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Sri Stavavali

Volume One

Śrī Śacīsūnv-aṣṭaka

Eight Prayers Glorifying the Son of Śacī

Text 1

harir dṛṣṭvā goṣṭhe mukura-gatam ātmānam atulam
sva-mādhuryam rādhā-priyatara-sakhīvāptum abhitaḥ
aho gaude jātaḥ prabhur apara-gauraika-tanu-bhāk
śacī-sūnuḥ kim me nayana-saraṇīm yāsyati punaḥ

hariḥ-Lord Kṛṣṇa; dṛṣṭvā-seeing; goṣṭhe-in Vraja; mukura-gatam-in a mirror;
ātmānam-Himself; atulam-incomparable; sva-mādhuryam-own sweetness; rādhā-
Rādhā; priyatara-most dear; sakhī-friend; iva-like; āptum-to attain; abhitaḥ-
completely; ahaḥ-ah!; gaude-in Bengal; jātaḥ-born; prabhuḥ-the Lord; apara-
gauraika-tanu-bhāk-with an incomparable golden complexion; śacī-sūnuḥ-the son
of Śacī; kim-whether?; me-of me; nayana-of the eyes; saraṇīm-to the path; yāsyati-
will go; punaḥ-again.

Will Lord Hari who, when He saw His own incomparable sweetness in a mirror
in Vraja, in order to become like His dearest friend Rādhā manifested an
incomparable golden form and took birth in Bengal as the son of Śacī, again walk
on the pathway of my eyes?

Text 2

purīdevasyāntaḥ-praṇaya-madhunā snāna-madhuro
muhur govindodyad-viśada-paricaryārcita-padaḥ
svarūpasya prāṇārbuda-kamala-nīrājita-mukhaḥ

śacī-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

purīdevasya-of Iśvara Purī Gosvāmī; antaḥ-in the heart; praṇaya-of the love; madhunā-with the honey; snāna-bath; madhuraḥ-sweet; muhuḥ-at every moment; govinda-of Govinda dāsa; udyad-rising; viśada-splendid; paricaryā-service; arcita-worshipped; padaḥ-feet; svarūpasya-of Svarūpa Dāmodara Gosvāmī; prāṇa-of the life-breath; arbuda-millions; kamala-lotus; nīrajita-worshipped; mukhaḥ-face.

Will Śacī's son, who is sweetly bathed in the honey of the love in Iśvara Purī's heart, whose feet are always worshiped by Govinda's splendid service, and whose face is worshiped with the billions of lotuses that are Svarūpa Dāmodara's breaths, again walk on the pathway of my eyes?

Text 3

dadhānaḥ kaupīnam tad-upari bahir-vastram aruṇam
prakāṇḍo hemādri-dyutibhir abhitaḥ sevita-tanuḥ
mudā gāyann uccair nija-madhura-nāmāvalim asau
śacī-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

dadhānaḥ-wearing; kaupīnam-a kaupina; tad-upari-above that; bahir-vastram-an outer garment; aruṇam-saffron; prakāṇḍaḥ-a tree trunk; hema-golden; adri-mountain; dyutibhiḥ-with the effulgence; abhitaḥ-everywhere; sevita-served; tanuḥ-form; mudā-with happiness; gāyann-singing; uccaiḥ-loudly; nija-own; madhura-sweet; nāma-of names; avalim-series; asau-He.

Will Śacī's son, who wears a kaupīna and above that a saffron outer garment, whose form is like a tree trunk splendid as a golden mountain, and who loudly sings His own sweet holy names, again walk on the pathway of my eyes?

Text 4

anāvedyam pūrvair api muni-gaṇair bhakti-nipuṇaiḥ
śruter gūḍhām premojjvala-rasa-phalām bhakti-latikām
kṛpāluḥ tam gauḍe prabhur ati-kṛpābhiḥ prakāṭayan
śacī-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

anāvedyam-unknown; pūrvaiḥ-previous; api-even; muni-gaṇaiḥ-by the sages; bhakti-nipuṇaiḥ-expert in devotional service; śruteḥ-to the Vedas; gūḍhām-hidden; prema-of love; ujjvala-splendid; rasa-nectar; phalām-fruit; bhakti-of devotional service; latikām-the vine; kṛpāluḥ-merciful; tam-that; gauḍe-in Bengal; prabhuḥ-the Lord; ati-kṛpābhiḥ-with great mercy; prakāṭayan-manifesting.

Will Śacī's compassionate son, the Lord who very compassionately revealed in Bengal the vine of pure devotional service, which bears the splendid nectar of pure love as its fruit, which was hidden from the Vedas, and which had been unknown to the previous sages expert in devotion, again walk on the pathway of my eyes?

Text 5

nijatve gauḍīyān jagati parigrhya prabhur imān
hare-kṛṣṇety evaṁ gaṇana-vidhinā kīrtayata bhoḥ
itiprāyam śikṣām janaka iva tebhyaḥ paridiśan
śacī-sūnuḥ kim me nayana-saraṇīm yāsyati punaḥ

nijatve-as His own; gauḍīyān-the people of Bengal; jagati-in this world; parigrhya-accepting; prabhur-the Lord; imān-them; hare-kṛṣṇeti-the Hare Kṛṣṇa mantra; evaṁ-in this way; gaṇana-vidhinā-according to a prescribed number; kīrtayata-please chant; bhoḥ-Oh!; itiprāyam-like this; śikṣām-instruction; janaka-a father; iva-like; tebhyaḥ-to them; paridiśan-showing.

Will Śacī's son who, accepting the people of Bengal as His own and teaching them as a father, said, "Please chant the Hare Kṛṣṇa mantra a fixed number of times," again walk on the pathway of my eyes?

Text 6

puraḥ paśyan nīlācala-patim uru-prema-nivahaiḥ
kṣaran-netrāmbhobhiḥ snapita-nija-dīrghojjvala-tanuḥ
sadā tiṣṭhan deśe praṇayi-garuḍa-stambha-carame
śacī-sūnuḥ kim me nayana-saraṇīm yāsyati punaḥ

puraḥ-before Him; paśyan-seeing; nīlācala-patim-the Lord of Nīlācala; uru-prema-nivahaiḥ-with great love; kṣaran-flowing; netrāmbhobhiḥ-with tears from the eyes; snapita-bathed; nija-own; dīrgha-tall; ujjvala-splendid; tanuḥ-form; sadā-always; tiṣṭhan-staying; deśe-in the place; praṇayi-favorite; garuḍa-Garuḍa; stambha-column; carame-behind.

Will Śacī's son, always staying at His favorite place behind the Garuḍa-stambha and the tears from His eyes bathing His splendid, tall form as He gazes with intense love at Lord Jagannātha, the master of Nīlācala, again walk on the pathway of my eyes?

Text 7

mudā dantair daṣṭvā dyuti-vijita-bandhūka-madhuram
karam kṛtvā vāmam kaṭi-nihitam anyam parilasan
samutthāpya premṇāgaṇita-pulako nṛtya-kutukī
śacī-sūnuḥ kim me nayana-saraṇīm yāsyati punaḥ

mudā-happily; dantaiḥ-with teeth; daṣṭvā-biting; dyuti-with splendor; vijita-defeated; bandhūka-bandhūka flowers; madhuram-charming; karam-hand; kṛtvā-doing; vāmam-left; kaṭi-on the hip; nihitam-placed; anyam-the other; parilasan-splendidly manifested; samutthāpya-raising; premṇā-with love; gaṇita-countless; pulakaḥ-bodily hairs standing erect; nṛtya-to dance; kutukī-eager.

Will Śacī's son who, biting His lips, which eclipse the splendor of red bandhūka flowers, placing His charming left hand on His hip, raising and waving His other hand, and the numberless hairs of His body erect, eagerly danced in ecstatic love, again walk on the pathway of my eyes?

Text 8

sarit-tīrārāme viraha-vidhuro gokula-vidhor
nadīm anyām kurvan nayana-jala-dhārā-vitatibhiḥ
muhur murcchām gacchan mṛtakam iva viśvam viracayan
śacī-sūnuḥ kim me nayana-saraṇīm yāsyati punaḥ

sarit-of a river; tīra-on the shore; ārāme-in a garden; viraha-by feelings of separation; vidhuraḥ-distressed; gokula-of Gokula; vidhoḥ-of the moon; nadīm-river; anyām-another; kurvan-making; nayana-of the eyes; jala-of tears; dhārā-streams; vitatibhiḥ-with expansions; muhuḥ-at every moment; murcchām-fainting; gacchan-going; mṛtakam-a corpse; iva-like; viśvam-the world; viracayan-considering.

Will Śacī's son who, overwhelmed by feelings of separation from Lord Kṛṣṇa, the moon of Gokula, repeatedly fainting and seeing the whole world as dead, in a garden by a river created another river with the tears of His eyes, again walk on the pathway of my eyes?

Text 9

śacī-sūnor asyāṣṭakam idam abhīṣṭam viracayat
sadā dainyodrekād ati-viśada-buddhiḥ paṭhati yaḥ
prakāmam caitanyaḥ prabhur ati-kṛpāveśa-vivaśaḥ

ṛṭhu-premāmbhodhau prathita-rasade majjayati tam

śacī-sūnoḥ-of the son of Śacī; asya-of Him; aṣṭakam-eight verses; idam-these; abhīṣṭam-desire; viracayat-granting; sadā-always; dainya-of humbleness; udrekād-because of an abundance; ati-very; viśada-pure; buddhiḥ-whose intelligence; paṭhati-reads; yaḥ-one who; prakāmam-according to His own wish; caitanyaḥ-Caitanya; prabhuḥ-Lord; ati-kṛpāveśa-vivaśaḥ-overcome by compassion; ṛṭhu-great; prema-of love; ambhodhau-in the ocean; prathita-rasade-nectarean; majjayati-plunges; tam-him.

One who humbly and with a pure heart regularly reads these eight verses glorifying the son of Śacī, Lord Caitanya plunges into the great nectar ocean of pure transcendental love.

Śrī Gaurāṅga-stava-kalpa-vṛkṣa

The Desire Tree of Prayers to Lord Gaurāṅga

Text 1

gatim dṛṣṭvā yasya pramada-gaja-varye 'khila-janā
mukham ca śrī-candropari dadhati thūtkāra-nivaham
sva-kāntyā yaḥ svarṇācalam adharayat chīdhu ca vacas-
taraṅgair gaurāṅgo hṛdaya udayan mām madayati

gatim-motions; dṛṣṭvā-seeing; yasya-of whom; pramada-gaja-varye-mad elephant; akhila-janāḥ-everyone; mukham-face; ca-also; śrī-candropari-above the moon; dadhati-places; thūtkāra-nivaham-rekues; sva-kāntyā-with splendor; yaḥ-who; svarṇācalam-the gold mountain; adharayat-placed; śīdhu-nectar; ca-and; vacaḥ-of words; taraṅgaiḥ-with waves; gaurāṅgaḥ-Lord Caitanya; hṛdaye-in the heart; udayan-rising; mām-me; madayati-maddens.

When everyone sees His graceful motions they revile the graceful mad elephant and when they see His face they spit at the moon. He is splendid as a gold mountain and the waves of His words are nectar. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me.

Text 2

alaṅkṛtyātmanām nava-vividha-ratnair iva valad-
vivarṇatva-stambhāspḥuṭa-vacana-kampāśru-pulakaiḥ
hasan svidyan nṛtyan śiti-giri-pater nirbhara-mude
puraḥ śrī-gaurāṅgo hṛdaya udayan mām madayati

alaṅkṛtya-decorating; ātmānām-Himself; nava-vividha-ratnaiḥ-with nine jewels; iva-like; valad- vivarṇatva-paleness; stambha-being stunned; aspḥuṭa-vacana-stuttering; kampā-trembling; āśru-shedding tears; pulakaiḥ-hairs standing up; hasan-laughing; svidyan-perspiring; nṛtyan-dancing; śiti-giri-pateḥ-of Lord Jagannātha; nirbhara-mude-for the pleasure; puraḥ-before.

Decorating Himself with the jewels of paleness, becoming stunned, stuttering, trembling, shedding tears, and bodily hairs erect with joy, and laughing and perspiring as He danced for the pleasure of Lord Jagannātha, may Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love.

Text 3

rasollāsais tiryag-gatibhir abhito vāribhir alam
dṛśoḥ siñcal lokān aruṇa-jala-yantratva-mitayoḥ
mudā dantair daṣṭvā madhuram adharam kampa-calitair
naṭan śrī-gaurāṅgo hṛdaya udayan mām madayati

rasollāsaiḥ-with ecstasy; tiryag-gatibhiḥ-staggering about; abhitaḥ-everywhere; vāribhiḥ-with water; alam-greatly; dṛśoḥ-of eyes; siñcan-sprinkling; lokān-the people; aruṇa-red; jala-water; yantratva-mitayoḥ-instrument; mudā-happily; dantaiḥ-with teeth; daṣṭvā-biting; madhuram-sweet; adharam-lip; kampa-calitaiḥ-with trembling; naṭan-dancing;

Staggering about in ecstasy, sprinkling everyone with water from the reddish syringes of His eyes, joyfully biting His charming lips with His teeth, and trembling as He dances, may Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love.

Text 4

kvacin miśrāvāse vraja-pati-sutasyoru-virahāt
ślathāc chrī-sandhitvād dadhad adhika-dairghyam bhuja-padoḥluṭhan bhūmau
kākvā vikala-vikalam gadgada-vacā
rudan śrī-gaurāṅgo hṛdaya udayan mām madayati

kvacin-sometimes; miśrāvāse-in the house of Kasi Misra; vraja-pati-sutasya-of the son of Nanda Maharaja; uru-virahāt-because of strong feeling of separation; ślathāt-being slackened; śrī-sandhitvāt-from the joints of His transcendental body; dadhat-obtaining; adhika-dairghyamextraordinary blongness; bhuja-padoh-of the arms and legs; luṭhan-rolling; bhūmau-on the ground; kākvā-with a cry of lamentation; vikala-vikalam-very sorrowfully; gadgada-vacā-with a faltering voice; rudan-crying.

Sometimes Śrī Caitanya would go to the house of Kāśī Miśra. There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me.*

Text 5

anudghāṭya dvāra-trayam uru ca bhitti-trayam aho
vilaṅghyoccaiḥ kāliṅgika-surabhi-madhye nipatitaḥ
tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād
virājan gaurāṅgo hṛdaya udayan mām madayati

anudghāṭya-without opening; dvāra-trayam-the three doors; uru-very strong; ca-and; bhitti-trayam-three walls; ahaḥ-how wonderful; vilaṅghya-crossing over; uccaiḥ-very high; kāliṅgika-of kalinga-desa, which is a district of Tailāṅga; surabhi-madhye-among the cows; nipatitaḥ-fallen down; tanūdyat-saṅkocāt-by contracting within the body; kamaṭhaḥ-a tortoise; iva-like; kṛṣṇoru-virahāt-because of strong feelings of separation from Kṛṣṇa; virājan-appearing.

How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailāṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me.*

Text 6

svakīyasya prāṇārbuda-sadṛśa-goṣṭhasya virahāt
pralāpaṇ unmādāt satatam ati kurvan vikala-dhīḥ
dadhad bhittau śaśvad vadana-vidhu-gharṣeṇa rudhiraṁ
kṣātotham gaurāṅgo hṛdaya udayan mām madayati

svakīyasya-his own; prāṇārbuda-uncountable breaths of life; sadṛśa-like; goṣṭhasya-of Vrndavana; virahāt-because of separation; pralāpan-crazy talks; unmādāt-because of madness; satatam-always; ati-very much; kurvan-doing; vikala-dhīḥ-whose intelligence was disturbed; dadhat-oozing forth; bhittau-on the walls; śāśvat-always; vadana-vidhu-of His moonlike face; gharṣeṇa-by rubbing; rudhiram-blood; kṣātotham-coming forth from injuries.

Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love.*

Text 7

kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe
tvam eveti dvārādhīpam abhivadann unmada iva
drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-tad-
bhujāntar gaurāṅgo hṛdaya udayan mām

kva-where?; me-my; kāntaḥ-beloved; kṛṣṇaḥ-Lord Kṛṣṇa; tvaritam-quickly; iha-here; taṁ-Him; lokaya-show; sakhe-O friend; tvam-you; eva-certainly; iti-thus; dvārādhīpam-the doorkeeper; abhivadan-requesting; unmadaḥ-a madman; iva-like; drutaṁ-very quickly; gaccha-come; draṣṭuṁ-to see; priyam-beloved; iti-thus; tat-of him; uktena-with the words; dhṛta-caught; tat-His; bhujāntaḥ-end of the arm.

"My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of my heart? Kindly show Him to Me quickly." With these words Lord Śrī Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, "Come, see Your beloved!" May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also.*

Text 8

samīpe nīlādreś caṭaka-giri-rājasya kalanād
aye goṣṭhe govardhana-giri-patim lokitum itaḥ
vrajann asmīty uktvā pramada iva dhāvann avadhṛto
gaṇaiḥ svair gaurāṅgo hṛdaya udayan mām madayati

samīpe-near; nīlādreḥ-Jagannatha Puri; caṭaka-named Cataka; giri-rājasya-the king of sand-hills; kalanāt-on account of seeing; aye-oh; goṣṭhe-to the place for pasturing cows; govardhana-giri-patim-Govardhana, the king of hills; lokitum-to

see; itaḥ-from here; vrajan-going; asmi-I am; iti-thus; uktvā-saying; pramadaḥ-maddened; iva-as if; dhāvan-running; avadhṛtaḥ-being followed; gaṇaiḥ-by the devotees; svaiḥ-own.

Near Jagannātha Purī was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, "Oh, I shall go to the land of Vraja to see Govardhana Hill." Then He began running madly to it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me.*

Text 9

alam dolā-khelā-mahasi vara-tan-maṇḍapa-tale
svarūpeṇa svenāpara-nija-gaṇenāpi militaḥ
svayaṁ kurvan nāmnām ati-madhura-gānam murabhidaḥ
sa-raṅgo gaurāṅgo hṛdaya udayan mām madayati

alam-greatly; dolā-khelā-mahasi-in the swing festival; vara-tan-maṇḍapa-tale-under a pavilion; svarūpeṇa-with Svarupa Damodara; svena-own; apara-nija-gaṇena-with other devotees; api-and; militaḥ-met; svayaṁ-personally; kurvan-doing; nāmnām-of names; ati-madhura-gānam-sweet singing; murabhidaḥ-of Lord Hari; sa-raṅgaḥ-happy.

Under a charming pavilion at the swing festival, with Svarūpa Dāmodara and the other devotees He sweetly sang the holy names of Lord Kṛṣṇa. May Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love.

Text 10

dayaṁ yo govinde garuḍa iva lakṣmī-patir alam
purī-deve bhaktim ya iva guru-varye yaduvaraḥ
svarūpe yaḥ snehaṁ giridhara iva śrīla-subale
vidhatte gaurāṅgo hṛdaya udayan mām madayati

dayaṁ-mercy; yaḥ-who; govinde-to Govinda; garuḍe-to Garuda; iva-like; lakṣmī-patiḥ-the Lord of the goddess of fortune; alam-greatly; purī-deve-to Isvara Purī; bhaktim-devotion; yaḥ-who; iva-like; guru-varye-great spiritual master; yaduvaraḥ-the best of the Yadus; svarūpe-to Svarupa; yaḥ-who; snehaṁ-love; giridharaḥ-Lord Giridhārī; iva-like; śrīla-subale-to Subala; vidhatte-places;

As Lord Nārāyaṇa is kind to Garuda, He is kind to Govinda dāsa. As Lord Kṛṣṇa is devoted to His guru, He is devoted to Isvara Purī. As Lord Giridhārī loves Subala, He loves Svarūpa Dāmodara. May that Śrī Caitanya Mahāprabhu rise in my

heart and make me mad with love.

Text 11

mahā-sampad-dāvād api patitam uddhṛtya kṛpayā
svarūpe yaḥ svīye kujanam api mām nyasya muditaḥ
uro-guñjā-hāraṁ priyam api ca govardhana-śilam
dadau me gaurāṅgo hr̥daya udayan mām madayati

mahā-sampad-of profuse material opulence; dāvāt-from a forest fire; api-although; patitam-fallen; uddhṛtya-delivering; kṛpayā-by mercy; svarūpe-onto Svarupa Damodara Gosvami; yaḥ-He who (Lord Śrī Caitanya Mahāprabhu); svīye-His personal associate; kujanam-low person; api-although; mām-me; nyasya-having delivered; muditaḥ-pleased; uraḥ-of the chest; guñjā-hāraṁ-garland of conchshells; priyam-dear; api-although; ca-and; govardhana-śilam-a stone from Govardhana Hill; dadau-delivered; me-to me.

Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him.*

Text 12

iti śrī-gaurāṅgodgata-vividha-sad-bhāva-kusuma-
prabhā-bhrājat-padyāvali-lalita-śākham sura-tarum
muhur yo 'ti-śraddha-ṣadhi-vara-balat-pāṭha-salilair
alam siñced vindet sarasa-guru-tal-lokana-phalam

iti-thus; śrī-gaurāṅga-Lord Caitanya Mahāprabhu; udgata-manifested; vividha-various; sad-bhāva-of ecstatic love; kusuma-flowers; prabhā-splendor; bhrājat-shining; padyāvali-verses; lalita-charming; śākham-branch; sura-tarum-desire tree; muhuḥ-constantly; yaḥ-who; ati-śraddha-of great faith; ṣadhi-vara-balat-on the power of the great medicine; pāṭha-of recitation; salilaiḥ-with the water; alam-greatly; siñcet-waters; vindet-will find; sarasa-sweet; guru-heavy; tat-of Him; lokana-the sight; phalam-the fruit.

One who, with the water of careful reading mixed with the medicine of strong faith, waters this celestial tree, its charming branches the verses of this poem, and the splendor of its flowers pure love for Lord Gaurāṅga, will reap that tree's heavy

fruit: the sight of Śrī Caitanya Mahāprabhu.

Śrī Manaḥ-sikṣā

Instructions to the Mind

Text 1

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe
sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarām
aye svāntardhātaś caṭubhir abhiyāce dhṛta-padaḥ

gurau-guru; goṣṭhe-Vraja; goṣṭhālayiṣu-the people of Vraja; sujane-the devotees; bhūsura-gaṇe-the brahmanas; sva-mantre-the Gayatri-mantra; śrī-nāmni-the holy name; vraja-nava-yuva-dvandva-the youthful couple of Vraja; śaraṇe-the shelter; sadā-always; dambham-pride; hitvā-rejecting; kuru-do; ratim-love; apūrvām-unprecedented; atitarām-great; aye-oh; svāntardhātaḥ-O mind; caṭubhiḥ-with sweet words; abhiyāce-I beg; dhṛta-holding; padaḥ-your fee.

O mind, I grasp your feet and beg you with sweet words: Please throw away all your pride and develop intense, extraordinary love for my spiritual master, Vrajabhūmi, the people of Vraja, the Vaiṣṇavas, the brāhmaṇas, the Gāyatrī mantra, the holy name, and the transcendental shelter that is the youthful couple of Vraja.

Text 2

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara padam ajasraṁ nanu manaḥ

na-not; dharmam-piety; na-not; adharmam-impiety; śruti-gaṇa-in the Vedas; niruktaṁ-described; kila-indeed; kuru-do; vraje-in Vraja; rādhā-kṛṣṇa-for Rādhā-Kṛṣṇa; pracura-great; paricaryām-service; iha-here; tanuḥ-body; śacī-sūnum-the son of Śacī; nandīśvara-pati-sutatve-as the son of King Nanda; guru-varam-the spiritual master; mukunda-preṣṭhatve-as the most dear to Lord Mukunda; smara-

meditate; padam ajasram-always; nanu-indeed; manaḥ-mind.

Mind, don't do the pious and impious deeds described in the Vedas. Intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and my guru is most dear to Lord Mukunda.

Text 3

yadīccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣe
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭam premṇā nityam smara nama tadā tvam śṛṇu manaḥ

yadi-if; iccheḥ-desire; āvāsam-residence; vraja-bhuvi-in Vraja; sa-rāgam-with love; prati-januḥ-every birth; yuva-dvandvam-the youthful divine couple; tat-that; cet-if; paricaritum-to serve; ārād-near; abhilaṣe-desire; svarūpam-Svarupa Damodara Gosvami; śrī-rūpam-Srila Rupa Gosvami; sa-gaṇam-with their associates; iha-here; tasya-of him; agrajam-the edler brother; api-also; sphuṭam-manifest; premṇā-with love; nityam-always; smara-remember; nama-bow down; tadā-then; tvam-you; śṛṇu-listen; manaḥ-mind.

Mind, listen to me! If you desire to reside in Vraja birth after birth, and if you desire to directly serve the youthful divine couple, then with great love always remember and bow down before Śrīla Svarūpa Dāmodara Gosvāmī, Śrīla Rūpa Gosvāmī, his elder brother Śrīla Sanātana Gosvāmī, and all their associates and followers.

Text 4

asad-vārtā-vesyā viśrja mati-sarvasva-haraṇīḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇīḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manaḥ

asad-with non-devotees; vārtā-living; vesyā-the prostitute; viśrja-abandon; mati-of the heart; sarvasva-the treasure; haraṇīḥ-stealing; kathā-talk; mukti-of impersonal liberation; vyāghryā-the tigress; na-don't; śṛṇu-hear; kila-certainly; sarva-ātma-everyone; gilaṇīḥ-devouring; api-also; tyaktvā-reject; lakṣmī-pati-ratim-love for Lord Nārāyaṇa; itaḥ-here; vyoma-nayanīm-in Vaikuṇṭha; vraje-in Vraja; rādhā-kṛṣṇau-Rādhā-Kṛṣṇa; sva-rati-of love for Them; maṇi-the jewel; dau-giving; tvam-you; bhaja-worship; manaḥ-O mind.

Give up the prostitutes of friendship with nondevotees, prostitutes who will steal the treasure of your heart. Don't listen to the words of the tigress of impersonal liberation, which devour everyone. Give up attraction for Lord Nārāyaṇa, which leads to the world of Vaikuṅṭha. O mind, in Vraja worship Śrī Śrī Rādhā-Kṛṣṇa, two philanthropists who give away the jewel of pure love.

Text 5

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāsālibhir iha
prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe
kuru tvam phutkārān avati sa yathā tvam mana itaḥ

asat-wicked; ceṣṭā-deeds; kaṣṭa-prada-tormenting; vikaṭa-pāsālibhiḥ-with great ropes; iha-here; prakāmaṁ-please; kāma-by lust; ādi-headed; prakāṭa-pathapāti-vyatikaraiḥ-by the highwaymen; gale-on the neck; baddhvā-binding; hanye-will die; aham-I; iti-thus; bakabhit-O killer of Baka; vartmapa-gaṇe-in the highwaymen; kuru-do; tvam-you; phutkārān-scream; avati-protects; saḥ-He; yathā-as; tvam-you; manaḥ-O mind; itaḥ-thus.

The highwayman lust and his friends have bound me at the neck with the painful ropes of wicked deeds. O mind, please scream, "O Kṛṣṇa! O killer of Baka! I will be killed by highwaymen!" Do that and He will save me.

Text 6

are cetaḥ prodyat-kapaṭa-kuṭi-nāṭi-bhara-khara-
kṣaran-mūtre snātvā dahasi katham ātmānam api mām
sadā tvam gāndharvā-giridhari-pada-prema-vilasat-
sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya

are-O; cetaḥ-mind; prodyat-rising; kapaṭa-deviousness; kuṭi-nāṭi-and hypocrisy; bhara-great; khara-ass; kṣarat-tickling; mūtre-in urine; snātvā-bathing; dahasi-you burn; katham-why?; ātmānam-self; api-also; mām-me; sadā-always; tvam-you; gāndharvā-giridhari-of Śrī Rādhā-Giridhari; sudhā-of nectar; ambhodhau-in the ocean; snātvā-bathing; svam-yourself; api-also; nitarām-always; mām-me; ca-and; sukhaya-make happy.

Mind, why do you burn both you and me by bathing in the trickling urine of the ass of deviousness and hypocrisy? You should delight both you and me by eternally bathing in the glistening nectar ocean of pure love for Śrī Śrī Gāndharvā-Giridhara (Śrī Śrī Rādhā-Kṛṣṇa).

Text 7

pratiṣṭhāsā dhr̥ṣṭā svapaca-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥ṣati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāsyā tvaritam iha tam veṣayati saḥ

pratiṣṭhā-for fame; aśā-the desire; dhr̥ṣṭā-bold; svapaca-ramaṇī-outcaste woman; me-my; hr̥di-in the heart; naṭet-may dance; katham-why?; sādhu-premā-pure love; spr̥ṣati-touches; śuciḥ-purity; etat-this; nanu-indeed; manaḥ-O mind; sadā-always; tvam-you; sevasva-should serve; prabhu-dayita-sāmantam-the leader of they who are dear to the Lord; atulam-peerless; yathā-as; tām-her; niṣkāsyā-expelling; tvaritam-quickly; iha-here; tam-that love; veṣayati-make to enter; saḥ-it.

Why should pure love touch me as long as the impudent untouchable woman of the desire for fame dances in my heart? O mind, always serve the leader of they who are dear to the Lord. He will at once kick the untouchable out and allow the pure love to enter in.

Text 8

yathā duṣṭatvam me darayati śaṭhasyāpi kṛpayā
yathā mahyam premāmṛtam api dadāty ujjvalam asau
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām
tathā goṣṭhe kākvā giridharam iha tvam bhaja manaḥ

yathā-as; duṣṭatvam-wickedness; me-me; darayati-breaks; śaṭhasyā-of the wicked; api-also; kṛpayā-mercifully; yathā-as; mahyam-to me; prema-of love; amṛtam-the nectar; api-also; dadāti-gives; ujjvalam-splendid; asau-this; yathā-as; śrī-gāndharvā-of Śrī Rādhā; bhajana-vidhaye-in service; prerayati-sends; mām-me; tathā-so; goṣṭhe-in Vraja; kākvā-with words choked with emotion; giridharam-Lord Giridhārī; iha-here; tvam-you; bhaja-worship; manaḥ-O mind.

So He will mercifully break the wickedness of rascal me, so He will give me the splendid nectar of transcendental love, and so He will engage me in Śrī Rādhā's service, please, O mind, with words choked with emotion, worship Lord Giridhārī here in Vraja.

Text 9

mad-īśā-nāthatve vraja-vipina-candram vraja-vane-
śvarīm tan-nāthatve tad-atula-sakhīve tu lalitām

viśākhām śikṣālī-vitarāṇa-gurutve priya-saro-
girindrau tat-prekṣā-lalita-rati-datve smara manaḥ

mad-īśā-of my queen; nāthatve-as the Lord; vraja-vipina-candram-the moon of Vrndavana forest; vraja-vana-īśvarīm-the queen of Vrndavana; tan-nāthatve-as His mistress; tad-atula-sakhīve-as Her peerless friend; tu-indeed; lalitām-Lalitā; viśākhām-Viśākhā; śikṣālī-vitarāṇa-gurutve-as the guru who teaches many things; priya-saraḥ-Rādhā-kunda; girindrau-and Govardhana Hill; tat-prekṣā-the sight; lalita-charming; rati-love; datve-as giving; smara-meditate; manaḥ-O mind.

Mind, meditate on the moon of Vraja forest as the Lord of my queen, the queen of Vraja forest as His mistress, Lalitā as Their peerless friend, Viśākhā as the guru who teaches Them many things, and Rādhā-kunda and Govardhana Hill as two places the mere sight of which gives charming transcendental love.

Text 10

ratim gaurī-lile api tapati saundarya-kiraṇaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-balanaiḥ
vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satiḥ
kṣipaty ārād yā tam hari-dayita-rādhām bhaja manaḥ

ratim-Rati; gaurī-Gauri; lile-and Lila; api-also; tapati-burn; saundarya-of beauty; kiraṇaiḥ-with splendor; śacī-Saci; lakṣmī-Laksmi; satyāḥ-and Satyabhama; paribhavati-defeats; saubhāgya-of good fortune; balanaiḥ-with the strength; vaśī-kāraiḥ-controlling; candrāvalī-mukha-headed by Candrāvali; navīna-vraja-satiḥ-pious young girls of Vraja; kṣipaty-tosses aside; ārād-near; yā-who; tam-her; hari-dayita-rādhām-Lord Hari's beloved Rādhā; bhaja-worship; manaḥ-O mind.

Mind, worship Lord Hari's beloved Rādhā, who with the splendor of Her beauty makes Rati, Gaurī, and Līlā burn with envy, who with the power of Her good fortune defeats Śacī, Lakṣmī and Satyabhāmā, and who with Her ability to control Kṛṣṇa completely eclipses Candrāvalī and the other pious young girls in Vraja.

Text 11

samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhayan nityā govardhanam anudinaṁ tvaṁ bhaja manaḥ

samam-with; śrī-rūpeṇa-Srila Rupa Gosvami; smara-with amorous love; vivaśa-overwhelmed; rādhā-giribhṛtoḥ-Rādhā-Kṛṣṇa; vraje-in Vraja; sāksāt-direct; sevā-

service; labhana-vidhaye-to attain; tad-gaṇa-yujoḥ-with Their associates; tad-ijyā-worshipping Them; akhyā-chanting Their names; dhyāna-meditating; śravaṇa-hearing; nati-and bowing down; pañca-five; amṛtam-nectars; idam-this; dhayan-drinking; nityā-eternal; govardhanam-Govardhana; anudinam-every day; tvam-you; bhaja-worship; manaḥ-O mind.

Mind, in order to attain the direct service of the lovers Śrī Śrī Rādhā-Giridhārī, who are surrounded by Their friends, every day you must drink, with Śrī Rūpa Gosvāmī, the five nectars of worshipping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill.

Text 12

manaḥ-śikṣā-daikādaśaka-varam etam madhurayā
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ
sa-yūthaḥ śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate

manaḥ-to the mind; śikṣā-instructions; da-giving; ekādaśaka-varam-eight verses; etam-this; madhurayā-with a sweet; girā-voice; gāyati-sings; uccaiḥ-aloud; samadhigata-readers; sarva-all; artha-desires; tati-expansion; yaḥ-who; sa-yūthaḥ-with associates; śrī-rūpānugaḥ-follower of Srila Rupa Gosvami; iha-here; bhavan-being so; gokula-vane-in Gokula Forest; janaḥ-person; rādhā-kṛṣṇa-Rādhā-Kṛṣṇa; atula-incomparable; bhajana-worship; ratnam-jewel; saḥ-he; labhate-attains.

A person who stays with the devotees, follows Śrī Rūpa Gosvāmī, and with a sweet voice sings aloud these eleven excellent instructions to the mind, which grant all spiritual benedictions, will attain the matchless jewel of direct service to Śrī Śrī Rādhā-Kṛṣṇa in the forest of Gokula.

Śrī Raghunātha-dāsa-gosvāmināḥ prārthanā

Raghunātha dāsa Gosvāmī's Appeal

Text 1

prātaḥ pīta-paṭe kucopari ruṣā ghūrṇābhare locane
bimbauṣṭhe pṛthu vikṣate jaṭilayā sandṛśyamāne muhuḥ
vācā yukti-juṣā mṛṣā lalitayā tām sampratārya krudhā
dr̥ṣṭvemaṁ hṛdi bhīṣitā stutavatī rādhā dhruvaṁ pātu vaḥ

prātaḥ-in the early morning; pīta-paṭe-a yellow cloth; kuca-upari-on Her breasts; ruṣā-with anger; ghūrṇābhare-rolling; locane-eyes; bimba-oṣṭhe-bimba fruit lips; pṛthu-great; vikṣate-with marks of biting; jaṭilayā-by Jaṭilā; sandṛśyamāne-seen; muhuḥ-at every moment; vācā-by words; yukti-juṣā-with logic; mṛṣā-with lies; lalitayā-by Lalitā; tām-her; sampratārya-answering; krudhā-angry; dr̥ṣṭvā-seeing; imam-this; hṛdi-in the heart; bhīṣitā-frightened; stutavatī-glorifying; rādhā-Rādhā; dhruvam-indeed; pātu-may protect; vaḥ-you all.

Early in the morning Jaṭilā-devī met Śrī Rādhā and Her friend Lalitā. Jaṭilā noticed that Rādhā was wearing a yellow garment on Her breasts, Her eyes were rolling in sleepiness, and Her bimba fruit lips were deeply cut, as if someone had bit them. Although frightened at heart, Rādhā externally assumed an angry pose, became furious at Jaṭilā's insinuations, and together with Lalitā, in order to defend Herself, fabricated a network of seemingly logical lies. Afterward She glorified Lalitā for her skillful help. May Śrī Rādhā protect you all.

Text 2

pika-paṭu-rava-vādyair bhr̥ṅga-jhaṅkara-gānāih
sphurad-atula-kuḍuṅga-kroḍa-raṅge sa-raṅgam
smara-sadasi kṛtodyan nṛtyataḥ śrānta-gātram
vraja-nava-yuva-yugmam nartakam vijayāni

pika-of the cuckoos; paṭu-expert; rava-sounds; vādyaiḥ-with the instrumental music; bhr̥ṅga-of the bees; jhaṅkara-the buzzing; gānāih-with the songs; sphurad-manifested; atula-incomparable; kuḍuṅga-of the forest; kroḍa-in the interior; raṅge-in the stage; sa-raṅgam-with happiness; smara-of Kāma; sadasi-in the assembly; kṛta-done; udyan-rising; nṛtyataḥ-from dancing; śrānta-fatigued; gātram-bodies; vraja-nava-yuva-yugmam-the divine young couple of Vraja; nartakam-the dancers; vijayāni-may I fan.

I pray that I may fan the two young dancers of Vraja who have become fatigued by happily dancing in Cupid's arena in an incomparable forest grove filled with the instrumental music of the expert cuckoos and the humming songs of the bees.

Text 3

kuhūkaṅṭhī-kaṅṭhād api kamana-kaṅṭhī mayi punar
viśākhā gānasyāpi ca rucira-śikṣām praṇayatu
yathāham tenaitad yuva-yugalam ullasya sa-gaṇāl
labhe rāse tasmān maṇi-pradaka-hārān iha muhuḥ

kuhūkaṅṭhī-of the cuckoos; kaṅṭhād-than the throat; api-even; kamana-sweeter; kaṅṭhī-throat; mayi-to me; punar-again; viśākhā-Visākhā; gānasya-of singing; api-even; ca-and; rucira-beautiful; śikṣām-teaching; praṇayatu-may give; yathā-as; aham-I; tena-by that; etad-this; yuva-yugalam-youthful divine couple; ullasya-pleasing; sa-gaṇāl-with Their associates; labhe-I obtain; rāse-in the rāsa dance; tasmān-from Them; maṇi-of jewels; pradaka-and gold; hārān-necklaces; iha-here; muhuḥ-continually.

I pray that Viśākhā-devī, whose voice is sweeter than the cuckoos, may teach me the art of beautiful singing. I pray that by singing during the rāsa dance I will please the youthful divine couple and I will obtain from Them and Their associates many necklaces of gold and jewels as my reward.

Text 4

kāntyā nindantam udyaj-jaladhara-nicayam tapta-karta-svabhāvam
vāso bibhrāṇam iṣāt-smita-rucira-mukhāmbhojam ākalpitāṅgam
vāmānke rādhikām tām prathama-rasa-kalā-keli-saubhagya-mattam
āliṅgyālāpa-bhaṅgyā vraja-pati-tanayam smerayantam smarāmi

kāntyā-with splendor; nindantam-rebuking; udyaj-rising; jaladhara-of monsoon clouds; nicayam-a host; tapta-molten; karta-gold; svabhāvam-nature; vāsaḥ-garments; bibhrāṇam-wearing; iṣāt-slight; smita-smile; rucira-charming; mukha-face; ambhojam-lotus flower; ākalpita-decorated; aṅgam-body; vāma-anke-on the left side; rādhikām-Śrī Rādhā; tām-Her; prathama-rasa-of amorous pastimes; kalā-the art; keli-pastimes; saubhagya-by the good fortune; mattam-maddened; āliṅgya-embracing; ālāpa-bhaṅgyā-with crooked words; vraja-pati-tanayam-the prince of Vraja; smerayantam-smiling; smarāmi-I remember.

I meditate on the smiling prince of Vraja, whose splendid dark complexion rebukes a host of monsoon clouds, whose garments are like molten gold, whose lotus face is charming with a gentle smile, whose transcendental body is expertly decorated, and who speaks many clever joking words as, maddened with playful amorous passion, He embraces Śrīmatī Rādhikā to His left.

Śrī Govardhanāśraya-daśaka

Ten Appeals for Shelter at Govardhana Hill

Text 1

saptāham murajit-karāmbuja-paribhrājat-kaniṣṭhāṅguli-
prodyad-valgu-varātakoparimilan-mugdha-dvirepho 'pi yaḥ
pāthaḥ-kṣepaka-śakra-nakra-mukhataḥ kroḍe vrajam drāg apāt
kas tam gokula-bandhavam giri-varam govardhanam nāśrayet

sapta-seven; aham-days; murajit-of Lord Kṛṣṇa; kara-hand; ambuja-lotus;
paribhrājat-shining; kaniṣṭha-little; aṅguli-finger; prodyad-manifest; valgu-
beautiful; varātaka-lotus whorl; upari-above; milan-meeting; mugdha-charming;
dvirephaḥ-bumblebee; api-also; yaḥ-who; pāthaḥ-water; kṣepaka-expelling; śakra-
of Indra; nakra-of the crocodile; mukhataḥ-from the mouth; kroḍe-in the lap;
vrajam-Vraja; drāg-at once; apāt-protected; kaḥ-who; tam-that; gokula-of Gokula;
bandhavam-the friend; giri-of mountains; varam-the best.

Who will not take shelter of Govardhana Hill, the best of mountains, the friend
of Gokula, the charming bumblebee that for seven days stood on the graceful
whorl of the lotus flower of Lord Kṛṣṇa's hand and protected Vraja from the
mouth of the Indra-crocodile raining a great monsoon?

Text 2

indratve nibhṛtam gavām suranadī-toyena dīnātmanā
śakreṇānugatā cakāra surabhir yenābhiṣekam hareḥ
yat-kacche 'jani tena nandita-janam govinda-kuṇḍam kṛtī
kas tam go-nikarendra-paṭṭa-śikharam govardhanam nāśrayet

indratve-as king; nibhṛtam-in a solitary place; gavām-of the cows; suranadī-of
the celestial Ganges; toyena-with the water; dīnātmanā-humble; śakreṇa-by Indra;
anugatā-following; cakāra-did; surabhiḥ-surabhi; yena-by whom; abhiṣekam-
bathing ceremony at the coronation; hareḥ-of Lord Kṛṣṇa; yat-of which; kacche-in
the vicinity; ajani-was manifested; tena-by Him; nandita-delighted; janam-the
people; govinda-kuṇḍam-Govinda-kuṇḍa; kṛtī-pious person; kaḥ-who?; tam-that;
gaḥ-of the cows; nikara-of the herds; indra-of the king; paṭṭa-śikharam-whose peak

is the place of pastimes.

What pious person will not take shelter of Govardhana Hill, whose peak is the place of pastimes for Lord Kṛṣṇa, the master of the surabhi cows, and near which is blissful Govinda-kuṇḍa, where a surabhi cow, followed by humbled Indra bearing the waters of the celestial Ganges, bathed Lord Kṛṣṇa and secretly crowned Him king of the surabhi cows?

Text 3

svaṛ-dhuny-ādi-vareṇya-tīrtha-gaṇato hṛdyāny ajasraṁ hareḥ
sīri-brahma-harāpsaraḥ-priyaka-tat-śrī-dāna-kuṇḍāny api
prema-kṣema-ruci-pradāni parito bhrājanti yasya vratī
kaś tam manya-munīndra-varṇita-guṇaṁ govardhanaṁ nāśrayet

svaṛ-dhuni-the celestial Ganges; ādi-beginning with; vareṇya-best; tīrtha-of sacred places; gaṇataḥ-of multitudes; hṛdyāni-charming; ajasraṁ-always; hareḥ-of Lord Kṛṣṇa; sīri-to Lord Balarāma; brahma-to Lord Brahmā; hara-Hara; apsaraḥ-Apsaraḥ; priyaka-Priyaka; tat-that; śrī-dāna-Śrī Dāna; kuṇḍāni-lakes; api-also; prema-love; kṣema-happiness; ruci-love; pradāni-giving; paritaḥ-everywhere; bhrājanti-shine; yasya-of which; vratī-a pious person; kaḥ-who?; tam-that; manya-great; muni-of sages; indra-by the best; varṇita-described; guṇaṁ-virtues.

What pious person will not take shelter of Govardhana Hill, which is glorified by the great sages, and which is encircled by the lakes Sīri-kuṇḍa, Brahma-kuṇḍa, Hara-kuṇḍa, Apsaraḥ-kuṇḍa, Priyaka-kuṇḍa, and Śrī-dāna-kuṇḍa, which are splendid with the happiness of pure love and more dear to Lord Hari than the celestial Ganges and a host of other sacred places?

Text 4

vyotsnāmokṣaṇa-mālya-hāra-sumano-gaurī-balāri-dhvajā
gāndharvādi-sarāmsi nirjhara-giriḥ śṛṅgāra-simhāsanam
gopālo 'pi hari-sthalaṁ harir api sphūrjanti yat-sarvataḥ
kaś tam go-mṛga-pakṣi-vṛkṣa-lalitaṁ govardhanaṁ nāśrayet

vyotsnāmokṣaṇa-vyotsnāmokṣaṇa; mālya-Mālya; hāra-Hāra; sumanaḥ-Sumanaḥ; gaurī-Gaurī; balāri-Balāri; dhvajā-Dhvaja; gāndharva-Gāndharva; ādi-beginning with; sarāmsi-lakes; nirjhara-with swiftly moving streams; giriḥ-the mountain; śṛṅgāra-of amorous love; simhāsanam-the lion-throne; gopālaḥ-Lord Kṛṣṇa; api-also; hari-of Lord Kṛṣṇa; sthalaṁ-the place; hariḥ-Lord Kṛṣṇa; api-also; sphūrjanti-is manifested; yat-sarvataḥ-everywhere; kaḥ-who?; tam-that; gaḥ-cows; mṛga-deer; pakṣi-birds; vṛkṣa-trees; lalitaṁ-charming.

Who will not take shelter of Govardhana Hill, which is charming with cows, deer, birds, and trees, and which is the place where the lakes Jyotsnāmokṣaṇa-kuṇḍa, Mālyā-kuṇḍa, Hāra-kuṇḍa, Sumanah-kuṇḍa, Gaurī-kuṇḍa, Balāridhvaja-kuṇḍa, Gāndharvā-kuṇḍa, many other lakes, many swiftly-moving mountain streams, many lion-thrones for amorous pastimes, many places for Lord Hari's other pastimes, and the cowherd boy Lord Hari Himself, are all splendidly manifest?

Text 5

gaṅgā-koty-adhikam bakāri-pada-jāriṣṭāri-kuṇḍam vahan
bhaktyā yaḥ śirasā natena satataṁ preyān śivād apy abhūt
rādhā-kuṇḍa-maṇim tathaiva murajit-prauḍha-prasādam dadhāt
preyaḥ-stavyamano 'bhavat ka iha taṁ govardhanam nāśrayet

gaṅgā-of Ganges Rivers; koṭi-than millions; adhikam-greater; bakāri-of Lord Kṛṣṇa; pada-from the foot; ja-born; ariṣṭāri-kuṇḍam-Śyāma-kuṇḍa; vahan-carrying; bhaktyā-with devotion; yaḥ-who; śirasā-on the head; natena-bowed; satataṁ-always; preyān-dearer; śivād-than Śiva; api-even; abhūt-became; rādhā-kuṇḍa-Rādhā-kuṇḍa; maṇim-jewel; tathā-still; eva-certainly; murajit-of Lord Kṛṣṇa; prauḍha-great; prasādam-mercy; dadhāt-manifested; preyaḥ-stavyamaṇaḥ-the most glorious of the dear devotees; abhavat-became; ka-who?; iha-here; taṁ-that.

Who will not take shelter of Govardhana Hill? He who with always devotedly carries on his bowed head the lake known as Śyāma-kuṇḍa, which is millions of times greater than the Ganges, and which was born from the foot of Lord Kṛṣṇa, becomes more dear to the Lord than even the demigod Śiva. He who in the same way carries the jewel known as Rādhā-kuṇḍa attains the full mercy of Lord Kṛṣṇa. He becomes the most dear and glorious of devotees.

Text 6

yasyām mādhava-nāviko rasavatīm ādhāya rādhām tarau
madhye cañcala-keli-pāta-valanāt trāsaiḥ stuvatyās tataḥ
svābhiṣṭham paṇam ādadhe vahati sā yasmin mano-jāhnavī
kas taṁ tan nava-dam-pati-pratibhavam govardhanam nāśrayet

yasyām-where; mādhava-Lord Kṛṣṇa; nāvikaḥ-the boatman; rasavatīm-sweet; ādhāya-taking; rādhām-Rādhā; tarau-on the boat; madhye-in the middle; cañcala-restless; keli-pastime; pāta-valanāt-because of the violent waves; trāsaiḥ-with fear; stuvatyāḥ-prayed; tataḥ-then; svābhiṣṭham-own desire; paṇam-the price; ādadhe-took; vahati-carries; sā-She; yasmin-in which; mano-jāhnavī-the Mānasa-gaṅgā;

kaḥ-who?; tam-that; tan-that; nava-young; dam-pati-of the divine couple; pratibhuvam-place.

Who will not take shelter of Govardhana Hill, where the divine couple enjoy Their rescue-fee pastimes, and where the Mānasa-gaṅgā flows? In the Mānasa-gaṅgā the pilot Mādhava took sweetly beautiful Rādhā on His boat, and when She, frightened by a great storm, prayed that He calm it, He claimed from Her as a rescue-fee the fulfillment of His amorous desires.

Text 7

rāse śrī-śata-vandya-sundara-sakhī vṛndāñcitā saurabha-
bhrājat-kṛṣṇa-rasāla-bāhu-vilasat-kaṅṭhī madhau mādhavī
rādhā nṛtyati yatra cāru valate rāsa-sthalī sā parā
yasmin sa sukṛtī tam unnatam aye govardhanam nāśrayet

rāse-in the rāsa dance; śrī-of goddesses of fortune; śata-by hundreds; vandya-worshipped; sundara-beautiful; sakhī-of friends; vṛnda-by multitudes; añcitā-accompanied; saurabha-fragrant; bhrājat-glistening; kṛṣṇa-of Lord Kṛṣṇa; rasāla-nectar; bāhu-arm; vilasat-splendid; kaṅṭhī-neck; madhau-in spring; mādhavī-dear to Lord Kṛṣṇa; rādhā-Rādhā; nṛtyati-dances; yatra-where; cāru-beautiful; valate-moves; rāsa-sthalī-the arena of the rāsa dance; sā-She; parā-transcendental; yasmin-in which; sa-he; sukṛtī-pious; tam-that; unnatam-exalted; aye-ah!

Ah, what pious person will not take shelter of lofty Govardhana Hill, the beautiful and transcendental place of the rāsa dance, where Śrī Rādhā, accompanied by Her beautiful friends worshiped by hundreds of goddesses of fortune, and the splendid, nectar arm of Lord Kṛṣṇa playfully resting on Her neck, dances in the springtime rāsa-lilā?

Text 8

yatra svīya-gaṇasya vikrama-bhṛtā vācā muhuḥ phullatoḥ
smera-krūra-dṛg-anta-vibhrama-śaraiḥ śaśvan mitho viddhayoḥ
tad yūnor nava-dāna-sṛṣṭija-kaliḥ bhaṅgyā hasan jṛmbhate
kas tam tat-pṛthu-keli-sūcana-śilam govardhanam nāśrayet

yatra-where; svīya-gaṇasya-of Her own friends; vikrama-bhṛtā-bold; vācā-with words; muhuḥ-continually; phullatoḥ-blossoming; smera-smiling; krūra-cruel; dṛg-eyes; anta-corners; vibhrama-moving; śaraiḥ-with arrows; śaśvan-always; mithaḥ-together; viddhayoḥ-pierced; tad-that; yūnoḥ-of the youthful couple; nava-new; dāna-of the dāna-keli pastimes; sṛṣṭija-manifested; kaliḥ-quarrel; bhaṅgyā-by the crooked words; hasan-laughing; jṛmbhate-becomes manifested; kaḥ-who?;

tam-that; tat-of that; pṛthu-great; keli-pastimes; sūcana-indication; śilam-nature.

Who will not take shelter of Govardhana Hill where, blossoming with happiness at the outrageous joking words of Their friends, perpetually wounded by the swift arrows shot from the corners of Their cruel, smiling eyes, and laughing at the crooked words of the ever-new dāna-keli quarrel, the youthful divine couple displayed so many transcendental pastimes?

Text 9

śrīdāmādi-vayasya-saṅcaya-vṛtaḥ saṅkarṣaṇenollasan
yasmin go-caya-cāru-cāraṇa-paro rīrīti gāyaty asau
raṅge gūḍha-guhāsu ca prathayati smāra-kriyām rādhayā
kas taṁ saubhaga-bhūṣitāñcita-tanuṁ govardhanaṁ nāśrayet

śrīdāma-Śrīdāmā; ādi-beginning with; vayasya-friends; saṅcaya-multitudes; vṛtaḥ-surrounded; saṅkarṣaṇena-with Balarāma; ullasan-playing; yasmin-in which; gaḥ-of cows; caya-herds; cāru-beautiful; cāraṇa-herding; paraḥ-devoted; rīrī iti-rī rī; gāyati-sings; asau-He; raṅge-in the arena; gūḍha-hidden; guhāsu-in caves; ca-and; prathayati-manifests; smāra-amorous; kriyām-pastimes; rādhayā-with Śrī Rādhā; kaḥ-who?; taṁ-that; saubhaga-with auspiciousness; bhūṣita-decorated; āñcita-graceful; tanuṁ-form.

Who will not take shelter of graceful and auspicious Govardhana Hill, where, accompanied by Śrīdāmā and His other friends, playing with Saṅkarṣaṇa, and carefully herding the cows, Lord Kṛṣṇa happily sings rī rī, and where Lord Kṛṣṇa enjoys amorous pastimes with Rādhā in the rāsa dance arena and deep in the hidden caves?

Text 10

kālindīm tapanodbhavaṁ giri-gaṇān aty-unnamac-cekharān
śrī-vṛndāvipinān janepsita-dharaṁ nandīśvaraṁ cāśrayam
hitvā yaṁ pratipūjayan vraja-kṛte mānaṁ mukundo dadau
kas taṁ śṛṅgi-kirīṭinān giri-nṛpaṁ govardhanaṁ nāśrayet

kālindīm-the Yamunā River; tapana-of the sun-god; udbhavam-the daughter; giri-of hills; gaṇān-the multitudes; ati-very; unnamac-lofty; cekharān-crowns; śrī-vṛndāvipinān-Śrī Vṛndāvana; jana-by the people; īpsita-desire; dharam-fulfilling; nandīśvaraṁ-Nandīśvara; ca-and; āśrayam-shelter; hitvā-abandoning; yaṁ-which; pratipūjayan-worshiping; vraja-kṛte-for the sake of Vraja; mānaṁ-respect; mukundaḥ-Lord Kṛṣṇa; dadau-gave; kaḥ-who?; taṁ-that; śṛṅgi-of mountains; kirīṭinān-the crown; giri-of mountains; nṛpaṁ-the king.

Who will not take shelter of Govardhana Hill, the crowned king of all mountains? For the people of Vraja's sake Lord Mukunda neglected the sun-god's daughter Yamunā, a host of other lofty hills, the wish-fulfilling forest of Vṛndāvana, and the town of Nandīśvara, and respectfully worshiped Govardhana Hill.

Text 11

tasmin vāsadam asya ramya-daśakam govardhanasyeha yat
prādurbhūtam idam yadiya-kṛpayā jīrṇāndha-vaktrād api
tasyodyad-guṇa-vṛnda-bandhura-khaṇer jīvātu-rūpasya tat-
toṣāyāpi alam bhavatv iha phalam pakvam mayā mṛgyate

tasmin-in this; vāsa-residence; dam-granting; asya-of this; ramya-charming; daśakam-ten verses; govardhanasya-of Govardhana Hill; iha-here; yat-which; prādurbhūtam-manifested; idam-this; yadiya-of which; kṛpayā-by the mercy; jīrṇa-an old; andha-blind man; vaktrād-from the mouth; api-even; tasya-of that; udyad-manifesting; guṇa-of virtues; vṛnda-multitudes; bandhura-charming; khaṇeḥ-of the mine; jīvātu-the life; rūpasya-in the form; tat-that; toṣāya-for satisfaction; api-also; alam-greatly; bhavatv-may be; iha-here; phalam-the fruit; pakvam-ripened; mayā-by me; mṛgyate-sought.

By the mercy of Govardhana Hill these ten beautiful verses about Govardhana Hill, which grant residence at Govardhana Hill, have come from the mouth of a blind old man. The pleasure of Govardhana Hill, which is my life and soul, and which is a beautiful jewel-mine of transcendental virtues, is the ripe fruit I seek from my labor in writing these verses.

Śrī Govardhana-vāsa-prārthanā-daśaka

Ten Appeals for Residence at Govardhana Hill

Text 1

nija-pati-bhuja-daṇḍac-chatra-bhāvaṁ prapadya
pratihata-mada-dhr̥ṣṭoddaṇḍa-devendra-garva
atula-pr̥thula-śaila-śreṇi-bhūpa priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam

nija-own; pati-of the Lord; bhuja-arm; daṇḍac-handle; chatra-of an umbrella;
bhāvam-the state; prapadya-attaining; pratihata-checked; mada-arrogant; dhr̥ṣṭa-
bold; uddaṇḍa-with raised weapons; devendra-the king of the demigods; garva-
pride; atula-incomparable; pr̥thula-great; śaila-mountain; śreṇi-series; bhūpa-king;
priyam-dear; me-to me; nija-own; nikaṭa-near; nivāsam-residence; dehi-please give;
govardhana-O Govardhana; tvam-you.

O Govardhana, O king of all incomparable great mountains, O hill that became
an umbrella with the arm of your own Lord as the handle and then destroyed the
pride of the deva king madly attacking with raised weapons, please grant the
residence near you that is so dear to me.

Text 2

pramada-madana-lilāḥ kandare kandare te
racayati nava-yūnor dvandvam asminn amandam
iti kila kalanārthaṁ lagnakas tad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam

pramada-passionate; madana-amorous; lilāḥ-pastimes; kandare kandare-in
every cave; te-of you; racayati-performs; nava-yūnor dvandvam-the youthful divine
couple; asminn-in this; amandam-great; iti-thus; kila-indeed; kalana-of seeing;
artham-for the purpose; lagnakaḥ-guarantee; tad-that; dvayoḥ-of the two; me-of
me.

O Govardhana, please grant to me the residence near you that will guarantee
the sight of the youthful divine couple as they enjoy passionate amorous pastimes
in your caves.

Text 3

anupama-maṇi-vedī-ratna-simhāsanorvī-
ruha-jhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṅkhelayan sva-priyaṁ me

nija-nikaṭa-nivāsaṁ dehi govardhana tvam
anupama-incomparable; maṇi-jeweled; vedī-courtyards; ratna-jeweled;
simhāsana-lion-thrones; ūrvīruha-trees; jhara-waterfalls and swiftly-flowing

mountain brooks; dara
caves; sānu-peaks; droṇi
valleys; saṅgheṣu-in the multitudes; raṅgaiḥ-with happiness; saha-with; bala-Lord
Balarāma; sakhibhiḥ-with friends; sankhelayan-playing; sva-own; priyam-dear; me-
to me.

O Govardhana, O hill where Lord Kṛṣṇa happily plays with Balarāma and His
friends in the incomparable jeweled courtyards, jeweled lion-thrones, trees,
waterfalls, mountain-brooks, caves, peaks, and valleys, please grant the residence
near you that is so dear to me.

Text 4

rasa-nidhi-nava-yūnoḥ sākṣiṇīm dāna-keler
dyuti-parimala-viddham śyāma-vedim prakāṣya
rasika-vara-kulānām modam āsphālayan me
nija-nikaṭa-nivāsam dehi govardhana tvam

rasa-of nectar; nidhi-oceans; nava-yūnoḥ-of the youthful divine couple; sākṣiṇīm-
the witness; dāna-keleḥ-of the dāna-keli pastime; dyuti-splendor; parimala-
fragrance; viddham-filled; śyāma-dark; vedim-courtyard; prakāṣya-manifesting;
rasika-vara-kulānām-of the best of those expert at relishing transcendental
pastimes; modam-happiness; āsphālayan-causing; me-of me.

O Govardhana, O hill that provides the dark courtyard that witnesses the dāna-
keli pastime of the nectar-treasure youthful divine couple, O hill that brings great
bliss to the best of they who relish transcendental nectar, please grant to me
residence near you.

Text 5

hari-dayitam apūrvam rādhikā-kuṇḍam ātma-
priya-sakham iha kaṅṭhe narmaṅāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsam dehi govardhana tvam

hari-to Lord Kṛṣṇa; dayitam-dear; apūrvam-unprecedented; rādhikā-kuṇḍam-
Rādhā-kuṇḍa; ātma-own; priya-sakham-dear friend; iha-here; kaṅṭhe-on the neck;
narmaṅā-playfully; āliṅgya-embracing; guptaḥ-hidden; nava-yuva-yuga-of the
youthful divine couple; khelāḥ-pastimes; tatra-there; paśyan-seeing; rahaḥ-in a
solitary place; me-of me.

O Govardhana, O hill that, hiding as you playfully embrace the neck of your dear friend, Lord Hari's dear, unprecedented Rādhā-kuṇḍa, secretly gazes at the pastimes of the youthful divine couple, please grant to me residence near you.

Text 6

sthala-jala-tala-śaṣpair bhūruha-chāyayā ca
pratipadam anukālam hanta samvardhayan gāḥ
tri-jagati nija-gotram sārthakam khyāpayan me
nija-nikaṭa-nivāsam dehi govardhana tvam

sthala-land; jala-water; tala-surface; śaṣpaiḥ-with grasses; bhūruha-of trees; chāyayā-with the shade; ca-and; pratipadam-at every step; anukālam-at the right time; hanta-indeed; samvardhayan-nourishing; gāḥ-the cows; tri-jagati-in the three worlds; nija-own; gotram-name; sārthakam-meaningful; khyāpayan-proclaiming; me-of me.

O Govardhana, O hill that by nourishing the cows with its water, grass, and the shade of its trees declares to the three worlds the appropriateness of its own name, please grant to me residence near you.

Note: Govardhana means "that which nourishes (vardhana) the cows (go)."

Text 7

surapati-kṛta-dīrgha-drohato goṣṭha-rakṣām
tava nava-gṛha-rūpasyāntare kurvataiva
agha-baka-ripuṇocair datta-māna drutam me
nija-nikaṭa-nivāsam dehi govardhana tvam

surapati-of the king of the demigods; kṛta-done; dīrgha-long; drohataḥ-from the enmity; goṣṭha-of Vraja; rakṣām-protection; tava-of you; nava-new; gṛha-house; rūpasya-in the form; antare-within; kurvata-doing; eva-indeed; agha-baka-ripuṇā-by Lord Kṛṣṇa, the enemy of Bakāsura; ucchaiḥ-greatly; datta-given; māna-honor; drutam-quickly; me-of me.

O Govardhana, O hill that the enemy of Agha and Baka honored by transforming into a new house to give Vraja protection from the sustained fury of the sura king, please grant to me residence near you.

Text 8

giri-nṛpa-hari-dāsa-śreṇi-varyeti-nāmā-
mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve klpta-vedaiḥ sphuṭam me
nija-nikaṭa-nivāsam dehi govardhana tvam

giri-of hills; nṛpa-the king; hari-of Lord Kṛṣṇa; dāsa-of servants; śreṇi-of the multitudes; varya-the best; iti-thus; nāma-name; amṛtam-nectar; idam-this; uditam-spoken; śrī-rādhikā-of Śrī Rādhā; vaktra-of the mouth; candrāt-from the moon; vraja-of Vraja; nava-new; tilakatve-as the tilaka marking; klpta-conceived; vedaiḥ-by the Vedas; sphuṭam-manifested; me-of me.

O Govardhana, O king of mountains, O hill whose nectar name "the best of Lord Hari's servants" flows from the moon of Śrī Rādhā's mouth, O hill that the Vedas declare to be the tilaka marking of Vraja, please grant to me residence near you.

Text 9

nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
vraja-nara-paśu-pakṣi-vrāta-saukhyaika-dātaḥ
agaṇita-karuṇatvān maṁ urī-kṛtya tāntam
nija-nikaṭa-nivāsam dehi govardhana tvam

nija-own; jana-people; yuta-endowed; rādhā-kṛṣṇa-of Śrī Śrī Rādhā-Kṛṣṇa; maitrī-friendship; rasa-nectar; ākta-anointed; vraja-of Vraja; nara-of the people; paśu-animals; pakṣi-and birds; vrāta-to the hosts; saukhya-of happiness; eka-sole; dātaḥ-giver; agaṇita-immeasurable; karuṇatvān-because of mercy; maṁ-me; urī-kṛtya-accepting; tāntam-distressed.

O Govardhana, O philanthropist that gives transcendental happiness to Vraja's people, animals, and birds, all anointed with the nectar of friendship for Śrī Śrī Rādhā-Kṛṣṇa surrounded by Their friends, out of Your immeasurable mercy, please accept unhappy me and please grant me residence near you.

Text 10

nirupadhi-karuṇena śrī-śacīnandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyenārpito 'smi
iti khalu mama yogyāyogyatām mām agr̥hṇan
nija-nikaṭa-nivāsam dehi govardhana tvam

nirupadhi-boundless; karuṇena-with mercy; śrī-śacīnandanena-by the son of Śacī; tvayi-in you; kapaṭi-a cheater;; śaṭhaḥ-a rascal; api-although; tvat-priyena-by your beloved; arpiṭaḥ-given; asmi-I am; iti-thus; khalu-certainly; mama-my; yogya-suitability; ayogyatām-or unsuitability; mām-me; agrhṇan-not considering.

Although I am a cheater and a criminal, unlimitedly merciful Lord Śacīnandana, who is very dear to you, has given me to you. O Govardhana, please do not consider whether I am acceptable or not, but simply grant me residence near you.

Text 11

rasada-daśakam asya śrīla-govardhanasya
kṣitidhara-kula-bhartur yaḥ prayatnād adhīte
sa sapadi sukhade 'smin vāsam āsādyā sākṣāc
chubada-yugala-sevā-ratnam āpnoti tūrṇam

rasada-nectarean; daśakam-ten verses; asya-of this; śrīla-govardhanasya-Śrīla Govardhana; kṣitidhara-of mountains; kula-of the multitudes; bhartuḥ-the king; yaḥ-one who; prayatnād-with care; adhīte-reads; sa-he; sapadi-at once; sukhade-blissful; asmin-in this; vāsam-residence; āsādyā-attaining; sākṣāc-directly; chubada-auspicious; yugala-of the divine couple; sevā-of the service; ratnam-the jewel; āpnoti-attains; tūrṇam-quickly.

One who carefully reads these ten nectar verses describing Śrīla Govardhana, the king of mountains, will very soon reside near that blissful hill and quickly attain the precious jewel of the service to the handsome divine couple.

Śrī Rādhā-kuṇḍāṣṭaka

Eight Prayers Glorifying Rādhā-kuṇḍa

Text 1

vṛṣabha-danuja-nāśān narma-dharmokti-raṅgair
nikhila-nija-sakhībhir yat sva-hastena pūrṇam
prakatitam api vṛndāraṇya-rājñā pramodais
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

vṛṣabha-bull; danuja-demon; nāśān-from the destruction; narma-joking;
dharma-of religion; ukṭi-words; raṅgaiḥ-with happiness; nikhila-all; nija-own;
sakhībhiḥ-with friends; yat-which; sva-hastena-by His own hand; pūrṇam-filled;
prakatitam-manifested; api-also; vṛndāraṇya-of Vṛndāvana; rājñā-by the king;
pramodaiḥ-with happiness; tad-that; ati-surabhi-very fragrant; rādhā-kuṇḍam-
Rādhā-kuṇḍa; eva-indeed; āśrayaḥ-the shelter; me-of me.

May very fragrant Rādhā-kuṇḍa, which, prodded by the gopīs' many joking words after Vṛṣabhāsura's death, the king of Vṛndāvana forest happily built and filled with His own hand, be my shelter.

Text 2

vraja-bhuvi mura-śatroḥ preyasīnām nikāmair
asulabham api tūrṇam prema-kalpa-drumam tam
janayati hṛdi bhūmau snātur uccair priyam yat
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

vraja-bhuvi-in the land of Vraja; mura-śatroḥ-of Lord Kṛṣṇa; preyasīnām-of the beloveds; nikāmaiḥ-by the desires; asulabham-rare; api-even; tūrṇam-quickly; prema-of pure love; kalpa-drumam-the desire tree; tam-that; janayati-creates; hṛdi-in the heart; bhūmau-in the land; snātuḥ-of a bather; uccaiḥ-greatly; priyam-dear; yat-which.

May very dear and fragrant Rādhā-kuṇḍa, which, for one who bathes in it immediately creates in the land of the heart a desire tree of pure love rare even among the gopī beloveds of Lord Kṛṣṇa in Vraja, be my shelter.

Text 3

agha-ripur api yatnād atra devyāḥ prasāda-
prasara-kṛta-katākṣa-prāpti-kāmaḥ prakāmam
anuserati yad uccaiḥ snāna-sevānubandhais
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

agha-ripuḥ-of Lord Kṛṣṇa; api-even; yatnād-with great care; atra-here; devyāḥ-of His queen; prasāda-of mercy; prasara-manifestation; kṛta-done; katākṣa-sidelong glance; prāpti-attainment; kāmaḥ-desire; prakāmam-voluntarily; anuserati-follows;

yad-which; ucaaiḥ-greatly; snāna-bathing; sevā-service; anubandhaiḥ-in relation.

May very dear and fragrant Rādhā-kuṇḍa, where, yearning to attain the merciful sidelong glance of His queen, Lord Kṛṣṇa diligently follows Her bathing attendants, be my shelter.

Text 4

vraja-bhuvana-sudhāmśoḥ prema-bhūmir nikāmaṁ
vraja-madhura-kiśorī-mauli-ratna-priyeva
paricitam api nāmnā yac ca tenaiva tasyās
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

vraja-of Vraja; bhuvana-of the land; sudhāmśoḥ-of the nectar moon; prema-of pure love; bhūmiḥ-the land; nikāmaṁ-exceedingly; vraja-in Vraja; madhura-sweet; kiśorī-of girls; mauli-the crown; ratna-jewel; priyā-beloved; iva-as if; paricitam-known; api-also; nāmnā-by name; yac-which; ca-and; tena-by this; eva-indeed; tasyāḥ-of Her.

May very fragrant Rādhā-kuṇḍa, which is named after a girl who is a realm of love for He who is the moon of Vraja, a girl who is like the most precious jewel in the crown of the sweet girls of Vraja, be my shelter.

Text 5

api jana iha kaścid yasya sevā-prasādaiḥ
praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ
sapadi kila mad-iśā-dāsya-puṣpa-prāśasyā
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

api-even; jana-a person; iha-here; kaścid-one; yasya-of which; sevā-of service; prasādaiḥ-by the mercy; praṇaya-of pure love; sura-latā-the celestial vine; syāt-may be; tasya-of that; goṣṭhendra-sūnoḥ-of the prince of Vraja; sapadi-at once; kila-certainly; mad-of my; iśā-queen; dāsya-of the service; puṣpa-flower; prāśasyā-celebrated.

The mercy obtained by serving Rādhā-kuṇḍa makes the celestial vine of pure love for the prince of Vraja, which is famous for bearing the flowers of service to my queen, sprout. May that very fragrant Rādhā-kuṇḍa be my shelter.

Text 6

taṭa-madhura-nikuñjaḥ klpta-nāmāna uccair
nija-parijana-vargaiḥ samvibhajyāśritas taiḥ
madhukara-ruta-ramyā yasya rājanti kāmīyās
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

taṭa-on the shore; madhura-charming; nikuñjaḥ-groves; klpta-fashioned;
nāmāna-names; uccaiḥ-greatly; nija-own; parijana-associates; vargaiḥ-with teh
groups; samvibhajya-having divided; āśritaḥ-sheltered; taiḥ-by them; madhukara-
of bumblebees; ruta-with the sounds; ramyā-charming; yasya-of which; rājanti-are
splendidly manifested; kāmīyāḥ-delightful.

May very fragrant Rādhā-kuṇḍa, on the shores of which are many splendid and
charming forest groves filled with the sweet sounds of bumblebees and each
named after one of Śrī Rādhā's friends, be my shelter.

Text 7

taṭa-bhuvi vara-vedyām yasya narmāti-hṛdyām
madhura-madhura-vārtām goṣṭha-candrasya bhaṅgyā
praṭhayati mitha īśā prāṇa-sakhyālibhiḥ sā
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

taṭa-of the shore; bhuvi-on the ground; vara-excellent; vedyām-in the
courtyard; yasya-of which; narma-by joking words; ati-very; hṛdyām-charming;
madhura-madhura-very sweet; vārtām-words; goṣṭha-candrasya-of the moon of
Vraja; bhaṅgyā-with crookedness; praṭhayati-manifests; mitha-mutually; īśā-the
queen; prāṇa-sakhyālibhiḥ-with Her dear friends; sā-She.

May very fragrant Rādhā-kuṇḍa, on the shore of which, in a pleasant courtyard
Queen Rādhā and Her friends sweetly joke with Lord Kṛṣṇa, the moon of Vraja, be
my shelter.

Text 8

anudinam ati-raṅgaiḥ prema-mattāli-saṅghair
vara-sarasija-gandhair hāri-vāri-prapūrṇe
viharata iha yasmin dam-patī tau pramattau
tad ati-surabhi rādhā-kuṇḍam evāśrayo me

anudinam-every day; ati-raṅgaiḥ-with great happiness; prema-with love; matta-

intoxicated; āli- of friends; saṅghaiḥ-with multitudes; vara-excellent; sarasija-lotus; gandhaiḥ-fragrance; hāri-charming; vāri-waters; prapūrṇe-filled; viharata-enjoy pastimes; iha-here; yasmin-in which; dam-patī-the divine couple; tau-they; pramattau-intoxicated.

May very fragrant Rādhā-kuṇḍa, where the passionate divine couple daily plays with Their passionate friends in the charming lotus-scented water, be my shelter.

Text 9

avikalam ati devyāś cāru kuṇḍāṣṭakam yaḥ
paripaṭhati tadīyollāsi-dāsyārpitātmā
aciram iha śarīre darśayaty eva tasmai
madhu-ripur ati-modaiḥ śliṣyamāṇām priyām tām

avikalam-faultless; ati-great; devyāś-of Queen Rādhā; cāru-beautiful; kuṇḍa-of the lake; aṣṭakam-eight verses; yaḥ-one who; paripaṭhati-reads; tadīya-of Her; ullāsi-splendid; dāsyā-service; arpita-offered; ātmā-self; aciram-at once; iha-here; śarīre-in this body; darśayati-reveals; eva-indeed; tasmai-to him; madhu-ripuḥ-Lord Kṛṣṇa; ati-modaiḥ-with great happiness; śliṣyamāṇām-being embraced; priyām-beloved; tām-Her.

To one who is completely dedicated to Queen Rādhā's service and who happily reads these eight beautiful verses describing Her lake, even in this present body Lord Kṛṣṇa shows His beloved as he happily embraces Her.

Śrī Vilāpa-kusumāñjali

A Lament in the Form of a Handful of Flowers

Text 1

tvaṁ rūpa-mañjari sakhi prathitā pure 'smin
pūṁsaḥ parasya vadanam na hi paśyasīti
bimbādhare kṣatam anāgata-bhartṛkāyā

yat te vyadhāyi kim u tac chuka-puṅgavena

tvam-you; rūpa-mañjarī-O Rūpa-mañjarī; sakhi-O friend; prathitā-famous; pure-city; asmin-in this; puṁsaḥ-of the person; parasya-supreme; vadanam-the face; na-not; hi-indeed; paśyasi-you see; iti-thus; bimba-bimba fruit; adhara-lips; kṣatam-bite; anāgata-not arrived; bhartṛkāyā-whose husband; yat-which; te-of you; vyadhāyi-caused; kim-what?; u-indeed; tac-that; chuka-parrot; puṅgavena-great.

O friend Rūpa-mañjarī, although you are a famous and important person in this town, still you cannot see the face of the Supreme Personality of Godhead standing before you. Your husband is not here, and yet there is a mark on the bimba fruits of your lips as if someone has bitten them. Did a great parrot bite them?

Text 2

sthala-kamalini yuktaṁ garvitā kānane 'smin
praṇayasi vara-hāsyam puṣpa-guccha-cchalena
api nikhila-latās tāḥ saurabhāktaḥ sa muñcan
mṛgayati tava mārgam kṛṣṇa-bhr̥ṅgo yad adya

sthala-kamalini-O lotus tree; yuktaṁ-proper; garvitā-proud; kānane-in the forest; asmin-in this; praṇayasi-you manifest; vara-a beautiful; hāsyam-smile; puṣpa-of flowers; guccha-of clusters; cchalena-on the pretext; api-even; nikhila-all; latāḥ-the vines; tāḥ-they; saurabhākta-fragrant; sa-He; muñcan-abandoning; mṛgayati-searches; tava-of you; mārgam-for the pathway; kṛṣṇa-of Kṛṣṇa; bhr̥ṅgaḥ-the bumblebee; yad-which; adya-now.

O lotus tree, on the pretext of this bunch of new blossoms you are now broadly smiling in this forest. You have every right to be proud. After all, the black Kṛṣṇa-bee has left all the fragrant flower-vines and He is now searching for the pathway to you.

Note: The author of the poem speaks as if smiling Rūpa-mañjarī were a lotus tree.

Text 3

vrajendra-vasati-sthale vividha-ballavī-saṅkule
tvam eva rati-mañjarī pracura-puṇya-puñjodayā
vilāsa-bhara-vismṛta-praṇayi-mekhalā-mārgaṇe
yad adya nija-nāthayā vrajasi nāthitā kandaram

vrajendra-of the king of Vraja; vasati-of the residence; sthale-in the place; vividha-various; ballavī-with gopīs; saṅkule-crowded; tvam-you; eva-indeed; rati-mañjari-O Rati-mañjarī; pracura-many; puṇya-of pious deeds; puñja-of the abundance; udayā-the rising; vilāsa-of pastimes; bhara-the multitude; vismṛta-forgotten; praṇayi-favorite; mekhalā-melt; mārgaṇe-for searching out; yad-which; adya-now; nija-own; nāthayā-by the queen; vrajasi-I go; nāthitā-requested; kandaram-to the cave.

O Rati-mañjarī, in the king of Vraja's city, where many gopīs live, you are the most pious of all. That is why you are now going to a cave, requested by your queen to search for the favorite belt She forgot in the midst of many pastimes.

Text 4

prabhur api yadunandano ya eṣa
priya-yadunandana unnata-prabhavaḥ
svayam atula-kṛpāmṛtābhiṣekaṁ
mama kṛtavaṁs tam ahaṁ gurum prapadye

prabhuḥ-master; api-even; yadunandanaḥ-Yadunandana; ya-who; eṣa-he; priya-dear; yadunandana-to Lord Yadunandana; unnata-prabhavaḥ-powerful; svayam-personally; atula-incomparable; kṛpā-of compassion; amṛta-of nectar; abhiṣekam-sprinkling; mama-of me; kṛtavaṁḥ-did; tam-to him; aham-I; gurum-the spiritual master; prapadye-surrender.

Let me surrender to my spiritual master, Yadunandana Acārya. A powerful and dear devotee of the Supreme Lord, Yadunandana, he sprinkled the nectar of his mercy upon me.

Text 5

yo mām dustara-geha-nirjala-mahā-kūpād apāra-klamāt
sadyaḥ sāndra-dayāmbudhiḥ prakṛtitaḥ svairī kṛpā-rajjubhiḥ
uddhṛtyātma-saroja-nindi-caraṇa-prāntaṁ prapadya svayaṁ
śrī-dāmodara-sac-cakāra tam ahaṁ caitanyacandraṁ bhaje

yaḥ-who; mām-to me; dustara-impassable; geha-of the home; nirjala-waterless; mahā-great; kūpād-from the well; apāra-unlimited; klamāt-from calamities; sadyaḥ-at once; sāndra-intense; dayā-mercy; ambudhiḥ-the ocean; prakṛtitaḥ-by nature; svairī-independent; kṛpā-of mercy; rajjubhiḥ-with ropes; uddhṛtya-lifting up; ātma-own; saroja-lotus flowers; nindi-rebuking; caraṇa-of the feet; prāntaṁ-the edge; prapadya-surrendering; svayam-personally; śrī-dāmodara-Svarūpa Dāmodara Gosvāmī; sac-cakāra-accepting; tam-to HIm; aham-I; caitanyacandram-

Lord Caitanyacandra; bhaje-worship.

I worship Lord Caitanyacandra, the supremely independent ocean of great mercy, who with His ropes of mercy quickly lifted me from the endlessly troublesome great dry well of household life, from which escape is very difficult, who gave me the shelter of His feet, which rebuke the lotuses, and who gave me to Svarūpa Dāmodara Gosvāmī.

Text 6

vairāgya-yug-bhakti-rasam prayatnair
apāyayan mām anabhīpsam andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanas tam prabhum āśrayāmi

vairāgya-with renunciation; yug-endowed; bhakti-of devotional service; rasam-the nectar; prayatnaiḥ-with great effort; apāyayan-mad to drink; mām-me; anabhīpsam-unwilling; andham-blind; kṛpā-of mercy; ambudhiḥ-an ocean; yaḥ-who; para-of others; duḥkha-by the unhappiness; duḥkhī-unhappy; sanātanaiḥ-Sanātana Gosvāmī; tam-of him; prabhum-the master; āśrayāmi-I take shelter.

I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Gosvāmī, out of his causeless mercy made me drink, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very much compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet.*

Text 7

aty-utkatena nitarām virahānalena
dandahyamāna-hṛdayā kila kāpi dāsī
hā svāmini kṣaṇam iha praṇayena gādham
ākrandhanena vidhurā vilapāmi padyaiḥ

aty-utkatena-very great; nitarām-completely; viraha-of separation; analena-with the fire; dandahyamāna-always burning; hṛdayā-heart; kila-indeed; kāpi-a certain; dāsī-maidservant; hā-O; svāmini-queen; kṣaṇam-for a moment; iha-here; praṇayena-with love; gādham-deeply; ākrandhanena-with crying; vidhurā-agitated; vilapāmi-I lament; padyaiḥ-in verse.

O queen, a certain maidservant, overwhelmed with love and her heart always burning in the great fire of separation, laments in the following verses.

Text 8

devi duḥkha-kula-sāgarodare
dūyamānam ati-durgataṁ janam
tvam kṛpā-prabala-naukayādbhutaṁ
prāpaya sva-pada-paṅkajālayam

devi-O queen; duḥkha-of sufferings; kula-of multitudes; sāgara-an ocean;
udare-in the belly; dūyamānam-suffering; ati-durgatam-very unfortunate; janam-
person; tvam-You; kṛpā-of mercy; prabala-the strength; naukayā-with the boat;
adbhutam-wonderful; prāpaya-please cause to attain; sva-pada-paṅkaja-of Your
own lotus feet; alayam-the abode.

O queen, please rescue this unfortunate person drowning in an ocean of pain.
Place him on the strong boat of Your mercy and carry him to the wonderful realm
of Your lotus feet.

Text 9

tvad-alokana-kalāhi-
daṁśair eva mṛtaṁ janam
tvat-padābja-milal-lakṣa-
bheṣajair devi jīvaya

tvad-of You; alokana-of not seeing; kala-the black; ahi-snake; daṁśaiḥ-by the
bites; eva-indeed; mṛtam-dead; janam-person; tvat-of You; pada-feet; abja-lotus;
milal-meeting; lakṣa-red lac; bheṣajaiḥ-with the medicine; devi-O queen; jīvaya-
please restore to life.

O queen, with the medicine of the red lac from Your lotus feet, please bring
back to life this person now dead from the bites of the black snake of not seeing
You.

Text 10

devi te caraṇa-padma-dāsikāṁ
viprayoga-bhara-dāva-pāvakaiḥ
dahyamānatara-kāya-ballavīm
jīvaya kṣaṇa-nirīkṣaṇāmṛtaiḥ

devi-O queen; te-Your; caraṇa-of the feet; padma-of the lotus; dāsikāṁ-the

maidservant; viprayoga-separation; bhara-great; dāva-of the forest fire; pāvakaiḥ-with the flames; dahyamānatara-always burning; kāya-body; ballavīm-gopī; jīvaya-please restore to life; kṣaṇa-a moment; nirīkṣaṇa-of a glance; amṛtaiḥ-with the nectar.

O queen, with the nectar of a moment's glance please restore the life of this gopī maidservant of Your lotus feet, who now burns in the great forest-fire of separation from You.

Text 11

svapne 'pi kiṁ sumukhi te caraṇāmbujāta-
rājat-parāga-ṭaṭavāsa-vibhūṣaṇena
śobhām parām atitarām ahahottamānam
bibhrad bhaviṣyati kadā mama sārtha-nāma

svapne-in dream; api-even; kim-whether?; sumukhi-O girl with the beautiful face; te-of You; caraṇa-feet; ambujāta-lotus; rājat-glittering; parāga-pollen; ṭaṭavāsa-perfume; vibhūṣaṇena-with the ornament; śobhām-decoration; parām-great; atitarām-great; ahaha-ah!; uttamānam-head; bibhrad-holding; bhaviṣyati-will be; kadā-when?; mama-of me; sārtha-nāma-success.

O beautiful-faced one, when, even in a dream, will I, by decorating my head with the splendid perfumed powder of Your lotus feet, attain the goal of my life?

Text 12

amṛtābdhi-rasa-prāyais
tava nūpura-siñjitaiḥ
hā kadā mama kalyāṇi
bādhiryam apaneṣyate

amṛta-of nectar; abdhi-ocean; rasa-nectar; prāyaiḥ-great; tava-of You; nūpura-of the anklets; siñjitaiḥ-with the tinkling sounds; hā-ah!; kadā-when?; mama-of me; kalyāṇi-O beautiful one; bādhiryam-deafness; apaneṣyate-will remove.

O beautiful one, when will the sound of Your anklebells, sprinkling drops from an ocean of nectar, cure my deafness?

Text 13

śaśakabhṛd-abhisāre netra-bhṛṅāñcalābhyām
diśi vidiśi bhayenodghūrṇitābhyām vanāni
kuvalaya-dala-kośāny eva klptāni yābhyām
kim u kila kalanīyo devi tābhyām jano 'yam

śaśakabhṛd-in the moonlight; abhisāre-in the meeting; netra-of the eyes; bhṛṅa-the bumblebees; añcalābhyām-with the corners; diśi-this way; vidiśi-and that way; bhayena-with fear; udghūrṇitābhyām-rolling; vanāni-the forests; kuvalaya-lotus; dala-petal; kośāni-whorls; eva-indeed; klptāni-constructed; yābhyām-with which; kim-whether?; u-indeed; kila-certainly; kalanīyaḥ-visible; devi-O queen; tābhyām-by them; janaḥ-person; ayam-this.

O queen, with the two bumblebees of the corners of Your eyes, which in the moonlit rendezvous anxiously wander over each direction as if the forest were a jungle of blue lotuses, will You glance upon this person?

Text 14

yadavadhi mama kañcin mañjarī rūpa-pūrvā
vraja-bhuvi bata netra-dvandva-dīptim cakāra
tadavadhi bata vṛndāraṇya-rājñi prakāmaṁ
caraṇa-kamala-lakṣā-sandidṛkṣā mamābhūt

yadavadhi-since; mama-my; kañcin-something; mañjarī rūpa-pūrvā-Rūpa-mañjarī; vraja-of Vraja; bhuvi-in the land; bata-indeed; netra-of the eyes; dvandva-the pair; dīptim-enlightened; cakāra-did; tadavadhi-since then; bata-indeed; vṛndāraṇya-of Vṛndāvana; rājñi-the queen; prakāmaṁ-spontaneously; caraṇa-feet; kamala-lotus; lakṣā-red lac; sandidṛkṣā-the desire to see; mama-of me; abhūt-became.

O queen of Vṛndāvana, since Rūpa-mañjarī filled my eyes with light in the land of Vraja, I have yearned to see the red lac decorating Your lotus feet.

Text 15

yadā tava sarovaram sarasa-bhṛṅga-saṅghollasat-
saroruha-kulojjvalam madhura-vāri-sampūritam
sphuṭat-sarasijakṣi he nayana-yugma-sākṣād-babhau
tadaiva mama lālasājani tavaiva dāsye rase

yadā-when; tava-of You; sarovaram-the lake; sarasa-buzzing; bhṛṅga-bees; saṅgha-swarms; ullasat-splendid; saroruha-lotuses; kula-multitudes; ujjvalam-

splendor; madhura-sweet; vāri-water; sampūritam-filled; sphuṭat-manifested;
sarasiya-lotus; akṣi-eyes; he-O!; nayana-of eyes; yugma-pair; sāksād-directly;
babhau-is splendidly manifested; tadā-then; eva-indeed; mama-of me; lālasā-desire;
ajani-was born; tava-of You; eva-certainly; dāsyē-in service; rase-nectar.

O queen whose eyes are as beautiful as two blossoming lotus flowers, when
Your lake filled with sweet water and splendid with many blossoming lotus flowers
and buzzing bees, appeared before my eyes I at once began to yearn for the nectar
of direct service to You.

Text 16

pādābjayos tava vinā vara-dāsyam eva
nānyat kadāpi samaye kila devi yāce
sākhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

pāda-feet; abjayoḥ-at the lotus flowers; tava-of You; vinā-without; vara-
excellent; dāsyam-service; eva-certainly; na-not; anyat-anything else; kadā api-ever;
samaye-at the time; kila-certainly; devi-O queen; yāce-I beg; sākhyāya-for
friendship; te-of You; mama-of me; namaḥ-obeisances; astu-may be; namaḥ-
obeisances; astu-may be; nityam-eternally; dāsyāya-for service; te-of You; mama-of
me; rasaḥ-sweetness; astu-may be; rasaḥ-sweetness; astu-may be; satyam-in truth.

O queen, I shall never ask You for anything other than direct service to Your
lotus feet. I offer my respectful obeisances to Your friendship. I offer my respectful
obeisances to Your friendship again and again. May I find Your service as sweet as
nectar. May I find Your service as sweet as nectar.

Text 17

ati-su-lalita-lakṣāśliṣṭa-saubhāgya-mudrā-
tatibhir adhika-tuṣṭyā cihnitī-kṛtya bāhū
nakha-dalita-haridra-garva-gaurī priyām me
caraṇa-kamala-sevām hā kadā dāsyasi tvam

ati-very; su-very; lalita-charming; lakṣā-red lac; āśliṣṭa-embraced; saubhāgya-of
good fortune; mudrā-the mark; tatibhiḥ-with a series; adhika-increased; tuṣṭyā-
with happiness; cihnitī-marking; kṛtya-doing; bāhū-arms; nakha-nails; dalita-
broken; haridra-of yellow turmeric; garva-the pride; gaurī-fair complexion;
priyām-dear; me-to me; caraṇa-feet; kamala-lotus; sevām-service; hā-ah!; kadā-
when?; dāsyasi-will give; tvam-You.

O queen whose fair complexion scratches with its nails the pride of yellow turmeric, when, happily marking my arms with auspicious markings embraced by charming red lac, will You give me the dear service of Your lotus feet?

Text 18

praṇālīm kīlālair bahubhir abhi saṅkṣalya madhurair
mudā sammarjya svair vivṛta-kaca-vṛndaiḥ priyatayā
kadā bāhyāgāraṁ vara-parimalair dhūpa-nivahair
vidhāsye te devi pratidinam aho vāsitam aham

praṇālīm-the drains; kīlālaiḥ-with water; bahubhiḥ-abundant; abhi saṅkṣalya-rinsing; madhuraiḥ-sweet; mudā-happily; sammarjya-wiping; svaiḥ-with my own; vivṛta-kaca-vṛndaiḥ-hair; priyatayā-with love; kadā-when?; bāhya-agāram-the garden pavilion; vara-parimalaiḥ-with excellent fragrance;; dhūpa-nivahaiḥ-with an abundance of incense; vidhāsye-I will do; te-of You; devi-O queen; pratidinam-every day; ahaḥ-ah!; vāsitam-scented; aham-I.

O queen, when with great love and happiness will I daily rinse the drains of Your house with pure water, dry them with my own hair, and then scent Your garden pavilion with an abundance of sweetly fragrant incense?

Text 19

prātaḥ sudhāmśu-militām mṛdam atra yatnād
āḥṛtya vāsita-payaś ca gṛhāntare ca
pādāmbuje bata kadā jala-dhārayā te
prakṣālya bhāvini kacair iha mārjayāmi

prātaḥ-early in the morning; sudhāmśu-militām mṛdam-camphor powder; atra-here; yatnād-carefully; āḥṛtya-taking; vāsita-payaś-scented water; ca-and; gṛha-the house; antare-inside; ca-and; pāda-lotus; ambuje-feet; bata-indeed; kadā-when?; jala-water; dhārayā-with a stream; te-of You; prakṣālya-washing; bhāvini-O beautiful one; kacaiḥ-with my hair; iha-here; mārjayāmi-I wipe dry.

When, at Your house early in the morning, will I carefully wash Your two lotus feet with camphor-scented water and then dry them with my hair?

Text 20

prakṣālya pāda-kamalaṁ kṛta-danta-kāṣṭhām

snānārtham anya-sadane bhavatīm niviṣṭām
abhyājya-gandhitatarair iha taila-pūraiḥ
prodvartayiṣyati kadā kim u kiṅkarīyam

prakṣālya-washing; pāda-kamalam-the lotus feet; kṛta-made; danta-for the teeth; kāṣṭhām-toothbrush-twig; snānārtham-for the bath; anya-another; sadane-room; bhavatīm-You; niviṣṭām-entered; abhyājya-anointing; gandhitataraiḥ-with very fragrant; iha-here; taila-of oil; pūraiḥ-with a flood; prodvartayiṣyati-will massage; kadā-when?; kim-whether?; u-certainly; kiṅkarī-maidservant; iyam-this.

When will this maidservant brush Your teeth with a twig, wash Your lotus feet, and, when You have entered another room, massage You with scented oil?

Text 21

ayi vimala-jalānām gandha-karpūra-puṣpair
jita-vidhu-mukha-padme vāsītānām ghaṭaughaiḥ
praṇaya-lalita-sakhyā dīyamānaiḥ purastāt
tava varam abhiṣekaṁ hā kadāham kariṣye

ayi-Oh!; vimala-pure; jalānām-of water; gandha-scented; karpūra-camphor; puṣpaiḥ-with flowers; jita-defeated; vidhu-moon; mukha-face; padme-lotus; vāsītānām-scented; ghaṭa-pots; aughaiḥ-with floods; praṇaya-love; lalita-playful and charming; sakhyā-by a friend; dīyamānaiḥ-being given; purastāt-in the presence; tava-of You; varam-excellent; abhiṣekaṁ-bath; hā-Oh!; kadā-when?; aham-I; kariṣye-will do.

O queen whose lotus face defeats the moon, when, with jars of water scented with flowers and camphor and brought by one of Your charming and affectionate friends, will I carefully bathe You?

Text 22

pānīyaṁ cīna-vastraiḥ śāśi-mukhi śanakai ramya-mṛdv-aṅga-yaṣṭair
yatnād utsārya modād diśi diśi vicalan-netra-mīnāñcalāyāḥ
śroṇau raktam dukūlam tad aparam atulam cāru-nīlam śiro 'grāt
sarvāṅgeṣu pramodāt pulakita-vapuṣā kiṁ mayā te prayojyam

pānīyam-water; cīna-silk; vastraiḥ-towel; śāśi-moon; mukhi-face; śanakai-gradually; ramya-beautiful; mṛdv-delicate; aṅga-yaṣṭaiḥ-with limbs; yatnād-carefully; utsārya-drying; modād-happily; diśi diśi-in all directions; vicalan-moving; netra-eyes; mīna-fishes; añcalāyāḥ-corners; śroṇau-hips; raktam-red; dukūlam-silk; tad-that; aparam-without superior; atulam-without equal; cāru-

beautiful; nilam-nature; śiraḥ-head; agrāt-from the top; sarvāṅgeṣu-all limbs;
pramodāt-happily; pulakita-hairs standing erect; vapuṣā-body; kim-whether?;
mayā-by me; te-of You; prayojyam-may be done.

O moon-faced one, will I with a silken towel slowly and carefully dry the water from Your beautiful, delicate limbs, and, as the two fishes of Your eyes happily and restlessly swim from one direction to another, will I be allowed, the hairs of my body standing up in bliss, to cover Your hips with an matchless red silk cloth, and all Your limbs, from Your head down, with a beautiful blue sārī?

Text 23

prakṣālya pāda-kamalaṁ tad-anukrameṇa
goṣṭhendra-sūnu-dayite tava keśa-pāśam
hā narmadā-grathita-sundara-sūkṣma-mālyair
veṇīm kariṣyati kadā praṇayair jano 'yam

prakṣālya-washing; pāda-kamalam-lotus feet; tad-that; anukrameṇa-in
sequence; goṣṭhendra-of the king of Vraja; sūnu-of the son; dayite-O beloved; tava-
of You; keśa-pāśam-the hair; hā-O!; narmadā-by Narmadā; grathita-strung;
sundara-beautiful; sūkṣma-fine; mālyaiḥ-with garlands; veṇīm-braids; kariṣyati-
will do; kadā-when?; praṇayaiḥ-with love; janaḥ-person; ayam-this.

O beloved of the prince of Vraja, when, after washing Your lotus feet, will this person, with the many beautiful small garlands artistically fashioned by Narmadā-devī, lovingly braid Your hair?

Text 24

subhaga-mṛgamadenākhaṇḍa-śubhrāmśu-vat te
tilakam iha lalāṭe devi modād vidhāya
maṣṛṇa-ghuṣṛṇa-carcām arpayitvā ca gātre
stana-yugam api gandhaiś citritam kim kariṣye

subhaga-excellent; mṛgamadena-with musk; ākhaṇḍa-full; śubhrāmśu-moon;
vat-like; te-of You; tilakam-tilaka; iha-here; lalāṭe-on the forehead; devi-O queen;
modād-happily; vidhāya-placing; maṣṛṇa-glistening; ghuṣṛṇa-kuṅkuma; carcām-
ointment; arpayitvā-placing; ca-also; gātre-on the limbs; stana-of breasts; yugam-
the two; api-also; gandhaiś-with fragrance; citritam-wonderfully decorated; kim-
whether?; kariṣye-I will make.

O queen, when will I happily place on Your forehead beautiful musk tilaka as

splendid as the full moon, on Your limbs glistening kunkuma, and on Your breasts wonderful pictures in fragrant colors?

Text 25

sindūra-rekhā sīmānte
devi ratna-śalākayā
mayā yā kalpitā kim te
śalakam śobhayiṣyati

sindūra-of sindūra; rekhā-a line; sīmānte-in the part of the hair; devi-O queen; ratna-śalākayā-with a jeweled stick; mayā-by me; yā-which; kalpitā-considered; kim-whether?; te-of You; sa-alakam-hair; śobhayiṣyati-will decorate.

O queen, will I, drawing a line of red sindūra with a jeweled śalākā, decorate the part in Your hair?

Text 26

hanta devi tilakasya samastād
bindavo 'ruṇa-su-gandhi-rasena
kṛṣṇa-mādaka-mahaṣadhi-mukhyā
dhiṛa-hastam iha kim para-kalpyāḥ

hanta-O; devi-queen; tilakasya-of tilaka; samastād-everywhere; bindavaḥ-drops; aruṇa-red; su-nicely; gandhi-fragrant; rasena-with the nectar; kṛṣṇa-Kṛṣṇa; mādaka-intoxicating; mahā-great; aṣadhi-herb; mukhyā-first; dhiṛa-steady; hastam-hand; iha-here; kim-whether?; para-nicely; kalpyāḥ-done.

O queen, with a steady hand will I artistically decorate You with the aromatic red tilaka dots that are the most powerful aphrodisiac to madden Lord Kṛṣṇa?

Text 27

goṣṭhendra-putra-mada-citta-karīndra-rāja-
bandhāya puṣpa-dhanuṣaḥ kila bandha-rajjoḥ
kim karṇayos tava varoru varāvataṃsa-
yugmena bhūṣaṇam aham sukhitā kariṣye

goṣṭhendra-of the king of Vraja; putra-of the son; mada-mad; citta-of the heart; karīndra-rāja-the regal elephant; bandhāya-for binding; puṣpa-dhanuṣaḥ-of Kāma;

kila-indeed; bandha-for binding; rajjoḥ-ropes; kim-whether; karṇayoḥ-on the ears; tava-of You; vara-beautiful; uru-thighs; vara-beautiful; avatamsa-earings; yugmena-pair; bhūṣaṇam-ornament; aham-I; sukhitā-happy; kariṣye-will do.

O beautiful one, will I happily decorate with beautiful earrings Your ears, which are the god of love's two ropes for binding the regal mad elephant of the prince of Vraja's heart?

Text 28

yā te kañculir atra sundari mayā vakṣojayor arpitā
śyāmācchādana-kāmyayā kila na sā tathyeti vijñāyatām
kintu svāmini kṛṣṇa eva sahasā tat tām avāpya svayaṁ
prānebhyo 'py adhikaṁ svakaṁ nidhi-yugaṁ saṅgopayaty eva hi

yā-which; te-Your; kañculiḥ-bodice; atra-here; sundari-O beautiful one; mayā-by me; vakṣojayoḥ-on the breasts; arpitā-placed; śyāma-from Lord Kṛṣṇa; ācchādana-covering; kāmyayā-with the desire; kila-indeed; na-not; sā-that; tathyā-truth; iti-thus; vijñāyatām-to be understood; kintu-however; svāmini-O queen; kṛṣṇa-Lord Kṛṣṇa; eva-indeed; sahasā-at once; tat-that; tām-that; avāpya-attaining; svayam-personally; prānebhyaḥ-than life; api-even; adhikam-more dear; svakam-own; nidhi-treasures; yugam-pair; saṅgopayati-covers; eva-indeed; hi-certainly.

O beautiful queen, although I carefully placed this garment over Your breasts to cover them from Kṛṣṇa's gaze, He has not understood my intention. Tightly embracing You, He has Himself become the garment covering the two treasures dearer than His own life.

Text 29

nānā-maṇi-prakara-gumphita-cāru-puṣṭyā
muktā-srajas tava su-vakṣasi hema-gauri
śrānty-abhṛtālasa-mukunda-su-tūlikāyām
kim kalpayiṣyatitaraṁ tava dāsikeyam

nānā-various; maṇi-jewels; prakara-hosts; gumphita-strung; cāru-beauty; puṣṭyā-increased; muktā-of pearls; srajaḥ-necklace; tava-of You; su-beautiful; vakṣasi-on the chest; hema-golden; gauri-fair; śrānti-with fatigue; abhṛtālasa-fatigued; mukunda-for Mukunda; su-excellent; tūlikāyām-pillow; kim-whether?; kalpayiṣyatitaram-will fashion; tava-of You; dāsikā-maidservant; iyam-this.

O golden-complexioned one, will this maidservant place lovely necklaces of

pearls and jewels on Your beautiful breasts, Lord Mukunda's pillows when He is sleepy and fatigued?

Text 30

maṇi-caya-khacitābhir nīla-cūḍāvalibhir
hari-dayita-kalāvid-dvandvam indīvarākṣi
api bata tava divyair aṅgulīr aṅgulīyaiḥ
kvacid api kila kāle bhūṣayiṣyāmi kim nu

maṇi-caya-with jewels; khacitābhiḥ-studded; nīla-blue; cūḍāvalibhiḥ-with ornaments; hari-to Lord Hari; dayita-dear; kalāvid-arms; dvandvam-two; indīvarākṣi-O lotus-eyed one; api-indeed; bata-certainly; tava-of You; divyaiḥ-splendid; aṅgulīḥ-fingers; aṅgulīyaiḥ-with rings; kvacid-somewhere; api-also; kila-certainly; kāle-time; bhūṣayiṣyāmi-I will decorate; kim-whether?; nu-indeed.

O lotus-eyed one, at some time will I adorn Your fingers with glittering rings and Your two graceful arms, which are so dear to Lord Hari, with blue armlets studded with jewels?

Text 31

pādāmbhoje maṇimaya-tulā-koṭi-yugmena yatnād
abhyarcyaitad-dala-kulam api preṣṭha-pādāṅgulīyaiḥ
kāñcī-dāmnā kaṭi-taṭam idam prema-pīṭham su-netre
kamsārāter atulam acirād arcayiṣyāmi kim te

pādāmbhoje-lotus feet; maṇimaya-jeweled; tulā-koṭi-anklets; yugmena-with a pair; yatnād-carefully; abhyarcya-having worshiped; etad-this; dala-petals; kulam-multitude; api-also; preṣṭha-beloved; pādāṅgulīyaiḥ-with toe-rings; kāñcī-dāmnā-with a belt; kaṭi-taṭam-hips; idam-this; prema-of love; pīṭham-the sacred place; su-beautiful; netre-eyes; kamsārāteḥ-of Lord Kṛṣṇa; atulam-peerless; acirād-soon; arcayiṣyāmi-I will worship; kim-whether?; te-of You.

O beautiful-eyed one, will I soon worship Your two lotus feet with jeweled anklets and the petals of Your lotus feet with toe-rings? With a splendid belt will I soon worship Your hips, the sacred pilgrimage place of Lord Kṛṣṇa?

Text 32

lalitara-mṛṇāli-kalpa-bāhu-dvayam te
murajayi-mati-hamsī-dhairya-vidhvaṁsa-dakṣam

maṇi-kula-racitābhyām aṅgadābhyām purastāt
pramada-bhara-vinamrā kalpayiṣyāmi kim vā

lalitatara-very graceful; mṛṇāli-lotus flowers; kalpa-considered; bāhu-arms;
dvayam-two; te-of You; murajayi-of Lord Kṛṣṇa; mati-of the heart; haṁsī-swan;
dhairya-peaceful composure; vidhvaṁsa-at destroying; dakṣam-expert; maṇi-of
jewels; kula-multitudes; racitābhyām-created; aṅgadābhyām-armlets; purastāt-in
the presence; pramada-of bliss; bhara-an abundance; vinamrā-bowed;
kalpayiṣyāmi-I will fashion; kim-whether?; vā-or.

Bowed down with intense bliss, with two jeweled armlets will I decorate Your
two graceful lotus arms, which expertly destroy the peacefulness of the swan of
Lord Kṛṣṇa's heart?

Text 33

rāsotsave ya iha gokulacandra-bāhu-
sparṣeṇa saubhaga-bharam nitarām avāpa
graiveyakena kim u taṁ tava kaṅṭha-deśam
sampūjayiṣyati punaḥ subhage jano 'yam

rāsa-of the rāsa dance; utsave-in the festival; ya-which; iha-here; gokulacandra-
of Lord Kṛṣṇa; bāhu-arms; sparṣeṇa-by the touch; saubhaga-bharam-great good
fortune; nitarām-completely; avāpa-attained; graiveyakena-necklace; kim-
whether?; u-indeed; taṁ-that; tava-of You; kaṅṭha-deśam-the neck;
sampūjayiṣyati-I will worship; punaḥ-again; subhage-O beautiful one; janaḥ-
person; ayam-this.

O beautiful one, will this person some day worship with a valuable necklace
Your neck, which attained all good fortune when it was touched by the arm of
Lord Gokulacandra in the festival of the rāsa dance?

Text 34

dattaḥ pralamba-ripuṇodbhaṭa-śaṅkhacūḍa-
nāśāt pratoṣi-hṛdayam madhumaṅgalasya
hastena yaḥ sumukhi kaustubha-mitram etaṁ
kim te syamantaka-maṇim taralam kariṣye

dattaḥ-placed; pralamba-of Pralambāsura; ripuṇa-by the enemy; udbhaṭa-proud;
śaṅkhacūḍa-of Śaṅkhacūḍa; nāśāt-from the death; pratoṣi-satisfied; hṛdayam-heart;
madhumaṅgalasya-of Madhumaṅgala; hastena-by the hand; yaḥ-which; sumukhi-O
girl with the beautiful face; kaustubha-of the Kaustubha jewel; mitram-the friend;

etam-this; kim-whether?; te-of You; syamantaka-the Syamantaka; maṇim-jewel; taralam-the central jewel in a necklace; kariṣye-I will make.

O beautiful-faced one, will I make the Syamantaka jewel, which, after the death of proud Śaṅkhacūḍa was given by Balarāma to cheerful-hearted Madhumaṅgala, which Madhumaṅgala with his own hand gave to You, and which since has become the friend of the Kaustubha jewel, the central jewel in Your necklace?

Text 35

prānta-dvaye parivirājita-guccha-yugma-
vibhrājiteṇa nava-kañcana-ḍorakena
kṣīṇam krudhaty atha kṛśodari ced itīva
badhnāmi bhoḥ tava kadābhibhayena madhyam

prānta-dvaye-at the two ends; parivirājita-manifested; guccha-bunches of flowers; yugma-with two; vibhrājiteṇa-splendid; nava-new; kañcana-gold; ḍorakena-sash; kṣīṇam-slender; krudhati-breaks; atha-then; kṛśa-slender; udari-waist; ced-if; iti-thus; iva-like; badhnāmi-I bind; bhoḥ-O!; tava-Your; kadā-when?; abhibhayena-with fear; madhyam-waist.

O slender-waisted one, when, fearing that Your very slender waist might break, will I very carefully tie it with with a new golden belt splendid with flower-cluster tassels at each end?

Text 36

kanaka-guṇitam uccair mauktikaṁ mat-karāt te
tila-kusuma-vijetrī nāsikā sā su-vṛttam
madhumathana-mahāli-kṣobhakaṁ hema-gauri
prakaṭatara-maranda-prāyam ādāsyate kim

kanaka-guṇitam-golden; uccaiḥ-greatly; mauktikaṁ-pearl; mat-my; karāt-from the hand; te-of You; tila-sesame; kusuma-flower; vijetrī-defeating; nāsikā-nose; sā-that; su-vṛttam-beautiful; madhumathana-of Lord Kṛṣṇa; mahā-the great; ali-bumblebee; kṣobhakaṁ-agitating; hema-gold; gauri-fair; prakaṭatara-manifested; maranda-honey; prāyam-like; ādāsyate-is placed; kim-whether?

O golden one, when will Your nose, which defeats the sesame flower, receive from my hand a beautiful, golden, honey-pearl that agitates the great bumblebee of Lord Kṛṣṇa?

Text 37

aṅgadena tava vāma-doḥ-sthale
svarṇa-gauri nava-ratna-mālikām
paṭṭa-guccha-pariśobhitam imam
ājñayā pariṇayāmi te kadā

aṅgadena-with an armlet; tava-Your; vāma-left; doḥ-arm; sthale-in the place;
svarṇa-golden; gauri-fair; nava-new; ratna-of jewels; mālikām-necklace; paṭṭa-a
silken band; guccha-with clusters of flowers; pariśobhitam-decorated; imam-this;
ājñayā-by the order; pariṇayāmi-I will place; te-of You; kadā-when?

O golden one, when, by Your order, will I place on Your left arm a silken band
tied with jewels and flowers?

Text 38

karṇayor upari cakra-śalāke
cañcalākṣi nihite mayakā te
kṣobhakam nikhila-gopa-vadhūnām
cakravād bhramayatām mura-śatrum

karṇayoḥ-ears; upari-on; cakra-śalāke-earrings; cañcala-restless; akṣi-eyes;
nihite-placed; mayakā-by me; te-of You; kṣobhakam-agitating; nikhila-all; gopa-
vadhūnām-of the gopīs; cakravād-in a circle; bhramayatām-wanders; mura-śatrum-
Lord Kṛṣṇa.

O restless-eyed one, the rings I place in Your ears make Śrī Kṛṣṇa, who agitates
all the gopīs, aimlessly wander in a circle.

Text 39

kadā te mṛgaśāvākṣi
cibuke mṛganābhinā
bindum ullāsayiṣyāmi
mukundāmoda-mandire

kadā-when?; te-of You; mṛgaśāva-fawn; akṣi-eyes; cibuke-on the chin;
mṛganābhinā-with musk; bindum-a dot; ullāsayiṣyāmi-I will cause to shine;
mukunda-of Lord Kṛṣṇa; āmoda-of happiness; mandire-in the temple.

O fawn-eyed one, when will I place a dot of splendid musk on Your chin, the temple of Mukunda's happiness?

Text 40

daśanāms te kadā rakta-
rekhābhir bhūṣayāmy aham
devi muktā-phalāniha
padmarāga-guṇair iva

daśanaṅ-teeth; te-of You; kadā-when?; rakta-red; rekhābhiḥ-with lines;
bhūṣayāmi-I will ornament; aham-I; devi-O queen; muktā-phalāni-pearls; iha-here;
padmarāga-of rubies; guṇaiḥ-with strings; iva-like.

O queen, when will I decorate Your pearl-like teeth with ruby-like red lines?

Text 41

utkhādireṇa nava-candra-virājitena
rāgeṇa te vara-sudhādhara-bimba-yugme
gāṅgeya-gātri mayakā parirañjite 'smin
daṁśam vidhāsyati haṭhāt kim u kṛṣṇa-kīraḥ

utkhādireṇa-with excellent khadira; nava-new; candra-camphor; virājitena-splendid; rāgeṇa-with the cosmetic; te-of You; vara-excellent; sudhā-nectar;
adhara-lips; bimba-bimba fruit; yugme-pair; gāṅgeya-golden; gātri-limbs; mayakā-by me; parirañjite-manifested; asmin-in this; daṁśam-bite; vidhāsyati-will place;
haṭhāt-violently; kim-whether?; u-indeed; kṛṣṇa-of Kṛṣṇa; kīraḥ-the parrot.

O girl with the golden limbs, will the Kṛṣṇa-parrot bite the nectar bimba fruits of Your lips splendid with red khadira and camphor placed by me?

Text 42

yat-prānta-deśa-lava-leśa-vighūrṇitena
baddhaḥ kṣaṇād bhavati kṛṣṇa-karīndra uccaiḥ
tat-khañjarīta-jayi-netra-yugaṁ kadāyam
sampūjayiṣyati janas tava kajjalena

yat-of whom; prānta-deśa-from the corner; lava-slight; leśa-portion;
vighūrṇitena-agitated; baddhaḥ-bound; kṣaṇād-in a moment; bhavati-is; kṛṣṇa-of

Lord Kṛṣṇa; karīndra-the regal elephant; uccaiḥ-greatly; tat-that; khañjarīta-khañjana birds; jayi-defeating; netra-of the eyes; yugam-the pair; kadā-when?; ayam-this; sampūjayiṣyati-will worship; janaḥ-person; tava-of You; kajjalena-with black kajjala.

When will this person worship with black kajjala Your two eyes, which defeat the khañjana birds, and which, with the slightest movement from their corners, in a moment tightly binds the regal elephant of Lord Kṛṣṇa?

Text 43

yasyāṅka-rañjita-śiras tava-māna-bhaṅge
goṣṭhendra-sūnur adhikaṁ suśamam upaiti
lakṣā-rasaḥ sa ca kadā padayoḥ adhas te
nyasto mayāpy atitarāṁ chavim āpsyatīha

yasya-of which; āṅka-with the mark; rañjita-decorated; śiraḥ-head; tava-of You; māna-jealous anger; bhaṅge-breaking; goṣṭhendra-of the king of Vraja; sūnuḥ-the son; adhikaṁ-extreme; suśamam-handsomeness; upaiti-attains; lakṣā-of lac; rasaḥ-the nectar; sa-that; ca-and; kadā-when?; padayoḥ-of the feet; adhaḥ-down; te-of You; nyastaḥ-placed; mayā-by me; api-also; atitarāṁ-great; chavim-splendor; āpsyati-will attain; iha-here.

His head reddened by the marks of Your feet as He tries to soothe Your jealous anger, Lord Kṛṣṇa has become extremely handsome. When, decorated with nectar redlac by me, will Your feet become very splendid?

Text 44

kalāvati natāmsayoḥ pracura-kāma-puñjajvalat-
kalānidhi-muradviṣaḥ prakāṣa-rāsa-sambhāvayoḥ
bhrama-bhramara-jhañkṛtair madhura-malli-mālāṁ mudā
kadā tava tayoḥ samarpayati devi dāsī-janaḥ

kalāvati-O graceful artist; nata-sloping; āmsayoḥ-shoulders; pracura-great; kāma-desire; puñja-with an abundance; ujvalat-shining; kalānidhi-moon; muradviṣaḥ-of Lord Kṛṣṇa; prakāṣa-manifested; rāsa-rāsa dance; sambhāvayoḥ-meeting; bhrama-wandering; bhramara-of bumblebees; jhañkṛtaiḥ-with buzzing; madhura-sweet; malli-jasmine flowers; mālāṁ-garland; mudā-with happiness; kadā-when?; tava-of You; tayoḥ-on them; samarpayati-places; devi-O queen; dāsī-janaḥ-maidservant.

O graceful artist, O queen, when will this maidservant happily place a sweet jasmine-garland filled with the humming of bees on Your gracefully sloping shoulders touched in the rāsa dance by Lord Kṛṣṇa, who has become a moon shining with amorous passion?

Text 45

sūryāya sūryamaṇi-nirmita-vedi-madhya
mugdhāṅgi bhāvata ihāli-kulair vṛtāyāḥ
argham samarpayitum utka-dhiyas tavārāt
sajjāni kim sumukhi dāsyati dāsikeyam

sūryāya-to the sun-god; sūryamaṇi-of sūryamaṇi jewels; nirmita-made; vedi-an altar; madhya-in the middle; mugdha-charming; aṅgi-limbs; bhāvata-with devotion; iha-here; ali-of friends; kulaiḥ-by hosts; vṛtāyāḥ-surrounded; argham-arghya; samarpayitum-to offer; utka-eager; dhiyaḥ-heart; tava-You; ārāt-near; sajjāni-the articles of worship; kim-whether?; sumukhi-O girl with the beautiful face; dāsyati-will give; dāsikā-maidservant; iyam-this.

O girl with charming limbs, O girl with a beautiful face, will this maidservant nearby hand You the articles of worship when, surrounded by Your friends, You are eager at heart to devotedly offer arghya to the sun-god on an altar of sūryamaṇi jewels?

Text 46

vraja-pura-pati-rājñyā ājñayā miṣṭam annam
bahu-vidham ati-yatnāt svena pakvam varoru
sapadi nija-sakhinām mad-vidhānām ca hastair
madhumathana-nimittam kim tvayā sannidhāpyam

vraja-of Vraja; pura-of the town; pati-of the king; rājñyā-of the queen; ājñayā-by the order; miṣṭam-sweet; annam-food; bahu-many; vidham-kinds; ati-great; yatnāt-with care; svena-personally; pakvam-cooked; vara-beautiful; uru-thighs; sapadi-at the same time; nija-own; sakhinām-of friends; mad-me; vidhānām-like; ca-and; hastaiḥ-by hands; madhumathana-for Lord Kṛṣṇa; nimittam-made; kim-whether?; tvayā-by You; sannidhāpyam-placed.

O girl with beautiful thighs, employing the hands of Your friends, such as myself, will You place before Lord Kṛṣṇa the many delicious foods You very carefully cooked by the order of the queen of Vraja?

Text 47

nītānna-mad-vidha-lalāṭa-taṭe lalāṭām
prītyā pradāya muditā vraja-rāja-rājñī
premnā prasūr iva bhavat-kuśalasya ṛcchām
bhāvye vidhāsyati kadā mayi tāvakatvāt

nīta-brought; anna-food; mad-me; vidha-like; lalāṭa-of the forehead; taṭe-on the surface; lalāṭām-the forehead; prītyā-with love; pradāya-placing; muditā-happy; vraja-of Vraja; rāja-of the king; rājñī-the queen; premnā-with love; prasūr-a mother; iva-like; bhavat-Your; kuśalasya-of the welfare; ṛcchām-inquiry; bhāvye-O auspicious one; vidhāsyati-will place; kadā-when?; mayi-in me; tāvakatvāt-because of being Hers.

O beautiful one, when, lovingly touching her forehead to the forehead of they, like me, who had brought the feast, will the jubilant queen of Vraja, like a loving mother, ask me, because I am Your maidservant, about Your welfare?

Text 48

kṛṣṇa-vaktrāmbujocchiṣṭam
prasādam param ādarāt
dattam dhaniṣṭhayā devi
kim āneṣyāmi te 'grataḥ

kṛṣṇa-of Lord Kṛṣṇa; vaktra-mouth; ambuja-lotus; ucchiṣṭam-left; prasādam-mercy; param-great; ādarāt-with respect; dattam-placed; dhaniṣṭhayā-by Dhaniṣṭhā; devi-O queen; kim-whether?; āneṣyāmi-I will bring; te-of You; agrataḥ-into the presence.

O queen, will I place before You the prasādam remnants tasted by the lotus mouth of Lord Kṛṣṇa and respectfully brought by Dhaniṣṭhā-gopī?

Text 49

nānā-vidhair amṛta-sāra-rasāyanais taiḥ
kṛṣṇa-prasāda-militair iha bhojya-peyaiḥ
hā kuṅkumāṅgi lalitādi-sakhī-vṛtā tvam
yatnān mayā kim u tarām upabhojanīyā

nānā-various; vidhaiḥ-kinds; amṛta-than nectar; sāra-better; rasāyanaiḥ-with nectar; taiḥ-with them; kṛṣṇa-of Lord Kṛṣṇa; prasāda-with the prasādam; militaiḥ-

mixed; iha-here; bhojya-to be eaten; peyaiḥ-@to be drank; hā-O!; kuṅkuma-aṅgi-girl whose limbs are decorated with kuṅkuma; lalitādi-headed by Lalitā; sakhī-by the gopī friends; vṛtā-accompanied; tvam-You; yatnān-with great endeavor; mayā-by me ; kim-whether?; u-indeed; tarām-more; upabhojanīyā-to be enjoyed.

O girl whose limbs are anointed with kuṅkuma, when will I carefully feed You, Lalitā, and Your other friends many kinds of ambrosia food and nectar drinks mixed with the remnants of what was directly tasted by Lord Kṛṣṇa?

Text 50

pānāya vari madhuram nava-pātalādi-
karpūra-vāsitataram taralākṣi dattvā
kāle kadā tava mayācamanīya-danta-
kaṣṭādikam praṇayataḥ param arpaṇīyam

pānāya-for drinking; vari-water; madhuram-sweet; nava-pātalādi-beginning with new pāstāla(t) flowers; karpūra-with camphor; vāsitataram-scented; taralākṣi-O restless-eyed one; dattvā-placing; kāle-at the time; kadā-when?; tava-of You; mayā-by me; ācamanīya-rinsing water; danta-for brushing the teeth; kaṣṭa-a twig; ādikam-beginning with; praṇayataḥ-out of love; param-greatly; arpaṇīyam-offered.

O restless-eyed one, when will I lovingly give You sweet drinking-water scented with fresh pāstāla flowers and camphor, water to rinse Your mouth, a toothbrush-twig, and other things?

Text 51

bhojanasya samaye tava yatnād
devi dhūpa-nivahān vara-gandhān
vījanādyam api tat-kṣaṇa-yogyam
hā kadā praṇayataḥ praṇayāmi

bhojanasya-of the meal; samaye-at the time; tava-of You; yatnād-by the endeavor; devi-O queen; dhūpa-of incense; nivahān-an abundance; vara-excellent; gandhān-scent; vījana-with fanning; ādyam-beginning; api-also; tat-that; kṣaṇa-moment; yogyam-suitable; hā-O!; kadā-when?; praṇayataḥ-out of love; praṇayāmi-I will do.

O queen when, with great love, will I carefully light an abundance of aromatic incense, fan You, and perform other suitable services as You take Your meal?

Text 52

karpūra-pūra-paripūrīta-nāga-valli-
parṇādi-pūga-parikalpita-vīṭikam te
vaktrāmbuje madhura-gātri mudā kadāham
protphulla-roma-nikaraiḥ param arpayāmi

karpūra-of camphor; pūra-by a flood; paripūrīta-flooded; nāga-valli-betel;
parṇa-leaves; ādi-beginning with; pūga-abundance; parikalpita-fashioned; vīṭikam-
betelnuts; te-of You; vaktra-mouth; ambuje-lotus; madhura-charming; gātri-limbs;
mudā-with joy; kadā-when?; aham-I; protphulla-standing erect; roma-nikaraiḥ-
bodily hairs; param-greatly; arpayāmi-I offer.

O sweet-limbed girl, when, the hairs of my body standing upright in ecstasy,
will I place a betel-leaf filled with betel-nuts and camphor into the lotus flower of
Your mouth?

Text 53

ārātrikeṇa bhavatīm kim u devi devīm
nirmañchayīṣyatitarām lalitā pramodāt
anyālayaś ca nava-maṅgala-gāna-puṣpaiḥ
prānārbudair api kacair api dāsīkeyam

ārātrikeṇa-with waving a lamp; bhavatīm-You; kim-whether?; u-certainly; devi-
O queen; devīm-the queen; nirmañchayīṣyatitarām-will offer ārati; lalitā-Lalitā;
pramodāt-hapily; anya-other; ālayaś-gopī friends; ca-and; nava-new; maṅgala-
auspicious; gāna-songs; puṣpaiḥ-flowers; prāna-life; ārbudaiḥ-millions of times;
api-even; kacaiḥ-hair; api-even; dāsīkā-maidservant; iyam-this.

O queen, O beloved of Lord Kṛṣṇa, will Lalitā worship You with an ārati lamp
as Your other friends worship You with auspicious new songs and flowers and this
maidservant, thinking You millions of times more dear than her own life's breath,
worships You with a cāmara wisk?

Text 54

ālī-kulena lalitā-pramukhena sārḍham
ātanvatī tvam iha nirbhara-narma-goṣṭhīm
mat-pāṇi-kalpita-manohara-keli-talpam
ābhūṣayīṣyasi kadā svapanena devi

ālī-of friends; kulena-with the multitude; lalitā-by Lalitā; pramukhena-headed;
sārdham-with; ātanvatī-manifesting; tvam-You; iha-here; nirbhara-great; narma-
playful and joking; goṣṭhīm-conversation; mat-my; pāṇi-life; kalpita-considered;
manohara-graceful; keli-pastime; talpam-bed; ābhūṣayiṣyasi-You will decorated;
kadā-when?; svapanena-by sleep; devi-O queen.

O queen, when, eloquently joking with Lalitā and Your other friends, will You
decorate with a nap the charming pastime-bed I made with my own hand?

Text 55

samvāhayiṣyati padau tava kiṅkarīyaṁ
hā rūpa-mañjarī asau ca karāmbuje dve
yasmin manojña-hṛdaye sadaye 'nayoḥ kim
śrīmān bhaviṣyatitarāṁ śubha-vāsaraḥ saḥ

samvāhayiṣyati-will massage; padau-the two feet; tava-of You; kiṅkarī-
maidservant; iyam-this; hā-O!; rūpa-mañjarīḥ-Rūpa-mañjarī; asau-this; ca-and;
kara-hand; ambuje-lotus; dve-two; yasmin-in which; manojña-beautiful; hṛdaye-
heart; sadaye-merciful; anayoḥ-of them both; kim-whether?; śrīmān-beautiful;
bhaviṣyatitarāṁ-will be; śubha-auspicious; vāsaraḥ-occasion; saḥ-that.

O merciful one, O girl with the beautiful heart, will the beautiful and
auspicious time come when this maidservant massages Your feet and Rūpa-mañjarī
massages Your two lotus hands?

Text 56

tavodgīrṇaṁ bhojyaṁ sumukhi kila kallola-salilam
tathā pādāmbhojāmṛtam iha mayā bhakti-latayā
ayi premṇā sārḍham praṇayi-jana-vargair bahu-vidhai
raho labdhavyaṁ kim pracuratara-bhāgyodaya-balaiḥ

tava-by You; udgīrṇam-expelled; bhojyam-ambrosia; sumukhi-O girl with the
beautiful face; kila-indeed; kallola-waves; salilam-water; tathā-then; pāda-feet;
ambhoja-lotus; amṛtam-nectar; iha-here; mayā-by me; bhakti-of pure devotional
service; latayā-by the vine; ayi-O!; premṇā-with love; sārḍham-with; praṇayi-
affectionate; jana-people; vargaiḥ-by the groups; bahu-many; vidhai-ways; rahaḥ-in
a secret place; labdhavyam-to be obtained; kim-whether?; pracuratara-very great;
bhāgya-of good fortune; udaya-arise; balaiḥ-by the strength.

O girl with the beautiful face, on the strength of some great good fortune will I,

as a vine of devotion here, in a secret place with Your affectionate friends, attain the remnants You had spit out and the waves of nectar water that washed Your lotus feet?

Text 57

bhojanāvasare devi
snehena sva-mukhāmbujāt
mahyam tvad-gata-cittāyai
kim sudhās tvam pradāsyasi

bhojana-of the meal; avasare-at the occasion; devi-O queen; snehena-with affection; sva-mukhāmbujāt-from Your own lotus mouth; mahyam-to me; tvad-of You; gata-gone; cittāyai-heart; kim-whether?; sudhāḥ-nectar; tvam-You; pradāsyasi-will give.

O queen, during Your meal will You take some nectar from Your own lotus mouth and lovingly give it me, whose heart has gone to You?

Text 58

api bata rasavatyāḥ siddhaye mādhasya
vraja-pati-puram udyad-roma-romā vrajantī
skhalita-gatir udañcat-svānta-saukhyena kim me
kvacid api nayanābhyām lāpsyase svāmini tvam

api-indeed; bata-certainly; rasavatyāḥ-of a nectar feast; siddhaye-for the perfection; mādhasya-of Lord Kṛṣṇa; vraja-pati-of the king of Vraja; puram-to the city; udyad-erect; roma-romā-hairs; vrajantī-going; skhalita-fallen; gatir-steps; udañcat-rising; svānta-in the heart; saukhyena-with happiness; kim-whether?; me-of me; kvacid-sometime; api-even; nayanābhyām-with the eyes; lāpsyase-You will be attained; svāmini-O queen; tvam-You.

O queen, will my two eyes someday attain You as, stumbling because of the happiness rising in Your heart, and the hairs of Your body standing erect, You walk to the town of Vraja's king to prepare a nectar feast for Lord Mādhava?

Text 59

pārśva-dvaye lalitayātha viśākhayā ca
tvām sarvataḥ parijanaiś ca paraiḥ parītām

paścān mayā vibhṛta-bhaṅgura-madhya-bhāgam
kim rūpa-mañjarir iyam pathi neṣyatiha

pārśva-sides; dvaye-on the two; lalitayā-by Lalitā; atha-then; viśākhayā-by Viśākhā; ca-and; tvām-You; sarvataḥ-everywhere; parijanaīś-by associates; ca-and; paraiḥ-others; parītām-surrounded; paścān-from behind; mayā-by Me; vibhṛta-held; bhaṅgura-delicate; madhya-bhāgam-waist; kim-whether?; rūpa-mañjarīḥ-Rūpa-mañjari; iyam-she; pathi-on the path; neṣyati-will lead; iha-here.

Will Rūpa-mañjarī lead You on the path with Lalitā and Viśākhā at Your two sides, Your friends all around, and me holding Your delicate waist from behind?

Texts 60 and 61

hamvārair iha gavām api ballavānām
kolāhalair vividha-vandi-kalāvataām taiḥ
samrājate priyatayā vraja-rāja-sūnor
govardhanād api gurur vraja-vanditād yaḥ

prāptām nija-praṇayinī-prakaraiḥ parītām
nandīśvaram vraja-mahendra-mahālayam tam
dūre nirīksya muditā tvaritam dhaniṣṭhā
tvām ānayaṣyati kadā praṇayair mamāgre

hamvāraiḥ-with mooing; iha-here; gavām-of the cows; api-also; ballavānām-of the gopas; kolāhalaiḥ-with tumultuous sounds; vividha-vandi-kalāvataām-with the eloquence of many poets; taiḥ-by them; samrājate-is splendidly manifested; priyatayā-with love; vraja-rāja-sūnoḥ-of the son of the king of Vraja; govardhanād-than Govardhana Hill; api-even; guruḥ-greater; vraja-vanditād-worshiped by Vraja; yaḥ-which; prāptām-attained; nija-own; praṇayinī-of gopī(t) beloveds; prakaraiḥ-with multitudes; parītām-surrounded; nandīśvaram-Nandīśvara; vraja-mahendra-mahālayam-the great abode of the king of Vraja; tam-that; dūre-far away; nirīksya-seeing; muditā-joyful; tvaritam-quickly; dhaniṣṭhā-Dhaniṣṭhā; tvām-You; ānayaṣyati-will lead; kadā-when?; praṇayaiḥ-with love; mama-of me; agre-in the presence.

When will Dhaniṣṭhā, seeing it in the distance, affectionately lead You, in my presence, to Nandīśvara, the great abode of the king of Vraja, which is filled with affectionate gopī friends, which is more important even than the Govardhana Hill worshiped by Vraja, which is very dear to the prince of Vraja, and which is filled with the tumultuous sounds of the eloquent gopas and the lowing of the surabhi cows?

Text 62

prakṣālya pāda-kamale kuśale praviṣṭā
natvā vrajeśa-mahiṣī-prabhṛtīḥ gurūḥ taiḥ
hā kurvatī rasavatīm rasa-bhāḥ kadā tvam
sammajayiṣyatitarām sukha-sāgare mām

prakṣālya-washing; pāda-kamale-the lotus feet; kuśale-auspicious; praviṣṭā-entered; natvā-bowing down; vrajeśa-mahiṣī-prabhṛtīḥ-headed by the queen of Vraja; gurūḥ-elders; taiḥ-with them; hā-ah!; kurvatī-doing; rasavatīm-nectarean; rasa-bhāḥ-sweet; kadā-when?; tvam-You; sammajayiṣyatitarām-will plunge; sukha-sāgare-into the ocean of bliss; mām-me.

O sweet one, O talented one, when, washing Your auspicious lotus feet, entering the kitchen, bowing down before the queen of Vraja and the other elder gopīs, and cooking a nectar feast, will You plunge me into an ocean of bliss?

Text 63

mādhavāya nata-vaktram ādr̥tā
bhojya-peya-rasa-saṅcayam kramāt
tanvatī tvam iha rohiṇī-kare
devi phulla-vadanam kadekṣyase

mādhavāya-for Lord Kṛṣṇa; nata-bowed; vaktram-face; ādr̥tā-respectful; bhojya-food; peya-drink; rasa-nectar; saṅcayam-abundance; kramāt-gradually; tanvatī-taking; tvam-You; iha-here; rohiṇī-of Rohiṇī; kare-on the hand; devi-O queen; phulla-blossoming; vadanam-face; kadā-when?; ikṣyase-will be seen.

O queen, when will You be seen, Your head bowed and Your face blossoming with happiness as You place the ambrosia foods and nectar drinks for Lord Mādhava in the hand of Rohiṇī-devī?

Text 64

bbojane guru-sabhāsu kathaṅcin
mādhavena nata-dṛṣṭi-madotkam
vikṣyamānam iha te mukha-padman
modayiṣyasi kadā madhure mām

bbojane-in the meal; guru-sabhāsu-in the assembly of elders; kathaṅcin-

somehow; mādhavena-with Lord Kṛṣṇa; nata-crooked; dṛṣṭi-glances; mada-utkam-passionate; vīkṣyamānam-being seen; iha-here; te-of You; mukha-face; padmam-lotus; modayisyasi-You will delight; kadā-when; madhure-sweet; mām-me.

O sweet girl, when will Your lotus face, its passionate sidelong glances seen by Lord Mādhava during the feast in the company of His elders, fill me with happiness?

Text 65

ayi vipinam aṭantam saurabheyī-kulānām
vraja-nṛpati-kumāram rakṣaṇe dīkṣitam tam
vikala-mati-jananyā lālyamānam kadā tvam
smita-madhura-kapolam vīkṣyase vīkṣyamānā

ayi-O!; vipinam-in the forest; aṭantam-wandering; saurabheyī-of the surabhi cows; kulānām-of the herds; vraja-of Vraja; nṛpati-of the king; kumāram-the son; rakṣaṇe-in protecting; dīkṣitam-vowed; tam-Him; vikala-agitated; mati-heart; jananyā-by His mother; lālyamānam-caressed; kadā-when?; tvam-You; smita-smile; madhura-sweet; kapalam-cheeks; vīkṣyase-seen; vīkṣyamānā-seeing.

When will You be seen as You gaze at the prince of Vraja, His cheeks sweet with a smile, as He wanders in the forest fulfilling His vow to protect the surabhi cows, or as He is embraced by His mother, her heart overwhelmed?

Text 66

goṣṭheśayātha kutukāc chapathādi-pūrvam
su-snigdhayā sumukhi mātṛ-parārdhato 'pi
hā hrī-mati priya-gaṇaiḥ saha bhojyamānām
kim tvām nirikṣya hṛdaye mudam adya lāpsyē

goṣṭheśayā-by the queen of Vraja; atha-then; kutukāc-happily; śapatha-promise; ādi-beginning; pūrvam-previous; su-great; snigdhayā-with affection; sumukhi-O girl with the beautiful face; mātṛ-than a mother; parārdhataḥ-than millions and trillions of times; api-even; hā-O!; hrī-shy; mati-at heart; priya-of dear friends; gaṇaiḥ-with the hosts; saha-with; bhojyamānām-eating; kim-whether?; tvām-You; nirikṣya-seeing; hṛdaye-in the heart; mudam-joy; adya-now; lāpsyē-I will attain.

O girl bashful at heart, O girl with the beautiful face, seeing You happily taking Your meal, according to Your promise, with Your dear friends and with the queen

of Vraja, who is more affectionate than millions and trillions of mothers, will I at once attain bliss in my heart?

Text 67

āliṅganena śirasasḥ paricumbanena
snehāvalokana-bhareṇa ca khañjanākṣi
goṣṭheśayā nava-vadhūm iva lālyamānām
tvām prekṣya kim hṛdi mahotsavam ātaniṣye

āliṅganena-with an embrace; śirasasḥ-of the head; paricumbanena-with a kiss; sneha-of love; avalokana-glance; bhareṇa-with great; ca-and; khañjanākṣi-O girl whose eyes are like khañjana birds; goṣṭheśayā-by the queen of Vraja; nava-Young; vadhūm-daughter; iva-as if; lālyamānām-embraced; tvām-You; prekṣya-seeing; kim-whether?; hṛdi-in the heart; mahā-a great; utsavam-festival; ātaniṣye-I will celebrate.

O girl whose eyes are restless as khañjana birds, seeing You with an embrace, with kissing Your head, and with many loving glances, loved by the queen of Vraja as if You were her own daughter, will I celebrate a great festival of transcendental bliss in my heart?

Text 68

hā rūpa-mañjari sakhi praṇayena devīm
tvad-bāhu-datta-bhuja-vallarim āyatākṣim
paścād ahaṁ kalita-kāma-taraṅga-raṅgām
neṣyāmi kim hari-vibhūṣita-keli-kuñjam

hā-O!; rūpa-mañjari-Rūpa-mañjarī; sakhi-O friend; praṇayena-with love; devīm-the queen; tvad-of You; bāhu-arms; datta-given; bhuja-arms; vallarim-vine; āyatākṣim-wide-open eyes; paścād-from behind; ahaṁ-I; kalita-moved; kāma-of desire; taraṅga-waves; raṅgām-place; neṣyāmi-I will lead; kim-whether?; hari-by Lord Kṛṣṇa; vibhūṣita-decorated; keli-pastime; kuñjam-forest grove.

O friend Rūpa-mañjarī, will I, following behind, lead our queen, now a dancing arena for waves of amorous passion, Her large eyes wide-open, and Your arm affectionately placed about the vine of Her waist, to the pastime forest-grove decorated by the presence of Lord Hari?

Text 69

sākaṁ tvayā sakhi nikuñja-gr̥he sarasyāḥ
svasyās taṭe kusuma-bhāvita-bhuṣaṇena
śṛṅgāritam vidadhatī priyam īsvarī sā
hā hā bhaviṣyati mad-īkṣaṇa-gocaraḥ kim

sākaṁ-with; tvayā-You; sakhi-O friend; nikuñja-gr̥he-in the forest cottage;
sarasyāḥ-of the lake; svasyāḥ-of You; taṭe-on the shore; kusuma-with flowers;
bhāvita-created; bhuṣaṇena-ornaments; śṛṅgāritam-decorated; vidadhatī-placing;
priyam-dear; īsvarī-queen; sā-She; hā-O!; hā-O!; bhaviṣyati-will be; mad-of me;
īkṣaṇa-the eyes; gocaraḥ-the range of perception; kim-whether?

O friend, within my sight will Queen Rādhā with You decorate Her beloved
with flower-ornaments in a forest-cottage by the shore of Her lake?

Text 70

śrutvā vicakṣaṇa-mukhād vraja-rāja-sūnoḥ
śastābhisāra-samayam subhage 'tra hr̥ṣṭā
sūkṣmāmbaraiḥ kusuma-saṁskṛta-karṇa-pūra-
hārādibhiś ca bhavatīm kim alaṅkariṣye

śrutvā-hearing; vicakṣaṇa-of Vicakṣaṇa; mukhād-from the mouth; vraja-in
Vraja; rāja-of the king; sūnoḥ-of the son; śasta-abhisāra-of the rendezvous;
samayam-the occasion; subhage-O beautiful girl; atra-here; hr̥ṣṭā-joyful; sūkṣma-
fine; ambaraiḥ-with cloth; kusuma-of flowers; saṁskṛta-created; karṇa-pūra-
earrings; hāra-with necklaces; ādibhiś-beginning; ca-and; bhavatīm-You; kim-
whether?; alaṅkariṣye-I will ornament.

O beautiful one, hearing from the parrot Vicakṣaṇa of Your rendezvous with
the prince of Vraja, will I happily decorate You with elegant garments, flower-
earrings, and necklaces?

Text 71

nānā-puṣpaiḥ kvanita-madhupair devi sambhāvitābhir
mālābhis tad-ghuṣṛṇa-vilasat-kāma-citrālibhiś ca
rājad-dvāre sapadi madanānandadābhikhyā-gehe
malli-jālaiḥ śaśi-mukhi kadā talpam ākalpayāmi

nānā-various; puṣpaiḥ-with flowers; kvanita-sounded; madhupaiḥ-with bees;
devi-O queen; sambhāvitābhiḥ-filled; mālābhiḥ-with garlands; tad-that; ghuṣṛṇa-
kuṅkuma; vilasat-shining; kāma-of Kāma; citra-alibhiś-with many pictures; ca-and;

rājad-glistening; dvāre-in the door; sapadi-at the same moment; madanānandada-Madanānandada; ābhikhya-with the name; gehe-in the cottage; malli-of jasmine flowers; jālaiḥ-with networks; śaśi-moon; mukhi-face; kadā-when?; talpam-the bed; ākalpayāmi-I will decorate.

O queen, when will I decorate the splendid doorway with garlands of many flowers filled with buzzing bees and with many splendid pictures of Kāma drawn in kuṅkuma? O moon-faced girl, when will I decorate the bed in the cottage named Madanānandada with networks of flowers?

Text 72

śrī-rūpa-mañjari-karārcita-pāda-padma-
goṣṭhendra-nandana-bhujārpita-mastakāyāḥ
hā modataḥ kanaka-gauri padāravinda-
samvāhanāni śanakais tava kim kariṣye

śrī-rūpa-mañjari-of Śrī Rūpa-mañjarī; kara-by the hand; arcita-worshipped; pāda-foot; padma-lotus; goṣṭhendra-of the king of Vraja; nandana-of the son; bhujā-arm; arpita-placed; mastakāyāḥ-on the head; hā-O!; modataḥ-out of joy; kanaka-gold; gauri-fair; padāravinda-lotus feet; samvāhanāni-massage; śanakaiḥ-gently; tava-of You; kim-whether?; kariṣye-I will perform.

O girl as fair as gold, will I happily and gently massage Your lotus feet as You rest Your head against the arm of the prince of Vraja, His lotus feet worshiped by Śrī Rūpa-mañjarī's hands?

Text 73

govardhanādri-nikaṭe mukuṭena narma-
līlā-vidagdha-śirasām madhusūdanena
dāna-cchalena bhavatīm avarudhyamānām
drakṣyāmi kim bhru-kuṭi-darpita-netra-yugmām

govardhanādri-Govardhana Hill; nikaṭe-near; mukuṭena-with the crown; narma-playful and joking; līlā-pastimes; vidagdha-expert; śirasām-of the heads; madhusūdanena-by Lord Kṛṣṇa; dāna-of a toll; cchalena-on the pretext; bhavatīm-You; avarudhyamānām-being stopped; drakṣyāmi-I will see; kim-whether?; bhru-of the eyebrows; kuṭi-knitting; darpita-burning with pride; netra-eyes; yugmām-pair.

Will I see You, Your eyebrows knitted and Your eyes burning with pride as Lord Madhusūdana, the crown on the heads of expert jesters, stops You near

Govardhana Hill on the pretext of collecting a toll?

Text 74

tava tanu-vara-gandhāsaṅgi-vātena candrā-
vali-kara-kṛta-mallī-keli-talpāc cchalena
madhura-mukhi mukundaṁ kunda-tīre milantaṁ
madhupam iva kadāhaṁ vikṣya darpaṁ kariṣye

tava-of You; tanu-of the transcendental body; vara-excellent; gandha-fragrance; āsaṅgi-touching; vātena-by the breeze; candrāvali-of Candrāvalī; kara-by the hand; kṛta-made; mallī-of jasmine flowers; keli-pastime; talpāc-from the bed; cchalena-on the pretext; madhura-sweet; mukhi-face; mukundaṁ-to Lord Kṛṣṇa; kunda-of the lake; tīre-on the shore; milantaṁ-meeting; madhupam-bumblebee; iva-like; kadāhaṁ-when?; aikṣya-I; darpaṁ-pride; kariṣye-will do.

O sweet-faced girl, when, seeing Lord Mukunda because of the breeze carrying the fragrance of Your slender form on some pretext leave the pastime-bed Candrāvalī with her own hand decorated with jasmine flowers, and, like a black bee, meet You at the lakeshore, will I shine with pride?

Text 75

samastād unmatta-bhramara-kula-jhaṅkāra-nikarair
lasat-padma-stomair api vihaga-rāvair api param
sakhī-vṛndaiḥ svīyaiḥ sarasi madhure prāṇa-patinā
kadā drakṣyāmas te śaśi-mukhi navam keli-nivaham

samastād-everywhere; unmatta-maddened; bhramara-bees; kula-swarms; jhaṅkāra-of buzzing; nikaraiḥ-with an abundance; lasat-splendid; padma-lotus flowers; stomaiḥ-multitudes; api-also; vihaga-of birds; rāvair-with the sounds; api-also; param-greatly; sakhī-O friend; vṛndaiḥ-with multitudes; svīyaiḥ-Own; sarasi-in the lake; madhure-sweet; prāṇa-of life; patinā-with the Lord; kadā-when?; drakṣyāmaḥ-we will see; te-of You; śaśi-moon; mukhi-face; navam-new; keli-of transcendental; nivaham-multitude.

O sweet, moon-faced girl, when will we see the new pastimes You enjoy with the Lord of Your life and with Your friends at Your sweet lake filled everywhere with the humming of intoxicated bees, the cooing of birds, and hosts of splendid, blossoming lotuses?

Text 76

sarovara-lasat-taṭe madhupa-guñji-kuñjāntare
sphuṭat-kusuma-saṅkule vividha-puṣpa-saṅghair mudā
ariṣṭa-jayinā kadā tava varoru bhūṣā-vidhīr
vidhāsyata iha priyam mama sukhābdhim ātanvatā

sarovara-of the lake; lasat-splendid; taṭe-on the shore; madhupa-of bees; guñji-humming; kuñja-the grove; antare-within; sphuṭat-blossoming; kusuma-flowers; saṅkule-filled; vividha-various; puṣpa-flowers; saṅghaiḥ-with multitudes; mudā-with joy; ariṣṭa-jayinā-with Lord Kṛṣṇa, who was victorious over Ariṣṭa; kadā-when?; tava-of You; vara-beautiful; uru-thighs; bhūṣā-of ornaments; vidhīḥ-the action; vidhāsyata-will be placed; iha-here; priyam-beloved; mama-of me; sukha-of happiness; abdhim-the ocean; ātanvatā-expanding.

O girl with the beautiful thighs, when will Lord Kṛṣṇa, who floods me with an ocean of bliss, happily decorate You with many kinds of flowers on the splendid lakeshore crowded with blossoming flowers and forests filled with the humming of bees?

Text 77

sphīta-svāntam kayācit sa-rabhasam acireṇārpyamāṇair darodyan-
nānā-puṣporu-guñjāphala-nikara-lasat-keki-piñchā-prapañcaiḥ
sotkampam racyamāṇaḥ kṛta-ruci-hariṇotphullam aṅgam vahantyāḥ
svāmīnyāḥ keśa-pāśaḥ kim u mama nayanānandam uccair vidhātā

sphīta-expanded; svāntam-within; kayācit-by someone; sa-with; rabhasam-joy; acireṇa-at once; arpyamāṇaiḥ-being offered; dara-slightly; udyan-rising; nānā-various; puṣpa-flowers; uru-great; guñjāphala-guñjās; nikara-multitudes; lasat-splendid; keki-peacock; piñchā-feather; prapañcaiḥ-with creations; sotkampam-with trembling; racyamāṇaḥ-created; kṛta-done; ruci-splendor; hariṇā-by Lord Kṛṣṇa; utphullam-blossoming; aṅgam-body; vahantyāḥ-carrying; svāmīnyāḥ-of the queen; keśa-pāśaḥ-hair; kim-whether?; u-certainly; mama-of me; nayana-of the eyes; ānandam-bliss; uccaiḥ-greatly; vidhātā-the creator.

As Her limbs blossom with happiness, will my queen's hair, decorated by jubilant, trembling Lord Hari with many kinds of slightly blossomed flowers, many large guñjās, and many splendid peacock-feathers, all hastily brought by a certain happy girl, bring bliss to my eyes?

Text 78

mādhavam madana-keli-vibhrame

mattayā sarasijena bhavatyā
tāḍitam sumukhi vīkṣya kintv iyaṁ
gūḍha-hāsyā-vadanā bhaviṣyati

mādhavam-of Lord Kṛṣṇa; madana-amorous; keli-vibhrame-in the pastimes;
mattayā-intoxicated; sarasijena-with a lotus flower; bhavatyā-by You; tāḍitam-
struck; sumukhi-O beautiful-faced girl; vīkṣya-seeing; kintv-however; iyaṁ-this;
gūḍha-concealed; hāsyā-smile; vadanā-face; bhaviṣyati-will be.

O girl with the beautiful face, seeing Lord Mādhava struck with a lotus flower
by intoxicated You in the flurry of amorous pastimes, will I try to hide the smile
on my face?

Text 79

su-lalita-nija-bāhv-āśliṣṭa-goṣṭhendra-sūnoḥ
su-valgutatara-bāhv-āśleṣa-divyan-natāmsā
madhura-madana-gānam tanvatī tena sārḍham
subhaga-mukhi mudam me hā kadā dāsyasi tvam

su-lalita-very graceful; nija-own; bāhv-arms; āśliṣṭa-embraced; goṣṭhendra-of
the king of Vraja; sūnoḥ-of the son; su-very; valgutatara-charming; bāhv-of the
arms; āśleṣa-embrace; divyan-splendid; nata-sloping; āmsā-shoulders; madhura-
sweet; madana-amorous; gānam-singing; tanvatī-doing; tena-with Him; sārḍham-
with; subhaga-beautiful; mukhi-face; mudam-joy; me-of me; hā-O!; kadā-when;
dāsyasi-will give; tvam-You.

When, O girl with the beautiful face, as You sing sweet love-songs with the
prince of Vraja, Your splendid, graceful shoulder embraced by His long arms and
He embraced by Your beautiful arms, will You give me transcendental bliss?

Text 80

jitvā pāsāka-khelāyām
ācchidya muralīm hareḥ
kṣiptām mayi tvayā devi
gopayisyāmi tām kadā

jitvā-winning; pāsāka-khelāyām-the dice-game; ācchidya-breaking; muralīm-the
flute; hareḥ-of Lord Kṛṣṇa; kṣiptām-tossed; mayi-to me; tvayā-by You; devi-O
queen; gopayisyāmi-I will hide; tām-it; kadā-when?

O queen, when will I hide the flute that You won from Lord Hari in the dice-game, broke, and tossed to me?

Text 81

ayi sumukhi kadāhaṁ mālatī-keli-talpe
madhura-madhura-goṣṭhīm bibhratīm vallabhena
manasija-sukhade 'smin mandire smera-gaṇḍam
sa-pulaka-tanu-veśā tvām kadā vījayāmi

ayi-O!; sumukhi-girl with the beautiful face; kadā-when?; aham-I; mālatī-of jasmine flowers; keli-of transcendental pastimes; talpe-on the bed; madhura-sweet; madhura-sweet; goṣṭhīm-conversation; bibhratīm-doing; vallabhena-with the beloved; manasija-of Kāma; sukhade-giving the bliss; asmin-in this; mandire-temple; smera-smiling; gaṇḍam-cheeks; sa-with; pulaka-hairs standing up; tanu-body; veśā-appearance; tvām-You; kadā-when?; vījayāmi-I will fan.

O girl with the beautiful face, when, the hairs of my body standing up in ecstasy, will I fan You as You lay on a pastime-bed of jasmine flowers in the temple of the bliss of amorous love, smiling and conversing very sweetly with Your beloved?

Text 82

āyātodyat-kamala-vadane hanta lilābhisārād
gaty-āṭopaiḥ śrama-vilulitam devi pādābja-yugmam
snehāt samvāhayitum api hrī-puñja-mūrte 'py alajjam
nāma-grāham nija-janam imam hā kadā notsyasi tvam

āyāta-expanded; udyat-blossoming; kamala-lotus; vadane-face; hanta-indeed; lilā-abhisārād-from the rendezvous of transcendental pastimes; gaty-āṭopaiḥ-with walking; śrama-with fatigue; vilulitam-oppressed; devi-O queen; pādābja-lotus feet; yugmam-pair; snehāt-out of love; samvāhayitum-to massage; api-also; hrī-of shyness; puñja-of the abundance; mūrte-O form; api-even; alajjam-shameless; nāma-name; grāham-taking; nija-own; janam-person; imam-this; hā-O!; kadā-when?; notsyasi-will engage; tvam-You.

O queen, O girl whose face is a blossoming lotus flower, O personification of shyness, when, Your two lotus feet exhausted by walking from the rendezvous, will You affectionately call this shameless person by name and engage her in massaging them?

Text 83

hā naptri rādhe tava sūrya-bhakteḥ
kālaḥ samutpanna itaḥ kuto 'si
itīva roṣān mukharā lapantī
sudheva kim mām sukhayīṣyatīha

hā-O!; naptri-granddaughter; rādhe-Rādhā; tava-Your; sūrya-to the sun-god;
bhakteḥ-of devotion; kālaḥ-the time; samutpanna-arrived; itaḥ-therefore; kutaḥ-
where?; asi-are You; iti-thus; iva-as if; roṣān-from anger; mukharā-Mukharā;
lapantī-talking; sudhā-nectar; iva-like; kim-whether?; mām-me; sukhayīṣyati-will
delight; iha-here.

"O granddaughter Rādhā, the time for You to worship the sun-god has come!
Where are You? Will Mukharā-devi, appearing like the personification of nectar as
she angrily speaks in this way, delight me?"

Text 84

devi bhāṣita-pīyūṣam
smitakarpūra vāsitam
śrotrābhyām nayanābhyām te
kim nu seviṣyate mayā

devi-O queen; bhāṣita-of words; pīyūṣam-the nectar; smita-of smiles; karpūra-
with the camphor; vāsitam-scented; śrotrābhyām-with ears; nayanābhyām-with
eyes; te-of You; kim-whether?; nu-certainly; seviṣyate-will be served; mayā-by me.

O queen, with my eyes and ears will I serve the nectar of Your words scented
with the camphor of Your smile?

Text 85

kusuma-cayana-khelām kurvati tvam paritā
rasa-kuṭīla-sakhībhiḥ prāṇa-nāthena sārddham
kapaṭa-kalaha-kelyā kvāpi roṣeṇa bhinnā
mama mudam ati-velām dhāsyase su-vrate kim

kusuma-of flowers; cayana-collecting; khelām-the pastime; kurvati-doing;
tvam-You; paritā-accompanied; rasa-nectar; kuṭīla-crooked; sakhībhiḥ-by friends;
prāṇa-of life; nāthena-the Lord; sārddham-with; kapaṭa-false; kalaha-quarrel; kelyā-
by the pastimes; kvāpi-somewhere; roṣeṇa-with anger; bhinnā-separated; mama-of

me; mudam-happiness; ati-beyond; velām-the boundary; dhāsyase-You will give; su-vrate-O pious one; kim-whether?

O pious one, when, picking flowers with Your sweet and crooked friends, You pretend to quarrel with the Lord of Your Life and You angrily leave Him, will You fill me with boundless happiness?

Text 86

nānā-vidhaiḥ pṛthula-kāku-bharair asāhyaiḥ
samprārthitaḥ priyatayā bata mādhavena
tvan-māna-bhaṅga-vidhaye sa-daye jano 'yam
vyāgraḥ paṭiṣyati kadā lalitā-padānte

nānā-various; vidhaiḥ-kinds; pṛthula-great; kāku-plaintive words; bhairaiḥ-with multitudes; asāhyaiḥ-unbearable; samprārthitaḥ-appealed; priyatayā-with love; bata-certainly; mādhavena-by Lord Kṛṣṇa; tvan-of You; māna-jealous anger; bhaṅga-breaking; vidhaye-for the purpose; sa-daye-O merciful one; jano-person; ayam-this; vyāgraḥ-agitated; paṭiṣyati-will fall down; kadā-when?; lalitā-of Lalitā; pada-of the feet; ante-at the edge.

O merciful one, when, sweetly begged by Mādhava with many unbearable appeals, will this agitated person fall down before Lalitā's feet to break Your jealous anger?

Text 87

prītyā maṅgala-gīta-nṛtya-vilasad-vīṇādi-vādyotsavaiḥ
śuddhānām payasām ghaṭair bahu-vidhaiḥ samvāsītānām bhṛṣam
vṛndāraṇya-mahādhipatya-vidhaye yaḥ paurṇamāsyā svayam
dhīre samvihitaḥ sa kim tava mahotseko mayā drakṣyate

prītyā-with happiness; maṅgala-auspicious; gīta-songs; nṛtya-and dancing; vilasad-splendid; vīṇā-with vīṇās; ādi-beginning; vādya-of instrumental music; utsavaiḥ-with festivals; śuddhānām-pure; payasām-of water; ghaṭaiḥ-with pots; bahu-many; vidhaiḥ-kinds; samvāsītānām-scented; bhṛṣam-greatly; vṛndāraṇya-of Vṛndāvana forest; mahādhipatya-sovereignty; vidhaye-for establishment; yaḥ-which; paurṇamāsyā-by Paurṇamāsī; svayam-personally; dhīre-O sober girl; samvihitaḥ-performed; sa-it; kim-whether?; tava-of You; mahotsekaḥ-coronation; mayā-by me; drakṣyate-will be seen.

O wise and solemn one, will Your coronation as the queen of Vṛndāvana forest,

jubilantly performed by Paurṇamāsī with a great festival of of auspicious singing, dancing and the music of vīṇās and other instruments, and with many pitchers of pure, scented water, be seen by me?

Text 88

bhrātrā go-'yutam atra mañju-vadane snehena dattvālayam
śrīdāmnā kṛpaṇāām pratoṣya jaṭilām rakṣākhyā-rākā-kṣaṇe
nītāyāḥ sukha-śoka-rodana-bharais te sāndravantyaḥ param
vātsalyāj janakau vidhāsyata itaḥ kim lālanam me 'grataḥ

bhrātrā-by Your brother; gaḥ-of cows; ayutam-ten-thousand; atra-here; mañju-charming; vadane-face; snehena-with love; dattvā-giving; ālayam-home; śrīdāmnā-by Śrīdāmā; kṛpaṇāām-the miser; pratoṣya-satisfying; jaṭilām-Jaṭilā; rakṣā-ākhyā-known as Rakṣā; rākā-kṣaṇe-on the full-moon day; nītāyāḥ-brought; sukha-happiness; śoka-and grief; rodana-crying; bharaḥ-with abundance; te-of You; sāndravantyaḥ-melting; param-greatly; vātsalyāj-from parental love; janakau-parents; vidhāsyata-will do; itaḥ-then; kim-whether?; lālanam-embraces; me-of me; agrataḥ-in the presence.

O girl with the beautiful face, when on the full-moon day of the month of Śravaṇa your brother Śrīdāmā pleases the miser Jaṭilā by giving her ten-thousand cows and then takes You home for a visit, will, as You melt with weeping from both happiness and sorrow, Your parents lovingly embrace You in my presence?

Text 89

lajjayāli-purataḥ parato mām
gāhvaram giri-pater bata nītvā
divya-gānam api tat-svara-bhedam
śikṣayiṣyasi kadā sa-daye tvam

lajjayā-with embarrassment; ali-of the friends; purataḥ-in the presence; parataḥ-greatly; mām-me; gāhvaram-to a cave; giri-of mountains; pater-of the king; bata-indeed; nītvā-leading; divya-splendid; gānam-singing; api-also; tat-of that; svara-of notes; bheda-distinctions; śikṣayiṣyasi-You will teach; kadā-when; sa-daye-O merciful girl; tvam-You.

O merciful one, when, because I feel shy before Your friends, will You take me to a cave in the king of mountains and there tutor me in the art of melodious singing?

Text 90

yācitā lalitayā kila devyā
lajjayā nata-mukhīm gaṇato mām
devi divya-rasa-kāvya-kadambam
pāṭhayisyasi kadā praṇayena

yācitā-begged; lalitayā-by Lalitā; kila-indeed; devyā-by the queen; lajjayā-with embarrassment; nata-bowed down; mukhīm-face; gaṇataḥ-from the multitude; mām-me; devi-O queen; divya-splendid; rasa-nectar; kāvya-poetry; kadambam-multitude; pāṭhayisyasi-You will cause to recite; kadā-when?; praṇayena-with love.

O queen, when, requested by Lalitā-devī, will You affectionately ask me, my head bowed with shyness in the assembly, to recite many splendid and sweet poems?

Text 91

nija-kuṇḍa-taṭi-kuñje
guñjad-bhramara-saṅkule
devi tvam kacchapī-sikṣām
kadā mām kārayisyasi

nija-own; kuṇḍa-lake; taṭi-shore; kuñje-forest grove; guñjad-buzzing; bhramara-bees; saṅkule-filled; devi-O queen; tvam-You; kacchapī-on the kacchapī lute; sikṣām-instruction; kadā-when; mām-to me; kārayisyasi-will do.

O queen, when, on the shore of Your lake, in a grove filled with humming bees, will You teach me to play the kacchapī lute?

Text 92

vihārais truṭitam hāram
gumphitam dayitam kadā
sakhinām lajjayā devi
samjñayā mām nidekṣyasi

vihāraiḥ-with pastimes; truṭitam-broken; hāram-necklace; gumphitam-strung; dayitam-favorite; kadā-when; sakhinām-of friends; lajjayā-because of the shyness; devi-O queen; samjñayā-by a hint; mām-me; nidekṣyasi-You will engage.

O queen, when, because Your friends are too shy to act, will You hint that I should re-string the favorite necklace broken in Your pastimes?

Text 93

sva-mukhān man-mukhe devi
kadā tāmbūla-carvitam
snehāt sarva-diśo vīkṣya
samaye tvam pradāsyasi

sva-mukhān-from Your mouth; man-mukhe-to my mouth; devi-O queen; kadā-when; tāmbūla-betelnuts; carvitam-chewed; snehāt-out of love; sarva-in all; diśaḥ-directions; vīkṣya-looking; samaye-at the time; tvam-You; pradāsyasi-will give.

O queen, when, after looking in all directions, will You take the chewed betelnuts from Your mouth and affectionately place them in my mouth?

Text 94

niviḍa-madana-yuddhe prāṇa-nāthena sārddham
dayita-madhura-kāñcī yā madād vismṛtāsīt
śaśi-mukhi samaye tam hanta sambhālya bhaṅgyā
tvaritam iha tad-artham kim tvayāham praheyā

niviḍa-intense; madana-amorous; yuddhe-in the battle; prāṇa-of Your life; nāthena-with the Lord; sārddham-with; dayita-favorite; madhura-charming; kāñcī-belt; yā-which; madād-out of passion; vismṛtā-forgotten; āsīt-was; śaśi-moon; mukhi-face; samaye-at the time; tam-that; hanta-indeed; sambhālya-describing; bhaṅgyā-with clever hints; tvaritam-quickly; iha-here; tad-for that; artham-purpose; kim-whether?; tvayā-by You; aham-I; praheyā-will be sent.

O girl with the moon face, with clever hints will You send me to quickly get the favorite charming sash forgotten in the passionate amorous battle with the Lord of Your Life?

Text 95

kenāpi doṣa-lava-mātra-lavena devi
santāḍyamāna iha dhīra-mate tvayoccaiḥ
roṣeṇa tal lalitayā kila nīyamānaḥ
sandrakṣyate kim u manāk sa-dayam jano 'yam

kenāpi-because of a certain; doṣa-fault; lava-tiny; mātra-only; lavena-small portion; devi-O queen; santāḍyamāna-rebuked; iha-here; dhīra-sober; mate-at heart; tvayā-by You; uccaiḥ-greatly; roṣeṇa-with anger; tal-that; lalitayā-by Lalitā; kila-indeed; niyamānaḥ-brought; sandrakṣyate-will be seen; kim-whether?; u-indeed; manāk-slightly; sa-with; dayam-mercy; janaḥ-person; ayam-this.

O grave and sober one, after angrily punishing this person for a very slight fault, will You again glance on her with a little mercy when Lalitā brings her before You?

Text 96

tavaivāsmi tavaivāsmi
na jīvāmi tvayā vinā
iti vijñāya devi tvam
naya mām caraṇāntikam

tava-Yours; eva-indeed; asmi-I am; tava-Yours; eva-indeed; asmi-I am; na-not; jīvāmi-I live; tvayā-You; vinā-without; iti-thus; vijñāya-understanding; devi-O queen; tvam-You; naya-please lead; mām-me; caraṇa-antikam-to Your feet.

I am Yours! I am Yours! I cannot live without You! O queen, please understand this and bring me to Your feet.

Text 97

sva-kuṇḍam tava lolākṣi
sa-priyāyāḥ sad aspadam
atraiva mama samvāsa
ihaiva mama saṁsthitih

sva-own; kuṇḍam-lake; tava-Your; lola-restless; akṣi-eyes; sa-priyāyāḥ-with Your beloved; sad-transcendental; aspadam-place; atra-here; eva-indeed; mama-of me; samvāsa-residence; iha-here; eva-indeed; mama-my; saṁsthitih-place.

O restless-eyed girl, Your lake is the eternal home of You and Your beloved. My residence is there. There I stay.

Text 98

he śrī-sarovara sadā tvayi sā mad-īśā
preṣṭhena sārdham iha khelati kāma-raṅgaiḥ
tvam cet priyāt priyam atīva tayor itīmam
hā darśayādya kṛpayā mama jīvitam tam

he-O!; śrī-sarovara-beautiful lake; sadā-eternally; tvayi-in you; sā-She; mad-my; īśā-queen; preṣṭhena-Her beloved; sārdham-with; iha-here; khelati-enjoys transcendental pastimes; kāma-of Kāma; raṅgaiḥ-with the bliss; tvam-you; cet-if; priyāt-than the dear; priyam-more dear; atīva-great; tayor-of Them; iti-thus; imam-this; hā-O!; darśaya-please reveal; adya-now; kṛpayā-with mercy; mama-of me; jīvitam-the life; tam-that.

O beautiful lake, my queen eternally enjoys amorous pastimes with Her beloved on your shore. If you are most dear to Them, then, Oh, please mercifully show me now the girl who is my life and soul.

Text 99

kṣaṇam api tava saṅgam na tyajed eva devī
tvam asi samavayastvān narma-bhūmir yad asyāḥ
iti sumukhi viśākhe darśayitvā mad-īśām
mama viraha-hatāyāḥ prāṇa-rakṣām kuruṣva

kṣaṇam-for a moment; api-even; tava-Your; saṅgam-company; na-not; tyajed-will leave; eva-indeed; devī-Queen; tvam-You; asi-are; samavayastvān-because of being the same age; narma-of playful, joking pastimes; bhūmiḥ-the realm; yad-which; asyāḥ-of her; iti-thus; sumukhi-O girl with the beautiful face; viśākhe-O Viśākhā; darśayitvā-revealing; mad-my; īśām-queen; mama-of me; viraha-separation; hatāyāḥ-killed; prāṇa-of life; rakṣām-protection; kuruṣva-please do.

My queen will not leave your company for even a moment. Because You are both the same age you are the realm of Her playful joking pastimes. O girl with the beautiful face, O Viśākhā, please show my queen and save the life of me, on the verge of death because I am separated from Her.

Text 100

hā nātha gokula-sudhākara su-prasanna-
vaktrāravinda madhura-smita he kṛpādra
yatra tvayā viharate praṇayaiḥ priyārāt
tatraiva mām api naya priya-sevanāya

hā-O!; nātha-Lord; gokula-of Gokula; sudhākara-O moon; su-very; prasanna-

cheerful; vaktra-face; aravinda-lotus flower; madhura-sweet; smita-smile; he-O!; kṛpā-with mercy; ardra-melting; yatra-where; tvayā-with You; viharate-enjoys pastimes; praṇayaiḥ-with love; priyā-Your beloved; ārāt-near; tatra-there; eva-indeed; mām-me; api-even; naya-please lead; priya-with love; sevanāya-to the service.

O Lord, O nectar moon of Gokula, O Lord whose cheerful face is a lotus flower, O sweetly-smiling one, O Lord melting with compassion, so I may serve You both with love please lead me to the place where Your beloved enjoys loving pastimes with You.

Text 101

lakṣmīr yad-aṅghri-kamalasya nakhāñcalasya
saundarya-bindum api nārhati labdhum iṣe
sā tvam vidhāsyasi na cen mama netra-dānam
kīm jīvitena mama duḥkha-davāgnidena

lakṣmīḥ-the goddess of fortune; yad-of whom; aṅghri-of the feet; kamalasya-of the lotus flower; nakha-of the nails; añcalasya-of the edge; saundarya-of beauty; bindum-a drop; api-even; na-not; arhati-is worthy; labdhum-to obtain; iṣe-O queen; sā-she; tvam-You; vidhāsyasi-will give; na-not; cen-if; mama-of me; netra-@of the eyes; dānam-the gift; kīm-what is the use?; jīvitena-with the life; mama-of me; duḥkha-of sufferings; davāgnidena-bringing a forest-fire.

My queen, even a drop of the beauty of the tip of whose lotus toenail the goddess of fortune is not able to attain, if You do not give charity to my eyes, then what is the use of my life, ablaze with a great forest-fire of sufferings?

Text 102

āsā-bharair amṛta-sindhu-mayaiḥ kathañcit
kālo mayāti-gamitaḥ kila sāmpratam hi
tvam cet kṛpām mayi vidhāsyasi naiva kim me
prāṇair vrajena ca varoru bakāriṇāpi

āsā-bharaiḥ-with many hopes; amṛta-of nectar; sindhu-ocean; mayaiḥ-consisting; kathañcit-somehow; kālaḥ-the time; mayā-by me; ati-gamitaḥ-is passed; kila-indeed; sāmpratam-now; hi-indeed; tvam-You; cet-if; kṛpām-mercy; mayi-to me; vidhāsyasi-will give; na-not; eva-certainly; kim-what is the use?; me-to me; prāṇaiḥ-of my life; vrajena-of Vraja; ca-and; vara-beautiful; uru-thighs; bakāriṇāpi-of Lord Kṛṣṇa, the enemy of Baka.

For me somehow the present moment is flooded by a nectar ocean of many hopes. If You do not give Your mercy, then of what use to me are this life, the land of Vraja, and Śrī Kṛṣṇa, the enemy of Baka?

Text 103

tvam cet kṛpāmayi kṛpām mayi duḥkhitāyām
naivātanor atitarām kim iha pralāpaiḥ
tvat-kuṇḍa-madhyam api tad-bahu-kālam eva
samsevyamānam api kim nu kariṣyatiha

tvam-You; cet-if; kṛpāmayi-O merciful one; kṛpām-mercy; mayi-to me; duḥkhitāyām-unhappy; na-not; eva-certainly; ātanoḥ-give; atitarām-great; kim-what is the use?; iha-here; pralāpaiḥ-of these words; tvat-Your; kuṇḍa-lake; madhyam-the midst; api-even; tad-that; bahu-long; kālam-time; eva-indeed; samsevyamānam-being served; api-even; kim-what?; nu-indeed; kariṣyati-will do; iha-here.

O merciful one, if You will not give Your great mercy to suffering me, then what is the use of all these words? What will my long service to Your lake accomplish?

Text 104

ayi praṇaya-śālīni praṇaya-puṣṭa-dāsyāptaye
prakāmam api rodanaiḥ pracura-duḥkha-dagdhātmanā
vilāpa-kusumāñjalir hṛdi nidhāya pādāmbuje
mayā bata samarpitas tava tanotu tuṣṭim manāk

ayi-O!; praṇaya-śālīni-affectionate one; praṇaya-love; puṣṭa-increased; dāsyā-of service; āptaye-for the attainment; prakāmam-greatly; api-also; rodanaiḥ-with crying; pracura-great; duḥkha-suffering; dagdha-burned; ātmanā-at heart; vilāpa-kusumāñjaliḥ-Vilāpa-kusumāñjali; hṛdi-on the heart; nidhāya-placing; pādāmbuje-at the lotus feet; mayā-by me; bata-indeed; samarpitaḥ-placed; tava-of You; tanotu-may extend; tuṣṭim-happiness; manāk-a little.

O affectionate one, I pray that this Vilāpa-kusumāñjali (Handful of Flowers in the Form of a Lament), which with much weeping to attain Your loving service, and with a heart burning with pain, I take from my chest and place at Your lotus feet, may give You a little pleasure.

Volume Three

Śrī Śrī Prema-pūrābhidha-stotra

A Prayer of Names That Are a Flood of Pure Love

Text 1

madhu-madhura-niśāyām jyotir-udbhāsītāyām
sita-kusuma-suvāsāḥ klpta-karpūra-bhūṣā
subala-sakham upetā dūtīkā-nyasta-hastā
kṣaṇam api mama rādhe netram ānandaya tvam

madhu-of Springtime; madhura-charming; niśāyām-in the night; jyotiḥ-by the moon; udbhāsītāyām-illuminated; sita-white; kusuma-with flowers; suvāsāḥ-fragrant; klpta-made; karpūra-of camphor; bhūṣā-ornaments; subala-of Subala; sakham-the friend; upetā-meets; dūtīkā-gopī messenger; nyasta-placed; hastā-hand; kṣaṇam-a moment; api-even; mama-my; rādhe-O Rādhā; netram-eyes; ānandaya-please delight; tvam-You.

O Rādhā who, dressed in white flowers, decorated with camphor, and a hand resting on a gopī messenger, meets Subala's friend Kṛṣṇa on a sweet, moonlit spring night, please, for even a moment, delight my eyes.

Text 2

smara-gr̥ham aviśantī vāmyato dhāma gantum
śaraṇim anusarantī tena samrudhya tūrṇam
bala-savalita-kākvā lambhitāntaḥ-smitākṣī
kṣaṇam api mama rādhe netram ānandaya tvam

smara-for amorous pastimes; gr̥ham-the cottage; aviśantī-refusing to enter; vāmyataḥ-out of contrariness; dhāma-to her own home; gantum-to go; śaraṇim-the path; anusarantī-following; tena-by Him; samrudhya-stopped; tūrṇam-at once; bala-with force; savalita-mixed; kākvā-with plaintive words; lambhita-resting; antaḥ-within; smita-smiling; akṣī-eyes.

O Rādhā who out of contrariness refuses to enter the cottage of amorous

pastimes, begins walking on the path home, is stopped by Him with a mixture of brute force and plaintive appeals, and responds with a smile from deep within Your eyes, please, for even a moment, delight my eyes.

Text 3

mudira-rucira-vakṣasy unnate mādhasya
sthira-cara-vara-vidyud-valli-van malli-talpe
lalita-kanaka-yūthī-mālikā-vac ca bhāntī
kṣaṇam api mama rādhe netram ānandaya tvam

mudira-as a monsoon cloud; rucira-splendid; vakṣasi-on the chest; unnate-broad; mādhasya-of Lord Kṛṣṇa; sthira-cara-stationary; vara-excellent; vidyud-lightning flash; valli-vine; van-like; malli-of jasmine flowers; talpe-on the bed; lalita-charming; kanaka-golden; yūthī-yūthī flowers; mālikā-garland; vac-like; ca-and; bhāntī-shining.

O Rādhā who shines like a stationary lightning flash on the handsome, broad chest of the dark monsoon cloud of Lord Mādhava, like a flowering vine on the jasmine-flower couch of His chest, and like a charming garland of golden yūthī flowers there, please, for even a moment, delight my eyes.

Text 4

smara-vilasita-talpe jalpa-līlām analpām
krama-kṛti-parihīnam bibhratī tena sārddham
mitha iva parirambhārambha-ṛttaika-varṣmā
kṣaṇam api mama rādhe netram ānandaya tvam

smara-amorous; vilasita-of pastimes; talpe-on the bed; jalpa-of conversation; līlām-pastimes; analpām-great; krama-kṛti-movement; parihīnam-without; bibhratī-doing; tena-Him; sārddham-with; mitha-together; iva-like; parirambha-embracing; ārambha-ṛtta-activity; eka-one; varṣmā-form.

O Rādhā who, without going anywhere else, stays on the couch of amorous pastimes, talking for a long time with Lord Kṛṣṇa, and embracing Him so strongly that Your two forms appear to become one, please, for even a moment, delight my eyes.

Text 5

pramada-madana-yuddha-śrāntitaḥ kānta-kṛṣṇa-
pracura-sukhada-vakṣaḥ-sphāra-talpe svapantī
rasa-mudita-viśākhā-jīvitāddha samṛddhā
kṣaṇam api mama rādhe netram ānandaya tvam

pramada-passionate; madana-amorous; yuddha-from the battle; śrāntitaḥ-
because of fatigue; kānta-beloved; kṛṣṇa-Kṛṣṇa; pracura-great; sukhada-giving
happiness; vakṣaḥ-chest; sphāra-broad; talpe-on the bed; svapantī-resting; rasa-
with nectar; mudita-happy; viśākhā-of Viśākhā; jīvitā-the life and soul; addha-
indeed; samṛddhā-opulent.

O Rādhā who, fatigued by the passionate amorous battle, sleeps on the great,
blissful bed of Your beloved Kṛṣṇa's broad chest, O life and soul of Viśākhā, who is
made happy by the nectar of Your pastimes, please, for even a moment, delight my
eyes.

Text 6

api bata suratānte prauḍhi-saubhāgya-dṛpyat-
praṇaya-dhṛta-susakhyonmāda-matoru-garvaiḥ
dara-gadita-mukundākalpitākalpa-talpā
kṣaṇam api mama rādhe netram ānandaya tvam

api-certainly; bata-indeed; surata-amorous pastimes; ante-at the end; prauḍhi-
great; saubhāgya-good fortune; dṛpyat-proud; praṇaya-love; dhṛta-manifested;
susakhyā-with deep friendship; unmāda-maddened; mata-heart; uru-great; garvaiḥ-
with pride; dara-slightly; gadita-spoken; mukunda-by Lord Kṛṣṇa; ākalpita-ākalpa-
carefully decorated; talpā-bed.

O Rādhā who, when Your amorous pastimes were completed, was carefully
decorated by Lord Mukunda, who to do this was instructed by Your gopī friend
maddened with pride and full of love because of Your great good fortune, please,
for even a moment, delight my eyes.

Text 7

smara-dayita-nikuñja-prāṅgane vyāvahāsyām
vraja-nava-yuva-rājam vakrimāḍambareṇa
sadasi paribhavanti samstutāli-kulena
kṣaṇam api mama rādhe netram ānandaya tvam

smara-to Kāmadeva; dayita-dear; nikuñja-forest; prāṅgane-in the courtyard;
vyāvahāsyām-laughing; vraja-of Vraja; nava-the young; yuva-rājam-prince;

vakrīma-āḍambareṇa-with crooked words; sadasi-in the assembly; paribhavanti-defeating; saṁstutā-praised; āli-of friends; kulena-by the host.

O Rādhā who, glorified by Your friends in the assembly of laughing gopīs, defeated the prince of Vraja with a host of crooked joking words in the forest courtyard dear to Kāmadeva, please, for even a moment, delight my eyes.

Text 8

kvacana ca dara-doṣād daivataḥ kṛṣṇa-jātāt
sapadi vihita-mānā mauninī tatra tena
prakaṭita-ṣaṭu-cātu-prārthyamāna-prasādā
kṣaṇam api mama rādhe netram ānandaya tvam

kvacana-somewhere; ca-and; dara-doṣād-because of as small fault; daivataḥ-by destiny; kṛṣṇa-from Lord Kṛṣṇa; jātāt-manifested; sapadi-at that moment; vihita-manifested; mānā-jealous anger; mauninī-silent; tatra-there; tena-by Him; prakaṭita-manifested; ṣaṭu-may protect; cātu-with sweet words; prārthyamāna-begged; prasādā-mercy.

O Rādhā, angry with Kṛṣṇa over a small, accidental offense, refusing to speak with Him, and begged for mercy with many flattering words, please, for even a moment, delight my eyes.

Text 9

pitur iha vṛṣabhānor bhāgya-bhaṅgī bakāreḥ
praṇaya-vipina-bhṛṅgī saṅginī tasya devi
nija-gaṇa-kumudāleḥ kaumudī hā kṛpābdhe
kṣaṇam api mama rādhe netram ānandaya tvam

pitur-for Your father; iha-here; vṛṣabhānoḥ-King Vṛṣābhānu; bhāgya-of auspiciousness; bhaṅgī-waves; bakāreḥ-for Lord Kṛṣṇa; praṇaya-love; vipina-of the forest; bhṛṅgī-bumblebee; saṅginī-in the company; tasya-of Him; devi-O queen; nija-own; gaṇa-in the assembly; kumudāleḥ-of lotus flowers; kaumudī-the moonlight; hā-O!; kṛpā-of mercy; abde-ocean.

O Rādhā who is waves of auspiciousness for Your father, King Vṛṣābhānu, O queen who is the constant companion of Lord Kṛṣṇa and a bumblebee in the forest of pure love for Him, O moonlight shining on the lotus flowers of Your friends, O ocean of mercy, please, for even a moment, delight my eyes.

Text 10

niravadhi-guṇa-sindho bhadrasenādi-bandho
nirupama-guṇa-vṛnda-preyasī-vṛnda-maule
ati-kadana-samudre majjato hā kṛpārdre
kṣaṇam api mama rādhe netram ānandaya tvam

niravadhi-limitless; guṇa-of virtues; sindhaḥ-O ocean; bhadrasena-of Lord Kṛṣṇa; ādi-the first; bandhaḥ-friend; nirupama-incomparable; guṇa-virtues; vṛnda-multitude; preyasī-of gopī beloveds; vṛnda-of the multitude; maule-O crown; ati-great; kadana-of sufferings; samudre-in the ocean; majjataḥ-plunged; hā-O!; kṛpā-with mercy; ardre-melting.

O Rādhā, O limitless ocean of transcendental virtues, O first friend of Lord Kṛṣṇa, O crown of Your dear friends filled with matchless virtues, O girl melting with mercy for the people drowning in the ocean of suffering, please, for even a moment, delight my eyes.

Text 11

naṭayati ruci-nandīm unnayan sūtradhāra-
pravara iva rasajñā-nartakīm raṅga-rūpe
rasavati daśake 'smin prema-pūrābhidhe yaḥ
sa sapadi labhate tad dvandva-ratna-prasādam

naṭayati-causes to dance; ruci-charming; nandīm-introductory verse; unnayan-raising; sūtradhāra-the dramatic narrator; pravara-excellent; iva-as if; rasajñā-of the tongue; nartakīm-the dancer; raṅga-of the stage; rūpe-in the form; rasavati-nectarean; daśake-ten verses; asmin-in this; prema-of love; pūra-of the flood; ābhidhe-with the name; yaḥ-one who; sa-he; sapadi-at once; labhate-attains; tad-of Them; dvandva-the two; ratna-jewels; prasādam-the mercy.

One who, reciting these beautiful verses as an expert dramatic narrator, makes the dancer of his tongue dance on the stage of these ten sweet verses named Prema-pūra (A Flood of Pure Love), at once attains the mercy of two transcendental gems.

The Author's Appeal

Text 1

subala-sakhādhara-pallava-
samudita-madhu-mugdha-madhurī-lubdhām
ruci-jita-kañcana-citrām
kañcana citrām pikīm vande

subala-of Subala; sakha-of the friend; ādhara-the lips; pallava-the sprout;
samudita-manifested; madhu-spring; mugdha-charming; madhurī-sweetness;
lubdhām-greedy; ruci-splendor; jita-defeated; kañcana-something; citrām-
wonderful; kañcana-a certain; citrām-wonderful; pikīm-cuckoo; vande-I offer my
respectful obeisances.

I offer my respectful obeisances to a certain wonderful cuckoo, whose splendor
defeats the shining of gold, and who is very greedy to taste the charming sweetness
of the honey trickling from the budding twigs of the lips of Subala's friend Kṛṣṇa.

Text 2

vṛṣaravijādharābimbī-
phala-rasa-pānotkam adbhutaṁ bhramaram
dhṛta-śikhi-piñchaka-cūlam
pīta-dukūlam ciraṁ naumi

vṛṣaravijā-of Śrī Rādhā; adhara-of the lips; ābimbī-the bimba; phala-fruits; rasa-
nectar; pāna-to drink; utkam-eager; adbhutam-wonderful; bhramaram-black bee;
dhṛta-held; śikhi-peacock; piñchaka-feather; cūlam-crown; pīta-yellow; dukūlam-
garments; ciraṁ-eternally; naumi-I glorify.

I eternally praise the wonderful black bee that, wearing yellow garments and a
peacock feather crown, yearns to taste the nectar of the bimba fruits of Śrī Rādhā's
lips.

Text 3

jitaḥ sudhāmsur yaśasā mameti

garvaṁ mūḍha mā bata goṣṭha-vīra
tavāri-narī-nayanāmbu-pālī
jigāya tātāṁ prasabhaṁ yato 'sya

jitaḥ-defeated; sudhāṁśuḥ-the nectar moon; yaśasā-by fame; mama-of me; iti-
thus; garvam-pride; mūḍha-O fool; mā-don't; bata-indeed; goṣṭha-of Vraja; vīra-O
hero; tava-of You; ari-of the enemies; narī-of the women; nayana-of the eyes;
ambupa-oceans; alī-multitudes; jigāya-for conquering; tātāṁ-the father;
prasabham-violently; yataḥ-becaysae; asya-of that.

O foolish hero of Vraja, do not be proud, thinking "My glory has defeated the moon." After all, the flood of tears flowing from the eyes of the wives of Your enemies has defeated the ocean that is the moon's father.

Text 4

kuñje kuñje paśupa-vanitā-vāhinībhiḥ samastāt
svairāṁ kṛṣṇaḥ kusuma-dhanuṣo rājya-carcām karotu
etat prārthyāṁ sakhi mama yathā citta-hārī sa dhūrto
baddhaṁ cetā tyajati kim u vā prāṇa-moṣāṁ karoti

kuñje kuñje-in every forest grove; paśupa-vanitā-of gopīs; vāhinībhiḥ-with
armies; samastāt-everywhere; svairam-independently; kṛṣṇaḥ-Lord Kṛṣṇa; kusuma-
dhanuṣaḥ-the god of love who carries a bow of flowers; rājya-of the kingdom;
carcām-investigation; karotu-may do; etat-this; prārthyam-request; sakhi-O friend;
mama-my; yathā-as; citta-the heart; hārī-stealing; sa-He; dhūrtaḥ-rascal; baddham-
bound; cetāḥ-the heart; tyajati-leaves; kim-whether?; u-indeed; vā-or; prāṇa-life-
breath; moṣāṁ-theft; karoti-does.

Let independent Kṛṣṇa with His band of gopīs explore the kingdom of the god of love in every forest grove! Friend, even if the highwayman Kṛṣṇa robs and binds my heart and even if He kills me, my only request is that He not leave my heart.

Śrī Svaniyama-daśaka

Ten Vows

Text 1

gurau mantre nāmni prabhuvara-śacīgarbhaja-pade
svarūpe śrī-rūpe gaṇa-yuji tadiya-prathamaje
girindre gāndharvā-sarasi madhu-puryām vraja-vane
vraje bhakte goṣṭhālayiṣu param āstām mama ratiḥ

gurau-for my spiritual master; mantre-the Gāyatrī mantra; nāmni-the holy name of Lord Kṛṣṇa; prabhuvara-the best of Lords; śacīgarbhaja-Śrī Caitanya Mahāprabhu; pade-the feet; svarūpe-Svarūpa Dāmodara; śrī-rūpe-Śrīla Rūpa Gosvāmī; gaṇa-yuji-with their associates; tadiya-prathamaje-his elder brother (Śrīla Sanātana Gosvāmī); girindre-the king of hills; gāndharvā-sarasi-Rādhā-kuṇḍa; madhu-puryām-the city of Mathurā; vraja-vane-the forest of Vṛndāvana; vraje-the land of Vraja; bhakte-the devotee; goṣṭhālayiṣu-the residents of Vraja; param-greatly; āstām-may be; mama-my; ratiḥ-love.

I vow I shall love my spiritual master, the Gāyatrī mantra, the holy name of Lord Kṛṣṇa, Lord Caitanya Mahāprabhu's feet, Śrīla Svarūpa Dāmodara Gosvāmī, Śrīla Rūpa Gosvāmī, his associates, his elder brother (Śrīla Sanātana Gosvāmī), Govardhana Hill, Rādhā-kuṇḍa, Mathurā City, Vṛndāvana Forest, the land of Vraja, the devotees of Lord Kṛṣṇa, and the residents of Vraja.

Text 2

na cānyatra kṣetre hari-tanu-sanātho 'pi sujanād
rasāsvādām premṇā dadhad api vasāmi kṣaṇam api
samam tv etad grāmyāvalibhir abhitanvann api kathām
vidhāsyē saṁvāsam vraja-bhuvana eva pratibhavam

na-not; ca-and; anyatra-anywhere else; kṣetre-in a place; hari-of Lord Hari; tanu-form; sa-with; nāthaḥ-the Lord; api-even; sujanāt-because of the pious devotees; rasa-nectar; āsvādām-tasting; premṇā-with love; dadhat-placing; api-also; vasāmi-I reside; kṣaṇam-for a moment; api-even; samam-with; tv-indeed; etad-this; grāmyāvalibhiḥ-with a host of sense pleasures; abhitanvann-extending; api-even; kathām-words; vidhāsyē-I shall do; saṁvāsam-residence; vraja-bhuvane-in the land of Vraja; eva-indeed; pratibhavam-birth after birth.

I vow that I shall live in the land of Vraja birth after birth, chatting casually with the villagers. I shall not live even for a moment in any other place, even if the Lord resides there in His Deity form, and even if the great devotees fill it with the sweet nectar of transcendental love.

Text 3

sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yujam
vrajam santyajyaitad yuga-virahito 'pi truṭim api
punar dvārāvatyām yadu-patim api prauḍha-vibhavaiḥ
sphurantam tad vācāpi ca na hi calāmīkṣitum api

sadā-always; rādhā-kṛṣṇa-of Śrī Śrī Rādhā-Kṛṣṇa; ucchalat-rising; atula-incomparable; khelā-pastimes; sthala-place; yujam-endowed; vrajam-Vraja; santyajya-leaving; etat-this; yuga-from the divine couple; virahitaḥ-because of separation; api-even; truṭim-a moment; api-even; punaḥ-again; dvārāvatyām-in Dvārakā; yadu-patim-the king of the Yadus; api-even; prauḍha-great; vibhavaiḥ-with opulences; sphurantam-manifesting; tat-that; vācā-with words; api-even; ca-and; na-not; hi-certainly; calāmi-I go; īkṣitum-to see; api-even.

Even though I suffer in long separation from the divine couple, I shall not, even for a moment, leave the land of Vraja, where Śrī Śrī Rādhā-Kṛṣṇa eternally enjoy unparalleled transcendental pastimes, and I shall not, even if He Himself invites me, go to see the opulent king of the Yadus in Dvārakā!

Text 4

gatonmā dai rādhā sphurati hariṇā śliṣṭa-hṛdayā
sphutam dvārāvatyām iti yadi śṛṇomi śruti-taṭe
aham tatraivoddhata-mati patāmi vraja-purāt
samudḍīya svāntādhika-gati-khagendrād api javāt

gatā-gone; unmā daiḥ-madly; rādhā-Śrī Rādhā; sphurati-manifested; hariṇā-by Lord Kṛṣṇa; śliṣṭa-embraced; hṛdayā-to the chest; sphutam-clearly; dvārāvatyām-in Dvārakā; iti-thus; yadi-if; śṛṇomi-I hear; śruti-taṭe-on the surface of the ears; tadā-then; aham-I; tatra-there; eva-indeed; uddhata-excited; mati-at heart; patāmi-I fall; vraja-purāt-from Vrajapura; samudḍīya-flying; svānta-own; ādhika-greater; gati-movement; khagendrāt-than Garuḍa, the king of birds; api-even; javāt-with speed.

If with my own ears I heard, "Rādhā has gone to Dvārakā, where Lord Hari passionately embraces Her to His chest," with an excited heart I would leave Vrajapura and fly there faster than Garuḍa.

Text 5

anādiḥ sādhir vā paṭur ati-mṛdur vā pratipada-
pramīlat-kāruṇyaḥ praguṇa-karuṇā-hīna iti vā

mahā-vaikuṅṭheśādhika iha naro vā vraja-pater
ayam sūnur goṣṭhe pratijani mamāstām prabhu-varaḥ

anādiḥ-beginningless; sādhiḥ-with a beginning; vā-or; paṭuḥ-harsh; ati-mṛduḥ-very gentle; vā-or; pratipada-at every moment; pramīlat-expanding; kāruṇyaḥ-mercy; pragaṇa-excellent; karuṇā-mercy; hīna-without; iti-thus; vā-or; mahā-vaikuṅṭha-of the great Vaikuṅṭha world; īśa-the king; adhika-greater; iha-here; naraḥ-an ordinary human being; vā-or; vraja-pateḥ-of the king of Vraja; ayam-this; sūnuḥ-son; goṣṭhe-in Vraja; pratijani-in every birth; mama-of me; āstām-may be; prabhu-varaḥ-the supreme master.

Beginningless or with a beginning, cruel or very gentle, merciful at every moment or merciless, greater than the king of Mahā-Vaikuṅṭha or an ordinary human being, the son of Vraja's king is my Lord birth after birth.

Text 6

anādr̥tyodgītām api muni-gaṇair vaiṇika-mukhaiḥ
pravīṇām gāndharvām api ca nigamais tat-priyatamām
ya ekam govindam bhajati kapaṭi dāmbhikatayā
tad-abhyarṇe śirṇe kṣaṇam api na yāmi vratam idam

anādr̥tya-not worshipping; udgītām-glorified; api-even; muni-gaṇaiḥ-by the great sages; vaiṇika-mukhaiḥ-headed by Nārada; pravīṇām-exalted; gāndharvām-Śrī Rādhārāṇī; api-also; ca-and; nigamaiḥ-by the vedas; tat-priyatamām-the dearest beloved of Lord Kṛṣṇa; ya-who; ekam-alone; govindam-Lord Kṛṣṇa; bhajati-worships; kapaṭi-cheater; dāmbhikatayā-with hypocrisy; tad-abhyarṇe-near Him; śirṇe-at all; kṣaṇam-for a moment; api-even; na-not; yāmi-I shall go; vratam-vow; idam-this.

Not for a moment shall I go near a hypocrite who worships only Lord Govinda and does not worship exalted Śrīmatī Rādhārāṇī, who is glorified by the Vedas and the great sages headed by Nārada, and who is most dear to Lord Kṛṣṇa. This is my vow.

Text 7

ajāṇḍe rādheti-sphurad-abhidhayā sikta-janayā-
nayā sākaṁ kṛṣṇaṁ bhajati ya iha prema-namitaḥ
param prakṣālyaitac-caraṇa-kamale taj-jalam aho
mudā pītvā śāśvac chirasi ca vahāmi pratidinam

ajāṇḍe-in the universe; rādhā-Rādhā; iti-thus; sphurat-manifested; abhidhayā-

with the name; sikta-sprinkled; janayā-person; anayā-by Her; sākam-accompanied; kṛṣṇam-Lord Kṛṣṇa; bhajati-worships; ya-who; iha-here; prema-namitaḥ-bowed with love; param-greatly; prakṣālya-washing; etat-of Her; caraṇa-feet; kamale-lotus; taj-jalam-the water of that; ahaḥ-ah!; mudā-with joy; pītvā-drinking; śāśvac-continually; chirasi-on the head; ca-and; vahāmi-I carry; pratidinam-every day.

I shall wash the lotus feet of anyone in this world who, bowed down with love, worships Lord Kṛṣṇa and the nectar person who bears the name Rādhā. I drink that water and every day I carry that water on my head.

Text 8

parityaktaḥ preyo-jana-samudayair bādham asudhīr
durandho nīrandhraṁ kadana-bhara-vārdhau nipatitaḥ
ṭṭṇam dantair daṣṭvā caṭubhir abhiyāce 'dya kṛpayā
svayam śrī gāndharvā sva-pada-nalināntam nayatu mām

parityaktaḥ-abandoned; preyo-jana-samudayaiḥ-by friends; bādham-certainly; asudhīḥ-unintelligent; durandhaḥ-blind; nīrandhram-always; kadana-bhara-vārdhau-in an ocean of sufferings; nipatitaḥ-fallenn; ṭṭṇam-a blade of grass; dantaiḥ-in the teeth; daṣṭvā-biting; caṭubhiḥ-with sweet words; abhiyāce-I beg; adya-now; kṛpayā-mercifully; svayam-personally; śrī-gāndharvā-O Śrī Rādhārāṇī; sva-pada-nalināntam-to Your lotus feet; nayatu-please lead; mām-me.

Abandoned by my dear friends, unintelligent, blind, and drowning in an ocean of pain, I bite a blade of straw with my teeth and beg, "O Śrīmatī Rādhārāṇī, please lead me to Your lotus feet!"

Text 9

vrajotpanna-kṣīrāśana-vasana-pātrādibhir aham
padārthair nirvāhya vyavahṛtim adambham sa-niyamaḥ
vasānīśā-kuṇḍe giri-kula-vare caiva samaye
maṛiṣye tu preṣṭhe sarasi khalu jīvādi-purataḥ

vraja-in Vraja; utpanna-produced; kṣīra-milk; āśana-food; vasana-home; pātra-leaves; ādibhiḥ-beginning with; aham-I; padārthaiḥ-with study of scripture; nirvāhya-performing; vyavahṛtim-action; adambham-honest; sa-niyamaḥ-with austerity; vasāni-I shall reside; īśā-kuṇḍe-at Rādhā-kuṇḍa; giri-kula-vare-at the king of mountains; ca-and; eva-indeed; samaye-at the appropriate time; maṛiṣye-I will die; tu-certainly; preṣṭhe-at the dear; sarasi-lake; khalu-indeed; jīvādi-purataḥ-in the presence of Śrīla Jīva Gosvāmī and the other devotees.

My food a little of Vraja's milk, my home a leaf-hut, and my actions honest austerity and scripture study, I shall live at Rādhā-kuṇḍa by the best of mountains and I shall die at that dear lake in the company of Śrīla Jīva Gosvāmī and the other devotees.

Text 10

sphural-lakṣmī-lakṣmī-vraja-vijayi-lakṣmī-bhara-lasad-
vapuḥ-śrī-gāndharvā-smara-nikara-divyad-giribhṛtoḥ
vidhāsyē kuṅjādaḥ vividha-varivasyāḥ sa-rabhasam
rahaḥ śrī-rūpākhyā-priyatama-janasyaiva caramaḥ

sphural-splendid; lakṣmī-of the goddess of fortune; lakṣmī-of beauty; vraja-abundance; vijayi-defeating; lakṣmī-of beauty; bhara-abundance; lasat-splendid; vapuḥ-form; śrī-gāndharvā-Śrī Rādhārāṇī; smara-of Cupids; nikara-multitudes; divyat-splendid; giribhṛtoḥ-of Lord Kṛṣṇa; vidhāsyē-I shall perform; kuṅjādaḥ-in Vṛndāvana; vividha-various; varivasyāḥ-services; sa-rabhasam-earnestly; rahaḥ-in a secluded place; śrī-rūpākhyā-named Śrīla Rūpa Gosvāmī; priyatama-janasya-of the dear friend; eva-indeed; caramaḥ-follower.

In a secluded place in Vṛndāvana forest, following my dear friend Śrīla Rūpa Gosvāmī, in many ways I shall earnestly worship Śrī Kṛṣṇa, who is more splendid than many Cupids, and Śrīmatī Rādhārāṇī, whose glorious beauty defeats many goddesses of fortune.

Text 11

kṛtam kenāpy etan nija-niyama-śamsi-stavam imam
paṭhed yo viśrabdhaḥ priya-yugala-rūpe 'rpita-manāḥ
dṛḍham goṣṭhe hr̥ṣṭo vasati-vasatim prāpya samaye
mudā rādhā-kṛṣṇau bhajati sa hi tenaiva sahitaḥ

kṛtam-done; kenāpi-by someone; etan-this; nija-niyama-śamsi-stavam-prayer describing a group of vows; imam-this; paṭhet-reads; yaḥ-one who; viśrabdhaḥ-faithful; priya-yugala-rūpe-in the form of the dear divine couple; arpita-placed; manāḥ-mind; dṛḍham-firmly; goṣṭhe-in Vraja; hr̥ṣṭaḥ-jubilant; vasati-vasatim-residence; prāpya-attaining; samaye-at the proper time; mudā-happily; rādhā-kṛṣṇau-Śrī Śrī Rādhā-Kṛṣṇa; bhajati-worships; sa-he; hi-indeed; tena-by him; eva-certainly; sahitaḥ-with.

A faithful devotee who reads these ten vows of a certain author and who fixes his mind on the transcendental forms of the dear divine couple, at the proper time

happily attains the realm of Vraja and directly worships Śrī Śrī Rādhā-Kṛṣṇa.

Śrī Śrī Rādhikāṣṭottara-śata-nāma-stotra

108 Names of Śrī Rādhikā

Texts 1 and 2

avikṣyātmeśvarīm kācid
vṛndāvana-maheśvarīm
tat-padāmbhoja-mātraika-
gatir dāsy ati-kātarā

patitā tat-saras-tīre
rudaty arta-ravākulam
tac-chrī-vaktreksaṇāvāptyai
nāmāny etāni samjagau

avikṣya-not seeing; ātmeśvarīm-her queen; kācid-a certain; vṛndāvana-maheśvarīm-the queen of Vṛndāvana; tat-of Her; padāmbhoja-the lotus feet; mātra-only; eka-sole; gatiḥ-goal of life; dāsi-a maidservant; ati-kātarā-very distressed; patitā-fallen; tat-saras-tīre-on the shore of Her lake; rudati-cries; arta-of pain; rava-with sounds; ākulam-filled; tac-of Her; śrī-vaktra-of the face; ikṣaṇa-the sight; avāptyai-for attaining; nāmāni-names; etāni-these; samjagau-sang.

A certain gopī maidservant, not seeing her mistress, the queen of Vṛndāvana, and considering Her lotus feet the only goal of her life, became distressed, fell down at the shore of Her lake (Rādhā-kuṇḍa), cried with loud sounds of pain and, in order to see Her beautiful face, sang the following names.

Text 3

rādhā gāndharvikā goṣṭha-
yuva-rājaika-kāmitā

gāndharvā rādhikā candra-
kāntir mādharma-saṅginī

rādhā-Rādhā; gāndharvikā-who appeared as a Gāndharvā; goṣṭha-of Vraja;
yuva-rāja-of the prince; eka-the sole; kāmītā-beloved; gāndharvā-who appeared as
a Gāndharvā; rādhikā-the best worshiper of Lord Kṛṣṇa; candra-kāntiḥ-
Candrakānti; mādharma-of Lord Kṛṣṇa; saṅginī-the intimate associate.

Rādhā is known as 1. Gāndharvikā, 2. the sole beloved of Vraja's prince, 3.
Gāndharvā, 4. Rādhikā, 5. She who appeared as a the Gāndharvā Candrakānti, 6.
the intimate friend of Lord Mādharma,

Text 4

dāmodarādvaita-sakhī
kārttikotkīrtideśvarī
mukunda-dayitā-vṛnda-
dhammilla-maṇi-mañjarī

dāmodara-of Lord Kṛṣṇa; advaita-without a second; sakhī-the friend; kārttika-of
the month of Kārttika; utkīrtida-spreading the fame; īśvarī-the queen; mukunda-of
Lord Kṛṣṇa; dayitā-the beloveds; vṛnda-of the multitudes; dhammilla-in the
braided hair; maṇi-of jewels; mañjarī-the crown.

7. the unalloyed friend of Lord Kṛṣṇa, 8. the queen who glorifies the fame of the
month of Kārttika, 9. the jeweled crown placed in the braided hair of Lord
Mukunda's beloveds,

Text 5

bhaskaropāsikā vārṣa-
bhānavī vṛṣabhānujā
anaṅga-mañjarī-jyeṣṭhā
śrīdāmāvarajottamā

bhaskara-of the sun-god; upāsikā-worshiper; vārṣabhānavī-the daughter of King
Vṛṣabhānu; vṛṣabhānujā-the daughter of King Vṛṣabhānu; anaṅga-mañjarī-jyeṣṭhā-
the elder sister of Anaṅga-mañjarī; śrīdāmāvarajā-the younger sister of Śrīdāmā;
uttamā-the supreme goddess of fortune.

10. a worshiper of the sun-god, 11. the daughter of King Vṛṣabhānu, 12. born from
King Vṛṣabhānu, 13.the elder sister of Anaṅga-mañjarī, 14. the younger sister of

Śrīdāmā, 15. the supreme goddess of fortune,

Text 6

kīrtidā-kanyakā māṭṛ-
sneha-pīyūṣa-putrikā
viśākhā-savayaḥ preṣṭha-
viśākhā-jīvitādhikā

kīrtidā-of Kīrtidā; kanyakā-the daughter; māṭṛ-for Her mother; sneha-of affection; pīyūṣa-the nectar; putrikā-daughter; viśākhā-of Viśākhā; savayaḥ-the contemporary friend; preṣṭha-dear; viśākhā-Viśākhā; jīvita-than life; adhikā-more.

16. Kīrtidā's daughter, 17. flooded with the nectar of love for her mother, 18. the contemporary friend of Viśākhā, 19. the person Viśākhā considers more dear than life,

Text 7

prāṇādvitīya-lalitā
vṛndāvana-vihāriṇī
lalitā-prāṇa-lakṣaika-
rakṣā vṛndāvaneśvarī

prāṇa-than life; advitīya-not different; lalitā-Lalitā; vṛndāvana-in Vṛndāvana; vihāriṇī-enjoying transcendental pastimes; lalitā-of Lalitā; prāṇa-of life; lakṣa-100,000; eka-one; rakṣā-protection; vṛndāvana-of Vṛndāvana; īśvarī-the queen.

20. the person for whom Lalitā is not different from Her own life's breath, 21. who enjoys pastimes in Vṛndāvana, 22. the person for whose protection Lalitā will give her life hundreds of thousands of times, 23. the queen of Vṛndāvana,

Text 8

vrajendra-grhinī-kṛṣṇa-
prāya-sneha-niketanam
vraja-go-gopa-gopālī-
jīva-mātraika-jīvanam

vrajendra-of the king of Vraja; grhinī-for the wife (Yaśodā-devī); kṛṣṇa-for Lord Kṛṣṇa; prāya-as; sneha-love; nikanam-abode; vraja-of Vraja; gaḥ-of the cows; gopa-gopas; gopālī-gopīs; jīva-life; mātra-only; eka-sole; jīvanam-life.

24. who is an abode of love for Yaśodā-devī as much as She is for Kṛṣṇa, 25. who is the life of the cows, gopas, and gopīs of Vraja,

Text 9

snehalābhīra-rājendra-
vatsalācyuta-pūrvajā
govinda-praṇayādhāra-
surabhi-sevanotsukā

snehala-affectionate; abhīra-of the gopas; rājendra-the king; vatsala-affectionate; acyuta-od Lord Kṛṣṇa; pūrvajā-the elder brother; govinda-for Lord Kṛṣṇa; praṇaya-of love; ādhāra-the abode; surabhi-to the surabhi cows; sevana-service; utsukā-eager.

26. who is loved by the king of the gopas, 27. who is loved by Lord Kṛṣṇa's elder brother, 28. who is eager to serve the surabhi cows loved by Lord Govinda,

Text 10

dhṛta-nandīśvara-kṣema-
gamanotkaṇṭhi-mānasā
sva-dehādvaitatā-dṛṣṭi-
dhaniṣṭhā-dhyeya-darśanā

dhṛta-held; nandīśvara-of Nandīśvara; kṣema-the welfare; gamana-going; utkaṇṭhi-desire; mānasā-heart; sva-own; deha-body; advaitatā-non-difference; dṛṣṭi-sight; dhaniṣṭhā-Dhaniṣṭhā; dhyeya-to be meditated; darśanā-sight.

29. whose heart longs to visit Nandīśvara, 30. who considers that Her body and the body of Her friend Dhaniṣṭhā are one,

Text 11

gopendra-mahiṣī-pāka-
śāla-vedi-prakāśikā
āyur-varadhaka-raddhānā
rohiṇī-ghrāta-mastakā

gopendra-If the king of the gopas; mahiṣī-of the queen; pāka-śāla-vedi-in the kitchen; prakāśikā-manifested; āyuh-life; vardhaka-increasing; raddha-delicious; annā-food; rohiṇī-by Rohiṇī; ghrāta-smelled; mastakā-head.

31. who goes to the kitchen of the gopas' queen, 32. whose cooking increases life, 33. whose head Rohiṇī-devī smells (with maternal affection),

Text 12

subala-nyasta-sārūpyā
subala-prīti-toṣitā
mukharā-dṛk-sudhā-naptrī
jaṭilā-dṛṣṭi-bhīṣitā

subala-Subala; nyasta-placed; sārūpyā-similarity of form; subala-Subala; prīti-affection; toṣitā-pleased; mukharā-of Mukharā; dṛk-of the eyes; sudhā-nectar; naptrī-granddaughter; jaṭilā-of Jaṭilā; dṛṣṭi-of the glance; bhīṣitā-afraid.

34. who looks like Subala, 35. who is happy when Subala is happy, 36. who is the granddaughter that is nectar to Mukharā's eyes, 37. who is afraid of being seen by Jaṭilā,

Text 13

madhumaṅgala-narmokti-
janita-smita-candrikā
paruṇamāsī-bahiḥ-khelat-
prāṇa-pañjara-śārikā

madhumaṅgala
Madhumaṅgala; narma-joking; ukti-words; janita-produced; smita-smile; candrikā-moonlight; paruṇamāsī-Paurṇamāsī; bahiḥ-outside; khelat-playing; prāṇa-of the life-breath; pañjara-cage; śārikā-parrot.

38. the moonlight of whose smile shines because of Madhumaṅgala's joking words, 39. who is a playful parrot let out of its cage by Paurṇamāsī,

Text 14

sva-gaṇādvaita-jivātuḥ
svīyāhaṅkara-vardhinī

sva-gaṇopendra-pādābja-
sparśa-lambhana-harṣiṇī

sva-own; gaṇa-group; advaita-not different; jīvātuḥ-life; svīya-of Her friends;
ahaṅkara-the pride; vardhinī-increasing; sva-own; gaṇa-group; upendra-of the
prince; pāda-feet; abja-lotus; sparśa-touch; lambhana-attaining; harṣiṇī-jubilant.

40. who is the life and soul of Her friends, 41. who makes Her friends proud, 42.
who is very happy, with Her friends, to attain the touch of the Prince of Vraja's
lotus feet,

Text 15

svīya-vṛndāvanodyāna-
pālikī-kṛta-vṛndakā
jñāta-vṛndātavī-sarva-
latā-taru-mṛga-dvijā

svīya-own; vṛndāvana-of Vṛndāvana; udyāna-of the gardens; pālikī-protectress;
kṛta-made; vṛndakā-Vṛndā-devī; jñāta-known; vṛndātavī-in Vṛndāvana forest;
sarva-all; latā-vines; taru-trees; mṛga-animals; dvijā-birds.

43. who has appointed Vṛndā-devī protectress of Her Vṛndāvana garden, 44. who
personally knows each vine, tree, animal, and bird in Vṛndāvana forest,

Text 16

iṣac-candana-saṅghrṣṭa-
nava-kāsmīra-deha-bhāḥ
javā-puṣpa-prabhā-hāri-
paṭṭa-cīnāruṇāmarā

iṣac-with a little; candana-sandal paste; saṅghrṣṭa-mixed; nava-new; kāsmīra-
saffron; deha-body; bhāḥ-splendor; javā-puṣpa-of roses; prabhā-splendor; hāri-
eclipsing; paṭṭa-exquisite; cīna-silk; aruṇa-red; ambarā-garments.

45. whose complexion is the color of kuṅkuma mixed with a little sandal paste,
46. whose red silk garments eclipse the splendor of roses,

Text 17

caraṇābja-tala-jyotir-
aruṇī-kṛta-bhū-talā
hari-citta-camatkārī
cāru-nūpura-niḥsvanā

carāṇa-feet; abja-lotus; tala-surface; jyotiḥ-splendor; aruṇī-red; kṛta-become;
bhū-of the earth; talā-the surface; hari-of Lord Kṛṣṇa; citta-the heart; camatkārī-
wonder; cāru-beautiful; nūpura-of anklets; niḥsvanā-the sound.

47. the splendor of the soles of whose lotus feet redden the ground, 48. the
charming tinkling of whose anklets fill Lord hari's heart with wonder,

Text 18

kṛṣṇa-śrānti-hara-śroṇī-
pīṭha-valgita-ghaṅṭikā
kṛṣṇa-sarvasva-pīnodyat-
kucāñcan-maṇi-mālikā

kṛṣṇa-of Lord Kṛṣṇa; śrānti-the fatigue; hara-removing; śroṇī-on the hips; pīṭha-
on the altar; valgita-moving; ghaṅṭikā-bells; kṛṣṇa-of Lord Kṛṣṇa; sarvasva-
treasure; pīna-swollen; udyat-high; kuca-breasts; añcan-curved; maṇi-of jewels;
mālikā-necklace.

49. the bells tinkling on the altar of whose hips remove Lord Kṛṣṇa's fatigue, 50.
whose jewel-necklace-decorated, large, raised breasts are the treasure cherished by
Lord Kṛṣṇa.

Text 19

nānā-ratnollasac-chaṅkha-
cūḍā-cāru-bhuja-dvayā
syamantaka-maṇi-bhrājan-
maṇi-bandhāti-bandhurā

nānā-various; ratna-jewels; ullasac-glistening; chaṅkha-conchshells; cūḍā-
ornaments; cāru-beautiful; bhuja-arms; dvayā-two; syamantaka-Syamantaka; maṇi-
jewels; bhrājan-shining; maṇi-of jewels; bandha
ornament; ati-very; bandhurā-charming.

51. whose arms are beautiful with conchshell armlets made of many glistening

jewels, 52. who is very graceful with the Syamantaka jewel set in a glistening jewel-necklace,

Text 20

suvarṇa-darpana-jyotir-
ullaṅhi-mukha-maṇḍalā
pakva-dāḍima-bijābha-
dantākṛṣṭāghabhic-chukā

suvarṇa-golden; darpana-mirror; jyotiḥ-splendor; ullaṅhi-eclipsing; mukha-of the face; maṇḍalā-the circle; pakva-ripe; dāḍima-pomegranate; bija-seeds; ābha-splendor; danta-teeth; ākṛṣṭa-attracted; aghabhic-of Lord Kṛṣṇa; chukā the parrot.

53. whose face eclipses the glory of a golden mirror, 54. whose teeth, as splendid as pomegranate seeds, attract the parrot of Śrī Kṛṣṇa,

Text 21

abjarāgādi-sṛṣṭābja-
kalikā-karṇa-bhūṣaṇā
saubhāgya-kajjalāṅkāktā-
netra-nindita-khañjanā

abjarāga-rubies; ādi-beginning with; sṛṣṭa-created; abja-lotus; kalikā-whorl; karṇa-ear; bhūṣaṇā-ornaments; saubhāgya-good fortune; kajjala-mascara; āṅkāktā-marked; netra-by the eyes; nindita-rebuked; khañjanā-khañjana birds.

55. who wears earrings of lotus-whorls made of rubies and other jewels, 56. whose eyes, marked with the mascara of Her good fortune, rebuke the khañjana birds

Text 22

su-vṛtta-mauktika-muktā-
nāsikā-ṭila-puṣpikā
su-cāru-nava-kastūrī-
tilakāñcita-bhālakā

su-nicely; vṛtta round; mauktika-muktā-pearl; nāsikā-nose; ṭila-sesame; puṣpikā-flower; su-very; cāru-beautiful; nava-new; kastūrī-musk; tilaka-with tilaka; añcita-decorated;

bhālakā-forehead.

57. whose sesame-flower nose is decorated with a beautiful pearl, 58. whose forehead is marked with graceful tilaka drawn in new musk,

Text 23

divya-veṇī-vinirdhūta-
keki-piñchā-vara-stutiḥ
netrānta-śara-vidhvaṁsi-
kṛta-cāṇūrajid-dhariḥ

divya-splendid; veṇī-braids; vinirdhūta-shaken; keki-peacock; piñchā-feather; vara-excellent; stutiḥ-prayers; netra-of the eyes; anta-the corners; śara-by the arrow; vidhvaṁsi-destroyed; kṛta-done; cāṇūrajid-who defeated Cāṇūra; dhariḥ-Lord Kṛṣṇa.

59. whose splendid braids have stopped the praises of the peacock feathers, 60. the arrows of whose sidelong glance have destroyed Lord Kṛṣṇa, the conqueror of Cāṇūra,

Text 24

sphurat-kaiśora-tāruṇya-
sandhi-bandhura-vigrahā
mādhavollāsakonmattā
pikoru-madhura-svarā

sphurat-manifested; kaiśora-of youth; tāruṇya-youthfulness; sandhi-connection; bandhura-beautiful; vigrahā-form; mādhava-Lord Kṛṣṇa; ullāsaka-delighting; unmattā-passionate; pika-cuckoo; uru-very; madhura-sweet; svarā-sounds.

61. whose youthful form is very beautiful, 62. who delights Lord Mādhava, 63. whose voice is as sweet as a passionate cuckoo,

Text 25

prāṇāyuta-śata-preṣṭha-
mādhavotkīrti-lampaṭā

kr̥ṣṇāpaṅga-taraṅgodyat-
smita-pīyūṣa-budbudā

prāṇa-than life; āyuta-ten-thousand; śata-hundred; preṣṭha-more dear;
mādhava-of Lord Kṛṣṇa; utkīrti-glories; lampatā-greedy; kṛṣṇa-of Lord Kṛṣṇa;
apaṅga-of the sidelong glances; taraṅga-waves; udyat-rising; smita-of the smile;
pīyūṣa-nectar; budbudā-foam.

64. who is greedily attached to chanting the glories of Her beloved Mādhava, who
to Her is hundreds and thousands of times more dear than life, 65. whose smiles
are the foam riding at the crest of the waves of Lord Kṛṣṇa's sidelong glances,

Text 26

puñjī-bhūta-jagal-lajjā-
vaidagdhī-digdha-vigrahā
karuṇa-vidravād-dehā
mūrtiman-mādhurī-ghaṭā

puñjī-bhūta-expanded; jagal-in the world; lajjā-shyness; vaidagdhī-with talent
and intelligence; digdha-anointed; vigrahā-whose form; karuṇa-with mercy;
vidravād-melting; dehā-whose form; mūrtiman-personified; mādhurī-of sweetness;
ghaṭā-abundance.

66. whose transcendental form is anointed with all intelligence, talent, and
charming shyness, 67. whose transcendental form melts with compassion, 68. who
is the personification of all charming sweetness,

Text 27

jagad-guṇavatī-varga-
gīyamāna-guṇocayā
śacy-ādi-subhaga-vṛnda-
vandyamānoru-saubhagā

jagad-in the world; guṇavatī-of virtuous ladies; varga-the group; gīyamāna-
glorified; guṇa-of virtues; ucayā-the multitude; śacy-with Śacī; ādi-beginning;
subhaga-of fortunate demigoddesses; vṛnda-by the multitude; vandyamāna-
worshiped; uru-great; saubhagā-good fortune.

69. whose many virtues are glorified by all virtuous women in the world, 70.
whose good fortune is worshiped by Śacī and the other fortunate demigoddesses,

Text 28

vīṇā-vādana-saṅgīta-

rāsa-lāsyā-viśārādā
nārada-pramukhodgīta-
jagad-ānanda-sad-yaśaḥ

vīṇā-of the vīṇā; vādana-music; saṅgīta-singing; rāsa-rāsa; lāsyā-dance; viśārādā-expert; nārada-by Nārada Muni; pramukha-headed; udgīta-glorified in song; jagad-the world; ānanda-bliss; sad-transcendental; yaśaḥ-fame.

71. who is expert at playing the vīṇā, singing, and performing the rāsa dance, 72. whose transcendental glories, which are sung by Nārada and the other sages, delight the world,

Text 29

govardhana-guhā-geha-
gṛhiṇī kuñja-maṇḍanā
caṇḍāmsu-nandinī-baddha-
bhāginī-bhāva-vibhramā

govardhana-of Govardhana Hill; guhā-cave; geha-home; gṛhiṇī-mistress of the house; kuñja-of the forest-groves; maṇḍanā-ornament; caṇḍāmsu-nandinī-of the Yamunā River; baddha-bound; bhāginī-sister; bhāva-status; vibhramā-illusion.

73. who is the housewife whose home is a cave in Govardhana Hill, 74. who is the ornament of the forest groves, 75. who mistakenly thinks the Yamunā River is Her sister,

Text 30

divya-kundalatā-narma-
sakhya-dāma-vibhūṣitā
govardhana-dharāhlādi-
śṛṅgāra-rasa-pañḍitā

divya-splendid; kundalatā-with Kunddalatā; narma-playful; sakhya-of friendship; dāma-sash; vibhūṣitā-decorated; govardhana-dhara-of Lord Kṛṣṇa, the lifter of Govardhana Hill; āhlādi-jubilant; śṛṅgāra-of amorous pastimes; rasa-

nectar; paṇḍitā-learned.

76. who is decorated with the splendid sash of Her playful friendship with Kundalatā, 77. who skill in amorous pastimes delights Lord Kṛṣṇa,

Text 31

girīndradhara-vakṣaḥ-śrī-
śaṅkhacūḍāri-jīvanam
gokulendrasuta-prema-
kāma-bhūpendra-paṭṭanam

girīndradhara-of Lord Kṛṣṇa, the lifter of Govardhana Hill; vakṣaḥ-on the chest; śrī-the goddess of fortune; śaṅkhacūḍāri-of Lord Kṛṣṇa, the enemy of Śaṅkhacūḍa; jīvanam-the life and soul; gokulendrasuta-of Lord Kṛṣṇa, the son of the king of Gokula; prema-of love; kāma-bhūpendra-of the regal god of love; paṭṭanam-the royal capitol.

78. who is the goddess resting on Lord Kṛṣṇa's chest, 79. who is Lord Kṛṣṇa's life and soul, 80. who for Lord Kṛṣṇa is the royal capitol of the god of love,

Text 32

vṛṣa-vidhvamsa-narmokti-
sva-nirmita-sarovarā
nija-kunḍa-jala-kṛīḍā-
jita-saṅkarṣaṇānujā

vṛṣa-the bull; vidhvamsa-killing; narma-joking; ukti-words; sva-personally; nirmita-done; sarovarā-lake; nija-own; kunḍa-lake; jala-in the waters; kṛīḍā-pastimes; jita-defeated; saṅkarṣaṇānujā-Lord Kṛṣṇa, the younger brother of Balarāma.

81. whose private lake was created because of Her joking words about Ariṣṭāsura's death, 82. who defeated Lord Kṛṣṇa in Their water-pastimes in Her lake,

Text 33

muramardana-mattebha-
vihārāmṛta-dīrghikā

girīndradhāra-pārīndra-
rati-yuddhoru-simhikā

muramardana-of Lord Kṛṣṇa, the killer of the Mura demon; matta-maddened;
ibha-elephant; vihāra-of transcendental pastimes; amṛta-of the nectar; dīrghikā-the
lake; girīndradhāra-of Lord Kṛṣṇa, the lifter of Govardhana Hill; pārīndra-with the
lion; rati-amorous; yuddha-battle; uru-powerful; simhikā-lioness.

83. who is nectar lake where the maddened elephant of Lord Kṛṣṇa plays, 84. who
is a powerful lioness locked in amorous battle with the Kṛṣṇa-lion,

Text 34

sva-tanu-saurabhonmattī-
kṛta-mohana-mādhavā
dor-mūloccalana-kriḍā-
vyākulī-kṛta-keśavā

sva-own; tanu-body; saurabha-by the fragrance; unmattī-kṛta-maddened;
mohana-charming; mādhavā-Lord Kṛṣṇa; dor-mūla-of the shoulders; uccalana-
movements; kriḍā-pastimes; vyākulī-kṛta-aroused; keśavā-Lord Kṛṣṇa.

85. the fragrance of whose transcendental form maddens Lord Mādhava, 86. the
restless pastimes of whose shoulders arouse the desires of Lord Keśava,

Text 35

nija-kuṇḍa-taṭī-kuñja-
klpta-keli-kalodyamā
divya-malli-kulollāsi-
śayyā-kalpita-vigrahā

nija-own; kuṇḍa-lake; taṭī-shore; kuñja-forest grove; klpta-done; keli-of
transcendental pastimes; kalā-art; udyamā-arisal; divya-splendid; malli-jasmine
flowers; kula-multitudes; ullāsi-splendid; śayyā-bed; kalpita-created; vigrahā-form.

87. who enjoys pastimes in the forest by the shore of Her lake, 88. who places Her
transcendental form on a couch of splendid jasmine flowers,

Text 36

kr̥ṣṇa-vāma-bhujānyasta-
cāru-dakṣiṇa-gaṇḍakā
savya-bāhu-latā-baddha-
kr̥ṣṇa-dakṣiṇa-sad-bhujā

kr̥ṣṇa-of Lord Kṛṣṇa; vāma-left; bhujā-arm; ānyasta-placed; cāru-beautiful;
dakṣiṇa-right; gaṇḍakā-cheek; savya-left; bāhu-arm; latā-vine; baddha-bound;
kr̥ṣṇa-of Lord Kṛṣṇa; dakṣiṇa-right; sad-transcendental; bhujā-arm.

89. whose charming right cheek rests on Lord Kṛṣṇa's left arm, 90. the vine of
whose left arm is wound about Lord Kṛṣṇa's transcendental right arm,

Text 37

kr̥ṣṇa-dakṣiṇa-cārūru-
śliṣṭa-vāmoru-rambhikā
girīndradhara-dhṛg-vakṣo-
mardi-su-stana-parvatā

kr̥ṣṇa-of Lord Kṛṣṇa; dakṣiṇa-right; cāru-handsome; ūru-thigh; śliṣṭa-embraced;
vāma-beautiful; ūru-thigh; rambhikā-banana trunk; girīndradhara-of Lord Kṛṣṇa,
the lifter of Govardhana Hill; dhṛg-held; vakṣaḥ-chest; mardi-crushing; su-
beautiful; stana-breasts; parvatā-mountains.

91. the banana tree of whose beautiful left thigh embraces the handsome right
thigh of Lord Kṛṣṇa, 92. the mountains of whose charming breasts crush the chest
of Lord Kṛṣṇa,

Text 38

govindādhara-pīyūṣa-
vāsītādhara-pallavā
sudhā-saṅcaya-cārūkti-
śītalī-kṛta-mādhavā

govinda-of Lord Kṛṣṇa; adhara-of the lips; pīyūṣa-the nectar; vāsita-scented;
adhara-lips; pallavā-flower; sudhā-nectar; saṅcaya-abundance; cāru-beautiful; ukti-
words; śītalī-cool; kṛta-made; mādhavā-Lord Kṛṣṇa.

93. whose flower-lips are scented with the nectar of Lord Govinda's lips, 94. whose
charming nectar words cool Lord Mādhava,

Text 39

govindodgīrṇa-tāmbūla-
rāga-rājyat-kapolikā
kṛṣṇa-sambhoga-saphalī-
kṛta-manmatha-sambhavā

govinda-by Lord Kṛṣṇa; udgīrṇa-spat; tāmbūla-betelnuts; rāga-with red; rājyat-shining; kapolikā-whose cheek; kṛṣṇa-with Lord Kṛṣṇa; sambhoga-enjoyment; saphalī-successful; kṛta-made; manmatha-of Kāmadeva; sambhavā-the birth.

95. whose cheek is reddened with betelnuts from Lord Kṛṣṇa, 96. whose enjoyment with Lord Kṛṣṇa has made Kāma's birth in this world a great success,

Text 40

govinda-mārjitoddāma-
rati-prasvinna-san-mukhā
viśākhā-vījita-kṛīḍā-
śrānti-nidrālu-vigrahā

govinda-by Lord Kṛṣṇa; mārjita-wiped; uddāma-great; rati-from amorous pastimes; prasvinna-perspiration; san-transcendental; mukhā-face; viśākhā-by Viśākhā; vījita-fanned; kṛīḍā-from pastimes; śrānti-fatigue; nidrālu-sleepy; vigrahā-form.

97. from whose beautiful face Lord Govinda wipes the perspiration born from intense amorous pastimes, 98. who, exhausted and sleepy from Her pastimes, is fanned by Viśākhā,

Text 41

govinda-caraṇa-nyasta-
kāya-mānasa-jīvanā
sva-prānārbuda-nirmañchya-
hari-pāda-rajāḥ-kaṇā

govinda-Lord Kṛṣṇa; caraṇa-at the feet; nyasta-placed; kāya-body; mānasa-mind; jīvanā-and life; sva-own; prāna-life; arbuda-millions; nirmañchya-worshipped; hari-of Lord Kṛṣṇa; pāda-of the feet; rajāḥ-of dust; kaṇā-particles.

99. who places Her body, mind, and life at Lord Govinda's feet, 100. who with many millions of life-breaths worships a single particle of dust from Lord Hari's feet,

Text 42

aṅu-mātrācyutādarśa-
śapyamānātma-locanā
nitya-nūtana-govinda-
vaktra-śubhrāmśu-darśanā

aṅu-for a second; mātra-only; acyuta-of Lord Kṛṣṇa; adarśa-not seeing; śapyamāna-being cursed; ātma-own; locanā-eyes; nitya-eternally; nūtana-new and young; govinda-Lord Kṛṣṇa; vaktra-face; śubhrāmśu-moon; darśanā-sight.

101. who curses Her eyes because their blinking makes Lord Kṛṣṇa invisible for a moment, 102. who gazes at the moon of eternally youthful Lord Govinda's face,

Text 43

niḥsīma-hari-mādhurya-
saundaryādy-eka-bhoginī
sāpatnya-dhāma-muralī-
mātrā-bhāgya-kaṭākṣiṇī

niḥsīma-boundless; hari-of Lord Kṛṣṇa; mādhurya-sweetness; saundarya-handsomeness; ādi-beginning; eka-sole; bhoginī-enjoyer; sāpatnya-of rivalry; dhāma-abode; muralī-of the flute; mātrā-only; bhāgya-good fortune; kaṭākṣiṇī-the corner of the eyes.

103. who is the only enjoyer of the limitless handsomeness, sweetness, and other opulences of Lord Hari, 104. who from the corner of Her eyes observes the good fortune of Her rival: the flute,

Text 44

gāḍha-buddhi-bala-kṛīḍā-
jita-vamśī-vikarṣiṇī
narmokti-candrikotphulla-
kṛṣṇa-kāmābdhi-vardhinī

gāḍha-dep; buddhi-intelligence; bala-strength; krīḍā-pastimes; jita-defeated; vanśī-the flute; vikarṣiṇī-taking; narma-joking; ukṭi-words; candrika-moonlight; utphulla-blossoming; kṛṣṇa-of Lord Kṛṣṇa; kāma-of amorous desire; abdhī-the ocean; vardhinī-increasing.

105. who, with the power of Her deep intelligence, won His flute in the game and pulled it away by force, 106. the moonlight of whose joking words brought tidal waves to the ocean of Lord Kṛṣṇa's passionate desires,

Text 45

vraja-candrendriya-grāma-
viśrāma-vidhuśālikā
kṛṣṇa-sarvendriyonmādi-
rādhety-akṣara-yugmakā

vraja-of Vraja; candra-of the moon; indriya-of the senses; grāma-for the multitude; viśrāma-for rest; vidhu-śālikā-the moon-room rooftop apartment; kṛṣṇa-of Lord Kṛṣṇa; sarva-all; indriya-the senses; unmādi-maddening; rādhā-Rādhā; iti-thus; akṣara-of syllables; yugmakā-the pair.

107. who is a rooftop apartment where the senses of the moon of Vraja enjoy pastimes, 108. who maddens all of Lord Kṛṣṇa's senses with the two syllables Rādhā.

Texts 46 and 47

idam śrī-rādhikā-nāmnām
aṣṭottara-śatojjvalam
śrī-rādhā-lambhakam nāma
stotram cāru rasāyanam

yo 'dhīte parama-prītyā
dīnaḥ katara-mānaṣaḥ
sa nātham acireṇaiva
sa-nātham iḁṣate dhruvam

idam-this; śrī-rādhikā-of Rādhā; nāmnām-of the names; aṣṭottara-śata-108; ujjvalam-splendid; śrī-rādhā-of Śrī Rādhā; lambhakam-attainment; nāma-certainly; stotram-prayer; cāru-beautiful; rasāyanam-nectar; yaḥ-one who; adhīte-reads; parama-great; prītyā-with love; dīnaḥ-afflicted; katara-overwhelmed; mānaṣaḥ-

heart; sa-he; nātham-the Lord; acireṇa-quickly; eva-indeed; sa-with; nātham-the Lord; ikṣate-sees; dhruvam-indeed.

A person who, his heart overwhelmed with transcendental love, reads these beautiful, nectarean prayers splendid with 108 names of Śrī Rādhikā and the means to attain Śrī Rādhikā, will quickly see his queen in the company of Her Lord.

Śrī Rādhikāṣṭaka

Eight Prayers Glorifying Śrī Rādhikā

Text 1

rasa-valita-mṛgākṣī-mauli-māṇikya-lakṣmīḥ
pramudita-muravairi-prema-vāpi-marālī
vraja-vara-vṛṣabhānoḥ puṇya-girvāṇa-vallī
snapayatu nija-dāsye rādhikā mām kadā nu

rasa-with nectar; valita-filled; mṛga-doe; akṣī-eyes; mauli-crown; māṇikya-ruby; lakṣmīḥ-splendor; pramudita-delighted; muravairi-of Lord Kṛṣṇa; prema-love; vāpi-pond; marālī-swan; vraja-in Vraja; vara-exalted; vṛṣabhānoḥ-of Mahārāja Vṛṣabhānu; puṇya-pious; girvāṇa-celestial; vallī-vine; snapayatu-may bathe; nija-own; dāsye-in service; rādhikā-Śrī Rādhikā; mām-me; kadā-when?; nu-indeed.

When will Śrī Rādhikā, who is a splendid ruby in the crown of all nectarean doe-eyed girls, a swan swimming in the lake of love for jubilant Lord Kṛṣṇa, and a celestial vine sprouted from Vraja's exalted King Vṛṣabhānu, bathe me in Her service?

Text 2

sphurad-arūṇa-dukūla-dyotitodyan-nitamba-
sthalam abhi vara-kāñcī-lāsyam ullāsayantī
kuca-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ

snapayatu nija-dāsye rādhikā mām kadā nu

sphurad-splendid; aruṇa-red; dukūla-silk; dyotita-glistening; udyan-rising; nitamba-hips; sthalaṃ-area; abhi-on; vara-excellent; kāñcī-sash; lāsyaṃ-dancing; ullāsyaṃ--splendidly manifest; kuca-breasts; kalasa-waterpots; vilāsa-pastimes; sphīta-great; muktā-of pearls; sara-necklace; śrīḥ-beauty.

When will Śrī Rādhikā, who makes the sash of bells dance on Her hips splendid with red silk, and whose necklace of large pearls plays on the waterpots of Her breasts, bathe me in Her service?

Text 3

sarasija-vara-garbhākharva-kāntiḥ samudyat-
taruṇima-ghanasārāśliṣṭa-kaiśora-sīdhuḥ
dara-vikasita-hāsya-syandi-bimbādhara-
snapayatu nija-dāsye rādhikā mām kadā nu

sarasija-lotus; vara-excellent; garbha-whorl; akharva-large; kāntiḥ-beauty; samudyat-rising; taruṇima-youthfulness; ghanasāra-camphor; āśliṣṭa-embraced; kaiśora-of youth; sīdhuḥ-nectar; dara-slightly; vikasita-blossomed; hāsya-smile; syandi-trickling; bimba-bimba; ādhara-lips; agrā-tip.

When will Śrī Rādhikā, who is as splendid as a great lotus whorl, who is new nectar mixed with the camphor of youth, and whose bimba fruit lips blossom with a gentle smile, bathe me in Her service?

Text 4

ati-caṭulataram taṃ kānanāntar milantam
vraja-nṛpati-kumāram vikṣya śaṅkā-kulākṣī
madhura-mṛdu-vacobhiḥ saṃstutā netra-bhaṅgyā
snapayatu nija-dāsye rādhikā mām kadā nu

ati-caṭulataram-very restless; tam-Him; kānanāntar-within the forest; milantam-meeting; vraja-nṛpati-kumāram-the prince of Vraja; vikṣya-seeing; śaṅkā-with fear; ākula-filled; akṣī-eyes; madhura-sweet; mṛdu-with gentle; vacobhiḥ-words; saṃstutā-flattered; netra-of the eyes; bhaṅgyā-with crooked motions.

When will Śrī Rādhikā, who, accidentally meeting restless Kṛṣṇa in the outskirts of the forest, stared at Him with suspicious eyes as he cast amorous

glances at Her and flattered Her with many sweet and gentle words, bathe me in Her service?

Text 5

vraja-kula-mahilānām prāna-bhūtākhilānām
paśupa-pati-gṛhiṇyāḥ kṛṣṇa-vat-prema-pātram
su-lalita-lalitāntaḥ-sneha-phullāntarātmā
snapayatu nija-dāsye rādhikā mām kadā nu

vraja-of Vraja; kula-of the people; mahilānām-of the girls; prāna-the life; bhūta-become; akhilānām-of all; paśupa-of the cowherds; pati-of the leaders; gṛhiṇyāḥ-of the wives; kṛṣṇa-Kṛṣṇa; vat-like; prema-of love; pātram-the object; su-very; lalita-charming; lalitā-of Lalitā; antaḥ-in the heart; sneha-love; phulla-blossoming; antara-within; ātmā-self.

When will Śrī Rādhikā, who the girls of Vraja love as much as their own lives, who the gopa queen Yaśodā loves as much as Lord Kṛṣṇa, and who makes the heart of charming lalitā blossom with love, bathe me in Her service?

Text 6

niravadhi sa-viśākhā śākhi-yūtha-prasūnaiḥ
srajam iha racayantī vaijayantīm vanānte
agha-vijaya-varoraḥ-preyasī śreyasī sā
snapayatu nija-dāsye rādhikā mām kadā nu

niravadhi-limitless; sa-with; viśākhā-Viśākhā; śākhi-trees; yūtha-of the multitudes; prasūnaiḥ-with the flowers; srajam-a garland; iha-here; racayantī-makes; vaijayantīm-Vaijayantī; vanānte-in the outskirts of the forest; agha-vijaya-of Lord Kṛṣṇa, who defeated Aghāsura; vara-excellent; uraḥ-chest; preyasī-beloved; śreyasī-best; sā-She.

When will Śrī Rādhikā, who in the company of Viśākhā at the forest's edge strings a Vaijayantī garland from the flowers of many trees, and who is the beautiful beloved resting on Lord Kṛṣṇa's handsome chest, bathe me in Her service?

Text 7

prakaṭita-nija-vāsaṁ snigdha-veṇu-praṇāḍair
druta-gati-harim ārāt prāpya kuñje smitākṣī

śravaṇa-kuhara-kaṇḍūm tanvatī namra-vaktrā
snapayatu nija-dāsye rādhikā mām kadā nu

prakaṭita-manifested; nija-own; vāsam-fragrance; snigdha-charming; veṇu-of the flute; praṇādaīḥ-with the sounds; druta-quickly; gati-gone; harim-to Lord Kṛṣṇa; ārāt-near; prāpya-attaining; kuñje-in the forest; smita-smiling; akṣī-whose eyes; śravaṇa-of the ears; kuhara-of the openings; kaṇḍūm-scratching; tanvatī-doing; namra-lowered; vaktrā-face.

When will Śrī Rādhikā, who smelling the fragrance of Lord Kṛṣṇa and hearing the sweet sounds of His flute, ran to Him in the forest grove and, scratching Her ears, approached Him with smiling eyes and lowered face, bathe me in Her service?

Text 8

amala-kamala-rāji-sparśa-vāta-praśīte
nija-sarasi nidāghe sāyam ullāsinīyam
parijana-gaṇa-yuktā krīḍayantī bakārim
snapayatu nija-dāsye rādhikā mām kadā nu

amala-splendid; kamala-of lotuses; rāji-rows; sparśa-touching; vāta-breeze; praśīte-cool; nija-own; sarasi-at the lake; nidāghe-in the hot summer; sāyam-in the evening; ullāsinī-splendid and jubilant; iyam-She; parijana-of friends; gaṇa-with hosts; yuktā-accompanied; krīḍayantī-playing; baka-arim-with Lord Kṛṣṇa, the enemy of the Baka demon.

When will Śrī Rādhikā, who on a summer evening happily plays with Lord Kṛṣṇa by Her own lake cooled by breezes touching the many splendid lotuses, bathe me in Her service?

Text 9

paṭhati vimala-cetā miṣṭa-rādhāṣṭakam yaḥ
parihṛta-nikhilāśā-santatiḥ kātaraḥ san
paśupa-pati-kumāraḥ kāmam āmoditaḥ tam
nija-jana-gaṇa-madhye rādhikāyās tanoti

paṭhati-reads; vimala-pure; cetā-heart; miṣṭa-sweet; rādhā-about Śrī Rādhā; aṣṭakam-eight verses; yaḥ-one who; parihṛta-abandoned; nikhila-all; āśā-hopes; santatiḥ-multitude; kātaraḥ-afflicted; san-being; paśupa-of the gopas; pati-of the king; kumāraḥ-the son; kāmam-of His own accord; āmoditaḥ-pleased; tam-that person; nija-own; jana-people; gaṇa-of the multitudes; madhye-in the midst; rādhikāyāḥ-of Śrī Rādhā; tanoti-does.

Pleased with any person who, abandoning all hope (of material happiness) and overwhelmed (with love), reads this sweet Śrī Rādhāṣṭaka with a pure heart, the prince of Vraja of His own accord places him among Śrī Rādhā's personal associates.

Śrī Śrī Prema-marandākhya-stava-rāja

Regal Prayers Bearing the Title The Nectar of Pure Love

Text 1

mahā-bhāvōjjvalac-cintā-
ratnodbhavita-vigrahām
sakhī-praṇaya-sad-gandha-
varodvartana-suprabhām

mahā-great; bhāva-of ecstatic love; ujjvalac-glistening; cintā-ratna-cintāmaṇi jewel; udbhavita-manifested; vigrahām-form; sakhī-of friends; praṇaya-of love; sad-transcendental; gandha-fragrance; vara-excellent; udvartana-increasing; suprabhām-splendor.

The love of the gopīs for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhā's body is further perfumed and decorated with kuṅkuma.

Text 2

kāruṇyāmṛta-vīcibhis
tāruṇyāmṛta-dhārayā
lāvaṇyāmṛta-vanyābhiḥ
snapitām glapitendirām

kāruṇya-of mercy; amṛta-of nectar; vīcibhiḥ-with waves; tāruṇya-of youthfulness; amṛta-of nectar; dhārayā-with a stream; lāvaṇya-of beauty; amṛta-of nectar; vanyābhiḥ-with the water; snapitām-bathed; glapita-eclipsed; indirām-the goddess of fortune.

In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the cintāmaṇi jewel. She eclipses the goddess of fortune Lakṣmīdevī.*

Text 3

hrī-paṭṭa-vastra-guptāṅgīm
saundarya-ghuṣṛṇāñcitām
śyāmalojjvala-kastūrī-
vicitrita-kalevarām

hrī-shyness; paṭṭa-silken; vastra-garments; gupta-covered; aṅgīm-body;
saundarya-beauty; ghuṣṛṇa-with kuṅkuma; añcitām-anointed; śyāmala-black;
ujjvala-of conjugal love; kastūrī-musk; vicitrita-colorfully decorated; kalevarām-
whose body.

Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness. Her beauty is more and more enhanced, being decorated with kuṅkuma, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The kuṅkuma is red and the musk is black.*

Texts 4 and 5

kampāśru-pulaka-stambha-
sveda-gadgada-raktatā
unmado jāḍyam ity etai
ratnair navabhir uttamaiḥ

klptālaṅkṛti-saṁśliṣṭām
guṇāli-puṣpa-mālinīm
dhīrādhiratva-sad-vaṣa-
paṭa-vāsaiḥ pariṣkṛtām

kampā-trembling; āśru-tears; pulaka-hairs standing erect; stambha-being
stunned; sveda-perspiration; gadgada-faltering of the voice; raktatā-bodily redness;
unmadaḥ-madness; jāḍyam-dullness; iti-thus; etai-with these; ratnaiḥ-jewels;
navabhiḥ-nine; uttamaiḥ-transcendental; klpta-done; alaṅkṛti-decoration;
saṁśliṣṭām-embraced; guṇa-of transcendental qualities; āli-a host; puṣpa-flower;

mālinīm-wearing a garland; dhīra-sober; adhira-and restless; tva-the nature; sad-vaṣa-ṣaṭa-vāsaiḥ-with the garments; pariṣkṛtām-decorated.

Her ornaments embody the natural symptoms of ecstasy: trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness, and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as dhīra and adhīra, sober and restless. Such ecstasy constitutes the covering of Śrī Rādhā's body, and it is adorned by camphor.*

Text 6

pracchanna-māna-dhammillām
saubhāgya-tilakojjalām
kṛṣṇa-nāma-yaśaḥ-śrāvā-
vatamsollāsi-karṇikām

pracchanna-covered; māna-jealous anger; dhammillām-hair; saubhāgya-great fortune; tilaka-tilaka; ujjvalām-splendid; kṛṣṇa-of Lord Kṛṣṇa; nāma-of the holy name; yaśaḥ-the fame; śrāva-avatamsollāsi-karṇikām-earrings.

Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the tilaka of Her great fortune shines on Her beautiful forehead. The earrings of Śrī Rādhā are the holy names of Kṛṣṇa, as well as the hearing of His name and fame.*

Text 7

rāga-tambūla-raktoṣṭhīm
prema-kauṭilya-kajjalām
narma-bhāṣita-niḥsyanda-
smita-karpūra-vāsītām

rāga-of love; tambūla-betelnut; rakta-reddened; oṣṭhīm-lips; prema-of love; kauṭilya-the crookedness; kajjalām-mascara; narma-joking; bhāṣita-words; niḥsyanda-flowing; smita-smile; karpūra-camphor; vāsītām-scented.

Her lips are always reddish due to the betelnut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed.*

Text 8

saurabhāntaḥ-pure garva-
paryāṅkopari līlayā
niviṣṭām prema-vaicittya-
vicalat-taralāñcitām

saurabha-aroma; antaḥ-pure-in the room; garva-pride; paryāṅka-the bed; upari-upon; līlayā-playfully; niviṣṭām-entered; prema-of love; vaicittya-the transformations; vicalat-moving; taralā-locket; añcitām-decorated.

She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation.*

Text 9

praṇaya-krodha-sac-colī-
bandha-guṇṭi-kṛta-stanām
sapatnī-vaktra-hṛc-choṣi-
yaśaḥ-śrī-kacchapī-ravām

praṇaya-of love; krodha-and anger; sac-the transcendental ; colī-bodice; bandha-bound; guṇṭi-hidden; kṛta-done; stanām-breasts; sapatnī-of rivals; vaktra-the face; hṛc-and heart; choṣi-withering; yaśaḥ-fame; śrī-beautiful; kacchapī-of the vīṇā; ravām-the sound.

Her transcendental breasts are covered by Her sārī in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a kacchapī-vīṇā, which is the fame and fortune that actually dries up the faces and breasts of the other gopīs.*

Text 10

madhyatātma-sakhī-skandha-
līlā-nyasta-karāmbujām
śyāmām śyāma-smarāmoda-
madhulī-pariveśikām

madhyatā-youthful beauty; ātma-own; sakhī-of a friend; skandha-on the shoulder; līlā-playfully; nyasta-placed; karāmbujām-lotus hand; śyāmām-beautiful;

śyāma-by Lord Kṛṣṇa; smara-of Cupid; āmoda-madhulī-pariveśikām-affected by the sweetness and aroma.

She always keeps Her hands on the shoulder of Her gopī friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated.*

Text 11

tvām natvā yacate dhṛtvā
tṛṇam dantair ayam janah
sva-dāsyāmṛta-sekena
jīvayāmum su-duḥkhitam

tvām-to You; natvā-offering respectful obeisances; yacate-begs; dhṛtvā-taking; tṛṇam-a straw; dantair-with the teeth; ayam-this; janah-person; sva-own; dāsyā-of service; amṛta-the nectar; sekena--with sprinkling; jīvaya-please restore to life; amum-this; su-duḥkhitam-very miserable person.

O Śrī Rādhā, this person offers respectful obeisances unto You, taking a straw in his mouth. This person is very unhappy. Please bring him to life by sprinkling him with the nectar of service to You.

Text 12

na muñcec charaṇa-yātam
api duṣṭam dayāmayah
ato gāndharvike hā hā
muñcainam naiva tādrśam

na-not; muñcec-should abandon; charaṇa-yātam-surrendered soul; api-even; duṣṭam-wicked; dayāmayah-merciful; atah-therefore; gāndharvike-Rādhā; hā-O!; hā-O!; muñca-reject; enam-this; na-not; eva-indeed; tādrśam-a person like this.

O Gāndharvikā, Śrī Rādhā, just as Lord Kṛṣṇa never rejects a surrendered soul, please don't reject me.

Text 13

premāmbhoja-marandākhyam
stava-rājam imam janah
śrī-rādhikā-kṛpā-hetum
paṭhamṣ tad-dāsyam āpnuyāt

premāmbhoja-maranda-Premāmbhoja-maranda; ākhyam-bearing the name;
stava-of prayers; rājam-the king; imam-this; janah-person; śrī-rādhikā-of śrī
Rādhikā; kṛpā-of the mercy; hetum-the origin; paṭhamṣ-reading; tad-of Her;
dāsyam-the service; āpnuyāt-attains.

The person who reads these this regal prayer, which bears the title Śrī
Premāmbhoja-maranda, will attain the direct service that brings with it the mercy
of Śrī Rādhā.

Śrī Sva-saṅkalpa-prakāśa-stotra

The Revelation of Desires

Text 1

anāradhya rādhā-padāmbhoja-reṇum
anāśritya vṛndātavīm tat-padāṅkam
asambhāṣya tad-bhāva-gambhīra-cittān
kutaḥ śyāma-sindho rasa-syāva-gāhaḥ

anāradhya-not worshiping; rādhā-of Śrī Rādhā; pada-feet; ambhoja-lotus;
reṇum-dust; anāśritya-not taking shelter; vṛndātavīm-of Vṛndāvana; tat-of Her;
padāṅkam-the footprints; sambhāṣya-without conversing; tad-for Her; bhāva-love;
gambhīra-deep; cittān-hearts; kutaḥ-where; śyāma-of Lord Kṛṣṇa; sindhaḥ-of the
ocean; rasasya-of the nectar; avagāhaḥ-plunging.

Without worshiping the pollen of Śrī Rādhā's lotus feet, without taking shelter
of Vṛndāvana, which bears Her footprints, and without respectfully greeting the
great souls whose hearts are filled with deep love for Her, how will one be able
to plunge into the nectar ocean of love for Lord Kṛṣṇa?

Text 2

navam̐ divyam̐ kāvyam̐ sva-kṛtam̐ atulam̐ nāṭaka-kulam̐
prahelīṛ gūḍhārthaḥ sakhi rucira-vīṇā-dhvani-gatiḥ
kadā snehollāsair lalita-lalitā-preraṇa-balāt
sa-lajjam̐ gāndharvā sa-rasam̐ asakṛc̐ chikṣayati mām̐

navam-new; divyam-transcendental ; kāvyam-poem; sva-kṛtam-written by you;
atulam-peerless; nāṭaka-drama; kulam-plural; prahelīḥ-riddles and puns; gūḍha-
hidden; arthaḥ-meanings; sakhi-O friend; rucira-beautiful; vīṇā-of the vīṇā;
dhvani-the sound; gatiḥ-movement; kadā-when?; sneha-with love; ullāsaiḥ-with
splendid happiness; lalita-charming and playful; lalitā-Lalitā; preraṇa-of the
direction; balāt-on the strength; sa-with; lajjam-shyness; gāndharvā-Śrī Rādhā; sa-
with; rasam-sweetness; asakṛc-again and again; chikṣayati-will teach; mām-me.

O friend, when, requested by playful and charming Lalitā, will Śrī Rādhā
happily, sweetly, affectionately, and shyly teach me again and again your splendid
and peerless new plays filled with many concealed riddles and puns and with the
beautiful sound of the lute?

Note: The friend is Śrīla Rūpa Gosvāmī.

Text 3

alam-māna-granther nibhṛta-caṭu mokṣāya nibhṛtam̐
mukunde hā heti prathayati nitāntam̐ mayi jane
tad-artham̐ gāndharvā-caraṇa-patitam̐ prekṣya kuṭīlam̐
kadā prema-krauryāt prakhara-lalitā bhartsayati mām̐

alam-useless; māna-of jealous anger; grantheḥ-of the knot; nibhṛta-secret; caṭu-
sweet words; mokṣāya-for release; nibhṛtam-in secret; mukunde-when Lord Kṛṣṇa;
hā-alas!; hā-alas!; iti-thus; prathayati-manifests; nitāntam-greatly; mayi-to me;
jane-the person; tad-artham-for this purpose; gāndharvā-of Śrī Rādhā; caraṇa-at
the feet; patitam-fallen; prekṣya-seeing; kuṭīlam-crooked; kadā-when; prema-of
love; krauryāt-because of the anger; prakhara-harsh; lalitā-Lalitā; bhartsayati-will
rebuke; mām-me.

When in a secluded place will Lord Mukunda beg me in sweet words to untie
the knot of Rādhā's jealous anger? When, seeing crooked me fallen at Śrī Rādhā's
feet to fulfill this goal, will harsh Lalitā rebuke me in the cruel anger of love?

Text 4

mudā vaidagdhyāntar lalita-nava-karpūra-milana-
sphuran-nānā-narmotkara-madhura-mādhvīka-racane
sa-garvaṁ gāndharvā-giridhara-kṛte prema-vivaśā
viśākhā me śikṣāṁ vitaratu gurus tad yuga-sakhī

mudā-with happiness; vaidagdhya-expertise; antaḥ-within; lalita-charming;
nava-fresh; karpūra-camphor; milana-meeting; sphuran-manifesting; nānā-various;
narma-joking words; utkara-multitude; madhura-sweet; mādhvīka-mādhvīka
nectar; racane-in the creation; sa-with; garvam-pride; gāndharvā-Rādhā; giridhara-
of Lord Kṛṣṇa; kṛte-for the sake; prema-by love; vivaśā-overcome; viśākhā-Visākhā;
me-of me; śikṣāṁ-instruction; vitaratu-may do; guruḥ-teacher; tad-that; yuga-of
the divine couple; sakhī-the friend.

May the teacher Viśākhā, the dear friend overcome with love for the divine
couple, proudly teach me the art of preparing for the pleasure of Śrī Śrī Rādhā-
Kṛṣṇa the sweet mādhvīka nectar of many joking words mixed with the fresh
camphor of charming playfulness.

Text 5

kuhūkaṅṭhī-kaṅṭhād api kamana-kaṅṭhī mayi punar
viśākhā gānasyāpi ca rucira-śikṣāṁ praṇayatu
yathāham tenaitad yuva-yugalam ullasya sa-gaṇāl
labhe rāse tasmān maṇi-pradaka-hārān iha muhuḥ

kuhūkaṅṭhī-of the cuckoos; kaṅṭhād-than the throat; api-even; kamana-
sweeter; kaṅṭhī-throat; mayi-to me; punaḥ-again; viśākhā-Visākhā; gānasya-of
singing; api-even; ca-and; rucira-beautiful; śikṣāṁ-teaching; praṇayatu-may give;
yathā-as; aham-I; tena-by that; etad-this; yuva-yugalam-youthful divine couple;
ullasya-pleasing; sa-gaṇāl-with Their associates; labhe-I obtain; rāse-in the rāsa
dance; tasmān-from Them; maṇi-of jewels; pradaka-and gold; hārān-necklaces;
iha-here; muhuḥ-continually.

I pray that Viśākhā-devī, whose voice is sweeter than the cuckoos, may teach
me the art of beautiful singing. I pray that by singing during the rāsa dance I will
please the youthful divine couple and I will obtain from Them and Their associates
many necklaces of gold and jewels as my reward.

Text 7

kvacit kuñje kuñje chala-milita-gopālam anu taṁ
mad-īśāṁ madhyāhne priyatara-sakhī-vṛnda-valitām
sudhā-jaitrair annaiḥ pacana-rasa-vic campakalatā-

kṛtodyac-chikṣo 'yaṁ jana iha kadā bhojayati bhoḥ

kvacit-sometimer; kuñje-in grove; kuñje-grove; chala-by a trick; milita-met; gopālam-Lord Kṛṣṇa; anu-following; tam-Him; mad-my; īsām-queen; madhyāhne-in the middle of the day; priyatara-dear; sakhī-of friends; vṛnda-multitude; valitām-accompanied; sudhā-nectar; jaitraiḥ-defeating; annaiḥ-with food; pacana-cooking; rasa-nectar; vic-understanding; campakalatā-Campakalatā; kṛta-done; udyac-rising; śikṣaḥ-teaching; ayam-this; jana-person; iha-here; kadā-when?; bhojayati-feeds; bhoḥ-O!

When, having learned the art of cooking from Campakalatā, will I make my queen, all Her dear friends, and Lord Kṛṣṇa, who by a trick has come at midday to that forest place, enjoy a feast that defeats the taste of nectar?

Text 7

kvacit kuñja-kṣetre smara-viṣama-saṅgrāma-garima-
kṣarac-citra-śreṇīm vraja-yuva-yugasyotkṛta-madaiḥ
vidhatte sollāsam punar alam ayam parṇaka-cayair
vicitraṁ citrātaḥ sakhi kalita-śikṣo 'py anu janaḥ

kvacit-somewhere; kuñja-in a forest grove; kṣetre-place; smara-amorous; viṣama-terrible; saṅgrāma-battle; garima-heaviness; kṣarac-falling; citra-wonderful; śreṇīm-multitude; vraja-of Vraja; yuva-youthful; yugasya-of the divine couple; utkṛta-great; madaiḥ-with passion; vidhatte-places; sa-with; ullāsam-joy; punaḥ-again; alam-greatly; ayam-this; parṇaka-flower petals; cayaiḥ-with many; vicitram-in many ways; citrātaḥ-from Citrā-gopī; sakhi-O friend; kalita-performed; śikṣaḥ-instruction; 'pi-and; anu-then; janaḥ-this person.

O friend, when will this person taught by Citrā-gopī become filled with joy and wonder by picking up the colorful flower petals fallen from the youthful divine couple's very passionate amorous struggle in the forest grove?

Text 8

param tuṅgādyā yauvata-sadasi vidyādbhuta-guṇaiḥ
sphuṭam jtvā padmā-prabhṛti-nava-nārī bhramati yā
jano 'yaṁ sampādyah sakhi vividha-vidyāspadatayā
tayā kim śrīnātha-cchala-nihita-netraṅgita-lavaiḥ

param-greatly; tuṅgā-ādyā-Beginning with Tuṅga; yauvata-of young girls; sadasi-in the assembly; vidyā-Vidyā; adbhuta-wonderful; guṇaiḥ-with virtues; sphuṭam-manifesting; jtvā-defeating; padmā-by Padmā; prabhṛti-headed; nava-

young; nārīḥ-women; bhramati-are bewildered; yā-which; janaḥ-person; ayam-this; sampādyah-attainable; sakhi-O friend; vividha-various; vidyā-of kinds of knowledge; aspadatayā-because of being the abode; tayā-by Her; kim-whether?; śrīnāthā-of the queen of goddesses of fortune; cchala-by a trick; nihita-placed; netra-of the eye; aṅgita-hint; lavaiḥ-with a slight.

O friend, with her wonderful transcendental virtues Tuṅgavidyā has clearly defeated Padmā and her friends in the assembly of young girls. Will this person, instructed by the clever sidelong glance of the queen of goddesses, also become the abode of all kinds of transcendental knowledge?

Text 9

sphuran-muktā-guñjā-maṇi-sumanasām hāra-racane
mudendor lekhā me racayatu tathā śikṣaṇa-vidhim
yathā taiḥ saṅklptair dayita-sarasī-madhya-sadane
sphuṭam rādhā-kṛṣṇāv ayam api jano bhūṣayati tau

sphuran-glittering; muktā-pearls; guñjā-guñjā; maṇi-jewels; sumanasām-sumanaḥ flowers; hāra-necklaces; racane-in the creation; mudā-with happiness; indoḥ-of the moon; lekhā-crescent; me-of me; racayatu-may create; tathā-in that way; śikṣaṇa-instruction; vidhim-activity; yathā-as; taiḥ-by them; saṅklptaiḥ-fashioned; dayita-favorite; sarasī-lake; madhya-in the middle; sadane-in the abode; sphuṭam-manifested; rādhā-kṛṣṇāv-Rādhā-Kṛṣṇa; ayam-this; api-also; janaḥ-person; bhūṣayati-decorates; tau-Them.

May Indulekhā happily teach me to string necklaces of glittering pearls, guñā, jewels, and sumanaḥ flowers. In a cottage by Rādhā's favorite lake may this person decorate Śrī Śrī Rādhā-Kṛṣṇa with these necklaces.

Text 10

aye pūrvam raṅgety amṛtamaya-varṇa-dvaya-rasa-
sphurad-devī-prārthyam naṭana-paṭalam śikṣayati cet
tadā rāse dṛśyam rasa-valita-lāsyam vidadhatoḥ
tayor vaktre yuñje naṭana-paṭu vīṭim sakhi muhuḥ

aye-O!; pūrvam-in the beginning; raṅgā-Raṅgā; iti-thus; amṛtamaya-nectarean; varṇa-syllables; dvaya-two; rasa-nectar; sphurad-mnaifested; devī-devī; prārthyam-requested; naṭana-dances; paṭalam-multitude; śikṣayati-teaches; cet-if; tadā-then; rāse-in the rāsa dance; dṛśyam-may be seen; rasa-with nectar; valita-moving; lāsyam-dance; vidadhatoḥ-performing; tayor-of Them; vaktre-on the mouths; yuñje-together; naṭana-in dancing; paṭu-expert; vīṭim-betelnuts; sakhi-O friend;

muhuh-repeatedly.

O friend, if she whose name bears the nectar syllables Raṅgā-devī, on my request teaches me the art of dancing, then in the rāsa dance I shall place in the mouths of the gracefully dancing divine couple betelnuts to make them even more expert in dancing.

Text 11

sa-dakṣa-kṛīḍāham vidhim iha tathā śikṣayatu sā
sudevī me divyam sadasi sudṛśām gokula-bhuvām
tayor dvandve khelām atha vidadhatoḥ sphūrjati yathā
karomi śrīnāthām sakhi vijayinīm netra-kathanaiḥ

sa-with; dakṣa-dice; kṛīḍā-transcendental pastime; aham-I; vidhim-rules; iha-here; tathā-in that way; śikṣayatu-may teach; sā-she; sudevī-Sudevī; me-me; divyam-transcendental; sadasi-in the assembly; sudṛśām-of girls with beautiful eyebrows; gokula-in Gokula; bhuvām-born; tayor-of Them; dvandve-the pair; khelām-the pastimes; atha-then; vidadhatoḥ-performing; sphūrjati-is manifested; yathā-as; karomi-I do; śrīnāthām-the queen of the goddesses of fortune; sakhi-O friend; vijayinīm-the winner; netra-of the eyes; kathanaiḥ-with the statements.

May Sudevī teach to me the art of dice-playing so when the divine couple play at dice in the assembly of Gokula's beautiful-eyebrowed girls with the words of my I eyes I shall declare that She who is the queen of goddesses is the winner.

Text 12

rahaḥ kīra-dvārāpy ati-viṣama-gūḍhārtha-racanām
dale pādme padyam prahitam udayac-cāṭu-hariṇā
samagram vijñāyācala-pati-valat-kandara-pade
tad-abhyarṇe neṣye drutam ati mad-īśām niśi kadā

rahaḥ-in a secluded place; kīra-a parrot; dvārā-by; api-even; ati-very; viṣama-difficult; gūḍha-hidden; artha-meaning; racanam-creation; dale-on a petal; pādme-lotus; padyam-verse; prahitam-written; udayac-rising; cāṭu-sweet words; hariṇā-by Lord Kṛṣṇa; samagram-complete; vijñāya-understanding; acala-of mountains; pati-in the king; valat-manifested; kandara-in a cave; pade-at the foot; tad-Him; abhyarṇe-near; neṣye-I will lead; drutam-quickly; ati-very; mad-my; īśām-queen; niśi-at night; kadā-when?

When, clearly understanding the inscrutable verse-riddle written on a lotus

petal by sweet-talking Kṛṣṇa and brought by a parrot to this secluded place, will I quickly lead my queen to Him at a cave's entrance on the king of mountains?

Text 13

adabhraṁ bibhrāṇau smara-raṇa-bharaṁ kandara-khale
mitho jetuṁ viddhāv api niśita-netrāñcala-śaraiḥ
api klidyad-gātrau nakha-daśana-śastrair api darā-
tyajantau draṣṭuṁ tau kim u tamasi vatsyāmi samaye

adabhram-abundant; bibhrāṇau-holding; smara-amorous; raṇa-battle; bharam-great; kandara-a cave; khale-in the place; mithaḥ-mutually; jetum-to conquer; viddhāv-wounded; api-even though; niśita-sharp; netra-of the eyes; añcala-from the corners; śaraiḥ-by the arrows; api-even; klidyad-moistened; gātrau-limbs; nakha-of nails; daśana-and teeth; śastraiḥ-by the weapons; api-even; dara-slightly; atyajantau-not relenting; draṣṭuṁ-to see; tau-They; kim-whether?; u-indeed; tamasi-in the dark; vatsyāmi-I will go; samaye-at the right moment.

Will I enter the dark cave at the right moment to see the divine couple caught in a ferocious amorous struggle, wounded by the sharp arrows of Their sidelong glances and, eager to defeat each other, tormented by the weapons of each other's teeth and nails?

Text 14

samānam nirvāhya smara-sadasi saṅgrāmam atulam
tadājñātaḥ sthitvā milita-tanu nidrām gatavatoḥ
tayor yugmaṁ yuktyā tvaritam abhisaṅgamyā kutukāt
kadāham seviṣye sakhi kusuma-puñja-vyajana-bhāk

samānam-together; nirvāhya-having completed; smara-amorous; sadasi-in the assembly; saṅgrāmam-the battle; atulam-peerless; tadā-then; ajñātaḥ-from the order; sthitvā-standing; milita-together; tanu-bodies; nidrām-in sleep; gatavatoḥ-gone; tayor-of Them; yugmaṁ-the pair; yuktyā-properly; tvaritam-at once; abhisaṅgamyā-approaching; kutukāt-eagerly; kadā-when?; aham-I; seviṣye-will serve; sakhi-O friend; kusuma-of flowers; puñja-an abundance; vyajana-a fan; bhāk-holding.

O friend, when, the divine couple completing Their pastimes in the amorous assembly, and Their transcendental bodies together in sleep, will I, on Their order, approach and eagerly serve Them by moving a fan of flowers?

Text 15

mudā kuñje guñjad-bhramara-nikare puṣpa-śayanam
vidhāyārān mālā-ghuṣṛṇa-madhu-vīṭi-viracanam
punaḥ kartum tasmin smara-vilasitāny utka-manasos
tayos toṣāyālam vidhu-mukhi vidhāsyāmi kim aham

mudā-happily; kuñje-in the forest grove; guñjad-humming; bhramara-bees;
nikare-swarms; puṣpa-of flowers; śayanam-a bed; vidhāya-fashioning; ārān-nearby;
mālā-garlands; ghuṣṛṇa-kuñkuma; madhu-honey-nectar; vīṭi-betelnuts; viracanam-
creation; punaḥ-again; kartum-to do; tasmin-in this; smara-amorous; vilasitāni-
pastimes; utka-eager; manasoḥ-hearts; tayos-of Them; toṣāya-for the pleasure;
alam-greatly; vidhu-moon; mukhi-face; vidhāsyāmi-shall do; kim-whether?; aham-
I.

O moon-faced one, will I make a bed of flowers in the grove of buzzing bees?
Will I make flower garlands, kuñkuma, madhu nectar, and betelnuts to please the
divine couple eager at heart to again enjoy transcendental amorous pastimes?

Text 16

jitonmīlan-nīlotpala-rucini kāntyorasi harer
nikuñje nidrāṇām dyuti-vijita-gāṅgeya-gurutām
kadā dṛṣṭvā rādhām nabhasi nava-meghe sthīratayā
valad-vidyul-lakṣmyām muhur iha dadhe thut-kṛtim aham

jita-defeated; unmīlan-blossoming; nīla-blue; utpala-lotus; rucini-splendor;
kāntya-handsomeness; urasi-on the chest; hareḥ-of Lord Kṛṣṇa; nikuñje-in the
forest grove; nidrāṇām-asleep; dyuti-splendor; vijita-defeated; gāṅgeya-of gold;
gurutām-the significance; kadā-when?; dṛṣṭvā-having seen; rādhām-Śrī Rādhā;
nabhasi-in the sky; nava-new; meghe-on the cloud; sthīratayā-stationary; valad-
manifested; vidyul-lightning flash; lakṣmyām-splendor; muhur-repeatedly; iha-
here; dadhe-I place; thut-kṛtim-spitting in distaste; aham-I.

When, seeing Śrī Rādhā sleeping, more splendid than gold, on Lord Hari's
handsome chest, which defeats the splendor of the blossoming blue lotuses, will I
spit with distaste at the stationary lightning flash resting on a new cloud in the
sky?

Text 17

vilāse vismṛtya skhalitam uru-raṅgair maṇi-sarām

drutam bhītyāgatya priyatama-sakhī-sāmsadi hriyā
tam ānetum smitvā tad-avidita-netrānta-naṭanaiḥ
kadā śrīmān nāthā sva-janam acirāt prerayati mām

vilāse-in pastimes; vismṛtya-forgotten; skhalitam-fallen; uru-raṅgaiḥ-with many pastimes; maṇi-of jewels; saram-necklace; drutam-quickly; bhītyā-with fear; āgatya-arriving; priyatama-most dear; sakhī-friend; sāmsadi-in the assembly; hriyā-with embarrassment; tam-that; ānetum-to bring; smitvā-smiling; tad-that; avidita-not known; netra-of the eyes; anta-the corner; naṭanaiḥ-with dancing; kadā-when?; śrīmān-beautiful; nāthā-queen; sva-own; janam-people; acirāt-at once; prerayati-sends; mām-me.

When, having forgotten the jewel necklace She dropped during Her pastimes, and suddenly arriving with fear and embarrassment in the company of Her dearest friends, will my queen smile on me, Her maidservant, and with dancing sidelong glances, dispatch me to recover the forgotten necklace?

Text 18

kvacit padmā-śaibyādika-valita-candrāvalim uru-
priyālāpollāsair atulam api dhinvann aghaharaḥ
kadā vā mat-prekṣā-lava-kalita-vailakṣya-bharataḥ
kva rādhety ājalpan malinayati sarvāḥ param imāḥ

kvacit-sometimes; padmā-by Padmā; śaibyā-and Śaibyā; ādika-headed; valita-surrounded; candrāvalim-Candrāvalī; uru-very; priya-affectionate; ālāpa-conversation; ullāsaiḥ-with the pastimes; atulam-unequaled; api-even; dhinvann-pleasing; aghaharaḥ-Lord Kṛṣṇa; kadā-when?; vā-or; mat-of me; prekṣā-the glance; lava-slight; kalita-done; vailakṣya-embarrassment; bhārataḥ-because of an abundance; kva-where?; rādhā-is Rādhā; iti-thus; ājalpan-saying; malinayati-causes to wilt; sarvāḥ-everyone; param-greatly; imāḥ-them.

When, with many splendidly affectionate words delighting Candrāvalī in the company of Padmā, Śaibyā, and her other friends, will Lord Kṛṣṇa, suddenly noticing my presence, become very embarrassed, and, asking "Where is Rādhā?" make everyone wilt in despair?

Text 19

sa-garvāḥ samruddhya prakhara-lalitādyāḥ saharāṣ
tato dānam darpāt sakhi mṛgayatā svaṁ giribhṛtā
viśākhā man-nāthā-nayana-naṭana-preraṇa-balād
vidhṛtyārān nītā ruṣam iha dadhānā kṣipatu naḥ

sa-with; garvāḥ-pride; samruddhya-stopping; prakhara-harsh; lalitā-by Lalitā; ādyāḥ-headed; saharīḥ-friends; tataḥ-then; dānam-gift; darpāt-out of pride; sakhi-O friend; mṛgayatā-searching; svam-own; giribhṛtā-by Lord Kṛṣṇa; viśākhā-Viśākhā; man-my; nāthā-queen; nayana-of the eyes; naṭana-dancing; prerāṇa-sending; balād-on the strength; vidhṛtya-having caught; ārān-nearby; nītā-brought; ruṣam-anger; iha-here; dadhānā-maintaining; kṣipatu-may eject; naḥ-us.

O friend, holding back harsh Lalitā and her proud companions and ordered both by Lord Kṛṣṇa frantically searching for His lost treasure and by the dancing eyes of my queen, will Viśākhā angrily drag me away into exile?

Text 20

stanau śaila-prāyāv api tava nitambo ratha-samaḥ
sphuṭam jīrṇā naur me kalaya tadinīm vāta-viṣamam
katham pāram gaccher iha nivasa rātrāv iti harer
vacaḥ śrutvā rādhā kapaṭa-kupitā smerayatu mām

stanau-breasts; śaila-mountains; prāyāv-like; api-even; tava-Your; nitambaḥ-hips; ratha-a chariot; samaḥ-like; sphuṭam-clearly; jīrṇā-old; nauḥ-boat; me-My; kalaya-please know; tadinīm-now; vāta-winds; viṣamam-ferocious; katham-how is it possible?; pāram-to the other shore; gaccheḥ-I may go; iha-here; nivasa-please stay; rātrāv-the night; iti-this; hareḥ-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; rādhā-Rādhā; kapaṭa-pretended; kupitā-angry; smerayatu-may cause to smile; mām-me.

Hearing Lord Kṛṣṇa say "Your breasts are like two great, heavy mountains, and Your hips are like a great chariot. This boat is very old and fragile, and now there is a ferocious hurricane. How will I be able to cross to the other shore? You must stay here for the night," may Rādhā, pretending to be very angry, make me smile.

Text 21

idam svānte kuñje kadalam api yad raṅgana-latā-
bhidhaika-svar-vallī-pavana-labhanenaiva phalitam
tad-ābhyāse sphurjan madana-subhagam tad yuva-yugam
bhajiṣye sollāsam priya-jana-gaṇair ittham iha kim

idam-this; svānte-in my heart; kuñje-in the forest grove; kadalam-banana tree; api-also; yad-which; raṅganalatā-Raṅganalatā; abhidhā-name; eka-one; svaḥ-celestial; vallī-vine; pavana-breeze; labhanena-by the attainment; eva-indeed; phalitam-fruitful; tad-that; ābhyāse-in that activity; sphurjan-manifesting; madana-

amorous; subhagam-beauty; tad-that; yuva-of the youthful; yugam-divine couple; bhajisye-I will worship; sa-with; ullāsam-joy; priya-dear; jana-people; gaṇaiḥ-with multitudes; ittham-in this way; iha-here; kim-whether?

One day, the banana tree in the forest grove of my heart bursting into fruit because of the breeze from the celestial vine that bears the name Raṅganalatā-gopī, will I happily worship the youthful divine couple as they enjoy splendid transcendental amorous pastimes in the company of Their dear friends?

Śrī Śrī Rādhā-Kṛṣṇojjvala-kusuma-keli

The Splendid Flower Pastimes of Śrī Śrī Rādhā-Kṛṣṇa

Text 1

sakhī-vṛndair vṛndārcitam uḍita-vṛndāvana-padam
vinodenāsādyā priya-kusuma-pātrāṅkura-phalam
harantyaṁ rādhāyāṁ dhvanibhir abhisaṅgamyā giribhṛd
dhṛtāṭopam tābhiḥ saha vivadamāno 'vadam idam

sakhī-of friends; vṛndaiḥ-with hosts; vṛndā-by Vṛndā-devī; arcitam-worshiped; uḍita-named; vṛndāvana-Vṛndāvana; padam-place; vinodena-playfully; āsādyā-approaching; priya-favorite; kusuma-flowers; pātra-leaves; āṅkura-new shoots; phalam-fruits; harantyaṁ-picking; rādhāyāṁ-when Śrī Rādhā; dhvanibhiḥ-with sounds; abhisaṅgamyā-approaching; giribhṛd-Lord Kṛṣṇa; dhṛta-manifested; āṭopam-arrogance; tābhiḥ-them; saha-with; vivadamānaḥ-quarreling; avadam-said; idam-this.

One day, hearing Śrī Rādhā and Her friends enter Vṛndā's forest named Vṛndāvana and happily pick Their favorite flowers, leaves, shoots, and fruits, Lord Kṛṣṇa approached Them and arrogantly quarreled with Them in the following words.

Text 2

rahaḥ pāṭacaryaḥ kuruta kim idam yauvata-madāt
sphuṭam yuṣmābhir me vipinam aṇam nāṣitam adaḥ
ato vallary-arthe tanu-taṭim avaśyam phala-kṛte
kucān vo luṅṭhāmaḥ kisalaya-pade cādhara-kulam

rahaḥ-in a hidden place; pāṭacaryaḥ-O thieves; kuruta-you do; kim-what?;
idam-this; yauvata-of youth; madāt-because of the intoxication; sphuṭam-clearly;
yuṣmābhiḥ-by you; me-of Me; vipinam-the forest; aṇam-priceless; nāṣitam-
destroyed; adaḥ-therefore; ataḥ-then; vallari-of the vines; arthe-for the sake; tanu-
of bodies; taṭim-the multitude; avaśyam-without other recourse; phala-of fruits;
kṛte-for the sake; kucān-breasts; vaḥ-of you; luṅṭhāmaḥ-we shall confiscate;
kisalaya-blossoming twigs; pade-for the sake; ca-and; adhara-of lips; kulam-the
host.

"My dear thieves, what are You doing in this solitary place? Intoxicated by
youthful passion You are destroying My priceless forest. I have no other course but
to arrest You for this crime. For the crime of breaking many creepers I shall now
arrest all Your bodies, for the crime of picking fruits I shall confiscate Your breasts,
and for the crime of picking many budding twigs I shall imprison Your lips."

Text 3

iti niśamya bhru-bhaṅgam avalokantyām lalitāyām anyāḥ sa-smitam ūcuḥ

vadantyaḥ smo nūnam tava kiṭava satyam hitam idam
vṛthātopam hitvā vraja jhaṭaṭi nandīśvara-puram
na jāniṣe kim tam prakhara-lalitā-vikrama-taṭim
yayā te vānyāntaḥ kṣapitam asakṛt pauraṣa-yaśaḥ

iti-thus; niśamya-hearing; bhru-of the eyebrows; bhaṅgam-knitting;
avalokantyām-gazing; lalitāyām-Lalitā; anyāḥ-others; sa-with; smitam-a smile;
ūcuḥ-said; vadantyaḥ-speaking; smaḥ-we are; nūnam-indeed; tava-of You; kiṭava-O
cheater; satyam-truth; hitam-auspicious; idam-this; vṛthā-useless; ātopam-
arrogance; hitvā-abandoning; vraja-go; jhaṭaṭi-at once; nandīśvara-of Nandīśvara;
puram-to the town; na-not; jāniṣe-You understand; kim-whether?; tam-this;
prakhara-harsh; lalitā-of Lalitā; vikrama-of power; taṭim-the abundance; yayā-by
whom; te-of You; vānya-the forest; antaḥ-within; kṣapitam-expelled; asakṛt-
forever; pauraṣa-of manly power; yaśaḥ-the reputation.

Hearing these words, Lalitā knitted her eyebrows and angrily stared at Kṛṣṇa.
Some of the other gopis smiled and spoke the following words.

"Dear liar, please listen, for the truth we speak is for Your benefit. Give up this
false pride and go at once to Nandīśvara-pura. Do You not know of the great

proWess of harsh Lalitā who can forever destroy Your good reputation in this forest?"

Text 4

iti viśākhā-kathitam ākarṇya sa-darpābhinayam kṛṣṇaḥ punaḥ prāha

aho śiṣyā evaṁ hi kuruta dhāṛṣṭyam mayi punar
yathā śrutvā krudhanty akhila-latikā-maṇḍana-varaḥ
mayā kāmam yatra praguṇa-guruṇā yat-karuṇayā
vitīrṇā vo dīkṣā na kila katidhā jaina-racitāḥ

iti-in this way; viśākhā-about Viśākhā; kathitam-the words; ākarṇya-hearing; sa-with; darpa-pride; abhinayam-dramatic presentation; kṛṣṇaḥ-Kṛṣṇa; punaḥ-again; prāha-said; ahaḥ-O!; śiṣyā-students; evam-in this way; hi-indeed; kuruta-do; dhāṛṣṭyam-arrogance; mayi-to Me; punaḥ-again; yathā-as; śrutvā-hearing; krudhanti-becomes angry; akhila-all; latikā-the vines; maṇḍapa-pavilions; varaḥ-excellent; mayā-by Me; kāmam-according to desire; yatra-where; praguṇa-virtuous; guruṇā-by the master; yat-of whom; karuṇayā-by the mercy; vitīrṇā-given; vaḥ-to you; dīkṣā-initiation; na-not; kila-indeed; katidhā-how many times?; jaina-racitāḥ-non-violence.

Hearing Viśākhā's speech, dramatically arrogant Kṛṣṇa said, "O students, do not be so bold with Me. Hearing your disrespectful words all the beautiful vines and cottages have now become very angry. How many times, as Your pious guru, have I not mercifully initiated you in the path of non-violence?"

Note: Lord Kṛṣṇa accuses the gopīs of doing violence to the flowers by picking them.

Text 5

etan niśamya lajjayā kopam iva vivṛṇvatīṣu sarvāsu prasaṅgāntareṇa taṁ vijetum
viśākhā sa-nyāsam āha

svayam yo nirbandhād dhana-vitarāṇair loka-taṭibhiḥ
karoty āramam yaṁ sa hi bhavati tasyaiva niyatam
idam tu śrī-vṛndāvanam akṛtam anyair anudinam
samānam sarveṣāṁ katham iva tavaivādyā bhavitā

etan-this; niśamya-hearing; lajjayā-with embarrassment; kopam-anger; iva-as if; vivṛṇvatīṣu-were manifesting; sarvāsu-all; prasaṅga-antareṇa-from among them; tam-Him; vijetum-to defeat; viśākhā-Viśākhā; sa-nyāsam-with logic; āha-said;

svayam-personally; yaḥ-one who; nirbandhād dhana-vitarāṇaiḥ-at great expense; loka-taṭibhiḥ-with many workmen; karoti-creates; āramam-a garden; yam-which; sa-he; hi-indeed; bhavati-is; tasya-of that; eva-indeed; niyatam-forever; idam-this; tu-but; śrī-vṛndāvanam-Vṛndāvana; akṛtam-not done; anyaiḥ-by others; anudinam-every day; samānam-equal; sarveṣām-of all; katham-how; iva-as if; tava-of You; eva-indeed; adya-now; bhavitā-will be.

When the gopīs heard these words they became simultaneously angry and ashamed. From among their number Lalitā spoke the following words to defeat with logic the arrogant Kṛṣṇa.

"If a man spends money and employs many workmen to build a garden then that garden becomes his property for as long as he lives. However, You did not build this Vṛndāvana. Why do You claim Vṛndāvana as Your property? Furthermore, many other people pick fruits and flowers every day in this Vṛndāvana. Why do You trouble us and not them? When will You become impartial and equal to all? You are not impartial because You trouble us and not them."

Text 6

iti viśākhā-sa-nyāya-kathitam ākarṇya sa-darpābhinayaṁ śrī-kṛṣṇaḥ punaḥ prāha
akuṅṭham vaikuṅṭhe divi bhuvi ca rasāyāṁ śruti-gaṇaiḥ
pragītam man-nāmnā vanam iti na yad vaḥ śruti-mitam
na yuṣmad-doṣo 'smin prabala-mada-garvottaruṇatā-
tri-doṣi bādhiryam pracuram akarod yat sphuṭam idam

iti-thus; viśākhā-by Viśākhā; sa-with; nyāya-logic; kathitam-spoken; ākarṇya-hearing; sa-with; darpa-pride; abhinayam-drama; śrī-kṛṣṇaḥ-Lord Kṛṣṇa; punaḥ-again; prāha-said; akuṅṭham-everywhere; vaikuṅṭhe-in Vaikuṅṭha; divi-in heaven; bhuvi-on the earth; ca-and; rasāyāṁ-in the lower worlds; śruti-gaṇaiḥ-by the Vedas; pragītam-sung; man-of Me; nāmnā-by the name; vanam-forest; iti-thus; na-not; yad-which; vaḥ-of you; śruti-mitam-heard by the ears; na-not; yuṣmad-of you; doṣaḥ-fault; asmin-in this; prabala-powerful; mada-madness; garva-and pride; uttaruṇatā-inexperienced youthfulness; tri-doṣi-three faults; bādhiryam-deafness; pracuram-great; akarod-did; yat-what; sphuṭam-manifested; idam-this.

After hearing Viśākhā's words of logic, Kṛṣṇa spoke the following words with dramatic pride.

"You have not heard that in Vaikuṅṭha, Bhūrloka, and Rasātālaloka the Vedas declare that this forest bears My name and is Mine. It is not your fault for intense madness, pride, and youthful ignorance have made you quite deaf."

Text 7

etad ākarṇya tiryag vilokayantī rādhā sa-smitam uvāca

aye ced yan-nāmnāṅkitam iti bhavet tasya vipinam
tadāsmad-vṛndāyā bhavati sutarām eva kapaṭin
yato 'sya nāmnaiva tri-jagati janair gīyata iha
svayam ca śrī-svāmin bata tu na hi nāmnā kvacid api

etad-this; ākarṇya-hearing; tiryag-crooked; vilokayantī-gazing; rādhā-Rādhā; sa-smitam-with a smile; uvāca-said; aye-Oh!; ced-if; yan-of whom; nāmnā-by the name; āṅkitam-marked; iti-thus; bhavet-may be; tasya-of that; vipinam-the forest; tadā-then; asmad-our; vṛndāyā-of Vṛndā-devī; bhavati-is; sutarām-very much so; eva-indeed; kapaṭin-O liar; yataḥ-because; asya-of that; nāmnā-by the name; eva-indeed; tri-three; jagati-in the worlds; janaiḥ-by the people; gīyata-is sung; iha-here; svayam-personally; ca-and; śrī-svāmin-O handsome one; bata-indeed; tu-but; na-not; hi-certainly; nāmnā-by name; kvacid-somewhere; api-even.

Hearing this Śrī Rādhā glanced at Kṛṣṇa with crooked eyes, smiled, and spoke the following words.

"My dear liar, if this forest is Your property, and if it is named after You, then why in all the three worlds is this forest known as Vṛndāvana: named after our dear friend Vṛndā-devī? My dear handsome and eloquent friend. this forest is not named after You."

Note: The word śrī-svāmin may also be interpreted to mean "O husband of the goddess of fortune." Śrī Rādhā did not intend this meaning when She spoke this verse, but Kṛṣṇa took it to mean that when He framed His reply.

Text 8

iti rādhāyāḥ sa-yuktika-vāk-pīyūṣa-mattaḥ śrī-kṛṣṇaḥ sa-smitam āha

iyam lakṣmī-vṛndād api madhura-vṛndā mama vadhūr
bhaven no ced ārāt sa-śapatham imam pṛcchata satīm
śrutau yad dam-patyor na hi bhavati bhedas truṭir ato
dvayor nau nāmnaiva tri-jagati jano gāyati vanam

iti-thus; rādhāyāḥ-of Śrī Rādhā; sa-with; yuktika-logic; vāk-words; pīyūṣa-by the nectar; mattaḥ-intoxicated; śrī-kṛṣṇaḥ-Lord Kṛṣṇa; sa-with; smitam-a smile; āha-said; iyam-this; lakṣmī-of goddesses of fortune; vṛndād-from the host; api-even; madhura-sweeter; vṛndā-Vṛndā; mama-My; vadhūḥ-wife; bhaven-is; na-not;

u-certainly; ced-if; ārāt-nearby; sa-with; śapatham-a vow; imam-this; pṛcchata-You may ask; satīm-faithful; śrutau-in the Vedas; yad-which; dam-patyoh-of husband and wife; na-not; hi-indeed; bhavati-is; bhedaḥ-separation; truṭiḥ-for a moment; ataḥ-therefore; dvayoh-of the tow; nau-us; nāmnā-by name; eva-indeed; tri-three; jagati-in the worlds; janaḥ-a person; gāyati-sings; vanam-the forest.

Intoxicated by Rādhā's nectar logic, Kṛṣṇa smiled and spoke the following words.

"Vṛndā-devī, who is more charming than many goddesses of fortune, is My chaste wife. I swear that it is so. If You do not believe Me, ask her. The Vedas say that there is not the slightest difference between husband and wife, and therefore when the people of the three worlds proclaim that this forest bears the name Vṛndā, that word Vṛndā refers to Us both."

Text 9

iti śrī-kṛṣṇasya vāg-amṛtam āpīya rādhā vṛndām prati nīcair āha

idam vṛnde satyam bhavati na hi kim vā kathaya naḥ
puro lajjām hā hā katham iva tanoṣi priya-gaṇe
ṛtam cet tad-roṣa-cchalata iva gaccha kṣaṇam ito
yathā nānā-vādair vayam iha jayāmaḥ śaṭha-gurum

iti-thus; śrī-kṛṣṇasya-of Kṛṣṇa; vāg-of the words; amṛtam-the nectar; āpīya-drinking; rādhā-Rādhā; vṛndām-Vṛndā; prati-to; nīcaiḥ-in a low voice; āha-said; idam-this; vṛnde-O Vṛndā; satyam-the truth; bhavati-is; na-not; hi-certainly; kim-whether?; vā-or; kathaya-please say; naḥ-of Us; puraḥ-in the presence; lajjām-embarrassed; hā-aha!; hā-aha!; katham-how?; iva-if; tanoṣi-you do; priya-of dear friends; gaṇe-in the multitude; ṛtam-without; cet-if; tad-that; roṣa-anger; cchalata-feigning; iva-as if; gaccha-You go; kṣaṇam-in a moment; itaḥ-therefore; yathā-as; nānā-various; vādaiḥ-with words; vayam-We; iha-here; jayāmaḥ-conquer; śaṭha-of liars; gurum-the master.

After drinking the nectar of Kṛṣṇa's words, Rādhā turned to Vṛndā and whispered: "Vṛndā, is this true or not? Please tell Us. It is not true. Had it been true you would have feigned anger and left the assembly of your friends in a moment. With these words We have now defeated this king of liars."

Text 10

idam karṇe tasyā nigaditavatīṣv āśu sahasam
mṛṣā-roṣād eṣā cala-kuṭila-cillī-kṣaṇa-tataiḥ

alam śoṇair eṇī-dṛg ati-kuṭilāḥ prekṣya sakhi tāḥ
sa-garve govinde pariṣadi dadāv uttaram idam

idam-this; karṇe-in the ear; tasyā-of her; nigaditavatīṣv-speaking; āśu-at once; sahasam-violently; mṛṣā-with feigned; roṣād-anger; eṣā-she; cala-moving; kuṭila-crooked; cillī-eyebrows; kṣaṇa-moment; tātaiḥ-boundary; alam-very; śoṇaiḥ-red; eṇī-doe; dṛg-eyes; ati-very; kuṭilāḥ-crooked; prekṣya-seeing; sakhi-O friend; tāḥ-them; sa-with; garve-pride; govinde-Lord Kṛṣṇa; pariṣadi-in the assembly; dadāv-gave; uttaram-reply; idam-this.

When Rādhā's words fell on her ear and she saw the crooked glances of the doe-eyed gopīs, Vṛndā-devī became red with pretended anger. Moving her crooked eyebrows, in the gopī assembly she gave the following reply to arrogant Kṛṣṇa.

Text 11

aye padmāṣaṇḍa vraja-nagara-bhaṇḍa vraja-vanād
itas tvam ced icche rucira-vana-rājatvam acirāt
sakhīsthalyāḥ ṣaṣṭhīm bhaja nija-vadhūm tām kila tadā
yathā sā tuṣṭyā te badara-vana-rājyam vitaratī

aye-O; padmāṣaṇḍa-O eunuch of Padmā; vraja-of Vraja; nagara-of the town; bhaṇḍa-O laughing-stock; vraja-of Vraja; vanād-from the forest; itaḥ-therefore; tvam-You; ced-if; icche-desire; rucira-charming; vana-of a forest; rājatvam-sovereignty; acirāt-without delay; sakhīsthalyāḥ-of Sakhīsthali; ṣaṣṭhīm-the goddess Durgā; bhaja-please worship; nija-own; vadhūm-wife; tām-her; kila-certainly; tadā-then; yathā-as; sā-she; tuṣṭyā-with satisfaction; te-for You; badara-of jujube trees; vana-of a forest; rājyam-the kingdom; vitaratī-will give.

"O eunuch of Padmā, O laughing-stock of the town of Vraja, if You wish to become king of a nice forest, then leave this forest of Vraja without delay. Worship the goddess of Sakhīsthali (Candrāvalī) and when she becomes satisfied with You she will give You a grove of jujube trees as Your kingdom."

Text 12

tata ittham tat-saundaryādi-stavanārabhaṭyā śrī gāndharvāyā vṛndāṭavyām svatām
arpayantī tam upalabhya sollāsam punar āha

yad etad bimbatvāl lasati mukham asyāḥ kamalato
dṛśor dvandvam cañcat-kuvalaya-mṛgānām iva cayāt
udañcan-nāsa-śrīḥ śuka-nava-yuva-troṭi-valanāl
lasad-bandhūkebhyo 'pi ca ruci-ghaṭa-rājyad-adharaḥ

tata-then; ittham-in this way; tat-of Her;saundarya-the beauty; ādi-beginning with; stavana-glorification; ārabhatyā-with eloquence; śrī-gāndharvāyā-of Śrī Rādhā; vṛndātavyām-in Vṛndāvana; svatām-sovereignty; arpayantī-offering; tam-Him; upalabhya-rebuking; sa-with; ullāsam-comparisons; punaḥ-again; āha-said; yad-what; etad-that; bimbatvāl-as a reflection; lasati-shines; mukham-face; asyāḥ-of Her; kamalataḥ-from the lotus; dṛsoḥ-of the eyes; dvandvam-pair; cañcat-moving; kuvalaya-of lotus flowers; mrgānām-of deer; iva-like; cayāt-than a multitude; udañcan-raised; nāsa-nose; śrīḥ-beauty; śuka-parrot; nava-new; yuva-youth; troṭi-beak; valanāl-than the movements; lasad-splendid; bandhūkebhyaḥ-than bandhūka flowers; api-even; ca-and; ruci-splendor; ghaṭa-abundance; rājyad-shining; adharaḥ-lips.

Eloquently glorifying Rādhā's beauty and virtues by comparing them to many other things, establishing Rādhā's sovereignty over Vṛndāvana, and at last rebuking Kṛṣṇa, Vṛndā-devī again spoke.

"The reflection of Rādhā's face is more beautiful than a host of lotus flowers. Her eyes are more beautiful than moving lotuses or restless deer. The beauty of Her raised nose is greater than the beak of a young parrot. Her glistening lips are more beautiful than the splendid bandhūka flowers.

Text 13

aye dantāḥ kundāvalī-karaka-bijādi-racanād
 api sphītā gītāḥ kumuda-vanato 'pi smita-lavaḥ
 śruti-dvandvam muñjā-lalita-guṇa-puñjād api punar
 lalāṭodyal-lakṣmīḥ subhaga-baka-puṣpād atitarām

aye-Oh!; dantāḥ-teeth; kunda-of jasmine flowers; āvalī-a host; karaka-of pomegranates; bija-seeds; ādi-beginning with; racanād-from the creation; api-even; sphītā-expanded; gītāḥ-glorified; kumuda-of lotuses; vanataḥ-than a forest; api-even; smita-smile; lavaḥ-slight; śruti-of ears; dvandvam-the pair; muñjā-of muñjā grass; lalita-charming; guṇa-ropes; puñjād-abundance; api-even; punaḥ-again; lalāṭa-on the forehead; udyal-rising; lakṣmīḥ-beauty; subhaga-auspicious; baka-baka; puṣpād-than a flower; atitarām-greater.

"Her teeth are praised above the white jasmines and red pomegranate seeds. Her gentle smile is praised above the lotus forest. Her ears are praised above the charming muñjā ropes. The beauty of Her forehead surpasses the splendid baka flowers.

Text 14

calac-cillī-vallī bhramara-vara-pankter api tataḥ
sphuraj-jambū-pakva-pracura-phalato 'py etad alakaḥ
kacollāsaḥ sphurjan-mada-sikhi-sikhaṇḍād api madhau
pikottāna-dhvānād api param udāraṁ mṛdu-vacaḥ

calac-moving; cillī-eyebrows; vallī-vine; bhramara-bees; vara-excellent;
pankteḥ-line; api-even; tataḥ-than that; sphuraj-manifest; jambū-jambū fruit;
pakva-ripe; pracura-many; phalato-fruits; api-even; etad-this; alakaḥ-kuṅkuma;
kaca-hair; ullāsaḥ-splendor; sphurjan-manifest; mada-maddened; sikhi-peacocks;
sikhaṇḍād-than the feathers; api-even; madhau-in spring; pika-of the cuckoo;
uttāna-raised; dhvānād-than the warbling; api-even; param-greater; udāraṁ-
expansive; mṛdu-sweet; vacaḥ-words.

"The vine of Her restless eyebrows is more beautiful than a line of black bees.
Her kuṅkuma ointment is more beautiful than a host of ripe jambū fruits. The
splendor of Her hair is greater than the feathers of a maddened peacock. Her voice
is sweeter than the high notes of the cuckoo.

Text 15

nitambaḥ śailānām api vipula-bhārād ati-guruḥ
kucau tuṅgau bilvādika-phala-kulād api ati-ghanau
bhujā-yugmaṁ bhrājad-vratati-tatito 'piha lalitām
lalāma-śrī-lomāvalīr api bhujāṅgī-tati-ruceḥ

nitambaḥ-hips; śailānām-of mountains; api-even; vipula-greater; bhārād-
burden; ati-very; guruḥ-significant; kucau-breasts; tuṅgau-raised; bilva-than bilva
fruits; ādika-beginning with; phala-fruits; kulād-than a host; api-even; ati-very;
ghanau-thick; bhujā-of arms; yugmaṁ-the pair; bhrājad-splendid; vratati-of
creepers; tatitaḥ-than the extension; api-even; iha-here: lalitām-charming; lalāma-
beautiful; śrī-beautiful; lomāvalīḥ-hairs; api-even; bhujāṅgī-of a snake; tati-
extension; ruceḥ-of the beauty.

"Her hips are heavier than many mountains. Her raised breasts are more firm
than the bilva and other fruits. Her arms are more graceful than flowering vines.
Her beautiful hair is more splendid than a glistening black snake.

Text 16

varorū rambhāli-krama-racana-jṛmbhād api gatir
marālī-pālīnām api calana-raṅgān mṛdutarā
pada-dvandvaṁ phulla-sthala-kamala-vṛndād api sadā

vadānyatvaṁ kalpa-druma-nikarato 'pi vraja-pure

vara-beautiful; ūrū-thighs; rambha-banana trees; āli-many; krama-sequence; racana-creation; jṛmbhād-than the manifestation; api-even; gatiḥ-movements; marāli-swans; pālinām-regal; api-even; calana-moving; raṅgān-graceful; mṛdutarā-more charming; pada-feet; dvandvam-pair; phulla-blossoming; sthala-land-growing; kamala-lotuses; vṛndād-than the multitude; api-even; sadā-eternally; vadānyatvam-generosity; kalpa-druma-of kalpa-druma trees; nikarataḥ-than a host; api-even; vraja-of Vraja; pure-in the town.

"Her thighs are more beautiful than a forest of banana trees. Her movements are more graceful than the movements of a flock of royal swans. Her lotus feet are more beautiful than a forest of blossoming land-growing lotuses. In the town of Vraja She is eternally more generous than a forest of kalpa-vṛkṣa trees.

Text 17

dr̥ṣoḥ premṇā śaśvat kṣarad-amṛta-niḥsyanda-vitatis
tathā sveda-stomaḥ kanaka-jayi-varṣma-prapatitaḥ
mano-gaṅgā-kṛṣṇā-vividha-sarasī-vṛnda-vicalat-
pravāhād apy uccaiḥ pulaka uta nīpa-stabakataḥ

dr̥ṣoḥ-of the eyes; premṇā-from love; śaśvat-eternally; kṣarad-flowing; amṛta-nectar; niḥsyanda-of streams; vitatiḥ-a multitude; tathā-in that way; sveda-of perspiration; stomaḥ-abundance; kanaka-gold; jayi-defeating; varṣma-from the body; prapatitaḥ-fallen; mano-gaṅgā-of the Mānasa-gaṅgā; kṛṣṇā-an the Yamunā; vividha-various; sarasī-rivers and lakes; vṛnda-multitudes; vicalat-moving; pravāhād-fthan the current; api-even; uccaiḥ-greater; pulaka-hairs standing up in ecstasy; uta-indeed; nīpa-kadamba; stabakataḥ-than bunches of flowers.

"The nectar streams of love flowing continually from from Her eyes, and the perspiration that drops from Her transcendental body defeating the splendor of gold, are both greater than the Mānasa-gaṅgā, Yamunā, and all other rivers and lakes. Her bodily hairs erect in ecstasy are greater than bunches of newly-blossomed kadamba flowers.

Text 18

alam gandha-snigdha kanaka-giri-vandyā dyutir api
sphuṭat-phulla-campāvali-kanaka-yūthī-nivahataḥ
api bhrājad-vakṣaḥ-sthalam atula-simhāsana-kulād
api bhrāmyan-netra-kramaṇa-naṭanam khañjana-gaṇāt

alam-greatly; gandha-with fragrance; snigdhā-splendid; kanaka-gold; giri-mountains; vandyā-worshiped; dyutiḥ-splendor; api-also; sphuṭat-manifested; phulla-blossoming; campa-campa flowers; āvalī-multitudes; kanaka-golden; yūthī-of yūthī flowers; nivahataḥ-than a multitude; api-even; bhrājad-glistening; vakṣaḥ-chest; sthalaṃ-area; atula-unparalleled; simhāsana-lion-throne; kulād-than a host; api-even; bhrāmyan-restlessly wandering; netra-of the eyes; kramaṇa-moving; naṭanam-dancing; khañjana-of khañjana birds; gaṇāt-than swarms.

"Her splendid complexion is worshiped by the golden mountains. Her bodily fragrance is greater than a host of blossoming golden yūthī flowers. Her breasts are more splendid than a host of incomparable lion-thrones. Her restless eyes are more charming than a swarm of khañjana birds.

Text 19

param cāsyādīnām vikasana-bharād eṣu kila sa
kvacin mānān mlāner bata bhavati saivaiṣv iha yataḥ
ato 'syās chāyaiva sphuṭam aṭavir ittham khalu bhavet
kathamkāram svāmin bhavatu bhavataḥ sāmpratam iyam

param-furthermore; ca-and; āsya-of the face; ādīnām-beginning with; vikasana-bharād-from the manifestation; eṣu-in them; kila-indeed; sa-this; kvacin-somewhere; mānān-from the glory; mlāneḥ-from the wilting; bata-indeed; bhavati-is; sā-that; eva-indeed; eṣv-among them; iha-here; yataḥ-because; ataḥ-therefore; asyās-of Her; chāyaiva-the shadow; sphuṭam-manifested; aṭaviḥ-forest; ittham-in this way; khalu-indeed; bhavet-is; kathamkāram-how is it possible?; svāmin-O Lord; bhavatu-may be; bhavataḥ-of Your Lordship; sāmpratam-at present; iyam-this.

"My Lord, this forest of Vṛndāvana is only the pale reflection of the glory of Rādhā's face and limbs. How then can You claim that is is Your property?

Text 20

api ca

mukhādīnām padmādika-puru-padārthaḥ sama-rucaḥ
prapannāḥ sārūpyam yad ati vilasanti sphuṭam ataḥ
ajāṇḍe vikhyatā prakṛti-madhureyam sama-guṇā
tataḥ śrī-rādhāyāḥ prakāṣam aṭaviyam priya-sakhī

api ca-furthermore; mukha-the face; ādīnām-beginning with; padma-the lotus flowers; ādika-beginning with; puru-many; pada-of words; arthāḥ-meaning; sama-

equal; rucaḥ-splendor; prapannāḥ-attained; sārūpyam-equal form; yad-what; ati-greatly; vilasanti-splendidly manifested; sphuṭam-clearly; ataḥ-then; ajāṇḍe-in the universe; vikhyātā-famous; prakṛti-by nature; madhurā-charming; iyam-this; sama-the same; guṇā-virtues; tataḥ-then; śrī-rādhāyāḥ-from Śrī Rādhā; prakāṣam-manifested; aṭavī-forest; iyam-this; priya-dear; sakhī-friend.

"The lotuses and other flowers here are as splendid as the face and limbs of Śrī Rādhā. In this world this forest is famous for being as sweet and charming as Rādhā. This forest is manifested from Śrī Rādhā. This forest is the dear friend of Rādhā.

Text 21

virājac-chāyātve prakāṣatara-sārūpya-valanāt
sakhīve 'pi krīḍāspadam aṭavir eṣā rasamayī
sadaitasyā eva vraja-bhuvi bhavaty eva sutarām
yataś chāyā-sakhyoḥ sphurati na hi bhedaḥ kvacid api

virājac-manifesting; chāyātve-as a reflection; prakāṣatara-more manifest; sārūpya-valanāt-because of having the same form; sakhīve-as a friend; api-also; krīḍā-of transcendental pastimes; spadam-the place; aṭaviḥ-forest; eṣā-this; rasamayī-nectarean; sadā-eternally; etasyā--of Her; eva-indeed; vraja-of Vraja; bhuvi-in the land; bhavati-is; eva-indeed; sutarām-greatly; yataś-because; chāyā-as a reflection; sakhyoḥ-and as a friend; sphurati-is manifested; na-not; hi-indeed; bhedaḥ-difference; kvacid-in any sense; api-even.

"Because this charming forest has a form like Hers it is manifested as Rādhā's splendid reflection and because it is the place of Her transcendental pastimes it is Rādhā's friend. In this way this forest in the land of Vraja is eternally Rādhā's reflection and friend. This is not at all a contradiction."

Text 22

ado vṛndā-nāndī-stava-rasa-bharaiḥ poṣita-vapuḥ
śriyā pūrṇe ghūrṇat-smara-naṭana-tṛṣṇā-taralite
aho rādhonmīlan-manasija-mahā-nāṭaka-naṭī
naṭacārye tasmin naṭitum iva dṛṣṭim samatanot

adaḥ-then; vṛndā-of Vṛndā-devī; nāndī-stava-words of glorification; rasa-of nectar; bharaḥ-with an abundance; poṣita-nourished; vapuḥ-form; śriyā-with beauty; pūrṇe-filled; ghūrṇat-staggering; smara-of the god of love; naṭana-dancing; tṛṣṇā-thirst; taralite-trembling; ahaḥ-ah!; rādhā-of Śrī Rādhā; unmīlan-rising; manasija-of the god of love; mahā-great; nāṭaka-in the dance; naṭī-a dancer; naṭa-of

dancing; ācārye-the teacher; tasmin-in Him; naṭitum-to dance; iva-as if; dṛṣṭim-glance; samatanot-placed.

Aroused by the nectar of Vṛndā's prayers, Rādhā trembled with a great thirst to dance the dance of amorous love. The dancer of amorous desire arose within Her. Yearning to dance, She glanced at the dancing-master Kṛṣṇa.

Text 23

viśākhā tu sneha-snapana-kṛta-romañca-vilasad-
vapuṣ tām āliṅgya stava-racita-hrī-śrī-smita-vṛtām
sa-hāsam dṛg-bhaṅgyā giri-dharam upālabhya sahasam
vinodair vṛndāyāḥ śirasi sumano-vṛṣṭim akarot

viśākhā-Viśākhā; tu-indeed; sneha-of love; snapana-bathing; kṛta-done; romañca-hairs standing erect; vilasad-glistening; vapuṣ-form; tām-Her; āliṅgya-embracing; stava-prayers; racita-done; hrī-shyness; śrī-of beauty; smita-smile; vṛtām-covered; sa-with; hāsam-laughter; dṛg-of the eyes; bhaṅgyā-with crooked motions; giri-dharam-Lord Kṛṣṇa, the lifter of Govardhana Hill; upālabhya-scolding; sahasam-violently; vinodaiḥ-happily; vṛndāyāḥ-of Vṛndā; śirasi-on the head; sumanaḥ-of sumanaḥ flowers; vṛṣṭim-a shower; akarot-did.

Viśākhā, plunged into feelings of love and the hairs of her body erect with joy, embraced Rādhā, who was filled with charming shy smiles from Vṛndā's prayers. With laughter and crooked eyes Viśākhā violently rebuked Kṛṣṇa. With happiness she showered sumanaḥ flowers on Vṛndā's head.

Text 24

etan-madhura-varṇanākaraṇanena svāntas toṣam bahir vihasya sotprāsam kṛṣṇaḥ
punar āha

tvad-āler aṅgālī mama kamana-vṛndāvana-tanoḥ
sad-aṅgānām kuñjādika-rucira-nāmnām ruci-dhanam
dhruvaṁ hṛtvā mlānaṁ prakāṣam akarot taṁ katham imam
idānīm sārūpya-stavana-miṣato rakṣasi śaṭhe

etan-of her; madhura-sweet; varṇana-of the description; ākaraṇanena-by hearing; svāntaḥ-in His heart; toṣam-satisfaction; bahiḥ-outwardly; vihasya-laughing; sa-with; utprāsam-joking; kṛṣṇaḥ-Lord Kṛṣṇa; punaḥ-again; āha-said; tvad-of You; āleḥ-of the friend; aṅga-āli-the limbs; mama-My; kamana-beautiful; vṛndāvana-Vṛndāvana; tanoḥ-of the body; sad-transcendental; aṅgānām-of limbs; kuñja-forest groves; ādika-beginning with; rucira-beautiful; nāmnām-of the names; ruci-of

splendor; dhanam-wealth; dhruvam-certainly; hṛtvā-stealing; mlānam-wilted; prakāṣam-manifested; akarot-did; tam-that; katham-how?; imam-this; idānīm-now; sārūpya-as having the same form; stavana-glorification; miṣataḥ-mixed; rakṣasi-you protect; śaṭhe-O liar.

Hearing this charming description of Śrī Rādhā, Lord Kṛṣṇa became very pleased within His mind. Externally, however, He laughed and spoke the following mocking words.

"The limbs of your friend Rādhā have stolen the treasure that is the splendor of My charming Vṛndāvana and made it fade and wilt. O liar, how do you expect to protect your friend with this ruse of claiming that She is identical with Vṛndāvana?"

Text 25

tavālyā evaṁ ced ati guṇa-gaṇā mat-priya-vanād
api śreṣṭhaḥ suṣṭhu dhruvam iha bhavanti sphuṭam amī
tadā tuccham puṣpam katham apaharet seyam athavā
sva-bhāvaś caurāṇām para-dhana-jighṛkṣur na hi calet

tava-of you; ālyā-of the friend; evam-in this way; ced-if; ati-great; guṇa-of virtues; gaṇā-multitudes; mat-to Me; priya-dear; vanād-than the forest; api-even; śreṣṭhaḥ-better; suṣṭhu-certainly; dhruvam-indeed; iha-here; bhavanti-are; sphuṭam-clearly; amī-they; tadā-then; tuccham-insignificant; puṣpam-flower; katham-why?; apaharet-will steal; sā iyam-She; athavā-or; sva-own; bhāvaś-nature; caurāṇām-of thieves; para-of others; dhana-the wealth; jighṛkṣuḥ-wishing to take; na-not; hi-certainly; calet-may go.

"If Her virtues far exceed the glory of Vṛndāvana, then why does your friend Rādhā stoop to take a tiny flower here? She is a confirmed thief, and She will never cease hankering after others' property."

Text 26

prakāraiś chāyāto yad ati-vara-bimbāsyā mahimā-
nam uccair visphārya smarasi mayi rādhām vitaritum
katham tat syād yasmāt pati-para-vaśeyam tata imam
sa ced ārād dadyād bhavati mama tarhy eva mamatā

prakāraiś-in various ways; chāyātaḥ-as a reflection; yad-which; ati-very; vara-excellent; bimbāsyā-of the reflection; mahimānam-glory; uccaiḥ-greatly; visphārya-manifesting; smarasi-you remember; mayi-in Me; rādhām-Rādhā; vitaritum-to give; katham-how is it?; tat-that; syād-may be; yasmāt-because; pati-to Her husband;

para-very; vaśā-devoted; iyam-She; tata-then; imam-Her; sa-he; ced-if; ārād-nearby; dadyād-may give; bhavati-is; mama-Mine; tarhi-then; eva-indeed; mamatā-My property.

"By glorifying Śrī Rādhā and claiming that Her beauty is reflected in Vṛndāvana I think you are trying to give Her to Me. How is this possible? Śrī Rādhā is very chaste and faithful to Her husband. Unless he approaches Me and gives Her to Me, how can She become Mine?"

Text 27

etad-vicitra-raṅgocchalita-vāg-bhaṅgi-vilāsa-sudhā-svardhunī-taraṅgenottarālī-
kṛta-hṛd-vṛtti-dṛḍha-naukaṁ śrī-rādhām sa-smitam alokayantīṣu sarvāsu sa-
smitam lalitā lalāpa

pipāsārthaḥ kaścit kṣudita-vivaśo vartmani calan
maru-kṣetre kṣārodakam alabhamāno 'pi virasam
svayambhū-saṁstavyam hari-pura-vara-sthām api sudhām
prapātum drāg icchan jagati kila hāsyāspadam abhūt

etad-this: vicitra-wonderful; raṅga-with delight; ucchalita-moving; vāg-of words; bhaṅgi-crooked; vilāsa-pastimes; sudhā-nectar; svardhunī-of the celestial Ganges; taraṅgena-with the waves; uttarālī-kṛta-tossed about; hṛd-of the heart; vṛtti-of the actions; dṛḍha-the firm; nauka-boat; śrī-rādhām-of Śrī Rādhā; sa-with; smitam-smiles; alokayantīṣu-gazing; sarvāsu-everyone; sa-with; smitam-smiles; lalitā-Lalitā; lalāpa-said; pipāsārthaḥ-thirsty; kaścit-someone; kṣudita-with distress; vivaśaḥ-overwhelmed; vartmani-on the road; calan-going; maru-of the desert; kṣetre-in the country; kṣāra-salt; udakam-water; alabhamānaḥ-not able to obtain; api-even; virasam-bitter; svayambhū-by Lord Brahmā; saṁstavyam-praised; hari-pura-of Amarāvati-pura; vara-excellent; sthām-situated; api-even; sudhām-the nectar; prapātum-to obtain; drāg-at once; icchan-desiring; jagati-in this world; kila-indeed; hāsyā-of laughter; āspadam-the object; abhūt-becomes.

The playful waves of the nectar Svarga-gaṅgā river of these wonderful and charming crooked words rocked the firm boat of Rādhā's heart. Seeing this, all the gopīs began to smile and Lalitā, also smiling, spoke the following words.

"If a person traveling in the desert who is unable to get even a drop of bitter salt-water to allay his thirst, aspires to drink the heavenly nectar praised by Lord Brahmā and available only in Indra's capitol Amarāvati, then that person becomes a laughingstock in this world."

Text 28

tato rasika-śekharam vraja-rāja-kumāram sa dṛg-añcala-vibhrameṇa pasyantī
sakhīḥ prati śrī-rādhā vyajahāra

sphuṭam kālī śaibyā camara-vanitā madhyama-vadhūr
mahā-padmā padmā parama-ruci-kṛt-kāmada-kucā
varā ṣaṭhī candrāvalir api lased yasya mahiṣī
katham tasyāpy anyā bhavatu bhuvi yogyā nava-vadhūḥ

tataḥ-then; rasika-of those expert in relishing transcendental mellows;
śekharam-the crown; vraja-of Vraja; rāja-of the king; kumāram-the son; sa-with;
dṛg-of the eyes; añcala-from the corners; vibhrameṇa-with roving glances;
pasyantī-gazing; sakhīḥ-gopī friends; prati-to; śrī-rādhā-Śrī Rādhā; vyajahāra-said;
sphuṭam-clearly; kālī-Kālī-gopī; śaibyā-Śaibyā-gopī; camara-the youngest; vanitā-of
the girls; madhyama-of an intermediate age; vadhūḥ-the girls; mahā-a great;
padmā-lotus; padmā-Padmā; parama-great; ruci-beauty; kṛt-done; kāmada-
arousing lusty desires; kucā-whose breasts; varā-excellent; ṣaṭhī-goddess Durgā;
candrāvaliḥ-Candrāvalī; api-even; lased-may be splendidly manifested; yasya-of
whom; mahiṣī-the queen; katham-how is it?; tasya-of Him; api-also; anyā-another;
bhavatu-may be; bhuvi-in this world; yogyā-suitable; nava-new; vadhūḥ-girl friend.

To Her friends, who were then gazing from the corners of their eyes at Vraja's
prince, who is the crown of all who know how to taste nectar, Śrī Rādhā then
spoke the following words.

"This Kṛṣṇa already has many mistresses. Kālī and Śaibyā are the least
important of His mistresses, Padmā, who is like a great lotus flower, is in the
middle, and the most important is Goddess Candrāvalī, whose beautiful breasts
inflamm Him with lusty desires. What need has this Kṛṣṇa for any new
mistresses?"

Text 29

tac-chravaṇato roṣeṇaiva sāṭopam tāsām vāsana-hārādikam ādātum upasarpati śrī-
vrajendra-nandane sphuṭam eva campakalatā solluṅṭham avadīt

vane phulle cillātaka-patir ayam bādham asakṛt
satīr asmān prītyā paricarati bhogādi-kusumaiḥ
iti śrī-vṛttāntam niṣamayitum āryām diśa nṛpe
yathā śṛṇvann asmai srajam iha sukham preṣayati saḥ

tac-this; chravaṇataḥ-from hearing; roṣeṇa-with anger; eva-indeed; sāṭopam-
with arrogance; tāsām-of them; vāsana-the garments; hāra-and necklaces; ādikam-
beginning with; ādātum-to take; upasarpati-approaching; śrī-vrajendra-nandane-
the prince of Vraja; sphuṭam-clearly; eva-certainly; campakalatā-Campakalatā; sa-

with; ulluṅṭham-irony; avadīt-said; vane-in the forest; phulle-blossoming; cillātaka-patiḥ-toll-collector; ayam-this; bādham-indeed; asakṛt-many times; satīḥ-the pious gopīs; asmān-us; prītyā-with love; paricarati-worships and serves; bhoga-bhoga; ādi-beginning with; kusumaiḥ-with flowers; iti-thus; śrī-charming; vṛttāntam-report; niṣamayitum-to narrate; āryām-pious; diśa-please inform; nr̥pe-the king; yathā-as; śṛṇvann-hearing; asmai-to him; srajam-a garland; iha-here; sukham-happiness; preṣayati-sends; saḥ-he.

Angry to hear these words, Lord Kṛṣṇa, the prince of Vraja, boldly approached the gopīs and was about to take their necklaces and garments when Campakalatā spoke the following sarcastic words.

"Tell this saintly girl to inform the king that in this forest of blossoming flowers a certain policeman again and again worships us pious girls with bhoga and other flowers. When the king hears this he will certainly send a nice garland to this Kṛṣṇa."

Text 30

iti campakalatā-lapitam avadhārya smitvā sa-śiro-dhunānam uvāca kṛṣṇaḥ

nṛpendreṇaivārād apana-vipinasyāvana-kṛte
niyuḥjyāsmān śaśvad yad uta gaditam tac chṛṇuta bhoḥ
nijo vā bāhyo vā harati ya ihāsyāpi galitam
dalam vā puṣpam vā harata kila tad-vastra-padakam

iti-thus; campakalatā-of Campakalatā; lapitam-the words; avadhārya-having heard; smitvā-smiling; sa-with; śiraḥ-of the head; dhunānam-shaking; uvāca-said; kṛṣṇaḥ-Lord Kṛṣṇa; nṛpendreṇa-by the great king; eva-indeed; ārād-nearby; apana-priceless; vipinasya-of the forest; āvana-the protection; kṛte-for the sake; niyuḥjya-engaging; asmān-us; śaśvad-always; yad-which; uta-certainly; gaditam-said; tac-that; chṛṇuta-please hear; bhoḥ-O!; nijaḥ-own; vā-or; bāhyaḥ-an outsider; vā-or; harati-takes; ya-one who; iha-here; asya-of him; api-also; alitam-fallen; dalam-leaf; vā-or; puṣpam-flower; vā-or; harata-You should take; kila-indeed; tad-of them; vastra-the garments; padakam-and ornaments.

When Kṛṣṇa heard Campakalatā's words He smiled, shook His head, and spoke the following words.

"The emperor lives nearby and he has ordered Me to always protect this priceless forest. He said to Me: If anyone, either a citizen of our country, or even a foreigner, picks even a single fallen leaf or flower here, then You must at once confiscate his necklaces and clothing.'

Text 31

ato 'ham̐ yuṣmākam̐ maṇi-vasana-hārādikam̐ idam̐
balenaivāluñcyā pramada-bharato yāmi sadanam
na manyadhve puṣpānkura-dala-hṛtim̐ cen nanu tadā
vicāram̐ nīvīnām̐ api kuca-paṭānām̐ vitarata

ataḥ-therefore; aham-I; yuṣmākam-of you all; maṇi-jewels; vasana-garments;
hāra-and necklaces; ādikam-beginning with; idam-this; balena-forcibly; eva-
indeed; āluñcyā-taking; pramada-happiness; bharataḥ-with great; yāmi-I shall go;
sadanam-home; na-not; manyadhve-you think; puṣpa-flowers; ānkura-sprouts;
dala-and leaves; hṛtim-theft; cen-if; nanu-indeed; tadā-then; vicāram-
consideration; nīvīnām-of belt; api-and; kuca-paṭānām-of bodices; vitarata-you
must give.

"For this reason I shall now take your jewels, garments, necklaces, and other
valuables, and then I will happily return home. If you think you have not stolen
any flowers or leaves, still you must give Me your bodices and belts."

Text 32

iti solluṅṭham̐ ābhāṣyā sodgrīvam̐ udvīkṣyā aye dhruvam̐ etā guṇavatyo nīvyah̐
para-dravyam̐ na rakṣayīṣyanta eva kintu kathīṣeṣv̐ eteṣv̐ eva tal-lakṣaṇam̐ lakṣyate.
tathā hi

urojān̐ ucchūnān̐ yad̐ abhikalayāmy̐ adya divasāt
parasmāt̐ tasmān̐ me kusuma-kula-mātraiva bhavitā
ato jijñāsor̐ me sva-kara-milane doṣa iha vo
bhavec̐ cen mat-sparśāt̐ svayam̐ akapaṭam̐ prekṣayata tān̐

iti-thus; sa-with; ulluṅṭham-joking; ābhāṣyā-speaking; sa-with; udgrīvam-neck
raised; udvīkṣyā-gazing; aye-O!; dhruvam-indeed; etā-these; guṇavatyaḥ-virtuous;
nīvyah-belt; para-of another; dravyam-the property; na-not; rakṣayīṣyanta-will be
protected; eva-indeed; kintu-however; kathīṣeṣv-firm; eteṣv-them; eva-certainly;
tal-of them; lakṣaṇam-the characteristics; lakṣyate-are seen; tathā hi-furthermore;
urojān-breasts; ucchūnān-raised; yad-which; abhikalayāmi-I will see; adya-now;
divasāt-by day; parasmāt-after; tasmān-then; me-My; kusuma-of flowers; kula-
multitudes; mātrā-only; eva-indeed; bhavitā-will be; ataḥ-then; jijñāsoḥ-eager to
know; me-of Me; sva-own; kara-hand; milane-in the meeting; doṣa-fault; iha-in
this; vaḥ-of you all; bhavec-may be; cen-if; mat-My; sparśāt-of the touch; svayam-
personally; akapaṭam-without cheating; prekṣayata-please show; tān-them.

After speaking these joking words, Lord Kṛṣṇa lifted His neck and, peering at
the gopīs, spoke the following words.

"Although your belt is full of all auspicious virtues it will not be spared. Today I will see your firm, raised breasts, for I am eager to know if you have hidden My flowers there. If you think there is some offense in My touching you with My hand, then without cheating voluntarily show your breasts to Me."

Text 33

tad-anantaram bhaṅgyā śrī-rādhā-nīvyām eva sandeham ivodbhavya tasyām dr̥ṣṭim
nikṣipya aho nyāyyam ity uccair ābhāṣya rādhām praty uvāca

rādhe tvan-nava-nīvikā guṇamayī sādhvīti sādhvī-guṇaiḥ
sa-ślāgham parigīyate yad iha tat-solluṅṭham eva sphuṭam
yad-dr̥ṣṭeḥ kṛpayā drutam nividato bandhād vimuktāpy asau
tām evādyā dṛḍham sadātma-savidhe nītvā babandha svayam

tad-anantaram-after that; bhaṅgyā-with crooked words; śrī-rādhā-Śrī Rādhā;
nīvyām-at the belt; eva-indeed; sandeham-doubt; iva-as if; udbhavya-creating;
tasyām-in that; dr̥ṣṭim-glance; nikṣipya-casting; ahaḥ-ah!; nyāyyam-perfect; iti-
thus; uccaiḥ-loudly; ābhāṣya-saying; rādhām-Śrī Rādhā; prati-to; uvāca-said; rādhe-
O Rādhā; tvan-Your; nava-new; nīvikā-belt; guṇamayī-virtuous; sādhvī-saintly; iti-
thus; sādhvī-of the great saints; guṇaiḥ-with the virtues; sa-with; ślāgham-praise;
parigīyate-is sung; yad-which; iha-here; tat-that; sa-with; ulluṅṭham-joking words;
eva-indeed; sphuṭam-manifested; yad-what; dr̥ṣṭeḥ-of the glance; kṛpayā-with
mercy; drutam-at once; nividataḥ-firmly tied; bandhād-from the bonds; vimuktā-
released; api-although; asau-that; tām-that; eva-certainly; adya-today; dṛḍham-firm;
sadā-always; ātma-Me; savidhe-near; nītvā-having brought; babandha-bound;
svayam-personally.

Kṛṣṇa hesitated for a moment, glanced at Śrī Rādhā's belt, exclaimed "Very good!" and then spoke to Rādhā the following words.

"O Rādhā, the saintly gopīs jokingly glorify Your new belt, proclaiming it to be very virtuous and saintly. Out of kindness to Me let this belt become free from its firm, tight bonds before My eyes. I promise that I shall tie it back again very firmly."

Text 34

bhoḥ paśyata paśyata kṛtāghnyo 'nayā nīvyā dambha-vṛttim ācārya mat-surabhi-
puṣpāṇi svādhasṭād rakṣitāni santi yato romāvalī nāma bhramara-paṅktis tat-
saurabhyam anubhūya tad anusaranti vartate. etad-ākarmaṇena bhrū-bhaṅgyā tam
ākṣipya ḡṛhāya gacchantyām balāt kṛṣṇena vyāghotitāyām rādhāyām
tuṅgavidyābravīt

śaṭhendra tvam śaśvat padakam api hartum vadasi yat
tad asmābhiḥ soḍham nṛpa-sutatayā samprati śrṇu
samastāḥ sambhūya hriyam iha vihāya priyatamām
grahiṣyāmo 'vaśyam vayam api tavācchidya muralīm

bhoḥ-Oh!; paśyata-look!; paśyata-look!; kṛtāghnyaḥ-ungrateful; anayā-wicked;
nīvyā-belt; dambha-of cheating; vṛttim-the activity; ācārya-performing; mat-of Me;
surabhi-the fragrant; puṣpāṇi-flowers; svādhastād-underneath; rakṣitāni-protected;
santi-are; yataḥ-because; romāvalī-hairs; nāma-indeed; bhramara-of bumblebees;
pañktiḥ-a swarm; tat-of that; saurabhyam-the fragrance; anubhūya-experiencing;
tad-that; anusaranti-follow; vartate-are; etad-of this; ākarṇanena-by the hearing;
bhrū-of the eyebrows; bhaṅgyā-with knitting; tam-that; ākṣipya-throwing; grhāya-
into the cottage; gacchantyām-going; balāt-by force; kṛṣṇena-by Lord Kṛṣṇa;
vyāghotitāyām-pressured; rādhāyām-as Śrī Rādhā; tuṅgavidyā-Tuṅgavidyā;
abravīt-said; śaṭhendra-O king of cheaters; tvam-You; śaśvat-always; padakam-
necklaces; api-even; hartum-to take; vadasi-say; yat-what; tad-that; asmābhiḥ-by us
all; soḍham-tolerated; nṛpa-of the king; sutatayā-because of being the son;
samprati-now; śrṇu-please hear; samastāḥ-all; sambhūya-experiencing; hriyam-
shyness; iha-here; vihāya-here;-abandoning; priyatamām-most dear; grahiṣyāmaḥ-
we shall take; avaśyam-without other recourse; vayam-we; api-even; tava-Your;
ācchidya-breaking; muralīm-the flute.

"Just see! Just see! This ungrateful and wicked belt has cheated Me! I know the
flowers stolen from this forest must be hidden under this belt. Under this belt I
can already see what at first appears to be a line of hairs, but what I know in fact to
be a swarm of black bees. These bees must have congregated here because they
were attracted by the sweet fragrance of the stolen flowers hidden here."

When Tuṅgavidyā-gopī heard these words she knitted her eyebrows and spoke
the following words as Kṛṣṇa forced Śrī Rādhā to go with Him into a nearby
cottage.

"O prince of cheaters, because You said You would take only our necklaces, and
because You are the son of the king, we at first tolerated what You have done to us.
Now it is different. Listen. Because of what we have now seen we have lost all
shame. Now we have no recourse but to steal Your dearest flute and break into
pieces. I swear we will do this to avenge our honor."

Text 35

tataḥ śrī-kṛṣṇaḥ sa-darpam upadiśann ivāha

aham sakhye dakṣaḥ catura-yuva-rājo vraja-pure
svakam vṛndāraṇyam vikasad abhirakṣāmy avivaśaḥ

pradāyārād aṅka-srajam anugatā mat-karuṇayā
samastā hitvaitām apasarata caurīm cala-sakhīm

tataḥ-then; śrī-kṛṣṇaḥ-Kṛṣṇa; sa-with; darpam-arrogance; upadiśann-ordering;
iva-as if; āha-said; aham-I am; sakhye-in friendship; dakṣaḥ-an expert; catura-
intelligent; yuva-rājaḥ-prince; vraja-of Vraja; pure-in the town; svakam-My own;
vṛndāraṇyam-forest of Vṛndāvana; vikasad-full of blossoming flowers;
abhirakṣāmi-I protect; avivaśaḥ-independent; pradāya-giving; ārād-nearby; aṅka-
srajam-necklace; anugatā-followed; mat-by My; karuṇayā-mercy; samastā-all;
hitvā-abandoning; etām-Her; apasarata-please leave; caurīm-thief; cala-treacherous;
sakhīm-so-called friend.

Śrī Kṛṣṇa then spoke the following high-handed order.

"My friends, although you have obediently given your necklaces to Me, and although I have kindly allowed you to follow Me for some distance, I am now asking you to leave. I am the intelligent prince of Vraja, and I carefully guard my blossoming forest of Vṛndāvana. I know all about the psychology of friendship, and I know that this thief, the treacherous Rādhā, is not actually your friend. You should at once leave Her company, for She is not fit to associate with you."

Text 36

evam ākarṇya lalitāntaḥ suṣṭhu pramuditā sākuṭa-bhaṅgyāha

punar garvaṁ kuryān na hi viṭa śaṭhāsmat-pura iha
vrajasyaitasyālam catura-yuva-rājo 'ham iti bhoḥ
yad eṣā tvat-sevya-smara-nuta-rasendra-priya-sakhī
mahā-rañjī caṇḍā tvad-upari ca rāgāt pratapati

evam-in this way; ākarṇya-hearing; lalitā-Lalitā; antaḥ-in her heart; suṣṭhu-very;
pramuditā-happy; sa-with; ākuṭa-hidden meaning; bhaṅgyā-with crookedness; āha-
said; punaḥ-again; garvaṁ-pride; kuryān-may do; na-not; hi-indeed; viṭa-O rake!;
śaṭhāsmat-O liar!; pura-town; iha-in this; vrajasya-Vraja; etasya-of this; alam-
greatly; catura-intelligent; yuva-rājaḥ-prince; aham-I am; iti-thus; bhoḥ-O!; yad-
which; eṣā-She; tvat-by You; sevya-to be worshiped and served; smara-by
Kāmadeva; nuta-glorified; rasa-of nectar mellows; indra-the king; priya-dear;
sakhī-friend; mahā-great; rañjī-queen; caṇḍā-fierce (or passionate); tvad-You;
upari-over; ca-and; rāgāt-out of anger; pratapati-burns.

When Lalitā heard these words she became very happy at heart, although she pretended to rebuke Kṛṣṇa with the following words, which carry a hidden meaning.

"Rake! Liar! in our presence You proudly advertise Yourself saying `I am the

intelligent prince of Vraja.' Don't be so proud. the great queen Rādhā is Your superior in every respect. You worship Kāmadeva, who in turn worships the the nectar mellows of amorous pastimes, which in turn worship our friend Rādhā. Because Rādhā is worshiped by the object of the object of Your worship She is Your superior. She is now displeased with You and She will now burn You to ashes with Her anger."

Note: The last part of this verse is deliberately ambiguous and may also be understood to mean "Rādhā has become inflamed (pratapati) with amorous desire. She is more agitated than You (tvad-upari)"

Text 37

kuṭila-dṛṣṭyā sa-hāsa-lajjayā tām avalokayantīm śrī-rādhām prati śrī-kṛṣṇo
vyajahāra

mudhā-vādam rādhe na sṛja nija-mattāli-lapanād
vraje śuddhā sādhvī yad asi tad idam vācni vinayaiḥ
tvam etā hitvogrā vana-kara-kṛte mahyam acirāt
prasādam dattvā te rucira-śuci-mālām vraja gṛham

kuṭila-crooked; dṛṣṭyā-with a glance; sa-with; hāsa-a smile; lajjayā-with shyness; tām-Her; avalokayantīm-gazing; śrī-rādhām-Śrī Rādhā; prati-to; śrī-kṛṣṇaḥ-Lord Kṛṣṇa; vyajahāra-said; mudhā-useless; vādam-words; rādhe-O Rādhā; na-don't; sṛja-create; nija-own; matta-mad; āli-friends; lapanād-from the words; vraje-in Vraja; śuddhā-pure; sādhvī-chaste and saintly; yad-which; asi-You are; tad-that; idam-this; vācni-in the words; vinayaiḥ-with humbleness; tvam-You; etā-them; hitvā-abandoning; ugrā-ferociously angry; vana-in the forest; kara-the toll; kṛte-for the sake; mahyam-to Me; acirāt-at once; prasādam-mercy; dattvā-giving; te-of You; rucira-charming; śuci-splendid; mālām-garland; vraja-please go; gṛham-to the cottage.

As Śrī Rādhā gazed at Him with a shy smile and crooked eyes, Lord Kṛṣṇa said the following words.

"My dear Rādhā do not speak nonsense, misled by the words of Your mad friends. With all humbleness I declare that You are the most chaste and saintly girl in Vraja. Give up the company of these ferocious girls and come with Me. To pay the tax You owe the owner of this forest at once enter this cottage and give me the flower garland of Your mercy."

Text 38

tac chrutvā sa-bhrū-bhaṅgam śrī-rādhā bhaṅgyāha

tvam āsām vaidagdhi-ghaṭita-vapuṣām saṁsadi madān
na cemaṁ bhaṅgy-ākhyām kunaṭa-kunatiṁ nāṭaya vṛthā
vanād asmād gatvā svakam ucita-bhaṅdatvam acirān
nija-sthānī-madhye racaya nivasan bhaṅḍa-sakhibhiḥ

tac-this; chrutvā-having heard; sa-with; bhrū-of the eyebrows; bhaṅgam-knitting; śrī-rādhā-Rādhā; bhaṅgyā-crookedly; āha-said; tvam-You; āsām-of them; vaidagdhi-ghaṭita-vapuṣām-very expert and intelligent; saṁsadi-in the assembly; madān-out of foolishness; na-not; ca-and; imam-these; bhaṅgi-crooked; ākhyām-words; kunaṭa-of bad jokes; kunatiṁ-the bad actor; nāṭaya-cause to act; vṛthā-uselessly; vanād-forest; asmād-from this; gatvā-having gone; svakam-own; ucita-proper; bhaṅdatvam-buffoonery; acirān-quickly; nija-own; sthānī-place; madhye-in the midst; racaya-please do; nivasan-residing; bhaṅḍa-comedian; sakhibhiḥ-with friends.

Hearing this, Śrī Rādhā knitted Her eyebrows and spoke the following crooked words.

"Don't uselessly make the comedian of Your crooked jokes dance before these intelligent and sophisticated girls. Leave this forest. Go to Your own place, and there play the buffoon with Your comedian friends."

Text 39

tataḥ kṛṣṇaḥ smitvā sa-sauṭīryam uvāca

vraje 'smaj-juṣṭānnāśana-nirata-kīnāśa-vanitāḥ
kurudhve me naṣṭām prakāṣam aṭavīm kasya balataḥ
idānīm tac-chāntim bata jhaṭiti labdhum giri-pateḥ
guhākārāgāram ghanatara-tamiśram praviśata

tataḥ-then; kṛṣṇaḥ-Kṛṣṇa; smitvā-smiling; sa-with; sauṭīryam-arrogance; uvāca-said; vraje-in Vraja; smaj-of us; juṣṭa-offered; anna-food; āśana-eating; nirata-engaged; kīnāśa-vanitāḥ-O gopīs; kurudhve-you may accomplish; me-of Me; naṣṭam-the destruction; prakāṣam-manifested; aṭavīm-forest; kasya-of whom?; balataḥ-by the strength; idānīm-now; tac-that; chāntim-peace; bata-indeed; jhaṭiti-at once; labdhum-to attain; giri-of mountains; pateḥ-of the king; guhā-of the cave; ākāra-in the form; āgāram--the room; ghanatara-thick; tamiśram-darkness; praviśata-please enter.

Lord Kṛṣṇa then smiled and spoke the following arrogant words

"O gopīs who devotedly eat the remnants of My meals in Vraja, who has given you the power to destroy My forest? To pacify the ruler of this place you must now enter the very dark room of this cave on the king of mountains."

Text 40

tad ākarṇya sa-smita-garvaṁ viśākhābravīt

bhavādr̥k-sampūjyojjvala-kulavad etat pitṛ-padaih
svayaṁ dattā yasmai nava-kamalinīyaṁ guṇavatī
aho sarva-śreṣṭhaḥ sa ca tava vitasyāpi kṛṣakas
tathocchiṣṭa-prāśī prathita-jaṭilā-sūnur abhavat

tad-this; ākarṇya-hearing; sa-with; smita-a smile; garvam-pride; viśākhā-
Viśākhā; abravīt-said; bhavādr̥k-like You; sampūjya-worshipable; ujjvala-kulavad-
like a splendid royal family; etat-this; pitṛ-of her father; padaiḥ-by the words;
svayam-personally; dattā-given; yasmai-to whom; nava-new; kamalinī-lotus; iyam-
She; guṇavatī-virtuous; ahaḥ-ah!; sarva-than all; śreṣṭhaḥ-better; sa-he; ca-also;
tava-of you; vitasya-rake; api-even; kṛṣakaḥ-farmer; tathā-in that way; ucchiṣṭa-
remnants; prāśī-eating; prathita-celebrated; jaṭilā-sūnuḥ-Abhimanyu, the son of
Jaṭilā; abhavat-was.

Hearing this, Viśākhā smiled and proudly spoke the following words.

"You should worship the members of Rādhā's splendid noble family. Her father personally gave virtuous, lotuslike Rādhā to Abhimanyu, the best of the farmers, and now You, O rake, are forcing Abhimanyu to taste the remnants of what You have already enjoyed."

Text 41

sadā padmā-puṣṭādhara-galita-mādhvīka-dhayanān
nikāmaṁ śyāmātmā bhavasi yad api drāg api tathā
vicārya tvam sādhvī-nuta-guṇa-vidhum mātula-vadhūm
bhajemām atra syāt kiṭava śiva-lābhas tava yathā

sadā-always; padmā-of Padmā-gopī; puṣṭa-broad; adhara-from the lips; galita-
flowing; mādhvīka-mādhvīka nectar; dhayanān-from drinking; nikāmam-very;
śyāmātmā-sinful and black-hearted; bhavasi-You are; yad-which; api-also; drāg-at
once; api-also; tathā;-in that way; vicārya-considering; tvam-You; sādhvī-by chaste
and saintly girls; nuta-worshiped; guṇa-virtues; vidhum-the moon; mātula-
vadhūm-Your aunt; bhaja-please worship; imām-her; atra-here; syāt-may be;
kiṭava-O cheater; śiva-of auspiciousness; lābhaḥ-the attainment; tava-of You;
yathā-as.

"By continually drinking the mādhvika nectar flowing from Padmā-gopī's fat lips You have become black-hearted. O rake, please consider what has happened. Worship Your maternal aunt Jaṭilā, the moon of all saintly women, and Your life will become auspicious."

Text 42

tac chrutvā sa-narma-bhaṅgyoktyā davīyaḥ-sambandham khyāpayan kṛṣṇaḥ
sādrām ālalāpa

asāv asman-mātur janayaṭṭ-prasū-pautra-vanitety
alam jñātam yasmin kṣaṇa iha sadainam tadavadhi
namāmi dhyāyāmi drutam anusarāmi vraja-pure
grahītuṁ sat-kāmāśiṣam atitarām bhakti-vinataḥ

tac-this; chrutvā-hearing; sa-with; narma-joking; bhaṅgya-crooked; uktyā-words; davīyaḥ-distant; sambandham-relationship; khyāpayan-describing; kṛṣṇaḥ-Lord Kṛṣṇa; sādrām-with reverence; ālalāpa-said; asāv-she; asman-of Us; mātuḥ-of the mother; janayaṭṭ-from the mother; prasū-born; pautra-vanitā-daughter; iti-thus; alam-greatly; jñātam-known; yasmin-in which; kṣaṇa-moment; iha-here; sadā-always; enam-her; tadavadhi-in that way; namāmi-I offer My respectful obeisances; dhyāyāmi-I meditate; drutam-quickly; anusarāmi-I follow; vraja-pure-in Vrajapura; grahītuṁ-to take; sat-kāma-āśiṣam-her saintly blessings; atitarām-greatly; bhakti-with devotion; vinataḥ-bowing down.

Hearing this, Lord Kṛṣṇa described His distant relationship with His aunt with mock reverence in the following crooked words.

"At every moment I meditate on and bow down before My mother's sister, Aunt Jaṭilā. To attain her saintly blessings I humbly follow her footsteps in Vrajapura."

Text 43

udañcan-mañjīra-dhvani-sahacarī-sañcaya-juṣaś
calantya rādhāyāḥ prakāṭita-ruṣaḥ śrī-giridharaḥ
girīndrāt pārīndrādhika-gatir upetyāsu nakharair
gajendrodyat-kumbha-dvayam iva dadāra stana-yugam

udañcan-rising; mañjīra-of anklets; dhvani-the sounds; saharī-accompanying; sañcaya-abundance; juṣaś-endowed; calantya-moving; rādhāyāḥ-Rādhā; prakāṭita-manifested; ruṣaḥ-anger; śrī-giridharaḥ-Lord Kṛṣṇa, the lifter of Govardhana Hill; girīndrāt-from the king of mountains; pārīndra-than a lion; ādhika-greater; gatir-

gait; upetya-approaching; āśu-quickly; nakharaiḥ-with nails; gajendra-of the regal elephant; udyat-rising; kumbha-frontal lobes; dvayam-pair; iva-as if; dadāra-ripped; stana-of breasts; yugam-the pair.

As Śrī Rādhā walked, Her anklets tinkling, Śrī Kṛṣṇa, the lifter of Govardhana Hill ferociously attacked Her breasts with His hands just as a powerful lion from the king of mountains might attack with its claws the bulging frontal lobes of a regal elephant.

Text 44

idam rādhā-kṛṣṇojjvala-kusuma-keli-kali-madhu
priyālī-narmāli-parimala-yutam yasya bhajanāt
mamāndhasyāpy etad-vacana-madhupenālpa-gatinā
manāg ghrātam tan me gatiḥ atula-rūpāṅghrija-rajah

idam-this; rādhā-kṛṣṇa-of Śrī Śrī Rādhā-Kṛṣṇa; ujjvala-the splendid; kusuma-flower; keli-pastimes; kali-quarrel; madhu-the honey; priyālī-of the dear friends; narmāli-of the joking words; parimala-with the fragrance; yutam-endowed; yasya-of which; bhajanāt-from the worship; mama-of Me; andhasya-blind; api--even though; etad-of Them; vacana-words; madhupena-by the bee; alpa-small; gatinā-with movement; manāg-a little; ghrātam-smelled; tan-that; me-by Me; gatiḥ-the goal; atula-incomparable; rūpa-of Śrīla Rūpa Gosvāmī; āṅghri-from the feet; ja-born; rajah-the dust.

By worshiping Śrīla Rūpa Gosvāmī, the limping bumblebee of the words of me, a blind man, is now able to smell a little of the fragrance of the honey of Śrī Śrī Rādhā-Kṛṣṇa's playful and splendid flower-quarrel pastimes, which are filled with the sweet fragrance of the joking words of Rādhā's friends. The dust of the feet of the incomparable Śrīla Rūpa Gosvāmī is the goal of my life.

Śrī Prārthanāmṛta

The Nectar of a Prayer

Text 1

śrī-rūpa-rati-mañjaryor
aṅghri-sevaika-grdhnunā
asaṅkhyenāpi januṣā
vraje vāso 'stu me 'niśam

śrī-rūpa-of Śrī Rūpa-mañjarī; rati-mañjaryoḥ-and Śrī Rati-mañjarī-aṅghri-of the feet; sevā-the service; eka-only; grdhnunā-with the desire; asaṅkhyena-measureless; api-even; januṣā-with birth; vraje-in Vraja; vāsaḥ-residence; astu-may be; me-of me; aniśam-continually.

May I eternally stay in Vraja birth after birth with the service of śrī Rūpa-mañjarī's and Śrī Rati-mañjarī's feet my only desire.

Text 2

premodrekair nayana-nipatad-vāri-dhāro dharanyām
vaivarnyālī-savalita-vapuḥ prauḍha-kampaḥ kadāhaṁ
svedāmbhobhiḥ snapita-pulaka-śreṇi-mūlaḥ smitoktau
rādhā-kṛṣṇau madana-samara-sphāra-dakṣau smarāmi

prema-of pure love; udrekaiḥ-with an abundance; nayana-from the eyes; nipatad-falling; vāri-of water; dhāraḥ-streams; dharanyām-on the earth; vaivarnya-becoming pale; ālī-multitude; savalita-manifested; vapuḥ-form; prauḍha-great; kampaḥ-with trembling; kadā-when?; aham-I; svedāmbhobhiḥ-with perspiration; snapita-bathed; pulaka-hairs erect; śreṇi-abundance; mūlaḥ-root; smitāktau-smiling; rādhā-kṛṣṇau-Rādhā-Kṛṣṇa-madana-amorous; samara-battle; sphāra-very; dakṣau-expert; smarāmi-I remember.

When, out of love streams of tears falling from my eyes to the ground, my body pale and trembling, and the erect hairs of my body bathed in perspiration, will I meditate on Śrī Śrī Rādhā-Kṛṣṇa, the smiling divine couple expert at enjoying pastimes of amorous battle?

Text 3

masāra-kṣmāsārodbhava-nava-tamālobhata-mada-
prahāri-śrī-bhārojvala-vapuṣam udyac-chuci-rasaiḥ
kadā rākā-candra-stuta-vadana-nidrālasa-dṛśam
dṛśā kṛṣṇam vakṣaḥ-svapana-para-rādham sakhi bhaje

masāra-of sapphires; kṣmāsāra-on a mountain; udbhava-manifested; nava-new; tamāla-tamāla tree; udbhaṭa-excellent; mada-pride; prahāri-attacking; śrī-handsomeness; bhāra-abundance; ujjala-splendor; vapuṣam-form; udyac-rising; chuci-pure; rasaiḥ-with nectar; kadā-when?; rākā-full; candra-moon; stuta-praised; vadana-face; nidrālasa-sleepy; dṛṣam-eyes; dṛṣā-with a glance; kṛṣṇam-at Lord Kṛṣṇa; vakṣaḥ-on the chest; svapana-to sleeping; para-devoted; rādhā-Śrī Rādhā; sakhi-O friend; bhaje-will I worship.

O friend, when will I see Lord Kṛṣṇa, His handsome transcendental form crushing the pride of a new tamāla tree on a sapphire mountain, His sleepy eyes and face praised by the full moon, and Rādhā asleep on His chest?

Text 4

sa-rāgam kurvatyah sakhi hari-kṛte hāra-racanam
kare śrī-rādhāyāḥ prakāṭa-pulakodreki mayakā
vicityālam cañcad-dyuti-vividha-varṇam maṇi-kulam
krameṇārād deyam kim iti kṛpayā tac-caraṇayoḥ

sa-with; rāgam-love; kurvatyah-doing; sakhi-O friend; hari-of Lord Kṛṣṇa; kṛte-for the sake; hāra-of a necklace; racanam-the creation; kare-into the hand; śrī-rādhāyāḥ-of Śrī Rādhā; prakāṭa-manifested; pulaka-hairs standing erect; udreki-many; mayakā-by me; vicitrya-collected; alam-greatly; cañcad-glittering; dyuti-splendor; vividha-various; varṇam-colors; maṇi-of jewels; kulam-a host; krameṇa-in sequence; ārād-nearby; deyam-given; kim-whether?; iti-thus; kṛpayā-by mercy; tac-of Him; caraṇayoḥ-at the feet.

O friend, by the mercy of His feet, with love will I make for Lord Kṛṣṇa a necklace of many different splendid jewels, and, the hairs of my body erect with excitement, place it in Śrī Rādhā's hand?

Text 5

mānenālam kavalita-dhiyā śyāmayā rādhikārdra
drāg āhūtā vyasana-kathanāyeti samvidya kīrāt
tasyā veśair gatam aghaharam tasya doṣam lapantam
tuṣṭyālīngya tvaritam atha sā jñāta-tattvā jaḍāsīt

mānena-of pride; alam-what is the use?; kavalita-swallowed up; dhiyā-intelligence; śyāmayā-by Śyāmā-gopī; rādhikā-Rādhā; ardrā-melting; drāg-at once; āhūtā-called; vyasana-catastrophe; kathanāya-to relate; iti-thus; samvidya-understanding; kīrāt-from a parrot; tasyā-of Her; veśaiḥ-with the disguise; gatam-come; aghaharam-Kṛṣṇa; tasya-of Him; doṣam-the fault; lapantam-speaking;

tuṣṭyā-with happiness; āliṅgya-embracing; tvaritam-at once; atha-then; sā-She; jñāta-known; tattvā-the truth; jaḍā-stunned; āsīt-became.

"Why must Your intelligence be devoured by this jealous anger?" Learning from a parrot that the Śyāmā-gopī who spoke these words was actually Kṛṣṇa in disguise, Rādhā became stunned with happiness and at once embraced Him.

Text 6

sa-nīra-mudira-dyutiḥ puraṭa-nindi-vastram dadhac-
chikhaṇḍa-kṛta-śekharaḥ sphurita-vānya-veśaḥ sukhī
samṛddha-vidhu-maṇḍalī-stavana-laṅghi-vaktre dhṛtam
ka eṣa sakhi vādayan muralim adya buddhim haret

sa-with; nīra-water; mudira-of a cloud; dyutiḥ-splendor; puraṭa-gold; nindi-rebuking; vastram-garments; dadhac-wearing; chikhaṇḍa-with a peacock feather; kṛta-made; śekharaḥ-crown; sphurita-manifested; vānya-with forest ornaments; veśaḥ-decorated; sukhī-happy; samṛddha-expanded; vidhu-moon; maṇḍalī-circle; stavana-glorification; laṅghi-surpassing; vaktre-face; dhṛtam-@held; ka-who?; eṣa-is this; sakhi-O friend; vādayan-playing; muralim-the flute; adya-now; buddhim-heart; haret-may steal.

Friend, who is this person as splendid as a monsoon cloud, wearing a peacock-feather crown, forest-flower ornaments, and garments that rebuke gold, and playing a flute, holding it to lips more glorious than the full moon, who has stolen my heart?

Text 7

ekam svapna-varam śṛṇuṣva lalite hā hā sakhi śrāvaya
svapne puṣpa-hṛtau tvayā saha mayā prāpte vane mat-puraḥ
tanvatyā dara-vikṣya cañcala-dṛśānaṅgam sad-aṅgam balāt
smeraḥ kaścana megha-sundara-vapus tvām ālilingonmadaḥ

ekam-one; svapna-dream; varam-excellent; śṛṇuṣva-pleas hear; lalite-O Lalitā; hā-O!; hā-O!; sakhi-friend; śrāvaya-please cause to hear; svapne-in the dream; puṣpa-flowers; hṛtau-taken; tvayā-you; saha-with; mayā-by Me; prāpte-obtained; vane-in the forest; mat-of Me; puraḥ-in the presence; tanvatyā-expanding; dara-slightly; vikṣya-glancing; cañcala-restless; dṛśā-glance; anaṅgam-Kāmadeva; sad-transcendental; aṅgam-body; balāt-forcibly; smerāḥ-smiling; kaścana-someone; megha-a monsoon cloud; sundara-handsome; vapuḥ-form; tvām-you; ālilinga-embraced; unmadaḥ-mad with passion.

"O Lalitā, listen to the wonderful dream I had!"

"O friend, please tell me."

"In this dream you and I were picking flowers in the forest when Kāmadeva, who had assumed a transcendental body handsome as a monsoon cloud, glanced at You, smiled, and passionately embraced you."

Text 8

dr̥ṣṭvā gopati-nandanasya kadanam veṇuḥ gato mūkatām
sarve sthāvara-jaṅgamā vraja-vanī-jātā yayuḥ kṣīnatām
so 'pi vyāgra-suhṛd-vṛto bhuvī luṭhann āste vibhūṣaḥ kṛśo
rādhe tvam tu mudā sadādhipayasā mānoragam poṣaya

dr̥ṣṭvā-seeing; gopati-of the gopa king; nandanasya-of the son; kadanam-the suffering; veṇuḥ-the flute; gataḥ-gone; mūkatām-to silence; sarve-all; sthāvara-stationary; jaṅgamā-and moving creatures; vraja-of Vraja; vanī-in the forest; jātā-born; yayuḥ-went; kṣīnatām-to the state of being emaciated; so 'pi-someone; vyāgra-alarmed; suhṛd-by friends; vṛtaḥ-surrounded; bhuvī-on the ground; luṭhann-rolling about; āste-is; vibhūṣaḥ-without ornaments; kṛśaḥ-thin and wasted away; rādhe-O Rādhā; tvam-You; tu-indeed; mudā-happily; sadā-always; adhipayasā-with excellent milk; māna-of pride; uragam-the snake; poṣaya-may feed.

Seeing Kṛṣṇa's anguish, the flute has become silent and all moving and non-moving creatures born in Vraja forest have become thin and wasted. Surrounded by alarmed friends, emaciated Kṛṣṇa rolls on the ground. O Rādhā, now again and again You may joyfully feed the snake of Your jealous anger with the most excellent milk.

Text 9

kva rādhe tvam sāksād ita itavatī tvad-vaśam imam
janam hā hāgatya snapaya kṛpayā kautuka-rasaiḥ
iti vyāgram śaśvan murali-vivare gharghara-ravam
vitanvāne kṛṣṇe smita-valita-vāmeyam udabhūt

kva-where?; rādhe-O Śrī Rādhā; tvam-You; sāksād-directly; ita-from here; itavatī-gone; tvad-of You; vaśam-under the dominion; imam-this; janam-person; hā-ah!; hā-ah!; āgatya-having arrived; snapaya-please bathe; kṛpayā-mercifully; kautuka-of happiness; rasaiḥ-with the nectar; iti-thus; vyāgram-anguished; śaśvan-continually; murali-of the flute; vivare-in the opening; gharghara-ravam-song; vitanvāne-manifesting; kṛṣṇe-when Kṛṣṇa; smita-with a smile; valita-bent; vāmā-crooked; eyam-She; udabhūt-was.

"O Rādhā, where have You gone? Please be kind and sprinkle some happiness on this dependent servant approaching You." When anxious Kṛṣṇa again and again sounded this song in the opening of His flute, She smiled crookedly.

Text 10

kṛtvā vāma-kare 'dya karmukam aye pauṣpaṁ karasyāparasy-
ābhugnāṅguli-yugmakena saralaṁ nyāsyēsum asmin puraḥ
kaḥ śyāmo naṭa-veśa eṣa suhṛdām saṅgena raṅgaṁ sṛjan
smeraḥ sundari bambhramīti madanasyonmādi-dṛg-vibhramaḥ

kṛtvā-having done; vāma-in the left; kare-hand; adya-now; karmukam-a bow; aye-ah!; pauṣpaṁ-of flowers; karasya-hand; aparasi-of the other; ābhugna-bending; aṅguli-fingers; yugmakena-with two; saralam-straight; nyāsya-placing; iṣum-an arrow; asmin-in this; puraḥ-in the presence; kaḥ-who?; śyāmaḥ-dark complexioned; naṭa-of a dancer; veśa-the appearance; eṣa-He; suhṛdām-of friends; saṅgena-with the company; raṅgaṁ-the dance-arena; sṛjan-leaving; smerah-smiling; sundari-O beautiful one; bambhramīti-continually wanders; madanasya-of amorous passion; unmādi-maddened; dṛg-eyes; vibhramaḥ-movements.

O beautiful one, who is this smiling, dark-complexioned dancer placing with two fingers a straight arrow on the bow of flowers in His left hand, and His restless glances arousing amorous desire, as, surrounded by friends, He moves before us in the dancing-arena?

Text 11

śyāmā-śyāma-nikāma-kāma-samarojjṛmbha-cyutālaṅkṛti-
stomāmodita-mālya-kuṅkuma-hima-vyākīrṇa-kuñjam mudā
dṛṣṭvāgatya sakhi śrameṇa pavanam dūre bhajat-tad-yugam
draṣṭum nyasta-dṛśau kadāpi mayi tat smeram dṛśam dhāsyati

śyāmā-beautiful Rādhā; śyāma-handsome Kṛṣṇa; nikāma-according to Their desire; kāma-amorous; samara-battle; ujṛmbha-manifestation; cyuta-fallen; alaṅkṛti-ornaments; stoma-multitude; āmodita-fragrant; mālya-garlands; kuṅkuma-kuṅkuma; hima-camphor; vyākīrṇa-spread; kuñjam-forest groves; mudā-with happiness; dṛṣṭvā-seeing; āgatya-having arrived; sakhi-O friend; śrameṇa-with great endeavor; pavanam-breeze; dūre-from far away; bhajat-worshiping; tad-yugam-the divine couple; draṣṭum-to see; nyasta-placed; dṛśau-eyes; kadā-when?; api-also; mayi-to me; tat-of Them; smeram-smiling; dṛśam-glance; dhāsyati-will place.

O friend, when, coming from the splendid forest grove scented with camphor, kuṅkuma, flower garlands, and ornaments fallen from Their transcendental amorous pastimes, will the divine couple happily cast a smiling glance at me, whose eyes yearn to see Them?

Text 12

subala-sakhādhara-pallava-
samudita-madhu-mādhurī-lubdhām
ruci-jita-kāñcana-citrām
kāñcana-citrām pikīm vande

subala-of Subala; sakha-of the friend; adhara-of the lips; pallava-of the flower; samudita-manifested; madhu-of the honey; mādhurī-for the sweetness; lubdhām-greedy; ruci-splendor; jita-defeated; kāñcana-of gold; citrām-splendor; kāñcana-a certain; citrām-wonderful; pikīm-a cuckoo; vande-I bow down.

I offer my respectful obeisances to a wonderful cuckoo more splendid than gold and greedy to taste the sweetness of the flower of Lord Kṛṣṇa's lips.

Text 13

vṛṣaravijādhara-bimbī-
phala-rasa-pānotkam adbhutam bhramaram
kṛta-śikhi-piñchaka-cūlam
pīta-dukūlam ciram naumi

vṛṣaravijā-of the daughter of Mahārāja Vṛṣabhānu; adhara-of the lips; bimbī-the bimba; phala-fruit; rasa-nectar; pāna;to drink; utkam-eager; adbhutam-wonderful; bhramaram-bumblebee; kṛta-made; śikhi-peacock; piñchaka-feather; cūlam-crown; pīta-yellow; dukūlam-garments; ciram-eternally; naumi-I glorify.

Let me eternally glorify the wonderful bumblebee, decorated with yellow garments and crowned with a peacock feather, who yearns to drink the nectar of Rādhā's bimba fruit lips.

Text 14

jitaḥ sudhāmsur yaśasā mameti
garvaṁ mūḍha mā bata goṣṭha-vīra
tavāri-narī-nayanāmbu-pālī

jigāya tātām prasabham yato 'sya

jitaḥ-defeated; sudhāmsuḥ-the nectar moon; yaśasā-by fame; mama-of me; iti-
thus; garvam-pride; mūḍha-O fool; mā-don't; bata-indeed; goṣṭha-of Vraja; vīra-O
hero; tava-of You; ari-of the enemies; narī-of the women; nayana-of the eyes;
ambupa-oceans; alī-multitudes; jigāya-for conquering; tātām-the father;
prasabham-violently; yataḥ-becaysae; asya-of that.

O foolish hero of Vraja, do not be proud, thinking "My glory has defeated the
moon." After all, the flood of tears flowing from the eyes of the wives of Your
enemies has defeated the ocean that is the moon's father.

Text 15

adr̥ṣṭā dr̥ṣṭeva sphurati sakhi keyam vraja-vadhūḥ
kuto 'sminn āyātā bhajitum atulā tvām madhu-purāt
apūrveṇāpurvām ramaya hariṇainām iti sa-rā-
dhikodyad-bhaṅgy-uktyā vidita-yuvatitvaḥ smitam adhāt

adr̥ṣṭā-not seen; dr̥ṣṭā-seen; iva-as if; sphurati-manifested; sakhi-O friend; kā-
who?; iyam-this; vraja-vadhūḥ-vraja-gopī; kutaḥ-from where?; asminn-in this
place; āyātā-come; bhajitum-to worship; atulā-incomparable; tvām-You; madhu-of
honey; purāt-from a flood; apūrveṇa-unprecedented; apurvām-unprecedented;
ramaya-please enjoy; hariṇā-with Lord Kṛṣṇa; enām-Her; iti-thus; sa-He; rādhikā-
Rādhā; udyad-manifested; bhaṅgi-crooked; uktyā-words; vidita-understood;
yuvatitvaḥ-the girl; smitam-a smile; adhāt-gave.

"Friend, who is this girl We have never seen before?"

"She is a vraja-gopī?"

"From where has she come? Why has she come?"

"She has come from Mathurā-pura to worship You."

When She heard the playful words "Now You may enjoy with the incomparable
Lord Hari" Rādhā understood that the girl was Kṛṣṇa in disguise and at once burst
into a smile.

Text 16

tvad-bhāgyād indu-kāntir vana-maṇi-sadanam maṇḍayanti samantād
bhrājaty asmin vasantī hatam api timiram madhya-rātram ca vītam
tūrṇam tasmāc cakora vraja nija-gaganāt seviturṇam tam pipāso
yāvat sūro 'bhimanyur drutam iha uditas tvām na dūrī-karoti

tvad-of You; bhāgyād-because of the good fortune; indu-of the moon; kāntiḥ-the splendor; vana-in the forest; maṇi-jewel; sadanam-abode; maṇḍayantī-decorating; samantād-everywhere; bhrājati-shines; asmin-in this; vasantī-resides; hatam-destroyed; api-although; timiram-the darkness; madhya-middle; rātram-the night; ca-and; vītam-pleasant; tūrṇam-quickly; tasmāc-therefore; cakora-O cakora bird; vraja-please go; nija-own; gaganāt-from the sky; sevītum-to serve; tam that; pipāsah-eager to drink; yāvat-until; sūrah-the sun; abhimanyuḥ-Abhimanyu; drutam-quickly; iha-here; uditaḥ-risen; tvām-You; na-not; dūrī-far away; karoti-does.

"Because of Your own good fortune the moonlight decorating this jeweled forest-cottage now dispels the darkness in the middle of this pleasant night. O thirsty cakora bird, please come down from Your sky at once and enjoy this moonlight before the angry rises and chases it far away."

Note: If the word indukānti is interpreted to mean Śrī Rādhā, and if the word abhimanyu to mean Abhimanyu, then the verse may be understood to mean:

"Because of Your own good fortune the girl Rādhā decorating this jeweled forest-cottage now dispels the darkness in the middle of this pleasant night. O thirsty cakora bird, please come down from Your sky at once and enjoy with Rādhā before Abhimanyu takes Her far away."

Text 17

cakorīva jyotsnāyutam amṛta-raśmim sthira-taḍid
vṛtam divyāmbhodam navam iva ratac-cātaka-vadhūḥ
tamālam bhṛṅgīvodyata-ruci kadā svarṇa-latikā-
śritam rādhāśliṣtam harim iha dṛg eṣā bhajati me

cakorī-a cakora bird; iva-as; jyotsnāyutam-the moonlight; amṛta-nectar; raśmim-rays of light; sthira-stationary; taḍid-lightning flash; vṛtam-accompanied; divya-splendid; ambhodam-cloud; navam-new; iva-as; ratac-crying; cātaka-cātaka bird; vadhūḥ-female; tamālam-tamāla tree; bhṛṅgī-bumblebee; iva-as; udyata-rising; ruci-splendor; kadā-when?; svarṇa-gold; latikā-vine; āśritam-sheltered; rādhā-by R; āśliṣtam-embraced; harim-Lord Kṛṣṇa; iha-here; dṛg-the eyes; eṣā-this; bhajati-worships; me-my.

When, as the cakorī bird worships nectar moonlight, as the crying cātakī bird worships a splendid cloud filled with unmoving lightning, and as the black bee worships a tamāla tree where a golden vine rests, will my eyes worship Lord Hari embraced by Śrī Rādhā?

Text 18

dūtibhiś caṭu-vāribhiḥ sakhi-gaṇair bhedārdra-śākhāhati-
vrātaiḥ pāda-luṭhac-chiraḥ-śrita-rajo-vṛṣṭyā bakī-vidviṣā
rādhāyāḥ sakhi śakyate śamayitum yo māna-vahnir na yā
tam nirvāpayatiḥa phut-kṛtī-kaṇais tām siddha-vamśīm numaḥ

dūtibhiś-by gopīs messengers; caṭu-of flattering words; vāribhiḥ-by floods;
sakhi-of friends; gaṇaiḥ-by hosts; bheda-blossomed; ardra-moist; śākha-of
branches; āhati-of striking; vrātaiḥ-abundance; pāda-feet; luṭhac-rolling about;
chiraḥ-head; śrita-sheltered; rajaḥ-dust; vṛṣṭyā-by a shower; bakī-vidviṣā-by Lord
Kṛṣṇa, the enemy of Pūtanā; rādhāyāḥ-of Śrī Rādhā; sakhi-O friend; śakyate-is able;
śamayitum-to be pacified; yaḥ-which; māna-of jealous anger; vahnīḥ-the fire; na-
not; yā-which; tam-that; nirvāpayati-extinguishes; iha-here; phut-kṛtī-expelled;
kaṇaiḥ-by a few notes; tām-that; siddha-perfect; vamśīm-flute; numaḥ-let us
glorify.

Let us glorify Lord Kṛṣṇa's perfect flute. When Her friends overcome with grief,
the sweet words of a host of gopīs messengers, and even Lord Kṛṣṇa sprinkling the
dust of Her feet on His head cannot extinguish it, Lord Kṛṣṇa's flute at once stops
the fire of Rādhā's jealous anger.

Text 19

prāṇa-kṣveli-bhuvam vrajam vraja-janam tātam prasūm gāḥ sakhīn
gopīḥ kām api tām vinā viṣam abhūd dvārāvati mitra me
ittham svapnika-śirṇa-mādhava-vacaḥ śrutvaiva bhāmāpi sā
tad yuktā kila lokitum tad akhilaṁ tam cātunā yācate

prāṇa-life-breath; kṣveli-pastime; bhuvam-place; vrajam-to Vraja; vraja-of Vraja;
janam-the people; tātam-My father; prasūm-My mother; gāḥ-the cows; sakhīn-My
friends; gopīḥ-the gopīs; kām api-a certain gopī; tām-Her; vinā-without; viṣam-
poison; abhūd-has become; dvārāvati-Dvārakā; mitra-O friend; me-for Me; ittham-
in this way; svapnika-in dream; śirṇa-broken; mādhava-of Lord Kṛṣṇa; vacaḥ-the
words; śrutvā-hearing; eva-indeed; bhāmā-Satyabhāmā; api-also; sā-she; tad-this;
yuktā-engaged; kila-indeed; lokitum-to see; tad-that; akhilaṁ-everything; tam-
Him; cātunā-with sweet words; yācate-begs.

"O friend, without the pastime-place of Vraja, which is more dear to Me than
life, and without My father, mother, friends, the gopīs, and one special gopī, the
city of Dvārakā has become poison to Me." Hearing sleeping Kṛṣṇa speak these
words, Satyabhāmā, with many sweet words, begged Him to let her see the land of
Vraja.

Text 20

tamālasya kroḍe sthita-kanaka-yūthīm pravilasat-
prasūnām lolālim sakhi kalaya vandyam ciram imam
tiraskartur megha-dyutim aghabhido 'ñke sthita-calad-
dṛśam smerām rādhām taḍid-ati-rucim smārayati yā

tamālasya-of a tamāla tree; kroḍe-in the lap; sthita-situated; kanaka-golden;
yūthīm-jasmine vine; pravilasat-splendid; prasūnām-flowers; lola-fickle; alim-
friend; sakhi-O friend; kalaya-please see; vandyam-glorious; ciram-for a long time;
imam-thus; tiraskartuḥ-eclipsing; megha-of the clouds; dyutim-the splendor;
aghabhidaḥ-of Lord Kṛṣṇa; 'ñke-on the lap; sthita-situated; calad-restless; dṛśam-
eyes; smerām-smiling; rādhām-Śrī Rādhā; taḍid-lightning; ati-more; rucim-
splendid; smārayati-reminds; yā-which.

Friend, look at this golden jasmine vine resting on the chest of this tamāla tree.
Look at this black bee flying for a long time among these blossoming flowers.
These sights reminds me of smiling Rādhā, more splendid than lightning as She
sits on the lap of Lord Kṛṣṇa who eclipses the splendor of monsoon clouds.

Śrī Navāṣṭaka

Eight Prayers Glorifying the Youthful Divine Couple

Text 1

gaurīm goṣṭhavaneśvarīm giridhara-prānādhika-preyasīm
svīya-prāṇa-parārdha-puṣpa-paṭalī-nirmañchya-tat-paddhatim
premnā prāna-vayasyayā lalitayā samlalitām narmabhiḥ
siktām suṣṭhu viśākhayā bhaja mano rādhām agādhām rasaiḥ

gaurīm-fair-complexioned; goṣṭhavana-of Vraja forest; īśvarīm-the queen;
giridhara-of Lord Kṛṣṇa; prāna-the life; adhika-more; preyasīm-dear; svīya-own;
prāṇa-life; parārdha-millions; puṣpa-of flowers; paṭalī-multitudes; nirmañchya-
worshipping; tat-that; paddhatim-path; premnā-with love; prāna-life; vayasyayā-by

the friend; lalitayā-Lalitā; saṁlālitām-embraced; narmabhiḥ-with joking words; siktām-sprinkled; suṣṭhu-nicely; viśākhayā-by Viśākhā; bhaja-please worship; manaḥ-O heart; rādhām-Śrī Rādhā; agādhām-deep; rasaiḥ-with transcendental nectar.

O heart, please worship fair-complexioned, profoundly sweet Śrī Rādhā, who worships Lord Kṛṣṇa's path with the millions of flowers of Her every breath, who is more dear to Lord Kṛṣṇa than His own life, who is affectionately embraced by Her dear friend Lalitā, and who is showered with a host of playful jokes by Viśākhā.

Text 2

svīya-preṣṭha-sarovarāntika-valat-kuñjāntare saurabhot-
phullat-puṣpa-maranda-lubdha-madhupa-śreṇī-dhvani-bhrājite
mādyan-manmatha-rājya-kāryam asakṛd sambhālayantīm smarā-
mātya-śrī-hariṇā samam bhaja mano rādhām agādhām rasaiḥ

svīya-own; preṣṭha-favorite; sarovara-lake; antika-near; valat-manifested; kuñja-forest grove; antare-within; saurabha-fragrance; utphullat-blossoming; puṣpa-flowers; maranda-honey; lubdha-greedy; madhupa-of bees; śreṇī-swarms; dhvani-sounds; bhrājite-splendid; mādyan-delighting; manmatha-of the god of love; rājya-the kingdom; kāryam-activities; asakṛd-again and again; sambhālayantīm-describing; smara-of the god of love; amātya-the minister; śrī-hariṇā-Lord Kṛṣṇa; samam-with.

O heart, please worship profoundly sweet Śrī Rādhā, who, by Her favorite lake, in a forest splendid with the sounds of many bees greedy to taste the honey of fragrant, blossoming flowers, discusses the charming politics of Kāma's kingdom with Kāma's prime minister, Lord Hari.

Text 3

kṛṣṇāpaṅga-taraṅga-tuṅgitatarānaṅgāsu-raṅgām giram
bhaṅgyā laṅgima-saṅgare vidadhatīm bhaṅgam nu tad-raṅgiṇaḥ
phullat-smera-sakhī-nikāya-nihita-svāśiḥ-sudhāsvādana
labdhonmāda-dhuroddhurām bhaja mano rādhām agādhām rasaiḥ

kṛṣṇa-oif Lord Kṛṣṇa; apaṅga-of the sidelong glances; taraṅga-by the waves; tuṅgitatara-exalted; ānaṅga-of Kāmadeva; asu-of the senses; raṅgām-the dancing arena; giram-words; bhaṅgyā-with crookedness; laṅgima-amorous; saṅgare-in the battle; vidadhatīm-manifesting; bhaṅgam-defeat; nu-certainly; tad-to Her; raṅgiṇaḥ-affectionate; phullat-blossoming; smera-smiling; sakhī-of friends; nikāya-

multitudes; nihita-placed; sva-own; āśiḥ-benediction; sudhā-nectar; āsvādana-to taste; labdha-obtained; unmāda-passion; dhuroddhurām-abundance.

O heart, please worship profoundly sweet Śrī Rādhā, whose senses, tossed by the high waves of Lord Kṛṣṇa's sidelong glance, dance in the arena of Kāma, who crookedly defeats her lover in the battle of amorous passion, and who is intoxicated by drinking the sweet nectar of the benedictions presented by Her smiling friends.

Text 4

jītvā pāśaka-keli-saṅgaratare nirvāda-bimbādharam
smitvā dviḥ paṇitam dhayatya aghahare sānanda-garvoddhure
īśac-choṇa-dṛg-anta-koṇam udayad-romaṅca-kampa-smitam
nighnantīm kamalena tam bhaja mano rādhām agādhām rasaiḥ

jītvā-defeating; pāśaka-in the dice; keli-game; saṅgaratare-battle; nirvāda-silent; bimba-bimba; adharam-lips; smitvā-smiling; dviḥ-two; paṇitam-wagered; dhayati-sipping; aghahare-when Lord Kṛṣṇa; sānanda-with bliss; garvoddhure-full of pride; īśac-slightly; choṇa-red; dṛg-of the eyes; anta-edge; koṇam-corner; udayad-rising; romaṅca-hairs; kampa-trembling; smitam-smile; nighnantīm-striking; kamalena-with a lotus; tam-Him.

O heart, please worship profoundly sweet Śrī Rādhā, who when Lord Kṛṣṇa defeated Her in the dice-game and, smiling, blissful, and proud, the corners of His eyes red and the hairs of His trembling body erect, began to sip the two bimba fruit He won as the prize, She suddenly struck Him with a lotus flower.

Text 5

aṁse nyasya karam param bakaripor bāḍham susakhyonmadām
paśyantīm nava-kānana-śriyam imām udyad-vasantodbhavām
prītyā tatra viśākhayā kiśalayam navyam vikīrṇam priya-
śrotre drāg dadhatīm mudā bhaja mano rādhām agādhām rasaiḥ

aṁse-on the shoulder; nyasya-placing; karam-Her hand; param-transcendental; bakaripoḥ-of Kṛṣṇa; bāḍham-certainly; susakhya-with intense friendship; unmadām-intoxicated; paśyantīm-seeing; nava-new; kānana-of the forest; śriyam-the beauty; imām-this; udyad-rising; vasanta-of spring; udbhavām-the birth; prītyā-with love; tatra-there; viśākhayā-by Viśākhā; kiśalayam-a flowering twig; navyam-new; vikīrṇam-extended; priya-of Her beloved; śrotre-on the ear; drāg-quickly; dadhatīm-placing; mudā-with happiness.

O heart, please worship profoundly sweet Śrī Rādhā, who, gazing with Viśākṃhā at the springtime beauty of the forest, resting her left hand on Kṛṣṇa's shoulder, and maddened with deep friendship, with love and bliss suddenly placed a flowering twig on her beloved's ear.

Text 6

mithyā-svāpam analpa-puṣpa-śayane govardhanādrer guhā-
madhye prāg dadhato harer muralikām hṛtvā harantīm srajam
smitvā tena grhīta-kaṇṭha-nikaṭām bhītyāpasārotsukām
hastābhyām damita-stanīm bhaja mano rādhām agādhām rasaiḥ

mithyā-pretended; svāpam-sleep; analpa-great; puṣpa-of flowers; śayane-on the bed; govardhanādreḥ-of Govardhana Hill; guhā-of a cave; madhye-in the middle; prāg-in front; dadhataḥ-placing; hareḥ-of Lord Kṛṣṇa; muralikām-the flute; hṛtvā-taking; harantīm-taking; srajam-the garland; smitvā-smiling; tena-by Him; grhīta-grasped; kaṇṭha-the neck; nikaṭām-near; bhītyā-with fear; apasāra-to flee; utsukām-eager; hastābhyām-with both hands; damita-pressed; stanīm-breasts.

O heart, please worship profoundly sweet Śrī Rādhā, who, in the midst of a cave in Govardhana Hill, on a great bed made of flowers, as She pretended to sleep, tried to steal Kṛṣṇa's flute and garland, was stopped by Him as he smiled and grasped Her neck, and when She became frightened and eager to run away, was stopped again as He pressed Her breasts with both His hands.

Text 7

tūrṇam gāḥ purato vidhāya sakhibhiḥ pūrṇam viśantam vraje
ghūrṇad-yauvata-kāṅkṣitākṣi-naṭanaiḥ paśyantam asyā mukham
śyāmam śyāma-dṛg-anta-vibhrama-bharair āndolayantītarām
padmā-mlāni-karodayām bhaja mano rādhām agādhām rasaiḥ

tūrṇam-quickly; gāḥ-the cows; purataḥ-ahead; vidhāya-placing; sakhibhiḥ-with friends; pūrṇam-filled; viśantam-entering; vraje-Vraja; ghūrṇad-rolling; yauvata-for the girls; kāṅkṣita-with desire; akṣi-eyes; naṭanaiḥ-with dances; paśyantam-gazing; asyā-of Her; mukham-at the face; śyāmam-dark-complexioned Lord Kṛṣṇa; śyāma-dark; dṛg-of the eyes; anta-corners; vibhrama-restless pastimes; bhairaiḥ-with many; āndolayantītarām-tossed to and fro; padmā-of Padmā; mlāni-wilting; kara-doing; udayām-rising.

O heart, please worship profoundly sweet Śrī Rādhā, who, when Kṛṣṇa, placing the cows in front, entered Vraja with His friends, and with dancing, passionate

eyes gazed at Her face, She, with many playful glances from the corners of Her eyes, made Him tremble and Her rival Padmā wilt with despair.

Text 8

prodyat-kānti-bhareṇa ballava-vadhū-tārāḥ parārdhāt parāḥ
kurvāṇām malinaḥ sadojvala-rase rāse lasantīr api
goṣṭhāraṇya-vareṇya-dhanya-gagane gatyānurādhāśritām
govindendu-virājitām bhaja mano rādhām agādhām rasaiḥ

prodyat-rising; kānti-splendor; bhareṇa-with an abundance; ballava-vadhū-gopīs; tārāḥ-stars; parārdhāt-than many millions; parāḥ-greater; kurvāṇām-doing; malinaḥ-dimmed; sadā-eternally; ujjvala-splendid; rase-in the nectar; rāse-in the rāsa dance; lasantīḥ-shining; api-also; goṣṭhāraṇya-in the forest of Vraja; vareṇya-excellent; dhanya-fortunate; gagane-in the sky; gatyā-by movement; anurādhā-the star Anurādhā; āśritām-sheltered; govinda-of Lord Kṛṣṇa; indu-the moon; virājitām-shining.

O heart, please worship profoundly sweet Śrī Rādhā, who is the star Anurādhā shining with the Govinda moon in the opulent sky of Vraja Forest, and who with her great splendor dims the many millions of gopī stars eternally shining in the glorious rāsa dance.

Text 9

prītyā suṣṭhu navāṣṭakam paṭu-matir bhūmau nipatyā sphuṭam
kākvā gadgada-nisvanena niyatam pūrṇam paṭhed yaḥ kṛtī
ghūrṇan-matta-mukunda-bhṛṅga-vilasad-rādhā-sudhā-vallarīm
sevodreka-raseṇa goṣṭha-vipine premṇā sa tām siñcati

prītyā-with love; suṣṭhu-carefully; navāṣṭakam-Navāṣṭaka; paṭu-expert; matiḥ-intelligence; bhūmau-on the ground; nipatyā-falling; sphuṭam-manifested; kākvā-with a voice faltering with emotion; gadgada-with choked; nisvanena-words; niyatam-again and again; pūrṇam-complete; paṭhed-reads; yaḥ-one who; kṛtī-saintly; ghūrṇan-moving to and fro; matta-maddened; mukunda-of Lord Kṛṣṇa; bhṛṅga-the black bee; vilasad-splendid; rādhā-of Śrī Rādhā; sudhā-the nectar; vallarīm-vine; sevā-of devotional service; udreka-with abundance; raseṇa-with nectar; goṣṭha-of Vraja; vipine-in the forest; premṇā-with love; sa-he; tām-Her; siñcati-sprinkles.

An intelligent and saintly person who, falling down on the ground, with choked words again and again recites this Navāṣṭaka, with the nectar of direct service lovingly waters the splendid nectar vine of Śrī Rādhā, the playground of the

intoxicated black bee of Lord Mukunda.

Volume Four

Śrī Gopāla-rāja-stotra

Prayer to the King of Gopas

Text 1

vapur-atula-tamāla-sphīta-bāhūru-śākho-
pari-dhṛta-giri-varya-svarṇa-varṇaika-gucchaḥ
kaṭi-kṛta-para-hastārakta-śākhāgra-hṛdyah
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

vapuḥ-form; atula-incomparable; tamāla-tamāla tree; sphīta-broad; bāhu-arms;
uru-great; śākhaḥ-branches; upari-above; dhṛta-held; giri-of hills; varya-the best;
svarṇa-golden; varṇa-color; eka-sole; gucchaḥ-bunch of flowers; kaṭi-on the hips;
kṛta-placed; para-other; hasta-hand; ārakta-red; śākhāgra-fingertips; hṛdyah-
charming; pratapati-is splendidly manifested; giri-of hills; paṭṭe-on the crown;
suṣṭhu-excellently; gopāla-of gopas; rājaḥ-the king.

The best of mountains a bunch of golden flowers on the great broad arm of the branch of the incomparable tamāla tree of His transcendental form, and the charming reddish fingertips of His other hand resting on His hip, Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 2

rucira-dṛg-abhidhāne paṅkaje phullayantam
subhaga-vadana-gātram citra-candram dadhānaḥ
vilasad-adhara-bimba-ghrāyi-nāsā-śukoṣṭhaḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

rucira-handsome; dṛg-eyes; abhidhāne-named; paṅkaje-the two lotuses;

phullayantam-causing to blossom; subhaga-handsome; vadana-face; gātram-limb; citra-wonderful; candram-moon; dadhānaḥ-manifesting; vilasad-splendid; adhara-lips; bimba-bimba fruits; ghrāyi-smelling; nāsā-nose; śuka-of a parrot; oṣṭhaḥ-the lips.

The wonderful moon of His handsome face making the two lotuses of His charming eyes blossom, and the parrot's beak of His nose smelling the splendid bimba fruit of His lips, Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 3

cala-kuṭilatara-bhrū-karmukāntar-dṛg-anta-
kramaṇa-niśita-bāṇam śīghra-yānam dadhānaḥ
davayitum iva rādhā-dhairya-pārindra-varyam
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

cala-moving; kuṭilatara-arched; bhrū-eyebrows; karmuka-bows; antaḥ-within; dṛg-of the eyes; anta-the corners; kramaṇa-motions; niśita-sharp; bāṇam-arrows; śīghra-swiftly; yānam-going; dadhānaḥ-manifesting; davayitum-to drive away; iva-as if; rādhā-of Śrī Rādhā; dhairya-the calm composure; pārindra-the lion; varyam-best.

With the moving curved bows of His eyebrows shooting swift and sharp arrows from the corners of His eyes as if to drive away the powerful lion of Rādhā's peacefulness, Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 4

asulabham iha rādhā-vaktra-cumbari vijānann
iva vilasitum etac chāyayāpi pradūrāt
mukura-yugalam accham gaṇḍa-dambhena bibhrat
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

asulabham-unattainable; iha-here; rādhā-of Rādhā; vaktra-of the mouth; cumbam-the kiss; vijānann-considering; iva-as if; vilasitum-to shine; etac-this; chāyayā-as a reflection; api-also; pradūrāt-from far away; mukura-of mirrors; yugalam-a pair; accham-clear; gaṇḍa-of cheeks; dambhena-on the pretext; bibhrat-holding.

Considering the kiss of Rādhā's lips unattainable and, on the pretext of vainly gazing at His own cheeks, from afar meditating on Her reflection in a mirror, Śrī

Gopāla-rāja is splendidly manifest on the king of mountains.

Text 5

ruci-nikara-virājad-dādimī-pakva-bija-
prakara-vijayi-danta-śreṇi-saurabhya-vātaiḥ
racita-yuvati-cetaḥ-kīra-jihvāti-laulyaḥ

ruci-of splendor; nikara-with an abundance; virājad-shining; dādimī-pomegranate; pakva-ripe; bija-seeds; prakara-multitudes; ~vijayi-defeating; danta-of teeth; śreṇi-row; saurabhya-fragrant; vātaiḥ-with breezes; racita-created; yuvati-of young girls; cetaḥ-the hearts; kīra-of a parrot; jihvāti-of the tongue; ati-laulyaḥ-quick movements.

The fragrant breeze from His teeth, which defeat a host of splendid ripe pomegranate seeds, creating the restlessness of a parrot's tongue in the hearts of the young gopīs, Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 6

vacana-madhu-rasānām pāyanair gopa-rāmā-
kulam uru-dhṛta-dhāmāpy unmadī-kṛtya kāmam
abhimata-rati-ratnāny ādadānas tato drāk
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

vacana-of words; madhu-rasānām-of madhu nectar; pāyanaiḥ-by drinking; gopa-rāmā-of gopīs; kulam-the multitude; uru-dhṛta-dhāmā-splendid and powerful; api-also; unmadī-kṛtya-intoxicating; kāmam-exceedingly; abhimata-dear; rati-of amorous pastimes; ratnāni-the jewels; ādadānaḥ-taking; tataḥ-then; drāk-at once.

Making the gopīs intoxicated with the nectar of His words, and then stealing from them the precious jewels of transcendental amorous pastimes, Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 7

kuvalaya-nibha-bhāle kauṅkuma-drāva-puṇḍram
dadhad iva ghana-śaṅde niścalac-cañcalāgram
racayitum iva sādhvī-kīrti-mugdhāli-bhītim
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

kuvalaya-a blue lotus; nibha-like; bhāle-on the forehead; kaṅkuma-kuṅkuma; drāva-paste; puṇḍram-tilaka; dadhad-manifesting; iva-as if; ghana-of clouds; śaṇḍe-a multitude; niścalac-stationary; cañcalā-lightning flash; agram-tip; racayitum-to create; iva-as if; sādhvī-of the saintly girls; kīrti-glory; mugdha-intoxicated; ali-of bees; bhītim-the fear.

As if to frighten the bumblebee gopīs intoxicated by His transcendental glories, He wears on His blue lotus forehead kuṅkuma tilaka like a stationary lightning flash on a host of monsoon clouds. Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 8

śravaṇa-madana-rajjū sajjayal lajji-rādhā-
nayana-cala-cakorau bandhum utkaḥ kiśorau
kṛta-makara-vataṁsa-snigdha-candrāmśu-cāraḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

śravaṇa-ears; madana-of Kāmadeva; rajjū-ropes; sajjayal-tying; lajji-shy; rādhā-Rādhā; nayana-eyes; cala-restless; cakorau-cakora birds; bandhum-top bind; utkaḥ-eager; kiśorau-youths; kṛta-done; makara-shark; vataṁsa-earrings; snigdha-splendid; candrāmśu-cāraḥ-moonlight.

Eagerly tying the two Kāma ropes of His ears to capture the restless young cakora birds of Rādhā's eyes, like a glorious moon decorated with shark-shaped earrings, Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 9

yuvati-karaṇa-ratna-vrātam ācchidya netra-
bhramaṇa-ṣaṭu-bhāṭais taṁ nyasya hṛt-saudha-madhye
garuḍa-maṇi-kavāṭenorasāghuṣya hṛṣṭaḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

yuvati-of the girls; karaṇa-of the senses; ratna-of the jewels; vrātam-the multitude; ācchidya-plundering; netra-of the eyes; bhramaṇa-wandering glances; ṣaṭu-powerful; bhāṭaiḥ-by the soldiers; taṁ-that; nyasya-placing; hṛt-of the heart; saudha-of the palace; madhye-in the middle; garuḍa-maṇi-sapphire; kavāṭena-with the great panel; urasā-by the chest; āghuṣya-proclaiming; hṛṣṭaḥ-happy.

With the powerful soldiers of His restless glances plundering the jewels of the

young gopīs'tl) senses and keeping these jewels in the palace of His heart behind the great sapphire door of His chest, jubilant Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 10

tri-bali-lalita-tuṇḍa-syandi-nābhi-hradodyat-
tanuruha-tati-sarpīm atra bibhrāṇa ugrām
yuvati-pati-bhayākhu-grāsanāyeva sadyaḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

tri-three; bali-folds of skin; lalita-charming; tuṇḍa-abdomen; syandi-flowing; nābhi-navel; hrada-lake; udyat-rising; tanuruha-of hairs; tati-multitude; sarpī-snake; atra-here; bibhrāṇa-manifesting; ugrām-terrible; yuvati-of the girls; pati-of the leaders; bhaya-fear; akhu-mouse; grāsanāya-for devouring; iva-like; sadyaḥ-at once.

The three folds of skin flowing on His handsome abdomen enter the navel-lake from which a fearful serpent of a great line of hairs rises to suddenly devour the mouse of the young gopīs' shyness. Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 11

marakata-kṛta-rambhā-garva-sarvāṅkaśoru-
dvayam uru-rasa-dhāma preyasīnām dadhānaḥ
sphurad-avirala-puṣṭa-śroṇi-bhārāti-ramyaḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

marakata-of sapphires; kṛta made; rambhā-banana tree; garva-pride; sarvāṅkaśoru-completely demolishing; dvayam-pair; uru-great; rasa-of nectar; dhāma-abode; preyasīnām-of the beloved gopīs; dadhānaḥ-placing; sphurad-manifesting; avirala-dense; puṣṭa-expanded; śroṇi-hips; bhāra-expanse; ati-very; ramyaḥ-handsome.

His hips broad and handsome, and His thighs a pool of sweet nectar for the gopīs and the destruction of the sapphire plantain trees' pride, Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 12

madana-maṇi-varālī-sampuṭa-kṣulla-jānu-

dvaya-su-lalita-jaṅghā-mañju-pādābja-yugmaḥ
vividha-vasana-bhūṣā-bhūṣitāṅgaḥ su-kaṅṭhaḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

madana-of transcendental amorous pastimes; mañi-of the jewels; vara-excellent;
ālī-multitude; samputa-jewelry case; kṣulla-small; jānu-knees; dvaya-pair; su-very;
lalita-graceful; jaṅghā-from the knees to the ankles; mañju-charming; pāda-feet;
abja-lotus; yugmaḥ-pair; vividha-various; vasana-garments; bhūṣā-ornaments;
bhūṣita-decorated; aṅgaḥ-body; su-kaṅṭhaḥ-graceful neck.

His feet lotus flowers, His calves handsome, His knees two chests for the jewels
of transcendental amorous pastimes, His body decorated with many ornaments
and garments, and His neck graceful, Śrī Gopāla-rāja is splendidly manifest on the
king of mountains.

Text 13

kalita-vapur iva śrī-viṭṭhala-prema-puñjaḥ
parijana-paricaryā-varya-pīyūṣa-puṣṭaḥ
dyuti-bhara-jita-madyan-manmathodyat-samājaḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

kalita-manifested; vapuḥ-form; iva-like; śrī-viṭṭhala-of Viṭṭhala-deśa; prema-
love; puñjaḥ-abundance; parijana-by the devotees; paricaryā-service; varya-
excellent; pīyūṣa-nectar; puṣṭaḥ-nourished; dyuti-splendor; bhara-abundance; jita-
conquered; madyan-delighting; manmatha-of Kāmadevas; udyat-rising; samājaḥ-
multitude.

His transcendental form loved by the people of Śrī Viṭṭhala-deśa, nourished by
the sweet nectar His pure devotees' service, and eclipsing the splendor of a host of
passionate Kāmadevas, Śrī Gopāla-rāja is splendidly manifest on the king of
mountains.

Text 14

vividha-bhajana-puṣpair iṣṭa-nāmāni gṛhṇan
pulakita-tanur iha śrī-viṭṭhalasyoru-sakhyaiḥ
praṇaya-maṇi-saraṁ svarṁ hanta tasmai dadānaḥ
pratapati giri-paṭṭe suṣṭhu gopāla-rājaḥ

vividha-many kinds; bhajana-or worship; puṣpaiḥ-with flowers; iṣṭa-
worshipable; nāmāni-names; gṛhṇan-chanting; pulakita-hairs standing up; tanuḥ-
body; iha-here; śrī-viṭṭhalasya-of Śrī Viṭṭhala; uru-great; sakhyaiḥ-with friendship;

praṇaya-of love; maṇi-of jewels; saram-the necklace; svam-own; hanta-indeed;
tasmai-to Him; dadānaḥ-giving.

Appearing in this world, Śrī Gopāla-rāja, His bodily hairs erect with joy, chanted the holy names of Lord Viṭṭhaleśvara and offered Him the jewel necklace of pure love and the many flowers of the activities of pure devotional service. Śrī Gopāla-rāja is splendidly manifest on the king of mountains.

Text 15

giri-kula-pati-paṭṭollāsi-gopāla-rāja-
stuti-vilasita-padyāny udbhāṭa-prema-dāni
naṭayati rasanāgre śraddhayā nirbharam yaḥ
sa sapadi labhate tat-prema-ratnam prasādam

giri-of mountains; kula-of the community; pati-the king; paṭṭa-on the crown;
ullāsi-splendidly manifested; gopāla-rāja-the king of gopas; stuti-with prayers;
vilasita-splendidly manifested; padyāni-verses; udbhāṭa-great; prema-love; dāni-
giving; naṭayati-causes to dance; rasanā-of the tongue; agre-on the tip; śraddhayā-
with faith; nirbharam-greatly; yaḥ-one who; sa-he; sapadi-at once; labhate-obtains;
tat-for Him; prema-of pure love; ratnam-the jewel; prasādam-mercy.

These verses are splendid with prayers to Śrī Gopāla-rāja, who gloriously stands on the crown of the king of mountains. These verses bring pure love to the reader. A person who with great faith makes these prayers dance on the tip of his tongue at once attains the mercy that is the jewel of pure love for Śrī Gopāla-rāja.

Śrī Madana-gopāla-stotra

Prayers to Śrī Madana-Gopāla

Text 1

vana-bhuvi ravikanyā-svaccha-kacchāli-pāli-
dhvani-yuta-vara-tīrtha-dvādaśāditya-kuñje

sa-kanaka-maṇi-vedī-madhya-madhyādhirūḍhaḥ
sphurati madana-pūrvah ko 'pi gopāla eṣaḥ

vana-bhuvi-in the forest; ravikanyā-of the Yamunā; svaccha-clear; kacchāli-on the shore; ali-bees; pāli-swarms; dhvani-sounds; yuta-endowed; vara-excellent; tīrtha-place; dvādaśāditya-Dvādaśāditya; kuñje-in the forest grove; sa-with; kanaka-gold; maṇi-jewels; vedī-in the courtyard; madhya-in the middle; madhya-in the middle; adhirūḍhaḥ-grown; sphurati-is splendidly manifested; madana-Kāmadeva; pūrvah-beginning; ko 'pi-someone; gopāla-Gopāla; eṣaḥ-He.

On the shore of the Yamunā in the Dvādaśāditya forest filled with the humming bees in the middle of a courtyard of gold and jewels Śrī Madana-Gopāla is splendidly manifest.

Text 2

subhaga-nava-śikhaṇḍa-bhrājad-uṣṇīṣa-hārā-
ṅgada-valaya-samudrā-dhvāna-mañjīra-ramyaḥ
vasana-ghuṣṛṇa-carcā-mallikollāsītāṅgaḥ
sphurati madana-pūrvah ko 'pi gopāla eṣaḥ

subhaga-hansome; nava-new; śikhaṇḍa-peacock feather; bhrājad-splendid; uṣṇīṣa-crown; hārā-necklace; ṅgada-armlets; valaya-bracelets; sa-with; mudrā-rings; dhvāna-sounds; mañjīra-anklets; ramyaḥ-charming; vasana-garments; ghuṣṛṇa-saffron; carcā-ointment; mallikā-with jasmine flowers; ullāsita-splendid; aṅgaḥ-whose limbs.

Wearing a splendid new peacock-feather crown, charming necklaces, armlets, bracelets, rings, and tinkling anklets, and His transcendental form dressed in fine garments, anointed with saffron, and decorated with jasmine flowers, Śrī Madana-Gopāla is splendidly manifest.

Text 3

kaṭi-kṛta-vara-bhaṅga-nyasta-jaṅghānya-jaṅghaḥ
kara-yuga-dhṛta-vaṁśīm nyasta-bimbādharaḅre
su-madhuram ati-tiryag-grīvayā vādayaṁs tām
sphurati madana-pūrvah ko 'pi gopāla eṣaḥ

kaṭi-on the hip; kṛta-placed; vara-excellent; bhaṅga-bend; nyasta-placed; jaṅgha-left leg; anya-other; jaṅghaḥ-leg; kara-hands; yuga-pair; dhṛta-held; vaṁśīm-flute; nyasta-placed; bimba-bimba fruit; adhara-lips; agre-tip; su-very; madhuram-sweet; ati-very; tiryag-tilted; grīvayā-neck; vādayaṁḥ-playing; tām-it.

Sweetly playing the flute He holds with both hands to His bimba fruit lips, His waist and knees bent, and His neck tilted, Śrī Madana-Gopāla is splendidly manifest.

Text 4

vidhi-kṛta-vidhu-sṛṣṭi-vyarthatā-kāri-vaktra-
dyuti-lava-hṛta-rādhā-sthūla-mānāndhakāraḥ
smita-lapita-madhūlyonmāditaitad-dhṛṣīkaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

vidhi-by Brahmā; kṛta-created; vidhu-of the moon; sṛṣṭi-the creation; vyarthatā-uselessness; kāri-does; vaktra-of the face; dyuti-of the splendor; lava-a small portion; hṛta-taken away; rādhā-of Śrī Rādhā; sthūla-the great; māna-of jealous anger; andhakāraḥ-the blinding darkness; smita-of smiles; lapita-and words; madhūlya-by the sweetness; unmādita-maddened; etad-Her; dhṛṣīkaḥ-senses.

The sweetness of His smiles and words maddening Rādhā's senses, and a single ray of the splendor of His face removing the blinding darkness of Her jealous anger and making useless the moon created by Brahmā, Śrī Madana-Gopāla is splendidly manifest.

Text 5

śarad-udita-saroja-vrāta-vitrāsi-netrañ-
cala-kuṭīla-kaṭākṣair mandarodḍaṇḍa-cālaiḥ
jhaṭīti mathita-rādhā-svānta-dugdhārṇavāntaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

śarad-in autumn; udita-manifested; saroja-of lotuses; vrāta-multitudes; vitrāsi-frightening; netra-of the eyes; añcala-corners; kuṭīla-crooked; kaṭākṣaiḥ-with sidelong glances; mandara-the Mandara mountain; uḍḍaṇḍa-great; cālaiḥ-moving; jhaṭīti-at once; mathita-churned; rādhā-of Śrī Rādhā; svānta-of the heart; dugdha-of milk; arṇava-of the ocean; antaḥ-the depths.

His crooked sidelong glances frightening the autumn lotus flowers and churning the depths of the milk-ocean of Rādhā's heart with the churning-rod of Mount Mandara, Śrī Madana-Gopāla is splendidly manifest.

Text 6

kuṭīla-caṭula-cillī-vallī-lāsyena labdha-
prathita-sakala-sādhvī-dharma-ratna-prasādaḥ
tilakavad-alikena dhvasta-kāmeṣu-cāpaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

kuṭīla-crooked; caṭula-moving; cillī-eyebrows; vallī-vines; lāsyena-by the dancing; labdha-obtained; prathita-famous; sakala-all; sādhvī-of pious girls; dharma-of piety; ratna-jewels; prasādaḥ-mercy; tilaka-a tilaka marking; vad-possessing; alikena-with the forehead; dhvasta-destroyed; kāmeṣu-of Kāmadeva; cāpaḥ-the bow.

The dancing of the crooked vines of His eyebrows gaining for Him the kindness of all jewellike, saintly girls, and His tilaka decorated forehead destroying the bow of Kāma, Śrī Madana-Gopāla is splendidly manifest.

Text 7

śuka-yuva-vara-cañcu-prāṁsu-nāsāṁsu-sindhau
janita-kula-vadhūṭī-dṛṣṭi-matsyī-vihāraḥ
smita-lava-yuta-rādhā-jalpa-mantronmadāntaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

śuka-parrot; yuva-youth; vara-excellent; cañcu-beak; prāṁsu-great; nāsa-of the nose; āṁsu-the tip; sindhau-in the ocean; janita-born; kula-pious; vadhūṭī-of the girls; dṛṣṭi-of the glances; matsyī-of the fish; vihāraḥ-the pastimes; smita-of a smile; lava-a fraction; yuta-endowed; rādhā-of Śrī Rādhā; jalpa-of the conversation; mantra-by the mantra; unmada-maddened; antaḥ-whose heart.

Maddened by the mystic mantra of coyly smiling Rādhā's words, and His nose, more handsome than the beak of a handsome young parrot, an ocean of splendor where the fish of the glances of saintly girls play, Śrī Madana-Gopāla is splendidly manifest.

Text 8

vikasad-adhara-bandhūkāntar uddīya gandhaiḥ
patitam upa vidhartum rādhikā-citta-bhṛṅgam
daśana-ruci-guṇāgre datta-tat-sīdhu-cāraḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

vikasad-blossoming; adhara-of the lips; bandhūka-the bandhūka flower; antaḥ-within; uddīya-flying; gandhaiḥ-with the fragrance; patitam-to fall; upa-near; vidhartum-to trap; rādhikā-of Śrī Rādhā; citta-of the heart; bhr̥ṅgam-the bumblebee; daśana-of the teeth; ruci-splendor; guṇa-virtue; agre-the tips; datta-placed; tat-that; sidhu-nectar; cāraḥ-moving.

Baiting with nectar the rope of the splendor of His teeth to capture the bumblebee of Rādhā's heart as it lands on the blossoming bandhūka flower of His lips to smell its sweetness, Śrī Madana-Gopāla is splendidly manifest.

Text 9

śravaṇa-madana-kanda-prekṣaṇoḍḍina-rādhā-
dhṛti-vibhava-vihaṅge nyasta-netrānta-bāṇaḥ
alaka-madhupa-datta-dyota-mādhvika-satraḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

śravaṇa-of the ear; madana-of delight; kanda-the root; prekṣaṇa-sight; uḍḍina-flying; rādhā-of Rādhā; dhṛti-of peaceful composure; vibhava-of the state; vihaṅge-on the bird; nyasta-placed; netra-of the eyes; anta-the corner; bāṇaḥ-the arrow; alaka-of curling locks of hair; madhupa-bees; datta-given; dyota-of splendor; mādhvika-of mādhvika nectar; satraḥ-the sacrifice.

Offering the honey of His splendid handsomeness in sacrifice to the bumblebees of the curling locks of hair on His forehead, and aiming the arrow of His sidelong glance at the bird of Rādhā's peaceful composure as it flies up to see the sweetness of His ears, Śrī Madana-Gopāla is splendidly manifest.

Text 10

parimala-ruci-pālī-sāli-gāndharvikodyan-
mukha-kamala-madhūlī-pāna-matta-dvirephaḥ
mukura-jayi-kapole mṛgya-tac-cumba-bimbaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

parimala-fragrance; ruci-luster; pālī-abundance; sāli-possessing; gāndharvikā-of Śrī Rādhā; udyan-rising; mukha-face; kamala-lotus; madhūlī-sweetness; pāna-drink; matta-intoxicated; dvirephaḥ-bumblebee; mukura-a mirror; jayi-defeating; kapole-cheeks; mṛgya-sought; tac-of Her; cumba-of the kiss; bimbaḥ-the bimba fruit.

Assuming the role of a black bee drunk on the liquor of Rādhā's fragrant and

splendid lotus face and searching Her cheeks, which defeat the mirrors, for the bimba fruits of Her lips, Śrī Madana-Gopāla is splendidly manifest.

Text 11

makara-mukha-sadr̥kṣa-svarṇa-varṇāvataṁsa-
pracalana-hṛta-rādhā-sarva-śārīra-dharmaḥ
tad-ati-cala-dṛg-anta-svastha-vaṁśe dhṛtākṣaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

makara-shark; mukha-face; sadr̥kṣa-like; svarṇa-golden; varṇa-color; avataṁsa-
earrings; pracalana-moving; hṛta-stolen; rādhā-of Rādhā; sarva-all; śārīra-of the
body; dharmah-duties; tad-of Her; ati-very; cala-restless; dṛg-of the eyes; anta-the
corners; svastha-holding; vaṁśe-the flute; dhṛta-held; akṣaḥ-eyes.

The movements of His golden shark-shaped earrings making Rādhā forget all material duties, and His eyes meeting Her restless sidelong glance at His flute, Śrī Madana-Gopāla is splendidly manifest.

Text 12

harimaṇi-kṛta-śaṅkha-ślāghitollaṅghi-lekhā-
traya-ruci-vṛta-kaṅṭhasyopakaṅṭhe maṇīndram
dadhad iha parirabdhum rādhikām bimbitām ca
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

harimaṇi-of sapphires; kṛta-made; śaṅkha-conchshell; ślāghita-praised;
ullaṅghi-surpassed; lekhā-lines; traya-three; ruci-glory; vṛta-endowed; kaṅṭhasya-
of the neck; upakaṅṭhe-near; maṇīndram-the king of jewels; dadhad-placing; iha-
here; parirabdhum-to embrace; rādhikām-Śrī Rādhā; bimbitām-reflected; ca-and.

Placing on His neck more glorious than the sapphire conchshell and splendidly decorated with three lines, the king of jewels in order to embrace Śrī Rādhā reflected there, Śrī Madana-Gopāla is splendidly manifest.

Text 13

kuvalaya-kṛta-vakṣas-talpam uccam dadhānaḥ
śrama-vilulita-rādhā-svāpanāyaiva navyam
bhuja-yugam api divyam tat-prakāṇḍopadhānam
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

kuvalaya-of lotus flowers; kṛta-made; vakṣaḥ-of the chest; talpam-the bed; uccam-great; dadhānaḥ-placing; śrama-from fatigue; vilulita-agitated; rādhā-Rādhā; svāpanāya-for sleeping; eva-indeed; navyam-new; bhujā-of arms; yugam-the pair; api-even; divyam-splendid; tat-for Her; prakāṇḍa-an excellent; uadhānam-pillow.

His lotus chest a great bed for exhausted Rādhā to sleep on, and His transcendental arms Her excellent pillow, Śrī Madana-Gopāla is splendidly manifest.

Text 14

rucira-jaṭhara-patre citra-nābhī-taṭodyat-
tanuruha-tati-nāmnīm ballavī-vṛnda-bhuktyai
smara-nṛpati-samudra-svākṣarālīm dadhānaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

rucira-charming; jaṭhara-abdomen; patre-on the leaf; citra-wonderful; nābhī-
navel; taṭa-on the surface; udyat-rising; tanuruha-hairs; tati-series; nāmnīm-names;
ballavī-of the gopīs; vṛnda-of the multitude; bhuktyai-for the pleasure; smara-
Kāmadeva; nṛpati-King; sa-with; mudra-the mark; sva-own; akṣara-letters; alīm-
series; dadhānaḥ-placing.

His abdomen a charming leaf King Kāma has, for the pleasure of the gopīs, inscribed with his own names in the form of the wonderful line of hairs rising from the navel, Śrī Madana-Gopāla is splendidly manifest.

Text 15

yuvati-hṛd-alasebha-prauḍha-bandhāya kāma-
sthapita-cita-rasoru-stambha-jṛmbhābhirāmaḥ
marakata-kaṭa-jaitra-phulla-jānu-prasannaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

yuvati-of the girls; hṛd-hearts; a-lazy;a
irauḍha-elephants; bandhāya-for bondage; kāma-by Kāma; sthapita-established;
cita-collected; rasa-of nectar; uru-thighs; stambha-pillars; jṛmbha-expansion;
abhirāmaḥ-delightful; marakata-sapphires; kaṭa-hips; jaitra-defeat; phulla-
blossomed; jānu-knees; prasannaḥ-splendid.

His glorious knees eclipsing a host of sapphires and His thighs the nectar posts established by Kāmadeva to tightly bind the slowly-moving elephants of the young gopīs' hearts, Śrī Madana-Gopāla is splendidly manifest.

Text 16

praṇaya-nava-madhūnām pāna-mātraika-gatyā
sakala-karaṇa-jīvyam rādhikā-matta-bhṛṅgyāḥ
aruṇa-caraṇa-kañja-dvandvam ullāsyā paśyan
sphurati madana-pūrvāḥ ko 'pi gopāla eṣaḥ

praṇaya-of pure love; nava-new; madhūnām-of the honey; pāna-drinking;
mātra-only; eka-sole; gatyā-by the goal; sakala-of all; karaṇa-senses; jīvyam-the
source of life; rādhikā-of Śrī Rādhikā; matta-intoxicated; bhṛṅgyāḥ-of the
bumblebee; aruṇa-red; caraṇa-feet; kañja-lotus; dvandvam-pair; ullāsyā-shining
with joy; paśyan-seeing.

His reddish lotus feet life for the senses of the intoxicated bumblebee Rādhā,
whose only wish is to drink the new honey of love there, Śrī Madana-Gopāla is
splendidly manifest.

Text 17

atula-vilasad-aṅga-śreṇi-vinyāsa-bhaṅgyā
glapita-madana-koṭi-sphāra-saundarya-kīrtiḥ
bala-lava-hata-mattāpāra-pārīndra-darpaḥ
sphurati madana-pūrvāḥ ko 'pi gopāla eṣaḥ

atula-peerless; vilasad-splendid; aṅga-limbs; śreṇi-series; vinyāsa-bhaṅgyā-with
graceful movements; glapita-wilted; madana-of Kāmas; koṭi-millions; sphāra-great;
saundarya-handsomeness; kīrtiḥ-glory; bala-strength; lava-small portion; hata-
defeated; matta-maddened; apāra-incomparable; pārīndra-lion; darpaḥ-pride.

Th graceful motions of His peerless, splendid limbs making the glory of the
handsomeness of millions of Kāmadevas wilt, and a small fraction of His bodily
strength destroying the arrogance of the greatest wild lions, Śrī Madana-Gopāla is
splendidly manifest.

Text 18

taraṇi-duhitṛ-kacche svaccha-pāthodadhāmā
samudita-nava-kāmābhira-rāmāvalīnām
taḍid-ati-ruci-bāhu-sphurjad-amso 'ti-jṛmbhan
sphurati madana-pūrvāḥ ko 'pi gopāla eṣaḥ

taruṇi-duhitṛ-of the Yamunā River, the daughter of the sun-god; kacche-on the shore; svaccha-splendid; pāthodadhāmā-monsoon cloud; samudita-manifested; nava-new; kāma-amorous; abhira-rāmā-avalīṇām-of beautiful gopīs; taḍid-lightning flash; ati-very; ruci-splendid; bāhu-arms; sphurjad-manifesting; aṁśaḥ-shoulders; ati jṛmbhan-manifesting.

Like a splendid monsoon cloud, its shoulders and arms embraced by the lightning flashes of many amorous gopīs as it moves along the Yamunā's shore, Śrī Madana-Gopāla is splendidly manifest.

Text 19

nava-taruṇima-bhaṭṭācārya-varyeṇa śāstram
manasija-muni klptam nyāyam adhyāpitābhiḥ
nava-nava-yuvatībhir bibhrad-udgrāham asmin
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

nava-new; taruṇima-youthfulness; bhaṭṭācārya-teacher; varyeṇa-by the excellent; śāstram-the scripture; manasija-Kāma; muni-by the sage; klptam-written; nyāyam-logic; adhyāpitābhiḥ-by the students; nava-newer; nava-and newer; yuvatībhiḥ-youthfulness; bibhrad-manifesting; udgrāham-reply; asmin-in this.

Debating with the young gopīs who studied the scriptures of Kāmadeva Muni under the care of their teacher youth, Śrī Madana-Gopāla is splendidly manifest.

Text 20

ratim ati-racayantyā rādhikā-narma-kāntyā
sthagita-vacana-darpaḥ sphāritānya-prasaṅgaḥ
kharam ati-lalitāsyē kiñcid aṅcat-smitākṣaḥ
sphurati madana-pūrvaḥ ko 'pi gopāla eṣaḥ

ratim-delight; ati-much; racayantyā-creating; rādhikā-of Śrī Rādhā; narma-of joking words; kāntyā-with the splendor; sthagita-hidden; vacana-words; darpaḥ-pride; sphārita-expanded; anya-other; prasaṅgaḥ-topics; kharam-sharp; ati-very; lalitā-of Lalitā; āsyē-on the face; kiñcid-something; aṅcat-curved; smita-smiling; akṣaḥ-whose eyes.

His arrogant demands eclipsed by the splendor of Rādhā's playful and delightful joking words, and His crooked, smiling glance pointed at Lalitā's sharply

intelligent face, Śrī Madana-Gopāla is splendidly manifest.

Text 21

sa-vidha-ramita-rādhah sāgraja-snigdha-rūpa-
prañaya-rucira-candrah kuñja-khelā-vitandrah
racita-jana-cakora-prema-pīyūṣa-varṣah
sphurati madana-pūrvah ko 'pi gopāla eṣah

sa-vidha-nearby; ramita-delighted; rādhah-Śrī Rādhā; sa-with; agraja-His elder brother; snigdha-affectionate; rūpa-form; prañaya-of love; rucira-charming; candrah-moon; kuñja-in the forest groves; khelā-pastimes; vitandrah-tireless; racita-created; jana-of the people; cakora-for the cakora birds; prema-of pure love; pīyūṣa-of the nectar; varṣah-a shower.

Happy to stay near Rādhā, a charming moon of love for His elder brother, never tiring of enjoying pastimes in the forest, and showering the nectar of love on the cakora birds of the people, Śrī Madana-Gopāla is splendidly manifest.

Text 22

madana-valita-gopālasya yaḥ stotram etat
paṭhati sumatir udyad-dainya-vanyābhiṣiktaḥ
sa khalu viṣaya-rāgam sauri-bhāgam vihāya
pratijani labhate tat-pāda-kañjānurāgam

madana-valita-gopālasya-of Śrī Madana-Gopāla; yaḥ-on who; stotram-prayer; etat-this; paṭhati-reads; sumatiḥ-intelligent; udyad-rising; dainya-of humbleness; vanyā-by the waters; abhiṣiktaḥ-washed; sa-he; khalu-certainly; viṣaya-of material sense objects; rāgam-love; sauri-of Yamarāja; bhāgam-the portion; vihāya-abandoning; pratijani-in every birth; labhate-attains; tat-of Him; pāda-of the feet; kañja-for the lotus; anurāgam-love.

An intelligent person washed by the waters of humbleness, who abandons all love for material sense gratification, which only leads to Yamarāja, and reads this prayer glorifying Śrī Madana-Gopāla, birth after birth attains pure love for His lotus feet.

Śrī Viśākhānandābhidha-stotra

Prayers With Names That Are the Bliss of Viśākhā

Text 1

bhāva-nāma-guṇādīnām
aikyāt śrī-rādhikaiva yā
kṛṣṇendoḥ preyasī sā me
śrī-viśākhā prasīdatu

bhāva-nature; nāma-names; guṇa-qualities; ādīnām-beginning with; aikyāt-because of oneness; śrī-rādhikā-Śrī Rādhā; eva-indeed; yā-who; kṛṣṇendoḥ-of Lord Kṛṣṇacandra; preyasī-the beloved; sā-she; me-upon me; śrī-viśākhā-Śrī Viśākhā; prasīdatu-may be merciful.

May Śrī Viśākhā who, because her nature, names, qualities, and features are like those of Śrī Rādhā, is very dear to Lord Kṛṣṇacandra, be merciful to me.

Text 2

jayati śrīmatī kācid
vṛndāraṇya-vihāriṇī
vidhātus taruṇī-sṛṣṭi-
kauśala-śrīṛ ihojjvalā

jayati-all glories; śrīmatī-beautiful; kācid-a certain girl; vṛndāraṇya-in the forest of Vṛndāvana; vihāriṇī-who enjoys transcendental pastimes; vidhātuḥ-of the creator Brahmā; taruṇī-of girls; sṛṣṭi-the creation; kauśala-expert; śrīṛ-beauty; iha-here; ujjvalā-splendor.

All glories to beautiful Śrī Rādhā, who enjoys transcendental pastimes in Vṛndāvana forest To Her the creator Brahmā has given splendor, intelligence, opulence, and eternal youth.

Text 3

chinna-svarṇa-sadṛkṣāṅgī-

rakta-vastrāvaguṇṭhini
nirbandha-baddha-veṇikā
cāru-kāsmīra-carcitā

chinna-pure; svarṇa-gold; sadṛkṣa-like; aṅgī-whose transcendental form; rakta-red; vastra-garments; avaguṇṭhini-covered; nirbandha-with great hair; baddha-tied; veṇikā-braids; cāru-with beautiful; kāsmīra-kuṅkuma; carcitā-anointed.

Her complexion is like pure gold. She is dressed in red garments. Her hair is carefully braided. She is charmingly anointed with kuṅkuma.

Text 4

dvi-kāleṇdu-lalāṭodyat-
kastūrī-tilakojjvalā
sphuṭa-kokanada-dvandva-
bandhurī-kṛta-karṇikā

dvi-kāla-on the second day; indu-moon; lalāṭa-forehead; udyat-manifested; kastūrī-musk; tilaka-tilaka; ujjvalā-splendid; sphuṭa-blossoming; kokanada-red lotus; dvandva-two; bandhurī-kṛta-become decorations; karṇikā-for the ears.

Her forehead decorated with musk tilaka is like a crescent moon on the second day. She wears two red-lotus-flower earrings.

Text 5

vicitra-varṇa-vinyāsa-
citritī-kṛta-vigrahā
kṛṣṇa-cora-bhayāc colī-
gumphī-kṛta-maṇi-stanī

vicitra-various; varṇa-colors; vinyāsa-placement; citritī-kṛta-decorated; vigrahā-form; kṛṣṇa-Kṛṣṇa; cora-of the thief; bhayāc-out of fear; colī-bodice; gumphī-kṛta-knotted; maṇi-jewel; stanī-breasts.

Her transcendental form is decorated with colorful aromatic powders, who out of fear of the thief Kṛṣṇa carefully ties the bodice around Her jewel breasts.

Text 6

hāra-mañjīra-keyūra-
cūḍā-nāsāgra-mauktikaiḥ
mudrikādibhir anyaiś ca
bhūṣitā bhūṣaṇottamaiḥ

hāra-necklaces; mañjīra-anklets; keyūra-cūḍā-peacock feathers; nāsa-of the nose; agra-on the tip; mauktikaiḥ-with a pearl; mudrikā-with rings; ādibhiḥ-beginning; anyaiś-with others; ca-also; bhūṣitā-decorated; bhūṣaṇa-uttamaiḥ-with the best ornaments.

She is decorated with necklaces, anklets, a peacock feather, a pearl on the tip of Her nose, finger-rings, and many other beautiful ornaments.

Text 7

su-dīpta-kajjaloddīpta-
nayanendīvara-dvaya-
saurabhōjvala-tāmbūla-
mañjulā śrī-mukhāmbujā

su-dīpta-splendid; kajjala-with black mascara; uddīpta-shining; nayana-eyes; indīvara-lotus; dvaya-two; saurabha-with sweet fragrance; ujjvala-splendid; tāmbūla-betelnuts; mañjulā-charming; śrī-beautiful; mukha-face; ambujā-lotus.

Her glistening dark lotus eyes shine with black mascara. Her beautiful lotus mouth is splendid and fragrant with betelnuts.

Text 8

smita-leśa-lasat-pakva-
cāru-bimba-phalādharā
madhurālāpa-pīyūṣa-
sañjīvita-sakhī-kulā

smita-smile; leśa-slight; lasat-splendid; pakva-ripe; cāru-beautiful; bimba-bimba; phala-fruit; adharā-lips; madhura-sweet; ālāpa-conversation; pīyūṣa-nectar; sañjīvita-enlivened; sakhī-of friends; kulā-the multitude.

Her gently smiling lips are glistening ripe bimba fruits, the nectar of whose sweet words brings Her friends to life.

Text 9

vṛṣabhānu-kulotkīrti-
vardhikā bhānu-sevikā
kīrtidā-khaṇi-ratna-śrīḥ
śrī-jita-śrīḥ śriyojjvalā

vṛṣabhānu-of Mahārāja Vṛṣabhānu; kula-of the family; utkīrti-the glory;
vardhikā-increasing; bhānu-of the sun-god; sevikā-a worshiper; kīrtidā-of Kīrtidā;
khaṇi-from the mine; ratna-a jewel; śrīḥ-beauty; śrī-by beauty; jita-defeated; śrīḥ-
the goddess of fortune; śriyā-with beauty; ujjvalā-splendid.

She expands the fame of Mahārāja Vṛṣabhānu's dynasty. She is a faithful worshiper of the sun-god. She is a valuable jewel taken from the mine known as Kīrtidā-devī. She is very beautiful. Her beauty defeats the goddess of fortune.

Text 10

anaṅga-mañjarī-jyeṣṭhā
śrīdāmānanda-dānujā
mukharā-dṛṣṭi-pīyūṣa-
varti-naptrī tad-āśritā

anaṅga-mañjarī-of Anaṅga-mañjarī; jyeṣṭhā-the elder sister; śrīdāma-to Śrīdāmā;
ānanda-bliss; dā-giving; anujā-younger sister; mukharā-of Mukharā; dṛṣṭi-for the
eyes; pīyūṣa-nectar; varti-cosmetic; naptrī-granddaughter; tad-of her; āśritā-the
shelter.

She is Anaṅga-mañjarī's elder sister. She is Śrīdāmā's younger sister. She brings great happiness to him. She is the granddaughter that is nectar for Mukharā's eyes. She is Mukharā's shelter.

Text 11

paurṇamāsī-bahiḥ-khelat-
prāṇa-pañjara-sārikā
subala-praṇayollāsā
tatra vinyasta-bhārakā

paurṇamāsī-by Paurṇamāsī; bahiḥ-outside; khelat-playing; prāṇa-life; pañjara-
cage; sārikā-parrot; subala-of Subala; praṇaya-love; ullāsā-splendid; tatra-there;
vinyasta-placed; bhārakā-tasks.

Her life is a caged parrot set free by Paurṇamāsī. She is splendid with love for Subala,

Text 12

vrajeśyāḥ kṛṣṇavat prema-
pātrī tatrāti bhaktikā
ambā-vātsalya-samsiktā
rohiṇī-ghrāta-mastakā

vraja-of Vraja; īśyāḥ-of the queen; kṛṣṇavat-like Kṛṣṇa; prema-love; pātrī-the object; tatra-there; ati-great; bhaktikā-devotion; ambā-mother; vātsalya-with parental love; samsiktā-sprinkled; rohiṇī-Rohiṇī; ghrāta-smelled; mastakā-head.

Mother Yaśodā loves Her as much as she loves Kṛṣṇa. She is devoted to Mother Yaśodā. Kīrtidā showers Her with maternal love. Her head is affectionately smelled by Rohiṇī.

Text 13

vrajendra-caraṇāmbhoje
'rpita-bhakti-paramparā
tasyāpi prema-pātrīyam
pitur bhānor iva sphuṭam

vrajendra-of the king of Vraja; caraṇāmbhoje-to the lotus feet; arpita-offered; bhakti-of devotion; paramparā-an abundance; tasya-of him; api-also; prema-of love; pātrī-the object; iyam-She; pituḥ-of Her father; bhānoḥ-King Vṛṣabhānu; iva-like; sphuṭam-clearly.

She is eternally devoted to the lotus feet of Mahārāja Nanda. She is the object of love for Her father, Mahārāja Vṛṣabhānu.

Text 14

guru-buddhyā pralambārau
natim dūre vitanvatī
vadhū-buddhyaiva tasyāpi
prema-bhūmiha hrī-yutā

guru-of spiritual master; buddhyā-with the conception; pralambārau-to Lord Balarāma; natim-obeisances; dūre-from far away; vitanvatī-offering; vadhū-of a sister-in-law; buddhyā-with the conception; eva-indeed; tasya-of Him; api-also; prema-of love; bhūmi-the realm; iha-here; hrī-with shyness; yutā-endowed.

Considering Him to be Her spiritual master, She offers respectful obeisances to Balarāma from far away. Considered by Him to be His sister-in-law, She is the shy object of Balarāma's love,

Text 15

lalitā-lalitā svīya-
prāṇoru-lalitāvṛtā
lalitā-prāṇa-rakṣaika-
rakṣitā tad-vaśātmikā

lalitā-by Lalitā; lalitā-embraced; svīya-wn: prāṇa[xiii]-than life; uru-greater; lalitā-by Lalitā; āvṛtā-accompanied; lalitā-of Lalitā; prāṇa-life; rakṣa-protection; eka-sole; rakṣitā-protected; tad-to her; vaśātmikā-submissive.

She is embraced by Lalitā. She considers Lalitā more dear than life. She is devoted to Lalitā's protection. She is submissive to Lalitā's wishes.

Text 16

vṛndā-prasādhittottuṅga-
kuḍuṅgānaṅga-veśmani
kṛṣṇa-khaṇḍita-mānatvāl
lalitā-bhīti-kampinī

vṛndā-by Vṛndā; prasādhita-decorated; uttuṅga-large; kuḍuṅga-forest grove; anaṅga-for amorous pastimes; veśmani-in the cottage; kṛṣṇa-by kṛṣṇa: khaṇḍita-broken; mānatvāl-because of jealous anger; lalitā-of Lalitā; bhīti-because of fear; kampinī-trembling.

When Kṛṣṇa did not come to the rendezvous in the forest cottage carefully decorated by Vṛndā, She trembled in fear of Lalitā's reproaches.

Text 17

viśākha-narma-sakhyena
sukhitā tad-gatātmikā
viśākhā-prāṇa-dīpāli-
nirmañchya-nakha-candrikā

viśākha-of Viśākhā; narma-playful; sakhyena-by the friendship; sukhitā-delighted; tad-to her; gata-gone; ātmikā-life; viśākhā-of Viśākhā; prāṇa-of life-breaths; dīpa-of lamps; āli-a series; nirmañchya-to be offered ārati; nakha-of the nails; candrikā-the moonlight.

She is delighted by Viśākhā's playful friendship. She has given Her heart to Viśākhā. The moonlight of Her toenails is worshipped by the ārati lamps of of Viśākhā's every breath.

Text 18

sakhī-vargaika-jīvātu-
smita-kairava-korakā
sneha-phullī-kṛta-svīya-
gaṇā govinda-vallabhā

sakhī-of friends; varga-of the group; eka-sole; jīvātu-life; smita-of the smile; kairava-lotus; korakā-bud; sneha-with love; phullī-kṛta-blossomed; svīya-own; gaṇa-group; govinda-of Lord Kṛṣṇa; vallabhā the beloved.

The lotus bud of Her smile is the life of Her friends Her friends blossom with love for Her. She is the beloved of Lord Govinda.

Text 19

vṛndāraṇya-mahā-rājya-
mahā-seka-mahojjvalā
goṣṭha-sarva-janājīvyā-
vadanā radanottamā

vṛndāraṇya-of Vṛndāvana forest; mahā-great; rājya-royal authority; mahā-great; seka-coronation; mahā-very; ujjvalā-splendid; goṣṭha-of Vraja; sarva-of all; jana-the people; ājīvyā-the source of life; vadanā-face; radana-teeth; uttamā-beautiful.

Crowned the empress of Vṛndāvana forest, She shines with great splendor. Her face is the life of all the people in Vraja. Her teeth are very handsome.

Text 20

jñāta-vṛndāṭavī-sarva-
latā-taru-mṛga-dvijā
tadīya-sakhya-saurabhya-
surabhī-kṛta-mānasā

jñāta-known; vṛndāṭavī-in Vṛndāvana forest; sarva-all; latā-vines; taru-trees;
mṛga-animals; dvijā-birds; tadīya-for them; sakhya-of friendship; saurabhya-with
the fragrance; surabhī-kṛta-scented; mānasā-whose heart.

She personally knows each vine, tree, animal, and bird in Vṛndāvana forest. Her heart is fragrant with love for them all.

Text 21

sarvatra kurvati snehaṁ
snigdha-prakṛtir ābhavam
nāma-mātra-jagac-citta-
drāvikā dīna-pālikā

sarvatra-to everyone; kurvati-does; sneham-love; snigdha-affectionate; prakṛtiḥ-
by nature; ābhavam-since birth; nāma-by the name; mātra-alone; jagac-of the
world; citta-the heart; drāvikā-melting; dīna-of the poor; pālikā-the protectress.

From birth She has been naturally affectionate to all. Her name melts the hearts of the entire world. She is the protectress of the poor and unfortunate.

Text 22

gokule kṛṣṇacandrasya
sarvāpac-chānti-pūrvakam
dhīra-lālitya-vṛddhy-artham
kriyamāṇa-vratādhikā

gokule-in Gokula; kṛṣṇacandrasya-of Lord Kṛṣṇa; sarva-all; āpat-calamities;
chānti-peace; pūrvakam-beginning; dhīra-lālitya-joking playfulness; vṛddhi-
increase; artham-for the purpose; kriyamāṇa-performing; vrata-vows; adhikā-great.

She follows many vows and performs many austerities to free Lord Kṛṣṇacandra from any disturbance and also to enjoy playful pastimes with Him.

Text 23

guru-go-vipra-sat-kāra-
ratā vinaya-sannatā
tad-āśīḥ-śata-varधिṣṇu-
saubhāgyādi-guṇāñcitā

guru-of spiritual masters and elders; gaḥ-cows; vipra-brāhmaṇas; sat-kāra-to the worship; ratā-devoted; vinaya-with humbleness; sannatā-bowed down; tad-of them; āśīḥ-blessings; śata-hundreds; vardधिṣṇu-desiring to increase; saubhāgya-good fortune; ādi-beginning with; guṇa-with virtues; añcitā-worshiped.

She worships the spiritual masters, elders, cows, and brāhmaṇas. She humbly bows down before them. She is worshiped by the good fortune and virtues obtained by hundreds of their benedictions.

Text 24

āyur-go-śrī-yaśo-dāyi-
pāko durvāsaso varāt
ataḥ kundalatā-nīya-
mānā rājñyāḥ samājñayā

āyuh-long life; gaḥ-cows; śrī-beauty; yaśaḥ-and fame; dāyi-giving; pākaḥ-complete; durvāsasaḥ-of Durvāsā; varāt-from the benediction; ataḥ-then; kundalatā-by Kundalatā; nīyamānā-led; rājñyāḥ-of Queen Yaśodā; samājñayā-by the order.

She was blessed by Durvāsā that food cooked by Her would bring long life, many cows, handsomeness, and fame to the person who eats it. On the order of Queen Yaśodā. She was brought by Kundalatā (to cook at Nanda's house).

Text 25

goṣṭha-jīvātu-govinda-
jīvātu-lapitāmṛtā
nija-prānārbuda-śreṇi-
rakṣya-tat-pāda-reṇukā

goṣṭha-of Vraja; jīvātu-the life; govinda-Lord Kṛṣṇa; jīvātu-the life; lapita-of the conversation; amṛtā-the nectar; nija-own; prāna-of life; arbuda-millions; śreṇi-multitudes; rakṣya-to be protected; tat-of Him; pāda-the feet; reṇukā-the dust.

She is prepared to give many millions of lifetimes to protect a single particle of dust at Lord Kṛṣṇa's feet. The nectar of Her conversation is the life and soul of Lord Govinda, the life of Vraja.

Text 26

kṛṣṇa-padāravindodyan-
makaranda-maye mudā
ariṣṭa-mardi kāsāre
snātrī nirbandhato 'nvaham

kṛṣṇa-of Lord Kṛṣṇa; pada-aravinda-from the lotus feet; udyat-manifested;
makaranda-of honey; maye-consisting; mudā-with happiness; ariṣṭa-of Ariṣṭa;
mardi-of the crusher; kāsāre-in the lake; snātrī-bathing; nirbandhataḥ-persistently;
anvaham-day after day.

Every day She happily bathes in Rādhā-kunda, the lake of honey sprung from the lotus flower of Lord Kṛṣṇa's feet.

Text 27

nija-kunda-puras-tīre
ratna-sthalyām ahar-nīśam
preṣṭha-narmālibhir bhaṅgyā
samam narma vitanvatī

nija-own; kunda-lake; puras-tīre-on the shore; ratna-of jewels; sthalyām-in the place; ahaḥ-day; nīśam-and night; preṣṭha-dear; narma-playful; ālibhiḥ-with friends; bhaṅgyā-with crooked words; samam-with; narma-joking words; vitanvatī-does.

In a jeweled pavilion on the shore of Her lake She jokes with dear and playful friends day and night.

Text 28

govardhana-guhā-lakṣmīr
govardhana-vihāriṇī
dhṛta-govardhana-premā
dhṛta-govardhana-priyā

govardhana-of Govardhana Hill; guhā-in the caves; lakṣmī-the beauty;
govardhana-on Govardhana Hill; vihāriṇī-enjoying transcendental pastimes; dhṛta-
held; govardhana-Govardhana Hill; premā-pure love; dhṛta-held; govardhana-
Govardhana Hill; priyā-the beloved.

She is the treasure hidden in a cave of Govardhana Hill. She enjoys
transcendental pastimes on Govardhana Hill. She is deeply in love with the lifter of
Govardhana Hill. She is the beloved of the lifter of Govardhana Hill.

Text 29

gāndharvādbhuta-gāndharvā
rādhā bādhāpahāriṇī
candrakāntiś calāpaṅgī
rādhikā bhānu-rādhikā

gāndharvā-musician; adbhuta-wonderful; gāndharvā-Gāndharvā; rādhā-Rādhā;
bādhā-distress; apahāriṇī-removing; candrakāntiś-Candrakānti; cala-roving;
apaṅgī-sidelong glances; rādhikā-Rādhikā; bhānu-of the sun-god; rādhikā-the
worshiper.

She is known as Gāndharvā because She was formerly a wonderful Gāndharvā
girl. She is known as Rādhā because the worship (rādhā) of Her removes all
distress. She is known as Candrakānti because She is like a candrakānti (cakora)
bird that gazes at the moon of Lord Kṛṣṇa from the corner of Her restless eyes. She
is known as Bandhurādhikā because She worships (rādhikā) Her friend (bandhu)
Kṛṣṇa.

Text 30

gāndharvikā sva-gandhāti-
sugandhī-kṛta-gokulā
iti pañcabhir āhūtā
nāmabhir gokule janaiḥ

gāndharvikā-Gāndharvikā; sva-own; gandha-fragrance; ati-very; sugandhī-
fragrant; kṛta-become; gokulā-Gokula; iti-thus; pañcabhiḥ-by the five; āhūtā-

called; nāmabhiḥ-names; gokule-in Gokula; janaiḥ-by the people.

She is known as Gāndharvikā because Her bodily fragrance (gandha) makes Gokula fragrant. The people of Gokula address Her by these five names,

Text 31

hariṇī hariṇī-netrā
raṅgiṇī raṅgiṇī-priyā
raṅgiṇī-dhvanināgacchat
suraṅga-dhvani-hāsinī

hariṇī-fair complexion; hariṇī-of a doe; netrā-the eyes; raṅgiṇī-cheerful;
raṅgiṇī-of the doe Raṅginī; priyā-fond; raṅgiṇī-of Raṅginī; dhvaninā-by the sound;
āgacchat-coming; suraṅga-of Surāṅga; dhvani-because of the sound; hāsinī-
smiling.

She has a fair complexion. Her eyes are the eyes of a doe. She is cheerful and happy. She is fond of Her pet doe Raṅginī. She smiles to hear the sound of Kṛṣṇa's pet deer Surāṅga, approaching when he hears the sound of Raṅginī.

Text 32

baddha-nandīśvarotkaṅṭhā
kānta-kṛṣṇaika-kaṅkṣayā
navānurāga-sambandha-
madironmatta-mānasā

baddha-bound; nandīśvara-Nandīśvara; utkaṅṭhā-yearning; kānta-lover; kṛṣṇa-
Kṛṣṇa; eka-sole; kaṅkṣayā-with the desire; nava-new; anurāga-love; sambandha-
relationship; madira-with the liquor; unmatta-intoxicated: mānasā-heart.

She wishes to visit Nandīśvara. She longs to see her lover, Śrī Kṛṣṇa. Her heart is intoxicated by drinking the new nectar of love for Him.

Text 33

madanonmādi-govindam
akasmāt prekṣya hāsinī
lapantī rudatī kamprā
ruṣṭā daṣṭādharāturā

madana-by amorous desires; unmādi-maddened; govindam-Lord Kṛṣṇa; akasmāt-suddenly; prekṣya-seeing; hāsinī-smiling; lapantī-talking; rudatī-crying; kamprā-trembling; ruṣṭā-angry; daṣṭa-bitten; adhara-lip; aturā-agitated.

Seeing Lord Govinda suddenly overwhelmed with passion, She spoke with Him, sometimes crying, sometimes trembling, and sometimes biting Her lip in anger.

Text 34

vilokayati govinde
smitvā cāru-mukhāmbujam
puṣpākṛṣṭi-miṣād ūrdhve
dhṛta-dor-mula-cālanā

vilokayati-sees; govinde-Lord Kṛṣṇa; smitvā-smiling; cāru-handsome; mukhāmbujam-lotus face; puṣpa-to the flowers; ākṛṣṭi-attraction; miṣād-on the pretext; ūrdhve-up; dhṛta-held; dor-mula-shoulders; cālanā-moving.

She smiles to see lord Govinda's handsome face. On the pretext of being attracted to His flower garland, She touches His shoulder.

Text 35

samakṣam api govindam
avilokyeva bhāvataḥ
dale vilikhya tan-mūrtim
paśyantī tad-vilokitām

samakṣam-present before Her eyes; api-although; govindam-Lord Kṛṣṇa; avilokya-not seeing; iva-as if; bhāvataḥ-out of love; dale-on a leaf; vilikhya-drawing; tan-mūrtim-His form; paśyantī-seeing; tad-vilokitām-the sight of Him.

Blinded by ecstatic love, and not seeing Govinda standing before Her, She gazed at the picture of Him She drew on a leaf.

Text 36

līlayā yācakam kṛṣṇam

avadhīryeva bhāminī
girīndra-gāhvaram bhaṅgyā
paśyantī vikasad-dṛśā

līlayā-playfully; yācakam-the beggar; kṛṣṇam-Kṛṣṇa; avadhīrya-treating with contempt; iva-as if; bhāminī-the proud girl; girīndra-of the king of mountains; gāhvaram-the cave; bhaṅgyā-with crookedness; paśyantī-gazes; vikasad-dṛśā-with wide-open eyes.

Playfully contemptuous of the pleading Kṛṣṇa, proud Rādhā turned from Him, and deceitfully concealing her actual wishes, fixed Her wide-open eyes on the blank wall of the cave in the king of mountains.

Text 37

subala-skandha-vinyasta-
bāhau paśyati mādhave
smerā smerāravindena
tamālam taḍayanty atha

subala-of Subala; skandha-on the shoulder; vinyasta-placed; bāhau-arms; paśyati-sees; mādhave-Lord Kṛṣṇa; smerā-smiling; smerāravindena-smiling lotus flower; tamālam-a tamala tree; taḍayanti-strikes; atha-then.

When She saw Lord Mādhava with His arm around Subala's shoulder, She became envious, outwardly smiled approvingly, and later tried to punish Kṛṣṇa by striking His effigy tamāla tree with a blossoming lotus flower.

Text 38

līlayā keli-pāthojam
smitvā cumbita-mādhave
smitvā bhālāṭṭa-kastūrī-
rasam ghr̥tavatī kvacit

līlayā-playfully; keli-pastime; pāthojam-lotus flower; smitvā-smiling; cumbita-kissed; mādhave-Lord Kṛṣṇa; smitvā-smiling; bhāla-on the forehead; āṭṭa-taken; kastūrī-musk; rasam-nectar; ghr̥tavatī-smelling; sakṛt-at one time.

She kissed Lord Mādhava and at the same moment playfully smelled both His toy lotus and the musk anointing His forehead.

Text 39

mahā-bhāvojjvalac-cintā-
ratnodbhavita-vigrahām
sakhī-praṇaya-sad-gandha-
varodvartana-suprabhām

mahā-great; bhāva-of ecstatic love; ujjvalac-glistening; cintā-ratna-cintāmaṇi jewel; udbhavita-manifested; vigrahām-form; sakhī-of friends; praṇaya-of love; sad-transcendental; gandha-fragrance; vara-excellent; udvartana-increasing; suprabhām-splendor.

The love of the gopīs for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhā's body is further perfumed and decorated with kuṅkuma.

Text 40

kāruṇyāmṛta-vīcibhis
tāruṇyāmṛta-dhārayā
lāvanyāmṛta-vanyābhiḥ
snapitām glapitendirām

kāruṇya-of mercy; amṛta-of nectar; vīcibhiḥ-with waves; tāruṇya-of youthfulness; amṛta-of nectar; dhārayā-with a stream; lāvanya-of beauty; amṛta-of nectar; vanyābhiḥ-with the water; snapitām-bathed; glapita-eclipsed; indirām-the goddess of fortune.

In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the cintāmaṇi jewel. She eclipses the goddess of fortune Lakṣmīdevī.

Text 41

hrī-paṭṭa-vastra-guptāṅgīm
saundarya-ghuṣṛṇāñcitām
śyāmalojjvala-kastūrī-
vicitrita-kalevarām

hrī-shyness; paṭṭa-silken; vastra-garments; gupta-covered; aṅgīm-body; saundarya-beauty; ghuṣṛṇa-with kuṅkuma; añcitām-anointed; śyāmala-black;

ujjvala-of conjugal love; kastūrī-musk; vicitrita-colorfully decorated; kalevarām-whose body.

Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness. Her beauty is more and more enhanced, being decorated with kunkuma, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The kunkuma is red and the musk is black.

Texts 42 and 43

kampāśru-pulaka-stambha-
sveda-gadgada-raktatā
unmado jāḍyam ity etai
ratnair navabhir uttamaiḥ

klptālaṅkṛti-saṁśliṣṭām
guṇāli-puṣpa-mālinīm
dhīrādhiratva-sad-vaṣa-
paṭa-vāsaiḥ pariṣkṛtām

kampā-trembling; āśru-tears; pulaka-hairs standing erect; stambha-being stunned; sveda-perspiration; gadgada-faltering of the voice; raktatā-bodily redness; unmadaḥ-madness; jāḍyam-dullness; iti-thus; etai-with these; ratnaiḥ-jewels; navabhiḥ-nine; uttamaiḥ-transcendental; klpta-done; alaṅkṛti-decoration; saṁśliṣṭām-embraced; guṇa-of transcendental qualities; āli-a host; puṣpa-flower; mālinīm-wearing a garland; dhīra-sober; adhīra-and restless; tva-the nature; sad-vaṣa-paṭa-vāsaiḥ-with the garments; pariṣkṛtām-decorated.

Her ornaments embody the natural symptoms of ecstasy: trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness, and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as dhīra and adhīra, sober and restless. Such ecstasy constitutes the covering of Śrī Rādhā's body, and it is adorned by camphor.

Text 44

pracchanna-māna-dhamillām
saubhāgya-tilakojjalām

kr̥ṣṇa-nāma-yaśaḥ-śrāvā-
vatamsollāsi-karṇikām

pracchanna-covered; māna-jealous anger; dhammillām-hair; saubhāgya-great fortune; tilaka-tilaka; ujjvalām-splendid; kr̥ṣṇa-of Lord Kṛṣṇa; nāma-of the holy name; yaśaḥ-the fame; śrāvā-avatamsollāsi-karṇikām-earrings.

Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the tilaka of Her great fortune shines on Her beautiful forehead. The earrings of Śrī Rādhā are the holy names of Kṛṣṇa, as well as the hearing of His name and fame.

Text 45

rāga-tambūla-raktoṣṭhīm
prema-kauṭilya-kajjalām
narma-bhāṣita-niḥsyanda-
smita-karpūra-vāsitām

rāga-of love; tambūla-betelnut; rakta-reddened; oṣṭhīm-lips; prema-of love; kauṭilya-the crookedness; kajjalām-mascara; narma-joking; bhāṣita-words; niḥsyanda-flowing; smita-smile; karpūra-camphor; vāsitām-scented.

Her lips are always reddish due to the betelnut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed.

Text 46

saurabhāntaḥ-pure garva-
paryāṅkopari līlayā
niviṣṭām prema-vaicittya-
vicalat-taralāñcitām

saurabha-aroma; antaḥ-pure-in the room; garva-pride; paryāṅka-the bed; upari-upon; līlayā-playfully; niviṣṭām-entered; prema-of love; vaicittya-the transformations; vicalat-moving; taralā-locket; añcitām-decorated.

She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation.

Text 47

praṇaya-krodha-sac-colī-
bandha-gupti-kṛta-stanām
sapatnī-vaktra-hṛc-chośi-
yaśaḥ-śrī-kacchapī-ravām

praṇaya-of love; krodha-and anger; sac-the transcendental ; colī-bodice;
bandha-bound; gupti-hidden; kṛta-done; stanām-breasts; sapatnī-of rivals; vaktra-
the face; hṛc-and heart; chośi-withering; yaśaḥ-fame; śrī-beautiful; kacchapī-of the
vīṇā; ravām-the sound.

Her transcendental breasts are covered by Her sārī in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a kacchapī-vīṇā, which is the fame and fortune that actually dries up the faces and breasts of the other gopīs.

Text 48

madhyatātma-sakhī-skandha-
līlā-nyasta-karāmbujām
śyāmām śyāma-smarāmoda-
madhulī-pariveśikām

madhyatā-youthful beauty; ātma-own; sakhī-of a friend; skandha-on the
shoulder; līlā-playfully; nyasta-placed; karāmbujām-lotus hand; śyāmām-beautiful;
śyāma-by Lord Kṛṣṇa; smara-of Cupid; āmoda-madhulī-pariveśikām-affected by
the sweetness and aroma.

She always keeps Her hands on the shoulder of Her gopī friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated.

Text 49

subhaga-valgu-viñcholī-
maulī-bhūṣaṇa-mañjarī
ā-vaikuṇṭham ajāṇḍālī-
vatamsī-kṛta-sad-yaśaḥ

subhaga-of the fortunate; valgu-beautiful; viñcholī-of the multitude; maulī-of the crown; bhūṣaṇa-ornament; mañjarī-blossoming flowers; ā-vaikuṅṭham-up to Vaikuṅṭhaloka; ajāṇḍālī-down to the material worlds; vatamsī-earrings; kṛta-become; sad-transcendental; yaśaḥ-fame.

She is a crown of flowers decorating the heads of all fortunate girls. Her transcendental glories are the earrings worn by the spiritual and material worlds.

Text 50

vaidagdhyaika-sudhā-sindhuś
cāturaika-sudhā-purī
mādhuryaika-sudhā-vallī
guṇa-ratnaika-peṭikā

vaidagdhya-of expert intelligence; eka-the sole; sudhā-of nectar; sindhuś-ocean; cātura-of beauty; eka-the sole; sudhā-of nectar; purī-city; mādhurya-of sweetness; eka-the sole; sudhā-of nectar; vallī-the flowering vine; guṇa-of virtues; ratna-of jewels; eka-the sole; peṭikā-box.

She is a nectar ocean of intelligence, a nectar city of beauty, a nectar vine of sweetness, a treasure-chest of the jewels of transcendental virtue.

Text 51

govindānaṅga-rājīve
bhānu-śrīr vārṣabhānavī
kṛṣṇa-hṛt-kumudollāse
sudhākāra-kara-sthitiḥ

govinda-of Lord Govinda; anaṅga-of amorous desires; rājīve-the lotus flower; bhānu-the sun; śrīr-the splendor; vārṣabhānavī-the daughter of King Vṛṣabhānu; kṛṣṇa-of Lord Kṛṣṇa; hṛt-of the heart; kumuda-the lotus; ullāse-in the blossoming; sudhākāra-the nectar moon; kara-rays of moonlight; sthitiḥ-situation.

the daughter of Mahārāja Vṛṣabhānu is the sunshine on the rājīva lotus of Lord Govinda's amorous desires, and then again She is the nectar moonlight that makes the kumuda lotus of Lord Kṛṣṇa's heart blossom with happiness.

Text 52

kṛṣṇa-mānasa-hamsasya
mānasī sarasī varā
kṛṣṇa-cātaka-jīvātu-
navāmbhoda-payah-śrutiḥ

kṛṣṇa-of Lord Kṛṣṇa; mānasa-in the heart; hamsasya-the swan; mānasī sarasī-the Mānasa-gaṅgā; varā-excellent; kṛṣṇa-of Lord Kṛṣṇa; cātaka-of the cataka bird; jīvātu-the life; nava-a new; ambhoda-cloud; payah-water; śrutiḥ-hearing.

She is the Mānasa-sarivara lake where the swan of Lord Kṛṣṇa's heart swims, and She is the fresh rainwater that sustains the life of the cātaka bird known as Lord Kṛṣṇa.

Text 53

siddhāñjana-sudhā-vārtiḥ
kṛṣṇa-locanayor dvayoḥ
vilāsa-śrānta-kṛṣṇāṅge
vātālī mādhavī matā

siddha-perfect; añjana-ointment; sudhā-nectar; vārtiḥ-ointment; kṛṣṇa-of Lord Kṛṣṇa; locanayor-on the eyes; dvayoḥ-two; vilāsa-from transcendental pastimes; śrānta-fatigued; kṛṣṇa-of Lord Kṛṣṇa; āṅge-on the body; vātālī-breeze; mādhavī-spring; matā-is considered.

She is the nectar ointment decorating the eyes of Lord Kṛṣṇa. She is the pleasant spring breeze that pleases the transcendental body of Lord Kṛṣṇa fatigued by enjoying many pastimes.

Text 54

mukunda-matta-mātaṅga-
vihārāpara-dīrghikā
kṛṣṇa-prāṇa-mahā-mīna-
khelanānanda-vāridhiḥ

mukunda-of Lord Kṛṣṇa; matta-the maddened; mātaṅga-elephant; vihārā-of pastimes; para-shoreless; dīrghikā-lake; kṛṣṇa-of Lord Kṛṣṇa; prāṇa-of the life; mahā-the great; mīna-fish; khelana-of transcendental pastimes; ānanda-of bliss; vāridhiḥ-the ocean.

She is the shoreless lake where the maddened elephant of Lord Mukunda sports. She is an ocean of bliss where the great fish of Lord Kṛṣṇa's life-breath enjoys pastimes.

Text 55

girīndra-dhāri-rolamba-
rasāla-nava-mañjarī
kṛṣṇa-kokila-sammodi-
mandarodyāna-viṣṭṛtiḥ

girīndra-the king of hills; dhāri-of the lifter; rolamba-of the black bee; rasāla-mango; nava-new; mañjarī-sprout; kṛṣṇa-of Lord Kṛṣṇa; kokila-of the cuckoo; sammodi-delighting; mandara-of Mandara Mountain; udyāna-of the garden; viṣṭṛtiḥ-the expanse.

She is the fresh mango blossom that attracts the black bee known as Giridhārī. On Mandara Mountain She is the garden that delights the cuckoo known as Śrī Kṛṣṇa.

Text 56

kṛṣṇa-keli-varārāma-
vihārādbhuta-kokilā
nādākṛṣṭa-bakadveṣi-
vīra-dhīra-mano-mṛgā

kṛṣṇa-of Lord Kṛṣṇa; keli-of transcendental pastimes; vara-excellent; ārāma-in the garden; vihāra-pastimes; adbhuta-wonderful; kokilā-cuckoo; nāda-sound; ākṛṣṭa-attracted; bakadveṣi-Lord Kṛṣṇa; vīra-of the hero; dhīra-gentle; manaḥ-heart; mṛgā-the deer.

She is the wonderful cuckoo playing in the beautiful garden of Lord Kṛṣṇa's pastimes. The music of Her voice attracts the deer of hero Kṛṣṇa's gentle heart.

Text 57

praṇayodreka-siddhy-eka-
vaśi-kṛta-dhṛtācalā
mādhavāti-vaśā loke
mādhavī mādhava-priyā

praṇaya-of love; udreka-abundance; siddhi-mystic perfection; eka-sole; vaśi-under control; kṛta-brought; dhṛtācalā-the lifter of Govardhana Hill; mādharma-of Lord Kṛṣṇa; ati-great; vaśā-control; loke-in this world; mādharvī-the beloved of Mādharma; mādharma-of Mādharma; priyā-the beloved.

By using the mystic power of Her intense love for Lord Kṛṣṇa She has brought Him completely under Her control. Submissive to Lord Mādharma, She is known as Mādharma's lover and the beloved of Lord Mādharma.

Text 58

kṛṣṇa-mañjula-tāpīñche
vilasat-svarṇa-yūthikā
govinda-navya-pāthode
sthira-vidyul-latādbhutā

kṛṣṇa-of Lord Kṛṣṇa; mañjula-charming; tāpīñche-on the tamāla tree; vilasat-splendid; svarṇa-golden; yūthikā-yūthi flowers; govinda-of Lord Kṛṣṇa; navya-new; pāthode-monsoon cloud; sthira-stationary; vidyul-lightning; latā-vine; adbhutā-wonderful.

She is a splendid vine of golden yūthi flowers embracing the handsome tamāla tree of Lord Kṛṣṇa. She is a wonderful stationary lightning flash at the new monsoon cloud of Lord Kṛṣṇa.

Text 59

grīṣme govinda-sarvāṅge
candra-candana-candrikā
śīte śyāma-śubhāṅgeṣu
pīta-paṭṭa-lasat-paṭī

grīṣme-in the hot summer season; govinda-of Lord Kṛṣṇa; sarva-all; aṅge-on the limbs; candra-camphor; candana-sandal paste; candrikā-moonlight; śīte-cool; śyāma-of Lord Śyāmasundara; śubha-handsome; aṅgeṣu-on the limbs; pīta-placed; paṭṭa-silk; lasat-glittering; paṭī-garments.

In the hot summer She is camphor, sandal paste, and moonlight cooling the limbs of Lord Govinda. In the winter She is the glittering yellow silk garment on the handsome limbs of Lord Śyāmasundara.

Text 60

madhau kṛṣṇa-tarūllāse
madhu-śrīr madhurākṛtiḥ
mañju-mallāra-rāga-śrīḥ
prāvṛṣī śyāma-harṣiṇī

madhau-in the spring; kṛṣṇa-of Lord Kṛṣṇa; taru-of the tree; ullāse-in the blossoming; madhu-of spring; śrīḥ-the beauty; madhura-sweet; ākṛtiḥ-form; mañju-charming; mallāra-mallāra; rāga-the melody; śrīḥ-the beauty; prāvṛṣī-in the monsoon season; śyāma-to Lord Kṛṣṇa; harṣiṇī-giving happiness.

In spring She is the charming beauty that makes the tree of Lord Kṛṣṇa blossom with happiness. In the monsoon She is the beauty of the graceful melody mallāra, which delights Lord Śyāmasundara.

Text 61

ṛtau śaradi rāsaika-
rasikendram iha sphuṭam
varitum hanta rāsa-śrīr
viharantī sakhī-śritā

ṛtau-autumn; śaradi-in the season; rāsa-the rāsa dance; eka-sole; rasika-enjoyer; indram-the king; iha-here; sphuṭam-manifested; varitum-to select as her husband; hanta-indeed; rāsa-of the rāsa dance; śrīḥ-the beauty; viharantī-playing; sakhī-by Her friends; śritā-accompanied.

In the autumn season She becomes the beauty of the rāsa dance as She and Her friends enjoy pastimes with the rāsa dance's king.

Text 62

hemānte smara-yuddhārtham
aṭantam rāja-nandanam
pauruṣeṇa parājetum
jayaśrīr mūrṭi-dhāriṇī

hemānte-in the winter season; smara-amorous; yuddha-battle; artham-for the purpose; aṭantam-wandering; rāja-of the king; nandanam-the son; pauruṣeṇa-with Her own prowess; parājetum-to defeat; jayaśrīḥ-She whose beauty defeats the goddess of fortune; mūrṭi-the form; dhāriṇī-manifesting.

In the winter She whose beauty defeats even the goddess of fortune tries to defeat restless prince Kṛṣṇa in Their amorous battle.

Texts 63 and 64

sarvataḥ sakala-stavya-
vastuto yatnataś cirāt
sāraṇ ākṛṣya tair yuktyā
nirmāyādbhuta-śobhayā

sva-ślāgham kurvatā phulla-
vidhinā ślāghitā muhuḥ
gaurī-śrī-mṛgya-saundarya-
vandita-śrī-nakha-prabhā

sarvataḥ-in all respects; sakala-by all; stavya-to be praised; vastutaḥ-in truth; yatnataś-with a great endeavor; cirāt-for a long time; sāraṇ-the best; ākṛṣya-gathering; taiḥ-with them; yuktyā-with logic; nirmāya-constructing; adbhuta-wonderful; śobhayā-with beauty; sva-own; ślāgham-praise; kurvatā-doing; phulla-blossomed; vidhinā-by Brahmā; ślāghitā-praised; muhuḥ-repeatedly; gaurī-by Gaurī; śrī-and Lakṣmī; mṛgya-sought; saundarya-beauty; vandita-worshiped; śrī-of beauty; nakha-of the nails; prabhā-the splendor.

Comparing Her to all that is most wonderfully beautiful, Lord Brahmā praises Her at every moment and worships the splendor of Her toenails, the beauty of which Gauri and Śrī yearn to attain.

Text 65

śarat-saroja-śubhrāmśu-
maṇi-darpana-mālayā
nirmañchita-mukhāmbhoja-
vilasat-suśama-kaṇā

śarat-autumn; saroja-lotus flower; śubhrāmśu-the moon; maṇi-jewel; darpana-mirror; mālayā-with a garland; nirmañchita-worshiped; mukhāmbhoja-lotus face; vilasat-glittering; suśama-of beauty; kaṇā-a fragment.

The host of autumn lotus flowers, moons, and jewel mirrors worships a tiny fragment of the splendid beauty of Her lotus face.

Text 66

sthāyī-sañcāri-sūddīpta-
sattvikair anubhāvakaiḥ
vibhāvādyair vibhāvo 'pi
svayam śrī-rasatām gatā

sthāyī-sthāyī-bhāva; sañcāri-sañcāri-bhāva; sūddīpta-sūddīpta-bhāva; sattvikaiḥ-sattvika-bhāva; anubhāvakaiḥ-anubhāva; vibhāvādyaiḥ-beginning with vibhāva; vibhāvaḥ-the manifestation; api-also; svayam-personally; śrī-rasatām-the state of being the personified mellows of ecstatic devotional love; gatā-attained.

She is filled with the ecstasies of sthāyī-bhāva, sañcāri-bhāva, sūddīpta-bhāva, sattvika-bhāva, anubhāva, and vibhāva. She is the personification of transcendental nectar.

Text 67

saubhāgya- Dundubhi-prodyad-
dhvani-kolāhalaiḥ sadā
vitrastī-kṛta-garviṣṭha-
vipakṣākhila-gopikā

saubhāgya-of good fortune; Dundubhi-of the Dundubhi drums; prodyad-rising; dhvani-of the sound; kolāhalaiḥ-with the tumult; sadā-always; vitrastī-kṛta-frightened; garviṣṭha-arrogant; vipakṣa-rivals; akhila-all; gopikā-gopīs.

The continuous tumult of the Dundubhi drums of Her good fortune frightens all Her gopī rivals.

Text 68

vipakṣa-lakṣā-hṛt-kampā-
sampādaka-mukha-śriyā
vaśī-kṛta-bakārāti-
mānasā madanālasā

vipakṣa-of rivals; lakṣā-hundreds of thousands; hṛt-of the heart; kampā-trembling; sampādaka-the cause; mukha-of the face; śriyā-the beauty; vaśī-kṛta-made submissive; bakārāti-of Lord Kṛṣṇa, the enemy of Bakāsura; mānasā-the

heart; madana-with amorous desires; ālasā-stunned and listless.

The beauty of Her face makes the hearts of hundreds of thousands of gopī rivals tremble in fear. Lord Kṛṣṇa is under Her dominion. She is listless with love for Him.

Text 69

kandarpa-koṭi-ramya-śrī-
jayi-śrī-giridhāriṇā
cañcalāpaṅga-bhaṅgena
vismārita-satī-vratā

kandarpa-of Kāmadevas; koṭi-millions; ramya-charming; śrī-handsomeness; jayi-defeating; śrī-handsomeness; giridhāriṇā-by Lord Kṛṣṇa, the lifter of Govardhana Hill; cañcala-restless; apaṅga-bhaṅgena-with sidelong glances; vismārita-forgotten; satī-of a chaste wife; vratā-the vow.

Aroused by the restless sidelong glances of Lord Kṛṣṇa, whose charming handsomeness defeats millions of Kāmadevas, She has now completely forgotten all the vows of a chaste wife.

Text 70

kṛṣṇeti-varṇa-yugmoru-
moha-mantreṇa mohitā
kṛṣṇa-deha-varāmoda-
hṛdya-mādana-māditā

kṛṣṇa-Kṛṣ-ṇa; iti-thus; varṇa-syllables; yugma-pair; uru-great; moha-of enchantment; manreṇa-with the mantra; mohitā-charmed; kṛṣṇa-of Lord Kṛṣṇa; deha-of the transcendental form; vara-excellent; āmoda-the fragrance; hṛdya-mādana-by ecstatic love; māditā-maddened.

The two-syllable kṛṣṇa-mantra has cast its spell on Her. The aroma of Kṛṣṇa's body maddens Her with amorous desire.

Text 71

kuṭila-bhrū-calac-caṇḍa-
kandarpoddaṇḍa-karmukā

nyastāpaṅga-śara-kṣepair
vihvalī-kṛta-mādhavā

kuṭīla-curved; bhrū-of the eyebrows; calac-moving; caṇḍa-fierce; kandarpa-of
Kāma; uddaṇḍa-raised; karmukā-bow; nyasta-placed; apaṅga-of sidelong glances;
śara-arrows; kṣepaiḥ-shooting; vihvalī-kṛta-agitated; mādhavā-Lord Kṛṣṇa.

Firing many arrows of sidelong glances from the formidable curved Cupid's
bow of Her eyebrows, She agitates Lord Mādhava.

Text 72

nijāṅga-saurabhodgāra-
madakauṣadhi-vātyayā
unmadī-kṛta-sarvaika-
madaka-pravarācyutā

nija-own; aṅga-transcendental body; saurabha-sweet fragrance; udgāra-
expansion; madaka-auṣadhi-aphrodisiac; vātyayā-by the wind; unmadī-kṛta-
maddened; sarva-of all; eka-the one; madaka-who maddens; pravara-excellent;
acyutā-the infallible Personality of Godhead.

Carried by the wind, the fragrance of Her transcendental body is a powerful
aphrodisiac that maddens the all-enchanting and infallible Supreme Personality of
Godhead.

Text 73

daivāc chruti-pathāyāta-
nāma-nīhāra-vāyunā
prodyad-romāñca-śītkāra-
kampī-kṛṣṇa-mano-harā

daivāc-by chance; chruti-of the ears; pathāyāta-on the pathway;-arrived; nāma-
of the holy name; nīhāra-carrying the cooling mist; vāyunā-by the breeze; prodyad-
omāñca-hairs erect; śītkāra-because of the cold; kampī-trembling; kṛṣṇa-Kṛṣṇa;
manaḥ-the heart; harā-stealing.

By chance entering the pathway of His ears, the cooling breeze of Rādhā's name
steals Kṛṣṇa's heart, makes Him tremble with cold, and makes the hairs of His
body stand erect with excitement.

Text 74

kṛṣṇa-netra-lasaj-jihvā-
lehya-vaktra-prabhāmr̥tā
kṛṣṇānya-tr̥ṣṇā-samhārī
sudhā-sāraika-jharjharī

kṛṣṇa-of Lord Kṛṣṇa; netra-of the eyes; lasaj-glistening; jihvā-tongue; lehya-to be drunk; vaktra-of the face; prabhā-of the splendor; amṛtā-the nectar; kṛṣṇa-of Lord Kṛṣṇa; anya-for anything else; tr̥ṣṇā-the thirst; samhārī-removing; sudhā-of nectar; sāra-the best; eka-sole; jharjharī-the swiftly-moving mountain stream.

The tongue of Lord Kṛṣṇa's glistening eyes drinks the nectar of the beauty of Her face. She is a swiftly-moving nectar mountain stream that removes from Lord Kṛṣṇa the desire to enjoy anything else.

Text 75

rāsa-lāsya-rasollāsa-
vaśī-kṛta-balānujā
gāna-phullī-kṛtopendrā
pikoru-madhura-svarā

rāsa-rasa; lāsya-dance; rasa-the nectar; ullāsa-happiness; vaśī-kṛta-brought under control; balānujā-Lord Kṛṣṇa, the younger brother of Lord Balarāma; gāna-with the singing; phullī-kṛta-blossoming with joy; upendrā-Kṛṣṇa; pika-than the cuckoo; uru-more; madhura-sweet; svarā-the sound.

With the nectar happiness She brought Him in the rāsa dance She brought Kṛṣṇa under Her complete control. Her songs more sweet than the cuckoo made Lord Kṛṣṇa blossom with happiness.

Text 76

kṛṣṇa-keli-sudhā-sindhu-
makarī makara-dhvajam
vardhayantī sphuṭam tasya
narmāspalana-khelayā

kṛṣṇa-of Kṛṣṇa; keli-of the transcendental pastimes; sudhā-nectar; sindhu-in the ocean; makarī-a shark; makara-dhvajam-amorous desires; vardhayantī-increasing;

sphuṭam-clearly; tasya-of Him; narma-of joking words; āsphaḷana-striking; khelayā-by the transcendental pastime.

She is a shark playing in the nectar ocean of Lord Kṛṣṇa's pastimes. By speaking playful joking words She arouses the amorous desires of Lord Kṛṣṇa.

Text 77

gatiḥ matta-gajaḥ kumbhau
kucāu gandha-madoddhuru
madhyam uddāma-simho 'yam
tri-balyo durga-bhittayaḥ

gatiḥ-walking; matta-mad; gajaḥ-elephant; kumbhau-two water-pitchers; kucāu-breasts; gandha-fragrance; mada-musk; uddhuru-great; madhyam-waist; uddāma-great; simhaḥ-lion; ayam-She; tri-balyaḥ-three folds of skin; durga-impenetrable; bhittayaḥ-ramparts.

Her walking is the graceful movement of a maddened elephant. Her breasts, fragrant with musk, are two waterpots. Her waist is the waist of a powerful lion. The three folds of skin on her abdomen are three impenetrable ramparts.

Text 78

romālī nāga-pāśa-śrī
nitambaḥ ratha ulbaṇaḥ
dāntā durdanta-sāmāntāḥ
pādāṅgulyaḥ padātayaḥ

romālī-the line of hairs; nāga-of a snake; pāśa-noose; śrī-beauty; nitambaḥ-hips; ratha-chariot; ulbaṇaḥ-great; dāntā-teeth; durdanta-powerful; sāmāntāḥ-feudal barons; pādāṅgulyaḥ-toes; padātayaḥ-infantry.

The line of hairs on her abdomen is the snake-noose of Varuṇa. Her hips are a great chariot. Her teeth are powerful feudal barons. Her toes are infantry soldiers.

Text 79

pāḍau padatikādhyakṣau
pulaḱaḥ pṛthu-kaṅkataḥ
ūrū jaya-maṇi-stambhau

bāhū pāśa-varau dṛḍhau

pādau-feet; padatikādhyakṣau-two generals; pulakaḥ-hairs standing up in ecstasy; pṛthu-great; kaṅkataḥ-armor; ūrū-thighs; jaya-victory; maṇi-jeweled; stambhau-columns; bāhū-arms; pāśa-ropes; varau-excellent; dṛḍhau-strong.

Her feet are two generals. Her thighs are two jeweled victory columns. Standing erect, the hairs of Her body are a great suit of armor. Her arms are two great ropes.

Text 80

bhrū-dvandvam karmukam krūram
kaṭākṣāḥ śanitāḥ śarāḥ
bhālam ardhendu-divyāstram
aṅkuśāṇi nakhāṅkurāḥ

bhrū-of eyebrows; dvandvam-the pair; karmukam-bow; krūram-merciless; kaṭākṣāḥ-sidelong glances; śanitāḥ-sharpened; śarāḥ-arrows; bhālam-forehead; ardhendu-half-moon; divya-glittering; astram-wepon; aṅkuśāṇi-spears; nakhāṅkurāḥ-nails.

Her eyebrows are two formidable bows. Her glances are sharpened arrows. Her forehead is a glittering half-moon arrow. Her nails are spears.

Text 81

svaṇḍendu-phalakam vaktram
kṛpaṇī karayor dyutiḥ
bhalla-bhāraḥ karāṅgulyo
gaṇḍau kanaka-darpanau

svaṇḍa-golden; indu-moon; phalakam-shield; vaktram-face; kṛpaṇī-sword; karayor-on Her hands; dyutiḥ-the splendor; bhalla-bhāraḥ-crescent-shaped arrows; karāṅgulyaḥ-fingernails; gaṇḍau-cheeks; kanaka-golden; darpanau-mirrors.

Her face is a moon-shaped golden shield. The splendor of Her hands is a sword. Her fingernails are crescent-shaped arrows. Her cheeks are golden mirrors.

Text 82

keśa-pāśaḥ kaṭu-krodhaḥ
karṇau maurva-guṇottamau
bandhukādhara-rāgo 'ti-
pratāpaḥ kara-kampakaḥ

keśa-hair; pāśaḥ-braids; kaṭu-bitter; krodhaḥ-anger; karṇau-ears; maurva-guṇa-
bowstrings; ottamau-excellent; bandhuka-bandhūka flowers; ādhara-lips; rāgaḥ-
redness; ati-great; pratāpaḥ-power; kara-of the hands; kampakaḥ-trembling.

Her braids are bitter with anger. Her ears are two beautiful bowstrings. The
powerful redness of Her bandhūka flower lips makes Lord Kṛṣṇa's lips tremble.

Text 83

dundubhy-ādi-ravaś cūḍā-
kiṅkinī-nūpura-svanaḥ
cibukam svastikam śāstam
kaṅṭhaḥ śaṅkho jaya-pradaḥ

dundubhi-dundubhi drums; ādi-beginning with; ravaś-the sound; cūḍā-of
bracelets; kiṅkinī-bells; nūpura-anklets; svanaḥ-the sound; cibukam-chin;
svastikam-auspicious; śāstam-glorious; kaṅṭhaḥ-neck; śaṅkhaḥ-conchshell; jaya-
victory; pradaḥ-giving.

The tinkling of Her bracelets, anklets, and bells is a tumult of dundubhis and
other drums. Her chin is glorious and beautiful. Her neck is conchshell
proclaiming victory.

Text 84

pariṣvaṅgo hi viddhy-astram
saurabham madakauśadam
vāṇī mohana-mantra-śrīr
deha-buddhi-vimohinī

pariṣvaṅgaḥ-embrace; hi-indeed; viddhy-astram-a brahmāstra wepon;
saurabham-fragrance; madakauśadam-aphrodisiac; vāṇī-words; mohana-
enchanting; mantra-mantra; śrīr-splendor; deha-of Her transcendental body;
buddhi-the intelligence; vimohinī-bewildering.

Her embrace is a brahmāstra wepon. Her bodily fragrance is a powerful

aphrodisiac. Her words are a magic spell that enchants the body and mind of Lord Kṛṣṇa.

Text 85

nābhī ratnādi-bhāṇḍāraṁ
nāsāśrīḥ sakalonnatā
smita-leśo 'py acintyādi
vaśī-karaṇa-tantrakaḥ

nābhī-navel; ratna-jewels; ādi-beginning; bhāṇḍāraṁ-treasury; nāsā-nose; śrīḥ-beauty; sakala-all; unnatā-raised; smita-smile; leśaḥ-portion; api-even; acintya-the infallible Supreme Personality of Godhead; ādi-beginning; vaśī-control; karaṇa-cause; tantrakaḥ-spell.

Her navel is a treasury of precious jewels. Her nose is beautiful. Her gentle smile casts a spell on the infallible Personality of Godhead and brings Him under Her control.

Text 86

alakānām kulam bhīṣmaṁ
bhṛṅgāstraṁ bhaṅga-dāyakam
mūrtiḥ kandarpa-yuddha-śrīr
veṇī sañjayinī dhvajā

alakānām-of hairs; kulam-abundance; bhīṣmaṁ-terrible; bhṛṅga-bhṛṅga; astraṁ-weapon; bhaṅga-dāyakam-destructive; mūrtiḥ-form; kandarpa-Kāmadeva; yuddha-battle; śrīr-beauty; veṇī-braids; sañjayinī-victory; dhvajā-flag.

Her curling locks of hair are a dangerous bhṛṅga weapon. She is splendid in amorous battle. Her braided hair is a victory flag.

Text 87

iti te kāma-saṅgrāma-
sāmagyo durghaṭāḥ paraiḥ
īdrśyo lalitādīnām
senānīnām ca rādhike

iti-thus; te-of; kāma-amorous; saṅgrāma-battle; sāmagyaḥ-weapons; durghaṭāḥ-difficult; paraiḥ-for others; īdrśyaḥ-like these; lalitā-with Lalitā; ādīnām-beginning;

senānīnām-of generals; ca-and; rādhike-O Rādhā.

"O Rādhikā, You and Your generals headed by Lalitā possess all weapons for amorous battle that are very difficult for others to obtain.

Text 88

ato darpa-madād yūtaṁ
dānīndram avadhīrya mām
mahāmāra-mahā-rāja-
niyuktaṁ prathitaṁ vraje

ataḥ-therefore; darpa-of pride; madād-out of intoxication; yūtaṁ-endowed;
dānīndram-tax-collector; avadhīrya-disrespectful; mām-Me; mahāmāra-Kāmadeva;
mahā-great; rāja-king; niyuktaṁ-appointed; prathitaṁ-famous; vraje-in Vraja.

"Intoxicated by pride, you disrespect Me, even though I am well known in Vraja as Kāma's tax-collector.

Texts 89-92

suṣṭhu sīmānta-sindūra
tilakānām vara-tviṣām
hārāṅgadādi-colīnām
nāsā-mauktika-vāsasām

keyūra-mudrikādīnām
kajjalodyad-vataṁsayoḥ
etāvad-yuddha-vastūnām
parārdhyānām parardhyataḥ

tathā dadhy-ādi-gavyānām
amūlyānānām vrajodbhavāt
adattvā me karaṁ nyāyām
khelantyo bhramateha yat

tato mayā samaṁ yuddham
kartum icchata budhyate
kiṁ caiko 'ham śataṁ yūyam
kurudhvaṁ kramaśas tataḥ

suṣṭhu-nicely; sīmānta-in the part of Your hair; sindūra-red sindūra; tilakānām-of the tilakamarkings; vara-excellent; tviṣām-splendor; hāra-necklaces; aṅgada-and bracelets; ādi-beginning with; colīnām-of bodices; nāsā-nose; mauktika-pearl; vāsasām-of garments; keyūra-peacock feather; mudrikā-rings; ādīnām-beginning with; kajjala-mascara; udyad-manifested; vatamsayoḥ-earrings; etāvad-like these; yuddha-for battle; vastūnām-objects; parārdhyānām-excellent; parardhyataḥ-by the millions; tathā-then; dadhi-yogurt; ādi-beginning with; gavyānāām-of dairy products; amūlyānānām-priceless; vraja-in Vraja; udbhavāt-produced; adattvā-not giving; me-to Me; karam-the tax; nyāyyam-proper; khelantyaḥ-playing; bhramata-you are all bewildered; iha-here; yat-because; tataḥ-therefore; mayā-Me; samam-with; yuddham-battle; kartum-to do; icchata-you all desire; budhyate-is understood; kiṁ ca-furthermore; ekaḥ-one; aham-I am; śatam-a hundred; yūyam-you are; kurudhvam-please do; kramaśaḥ-one by one; tataḥ-then.

"I shall now collect the proper taxes from you all. You must immediately give Me the red sindūra decorating your parted hair, your splendid necklaces and bracelets, the pearls decorating your noses, your bodices and other garments, your peacock-feather ornaments, your rings, the black mascara decorating your eyes, your earrings, and all the millions of other conjugal weapons you carry. You must also give many jugs of yogurt and the other priceless dairy-products of Vraja. If you are foolish you may ignore My demands, avoid this tax, and continue to enjoy pastimes in this place. If this is your decision, then you must fight with Me. Since I am alone and there are a hundred of you, you should approach Me one-by-one, and I will fight each of you in single combat.

Text 93

prathamam lalitoccaṇḍā
 caratāc caṇḍa-saṅgaram
 tatas tvam tad anu preṣṭha-
 saṅgarāḥ sakalāḥ kramāt

prathamam-first; lalitā-Lalitā; uccaṇḍā-ferocious; caratāc-may fight; caṇḍa-a fierce; saṅgaram-battle; tataḥ-then; tvam-You; tad-that; anu-after; preṣṭha-saṅgarāḥ-Your warlike friends; sakalāḥ-all; kramāt-one after another.

"First the ferocious Lalitā will fight with Me. Then You will fight with Me. Then all Your warlike friends, one after another will fight with Me.

Text 94

atha cen militāḥ kartum
 kāmāyadhve raṇam madāt

agre sarata tad dorbhyām
pinaṣmi sakalāḥ kṣaṇāt

atha-then; cen-if; militāḥ-assembled together; kartum-to do; kāmādhve-you wish; raṇam-battle; madāt-out of foolishness; agre-before Me; sarata-come; tad-then; dorbhyām-with My arms; pinaṣmi-I will crush into dust; sakalāḥ-all; kṣaṇāt-in a moment.

"If together you foolishly wish to fight with Me, then all of you rush at Me, and with My arms I will pound you all into dust in a moment."

Text 95

iti kṛṣṇa-vacaḥ śrutvā
sātopam̐ narma-nirmitam
sānandam̐ madanākrānta-
mānasāli-kulānvitā

iti-thus; kṛṣṇa-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; sātopam-with arrogance; narma-joking words; nirmitam-consisting; sānandam-with bliss; madana-with amorous desire; ākrānta-overpowered; mānasā-whose heart; ali-of friends; kula-by the host; anvitā-accompanied.

Hearing Lord Kṛṣṇa's arrogant joking words in the company of Her friends, Śrī Rādhā became jubilant and Her heart became overpowered with amorous passion.

Text 96

smitvā netrānta-bāṇais tam
stabdhī-kṛtya madoddhatam
gacchantī hamsavad bhaṅgyā
smitvā tena dhṛtāñcalā

smitvā-smiling; netrānta-from the corners of the eyes; bāṇaiḥ-with arrows; tam-Him; stabdhī-kṛtya-stunning; mada-uddhatam-overwhelmed with passion; gacchantī-going; hamsavad-like a swan; bhaṅgyā-gracefully; smitvā-smiling; tena-by Him; dhṛta-grasped; añcalā-edge of the garment.

Smiling, She stunned Kṛṣṇa with the arrows of many sidelong glances and aroused His desire to enjoy amorous pastimes. As She walked as gracefully as a swan, smiling Kṛṣṇa approached Her and clutched the edge of Her garment.

Text 97

līlayāñcalam ākr̥ṣya
calantī cāru-helayā
puro ruddha-patham tam tu
paśyantī ruṣṭayā dṛśā

līlayā-playfully; añcalam-the edge; ākr̥ṣya-tugging; calantī-going; cāru-charming; helayā-with words of rebuke; puraḥ-in front; ruddha-obstructed; patham-the path; tam-Him; tu-indeed; paśyantī-gazing; ruṣṭayā-angry; dṛśā-with eyes.

She continued walking. He playfully tugged at the edge of Her garment. She rebuked Him with charming words. He blocked Her path. She stared at Him with angry eyes.

Text 98

mānasa-svardhunīm tūrṇam
uttarītum tarīm śritā
kampitāyām tarau bhītyā
stuvantī kṛṣṇa-nāvikam

mānasa-svardhunīm-the Mānasa-gaṅgā; tūrṇam-quickly; uttarītum-to cross; tarīm-a boat; śritā-sheltered; kampitāyām-shaking; tarau-when the boat; bhītyā-with fear; stuvantī-praying; kṛṣṇa-nāvikam-to the navigator Kṛṣṇa.

She entered a boat to cross the Mānasa-gaṅgā. When the boat violently rocked to and fro She became afraid and prayed to the boatman Kṛṣṇa.

Text 99

nija-kunḍa-payah-keli-
līlā-nirjitam acyutam
hasitum yuñjatī bhaṅgyā
smerā smerā-mukhīḥ sakhīḥ

nija-own; kunḍa-of the lake; payah-in the water; keli-playful; līlā-by pastimes; nirjitam-defeated; acyutam-the infallible Supreme Personality of Godhead; hasitum-to laugh; yuñjatī-engaging; bhaṅgyā-with crooked words; smerā-smiling; smerā-smiling; mukhīḥ-faces; sakhīḥ-Her friends.

Defeating the undefeatable Supreme Personality of Godhead as They both played in the waters of Her lake, She smiled and spoke many crooked joking words to make Her smiling friends laugh out loud.

Text 100

makanda-makula-syandi-
maranda-syandi-mandire
keli-talpe mukundena
kunda-vṛndena maṇḍitā

makanda-with mango; makula-buds; syandi-decorated; maranda-with honey; syandi-dripping; mandire-in the cottage; keli-pastimes; talpe-on the bed; mukundena-with Lord Kṛṣṇa; kunda-of jasmine flowers; vṛndena-with a host; maṇḍitā-was decorated.

In a cottage decorated with mango buds dripping honey She sat on the pastime-couch and Lord Mukunda decorated Her with jasmine flowers.

Text 101

nānā-puṣpa-maṇi-vrāta-
piñchā-guñjā-phalādibhiḥ
kṛṣṇa-gumphita-dhammillot-
phulla-roma-smaraṅkurā

nānā-various; puṣpa-flowers; maṇi-and jewels; vrāta-multitudes; piñchā-peacock feathers; guñjā-phala-guñjā; ādibhiḥ-beginning with; kṛṣṇa-by Lord Kṛṣṇa; gumphita-strung; dhammilla-braids; utphulla-erect; roma-hairs; smara-ṅkurā-aroused with amorous desires.

As Kṛṣṇa decorated Her braided hair with many different flowers, jewels, peacock feathers, guñjā, and other ornaments, Her desire to enjoy with Him became aroused and the hairs of Her body stood erect with excitement.

Text 102

mañju-kuñje mukundasya
kucau citrayataḥ karam
kṣapayantī kuca-kṣepaiḥ

su-sakhya-madhunonmadā

mañju-charming; kuñje-in the grove; mukundasya-of Kṛṣṇa; kucau-the breasts; citrayataḥ-decorating; karam-the hand; kṣapayantī-causing to tremble; kuca-of breasts; kṣepaiḥ-with the movements; su-intimate; sakhya-friendship; madhunā-by the honey; unmadā-intoxicated.

In a beautiful forest grove Lord Mukunda painted pictures on Her breasts. By moving Her breasts She made His hand tremble. She was intoxicated by the honey of Their intimate friendship,

Text 103

vilāse yatnataḥ kṛṣṇa-
dattam tām̐būla-carvitam
smitvā vāmyād agr̥hṇānā
tatrāropita-dūṣaṇam

vilāse-in pastimes; yatnataḥ-earnestly; kṛṣṇa-by Lord Kṛṣṇa; dattam-given; tām̐būla-betelnuts; carvitam-chewed; smitvā-smiling; vāmyād-out of contrariness; agr̥hṇānā-refusing to accept; tatra-there; āropita-imagined; dūṣaṇam-defect.

When in Their pastimes Lord Kṛṣṇa offered Her betelnuts He had chewed, out of contrariness She rejected His offer, imagining the betelnuts to be defective.

Text 104

dyūte pāṇi-kṛtām vaṁśīm
jitvā kṛṣṇa-su-gopitām
hasitvācchidya gr̥hṇānā
stutā smerāli-sañcayaiḥ

dyūte-in the dice-game; pāṇi-kṛtām-wagered; vaṁśīm-the flute; jitvā-winning; kṛṣṇa-by Lord Kṛṣṇa; su-carefully; gopitām-hidden; hasitvā-laughing; ācchidya-breaking; gr̥hṇānā-taking; stutā-glorified; smerāli-smiling; ali-of friends; sañcayaiḥ-by the hosts.

When She won the flute in the dice-game, Kṛṣṇa tried to carefully conceal it from Her. Finding it, She laughed and broke it to pieces, cheered on by Her smiling friends.

Text 105

viśākhā-gūḍha-narmokti-
jita-kṛṣṇārpita-smitā
narmādhyāya-varācāryā
bhāratī-jaya-vāgmitā

viśākhā-of Viśākhā; gūḍha-hidden; narma-joking; ukti-words; jita-defeated; kṛṣṇa-Lord Kṛṣṇa; arpita-placed; smitā-smile; narma-of joking; ādhyāya-in the science; vara-ācāryā-the best teacher; bhāratī-Sarasvatī; jaya-defeating; vāgmitā-eloquent.

She smiled when Viśākhā defeated Kṛṣṇa in the duel of veiled joking words. She is the best teacher of the science of joking. Her eloquence defeats goddess Sarasvatī.

Text 106

viśākhāgre rahaḥ-keli-
kathodghāṭaka-mādhavam
tāḍayantī dviḥ abjena
sa-bhrū-bhaṅgena līlayā

viśākhā-of Viśākhā; agre-in the presence; rahaḥ-confidential; keli-pastimes; kathā-udghāṭaka-describing; mādhavam-Lord Kṛṣṇa; tāḍayantī-striking; dviḥ-twice; abjena-with a lotus flower; sa-with; bhrū-of eyebrows; bhaṅgena-knitting; līlayā-playfully.

When Lord Mādhava described Their confidential pastimes to Viśākhā, Rādhā knitted Her eyebrows and playfully struck Him twice with a lotus flower.

Text 107

lalitādi-puraḥ sāksāt
kṛṣṇa-sambhoga-lañchane
sūcyamāne dṛṣā dūtyā
smitvā huṅkuvatī ruṣā

lalitā-with Lalitā; ādi-beginning; puraḥ-in the presence; sāksāt-directly; kṛṣṇa-with Lord Kṛṣṇa; sambhoga-enjoyment; lañchane-the signs; sūcyamāne-being indicated; dṛṣā-by a glance; dūtyā-by a gopī messenger; smitvā-smiling; huṅkuvatī-reproaching; ruṣā-angrily.

When, speaking with a glance a gopi messenger revealed to Lalitā and the other gopīs the signs of Rādhā's having enjoyed with Kṛṣṇa, smiling Rādhā angrily rebuked her.

Text 108

kvacit praṇaya-mānena
smitam āvṛtya mauninī
bhītyā smara-śarair bhaṅgya-
liṅgantī sa-smitam harim

kvacit-sometimes; praṇaya-of love; mānena-with the anger; smitam-a smile; āvṛtya-concealing; mauninī-silent; bhītyā-with fear; smara-of Kāma; śaraiḥ-by the arrows; bhaṅgya-with crookedness; liṅgantī-embracing; sa-with; smitam-a smile; harim-Lord Kṛṣṇa.

Sometimes, driven by the anger of love, She covers all smiles and refuses to speak to Kṛṣṇa. Sometimes, afraid of Kāma's arrows, She crookedly embraces the smiling Lord Hari.

Text 109

kupitam kautukaiḥ kṛṣṇam
vihāre bādha-mauninam
katarā parirabhyāśu
mānayantī smitānam

kupitam-angry; kautukaiḥ-with playful tricks; kṛṣṇam-Lord Kṛṣṇa; vihāre-in the pastimes; bādha-very; mauninam-silent; katarā-tormented; parirabhya-embracing; āśu-at once; mānayantī-worshipping; smita-smiling; ānam-face.

Angered by Her playful tricks, Kṛṣṇa refused to speak to Her. Tormented, She suddenly embraced Him. She respectfully worshiped the smiling Lord Kṛṣṇa.

Text 110

mithaḥ praṇaya-mānena
mauninī mauninam harim
nirmaunā smara-mitreṇa

nirmaunam vikṣya sa-smitā

mithaḥ-mutually; praṇaya-of love; mānena-with the jealous anger; mauninī-silent; mauninam-silent; harim-Lord Hari; nirmaunā-not silent; smara-Kāśma; mitreṇa-by the friend; nirmaunam-not silent; vikṣya-seeing; sa-with; smitā-a smile.

Pushed by jealous anger, Rādhā and Kṛṣṇa refused to speak to each other. Seeing Her friend Kāmadeva force Kṛṣṇa to speak to Her, Rādhā smiled and spoke to Him.

Text 111

kvacit pathi milac-candrā-
valī-sambhoga-dūṣaṇam
śrutvā krūra-sakhī-vaktrān
mukunde māninī ruṣā

kvacit-sometime; pathi-on the path; milac-meeting; candrāvalī-Candrāvalī; sambhoga-enjoyment; dūṣaṇam-fault; śrutvā-hearing; krūra-cruel; sakhī-friend; vaktrān-from the mouth; mukunde-to Lord Kṛṣṇa; māninī-jealous; ruṣā-with anger.

Hearing from the mouth of a cruel friend that Mukunda had met candrāvalī on the path and enjoyed with her, Rādhā became filled with jealous anger.

Text 112

pāda-lakṣā-rasollāsi-
śiraskam kamsa-vidviṣam
kṛta-kāku-śatam sāsrā
paśyantīṣac-calad-dṛśā

pāda-of the feet; lakṣā-rasa-red lac; ullāsi-glistening; śiraskam-head; kamsa-vidviṣam-Lord Kṛṣṇa, the enemy of Kamsa; kṛta-done; kāku-plaintive words; śatam-hundred; sa-asrā-with tears; paśyanti-sees; īṣac-slightly; calad-moving; dṛśā-eyes.

Kṛṣṇa placed the red lac from Rādhā's soles on His head and begged Her forgiveness with hundreds of plaintive speeches. She looked at Him, Her slightly moving eyes filled with tears.

Text 113

kvacit kalindajā-tīre
puṣpa-troṭana-khelayā
vihārantī mukundena
sārdham āli-kulāvṛtā

kvacit-sometimes; kalindajā-of the Yamunā; tīre-on the bank; puṣpa-of flowers; troṭana-breaking; khelayā-with the pastimes; viharantī-enjoying transcendental pastimes; mukundena-Lord Kṛṣṇa; sārddham-with; āli-of friends; kula-by the multitudes; āvṛtā-accompanied.

Sometimes, accompanied by Her friends on the bank of the Yamunā, She enjoys pastimes of picking flowers with Lord Mukunda.

Text 114

tatra puṣpa-kṛte kopād
vrajantī prema-kāritāt
vyāghotitā mukundena
smitvā dhṛtvā paṭāñcalam

tatra-there; puṣpa-of flowers; kṛte-for the sake; kopād-out of anger; vrajantī-going; prema-kāritāt-impelled by love; vyāghotitā-followed; mukundena-by Lord Kṛṣṇa; smitvā-smiling; dhṛtvā-grasping; paṭāñcalam-the edge of Her garment.

Agitated with loving anger, She suddenly left these flower-pastimes. Kṛṣṇa immediately followed Her, smiling, and tugging at the edge of Her sārī.

Text 115

vihāra-srāntitaḥ kāntam
lalitā-nyasta-mastakam
vījayantī svayam premṇā
kṛṣṇam rakta-paṭāñcalaiḥ

vihāra-by pastimes; srāntitaḥ-exhausted; kāntam-Her love; lalitā-Lalitā; nyasta-placed; mastakam-head; vījayantī-fanning; svayam-personally; premṇā-with love; kṛṣṇam-Lord Kṛṣṇa; rakta-red; paṭa-cloth; añcalaiḥ-edge.

Exhausted from enjoying many pastimes, Kṛṣṇa places His head on Lalitā's lap. With great love Rādhā personally fans Her lover with a red cloth.

Text 116

puṣpa-kalpita-dolāyām
kala-gāna-kutūhalaiḥ
premnā preṣṭha-sakhī-vargair
dolitā hari-bhūṣitā

puṣpa-with flowers; kalpita-made; dolāyām-on then swing; kala-sweet; gāna-songs; kutūhalaiḥ-with happiness; premnā-with love; preṣṭha-dear; sakhī-friends; vargaiḥ-by the multitudes; dolitā-swung; hari-by Lord Kṛṣṇa; bhūṣitā-decorated.

Decorated by Lord Hari, She moves to and fro on the swing of flowers, lovingly pushed by Her jubilant, sweetly singing, dear friends.

Text 117

kuṇḍa-kuñjāṅgane valgu
gāyad-āli-gaṇānvitā
vīṇānandita-govinda-
datta-cumbena lajjitā

kuṇḍa-of the ;ale; kuñja-in the forest grove; āṅgane-in the courtyard; valgu-charming; gāyad-singing; āli-friends; gaṇa-by a multitude; anvitā-accompanied; vīṇā-by the vīṇā; ānandita-delighted; govinda-Lord Kṛṣṇa; datta-given; cumbena-by a kiss; lajjitā-embarrassed.

In a forest courtyard by a lake Rādhā played the vīṇā as her friends sweetly sang. Pleased by Her musical skill, Kṛṣṇa suddenly kissed the embarrassed Rādhā.

Text 118

govinda-vadanāmbhoje
smitvā tāmbūla-vīṭikām
yuñjatīha mitho narma-
keli-karpūra-vāsītām

govinda-of Lord Kṛṣṇa; vadana-mouth; ambhoje-in the lotus; smitvā-smiling; tāmbūla-vīṭikām-betelnuts; yuñjati-places; iha-here; mithaḥ-together; narma-of joking words; keli-pastimes; karpūra-with the camphor; vāsītām-scented.

Smiling, Rādhā places in Lord Govinda's lotus mouth betelnuts aromatic with the camphor of Their joking words.

Text 119

girīndra-gāhvare talpe
govindorasi sālasam
śayanā lalitā-vījya-
mānā svīya-paṭāñcalaiḥ

girīndra-of the king of mountains; gāhvare-in a cave; talpe-on a bed; govinda-of Lord Kṛṣṇa; urasi-on the chest; sālasam-exhausted; śayanā-resting; lalitā-by Lalitā; vījyamānā-being fanned; svīya-own; paṭāñcalaiḥ-by the edge of the garment.

In a cave of Govardhana Hill, as Lalitā fans Her with the edge of her sārī, tired Rādhā sleeps on Lord Govinda's chest.

Text 120

apūrva-bandha-gāndharvā-
kalayonmadya mādhavam
smitvā harita-tad-veṇu-
hārā smerā-viśākhayā

apūrva-bandha-unprecedented; gāndharvā-musical; kalayā-skill; unmadya-enchancing; mādhavam-Lord Kṛṣṇa; smitvā-smiling; harita-stolen; tad-His; veṇu-flute; hārā-necklace; smerā-smiling; viśākhayā-by Viśākhā.

As smiling Rādhā charms Mādhava with Her unprecedented musical skill, smiling Viśākhā steals His garland and flute.

Text 121

vīṇā-dhvani-dhutopendra-
hastāc-cyotita-vaṁśikā
cūḍā-svana-hṛta-śyāma-
deha-geha-patha-smṛtiḥ

vīṇā-of the vīṇā; dhvani-because of the sound; dhutopendra-trembling; hastāc-from the hand; cyotita-fallen; vaṁśikā-the flute; cūḍā-of bracelets and other ornaments; svana-by the sound; hṛta-stolen away; śyāma-of Lord Kṛṣṇa; deha-of

the body; geḥa-of the home; patha-of the path; smṛtiḥ-the remembrance.

The sound of Rādhā's vīṇā makes Kṛṣṇa tremble and the flute slips from His hand. The tinkling of Her bracelets and ornaments makes Him forget His own body and the path that leads to His home.

Text 122

muralī-gilitottuṅga-
gr̥ha-dharma-kula-sthitiḥ
śṛṅgato datta-tat-sarva-
sa-tilāpo-'ñjali-trayā

muralī-by the flute; gilīta-swallowed; uttuṅga-noble; gr̥ha-household; dharma duties; kula-respectable; sthitiḥ-position; śṛṅgataḥ-from the buffalo horn; datta-given; tat-that; sarva-everything; sa-with; tila-sesame seeds; apaḥ-water; añjali-folded palms; trayā-three.

Kṛṣṇa's flute has swallowed up Rādhā's concern for Her noble household duties and the good reputation of Her family. Because of Kṛṣṇa's buffalo-horn bugle She offers for them a funeral oblation of three palmsfull of sesame seeds and water.

Text 123

kṛṣṇa-puṣṭi-karāmodi-
sudhā-sārādhikādhara
sva-madhuritva-sampādi-
kṛṣṇa-pādāmbujāmṛtā

kṛṣṇa-Kṛṣṇa; puṣṭi-kara-nourishing; āmodi-fragrance; sudhā-nectar; sārā-best; adhika-best; adharā-lips; sva-own; madhuritva-sweetness; sampādi-establishing; kṛṣṇa-of Kṛṣṇa; pāda-feet; ambuja-lotus; amṛtā-nectar.

Rādhā feeds Kṛṣṇa the most sweet and fragrant nectar of Her lips. It is Her sweetness that creates the nectar of Kṛṣṇa's lotus feet.

Text 124

rādheti nija-nāmnaiva
jagat-khyāpita-mādhavā

mādhavasyaiva rādheti
jñāpitātmā jagat-traye

rādhā-Rādhā; iti-thus; nija-own; nāmnā-by the name; eva-indeed; jagat-in the world; khyāpita-celebrated; mādhavā-Lord Kṛṣṇa: mādhavasya-of Lord Kṛṣṇa; eva-indeed; rādhā-Rādhā; iti-thus; jñāpita-known; ātmā-self; jagat-worlds; traye-in the three.

Lord Mādhava is famous in the three worlds because His name is connected to the name of Rādhā. Śrī Rādhā is famous in the world because Her name is connected to the name of Lord Mādhava.

Text 125

mṛganābheḥ sugandha-śrīḥ
ivendor iva candrikā
tarohḥ sumañjarīveha
kṛṣṇasyābhinnatām gatā

mṛganābheḥ-of musk; sugandha-śrīḥ-the sweet fragrance; iva-like; indohḥ-of the moon; iva-like; candrikā-the moonlight; tarohḥ-of a tree; sumañjarī-the blossoms; iva-like; iha-here; kṛṣṇasya-of Lord Kṛṣṇa; abhinnatām-non-difference; gatā-attained.

Just as the sweet fragrance of musk perfume is not different from the substance musk, just as moonlight is not different from the moon, and just as the beautiful blossoms of a tree are not different from the tree, in the same way Śrī Rādhā is not different from Lord Kṛṣṇa.

Text 126

raṅginā saṅga-raṅgena
sānaṅga-raṇinī-kṛtā
sānaṅga-raṅga-bhaṅgena
suraṅgī-kṛta-raṅgadā

raṅginā-with the deer; saṅga-the association; raṅgena-desiring; sānaṅga-amorous; raṇinī-doe; kṛtā-become; sānaṅga-of Kāma; raṅga-the dance; bhaṅgena-with the motions; suraṅgī-gracefully dancing; kṛta-performed; raṅgadā-delighting.

Lord Kṛṣṇa, wishing to associate with Śrī Rādhā, approached Her as if He were a passionate deer, and She responded by assuming the role of an amorous doe.

Kṛṣṇa began His amorous dance, and She delighted Him by gracefully responding.

Texts 127-130

ity etan-nāma-lilākta-
padyaiḥ pīyūṣa-varṣakaiḥ
tad-rasāsvāda-niṣṇāta-
vasanā-vāsītāntaraiḥ

gīyamānam janair dhanyaiḥ
sneha-viklinna-mānasaiḥ
natvā tām kṛpayāviṣṭām
duṣṭo 'pi niṣṭhuraḥ śaṭhaḥ

jano 'yam yācate duḥkhī
rudann uccair idam muhuḥ
tat-padāmbhoja-yugmaika-
gatiḥ kātāratām gataḥ

kṛtvā nija-gaṇasyāntaḥ
kāruṇyān nija-sevane
niyijayatu mām sāksāt
seyam vṛndāvaneśvarī

iti-thus; etan-of Her; nāma-names; lilā-with transcendental pastimes; akta-anointed; padyaiḥ-by verses; pīyūṣa-of nectar; varṣakaiḥ-with showers; tad-this; rasa-nectar; āsvāda-tasting; niṣṇāta-expert; vasanā-desires; vāsita-scented; āntaraiḥ-whose hearts; gīyamānam-glorified in song; janaiḥ-by persons; dhanyaiḥ-fortunate; sneha-with love; viklinna-melting; mānasaiḥ-whose hearts and minds; natvā-bowing down; tām-to Her; kṛpayā-with mercy; āviṣṭām-filled; duṣṭaḥ-wicked; api-even though; niṣṭhuraḥ-coarse and hard-hearted; śaṭhaḥ-criminal; janaḥ-person; ayam-this; yācate-begs; duḥkhī-unhappy; rudann-crying; uccaiḥ-loudly; idam-this; muhuḥ-again and again; tat-of Her; padāmbhoja-lotus feet; yugma-pair; eka-sole; gatiḥ-object of my life; kātāratām-distress; gataḥ-attained; kṛtvā-having done; nija-own; gaṇasya-of associates; antaḥ-within; kāruṇyān-out of mercy; nija-own; sevane-in the service; niyijayatu-may engage; mām-me; sāksāt-directly; sā iyam-She; vṛndāvaneśvarī-the queen of Vṛndāvana.

Many fortunate persons, their hearts melting with devotional love and yearning to taste the nectar of Her service, glorify Śrī Rādhā by reciting these verses filled with Her holy names and transcendental pastimes, which are like many showers of nectar. Bowing down, this sinful, cruel, unhappy criminal, who considers Her lotus feet the only goal of his life, loudly weeping, begs: "May the queen of Vṛndāvana be merciful. May She accept me as one of Her associates and engage me

in her direct service."

Text 131

bhajāmi rādhām aravinda-netrām
smarāmi rādhām madhura-smitāsyām
vadāmi rādhām karuṇa-bharārdrām
tato mamānyāsti gatir na kāpi

bhajāmi-I worship; rādhām-Rādhā; aravinda-lotus; netrām-eyes; smarāmi-I remember; rādhām-Rādhā; madhura-sweet; smita-smile; asyām-face; vadāmi-I glorify; rādhām-Rādhā; karuṇa-of mercy; bhara-with an abundance; ardrām-melting; tataḥ-then; mama-of me; anyā-another; asti-is; gatiḥ-goal; na-not; kāpi-anything.

I worship lotus-eyed Rādhā. I meditate on sweetly-smiling Rādhā. I glorify supremely merciful Rādhā. She is the only goal of my life. I have no other goal.

Text 132

līlā-nāmānkita-stotram
viśākhānandadābhidham
yaḥ paṭhen niyatam goṣṭhe
vasen nirbhara-dīna-dhīḥ

līlā-with transcendental pastimes; nāma-and names; ankita-marked; stotram-prayers; viśākhā-to Viśākhā; ānandada-granting bliss; ābhidham-named; yaḥ-one who; paṭhen-reads; niyatam-regularly; goṣṭhe-in Vraja; vasen-may reside; nirbhara-very; dīna-lowly; dhīḥ-considering himself.

A person who, thinking himself the lowest and most fallen of persons, regularly reads this prayer, which is filled with the holy names and pastimes of Śrī Rādhā, and which bears the name Viśākhānandada (Prayers That Delight Viśākhā), will live eternally in the abode of Vraja.

Text 133

ātmālakṛti-rādhāyām
pṛitim utpadya moda-bhāk
niyojayati tām kṛṣṇaḥ
sākṣāt tat-priya-sevane

ātmā-Himself; alaṅkṛti-an ornament; rādhāyām-Rādhā; prītim-love; utpadya-manifesting; moda-bhāk-delighted; niyojayati-engages; tam-him; kṛṣṇaḥ-Lord Kṛṣṇa; sāksāt-directly; tat-of Him; priya-of the beloved; sevane-in the service.

To that reader Lord Kṛṣṇa grants love for Śrī Śrī Rādhā-Kṛṣṇa. That reader Lord Kṛṣṇa engages in the direct service of His beloved.

Text 134

śrīmad-rūpa-padāmbhoja-
dhūli-mātraika-sevinā
kenacid grathitā padyair
mālāghreyā tad-āśrayaiḥ

śrīmad-rūpa-of Śrīla Rūpa Gosvāmī; padāmbhoja-of the lotus feet; dhūli-the dust; mātraika-only; sevinā-by a servant; kenacid-by someone; grathitā-strung; padyaiḥ-with verses; mālā-a garland; āghreyā-to be smelled; tad-of Him; āśrayaiḥ-by they who have taken shelter.

A certain servant of the dust of śrīla Rūpa Gosvāmī's lotus feet has strung this garland of verses glorifying Śrī Rādhā's lotus feet. They who have taken shelter of Śrīla Rūpa Gosvāmī will be able to appreciate the sweet fragrance of this garland of verses.

Śrī Mukundāṣṭaka

Eight Prayers Glorifying Lord Mukunda

Text 1

balabhid-upala-kānti-drohiṇi śrīmad-aṅge
ghuṣṛṇa-rasa-vilāsaiḥ suṣṭhu gāndharvikāyāḥ
sva-madana-nṛpa-śobhām vardhayan deha-rājye
praṇayatu mama netrābhīṣṭa-siddhiṁ mukundaḥ

balabhid-upala-of sapphires; kānti-splendor; drohiṇi-hurting; śrīmat-handsome; aṅge-limbs; ghuṣṛṇa-saffron; rasa-nectar; vilāsaiḥ-splendor; suṣṭhu-excellently;

gāndharvikāyāḥ-of Śrī Rādhā; sva-own; madana-face; nṛpa-king; śobhām-splendor; vardhayan-increasing; deha-of the body; rājye-in the kingdom; praṇayatu-may grant; mama-of me; netra-of the eyes; abhīṣṭa-the desire; siddhim-perfection; mukundaḥ-Lord Kṛṣṇa.

May Lord Mukunda, who with the saffron splendor of His handsome form, which crushes the luster of sapphires, expands the glory of the king of passionate desire in the kingdom of Śrī Rādhā's transcendental body, grant the perfection my eyes desire.

Text 2

udita-vidhu-parārdha-jyotir ullaṅghi-vaktro
nava-taruṇima-rajyad-bālya-śeṣāti-ramyaḥ
pariṣadi lalitālīm dolayan kuṇḍalābhyām
praṇayatu mama netrābhīṣṭa-siddhim mukundaḥ

udita-risen; vidhu-moon; parārdha-millions; jyotiḥ-splendor; ullaṅghi-jumping over; vaktraḥ-face; nava-new; taruṇima-youth; rajyat-shining; bālya-of childhood; śeṣa-remainder; ati-very; ramyaḥ-charming; pariṣadi-in the assembly; lalitālīm-Lalitā's friend; dolayan-swinging; kuṇḍalābhyām-with earrings.

May Lord Mukunda, whose face eclipses the splendor of millions of rising moons, who is handsome in childhood and youth, and who with the luster of His earrings awakens the amorous desires of Lalitā's friend Rādhā in the gopī assembly, grant the perfection my eyes desire.

Text 3

kanaka-nivaha-śobhā-nindi pītaṁ nitambe
tad-upari nava-raktaṁ vastram itthaṁ dadhānaḥ
priyam iva kila varṇaṁ rāga-yuktaṁ priyāyāḥ
praṇayatu mama netrābhīṣṭa-siddhim mukundaḥ

kanaka-of gold; nivaha-an abundance; śobhā-splendor; nindi-rebuking; pītaṁ-yellow; nitambe-on the hip; tat-that; upari-above; nava-new; raktaṁ-red; vastram-garment; itthaṁ-in this way; dadhānaḥ-placing; priyam-dear; iva-as if; kila-certainly; varṇaṁ-color; rāga-love; yuktaṁ-endowed; priyāyāḥ-of the beloved.

May Lord Mukunda, who places on His hips a yellow garment that rebukes the splendor of a great mass of gold, and who places above that a red garment, as if red were His beloved's favorite color, grant the perfection my eyes desire.

Text 4

surabhi-kusuma-vṛndair vāsītāmbhaḥ-samṛddhe
priya-sarasi nidāghe sāyam āli-parītā
madana-janaka-śekaiḥ khelayann eva rādhām
praṇayatu mama netrābhīṣṭa-siddhim mukundaḥ

surabhi-fragrant; kusuma-flowers; vṛndaiḥ-with multitudes; vāsita-scented; ambhaḥ-water; samṛddhe-enriched; priya-favorite; sarasi-in the lake; nidāghe in summer; sāyam-in the evening; āli-by friends; parītām-surrounded; madana-amorous desire; janaka-arousing; śekaiḥ-by splashing; khelayann-making playful; eva-indeed; rādhām-Rādhā.

May Lord Mukunda, who on a summer evening arouses the playfulness of Rādhā and Her friends by making amorous splashes in Her favorite pond now fragrant with many flowers, grant the perfection my eyes desire.

Text 5

parimalam iha labdhvā hanta gāndharvikāyāḥ
pulakita-tanur uccair unmadas tat-kṣaṇena
nikhila-vipina-deśān vāsītān eva jighran
praṇayatu mama netrābhīṣṭa-siddhim mukundaḥ

parimalam-the fragrance; iha-here; labdhvā-having attained; hanta-indeed; gāndharvikāyāḥ-of Rādhā; pulakita-hairs standing erect; tanuḥ-body; uccaiḥ-greatly; unmadas-maddened; tat-that; kṣaṇena-in a moment; nikhila-all; vipina-forest; deśān-places; vāsītān-fragrant; eva-indeed; jighran-smelling.

May Lord Mukunda, who, attaining the fragrance of Śrī Rādhā, becomes immediately intoxicated, the hairs of His body standing erect, and His nose smelling all fragrant forests, grant the perfection my eyes desire.

Text 6

praṇihita-bhuja-daṇḍaḥ skandha-deśe varāṅgyāḥ
smita-vikasita-gaṇḍe kīrtidā-kanyakāyāḥ
msanasija-jani-saukhyam cumbanenaiva tanvan
praṇayatu mama netrābhīṣṭa-siddhim mukundaḥ

praṇihitaplaced; bhujā-daṇḍaḥ-arms; skandha-deśe-on the shoulders;
varāṅgyāḥ-of the beautiful girl; smita-a smile; vikaṣita-blossoming; gaṇḍe-on the
cheek; kīrtidā-of Kīrtidā; kanyakāyāḥ-of the daughter; msanasija-amorous desire;
jani-arousing; saukhyaṁ happiness; cumbanena-with a kiss; eva-certainly; tanvan-
giving.

My Lord Mukunda, who, His arm on Her shoulder, arouses the amorous
happiness of Kīrtidā's beautiful daughter by kissing Her cheek blossoming with a
smile, grant the perfection my eyes desire.

Text 7

pramada-danuja-goṣṭhyāḥ ko 'pi samvarta-vahnir
vraja-bhuvi kila pitror mūrtimān sneha-puñjaḥ
prathama-rasa-mahendraḥ śyāmalo rādhikāyāḥ
praṇayatu mama netrābhīṣṭa-siddhim mukundaḥ

pramada-wild; danuja-goṣṭhyāḥ-of demons; ko 'pi-someone; samvarta-of
devastation; vahnīḥ-the fire; vraja-of Vraja; bhuvī-in the land; kila-indeed; pitroḥ-
of His parents; mūrtimān-personified; sneha-of love; puñjaḥ-abundance; prathama-
rasa-of amorous love; mahendraḥ-the great king; śyāmalaḥ-dark-complexioned;
rādhikāyāḥ-of Rādhā.

May Lord Mukunda, who is the fire of devastation for the wild demons, who is
the personification of filial love for His parents, and who is the dark-complexioned
deity of conjugal love for Śrī Rādhā, grant the perfection my eyes desire.

Text 8

sva-kadana-kathayāṅgī-kṛtya mṛdvīm viśākhām
kṛta-caṭu lalitām tu prārthayan prauḍha-śilām
praṇaya-vidhura-rādhā-māna-vidhvamsanāya
praṇayatu mama netrābhīṣṭa-siddhim mukundaḥ

sva-own; kadana-unhappiness; kathayā-by the words; aṅgī-kṛtya-accepting;
mṛdvīm-gentle; viśākhām-Viśākhā; kṛta-done; caṭu-sweet words; lalitām-Lalitā; tu-
indeed; prārthayan-begging; prauḍha-arrogant; śilām-nature; praṇaya-with love;
vidhura-afflicted; rādhā-of Rādhā; māna-the jealous anger; vidhvamsanāya-for
destroying.

May Lord Mukunda, who, with the description of His own misery has won
gentle Viśākhā to His side, and who, with many sweet words begs arrogant Lalitā

to help break the jealous anger of love-anguished Rādhā, grant the perfection my eyes desire.

Text 9

paripaṭhati mukundasyāṣṭakam kākubhir yaḥ
sakala-viṣaya-saṅgāt sanniyamyendriyāṇi
vraja-nava-yuva-rājo dārśayan svam sa-rādhe
sva-jana-gaṇana-madhye tam priyāyās tanoti

paripaṭhati-reads; mukundasya-of Lord Mukunda; aṣṭakam-eight verses; kākubhiḥ-with a voice choked with emotion; yaḥ-one who; sakala-all; viṣaya-material sense-objects; saṅgāt-from the contact; sanniyamya-restraining; indriyāṇi-the senses; vraja-of Vraja; nava-young; yuva-rājaḥ-prince; dārśayan-revealing; svam-own; sa-with; rādhe 3Rādhā; sva-own; jana-people; gaṇana-counting; madhye-in the midst; tam-him; priyāyās-of His beloved; tanoti-does.

The young prince of Vraja reveals Himself to a person who, carefully keeping his senses from the touch of all kinds of material sense pleasures, with a voice choked with emotion reads these eight verses glorifying Lord Mukunda. He counts that reader among the associates of His beloved Rādhā.

Śrī Utkanṭhā-daśaka

Ten Longings

Text 1

chinna-svarṇa-vinindi-cikkaṇa-rucim smerām vayaḥ-sandhito
ramyām rakta-sucīna-paṭṭa-vasanām veśena vibhrājitām
udghūrṇac-chiti-kaṇṭha-piñcha-vilasadveṇīm mukundaṁ manāk
paśyantīm nayanāncalena muditām rādhām kadāham bhaje

chinna-molten; svarṇa-gold; vinindi-rebuking; cikkaṇa-rucim-splendor; smerām-smiling; vayaḥ-sandhitaḥ-youthful; ramyām-beautiful; rakta-red; sucīna-paṭṭa-vasanām-exquisite garments; veśena-with the appearance; vibhrājitām-

resplendent; udghūrṇac-moving; chiti-kaṅṭha-peacock; piñcha-feather; vilasad-splendid; veṇīm-braids; mukundam-Lord Kṛṣṇa; manāk-slightly; paśyantīm-seeing; nayanāñcalena-with the corners of Her eyes; muditām-jubilant; rādhām-Śrī Rādhā ; kadā-when?; aham-I; bhaje-will worship.

When will I serve Śrī Rādhā, whose complexion eclipses the splendor of gold, who is a smiling, beautiful young girl, who is gloriously dressed in red silk garments, whose splendid, moving braids are decorated with peacock feathers, and who happily catches a glimpse of Lord Mukunda from the corner of Her eye?

Text 2

yasyāḥ kānta-tanūllasat-parimalenākṛṣṭa uccaiḥ sphurad-
gopī-vṛnda-mukhāravinda-madhu tat prītyā dhayann apy adaḥ
muñcan vartmani bambhramīti madato govinda-bhṛṅgaḥ satām
vṛndāraṇya-vareṇya-kalpa-latikām rādhām kadāham bhaje

yasyāḥ-of whom; kānta-of the lover; tanu-body; ullasat-splendid; parimalena-by the fragrance; ākṛṣṭa-attracted; uccaiḥ-greatly; sphurad-manifest; gopī-of the gopīs; vṛnda-of the hosts; mukha-mouth; aravinda-lotus; madhu-honey; tat-that; prītyā-with love; dhayann-drinking; api-also; adaḥ-this; muñcan-giving up; vartmani-on the pathway; bambhramīti-continually wanders; madataḥ-out of intoxication; govinda-of Lord Kṛṣṇa; bhṛṅgaḥ-the bumblebee; satām-of the devotees; vṛndāraṇya-in the Vṛndāvana forest; vareṇya-by the best; kalpa-the desire; latikām-vine.

Attracted by the splendid fragrance of Rādhā's beautiful transcendental form, the bumblebee Govinda at once gave up happily drinking the honey of the gopīs' lotus lips and madly flew to Śrī Rādhā, the beautiful kalpa vine of Vṛndāvana forest. When will I serve Śrī Rādhā?

Text 3

śrīmat-kuṇḍa-taṭī-kuḍuṅga-bhavane kṛīḍā-kalānām gurum
talpe mañjula-malli-komala-dalaiḥ klpte muhur mādham
jītvā māninam akṣa-saṅgara-vidhau smitvā dṛg-antotsavair
yuñjānām hasitum sakhiḥ param aho rādhām kadāham bhaje

śrīmat-beautyiful; kuṇḍa-lake; taṭī-on the shore; kuḍuṅga-in the grove; bhavane-in the cottage; kṛīḍā-of transcendental pastimes; kalānām-of the arts; gurum-the teacher; talpe-on the couch; mañjula-charming; malli-vines; komala-soft; dalaiḥ-with petals; klpte-fashioned; muhuḥ-again and again; mādham-Lord Kṛṣṇa; jītvā-defeating; māninam-proud; akṣa-saṅgara-in the dice game; vidhau-in

the activity; smitvā-smiling; dr̥g-of the eyes; anta-of the corners; utsavaiḥ-with the festivals; yuñjānām-engaged; hasitum-to laugh; sakhīḥ-friends; param-greatly; ahaḥ-Oh!

In a forest cottage by the shore of a beautiful lake, reclining on a coach of charming, delicate jasmine petals, and again and again defeating proud Mādhava in the dice game, Rādhā smiles, and with a festival of many sidelong glances causes her friends to laugh. When will I serve Śrī Rādhā?

Text 4

rāse prema-rasena kṛṣṇa-vidhunā sārdham sakhībhir vṛtām
bhāvair aṣṭabhir eva sāttvikatarair lāsyam rasais tanvatīm
vīṇā-veṇu-mrdaṅga-kiṅkini-calan-mañjīra-cūḍoccalad-
dhvānaiḥ sphīta-sugīta-mañju-nitarām rādhām kadāham bhaje

rāse-in the rasa dance; prema-of love; rasena-with the nectar; kṛṣṇa-Kṛṣṇa; vidhunā-with the moon; sārdham-with; sakhībhiḥ-friends; vṛtām-accompanied; bhāvaiḥ-with ecstasies; aṣṭabhiḥ-eight; eva-indeed; sāttvikataraiḥ-sāttvika; lāsyam-dancing; rasaiḥ-with transcendental nectar; tanvatīm-extending; vīṇā-vīṇā; veṇu-flute; mṛdaṅga-mṛdaṅga; kiṅkini-anklets; calan-moving; mañjīra-ankle ornaments; cūḍā-ornaments; uccalad-excellent; dhvānaiḥ-with sounds; sphīta-expanded; sugīta-sweet singing; mañju-charming; nitarām-great.

When will I serve Śrī Rādhā who, surrounded by Her friends, filled with the nectar of love, and manifesting the eight sāttvika ecstasies, sweetly sings to the accompaniment of vīṇas, flutes, mṛdaṅgas, and the tinkling of anklets and other ornaments, and gracefully dances in the rasa-līlā with the moon that is Lord Kṛṣṇa.

Text 5

uddāma-smara-keli-saṅgara-bhare kāmam vanāntaḥ-khale
kṛṣṇenāṅkita-pīna-parvata-kuca-dvandvām nakhair astrakaiḥ
tad darpeṇa tathā madoddhuram aho tam viddham ākurvatīm
dūre svāli-kulaiḥ kṛtāśiṣam aho rādhām kadāham bhaje

uddāma-ferocious; smara-amorous; keli-pastimes; saṅgara-battle; bhare-great; kāmam-voluntarily; vanāntaḥ-khale-in the middle of the forest; kṛṣṇena-by Kṛṣṇa; āṅkita-marked; pīna-full; parvata-mountains; kuca-breasts; dvandvām-pair; nakhaiḥ-with nails; astrakaiḥ-the weapons; tad-that; darpeṇa-with pride; tathā-then; mada-amorous desires; uddhuram-aroused; ahaḥ-Ah!; tam-Him; viddham-struck; ākurvatīm-doing; dūre-from far away; svāli-kulaiḥ-by Her friends; kṛta-given; āśiṣam-blessings; ahaḥ-ah!

When will I serve Śrī Rādhā, who in the middle of the forest enjoyed pastimes of ferocious amorous battle with passionate Kṛṣṇa, striking Him as He scratched the great mountains of her breasts and Her friends offered prayers and blessings from far away?

Text 6

mitrāṇām nikarair vṛtena hariṇā svairam girīndrāntike
śulkaḍāna-miṣeṇa vartmani hathād dambhena ruddhāñcalam
sārdham smerasakhībhir uddhura-girām bhaṅgyā kṣipantīm ruṣā
bhrū-darpair vilasac-cakora-nayanām rādhām kadāham bhaje

mitrāṇām-of friends; nikaraiḥ-with multitudes; vṛtena-accompanied; hariṇā-by Lord Kṛṣṇa; svairam-personally; girīndra-the king of hills; antike-near; śulka-toll; ādāna-collection; miṣeṇa-on the pretext; vartmani-on the path; hathād-forcibly; dambhena-by a trick; ruddha-grasped; añcalam-edge of the garment; sārdham-with; smerasakhībhir-friends; uddhura-lively; girām-words; bhaṅgyā-with a flood of crooked words; kṣipantīm-hurling; ruṣā-with anger; bhrū-eyebrows; darpaiḥ-with arrogance; vilasac-glittering; cakora-cakora bird; nayanām-eyes.

When will I serve Śrī Rādhā, who replied with glittering cakora eyes, arrogant eyebrows, and an angry flood of crooked words when Kṛṣṇa and His friends, pretending to demand payment of a toll, forcibly stopped Her and Her friends on the path near Govardhana Hill?

Text 7

pārāvāra-vihāra-kautuka-maṇḥ-pūreṇa kaṁsāriṇā
sphāre mānasa-jāhnavī-jala-bhare taryām samuthhāpitām
jirṇā naur mama cet skhaled iti miṣac chāyā-dvitiyām mudā
pāre khaṇḍita-kañculīm dhṛta-kucām rādhām kadāham bhaje

pārāvāra-on the other shore; vihāra-pastimes; kautuka-eager; maṇḥ-at heart; pūreṇa-filled; kaṁsāriṇā-by Lord Kṛṣṇa; sphāre-grate; mānasa-jāhnavī-of the Mānasa-gaṅgā; jala-water; bhare-in the great; taryām-on a boat; samuthhāpitām-climbed; jirṇā-old; nauḥ-boat; mama-My; cet-if; skhaled-may fall; iti-thus; miṣac-by the trick; chāyā-of a shadow; dvitiyām-a double; mudā-with joy; pāre-on the other shore; khaṇḍita-broken; kañculīm-bodice; dhṛta-held; kucām-breasts.

When will I serve Śrī Rādhā? Travelling across the Mānasa-gaṅgā on a boat with

Lord Kṛṣṇa whose heart yearned to enjoy pastimes on the other shore, She cheerfully ripped open Her bodice when Kṛṣṇa tricked Her by saying, "This old boat of Mine is about to sink."

Text 8

ullāsair jala-keli-lolupa-maṇḥ-pūre nidāghodgame
kṣvelī-lampaṭa-mānasābhir abhitaḥ sāyam sakhībhir vṛtām
govindam sarasi priye 'tra salila-kṛīḍā-vidagdham kaṇaiḥ
siñcantīm jalayantrakeṇa payasām rādhām kadāham bhaje

ullāsaiḥ-with delight; jala-water; keli-pastimes; lolupa-eager; maṇḥ-heart; pūre-filled; nidāgha-of summer; udgame-on the arrival; kṣvelī-for transcendental pastimes; lampaṭa-eager; mānasābhiḥ-whose hearts; abhitaḥ-everywhere; sāyam-at dusk; sakhībhiḥ-by friends; vṛtām-surrounded; govindam-Lord Kṛṣṇa; sarasi-in the lake; priye-favorite; atra-here; salila-water; kṛīḍā-pastimes; vidagdham-expert; kaṇaiḥ-with drops; siñcantīm-sprinkling; jalayantrakeṇa-with a water-sprinkling device; payasām-of water.

When will I serve Śrī Rādhā? In Her favorite lake on a warm summer evening that made Her yearn to enjoy water-pastimes, She and Her playful friends jubilantly sprinkle the expert water- sportsman Lord Govinda with water from Their jala-yantras.

Text 9

vāsantī-kusumotkareṇa paritaḥ saurabhya-vistāriṇā
svenālaṅkṛti-sañcayena bahudhāvirbhāvitena sphuṭam
sotkampam pulakodgamair mura-bhidā drāg bhūṣitāṅgīm kramair
modenāśru-bharaiḥ plutām pulakitām rādhām kadāham bhaje

vāsantī-spring; kusuma-flowers; utkareṇa-with a multitude; paritaḥ-everywhere; saurabhya-sweet aroma; vistāriṇā-spreading; svena-personally; alaṅkṛti-of ornaments; sañcayena-with a multitude; bahudhā-in many ways; āvirbhāvitena-manifested; sphuṭam-clearly; sotkampam-with trembling; pulakodgamaḥ-with hairs of the body standing erect; mura-bhidā-by Lord Kṛṣṇa; drāg-at once; bhūṣita-decorated; āṅgīm-body; kramaiḥ-one by one; modena-with happiness; āśru-of tears; bharaḥ-with an abundance; plutām-flooded; pulakitām-hairs standing erect.

When will I serve Śrī Rādhā? She is drowned with tears of joy and Her bodily hairs stand erect, as with many fragrant spring flowers Lord Kṛṣṇa, trembling and the hairs of His body erect in excitement, decorates Her limbs one by one.

Text 10

prāṇebhyo 'py adhika-priyā muraripoḥ yā hanta yasyā api
svīya-prāṇa-parārdhato 'py dayitās tat-pāda-reṇoḥ kaṇāḥ
dhanyām tām jagatī-traye parilasaj-jaṅghāla-kīrtim hareḥ
preṣṭhā-varga-śiro 'gra-bhūṣaṇa-maṇim rādhām kadāham bhaje

prāṇebhyaḥ-than life-breath; api-even: adhika-more; priyā-dear; muraripoḥ-to Kṛṣṇa; yā-one who; hanta-certainly; yasyā-of whom; api-also; svīya-own; prāṇa-lives; parārdhataḥ-billions; api-even; dayitāḥ-more dear: tat-of Him; pāda-of the feet; reṇoḥ-of the dust; kaṇāḥ-the particles; dhanyām-fortunate; tām-her; jagatī-in the worlds; traye-three; parilasaj-splendid; jaṅghāla-swift; kīrtim-fame; hareḥ-of Lord Hari; preṣṭhā-beloveds; varga-the groups; śiraḥ-the head; agra-in the presence; bhūṣaṇa-ornament; maṇim-jewel.

When will I serve Śrī Rādhā, who is dearer to Lord Kṛṣṇa than His own life, who considers the dust of Lord Kṛṣṇa's feet millions of times more dear than Her own life, who is supremely fortunate, whose fame shines in the three worlds, and who is the jewel crown of Lord Kṛṣṇa's gopī beloveds?

Text 11

utkaṅthā-daśaka-stavena nitarām navyena divyaiḥ svaraiḥ
vṛndāraṇya-mahendra-paṭṭa-mahiṣīm yaḥ stauti-samyak sudhīḥ
tasmai prāṇa-samā guṇnurasanāt sañjāta-harṣotsavaiḥ
kṛṣṇo 'nargham abhiṣṭha-ratnam acirād etat sphuṭam yacchati

utkaṅthā-longings; daśaka-ten; stavena-with the prayer; nitarām-greatly; navyena-new; divyaiḥ-transcendental; svaraiḥ-with sounds; vṛndāraṇya-of Vṛndāvana forest; mahendra-the king; paṭṭa-the principal; mahiṣīm-queen; yaḥ-one who; stauti-prays; samyak-completely; sudhīḥ-intelligent; tasmai-to him; prāṇa-life; samā-equal; guṇnurasanāt-because of tasting; sañjāta-manifested; harṣa-of happiness; utsavaiḥ-with festivals; kṛṣṇaḥ-Kṛṣṇa; anargham-priceless; abhiṣṭha-desired; ratnam-jewel; acirād-quickly; etat-that; sphuṭam-clearly; yacchati-goes.

An intelligent person who glorifies the great queen of Vṛndāvana by reciting this prayer of ten longings (Utkāṅthā-daśaka) with a sweet voice causes Lord Kṛṣṇa to taste the transcendental qualities of Śrī Rādhā, who is as dear to Him as His own life. Filled with festive happiness, Lord Kṛṣṇa gives that reciter a supremely priceless jewel.

Śrī Nava-yuva-dvandva-didr̥kṣāṣṭaka

Eight Longings To See The Youthful Divine Couple

Text 1

sphurad-amala-madhūli-pūrṇa-rājīva-rājan-
nava-mṛgamada-gandha-drohi-divyāṅga-gandham
mitha iha uditair unmāditāntar-ighūrṇad
vraja-bhuvi nava-yūnor dvandva-ratnam didṛkṣe

sphurad-manifested; amala-spotless; madhūli-sweetness; pūrṇa-filled; rājīva-lotus flowers; rājan-shining; nava-new; mṛgamada-of musk; gandha-the scent; drohi-eclipsing; divya-transcendental; aṅga-limbs; gandham-fragrance; mitha-mutual; iha-here; uditaiḥ-manifested; unmādita-maddened; antaḥ-hearts; vighūrṇad-agitated; vraja-of Vraja; bhuvī-in the land; nava-yūnoḥ-of youthful couple; dvandva-the pair; ratnam-the jewels; didṛkṣe-I yearn to see.

I yearn to see in the land of Vraja the jewel of youthful couples glistening as two splendid lotuses filled with sweetness, Their transcendental limbs eclipsing the fragrance of fresh musk, and Their hearts overwhelmed with the intoxication of love for each other.

Text 2

kanaka-giri-khalodyat-ketakī-puṣpa-dīvyan-
nava-jaladhara-mālā-dveṣi-divyōru-kāntyā
sabalam iva vinodair īkṣayāt svam mithas tad
vraja-bhuvi nava-yūnor dvandva-ratnam didṛkṣe

kanaka-gold; giri-mountain; khala-place; udyat-rising; ketakī-ketakī; puṣpa-flower; dīvyan-shining; nava-new; jaladhara-monsoon clouds; mālā-garland; dveṣi-defeating; divya-transcendental; uru-great; kāntyā-with splendor; sabalam-with different colors; iva-as if; vinodaiḥ-with pastimes; īkṣayāt-may see; svam-own; mithaḥ-mutually; tad-that.

I yearn to see in the land of Vraja the jewel of youthful couples enjoying many pastimes together, the splendor of Their transcendental forms eclipsing the glittering garlands of new monsoon clouds and the ketakī flowers of the golden mountains.

Text 3

nirupama-nava-gaurī-navya-kandarpa-koṭi-
praṭhita-madhurimormi-kṣāḷita-śrī-nakhāntam
nava-nava-ruci-rāgair hr̥ṣṭam iṣṭair mithas tad
vraja-bhuvi nava-yūnor dvandva-ratnam didṛkṣe

nirupama-incomparable; nava-young; gaurī-fair-complexioned girls; navya-young; kandarpa-of Kāmadevas; koṭi-millions; praṭhita-celebrated; madhurima-of sweetness; urmi-by the waves; kṣāḷita-washed; śrī-beautiful; nakha-of nails; antam-the tips; nava-newer; nava-and newer; ruci-splendor; rāgaiḥ-with love; hr̥ṣṭam-delighted; iṣṭaiḥ-desired; mithaḥ-together; tad-that.

I yearn to see in the land of Vraja the jewel of youthful couples delighted by newer and newer feelings of love, and the tips of Their nails washed by the waves of sweetness of millions of peerlessly beautiful fair-complexioned girls and handsome Kāmadevas.

Text 4

madana-rasa-ighūrṇan-netra-padmānta-nṛtyaiḥ
parikalita-mukhendū-hrī-vināmram mitho 'lpaiḥ
api ca madhura-vācam śrotum āvardhitāsam
vraja-bhuvi nava-yūnor dvandva-ratnam didṛkṣe

madana-of amorous love; rasa-the mellows; ighūrṇan-rolling; netra-eyes; padma-lotus; anta-corners; nṛtyaiḥ-with dancing; parikalita-seen; mukha-of the face; indu-moon; hrī-shyness; vināmram-bowed; mithaḥ-mutually; alpaiḥ-slight; api ca-furthermore; madhura-sweet; vācam-words; śrotum-to hear; āvardhita-expanded; āsam-desire.

I yearn to see in the land of Vraja the jewel of youthful couples, who yearn to hear the other's sweet words, and who, the moons of Their faces bowed with shyness, gaze at each other with fleeting, dancing glances from eyes restless with passion.

Text 5

smara-samara-vilāsodgāram aṅgeṣu raṅgais
timita-nava-sakhīṣu prekṣamānāsu bhaṅgyā
smita-madhura-dṛg-antair hrīṇa-samphulla-vaktraṁ
vraja-bhuvi nava-yūnor dvandva-ratnaṁ didṛkṣe

smara-amorous; samara-battle; vilāsa-pastimes; udgāram-manifestation; aṅgeṣu-on the limbs; raṅgaiḥ-with happiness; timita-affectionate; nava-young; sakhīṣu-friends; prekṣamānāsu-observed; bhaṅgyā-with crookedness; smita-smiling; madhura-sweet; dṛg-of the eyes; antaiḥ-with the corners; hrīṇa-shy; samphulla-blossoming; vaktraṁ-faces.

I yearn to see in the land of Vraja the jewel of youthful couples. As Their affectionate friends look on, with faces blossoming with shyness They happily glance at each other's transcendental bodies, in this way beginning the first skirmish of the great battle of Kāma.

Text 6

madana-samara-caryācāryam āpūrṇa-puṇya-
prasara-nava-vadhūbhiḥ prārthya-pādānucaryam
smara-rasikam eka-prāṇam anyonya-bhūṣaṁ
vraja-bhuvi nava-yūnor dvandva-ratnaṁ didṛkṣe

madana-amorous; samara-battle; caryā-activities; ācāryam-teachers; āpūrṇa-filled; puṇya-piety; prasara-extension; nava-young; vadhūbhiḥ-girls; prārthya-aspired; pāda-to the feet; anucaryam-service; smara-amorous pastimes; rasikam-expert at relishing; eka-one; prāṇam-life; anyonya-of each other; bhūṣaṁ-the decoration.

I yearn to see in the land of Vraja the jewel of youthful couples, who are the ācāryas of transcendental amorous battle, whose feet the saintly young gopīs aspire to serve, who are expert at relishing the happiness of amorous battle, who are a single life, and who are each other's decoration.

Text 7

taṭa-madhura-nikuṅje śrāntayoḥ śrī-sarasyaḥ
pracura-jala-vihāraiḥ snigdha-vṛndaiḥ sakhinām
upahr̥ta-madhu-raṅgaiḥ pāyayāt tan mithas tair
vraja-bhuvi nava-yūnor dvandva-ratnaṁ didṛkṣe

taṭa-by the shore; madhura-charming; nikuṅje-in the forest; śrāntayoḥ-

exhausted; śrī-beautiful; sarasyaḥ-of the lake; pracura-abundant; jala-water; vihāraiḥ-with pastimes; snigdha-affectionate; vṛndaiḥ-with multitudes; sakhīnām-of friends; upahṛta-offered; madhu-sweet nectar; raṅgaiḥ-with happiness; pāyayāt-causing to drink; tan-that; mithaḥ-together; taiḥ-with them.

I yearn to see in the land of Vraja the jewel of youthful couples. Exhausted by enjoying many pastimes in the water, They rest in a charming forest by the shore of a beautiful lake. Their affectionate friends bring madhu nectar. They make each other drink. They make Their friends drink.

Text 8

kusuma-śara-rasaugha-granthibhiḥ prema-dāmnā
mitha iha vaśa-vṛtṭyā prauḍhayāddhā nibaddham
akhila-jagati rādhā-mādhavākhyā-prasiddham
vraja-bhuvi nava-yūnor dvandva-ratnam didṛkṣe

kusuma-flower; śara-arrows; rasa-of nectar; augha-a flood; granthibhiḥ-with knots; prema-love; dāmnā-by the rope; mitha-together; iha-here; vaśa-vṛtṭyā-with submissiveness; prauḍhayā-great; addhā-certainly; nibaddham-bound; akhila-entire; jagati-in the world; rādhā-Rādhā; mādhava-and Mādhava; ākhya-with the name; prasiddham-famous.

I yearn to see in the land of Vraja the jewel of youthful couples. Bound by the rope of love that Kāmadeva has secured with many tight knots, They are completely under each other's dominion. They are famous in the world as Śrī Śrī Rādhā-Mādhava.

Text 9

praṇaya-madhuram uccair navya-yūnor didṛkṣā-
ṣṭakam idam ati-yatnād yaḥ paṭhet sphāra-dainyaiḥ
sa khalu parama-śobhā-puñja-mañju prakāmaṁ
yugalam atulam akṣṇoḥ sevyam ārāt karoti

praṇaya-of love; madhuram-the sweetness; uccaiḥ-greatly; navya-yūnoḥ-of the youthful divine couple; didṛkṣā-the desire to see; aṣṭakam-eight verses; idam-this; ati-great; yatnād-with care; yaḥ-one who; paṭhet-reads; sphāra-great; dainyaiḥ-with humbleness; sa-he; khalu-indeed; parama-supreme; śobhā-beauty; puñja-abundance; mañju-charming; prakāmaṁ-to the heart's content; yugalam-the couple; atulam-incomparable; akṣṇoḥ-of the eyes; sevyam-to be served; ārāt-directly; karoti-does.

A person who very carefully and humbly reads these eight verses describing the yearning to see the youthful divine couple and filled with the sweetness of transcendental love, will be able with his own eyes to serve the peerless, supremely handsome and charming divine couple.

Śrī Abhīṣṭa-prārthanāṣṭaka

Eight Requests

Text 1

kadā goṣṭhe goṣṭha-kṣitipa-gr̥ha-devyā kila tayā
sa-bāṣpaṁ kurvatyā vilasati sute lālana-vidhim
muhur dṛṣṭam rohiṇy-apīhita-niveśām avanatam
niṣeve tāmbūlair aham api viśākhā-priya-sakhīm

kadā-when?; goṣṭhe-in Vraja; goṣṭha-of Vraja; kṣitipa-of the king; gr̥ha-devyā-by the wife; kila-indeed; tayā-by her; sa-with; bāṣpaṁ-tears; kurvatyā-doing; vilasati-playing; sute-to her son; lālana-vidhim-caresses; muhuḥ-repeatedly; dṛṣṭam-seen; rohiṇi-by Rohiṇī-devī; apīhita-concealed; niveśām-entrance; avanatam-bending; niṣeve-will serve; tāmbūlaiḥ-with betelnuts; aham-I; api-also; viśākhā-of Viśākhā; priya-the dear; sakhīm-friend.

Even though her eyes were filled with tears as she caressed her playful son, and even though Rohiṇī largely blocked her view, Mother Yaśodā carefully noted the entrance of Śrī Rādhā. When will I humbly offer betelnuts to Viśākhā's friend, Śrī Rādhā?

Text 2

kadā gāndharvāyām śuci viracayantyām hari-kr̥te
mudā hārān vṛndaiḥ saha sa-vayasām ātma-sadane
vicitya śrī-haste maṇim iha muhuḥ sampuṭa-cayād
aho vinyasyantī saphalayati seyaṁ bhujā-latām

kadā-when?; gāndharvāyām-Śrī Rādhā ; śuci-splendid; viracayantyām-creating; hari-kṛte-for Lord Kṛṣṇa's sake; mudā-happily; hārān-necklaces; vṛndaiḥ-by multitudes; saha-accompanied; sa-vayasām-of friends; ātma-sadane-in Her house; vicitya-selecting; śrī-haste-in the hand; maṇim-jewel; iha-here; muhuḥ-repeatedly; sampuṭa-cayād-from the jewelry cases; ahaḥ-Oh!; vinyasyantī-placing; saphalayati-makes fruitful; sa iyam-this; bhuja-arm; latām-vine.

When, again and again taking jewels from the box and placing them in Śrī Rādhā's hand as in Her home She and Her friends make necklaces for Lord Hari, will the vine of my hand bear fruit?

Text 3

kadā līlā-rājye vraja-vipina-rūpe vijayinī
nijam bhāgyam sākṣād iha vidadhatī vallabhatayā
samantād krīḍantī pika-madhupa-mukhyābhir abhitaḥ
prajābhiḥ sañjuṣṭā pramadayati sā mām mad-adhipā

kadā-when?; līlā-of transcendental pastimes; rājye-in the kingdom; vraja-of Vraja; vipina-of the king; rūpe-in the form; vijayinī-glorious; nijam-own; bhāgyam-good fortune; sākṣād-directly; iha-here; vidadhatī-placing; vallabhatayā-with love; samantād-completely; krīḍantī-enjoying pastimes; pika-cuckoos; madhupa-and bees; mukhyābhiḥ-headed by; abhitaḥ-everywhere; prajābhiḥ-by citizens; sañjuṣṭā-accompanied; pramadayati-delights; sā-She; mām-me; mad-my; adhipā-queen.

When will Śrī Rādhā, my queen happily playing with the cuckoos, bees, and other citizens in Her pastime-kingdom of Vraja's forest, fill me with transcendental bliss?

Text 4

kadā kṛṣṇā-tīre tri-catura-sakhībhiḥ samam aho
prasūnām gumphantīm ravisakha-sutām ānatatayā
sametya pracchannaṁ sapadi pariripsor baka-ripor
niṣedhe bhrū-bhaṅgam bhṛṣam anubhaje 'ham vyajaninī

kadā-when?; kṛṣṇā-of the Yamunā; tīre-on the shore; tri-three; catura-or four; sakhībhiḥ-with friends; samam-with; aho-ah!; prasūnām-of flowers; gumphantīm-stringing; ravisakha-of Mahārāja Vṛṣabhānu; sutām-the daughter; ānatatayā-bowing down; sametya-arriving; pracchannaṁ-hidden; sapadi-at the same time; pariripsoḥ-desiring to embrace; baka-ripoḥ-of Kṛṣṇa; niṣedhe-stopped; bhrū-of the eyebrows; bhaṅgam-knitting; bhṛṣam-greatly; anubhaje-worship; aham-I; vyajaninī-holding a fan.

Stringing flower garlands with three or four friends by the Yamunā's shore, Rādhā bends down. Hiding Kṛṣṇa suddenly approaches and earnestly tries to embrace Her. She resists, knitting Her eyebrows. When will I fan Śrī Rādhā as She enjoys these pastimes?

Text 5

kadā śubhre tasmin pulina-valaye rāsa-mahasā
suvarṇāggī-saṅgheṣv aham-ahamikā-matta-matiṣu
harau yāte nīlotpala-nikasatām jitvara-guṇād
guṇād asmān divya-draviṇam iva rādhā madayati

kadā-when?: śubhre-splendid; tasmin-in that; pulina-on the shore; valaye-in the circle; rāsa-of the rāsa dance; mahasā-with the festival; suvarṇāggī-of golden-complexioned girls; saṅgheṣv-in the multitudes; aham-ahamikā-with false pride; matta-intoxicated; matiṣu-whose hearts; harau-when Lord Kṛṣṇa; yāte-had left; nīlotpala-of a blue lotus; nikasatām-touchstone; jitvara-victorious; guṇād-quality; guṇād-because of the quality; asmān-us; divya-transcendental; draviṇam-treasure; iva-like; rādhā-Śrī Rādhā; madayati-delights.

In the splendid rāsa dance arena on the sandy shore Lord Hari became a blue-lotus testing-stone to test the value of a host of golden-complexioned girls intoxicated with pride. When will Śrī Rādhā, the greatest treasure among them, delight us all?

Text 6

kadā bhāṇḍīrasya prathita-rucirotsaṅga-nilaye
varā-madhyāsīnam kusumamaya-tūlim atulitam
priye citram patram likhati nihita-svaṅga-latikām
viśākhā-prāṇālīm bhajati diśatī varṇakam asau

kadā-when?; bhāṇḍīrasya-of Bhāṇḍīra forest; prathita-celebrated; rucira-beautiful; utsaṅga-in the lap; nilaye-in the abode; varā-beautiful girls; madhya-in the midst; āsīnam-seated; kusumamaya-made of flowers; tūlim-cushions; atulitam-peerless; priye-beloved; citram-picture; patram-leaf; likhati-draws; nihita-placed; svaṅga-on limbs; latikām-the vine; viśākhā-Viśākhā; prāṇālīm-dear friend; bhajati-worships; diśatī-showing; varṇakam-the picture; asau-to Him.

When will this person draw a picture of Rādhā's beloved Kṛṣṇa? When will this person give the picture to the flowering vine that is Viśākhā's dear friend Rādhā as

She sits with Her friends on thrones of flowers deep in beautiful Bhāṇḍīravana Forest? When will this person show that picture to Kṛṣṇa?

Text 7

kadā tuṅge tuṅge rahasi giri-śṛṅge vratatijān
priye pūrvā līlā nigamayati samstavya nilayān
madenāviṣpaṣṭam sakalita-padam vṛḍitayatā
drutam autkyenaishā viracayati pṛcchām mama puraḥ

kadā-when?; tuṅge-lofty; tuṅge-lofty; rahasi-in a secluded place; giri-of the mountain; śṛṅge-on the summit; vratatijān-made of flowering vines; priye-dear; pūrvā-previous; līlā-pastimes; nigamayati-informing; samstavya-praising; nilayān-the places; madena-with passion; āviṣpaṣṭam-indistinctly; śakalita-stuttered; padam-words; vṛḍitayatā-with embarrassment; drutam-quickly; autkyena-with eagerness; eṣā-She; viracayati-makes; pṛcchām-question; mama-of me; puraḥ-in the presence.

When in a solitary place at the top of a mountain will She point out the various cottages of flowering vines and recount the pastimes She enjoyed there? When, filled with happiness, embarrassment, will She eagerly ask me a question in stuttering words?

Text 8

gatiḥ yan me nityā yad akhīlam api svam sa-vayasām
mad-īśvaryāḥ preṣṭha-praṇaya-kṛta-saubhāgya-varimā
harer yat prema-śrīr nivasatir amuṣyas tulanayā
sadā tasmin kuṇḍe lasatu lalitāli mama dṛṣī

gatiḥ-goal; yan-which; me-of me; nityā-eternal; yad-which; akhīlam-all: api-even; svam-own; sa-vayasā-of friends; mad-of me; īśvaryāḥ-of the queen; preṣṭha-beloved; praṇaya-love; kṛta-done; saubhāgya-good fortune; varima-expanse; hareḥ-of Lord Kṛṣṇa; yat-which; prema-of love; śrīḥ-opulence; nivasatiḥ-abode; amuṣyaḥ-of Her; tulanayā-equality; sadā-always; tasmin-at this; kuṇḍe-lake; lasatu-may enjoy transcendental pastimes; lalitāli-Lalitā's friend Rādhā; mama-of me; dṛṣī-the eyes.

This lake is my eternal home. It is everything for Rādhā's friends. It is filled with the glory of Rādhā's love for Kṛṣṇa. Kṛṣṇa loves it as much as He loves Rādhā. I pray that at this lake Lalitā's friend Rādhā may eternally enjoy pastimes before my eyes.

Śrī Dāna-nirvartana-kuṇḍāṣṭaka

Eight Prayers Glorifying Śrī Dāna-nirvartana-kuṇḍa

Text 1

sva-dayita-giri-kacche gavya-dānārtham uccaiḥ
kapāṭa-kalaha-keliṃ kurvator navya-yūnoḥ
nija-jana-kṛta-darpaiḥ phullator īkṣake 'smin
sarasi bhavatu vāso dāna-nirvartane naḥ

sva-own; dayita
beloved; giri-hill; kacche-near; gavya-milk products; dāna-wealth; artham-for the purpose; uccaiḥ-greatly; kapāṭa-mock; kalaha-quarrel; kelim-pastime; kurvatoḥ-doing; navya-yūnoḥ-of the youthful divine couple; nija-own; jana-people; kṛta-done; darpaiḥ-pride; phullatoḥ-blossoming; īkṣake-witness; asmin-in this; sarasi-lake; bhavatu-may be; vāsaḥ-residence; dāna-nirvartane-in the toll pastime; naḥ-of us.

At the base of Their favorite hill, the youthful divine couple pretended to quarrel over Kṛṣṇa's claim to collect a toll of yogurt and milk-products. The arrogant joking words of Rādhā's friends made the divine couple blossom with happiness. I pray that I may reside at Dāna-sarovara, the witness of this dāna-keli pastime.

Text 2

nibhṛtam ajani yasmād dāna-nirvṛttir asmin
ata idam abhidhānam prāpa yat tat sabhāyām
rasa-vimukha-nigūḍhe tatra taj-jñāika-vedye
sarasi bhavatu vāso dāna-nirvartane naḥ

nibhṛtam-in a secluded place; ajani-was manifested; yasmād-from which; dāna-nirvṛtṭiḥ-the collection of a toll; asmin-in this; ata-therefore; idam-this; abhidhānam-name; prāpa-attained; yat-which; tat-that; sabhāyām-in the assembly;

rasa-to the mellows of pure devotional service; vimukha-averse; nigūḍhe-hidden; tatra-there; taj-that; jñā-knowing; eka-only; vedye-to be known.

Because Śrī Kṛṣṇa enjoyed the dāna-keli pastime in a secluded place by the shore of this lake, it has become known as Dāna-sarovara. The truth of this lake remains hidden to persons averse to the mellows of pure devotional service. Only the devotees have the power to understand it. I pray that I may reside at Dāna-sarovara, where the divine couple enjoy the dāna-keli pastime.

Text 3

abhinava-madhu-gandhonmatta-rolamba-saṅgha-
dhvani-lalita-saroja-vrāta-saurabhya-śīte
nava-madhura-khagālī-kṣveli-saṅcāra-kāmre
sarasi bhavatu vāso dāna-nirvartane naḥ

abhinava-new; madhu-honey; gandha-fragrance; unmatta-intoxicated; rolamba-bumblebees; saṅgha-hosts; dhvani-sounds; lalita-charming; saroja-lotus flowers; vrāta-multitudes; saurabhya-sweet fragrance; śīte-cool; nava-new; madhura-sweetness; khaga-of birds; alī-multitudes; kṣveli-pastimes; saṅcāra-multitudes; kāmre-charming.

It is beautiful with the graceful pastimes of many birds. It is cool, fragrant with many charming lotuses, and filled with the sounds of swarms of bees intoxicated by the aroma of fresh honey. I pray that I may reside at Dāna-sarovara, where the divine couple enjoy the dāna-keli pastime.

Text 4

hima-kusuma-suvāsa-sphāra-pānīya-pūre
rasa-parilasad-ālī-śālinor navya-yūnoḥ
atula-salila-khelā-labdha-saubhāgya-phulle
sarasi bhavatu vāso dāna-nirvartane naḥ

hima-cool; kusuma-of flowers; suvāsa-sweet fragrance; sphāra-great; pānīya-of water; pūre-flood; rasa-with nectar; parilasad-splendid; ālī-friends; śālinor-accompanied; navya-yūnoḥ-of the youthful divine couple; atula-incomparable; salila-water; khelā-sports; labdha-attained; saubhāgya-with auspicious charm; phulle-blossoming.

It is filled with cool water fragrant with many flowers. It blossoms with good fortune attained from the peerless water-pastimes of the youthful divine couple

and Their sweet friends. I pray that I may reside at Dāna-sarovara, where the divine couple enjoy the dāna-keli pastime.

Text 5

dara-vikasita-puṣpair vāsītāntar-dig-antaḥ
khaga-madhupa-ninādair modita-prāṇi-jātaḥ
parita-upari yasya kṣmāruhā bhānti tasmin
sarasi bhavatu vāso dāna-nirvartane naḥ

dara-slightly; vikasita-blossomed; puṣpaiḥ-with flowers; vāsita-scented; antaḥ-within; dig-antaḥ-the directions; khaga-birds; madhupa-bumblebees; ninādaiḥ-with the sounds; modita-delighted; prāṇi-jātaḥ-living entities; parita-everywhere; upari-above; yasya-of which; kṣmāruhā-trees; bhānti-manifested; tasmin-there.

It is filled with the fragrance of newly-blossomed flowers. Everyone there is pleased by the singing of the birds and bees. It is surrounded by groves of splendid trees. I pray that I may reside at Dāna-sarovara, where the divine couple enjoy the dāna-keli pastime.

Text 6

nija-nija-nava-kuñje guñji-rolamba-puñje
praṇayi-nava-sakhībhiḥ sampraveśya priyau tau
nirupama-nava-raṅgas tanyate yatra tasmin
sarasi bhavatu vāso dāna-nirvartane naḥ

nija-own; nija-own; nava-new; kuñje-forest-groves; guñji-buzzing; rolamba-bees; puñje-swarms; praṇayi-affectionate; nava-young; sakhībhiḥ-friends; sampraveśya-entering; priyau-dear; tau-to Them; nirupama-incomparable; nava-new; raṅgaḥ-happiness; tanyate-is manifested; yatra-where; tasmin-in that place.

Accompanied by Their affectionate young friends, the divine couple enters the nearby forest groves filled with newly-blossoming flowers and humming bees and enjoys incomparable ever-fresh pastimes there. I pray that I may reside at Dāna-sarovara, where the divine couple enjoy the dāna-keli pastime.

Text 7

sphaṭika-samam atucchaṁ yasya pāṇiyam acchaṁ
khaga-nara-paśu-gobhiḥ sampibantībhir uccaiḥ

nija-nija-guṇa-vṛddhir labhyate drāg amusmin
sarasi bhavatu vāso dāna-nirvartane naḥ

sphaṭika-crystal; samam-equal; atuccham-beautiful; yasya-of which; pānīyam-water; accham-pure; khaga-birds; nara-human beings; paśu-animals; gobhiḥ-and cows; sampibantībhiḥ-drinking; uccaiḥ-greatly; nija-own; nija-own; guṇa-virtues; vṛddhiḥ-increase; labhyate-is obtained; drāg-at once; amusmin-in which.

By deeply drinking its water, birds, animals, cows, and humans become at once filled with a host of transcendental virtues. I pray that I may reside at Dāna-sarovara, where the divine couple enjoy the dāna-keli pastime.

Text 8

surabhi-madhura-śītam yat-payah praty-aham tāḥ
sakhi-gaṇa-parivīto vyāharan pāyayan gāḥ
svayam atha pibati śrī-gopa-candro 'pi tasmin
sarasi bhavatu vāso dāna-nirvartane naḥ

surabhi-aromatic; madhura-sweet; śītam-cold; yat-of which; payah-the water; prati-every; aham-day; tāḥ-them; sakhi-of friends; gaṇa-by the hosts; parivītaḥ-accompanied; vyāharan-conversing; pāyayan-causing to drink; gāḥ-the cows; svayam-personally; atha-then; pibati-drinks; śrī-gopa-candraḥ-the moon of the gopas; ai-also; tasmin-there.

Every day, as he converses with His friends, the moon of the gopas makes the surabhi cows drink its sweet, aromatic, and cold water, and when they have finished, He Himself drinks. I pray that I may reside at Dāna-sarovara, where the divine couple enjoy the dāna-keli pastime.

Text 9

paṭhati su-matir etad dāna-nirvartanākhyam
prathita-mahima-kuṇḍasyāṣṭakam yo yatātmā
sa ca niyata-nivāsam suṣṭhu samlabhya kāle
kalayati kila rādhā-kṛṣṇayor dāna-lilām

paṭhati-reads; su-good; matiḥ-intelligence; etad-this; dāna-nirvartana-Dāna-sarovara; ākhyam-named; prathita-famous; mahima-glory; kuṇḍasya-lake; aṣṭakam-eight verses; yaḥ-one who; yatātmā-controls the senses; sa-that person; ca-and; niyata-eternal; nivāsam-residence; suṣṭhu-nicely; samlabhya-attaining; kāle-in time; kalayati-sees; kila-indeed; rādhā-kṛṣṇayoḥ-of Śrī Śrī Rādhā-Kṛṣṇa; dāna-the toll; lilām-pastimes.

An intelligent and self-controlled person who reads these eight verses glorifying the Dāna-sarovara lake will enter the eternal spiritual world and directly see the dāna pastimes of Śrī Śrī Rādhā-Kṛṣṇa.

Śrī Prārthanāśraya-caturdaśaka

Fourteen Prayers For Shelter

Text 1

alam dipāvalyām vipula-rati govardhana-girim
jananyā sampūjyojjvalita-mahilodgīta-kutukaiḥ
niśā-drāvaiḥ pṛṣṭhe racita-kara-lakṣmā-śriyam asau
vahan megha-dhvānaiḥ kalaya giri-bhṛt khelayati gāḥ

alam-greatly; dipāvalyām-during the dipāvalī festival; vipula-great; rati-love; govardhana-Govardhana; girim-Hill; jananyā-by His mother; sampūjya-being worshiped; ujjvalita-splendidly decorated; mahilā-by women; udgīta-sung; kutukaiḥ-with happiness; niśā-drāvaiḥ-with turmeric; pṛṣṭhe-on the back; racita-created; kara-of the hand; lakṣmā-markings; śriyam-handsomeness; asau-He; vahan-carrying; megha-of clouds; dhvānaiḥ-with the sounds; kalaya-look!; giri-of the hill; bhṛt-the lifter; khelayati-causes to play; gāḥ-the cows.

Look! During the Dīpāvalī festival Kṛṣṇa's mother worships Govardhana Hill, the splendid gopīs happily sing, and Kṛṣṇa, His graceful hand artistically decorated with turmeric, calls the cows with a voice like thunder and makes them jump and play.

Text 2

puro gobhiḥ sārđham vraja-nṛpati-mukhyā vraja-janā
vrajanty eṣām paścān nikhila-mahilābhir vraja-nṛpā
tato mitra-vrātaiḥ kṛta-vividha-narmā vraja-śāśī
chalaiḥ pśyan rādhām saḥacari parikrāmati girim

poraḥ-in front; gobhiḥ-cows; sārḍham-with; vraja-of Vraja; nṛpati-the King; mukhyā-headed by; vraja-of Vraja; janā-the people; vrajanti-go; eṣām-of them; paścān-behind; nikhila-all; mahilābhiḥ-with the women; vraja-of Vraja; nṛpā-the queen; tataḥ-then; mitra-of friends; vrātaiḥ-with multitudes; kṛta-done; vividha-various; narmā-joking words; vraja-of Vraja; śāśī-the moon; chalaiḥ-with tricks; pśyan-gazing; rādhām-at Rādhā; saḥacari-O friend; parikrāmati-circumambulates; girim-the hill.

With the cows in front and Queen Yaśodā and the gopīs in the rear, the vrajajanas, headed by the Vraja King, circumambulate the hill. O friend, look! Kṛṣṇa, the moon of Vraja also circumambulates, joking with His friends, and on various pretexts glancing at Śrī Rādhā.

Text 3

udañcat-kāruṇyāmṛta-vitarāṇair jīvita-jagad-
yuva-dvandvam gandhair guṇa-sumanasam vāsita-janam
kṛpām cen mayy evam kirati na tadā tvam kuru tathā
yathā me śrī-kuṇḍe sakhi sakalam aṅgam nivasati

udañcat-rising; kāruṇya-of mercy; amṛta-nectar; vitarāṇair-by the sprinkling; jīvita-alive; jagad-the world; yuva-the youthful; dvandvam-divine couple; gandhaiḥ-with the fragrance; guṇa-virtues; sumanasam-sumanaḥ flowers; vāsita-scented; janam-person; kṛpām-mercy; cen-if; mayi-to me; evam-in this way; kirati-sprinkles; na-not; tadā-then; tvam-you; kuru-please do; tathā-in that way; yathā-as; me-to me; śrī-kuṇḍe-at Rādhā-kuṇḍa; sakhi-O friend; sakalam aṅgam-all my years; nivasati-may reside.

If the youthful divine couple, who are as fragrant as beautiful sumanaḥ flowers and the life of the entire world, will not sprinkle me with the nectar of Their mercy, then, O my friend, I ask that you be merciful to me. Bless me that I may live my entire life at this sacred Rādhā-kuṇḍa.

Text 4

uddāma-narma-rasa-keli-vinirmitāṅgam
rādhā-mukunda-yugalam lalitā-viśākhe
gaurāṅga-candram iha rūpa-yugam na paśyan
hā vedanāḥ kati sahe sphuṭa re lalāṭa

uddāma-great; narma-of joking words; rasa-nectar; keli-pastimes; vinirmita-made; aṅgam-whose transcendental limbs; rādhā-Rādhā; mukunda-Kṛṣṇa;

yugalam-the couple; lalitā-Lalitā; viśākhe-and Viśākhā; gaurāṅga-candram-Lord Gaurāṅgacandra; iha-here; rūpa-yugam-Rūpa and Sanātana Gosvāmī; na-not; paśyan-seeing; hā-Oh!; vedanāḥ-sufferings; kati-how many; sahe-I endure; sphuṭa-you will break open; re-O; lalāṭa-forehead.

How many sufferings do I endure by not seeing Rūpa, Sanātana, Śrī Gaurāṅgacandra, Lalitā, Viśākhā, and Śrī Śrī Rādhā-Mukunda, whose transcendental limbs are made of the nectar pastimes of charming joking words? O forehead, I think you will break apart in this pain.

Text 5

vraja-pati-kṛta-parvānandi-nandīśvarodyat-
pariṣadi vadanāntaḥ-smeratām rādhikāyāḥ
racayati harir ādād dṛg-vibhaṅgena nadyām
ravir iva kamalinyaḥ puṣpa-kāntim kareṇa

vraja-of Vraja; pati-by the king; kṛta-done; parva-festival; ānandi-blissful; nandīśvara-Nandīśarava; udyat-engaging; pariṣadi-in the assembly; vadana-face; antaḥ-within; smeratām-smile; rādhikāyāḥ-of Śrī Rādhā; racayati-does; hariḥ-Lord Hari; ādād-gave; dṛg-vibhaṅgena-with sidelong glances; nadyām-in the river; raviḥ-the sun; iva-as if; kamalinyaḥ-the lotuses; puṣpa-of the flowers; kāntim-the splendor; kareṇa-with light.

As the sun with its shining makes the lotus flowers in the river blossom with splendor, Lord Kṛṣṇa with the waves of many sidelong glances makes Rādhā smile in the jubilant festive assembly hosted by the King of Vraja at Nandīśvara.

Text 6

upagiri giri-dhartuḥ su-smite vaktra-bimbe
bhramati nibhṛta-rādhā netra-bhaṅgī-cchalena
ati-tṛṣita-cakori lālasevāmbudasyo-
pari śaśini sudhāḍhye madhya ākāśa-deśam

upagiri-near the hill; giri-of the hill; dhartuḥ-of the lifter; su-nice; smite-smile; vaktra-face; bimbe-in the bimba fruit; bhramati-wanders; nibhṛta-hidden; rādhā-of Śrī Rādhā; netra-of the eyes; bhaṅgī-roving glances; cchalena-on the pretext; ati-very; tṛṣita-thirsty; cakori-cakori bird; lālasevā-yearning; iva-like; ambudasya-a cloud; upari-above; śaśini-the moon; sudhā-nectar; ḍhye-enriched; madhya-in the midst; ākāśa-the sky; deśam-place.

Like a very thirsty cakorī bird gazing at a nectar cloud in the sky, near the hill hiding Rādhā places Her restless eyes on the smiling circle of Lord Giridhārī's face.

Text 7

dyuti-jita-rati-gaurī-kṣmā-ramā-satyabhāmā-
vraja-pura-vara-nārī-vṛnda-candrāvalikām
giri-bhṛta iha rādhām tanvato maṇḍitam tat
tad-upakaraṇam agre kim nidhāsye krameṇa

dyuti-splendor; jita-defeated; rati-Rati; gaurī-Gaurī; kṣmā-Pṛthvī; ramā-Lakṣmī; satyabhāmā-Satyabhāmā; vraja-of Vraja; pura-of the town; vara-the beautiful; nārī-women; vṛnda-multitudes; candrāvalikām-Candrāvalī; giri-bhṛta-of Lord Kṛṣṇa; iha-here; rādhām-Śrī Rādhā; tanvataḥ-manifesting; maṇḍitam-decorated; tat-that; tad-various; upakaraṇam-service; agre-in the presence; kim-whether?; nidhāsye-I will perform; krameṇa-one after another.

Will I assist Lord Kṛṣṇa as he decorates Śrī Rādhā whose beauty defeats Rati, Gaurī, Pṛthvī, Lakṣmī, Satyabhāmā, Candrāvalī, and all the beautiful women of Vrajapura?

Text 8

kanaka-racita-kumbha-dvandva-vinyāsa-bhaṅgī-
ruci-hara-kuca-yugmaṁ saurabhocchūnam asyāḥ
sa-pulakam atha gandhaiś citritam kartum icchor
giri-bhṛta iha haste hanta dāsye kadā tām

kanaka-gold; racita-made; kumbha-waterpots; dvandva-two; vinyāsa-placing; bhaṅgī-movements; ruci-splendor; hara-removing; kuca-of breasts; yugmaṁ-pair; saurabha-fragrance; ucchūnam-stolen; asyāḥ-of Her; sa-with; pulakam-bodily hairs erect; atha-then; gandhaiś-with fragrances; citritam-decorated; kartum-to make; icchoḥ-desiring; giri-bhṛta-of Lord Kṛṣṇa; iha-here; haste-in the hand; hanta-certainly; dāsye-I will place; kadā-when?; tām-them.

Lord Giridhārī, the hairs of His body erect in ecstasy, desires to paint pictures on Śrī Rādhā full breasts, which are more beautiful than a pair of beautiful curved waterpots. When will I be allowed to place the aromatic pigments in His hand?

Text 9

kṛṣṇasyāmse vinihita-bhuja-vallir utphulla-romā

rāmā keyaṁ kalayatitaraṁ bhūdharaṇya-lakṣmīm
jñātaṁ jñātaṁ praṇaya-catulā vyākulā rāga-pūrain
anyā kānte sahaçari vinā rādhikāṁ īdr̥ṣī vā

kṛṣṇasya-of Lord Kṛṣṇa; amse-on the shoulder; vinihita-placed; bhuja-of the
arm; valliḥ-the vine; utphulla-blossoming; romā-hairs; rāmā-goddess; kā-who?;
iyam-She; kalayatitaram-observing; bhūdhara-near the mountain; āraṇya-the
forest; lakṣmīm-beautiful; jñātaṁ-known; jñātaṁ-known; praṇaya-of love; catulā-
trembling; vyākulā-agitated; rāga-of love; pūraiḥ-with a flood; anyā-another; kānte-
lover; sahaçari-O friend; vinā-without; rādhikāṁ-Śrī Rādhā; īdr̥ṣī-like this; vā-or.

"Who is this goddess, the vine of Her arm resting on Kṛṣṇa's shoulder and the
hairs of Her body upright in ecstasy as She gazes at the beauty of this forest near a
hill?"

"Beautiful friend, know that this girl trembling in a flood of spiritual love is Śrī
Rādhikā. Who else could it be?"

Text 10

apūrva-premābdheḥ parimala-payaḥ-phena-nivahaiḥ
sadā yo jīvātur yam iha kṛpayāsiṅcad atulam
idānīm durdaivāt pratipada-vipad-dāva-valito
nirālambaḥ so 'yaṁ kam iha tam ṛte yātu śaraṇam

apūrva-unprecedented; prema-of spiritual love; abdheḥ-of the ocean; parimala-
aromatic; payaḥ-water; phena-of foam; nivahaiḥ-with an abundance; sadā-
eternally; yaḥ-which; jīvātuḥ-the source of life; yam-which; iha-here; kṛpayā-with
compassion; asiṅcad-splashed; atulam-incomparable; idānīm-now; durdaivāt-
because of misfortune; pratipada-at every step; vipad-of calamity; dāva-by the
forest fire; valitaḥ-devoured; nirālambaḥ-without any shelter; so ayam-this person;
kam-whom?; iha-here; tam-him; ṛte-except for; yātu-may go; śaraṇam-to the
shelter.

He was my life and soul. Again and again he kindly splashed me with the
fragrant waters of shoreless ocean of limitless love. Now misfortune forces me to
become swallowed by the forest fires of material calamities. I have no shelter.
Except for him, of whom can I take shelter?

Note: In this and the following verses Śrīla Raghunātha dāsa Gosvāmī speaks of
Śrīla Rūpa Gosvāmī.

Text 11

śūnyāyate mahā-goṣṭham
girīndro 'jagarāyate
vyāghra-tuṇḍāyate kuṇḍam
jīvātu-rahitasya me

śūnyāyate-becomes void; mahā-goṣṭham-the land of Vraja; girīndraḥ-the king of mountains; ajagarāyate-becomes like a python; vyāghra-of a tiger; tuṇḍāyate-becomes like the gaping mouth; kuṇḍam-Rādhā-kuṇḍa; jīvātu-the sustainer of life; rahitasya-without; me-of me.

Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger.

Text 12

na patati yadi dehas tena kim tasya doṣaḥ
sa kila kuliśa-sārair yad vidhātrā vyadhāyī
ayam api para-hetur gādha-tarkeṇa dr̥ṣṭaḥ
prakāṭa-kadana-bhāram ko vahatv anyathā vā

na-not; patati-falls; yadi-if; dehaḥ-body; tena-by that; kim-whether?; tasya-of that; doṣaḥ-fault; sa-that; kila-indeed; kuliśa-of thunderbolts; sāraiḥ-by the best; yad-which; vidhātrā-by the creator Brahmā; vyadhāyī-created; ayam-this; api-also; para-great; hetuḥ-cause; gādha-deep; tarkeṇa-with logic; dr̥ṣṭaḥ-seen; prakāṭa-manifested; kadana-of sufferings; bhāram-the weight; kaḥ-who?; vahatv-may carry; anyathā-otherwise; vā-or.

It is not the fault of my body that it does not immediately fall down and die. By deep logical analysis I have concluded that the creator Brahmā must have constructed my body from the strongest thunderbolts. How else could it be able to bear the weight of all this pain?

Text 13

giri-vara-taṭa-kuñje mañju-vṛndāvaneśa-
sarasi ca racayan śrī-rādhikā-kṛṣṇa-kīrtim
dhṛta-rati ramaṇīyam samsmarams tat-padābjam
vraja-dadhi-phalam aśnan sarva-kālam vasāmi

giri-of mountains; vara-best; taṭa-at the base; kuñje-in the forest; mañju-xharming; vṛndāvanēśa-the queen of Vṛndāvana; sarasi-in the lake; ca-also; racayan-doing; śrī-rādhikā-kṛṣṇa-of Rādhā-Kṛṣṇa; kīrtim-glory; dhṛta-held; rati-devotion; ramañiyam-charming; saṁsmaramḥ-remembering; tat-of Him; padābjam-lotus feet; vraja-of Vraja; dadhi-yogurt; phalam-fruits; aśnan-eating; sarva-all; kālam-time; vasāmi-may I reside.

Chanting the glories of Śrī Śrī Rādhā-Kṛṣṇa, with love remembering Their charming lotus feet, and eating the fruit and yogurt of Vraja, may I eternally live in the forest at the base of the best of hills by the beautiful lake that belongs to the queen of Vṛndāvana.

Text 14

vasato giri-vara-taṭa-kuñje
lapataḥ śrī-rādhike 'nu kṛṣṇeti
dhāyato vraja-dadhi-takram
nātha sadā me dināni gacchantu

vasataḥ-residing; giri-of mountains; vara-best; taṭa-at the base; kuñje-in the forest grove; lapataḥ-talking; śrī-rādhike-Śrī Rādhā ; anu-following; kṛṣṇa-Kṛṣṇa; iti-thus; dhāyataḥ-eating; vraja-of Vraja; dadhi-yogurt; takram-buttermilk; nātha-O Lord; sadā-always; me-of me; dināni-the days; gacchantu-may go.

O Lord, please allow me to pass my days living on yogurt and buttermilk under the king of hills. Permit me again and again to call out, "O Rādhā! O Kṛṣṇa!"

Abhīṣṭa-sūcanam

Revelation of Desires

Text 1

abhīra-pallī-pati-putra-kānyā-
dāsyābhilāṣāti-balāsva-vāra

śrī-rūpa-cintāmaṇi-sapti-saṁsthō
mat-svānta-durdānta-hayecchur āstām

abhīra-of the cowherds; pallī-of the village; pati-of the king; putra-the son; kāntā-the beloved; dāsya-service; abhilāṣa-desire; ati-great; bala-strong; aśva-horse; vāra-riding; śrī-rūpa-Śrīla Rūpa Gosvāmī; cintāmaṇi-transcendental gems; sapti-seven; saṁsthaḥ-riding; mat-of me; svānta-the heart; durdānta-uncontrollable; haya-horse; icchuḥ-desiring; āstām-may be.

I pray that the wild horse of my heart may become like the cintāmaṇi-jewel horse Śrīla Rūpa Gosvāmī, which carries as its rider the desire to serve the gopa-prince's beloved.

Text 2

yad-yatnataḥ śama-damātma-viveka-yogair
adhyātma-lagnam avikāram abhūn mano me
rūpasya tat smita-sudhām sadayāvalokam
āsādyā mādyati hareś caritair idānīm

yad-of whom; yatnataḥ-because of the efforts; śama-peacefulness; dama-self-control; ātma-spirit; viveka-distinguishing; yogaiḥ-with meditation on Lord Kṛṣṇa; adhyātma-lagnam-attachment to the Supreme Personality of Godhead; avikāram-unchanging; abhūn-was; manaḥ-the heart; me-of me; rūpasya-of Śrīla Rūpa Gosvāmī; tat-that; smita-of the smile; sudhām-nectar; sadayā-merciful; avalokam-gance; āsādyā-attaining; mādyati-becomes mad with happiness; hareś-of Lord Kṛṣṇa; caritaiḥ-with the transcendental pastimes; idānīm-now.

Because of Śrīla Rūpa Gosvāmī's efforts my heart is now peaceful, controlled, able to know the nature of spirit, fixed in yoga, and attached to the Supreme Personality of Godhead. Now that I have attained Śrīla Rūpa Gosvāmī's smiling, nectarean, compassionate glance, my heart has become wild by remembering the transcendental pastimes of Lord Hari.

Text 3

nibhṛta-vipina-līlāḥ kṛṣṇa-vaktraṁ sadākṣṇā
prapibatha mṛga-kanyā yūyam evāti-dhanyāḥ
kṣaṇam api na viloke sārāmayī vrajasthāpy
udara-bharaṇa-vṛttyā bambhramantī hatāham

nibhṛta-confidential; vipina-in the forest; līlāḥ-pastimes; kṛṣṇa-of Lord Kṛṣṇa; vaktraṁ-the face; sadā-always; akṣṇā-with the eyes; prapibatha-you drink; mṛga-

kanyā-O does; yūyam-you; eva-indeed; ati-very; dhanyāḥ-fortunate; kṣaṇam-for a moment; api-even; na-not; viloke-I see; sārameyī-a dog; vrajasthā-staying; api-even; udara-the belly; bharaṇa-filling; vṛttyā-with the activity; bambhramantī-wandering about; hatā-destroyed; aham-I am.

O does playing in the forest, you are all very fortunate because with your eyes you always drink the nectar of Lord Kṛṣṇa's face. As for myself, I am simply an unlucky dog wandering in Vraja trying to fill my belly. I never see Lord Kṛṣṇa for even a moment.

Text 4

man-mānasonmīlad-aneka-saṅgama-
prayāsa-kuñjodara-labdha-saṅgayoḥ
nivedya sakhy arpayā mām sva-sevane
vīṭi-pradānāvasare vrajeśayoḥ

man-of me; mānasa-the heart; unmīlad-rising; aneka-many; saṅgama-association; prayāsa-effort; kuñja-forest; udara-belly; labdha-attained; saṅgayoḥ-company; nivedya-requesting; sakhi-O friend; arpayā-please give; mām-to me; sva-sevane-in the service; vīṭi-betelnuts; pradāna-giving; āvasare-in the opportunity; vrajeśayoḥ-of the king and queen of Vraja.

O friend, when you serve Vraja's king and queen, who many times have met in my heart, please give the remnants of Their betelnuts to me.

Text 5

niviḍa-rati-vilāsāyāsa-gāḍhālasāṅgīm
śrama-jala-kaṇikābhiḥ klinna-gaṇḍām nu rādhām
vraja-pati-suta-vakṣaḥ pīṭha-vinyasta-dehām
api sakhi bhavatībhiḥ sevyamānām viloke

niviḍa-passionate; rati-amorous; vilāsa-pastimes; āyāsa-endeavor; gāḍha-great; ālasa-languor; aṅgīm-limbs; śrama-jala-kaṇikābhiḥ-with drops of perspiration; klinna-moistened; gaṇḍām-cheeks; nu-indeed; rādhām-Rādhā; vraja-pati-suta-the prince of Vraja; vakṣaḥ-the chest; pīṭha-in the throne; vinyasta-placed; dehām-body; api-also; sakhi-O friend; bhavatībhiḥ-by you; sevyamānām-served; viloke-I see.

O friend, I see you serving Śrī Rādhā who, languid from many passionate amorous pastimes, and Her cheeks wet with perspiration, rests on the couch of

Lord Kṛṣṇa's chest.

Text 6

ditija-kula-nitānta-dhvāntam aśrāntam asyan
svajana-jana-cakora-prema-pīyūṣa-varṣī
kara-śīśirita-rādhā-kairavotphulla-vallī
kuca-kusuma-gulucchaḥ pātu kṛṣṇauṣadhīśaḥ

ditija-kula-of the demons; nitānta-the great; dhvāntam-darkness; aśrāntam-tireless; asyan-dispelling; svajana-jana-of the devotees; cakora-of the cakora birds; prema-of love; pīyūṣa-the nectar; varṣī-showering; kara-by the effulgence; śīśirita-cooled; rādhā-Śrī Rādhā; kairava-the white lotus; utphulla-blossoming; vallī-creepers; kuca-breasts; kusuma-flowers; gulucchaḥ-cluster; pātu-may protect; kṛṣṇa-of Lord Kṛṣṇa; auṣadhi-īśaḥ-the moon.

May the splendid moon of Lord Kṛṣṇa, which tirelessly dispels the great darkness of the demons, showers the nectar of pure love on the devotees, cools the white lotus of Śrī Rādhā, and makes the flowers of Her breasts blossom with happiness, protect us.

Text 7

rāse laṣyam rasavati samam rādhayā mādhasya
kṣmābhṛt-kacche dadhikara-kṛte sphāra-kelī-vivādam
ālī-madhye smara-pavanajam narma-bhaṅgī-taraṅgam
kāle kasmin kuśala-bharite hanta sāksāt karomi

rāse-in the rāsa dance; laṣyam-dancing; rasavati-sweet; samam-with; rādhayā-Śrī Rādhā; mādhasya-of Lord Kṛṣṇa; kṣmābhṛt-kacche-in the mountain cave; dadhikara-kṛte-for yogurt; sphāra-kelī-vivādam-great dispute; ālī-madhye-among the gopīs; smara-pavanajam-from the amorous breezes; narma-bhaṅgī-taraṅgam-the waves of joking words; kāle-time; kasmin-in what?; kuśala-bharite-auspicious; hanta-indeed; sāksāt-directly; karomi-I will do.

At what very auspicious time will I directly see Śrī Śrī Rādhā-Kṛṣṇa enjoying the sweet rāsa dance, arguing over some yogurt at the base of a hill, and playing with Their friends in waves of joking words pushed by breezes of amorous desire?

Text 8

rohiny-agre kṛtāśiḥ-śatam atha sabhayānandam ābhīra-bhartā
bhītyā śāśvan nṛsimhe halini sakhi-kule nyasya sāsram vrajeśyā
sātopa-sneham udyad-vraja-jana-nivahai rādhikādi-priyābhiḥ
sa-ślāgham vīkṣyamānaḥ śrita-surabhir aṭan navya-gopaḥ sa pāyāt

rohini-Rohiṇī; agre-in front; kṛtāśiḥ-śatam-offered hundreds of benedictions;
atha-then; sabhaya-with anxiety; ānandam-bliss; ābhīra-of the gopas; bhartā-by the
king; bhītyā-with fear; śāśvan-continually; nṛsimhe-a lion among men; halini-Lord
Balarāma; sakhi-kule-among the friends; nyasya-placing; sāsram-with tears;
vrajeśyā-by the queen of Vraja; sa-with; ātopa-pride; sneham-and love; udyad-
vraja-jana-nivahai-with the people of Vraja; rādhikādi-priyābhiḥ-with the dear
gopīs headed by Śrī Rādhā; sa-ślāgham-with praise; vīkṣyamānaḥ-being seen; śrita-
surabhiḥ-of whom the surabhi cows take shelter; aṭan-wandering; navya-young;
gopaḥ-cowherd boy; sa-He; pāyāt-may protect.

May Kṛṣṇa, the leader of the cowherd boys who, as He walks on the path with
His friends and surabhi cows, with happiness and concern offers hundreds of
blessings to Rohiṇī-devī and the other devotees, and who, as the concerned queen
of Vraja tearfully glances at His friends and at the lionlike Balarāma, is gazed at
with love and pride by the people of Vraja and with words of praise by Rādhā and
His other gopī beloveds, protect us.

Text 9

adṛṣṭā drṣṭeva sphurati sakhi keyam vraja-vadhūḥ
kuto 'sminn āyātā bhajitum atulā tvām madhu-purāt
apūrveṇāpurvām ramaya hariṇainām iti sa-rā-
dhikodyad-bhaṅgy-uktyā vidita-yuvatitvaḥ smitam adhāt

adṛṣṭā-not seen; drṣṭā-seen; iva-as if; sphurati-manifested; sakhi-O friend; kā-
who?; iyam-this; vraja-vadhūḥ-vraja-gopī; kutaḥ-from where?; asminn-in this
place; āyātā-come; bhajitum-to worship; atulā-incomparable; tvām-You; madhu-of
honey; purāt-from a flood; apūrveṇa-unprecedented; apurvām-unprecedented;
ramaya-please enjoy; hariṇā-with Lord Kṛṣṇa; enām-Her; iti-thus; sa-He; rādhikā-
Rādhā; udyad-manifested; bhaṅgi-crooked; uktyā-words; vidita-understood;
yuvatitvaḥ-the girl; smitam-a smile; adhāt-gave.

"Friend, who is this girl We have never seen before?"

"She is a vraja-gopī?"

"From where has she come? Why has she come?"

"She has come from Mathurā-pura to worship You."

When She heard the playful words "Now You may enjoy with the incomparable
Lord Hari" Rādhā understood that the girl was Kṛṣṇa in disguise and at once burst
into a smile.

Text 10

rādheti nāma nava-sundara-sīdhu mugdham
kr̥ṣṇeti nāma maḍhurādbhuta-gāḍha-dugdham
sarva-kṣaṇam surabhi-rāga-himena ramyam
kr̥tvā tadaiva piba me rasane kṣudārte

rādhā-Rādhā; iti-thus; nāma-name; nava-fresh; sundara-delicious; sīdhu-nectar; mugdham-charming; kr̥ṣṇa-Kṛṣṇa; iti-thus; nāma-name; maḍhura-sweet; adbhuta-wonderful; gāḍha-thick; dugdham-milk; sarva-at every; kṣaṇam-moment; surabhi-fragrant; rāga-of love; himena-with the ice; ramyam-pleasing; kr̥tvā-doing; tadā-then; eva-certainly; piba-please drink; me-of me; rasane-O tongue; kṣudārte-tortured by thirst.

O tongue tortured by thirst, please mix the delicious nectar of the name Rādhā with the wonderfully sweet condensed milk of the name Kṛṣṇa, add the fragrant ice of pure love and drink this charming drink at every moment!

Text 11

caitanyacandra mama hṛt-kumudam vikāśya
hr̥dyam vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
kiṁ cāparādha-timiram niviḍam vidhūya
pādāmṛtam sa-daya pāyaya durgatam me

caitanyacandra-O moon of Lord Caitanya; mama-of me; hṛt-of the heart; kumudam-the lotus; vikāśya-causing to blossom; hr̥dyam-charming; vidhehi-please place; nija-own; cintana-thoughts; bhṛṅga-of the bumblebee; raṅgaiḥ-with the jubilant dancing; kiṁ ca-furthermore; aparādha-of offenses; timiram-the darkness; niviḍam-thick; vidhūya-shaking off; pāda-of the feet; amṛtam-the nectar; sa-with; daya-kindness; pāyaya-please cause to drink; durgatam-impious; me-me.

O moon of Lord Caitanya, please make the lotus of my heart bloom! Please make that lotus beautiful with swarms of dancing bumblebees of meditation upon You! Please shake away the dense darkness of my offenses! O kind Lord, please make sinful me drink the nectar of Your feet!

Text 12

pika-paṭu-rava-vādyair bhṛṅga-jhaṅkara-gānaiḥ

sphurad-atula-kuḍuṅga-kroḍa-raṅge sa-raṅgam
smara-sadasi kṛtyān nṛtyataḥ śrānta-gātram
vraja-nava-yuva-yugmaṁ nartakaṁ vijayāni

pika-of the cuckoos; paṭu-expert; rava-sounds; vādyaiḥ-with the instrumental music; bhṛṅga-of the bees; jhaṅkara-the buzzing; gānāiḥ-with the songs; sphurad-manifested; atula-incomparable; kuḍuṅga-of the forest; kroḍa-in the interior; raṅge-in the stage; sa-raṅgam-with happiness; smara-of Kāma; sadasi-in the assembly; kṛta-done; udyan-rising; nṛtyataḥ-from dancing; śrānta-fatigued; gātram-bodies; vraja-nava-yuva-yugmaṁ-the divine young couple of Vraja; nartakaṁ-the dancers; vijayāni-may I fan.

I pray that I may fan the two young dancers of Vraja who have become fatigued by happily dancing in Cupid's arena in an incomparable forest grove filled with the instrumental music of the expert cuckoos and the humming songs of the bees.

Text 13

yat-pādāmbuja-yugma-vicyuta-rajāḥ-sevā-prabhāvād ahaṁ
gāndharvā sarasī girīndra-nikaṭe kaṣṭe 'pi nityaṁ vasan
tat-preyo-gaṇa-pālito jita-sudhā rādhā-mukundābhidhā
udgāyāmi śṛṇomi mām punar aho śrīmān sa rūpo 'vatu

yat-of whom; pādāmbuja-of the lotus feet; yugma-from the pair; vicyuta-fallen; rajāḥ-dust; sevā-service; prabhāvād-by the power; ahaṁ-I; gāndharvā-of Śrī Rādhā; sarasī-the lake; girīndra-the king of hills; nikaṭe-near; kaṣṭe-in difficulty; api-even; nityaṁ-always; vasan-residing; tat-of Him; preyaḥ-dear; gaṇa-by the multitudes; pālitaḥ-protected; jita-defeated; sudhā-nectar; rādhā-of Śrī Rādhā; mukunda-and Lord Kṛṣṇa; abhidhā-the holy name; udgāyāmi-I sing; śṛṇomi-I hear; mām-me; punaḥ-again; ahaḥ-oh!; śrīmān sa rūpaḥ-Śrīla Rūpa Gosvāmī; avatu-may protect.

On the strength of the service I have done to the pollen of his lotus feet, I am able to always reside, even in times of trouble, by the shore of Rādhā-kuṇḍa at the base of Govardhana Hill. Protected by his friends, I chant and hear Śrī Śrī Rādhā-Mukunda's holy names, which defeat the sweetest nectar. I pray that Śrīla Rūpa Gosvāmī may always protect me.