext another gopi placed Krsna's feet on her breasts. It was as if she had worshiped Lord Siva for a boon and now her desire was fulfilled." This gopi is Padma

37. "Another gopi took in her folded hands the remnants of betelnuts chewed by Krsna. She considered herself now the object of Krsna's passionate love." This gopi is Saibya

These gopis are all right-wing (gentle and meek) gopis.

38. "Another gopi took Krsna's sandal-anointed arm and placed it around her neck. In this way she hinted at her eagerness to enjoy pastimes with Him." The gopi here is

Syamala, who is a left-wing (proud and bold) gopi.

39. "With the black bees of her unblinking eyes, another gopi drank the nectar at the lotus flower of Krsna's face. A metaphor is employed here. In truth the gopis' eyes defeat

the black bees and the glory of Krsna's face defeats the nectar of the lotus flower. The gopi here is Lalita.

40. With closed eyes another shy-hearted gopi gazed at Krsna. Even though she was separated from Him, she saw Him in her heart. This is very wonderful. She became like a yogi, who by meditating meets the Lord in his heart." This gopi is Visakha.

41. "An angry gopi tried to fire arrows from her eyes. Krsna remained unwounded and unmoved. Although those arrows did not wound Krsna, they certainly troubled Him. Who can describe the activities of this gopi?" The gopi here is Radha, who is accompanied by Her gopi-friends.

42. "The gopis' faces blossomed with happiness because of the monsoon-cloud Krsna's arrival. They celebrated a festival of bliss. They felt they had attained their life's goal.

They felt they had been born again." This verse refers to all the gopis.

43. Krsna's form is splendid without peer. No metaphor can do justice to His youthful handsomeness. Although no metaphor does justice to Him, still I have employed metaphors in these verses. I am not at fault. That Krsna is more glorious than all else is simply the nature of things.

44. Krsna and the gopis then enjoyed pastimes of passionate amorous glances. Gazing at each other, Krsna and the gopis both became like cakora birds gazing at the moon. As flowers blossom on a vine, their eyes blossomed with happiness.

45. At that festive moment, Vrndavana's splendid Deity, Sri Krsna, as He was joyfully enjoying pastimes, walked to the Yamuna's banks, which were playfully touched by restless waves and by lotus breezes traveling on the pathways of the air.

46. The glorious Yamuna, its graceful waves like hands, flowed. The fragrant breezes blowing from the lotus flowers' filaments embraced the soft white sands of the riverbank. The

nectar autumn moonlight anointed the riverbank and chased the darkness of night far away. The humming bees delightedly flew among the flowers growing on the land and in the water.

47. Staying by the glorious Yamuna, Sri Krsna, His smiling glistening eyes like hundred-petal white lotuses, with His own hands anointed with kugkuma the gopis' breasts, dressed the gopis in fine garments, made them sit in glorious sitting places. and praised them with graceful prayers and songs. In this way He delighted them and drove away their sufferings.

48. I meditate on Sri Krsna, the master of my life. He glistens like sapphires. He is the abode goddess Laksmi yearns to attain. Surrounded by a host of splendid, golden, saintly vraja-gopis, He is glorious. Around Him are hundreds of glorious flower gardens and forest archways. Below Him are the diamond-powder sands of the riverbank. Above Him is the glorious parasol that is the moon.

49. Served by Vrnda and a host of Vrndavana maidservants, who with great care brought Him flower garlands, divine fragrances, sandal paste with camphor, delicious foods, betelnuts, and other offerings, and enjoying pastimes of joking words with His gopi-beloveds, the glorious dear lover Krsna shone with great splendor. With the doe-eyed gopis, who tried to conceal their anger, Krsna conversed.

50. To satisfy the gopis, whose hearts were withered with anger at Him for His misdeeds after they had renounced all for His sake, Krsna spoke pleasing and playful words.

51. Gently massaging Krsna's hands, feet, and thighs, carefully concealing the anger in her heart, externally peaceful, and her eyes and eyebrows smiling, a certain gopi spoke.

52. Some give the following description: With restless eyes and eyebrows, secret sweet smiles, graceful playful words, crooked hearts, external straightforwardness, then intelligent gopis affectionately spoke the following riddle to their submissive beloved, Krsna.

53. "O king of the intelligent, please solve this riddle. Some persons love only persons who love them. Some persons do not love others, even if others love them. Some

persons love everyone, whether these persons love them or not. Some persons love needy and helpless persons, whether such persons love them or not."

54. In His mind understanding the meaning of this riddle, Sri Kṛṣṇa said: "These four persons are respectively: 1. persons greedy after their own self-interest, 2. Ungrateful persons, 3. pious persons, and 4. persons who know the highest truths of spiritual life. Or, these persons may also be respectively described as: 1. bewildered fools, 2. persons who are self-satisfied, 3. liberated persons, and 4. merciful persons."

55. Hearing these words, the gopis knitted their eyebrows. With knitted eyebrows they said to Kṛṣṇa: "First You of following their path of religion. Then You abandoned us. You were merciless. Do You not see our anguish?"

56. In this verse the word "cleverly" may be interpreted as sarcasm and in truth may thus mean "foolishly". In the same way "the glories of following the path of religion" may be interpreted to mean "the path of irreligion". Thus these two statements mean the opposite of their face value. In this way "cleverness" means folly. "You attracted us" may mean "You gave us perfection and liberation". In these words the gopis rebuke Kṛṣṇa for being ungrateful. By abandoning them and by not being able to see their anguish, Kṛṣṇa displayed His mercilessness.

57. Understanding the gopis' words, Kṛṣṇa defended Himself. He said, "I am not like that. I desire to make you greedy to attain Me, to make you wealthy with the great treasure of love for Me. That is why I arranged your separation from Me. Some people think I wish to create calamities for My devotees. These complaints bring Me great sorrow.

58. "When I abandoned you, you continually yearned to attain Me. With great love you passionately yearned to attain Me. I have not the power to repay you even slightly. Therefore please be satisfied with your own virtuous glorious deeds.

59. Hearing His pure and glorious words, and understanding that no one is more wise or handsome than Him, the gopis thirstily gazed at Lord Kṛṣṇa.

60. From the sky the demigods joked, "O Kṛṣṇa, why do You wish to give delight to the gopis? They gaze at You with crooked eyes and they praise You with crooked words."

61. Glory to the wild elephant of the beautiful-eyebrowed vṛjā-gopis' pride and anger. Even though He defeated it, the lion Kṛṣṇa always feared that elephant.

62. Madhukāṇṭha concluded his words by saying, "O Rādhā, Your friend Kṛṣṇa is gloriously intelligent. His intelligence is anointed with the fragrant oil of supreme skill and understanding. You make no requests of Him. You are silent. Still He earnestly wishes that You be always glorious and prosperous.

Twenty-sixth Pūraṇa

Rāsa-vilāsa-prasāraṇa
Expansion of the Rāsa Dance

1. Snigdha kaṅṭha said: When they heard Kṛṣṇa's sweet words, the gopīs felt the anguish they had felt in separation from Him was now destroyed. However, the worry and doubt in their hearts was not destroyed. Considering the situation, Kṛṣṇa became very meek and submissive to their wishes.

2. To the gopīs, whose faces were like abodes of blossoming lotus flowers, and whose eyes were charming like restless khaṅjana birds, Kṛṣṇa sweetly said:

3. "For My sake you long suffered. In this secluded place We will now celebrate a festival of fulfilling your difficult-to-fulfill desire." In the following words Kṛṣṇa described the nectar rāsa-dance:

4. "The autumn full-moon is the lamp. Vṛndāvana forest is the dancing-arena, You girls of vraja are the playful and expert heroines. This is the perfect opportunity. I am joyful Hari. Who is better than Me at celebrating festivals? O beloved gopīs, what festival is better than the rāsa dance?"

5. Then Kṛṣṇa became like a full moon risen from the ocean of Vraja. The cakora birds of the gopīs' eyes gazed at the full moon Kṛṣṇa. Then Kṛṣṇa expanded to appear beside each pair of gopīs. These forms were visible only to the two gopīs at the left and right. With embraces and other like activities, Kṛṣṇa delighted the gopīs. Then, to enjoy the rāsa-dance pastime, the gopīs formed a great circle on the Yamunā's bank in a beautiful and smooth place free of mud, kuśa grass, or other impediments.

6. Going to the Yamunā's banks, Kṛṣṇa at every moment fulfilled the desires in the gopīs hearts. They gazed at Him with their eyes. The hairs on the gopīs bodies stood erect with bliss. How can I describe the great festival they celebrated? Even today that festival has not come to an end.

7. Gazing at the splendid beauty of the gopīs arrayed in a great circle like a bracelet around Him, forest-flower-garlanded Kṛṣṇa thought:

8. "The circle of the moon above is splendid and glorious, and the circle of gopīs on the Yamunā's bank is also splendid and glorious. However, the moon's splendor is marred by its spots, but the gopīs' splendor is not marred in any way.

9. "Aha! The beautiful gopīs are like a great golden bracelet. If I become like many sapphires set within that bracelet, that would be very beautiful and pleasing to the heart. Therefore I should now enter amongst these gopīs." Thinking in this way, Kṛṣṇa acted according to His desire. Why would He not have expanded into many Kṛṣṇas at that time?

10. Kṛṣṇa and the doe-eyed gopīs were very splendid and glorious on the Yamunā's banks. Indeed, the moon in the sky seemed to be a reflection of them.

11. The Yamunā's banks were the moon's friend. The beautiful gopīs with raised eyebrows were the Yamunā's banks' friend. The many graceful forms of Kṛṣṇa dancing in the circle were the gopīs' friends.

12. Dancing between each two gopīs in that rāsa dance, Kṛṣṇa held the gopīs hands and placed His arms around their shoulders and backs.

13. A fair gopī and a dark Kṛṣṇa. A fair gopī and a dark Kṛṣṇa. This was repeated hundreds of thousands of times in that rāsa-dance circle. In the middle of that circle Kṛṣṇa played the flute and danced with Rādhā.

14. When Kṛṣṇa first enjoyed the rāsa dance His age was Kaiśora (11-15 years). This Lord Parāśara Muni clearly explains (in Viṣṇu Purāṇa). At that time Kṛṣṇa

thought, “The teenage gopīs have made My life fruitful. Aha! Look. Then hairs of My body now stand erect with bliss. This I declare.”

15. Although Kṛṣṇa enjoyed pastimes with many different gopīs, the gopī named Rādhā was the most dear to him. I think Her glorious activities have no peer.

16. To bring auspiciousness to the gopīs, Kṛṣṇa accepted them as His associates and danced with them in the dancing-arena. The touch of His body aroused the gopīs amorous desires.

17. Splendid like gold, their eyes smiling, their bracelets and other ornaments jingling with the music’s rhythm, and their playful gestures filled with amorous hints, the gopīs danced. In their midst Kṛṣṇa, His form like sapphire, shone with great splendor.

18. Their eyebrows gracefully curved, their forms filled with youthful splendor, their dancing movements playful, splendid, graceful, and expert, their moving bracelets, belts, and anklets jingling as they danced, the gopīs were like the dancers in the celestial worlds.

19. Aha! The rhythmic jangling of the anklets and other ornaments in the rāsa-dance attracted the demigods flying nearby in their airplanes. Flying nearby and listening to the songs and musical instruments, the demigods did not know whether they belonged to other demigods or to some other kind of being.

20. The demigoddesses said: “Look! Look! Kṛṣṇa sings and the beautiful gopīs sing in response. Then the gopīs sing and Kṛṣṇa sings in response.

21. Look! Playful Kṛṣṇa walks on the riverbank. Now Kṛṣṇa embraces the gopīs. Learned in music, the gopīs sing very sweetly.”

22. With graceful gestures, playful motions, and movements of eyes and eyebrows, the gopīs gracefully danced.

23. Expert at singing, musical instruments, and dance, the demigods and goddesses sounded many musical instruments. Then Kṛṣṇa and the gopīs danced with great enthusiasm. This is described in the following verse: As the demigods splendidly sounded dundubhis, dindimas, damarus, and mrdangas, Kṛṣṇa and the gopīs danced with great energy. They seemed to have many millions of feet, hands, necks, and hips.

24. Gracefully moving their hands, Kṛṣṇa and the gopīs looked like warriors expert at fighting with weapons.

25. Kṛṣṇa and the gopīs moved their hands this way and that. Sometimes they held hands. Sometimes they did not. In this way dark Kṛṣṇa and the fair gopīs enjoyed the bliss of the rāsa-dance.

26. Again and again the demigods showered flowers on the circle of dark Kṛṣṇas and fair gopīs. Although the flowers were certainly falling down from above, they seemed to be rains falling up from the dark monsoon-cloud Kṛṣṇas and the glittering lightning-flash gopīs.

27. Their hearts filled with spiritual love, the demigods and goddesses called out to lotus-eyed Kṛṣṇa, who now stood before their eyes by the arrangement of the Yogamāyā potency. Playing on their musical instruments, the demigods and goddesses made a great tumult of sweet music.

28. The demigoddesses then sang the following song.

A Song

Refrain

jaya jaya sad-guṇa-sāra
jagati viśiṣṭam kalayitum iṣṭam gokula-lasad-avatāra

O most virtuous Lord who descended to Gokula to give the best gift to the world, all glories to You! All glories to You!

kamalabhaveśvara-vaikuṇṭheśvara-patnī-cintitam eva
rājasi rāse valita-vilāse nija-ramaṇībhir deva

Brahmā, Śiva, and Vaikuṇṭheśvara Nārāyaṇa's wife Lakṣmī meditate on You. O Lord, You shine in the playful rāsa-dance with Your beautiful gopī-beloveds.

naṭavat parikara nikhila-kalādhara racita-paraspara-moda
āliṅgana-mukharitama-mahā-sukha ballava-vadhū-hṛta-toda

O Lord who enjoys graceful dancing with the gopīs, O Lord who pleases them with affectionate words and embraces, and who removes their suffering,

vyativikṣaṇa-kṛta-śatvika-parivṛta-maṇḍalam anu bahu-mūrte
vraja-taruṇī-gaṇa-racita-nayana-panāsa cita-vaśī-kṛti-pūrte

O Lord who expanded into many forms to stand beside each gopī gazing on You in ecstasy, O Lord completely purchased by the young vraja-gopīs' glances,

caraṇa-kañja-dhṛti-kara-pallava-kṛti-cillī-valita-vihārān
madhya-bhaṅga-tati-maṇi-kuṇḍala-gati-pulaka-sveda-vikārān

The gopīs gracefully moved their lotus feet, flower-petal hands, and eyebrows as they danced. They bent their waists, Their jewel earrings swung, the hairs on their bodies stood up, they perspired, and they displayed signs of ecstatic happiness.

kalayati bhavatā ghana-sāmyavatā taḍid iva sarvā lalanā
api vaḥ parimiti-tara-tamatām iti seyaṁ jñāpayati tulanā

O Lord, You are like a dark raincloud, and all the gopīs are like lightning flashes. This comparison is perfect.

su-madhura-kaṇṭhe nṛtyotkaṇṭhe tava rati-mātra-prīte
tvat-sparśāmṛta-mada-caya-samvṛta-citte bhāva-krīte

The gopīs sing sweetly and long to dance. Your advances are their only pleasure. The nectar of Your touch fills their hearts with bliss. They are purchased by Your love.

yuvatī-jāte gītaja-śātenāvṛta-viśva-prabhave
yas tvam rājasi tat-sukha-bhāg asi nama etasmai prabhave

As the gopīs' singing fills the universe with happiness, You shine with joy. O Lord, I offer my respectful obeisances unto You.

yā saha bhavatā vismayam avatā svara-jātīr ati-śuddham
gāyati seyaṁ nikhilair geyaṁ kalayati nija-guṇa-ruddham

You become filled with wonder as a certain gopī sweetly sings with You. With all the gopīs She sings the praises of Your transcendental qualities.

tata utkarṣaṁ valayita-harṣaṁ valayati yeyaṁ gāne
sā śrī-rādhā valitārādhā bhavatā kalitā māne

Her song brings You great happiness. You respond by worshiping Her with great respect.

yeyaṁ rāse śramaja-vilāse vigalan-mallī-valayā
sā bhavad-amse lasad-avatamse dharati karaṁ vara-kalayā

Exhausted from the pastimes of the rāsa dance, and Her jasmine-bracelet slipping, She gracefully places Her hand on Your shoulder, which is touched by Your glistening earrings.

yā cāmsam paribhuja-parigham paricumbati tava sa-vinodam
hṛṣyati seyam tanv-agaṇeyam yad-roma ca sāmodam

She playfully kisses Your arm and shoulder. She is very happy. Unknown to others, the hairs of Her body stand up with joy.

cala-kunḍala-dhara gaṇḍa-mukura-vara samīṣa-sparśa-vidhāne
tāmbūla-drava-parivartad dravam ayase cumbana-dāne

O Lord whose earrings swing to and fro! O Lord whose cheeks are splendid mirrors! On a pretext You touch Her. Giving Her a kiss, You both exchange the nectar of chewed betel-nuts.

eṣā nartana-kīrtana-vartana-siñjita-jāta-sutālā
tava rāmānuja karam atulāmbuja-mīṣam ādhād dhṛdi bālā

This girl is expert in singing and dancing, and Her moving ornaments tinkling in graceful rhythms. O Rāmānuja (younger brother of Balarāma), pretending that Your hand is a peerlessly beautiful lotus flower, She places it on Her heart.

atha rāsa-krama-parivalita-śrama-vanitā-lakṣita-deha
parito-bhramaṇaka-gaṇa-viśramaṇaka sa-mudita-parama-sneha

O Lord who noticed the gopīs' fatigue in the rāsa dance, O Lord who made them rest, O happy, affectionate Lord,

kavi-kṛta-nīścaya-śubhra-yaśaś-caya mālā-samudaya-hārin
jaya jaya jaya jaya jaya jaya jaya jaya jaya jaya rāsa-vihārin

O Lord whose splendid fame is recounted by the greatest poets and philosophers, O Lord splendid with flower garlands, O enjoyer of the rāsa dance, glory, glory, glory, glory, glory, glory, glory, glory, glory, to You!

29. The second couplet of this song (rājasi rāse valita-vilāse) is explained in the following verse: Kṛṣṇa's form is the crest jewel of all eternally handsome forms. By His own potency He manifests His spiritual humanlike form. His form fills everyone, including even Himself, with wonder. Kṛṣṇa is Himself the ornament that decorates the ornaments He wears. He is the beauty that makes the gopīs beautiful.

30. In Srimad-Bhāgavatam (3.2.12) it is said: “The Lord appeared in the material world by His internal potency, Yogamāyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṅṭha. Thus His (Sri Kṛṣṇa’s) transcendental body is the ornament of all ornaments.”* It is also said in Srimad-Bhāgavatam (10.33.6): “As Kṛṣṇa and the gopīs danced together it appeared that Kṛṣṇa was a greenish sapphire locket in the midst of a golden necklace decorated with valuable stones.”*

31. Since this is true of Kṛṣṇa, how much more must it apply to Rādhā also.

32. The eighth couplet of this song (yuvatī-jāte) is explained in the following verse: The vraja-gopīs are teenagers (kiśorī) eternally. They never took birth. Their glories fill all the worlds.

33. The ninth couplet of this song (yā saha bahavatā) is explained in this verse: I offer my respectful obeisances to Sri Rādhikā. Hearing Her beautiful songs glorifying Her beloved Kṛṣṇa, the gopīs become filled with wonder and the demigods headed by Brahmā, Śiva, and Indra become filled with bliss.

34. The thirteenth couplet of this song (cala-kuṇḍala) is explained in this verse: Twice Kṛṣṇa sipped the nectar of Rādhā’s lips. Why would He not taste the betelnuts chewed by Her?

35. In the confidential meetings of Vraja’s people, Kṛṣṇa is always praised with words like, “Kṛṣṇa is the root of spiritual love. His form is playful and glorious.” I offer my respectful obeisances to Rādhikā. Of all of Kṛṣṇa’s gopī-beloveds, Rādhikā has the most precious jewel of love for Kṛṣṇa.

36. Bringing Him completely under Her control, Rādhā enjoys pastimes with Her beloved Kṛṣṇa. On the pretext of manifesting a form where each take one half, Śiva and Pārvatī do not enjoy pastimes in that way.

37. The poets speculate that Śiva and Pārvatī combine to become each half of a single form. I say that Rādhā and Kṛṣṇa are both filled with perfect and complete love for each other. This is known in all the three worlds. Because They are thus perfect and complete in Themselves, it is not right that They combine in a single form.

38. When the divine singing and instrumental music became stopped, the jangling ornaments and buzzing bees provided musical accompaniment to the dancing. When these two became exhausted and stopped, the earrings and crowns of the dancers continued to glisten as the dancers continued to dance.

39. Kṛṣṇa and the gopīs enjoyed smiling pastimes of embracing, touching, and gazing with loving eyes. As Kṛṣṇa and His beloved gopīs danced, They seemed to be reflections of each other.

40. When the rāsa-dance festival came to an end, the gopīs had no power to keep in order their flower garlands, hair, the garments on their necks and breasts, their other garments, or their ornaments. When they meditate on this rāsa-dance, the great sages forget everything else. The gopīs were very wonderful and glorious in the rāsa-dance. What narration is like the narration of the rāsa-dance?

41. Watching the rāsa dance, the demigoddesses flying in airplanes in the sky became filled with passion and wonder. This we have heard. The moon and stars wandered and wandered in the sky. In this way the wonder and sweetness of the rāsa-dance continued to be manifest.

42. Then Kṛṣṇa's rāsa-dance pastimes with His dear and passionate gopī-beloveds, who were eager for more pastimes, came to an end.

43. When the rāsa-dance came to an end, Kṛṣṇa and the gopīs wished to enjoy amorous pastimes. Entering with each gopī into a different forest grove, Intent on become ornaments decorating each other, To enjoy amorous pastimes Kṛṣṇa and the gopīs entered private places unseen by the others. There They embraced and enjoyed many pastimes.

44. When He said, "Ah! Without Me, your beloved, you must have been plunged into the darkness of sorrows," and when He embraced her, a gopī wept, sprinkling Kṛṣṇa with the tears from her eyes.

45. Saying, "I did not know that this girl delicate like a new leaf from a tree, had become so exhausted," Kṛṣṇa again and again wiped the perspiration and tears from each gopī's face.

46. When they were exhausted from the rāsa-dance pastime, Kṛṣṇa wiped the perspiration and tears from each one of the beautiful-eyebrowed gopīs.

47. When, carrying various kinds of paraphernalia, Vṛndā-devī's assistants asked her to describe Kṛṣṇa's passionate pastimes, Vṛndā-devī replied: "Kṛṣṇa wiped the tears from the gopīs eyes, wiped the perspiration from their faces and the hair of their heads, fanned them with a cloth, kissed the edge of their cheeks, anointed their bodies with fragrant oils, dressed them in fine garments, offered them betelnuts, spoke sweet words to them, and glorified them. In this way Kṛṣṇa relieved the fatigue His beloved gopīs felt from the rāsa dance.

48. "With smiling eyes the gopīs gazed at Kṛṣṇa's face. They fanned Him with new leaves, massaged His limbs, rejoined His broken flower-garland, rearranged His disarrayed garments, spoke cheerful joking words that pleased His heart, and offered Him betelnuts mixed with camphor. In this way the dear gopīs relieved the fatigue Kṛṣṇa felt from the rāsa dance.

49. Approaching her, the gopī assistants smiled and again asked Vṛndā-devī: "O goddess, did you see how, when their garments and ornaments were in disarray, Kṛṣṇa and the gopīs dressed and decorated each other? O friend, we ask of you this one favor: Without telling us any lies, please reveal to us those secret pastimes."

50. Smiling, Vṛndā then thought in her heart: "What the girls say is true. Kṛṣṇa and the gopīs were seen again and again enjoying many pastimes of singing songs to remove Their fatigue, delight their sense, and bring auspiciousness."

51. Concluding his narration, Snigdha-kanṭha said: O Rādhā, Your beloved is very difficult to attain. Of all the gopīs, Kṛṣṇa chose You.

Twenty-seventh Pūraṇa

Rāda-prapañca-pañca-pūraṇi

Conclusion of the Five-Chapter Description of the Rāsa-Dance

1. Exhausted and perspiring because of Their pastimes, dark Kṛṣṇa and the fair gopīs went to the Yamunā. Respectfully approaching, limitless hundreds of gopīs suddenly entered the Yamunā's nectar waters.

2. Thinking, "Dark Kṛṣṇa and the beautiful gopīs have crossed the shore and

entered me”, the dark Yamunā at once overflowed its banks.

3. The splendid bodies of Kṛṣṇa and the gopīs were like many monsoon clouds and many lightning flashes. Their words were like the warbling of cātaka birds. Their splendor was like the splendor of the monsoon season. They were like a great assembly of many Lord Nārāyaṇas and Goddess Lakṣmī holding hands and entering the dark sky that was the Yamunā river.

4. Again and again laughing and talking, They entered the water. Their bodies now wet, They greatly trembled. Now They stood in the water. Their splendor led one to know they were present there.

5. When some graceful-curved-eyebrowed girls would not enter the water, Kṛṣṇa splashed them. Thinking lightly of this Kṛṣṇa, the girls splashed Him back.

6. Now become like a cloud showering sweet monsoon rains, Kṛṣṇa furiously splashed the gopīs. Stung as if by a shower of arrows, the gopīs entered the water.

7. Plunged in water up to their waists, the restless-eyed doelike girls dreaded proceeding any further into the water.

8. Thinking they were other fish, the fish stayed away from the places where the gopīs’ restless eyes were reflected on the water. Instead touching the frightened gopīs’ delicate bodies, the fish brought nectar amusement to Kṛṣṇa’s eyes.

9. Observing the gopīs’ graceful motions, the swans admit that the gopīs are the true rulers of the kingdom of graceful motion. Seeing the gopīs’ breasts glorious like monsoon clouds, the cakravāka birds admit that the gopīs are the true rulers of the kingdom of glorious monsoon clouds. Seeing the gopīs’ eyes, the fish admit that their gopīs are the true rulers of the kingdom of graceful restless objects. Hearing the gopīs’ sweetly jangling belts and ornaments, the sārasa cranes admit that the gopīs are the true rulers of the kingdom of sweet jangling.

10. Defeating all the lotus flowers, the gopīs’ faces shine with great splendor. How did they defeat them? They defeated them with their supreme beauty and splendor.

11. Kṛṣṇa cast a sidelong glance at the smiling gopīs. Then He started the pastime of water-splashing

12. In the flowing monsoon cloud that was the Yamunā, the monsoon cloud Kṛṣṇa splashed water on the lightning-flash gopīs, and the lightning-flash gopīs splashed water on the monsoon-cloud Kṛṣṇa. Flying in the sky in their airplanes, the demigoddesses said, “What wonder, wonder, wonder is that? What dramatic-dance festival is that?”

13. In water up to their necks, the lotus-faced gopīs were like lotus forests embraced by the black-bee Kṛṣṇa.

14. When Kṛṣṇa defeated them in the water-splashing fight, the fair-limbed gopīs hid in a forest of golden lotus flowers. Imitating them, Kṛṣṇa hid in a forest of blue lotus flowers.

15. The faces of Kṛṣṇa and the gopīs were naturally fragrant like lotus flowers, beautiful like lotus flowers, and sweet like lotus flowers. Why would Kṛṣṇa and the gopīs not have been bewildered when in their water pastimes They both hid among the lotus flowers?

16. When Kṛṣṇa somehow found them hiding in the lotus forest, the gopīs let up a cry of “Alas! Alas!”

17. Seeing a smiling blossoming blue lotus, and in her heart seeing Kṛṣṇa’s face and relishing its nectar, a frightened gopī hid amongst her gopī friends splendid

like her.

18. Grasping and embracing her, Kṛṣṇa rescued a gopī floundering in deep water.

19. In water up to their breasts, some beautiful gopīs yearned to defeat their life's master Kṛṣṇa. Hiding, they suddenly splashed Him with water. How could they fail to defeat Him in that attack?

20. As a black bee drinks the nectar from the mouths of the lotus flowers that surround him, so clever Kṛṣṇa, by kissing them, drank the nectar of the lips of the beautiful-eyed gopīs that then surrounded Him.

21. With His fingernails Kṛṣṇa scratched the gopīs breasts. When He suddenly, forcefully, and wonderfully embraced them, the gopīs were sorely wounded by Kāmadeva's arrows.

22. His long arms reaching to His knees, Kṛṣṇa approached the gopīs, whose large eyes seemed almost to touch their ears. Kṛṣṇa placed His hand on the gopīs' tight belts.

23. When, followed by Her gopī-friends, Rādhā arrived at that place of water-pastimes, Her lover Kṛṣṇa became stunned with bliss. He made no attempt to splash Her.

24. When, accompanied by Her entourage, Rādhā approached to join in the water-pastime battle, Kṛṣṇa became stunned and motionless. The gopīs did not know what to do. They thought their queen had already defeated Her beloved.

25. His lotus eyes surrounded by curly locks of hair, Kṛṣṇa gazed at Rādhā as a black bee gazes at a lotus flower. Frightened, Rādhā backed away. Then Kṛṣṇa entered amongst the gopīs that were Rādhā's army. He defeated them.

26. The nectar of ferocious battle-pastimes then took birth amongst the sublimely beautiful gopīs. Their eyes red with passionate desire for water-pastimes, the splendid gopīs loudly laughed.

27. Surrounded by ten million teenage vraja-gopīs, Kṛṣṇa, fighting alone, began His playful water-pastime battle. First Kṛṣṇa walked onto the shore, as He had done before when He stole the garments of the gopīs when they had worshipped Goddess Kātyāyanī.

28. The gopīs' words were like three swans' warbling. Their garments were like the nearby waters. Their faces were like lotus flowers. Their restless eyes were like black bees. Their graceful limbs were like lotus stems.

29. "Haha!" The sound of laughter filled the water and the shore. Some laughter was like the sweet warbling of cātaka birds. Other laughter was like the rumbling of rainclouds.

30. As before He laughed again and again as He returned the gopīs' garments, this time He gazed at the clothed-gopīs' faces and also laughed again and again.

31. At that time the gopīs accepted their garments from Kṛṣṇa. Some gopīs were restless, some were restless with crooked desires, some were red with embarrassment, some were stunned, some wept without any trace of a smile, some were filled with pride and anger, and all gazed again and again at Kṛṣṇa who enchants the three worlds. All yearned to attain Him. At that time some demigoddesses glorious with exquisite garments, ornaments, and flower garlands, and flying in the sky in their airplanes, showered flowers on Kṛṣṇa and the gopīs.

32. Seeing their garments were now wet, Kṛṣṇa affectionately and respectfully gave new garments and ornaments to the gopīs.

33. Emerging from the water, Kṛṣṇa's beloved gopīs were very splendid and beautiful. Dressed in colorful garments, they were glorious.

34. Now dressed in many glorious ornaments, Kṛṣṇa and the gopīs found that a strong desire to gaze at each other had taken birth within Them. The gopīs gazed at youthful Kṛṣṇa dressed in glorious garments. Many demigoddesses flying in airplanes in the sky then honored their gopīs by showering flowers upon them.

35. Speaking a tricky joke, the gopīs said to Kṛṣṇa: Who is this person named Kāmadeva, who is the general of Your army? He is Your friend. Show him to us.”

36. With a concealed smile Sri Kṛṣṇa then said to Rādhā (the words of the following song).

A Song

rādhe maiśīr draṣṭum anaṅgam
tasya tu paśya gaṇam kṛta-satkṛta-sukṛta-sulambhita-saṅgam

Rādhā, don't desire to see Kāmadeva! Look! Here are his friends! By worshipping them You will easily see Kāmadeva.

taru-vallī-tati dampati-pallī bhavatīm atithīyanti
ākārayati calan-nava-pallava-pāṇibhir ātmīyanti

This village of trees, along with their wives the vines, make You its guest.
Waving the new sprouts that are its hands, it invites You to enter.

sa punar iha kusumāni kirati pathi racayitum āstara-caryām
kokila-kulam api tava hūtim kila kalam anu kalayati varyām

This village of trees and vines spreads flowers on the path to serve You. The cuckoos call You with sweet music.

bhrūṅkāreṇa ca bherī-śabdaṁ bhramarā vidadhati sa-sukham
śīthilitam api bata tanute nartanam abhitaś cālī-pramukham

By making buzzing sounds the bees play bherī drums as the peacocks spread their tails and happily dance.

nija-ruci-dīpaṁ paritaḥ prathayati so 'yaṁ rajanīsvāmī
eṣa ca panthāḥ svaṁ vistṛtavāms tvat-pada-rajāsāṁ kāmī

The moon spreads its beautiful light everywhere. He illuminates this path because he desires to touch the dust of Your lotus feet.

37. Dressed in glorious garments, Kṛṣṇa and the gopīs shone with great splendor as they walked in a glorious forest by the Yamunā's banks. Kṛṣṇa then reminded the gopīs of the various pastimes they had enjoyed day after day in the various places of that forest.

38. In husband and wife pairs the black bees left their own abodes, followed Kṛṣṇa and the gopīs, and sang auspicious songs glorifying Kṛṣṇa and the gopīs. How did the black bees know anything of the glories of Kṛṣṇa and the gopīs. Wherever Kṛṣṇa and the gopīs went, the black bees followed. Therefore the bees knew everything of these glories.

39. At this point Snigdhaṅṅha asked: When only a little remained of the night Kṛṣṇa and the gopīs wandered in many places. What pastimes did eager Kṛṣṇa and the gopīs enjoy then?

40. To this question Madhukaṅṅha replied: Kṛṣṇa and the gopīs then played a game of hide-and-peek. Kṛṣṇa arranged this game so He could meet each gopī individually in various private places. As the gopīs were searching for Kṛṣṇa in this game, Kṛṣṇa expanded into many different forms. Each gopī met privately with one of those forms. In this way Kṛṣṇa took each one of the peerlessly-beautiful-eyed gopīs far away to a secluded place in the forest.

41. Though sometimes they saw another gopī meet with Kṛṣṇa in a secluded place, the gopīs did not believe what they saw. In their hearts they were certain what they saw was only a golden yūthi vine embracing a dark tamāla tree.

42. Though they heard the jingling of other gopīs' anklets, the gopīs thought it only the warbling of some birds. Though they saw the forms of Kṛṣṇa and other gopīs, they thought those forms only a many dark tamāla and fair campaka trees

43. That forest was not filled with blinding darkness. The glorious moon filled the forest with light, the forest where, in place after place, Kṛṣṇa and the gopīs became wealthy with a great treasure of amorous pastimes.

44. In those secluded places Kṛṣṇa and the gopīs playfully talked and flirted. On their restless splendid bodies the hairs blossomed erect. They became restless with the desire to enjoy amorous pastimes.

45. Kṛṣṇa and the gopīs then enjoyed the ten rasas favorable to conjugal love, rasas that are: astonishment, dread, anger, ghastliness, respect for elders or superiors, compassion, chivalry, laughter, neutrality, and conjugal love one after the other. Finally They enjoyed the rasa of conjugal love.

46. Wandering in the forest, Kṛṣṇa and gopīs saw in the full moon's light many wonderful varieties of birds, beasts, vines, and trees, some They had known before and some They had never known before. In this way They tasted the rasa of astonishment.

47. Sometimes They entered forest groves filled with wild bees gathering pollen from hosts of flowers. The gopīs became afraid. Kṛṣṇa calmed them with sweet words. In this way the gopīs experienced the rasa of dread.

48. When sometimes a bold black bee stung a gopī and brought to her difficult-to-remove tears, Kṛṣṇa, His eyes now become like red lotus flowers almost

touching His shark-shaped earrings, violently punished that bee, striking him with a formidable long-stemmed pastime-lotus-flower. In this way Kṛṣṇa enjoyed the rasa of anger.

49. Sometimes a gopī, her splendid face filled with charming playfulness, saw a lotus-flower growing from the dry ground and (unaware that some species of lotus grow not in ponds but on dry land) became filled with shock and horror. In this way that gopī experienced the rasa of ghastliness.

50. Sometimes, learning the arts of sweet warbling from a group of parrots, a gopī, now them her teachers and herself their student, would sing very sweetly. In this way she experienced the rasa of being respectful to elders or superiors.

51. Sometimes, seeing that in the course of Their agitated pastimes they had crushed some graceful buds on a flowering vine, Kṛṣṇa and their gopīs shed a few tears from Their eyes. In this way They experienced the rasa of compassion.

52. Sometimes, to break into pieces the great festival of their pride, Kṛṣṇa engaged the graceful banana-tree-thighed gopīs in pastimes of amorous battle. In this way He a they enjoyed the rasa of chivalry.

53. Sometimes, seeing Their shadows move here and there in exaggerated ways as They enjoyed amorous pastimes, Kṛṣṇa and the gopīs would laugh greatly. In this way They enjoyed the rasa of laughter.

54. Sometimes, exhausted after enjoying many pastimes, Kṛṣṇa and the gopīs, feeling Their hearts renounce the happiness They formerly felt by touching each other, now happily closed Their eyes in sleep. In this way They experienced the rasa of neutrality.

55. Sometimes, even though already exhausted by enjoying many wild amorous pastimes, Kṛṣṇa and the gopīs continued to enjoy again and again, staying awake the whole night, awake and always plunged in the ocean of passionate amorous pastimes. In this way Kṛṣṇa and His gopī-beloveds enjoyed pastimes of conjugal love.

56. Seeing a black bee kiss a flowering vine and a parrot kiss a pomegranate, amorous Kṛṣṇa yearned to kiss the gopīs.

57. Kṛṣṇa is like a black bee that bites the lips of a the lotus flowers and tastes their nectar. Even from afar seeing the charming gopīs, Kṛṣṇa is overcome with passionate desire.

58. Gazing and gazing at the moonlight, Vṛndāvana forest, its many groves, the couches in those groves, Kṛṣṇa and the doe-eyed gopīs, and Their amorous pastimes, my heart is enchanted. Now it turns from all material things. Gazing at these things in relation to Kṛṣṇa, my heart at once goes to them. Ah, how shall I ever look at material things again?

59. The gopīs have thus been described in a general way. However, more specifically it may be said: The virtues of the other gopīs may be described, But the glory and good fortune of Sri Rādhā cannot be described. No one has the power to describe all Her glories. If Her glories are described, then all other descriptions are chased far away.

60. Even while they embraced Kṛṣṇa, the gopīs feared the moment when they would be separated from Him, and that fear became a wrinkle present in their pastimes with Him. Leaving their homes, they went to forest coottages to enjoy pastimes with Kṛṣṇa. In those places their pastimes with Kṛṣṇa became fully blossomed. But even then they remembered that the cruel reddish dawn would

eventually come (and stop these pastimes).

61. At the end of night the eastern horizon becomes reddish, the moon begins to set in the west, the white lotus flowers close their petals, and, fearing that the night will soon end, Kṛṣṇa's beloved gopīs wither with sorrow.

62. Flying in the sky in their airplanes, the demigoddesses say: A being may start in a lowly position, eventually become raised to an exalted position, and then fall again to a lowly position. Look. The beautiful-faced gopīs' faces, the blue lotus flowers, and moon have all fallen from an exalted position.

63. Alas! The moon, which is the friend of the lotus flowers and the friend of all who burn with sorrow has fallen into the western ocean. The blue lotus flowers are now embarrassed by the playful gopīs' sidelong glances.

64. Vraja's gopī-goddesses say: The reddish dawn now quickly rises and conquers the sky. Now the stars and us gopīs are all crushed into powder.

65. Thinking of their condition, Kṛṣṇa, whose nature is always glorious and auspicious and whose is eternally a graceful teenager, wiped the tears flowing along the lotus faces of the gopīs, who dropped hints of embracing Him and hints of the great glory of their love for Him. Comforting them, Kṛṣṇa said:

66. O gopī-friend, When I held you in My arms, I did not allow that opportunity to be broken into pieces by anything else. Although My desires were all fulfilled, My heart was still not satisfied. Our relatives and elders became obstacles that stopped the fulfillment of Our desires. Now is the time you must return home. O friend, please do not wilt with sorrow.

67. After first touching Kṛṣṇa with their hands, embracing Him, and enjoying pastimes as before, the gopīs finally departed and walked on the path to Vraja.

68. Although in His heart He was submissive to the gopīs' wishes, Kṛṣṇa also considered the needs of the others who dearly loved Him. Kṛṣṇa acted as good people act.

69. Now separated from Kṛṣṇa, the more than ten million gopīs returned to their own villages. They did not know what to do. The gopīs who were Kṛṣṇa's most confidential associates stayed in the courtyards of their own homes with their gopī-friends. There they enjoyed pastimes.

70. The gopīs gave all honor to Kṛṣṇa. Expertly He had kissed them. Tightly He had embraced them. They believed His words. Did He act to bring auspiciousness to them, or did He not? I do not know.

71. Their voices choked with emotion, the gopīs said to Kṛṣṇa: "Now we have to power to associate with You. O Kṛṣṇa, please hear our appeal. Saintly persons do not abandon persons they once accepted."

72. Separated from each other, Kṛṣṇa and the gopīs were overcome. They were bathed and hugged by the tears falling from their eyes. Their bodies were covered with tears. Their chests were wet with tears. Their hearts were melting with tears.

73. Hearing the tumultuous warbling of many birds, Kṛṣṇa and the gopīs knew, "Dawn is here." They were very surprised. They suddenly possessed a great wealth of trembling. Tears fell from their eyes. They were rapt in thinking of each other. Now they would be separated.

74. Again and again Rādhā and Kṛṣṇa gazed at each other with crooked eyes. Again and again They wept. That They somehow had the power to return to Their homes was not surprising. After all, saintly and righteous persons, without any resistance, always do what is right.

75. When they were separated from Him, Kṛṣṇa's gopī-beloveds felt great sorrow take birth in their hearts. However, Rādhā felt the worst kind of torment when She was separated from Kṛṣṇa.

76. In the autumn moonlight Kṛṣṇa and the gopīs had enjoyed many pastimes. Now they saw that the brāhma-mhūrta had come. Although Their hearts were filled with effulgence, They carefully covered Their bodies. They walked on hidden paths. In their hearts they meditated on these pastimes. They thirsted after more pastimes. In this way, exhausted, They entered Vraja village.

77. Externally, the rāsa-dance festival came to an end, but it did not end within the gopīs' hearts. It is said: When the rāsa-dance festival had come to an end, the beautiful-eyed gopīs became diligently engaged in their household duties. Still, they always thought of those pastimes of singing and dancing. It was as if those pastimes were always manifest before their eyes.

78. In the rāsa-dance pastimes Kṛṣṇa was the amorous hero and the many gopīs were His amorous heroines. With their glories the beautiful-eyebrowed gopīs defeated even Goddess Lakṣmī herself. Their forms were sweet like nectar. They were supremely pure and free from any imperfection. The wise poets strive to describe all their glories. Still, the poets cannot completely describe all the gopīs glories, the gopīs who were worshiped and praised by Śrīla Śukadeva Gosvāmī.

79. Then Snigdhaṅṭha said: Ah! Where did the four boys go?

80. Madhukaṅṭha replied: Before they had climbed a great tree. Then they eagerly walked on the path to their master's house. Now they are silent.

81. In this way Madhukaṅṭha described the rāsa-dance pastime. Three yamas of the night had passed. Interrupting his rapt meditation on Kṛṣṇa's pastimes, he folded his hands and said:

82. O beautiful and glorious Rādhā, the demigods who control the three worlds were delighted by the rāsa dance. They all worship Your beloved Kṛṣṇa.

83. Again and again calling the honored boy-poets to His side, lotus-eyed Kṛṣṇa gave them as gifts the very ornaments His gopī-beloveds wore.

84. Everyone there celebrated a great festival of giving gifts to the two poets. Everyone was glorious with great splendor. They gave gifts as if they were one person and not many. Then they became engaged in their own activities again. Then the brāhma-muhūrta moment came. Fatigued, they all returned to their own homes.

Twenty-ninth Purāṇa

Rahaṅ-kutūhala-vaha-bahala-rahāṅ-krīdā

Secret Pastimes With Many Secret Wonders and Pleasures

1. Snigdhaṅṭha again described evening pastimes, saying: When they left the rāsa dance and turned to their homes, the gopīs did not fear their kinsmen, for Lord Kṛṣṇa's māyā potency had manifested duplicates of every gopi at every house. Aware of this, the gopīs simply returned home by the regular path.

2. Vṛndā arranged that many nights would be passed in nectar rāsa-dance pastimes. In many ways she helped Lord Govinda.

3. Vṛndā and the gopīs planted tamāla trees and splendid plants on the pathways leading far from Vraja, pathways Kṛṣṇa's gopī-beloveds traveled to meet Kṛṣṇa. In this way they served Lord Hari.
4. They made these arrangements in the various forests. Thus they helped Kṛṣṇa's gopī-beloveds enjoy rāsa-dance pastimes with Kṛṣṇa at night.
5. Again and again Kṛṣṇa embraces His gopī-beloveds, whose graceful thighs are like banana-tree trunks. Again and again He enjoys pastimes where they become like necklaces around Him. Again and again He holds them to His chest.
6. With the help of a gopī who is like the greatest cheater of all cheaters, Kṛṣṇa personally enters the gopīs houses. The following is a hint of the direction these pastimes take. Helped by Lalitā, Kṛṣṇa disguises Himself in Viśākhā's garments. In this disguise He enters Rādhā's house in the darkness of night. Sometimes with Viśākhā's help Kṛṣṇa disguises Himself in Lalitā's garments.
7. There, in the blinding darkness, to a contrary gopī He desired, Kṛṣṇa, pretending to be her gopī-friend, spoke these words: "The handsome-eyebrowed best of the gopas yearns to become your friend. That this is true I vow to you. Please accept His friendship."
- 8 and 9. If somehow the elderly gopīs enter the forest place near where lotus-eyed Kṛṣṇa is enjoying pastimes with the teenage gopīs, Kṛṣṇa enjoys fun at the elder gopīs expense. With the help of His gopī-beloved, Kṛṣṇa expertly tricks the elder gopīs. For example, Kṛṣṇa may say:
"O elder gopī, a demigod now threatens both you and Me with fearful dangers. Pushed by his counselors, that demigod is about to crush these forests and pasturelands into powder. Therefore you should not go here and there in the forest."
10. In another situation a teenage gopī may say: "O elder gopī, the outline of a shark-shaped earring (you see) impressed into my kuṅkuma-anointed cheek was made by the earring of one of my gopī-friends. That is the truth. It was not made by me, nor was it made by one of my rivals. That is not a lie."

Translator's note: In this situation Lord Kṛṣṇa's shark-shaped earring was pressed against this gopī's kuṅkuma-anointed cheek, leaving an impression in the kuṅkuma. The elder gopī sees it and suspects Kṛṣṇa is the origin of the mark, but the younger gopī denies it, speaks a lie, and then denies she was lying.

11. In this verse the girl affirms that her gopī-friend made the mark and not one of her gopī-rivals. The poet repeating her words affirms here that the young gopī is lying.

Proṣita-bhartṛkā

(A Gopī Distraught Because Kṛṣṇa Has Gone to a Faraway Place)

12. A gopī who stays in Vraja and is distraught (at Kṛṣṇa's absence) is called proṣita-bhartṛkā.
13. Meditating on Such a gopī, Kṛṣṇa may think in this way: "You gaze at, talk with, touch, and embrace Rādhā. You are happy to see how She even imitates Your actions. Ah, You do not believe She is on the verge of death. If She dies, what will You say then? Will You be happy then?"

14. A gopī may say to Sri Kṛṣṇa: "For Her ornaments seem like the flames of a fire, and the flames of a fire seem like ornaments. How can others console Rādhā, now that She is separated from You?"

15. "I clearly said, 'You are Rādhā's very life's breath, and Rādhā is Your very life's breath.' O master Kṛṣṇa, I am very wretched, for by continuing to live and breathe I now make light of these words I spoke."

Utkaṅṭhitā

(A Gopī Who Yearns To Meet Kṛṣṇa)

16. In this situation a gopī may say to Kṛṣṇa: Rādhā is pushed by an intense desire for Your association, but You are not pushed by any such desire. O Kṛṣṇa, Rādhā is not attracted to this happiness, the happiness of renunciation.

17. "With tears, trembling, becoming pale, faltering of the voice, standing erect of the body's hairs, perspiration, becoming stunned, and bewilderment, an intense yearning for Your association, a yearning like a particle of food caught in Her throat and choking Her breath, now torments Rādhā.

18. "O Kṛṣṇa, You possess all virtues. Your glory is free of any fault. Why, then, do You torment the heart of Rādhā, who is like virtue personified?"

Abhisārikā

(A Gopī Who Goes To Meet Kṛṣṇa)

19. A gopī may speak to Rādhā these joking words: "O girl walking with such determination, O girl with restless eyes, where are You going at sunset? I do not know the glorious destination that stays in the thoughts of Your heart. Still, when You see a dark tamāla tree, You become stunned and cannot move. Then You try to hide in the midst of all Your tricky gopī-friends.

20. "The sun, which is like a jewel glistening in the sky, now sets on the eastern horizon. But You are hurrying to the east. I think You must be going to Kṛṣṇa. You must have services to render to Him."

21. The meeting of Kṛṣṇa and the gopīs is described in the following words: "Filled with ecstasy, other girls hurry to their rendezvous with Kṛṣṇa in the white moonlit night. Their blissful smiles, born from thinking of the touch of their beloved Kṛṣṇa's body, have made their white garments and ornaments all pathetic and useless in comparison.

22. "Poets explain that the vraja-gopīs mistook the darkness of night for Kṛṣṇa Himself. Still, the secret truth is that Kṛṣṇa is indeed very like that darkness.

23. "From the beginning the gopīs' hearts trembled. As they began to walk, their feet became stunned. When in their hearts they saw Kṛṣṇa meeting with them, their bodies became stunned. Destiny is the supreme cause that brought these gopīs with gracefully curved eyebrows to their rendezvous with Kṛṣṇa. Destiny forcibly attracted them to Kṛṣṇa."

24. Sometimes, even during the daytime, one gopī will trick another gopī into a meeting with Kṛṣṇa. An example of this is seen in these words: "O gopī-friend, look! The peacocks are fearlessly dancing everywhere. In their midst a boy like a new raincloud enjoys pastimes with great splendor." The boy in this secluded place is Kṛṣṇa.

Vāsaka-sajjā (A Gopī Who Carefully Decorates Herself for a Meeting with Kṛṣṇa)

25. A vraja-gopī picks flowers and with them carefully decorates a bed. Ah! In the three worlds there is no bed like this. Even in the pathways of Vaikuṅṭha there is no bed like this. Carefully dressed and adorned to meet her lover, this gopī shines with great splendor. No one is her equal. Surrounded by her gopī-friends, she thinks only of her lover, Kṛṣṇa. She thinks of none but Him.

26. Describing a gopī overcome with longings to meet Kṛṣṇa, another gopī says to Kṛṣṇa: "After decorating the bed, this gopī became rapt in thinking of Your imminent arrival. She could not bear even a single moment without seeing You. When she saw that You were not coming, she was overwhelmed and, with her trembling, cakra-marked hands, she tore apart all the decorations she had carefully arranged."

Vipralabdha (A Gopī Cheated by Kṛṣṇa, Who Did Not Come to the Rendezvous)

27. In this situation one gopī says to Kṛṣṇa: "O supreme master, Your arrival brings not only pleasure and liberation, but it also places in the hearts of Your friends devotion to You." This verse may also be interpreted: "O supreme master, Your arrival does not bring sense-gratification or liberation. Instead, it places in the hearts of Your friends devotion to You."

Khaṇḍitā (A Gopī Cheated by Kṛṣṇa)

28. In this situation a gopī may say to Kṛṣṇa: "Even without scratching her with Your fingernails or anything else You ripped this girl into shreds. O Kṛṣṇa, this shows Your supreme skill."

Translator's note: Had Kṛṣṇa met with that gopī, He would have enjoyed amorous pastimes with her and those pastimes would have included amorous bites and scratches. However, Kṛṣṇa did not meet with her. Jilted by Him, she felt she had been ripped into shreds.

29. A gopī-messenger may rebuke a khaṇḍitā (jilted by Kṛṣṇa) gopī in these sarcastic words: "O glorious, proud, worshipable girl, your friends have all heard the news of what happened to you. You should worship your glorious pastimes with Govinda."

30. To a gopī ferocious with jealous anger a gopī-friend may say: "O Rādhā, why are You so proud? Why do You plan to fire from Your eyes a flaming arrow of jealous anger? After all, Kṛṣṇa will certainly counteract it with the monsoon-cloud weapon of His glance."

31. The following is a conversation of a gopī and her lover Kṛṣṇa who, although he respectfully approaches her, nevertheless bears the red scratchmarks and other marks of having enjoyed pastimes with a rival gopī:

32. Kṛṣṇa: Beloved!

Gopi: Beloved!

Kṛṣṇa: Why is your face so darkened with anger?

Gopi: You are pathetic. You don't know?

Kṛṣṇa: Know what?

Gopi: The scratchmarks and bitemarks You are trying to hide.

Kṛṣṇa: Those came from a rākṣasī. Hiding, she attacked Me.

33. The following woes are spoken to that gopī by her gopī-friend: "Lightning on aglistening cloud strikes fear into people's hearts. O bewildered gopī-friend, why do you continue to smile and speak joking with words with Kṛṣṇa? I would not praise the colorful marks that now adorn His chest."

34. That wronged gopī may then say to Kṛṣṇa: "The black añjana well covers the red scratch-marks on Your chest, but the bite-marks on Your lips are still clearly visible.

35. "A dark cloud comes from the darkened western horizon. Embarrassed, that cloud tries to hide the mark it bears, the mark of the moon."

Translator's note: In this verse the dark cloud is Kṛṣṇa and the mark of the moon is the mark of Candrāvalī's scratches on Kṛṣṇa's chest.

36. "O unconquerable Kṛṣṇa, it was not wrong for You to manifest a female form (Mohinī), nor was it wrong for You to become a tortoise (Kūrma) that took shelter of a great mountain (Sumeru), nor was it wrong that You delighted a goddess with nectar."

Translator's note: These sarcastic words hint the following hidden meaning: "It was not wrong for You to make the gopīs fall in love with You, nor was it wrong for You to become like a turtle taking shelter of the great mountains of Candrāvalī's breasts, nor was it wrong for You to delight Goddess Candrāvalī was many nectar pastimes."

37. "Me You abandon. Her You delight with pastimes. One You abandon and the other You bless.

38. "A lusty boy does not distinguish if a girl is sweet like nectar or dry and without a single nectar drop. Look at Kṛṣṇa! Even though His flute is completely dry, He still tries to drink nectar from it."

39. To these words Kṛṣṇa replies: "O Rādhā, Your form is slender, Your heart is gentle and soft, and Your intelligence is sharp. Why, then, does jealous anger rest within You? This question I ask.

40. "How do such cruel words come from Your mouth and the flower-petal that is Your tongue? Ah! I know now. These words must come from the thunderbolt that is Your heart.

41. "Your gentle kindness does not please Me as much as this jealous anger where You attack Me and show Your independent spirit.

42. "O Rādhā, Your anger pains Me, but then again it is like blows struck with apastime lotus-flower, blows that give no pain at all. Ah! This anger to Me is like the pain Your feet may feel when they touch the hairs on My chest."

43. To Kṛṣṇa's sweet words Rādhā gives the following reply: "How can I tolerate separation from You? O master of the goddess of fortune, I cannot tolerate that fearsome separation. It is like an Agastya Muni drinking up the ocean of My happiness, or like a strong wind that blows away the clouds of My peaceful composure, or like an air-eating snake devouring the air of My life's breath, or like a great fire blazing in the forest of My body."

44. Seeing her gopī-friend weeping, another gopī said to Kṛṣṇa: "Sunset is red, and day is colorless. Because of sunset, day never touches night, which has a dark

heart."

Translator's note: In these gnostic words sunset is Rādhā, day is Kṛṣṇa, and night is Candrāvalī. The hint here is: Because of Rādhā, Kṛṣṇa should never approach Candrāvalī.

45. Here the hint is: "O Kṛṣṇa, You are known to be very contrary. Therefore You are not free of fault in this matter."

46. Then the gopī filled with jealous anger says to her gopī-friend: "O crooked girl, the oil of affection is now spilled. Now the flame is extinguished in the lamp that stays in my heart. Why do you rebuke Kṛṣṇa for His misdeed? His misdeed is very slight. No longer am I a partisan. Now I am neutral. If Kṛṣṇa finds happiness with many different gopīs, then who suffers on that account?"

47. Then, to make Rādhā's tears go away, Kṛṣṇa speaks these tricky words: "Books on the science of jewels declare that pearls come from oysters. Aha! I see some pearls. Now My hand will gather these pearls from Your face, O proud girl filled with jealous anger."

48. Now will be described the Kālahāntarītā gopī, who openly speaks to Kṛṣṇa the averse she feels to Him in her heart.

Kālahāntarītā-bharrṭṛkā (A Gopī Separated from Kṛṣṇa Because of a Lover's Quarrel)

49. In this situation a gopī thinks: "O heart, if with jealous anger you wish to subdue Kṛṣṇa, then, even if Kṛṣṇa is made into your submissive servant, should you not abandon Him as useless?"

50. A gopī-friend may say to Kṛṣṇa: "O Murāri, You must think the girl who scratched Your chest is Your dearest beloved. This thought makes flames glisten in our eyes.

51. "O beloved of the gopīs, this proud girl, who considers honor her very life, and who has now been dishonored by You, and who is now on the verge of death, her life's breath about to flee from her body, is Your true dearest beloved."

52. Leaving these hostile gopīs, Kṛṣṇa then went far away. However:

53. Then the music of Kṛṣṇa's bamboo flute made the hairs of proud, jealous, angry Rādhā stand erect with bliss.

54. Approaching Rādhā, a proud and contrary gopī says: Why did You not speak harsh words? Why in Your heart have You no anger toward the offender Kṛṣṇa? Alas! Alas! I am always in disgrace. You will never find happiness with that offender Kṛṣṇa."

55. Rādhā thinks in her heart: "My dear gopī-friend says, 'You should be angry and jealous.' But I do not understand jealous anger at all. If by some crooked activities I could attain My wishes, then what are those crooked activities? Ah! My heart yearns to gaze at dark Kṛṣṇa's smiling lotus eyes. Ah! Ah! How can I have any other desire?"

56. "Although He has committed an offense, My heart still loves Him. I have no power to renounce Him. How can I ever leave Kṛṣṇa?"

57. Glory to Lord Kṛṣṇa's sweet flute-music, which attracts Sri Rādhā and also attracts the gopīs that counsel Her to become ferocious with jealous anger.

58. To Kṛṣṇa who, gazing at Rādhā's face, doubts that any simile or metaphor can

be spoken to describe Her properly, a gopī says: "O Kṛṣṇa, do not be so bold to think that the moon can be compared to Rādhā's face. Her eyebrows are all-conquering archer's-bows. Bending those bows, She shoots many arrow-glances from Her eyes."

59. It is also said: "Gazing at Kṛṣṇa, Rādhā has become like a bumblebee in a lotus forest, or like a sapharī fish in a pleasant lake. It is not otherwise."

Svādhīna-bhartṛkā (A Gopī Who Dominates Kṛṣṇa)

60. Her lover Kṛṣṇa always begs boons from Her. His desire is not merely to touch Her. Again and again She gives Him commands. "Tie My belt", She says. Again and again feeling the touch of Kṛṣṇa's body to Her body, She is filled with bliss as if She had become Goddess Lakṣmī herself.

61. When Kṛṣṇa praises Rādhā's beauty, She does not listen, for She is rapt in gazing at His wonderfully handsome form.

62. In a secluded place talking amongst themselves, the gopīs say, "Even though in Their pastimes She is like a campaka vine subordinate to the tamāla tree Kṛṣṇa, we know that because of Her great passion and dominating spirit She makes Kṛṣṇa into Her subordinate. She dominates Kṛṣṇa.

63. The following is a saong my spiritual master, Srīla Rūpa Gosvāmī, taught in a dream, a song the gopī Lalitā sings in Lalita-rāga early in the morning.

A Song

jāgaraṇād atha kuñja-vare
vīkṣita-bhāskara-ruci-nikare
kāntā-nidrā-bhaṅga-kare
apī saṅkalita-śva-parikare
(Refrain)

mama dhīr majjati kaṁsa-hare
mauli-śikhopari-piñcha-dhare

Awakened by seeing the splendid morning sunlight in the beautiful forest-grove, Kṛṣṇa breaks the sleep of His beloved as Her gopī-friends gather around Them. (Refrain) My consciousness is now absorbed in thinking of Kaṁsahara Kṛṣṇa, who wears a peacock-feather crown.

muhur ullāsita-yuvati-nikare
samam anyā bahir anya-care
ghana-gahanādhvani gamana-pare
tatra ca bahu-kṛta-sukha-vitare
āśā-stambhita-viraha-gare
dhāmnī sanātana-śarma-hare

The young gopīs please Her again and again, and lead Her down the path through the dense forest. In the forest She was very happy, but at home Her eternal happiness is stolen away. At home She has become bitten by the poisonous snake of separation from Her lover. She is now stunned with the desire to meet Him.

64. On another day the gopīs' good fortune described in these words: In the forest noting that dear Rādhā was determined to dominate Kṛṣṇa, a smiling gopi placed sleeping Kṛṣṇa's flute in Rādhā's hand and Kṛṣṇa's peacock-feather crown on Her head.

To this gopi radha said: "Dear girl, while My lover sleeps on this pleasant forest bed, you robbed His flute and brought it to Me. I see You can walk on a path even I dare not tread."

66. As a farmer plows after the monsoon season, so Kṛṣṇa, obedient to the gopīs' wishes, observed the vasanta-pancamī festival, sang songs in Vasanta-rāga, and enjoyed pastimes with the gopīs.

67. On Vasanta-pancamī, as the bees eagerly flew amongst the flowers and buds, and as the jasmine flowers bloomed, Rādhā and the gopīs became rapt in thinking of Kṛṣṇa. The gopīs became sorrowful at Kṛṣṇa's absence. Vṛndā approached them and spoke some words to make them cheerful.

68. A gopi said, "Friend Vṛndā, why do you approach a fool like me? Ah, you must have come here to see that charming thing."

69. Vṛndā said, "What charming thing?"

70. The gopi said, "Something that will delight you."

71. Vṛndā said, "Please tell me of it."

72. The gopi said, "When Rādhā saw the beauty of springtime, She was overcome with feelings of separation from Kṛṣṇa. Seeing Rādhā in this way, a certain gopi tried to console Her. Accompanied by her gopi-friends, that gopi sang the following song in Vasanta-rāga. In that way she attracted Kṛṣṇa to that place. The song is given below.

73. A Song

Refrain

kṛṣṇa-vanam sakhi bhāti sa-raṅgam
bhavatīm iva laghu netum adhiśam sevita-madhurasa-saṅgham

O friend, Kṛṣṇa's blissful forest has now come to quickly bring You to its charming king.

jāgara-mitam iva mādhavikā-śatam anukṛta-jṛmbhā-bhaṅgam
cumbati madhupa-gaṇe kṛta-bhaṅgi smārayati priya-saṅgam

Hundreds of mādhvika vines blossom, as if yawning on first waking up. Their

flowers kiss the bumblebees, reminding You of the meeting with Your lover Kṛṣṇa.

sa-rasa-rasālaja-makula-kulam paripulakayad iva samam aṅgam
ākāritam iva tava kurute pika-kulam anukalayad anaṅgam

The sweet mango buds are like the forest's hairs standing up with joy. The cooing cuckoos seem to call You to enjoy amorous pastimes with Your lover.

tvām celākali-candana-marutā vāsayatānu-lavaṅgam
karṣati madhuripu-madhu-parvodita-vīṇā-veṇu-mṛdaṅgam

The lavaṅga-scented breeze from the sandalwood forest shakes Your garment and draws You to the sounds of the flute, lute, and drum in Kṛṣṇa's springtime festival.

nītāyām tvayi mādHAVI mādHAVA-mādHAVA-gāna-taraṅgam
kirati parāga-cayam locanam iva naṭayati cāru-kuraṅgam

O Rādhā, as You approach, the waves of music from Kṛṣṇa's springtime festival sprinkle You with their pollen and make Your eyes gracefully dance like the beautiful eyes of a doe.

iti sā labdhvā vallabham anīṣam manasā valitā saṅgam
jayati nirupama-rūpiṇi madhye yamunā-mānasa-gaṅgā

Attaining in this way the company of Your lover, to whom Your heart turns day and night, You gloriously shine, O incomparably beautiful one, on the shores of the Yamunā and Mānasa-gaṅgā.

74. In this situation the following verse is given: Springtime makes the forest very beautiful. It makes the gopis eager to enjoy amorous pastimes. It fills this place with a sweet fragrance. O gopi-friend, look! Springtime is manifest now.

Translator's note: The word for springtime here is "mādhava". Therefore this verse may also be interpreted to refer to Kṛṣṇa instead of spring.

75. Hearing these words, Kṛṣṇa appeared before Vrnda and the gopis.

A Song

Refrain

rādhā harir api pulaki-vasantam
gāyati nija-mudam anu vikasantam

Their transcendental happiness in full bloom, Rādhā and Kṛṣṇa sing a song in vasanta-rāga.

upadiśate diśi diśi guṇayantam
pikam anu pancamam ati-cirayantam

A cuckoo sings a sustained fifth note. Rādhā and Kṛṣṇa imitate him, singing out to every direction.

vāsantī-madhu rahasi dhayantam
śaṁsati madhuliham anu gāyantam

Singing in imitation of his humming, Rādhā and Kṛṣṇa glorify a bumblebee who drinks the honey of a vāsantī flower in a secluded place.

madhu-rasam anu gānam ramayantam
rasayati vinimitam adharam ayantam

As Rādhā and Kṛṣṇa sing Their lips touch. In this way They taste the sweetest nectar.

malayaja-surabhi-dhuram khanjantam
kavayati gandha-vaham prasajantam

Rādhā and Kṛṣṇa glorify the very fragrant breeze that slowly limps from the Malaya Hills.

vādyā-gaṇam guṇa-valita-dig-antam
anu nṛtyati mada-lola-drg-antam

Rādhā and Kṛṣṇa hear beautiful instrumental music from a distant place. The corners of Their eyes happily dance in time with the music.

capalā-ghana-sama-rucim anu taṁ taṁ
naṭayati śikhi-gaṇam api nipatantam

Rādhā and Kṛṣṇa's luster, which is like a monsoon cloud and lightning, makes the peacocks dance.

Note: Peacocks are fond of the monsoon season, and they show their pleasure by jubilantly dancing. They thought Rādhā and Kṛṣṇa were a raincloud and lightning, and so they naturally showed their pleasure to see Them.

kirati cūrṇam anu pūrṇa-danantam
samam ālī-lalanābhir anantam

The gopīs fill the air with a limitless shower of fragrant powder.

śramajala-kaṇa-gaṇam anu vilasantam
vahati parāga-bharaṁ rucimantam

Covered with drops of perspiration and colorful, fragrant powder, Rādhā and Kṛṣṇa are splendidly beautiful.

76. The gopīs remembered how they went to meet Kṛṣṇa in spite of their elders' attempts to stop them.

77. The gopīs carefully watched Kṛṣṇa. They had submissive Kṛṣṇa under their control. They were unhappy when they were separated from Him, and He was unhappy when He was separated from them.

78. The passionate lover Kṛṣṇa watches the pathway. He plays His flute. He sends messengers. She is attracted, but Her elders firmly prevent Her. It is all to no avail. The hearts of Rādhā and Kṛṣṇa must remain separate.

79. The thoughts in Rādhā's and Kṛṣṇa's hearts are described in these words: "I cannot see Her. Now Her kinsmen are happy. Ah! But I think She must be very unhappy now. My power to meet with Her is now crushed into powder. Alas! What shall I do now? What shall I do?"

80. "Tonight My elders all watch Me. Alas! Tonight amorous pastimes with My beloved will not touch Me. Only in My dreams will I see My beloved. I think that if I stay awake, and thus do not see My beloved in My dreams, I will not be able to stay alive. O! O! O dark Kṛṣṇa, where are You now?"

Translator's note: This verse is ambiguous and may be interpreted for either Rādhā or Kṛṣṇa. The above translation is interpreted for Rādhā. In the interpretation for

Kṛṣṇa the last line becomes: "O! O! O Rādhā, O beloved of Kṛṣṇa, where are You now?"

81. Without beautiful Rādhā and dark Kṛṣṇa, the gopis felt sorrowful as if flames blazed in their hearts.

82. The elders were angry. They prevented the gopis from going to Kṛṣṇa. Then Kṛṣṇa created a trick, a trick that consisted of a great thirst to visit holy pilgrimage places.

83. Kṛṣṇa's gopi beloved thought of going on pilgrimage. Pilgrimage glistened in their hearts. They considered it very important.

84. When Govinda ascended a great cart to depart for pilgrimage, the gopis gazed at Him. Their shackles now fallen away, the birds of the gopis' glances flew to Kṛṣṇa.

85. Night after night, as the various constellations slowly passed by the moon in the sky, Kṛṣṇa enjoyed pastimes with the gopis.

86. With the gopis, who had come from afar, who passionately yearned to meet with Him, who were dressed in glorious garments, who were joyful and playful, who had cheated their elders, who had renounced everything, and who were free from material duality, Lord Kṛṣṇa enjoyed many pastimes on that pilgrimage path.

87. Also, while the people of Gokula were on pilgrimage, Kṛṣṇa, disguised as a girl, would meet with the gopis and enjoy pastimes with them.

88. Disguised as a girl learned in astrology, mantras, yoga, and Tantras, Kṛṣṇa enjoyed the following conversation pastime:

Rādhā: O all-knowing girl, what is the most blissful place in the three worlds?

Kṛṣṇa-disguised-as-a-learned-girl: Kṛṣṇa's land of Vraja.

Rādhā: In this world what is the best activity to perform for one's livelihood?

Disguised Kṛṣṇa: Singing songs about Kṛṣṇa

Rādhā: What activity brings the most auspicious result?

Disguised Kṛṣṇa: The desire to attain Kṛṣṇa.

Radh: What is most delightful?

Disguised Kṛṣṇa: Kṛṣṇa's handsome form.

Rādhā: What is the best goal one can attain?

Disguised Kṛṣṇa: The attainment of Kṛṣṇa's association .

May the trickster Kṛṣṇa, who conversed with Rādhā in this way, protect us all.

89. Disguised as a gopi-messenger, Kṛṣṇa conversed with Rādhā in this way:

Rādhā: Who are You?

Kṛṣṇa-disguised-as-a-gopi-messenger: I am a messenger.

Rādhā: Who sent You?

Disguised Kṛṣṇa: Your master.

Rādhā: What are Your qualifications?

Disguised Kṛṣṇa: My qualifications are equal to those of Your master.

Rādhā: Can You prove You are qualified like My master?

Disguised Kṛṣṇa: Yes. Take Me to a private room and You may gaze at My body.

Simply by hearing Kṛṣṇa's crooked words Rādhā could understand the true

identity of Her guest, that Her guest was actually the object of Her desire.

90. Night after night Kṛṣṇa, disguised in various ways, would meet with Rādhā, who was anguished in separation from Him, and converse with Her, chasing away Her feelings of separation. Some examples of these pastimes are described below.

Seeing Kṛṣṇa described as a girl who is a physician, Rādhā said: "O friend, You are a dark-limbed physician. Please cure the flames of anguish that burn in My heart." Kṛṣṇa-in-disguise took the pulse at Rādhā's hand. Then He proceeded to touch Rādhā's limbs, one after the other. Finally Rādhā protested, "Stop! Why do You touch Me again and again?"

91. To Kṛṣṇa disguised as a girl flute-player, Rādhā said, "You are a dark-limbed flute-playing girl. Your home is far away. Not one of Your friends lives nearby. The night has half passed. You may sleep on My bed."

92. When Kṛṣṇa came disguised as a poetess, Rādhā said, "This dark girl is a peerless poetess. She is very learned. How does She know so many secret truths about Me, secret truths I did not even know Myself?"

93. When Kṛṣṇa came as a girl artist, Rādhā said, "O gopi-friend, this dark girl is an artist. In a secluded place She showed Me a colorful picture of a girl just like Me standing next to a peerlessly handsome boy."

94. When Kṛṣṇa came as a girl betelnut-merchant, Rādhā said, "O gopi-friend, this secret I tell to you: In some past life this girl was someone extraordinary. She was not just a betelnut-seller. This girl knows mantras to bring others under Her spell."

95. When Kṛṣṇa came disguised as a florist girl, Rādhā said, "This dark florist girl has spread out many garlands for sale. Why does Her dark form fill Me with amorous desires?"

96. When Kṛṣṇa came disguised as a fruit-merchant girl, Rādhā said, "This dark fruit-merchant girl has spread out many different fruits for sale. But why, amongst them all, does She look only at the bilva fruits?"

Translator's note: The bilva fruit's shape reminds Kṛṣṇa of Rādhā's breasts.

97. When Kṛṣṇa came disguised as a girl thief, Rādhā said, "This dark girl is not honest. Unseen by others, She has switched Her necklace for one more valuable. Now She yearns to steal that pearl-necklace."

98. When Kṛṣṇa came disguised as a perfume-merchant girl, Rādhā said, "O gopi-friend, I purchase the aguru from this perfume-merchant girl. Aha! When making their purchase, My elder relatives will not say the words kṛṣṇa (aguru) or akṛṣṇa (white sandalwood)."

99. The following are conversations that hint at Kṛṣṇa's Śrīvatsa mark.

100. Disguised as a seamstress, Kṛṣṇa says, "I feel great affection for You. I am very expert at sewing. O gopi-friend, look at the graceful bodice that rests on My chest."

101. Disguised as a cloth-dyer girl, Kṛṣṇa says, "I am a cloth-dyer girl. My name is Śyāmā. I am famous in all the world. My colorful garments are like a lotus flower

blossoming over My chest."

102. Disguised as a mirror-merchant girl, Kṛṣṇa says, I come selling mirrors, karmukas, coral, and pearls. O girl of Vraja, if You ask, in private I will show You My two jewelry cases."

103. Disguised as a masseuse, Kṛṣṇa says, "I am a slender and beautiful girl expert at giving massages. I wish to serve You. O glorious girl, My slightest touch brings happiness that defeats the happiness of Brahman."

104. Approaching Kṛṣṇa, who was disguised as a bracelet-merchant girl, the gopis thought, "Never have we met a girl, gentle or harsh, like this girl."

105. When, during a dark-fortnight, the people of Vraja went to Ambikāvcana, Kṛṣṇa manifested many charming forms. Before each gopi He appeared in the particular handsome form that gopi wished to see.

106. If someone says Kṛṣṇa's vraja-gopi-beloveds are like bumblebees flying along the pathways of the lotus flowers of Kṛṣṇa's heart, then we doubt that statement is true. We say it is Rādhā alone who stays in the lotus flower of Kṛṣṇa's heart.

107. Here the final conclusion is given: O Rādhā, handsome Kṛṣṇa, who killed Bakāsura and ended Vidyādhara Sudarśana's curse, loves You more than any other girl.

Second Campū

Thirty-fourth Pūraṇa (incomplete)

The Decoration of Śrī Śrī Rādhā-Kṛṣṇa

1. As before, the two narrations given in two different assemblies, I have here compressed into a single narration.

2. Madhukaṇṭha said: The associates of the bride and groom joyfully passed the entire night in singing, dancing, and other like activities. Then, as if a single moment had passed, dawn arrived. Even though that night seemed to the bride and groom to be only as long as an eyeblink, in reality that night was as long as a thousand yugas.

3. The associates of the bride and groom were rapt in meditation (samādhi). It was as if in meditation they saw the auspicious wedding with their own eyes. Thinking and thinking, they were now agitated at heart. They thought, "Dawn has come. On this day the wedding will be."

4. The wedding party stayed awake the entire night. When dawn's red light filled Vraja, there was a great tumult of many musical instruments. The contemporary friends of Śrī Rādhā approached Her. The contemporary friends of Śrī Kṛṣṇa approached Him. Then there were ritual baths and other glorious and auspicious activities.

5. Now I will describe the activities that followed the ritual bathing of all-blissful Śrī Rādhā.

6. Her glorious complexion fair, Her garments red, and Her new youthfulness effulgent, Śrī Rādhā, delighting Her friends, and graceful like a crescent moon in its second night, shone with great splendor.

7. Śrī Rādhā's limbs glistened like lightning. Śrī Rādhā's hair was like a dark monsoon cloud with lightning. Śrī Rādhā's neck and other limbs are like the winding tendrils of a golden sura-latā vine. Śrī Rādhā's face graced with many black and curly locks of hair is like a lotus encircled by black bees. Śrī Rādhā's forehead is like a half-moon. Śrī Rādhā's eyes are like two stars. Śrī Rādhā's eyebrows are like two archer's bows. Śrī Rādhā's nose is like a graceful arrow. Śrī Rādhā's ears are like the tips of the tendrils of two golden vines. Śrī Rādhā's cheeks are like two round fruits borne by that vine. Śrī Rādhā's mouth is like a golden cup with rubies around its circle top. Śrī Rādhā's teeth are like pearls fallen from a cloud. Śrī Rādhā's gentle smile is like the sweet fragrance of vine that bears flowers of poetic words. Śrī Rādhā's lips are like flower petals. Śrī Rādhā's breasts are like an abode of inconceivable glorious beauty. Śrī Rādhā's breasts are like two inconceivable waterpots made of priceless jewels. Śrī Rādhā's abdomen is like an aśvattha leaf. The line of hairs on Śrī Rādhā's body is like a graceful line drawn upon it. Śrī Rādhā's waist is like an altar built by Viśvakarmā, the demigods' architect. Śrī Rādhā's navel is like a deep and holy pilgrimage lake. Śrī Rādhā's two legs, anointed with various colors, and graceful like the most graceful elephant's trunk, are clothed in wonderful and colorful garments that reach to Her glorious feet. Śrī Rādhā's feet glorious with the effulgence of Her toenails are like two glorious blossoming flowers anointed with cooling drops of mist. Śrī Rādhā's arms are like two soft golden-lotus stems. Śrī Rādhā's hands are like two lotus flowers. In this way Śrī Rādhā's form is splendid and beautiful.

8. Śrī Rādhā's hair is curly and graceful. Śrī Rādhā's hair is gracefully dishevelled. Śrī Rādhā's tilaka is perfect, unbroken, graceful, and glorious with various colors. Śrī Rādhā's earrings are reflected in the two blue lotus flowers Her eyes. Śrī Rādhā's smile is reflected in the pearl-ring on Her nose. A necklace enjoys pastimes on Śrī Rādhā's breasts. A whispering belt of jangling bells glistens over Śrī Rādhā's garments. Śrī Rādhā's neck, arms, and other limbs are decorated with tilaka and with many glorious ornaments. What more can I say? Śrī Rādhā's graceful head is the ultimate ornament, the ornament that decorates all the other parts of Her body.

9. The gopī-maidservants decorating Śrī Rādhā were stunned with wonder. Quickly and expertly they decorated Her.

10. Seeing Śrī Rādhā sublime splendor, the moon burned with envy. Those flames of envy in the moon's heart must have left marks now visible on the moon's surface. This I think.

56. Her heart filled with thirst to meet Śrī Kṛṣṇa, Śrī Rādhā gracefully joked with her gopī-friends. "The sun has not risen yet!", She exclaimed. Actually the dawn had become as long as a kalpa.

57. Now I will describe the groom's (Śrī Kṛṣṇa's) journey to visit the bride's house. So the readers may come to yearn to meet Kṛṣṇa, I will now describe Śrī Kṛṣṇa's handsomeness and the glory of His garments, ornaments, and other like paraphernalia

58. Śrī Kṛṣṇa is the handsome king of bridegrooms. He is the king of all who are dark and handsome like glittering sapphires. The limbs of His body bathed to prepare for His wedding, He was glorious with effulgent handsomeness.

59. I have no power to describe how Śrī Kṛṣṇa has all splendor, all

handsomeness, all sweet fragrance, and all soft and delicate grace. Is He decorated by ornaments, or is He Himself the ornament that makes the ornaments look beautiful? Are similes and metaphors to spoken comparing Him to other beautiful things, or should beautiful things be described by comparing them to Him? Is He perceived by the eyes and other senses, or is He the creator the eyes and other senses? He does not walk on the path of being understood by the speculative activities of the material mind. Of Śrī Kṛṣṇa it may be said, "Śrī Kṛṣṇa's face is like Śrī Kṛṣṇa's face. Nothing can compare to it." In this way the ananvaya-upamā metaphor may happily be used to describe Śrī Kṛṣṇa. As it was said of Śrī Kṛṣṇa's face, so it may also be said, "Śrī Kṛṣṇa's eyes are like Śrī Kṛṣṇa's eyes. Nothing can compare to them." It may also be said, "Śrī Kṛṣṇa's face defeats the lotus flower." It may also be said, "the effulgence of Śrī Kṛṣṇa's teeth is like Śrī Kṛṣṇa's gentle smile." Or it may also be said, "Śrī Kṛṣṇa's gentle smile is like the effulgence of Śrī Kṛṣṇa's teeth." These statements mean, "Śrī Kṛṣṇa's splendor eclipses all other splendors. This kind of metaphor is called "upameyopamāna". With this figure of speech it is asserted that Śrī Kṛṣṇa is more glorious than all else and thus cannot be rightly compared to anything but Himself. It may also be said, "Śrī Kṛṣṇa's face reminds us of Śrī Rādhā's face. It is like a duplicate of Śrī Rādhā's face." Or it may also be said, "Śrī Kṛṣṇa's eyes remind us of Śrī Rādhā's eyes." In this way Śrī Kṛṣṇa's glorious handsomeness is described by the verbal ornament called "smaraṇa-alaṅkāra". Still, Śrī Kṛṣṇa is so glorious He makes us forget all verbal ornaments. He is a kingdom of glorious handsomeness. He shines with great splendor.

60-108. Now Śrī Kṛṣṇa's ritual bath (abhiṣeka), which attracts everyone, and which is like a monsoon of nectar showered on the eyes of the world, will be described. Śrī Kṛṣṇa's forehead is the tilaka marking on the half-moon. Śrī Kṛṣṇa's round face is an umbrella to push away the dark monsoon cloud's pride. Śrī Kṛṣṇa's The splendors of the smiles on Śrī Kṛṣṇa's two eyes filled with restless sidelong glances are two cāmaras. Śrī Kṛṣṇa's all-attractive face, which brings all under His spell, defeats the great multitude of the kings of kings. The heroic power of Śrī Kṛṣṇa's new youthfulness makes every heart tremble. Śrī Kṛṣṇa's thrice-bending eyebrows are two archer's bows. Śrī Kṛṣṇa's nose is like the nose of Garuḍa, the king of birds. Śrī Kṛṣṇa's nose is a glorious arrow. Śrī Kṛṣṇa's gracefully curving ears are two nooses of curling ropes. Śrī Kṛṣṇa long and broad arms are two iron maces. Śrī Kṛṣṇa's fingernails are sharp aṅkuṣa weapons. Śrī Kṛṣṇa's neck, which is marked with three lines, and which makes all the worlds yearn for His association, is the king of conchshells. The multitude of auspicious signs, beginning with the sign of the cakṛa, that mark the palms of Śrī Kṛṣṇa's hands and the soles of His feet are Śrī Kṛṣṇa's cakṛa-weapon. Śrī Kṛṣṇa's glistening broad thighs are two victory pillars. Śrī Kṛṣṇa's broad hips are the circle of a great country. Śrī Kṛṣṇa's glistening deep navel is a lake of lotus flowers. Śrī Kṛṣṇa's very handsome abdomen is a palace where three graceful folds of skin (tri-bali) reside. Śrī Kṛṣṇa wonderful and glorious lotus eyes are two cintāmaṇi jewels. Śrī Kṛṣṇa's chest, where Goddess Lakṣmī makes her home, is the inner room of a glorious palace. Śrī Kṛṣṇa's graceful and glorious feet are an abode of blisses for every living being.

Songs From Gopāla-campū

First Campū

Song 1 (1.6.57)

Text 1

riṅgana-keli-kule jananī-sukha-karī
vraja-dṛṣi sukr̥ta-sphurad-avatārī

riṅgana - of crawling; keli - of pastimes; kule - in a multitude; jananī - of Your mother; sukha - happiness; karī - creating; vraja - of Vraja; dṛṣi - in the eyes; sukr̥ta - blessing; sphurat - manifesting; avatārī - appearance.

Your crawling pastimes delight Your mother. The sight of You blesses the eyes of Vraja.

Text 2 - Refrain

valayita-balya-vilasa jaya bala-valita hare

valayita - manifested; balya - of childhood; vilasa - pastimes; jaya - all glories; blal - by Balarama; valita - accompanied; hare - O Kṛṣṇa.

O Hari, O companion of Balarāma, O Lord who enjoys the pastimes of a small child, all glories to You!

Text 3

kiṅkiṇi-gaṇa-raṇane hṛdi ruci-dharī
pada-yuga-calana-kutuka-vihari

kiṅkiṇi - of ankle-bells; gaṇa - host; raṇane - in the sounds; hṛdi - in the heart; ruci - pleasure; dharī - manifesting; pada - of feet; yuga - of the pair; calana - movements; kutuka - eager; viharī - with pastimes.

You eagerly move Your feet. The tinkling sounds of Your ankle-bells delight everyone's heart.

Text 4

gorasa-kīrṇi-bhave paṅke laghu-carī
varaṇa-karaṇa-vag-aticarī

gorasa - with milk; kīrṇi-bhave-sprinkled; paṅke - in the mud; laghu - slowly; carī - moving; varaṇa - to stop; karaṇa - causing; vak - words; aticarī - disobeying;

Disobeying the order to stop, You slowly crawl over the ground muddied with milk.

Text 5

akalita-jana-milane tasmad apasarī
jananīm prati gati-capala-bharī

akalita - unnoticed; jana - of people; milane - in the assembly; tasmad - from them; apasarī - going; jananīm - Your mother; prati - towards; gati - movements; capala - speed; bharī - filled with.

Ignoring the others, You quickly crawl to Your mother.

Text 6

jananī-stana-vasane bhaya-bhag anuharī
tatra payorasa-visaraharī

jananī - of Your mother; stana - on the breast; vasane - on the garment; bhaya - fear; bhag - possessing; anuharī - imitating; tatra - there; payorasa - of milk; visara; an abundance; aharī - taking.

You timidly become like a bodice covering Your mother's breast, where You drink a great flood of milk.

Text 7

vapuṣi mṛda-maline mṛdutapaharī
jananī-kara-kṛta-mṛjayaharī

vapuṣi - on the body; mṛda - with mud; maline - dirty; mṛduta - with gentleness; apaharī - removing; jananī - by Your mother; kara - by the hand; kṛta - done; mṛjaya - with washing; aharī - taken.

Your mother gently washes Your muddy body with her own hand.

Text 8

api tandra-valane stana-pam anukarī
jananī-smita-patad-amṛtasarī

api - also; tandra - of sleepiness; valane - in the movements; stana - of the breast;
pam - drinking; anukarī - imitating; jananī - of Your mother; smita - from the
smile; patat - falling;
amṛta - of nectar; asarī - a shower.

You become sleepy and only pretend to drink her breast. A shower of nectar falls
from Your mother's smile.

Song 2 (1.7.63)

Text 1

bala-kṛṣṇau bala-valita-vilasau
khelata iha sakhi sakhi-kṛta-hasau

bala - Balarama; kṛṣṇau - and Kṛṣṇa; bala - strength; valita - manifested; vilasau -
whose pastimes; khelataḥ - play; iha - here; sakhi - O friend; sakhi - by Their
friends; kṛta - done;
hasau - laughter.

O friend, Kṛṣṇa and Balarama enthusiastically play as Their friends laugh.

Text 2

taraṅka-puccha-dhṛti-vyapṛtināu
praṇaya-kalita-kali-kalane kṛtināu

taraṅka - of a calf; puccha - the tail; dhṛti - holding; vyapṛtināu - manifesting;
praṇaya - with love; kalita - done; kali-kalane - in a quarrel; kṛtināu - engaged.

They playfully hold the tail of a calf. They become engaged in a friendly quarrel.

Text 3

gṛha-gṛha-vikṣaṇa-sakṣaṇa-netrau
dhenu-pala-tulaya dhṛta-vetrau

gṛha-gṛha - at each house; vikṣaṇa - glances; sa - with; kṣaṇa - joy; netrau - whose
eyes; dhenu - the cows; pala-tulaya - by protecting; dhṛta-held; vetrau - sticks.

They hold sticks to protect the cows. They happily glance at each house as They
pass.

Text 4

druta-tarṇakam anu vidrutavantau
śreṇīyita-cala-veṇīmantau

druta - quickly moving; tarṇakam - calf; anuvidrutavantau - quickly following;
śreṇīyita - together; cala - moving; veṇīmantau - in a line.

They follow the quickly moving calves as they walk in a long line.

Text 5

śarada-varṣika-varida-vapuṣau
cala-locana-ruci-capalamśu-juṣau

śarada - autumn; varṣika-rain; varida-clouds; vapuṣau - forms; cala - moving;
locana - eyes; ruci - splendor; capala - amśu - lightning; juṣau - engaged.

Their forms are like autumn rainclouds and Their restless eyes are like splendid lightning flashes.

Text 6

skhalad-alaka-dyuti-valayita-lapanau
ali-lalitamala-kamala-glapanau

skhalat - falling; alaka - of curling locks of hair; dyuti - splendor; valayita -
encircled; lapanau - faces; ali - bumble - bee; lalita - charming; amala - splendid;
kamala - lotus flower;
glapanau - wilting.

Their faces encircled by falling curly locks of hair make splendid lotus flowers surrounded by playful bees wilt in comparison.

Text 7

nīla-kanaka-ruci-śuci-laghu-vasanau
cañcala-caraṇa-sphuṭa-rata-rasanau

nīla - blue; kanaka - golden; ruci - beauty; śuci - splendid; laghu - fine; vasanau -
garments; cañcala - moving; caraṇa - feet; sphuṭa - manifested; rata-rasanau-
tinkling.

They wear splendid and fine garments of blue and gold. The ankle-bells tinkle on Their quickly moving feet.

Song 3 (1.7.68)

(A Conversation Between Mother Yaśodā and a Gopi)

Text 1

tava sunuḥ muhur anayaṁ kurute
akurata kim va vyañjita-kurute

tava - your; sunuḥ - sons; muhuḥ - repeatedly; anayaṁ - misconduct; kurute - does; akurata - did; kim - what? va - or; vyañjita - manifested; ku-rute - critics.

"Your son is always mischievous."

"O critic, what has He done?"

Text 2

muñcati vatsan bhramam bhramam
sacivyaṁ vaḥ kurute kamam

muñcati - He releases; vatsan - the calves; bhramam bhramam - wandering about; sacivyaṁ - friendship; vaḥ - of you; kurute - does; kamam - greatly.

"He wanders about releasing the calves."

"He is your friend. He does it to help out."

Text 3

asamaya-mocanam asukha-nidhanam
kaḥ kim kurute na yadi nidanam

asamaya - at the wrong time; mocanam - releasing; asukha - of unhappiness; nidhanam - the abode; kaḥ - who? kim - why? kurute - does; na - not; yadi - if; nidanam - reason.

"He releases the calves at the wrong time. This brings us great unhappiness."

"Why would He do this? Who would do this if he did not have a reason?"

Text 4

vina nidanam kurute svamini
krośam na kim iva kuruṣe bhamini

vina - without; nidanam - reason; kurute - He does; svamini - O queen; krośam - anger; na - not; kim - why? iva - as if; kuruṣe - you do; bhamini - O noble lady.

"O queen, He does this without any reason."

"O noble lady, why do you not angrily scold Him?"

Text 5

krośe hasati praty uha so 'yam
dattva vaśaya sphuṭam api toyam

korśe - at the colding; hasati - laughs; prati uta - on the contrary; saḥ ayam - He;
dattva - giving; vaśaya - you should control; sphuṭam - clearly; api - also; toyam -
water.

"When I scold Him He laughs at me."
"Splash water on Him. That will stop Him."

Text 6

atti steyaṁ param iha rucitam
ajñe bhanam katham idam ucitam

atti - He eats; steyam - stolen; praram - further; iha - here; rucitam - delicious; ajñe
- O foolish woman; bhanam - being visible; katham - how? idam - this; ucitam - is
proper.

"He steals my delicious food and eats it."
"Foolish woman, why do you leave the food out in plain view?"

Text 7

steyopaye gurur ayam akhile
narhati sarvaṁ mithya-nikhile

steya - of theft; upaye - in methods; guruḥ - the guru; ayam - He; akhile - in all; na
- not; rhatideserves; sarvam - all; mithya - lies; nikhile - all.

"He is the guru of all thieves."
"It is not true. It is all a lie."

Text 8

racayati pīṭhadikam aroham
tat agamyam kuru sarvaṁ doham

racayati - He does; pīṭha - on a chair; adikam - beginning with; aroham - climbing;
tat - then; agamyam - unreachable; kuru - make; sarvam - all; doham - the milk.

"He stands on a chair or other object to reach my supply of milk."
"Then keep your milk very high so He cannot reach it."

Text 9

durac cchidraṁ kalayati patre
asya katham dhīḥ sati tan-matre

durat - from far away; chidram - a hole; kalayati - He makes; patre - in the pot; asya - of Him; katham - how? dhīḥ - intelligence; sati - O noble lady; tat-matre - in this.

"When He cannot reach the pot because it is too high, He finds a way to poke a hole in it."

"O noble lady, how can He be clever enough to do all these things?"

Text 10

antar dhiyam anu sa iha viśalaḥ
vakṣi yathasau na tatha balaḥ

antaḥ - within; dhiyam - intelligence; anu - following; saḥ - He; iha - in this; viśalaḥ - great; vakṣi - I will say; yatha - in that way; asau - He; na-not; tatha - in that way; balaḥ - a child.

"He is very intelligent."

"I say it is not possible. He is only a child."

Text 11

vetti sa kṛtsnam gopana-rītim
geha-guha na hi davayati bhītim

vetti - He knows; saḥ - He; kṛtsnam - completely; gopa-ritim - hiding; geha - of the house; guha - in the inner recesses; na - not; hi - indeed; davayati bhītim - cause fear.

"He knows all my hiding-places."

"Your dark closet does not frighten Him?"

Text 12

geha-guhatra vṛtha tanu-dīpe
tanur anulipta kalaya samīpe

geha - of; guha - the closet; atra-here vṛtha - useless; tanu - of the body; dīpe - in the lamp; tanuḥ - the body; anulipta - anointed; kalaya - you may see; samīpe - in the presence.

"My closet is useless. The effulgence of His body lights up the darkness."

"Then I shall anoint His body with dark cosmetics. That will cover the effulgence. I shall do this in your presence. You watch as I do it."

Text 13

mani-gana-mahasa gaṇayati na tamaḥ
bhuṣaṇa-rahitas tiṣṭhet katamaḥ

maṇi - of jewels; gaṇa - of the host; mahasa - by the effulgence; gaṇayati - counts;
na - not; tamaḥ - the darkness; bhuṣaṇa - ornaments; rahitaḥ - without; tiṣṭhet -
may remain;
katamaḥ - who?

"The effulgence of His jewels has made the darkness very insignificant."
"What child can remain without ornaments?"

Text 14

api caśayati balad api kīśam
manuṣe kiyad amum attum adhīśam

api - and; ca - also; aśayati - He feeds; balat - by force; api - even; kīśam a monkey;
manuṣe - you think; kiyat - how much; amum - He; attum - to eat; adhīśam - is
able.

"He also feeds a monkey."
"How much do you think He can eat by Himself?"

Text 15

tad aśaktau patram bhedayate
tasyaśaucam va vedayate

tat - then; aśaktau - in the inability; patram - the pot; bhedayate - breaks; tasya - of
that; aśaucam - the impure; va - or; vedayate - informs.

"When He cannot reach a pot He breaks it."
"That is His way of telling you the pot is impure."

Text 16

gama-samaye rodayati ca balam
prakṣamo vara-mahila-malam

gama - of going; samaye - at the time; rodayati - causes to cry; ca - also; balam -
small child; prakṣamaḥ - well-behaved; vara - good; mahila - of women; malam - to
the group.

"When He goes He makes the babies cry."
"It is not true. He is always well-behaved to the good women of Vraja."

Text 17

api balan mehayate gehe
na hi na hi curṇam patitam snehe

api - also; balat - forcibly; mahayate - urinates; gehe - in our home; na - not; hi - indeed; na - not; hi - indeed; curṇam - dust; patitam - fallen; snehe - in oil;

"He urinates in my home!"

"No! No! That is only dust fallen on some oil!"

Text 18

tava purato 'yam sthiravan murtiḥ
aścarye 'yam tava vak-purtiḥ

tava - of you; purataḥ - in the presence; sthiravan - still; murtiḥ - form; aścarye - in wonder; ayam - He; tava - of you; vak - of words; purtiḥ - the flood.

"He is standing very still before you."

"He is struck with wonder by the flood of your words."

Song 4 (1.8.4)

Text 1 - Refrain

gokula-pati-kula-tilaka tvam asīha
kṛta-sukṛta-vraja-racita-sukha-vraja nayananandi-samīha

gokula-of Gokula; pati - of the king; kula - of the family; tilaka - O tilaka marking; tvam - You; asi - are; iha - here; kṛta - performed; sukṛta - of pious activities; vraja - a host; racita - created; sukha - of happiness; vraja - an abundance; nayana - the eyes; anandi - delighted; samīha - endeavor.

O tilaka decoration in the family of Gokula's king, You bring great happiness to the pious people of Vraja. You delight their eyes.

Text 2

anandodbhava-janma-mahotsava-nandita-gopa-samaja
putanika-mṛti-nava-maṅgala-kṛti-valayita-gokula-raja

ananda - from bliss; udbhava - manifested; janma - birth; maha - great; utsava - festival; nandita - delighted; gopa - of cowherds; samaja - the community; putanika - of Putana; mṛti - from the death; nava - new; maṅgala - auspicious; kṛti - ceremonies; valayita - enclosed; gokula - of Gokula; raja - the king.

The cowherd people were very pleased by the jubilant celebration of Your birthday. After Pūtanā died, the king of Gokula performed various auspicious rites to protect You.

Text 3

dhairya-nivartana-śakāṭa-vivartanam anubhavyena parīta
sa-tṛṇavartaka-vayu-nivartaka-parameśenanīta

dhairya - patience; nivartana - losing; śakāṭa - the cart; vivartanam - overturning; anubhavyena - with an attempt; parīta - attained; sa - with; tṛṇavartaka - of Tṛṇavarta; vayu - the wind; nivartaka - stopping; parama-īśena - by the Supreme Lord; anīta - brought.

You impatiently turned over the cart. The Supreme Personality of Godhead killed the Tṛṇavarta whirlwind demon and returned You to us.

Text 4

madhura-praṅgana-viracita-riṅgana-jalaja-nayana su-puṇya
nana-keliṣu nṛtya-kalaliṣu darśita-vara-naipuṇya

madhura - with charm; praṅgana - in the courtyard; viracita - done; riṅgana - crawling; jalaja - lotus; nayana - sees; su-puṇya - pure-hearted; nana - various; keliṣu - in pastimes; nṛtya-kala-aliṣu - in dancing; darśita - shown; vara - excellent; naipuṇya - expertness.

O beautiful lotus-eyed child who gracefully crawls in the courtyard, O expert, playful dancer,

Text 5

taraṅga-bala-dhi-śavalita-tanv-adhi-valayita-mañjula-śobha
jaratī-nivahe kautuka-kalahe pravalita-mithya-lobha

taraṅga-calf; bala-dhi - as a boy; śavalita - mixed; tanu - body; adhi - to; valayita - enclosed; mañjula - charming; śobha - beauty; jaratī - of elderly gopis; nivahe - in the multitude; kautuka - eager; kalahe - in the quarrel; pravalita - manifested; mithya - of lies; lobha - greed.

O handsome boy who protects the calves, O greedy liar in the playful quarrel with the elderly gopis,

Text 6

maṁ mataram anu sukham udvitanu pratataṁ satataṁ kṛṣṇa
drutam urarī-kuru tanu-vṛddhiṁ puru-khelavali-kṛta-tṛṣṇa

mam - to me; mataram - mother; anu - following; sukham - happiness; udvitanu - bring; pratatam - great; satatam - always; kṛṣṇa - O Kṛṣṇa; drutam - quickly; urarī-kuru - please accept; tanu - of the body; vṛddhim - expansion; puru - great; khela - of pastimes; avalī - multitude; kṛta - done; tṛṣṇa-thirst.

Quickly come here. I am Your mother. Make me happy, O Kṛṣṇa who thirsts to play.

Text 7

tri-bhuvana-darśana-vismaya-marśana-niścita-vaiṣṇava-maya
hari-varivaśya-sukhada-tamaḥ sya vigata-jara-marakaya

tri - three; bhuvana - worlds; darśana - showing; vismaya - wonder; marśana - consideration; niścita - confirmed; vaiṣṇava - of Lord Viṣṇu; maya - thepotency; hari - to Lord Hari; varivaśya - by devotional service; sukhada - granting happiness; tamaḥ - the most; syaḥ - may be; vigata - without; jara - old- age; marakaya - and death.

O child, whose potency fills the three worlds with wonder, I pray that by worshipping Lord Hari You will never grow old or die, but will always bring us happiness.

Song 5 (1.9.32)

Text 1 - Refrain

nanda-mahīpati-jata
nanda yaśoda-mata

nanda - Nanda; mahīpati - from King; jata - born; nanda - be happy; yaśoda - who has; Yaśoda; mata - as mother.

O son of King Nanda, O son of Mother Yaśoda, may You be happy.

Text 2

janma-maha-maha-digdha
ramita-samasta-snigdha

janma - birth; maha - great; maha-festival; digdha - anointed; ramita - delighted; samasta - all; snigdha - affectionate.

O child anointed for Your birthday celebration, O child full of love for Your delighted relatives,

Text 3

sparśardita-viṣa-yoṣa
aparicitapara-doṣa

sparśa - by a touch; arditā - killed; viṣa - poison. yoṣa - woman; aparicita - ignored; apara - peerless; doṣa - sins.

O child who with a touch killed the poisonous witch Pūtanā, O child who forgave all her grievous sins,

Text 4

śakata-vighaṭṭana-śeṣa
gokula-puṇya-viśeṣa

śakata - of the cart; vighaṭṭana - the breaking; śeṣa - the remainder; gokula - in Gokula; puṇya - pious; viśeṣa - specific.

O child who broke the cart, O most pious child in Gokula,

Text 5

kṛta-namabhir abhirama
santata-ramarama

kṛta - given; namabhiḥ - by names; abhirama - delightful; santata - always; rama - with Balarama; arama-playing.

O child who has many beautiful names, O child who continually plays with Balarāma,

Text 6

riṅga-bhṛtaṅgana-raṅga
aṅgī-kṛta-sakhi-saṅga

riṅga - moving; bhṛta - manifested; aṅgana-raṅga - in the courtyard; aṅgī-kṛta - accepted; sakhi - of friends; saṅga - the association.

O child who runs in the courtyard of the house, O child who stays with His friends,

Text 7

laṅghita-maruta-cakra
nandita-gokula-śakra

laṅghita - killed; maruta-cakra- - the whirlwind demon Tṛṇavarta; nandita - delighted; gokula - of Gokula; śakra - the king.

O child who killed the whirlwind deimon, O child who delighted Gokula's King Nanda,

Text 8

vatsa-vimocana-moda
vraja-jana-śarma-yaśo-da

vatsa - of the calves; vimocana - in releasing; moda - pleasure; vraja-of Vraja; jana - to the people śarma - happiness; yaśaḥ - and fame; da - giving.

O child, who delights in releasing the calves, O child who brings happiness and fame to the people of Vraja,

Text 9

sarvananda-caurya
tasmin darśita-śaurya

sarva - of everyone; ananda - bliss; caurya - thieving pastimes; tasmin - in that; darśita - revealed; śaurya - prowess and heroism.

O child who delights everyone with the pastimes of a thief, O child who demonstrates great prowess and heroism in this way,

Text 10

ayi damodara-līla
akhila-sukha-prada-śīla

ayi - O; dama - a rope; udara - at the belly; līla - whose pastime; akhila - to everyone; sukha - happiness; prada - giving; śīla - whose pastimes.

O child who manifested the dāmodara pastime, O child whose pastimes bring everyone transcendental bliss,

Song 6 (1.11.53)

Text 1 - Refrain

nanda-tanujanur adya vyalam
hatavan hṛtavan asmat-kalam

nanda - of Nanda; tanujanuḥ - the son; adya - now; vyalam - a snake; hatavan - killed;
hṛtavan - removed; asmat - from us; kalam - the harm.

Today the son of Nanda killed a snake and rescued us from danger.

Text 2

oṣṭhadharam iha jalada-tataḷiḥ
dantavalir api dantaka-paliḥ

oṣṭha-adharam - upper and lower lips; iha - here; jalada - of clouds; tata - surface;
aliḥ - series;
danta - of teeth; avalih - the series; api - also; dantaka - of mountain peaks; paliḥ -
a host.

"This snake's lips are many rainclouds. Its teeth are a row of mountain peaks.

Text 3

śvasa-bharaḥ khara-davaja-vataḥ
jihva-yugam api vartma-nipataḥ

śvasa-bharaḥ - breath; khara - acrid; davaja - from a forest fire; vataḥ - the wind;
jihva - of tongues; yugam - the pair; api - also; vartma - of a road; nipataḥ - the
falling.

"Its breath is the acrid wind from a forest-fire. Its forked tongue is a highway."

Text 4

ity utprekṣitatama-vividhaṅgan
vyatihasan acarataḥ saṅgan

iti - thus; utprekṣitatama - guessed; vividha - various; aṅgan - limbs; vyatihasan -
laughter; acarataḥ - did; saṅgan - complete.

We made these guesses about its limbs and we all laughed.

Text 5

ahim anv ahitam kalpayamanan
girir iti tam viśataḥ kṛtamanan

ahim - the snake; anu - following; ahitam - the status of being a snake;
kalpayamanan - seeing; giriḥ - a mountain; iti - thus; tam - him; viśataḥ kṛtamanan
- entered.

Although we could clearly see it was a snake, we said "It is a mountain", and entered within it.

Text 6

tad-udara-madhya kṛtabhyanuveśan
nija-virahadi-vimurchita-veśan

tat - of it; udara - of the belly; madhya - in the midst; kṛta - abhyanuveśan - entered; nija - own; viraha - separation; adi - beginning with; vimurchita-veśan - fainted.

We marched into the snake's belly, separated ourselves from Kṛṣṇa, and then fainted unconscious.

Text 7

sneha-bharad atha svena sametan
svaka-netramṛta-vṛṣṭi-sacetan

sneha - of love; bharat - because of great; atha - then; svena - by their own friend; sametan - met; svaka - own; netra - of the glance; amṛta - of nectar; vṛṣṭi - by the shower; sacetan - returned to consciousness.

Out of great love our friend Kṛṣṇa found us and restored our consciousness by showering us with the nectar of His glance.

Text 8

tasmad bahir atha niṣkāsītavan
punar iha nikhilam bata darśītavan

tasmat - from it; bahiḥ - outside. atha - then; niṣkāsītavan - brought out; punaḥ - again; iha - here; nikhilam - everything; bata - indeed; darśītavan - caused to see.

He brought us out of the snake and showed all of us what had happened.

Text 9

pranad adhikaḥ so 'yam praṇan
rakṣan asman kurute traṇan

praṇat - than life; adhikaḥ - more; saḥ ayam - He; praṇan - life; rakṣan - protecting; asman - us; kurute - does; traṇan - protection.

In this way, Kṛṣṇa, who is more dear to us than our own lives, saved our lives and protected us.

Song 7 (1.12.46)

Text 1

ramate ramam paritaḥ kṛṣṇaḥ
sakhi-gaṇa-gīta-gaṇeṣu sa-trṣṇaḥ

ramate - plays; ramam - Balarama; paritaḥ - with; kṛṣṇaḥ - Kṛṣṇa; sakhi - of friends; gaṇa - of the multitude; gīta - of songs; gaṇeṣu - in the multitude; sa - with; trṣṇaḥ - thirst.

As His friends sing many songs, Kṛṣṇa eagerly plays with Balarāma.

Text 2

anugayati pika-ṣaṭpada-ganam
parijalpati śuka-haṁsa-samanam

anugayati - sing in imitation; pika - of the cuckoos; ṣaṭpada - and bees; ganam - the song; parijalpati - talks; śuka - of the parrots; haṁsa - swans; samanam - like;

He sings like the bees and cuckoos. He talks like the swans and parrots.

Text 3

evam cakra-cakora-bakadi
anurauti sphuṭa-hasa-vivadi

evam - in this way; cakra - cakravakas; cakora - cakoras; baka - bakas; adi - beginning with; anurauti - imitates; sphuṭa - manifested; hasa - laughter; vivadi - debating.

In this way He imitates the calls of the cakravākas, cakoras, bakas, and other birds. He laughs as He debates with them.

Text 4

dvīpi-mukharpita-bhīti paśunam
rutim iva sṛjati bhayaya śiśunam

dvīpi - a tiger; mukha - in the mouth; arpita - placed; bhīti - fear; paśunam - of the cows; rutim - a roar; iva - like; sṛjati - emits; bhayaya - for the fear; śiśunam - of the boys.

Roaring like a tiger He frightens the cows and boys.

Text 5

pakṣi-mṛgadikam ahar ahar acalam
viracita-namabhir aha ca sakalam

pakṣi - with birds; mṛga - and deer; adikam - beginning; ahaḥ ahaḥ - day after day;
acalam - without fail; viracita - given; namabhiḥ - with names; aha - spoke; ca -
and; sakalam - to all.

Every day He would speak with all the birds, deer, and other animals. He would
call them by name.

Text 6

bhramati sakha yadi tasmin ko 'pi
karṣati vihasan pranayam utapi

bhramati - wanders; sakha - a friend; yadi - if; tasmin - in this place; kaḥ api -
someone; karṣati - pulls; vihasan - laughing; pranayam - with love; uta api -
indeed.

If one of His friends wanders away, He affectionately pulls Him back and laughs.

Text 7

duragam paśum ahvayati ca namna
kṛta-go-gopa-manorama-samna

dura - far away; gam - gone; paśum - a cow; ahvayati - calls; ca - also; namna - by
name; kṛta - created; go - of the cows; gopa - and cowherd boys; manorama -
beautiful; samna - with a song.

By name He calls a cow that has wandered far away. The musical sound of His call
delights the cows and cowherd boys.

Text 8

gavy ahutau śikhinam hutih
jata yad asau ghana-ruti-bhutih

gavi - when the cow; ahutau - is called; śikhinam - of the peacocks; hutih - the call;
jata - is manifested; yat - which; asau - this; ghana-ruti-bhutih - tumult.

When He calls the cow the peacocks all reply with a great tumult of calls.

Text 9

vyatyuñjano bhratra sva-karam

śamsati hasati sakhi-hita-nikaram

vyatiyuñjanaḥ - taking; bhratra - by the brother; sva - own; karam - hand; śamsati - praises; hasati - laughs; sakhi - of friends; hita - good fortune; nikaram abundance.

Taking His brother by the hand, He laughs and praises His friends.

Text 10

sakhibhir viśramayann ayam aryam
pranayati tat-pada-lalana-karyam

sakhibhiḥ - with the friends; viśramayan - causing to rest; ayam - this; aryam - noble person; praṇayati - does; tat - of Him; pada - of the feet; lalana-karyam - massage.

Making Him lie down to rest with His friends, He massages His noble brother's feet.

Text 11

su-lalita-pallava-talpa-vidhanaḥ
suhṛd-uru-sthira-murdha-nidhanaḥ

su - very; lalita - charming; pallava - of leaves; talpa - a bed; vidhanaḥ - placing; suhṛt - of a friend; uru - on the lap; sthira - motionless; murdha - head; nidhanaḥ - placing.

He lies down on a nice bed of leaves and rests His head on a friend's lap.

Text 12

keli-śramam anukṛta-śayanehaḥ
puṇyatamair upa vijita-dehaḥ

keli - of playing śramam - fatigue; anukṛta - following; śayana - to rest; īhaḥ - the endeavor; puṇyatamaiḥ - by the most pure saintly persons; upavijita - fanned; dehaḥ - body.

Tired from playing, He lies down to rest. The most pure saintly persons fan His body.

Text 13

atra ca kair api lalita-caraṇaḥ
asmat-tṛn-matrada-paricaraṇaḥ

atra - here; ca - also; kaiḥ api - by some; lalita - massaged; caraṇaḥ - whose feet;

asmat - of us; tṛt - of desire; maṭra - only; da - giving; paricaraṇaḥ - whose servants.

Some boys massage His feet. These servants create in us the desire to become like them.

Text 14

yaḥ snigdhanam gana-vinodaiḥ
nidram itavan svara-kṛta-modaiḥ

yaḥ - who; snigdhanam - of affectionate friends; gana - of songs; vinodaiḥ - with pastimes; nidram - sleep; itavan - who attained; svara - by the sounds; kṛta - done; modaiḥ - with happiness.

Pleased by the singing of His loving friends, He went to sleep.

Text 15

smaratam tan naḥ kim api manaḥ-stham
samayam saḥate nanyavastham

smaratam - may remember; tat - this; naḥ - of us; kim api - something; manaḥ - in the heart; stham - situated; samayam - opportunity; saḥate - bears; na - not; anya - another; avastham - condition.

May we always remember these pastimes. Our hearts cannot bear to think of anything else.

Text 16

vayam iha ke va lubdham manyaḥ
lubdha yasmin śuka-mukha-dhanyaḥ

vayam - we; iha - here; ke - who? va - or; lubdham manyaḥ - desiring; lubdhaḥ - desired; yasmin - in which; śukha - by Śrīla Śukadeva Gosvāmī; mukha - headed; dhanyaḥ - fortunate souls.

Who are we to yearn after these things? These are the desires of Śrīla Śukadeva Gosvāmī and a host of other very fortunate saints.

Song 8 (1.14.22)

Text 1 - Refrain

harina halina saha-ripu-dalina
rajanī-mukham anu janānī-lalanam iti kalitam jita-kalina

hariṇa - with Kṛṣṇa; halina - with Balarama; saha - with; ripu - of enemies; dalina - the crusher; rajanī - of night; maukham - the gace; anu - following; jananī - of the mother; lalanam - affectionate service; iti - thus; kalitam - performed; jita - defeated; kalina - sin.

After the face of night appeared Mother Yaśodā affectionately served Kṛṣṇa the conqueror of sin, and Balarāma, the crusher of enemies.

Text 2

nirmañchana-nīrajana-marjana-vadanalokana-racanam
mardana-majjana-samvastranataḥ paścāt puṇḍraka-sacanam

nirmañchana-nirmanchana; nīrajana - arati; marjana - wiping; vadana - of the face; alokana - seeing; racanam - activity; mardana - massage; majjana - bath; samvastranataḥ - garments; paścāt - after; puṇḍraka - tilaka; sacanam - service.

She performed nirmañchana and ārati, washed Them, looked at Their faces, massaged, bathed, and dressed Them and decorated Them with tilaka.

Text 3

rasa-caya-yojana-bhojana-puraṇa-surabhita-nīrasvadanam
aguru-drava-yutir atha tambula-svadanam sukha-samvadanam

rasa - of tastes; caya - a multitude; yojana - endowed; bhojana - meal; puraṇa - filling; surabhita - fragrant; nīra - water; asvadanam - taste; aguru-drava - aguru; yutiḥ - with; atha - then; tambula - betel-nuts; svadanam - taste; sukha - with happiness; samvadanam - conversation.

She fed Them a delicious meal and gave Them scented water. She anointed Them a aguru, gave Them betel-nuts, and happily conversed with Them.

Text 4

sukṛti-janam prati śayya-saṁskṛti-samanujñam anuśayanam
priya-sakha-saṅgatim anusevy-anugatim anu ca mudam ati-cayanam

sukṛti-janam - servants; prati - to; śayya - the bed; saṁskṛti - preparation; samanujñam - instruction; anuśayanam - resting; priya - dear; sakha - of friends; saṅgatim - company; anusevi-anugatim - along with; anu - following; ca - also; mudam - of happiness; ati - great; cayanam - abundance.

She ordered the servants to make the arrangements for sleeping, and she very happily put Them and their gopa friends to bed.

Song 9 (1.17.43)

ramo ramanuja iti yugalam
kṛta-naṭa-veśataya paṭu rajati gayati sakhi-gaṇa-yugalam

ramaḥ - Balarama; rama-anujaḥ - and Balarama's younger brother, Kṛṣṇa; iti - thus; yugalam - the pair; kṛta - done; naṭa - of dancing; veśataya - with appearance; paṭu - expertly; rajati - are splendidly manifested; gayati - sings; sakhi - of friends; gaṇa - the host; yugalam - pair.

As Their friends sing, Balarāma and His younger brother Kṛṣṇa expertly dance.

Text 2

sarasa-rasalaja-pallava-tallaja-pallavitamala-śīrṣam
nava-yauvana-vana-bijaṅkuram iva dharayad atanu-cikīrṣam

sarasa - beautiful; rasala - from a mango tree; ja - born; pallava - blossoms; tallaja - excellent; pallavita - blossomed; amala - splendid; śīrṣam - heads; nava - new; yauvana - youth; vana - forest; bīja - from the seed; aṅkuram - the sprout; iva - like; dharayat - holdingt; anatanu - of cupid; cikīrṣam - the desire.

Their splendid heads are crowned with beautiful mango flowers. Their amorous desires are like a new sprout rising from a seed in the forest of Their fresh youthfulness.

Text 3

vañchita-piñchavali-parilañchita-mani-nicayañcita-keśam
dadhad iva hari-dhanur-anugata-taravali-valitambuda-leśam

vañchita - desired; piñcha - of peacock feathers; avali - a host; parilañchita - marked; maṇi - of jewels; nicaya - with a multitude; añcita - decorated; keśam - whose hair; dadhat - wearing; iva - like; hari-dhanuḥ - a rainbow; anugata - followed; tara - of stars; avali - series; valita - encircled; ambuda - clouds; leśam - slight.

Decorated with many beautiful jewels and peacock feathers, Their hair is like small dark clouds with stars and rainbows.

Text 4

valayita-nava dalad-utpala-karnika-karna-yugadbhuta-śobham
latika kasav iti vismaya-kṛti-madhukṛti-vinihita-lobham

valayīta - curling; nava - newly; dalat - blossomed; utpala - lotus; karṇika - whorls; karṇa - ears; yuga - pair; adbhuta - wonderful; śobham - beauty; latika - creeper; ka - what? asau - this; iti - thus; vismaya-kṛti - wonder; madhukṛti - bees; vinihita -

placed; lobham - greed.

Their wonderfully beautiful curling ears are like the whorls of newly blossomed lotus flowers. When the bumblebees see these flower-ears, They become filled with desire to drink their honey. They become struck with wonder and say: "What vine has borne these flowers?"

Text 5

hasta-kalam abhi kamala-vighurnana-ramana-kala-ramaṇīyam
madhupa-gaṇam prati madhu-kaṇa-varṣaṇam akṛta yataḥ kamaṇīyam

hasta - hands; kalam - reddish; abhi - to; kamala - lotus flowers; vighurnana - moving; ramaṇa - delightful kala - art; ramaṇīyam - pleasing; madhupa - of bees; gaṇam - the host; prati - to; madhu - of honey; kaṇa -of drops; varṣaṇam - a shower;
akṛta - did; yataḥ - from which; kamaṇīyam - beautiful.

Their reddish hands are handsome, gracefully moving lotus flowers that shower drops of nectar on the bumblebees.

Text 6

mala-mala-parimala-vali-vali-vapur-ali-valita-sadeśam
ali-jhaṅkṛti-nuti-kolahala-vaha-bahula-kutuhala-veśam

mala - of garlands; mala - the series; parimala - the fragrance; vali-great; vali - offering; vapuḥ - form; ali - bees; valita - moved; sadeśam - near; ali - of the bees; jhaṅkṛti - the buzzing; nuti - prayers; kolahala - tumult; vaha - carrying; bahula - great; kutuhala - joy; veśam - manifestation.

Attracted by the sweet fragrance of Their flower garlands, the buzzing bees offer a great tumult of jubilant prayers.

Text 7

sitam asitam vapur asitam pītam vasanam yasya ca gītam
tad idam yadi gokulam anu gokulam ayati tadagham atītam

sitam - light; asitam - dark; vapuḥ - form; asitam - dark; pītam - light; vasanam - garments; yasya - of whome; ca - also; gītam - glorious; tat - this; idam - that; yadi - if; gokulam - to Gokula; anu - following; go - of the surabhi cows; kulam - the herd;
ayati - goes; tada - then; agham - suffering; atītam - passed.

Their glorious forms are light and dark and Their splendid garments are also light and dark. If They follow the surabhi cows into Gokula Village, then all our

sufferings will end.

Song 10 (1.21.16)

Text 1 - Refrain

tvam upayanta sakhi vanamali
sakala-śubhakara-vara-guna-śali

tvam - you; upayanta - will marry; sakhi - O friend; vana-mali-Kṛṣṇa, who wears a garland of forest-flowers; sakala - all; subha - auspicious; akara - mine; vara - excellent; guna - will qualities; sali - endowed;

O gopi-friend, Kṛṣṇa, who wears a garland of forest flowers, who is a mine of auspiciousness, and who possesses all good qualities, will certainly marry you.

Text 2

yatra vraja-patir ati-ruci-rucitam
vartam calayita sukha-sacitam

yatra - in which; vraja - of Vraja; patih - the king; ati-ruci-rucitam - ver delightful; vartam - news; calayita - will bring; sukha - of happiness; sacitam - followed.

Vraja's King Nanda will happily bring this joyful news.

Text 3

śrutva tat tava matara-pitarau
sukham ayitarau kṛta-dhana-vitarau

śrutva - hearing; tat - this; tava - your; matara - mother; pitarau - and father; sukham - happiness; ayitarau - will attain; kṛta - performed; dhana - of wealth; vitarau - giving.

Hearing this, Your mother and father will become very happy. They will give you a very opulent dowry.

Text 4

harir api mudam iha hṛdi gopayita
sakhibhir narmani yaḥ kopayita

hariḥ - Kṛṣṇa; api - also; mudam - the happiness; iha - here hṛdi - in His heart; gopayita - will conceal sakhibhiḥ - with His gopa friends; narmani - in joking words; yaḥ - who; kopayita - will become angry.

Kṛṣṇa will hide the happiness in His heart. He will joke with His friends and pretend to be angry.

Text 5

gaṇaka-nidiṣṭa-tare su-dinahe
veśam dhasyati sa nija-vivahe

gaṇaka - by the astrologers; nidiṣṭa-tare - indicated; su-dinahe - on the auspicious day; veśam - dress. dhasyati - will take; saḥ - He; nija - own; vivahe - in the wedding.

On the auspicious wedding day indicated by the astrologers He will dress in very opulent clothing.

Text 6

nīla-ruci-cita-gaura-dukulam
ghana-capalabhirucam iva mulam

nīla-blue; ruci - splendor; cita - abundance; gaura - golden; dukulam - silk garments; ghana - a raincloud; capala - lightning; abhirucam - splendor; iva - like; mulam - the root.

His beautiful dark complexion and His golden-colored silk dhoti will make Him seem like the origin of the handsomeness of dark rainclouds and golden lightning flashes.

Text 7

antara-vasanaga-kañcika-pītam
citra-pracchada-ruci-parivītam

antara - another; vasana - garment; ga - placed; kañcika - on His chest; pītam - yellow; citra - wonderful pracchada-covering; ruci - splendor; parivītam - extended.

He will wear another wonderfully splendid yellow garment on His chest.

Text 8

mukuṭa-kirīta-tirīṭa-virajam
alakavali-mani-citraka-bhajam

mukuṭa - of crowns; kirīta-tirīṭa-virajam - splendidly decorated with the crown; alaka - of locks of hair; avali - the host; maṇi - jewels; citraka - tilaka decorations; bhajam -

possessing.

He will wear the most splendid of all crowns. He will have jewels in His hair. He will be decorated with splendid tilaka.

Text 9

kuṇḍala-maṇḍita-gaṇḍa-vibhagam
tambula-cchavi-jid-adhara-su-ragam

kuṇḍala - with earrings; maṇḍita - decorated; gaṇḍa - vibhagam - cheeks; tambula - of betelnuts; chavi - the splendor. jit - defeated; adhara - of His lips; su-ragam - the redness.

His cheeks will be decorated with earrings. His handsome red lips will defeat the splendor of betelnuts.

Text 10

adharavṛtaye kara-dhṛta-celam
graiveyakam anukṛta-maṇi-melam

adhara - lips; avṛtaye - for covering; kara - in His hand; dhṛta - held; celam - cloth; graiveyakam - a necklace; anukṛta - made; maṇi - of jewels; melam - meeting.

He will wear a jewel necklace. He will hold in His hand a veil to cover your lips.

Text 11

saṅgada-kaṅkaṇa-mudrika-hastam
avapaka-dhṛti-valayita-śastam

sa - with; aṅgada - bracelets; kaṅkaṇa - bracelets; mudrika - and rings; hastam - in His hand; avapaka - a bracelet; dhṛti - holding; valayita - encircled; śastam - glorious.

His glorious hands will be decorated with aṅgadas, kaṅkanas and rings, and encircled by āvāpaka bracelets.

Text 12

hara-valita-hṛdi dhṛta-maṇi-rajam
vana-maladika-malya-samajam

hara - by a necklace; valita - encircled; hṛdi - on the chest; dhṛta - worn; maṇi - of jewels; rajam - the king; vana - of forest flowers; mala - the garland; adikam - beginning with; malya - of garlands; samajam - an assembly.

On His chest He will wear a jewel necklace holding the regal Kaustubha gem. He will wear a garland of forest flowers and many other garlands also.

Text 13

maṇi-maya-śṛṅkhala-lasad-avalagnam
caraṇa-vibhuśaṇa-gaṇa-ruci-magnam

maṇi-maya-jewelled; śṛṅkhala - chains; lasat - glistening; avalagnam - resting; caraṇa - of the feet; vibhuśaṇa - ornaments; gaṇa - multitude; ruci - splendor; magnam - immersed.

He will wear splendid anklets and a glistening jeweled belt.

Text 14

veśe casmin etad apurvam
yat tu na dṛṣṭam kvacana ca purvam

veśe - in garments; ca - also; asmin - in this; etad - this; apurvam - unprecedented; yat - which; tu - indeed; na - not; dṛṣṭam - seen; kvacana - ever; ca - also; purvam - before.

No one has ever seen anything as splendid as the garments and ornaments He will wear on that day.

Text 15

aṅgam bhuśaṇam api kila sarvam
sarvabharaṇam svayam iti garvam

aṅgam - body; bhuśaṇam - ornament; api - also; kila - indeed; sarvam - complete; sarva-all; bharaṇam - ornaments; svayam - personally; iti - thus; garvam - pride.

His transcendental body will also be an ornament. It will proudly think: "I am myself the best of all ornaments."

Text 16

atha maṇi-śakataadhiṣṭhitam etam
kalaiṣyanti suhr̥dbhir apetam

atha - then; maṇi - jewelled; śakata - chariot; adhiṣṭhitam - situated; etam - this; kalaiṣyanti - will be; suhr̥dbhiḥ - with friends; apetam - gone.

His friends will travel to the wedding on a jeweled chariot.

Text 17

tam janyanam śakāṭa-parītam
kusumair varṣiṣyanti sa-gītam

tam - Him; janyanam - of friends; śakāṭa - on the chariot; parītam - assembled;
kusumaiḥ - with flowers; varṣayīṣyanti - will shower; sa - with; gītam - songs.

The friends on the chariot will sing and shower Him with flowers.

Text 18

śakāṭa-dhvani-yuta-vadya-śatena
mudam apsyati sa svayam api tena

śakāṭa - from the chariot; dhvani - the sound; yuta - with; vadya - of music; śatena
- with hundreds; mudam - happiness; apsyati - will attain; saḥ - He; svayam -
personally; api - also; tena - by this.

Accompanied by the music of a hundred instruments, the sounds from the chariot
will make Him very happy.

Text 19

tad-dhvani-kalanat tava sakhi cittam
dhṛtam api yatnad bhavita bhittam

tat - of this dhvani the sounds; kalanat - from perceiving; tava - of you; sakhi - O
friend; cittam - the heart; dhṛtam - peaceful and sedate; api - even; yatnat - from
the endeavor; bhavita - will be; bhittam - broken.

O friend, when you hear these tumultuous sounds you will become overwhelmed.
The sedate composure in your heart will become broken.

Text 20

sa yada ganta dvara-sadeśam
sakhi viṣṛjeḥ sukha-murchaveśam

saḥ - He; yada - when; ganta - will go; dvara-sadeśam - to the doorway; sakhi - O
friend; viṣṛjeḥ - you will manifest; sukha - in happiness; murcha-aveśam - fainting.

When He comes to the door You will faint in happiness.

Text 21

tam upavrajita sa tava goṣṭhī
strī-taṭir api gasyati bimboṣṭhī

tam - Him; upavrajita - will approach; sa - that; tava - your; toṣṭhī - assembly; strī - of women; taṭiḥ - the host; api - also; gasyati - will sing; bimba - bimba fruit; oṣṭhī - lips.

Your gopi-friends will then approach, sweetly singing with bimba-fruit lips.

Text 22

upayanam tad-vadya-vitanam
gali-prayam tad api ca ganam

upayanam - the approach; tat-vadya-vitanam - with music; gali-prayam - flowing; tat - that; api - also; ganam -song.

There will be singing and instrumental music as He approaches.

Text 23

saratrika-nirmañchana-drṣṭim
kartaras te sa-kusuma-vṛṣṭim

sa - with; aratrika - arati; nirmañchana - and nirmañchana; drṣṭim - glances; kartaraḥ - the doers; te - they; sa - with; kusuma - of flowers; vṛṣṭim - a shower.

Your friends will offer āraṭi and nirmañchana to Him with their glances. They will shower Him with flowers.

Text 24

maṇḍapa-varam upanīte śyame
sukha-sammardo bhavita rame

maṇḍapa - pavillion; varam - into the beautiful; upanīte - brought; śyame - when dark-complexioned Kṛṣṇa; sukha - of happiness; sammardaḥ - abundance; bhavita - will be; rame - O beautiful girl.

O beautiful girl, when dark-complexioned Kṛṣṇa is led to the splendid wedding-pavilion you will become filled with happiness.

Text 25

gopendradika-gaṇa-pujam anu
narma-kutuhalam udayed vara-tanu

gopa - of the cowherd men; indra - of the king; adika - beginning with; gaṇa - of the multitude; pujam - the worship; anu - following; narma - of joking words; kutuhalam - a happiness; udyet - will arise; vara-tanu - O beautiful girl.

O beautiful girl, then the gopa-king Nanda and his associates will be worshiped, and then there will be a great festival of joking words.

Text 26

purvaṃ vidhim api kṛtvā sad-vidhi
aneṣyanti tvam iha saha-nidhi

purvam - previous; vidhim - rites; api - also; kṛtvā - having performed; sat-vidhi - nicely; aneṣyanti - they will bring; tvam - you; iha - here; saha-nidhi - near Him.

After the preliminary rituals have been nicely performed they will bring you into His presence.

Text 27

vara-puratas tvam śithilita-gatrīm
sthapayitaraḥ priya-rati-patrīm

vara - the husband; purataḥ - from the presence; tvam - you; śithilita - slackened; gatrīm - limbs; sthapayitaraḥ - those who place; priya - for the beloved; rati - of love; patrīm - the object.

When they place you before your husband you will become filled with love for Him and your limbs will become slackened.

Text 28

tatas tava karam atha dadhad abalam
grahayita vara-karam anu sa-jalam

tataḥ - father; tava - your; karam - hand; atha - then; dadhat - placing; abalam - delicate; grahayita - will take; vara - of the husband; karam - the hand; anu - in; sa - with; jalam - water.

Then your father will take your delicate hand, place it in the hand of your husband, and sprinkle you both with water.

Text 29

tatra ca bhavati sumukhi sukhena
kim bhaviteti jñāta kena

tatra - there; ca - also; bhavati - at that time; su-mukhi - O beautiful-faced girl; sukhena - with happiness; kim - what? bhavita - will be; iti - thus; jñāta - known; kena - by whom?

O beautiful-faced girl, who can know the happiness you will feel then?

Text 30

kim bahuna tava kara-samyamanam
kṛtam iva paśyamy amuna kamanam

kim - what? bahuna - more; tava - of you; kara - of the hand; samyamanam - the taking; kṛtam - done; iva - as if; paśyami - I see; amuna - by Him; kamanam - the beautiful ceremony.

What more need I say? It is as if I now directly see the beautiful ceremony of His accepting your hand in marriage.

Song 11 (1.21.142)

Text 1

tam rahasi gatam kiśalaya-śayana-śayanam
harir alokata nija-muralī-kala-kalaya citrita-bhanam

tam - Her; rahasi - in a secluded place; gatam - gone; kiśalaya - of new sprouts; śayana - on a bed; śayanam - resting; hariḥ - Kṛṣṇa; alokata - saw; nija - own; muralī - of the flute; kala - of the sweet music; kalaya - by the artistry; citrita - struck with wonder; bhanam - consciousness.

The sweet music of His flute struck Her with wonder and made Her faint. Kṛṣṇa gazed at Her (Rādhā) as She lay unconscious on a bed of blossoming twigs in that secluded place.

Text 2

ya nija-vadanamṛta-rucina tan-mukhha-ratnam ajasram
bahala-masi-sravat iha yad bhatam pratipada-sampatat-asram

ya - who; nija - own; vadana - of the face; amṛta-rucina - with the nectar moonlight; tat - of Him; mukha - of the face; ratnam - the jewel; ajasram - continually; bahala - great; masi - eye cosmetic; sravat - flowing; iha - here; yat - which; bhatam - manifested; pratipada - at every moment; sampatat - falling; asram - tears.

The nectar moonlight of Her face made the candrakānta jewel of His face melt. Tears washed away the black masi decorating His eyes.

Text 3

yasya hṛdayam svantaram anu tat-kayam bhaja-dava-kalitam
bahir api tam pratibimba-vyajad vyanañjatmani valitam

yasyaḥ - of whom; hṛdayam - the heart; sva-antaram - within; anu - following; tat - of Him; kayam - the body; bhaja-dava-kalitam - with a blazing forest-fire; bahiḥ - outside; api - although; tam - Him; pratibimba - of a reflection; vyajat - on the pretext; vyanañja - manifesting; atmani - in the heart; valitam - manifested.

She searched for Him in the forest-fire of Her heart. Although He appeared before Her, She thought He was in Her heart, and by some trick He was now reflected outside.

Text 4

yasyam doṣa-trayam iti matibhiḥ prattam kuṅkuma-ragam
mene mura-ripur atha sakṣad iva yatam kṛd-gata-ragam

yasyam - in whom; doṣa-trayam - grave illness; iti - thus; matibhiḥ - with thoughts; prattam - placed; kuṅkuma-ragam - red kuṅkuma powder; mene - thought; mura-ripuḥ - Lord Kṛṣṇa, the enemy of the Mura demon; atha - then; sakṣat - directly; iva - as if; yatam - gone; hṛt - from the heart; gata - gone; ragam - love.

She thought the red kuṅkuma powder on Her breast was the symptom of a burning sickness. He thought it was love that had overflowed Her heart.

Text 5

yam paśyan sa tu satvika-bhavam dadhad api citta-vikaram
bheje yatra pratikṛti-kṛd api pratikṛtir iti ca vicaram

yam - whom; paśyan - seeing; saḥ - He; tu - indeed; satvika - bhavam - ecstatic love;
dadhat - manifesting; api - also; citta - of the heart; vikaram - transformations of ecstasy; bheje - attained; yatra - where; pratikṛti - a statue; kṛt - manifesting; api - also; pratikṛtiḥ - a statue; iti - thus; ca - also; vicaram - consideration.

As He gazed at Her, His heart became filled with love and symptoms of ecstasy appeared on His body. He stood like a motionless statue and He noted that She also appeared like a statue.

Text 6

samaya pratikṛtita-bhramam agad evam bhavana-śalī
bhava-parīkṣana-kṛn me kṛtako 'py etam indrakajalī

samaya - in time; pratikṛtita - the state of being a statue; bhramam - illusion; agat - attained; evam - in this way; bhavana-śalī - with the conception; bhava - love; parīkṣana - testing; kṛt - doing; me - my; kṛtakaḥ - artificial; api - also; etam - to Her; indrakajalī - magical illusion.

Wishing to test Her love, He created a magical illusion that made Him appear like a statue.

Text 7

tad api ca yatra spr̥hayann atha yam enam mene radham
vṛnda-yacñam pratyacaṣṭa ca dadhad api duḥkhad badham

tat api - nevertheless; ca - also; yatra - there; spr̥hayan - desiring; atha - then; yam - whom; enam - Her; mene - thought; radham - Radha; vṛnda - Vṛnda; yacñam - request; pratacaṣṭa - replied; ca - also; dadhat - manifesting; api - also; duḥkhat - with difficulty; badham - cessation.

He remained rapt in thought of Radha. He yearned to attain Her. On Vṛndā's request, and with great difficulty, He gave up the magical illusion.

Text 8

sa punar yasya hetoḥ śocan vyajita-vṛnda-vananam
vidadhe yad-hṛdi nija-pada-pallavam abhito jīvana-jananam

saḥ - He; punaḥ - again; yasyaḥ - of whom; hetoḥ - for the reason; śocan - lamenting; vyajita - clever; vṛnda - of Vṛnda; vananam - the words; vidadhe - placed; yat - of whom; hṛdi - over the heart; nija - own; pada - feet; pallavam - flower; abhitaḥ - completely; jīvana - of life; jananam - the source.

He lamented for Rādhā's sake. Following wise Vṛndā's advice, He placed His life-restoring lotus-feet over Rādhā's heart.

Song 12 (1.22.35)

Text 1 - Refrain

kṛṣṇam apaśyan pīta-dukulam
bibhratam arcitatamam arcir-nava-ghana-capala-ruci-mulam

kṛṣṇam - Kṛṣṇa; apaśyan - they saw; pīta - with yellow; dukulam - garments; bibhratam - wearing; arcitatamam - supremely worshipping; arcir - splendor; nava - new; ghana - raincloud; capala - and lightning; ruci - of the glory; mulam - the origin.

The yajña-patnis gazed on Kṛṣṇa. Dressed in yellow garments, He was the origin of the splendor of monsoon clouds and lightning.

Text 2

śirasi sikhaṇḍavalim urasi srajam api dadhatam giri-dhatum

indradhanur-yuga-madhya-madhuratara-sandhyam dhruvam ati-yatum

sīrasi - on the head; śikhaṇḍa - of peacock feathers; avalim - a group; urasi - on the chest; srajam - a garland; api-also; dadhatam - wearing; giri-dhatum - mineral pigments from Govardhana Hill; indradhanuḥ - of rainbows; yuga - a pair; madhya - in the midst; madhuratara- very charming; sandhyam - sunset; dhruvan - certainly; ati-yatum - to excell.

He wore a peacock feather crown on His head and a flower garland on His chest. Decorated with mineral pigments from Govardhana Hill, He was more handsome than a rainbow at sunset.

Text 3

udayad-aruna-dara-kiraṇam tama iva viracita-ciratara-śobham
nava-kiśalaya-dala-valitam kaca-kulam anu kalitakhila-lobham

udayat - rising; aruna - red; dara - faint; kiraṇam - light; tamaḥ - the darkness; iva - as if; viracita - made; ciratara - for a long time; śobham - beauty; nava - new; kiśalaya - blossom; dala - petals; valitam - circled; kaca - kulam - hair; anu - following; kalita-done; akhila - all; lobham - desire.

The beautiful red sunrise that illuminates the darkness yearns to become like the flowers in His hair.

Text 4

bhalopari-milad-alaka-tatim śruti-kumudam udañci kapolam
smita-mukham upamita-lakṣana-tara-yuga-dhara-śāśadhara-
golam

bhala - forehead; upari-above; milat - meeting; alaka-tatim - hair; śruti - ears; kumudam - lotus flower; udañci-raised; kapolam-cheeks; smita - smiling; kukham - face; upamita - compared; lakṣana - characteristics; tara - of stars; yuga - a pair; dhara - holding; śāśadhara-golam - the circle of the moon.

With curling locks of hair on its forehead, and with lotus ears and raised cheeks, His smiling face was like a round moon with a pair of stars.

Text 5

kṛta-naṭa-veśa-viśeṣa-vilakṣana-lakṣanam upacita-rupam
kartum ivamṛta-vṛṣṭim uditam iha kañcana jaladhara-bhupam

kṛta - done; naṭa - of a dancer; veśa - appearance; viśeṣa - specific; vilakṣaṇa - wonderful; lakṣaṇam - characteristics; upacita - expanded; rupam - handsomness; kartum - to do; iva - as if; amṛta - of nectar; vṛṣṭim - a shower; uditam - risen; iha - here; kañcana - a certain; jaladhara - of rainclouds; bhupam - king.

Very handsome, and wonderfully dressed as a dancing actor, He was like a regal cloud come to shower a rain of nectar.

Text 6

citram tatra ca mitra-skandharpita-bandhavara-hastam
nirmala-kamala-vidhunana-dakṣiṇa-dakṣiṇa-kara-ruci-śastam

citram - wonderful; tatra - there; ca - and; mitra - of a friend; skandha - on the shoulder; arpita - placed; bandha-avara-hastam - arm; nirmala - splendid; kamala - lotus flowers; vidhunana-eclipsing; dakṣiṇa - glorious; dakṣiṇa - right; kara - of the hand; ruci - beauty; śastam - chastized.

His arm rested on a gopa friend's shoulder. The glory of His wonderful right hand eclipsed the splendid lotus flowers.

Song 13 (1.18.45)

Text 1

giri-pujeyam vihita kena araci śakra-padam abhayam yena
giri-pujeyam vihita kena putanika sa nihata yena

giri - of the hill; puja worship; iyam - this; vihita - arranged; kena - by whom? araci - arranged; śakra-padam - Indra; abhaya - without fear; yena - by whom; giri - of the hill; puja - worship; iyam - this; vihita - arranged; kena - by whom? putanika - the Putana witch; sa - she; nihata - killed; yena - by whom.

"Who ordered the worship of Govardhana Hill?"

"The same person who made us free from fear of Indra."

"Who ordered the worship of Govardhana Hill?"

"The same person who killed the Pūtānā witch."

Text 2

giri-pujeyam vihita kena tṛnavarta-tanu-dalanam yena
giri-pujeyam vihita kena yamalarjuna-tarum udakali yena

tṛnavarta - of Tṛnavarta; tanu - the body; dalanam - breaking; yena - by whom; yamala-arjuna-tarum the yamala-arjuna trees; udakali - uprooted; yena - by whom.

"Who ordered the worship of Govardhana Hill?"

"The same person who crushed the Tṛṇāvarta whirlwind."

"Who ordered the worship of Govardhana Hill?"

"The same person who uprooted the yamala-arjuna trees."

Text 3

giri-pujeyaṁ vihita kena vatsa-bakasura-hananam yena
giri-pujeyaṁ vihita kena vyomaghasura-maraṇam yena

vatsa-baka-asura - of Vatsasura and Bakasura; hananam - the killing; yena - by whom; vyoma-gha-asura - of Vyomasura and Aghasura; maraṇam - the death; yena - by whom

"Who ordered the worship of Govardhana Hill?"
"The same person who killed Vatsāsura and Bakāsura."
"Who ordered the worship of Govardhana Hill?"
"The same person who brought death to Vyomāsura and Aghāsura."

Text 4

giri-pujeyaṁ vihita kena kaliya-damanam kalitam yena
giri-pujeyaṁ vihita kena khara-pralambaka-śamanam yena

kaliya - of Kaliya; damanam - the conquest; kalitam - performed; yena-by whom; khara-bhenukasura; pralambaka - and Pralambasura; śamanam - the pacification; yena - by whom.

"Who ordered the worship of Govardhana Hill?"
"The same person who defeated the Kāliya serpent."
"Who ordered the worship of Govardhana Hill?"
"The same person who pacified Dhenukāśura and Pralambāsura."

Text 5

giri-pujeyaṁ vihita kena dava-yugmam paripītam yena
giri-pujeyaṁ vihita kena trasyati kaṁśaḥ satatam yena

dava - of forest fires; yugmam - a pair; paripītam - swallowed; yena - by whom; trasyati - is afraid; kaṁśaḥ - Kāṁsa; satatam-always; yena - by whom.

"Who ordered the worship of Govardhana Hill?"
"The same person who swallowed two forest-fires.:"
"Who ordered the worship of Govardhana Hill?"
"The same person whom Kāṁsa always fears.:"

Song 14 (1.23.44)

Text 1

sa-tvara-prasara-vat tv asattva-dhama-hayinī
sarva-gurv-aharya-kuṭa-varanati-yayinī

sa - with; tvara - speed; prasara - going; vat - as if; tu - indeed; asattva - lifeless;
dhama - homes; hayinī - abandoning; sarva - all guru - superiors; aharya -
disobeying; kuṭa - the boundary; varaṇa - obstacle; ati-yayinī - crossing over.

When the gopis heard the sound of Kṛṣṇa's flute, they quickly left their lifeless homes. When their elders blocked the door, they left anyway.

Text 2

natham ekam anv aneka-dara-sampad-arpiṇī
ogha-mogham anv ananta-bhakta-loka-tarpiṇī

natham - husband; ekam - sole; anu - according to; aneka - many; dara - wives;
sapat - opulence; arpiṇī-offering; ogha - a flood; mogham - eclipsing; anu -
according to; ananta-numberless; bhakta-loka - devotees; tarpiṇī - pleasing;

Thinking Kṛṣṇa her only husband, each gopi offered Him opulence and happiness as if she were not one, but a host of wives. Each gopi pleased Him as if she were a limitless multitude of devotee-servants that eclipsed the ocean.

Text 3

lola-keśa-śaivalaṅci-karṇa-pura-cakriṇī
puṣpa-jata-niṣprapata-śubhra-phena-cakriṇī

lola - moving; keśa - locks of hair; śaivala - moss; aṅci - graceful; karṇa-pura-
earrings;
cakriṇī - whirlpools; puṣpa - from flowers; jata - born; niṣprapata - manifest;
śubhra - white; phena - with foam; cakriṇī - decorated.

In that ocean of gopis, the seaweed was curling locks of hair, the whirlpools were graceful earrings, and the white foam was flower ornaments.

Text 4

ucchalan-navīna-mīna-netra-nīra-gatriṇī
agrimadhva-matra-patra-sammukhanuyatriṇī

ucchalat - moving; navīna - young; mīna - fish; netra - eyes; nīra - water; gatriṇī -
limbs; agrima - before; adhva - the path; matra - only; patra - object; sammukha-
anuyatriṇī - appearing face-to-face.

As they ran on the path to meet Kṛṣṇa, their limbs were currents of water and their

eyes were swimming young fishes.

Text 5

manda-tala-bahu-nala-pani-padma-salinī
accha-bala-kacchapaṅga-vatsa-janma-jalinī

manda-tala - graceful; bahu - arms; nala - lotus stems; paṇi - hands; padma - lotus flowers; śalinī - possessing; accha - beautiful; bala - young; kacchapa - turtles; aṅga-vatsa-janma-jalinī - with breasts.

The lotus flowers there were the gopis' hands and the lotus stems were their graceful arms. The beautiful young turtles were their breasts.

Text 6

juti-duti-kṛt-kaṭīra-tīra-dhīra-gaminī
uru-bhuruhali-paṭa-samprapata-kaminī

juti - quick; dhuti - movement; kṛt - doing; kaṭīra - hips; tīra - to the shore; dhīra - with great determination; gaminī - going; uru - great; bhuruha - ali - forest; pata - samprapata - to attain; kaminī - desiring.

With quickly moving hips they ran to the Yamunā's shore. They wished to enter the great forest.

Text 7

kañci-kañci-kaṅkanadi-śiñja-dambha-sañjinī
prayasaḥ tu haṁsa-saṅgha-śabditanu-rañjinī

kañci-kañci - of bells; kaṅkana - and bracelets; adi - beginning with; śiñja-dambha - great tinkling sounds; sañjinī - manifesting; prayasaḥ - for themost part; tu - indeed; haṁsa - of swams; saṅgha - by a flock; śabdita - sounded; anu-rañjinī - imitated.

Their tinkling bracelets, bells and other ornaments sounded like the warbling of the swans.

Text 8

turna-turna-ghurnanadi-saṅkulaṅga-nartinī
purṇa-purṇa-bhava-gurṇa-jadya-jata-vartinī

turna-turna-ghurṇana-adi - from quickly running; saṅkula - agitated; aṅga - limbs; nartinī - dancing; purṇa-purṇa-bhava-gurṇa - from ecstatic love; jadya-jata-vartinī - stunned.

Their frantic running was dancing. Their limbs were stunned with ecstatic love.

Text 9

veśa-vastra-sanniveśa-cañcalatva-bhaṅginī
tat-tad-artha-vaiparītya-kari-vega-saṅginī

veśa - ornaments; vastra - and garments; sanniveśa - dressing; cañcalatva-bhaṅginī - with restlessness; tat-tat - various; artha-vaiparītya - in the wrong places; kari - doing;
vega-saṅginī-moving quickly.

In haste they put their garments and ornaments in the wrong places.

Text 10

yan-nimittam atma-sarva-saṅga-bhaṅga-bhavinī
yatra sarva-nama-rupa-vismṛtiś ca bhavinī

yat-nimittam - the cause; atma - self; sarva - all; saṅga - associates; bhaṅga-bhavinī - breaking the ties; yatra - towards whom; sarva - all; nama-names; rupa - and forms; vismṛtiḥ - forgetting; ca - also; bhavinī - in ecstatic love.

They broke all ties to their relatives at home. In the ecstasy of love for Kṛṣṇa they forgot the names and forms of their relatives.

Text 11

śyama-dhama-suṣṭhu-ramam etam atra sad-dhavam
sindhu-tulyam uttaraṅgad-aṅgam aśu madhavam

śyama-dhama-suṣṭhu-ramam - who had a splendid dark complexion; etam - Him; atra - here; sat - their transcendental and eternal; dhavam - husband; sindhu - an ocean; tulyam - like; uttaraṅgat-aṅgam - with waves; aśu - at once; madhavam - Lord Kṛṣṇa.

There was their eternal husband, Kṛṣṇa, who was like a splendid dark ocean with cresting waves.

Text 12

purva-purva-bhinna-yatir uttarapta-saṅgatiḥ
apagali-sammitapa seyam ali-saṁhatiḥ

purva-purva - previous; bhinna - divided; yatīḥ - going; uttarapta-saṅgatiḥ - assembled; apagali-sammita - rivers; apa - attained; sa iyam - they; ali - of gopis; saṅgatiḥ - the host.

The gopis were many rivers entering the ocean of Kṛṣṇa.

Song 15 (1.24.13)

(A Conversation Between Kṛṣṇa and the Gopis)

Text 1

vidhur ayam agatavan śaradam prati samprati
itavan vidhur atha na hi bhavatiḥ prati
madhava jaya gokula-vīra jaya jaya kṛṣṇa hare

vidhuḥ - moon; ayam - the; agatavan - arrived; śaradam - autumn; prati - at;
samprati - now; itavan - approached; vidhuḥ - Lord Viṣṇu; atha - now; na - not; hi
- indeed; bhavatiḥ - you; prati - to; madhava - O Madhava; jaya - all glories to You;
gokula - of Gokula; vīra - O hero; jaya - all glories; jaya - all glories; kṛṣṇa - O
Kṛṣṇa; hare - O Hari.

"The moon has now entered the autumn season. Still, the moon has not
approached you."

"O Mādhava, all glories to You! O hero of Gokula, All glories to You! O Kṛṣṇa, O
Hari, all glories to You!"

Text 2

kumudakara-calanam na bhaved iti seyam
kaumudikagad idam unneyam
keśava jaya śarma-śarīra jaya jaya kṛṣṇa hare

kumudakara - of the moon; calanam - the moving; na - not; bhaved - may be; iti -
thus; sa iyam - this; kaumudika - moonlight; agat - arrived; idam - this; unneyam -
brilliant; keśava - O Keśava; jaya - all glories; śarma - handsome; śarīra - whose
form.

"The moon cannot personally come here, so the brilliant moonlight has come in
its place."

"O Keśava, all glories to You! O handsome Kṛṣṇa, all glories to You! O Hari, all
glories to You!"

Text 3

kusuma-vanī madhupair iyam añcati kantim
mama bhavatiṣu prathayatu kantim
śyamala jaya harda-śarīra jaya jaya kṛṣṇa hare

kusuma - of flowers; vanī - the garden; madhupaiḥ - by; bees; iyam - this; añcati -
attains; kantim - beauty; mama - of Me; bhavatiṣu - for you; prathayatu - expands;

kantim - the desire; śyamala - O dark-complexioned Lord; jaya - all glories to You; harda - of Love; śarīra - O form;

"This beautiful flower garden filled with bumblebees has aroused My desire for you."

"O dark-complexioned Lord, all glories to You! O Deity of amorous love, all glories to You! O Kṛṣṇa, O Hari, all glories to You!"

Text 4

puṣpita-kuñja-caye vṛndacita-śobha
bhavad-anugataye kila kṛta-lobha
mohana jaya samvidi dhīra jaya jaya kṛṣṇa hare

puṣpita - flowering; kuñja - of groves; caye - in the host; vṛnda - by Vṛnda-devī acita - made; śobha - beauty; bhavat - you; anugataye - to follow; kila - indeed; kṛta - done; lobha - desire; mohana - O charming one; all glories; samvidi - in knowledge; dhīra - O hero

Vṛndā-devī has made these flower-groves very beautiful. I yearn to follow you into these groves."

"O charming Lord, all glories to You! O hero in the arts of amorous love, all glories to You! O Kṛṣṇa, O Hari, all glories to You!"

Song 16 (1.26.15)

Text 1 - Refrain

jaya jaya sad-guṇa-sara
jagati viśiṣṭam kalayitum iṣṭam gokula-lasad-avatara

jaya - all glories; jaya - all glories; transcendental; guṇa - qualities; sara - the best; jagati - in the world; viśiṣṭam - specific; kalayitum - to do; iṣṭam - desire; gokula - in Gokula; lasat - splendid; avatara - O incarnation.

O most virtuous Lord who descended to Gokula to give the best gift to the world, all glories to You! All glories to You!

Text 2

kamalabhavēśvara-vaikuṇṭheśvara-patnī-cintitam eva
rajasi rase valita-vilase nija-ramaṇībhīra deva

kamalabhava - by Lord Brahma; īśvara - Lord Śiva; vaikuṇṭha-īśvara-patnī - and Śrīmatī Lakṣmī-devī, the wife of Lord Narayaṇa, the monarch of Vaikuṇṭhaloka; cintitam - meditated; eva - certainly; rajasi - You are splendidly manifest; rase - in

the rasa dance; valita - manifested; vilase - in pastimes; nija - own; ramañibhiḥ - with the beautiful gopīs; deva - O Lord.

Brahmā, Śiva, and Vaikuñtheśvara Nārāyaṇa's wife Lakṣmi meditate on You. O Lord, You shine in the playful rāsa-dance with Your beautiful gopi-beloveds.

Text 3

naṭavat parikara nikhila-kaladhara racita-paraspara-moda
aliṅgana-mukharitatama-maha-sukha ballava-vadhu-hṛta-toda

naṭa - dancer; vat - like; parikara - associates; nikhila - all; kala - artistry; dhara - manifesting; racita - created; paraspara - among themselves; moda - joy; aliṅgana - with embraces; mukharitatama - and conversation; maha - great; sukha - happiness; ballava-vadhu - of the gopīs; hṛta - removed; toda-unhappiness.

O Lord who enjoys graceful dancing with the gopis, O Lord who pleases them with affectionate words and embraces, and who removes their suffering,

Text 4

vyativikṣaṇa-kṛta-śatvika-parivṛta-maṇḍalam anu bahu-murte
vraja-taruṇī-gaṇa-racita-nayana-pañasa cita-vaśī-kṛti-purte

vyativikṣaṇa - by glances; kṛta - done; satvika - with sattvika ecstasies; parivṛta - filled; maṇḍalam - the gopīs; anu - following; bahu - many; murte - forms; vraja - of Vraja;
taruṇī - of young girls; gaṇa - by the host; racita - created; nayana - of the eyes; pañasa - cita - with the payment; vaśī-kṛta - purte - completely controlled.

O Lord who expanded into many forms to stand beside each gopi gazing on You in ecstasy, O Lord completely purchased by the young vraja-gopis' glances,

Text 5

caraṇa-kañja-dhṛti-kara-pallava-kṛti-cillī-valita-viharan
madhya-bhaṅga-tati-maṇi-kuṇḍala-gati-pulaka-sveda-vikaran

caraṇa - feet; kañja - lotus; dhṛti - holding; kara - hands; pallava - flower petal; kṛti - activity; cillī-eyebrows; valita - moved; viharan - pastimes; madhya-bhaṅga-tati - waists; maṇi - jewelled; kuṇḍala - earrings; gati - movements; pulaka - hairs standing up; sveda - perspiration; vikaran - transformations of ecstasy.

The gopis gracefully moved their lotus feet, flower-petal hands, and eyebrows as they danced. They bent their waists, Their jewel earrings swung, the hairs on their bodies stood up, they perspired, and they displayed signs of ecstatic happiness.

Text 6

kalayati bhavata ghana-samyavata taḍid iva sarva lalana
api vaḥ parimiti-tara-tamatam iti seyam jñāpayati tulana

kalayati - does; bhavata - by You; ghana - of a cloud; samyavata - with the same nature; taḍit - lightning; iva - like; sarva - all; lalana - the gopīs; api - also; vaḥ - of you; parimiti-tara-tama-tam - the condition of being like; iti - thus; sa iyam - this; jñāpayati - informs; tulana - comparison.

O Lord, You are like a dark raincloud, and all the gopis are like lightning flashes. This comparison is perfect.

Text 7

su-madhura-kaṅṭhe nṛtyotkaṅṭhe tava rati-matra-prīte
tvat-sparśamṛta-mada-caya-samvṛta-citte bhava-kṛīte

su - very; madhura - sweet; kaṅṭhe - throats; nṛtya - to dance; utkaṅṭhe - eager; tava - of You; rati - by the amorous pastimes; matra - only; prīte - pleased; tvat - of You; sparśa - of the touch; amṛta - by the nectar; mada - delight; caya - abundance; samvṛta - filled; citte - whose hearts; bhava - by love; kṛīte - purchased.

The gopis sing sweetly and long to dance. Your advances are their only pleasure. The nectar of Your touch fills their hearts with bliss. They are purchased by Your love.

Text 8

yuvatī-jate gītaja-śatenavṛta-viśva-prabhava
yas tvam rajasi tat-sukha-bhag asi nama etasmai prabhava

yuvatī - from the young gopīs; jate - produced; gīta - from the song; ja - produced; śatena - happiness; avṛta - filled; viśva - prabhava - the universe; yaḥ - who; tvam - You; rajasi - are splendidly manifest; tat - that; sukha - with the happiness; bhag - filled; asi - are; namaḥ - obeisances; etasmai - to this; prabhava - Lord.

As the gopis' singing fills the universe with happiness, You shine with joy. O Lord, I offer my respectful obeisances unto You.

Text 9

ya saha bhavata vismayam avata svara-jatīr ati-śuddham
gayati seyam nikhilair geyam kalayati nija-guṇa-ruddham

ya - one who; saha - with; bhavata - You; vismayam - wonder; avata - attaining; svara-jatīḥ - songs; ati - very; śuddham - purely; gayati - sings; sa iyam - She; nikhilaiḥ - with everyone; geyam - to be sung; kalayati - does; nija - own; guṇa- - with

virtues; ruddham - filled.

You become filled with wonder as a certain gopi sweetly sings with You. With all the gopis She sings the praises of Your transcendental qualities.

Text 10

tata utkarṣaṁ valayita-harṣaṁ valayati yeyaṁ gane
sa śrī-radha valitaradha bhavata kalita mane

tataḥ - then; utkarṣam - superexcellent; valayita - manifested; harṣam - joy; valayati - manifests; ya iyam - who; gane - in song; sa - She; śrī-radha - Śrī Radha; valitaradha - worshipped; bhavata - by You; kalita - done; mane - with great respect.

Hersong brings You great happiness. You respond by worshiping Her with great respect.

Text 11

yeyaṁ rase śramaja-vilase viganan-mallī-valaya
sa bhavad-aṁse lasad-avatamse dharati karam vara-kalaya

ya iyam - who; rase - in the rasa dance; śramaja - because of fatigue; vilase - in the pastime; viganat - falling; mallī - of jasmine flowers; valaya - bracelet; sa - She; bhavat - your; aṁse - on the shoulder; lasat - glistening; avatamse - with earrings; dharati - places; karam - a hand; vara-kalaya - gracefully.

Exhausted from the pastimes of the rāsa dance, and Her jasmine-bracelet slipping, She gracefully places Her hand on Your shoulder, which is touched by Your glistening earrings.

Text 12

ya caṁsaṁ paribhuja-parighaṁ paricumbati tava sa-vinodam
hṛṣyati seyaṁ tanv-agaṇeyaṁ yad-roma ca samodam

ya - who; ca - also; aṁsam - shoulder; paribhuja-parigham - arm; paricumbati - kisses; tava - You; sa - with; vinodam - playfulness; hṛṣyati - is jubilant; sa iyam - She; tanu - body; agaṇeyam - unperceived; yat - whose; roma - hairs; ca - also; sa - with; amodam - happiness.

She playfully kisses Your arm and shoulder. She is very happy. Unknown to others, the hairs of Her body stand up with joy.

Text 13

cala-kuṇḍala-dhara gaṇḍa-mukura-vara samīṣa-sparśa-vidhane
tambula-drava-parivartad dravam ayase cumbana-dane

cala - moving; kuṇḍala - earrings; dhara - wearing; gaṇḍa - cheeks; mukura - mirrors; vara - excellent; sa - with miśa - a trick; sparśa - touch; vidhane - giving; tambula - of betel-nuts; drava - liquid; parivartat - from the exchange; dravam - liquid; ayase - attains; cumbana - of a kiss; dane - in the gift.

O Lord whose earrings swing to and fro! O Lord whose cheeks are splendid mirrors! On a pretext You touch Her. Giving Her a kiss, You both exchange the nectar of chewed betel-nuts.

Text 14

eṣa nartana-kīrtana-varṭana-śiñjita-jata-sutala
tava ramanuja karam atulambuḃa-miśam adhat dhṛḁi bala

eṣa - She; nartana - dancing; kīrtana - singing; varṭana - activity; śiñjita - tinkling; jata - manifested; su-tala - graceful rhythms; tava - of You; rama-anuja - O younger brother of Balarama; karam - a hand; atula - peerless; ambuḃa - lotus flower; miśam - on the pretext; adhat - placed; dhṛḁi - over the heart; bala - the girl.

This girl is expert in singing and dancing, and Her moving ornaments tinkling in graceful rhythms. O Rāmānuja (younger brother of Balarāma), pretending that Your hand is a peerlessly beautiful lotus flower, She places it on Her heart.

Text 15

atha rasa-krama-parivalita-śrama-vanita-lakṣita-deha
parito-bhramaṇaka-gaṇa-viśramaṇaka sa-mudita-parama-sneha

atha - then; rasa-krama - from the rasa dance; parivalita - manifested; śrtama - fatigue; vanita - of the gopīs; lakṣita - seen; deha - bodies; paritaḥ - everywhere; bhramaṇaka - performing pastimes; gaṇa - the host; viśramaṇaka - giving rest; sa - with; mudita - joy; parama - and great; sneha - love.

O Lord who noticed the gopīs' fatigue in the rāsa dance, O Lord who made them rest, O happy, affectionate Lord,

Text 16

kavi-kṛta-niścaya-śubhra-yaśaś-caya mala-samudaya-harin
jaya jaya jaya jaya jaya jaya jaya jaya jaya jaya jaya jaya rasa-viharin

kavi - by the great philosophers and poets; kṛta - done; niścaya - conclusion; śubhra - splendid; yaśaḥ - of fame; caya - abundance; mala - of garlands; samudaya - host; harin - charming; jaya - all glories; rasa-viharin - O Lord who enjoys the pastime of the rasa dance.

O Lord whose splendid fame is recounted by the greatest poets and philosophers,
O Lord splendid with flower garlands, O enjoyer of the rāsa dance, glory, glory,
glory,
glory, glory, glory, glory, glory, glory, to You!

Song 17 (1.27.9)

Text 1 - Refrain

radhe maiśīr draṣṭum anaṅgam
tasya tu paśya gaṇam kṛta-satkṛta-sukṛta-sulambhita-saṅgam

radhe - O Radha; ma - don't; aiśīḥ - desire; draṣṭum - to see; anaṅgam - cupid; tasya - of him; tu - indeed; paśya - see; gaṇam - associates; kṛta - done; satkṛta - worship; sukṛta - pious deeds; su - lambhita - easily attained; saṅgam - the association.

Rādhā, don't desire to see Kāmadeva! Look! Here are his friends! By worshipping them You will easily see Kāmadeva.

Text 2

taru-vallī-tati dampati-pallī bhavatīm atithiyantī
akarayati calan-nava-pallava-panibhir atmīyantī

taru - trees; vallī - and creepers; dam - wives; pati - and husbands; pallī - the village; bhavatīm-You; atithīyantī - makes a guest; akarayati - invites; calat - moving; nava - new; pallava - of sprouts; paṇibhiḥ - with the hands; atmīyantī - they accept.

This village of trees, along with their wives the vines, make You its guest. Waving the new sprouts that are its hands, it invites You to enter.

Text 3

sa punar iha kusumani kirati pathi racayitum astara-caryam
kokila-kulam api tava hutim kila kalam anu kalayati varyam

saḥ - it; punaḥ - again; iha - here; kusumani - flowers; kirati - scatters; pathi - on the pathway; racayitum - to render; astara-caryam - service; kokila - of cuckoos; kulam - the host; api - also; tava - of You; hutim - the calling; kila - indeed; kalam - soft singing; anu - following; kalayati - does; varyam - excellent.

This village of trees and vines spreads flowers on the path to serve You. The cuckoos call You with sweet music.

Text 4

bhruṅkarena ca bherī-śabdāṃ bhramara vidadhati sa-sukham
śithilitam api bata tanute nartanam abhitaś calī-pramukham

bhṛuṅkareṇa - with buzzing sounds; ca - and bherī - of bheri drums; śabdāṃ - the sound; bhramaraḥ - the bumble-bees; vidadhati - do; sa - with; sukham - happiness; śithilitam - with loosened feathers; api-also; bata - indeed; tanute - perform; nartanam - dancing; abhitaḥ - everywhere; calī - of peacocks; pramukham - the host.

By making buzzing sounds the bees play bheri drums as the peacocks spread their tails and happily dance.

Text 5

nija-ruci-dīpaṃ paritaḥ prathayati so 'yaṃ rajanīsvamī
eṣa ca panthaḥ svam vistr̥tavāns tvat-pada-rajasaṃ kamī

nija - own; ruci - splendor; dīpaṃ - the light; paritaḥ - everywhere; prathayati - spreads; saḥ ayam - thus; rajanī-svamī - the moon, the lord of the night; eṣaḥ - he; ca - also; panthaḥ - the path; svam - own; vistr̥tavan - spreads; tvat - of You; pada - of the feet; rajasaṃ - the dust; kamī - desiring.

The moon spreads its beautiful light everywhere. He illuminates this path because he desires to touch the dust of Your lotus feet.

Song 18 (1.29.40)

Text 1

jagaraṇad atha kuñja-vare
vīkṣita-bhaskara-ruci-nikare
kanta-nidra-bhaṅga-kare
api saṅkalita-sva-parikare
(Refrain)
mama dhīr majjati kaṁsa-hare
mauli-śikhopari-piñcha-dhare

jagaraṇat - from awakening; atha - then; kuñja - in the grove; vare - excellent; vīkṣita - seen; bhaskara - of the sun; ruci - of splendid light; nikare - in the abundance; kanta - of His beloved; nidra - of the sleep; bhaṅga - the breaking; kare - doing; api - also; saṅkalita - assembled; sva - own; parikare - associates; mama - my; dhīr - consciousness; majjati - is immersed; kaṁsa-hare - in Lord Kṛṣṇa, the killer of Kaṁsa; mauli-śikha-upari - on top of His crown; piñcha - a peacock feather; dhare - wearing.

Awakened by seeing the splendid morning sunlight in the beautiful forest-grove, Kṛṣṇa breaks the sleep of His beloved as Her gopi-friends gather around Them. (Refrain) My consciousness is now absorbed in thinking of Kāmsahara Kṛṣṇa, who wears a peacock-feather crown.

Text 2

muhur ullasita-yuvati-nikare
samam anya bahir anya-care
ghana-gahanadhvani gamana-pare
tatra ca bahu-kṛta-sukha-vitare
aśa-stambhita-viraha-gare
dhamni sanatana-śarma-hare

muhur - repeatedly; ullasita - jubilant; yuvati - of young girls; nikare - when the multitude; samam - with; anya - Her; bahir - externally; anaya - improper; care - in conduct; ghana-gahana - of the dense forest; adhvani - on the pathway; gamana - going; pare - intent; tatra - there; ca - also; bahu - greatly; kṛta - done; sukha - of happiness; vitare - expansion; aśa - by desire; stambhita - stunned; viraha - of separation; gare - in the poison; dhamni - at home; sanatana - eternal; śarma - bliss; hare - removing.

The young gopis please Her again and again, and lead Her down the path through the dense forest. In the forest She was very happy, but at home Her eternal happiness is stolen away. At home She has become bitten by the poisonous snake of separation from Her lover. She is now stunned with the desire to meet Him.

Song 19 (1.29.50)

Text 1 - Refrain

kṛṣṇa-vanam sakhi bhati sa-raṅgam
bhavatīm iva laghu netum adhiśam sevita-madhurasa-saṅgham

kṛṣṇa-vanam - Vṛndavana; sakhi - O friend; bhati - is manifest; sa - with; raṅgam - happiness; bhavatīm - you; iva - as if; laghu - quickly; netum - to lead; adhiśam - to the king; sevita - who is served; madhuras - of sweetness; saṅgham - the abundance.

O friend, Kṛṣṇa's blissful forest has now come to quickly bring You to its charming king.

Text 2

jagara-mitam iva madhavika-śatam anukṛta-jṛmbha-bhaṅgam
cumbati madhupa-gaṇe kṛta-bhaṅgi smarayati priya-saṅgam

jagara-mitam - waking; iva - as if; madhavika - of madhvika creepers; śatam - hundreds; anukṛta - imitated; jṛmbha-bhaṅgam - yawning; cumbati - kisses; madhupa - of bumble-bees; gaṇe - the host; kṛta-bhaṅgi - bending; smarayati - reminds; priya - with Your lover; saṅgam - the meeting.

Hundreds of mādhvika vines blossom, as if yawning on first waking up. Their flowers kiss the bumblebees, reminding You of the meeting with Your lover Kṛṣṇa.

Text 3

sa-rasa-rasalaja-makula-kulam paripulakayat iva samam aṅgam
akaritam iva tava kurute pika-kulam anukalayad anaṅgam

sa-rasa - sweet; rasala - from the mango trees; ja - born; mukula - of buds; kulam - a hist; paripulakayat - making the hairs stand erect with joy; iva - as if; samam aṅgam - the limbs; akaritam - called; iva - as if; tava - of You; kurute - does; pika - of cuckoos; kulam - the host; anukalayad - warbling; anaṅgam - cupid.

The sweet mango buds are like the forest's hairs standing up with joy. The cooing cuckoos seem to call You to enjoy amorous pastimes with Your lover.

Text 4

tvam celakali-candana-maruta vasayatanu-lavaṅgam
karṣati madhuripu-madhu-parvodita-vīṇa-veṇu-mṛdaṅgam

tvam - You; cela - garments; akali - shaking; candana - from the sandalwood forest; maruta - by the breeze; vasayata anu - carrying the fragrance; lavaṅgam - of the lavaṅga flowers; karṣati - attracts; madhuripu - of Lord Kṛṣṇa; madhu - the springtime; parva - festival; udita - manifested; vīṇa - the music of the vina; veṇu - flute; mṛdaṅgam - and mṛdaṅga.

The lavaṅga-scented breeze from the sandalwood forest shakes Your garment and draws You to the sounds of the flute, lute, and drum in Kṛṣṇa's springtime festival.

Text 5

nītayam tvayi madhavi madhava-madhava-gana-taraṅgam
kirati paraga-cayam locanam iva naṭayati caru-kuraṅgam

nītayam - approaching; tvayi - You; madhavi - O Radha; madhava - of Lord Kṛṣṇa; madhava - of the springtime festival; gana - of music; taraṅgam - waves; kirati - sprinkles; paraga-cayam - pollen; locanam - eyes; iva - as if; naṭayati - causes to dance; caru - graceful; kuraṅgam - deer.

O Rādhā, as You approach, the waves of music from Kṛṣṇa's springtime festival

sprinkle You with their pollen and make Your eyes gracefully dance like the beautiful eyes of a doe.

Text 6

iti sa labdhva vallabham anīsam manasa valita saṅgam
jayati nirupama-rupiṇi madhye yamuna-manasa-gaṅgam

iti - thus; sa - She; labdhva - having attained; vallabham - Her beloved; anīsam - day and night; manasa - by the heart; valita - attained; saṅgam - association; jayati - all glories; nirupama - peerless; rupiṇi - whose beauty; madhye - in the midst; yamuna - of the Yamuna; manasa-gaṅgam - the Manasa-gaṅga.

Attaining in this way the company of Your lover, to whom Your heart turns day and night, You gloriously shine, O incomparably beautiful one, on the shores of the Yamunā and Mānasa-gaṅgā.

Song 20 (1.29.52)

Text 1 - Refrain

radha harir api pulaki-vasantam
gayati nija-mudam anu vikasantam

radha-Radha; hariḥ - Kṛṣṇa; api - and; pulaki-vasantam - in vasanta-raga; gayati - sing;
nija - own; mudam - joy; anu - following; vikasantam - blossomed.

Their transcendental happiness in full bloom, Rādhā and Kṛṣṇa sing asong in vasanta-rāga.

Text 2

upadiśate diśi diśi guṇayantam
pikam anu pañcamam ati-cirayantam

upadiśate - advises; diśi diśi - in all directions; guṇayantam - speaking; pikam - a cuckoo; anu - following; pañcamam - the fifth note; ati-cirayantam - for a long time.

A cuckoo sings a sustained fifth note. Rādhā and Kṛṣṇa imitate him, singing out to every direction.

Text 3

vasantī-madhu rahasi dhayantam

śamsati madhuliham anu gayantam

vasantī - of a vasantī flower; madhu - the honey; rahasi - in private; dhayantam - drinking; śamsati - glorifies; madhuliham - a bumble-bee; anu - following; agayantam - singing.

Singing in imitation of his humming, Rādhā and Kṛṣṇa glorify a bumblebee who drinks the honey of a vāsanti flower in a secluded place.

Text 4

madhu-rasam anu ganam ramayantam
rasayati vinimitam adharam ayantam

madhu - sweet; rasam - nectar; anu - following; fanam -song; ramayantam - causing to enjoy; rasayati - enjoys; vinimitam - placed together; adharam - lips; ayantam - attained.

As Rādhā and Kṛṣṇa sing Their lips touch. In this way They taste the sweetest nectar.

Text 5

malayaja-surabhi-dhuram khañjantam
kavayati gandha-vaham prasajantam

malayaja - from the Malaya Hills; surabhi - fragrance; dhuram - abundance; hañjantam -limping; kavayati - glorify; gandha - fragrance; vaham - breeze; prasajantam - touching.

Rādhā and Kṛṣṇa glorify the very fragrant breeze that slowly limps from the Malaya Hills.

Text 6

vadya-gaṇam guṇa-valita-dig-antam
anu nṛtyati mada-lola-dṛg-antam

vadya-gaṇam - instrumental music; guṇa - with good qualities; valita - attained; dig-antam - a distant place; anunṛtyati - dance; mada - with happiness; lola - moving; dṛk - of the eyes; antam - the corners.

Rādhā and Kṛṣṇa hear beautiful instrumental music from a distant place. The corners of Their eyes happily dance in time with the music.

Text 7

capala-ghana-sama-rucim anu tam tam

naṭayati śikhi-gaṇam api nipatantam

capala - a lightning flash; ghana - and raincloud; sama - like; rucim - splendor; anu - following; tam - this; tam - Them; natayati - cause to dance; śikhi - of peacocks; gtaṇam - host; api - also; nipatantam - approaching.

Rādhā and Kṛṣṇa's luster, which is like a monsoon cloud and lightning, makes the peacocks dance.

Note: Peacocks are fond of the monsoon season, and they show their pleasure by jubilantly dancing. They thought Rādhā and Kṛṣṇa were a raincloud and lightning, and so they naturally showed their pleasure to see Them.

Text 8

kirati curṇam anu purṇa-danantam
samam alī-lalanabhir anantam

kirati - sprinkles; curṇam - powder; anu - following; purṇa-danantam - filling; samam - with; alī-lalanabhiḥ - the gopis; anantam - limitless.

The gopis fill the air with a limitless shower of fragrant powder.

Text 9

śramajala-kaṇa-gaṇam anu vilasantam
vahati paraga-bharam rucimantam

śramajala - of perspiration; kaṇa - drops; gaṇam - the multitude; anu - following; vilasantam - splendid; vahati - carry; paraga - of powder; bharam - the abundance; rucimantam - splendid.

Covered with drops of perspiration and colorful, fragrant powder, Rādhā and Kṛṣṇa are splendidly beautiful.

Song 21 (1.30.76)

Text 1 - Refrain

paśya paśya sakhi horī-yuddham
radha-madhava-kṛtam anu rahasam suciram bhavad-anuruddham

paśya - look! paśya - look! sakhi - O friend; horī - of the Holi festival; yuddham - the battle; radha - by Radha; madhava - and Kṛṣṇa; kṛtam - performed; anu rahasam - in a secluded place; su-ciram - for a long time; bhavat - by you; anuruddham -

according to the request.

O friend, look! Look! Following your request, Radha and Kṛṣṇa are engaged in a long Holi-festival battle in a secluded place.

Text 2

daṇḍadaṇḍi-gate parikhaṇḍita-taratama-vyatirodham
vyatisañjanam iha bhati taḍid-ghana-ruci-jaya-lasad-udbodham

daṇḍa-adaṇḍi-gate - arm against arm; parikhaṇḍita - broken; tara-tama-supremacy;
vyatirodham - struggle; vyatisañjanam - locked together; iha - here; bhati -
manifested;
taḍit - of lightning; ghana - and a raincloud; ruci - splendor; jaya - victory; lasat -
glistening; udbodham - manifestation.

Struggling for supremacy in each other's arms, They are more splendid than a monsoon cloud and lightning.

Text 3

mastaka-vastra-skhalanarambhat pihite tan-mukha-yugale
bhramara-varayitam ekenasminn anyasmin bahu kamale

mastake - of the head; vastra - the garment; skhalana - of falling; arambhat - from
the activity; pihite - placed; tat - of Them; mukha - of faces; yugale - on the pair;
bhramara-varayitam - a swarm of bumble-bees; ekena - by one asmin - on that;
anyasmin - on the other; bahu - many; kamale - lotus flowers.

Their turbans began to fall onto Their faces. One face appeared like a swarm of bumblebees and the other like a cluster of lotus flowers.

Text 4

bhuja-bhujagena harer bahudharaci hṛdi tasyaḥ phana-lila
cakravaka-yuga-gīrṇi-ravakali yatra muhuḥ kṛta-śīla

bhuja - of the arm; bhujagena - by the serpent; hareḥ - of Lord Kṛṣṇa; bahuda -
many times; hṛdi - on the chest; tasyaḥ - of Her; phana - of a serpent's coil; lila - the
pastime; cakravak - of cakravaka birds; yuga - by a pair; gīrṇi - swallowing; rava -
calls; akali - did; yatra - where; muhuḥ - repeatedly; kṛta - done; śīla - nature.

Playfully coiling again and again around them, the serpents of Kṛṣṇa's arms devour the screaming cakravāka birds of Rādhā's breasts.

Text 5

api punar asminn avakalayata kila niravaniruha-tati-deśam

abhinava-kanaka-lata-parivalayita-taruṇa-tamala-kuleśam

api - also; punaḥ - again; asmin - in this; avakalayata - look! kila - indeed;
niravaniruha-tati-without trees; deśam - this place; abhinava - young; kanaka -
golden; lata - by a creeper; parivalayita - embraced; taruṇa - young; tamala-kula - of
tamala
trees; īśam - the king.

Look! In this treeless place the king of young tamāla trees is embraced by a young
golden vine.

Text 6

tam yuvatī-kula-sahayaka-kṛta-bala-radha-vaśa-valitam
racayati nayati ca nija-viśaye diśi rabhasa-rasad api valitam

tam - Him; yuvatī-kula - by the young gopīs; sahayaka-kṛta - assisted; bala -
strength; radha - by Radha; vaśa-valitam - overpowered; racayati - does; nayati -
leads; ca - also;
nija - own; viśaye - in the range of perception; diśi - in the direction; rabhasa-rasad
- violently; api - also; valitam - moved.

Rādhā and the gopis have overpowered Kṛṣṇa. They forcibly carry Him to their
place.

Text 7

nītam tam nava-pīta-ṭaṭam mṛganabhi-jalair abhiśiktam
tanute sutanu-tatir iha vitanu-pramada-madad atiriktam

nītam - brought; tam - Him; nava-pīta-ṭaṭam - Kṛṣṇa, dressed in yellow garments;
mṛganabhi - mixed with musk; jalaiḥ - with water; abhiśiktam - sprinkled; tanute -
made; sutanu - of beautiful gopīs; tatir - the host; iha - here; vitanu - of cupid;
pramada - of intoxication; madat - from the happiness; atiriktam - overwhelmed.

Kṛṣṇa, who is dressed in yellow garments, is now taken by them. Sprinkling Him
with musk-water, the beautiful gopis arouse His strong amorous desire.

Text 8

seyam radha svayam iha muralīm yad bata harati sa-yatnam
na tad adbhutam iva yad aharad asya prathamam hṛn-maṇi-ratnam

sa iyam - She; radha - Radha; svayam - personally; iha - here; muralīm - the flute;
yat - which; bata - indeed; harati - steals; sa - with; yatnam - endeavor; na - not; tat
- that; adbhutam - wonderful; iva - as if; yat - which; aharat - stole; asya - of Him;
prathamam - first; hṛt - of the heart; maṇi - ratnam - the great jewel.

After a great struggle Rādhā takes away Kṛṣṇa's flute. She does not think it very wonderful, although for Him it is the great jewel of His heart.

Text 9

atha ramadiḥ sakhi-janata tam paśyantī viniruddham
sandhim adhitsuṣā viśṛjantī taḥ prati dutam guṇa-śuddham

atha - then; rama-adiḥ - beginning with Balarama; sakhi - janata - Kṛṣṇa's group of friends; tam - Him; paśyanti - seeing; viniruddham - held captive; sandhim - a peace treaty; adhitsuṣā - desiring to make; viśṛjantī - sent; taḥ prati - to the gopīs; dutam - a messenger; guṇa - with virtues; śuddham - pure.

Seeing that Kṛṣṇa is taken captive, Balarāma and the other gopa-friends have decided to sue for peace. They now send a virtuous, pure-hearted messenger to the gopīs.

Text 10

ramah sa yada phalguṇa-parvaṇi deyam mene datum
pratibhuvam adayatha tada hariḥ abhir amanyata ratum

ramah - Balarama; saḥ - He; yada - when; phalguṇa-parvaṇi - in the Holi festival; deyam - a gift; mene - thought; datum - to give; pratibhuvam - bail; adaya - taking; atha - now; tada - then; hariḥ - Kṛṣṇa; abhiḥ - by the gopīs; amanyata - was decided; ratum - to be given.

On that Holi festival day Balarāma sent a gift to the gopīs as ransom for Kṛṣṇa's release. The gopīs accepted the gift and decided to give Kṛṣṇa to Balarāma.

Text 11

jate sandhau akhilenapi ca śamsati divye loke
nija-nija-kanta-moha-virohaṇa-gītiḥ sa sa viluloke

jate - was manifested; sandhau - when the peace; akhilenapi - by all; ca - also; śamsati - glorified; divye loke - in the heavenly planets; nija - own; nija - own; kanta - demigoddesses; moha - enchantment; virohaṇa - manifestation; gītiḥ - songs; saḥ saḥ - they; viluloke - gazed.

As the peace-treaty was accepted by all parties, the demigoddesses in the celestial planets intently watched, and sang many charming prayers of glorification.

Song 22 (1.31.23)

Text 1 - Refrain

avadharya sakhi tava sakhi-vṛttam
virahi-jananam janayati hrdayam vidayataya bata kṛttam

avadharaya - please consider; sakhi - O friend; tava - of You; sakhi - of the friend;
vṛttam - the activities; virahi - afflicted by feelings of separation; jananam - of
persons; janayati - creates; hrdayam - the heart; vidayataya - with the lack of
mercy; bata - indeed; kṛttam - cut.

O friend, just consider: the activities of Your friend Kṛṣṇa have mercilessly cut the
hearts of those who are now separated from Him.

Text 2

vama-bhujakṛta-vama-kapolakam ullala-cilli-bhasam
kumaraṅguli-vilasitam ujjvala-veṇu-mukham mṛdu-hasam

vama - left; bhujā - arm; akṛta-placed; vama - on His left; kapolakam - cheek; ullala
- moving; cillī - of eyebrows; bhasam - splendor; kumara - delicate; aṅguli -
fingers; ilasitam - playing; ujjvala - splendid; veṇu - flute; mukham - mouth; mṛdu
- gentle; hasam - smile.

His left hand rests on His left cheek, His glorious eyebrows move gracefully, He
places the splendid flute to His gently smiling mouth, and He playfully moves His
delicate fingers over the notes.

Text 3

raga-kalakulitakhila-bhucara-gana-kalair anuviddham
vyomaga-yana-janī-jana-mohanam anugamitakhila-siddham

raga-kala - expert; akulita - agitated; akhila - all; bhucara - the residents of the
earth; gana-kalaiḥ - by the sweet music; anuviddham - filled; vyoma - in the sky; ga
- travelling; yana - in vehicles; janī - women; jana - and men; mohanam -
enchanted; anugamita - followed; akhila - all; siddham - mystic perfections.

He expertly plays sweet, mystic music that overwhelms all the residents of earth
and enchants the demigods and demigoddesses travelling in outer space in their
airplanes.

Song 23 (1.31.27)

Text 1

candraka-dhatu-dala-stabakadika-kṛta-mallottama-veśam
akarayati sa gaḥ sarid-alī labhate tatra viśeṣam

candraka - peacock feathers; dhatu - guñja - berries; dala - leaves; stabaka - flowers; adika - beginning with; kṛta - fashioned; mall-uttama-veśam - whose crown; akarayati - calls; saḥ - He; gaḥ - the cows; sarit - of rivers; alī - a host; labhate - attains; tatra - there; viśeśam - specifically.

Kṛṣṇa wears a crown of peacock feathers, guñjā, leaves, flowers, and other things. He calls the surabhi cows and they become like many rivers flowing to Him.

Text 2

kampita-bhaṅga-bhuja kila tat-pada-raja asuga-tati-nītam
laghu-su-kṛpasmad-dṛg iva spṛhayati vidati svam anabhinītam

kampita - moving; bhaṅga - waves; bhuja - arms; kila - indeed; tat - of Him; pada - of the feet; rajaḥ - the dust; asuga - of winds; tati - by the host; nītam - brought; laghu - quickly; su - great; kṛpa - mercy; asmat - of us; dṛk - the eye; iva - as if; spṛhayati - desires; vidati - places; svam - Himself; anabhinītam - not brought.

Although they know they are unqualified, our eyes, which have attained a tiny particle of Your mercy, yearn to attain the dust that the winds, waving their arms, carry from Your feet.

Song 24 (1.21.29)

Text 1 - Refrain

adi-puruṣa iva vaibhava-śālīanucara-varṇita-vīrya-samunnatir ayam udayati vana-malī

adi-puruṣaḥ - The Supreme Personality of Godhead; iva - like; vaibhava - with glory; śālī - endowed; anucara - by His associates; varṇita - described; vīrya - of power; samunnatiḥ - with; greatness; ayam - He; udayati - is manifested; vana-malī - wearing a garland of forest flowers.

Kṛṣṇa's friends say He is very powerful. Wearing a garland of forest flowers, He is glorious as the Supreme Personality of Godhead Himself.

Text 2

sa gavakaraṇa-muralī-kalam anu tanute yatra vanam ca
tad-rupantaryami-sphuraṇaja-bhavan kalayati pañca

saḥ - He; gava - the surabhi cows; akaraṇa - calling; muralī - of the flute; kalam - the sweet music; anu - following; tanute - manifests; yatra - where; vanam - the forest; ca - and; tat - His; rupa - form; antaryami - within; sphurana - manifestation; ja - produced; bhavan - love; kalayati - arouses; pañca - five kinds.

With the sweet music of His flute He calls the surabhi cows. He awakens five kinds of ecstatic love in the forest.

Text 3

puṣpa-hasita-madhu-baṣpa-avaṅkura-pulaka-tatir anuyatam
ejan namad api śakha-tatibhir yat kila kalayati śatam

puṣpa - flowers; hasita - smiles and laughter; madhu - honey; baṣpa - tears; nava - new; aṅkura - sprouts; pulaka - tatih - hairs standing up; anuyatam - imitated; eja - trembling; namat - bowing down; api - also; śakha-tatibhiḥ - with branches; yat - which; kila - indeed; kalayati - manifest; śatam - ecstatic bliss.

With blossoming flowers the trees smile and laugh, with drops of honey they shed tears, with new sprouts the hairs on their bodies stand erect, and with their branches they tremble and bow to the ground. In these five ways they exhibit ecstatic love for Kṛṣṇa.

Song 25 (1.31.32)

Text 1

ramya-tilaka-nava-tulasī-dala-bhara-vana-malati-vikāsī
nija-saurabha-vaśa-madhupa-gītam anugayati veṇu-vilasī

ramya - charming; tilaka - tilaka; nava - new; tulasī - tulasi; dala - of petals; bhara - multitude; vana - forest; mala-garland; ati-vikāsī - splendid; nija - own; saurabha - by the fragrance; vaśa - overwhelmed; madhupa - of the bees; gītam - the song; anugayati - accompanying; veṇu - the flute; vilasī - playing.

Kṛṣṇa is splendid with charming tilaka and garlands of fresh tulasi leaves and forest flowers. Playing the flute, He accompanies the buzzing bees intoxicated by the sweet fragrance of His transcendental form.

Text 2

atha sarasa-yuta-hamsayuta-tatir alam anugamya parīta
parito nyaviśata tam aviśatī rutim iha ya hari-gīta

atha - then; sarasa - cranes; yuta - with; haṁsa - of swans; ayuta - a great host; tatih - a multitude; alam - greatly; anugamya - following; parīta - surrounded; parītaḥ - on all sides; nyaviśata - entered; tam - that; aviśati - enters; rutim - sound; iha - here; ya - which; hari - of Lord Kṛṣṇa; gita - the music.

A great host of swans and cranes followed and surrounded Him. Their warbling joined in a concert with His flute.

Song 26 (1.31.36)

Text 1

dhṛta-vana-maly-avatamsa-lasad-vana-veśa-tatir bala-saṅgī
giri-taṭam anu go-carana-karaṇa-veṇu-vinodana-raṅgī

dhṛta - wearing; vana - of forest flowers; malī - a garland; avatamsa - crown; lasat - splendid; vana - of forest flowers; veśa - of ornaments; tatih - a host; bala - of Balarama; saṅgī - in the company; giri - of the hill; taṭam - the slope; anu - following; go - of the surabhi cows; caraṇa - herding; karaṇa - doing; veṇu - of the flute; vinodana - in playing; raṅgī - enjoying pastimes.

Wearing a forest-flower garland, crown, and other splendid ornaments from the forest, accompanied by Balarāma, and happily playing the flute, Kṛṣṇa leads the surabhi cows to the slope of Govardhana Hill.

Text 2

viśvaṁ bhramayati karṣati varṣati mudam api ghana-gaṇa-harī
sandra-cchayam anu śītala-tanur anu sakhi-sukha-sañcarī

viśvam - the universe; bhramayati - enchants; karṣati - attracts; varṣati-showers; mudam - happiness; api - also; ghana - of rainclouds; gaṇa - a multitude; harī - enchanting; sandra - thick; chayam - shade; anu - following; śītala - cooling; tanuḥ - form; anu - following; sakhi - of His friends; sukha - of happiness; sañcarī - moving.

Eclipsing a host of monsoon clouds, Kṛṣṇa enchants the world, attracts it, and showers happiness on it. His cooling shade delights His cowherd friends.

Text 3

kusumam varṣan nija-ruci-vitarāṇa-sauhrdam enam upaste
ambudharaḥ sphuṭam upaganta na ca kintu chatram ivaste

kusumam - flower; varṣan - showering; nija - own; ruci - splendor; vitarāṇa - surpassing; sauhrdam - friendship; enam - Him; upaste - worshipped; ambudharaḥ - the cloud; sphuṭam - clearly; upaganta - approached; na - not; ca - and; kintu - however; chatram - a parasol; iva - like; aste - stayed.

Friendly because his own splendor was eclipsed, the raincloud showered flowers on Kṛṣṇa. He did not directly approach, but stayed overhead like a parasol.

Song 27 (1.31.54)

Text 1

maṇi-malakṛta-go-gaṇa-gaṇanapurāṇam anu sanandam
praṇayitaramśaga-bhujam udgana-hṛta-hariṇīkam amandam

maṇi - of jewels; mala - necklace; akṛta - form; go - of the surabhi cows; gaṇa - the herd; gaṇana - counting; apurāṇam - filling; anu - following; sa - with anandam - bliss;
praṇayitara - of a cowherd friend; amśa - on the shoulder; ga - restin; bhujam - an arm; udgana - by singing; hṛta - enchanted; hariṇīkam - the does; amandam - completely.

Kṛṣṇa rests His arm on a friend's shoulder and happily counts the surabhi cows on the abacus of His jewel necklace. His singing charms the does.

Text 2

kṛṣṇam kalayata mohana-mantragam eṇīm eṇī-nayanam
na yadi tada katham ubhaya-vyaktim vīkṣe tad-apṛthag-ayanam

kṛṣṇam - Kṛṣṇa; kalayata - look! mohana - charming; mantra - mantra; gam - attained; eṇīm - a doe; eṇī-nayanam - a doe-eyed gopī; na - not; yadi - if; tada - then; katham - why? ubhaya - both; vyaktim - persons; vīkṣe - I see; tat-apṛthag-ayanam - in that one place.

Look! Kṛṣṇa now recites magic mantras. If He does not, then why do I now see both a doe and a doe-eyed gopi in the same place where He stands?

Song 28 (1.31.55)

Text 1

agatam iva harim aciram
kalayata suhṛdam dayaya yad asau nagam api dadhre su-ciram

agatam - arrived; iva - as if; harim - Kṛṣṇa; aciram - suddenly; kalayata - look;
suhṛdam - of friends; dayaya - by the mercy; yat - which; asau - He; nagam - the hill; api - also; dadhre - held; su-ciram - for a very long time.

Look! Out of kindness for His friends, Kṛṣṇa has come here! He must have spent a

long time lifting Govardhana Hill.

Text 2

kunda-srag-avita-kautuka-veśam go-gopair viharantam
mṛdu-mṛdu-marud-anu-vījitam anu-lavam akhila-manamsi
harantam

kunda - of jasmine flowers; srag - a garland; avita - kautuka-veśam - with wonderful garments; go - with the cows; gopaiḥ - and cowherd boys; viharantam - enjoying pastimes; mṛdu-mṛdu - very gentle; marut - by a breeze; anuvījitam - fanned; anu-lavam - for a moment; akhila - of all; manamsi - the hearts; harantam - enchanting.

He wears a jasmine-flower garland and wonderful garments and ornaments. He enjoys transcendental pastimes with the surabhi cows and gopas. The very gentle breeze fans Him for a moment. He enchants the hearts of all.

Text 3

sura-vandibhir abhivanditam avahita-tat-kṛta-nartana-vadyam
muni-samudaya-nuti-gunitam gunita-nipunam jagad-abhivadyam

sura - demigod; vandibhiḥ - by the poets; abhivanditam - bowed down; avahita - performed; tat - by them; kṛta - done; nartana - dancing; vadyam - and music; nimi - of sages; samudaya - by the host; nuti-guṇitam - glorified in prayers; guṇita-nipunam - the most virtuous; jagat - by the entire world; abhivadyam - to be worshiped.

The demigod poets sing, dance, and bow down before Him. The sages glorify Him in many prayers. He is endowed with all transcendental virtues. He is worshiped by the entire world.

Text 4

atha go-dhana-gaṇam anu samam anugais tad-varṇita-garimaṇam
śrama-kantibhir api sukha-kariṇam ita-veṇu-kala-varimaṇam

atha - now; go-dhana-gaṇam - the surabhi cows; anu - following; samam - with; anugaiḥ - companions; tat - by them; varṇita - described; garimaṇam - greatness; śrama - by fatigue; kantibhiḥ - with splendor; api - even; sukha - kariṇam - delightful; ita - attained; veṇu - in playing the flute; kala - expertise; varimaṇam - best.

He and His gopa friends follow the surabhi cows. The gopas praise His greatness. The splendor of fatigue makes Him delightfully handsome. He is the most expert flutist.

Text 5

khura-reṇu-pluta-malya-manoharam īśad-ghurṇita-nayanam
etaṁ paśyata nija-jana-manadam īpsita-gavyanayanam

khura - of the hooves; reṇu - by the dust; pluta - drowned; malya - garland;
manoharam - handsome; īśat - slightly; ghurṇita - rolling; nayanam - whose eyes;
etaṁ - Him; paśyata - see; nija-jana-His friends; manadam - glorifying; īpsita -
desired; gavya - the cows; anayanam - to bring home.

Look! Wearing a garland of dust from the cows' hooves, He is very handsome. His eyes roll sightly. He praises His friends. He is eager to bring the surabhi cows home.

Text 6

kunḍala-lakṣmī-bhṛta-pañḍu-dyuti-gaṇḍam gaja-pati-
khelam
kṣaṇadapati-vat pramuditam uditam prag adhi-sandhya-velam

kunḍala - of earrings; lakṣmī - splendor; bhṛta - manifesting; pañḍu - pale; dyuti - splendor; gaṇḍam - cheeks; gaja - of elephants; pati - as aking; khelam - pastimes; kṣaṇadapati - the moon; vat - like; pramuditam - jubilant; uditam - risen; prag - on the eastern horizon; adhi-sandhyavelam - at sunse

Glistening golden earrings illumine His cheeks. He sports like a regal elephant. He is like a moon joyfully rising on the eastern horizon .

Second Campū

Song 1 (2.50.131)

Text 1

jaya kṛta-mathura-praveśa-bhavuka
mathura-janata-subhagam-bhavuka

jaya - glory; kṛta - did; mathura - in Mathurā; praveśa - entrance; bhavuka - graceful; mathura-janata - the people of Mathurā; subhagam-bhavuka - delighting.

Glory to You, O Lord who gracefully entered Mathurā, O Lord who delighted the people of Mathurā, . . .

Text 2

nana-vilasita-nandita-nagara
nagara-vadhu-jana-mohana-nagara

nana - various; vilasita - pastimes; nandita - delighted; nagara - the people of the city; nagara-vadhu-jana - the women of the city; mohana - enchanting; nagara - O hero.

. . . O Lord whose pastimes delighted the people of the city, O hero who enchanted the women of Mathurā, . . .

Text 3

sa-rajaka-kamsaka-vasanadayaka
kṛta-ruci-vayini nija-ruci-dayaka

sa-rajaka - from the washerman; kamsaka - of Kāmsa; vasana - garments; adayaka - taking; kṛta-ruci - pleasing; vayini - with a tailor; nija - own; ruci - splendor; dayaka - giving.

. . . O Lord who took Kāmsa's garments from a washerman, O Lord who gave Your own splendor to a tailor that pleased You, . . .

Text 4

bhakta-gaṇe dhṛta-karuṇa-puraka
malakara-manoratha-puraka

bhakta-gaṇe - to the devotees; dhṛta-karuṇa - with mercy; puraka - flooded; malakara - of a florist; manoratha - the desires; puraka - fulfilling.

. . . O Lord flooded with mercy for Your devotees, O Lord who fulfilled a florist's desires, . . .

Text 5

tanu-tata-kubja-candana-citraka
kubja-vakrīma-hṛti-kṛta-citraka

tanu-tata - body; kubja - by a hunchback girl; candana - sandal paste; citraka - decorated wonderfully; kubja - of the hunchback girl; vakrīma - the crookedness; hṛti - removing; kṛta - made; citraka - wonderful.

. . . O Lord whose body a hunchback girl artistically anointed with sandal paste, O Lord who removed the girl's crookedness and made her wonderfully beautiful, . . .

Text 6

kāṁsa-makha-sthita-dhanur-anuyojaka
nagara-jananam sukha-śata-yojaka

kāṁsa - of Kāṁsa; makha - in the yajna; sthita - situated; dhanuḥ - bow; anuyojaka - asking questions; nagara-jananam - of the people of the city; sukha-śata-yojaka - bringing a hundred happinesses.

. . . O Lord who asked about the bow in Kāṁsa's yajña-arena, O Lord who brought a hundred happinesses to the people of Mathurā, . . .

Text 7

kāṁsa-dhanur-makha-dhanur-anubhaṅgāda
tad-asahanoddhata-yoddhṛṣu bhaṅgāda

kāṁsa - of Kāṁsa; dhanur-makha - of the dhanur-yajna; dhanuḥ - the bow; anubhaṅgāda - breaking; tad-asahana - unbearable; uddhata - power; yoddhṛṣu - among warriors; bhaṅgāda - breaking.

. . . O Lord who broke the bow in Kāṁsa's dhanur-yajña, O Lord who defeated many ferocious and invincible warriors, . . .

Text 8

hastipam anu nija-vartma-samardaka
tasmin dhṛta-ruṣi hasti-vimardaka

hastipam anu - an elephant driver; nija - own; vartma - path; samardaka - blocked; tasmin - in him; dhṛta-ruṣi - angry; hasti - elephant; vimardaka - crushing.

. . . O Lord whose path was blocked by an elephant driver, O Lord who crushed the angry elephant, . . .

Text 9

bhratra saha kari-danta-vibhuṣaṇa
raṅgam praviśan bhoja-vibhuṣaṇa

bhratra - brother; saha - with; kari-danta-vibhuṣaṇa - decorated with the elephant's tusk; raṅgam - the arena; praviśan - entering; bhoja - of the bhoja dynasty; vibhuṣaṇa - O ornament.

. . . O Lord who, in Your brother's company and decorated with the elephant's tusk, entered the arena, O ornament of the Bhoja dynasty, . . .

Text 10

gaja-raktadibhir aṅgam paricita
bahu-vidha-bhavair vividham paricita

gaja - of the elephant; raktadibhiḥ - with blood; aṅgam - body; paricita - anointed; bahu-vidha - many kinds; bhavaiḥ - states; vividham - variously; paricita - considered.

. . . O Lord whose body was sprinkled with drops of the elephant's blood, O Lord who was seen in different ways by the different groups in the arena, . . .

Text 11

jagati samantad aprati-mallaka
kaṁsagre hata-tat-pratimallaka

jagati - in the universes; samantat - everywhere; aprati-mallaka - without a rival; kaṁsagre - in Kamsa's presence; hata - killed; tat-pratimallaka - the wrestlers.

. . . O Lord undefeated by anyone in the universe, O Lord who killed the wrestlers as Kāmsa looked on, . . .

Text 12

sadasi samaste nasti-samohana
malla-naṭana-kṛta-viśva-vimohana

sadasi - in the assembly; samaste - entire; na - not; asti - is; samohana - bewildered; malla - with the wrestlers; naṭana - dancing; kṛta - did; viśva - of everyone; vimohana - enchantment.

. . . O Lord whose unprecedented power bewildered the whole assembly, O Lord whose graceful battle with the wrestlers charmed everyone, . . .

Text 13

kāmsaja-guru-nindana-kampakula
dṛṣṭi-vikīrṇa-dyuti-śampakula

kāmsaja - created by Kāmsa; guru - of the elders; nindana - offense; kampakula - trembling; dṛṣṭi - glance; vikīrṇa - spread; dyuti - splendor; śampakula - lightning.

. . . O Lord who shook with anger as Kāmsa offended his elders, O Lord whose glance was a glittering thunderbolt, . . .

Text 14

pluti-līlakṛta-mañca-kṣobhaka
krīḍa-vikrama-kāmsa-kṣobhaka

pluti - jumping; līla - pastime; kṛta - did; mañca - of the royal box; kṣobhaka - shaking; krīḍa - pastime; vikrama - power; kāmsa - Kāmsa; kṣobhaka - trembling.

. . . O Lord who playfully jumped into the royal box, making in shake, O Lord whose playful power made Kāmsa shake in fear, . . .

Text 15

sahasa mañcat kaṁsa-nipataka
tena dhvasta-tri-jagat-pataka

sahasa - violently; mañcat - from the royal box; kaṁsa - Kāṁsa; nipataka - throwing; tena - by Him; dhvasta - destroyed; tri-jagat - of the three worlds; pataka - the sinner.

. . . O Lord who violently threw Kāṁsa from the royal box, O Lord who killed Kāṁsa, the greatest sinner in the three worlds, . . .

Text 16

akhila-jananam duḥkha-vimokṣada
kaṁsasyapi ca sahasa mokṣada

akhila - of all; jananam - the people; duḥkha - sufferings; vimokṣada - removing; kaṁsasya - of Kāṁsa; api - and; ca - also; sahasa - at once; mokṣada - giving liberation.

. . . O Lord who removed everyone's sufferings, O Lord who at once gave liberation to Kāṁsa, . . .

Text 17

mocita-vasudevadika-bandhaka
sadhu-sukham prati dhṛta-nirbandhaka

mocita - released; vasudeva - Vasudeva; adika - beginning with; bandhaka - bonds; sadhu - of the saintly devotees; sukham - happiness; prati - to; dhṛta - held; nirbandhaka - earnestness.

. . . O Lord who released Vasudeva and the others from their shackles, O Lord eager to please Your devotees, . . .

Text 18

viśrantim prati kaṁsakarṣaka
vyañjita-nija-bala-valayotkarṣaka

viśrantim - fatigue; prati - to; kaṁsa - of Kaṁsa; akarṣaka - dragging; vyañjita - manifested; nija - own; bala - power; valaya - in the circle; utkarṣaka - superiority.

. . . O Lord who, to prove that he was dead, dragged Kaṁsa here and there, O Lord who revealed that You are the strongest of the strong, . . .

Text 19

kaṁsa-pitari nija-rajya-nidhayaka
nija-yaśasakhila-śarma-vidhayaka

kaṁsa - of Kaṁsa; pitari - to the father; nija - own; rajya - kingdom; nidhayaka - giving; nija - own; yaśasa - with fame; akhila - all; śarma - happiness; vidhayaka - giving.

. . . O Lord who returned the kingdom to Kaṁsa's father (Ugrasena), O Lord whose fame delighted the entire world,

Text 20

vrajataḥ poṣyakhila-nistaraka
punar api ca vraja-sukha-vistaraka

vrajataḥ - going; poṣya - to be protected; akhila - all; nistaraka - protecting; punaḥ - again; api - even; ca - and; vraja-sukha - the happiness of Vraja; vistaraka - giving.

. . . O Lord who protect Your dependents, O Lord who will again bring happiness to Vraja, . . .

Text 21

jaya jaya jaya jaya jaya jaya jaya jaya
jaya jaya jaya jaya jaya jaya jaya jaya. vira.

jaya - glory; vira - O hero.

. . . O hero, glory, glory, glory, glory, glory, glory, glory, glory, glory, glory,
glory, glory, glory, glory, glory to You!

Song 2 (2.9.57)

Text 1

saha-bhratṛ-varyam guror grama-gamī
dhṛta-brahmacaryam nijadhīti-kamī

saha - with; bhratṛ - brother; varyam - excellent; guroḥ - of the Mathurā; grama-gamī - going to the town; dhṛta - followed; brahmacaryam - brahmacari life; nijadhīti-kamī - eager to study His own Vedic literatures.

Accompanied by His noble brother, Kṛṣṇa went to His guru's home. Now a brahmacāri, He eagerly studied His own Vedic literatures.

Text 2

tadavantikayam javal labdha-saṅgaḥ
guror antikayam sabhayam sad-aṅgaḥ

tada - then; avantikayam - in Avantipura; javat - quickly; labdha - attained; saṅgaḥ - the association; guroḥ - of His guru; antikayam - near; sabhayam - in the assembly; sat - graceful; aṅgaḥ - limbs.

He quickly went to Avantipura. He placed His transcendental form in His guru's assembly.

Text 3

samasteṣu sattveṣu caśīd atīva
priyaḥ sarva-tattveṣu yadvat tu jīvaḥ

samasteṣu - in all; sattveṣu - states of being; ca - and; aśīd - was; atīva - very;

priyaḥ - dear; sarva-tattveṣu - in all truths; yadvat - as; tu - indeed; jīvaḥ - the living entity.

Because He is the Supersoul in everyone's heart, He dearly loves all living entities.

Text 4

samastad viviktaṁ guror bhakti-karī
sa-vargatiriktaṁ samit-patra-harī

samastat - completely; viviktaṁ - excellenr; guroḥ - of His guru; bhakti-karī - devoted; sa-varga - with the associates; atiriktaṁ - excellent; samit-patra-harī - carrying firewood.

He was very devoted to His guru. Accompanied by the other disciples, He brought firewood for His guru.

Text 5

guror ittham apta-prasadatirekaḥ
svadhīyan samapta-vratantabhiṣekaḥ

guroḥ - of His guru; ittham - thus; apta-prasadatirekaḥ - attained great mercy; svadhīyan - studied; samapta - attained; vrata - vow; anta - end; abhiṣekaḥ - abhiṣeka.

By His guru's mercy, He became learned. When His vow had come to its conclusion, He performed the abhiṣeka ceremony.

Text 6

guror dakṣiṇāśaṁ drutaṁ bhartum īpsuḥ
gato dakṣiṇāśaṁ sutam tasya lipsuḥ

guroḥ - of His guru; dakṣiṇāśaṁ - daksina; drutam - quickly; bhartum - to bring; īpsuḥ - desiring; gataḥ - went; dakṣiṇāśaṁ - desiring daksina; sutam - son; tasya - of him; lipsuḥ - desiring.

When He quickly approached to bring dakṣiṇā for His guru, His guru desired the return of his son as dakṣiṇā.

Text 7

dara-grastam etaṁ vicinvaṁ darantaḥ
ciraṁ naśam etaṁ vijānaṁ na śantaḥ

dara - by a conch; grastam - taken; etaṁ - him; vicinvaṁ - seeking; dara - the conch; antaḥ - within; ciraṁ - a long time; naśam - destruction; etaṁ - him; vijānaṁ - knowing; na - not; śantaḥ - pacified.

Learning that the boy was swallowed by a conch, Kṛṣṇa searched for him inside the conch. Aware that the boy must certainly have died long ago, Kṛṣṇa did not stop searching for him.

Text 8

pragr̥hyatha tasmad daram pañcājanyaṁ
avadīd akasmat tad etyagrajanyaṁ

pragr̥hya - taking; atha - then; tasmad - from him; daram - the conch; pañcājanyaṁ - Pañcājanya; avadīd - sounded; akasmat - from that; tad - that; etya - going; agrajanyaṁ - His elder brother.

Accompanied by His elder brother, Balarāma, Kṛṣṇa went to yamarāja's abode and then suddenly sounded the conchshell, which was named Pāñcājanya.

Text 9

sthalaṁ dharmarajaḥ pratasthe 'ti-turṇam
tataḥ śarma-bhajaḥ sukhaṁ prapa purṇam

sthalaṁ - place; dharmarajaḥ - yamarāja; pratasthe - stood; ati-turṇam - quickly; tataḥ - then; śarma-bhajaḥ - happy; sukhaṁ - happiness; prapa - attained; purṇam - full.

Quickly coming, and greeting the Lord with all respect, Yamarāja was filled

with happiness.

Text 10

yada tarakaṇam patis tatra yataḥ
tada narakaṇam abhut tapa-ghataḥ

yada - when; tarakaṇam - of the stars; patih - the master; tatra - there; yataḥ - because; tada - then; narakaṇam - of the hells; abhut - was; tapa-ghataḥ - the killer of sufferings.

Lord Kṛṣṇa, who stops the sufferings of the residents of hell, shone like a splendid moon, the master of the stars.

Text 11

agr̥hṇat guroḥ śavam antat pramuktam
yathavad vayo-bhava-dehadi-yuktam

agr̥hṇat - took; guroḥ - of the guru; śavam - the boy; antat - from death; pramuktam - released; yathavat - as; vayo-bhava-dehadi-yuktam - a youth.

Freeing him from death, and giving him a new, youthful body, the Lord took the boy with Him.

Text 12

guruṁ tasya bharyam api prapya tasmāt
adhinviṣṭa karyat paran apy akasmat

guruṁ - the guru; tasya - of him; bharyam - the wife; api - also; prapya - attaining; tasmāt - then; adhinviṣṭa - became happy; karyat - from the deed; parak - great; api - also; akasmat - suddenly.

When Lord Kṛṣṇa returned their son, the guru and his wife became filled with happiness.

Text 13

tam etam samayatam īkṣasva goṣṭham
tad ananda-sampata-doha-smitoṣṭham

tam etam - this; samayatam - arrived; īkṣasva - please see; goṣṭham - Vraja; tat - that; ananda - bliss; sampata - attained; doha - succes; smita - smiling; oṣṭham - lips.

Kṛṣṇa has returned to Vraja. Gaze at His happily smiling face.

Song 3 (2.14.125)

Text 1

bhīṣmaka-pura-bhaga-calita-raja-nivaha-rajya-valita
sarva-vibudha-vṛnda-mahita tatra ca nija-garva-rahita

bhīṣmaka - of King Bhīṣmaka; pura - of the city; bhaga - part; calita - movinh; raja - of kings; nivaha - multitude; rajya - kingdom; valita - filled; sarva - all; vibudha - demigods; vṛnda - multitudes; mahita - glorified; tatra - there; ca - and; nija-garva-rahita - prideless.

O Kṛṣṇa who went to King Bhīṣmaka's kingdom filled with many visiting kings,
O Kṛṣṇa worshiped by the hosts of demigods, O prideless Kṛṣṇa, . . .

Text 2

mathura-pura-toṣa-valana khyati-kalita-śatru-dalana
kalayavana-labdha-vṛtika kalayavana-kala-kṛtika

mathura-pura - of Mathurā City; toṣa - satisfaction; valana - btinging; khyati - fame; kalita - heard; śatru - enemies; dalana - breaking; kalayavana - by Kalayavana; labdha - attained; vṛtika - hiding; kalayavana - of Kalayavana; kala - time; kṛtika - doing.

. . . O Kṛṣṇa who delighted the people of Mathurā, O Kṛṣṇa whose glory tore apart

Your enemies, O Kṛṣṇa who fled from Kālayavana, O Kṛṣṇa who led Kalayāvana to the moment of his death, . . .

Text 3

svapa-gamana-līla-gamana keli-mahiṣi duṣṭa-śamana
anvaya-dari-durga-gamana narma-ghaṭana-pañḍitatama

svapa-gamana - returning to Your own city; līla-gamana - enjoying pastimes;
keli-mahiṣi - in a festival of pastimes; duṣṭa - the wicked; śamana - quelling;
anvaya-dari-durga-gamana - who returns to Dvārakā; narma-ghaṭana-pañḍitatama -
most
expert at speaking joking words.

. . . O Kṛṣṇa who enjoys a festival of pastimes in Your own abode, O Kṛṣṇa who
kills the demons, O Kṛṣṇa who stays in Dvārakā, O Kṛṣṇa most learned at speaking
joking words, . . .

Text 4

saṅgata-mucukunda-sadana klpta-sabhaya-kampa-vadana
viṣṭa-gamana-parvata-dara dṛṣṭa-śayita-tan-nara-vara

saṅgata-mucukunda-sadana - who went to King Mucukunda's abode; klpta-
sabhaya-kampa-vadanawho pretended to fear Kalayavana; viṣṭa-gamana-parvata-
dara - who entered a mountain cave; dṛṣṭa-śayita-tan-nara-varawho was seen by the
sleeping
saint.

. . . O Kṛṣṇa who entered Mucukunda's abode, O Kṛṣṇa who pretended to tremble
in fear of Kālayavana, O Kṛṣṇa who entered a mountain cave, O Kṛṣṇa who was
seen by the sleeping king, . . .

Text 5

tatra yavana-raḍ-anugata gopana-kara-dhama-nirata
tad-duta-mucukunda-karuṇa tamasa-gaṇa-divyad-aruna

tatra - there; yavana-raḍ - by the king of the yavanas; anugata - followed;
gopana-kara - hiding; dhama-nirata - staying in a place; tad-duta-mucukunda-
karuṇa - who gave mercy to Mucukunda; tamasa-gaṇa - the darkness; divyad-aruna
- with splendor.

. . . O Kṛṣṇa who was followed by the yavana king, O Kṛṣṇa who hid from the yavana king, O Kṛṣṇa who was merciful to Mucukunda, O Kṛṣṇa whose effulgence illumined the darkness, . . .

Text 6

śastrita-mucukunda-nayana nirmita-yavaneśa-lavaṇa
tarṣita-mucukunda-hṛdaya bhakta-lasita-dana-sadaya

śastrita - using as a weapon; mucukunda - of Mucukunda; nayana - the eyes;
nirmita - did; yavaneśa - of the yavana king; lavaṇa - cutting apart; tarṣita -
thirsting; mucukunda - of Mucukunda; hṛdaya - heart; bhakta - by the devotees;
laṣita - desire;
dana - gift; sadaya - merciful.

. . . O Kṛṣṇa who used Mucukunda's glance as a weapon to kill Kālayavana, O
Kṛṣṇa whom Mucukunda's heart yearned to see, O Kṛṣṇa who mercifully fulfills
Your devotees' desires, . . .

Text 7

sṛṣṭa-yavana-koṭi-nidhana tatra ca yudhi samhata-dhana
aṅga-magadha-raḍ-anugata tyakta-ghṛṇita-tad-dhana-śata

sṛṣṭa-yavana-koṭi-nidhana - who killed millions of yavanas; tatra - there; ca -
and; yudhi - in battle; samhata-dhana - devoid of wealth; aṅga-magadha-raḍ-
anugata - followed by the king of Magadha; tyakta-ghṛṇita-tad-dhana-śata - who
left behind hundreds of booty-prizes.

. . . O Kṛṣṇa who killed millions of yavana soldiers in battle, O Kṛṣṇa who won
their booty, O Kṛṣṇa who was pursued by Jarāsandha, O Kṛṣṇa who left the booty
behind,

Text 8

purvavad-apayana-kamana magadha-nṛpa-jaitra-gamana
varṣa-giri-murdha-valana utpluti-jita-dava-kalana

purvavat - as before; apayana - fleeing; kamana - desiring; magadha-nṛpa-jaitra-

gamana - defeated jarasandha; varṣa-giri-murdha-valanawent to the top of Mount Pravaršana; utpluti-jita-dava-kalana - jumped from the mountain.

. . . O Kṛṣṇa who desired to flee from Jarāsandha, who was eager to defeat You, O Kṛṣṇa who climbed to the summit of Mount Pravaršana and then jumped from it to the ground, . . .

Text 9

sindhuga-yadu-pattana-hita sarva-bhuvana-loka-mahita
sampratamita-goṣṭha-nilaya goṣṭha-nṛpati-putraka jaya

sindhuga - by the ocean; yadu - of the Yadavas; pattana - the city; hita - auspiciousness; sarva - all; bhuvana - worlds; loka - by the people; mahita - glorified;
sampratam - now; ita - come; goṣṭha-nilaya - to Vraja; goṣṭha-nṛpati-putraka - O prince of Vraja; jaya - glory.

. . . O auspiciousness of the the Yādava's city in the ocean, O Kṛṣṇa glorified by everyone in all the worlds, O Kṛṣṇa who stays in Vraja, O son of Vraja's king, glory to You!

Song 4 (2.16.117)

Text 1

vraja-madhura-madhurī-hrasita-para-kamanam
manasi nṛpa-vaibhavam dadhatam ati-vamanam

pariṇayana-vañchata-rahita-manasacitam
agamad atha kaścana dvijanir asurahitam

vraja-madhura-madhurī - the sweetness of Vraja; hrasita - shortened; para-kamanam - desire; manasi - in the heart; nṛpa - of the king; vaibhavam - the power; dadhatam - placing; ati-vamanam - very short; pariṇayana - for marriage; vañchata - desire; rahita - without; manasa - by the heart; acitam - collected; agamat - went; atha - then; kaścana - one; dvijaniḥ - Dvārakā; asura - of the demons; ahitam - the inauspiciousness.

One day a brāhmaṇa approached Lord Kṛṣṇa, whose sweet pastimes in Vraja had ended, who was the demons' enemy, and who, in His heart thinking of Himself as a king, had no desire for marriage.

Text 2

nija-nṛpati-dehaja-vacanam upasandiśan
sa tad-ucita-caturīm amṛtam iva nirviśan

tam anu nijam ayayau nagaram ita-sammadaḥ
avadat api tam harer abhigamana-sampadaḥ

nija-nṛpati-dehaja - of the daughter of his king; vacanam - teh words; upasandiśan - repeating; sa - he; tad-ucita - appropriate to the situation; caturīm - expertise; amṛtam - nectar; iva - as if; nirviśan - etering; tam - that; anu - following; nijam - own; ayayau - went; nagaram - to the city; ita - attained; sammadaḥ - joy; avadat - spoke; api - also; tam - to Him; hareḥ - of Lord Kṛṣṇa; abhigamana-sampadaḥ - respectful greetings

The brāhmaṇa recited a message from Princess Rukmiṇi, and Lord Kṛṣṇa replied with eloquent words sweet like nectar. The happy brāhmaṇa returned to his own city and spoke to Rukmiṇi the good news of Lord Kṛṣṇa's arrival there.

Text 3

atha sa-sukha-bhīṣmaja muhur anamad atra-sa
dvijam amukam icchati nija-bhavikam atra sa

iha mahasi sailaja-paricaraṇa-dambhika
bhavitum atha bhīṣmaja hari-caraṇa-lambhika

atha - then; sa-sukha-bhīṣmaja - happy Rukmiṇi; muhuḥ - again and again; anamat - bowed down; atra-sa - staying there; dvijam - to the brahmana; amukam - eloquent; icchati - desires; nija-bhavikam - own welfare; atra - there; sa - she; iha - here; mahasi - in the glory; sailaja - of Pārvati; paricaraṇa - worship; dambhika - on the pretext; bhavitum - to be; atha - then; bhīṣmaja - Rukmiṇi; hari-caraṇa - Lord Kṛṣṇa's lotus feet; lambhika - yearning to attain.

Bowing again and again before the brāhmaṇa, joyful Rukmiṇi desired that he become happy and prosperous. Yearning to attain Lord Kṛṣṇa's feet, Rukmiṇi worshiped Goddess Pārvati.

Text 4

saratha-hariṇahr̥tarucad amala-rociṣa
ripu-nicayam acinon malina-mukha-śociṣa

magadha-mukha-śatrave raṇa-vimukha-bhavake
yudham adhīta rukmavan asura-paribhavake

saratha - with a chariot; hariṇa - by Lord Kṛṣṇa; ahṛta - taken; arucat - shone; amala-rociṣa - with great splendour; ripu-nicayam - enemies; acinot; malina-mukha-śociṣa - were lamenting with unhappy faces; magadha-mukha-śatrave - the enemies headed by Jarasandha; raṇa - battle; vimukha-bhavake - turning; yudham - fight; adhīta - did; rukmavan - Rukmi; asura-paribhavake - who defeated the demons.

Riding on a chariot, Lord Kṛṣṇa gloriously kidnaped Rukmiṇi as His enemies complained with unhappy faces. Lord Kṛṣṇa made Jarāsandha and His other enemies turn from the battle, and only Rukmi was willing to fight with Kṛṣṇa, the crusher of the demons.

Text 5

vyadhīta khalu rukmiṇam kṛta-vapana-muṇḍanam
na param ajitas tathakṛta-vikṛta-tuṇḍakam

murajid atha nirjayan sa-nṛpa-caya-bhīṣmajam
agamat atha tan nijam nagaram ita-bhīṣmajam

vyadhīta - defeated; khalu - indeed; rukmiṇam - Rukmi; kṛta-vapana-muṇḍanam - shaved head; na - not; param - more; ajitaḥ - invincible; tatha - so; akṛta-vikṛta-tuṇḍakam - made his face very odd-looking; murajit - Kṛṣṇa; atha - then; nirjayan - defeated; sa - with; nṛpa-caya - the kings; bhīṣmajam - Rukmi; agamat - went; atha - then; tan - that; nijam - own; nagaram - city; ita - gone; bhīṣmajam - Rukmi.

Lord Kṛṣṇa defeated Rukmi, shaved his head, and made him very odd-looking. Defeated by Kṛṣṇa, Rukmi and the kings returned to their own cities.

Song 5 (2.17.18)

Text 1

agharir atha sabhyaiḥ sabhantar upaveśi
prajabhir abhiyataḥ sametya śubha-veśi

avadi punar etad ravis ca tava padau
vilokayitum agad ihodyad upasadau

agharīḥ - the enemy of Agha; atha - the; sabhyaiḥ - with the members of the assembly; sabhantaḥ - in the assembly; upaveśi - entered; prajabhiḥ - with the citizens;
abhiyataḥ - went; sametya - assembling; śubha-veśi - auspicious; avadi - spoke; punaḥ - again; etad - this; raviḥ - the sun; ca - and; tava - of You; padau - the feet; vilokayitum - to see; agat - went; iha - here; udyat - rising; upasadau - situated.

When glorious Lord Kṛṣṇa entered the assembly, the people told Him, "The sun-god has come to see Your feet."

Text 2

hasaṁs tu harir uce na cayam ahimaṁśuḥ
paraṁ tu bata satrajid eṣa maṇijaṁśuḥ

tad etad avakarṇya prajas tu gatavatyah
sa kṛṣṇam abhi nagad yathaśu kṛta-hatyah

hasan - smiling; tu - indeed; hariḥ - Lord Kṛṣṇa; uce - said; na - not; ca - and; ayam - he; ahimaṁśuḥ - the sun; param - then; tu - indeed; bata - indeed; satrajit - Satrajit; eṣa - he; maṇijaṁśuḥ - with a splendid jewel; tat - that; etad - this; avakarṇya - hearing; prajaḥ - the people; tu - indeed; gatavatyah - went; sa - he; kṛṣṇam - to Lord Kṛṣṇa; abhi - to; na - not; agat - went; yatha - as; aśu - quickly; kṛta-hatyah - disappointed.

Lord Kṛṣṇa smiled and said, "He is not the sun-god. He is King Satrājīṭ holding a splendid jewel." Hearing this, the people left. Satrājīṭ did not approach Lord Kṛṣṇa, but quickly left also.

Text 3

haris tad-ati-garva-prakaśa-kṛti-kamaḥ

nṛpaya maṇim asminn athardad anu ramaḥ

adatta maṇim eṣa praseṇam anu yarhi
prahasam anucakre murarir api tarhi

hariḥ - Lord Kṛṣṇa; tad-ati-garva-prakaśa-kṛti-kamaḥ - desiring to show his great pride; nṛpaya - to the king; maṇim - the jewel; asmin - in that; atha - then; ardat - asked; anu - following; ramaḥ - Balarāma; adatta - given; maṇim - jewel; esa - he;
praseṇam - to Prasena; anu - following; yarhi - when; prahasam - laughter; anucakre - did; murariḥ - Lord; api - also; tarhi - then.

Desiring to expose Satrājī'ts selfish pride, Lord Balarāma asked him to give the jewel to King Ugrasena. When Satrājī't gave it to his brother Prasena instead, Lord Kṛṣṇa laughed aloud.

Text 4

yada tu sa-maṇim tam jaghana vana-simhaḥ
gabhīra-manasasīt tada ca yadu-simhaḥ

tadīya-jana-saṅghas tadatha mura-śatrum
apavadat avetya prati svam api śatrum

yada - when; tu - indeed; sa-maṇim - with the jewel; tam - him; jaghana - killed; vana-simhaḥ - a lion in the jungle; gabhīra - deep; manasa - with a heart; asīt - was; tada - then; ca - and; yadu-simhaḥ - the lion of the Yādavas; tadīya-jana-saṅghaḥ - with His associates; tadatha - then; atha - then; mura-śatrum - the enemy of Mura; apavadat - denounced; avetya - understanding; prati - to; svam - own; api - also; śatrum - enemy.

When a lion in the jungle killed Prasena, Lord Kṛṣṇa became heavy at heart. Then Satrājī't and his friends spoke badly of Lord Kṛṣṇa, thinking Him their enemy.

Text 5

haris tu puru-sadbhir vimrgya parinaṣtam
dadarśa haya-yuktaṁ tam eva hari-daṣtam

mṛgendra-pada-cihnaiḥ prapadya giri-deśam
dadarśa saha sarvair hataṁ ca sa mṛgeśam

hariḥ - the Lord Kṛṣṇa; tu - indeed; puru-sadbhiḥ - with many exalted persons; vimṛgya - searching; parinaṣtam - killed; dadarśa - saw; haya-yuktam - with the horse;
tam - him; eva - indeed; hari-daṣtam - clawed by a lion; mṛgendra-pada-cihnaiḥ - with the lions claws; prapadya - attaining; giri-deśam - mountains place; dadarśa - saw; saha - with; sarvaiḥ - all; hatam - killed; ca - and; sa - He; mṛgeśam - the lion.

Searching with many exalted persons, Lord Kṛṣṇa found Prasena's body mauled to death by a lion. Following the pawprints to a mountainous country, Kṛṣṇa found the lion was also dead.

Text 6

athatra padam ṛkṣa-prabhos ca sa luloke
maṇim tu na hi tac ca pratītavati loke

tadīya-padam ṛcchan jagama girir okam
viveśa tad amatvakhilasya nija-śokam

atha - then; atra - there; padam - foot; ṛkṣa-prabhoḥ - of the king of the Rksas; ca - and; sa - He; luloke - saw; maṇim - the jewel; tu - indeed; na - not; hi - indeed; tat - that; ca - and; pratītavati - gone; loke - the people; tadīya-padam - his feet; ṛcchan - following; jagama - went; giri - mountain; okam - cave; viveśa - entered; tat - that; amatva - not considering; akhilasya - of all; nija - own; śokam - grief.

Lord Kṛṣṇa found Jāmbavān's footprints, but not the jewel. Leaving the other people behind, Lord Kṛṣṇa followed the footprints into a mountain cave.

Text 7

praviśya sa maharkṣa-prakṛṣṭa-puru-gamī
apaśyad atha ratnam tadīya-hṛti-kamī

yad eva kila dhatrīm upetya sukumaraḥ
vihara-padam agat tad ṛkṣa-kula-saraḥ

praviśya - entering; sa - He; maharkṣa-prakṛṣṭa-puru-gamī - going to the place of Jāmbavān; apaśyat - saw; atha - then; ratnam - the jewel; tadīya-hṛti-kamī - desiring to take it from him; yat - what; eva - indeed; kila - indeed; dhatrīm - the nurse; upetya - approaching; sukumaraḥ - the delicate child; vihara-padam -

playing; agat - attained; tat - that; ṛkṣa-kula-saraḥ - the best of the Ṛksas.

Entering Jāmbavān's home, and seeing the jewel, Lord Kṛṣṇa wished to take it. Jāmbavān's son, the prince of the Ṛksas, who had been playing with the jewel, ran to his nurse.

Text 8

sa-ratnam ajihīṛṣaṇ murarir iti dhatrī
akujat ati-bhīta sa-kampatara-gatrī

sa bhalla-kula-mukhyas tadatha hata-buddhiḥ
babhuva saha tena prakṛṣya kṛta-buddhiḥ

sa-ratnam - with the jewel; ajihīṛṣaṇ - desiring to take; murarīḥ - Lord Kṛṣṇa; iti - thus; dhatrī - the nurse; akujat - called out; ati - very; bhīta - afraid; sa-kampatara-gatrī - her limbs trembling; sa - he; bhalla-kula-mukhyaḥ - the king of the Ṛksas; tada - then; atha - then; hata-buddhiḥ - his intelligence lost; babhuva - was; saha - with; tena - Him; prakṛṣya - attacking; kṛta-buddhiḥ - intelligent.

When Lord Kṛṣṇa wanted to take the jewel, the frightened and trembling nurse screamed. Intelligent Jāmbavān came at once and, his intelligence now clouded, attacked Lord Kṛṣṇa.

Text 9

sahaṣṭadaśa-yugmaṁśa tena divasanam
vyadhata yugam uccair anudyad avasanam

vihṛtya mura-vairī sa tena cira-kalam
cakara karuṇaktam svakīyam iva balam

saha - with; aṣṭadaśa - eighteen; yugma - pairs; aṁśa - part; tena - by that; divasanam - of days; vyadhata - found; yugam - both; uccaiḥ - greatly; anudyat - not rising; avasanam - to the limit; vihr̥tya - playing; mura-vairī - Lord Kṛṣṇa; sa - He; tena - with him; cira - for a long; kalam - time; cakara - did; karuṇaktam - mercy; svakīyam - own; iva - like; balam - boy.

Kṛṣṇa and Jāmbavān fought for twenty-eight days, but neither could defeat the other. After playing in this way for a long time, Lord Kṛṣṇa finally bestowed his mercy on Jāmbavān as if Jāmbavān were His own son.

Text 10

sa catha hr̥di śuddhas tam etya gati-saram
nivedya nijam agaḥ prasannam akṛtaram

syamantam api kanyam̐ dade tu vara-bhaktya
sa jambavad-abhikhyaḥ param̐ ca para-śaktya

sa - he; ca - and; atha - then; hr̥di - in his heart; śuddhaḥ - pure; tam - Him; etya - attaining; gati-saram - shelter; nivedya - praying; nijam - own; agaḥ - offense; prasannam - merciful; akṛtaram - not doing; syamantam - Syamantaka jewel; api - also; kanyam̐ - daughter; dade - gave; tu - indeed; vara - with great; bhaktya - devotion; sa - He; jambavad-abhikhyaḥ - named Jāmbavān; param̐ - then; ca - and; para-śaktya - with great power.

Pure-hearted Jāmbavān surrendered to Lord Kṛṣṇa, begged forgiveness for his offense of fighting with the Lord, and with great devotion offered the jewel and his daughter, Jāmbavati, to the Lord.

Text 11

sa-kanya-maṇi-ragan murarir̥ atha geham
samarpya maṇim̐ īśe nananda valiteham

traparta-mati-satrajid̐ atra nija-kanyam̐
maṇim̐ ca mura-śatrav̐ aditsad̐ ati-dhanyam̐

sa-kanya - with the daughter; maṇi - of the jewel; ragat - out of love; murarir̥ - Lord Kṛṣṇa; atha - then; geham - home; samarpya - offering; maṇim̐ - the jewel; īśe - to the king; nananda - became happy; valita-īham - accomplished deed; traparta-mati - embarrassed at heart; satrajit - Satrājīṭ; atra - there; nija-kanyam̐ - his own daughter; maṇim̐ - jewel; ca - and; mura-śatrav̐ - to Lord Kṛṣṇa; aditsat - desired to give; ati-dhanyam̐ - very glorious.

Returning with Jāmbavati and the jewel, and giving the jewel to King Satrājīṭ, Lord Kṛṣṇa was happy at heart. Embarrassed, King Satrājīṭ decided to give his own daughter, as well as the jewel, to Lord Kṛṣṇa.

Text 12

murarir atha kanyam iyeṣa na tu ratnam
sa-bhaktir iha sa yat param tu kṛta-yatnam

dravantam atha satrajitas tu kṛta-ghatam
syamanta-haram akrurakadi-mata-yatam

upetya śata-capam jaghana vana-malī
syamanta-maṇim akrurakac ca mati-śalī

murariḥ - Lord Kṛṣṇa; atha - then; kanyam - the daughter; iyeṣa - wished; na - not; tu - but; ratnam - the jewel; sa-bhaktiḥ - with devotion; iha - here; sa - she; yat - what; param - then; tu - indeed; kṛta-yatnam - great effort; dravantam - fleeing; atha - then; satrajitaḥ - from Satrājīṭ; tu - but; kṛta-ghatam - murdered; syamanta-haram - taking the Syamantaka jewel; akrurakadi-mata-yatam - planned by Akrūra and others; upetya - approaching; śata-capam - Satadhanva; jaghana - killed; vana-malī - Lord Kṛṣṇa; syamanta-maṇim - the Syamantaka jewel; akrurakat - from Akrūra; ca - and; mati-śalī - noble-hearted.

Lord Kṛṣṇa accepted Satrājīṭ's daughter, Satyabhāmā, but not the jewel. With great devotion, Satyabhāmā had endeavored to attain Lord Kṛṣṇa. Then, in a conspiracy led by Akrūra and others, Śatadhanvā killed Satrājīṭ, stole the jewel, and fled. Lord Kṛṣṇa pursued him, killed him, and later took the jewel from Akrūra.

Text 13

sametya yadu-vṛndam pratoṣya bahu-karma
sa eṣa tava goṣṭha-kṣitīśa kṛta-śarma

vrajasya nayanalim bibharti jita-tandraḥ
sadapi paripurnaḥ tvadīya-kula-candraḥ

sametya - meeting; yadu-vṛndam - the Yadavas; pratoṣya - pleasing; bahu-karma - many deeds; sa - He; eṣa - He; tava - of you; goṣṭha-kṣitīśa - O king of Vraja; kṛta-śarma - auspiciousness; vrajasya - of Vraja; nayanalim - eyes; bibharti - holds; jita-tandraḥ - without fatigue; sada - always; api - also; paripurnaḥ - perfect; tvadīya-kula-candraḥ - the moon of your family.

O Nanda, O king of Vraja, Lord Kṛṣṇa then met with the Yādavas and pleased them in many ways. Lord Kṛṣṇa is a full moon eternally rising in your family, a full moon that is the life of all the eyes of Vraja.

Song 6 (2.18.98)

Text 1

śakra-śravita-bhaumatikrama
vakra-kṣmapati-mathi-prakrama

śakra - by Indra; śravita - heard; bhauma - of Bhaumāśura; atikrama - defeat;
vakra-kṣmapati-mathi-prakrama - defeat of many crooked kings.

O Lord who defeated many crooked-hearted kings, O Lord who heard from
Indra of Bhaumāśura's conquests, . . .

Text 2

bhama-lakṣita-tarkṣya-rohaṇa
namabhaṣaka-papa-drohaṇa

bhama - by satyabhāmā; lakṣita - characterised; tarkṣya - on Garuḍa; rohaṇa -
climbing; nama - of whose name; abhasaka - by the reflection; papa - of sins;
drohaṇa - the destruction.

. . . O Lord the dim reflection of whose holy name destroys all sins, O Lord who
flew on Garuḍa with Satyabhāmā, . . .

Text 3

kamad bhumija-durga-prekṣaka
rama-kautuka-dana/pekṣaka

kamat - by desire; bhumija-durga-prekṣaka - seeing the fortress of Bhaumāśura;
rama - of the goddess; kautuka - eager; dana - gift; apekṣaka - expectation.

. . . O Lord who gazed at Bhaumāśura's great fortress, O Lord who knew that
Satyabhāmā expected a gift, . . .

Text 4

vīrotkampaka-durga-mardaka
durga-locana-citra-niṣevaka

vīra - heroes; utkampaka - tremble; durga - on the fort; amardaka - attack;
durga - on the fort; alocana - eyes; citra-niṣevaka - with wonder.

. . . O Lord who became surprised to gaze at that fort, O Lord whose ferocious
attack on that fort made the greatest heroes tremble, . . .

Text 5

sṛṣṭa-kṣma-mukha-bhuta-prakṣaya
dṛṣṭa-kṣma-suta-sarvantaḥ-kṣaya

sṛṣṭa - created; kṣma - of the earth; mukha - the face; bhuta - manifested;
prakṣaya - destruction; dṛṣṭa - seen; kṣma-suta - of Bhaumāśura; sarva - all; antaḥ -
within; kṣaya - destruction.

. . . O Lord who destroyed Bhaumāśura's fortifications, O Lord who destroyed
everything in the range of Bhaumāśura's sight, . . .

Text 6

kṣaiteyaṃ prati niḥṣṇu-krama
daiteyaṃ laghu taṃ ghaṇan niṣklama

kṣaiteyam - Bhaumasura; prati - to; niḥṣṇu-krama - desiring to defeat; daiteyam
- the demon; laghu - easily; taṃ - him; ghaṇan - killing; niṣklama - without
trouble.

. . . O Lord who yearned to crush Bhaumāśura, O Lord who easily killed him, . . .

Text 7

tat-putraya ca raṣṭradya-arpaka
yat kutrapya anu-bhaktam tarpaka

tat - of him; putraya - to the son; ca - and; raṣṭradya-arpaka - offering the kingdom and everything else; yat - what; kutrapi - somewhere; anu-bhaktam - devotee; tarpaka - pleasing.

. . . O Lord who gave the kingdom to Bhaumāsura's son, O Lord who pleased that son, who was a great devotee, . . .

Text 8

kanyanam api tasam paraka
dhanyanam nija-bhajam taraka

kanyanam - of girls; api - and; tasam - of them; paraka - pleasing; dhanyanam - fortunate; nija-bhajam - own; taraka - delivering.

. . . O Lord who delivered the girls kept captive there, O Lord who made them fortunate and happy, . . .

Text 9

deva-kṣma-pati-sac-chala-pujita
deva-kṣmaruha-hṛti-vañchacita

deva - the demigods; kṣma-pati - and the brahmanas; sac-chala - on the pretext; pujita - worshiped; deva - of the demigods; kṣmaruha - tree; hṛti - the tree; vañchacita - desired.

. . . O Lord who was then worshiped by the demigods and brāhmaṇas, O Lord who then desired to take a pārijāta tree from the demigods, . . .

Text 10

tam karṣas tarum indra-pravṛta
aṅka-sthaṅgana-yuddhe caḍṛta

tam - that; karṣaḥ - taking; tarum - the tree; indra-pravṛta - attacked by Indra; aṅka-sthaṅgana-yuddhe - in a great battle; ca - and; adṛta - worshiped.

. . . O Lord who took a pārijāta tree, O Lord whom was attacked by Indra and then worshiped in a great battle, . . .

Text 11

jitva taṁ tarum urjad-vikrama
hitva vasavaṁ udyad-vibhrama

jitva - defeating; taṁ - him; tarum - the tree; urjad-vikrama - powerful; hitva - taking; vasavam - Indra; udyad-vibhrama - thwarting.

. . . O powerful Lord who defeated Indra and took the pārijāta tree, . . .

Text 12

yatnaprapita-tac-chatradika
ratnaḥsmadhara-hṛl-līladhika

yatna - with effort; aprapita - not attained; tac-chatra - the parasol of Varuṇa; adika - beginning with; ratna - jewel; ḥsmadhara - mountain; hṛt - taking; līla - pastimes; adhika - great.

. . . O Lord who took the unattainable parasol of Varuṇa and many other things, O Lord who playfully took a jewel mountain, . . .

Text 13

bhakta-prīti-da tat-tad-vid-jaya
sakta-sva-vrajam aptas tvam jaya. vīra.

bhakta - to the devotees; prīti - love; da - giving; tat-tad-vid-jaya - O conqueror of the enemies; sakta-sva-vrajam - Vraja; aptaḥ - attained; tvam - You; jaya - glory; vīra - O hero.

. . . O Lord who give spiritual love to Your devotees, O Lord who defeat all the enemies, O Lord who stay always in Vraja, glory to You!

Song 7 (2.21.68)

Text 1

tvam puṇḍraka-śliṣṭa-sandiṣṭa-vismera
vacatata-dhvaṁsi-vak-paṭava-smera

tvam - You; puṇḍraka - of Pundraka; śliṣṭa - with a double meaning; sandiṣṭa - message; vismera - surprised; vacatata-dhvaṁsi - refuting the words; vak - words; paṭava - expert; smerā - smiling.

O Lord who was very surprised to hear Pauṇḍraka's double-edged words, O Lord who smiled and refuted all of Pauṇḍraka's assertions, . . .

Text 2

natyabha-tad-veṣam udraṣṭum utkaṇṭha
śaṅkha-dhvani-grama-visphori-sat-kaṇṭha

natyabha-tad-veṣam - dressed like an actor; udraṣṭum - to see; utkaṇṭha - eager; śaṅkha - of the conchshell; dhvani - the sound; grama - multitude; visphori - manifested; sat-kaṇṭha - on His transcendental voice.

. . . O Lord eager to see Pauṇḍraka dressed as an actor, O Lord who sounded the transcendental conchshell, . .

Text 3

sanandam agatya sandrṣṭa-tad-deśa
tam draṣṭum atyartham udyamya saveśa

sanandam - happily; agatya - arriving; sandrṣṭa-tad-deśa - in the range of vision; tam - him; draṣṭum - to see; atyartham - eager; udyamya - prepared; saveśa - dressed.

. . . O Lord who happily approached Pauṇḍraka, O Lord eager to see Pauṇḍraka, .

..

Text 4

antardhim atratha tat-sainyam uddhuya
tan-mukhya-sammukhya-karyaya sambhuya

antardhim - disappearance; atra - here; atha - then; tat-sainyam - that army;
uddhuya - shaking; tan-mukhya-sammukhya - in the presence; karyaya - for doing;
sambhuya - being able.

. . . O Lord who destroyed Pauṇḍraka's army, O Lord who stood face-to-face with
Pauṇḍraka, . . .

Text 5

samveṣam utprekṣya tatra lam utprasa
pratyarṇayeva sad-dhamni cakrasa

samveṣam - decoration; utprekṣya - seeing; tatra - there; lam - loudly; utprasa -
laughed; pratyarṇaya - to return; iva - as if; sad-dhamni - to its proper owner;
cakrasa - gave the cakra.

. . . O Lord who loudly laughed to see Pauṇḍraka dressed like Lord Viṣṇu, O Lord
who, as if to return it to its proper owner, threw the cakra at Pauṇḍraka, . . .

Text 6

tasyaśuci-vidhvastamas tasya tatratha
mitra-cchidakari-naraca-sannatha

tasya - of him; śuci - impurity; vidhvastamaḥ - destroyed; tasya - of him; tatra
- there; atha - then; mitra - of his friend; chida - destruction; akari - did; naraca-
sannatha - shooting arrows.

. . . O Lord who removed Pauṇḍraka's impurity, O Lord who with arrows killed
Pauṇḍraka's friend, the King of Kāśi, . . .

Text 7

kaśī-naradhīśa-murdhanam utkṛtya
kaśyam nirasyapi sampurṇa-tat-kṛtya

kaśī-naradhīśa - of the King of Kasi; murdhanam - the head; utkṛtya - cutting;
kaśyam - into Kasi; nirasya - throwing; api - even; sampurṇa-tat-kṛtya - completing
that action.

. . . O Lord who cut off the head of Kāśi's king and threw it into Kāśi City, . . .

Text 8

svavasam asadya lekhapta-saṁsaṅga
tat-putra-kṛtyagnim akarṇya sad-raṅga

svavasam - own abode; asadya - attaining; lekhapta-saṁsaṅga - approaching the
boundary; tat-putra - by the son of the King of Kasi; kṛtya - created; agnim - fire;
akarṇya - hearing; sad-raṅga - in the company of the devotees.

. . . O Lord who returned to Your own home in Dvārakā, O Lord who, in the
company of Your devotees heard that Kāśirāja's son had sent a fire-demon to
destroy Dvārakā, . . .

Text 9

parśva-stham adīśya cakram ca sa-kṛḍa
mitrat parajitya lekhasu sa-vṛḍa

parśva-stham - at the side; adīśya - instruction; cakram - cakra; ca - and; sa-
kṛḍa - playfully; mitrat - from the friend; parajitya - defeating; lekhasu - at the
boundary; sa-vṛḍa - shy.

. . . O Lord who threw Your cakra, which easily defeated the fire-demon, . . .

Text 10

kaśīśa-putrabhicaram paravartya

cakreṇa kaśyadi dagdham ca nirvartya

kaśīṣa-putrabhicaram - the action of the King of Kasi's son; paravartya - turning around; cakreṇa - by the cakra; kaśyadi - beginning with Kasi; dagdham - burned; ca - and; nirvartya - turning around.

. . . O Lord whose cakra made the fire-demon sent by Kāśirāja's son turn around and burn Kāśi to ashes, . . .

Text 11

yam dvarakam aśu yasi sma tam eva
hitva vraje bhasi vṛndaṭavī-deva

yam - which; dvarakam - Dvārakā; aśu - quickly; yasi - You go; sma - indeed; tam - that; eva - indeed; hitva - blessing; vraje - in Vraja; bhasi - You shine; vṛndaṭavī-deva - O Lord of Vṛndāvana forest.

. . . O Lord You then returned to Dvārakā. O Lord of Vṛndāvana forest, leaving Dvārakā behind, You again shine with great splendor in the land of Vraja.

Song 8 (2.22.18)

Text 1

dviviḍa-duranta-caritra-kopin saj-jana-mitra
raivata-līlalakṣya prakṛta-dhībhir alakṣya

dviviḍa - of Dviviḍa; duranta-caritra - at the mischief; kopin - angry; saj-jana-mitra - O friend of the devotees; raivata - on Mount Raivata; līla - pastimes; lakṣya - characterized; prakṛta-dhībhiḥ - by the unintelligent conditioned souls; alakṣya - unseen.

O Lord who became angry at Dviviḍa's terrible mischief, O Lord who enjoyed pastimes on Mount Raivata, O Lord unseen by the foolish conditioned souls, . . .

Text 2

nija-rama-gaṇa-juṣṭa tat-kapi-dharṣtyad ruṣṭa
tena samam kṛta-yuddha tad-yudhi kautuka-ruddha

nija - own; rama-gaṇa - beautiful girls; juṣṭa - enjoying pastimes; tat-kapi-dharṣtyat - by the audacity of a gorilla; ruṣṭa - angered; tena - by him; samam - with; kṛta-yuddha - fought; tad-yudhi - in that fight; kautuka-ruddha - wonderfully fought.

. . . O Lord who enjoyed pastimes with many beautiful gopis, O Lord who was angered by a gorilla's arrogant mischief, O Lord who wonderfully fought with the gorilla, . . .

Text 3

cira-hata-kapi-kula-duṣṭa sura-muni-gaṇa-nuti-tuṣṭa
kurubhiḥ sambe vaddhe yadu-nivahe sannaddhe

cira - long time; hata - killed; kapi - of the gorillas; kula-family; duṣṭa - wicked; sura - of the demigods; muni - sages; gaṇa - hosts; nuti - obeisances and prayers; tuṣṭa - pleased; kurubhiḥ - by the Kurus; sambe - when Sāmba; baddhe - was bound; yadu-nivahe - in the host of Yadus; sannaddhe - ready for battle.

. . . O Lord who after a long duel finally killed the most wicked of gorillas, O Lord who was pleased by the prayers and obeisances of the demigods and sages, O Lord who gathered the Yādava armies when the Kauravas kidnaped Sāmba, . . .

Text 4

svayam atha sandhim kalayan śantan saṅge valayan
kuru-nagaram laghu gatavan tad-durvacanam śrutavan

svayam - personally; atha - then; sandhim - truce; kalayan - doing; śantan - peaceful; saṅge - in the company; valayan - doing; kuru-nagaram - the city of the Kauravas; laghu - lightly; gatavan - going; tad-durvacanam - their insults; śrutavan - hearing.

. . . O Lord who went to the Kauravas' capitol to make peace with them, O Lord who heard their insults, . . .

Text 5

teṣaṁ purum utkalayan valita-krodhaṁ halayan
gaja-sahvayam akarṣan paritaḥ citraṁ varṣan

teṣaṁ - of them; purum - the city; utkalayan - doing; valita-krodham - anger;
halayan - plowing; gaja-sahvayam - Hastinapura; akarṣan - dragging; paritaḥ -
along; citraṁ - wonder; varṣan - showering.

. . . O Lord who became very angry with the Kauravas, O Lord who with Your
plow dragged Hastināpura, O Lord who filled everyone with wonder, . . .

Text 6

bhīta-kuru-śrita-pada kṛpaya tyakta-vivada
vadhu-suta-yautuka-saṅgi gṛham aga bahu-raṅgi

bhīta - frightened; kuru - Kurus; śrita - took shelter; pada - feet; kṛpaya - with
mercy; tyakta-vivada - giving up the quarrel; vadhu-suta - the girl and boy;
yautuka-saṅgi - uniting; gṛham - home; aga - went; bahu-raṅgi - very happy.

. . . O Lord of whose feet the frightened Kauravas took shelter, O Lord who thus
ended the quarrel, O Lord who saw Sāmba and his wife reunited, O Lord who
happily took them home, . . .

Text 7

samprati saha saha-janma gokula-mainija-janma
jaya jaya jaya balarama kevala-manujarama

samprati - now; saha - with; saha-janma - brother; gokula-mainija-janma - who
took birth in Gokula; jaya - glory; jaya - glory; jaya - glory; balarama - O Lord
Balarāma; kevala-manujarama - enjoying pastimes like a human being.

. . . O brother of Lord Kṛṣṇa, O Lord who took birth in Gokula, O Lord Balarāma
who enjoys pastimes like those of a human being, glory, glory, glory to You!

Song 9 (2.33.19)

Text 1

radha-raka-śaśadhara muralī-kara gokula-pati-kula-pala jaya jaya kṛṣṇa hare
radha-badha-mocana mukha-rocana vidalita-gokula-kala jaya jaya kṛṣṇa hare

radha - Rādhā; raka-śaśadhara - full moon; muralī-kara - golding a flute;
gokula-pati-kula-pala - O protector of the family of Gokula;s king; jaya - glory;
jaya - glory; kṛṣṇa - O Lord Kṛṣṇa; hare - O Lord Hari; radha - of Śrī Rādhā; badha
- obstacles;
mocana - freeing; mukha - face; rocana - glorious; vidalita - broken; gokula - in
Gokula; kala - time; jaya - glory; jaya - glory; kṛṣṇa - O Kṛṣṇa; hare - O Hari.

O full moon shining before Śrī Rādhā! O Lord who holds a flute! O master of
Gokula! O protector of Your kinsmen! O Kṛṣṇa! O Hari! Glory, glory to You! O
Lord who free Rādhā from the obstacles that stop Her! O Lord whose face is
glorious! O Lord who in Gokula breaks apart the bonds of time! O Kṛṣṇa! O Hari!
Glory, glory to You!

Text 2

radha-parikara-puṇyada naipuṇyada gokula-ruciṣu viśala jaya jaya kṛṣṇa hare
radha-sukṛta-vaśī-kṛta maṅgala-bhṛta-tilakita-gokula-bhala jaya jaya kṛṣṇa hare

radha - of Rādhā; parikara - to the associates; puṇyada - making pure;
naipuṇyada - giving expertise; gokula-ruciṣu - among the splendors of Gokula;
viśala - great; jaya
jaya - glory!; kṛṣṇa - O Kṛṣṇa; hare - O Hari; radha-sukṛta-vaśī-kṛta - conquered by
Rādhā; maṅgala - auspicious; bhṛta - held; tilakita - marked with tilaka; gokula - of
Gokula; bhala - forehead; jaya - glory; jaya - glory; kṛṣṇa - O Kṛṣṇa; hare - O Hari.

O Lord who makes Śrī Rādhā's followers saintly and virtuous! O Lord who
makes them expert and intelligent! O best of the Gokula's glories! O Kṛṣṇa! O
Hari! Glory, glory to You! O Lord conquered by Rādhā's saintly deeds! O
auspicious tilaka mark on
Gokula's forehead! O Kṛṣṇa! O Hari! Glory, glory to You!

Text 3

radha-nija-gati-dharmada puru-śarmada hata-gokula-ripu-jala jaya jaya kṛṣṇa hare
radha-jīvana-jīvana go-vraja-dhana gokula-sarasi-marala jaya jaya kṛṣṇa hare

radha - of Śrī Rādhā; nija - own; gati - shelter; dharmada - giving religion; puru-

śarmada - giving great happiness; hata - killed; gokula - of Gokula; ripu - of enemies; jala - the net; jaya - glory; jaya - glory; kṛṣṇa - O Kṛṣṇa; hare - O Hari; radha - Śrī

Rādhā; jīvana - of the life; jīvana - the life; go-vraja-dhana - protector of the cows; gokula-sarasi - in the lake of Gokula; marala - swan; jaya - glory; jaya - glory; kṛṣṇa - O Kṛṣṇa; hare - O Hari.

O Lord who gives saintliness to they who take shelter of Śrī Rādhā! O Lord who makes them happy! O Lord who kills the enemies of Gokula! O Kṛṣṇa! O Hari! Glory, glory to You! O Lord for whom Śrī Rādhā is more dear than life! O protector of the cows! O swan swimming in the lake that is Gokula! O Kṛṣṇa! O Hari! Glory, glory to You!

Text 4

radha-moda-rasakara sarasija-vara gokula-maṇḍala-nala jaya jaya kṛṣṇa hare
radha-bhuṣaṇa bhuṣaṇa gata-duṣaṇa gokula-hṛdila-bhu-pala jaya jaya kṛṣṇa hare

radha - of Śrī Rādhā moda - of happiness; rasa - nectar; akara - mine; sarasija-vara - O best lotus flower; gokula - of Gokula; maṇḍala - of the circle; nala - resting place; jaya - glory; jaya - glory; kṛṣṇa - O Kṛṣṇa; hare - O Hari; radha - of Śrī Rādhā; bhuṣaṇa - the ornament; bhuṣaṇa - the ornament; gata-duṣaṇa - sinless; gokula - of Gokula; hṛdila - of the hearts; bhu-pala - O king; jaya - glory; jaya - glory; kṛṣṇa - O Kṛṣṇa; hare - O Hari.

O nectar happiness of Śrī Rādhā! O lotus flower growing in Gokula! O Kṛṣṇa! O Hari! Glory, glory to You! O ornament of Śrī Rādhā's ornaments! O sinless one! O king of Gokula's hearts! O Kṛṣṇa! O Hari! Glory, glory to You!

Song 10 (2.33.58)

Text 1 (Refrain)

jaya jaya madhava-vidhu-saṅgini radhe
madhava-labha-vidhuta-vidhuradhe

jaya - glory!; jaya - glory!; madhava - of Lord Kṛṣṇa; vidhu - of the moon; saṅgini - O friend; radhe - O Rādhā; madhava - of Lord Kṛṣṇa; labha - attainment;

vidhuta - shaken; vidhuradhe - the distress of separation.

O Rādhā, O friend of Lord Kṛṣṇacandra, O Goddess whose meeting with Kṛṣṇa has shaken away all the pain of separation, glory to You! Glory to You!

Text 2

madhava-pariṇaya-lasad-adhivase
madhava-hṛdaya-sphurat-adhivase

madhava - of Lord Kṛṣṇa; pariṇaya - wedding; lasat - glistening; adhivase - insistence; madhava - of Lord Kṛṣṇa; hṛdaya - in the heart; sphurat - manifested; adhivase - O abode.

O Goddess splendid at the time of Your wedding to Lord Kṛṣṇa, O Goddess who resides in Lord Kṛṣṇa's heart, . . .

Text 3

madhava-netra-madhupa-madhu-madhavi
madhava-dayita-jana-gaṇa-madhavi

madhava - of Lord Kṛṣṇa; netra - of the eyes; madhupa - of the bees; madhu - with honey; madhavi - madhavi flower; madhava - of Lord Kṛṣṇa; dayita-jana-gaṇa - of the girls dear to Lord Kṛṣṇa; madhavi - O springtime.

O honey mādHAVI flower that attracts the bumblebee of Lord Kṛṣṇa's eyes, O springtime glory of the gopis dear to Lord Kṛṣṇa, . . .

Text 4

madhava-madhukara-sukha-mukha-kamale
madhava-hṛdi rekhakṛti-kamale

madhava - of Lord Kṛṣṇa; madhukara - of the bumblebee; sukha - happiness; mukha - mouth; kamale - lotus; madhava - of Lord Kṛṣṇa; hṛdi - on the chest; rekha - line; akṛti - form; kamale - goddess.

O Goddess whose lotus face delights the bumblebee of Lord Kṛṣṇa, O Goddess who has become a line resting on Lord Kṛṣṇa's chest, . . .

Text 5

madhava-vakṣasi mada-sambadhe
madhava-bhavini rasa-jita-badhe

madhava - of Lord Kṛṣṇa; vakṣasi - on the chest; mada - passionate; sambadhe - embrace; madhava - of Lord Kṛṣṇa; bhavini - lover; rasa - by sweetness; jita - conquered; badhe - objection.

O Goddess passionately embracing Lord Kṛṣṇa's chest, O Goddess passionately in love with Lord Kṛṣṇa, O Goddess whose sweetness has refuted every objection, . . .

Text 6

madhava-manasi ruca rasadapi
madhava-vanam anu vihara sadapi

madhava - of Lord Kṛṣṇa; manasi - in the heart; ruca - with splendor; rasada - the giverb of sweetness; api - also; madhavavanam - Vṛndāvana; anu - following; vihara - enjoy pastimes; sada - always; api - also.

You are the glory and sweetness in Lord Kṛṣṇa's heart. Please always enjoy pastimes with Him here in Vṛndāvana forest.

Song 11 (2.33.74)

Rādhā-Mādhava-yugalam
(Rādhā and Mādhava Together)

Text 1 (Refrain)

sneha-raga-maya-taila-haridra-parivalitaṁ muhur acalam

sneha - love; raga - passion; maya - consisting; taila - oil; haridra - turmeric; parivalitam - turned; muhuḥ - again and again; acalam - steady.

Always anointed with the turmeric oil of passionate love, . . .

Text 2

navam idam avatan mithunam gokulam gokula-vasatī sarvan
kurutat api puru-guru-sukha-santati-santata-santata-garvan

navam - new; idam - this; avatat - may protect; mithunam - couple; gokulam - Gokula; gokula-vasatī - to the residents of Gokula; sarvan - all; kurutat - may do; api - also; puru - great; guru - intense; sukha - happiness; santati - abundance; santata - expanded; santata - expanded; garvan - pride.

. . . may the youthful Divine Couple always protect the residents of Gokula. May the Divine Couple fill them with the greatest and deepest bliss.

Text 3

bhṛṣam api viharatu haratu ca cittam hatau ca duḥkham nityam
grathayatu kantim kantim apīha prathayatu mahimadityam

bhṛṣam - greatly; api - also; viharatu - may enjoy pastimes; haratu - may take; ca - and; cittam - the heart; hatau - may destroy; ca - and; duḥkham - sufferings; nityam - always; grathayatu - may arrange; kantim - splendor; kantim - beauty; api - also; iha - here; prathayatu - may expand; mahima - of glory; adityam - the sun.

. . . may the youthful Divine Couple always enjoy transcendental pastimes. May They charm the devotees' hearts. May They remove the devotees' sufferings. May They reveal their beauty and splendor. May They allow the sun of Their glories to shine.

Text 4

sakala-sakala-guṇam iha guṇayatu punar anunayatan nija-lokam
nayana-nayana-pada-sampadam ayataṁ dayataṁ śāśvad aśokam

sakala - all; sakala - all; guṇam - qualities; iha - here; guṇayatu - may add;

punaḥ - again; anunayatan - the followers; nija-lokam - own realm; nayana - leading; nayana - eyes; pada - feet; sampadam - opulence; ayatam - limitless; dayatam - may be merciful; śāsvat - always; aśokam - without grief.

. . . may the youthful Divine Couple show all their glories and virtues. May They give the gift of Their feet to the devotees' eyes. May they always remove the devotees' sufferings.

Text 5

jīva-sujīvana-nija-rupamṛta-bhṛtam api kurvad aśeṣam
rajatu raja-tulajayi vibhavam vibhavatu vismita-śeṣam

jīva - of the living entities; su-jīvana - the life; nija - own; rupa - of the beauty; amṛta - nectar; bhṛtam - holding; api - also; kurvat - do; aśeṣam - completely; rajatu - may shine; raja-tulajayi - glories like a king; vibhavam - glory; vibhavatu - may shine;
vismita-śeṣam - completely wonderful.

. . . may the youthful Divine Couple show the nectar glory of Their handsome transcendental forms, which are the life of all living entities. May They shine with regal glory. May they fill everyone with wonder.

Song 12 (2.35.38)

Text 1 (Refrain)

paśya sakhī-jana so 'yaṁ kasya
su-vicarayat api cittam kvacid api nantaṁ labhate yasya

paśya - see; sakhī-jana - O gopi friends; saḥ - He; ayam - He; kasya - of whom; su-vicarayat - may consider; api - also; cittam - heart; kvacid - somewhere; api - also; na - not; antamend; labhate - attains; yasya - of whom.

O gopi friends, who are Kṛṣṇa's parents? Thinking again and again, my heart has not found an answer.

Text 2

su-ciroparjita-sukṛta-śatayuta-nirjita-taruṇa-samajau
varṣīyaṁsav api yaṁ tanayaṁ lebhate vraja-rajau

su-cira - for a very long time; uparjita - accumulated; sukṛta - pious deeds; śatayuta - many hundreds and thousands; nirjita - defeated; taruṇa - of the young people; samajau - the assemblies; varṣīyaṁsau - in old age; api - also; yaṁ - which; tanayaṁ - youth; lebhate - attains; vraja-rajau - the king and queen of Vraja.

The king and queen of Vraja must have performed many hundreds and thousands of pious deeds for a very long time that in their old age they have attained such a son.

Text 3

yasya ca pitarav ati-saralav iti jagati samantad vittam
catura-śiromaṇi-varata yasya ca vaśayati jagataṁ cittam

yasya - of whom; ca - and; pitarav - parents; ati-saralau - very righteous; iti - thus; jagati - in the universe; samantat - everywhere; vittam - wealth; catura-śiromaṇi-varata - the crest jewels of the wise; yasya - of whom; ca - and; vaśayati - conquers; jagatam - of the universes; cittam - the heart.

Lord Kṛṣṇa's parents are very saintly and righteous." This statement, proclaimed everywhere in the universes, is their great wealth. They are the crest jewels of the wise. They have conquered the hearts of the world.

Text 4

sarvaḥ snihyati mamataṁ sacayati ghoṣo yatra sadaiva
matara-pitaradikam abhimanute yaś ca na sarvaṁ naiva

sarvaḥ - all; snihyati - love; mamataṁ - possessiveness; sacayati - worships; ghoṣaḥ - sound; yatra - where; sada - always; eva - indeed; matara - mother; pitara - and father; adikam - beginning with; abhimanute - honors; yaḥ - who; ca - and; na - not; sarvaṁ - all; na - not; eva - indeed.

Everyone loves them. Everyone always praises them. No one refuses to honor them.

Text 5

vraja-pati-vaṁśe yadṛk na bhavati nabhud atra kadapi
so 'yam guṇa-rupadikam īdṛg bhajate caru sadapi

vraja - of Vraja; pati - of the king; vaṁśe - in the family; yadṛk - as much as; na - not; bhavati - is; na - not; abhut - was; atra - here; kadapi - ever; so 'yam - He; guṇa-rupadikam - in virtues, handsomeness, or other qualities; īdṛk - like that; bhajate - worships; caru - handsome; sada - always; api - also.

In the family of Vraja's king there is not, nor in the past has there ever been, anyone virtuous, handsome, and glorious like Lord Kṛṣṇa.

Text 6

yasya ca labdhav api dhanimanī svayam api sarvaṁ data
vṛṣabhanv-anvaya-lakṣmīm yena ca yacayate vraja-yata

yasya - of whom; ca - and; labdhav - attained; api - also; dhanimanī - jewels of the fortunate; svayam - personally; api - also; sarvaṁ - all; data - giver; vṛṣabhanu - of King Vṛṣabhānu; anvaya - in the family; lakṣmīm - the goddess of fortune; yena - by whom; ca - and; yacayate - requests; vraja-yata - going to Vraja.

Lord Kṛṣṇa's parents are the two jewels of the fortunate and wealthy. King Nanda is a philanthropist who gives to all. Now he has left Vraja to request the goddess of fortune from King Vṛṣabhānu.

Song 13 (2.35.65)

Text 1 (Refrain)

adya samastaṁ sa-phalaṁ jatam
śrī-radhaya vivahanam iha yac chrī-kṛṣṇena vibhatam

adya - today; samastam - all; sa-phalam - fruitful; jatam - born; śrī-radhaya - of Śrī Rādhā; vivahanam - the wedding; iha - here; yac - what; śrī-kṛṣṇena - with Śrī Kṛṣṇa; vibhatam - manifested.

Today everything is fruitful. Today is the marriage of Śrī Rādhā and Śrī Kṛṣṇa.

Text 2

tasya janānī-janaka-maha-kulam api lokanaṁ sva-kulam
api sampat-kulam api līlakulam api sa-vayaḥ-kulam atulam

tasya - of Her; janānī-janaka-maha-kulam - the family of the mother and father;
api - also; lokanam - of the people; sva-kulam - own family; api - also; sampat-
kulam - good fortune and opulence; api - also; līlakulam - pastimes; api - also; sa-
vayaḥ-kulam - contemporary friends; atulam - peerless.

Her mother's and father's family are here. The families of all the people are here. Here are good fortune, wealth, transcendental pastimes, and Her peerless gopi friends.

Text 3

tatra bhava-kulam api saṅgati-kulam api virahaṇam
punar api saṅgati-śubha-kulam api kulam avirata-sukha-nivahanam

tatra - here; bhava-kulam - love; api - also; saṅgati-kulam - meeting; api - also;
virahaṇam - of separation; punaḥ - again; api - also; saṅgati-śubha-kulam -
auspiciousness of meeting; api - also; kulam - family; avirata-sukha-nivahanam -
eternal happinesses.

Here are love, meeting, separation, auspicious reunion, and endless happiness.

Text 4

śvaśru-śvaśura-sukhanvayam asya gasyamaḥ sakhi kila kam
enam api pari pariṇayi jataṁ tad idaṁ tat-kula-tilakam

śvaśru - mother-in-law; śvaśura - and father-in-law; sukhānvayam - happiness;
asya - of Her; gasyamaḥ - I will sing; sakhi - O friend; kila - indeed; kam - what?;
enam - this; api - even; pari pariṇayi - in the wedding; jataṁ - manifested; tat -
that; idaṁ - this; tat-kula-tilakam - the tilaka mark of the families.

How can I describe in song all the happiness Rādhā's marriage has brought to the king and queen of Vraja, who are now Her father-in-law and mother in-law? This marriage is a glorious tilaka mark for the family.

Song 14 (2.35.116)

Text 1 (Refrain)

aho paśyatha citraṁ gokula-raji-mahimanam
ya iha suta-karmeṇa pariṇayana-śarmaṇe 'cinuta kamala-gaṇam amanam

ahaḥ - Oh; paśyatha - see; citraṁ - wonder; gokula-raji-mahimanam - the glory of Vraja; ya - who; iha - here; suta-karmeṇa - by the activities of her son; pariṇayana-śarmaṇe - in the happiness of the marriage; acinuta - collected; kamala-gaṇam - goddesses of fortune; amanam - without limit.

Look at the wonderful glories of Gokula! Numberless goddesses of fortune have come to the auspicious ceremony of Lord Kṛṣṇa's wedding!

Text 2

yad anu kila radhikaṁ nikhila-sukha-sadhikam acita sakala-samudaya-saram
adhiyad api bhavatyā muhur api ca navyatam vahati vahala-phalam aparam

yat - what; anu - following; kila - indeed; radhikaṁ - Śrī Rādhā; nikhila-sukha-sadhikam - filled with all happinesses; acita - collected; sakala-samudaya-saram - the best of all; adhiyat - did; api - also; bhavatyā - by you; muhur - again and again; api - also; ca - and; navyatam - newness; vahati - brings; vahala-phalam - result; aparam - peerless.

See how Rādhā is the happiest and the most beautiful of all. See how She stands in peerless, eternal youth.

Text 3

ucitam api tadṛśaṁ sa hi tanayam idṛśaṁ labdham aracayad amala-rupam
apara-hṛtam apy alam praṇaya-kṛta-sad-balaṁ sa-balam ahr̥ta nija-kula-bhupam

ucitam - proper; api - also; tadṛśam - like that; sa - He; hi - indeed; tanayam - son; īdṛśam - like this; labdham - attained; aracayat - did; amala - pure; rupam - form; apara-hṛtam - without superior; api - even; alam - greatly; praṇaya-kṛta-sad-balam - great love; sa-balam - with Lord Balarāma; ahṛta - took; nija-kula-bhupam - with the king and the family.

King Nanda has arranged that his son be gloriously dressed and decorated for the occasion. Filled with love, Balarāma and all the royal relatives have come from Dvārakā.

Text 4

tri-jagad ati-carakam hṛdayam ati-bharakam dhartum abhito 'pi na śakyate
tad iha paramam sukham vivaha-vadyam unmukham hṛdi vasatīti ca vitarkyate

tri - three; jagat - worlds; ati-carakam - the handsome groom; hṛdayam - the heart; ati-bharakam - become great; dhartum - to hold; abhitaḥ - completely; api - even; na - not; śakyate - is able; tat - that; iha - here; paramam - great; sukham - happiness; vivaha - of marriage; vadyam - the words; unmukham - eager; hṛdi - in the heart;
vasati - resides; iti - thus; ca - and; vitarkyate - is guessed.

Even the three worlds cannot hold all the joy in King Nanda's heart. I think his heart must be filled with joy as he yearns to hear the marriage vows.

Song 15 (2.36.113)

Text 1 (Refrain)

sakhi dam-patyor anayor yugalam
kurute kim api ca na smṛti-yugalam

sakhi - O friend; dam-patyoḥ - of the Divine Couple; anayoḥ - of Them; yugalam - the couple; kurute - does; kim api - something; ca - and; na - not; smṛti - remembrance; yugalam - couple.

Friend, you do not remember anything of the Divine Couple.

Text 2

kairaviṇī-kulam alir iha visṛjati
tad api viharam kam va na sṛjati

kairaviṇī-kulam - many lotus flower; aliḥ - a bumblebee; iha - here; visṛjati - leaves; tat - that; api - also; viharam - pastimes; kam - what?; va - or; na - not; sṛjati - creates.

At night a bumblebee leaves the lotus flowers. He will not play among them.

Text 3

visinī-kulam atha diśi diśi vilasati
tad api ca nataram bahir anu vikasati

visinī-kulam - a host of lotus flowers; atha - then; diśi diśi - in all directions; vilasati - is splendidly manifested; tat - that; api - also; ca - and; na - not; taram - the stars; bahiḥ - outside; anu - following; vikasati - blossoms.

In the daytime the lotus flowers are splendid in every direction, but at night they close their petals. They refuse to follow the example of the glittering stars.

Text 4

dinakara-sarathir udayam gacchati
tatra ca nayanam naṅv api yacchati

dinakara - of the sun-god; sarathiḥ - the charioteer; udayam - rising; gacchati - goes; tatra - there; ca - and; nayanam - eyes; na - not; aṅu - an atom; api - even; yacchati - gives.

The sun-god's charioteer, the dawn, has now come. Still, the lotus flowers will not open their eyes even slightly to see him.

Text 5

taravalir atha rucim utkalayati
etat punar iha tam ucchalayati

tara - of stars; avalih - the host; atha - now; rucim - splendor; utkalayati - abandons; etat - this; punah - again; iha - here; tam - that; ucchalayati - revealing.

Now the stars renounce their splendors. Now the Divine Couple splendidly appears before us.

Text 6

vīnam tatir api kalam akalayati
tad api ca maunam nitaram valayati

vīnam - of birds; tatiḥ - the host; api - also; kalam - cooing; akalayati - do; tat - that; api - also; ca - and; maunam - silence; nitaram - great; valayati - stop.

Giving up their silence, the birds sing.

Text 7

dadhi-mathanam vraja-nilaye ninadati
akaritam api tad idam na vadati

dadhi - yogurt; mathanam - churning; vraja-nilaye - in Vraja; ninadati - sounds; akaritam - done; api - also; tat - that; idam - this; na - not; vadati - speaks.

The village of Vraja is filled with sounds of yogurt being churned. Still, no one tells anything about the Divine Couple's pastimes.

Text 8

udganad api tad idam kavir api
bahir upalabhyam na nayati ravir api

udganat - from loud singing; api - also; tat - that; idam - this; kaviḥ - poet; api - also; bahiḥ - outside; upalabhyam - to be known; na - not; nayati - follows; raviḥ - the sun; api - even.

The poet sings in a loud voice. The sun does not bring him to sing about anything else.

Virudāvali 1 (2.19.117)

aniruddha-bandha-viṣayanusandha gata-baṇa-dhama vitatatma-dhamahara-
baddha-yuddha-yaśasati-śuddha tata-śastra-jala-bhava-vṛnda-kalabhava-
jṛmbhakastra-jita-loka-śastra muhur apta-baṇa-jita-jaitra-baṇayudhi-madhya-yatṛ-
bali-putra-matṛ-nibha-koṭaraṅga-kalanati-saṅga-parijata-lajja vimukhatva-sajja
racita-jvarantara-para-jvaranta-kṛta-tat-prasada pṛthu-kīrti-vada punar agatasya
bali-duḥ-sutasyabhujā-vṛnda-lava-valita-prabhava śiva-sukta-tuṣṭa kṛpayabhijūṣṭa-
bhava-parśadatvam anu datta-sattva bali-sunu-pala-kṛpaya viśalaśara-paśa-ruddha-
sutajaniruddha-parimokṣa-dakṣa sukhita-sva-pakṣasa-vadhukam evam aniruddha-
devam upanīya geham ati-manuṣehapunar atma-goṣṭham ita veṇukoṣṭha saripurya
sarvam akr̥tha sa-parvajaya gopa-raja-kulajadhiraja. vīra.

aniruddha - of Aniruddha; bandha-viṣaya - bonds; anusandha - plan; gata -
went; baṇa - of Bāṇāsura; dhama - to the abode; vitata - manifested; atma - own;
dhama - abode; hara - with Lord Śiva; baddha - bound; yuddha - battle; yaśasa -
with fame; ati-
śuddha - very pure; tata - manifested; śastra - of weapons; jala - net; bhava - being;
vṛnda - multitude; kala - time; bhava - of Lord Śiva; jṛmbhaka - yawning; astra -
weapon; jita - defeated; loka - people; śastra - weapon; muhuḥ - again and again;
apta - attained; baṇa - Bāṇāsura; jita - defeated; jaitra - victory; baṇa - of Bāṇāsura;
yudhi - of the fight; madhya - in the middle; yatṛ - going; bali - of Bali Mahārāja;
putra - the son; matṛ - the mother; nibha - like; koṭara - of Koṭarā; aṅga - the body;
kalana - seeing; ati-saṅga - contact; parijata - born; lajja - embarrassment;
vimukhatva-sajja - averse; racita - created; jvarantara - a jvara weapon; para -
another; jvara - jvara weapon; anta - end; kṛta - done; tat-prasada - by His mercy;
pṛthu-kīrti-vada - proclaiming the great glories; punaḥ - again and again; agatasya -
arrived; bali - of Bali Mahārāja; duḥ - wicked; sutasya - of the son; bhujā - of the
arms; vṛnda - multitude; lava - cutting; valita - manifested; prabhava - power; śiva -
of Lord Śiva; sukta - by the prayers; tuṣṭa - satisfied; kṛpaya - with mercy; abhijūṣṭa
- endowed; bhava - of Lord Śiva; parśadatvam - the status of an associate; anu -
following; datta - given; sattva - nature; bali - of Bali Mahārāja; sunu - of the son;
pala - protection; kṛpaya - by the mercy; viśala - great; śara - arrows; paśa - rope;
ruddha - blocked; sutaja - grandson; aniruddha - of Aniruddha; parimokṣa -
freeing; dakṣa - expert; sukhita - happy; sva-pakṣa - kinsmen; sa-vadhukam - with
his wife; evam - thus; aniruddha-devam - Lord Aniruddha; upanīya - taking;
geham - home; ati-manuṣa - more than human; īha - effort; punaḥ - again; atma -
own; goṣṭham - to Vraja; ita - went; veṇuka - flute; oṣṭha - to the lips; saripurya -
filling; sarvam - all; akr̥tha - did; sa-parva - with happiness; jaya - glory; gopa-raja-

kulaja - O son of the gopa king; adhiraja - O great king; vīra - O hero.

O Lord who made a plan to rescue Aniruddha, O Lord who left Your own abode and went to Bāṇāsura's kingdom, O Lord who fought with Śiva, O Lord whose fame is pure and glorious, O Lord fought in a battle with a great multitude of weapons, O Lord who with a yawning weapon defeated Śiva, O Lord who again and again defeated

Bāṇāsura, O Lord who in the midst of the battle was embarrassed to see the limbs of Koṭarā, who was like a mother to Bāṇāsura, O Lord who turned away from her, O Lord who showed mercy by with Your own jvara weapon defeating Śiva's jvara weapon, O Lord whose glories are proclaimed again and again, O Lord who cut off the

arms of Bali Mahārāja's demon-son, Bāṇāsura, O Lord who was pleased by Śiva's prayers, O Lord who is very merciful, O Lord who made Bāṇāsura a personal associate of Śiva, O Lord who expertly rescued Aniruddha from the prison of arrows and ropes,

O Lord who pleased Your kinsmen, O Lord who returned home with Aniruddha and his bride, O Lord whose pastimes are beyond the power of human beings, O Lord who returned to Vraja, played the flute at Your lips, and pleased everyone, O prince of the gopas, O master, O hero, glory to You!

Virudāvali 2 (2.27.62)

jarasutanubandhana-kṣitīśa-vṛnda-bandhana-śruter atīva surataḥ surarṣiṇapi
durataḥ

sametya partha-yacitam kratu-kriyāśaya citam sad-unnayartham uddhava-
prayukta-mantra-suddhavaḥkṣayaya magadheṣituḥ puragataḥ param pituḥ svasuḥ
sutasya mandiram sva-yogyā-samsad-indiram tad-uddhavokta-mantraṇat tadīya-
bhakti-yantraṇat kirīta-bhīma-saṅgataś chalena vipratam gataḥ tadarasane jarasutam sajan
niyodhum arthitam bhajan yudhīha bhīmam unnayan mukhena tasya
nirṇayannanena tam ca yodhayan svam enam atra bodhayan nijenigitadanekaśas
tatana casya sad-yaśaḥsa magadheśa-ghatanaḥ kṣitīśa-bandha-śatanaḥ samasta-
yatna-sarthakaḥ prananditatma-parthakaḥsva-klpta-rajāsuyakas tad-apta-pujya-
bhuyakaḥ tataś ca cedipe ruśa kṣipaty api kṣamajuśamupetya vartma su-sthiraḥ
sva-bhakta-nindanacira-praruḍha-kopa-paddhatiḥ sva-cakra-sṛṣṭa-tad-
dhatiḥsamapta-partha-yajñakaḥ prasiddhi-bhak samajñakaḥ. tad evam apy asau
punaḥ sva-ghoṣa-vasinas tu naḥsamardhayan samagataḥ sukhī-karoti ragataḥ.

jarasuta - Jarāsandha; anubandhana - in relation to; kṣitīśa-vṛnda - a host of kings; bandhana - bondage; śruteḥ - from hearing; atīva - very; surataḥ - from a wise man; surarṣiṇa - with Nārada; api - also; durataḥ - far away; sametya - meeting; partha-yacitam - requested by King Yudhiṣṭhira; kratu-kriya - for the performance of a yajna; āśaya - with the desire; citam - filled; sad-unnayartham - to deliver the devotees; uddhava - by Uddhava; prayukta-mantra-suddhavaḥ - advised; kṣayaya - for the killing; magadheṣituḥ - of the king of magadha; puragataḥ - arrived; param

- then; pituḥ - of the father; svasuḥ - of the sister; sutasya - of the son; mandiram - the palace; sva-yogya - appropriate; samsat - assembly; indiram - the goddess of fortune; tad-uddhava - by Uddhava; ukta - said; mantranāt - from the advice; tadīya-bhakti-yantranāt - because of devotion to You; kirīṭa-bhīma-saṅgataḥ - with Bhīma; chalena - in the disguise; vipratam - the state of being brāhmaṇas; gataḥ - attained; tada - then; jarasutam - to Jarāsandha; sajan - meeting; niyodhum - to fight; arthitam - requested; bhajan - engaging; yudhi - in the fight; iha - here; bhīmam - Bhīma; unnayan - lifting; mukhena - with the face; tasya - of him; nirṇayann - concluding; anena - with him; tam - him; ca - and; yodhayan - fighting; svam - own; enam - him; atra - here; bodhayan - understanding; nija - own; iṅgita - hint; adanekaśaḥ - taking; tatana - manifested; ca - and; asya - of him; sad-yaśaḥ - glory; sa - he; magadheśa-ghatanaḥ - killing Jarāsandha; kṣitīśa - of the kings; bandha - teh bondage; śatanaḥ - ending; samasta - all; yatna - effort; sarthakaḥ - useful; pranandita - delighted; atma - own; parthakaḥ - Yudhiṣṭhira; sva - own; klpta - made; rajasuyakaḥ - rajasuya-yajna; tat - that; apta - attained; puja - to be worshiped; bhuyakaḥ - greatly; tataḥ - then; ca - and; cedipe - in Śiśupāla; ruṣa - with anger; kṣipati - threw; api - also; kṣama - forgiveness; ajuṣam - unworthiness; upetya - attaining; vartma - path; su-sthiraḥ - steady; sva-bhakta - own devotees; nindana - insulting; acira - for a long time; praruḍha - increased; kopa - anger; paddhatiḥ - abundance; sva-cakra - own cakra; sṛṣṭa - performed; tat - of him; hatiḥ - the killing; samapta - concluded; partha - of King Yudhiṣṭhira; yajñakaḥ - the yajna; prasiddhi-bhak - famous; samajñakaḥ - famous; tat - that; evam - thus; api - also; asau - he; punaḥ - again; sva-ghoṣa-vasinaḥ - staying in His village of Vraja; tu - indeed; naḥ - of us; samardhayan - making prosper; samagataḥ - arrived; sukhī-karoti - make happy; ragataḥ - with love.

Lord Kṛṣṇa, who from a learned devotee heard of many kings imprisoned by Jarāsandha, Lord Kṛṣṇa, who met with Nārada, Lord Kṛṣṇa, whom Yudhiṣṭhira asked to arranged for a yajña, Lord Kṛṣṇa, who heard Nārada's advice that He should deliver His devotees, Lord Kṛṣṇa, who on devoted Uddhava's advice went to the palace to kill Jarāsandha, Lord Kṛṣṇa, who, arriving with Bhīma and Arjuna, and all of the disguised as brāhmaṇas, begged Jarāsandha for a duel, Lord Kṛṣṇa, who arranged that Bhīma fight with Jarāsandha, Lord Kṛṣṇa, who with a hint told Bhīma how to kill Jarāsandha, Lord Kṛṣṇa, who thus killed Jarāsandha, glorious Lord Kṛṣṇa, who freed the imprisoned kings, Lord Kṛṣṇa, who made all these endeavors successful, Lord Kṛṣṇa, who delighted King Yudhiṣṭhira, Lord Kṛṣṇa, who arranged for the Rājasūya-yajña, Lord Kṛṣṇa, who was worshiped at the Rājasūya-yajña, Lord Kṛṣṇa, ho with the cakra killed Śiśupāla when he insulted the devotees and was no longer worthy to be forgiven, Lord Kṛṣṇa, who saw the successful completion of the Rājasūya-yajña, famous Lord Kṛṣṇa returned and with great love filled us, the people of Vraja, with bliss.

Virudāvali 3 (2.28.38)

Text 1

partha-kratu-raja-pratha divya-drava-sampad-ratha-śabda-pluta-
dig-dantika apta-svaka-pury-antika

partha - of King Yudhiṣṭhira; kratu - of yajnas; raja - the king; pratha - arranged;
divya - transcendental; drava - things; sampat - opulence; ratha - chariot; śabda -
sound; pluta - flooded; dig-dantika - the elephants that hold up the directions;
apta-
svaka-pury-antika - in Your own city.

O Lord who arranged for King Yudhiṣṭhira to perform the rājasūya-yajña, O
Lord whose rumbling chariot could be heard even by the elephants holding up the
directions, O Lord who returned to Your own city, . . .

Text 2

dr̥ṣṭodbhāṭa-saubha-krama-spr̥ṣṭonnati-bhag-vikrama
baṇa-cchita-salvadika-śastra-pratiśastradhika

dr̥ṣṭa - seen; udbhāṭa - excellent; saubha - saubha airplane; krama - movement;
spr̥ṣṭa - touched; unnati-bhag - the sky; vikrama - powerful; baṇa - with arrows;
cchita - cut; salva - Śālva; adika - beginning with; śastra-pratiśastradhika - weapon
against
weapon.

. . . O Lord who saw the great Saubha airplane flying in the sky, O Lord who with
arrows destroyed that airplane, O Lord who, weapon against weapon, fought with
Śālva, . . .

Text 3

kaṇḍa-str̥ṭa-saubha-sthala salva-cchala-laṅghi-cchala
ajñam prati datta-bhrama vijñam prati sad-vibhrama

kaṇḍa-str̥ṭa - broken apart; saubha-sthala - Saubha; salva - of Salva; cchala -
trick; laṅghi - manifested; cchala - trick; ajñam - bewilderment; prati - to; datta-
bhrama - bewildering; vijñam - wise; prati - to; sad-vibhrama - bewildering the
saintly
persons.

. . . O Lord who broke apart the Saubha airplane, O Lord who pretended to be
bewildered by Śālva's mystic tricks, O Lord whose pretended bewilderment
bewildered the saintly sages, . . .

Text 4

chinna-prati-hantrastraka tat-taḍana-jic chatraka
saubha-kṣaya-kṛt-sad-gada dhuta-prati-kṛt-tan-mada

chinna - broken; prati-hantrastraka - weapons; tat-taḍana-jit - defeating with blows; śatraka - enemy; saubha - of Saubha; kṣaya-kṛt - destroying; sad-gada - with the club; dhuta - taken away; prati-kṛt-tan-mada - his pride.

. . . O Lord who broke Śālva's weapons, O Lord who with many blows defeated Śālva, O Lord who with a club broke the Saubha airplane to pieces, O Lord who removed Śālva's pride, . . .

Text 5

tad-dakṣiṇa-dor-hṛc-chara cakra-kṣita-tat-kandhara
evam kṛta-tat-tat-kriya tvam rajasi goṣṭha-priya. vīra.

tad-dakṣiṇa-doḥ - his right hand; hṛt - removing; aara - arrow; cakra - with the cakra; kṣita - cut; tat-kandhara - his neck; evam - thus; kṛta - done; tat-tat-kriya - these activities; tvam - You; rajasi - shine; goṣṭha-priya - dear to the people of Vraja; vīra - O hero.

. . . O Lord who with an arrow cut off Śālva's right hand, O Lord who with the cakra cut Śālva's neck, O Lord who thus performed many wonderful activities, O hero, O beloved of Vraja, You are very glorious and splendid.

Virudāvali 4 (2.37.143-152)

Text 1

yaḥ śrīman-vraja-raja-sindhuja-vidhuḥ svam kīrti-kantim kirann
acchidram tri-jagat pupoṣa nitaram astam vrajantaḥ-katha
gatva durataram ca guḍha-manasam naśaya bhuyah sama-
gacchad baḍham asau sada vijayatam asmadṛsam gocare

yaḥ - who; śrīmat - beautiful; vraja - of Vraja; raja - of the king; sindhuja - born from the ocean; vidhuḥ - moon; svam - own; kīrti-kantim - splendor of fame; kiran

- spreading; acchidram - faultless; tri-jagat - the three worlds; pupoṣa - maintained; nitaram - greatly; astam - is; vrajantaḥ - in Vraja; katha - the talk; gatva - going; durataram - very far away; ca - and; guḍha - concealed; manasam - heart; naśaya - for destruction; bhuyah - greatly; samagacchat - returned; badham - indeed; asau - He; sada - always; vijayatam - may be glorious; asmadr̥sam - of us; gocare - in the vision.

May Lord Kṛṣṇa, who is a spotless moon rising from the beautiful ocean of the king of Vraja and shining with great moonlight of glory, who maintains the three worlds, who is the talk of Vraja, who went away and for a long time and killed many black-hearted demons, and who has now returned to Vraja, always appear before our eyes.

Text 2

śyama-purandara-dhama-dhurandhara duṣṭa-vinaśana juṣṭa-vipasanasammada-sagara-janma-daśadhara puta-nibhakṛti-putanikamṛti-tan-mṛti-taraka-sat-kṛti-paraka śakāṭa-bhañjana-bhag atad-añjana-locana-mardana-rocana-nardana-saṁhita-rodana-vamhita-todanagarga-kṛtahvaya-varga-bhṛtanvaya dana-vamaruta-dana balanvitabandhu-raselita bandhura-khelita bhakṣita-mṛttika lakṣita-vṛttikadarśita-viśvaka marśitara-svaka-matṛ-su-vismaya dhatṛ-śucismayatarnaka-mocaka varṇaka-rocaka śobhana-cauryaka lobhana-śauryakamatṛ-samikṣaṇa-yatṛ-sabhikṣaṇa matur urojapa jatu rudann apa-hṛtya havir-druta-kṛtyatayadbhuta duṣṭu-bhayad ita suṣṭhu taya sitabhinna-naga-dvaya-bhinna-naman-maya jata-viśocita-tata-vimocitaharyaga-kanana-varya-ratanana go-kula-saṅgata gokula-saṅgatavatsa-vanardana vatsa-bakardana dīrṇa-mayatmaja tīrṇa-maha-vrajasarva-janad-agma-garva-jayanagha kaliya-jin naṭanali-yaśo-naṭacarita-dhenuka marita-dhenuka aṣṭa-pralambaka śasta-kṛd-ambakabhava-mudha-bhaya dava-sudha-dhaya bodhana-gardhana go-dhana-varadhana-parvata-yajana parvata-yajana-dharma-vara-pratha śarma-bhara-gratha-tad-dharaṇī-dhara-sad-dharaṇī-dhara dhr̥ṣṭa-sureśvara-vṛṣṭa-su-jitvarakama-gavī-sura-dhama-ga-ṭhakkura-sikta tad-adika-niktatamadhika. vīra.

śyama - dark; purandara - king; dhama - splendor; dhurandhara - great; duṣṭa - of the demons; vinaśana - destruction; juṣṭa - by the devotees; vipasana - conquered; sammada - of happiness; sagara - an ocean; janma - births; daśa - ten; adhara - accepting; puta - pure; nibha - like; akṛti - whose form; putanika - to Pūtānā; amṛti - immortality; tan-mṛti-at her death; taraka - the savior; sat-kṛti - pious deeds; paraka - delivering; śakāṭa - of the cart; bhañjana-bhag - breaking; atad-añjana - without mascara; locana - eyes; mardana - rubbing; rocana - splendor; nardana-saṁhita - bellowing; rodana - crying; vamhita - increased; todana - striking; garga - by Garga Muni; kṛta - done; ahvaya - names; varga - group; bhṛta - held; anvaya - explanation; danava - demon; maruta - whirlwind; dana - gift; balanvita - powerful; bandhu - of friendship; rasa - nectar; ilita - glorified; bandhura - charming; khelita - pastimes; bhakṣita - eaten; mṛttika - dirt;

lakṣita - seen; vṛttika - activities; darśita - shown; viśvaka - universe; marśitara - examination; svaka - own; matr - of the mother; su - great; vismaya - wonder; dhatr - of the creator; śuci - splendid; smaya - surprise; tarṇaka - the calves; mocaka - delivering; varṇaka - with sandal paste; rocaka - splendid; śobhana - with handsomeness; cauryaka - charming; lobhana - śauryaka - most charming; matr - by the mother; samīkṣaṇa - seeing; yatṛ - going; sa - with; bhī - fear; īkṣaṇa - eyes; matuḥ - of the mother; uroja - breast; pa - drinking; jatu - once; rudann - crying; apahr̥tya - removing; haviḥ - butter; druta - running; kr̥tyataya - activity; adbhuta - wonderful; duṣṭu - of the offense; bhayat - fear; ita - gone; suṣṭhu - indeed; taya - by her; sita - bound; bhinna - broken; naga - of trees; dvaya - two; bhinna - distinct; namat - bowing down; maya - consisting of; jata - born; viśocita - lamenting; tata - father; vimocita - freed; haryaga - by Govardhana Hill; kanana - forest; varya - excellent; ratanana - eager; go-kula - of the cows; saṅgata - in the company; gokula - of Gokula; śaṅgata - auspiciousness; vatsa - calves; vana - to the forest; ardana - taking; vatsa - Vatsasura; baka - and Bakasura; ardana - killing; dīrṇa - killed; mayatmaja - the son of Mayasura; tīrṇa - rescued; maha-vraja - Vrajabhūmi; sarva-jana-at - all-devouring; agha - of Aghasura; garva - pride; jaya - defeating; anagha - sinless; kaliya-jin - defeating Kaliya; naṭana - dancing; ali - multitude; yaśo-nata - famous; carita-dhenuka - herding the cows; marita-dhenuka - killing Dhenukasura; asta-pralambaka - killed Pralambasura; śasta - praise; kṛt - doing; ambaka - mother; bhava - meditation; mudha - useless; bhaya - fears; dava - forest fire; sudha - nectar; dhaya - drinking; bodhana - teaching; gardhana - eager; go-dhana - the cows; vardhana - causing to prosper; parvata - Govardhana Hill; yajana - worshiping; parvata-yajana-dharma-vara-pratha - preaching the glories of worshiping Govardhana Hill; śarma - auspiciousness; bhara - great; gratha - making; tad-dharaṇī-dhara - Govardhana Hill; sad-dharaṇī-dhara - holding; dhṛṣṭa - arrogant; sureśvara - king of the demigods; vṛṣṭa - rains; su-jitvara - defeating; kama-gavī - surabhi cow; suradhama-ga - from Suraloka; ṭhakkura-sikta - abhiṣeka; tad-adika-niktatama-adhika - O most purifying; vīra - O hero.

O splendid dark Lord, O killer of the demons, O Lord conquered by the devotees, O ocean of bliss, O Lord who was born as the ten avatāras, O Lord whose form is pure and transcendental, O Lord who liberated Pūtanā and gave her immortality, O Lord who delivers the saintly devotees, O Lord who broke a cart, O Lord who rubbed the añjana from Your eyes, O Lord who was a crying infant, O Lord who kicked a cart, O Lord whose holy names were explained by Garga Muni, O powerful Lord who killed a whirlwind demon, O Lord whose nectar friendship is glorified by the great sages, O Lord whose pastimes are charming, O Lord who ate dirt, O Lord who showed the entire universe in Your mouth, O Lord who filled Your mother with wonder, O Lord who delivered the calves, O Lord splendid with sandal paste, O charming and handsome Lord, O Lord whose mother saw the fear in Your eyes, O Lord who drank from Your mother's breast, O Lord who was a crying infant, O Lord who stole butter, O Lord who, afraid for the mischief You had done, fled wonderfully, O Lord tied up by Your mother, O Lord who broke two trees, O Lord to whom two persons manifested from the trees bowed down, O Lord released by Your lamenting father, O Lord eager to go to the forest by Govardhana Hill, O Lord who stayed with the cows, O happiness and

auspiciousness of Gokula, O Lord who took the calves to the forest, O Lord who killed Vatsāsura and Bakāsura, O Lord who killed Mayāsura's son, O Lord who rescued Vraja, O Lord who crushed the pride of all-devouring Aghāsura, O sinless one, O Lord who defeated Kāliya, O Lord famous as a dancer, O Lord who herds the cows, O killer of Dhenukāsura, O killer of Pralambāsura, O Lord glorified by Your mother, O Lord love for whom and meditation upon whom makes all fears useless, O Lord who drank a forest fire as if it were a cup of nectar, O Lord eager to teach the science of devotional service, O Lord who made the cows prosper, O Lord who worshiped Govardhana Hill, O Lord who proclaimed the glories of worshiping Govardhana Hill, O Lord who brought great auspiciousness by lifting Govardhana Hill, O Lord who thwarted the great rainstorm sent by arrogant Indra, O Lord bathed by a surabhi cow and an elephant from Suraloka, O supremely glorifying Lord, O hero, . .

Text 3

sa eṣa kṛṣṇa samprati tvam atra go-patim prati
praśastam aṅkam aśritaḥ sa-lobha-cetasarditaḥ
bhavantam enam iksitum nimer jayaya śikṣitum
manas tu vaṣṭi yogitaṁ na yad bhajet viyogitam

saḥ eṣaḥ - that same person; kṛṣṇa - O Lord Kṛṣṇa; samprati - now; tvam - You; atra - here; go-patim - the master of the cows; prati - to; praśastam - praised; aṅkam - side; aśritaḥ - sheltered; sa-lobha - with eagerness; cetasa - with a heart; arditaḥ - agitated; bhavantam - to You; enam - Him; iksitum - to see; nimeḥ - of King Nimi; jayaya - for victory; śikṣitum - to teach; manaḥ - the heart; tu - indeed; vaṣṭi - wishes; yogitam - association; na - not; yat - what; bhajet - may be; viyogitam - separation.

. . . O Kṛṣṇa, at this moment, with an eager heart You stand by the side of glorious Nanda, the master of many cows. King Nimi spoke words to teach how one can be able to see You. My heart yearns for Your association. Please never stay away from me.

Text 4

paitra-vimoṣaka-jaitra-vidoṣaka-paśi-bhaya-bhrama-naśi-jaya-kramasantata-go-kula
santata-gokula-darśanaya yuta darśana-saṁstutanaga-sudarśana-bhaga-sudarśana
ratna-nipatana-yatna-nighatana-takṣita-yakṣaka rakṣita-pakṣaka tarjad-ariṣṭada-
garjad-ariṣṭadaveśita-sad-bhuja-keśi-tanu-ruja kaṁsaka-maraṇa-śamsaka-karaṇa-
saṅgata tat-pura-raṅgatataḥ pura eva vapur-hara devavad-ambarasad-vara-vayaka-
sad-vara-dayaka mali-sudamaka-pali-sudhamakakubji-vapuḥ-sadṛg-ubjita-tada-
dhṛg-aṅga tad-arpita-saṅgata-kalpita-candana-ruṣita-vandana-tuṣita pṛṣṭha-makha-
sthala sṛṣṭa-maha-bala-

khaṇḍita-capaka daṇḍita-śapaka saṅga-paradima raṅga-padagrīma-hasti-padaraka
hastipa-maraka aṁsaga-dantaka kamsa-sad-antaka-malla-jana-kratha tallajam
utpratha marita-kamsaka tarita-śamsakaprajyadayahuka rajyadayahuka jaṅgata
yadava-saṅgata-madhava-yuktatayasajad-ukta-cayat vraja-yapita-tataka dhapita-
śataka-tan-nijata-pratha sad-dvijata-vrata-gaurava-bhumata gaurava-bhu-gata-
śastra-kathaṅcita śastra-kalaṅcita pañca-janadara-saṅcaya-sundaradharmā-
nṛparcita-śarma-kṛtaṅcita kala-vaśam guru-bala-vapuḥ purudakṣinayann atha
dakṣiṇa-sat-patha-sadma-samagata sadma-samayata-locana-bandhura-rocana
sandhura saṁsmṛta-go-vraja-sambhṛta-sug-vrajatat-prahitoddhava tat-
prahitoddhava-tac-chruta-śantika sampluta-kantika
duta-samagama-bhuta-śamaśama-magadhayodhana-savadha-rodhana

paitra - of Your father; vimoṣaka - rescuer; jaitra - victorious; vidoṣaka -
offender; paśi - Varuṇa; bhaya - fear; bhrama - bewilderment; naśi - destroying;
jaya-krama - victorious; santata - always; go-kula - with the cows; santata - always;
gokula - of Gokula; darśanaya - with sight; yuta - endowed; darśana - by the
scriptures; saṁstuta - offered prayers; naga - the snake; sudarśana - Sudarśana;
bhaga-sudarśana - handsome; ratna - jewels; nipatana - making fall; yatna - effort;
nighatana - struck; takṣita - killed; yakṣaka - yaksa; rakṣita - protected; pakṣaka -
own people; tarjat - rebuking; ariṣṭada - bringing calamities; garjat - bellowing;
ariṣṭada - Aristasura; veśita - entered; sat - transcendental; bhuja - arm; keśi - of
Kesi; tanu - body; ruja - killing; kamsaka - Kamsa; maraṇa - killing; śamsaka -
words; karaṇa - cause; saṅgata - meeting; tat-pura-raṅga-tataḥ - delighting the city;
pura - in the presence; eva - indeed; vapuḥ - the body; hara - removing; devavat -
like a demigod; ambara - garments; sad-vara-vayaka - saintly tailor; sad-vara-
dayaka - giving a transcendental benediction; mali - florist; sudamaka - Sudāmā;
pali - protecting; sudhamaka - beautiful garland; kubji - hunchback; vapuḥ - body;
sadṛk - like; ubjita-tada-dhṛg-aṅga - making limbs straight; tat - to her; arpita -
offered; saṅgata - company; kalpita - considered; candana - sandal paste; ruṣita -
anointed; vandana - bowed down; tuṣita - pleased; pṛṣṭha - asked; makha - yajna;
sthala - place; sṛṣṭa - created; maha - great; bala - strength; khaṇḍita - broken;
capaka - bow; daṇḍita - punished; śapaka - they who spoke harshly; saṅga -
associates; paradima - leading; raṅga - to the arena; padagrīma - walking; hasti - of
an elephant; pada - feet; araka - going; hastipa - the elephant driver; maraka -
killing; aṁsaga-dantaka - taking the elephant's tusk; kamsa - Kamsa; sad-antaka -
the end; malla-jana-kratha - killing the wrestlers; tallaja - to the saintly devotees;
mut - happiness; pratha - giving; marita - killed; kamsaka - Kamsa; tarita -
delivered; śamsaka - the glorious devotees; prajya-dayahuka - merciful to the living
entities; rajya - the kingdom; dayahuka - giving; jam - glory; gata - attaining;
yadava - of the yādavas; saṅgata - company; madhava - the husband of the goddess
of fortune; yuktatayasajad-ukta-cayat - with appropriate words; vraja - to Vraja;
yapita - sent; tataka - father; dhapita - placed; śataka - happiness; tan-nijata - being
His own; pratha - praising; sad-dvijata - being a saintly brahmana; vrata - vow;
gaurava - of the guru; bhumata - to the place; gaurava-bhu-gata - gone to the
guru's place; śastra-kathaṅcita - absorbed in study of scripture; śastra-kalaṅcita -
expert in the arts described in scripture;
pañcajanadara - killing the Pancajana demon; saṅcaya-sundara - glorious; dharmā -
aintly; nṛpa - king; arcita - worshiped; śarma - auspiciousness and happiness;

kr̥tañcita - made; kala - of ime; vaśam - under the control; guru-bala-vapuḥ - the form of the guru's son; puru - greatly; dakṣinayann - for daksina; atha - then; dakṣiṇa - daksina; sat-patha - the path of the saintly persons; sadma - the abode; samagata - met; sadma-samayata - at the abode; locana - eyes; bandhura - beautiful; rocana - glorious; śandhura - auspicious; saṁsmṛta - remembered; go-vraja - with cows; sambhṛta - filled; sug-vraja - the abode of Vraja; tat-prahita - praising that; uddhava - to Uddhava; tat-prahita - sent there; uddhava - Uddhava; tat - that; śruta - heard; śantika - saintly; sampluta-kantika - flooded with glory and handsomeness; duta - of the messenger; samagama - arrival; bhuta - become; śama - peace; aśama - war; magadha - of Jarasandha; yodhana - fighting; savadha - without killing; rodhana - stopping.

○ Lord who rescued Your father, ○ Lord who removed the fear and bewilderment caused by the offender Varuṇadeva, ○ victorious Lord, ○ Lord who always stays with the surabhi cows, ○ Lord always seen by the people of Gokula, ○ Lord glorified in the

scriptures, ○ Lord who released Sudarśana from a serpent's form and made him a handsome demigod, ○ Lord who killed the yakṣa Śankhacūḍa, removed his jewel, and protected Your own devotees, ○ Lord who rebuked bellowing Ariṣṭāsura, the bringer of calamities, ○ Lord who thrust an arm into the demon Keśi's mouth and killed him, ○ Lord whom Kāṁsa ordered should be killed, ○ Lord who delighted the city of Mathurā, ○ Lord who killed a washerman and took garments like those of the demigods, ○ Lord who blessed a saintly tailor, ○ Lord who accepted a beautiful garland from the florist Sudāmā, ○ Lord who was satisfied when a hunchback girl

anointed You with sandal paste and bowed down before You, ○ Lord who transformed her into a beautiful straight girl, ○ Lord who accepted her as one of Your liberated associates, ○ Lord who asked about the dhanur-yajña, ○ powerful Lord who broke the great bow, ○ Lord who punished they who harshly rebuked You, ○ Lord who walked with Your associates, ○ Lord whose path to the arena was blocked by an elephant, ○ Lord who killed the elephant-driver, ○ Lord who took one of the elephant's tusks, ○ Lord who killed the wrestlers Kāṁsa had ordered to kill You, ○ Lord who delighted the saintly devotees, ○ Lord who killed Kāṁsa, ○ Lord who rescued the glorious devotees, ○ Lord merciful to the people, ○ Lord who gave the kingdom to Ugrasena, ○ glorious Lord who stayed among the Yādavas, ○ husband of the goddess of fortune, ○ Lord who with appropriate words sent King Nanda back to Vraja, ○ Lord who filled him with happiness, ○ Lord who proclaimed that Nanda was Your true father, ○ Lord who observed the sacred-thread ceremony, ○ Lord who went to the place of Your guru, ○ Lord who became absorbed in scripture study, ○ Lord who became expert at the arts described in scripture, ○ Lord who killed the demon Pañcajana, ○ glorious Lord worshiped by the saintly kings, ○ Lord who brings happiness and auspiciousness, ○ Lord who as dakṣiṇā returned Your guru's youthful son, ○ goal of the saintly devotees, ○ Lord whose eyes are handsome, ○ auspicious and glorious Lord, ○ Lord who always remembered the land of Vraja where there are many surabhi cows, ○ Lord who described the people of Vraja to Uddhava, ○ Lord who sent Uddhava to Vraja, ○ Lord flooded with glory, ○ Lord who heard news from a messenger, ○ Lord who decided to avoid a full-scale war with Jarāsandha, ○ hero,

...

Text 5

aho sa eṣa bho bhavan vrajeṣa-gocare bhavan
nijaṁ katham paramṛśan sukhayase hriyaṁ sprśan
tadasmadīyam antaram madena madyad antaram
na canyad anyad ihate kṛpedṛśī yad ihate

ahaḥ - Oh; saḥ eṣaḥ - He; bhaḥ - Oh; bhavan - being; vrajeṣa-gocare - in the sight of Vraja's king; bhavan - being; nijam - own; katham - topics; paramṛśan - thinking; sukhayase - You are happy; hriyam - shyness; sprśan - touching; tada - then; asmadīyam - of us; antaram - within; madena - with happiness; madyat - pleasing; antaram - within; na - not; ca - and; anyat - another; anyat - another; ihate - tries; kṛpa - mercy; īdrśī - like this; yat - what; ihate - tries.

. . . O Lord gazed upon by the king of Vraja, when You hear the description of Your glories You become both shy and happy. If You are merciful to us, our hearts will become wild with happiness. We do not wish for anything else. We wish only for Your mercy.

Text 6

raja-payacita-raja-padarcita saptadaśahava-tapta-daśa-dravad-andha-jarasuta-bandha-jayanuta yavana-raḍ-bhaya-bhavanatamaya-vidrava-pañḍita viśvam amandita-bhasmita-kalaka sa-smita-bhalakaāṅga-jarasuta-raṅga-java-druta abdhī-puri-cira-labdhi-punaḥ-sthirabhīṣmakajahṛti-bhīṣma-kalakṛti-sandita-durjana nandita-purjanasatyatayajita-satya tatha-hita-jambavad-īḍita jambavatī-śritaheli-suta-varakeli-sudhakara ujjayanī-janur ujjayanad anu-bhadritayabhṛta-bhadrikayavṛta saptaukṣaṇa-jaya-nagnajati-priyaayita-bhadrika jayita-madrika bhumiya-kalaka bhumiya-palakaanya-sutamara-dhanya-sutakara pīdana-sajjita-pīdana-varjitanirjara-padapa-nirjara-padapa-hara-jagan-mada sara-jaya-hradaśambara-daraṇa-ḍambara-laraṇa-śaṅkara-mohita śaṅkaraṇohana-baṅkarayita-dana-kalayuta paṇḍita-puṇḍraka-daṇḍita-puṇḍrakakaśīpa-cakrakanāśita-cakraka kaurava-bhu-gata-paurava-saṅgata-nanda-nṛpadika nanda-kṛpadhika garbhaka-melaya-darbhaka-nirbhayabalya-tulañcita balya-kularcita caidya-maha-gada-vaidya-matagadasaubha-vilapaka kau bhavikapaka ragatamat puram agata-mathuramatra ca narada-mantra-cayadada kulya-mataṅgaja-tulyakaruśaja-pañca-mukha-pluta pañcamukha-stuta vandyā punar-vraja-nanda punar-vraja-nagati-sammada-bhagati-śarmada data-ku-vikriya tata-kula-priyaśarmatuladhṛta-karma-kulavṛta

raja - of the king; payacita - protection; raja - of the king; pada - feet; arcita - worshiped; saptadaśa - seventeen; ahava - yajnas; tapta - afflicted; daśa - state; dravat - melting; andha - blind; jarasuta - Jarasandha; bandha - bondage; jaya - victory; anuta - praised; yavana-raḍ - of the yavana king; bhaya - fear;

bhavanatamaya - state; vidrava - chasing away; paṇḍita - expert; viśvam - completely; amandita - quickly; bhasmita - burned to ashes; kalaka - Kalayavana; sa-smita - smiling; bhalaka - splendid; aṅga-jarasuta-raṅga-java-druta - pursued by Jarasandha; abdhi - in the ocean; puri - in a city; cira - for a long time; labdhi - attainment; punaḥ - again; sthira - staying; bhīṣmakaja - of the daughter of King Bhīṣmaka; ahṛti - kidnapping; bhīṣmakalakṛti-sandita-durjana - who defeated Rukmi; nandita - delighted; purjana - the people of the city; satyatayajita-satya - who conquered Satyabhāmā; tatha - so; hita-jambavad-īḍita - worshiped by Jāmbavān; jambavatī-śrita - of whom Jāmbavati took shelter; heli-suta - the daughter of the sun-god; vara - transcendental; keli - pastimes; sudhakara - nectar; ujjayanī-januḥ - of the princess of Ujjayani; ujjayanat - by winning; anubhadritaya - with auspiciousness; bhṛta - held; bhadrakaya - Bhadrā; avṛta - with; saptaukṣaṇa-jaya - defeating seven bulls; nagnajiti - to Nagnajiti; priya - dear; ayita-bhadrika - auspicious; jayita-madrika - who won Lakṣmaṇā; bhumija-kalaka - the time of death for Bhaumāsura; bhumija - of the living beings who live on the earth; palaka - protector; anya-sutamara-dhanya-sutakara - who accepted the other princesses and made them fortunate like demigoddesses; pīḍana-sajjita - they who had suffered; pīḍana-varjita - without suffering; nirjara-padapa-nirjara-padapa-hara - stole Indra's parijata tree; jagan-mada - delighting the universe; sara-jaya-hrada - lake of transcendental glories; śambara-daraṇa - killed Sambarasura; ḍambara-laraṇa - bringing happiness; śaṅkara-mohita - bewildered Śiva; śaṅkaraṇa-uhana - bringing auspiciousness; baṅakarayita-dana - who cut off Banasura's arma; kalayuta - expert; paṇḍita - learned; puṇḍraka - mark; daṇḍita - punished; puṇḍraka - Paundraka; kaśipa - the king of Kasi; cakraka - circle; naśita - destroyed; cakraka - cakra; kaurava - of the kauravas; bhu - to the land; gata - gone; paura - of the Pauravas; saṅgata - met; nanda - Nanda; nṛpa - King; adika - beginning; nanda-kṛpadhika - merciful to King Nanda; garbhaka-melaya - returned the sons of Devaki; darbhaka-nirbhaya - bringing fearlessness; balya-tulañcita - worshiped by King Bali; balya-kularcita - worshiped with many offerings; caidyamaha-gada-vaidyamata-gada - the physician who cured the disease known as Sisupala; saubha-vilapaka - destroyed the airplain Saubha; kau - to the earth; bhavikapaka - bringing auspiciousness; ragatamat - out of love; puram - the village of Vraja; agata - returned; mathuram - to Mathurā; atra - here; ca - and; naradamantrecayadada - accepting Nārada's advice; kulya-mataṅgaja-tulyaka - powerful like an elephant; ruśaja - angry; pañca-mukha-pluta - pounced on Dantavakra; pañcamukha-stuta - offered prayers by Lord Śuva; vandya - bowed down; punaḥ - again; vraja - Vraja; nanda - happiness; punaḥ - again; vrajanagati - return; sammada - joy; bhagati-śarmada - bringing auspiciousness; data-ku-vikriya - destroyed all inauspiciousness; tata-kula-priya - dear of the father's family; śarmatuladhṛta-karma-kulavṛta - whose activities are filled with joy.

O Lord who protected the saintly kings, O Lord whose feet were worshiped by the saintly kings, O Lord who rescued many kings from the grip of Jarāsandha, who was planning to offer seventeen yajñas, O Lord who expertly removed the fear caused by a yavana king, O Lord who arranged that Kālayavana be quickly burned to ashes, O Lord who smiled gloriously, O Lord who was chased by Jarāsandha, O Lord who for a long time stayed in Dvārakā City in the middle of the ocean, O

Lord who kidnaped Rukmiṇi, O Lord who defeated Rukmi, O Lord who delighted the people of Dvārakā, O Lord who won Satyabhāmā, O Lord who was worshiped by Jāmbavan, O Lord of whom Jāmbavati took shelter, O Lord who enjoyed nectar pastimes with Kālinḍi, the daughter of the sun-god, O Lord who won the hand of Mitravindā, the princess of Avantipura, O Lord who won the hand of Bhadrā, O Lord who defeated seven bulls and became the dear husband of Nagnajiti, O all-auspicious Lord who won the hand of Lakṣmaṇā, O Lord who became the time of death for Bhaumāsura, O Lord who protects the residents of the earth, O Lord who accepted the hand of many princesses and made them fortunate like demigoddesses, O Lord who removed their sufferings and made them happy, O Lord who stole Indra's pārijāta tree, O Lord who delights the worlds, O Lord who is a lake of transcendental glories, O Lord who killed Śambarāsura, O Lord who made everyone happy, O Lord who bewildered Śiva, O Lord who brought auspiciousness, O Lord who cut off Bāṇāsura's many arms, O Lord who is most artistic and learned, O Lord who punished Pauṇḍraka, who pretended to be wise and learned, O Lord who with Your cakṛa destroyed the realm of Kāśi's king, O Lord who visited the realm of the Kauravas, O Lord who met with the Pauravas, O Lord who was merciful to Nanda and the other kings, O Lord who returned Devaki's sons, O Lord who brings fearlessness, O Lord who was worshiped by King Bali, O Lord who was worshiped with many offerings, O Lord who was the physician that cured the disease known as Śiśupāla, O Lord who destroyed the Saubha airplane, O Lord who brings auspiciousness to the earth, O Lord who returned to the village of Vraja in Mathurā-maṇḍala, O Lord who accepted Nārada's advice, O Lord who is powerful like an elephant, O Lord who angrily pounced on Dantavakra, O Lord who received the prayers and obeisances of Śiva, O Lord who returned to Vraja, O Lord whose return brought great joy, O Lord who brings auspiciousness, O Lord who destroys all inauspiciousness, O Lord who is dear to Your father's family, O Lord whose pastimes bring great joy, . . .

Text 7

vrajeśa-dṛṣṭi-vaśyatam yata tvaya ca dṛśyatam
 niriṅgamam gato 'py asi tvam atra napi tṛpyasi
 katham vayam tavedīśam sukham stavama ye bhṛśam
 niruddha-kaṅṭhatatataḥ sphuṭam sa-mukata mataḥ

vrajeśa - of the king of Vraja; dṛṣṭi - of the glance; vaśyatam - the state of being submissive; yata - struiving; tvaya - by You; ca - and; dṛśyatam - may be seen; niriṅgamam - not understood; gataḥ - gone; api - also; asi - are; tvam - You; atra - here;
 na - not; api - also; tṛpyasi - are satisfied; katham - why?; vayam - we; tava - of You; īdṛśam - like this; sukham - happiness; stavama - we praise; ye - who; bhṛśam - greatly; niruddha-kaṅṭhatatataḥ - voices choked up; sphuṭam - clearly; sa-mukata - unable to speak; mataḥ - considered.

. . . You are now stunned, conquered by King Nanda's glance and filled with a

bliss that does not end. O Lord, how can we please You with our prayers? Now our voices are choked up and we cannot speak.

Text 8

tata-janany-apa-yatapathi-glapa-natha samastaka-natha sa-śastaka-mitra-rati-hrada-citra-gati-prada udvahanagama-mud-vahanasamalakṣa-vivahaka pakṣa-vigahaka ullasad-antara-phullad-anantara-lajjana-majjaka sajjana-sajjaka purva-vanam para-purva-manah-paramagata sat-kṛta-ragatayavṛta sad-vraja-rañjaka sad-vraja-sañjakaaccha-vanacala-kaccha-gaṇacala śīla-kulakula-līla tulatulatata-janany-anuyata-kulany anu śantida śarmada kantida narmadaindramaṇi-dyuṣad indramaho-juṣa tuṇḍala-sattama-kuṇḍala-sattamaśubhratara-smita śubhra-kara-śrita-rocaka khañjana-locana-rañjanasundara-nasika kunda-radadhika yatna-vasat-kalaratna-lasad-galaṅgada-kaṅkana-saṅga-sad-aṅkana hari-hṛd-antara hari-hṛd-antara-tuṇḍa ramalaya sundaratamaya-nabhi-sarovaratabhimanoharacīna-paṭi-vṛta-pīnakaṭi-bhṛta sakthi-gataklama śakti-gaṇasamajanu-yugasita-bhanutayacita citradalaṅkṛti-citrada-jhaṅkṛti-lobhita-ṣaṭpada śobhi-natāt-pada go-gaṇa-balaka go-gaṇa-palakamandraka-veṇuka candraka-veṇuka vetraga-hastaka netraga-śastakamitraruci-smṛta citra-ruci-smṛta keli-kala-hasa-keli-sa-lalasesannata-vatsala sannata-vatsala-sauhṛda-dakṣaka sauhṛda-rakṣakasaj-hanitacana-tad-vinatadhana nityanavam sukham ity alam unmukhamaśrita-taparam adritam acara gopa-sad-anvaya gopa-samanvayakṛṣṇa sadaśaya-tṛṣṇa sada jaya. dhīra.

tata-janany-apa-yatapathi-glapa-natha - bringing auspiciousness to Your mother and father; samastaka-natha - Lord of all; sa-śastaka - glorious; mitra - friends; rati - pastimes and love; hrada - lake; citra - wonderful; gati - shelter; prada - giving; udvahana - wedding; agama - arrival; mud - happiness; vahana - bringing; asama - unequalled; lakṣa-vivahaka - thousands of marriages; pakṣa-vigahaka - staying with the devotees; ullasad - splendid; antara - within; phullat - blossoming; anantara - limitless; lajjana-majjaka - in shyness plunged; sajjana-sajjaka - staying with the saintly devotees; purva - eastern; vanam - forest; para-purva-manah-param - before in the heart; agata - arrived; sat-kṛta-ragatayavṛta - filled with the happiness of transcendental pastimes; sad-vraja-rañjaka - delighting the people of Vraja; sad-vraja-sañjaka - staying with the people of Vraja; accha-vanacala-kaccha-gaṇacala - staying in splendid Vṛndāvana forest and Govardhana Hill; śīla-kulakula-līla - enjoying transcendental pastimes; tulatula - incomparable; tata-janany-anuyata-kulani - the families of father and mother; anu - following; śantida - giving peace; śarmada - giving happiness and auspiciousness; kantida - giving splendor and beauty; narmada - giving joking words; indramaṇi-dyuṣat - splendid like a sapphire; indramaho-juṣa - with regal splendor; tuṇḍala-sattama-kuṇḍala-sattama - excellent earrings glistening on the cheeks; śubhratara-smita - splendid smile; śubhra-kara-śrita-rocaka - splendid and delightful; khañjana-locana-rañjana - with playful khañjana bird eyes; sundara-nasika - a graceful nose; kunda-radadhika - teeth more beautiful than jasmine flowers; yatna-vasat-kalaratna-lasad-gala - a splendid neck decorated with jewel necklaces; ṅgada-kaṅkana-saṅga-sad-aṅkana - with splendid bracelets and armlets; hari-hṛd-antara - with a charming chest; hari-

hṛd-antara-tuṅḍa - with a handsome face that delights the heart; ramalaya - the abode of the goddess of fortune; sundaratomaya - handsome; nabhi - navel; sarovarata - lake; abhimanohara - charming the heart; cīna-paṭī-vṛta - dressed in silken garments; pīna-kaṭī-bhṛta - with broad hips; sakthi-gataklama - graceful thighs; śakti-gaṇasama - uncomparably powerful; janu - knees; yuga - pair; asita-bhanutaya - dark splendor; acita - with; citrat - splendid; alaṅkṛti - ornaments; citrada - wonder; jhaṅkṛti - tinkling; lobhita - made greedy; ṣaṭpada - bumblebees; śobhi - splendid; naṭat - dancing; pada - feet; go-gaṇa-balaka - with the cows and boys; go-gaṇa - of the cows; palaka - protector; mandraka-veṇuka - playing the flute; candraka-veṇuka - splendid with moonlight; vetraga-hastaka - a stick in the hand; netraga-śastaka - splendid eyes; mitra-ruci-smṛta - remembering the love of the friends; citra-ruci-smṛta - whose glories are described in the Smṛti-śāstra; keli-kala - playful pastimes; hasa - laughter; keli - pastimes; sa-lalasa - with yearning; sannata-
 vatsala - filled with love for the surrendered souls; sannata-vatsala-sauhṛda-dakṣaka - a dear friend of they who love Him; sauhṛda-rakṣaka - a protector of the friends; saj-janitacana-tad-vinata - of the girls who took birth in Vraja; dhana - the wealth;
 nitya - eternally; navam - new; sukham - happiness; iti - thus; alam - greatly; unmukham - eager; aśrita-taparam - takign shelter; adritam - melting with love; acara - please do; gopa-sad-anvaya - born in the family og gopas; gopa-samanvaya - accompanied by the gopas; kṛṣṇa - O Lord Kṛṣṇa; sat - od the saintly devotees; aśaya - in the hearts; tṛṣṇa - thirst; sada - always; jaya - all glories; dhīra - O saintly one.

O Lord who bring auspiciousness to Your father and mother, O Lord of all, O Lord who are a wonderful lake of loving pastimes with Your friends, O shelter of the devotees, O Lord whose marriage to Śrī Rādhā filled the land of Vraja with unequaled joy, O Lord who married thousands of queens, O Lord who stay with the devotees, O Lord whose heart glistens with limitless happiness, O Lord plunged into graceful shyness, O Lord who stay with the saintly devotees, O Lord who are come to Vṛndāvana forest in the east of Vraja where Your heart enjoyed pastimes before, O Lord filled with bliss of many transcendental pastimes, O Lord who delight the people of Vraja, O Lord who stay with the people of Vraja, O Lord who stay on Govardhana Hill and in splendid Vṛndāvana forest, O Lord who enjoy peerless transcendental pastimes, O Lord who bring peace, happiness, auspiciousness, splendor, glory, beauty, and playful joking words to Your father and mother's families, O Lord splendid like a sapphire, O Lord splendid like the greatest of king, O Lord whose cheeks glisten with splendid earrings, O splendidly smiling Lord, O playful and delightful Lord, O Lord whose eyes are like playful khañjana birds, O Lord whose nose is graceful, O Lord whose teeth are more beautiful than jasmine flowers, O Lord whose splendid neck is decorated with jewel necklaces, O Lord splendid with bracelets and armlets, O Lord whose chest is handsome and glorious, O Lord whose handsome face delights the heart, O abode of the goddess of fortune, O handsome Lord, O Lord whose navel-lake charms the heart, O Lord dressed in silken garments, O Lord with broad hips, O Lord with graceful thighs, O incomparably powerful Lord, O Lord whose knees are splendid like dark suns,

O Lord whose tinkling ornaments make the humming bees greedy, O Lord whose splendid feet dance gracefully, O Lord who stay with the cows and boys, O protector of the cows, O Lord who play the flute, O Lord splendid like a full moon, O Lord holding a stick in Your hand, O Lord with glistening eyes, O Lord who remember the love of Your friends, O Lord whose glories are described in the Smṛti-śāstra, O Lord who enjoy pastimes of joking words, O Lord who yearn to enjoy pastimes, O Lord who love the surrendered souls, O Lord who are the friend of they who love You, O Lord who protect Your friends, O Lord who are the wealth of the girls who took birth in Vraja, please stay with the devotees who have taken shelter of You and who melt with love for You. Please fill them with bliss that is eternally new and fresh. O Lord who took birth in a family of gopas, O Lord who stay with the gopas, O Lord Kṛṣṇa, O Lord whom the saintly devotees in their hearts thirst to attain, all glories always to You!

Text 9

nijam padam vrajabhidham samitya nitya-mud-vidham
priyair janair virajase param kiyat kṛpayase
na bhavam avṛṇīmahe na yat pṛthag vṛṇīmahe
tad-anya-dug dhunīmahe manas tataḥ punīmahe

nijam - own; padam - abode; vrajabhidham - named Vraja; samitya - attaining; nitya - eternal; mud-vidham - with bliss; priyaiḥ - dear; janaiḥ - with people; virajase - You shine; param - greatly; kiyat - how much?; kṛpayase - You are merciful; na - not; bhavam - nature; avṛṇīmahe - we choose; na - not; yat - what; pṛthag - specific; vṛṇīmahe - we choose; tad-anya-another; duk - milk; dhunīmahe - we shake; manaḥ - the heart; tataḥ - then; punīmahe - we purify.

O Lord Kṛṣṇa, accompanied by Your dear associates You are splendidly manifested in Your eternally blissful abode, which bears the name Vraja. How merciful are You? We cannot understand how merciful. We cannot understand. Rejecting everything else, we choose only You. In this way we will become pure in heart.

Text 10

bhṛtyan palaya vatsalan pramadaya krīḍa-sahayan ava
praṇa praṇa-samaḥ paraś ca janataḥ samrakṣa rakṣa-maṇe
tac ca śrī-varaja-vanya-dhanya-vihṛti-pracuryataḥ sidhyati
tvam tat kṛṣṇa sa-dainya-kaku vṛṇūmas tan nityam aṅṣkuru

bhṛtyan - servants; palaya - please protect; vatsalan - parents; pramadaya - dleight; krīḍa-sahayan - they who help Your pastimes; ava - protect; praṇa - life;

praṇa-samaḥ - equal to life; paraḥ - more; ca - and; janataḥ - of the people;
samrakṣa - please protect; rakṣa-maṇe - O jewel of protectors; tat - that; ca - and;
śrī-varaja-vanya-dhanya-vihṛti-pracuryataḥ - from the greatness of Your glorious
pastimes in Vraja; sidhyati - is perfect; tvam - You; tat - that; kṛṣṇa - O Lord Kṛṣṇa;
sa-dainya-kaku - humble words; vṛṇumaḥ - we choose; tan - that; nityam - always;
aviṣkuru - please accept.

Please protect Your servants! Please delight Your parents! Please protect they
who help Your pastimes! O jewel of protectors, O our life, please protect the
devotees who think You are dear as life! Your wonderful pastimes in Vraja are all
glorious and perfect. O Lord Kṛṣṇa, speaking humble words, we always choose
You. Please accept us always.