

ISKCON MEDIA VEDIC LIBRARY

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



You are free:

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

Under the following conditions:

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

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

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

Sri Syamananda-sataka

Text 1

sāndrānanda-nidhiḥ prasāda-jaladhis trailokya-śobhā-nidhiḥ
pūrṇa-prema-rasāmṛtākṣaya-nidhiḥ saubhāgya-lakṣmī-nidhiḥ
santaptaika-mahā-nidhir drava-nidhiḥ kāruṇya-lilā-nidhiḥ
śyāmānanda-kalā-nidhir vijayate mādhyura-sampan-nidhiḥ

sāndrānanda-of intense bliss; nidhiḥ-ocean; prasāda-jaladhis-ocean of mercy;
trailokya-śobhā-of glory in the three worlds; nidhiḥ-ocean; pūrṇa-prema-
rasāmṛtākṣaya-nidhiḥ-eternal ocean of nectar love; saubhāgya-of good fortune;
lakṣmī-nidhiḥ-ocean of opulence; santaptaika-mahā-nidhir-great ocean of
splendor; drava-nidhiḥ-ocean of pastimes; kāruṇya-of mercy; lilā-nidhiḥ-ocean of
pastimes; śyāmānanda-Śyāmānanda; kalā-nidhir-ocean of artistic skill; vijayate-
glory; mādhyura-of sweetness; sampan-nidhiḥ-ocean of opulence.

Glory to Śrī Syāmānanda, who is 1. an ocean of transcendental bliss, 2. an
ocean of mercy, 3. an ocean of glory that fills the three worlds, 4. an eternal nectar
ocean of spiritual love, 5. an ocean of glorious good fortune, 6. a great ocean of
splendor, 7. an ocean of gracefulness, 8. an ocean of the pastimes of compassion,
9. an ocean of artistic skill, and 10. an ocean of sweetness.

Text 2

yaṁ loka bhuvī kīrtayanti hṛdayānandasya śiṣyaṁ priyaṁ
sākṣāc chrī-subalasya yaṁ bhagavataḥ preṣṭhānuśiṣyaṁ tathā
sa śrīmān rasikendra-mastaka-maṇiś citte mamāhar-niśaṁ
śrī-rādhā-priya-narma-marmasu ruciṁ sampādayan bhāsatām

yaṁ-whom; loka-the people; bhuvī-in the world; kīrtayanti-praise;
hṛdayānandasya-of Hridayananda; śiṣyaṁ-disciple; priyaṁ-dear; sākṣāc-directly;
chrī-subalasya-of Śrī Subala; yaṁ-whom; bhagavataḥ-of the Lord;
preṣṭhānuśiṣyaṁ-dear grand disciple; tathā-so; sa-he; śrīmān-glorious; rasikendra-
mastaka-of Rasikananda's head; maṇiś-jewel; citte-in the heart; mama-of me; ahar-
niśaṁ-day and night; śrī-rādhā-priya-dear to Śrī Śrī Rādhā-Kṛṣṇa; narma-joking;
marmasu-in the heart; ruciṁ-pleasure; sampādayan-doing; bhāsatām-is glorious.

May Śrī Śyāmānanda, whom the people of this world praise as the dear disciple of Hṛdayānanda and the dearest grand disciple of of Bhagavān Śrī Subala, and who is the crest jewel in the crowns of the kings of the rasikas, and who pleases Śrī Rādhā's playful friends, day and night be gloriously manifest in my heart.

Text 3

śyāmenaiva rasena yas tri-jagatīm ānandayaty ullāsan
śyāmānanda itīrayanti kavayo yaṁ kārṣṇa-rājam bhuvi
saṅgupta-vraja-sundarendra-ramaṇī-bhāva-prakāśojjvalam
taṁ vande jagataṁ guruṁ sa-karuṇam śrī-dūrikā-nandanam

śyāmena-dark; eva-indeed; rasena-by nectar; yas-who; tri-jagatim-three worlds; ānandayaty-delights; ullāsan-joyful; śyāmānanda-Syamananda; iti-thus; itīrayanti-say; kavayo-poets; yaṁ-whom; kārṣṇa-rājam-king of devotees; bhuvi-in the earth; saṅgupta-hidden; vraja-sundarendra-of the king of handsome boys in Vraja; ramaṇī-of a beautiful girl; bhāva-nature; prakāśa-manifest; ujjvalam-splendid; taṁ-to him; vande-I bow; jagataṁ-of the worlds; guruṁ-the guru; sa-karuṇam-merciful; śrī-dūrikā-nandanam-the son of Śrī Dūtika.

I offer my respectful obeisances to the great devotee who, because he delights (ānanda) the three worlds with the dark nectar of Lord Kṛṣṇa (śyāma), the poets call Śrī Śyāmānanda. He is the king of the devotees of Lord Kṛṣṇa. He reveals the secret truths of the beautiful gopīs dear to Vraja's handsome prince. He is the son of Śrī Dūrikā-devī and the merciful spiritual master of all the worlds.

Text 4

atha āśirvāda-rūpe maṅgalācaraṇam

cetaś ced virala-pracāra-madhura-premāmṛtāsvādane
kāmo margaṇayā vinā yadi sukhād bhāvākhyā-cintāmaṇau
ced rāgānuga-bhakti-sampadi ruciḥ sarvātma-bhāvāt tadā
śyāmānanda-superba-pādapam imaṁ nityaṁ bhajadhvaṁ janāḥ

atha-now; āśirvāda-rūpe-in the form of a blessing; maṅgalācaraṇam-auspicious introduction; cetaś-heart; ced-if; virala-pracāra-madhura-rare and sweet; premāmṛta-nectar of love; āsvādane-in tasting; kāmo-desire; margaṇayā-by searching; vinā-without; yadi-if; sukhād-happily; bhāvākhyā-cintāmaṇau-the contamani jewel of ecstatic love; ced-if; rāgānuga-bhakti-spontaneous devotion; sampadi-in the treasure; ruciḥ-attraction; sarvātma-bhāvāt-with all your heart; tadā-then; śyāmānanda-of Syamananda; superba-glorious; pādapam-tree; imaṁ-this; nityaṁ-always; bhajadhvaṁ-please worship; janāḥ-O people.

An Auspicious Introduction in the Form of a Blessing

O people, if your hearts yearn to taste the rare sweet nectar of love for Lord Kṛṣṇa, if you wish, without the trouble of great searching, to find the cintāmaṇi jewel of ecstatic love for Lord Kṛṣṇa, and if you are attracted to the great treasure of spontaneous love for Lord Kṛṣṇa, then with all your heart please always worship the kalpavṛkṣa tree that bears the name Śrī Śyāmānanda.

Text 5

atha sāndrānanda-nidhiḥ

yasya śrī-caraṇāravinda-yugala-sparśādhikārotsava
snigdheyam dharaṇī vibhāti nitaram kārṣṇaiḥ stṛtaḥ sarvataḥ
taṁ kārṣṇim praṇato 'smi kṛṣṇa-rasadam cit-saukhya-sāndrākṛtim
śyāmānandam amanda-līlā-paramānandam surendrārcitam

atha-now; sāndrānanda-nidhiḥ-an ocean of intense bliss; yasya-of whom; śrī-caraṇāravinda-lotus feet; yugala-pair; sparśa-touch; adhikārotsava-great festival; snigdha-affectionate; iyam-she; dharaṇī-the earth; vibhāti-is manifest; nitaram-always; kārṣṇaiḥ-by devotees of Lord Kṛṣṇa; stṛtaḥ-sxtended; sarvataḥ-in every way; taṁ-hom; kārṣṇim-devotee of Lord Kṛṣṇa; praṇato 'smi-I bow down; kṛṣṇa-rasadam-giving the nectar of Lord Kṛṣṇa; cit-saukhya-sāndrākṛtim-a form of spiritual bliss; śyāmānandam-Syamananda; amanda-līlā-paramānandam-the bliss of glorious transcendental pastimes; surendrārcitam-worshiped by the king of the demigods.

1. An Ocean of Transcendental Bliss

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. He is a great devotee of Lord Kṛṣṇa. To this world he gives the nectar of Lord Kṛṣṇa. His form is filled with spiritual bliss. He is delighted by hearing Lord Kṛṣṇa's glorious pastimes. He is worshiped by the king of the demigods. The touch of his glorious feet brings a great festival of bliss to the affectionate goddess of the earth. By preaching the Lord's glories he has created devotees of Lord Kṛṣṇa in every direction.

Text 6

śāntā brahma-rasāmburāsim iha yaṁ jānanti śubhrāsayā
yaṁ su-prema-rasojjvalāś ca parama-premāspadam kovidāḥ
māyā-mohita-mānasaś ca yaṁ āmi ajñā janāḥ prākṛtaṁ

taṁ vande miṣa-mānuṣākṛtim ajaṁ śrī-dūrikā-garbha-jam

śāntās-peaceful; brahma-rasāmburāśim-the nectar ocean of Brahman; iha-here; yaṁ-who; jānanti-know; śubhrāśayās-glorious hearts; yaṁ-whom; su-prema-rasojjvalāś-glistening with the nectar of transcendental love; ca-and; parama-premāspadaṁ-the great abode of transcendental love; kovidāḥ-expert; māyā-mohita-mānasaś-hearts bewildered by maya; ca-and; yaṁ-whom; āmi-they; ajñās-fools; janāḥ-people; prākṛtaṁ-material; taṁ-him; vande-I offer respectful obeisances; miṣa-mānuṣākṛtim-pretending to be an ordinary human being; ajaṁ-birthless; śrī-dūrikā-garbha-jam-born in Śrī Dutika's womb.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda, who although he is unborn, pretends to be a human being born from Śrī Dūrikā's womb. The pure-hearted devotees in śānta-rasa think he is plunged in an ocean of the nectar happiness of Brahman. The expert devotees glistening with devotional love know he is the great abode of devotional love. The fools, their hearts bewildered by māyā think him an ordinary human being.

Text 7

pāṣāṇḍādhama-śaiva-śaktaka-mahā-daityendra-senā-yutair
vikrāntair vikalaṁ vilokya parito gāṁ kārṣṇa-senāvṛtaḥ
āsīl locana-gocarō 'tra kṛpayā yaḥ prema-śāstrānvitas
taṁ vande kali-kalmaṣaughā-dalanāṁ kārṣṇiṁ jagan-maṅgalam

pāṣāṇḍādhama-the lowest offenders; śaiva-śaktaka-saivas and saktas; mahā-daityendra-senā-the armies of the great kings of the demons; yutair-with millions; vikrāntair-powerful; vikalaṁ-frightened; vilokya-seeing; parito-everywhere; gāṁ-the earth; kārṣṇa-of devotees of Lord Kṛṣṇa; senāvṛtaḥ-surrounded by the armies; āsīl-was; locana-gocarō-in the range of sight; atra-here; kṛpayā-mercifully; yaḥ-who; prema-of love; śāstrānvitas-with the scriptures; taṁ-to him; vande-I bow; kali-kalmaṣaughā-dalanāṁ-stopping the flood of sin in the kali-yuga; kārṣṇiṁ-devotee of Lord Kṛṣṇa; jagan-maṅgalam-auspiciousness of the world.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda, the auspiciousness of the worlds. Seeing the frightend earth overrun by millions of powerful armies of atheists, sinners, Śaivas, Śaktas, and great demon kings, Śyāmānanda came before our eyes. Surrounded by armies of Kṛṣṇa devotees, and bearing the weapons of the devotional scriptures, he mercifully slashed into pieces the flood of sins that had covered the people in Kali-yuga.

Text 8

māyāranya-carendratā-mada-bhara-procchṛṅkhalollāṅghanam

samsārāti-bhayānkarogra-balavac chārdūla-vikrīḍitam
yan-nāmnā kali-kāla-saṅga-valitaṁ stambhaṁ yayau tat-kṣaṇāt
taṁ kārṣṇiṁ praṇamāmi mūrtimad idaṁ tejo mahā-bhī-bhayam

māyāraṇya-in maya's forest; cara-wandering; indratā-kingdship; mada-bhara-wildness; procchṛṅkhala-unchained; ullāṅghanam-jumping over; samsārāti-bhayānkarogra-great fear of birth and death; balavat-powerful; chārdūla-vikrīḍitam-tiger's play; yan-nāmnā-by whose name; kali-kāla-saṅga-valitaṁ-in the kali yuga; stambhaṁ-stunned; yayau-of whom; tat-kṣaṇāt-from that moment; taṁ-him; kārṣṇiṁ-son of Kṛṣṇananda; praṇamāmi-I bow; mūrtimad-personified; idaṁ-this; tejo-power; mahā-bhī-bhayam-frightening fear itself.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. He is great power personified. He frightend fearful Yamarāja himself. His name alone stuns Māyā's Kali-yuga forest, a forest where wild passions roam, a forest that is the playground of the fearsome tigers of repeated birth and death.

Text 9

daṣṭaṁ kāla-kubhaginā nipatitaṁ saṁsāra-kūpe kalau
saṁśliṣṭaṁ viṣayāndhakāra-vidṛṣaṁ yaṁ prekṣya lokaṁ gṛhī
dattvā svāṅghry-avalāmba-bhakty-agada-rāṭ-premāñjanāny uddharet
saṁseve vyasanārdanaṁ tri-jagatas taṁ kṛṣṇa-sūnum prabhum

daṣṭaṁ-bitten; kāla-kubhaginā-by the balck snake of time; nipatitaṁ-fallen; saṁsāra-kūpe-in the well of repated birth and death; kalau-in kali-yuga; saṁśliṣṭaṁ-embraced; viṣaya-by sense objects; andhakāra-vidṛṣaṁ-blinded; yaṁ--whom; prekṣya-seeing; lokaṁ-world; gṛhī-merciful; dattvā-giving; svāṅghry-of his feet; avalāmba-placing; bhakty-of devotional service; agada-of medicines; rāṭ-the king; premāñjanāny-ointments of devotional love; uddharet-lifts; saṁseve-I serve; vyasanārdanaṁ-removing pain; tri-jagatas-of the three worlds; taṁ-him; kṛṣṇa-sūnum-the son of Kṛṣṇananda; prabhum-the master.

I serve Kṛṣṇānanda's son, Śrī Śyāmānanda. He is my master. He relieved the sufferings of the three worlds. Seeing the people in Kali-yuga bitten by the black snake of time, fallen into the well of repeated birth and death, and blinded by the darkness of material pleasures, with his feet he mercifully gave the king of medicines, the medicine of pure devotional service performed with sincere love. He cured the people and delivered them.

Text 10

dagdhāḥ phalgu-viraktito 'rasa-hṛdaś cādhyātmika-jñānato
vyāsaktāḥ kila haitukā dṛḍha-jaran-mīmāṁsakās tāpasāḥ

anye ye kaṭhinās ca te yad-amala-premāmbu-bindu-drutāḥ
kṛṣṇānanda-sutaṁ nato 'smi tam ahāṁ līlā-rasāmbhonidhim

dagdhaḥ-burned; phalgu-viraktito-by false renunciation; arasa-hṛdaś-with no nectar in the heart; ca-and; ādhyātmika-jñānato-from spiritual knowledge; vyāsaktāḥ-detached; kila-indeed; haitukā-with a cause; dṛḍha-jaran-mīmāṁsakās-followers of mimamsa; tāpasāḥ-ascetics; anye-others; ye-who; kaṭhinaś-hard; ca-and; te-they; yad-amala-pure; prema-of love; ambu-bindu-drops; drutāḥ-wet; kṛṣṇānanda-sutaṁ-the son of Kṛṣṇananda; nato-bowed odwn; asmi-I am; tam-to him; ahāṁ-I; līlā-rasāmbhonidhim-a nectar ocean of transcendental pastimes.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. Because of his preaching the burned pretended renunciates, who have no nectar in their hearts, the renounced philosophers filled with impersonal ideas, the speculative thinkers who follow the vaiśeṣika and nyāya theories, the followers of karma-mīmāṁsā, the ascetics, and all other followers of hard-hearted philosophies have now become devotees melting with pure love for Lord Kṛṣṇa.

Text 11

magnaṁ ghora-su-dustare 'khila-janaṁ saṁsāra-vārāmnidhau
pārāvāra-gamāgama-vyasanitāṁ uddhatu-kāmo gataḥ
kṛṣṇa-prema-vahitram āvirakarod yaḥ karṇadhāraḥ svayaṁ
sāndrānugraha-mūrtaye bhagavate tasmai namaḥ kārṣṇaye

magnaṁ-plunged; ghora-su-dustare-horrible and impassable; akhila-janaṁ-all people; saṁsāra-of birth and death; vārāmnidhau-in the ocean; pārāvāra-high and low; gamāgama-coming and going; vyasanitam-greta power; uddhātu-kāmo-desiring to rescue; gataḥ-attained; kṛṣṇa-prema-vahitram-the boat of pure love for Lord Kṛṣṇa; āvirakarod-appeared; yaḥ-who; karṇadhāraḥ-the captain of the ship; svayaṁ-personally; sāndrānugraha-mūrtaye-greta mercy personified; bhagavate-the exalted person; tasmai-to him; namaḥ-obeisances; kārṣṇaye-to the son of Kṛṣṇananda.

I offer my respectful obeisances to Kṛṣṇānanda's exalted son, Śrī Śyāmānanda. He is great mercy personified. He is the captain of the boat. Desiring to rescue the people drowning in the horrible impassible ocean of repeated birth and death, he came to this world, bringing with him the wonderfully powerful boat of pure love for Lord Kṛṣṇa, a boat that at once takes one to the farther shore.

Text 12

atha prasāda-jaladhiḥ

bhinnābhiḥ śrutibhiḥ smṛti-prabhṛtibhir bhrāntāḥ purāṇāgamaiḥ
siddhāntair api kṛṣṇa-bhakti-rasikāḥ syur yat-prasāda-sthirāḥ
dūrā-nandanam ānato 'smi tam ahām vedārtha-sārāspadam
trayyā-gīta-guṇānuvādam atulānandam pareṣām param

atha-now; prasāda-jaladhiḥ-an ocean of mercy; bhinnābhiḥ-different; śrutibhiḥ-
by Vedas; smṛti-prabhṛtibhir-by Smṛti-sastras and other scriptures; bhrāntāḥ-
bewildered; purāṇāgamaiḥ-by puranas and Agamas; siddhāntair-by conclusions;
api-also; kṛṣṇa-bhakti-rasikāḥ-they who taste the nectar of pure devotional service
to Lord Kṛṣṇa; syur-are; yat-prasāda-sthirāḥ-steady by whose mercy; dūrā-
nandanam-the son of Śrī Durika-devi; ānato-bowed down; asmi-I am; tam-to him;
ahām-I; vedārtha-sāra-of the exxential meaning of the Vedas; āspadam-the abode;
trayyā-by the three Vedas; gīta-sung; guṇa-virtues; anuvādam-description; atula-
peerless; ānandam-bliss; pareṣām-of the best; param-the best.

2. An Ocean of Mercy

I offer my respectful obeisances to Śrī Dūrīkā-devī's son, Śrī Śyāmānanda. He is
the abode where the true meanings of all the Vedas rest. He teaches that the three
Vedas describe Lord Kṛṣṇa's glories. His bliss has no equal. He is the most exalted
of exalted devotees. By his mercy the people bewildered by the different Vedas,
Smṛti-śāstras, Purāṇas, Agamas, and philosophies have now become devotees who
taste the nectar of service to Lord Kṛṣṇa.

Text 13

vādogarka-kutarkakarkaśa-dhiyaḥ saṅkhyāti-saṅkhyonnatā
vedāntādhvani panthatām upagatā vaiśeṣikodvakra-gāḥ
mīmāṃsā-prabalās ca ye vyasaninaḥ pātāñjale te 'bhavan
yasyānugraha-leśato 'cyuta-parās tasmai namaḥ kārṣṇaye

vādogarka-kutarka-karkaśa-dhiyaḥ-the hard-hearted followers of dry logic;
saṅkhyāti-saṅkhyonnatās-the followers of atheistic sankhya; vedāntādhvani
panthatām-they who walk on the path of impersonal Vedanta; upagatā-
vaiśeṣikodvakra-gāḥ-the followers of crooked vaisesika; mīmāṃsā-prabalās-the
followers of Vedanta; ca-and; ye-who; vyasaninaḥ-thinkers; pātāñjale-in the
patanjala yoga system; te-they; bhavan-became; yasya-of whom; anugraha-leśato-
by a small fragment of the mercy; acyuta-parās-devoted to the infallible Supreme
Personality of Godhead; tasmai-to him; namaḥ-obeisances; kārṣṇaye-to the son of
Kṛṣṇananda.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. By a
small fragment of His mercy the hard-hearted logicians, the followers of atheistic

sañkhya, the persons who walk on the path of impersonal Vedānta, the crooked followers of vaiśeṣika, and the followers of mīmāṃsā have all become devotees of the infallible Supreme Personality of Godhead, Lord Kṛṣṇa.

Text 14

vāṇī yasya vinodinī su-viduṣām govinda-vārtānkitā
līlā yasya śubhañkarī tri-jagataḥ kṛṣṇānurāga-pradā
hāso yasya madāndhakāra-dalano nānā-madāndhātmanām
dr̥ṣṭir yasya kṛpāvaloka-madhurā tasmai namaḥ kārṣṇaye

vāṇī-the words; yasya-of whom; vinodinī-playful; su-viduṣām-of the wise; govinda-of Lord Kṛṣṇa; vārtā-news; ānkitā-marked; līlā-pastimes; yasya-of whom; śubhañkarī-auspicious; tri-jagataḥ-of the three worlds; kṛṣṇānurāga-pradā-giving love for Lord Kṛṣṇa; hāso-smile; yasya-of whom; madāndhakāra-dalano-breaking the darkness of material illusion; nānā-madāndhātmanām-of the people blinded by material illusions; dr̥ṣṭir-glance; yasya-of whom; kṛpāvaloka-madhurā-sweet with mercy; tasmai-to him; namaḥ-obisances; kārṣṇaye-to the son of Kṛṣṇananda.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. Filled with news of Lord Kṛṣṇa, his graceful words delight the wise. His auspicious pastimes make the three worlds fall in love with Lord Kṛṣṇa. His smile breaks apart the darkness that blinds the materialists. His glance is sweet with mercy.

Text 15

sauśilyena vinodayan sujanatām mānena duṣṭān nayan
kaiṅkaryam parimodayan kila balāt pāṇḍitya-sārair budhān
viśvam kṛṣṇa-rasāvahena vapuṣā niḥśeṣam ānandayan
sādguṇyādbhuta-vīryavān vijayate ko 'pi prabhūnām prabhuḥ

sauśilyena-with good character; vinodayan-delighting; sujanatām-the pious people; mānena-with respect; duṣṭān-the wicked; nayan-bringing; kaiṅkaryam-to service; parimodayan-delighting; kila-indeed; balāt-greatly; pāṇḍitya-sārair-with great learning; budhān-the wise; viśvam-the world; kṛṣṇa-rasāvahena-bearing the nectar of Lord Kṛṣṇa; vapuṣā-with the form; niḥśeṣam-completely; ānandayan-delighting; sādguṇya-virtues; adbhuta-wonderfully; vīryavān-powerful; vijayate-glory; ko 'pi-to someone; prabhūnām-of masters; prabhuḥ-the master.

Glory to a saintly and wonderfully powerful person, a person who is the master of masters, a person who with His saintly virtues delights the pious, a person who respectfully leads even the wicked to the path of devotional service, a person who with his great learning pleases the learned, a person with his glorious form filled with the nectar of love for Lord Kṛṣṇa delights the whole world.

Text 16

netrānanda-kiśora-hāri-murajid-dāmodara-śrī-hari-
śrī-gopī-bala-ratna-māthura-mukha-sva-grāva-khaṇḍāni yaḥ
loke 'smin prakatāny amūni kṛtavāms tejo-'ñkitāny ātmanas
tam kārṣṇim dyu-maṇim bhaje bhava-mahā-duḥkhāndhakāra-dviṣam

netrānanda-bliss of the eyes; kiśora-youth; hāri-playful; murajid-killer of Mura;
dāmodara-Dāmodara; śrī-hari-Śrī Hari; śrī-gopī-Śrī Gopī; bala-Balarāma; ratna-
jewels; māthura-mukha-of the leader of Mathura-maṇḍala; sva-own; grāva-
khaṇḍāni-suryakanta jewels; yaḥ-who; loka 'smin-in this world; prakatāny-
manifested; amūni-them; kṛtavāms-did; tejo-'ñkitāny-market with power; ātmanas-
of the self; tam-him; kārṣṇim-the son of Kṛṣṇananda; dyu-maṇim-the sun like a
jewel in the sky; bhaje-I worship; bhava-of the material world; mahā-great;
duḥkha-sufferings; andhakāra-blinding darkness; dviṣam-the ferocious enemy.

I serve Kṛṣṇānanda's son, Śrī Śyāmānanda. He is a sun like a jewel in the sky, a
sun that is the ferocious enemy of the blinding darkness that is the torment of
living in this world of birth and death, a sun that with its brilliant light places in
this world the sūryakānta jewels of Lord Kṛṣṇa's holy names, names like
Netrānanda (the bliss of the eyes), Kiśora (the most charming of youths), Hāri (the
playful Lord), Murajit (the killer of Mura), Dāmodara (the Lord whose waist was
tied with a rope), Śrī Hari (the Lord who removes all that is inauspicious), Śrī-gopī
(the master of the gopīs), and Bala (Balarāma).

Text 17

dainyāḍambara-sannatendra-vibhava-prauḍhatya-lilotsavaḥ
sainyāḍambara-samvṛtāti-balavat pāṣaṇḍa-senotsavaḥ
vān-mādhurya-viśirṇa-dāmbhika-kulaunmukhya-prabhāvotsavaḥ
ko 'pi prema-durandharo 'stu jagad-ānandāya kārṣṇotsavaḥ

dainya-humbleness; āḍambara-pride; sannatendra-king of the humble; vibhava-
prauḍhatya-great glory; lilā-pastimes; utsavaḥ-festival; sainya-soldiers; āḍambara-
pride; samvṛtāti-balavat-great power; pāṣaṇḍa-senā-armies of the atheists; utsavaḥ-
festival; vāk-words; mādhurya-sweetness; viśirṇa-ripped apart; dāmbhika-pride;
kulaunmukhya-prabhāva-great power; utsavaḥ-festival; ko 'pi-someone; prema-
durandharo-filled with love; astu-may be; jagad-ānandāya-for the delight of the
worlds; kārṣṇa-in relation to Lord Kṛṣṇa; utsavaḥ-a festival.

May he who is a festival of the pastimes of humbleness, a festival that crushes
the arrogance of the atheists, a festival of sweet words that rip pride into pieces, a
festival filled with ecstatic love, a festival celebrating the glories of Lord Kṛṣṇa,

delight the worlds.

Text 18

uddharmāsura-śekharān ati-balān māndyam nayaṁs tejasā
sva-prāṇeśa-yaśo-'mṛtaiḥ kali-tapaḥ kliṣṭam jagat plāvayan
vidvan-manya-madācalaṁ vimala-cid-dambholinā dārayan
jīyāt kārṣṇi-purandaro bhuvi sadā kārṣṇāditeyāgraṇiḥ

uddharmāsura-śekharān-they who are like crowns of the sinful demons; ati-balān-very powerful; māndyam-weakness; nayaṁs-leading; tejasā-with power; sva-prāṇeśa-of the master of his life; yaśo-'mṛtaiḥ-with the nectar of the glories; kali-tapaḥ-the sufferings of Kali-yuga; kliṣṭam-suffering; jagat-the world; plāvayan-flooding; vidvat-of the learned; manya-mada-of arrogant pride; acalaṁ-the mountain; vimala-pure and splendid; cid-of spirit; dambholinā-with the thunderbolt; dārayan-breaking to pieces; jīyāt-all glories; kārṣṇi-purandaro-the king of Kṛṣṇa devotees; bhuvi-in the world; sadā-always; kārṣṇāditeyāgraṇiḥ-the son of Kṛṣṇananda.

All glories eternally to to Kṛṣṇānanda's son, Śrī Śyāmānanda. With his great power he makes the powerful sinners who are like the crowns worn by the demons weak and helpless. With the nectar of the glories of Lord Kṛṣṇa, who is his life's master, he floods a world tormented by Kali-yuga. With his glistening thunderbolt of spiritual knowledge he breaks into pebbles the great mountains of the learned scholars' pride.

Text 19

āśleṣāt kali-ghora-duḥkha-dahana-jvālopataptāśayā
magnā yasya kṛpākulād vraja-vadhū-prāṇeśa-lilā-rase
taṁ vande karuṇāmburāśim adhika-prīti-prasannānanam
Ṣ premānugraha-vigrahaṁ guru-bhavottāpāvalī-nigraham

āśleṣāt-from an embrace; kali-of Kali-yuga; ghora-horrible; duḥkha-suffering; dahana-burning; jvāla-flames; upatapta-tormented; āśayās-hearts; magnās-plunged; yasya-of whom; kṛpākulād-from the great mercy; vraja-vadhū-prāṇeśa-of He whom is the life's master of Vraja's girls; lilā-rase-in the nectar of transcendental pastimes; taṁ-to him; vande-I bow; karuṇāmburāśim-an ocean of mercy; adhika-prīti-prasannānanam-whose face glistens with cheerful spiritual love; premānugraha-vigrahaṁ-the form of love and kindness; guru-bhavottāpāvalī-the sufferibgs of material life; nigraham-defeating.

I offer my respectful obeisances to Śrī Śyāmānanda, who is an ocean of mercy. He is kindness and spiritual love personified. His face is always cheerful with

spiritual love. He is a soldier who defeats the horrible sufferings of life in the material world. By his merciful embrace, they who are tortured by the flames of Kali-yuga's torments find themselves plunged in the nectar of Lord Kṛṣṇa's pastimes, Lord Kṛṣṇa who is the life's master of Vraja's girls.

Text 20

duṣṭā vyādha-pulinda-hūṇa-yavanāḥ śumbhāḥ khasāḥ pukkaśā
ye cānye 'śubha-vṛttayaḥ su-patitāḥ krūrāntyajā durhṛdaḥ
yal-lilā-śravaṇāmṛta-svadanatas tyakta-svabhāvā babūḥ
premānanda-rasojjvalās tam adhamoddhārāvatāram bhaje

duṣṭās-wicked; vyādha-hunters; pulinda-hūṇa-yavanāḥ-Pulindas, Hūṇas, and Yavanas; śumbhāḥ-Śumbhas; khasāḥ-Khasas; pukkaśā-Pukkasas; ye-who; ca-and; anye-others; aśubha-vṛttayaḥ-inauspicious deeds; su-patitāḥ-very fallen; krūrāntyajā-cruel antyajās; durhṛdaḥ-people with wicked hearts; yal-lilā-whose pastimes; śravaṇa-hearing; amṛta-nectar; svadanatas-by tasting; tyakta-abandoned; svabhāvās-own natures; babūḥ-become; premānanda-rasojjvalās-splendid with the nectar and bliss of spiritual love; tam-to him; adhama-the fallen; uddhāra-to deliver; avatāram-descended to this world; bhaje-I worship.

I worship Śrī Śyāmānanda, who descended to this world to deliver the fallen people. By tasting the nectar of hearing of his pastimes, the wicked hunters, Pulindas, Hūṇas, Yavanas, Śumbhas, Khasas, Pukkaśās, cruel Antyajās, and all other sinners with wicked hearts and inauspicious deeds have given up their old natures and become devotees glorious with the nectar of spiritual love and bliss.

Text 21

atha trailokya-śobhā-nidhiḥ

yat-pādābja-parāga-rāgi-hṛdayās tīvrānurāgā janāḥ
śrī-kṛṣṇa-pratimūrti-śeṣa-nilayāḥ kṣmā-maṇḍale sarvataḥ
āsan kīrtana-nartanādi-rasikāḥ sa-prema-sevā-parās
tam gopī[xiii]śa-nitanta-bhakti-sukhadam kārṣṇim bhaje 'ntar hṛdi

atha-now; trailokya-śobhā-nidhiḥ-an ocean of glory in the three worlds; yat-pādābja-of whose lotus feet; parāga-the pollen dust; rāgi-reddened; hṛdayās-hearts; tīvrānurāgā-intense love; janāḥ-people; śrī-kṛṣṇa-of Śrī Kṛṣṇa; pratimūrti-every form; śeṣa-nilayāḥ-abodes; kṣmā-maṇḍale-on the earth; sarvataḥ-completely; āsan-were; kīrtana-nartanādi-beginning with singing and dancing; rasikāḥ-tasting the nectar; sa-prema-sevā-parās-attached to loving devotional service; tam-him; gopī [xiii]śa-nitanta-bhakti-devotion to the master of the gopīs; sukhadam-giving happiness; kārṣṇim-to the son of Kṛṣṇananda; bhaje-I worship; antar-within; hṛdi-the heart.

3. An Ocean of Glory That Fills the Three Worlds

In my heart I worship Kṛṣṇānanda's son, Śrī Śyāmānanda. To the people of this world he gives the gift of joyful devotion to Lord Kṛṣṇa, the gopīs' master. The great devotees on this earth, the devotees intent on serving Lord Kṛṣṇa with love, the devotees who deeply love Lord Kṛṣṇa, the devotees who are like temples where Lord Kṛṣṇa's forms are worshiped, the devotees who taste the nectar of singing and dancing in the kīrtana glorifying Lord Kṛṣṇa's holy names, have made their hearts red with the pollen dust of Śrī Śyāmānanda's lotus feet.

Text 22

yal-lilā-rasa-sāgarottha-madhubhid-vārtā-navīnāmṛtam
tan-mādhurya-kalā-prasaṅga-valitotkaṅṭhāti-rāgākulāḥ
pātum mukta-mumuṅṣavo viṣayinaś cec chānti-trṣṇodhatās
tyakta-sva-sthiti-vaibhavā rasavate tasmai namaḥ kārṣṇaye

yal-lilā-rasa-the nectar of whose pastimes; sāgara-from the ocean; uttha-risen; madhubhid-of Lord Kṛṣṇa; vārtā-news; navīna-new; amṛtam-nectar; tan-mādhurya-of His sweetness; kalā-art; prasaṅga-contact; valita-manifest; utkaṅṭha-longings; ati-rāgākulāḥ-with great love; pātum-to drink; mukta-mumuṅṣavo-liberated and desiring to attain liberation; viṣayinaś-hedonists; cet-if; śānti-peace; trṣṇā-thirst; uddhatās-great; tyakta-abandoned; sva-sthiti-own places; vaibhavā-glories; rasavate-the taster of nectar; tasmai-to him; namaḥ-obeisances; kārṣṇaye-to the son of Kṛṣṇānanda.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. Leaving behind their homes and opulences, the liberated souls, souls desiring liberation, and even the materialists now yearn to taste the nectar of Lord Kṛṣṇa's sweet and graceful pastimes, pastimes that have risen from the nectar ocean of Śrī Śyāmānanda's actions.

Text 23

premollāsa-ghanam rasonnati-ghanam lāvaṅya-lakṣmī-ghanam
san-mādhurya-ghanam kalāvali-ghanam tejo-ghanam śrī-ghanam
dhairya-sthairya-ghanam kṛpā-bhara-ghanam śobhā-ghanam hrī-ghanam
vande daura-maho-ghanam sukha-ghanam lilā-ghanam cid-ghanam

premollāsa-ghanam-great joy and bliss; rasonnati-ghanam-intense rasas; lāvaṅya-lakṣmī-ghanam-intense handsomeness and opulence; san-mādhurya-

ghanam-intense sweetness; kalāvali-ghanam-intense artistic skill; tejo-ghanam-intense power; śrī-ghanam-intense grace; dhairya-sthairya-ghanam-intense steadiness and determination; krpā-bhara-ghanam-intense mercy; śobhā-ghanam-intense glory; hrī-ghanam-intense shyness; vande-I bow; daura-maho-ghanam-intense splendor; sukha-ghanam-intense happiness; lilā-ghanam-intense pastimes; cid-ghanam-intense spirit.

I offer my respectful obeisances to Śrī Śyāmānanda. He is filled with blissful love for Lord Kṛṣṇa. He is a monsoon cloud showering the nectar of the rasas of love for Lord Kṛṣṇa. He is a great forest of the descriptions of Lord Kṛṣṇa's handsomeness and glories. He is filled with descriptions of Lord Kṛṣṇa's gopī-beloveds' sweetness. He is the expert teacher of the 64 arts. He is a weapon that rips apart the people's aversion to Lord Kṛṣṇa. He is an iron mace that breaks to pieces the pride of so-called scholars averse to Lord Kṛṣṇa. He is steady, determined, and fearless. He is a monsoon cloud of mercy. He is intent on chanting Lord Kṛṣṇa's glories. He is humble, glorious, and joyful. He is rapt in remembering and describing Lord Kṛṣṇa's pastimes. He is a preacher of Lord Kṛṣṇa's glories.

Text 24

yad-vaktrāmbuja-niḥsṛtācyuta-kathā-mādhvika-pānonmado
muktim paśyati śampavad itarān vāntānavad vargakān
bhūtim cāpy aṇimādikam kuhukavac chakrādikam raṅkavat
tam sāksād vraja-sundarī-priya-rasāsvādānubhāvam bhaje

yad-of whom; vaktra-mouth; ambuja-lotus; niḥsṛta-flowed; acyuta-kathā-mādhvika-the madhvika nectar of descriptions of Lord Kṛṣṇa; pāna-by drinking; unmado-intoxicated; muktim-liberation; paśyati-sees; śampavad-like a blade of straw; itarān-other; vāntānavad-like vomit; vargakān-goals of life; bhūtim-mystic powers; ca-and; apy-also; aṇimādikam-beginning with anima-siddhi; kuhukavat-like a series of tricks; śakrādikam-the demigods headed by Indra; raṅkavat-like a group of wretched penniless beggars; tam-him; sāksād-directly; vraja-sundarī-priya-of Lord Kṛṣṇa, the beloved of Vraja's beautiful girls; rasa-the nectar; āsvāda-tasting; anubhāvam-experience; bhaje-I worship.

I worship Śrī Śyāmānanda. He always tastes the nectar of hearing and talking about Lord Kṛṣṇa, the beautiful vraja-gopīs' beloved. Anyone who tastes from his lotus lips the mādhvika nectar of talking about Lord Kṛṣṇa becomes wild with bliss. The drinker will see impersonal liberation to be like a blade of straw, the other goals of life to be like vomit, the mystic powers beginning with anima-siddhi to be like a series of clever tricks, and the demigods headed by Indra to be like a host of wretched penniless beggars.

Text 25

śyāmāṅgam vraja-nāgarasya dayitā-bhāvollasan-mānasam
gopikānta-vicitra-manmatha-kalā-vaidagdhya-lilā-pratham
antar-bhāva-vilāsi-hāva-valitam rāgānubhāvōjjvalam
tam seve madhurātmakam vraja-vadhū-bhāvāptaye nityaśaḥ

śyāmāṅgam-love for Lord Kṛṣṇa personified; vraja-nāgarasya-of Vraja's hero;
dayitā-of the gopī-beloved; bhāva-love; ullasat-splendid; mānasam-heart;
gopikānta-of Lord Kṛṣṇa; vicitra-wonderful; manmatha-amorous; kalā-expert skill;
vaidagdhya-expertise; lilā-pastimes; pratham-revealing; antar-within the heart;
bhāva-vilāsi-hāva-valitam-playfulness; rāgānubhāvōjjvalam-splendid with ecstatic
symptoms; tam-him; seve-I serve; madhurātmakam-chamring; vraja-vadhū-of the
gopīs; bhāva-state; āptaye-to attain; nityaśaḥ-always.

So one day I may love Lord Kṛṣṇa as the vraja-gopīs do, every day I worship Śrī Śyāmānanda. He is ecstatic love for Lord Kṛṣṇa personified. His heart is glorious with meditation on Śrī Rādhā's flirting pastimes with Lord Kṛṣṇa. He describes Lord Kṛṣṇa's graceful amorous pastimes with the gopīs. His heart is filled with thoughts of Lord Kṛṣṇa's playfulness. His limbs are glorious with symptoms of ecstatic love. He is graceful and charming.

Text 26

pūrṇa-prema-rasāmṛtākṣaya-nidhiḥ

prauḍha-prīti-mayaiḥ payobhir atala-sparśo 'nukampā-kṣamā-
vātsalya-praṇayānurāga-madhurālāpādi-kallolavān
hrī-lakṣmī-suvidagdhatādi-taṭinī-śreṇībhir āliṅgītaḥ
śyāmānanda-mahārṇavo diśatu naḥ pūrṇo mano-dohadam

pūrṇa-prema-rasāmṛtākṣaya-nidhiḥ-an eternal ocean of the nectar of love;
prauḍha-prīti-mayaiḥ-consisting of great love; payobhir-with water; atala-sparśo-
fathomless; anukampā-mercy; kṣamā-patience; vātsalya-parental affection;
praṇaya-love; anurāga-love; madhura-sweet; ālāpa-talking; ādi-beginning;
kallolavān-with waves; hrī-modesty; lakṣmī-glory; suvidagdhatā-expert
intelligence; ādi-beginning with; taṭinī-śreṇībhir-with banks; āliṅgītaḥ-embraced;
śyāmānanda-mahārṇavo-the great ocean of Syamananda; diśatu-may show; naḥ-us;
pūrṇo-filled; mano-hearts; dohadam-desire.

4. An Eternal Nectar Ocean of Spiritual Love

May the fathomless ocean of Śrī Śyāmānanda, an ocean filled with the milk of

spiritual love, an ocean filled with waves of mercy, tolerance, a father's love for his disciples and the people in general, a son's love for his spiritual master and grand spiritual master, sweet words, and a host of virtues, an ocean embraced by flowing rivers of modesty, glory, expert intelligence, and a host of other virtues, fulfill the yearnings of my heart.

Text 27

rādhāyā dayitām sakhīm bhagavataḥ kṛṣṇasya nitya-priyām
kāñcit prema-rasātmikām vraja-vadhū-yūthāgrimām mohinīm
rāsollāsa-vilāsinīm rati-kalā-vaicitrya-sīmām navām
premānanda-vinodinīm rasavatīm śyāmāmṛta-syandinīm

rādhāyās-of Śrī Rādhā; dayitām-dear; sakhīm-gopī friend; bhagavataḥ-of the Supreme Personality of Godhead; kṛṣṇasya-Kṛṣṇa; nitya-priyām-eternally dear; kāñcit-someone; prema-rasātmikām-the soul of nectar; vraja-vadhū-of the girls of VRaja; yūtha-of nthe groups; agrimām-the first; mohinīm-charming; rāsollāsa-vilāsinīm-playful in the joyful rasa dance; rati-kalā-the arts of amorous pastimes; vaicitrya-of wonder; sīmām-the limit; navām-new; premānanda-vinodinīm-playful in blissful pastimes of love; rasavatīm-sweet like nectar; śyāmāmṛta-syandinīm-a flowing river of the nectar of transcendental amorous pastimes.

I worship Śrī Śyāmānanda who, concealing his original form as Rādhā's dear gopī friend, a gopī eternally dear to Lord Kṛṣṇa, a gopī whose heart is filled with the nectar of spiritual love, a charming leader of many vraja-gopīs, a gopī glorious in the rāsa-dance pastime, a gopī who stays at the highest limit of wonderful skill in transcendental amorous pastimes, a young playful gopī filled with the bliss of spiritual love, a gopī sweet like nectar, a gopī like a flowing river of playful amorous pastimes, . . .

Note: Texts 27-54 are a single sentence. The gist of this sentence is:

"I worship Śrī Śyāmānanda who, concealing his original form as a gopī (a gopī described here in texts 27-48), a gopī who, playing the vīṇā, inspired Rādhā and Kṛṣṇa (who are described in texts 49-53) to dance, was sent (text 54) to the material world by her beloved compassionate to the fallen souls in the material wrld, and who, playing the part of a human being as an actor plays a part on a stage, caused the people of the world to fall in love with the lotus feet of Śrī Kṛṣṇa, the master of the gopīs. I worship him, Śrī Śyāmānanda, who is full of nectar, who is the abode of love for Lord Kṛṣṇa, and who is compassion personified."

Text 28

vṛndāraṇya-vane yamī-taṭa-bhuvi śrīmat-kadambāṭavī-
madhye kalpa-taros tale sumanasām reṇūtkarair dūsare
cintāranta-maya-sthale su-vimale gopāṅganā-maṅḍale
kṛṣṇasyāntika-saṁsthitām kula-pateḥ śrī-yoga-pīṭhopari

vṛndāraṇya-vane-in Vṛndāvana forest; yamī-taṭa-bhuvi-on the Yamuna's shore;
śrīmat-beautiful; kadambāṭavī-madhye-in the midst of akadamba forest; kalpa-
taros-of a kalpavrksa tree; tale-at the base; sumanasām-of sumanaḥ flowers;
reṇūtkarair-with the pollen; dūsare-darkened; cintāranta-maya-sthale-in a ground
paved with cintamani jewels; su-vimale-very pure and glorious; gopāṅganā-
maṅḍale-in the circle; kṛṣṇasya-Lord Kṛṣṇa; antika-saṁsthitām-near; kula-pateḥ-of
the master; śrī-yoga-pīṭhopari-in the sacred place.

. . . a gopī who stays at Lord Kṛṣṇa's side in the midst of many gopīs under a
kalpa-vṛkṣa tree in a transcendental place glorious with sumanaḥ-flower pollen, a
place paved with a mosaic of cintāmaṇi jewels, a glorious place in a beautiful
kadamba forest of Vṛndāvana by the Yamuna's bank, . . .

Text 29

tāruṇyāṅkura-mādhurī-parilasat-kaiśora-citra-śrīyaṁ
śrī-godhug-yuva-rāja-matta-madhupa-kṛīḍā-kalā-vallarīm
niḥśeṣādbhuta-rūpa-rāśi-ramaṇī-cūḍāvatāmsa-srajaṁ
vailakṣaṇya-samullasan-nava-rasa-protsāri-līlotsavam

tāruṇya-of youth; āṅkura-sprout; mādhurī-sweetness; parilasat-glistening;
kaiśora-youth; citra-wonderful; śrīyaṁ-beauty; śrī-godhug-yuva-rāja-of the gopa
prince; matta-wild; madhupa-bumblebee; kṛīḍā-pastimes; kalā-skill; vallarīm-vine;
niḥśeṣa-complete; adbhuta-wonderful; rūpa-form; rāśi-abundance; ramaṇī-beautiful
girl; cūḍāvatāmsa-srajaṁ-crowning garland; vailakṣaṇya-samullasan-nava-rasa-
protsāri-manifesting new nectar; līlā-of pastimes; utsavam-festival.

. . . a gopī with wonderful beauty glistening with the sweetness of newly
blossomed youth, a gopī like a flowering vine that attracts the wild black
bumblebee that is the gopa prince Śrī Kṛṣṇa, a gopī like a crest of flowers in the
hair of the all wonderfully beautiful girls, a gopī like a festival of newer and newer
wonderful nectar pastimes, . . .

Text 30

vibbokodaya-cāturī-madhurima-prollāsi-līlodyamaḥ
prāṇeśasya rasojjvalaṁ nava-navāṁ rāsotsavaṁ tanvatīm
helodañcad-anaṅga-raṅga-vilasat-saundarya-sārāñcitām
nānā-keli-taraṅga-saṅgam avalat-saubhāgya-sampad-dhurām

vibbokodaya-haughty feigned indifference; cāturī-expert; madhurima-sweetness; prolāsi-glorious; lilodyamañ-with pastimes; prāṇeśasya-of the master of herlife; rasojjvalam-splendid with nectar; nava-navam-newer and newer; rāsotsavam-festival of the rasa dance; tanvatīm-manifesting; hela-contempt; udañcad-rising; anaṅga-raṅga-amorosu pastimes; vilasat-glistening; saundarya-good fortune; sāra-essence; añcitām-with; nānā-keli-many pastimes; taraṅga-saṅgam-with waves; avalat-saubhāgya-sampad-dhurām-great good fortune.

. . a gopī who, pretending arrogant indifference, flirts with Lord Kṛṣṇa, a gopī who enjoys newer and newer nectar rāsa-dance festivals with Lord Kṛṣṇa, a gopī who, feigning contempt, gloriously flirts with Lord Kṛṣṇa, a splendidly beautiful fortunate gopī who plays in the waves of many pastimes with Lord Kṛṣṇa, . . .

Text 31

atha saubhāgya-lakṣmī-nidhiḥ

vaidagdhī-nikuramba-keli-vasatīm mādhyura-kallolinīm
lāvaṇyāmṛta-dhorinīm parivalac-cāturya-lilā-rasam
lālityotkara-satkṛti-pravilasat-pratyaṅga-bhaṅgī-śata-
prākātyādbhuta-mādhurī-parimalākṛṣṭa-priyāntar-dṛśam

atha-now; saubhāgya-of good fortune; lakṣmī-opulence; nidhiḥ-ocean;
vaidagdhī-nikuramba-keli--vasatīm-the home of expert intelligence and pastimes;
mādhyura-kallolinīm-river filled with eaves of sweetness; lāvaṇyāmṛta-dhorinīm-
flooding nectar of beauty; parivalac-cāturya-lilā-rasam-nectar of expert pastimes;
lālityotkara-playfulness and grace; satkṛti-respect; pravilasat-glistening; pratyaṅga-
every limb; bhaṅgī-waves; śata-hundred; prākātya-manifestation; adbhuta-
wonderful; mādhurī-sweetness; parimala-fragrance; ākṛṣṭa-attracted; priya-beloved;
antar-within; dṛśam-eyes.

5. An Ocean of Glorious Good Fortune

. . . a gopī who is the abode of playfulness and intelligence, a gopī who is a river flowing with waves of sweetness, a gopī who is a flood of the nectar of exquisite beauty, a gopī filled with the sweet nectar of graceful pastimes, a gopī whose every splendid limb is worshiped by the glory of charming playfulness, whose every limb creates hundreds of waves of sweetness, waves whose fragrance attracts her lover's eyes and heart, . . .

Text 32

vidyut-kuṅkuma-ketakī-kanaka-sad-gorocanā-campaka-
sphīta-śrī-hari-tāla-pañka-suṣamā-sampad-vidāmbi-dyutim
bibhrāṇaṁ bhramarāñjanāmbuda-tamaḥ pronmīlad-indīvara-
śreṇī-mañjulaṁ ambaraṁ viracayat kāntāṅga-saṅga-bhramam

vidyut-lightning; kuṅkuma-kunkuma; ketakī-ketaki; kanaka-gold; sad-
gorocanā-gorocana; campaka-campaka; sphīta-great; śrī-harītāla-haritala; pañka-
paste; suṣamā-sampad-vidāmbi-dyutim-gloriously splendid; bibhrāṇaṁ-
manifesting; bhramara-bumblebees; a{.sy 241}jana-mascara; ambuda-clouds; tamaḥ-
darkness; pronmīlad-manifesting; indīvara-blue lotus flowers; śreṇī-multitudes;
mañjulaṁ-graceful; ambaraṁ-garments; viracayat-creating; kānta-beloved's; aṅga-
limbs; saṅga-touch; bhramam-bewilderment.

. . . a gopī whose glorious fair complexion mocks lightning, kuṅkuma, ketakī
flowers, gold, gorocanā, campaka flowers, and splendid harītāla paste, a gopī
whose blue garments are more glorious than black bees, mascara, monsoon clouds,
darkness, and blossoming blue lotus flowers, a gopī overcome by the touch of her
lover's limbs, . . .

Text 33

santaptaika-mahā-nidhiḥ

sāndra-snigdha-su-kuñcitāsita-kacaṁ jaijhyac-catākollāsad-
dhammilla-dyuti-mañjarī-parimalaṁ piñchāvataṁsojjvalām
rocirbhir mukha-maṇḍalasya madhuraiḥ kandarpa-kallolibhir
mānāḍhyām upamāna-puṅgava-ghaṭaṁ hāsyāspadaṁ kurvatīm

santaptaika-mahā-nidhiḥ-great ocean of splendor; sāndra-intense; snigdha-
glistening; su-kuñcita-gracefully curly; asita-black; kacaṁ-hair; jaijhyat-curly;
catākollāsad-splendid; dhammilla-braids; dyuti-splendor; ma{.sy 241}jarī-flower
buds; parimalaṁ-fragrance; piñchāvataṁsojjvalām-splendid with peacock feathers;
rocirbhir-with splendor; mukha-maṇḍalasya-of the circle of the face; madhuraiḥ-
sweet; kandarpa-kallolibhir-with waves of amorous playfulness; mānāḍhyām-rice
with haughtiness; upamāna-puṅgava-ghaṭaṁ-glorious; hāsyāspadaṁ-the abode of
smiles; kurvatīm-doing.

6. A Great Ocean of Splendor

. . . a gopī beautiful with curly, thick, glistening black hair, a gopī fragrant with
the flower buds decorating her splendid curly braids, a gopī opulent with the
splendor of her round face and with waves of amorous playfulness, a gopī who is

the abode of smiles, . . .

Text 34

navyendu-pratimālika-pravilāsat-sindūra-bindu-cchaviṃ
vyālola-laka-bhrṅga-rāji-lalita-vyākośa-vaktrāmbujāṃ
bhrū-vallī-dyuti-ninditātanu-dhanuḥ sauṭīrya-sāroddhatim
śāsvan-māra-madālasām vikiratīm dṛṣṭim priye mohinim

navya-new; indu-moon; pratimā-form; ālika-forehead; pravilāsat-glistening;
sindūra-of sindura; bindu-dots; cchaviṃ-splendor; vyālola-moving; ālaka-locks of
hair; bhrṅga-bees; rāji-series; lalita-playful grace; vyākośa-blossoming; vaktra-face;
ambujāṃ-lotus; bhrū-eyebrows; vallī-vines; dyuti-splendor; nindita-rebuking;
atanu-of K.amadeva; dhanuḥ-bow; sauṭīrya-haughtiness; sāra-essence; uddhatim-
raising; śāsvat-eternal; māra-amorous; mada-passiona; ālasām-languid; vikiratīm-
casting; dṛṣṭim-gance; priye-the beloved; mohinim-enchanting.

. . a gopī whose half-moon forehead is glorious with glistening red sindūra dots, a
gopī whose blossoming lotus face is graceful with black-bee locks of curly hair, a
gopī whose glorious vine eyebrows mock the great powers of Kāmadeva's bow, a
gopī whose passionate, languid, amorous glances enchant and bewilder her
beloved, . . .

Text 35

khelat-khañjana-yugma-vibhramatara-spardhī-kṣaṇendīvarām
kāma-kṣmāpati-śāyaka-pratibhaṭāpaṅgāvaloka-cchaṭām
rājat-kajjala-locanāñcala-lasac-cāturya-puñjā-sphurat-
kandarpeṅgita-cārutā-nava-sudhā-pronmādita-preyasam

khelat-playing; khañjana-khanjana birds; yugma-pair; vibhramatara-graceful;
spardhī-rivalling; kṣaṇa-moment; indīvarām-blue lotus flowers; kāma-Kāma;
kṣmāpati-king; śāyaka-arrows; pratibhaṭa-soldiers; apaṅgāvaloka-sidelong glances;
cchaṭām-splendor; rājat-glistening; kajjala-mascara; locana-eyes; añcala-corners;
lasat-glistening; cāturya-intelligence; puñjā-abundance; sphurat-manifest;
kandarpa-amorous; iṅgita-hints; cārutā-beauty; nava-new; sudhā-nectar;
pronmādita-made passionate; preyasam-beloved.

. . . a gopī whose playful khañjana bird eyes mock the blue lotus flowers, a gopī
whose glistening sidelong glances defeat Kāmadeva's archers, a gopī whose
glistening mascara-decorated eyes expertly speak from their corners the ever-new
nectar of many beautiful amrous hints, hints that arouse her beloved's passionate
desires, . . .

Text 36

mugdha-śrī-kaladhauta-sūtra-kalita-bhrājiṣṇu-muktollasan-
nāsāgram vara-bandhujīva-paṭalī-rociḥ-suramyādhārām
bhāsvan-mauktika-rāji-vaibhavam idaṁ diṅ-maṇḍalaṁ kurvatām
dantānām kiraṇojjvalām paramayā mandaṁ hasantīm rucā

mugdha-charming; śrī-beauty; kaladhauta-gold; sūtra-string; kalita-seen;
bhrājiṣṇu-splendid; muktā-pearls; ullasat-glustering; nāsāgram-tip of the nose;
vara-bandhujīva-paṭalī-rociḥ-splendor of beautiful bandhujīva flowers; suramya-
charming; adharām-lips; bhāsvat-splendid; mauktika-rāji-pearls; vaibhavam-glory;
idaṁ-this; diḥ-of the directions; maṇḍalaṁ-circle; kurvatām-doing; dantānām-of
teeth; kiraṇojjvalām-splendor; paramayā-great; mandaṁ-gently; hasantīm-smiling;
rucā-with splendor.

. . . a gopī whose nose is beautiful with a splendid pearl on a golden ring, a gopī
whose lips are more splendid than glorious bandhujīva flowers, a gopī the
splendor of whose smiles, smiles Śrevealing the glistening pearls of her teeth,
illuminates the circle of the directions, . . .

Text 37

iṣan-mañjula-komala-smita-sudhā-svar-dīrghikā-nirjharam
mañjv-ālāpa-taraṅgitaṁ vikiraṭīm prāṇādhi-nāthe rasāt
tāmbūla-drava-sundarādhara-radāruṇya-prasastyā muhuḥ
kīḍḍk miśra-vimoha-bhājam atulaṁ rāgaṁ nayantīm patim

iṣat-slightly; mañjula-graceful; komala-gentle; smita-smile; sudhā-nectar; svar-
dīrghikā-celestial Gaṅgā; nirjharam-swiftly-flowing stream; mañjv-charming;
ālāpa-talk; taraṅgitaṁ-waves; vikiraṭīm-manifesting; prāṇādhi-nāthe-the master of
her life; rasāt-from the nectar; tāmbūla-betelnuts; drava-liquid; sundara-beautiful;
adhara-lips; rada-teeth; aruṇya-redness; prasastyā-with the glory; muhuḥ-again and
again; kīḍḍk-like what?; miśra-mixed; vimoha-charm; bhājam-possessing; atulaṁ-
peerless; rāgaṁ-redness; nayantīm-leading; patim-master.

. . . a gopī whose gentle, charming smile is a swiftly-flowing nectar celestial
Gaṅgā, a gopī whose sweet talking is like waves in that celestial Gaṅgā, waves
flowing with nectar for the master of her life, a gopī whose charming betelnut-
reddened lips again and again arouse the desires of her master, . . .

Text 38

preyaś-cumbana-lagna-nāga-latikā-rāgāti-lakṣmī-sphurad-

gaṇḍānta-pratibimba-śoṇima-lasad-ratnojjvale kuṇḍale
vāsantī-stavakāvalīm api daronmīlat-prasūnodarīm
rolāmbāvali-lālitam śravaṇayoḥ kṛṣṇārpitām bibhratīm

preyas-of her lover; cumbana-kisses; lagna-resting; nāga-latikā-betelnuts; rāga-red; ati-lakṣmī-great glory; sphurad-manifesting; gaṇḍānta-cheeks; pratibimba-reflection; śoṇima-redness; lasad-ratnojjvale-splendid glistening jewels; kuṇḍale-earrings; vāsantī-stavakāvalīm-with bunches of vasanti flowers; api-also; daronmīlat-slightly risen; prasūnodarīm-flowers; rolāmbāvali-bees; lālitam-playful and graceful; śravaṇayoḥ-of the ears; kṛṣṇa-to Kṛṣṇa; arpitām-offered; bibhratīm-holding.

. . . a gopī whose cheeks are reddened by the reflection of her glistening ruby-earrings and by her beloved's betelnut-decorated kisses, a gopī whose ears are decorated with just beginning to blossom vāsantī flowers placed there by Lord Kṛṣṇa, flowers that still attract the playful black bees, . . .

Text 39

samphullāmbuja-kaccha-vibhrama-milad-bhṛṅgābham aty-ujjvalam
śyāmaṁ bindhum atīva-cāru-cibuke snigdha-tviṣam bibhratīm
rājan-nūtna-suratna-yatna-ghaṭita-graiveyakodbhāsītām
kāstūrī-ghanasāra-kuṅkuma-lasac-chṛikhaṇḍa-liptāṅgikām

samphulla-blossoming; ambuja-lotus flowers; kaccha-border; vibhrama-charming; milad-meeting; bhṛṅga-black bees; ābham-splendor; aty-ujjvalam-very splendid; śyāmaṁ-dark; bindhum-dot; atīva-cāru-cibuke-on the beautiful chin; snigdha-tviṣam-splendid; bibhratīm-manifesting; rājan-nūtna-suratna-yatna-ghaṭita-glistening jewels; -graiveyaka-necklace; udbhāsītām-splendid; kāstūrī-musk; ghanasāra-camphor; kuṅkuma-kunkuma; lasac-glistening; śṛikhaṇḍa-sandal; lipta-anointed; āṅgikām-limbs.

. . . a gopī whose beautiful chin is decorated with a glistening musk-dot graceful like a black bee landed on a blossoming lotus flower, a gopī splendid with a collar-necklace made of glistening jewels, a gopī whose limbs are anointed with musk, camphor, kunkuma, and glistening sandal paste, . . .

Text 40

ratnodiyotita-sundarāṅgada-pariṣvaṅgāti-rājad-bhujām
kṣauṇī-bhṛd-bhida-śubhra-ratna-valaya-śreṇī-sphurac-chṛikarām
dīvyān-mañjula-mudrikā-maṇi-lasad-raktāṅgulī-pallavām
kandarpeṣu-manoramaiḥ kararuhair agre karair bhrājītām

ratna-jewels; udyotita-glistening; sundara-beautiful; aṅgada-armlets;
pariṣvaṅga-embrace; ati-rājad-glistening; bhujām-arms; kṣauṇī-bhṛd-bhida-
sapphires; śubhra-splendid; ratna-jewel; valaya-śreṇī-bracelets; sphurt-glistening; -
śrī-beautiful; karām-wrists; divyat-glistening; mañjula-beautiful; mudrikā-rings;
maṇi-jewels; lasad-glistening; rakta-reddish; aṅgulī-finger; pallavām-budding
twigs; kandarpeṣu-Kamadeva's arrows; manoramaiḥ-delighting the heart;
kararuhair-with hairs; agre-in the tip; karair-with hands; bhrājītām-glistening.

. . . a gopī whose splendid arms are embraced by glistening beautiful jewel
armlets, a gopī whose beautiful wrists glisten with splendid sapphire bracelets, a
gopī whose splendid reddish budding-twig fingers are glorious with glistening
jewel rings, a gopī whose fingertips are splendid with nails delightful like
Kāmadeva's arrows, . . .

Text 41

antar-mugdha-manoja-keli-rabhasa-vyāmugdha-rādhāpati-
śrī-hastāmbuja-citritam su-lalitam kāstūrika-patram
muktā-hāra-vihāra-mañjula-rucor vakṣojayoḥ pītayoḥ
phullam nīla-saroja-dāma dadhatīm kaṅṭhe ca kṛṣṇārpitam

antar-within the heart; mugdha-charmed; manoja-amorous; keli-pastimes;
rabhasa-passion; vyāmugdha-bewildered; rādhāpati-Kṛṣṇa; śrī-hastāmbuja-by the
graceful lotus hand; citritam-pictures drawn; su-lalitam-very graceful; kāstūrika-
patram-pictures drawn in musk; muktā-hāra-pearl necklace; vihāra-mañjula-
rucor-of the beautiful splendor; vakṣojayoḥ-on the breasts; pītayoḥ-fair; phullam-
blossoming; nīla-saroja-dāma-blue lotus garland; dadhatīm-placing; kaṅṭhe-on the
neck; ca-and; kṛṣṇārpitam-placed by Lord Kṛṣṇa.

. . . a gopī whose fair pearl-necklace decorated breasts are inscribed with graceful
pictures drawn in musk by amorous Kṛṣṇa's glorious hand, a gopī on whose neck
is a blue-lotus garland placed by Kṛṣṇa's hand, . . .

Text 42

kṛṣṇorah-parirāmbha-saṅgi-taralodāra-tviṣoddyotitāḥ
preyo-dṛg-vara-mīna-keli-gr̥ha-sad-romāli-kāṅḍikām
unmīlan-nava-yauvanārṇava-milat-kaiśora-kallolinī-
kallolābha-bali-trayī-latikayā citra-śriyā śobhitām

kṛṣṇa-of Lord Kṛṣṇa; urah-on the chest; parirāmbha-embrace; saṅgi-touching;
tarala-central jewel; udāra-great; tviṣa-splendor; uddyotitāḥ-illuminated; preyo-of
the beloved; dṛg-vara-the graceful eyes; mīna-fish; keli-pastimes; gr̥ha-home; sad-
romāli-graceful line of hairs; kāṅḍikām-Yamunā river; unmīlan-openning; nava-

yauvana-of new youth; arṇava-ocean; milat-meeting; kaiśora-kaisora age; kallolinī-
river filled with waves; kallola-waves; ābha-splendor; bali-lines; trayī-three;
latikayā-by the vine; citra-śriyā-with wonderful beauty; śobhitām-beautiful.

. . . a gopī effulgent in the Kaustubha jewel's light as Kṛṣṇa embraces her to His
chest, a gopī whose belly is decorated with a line of black hairs, hairs that are a
black Yamunā river where the fish of Kṛṣṇa's glances play, a gopī who is like a
great ocean of new youth, an ocean where the wave-filled rivers of childhood flow,
a gopī splendid with very wonderful beauty, . . .

Text 43

cāru-kṣāma-sumadhyamām pṛthutara-śroṇī-rasan-mekhalām
sac-cāmīkara-rambhikotkara-mada-prolluṅṭhanoru-dvayīm
pratyagra-sthala-paṅkajārūṇa-javā-puṣpāvalī-śrīmuṣā
rucy-ālaktaka-rāga-ramya-rucinā svānghri-dvayenāñcitam

cāru-beautiful; kṣāma-slender; sumadhyamām-waist; pṛthutara-broad; śroṇī-
hips; rasat-tinkling; mekhalām-belt; sac-cāmīkara-gold; rambhikā-of banana trees;
utkara-mada-prolluṅṭhan-removing the pride; ūru-thighs; dvayīm-two; pratyagra-
sthala-every limb; paṅkaja-lotus; arūṇa-red; javā-puṣpāvalī-roses; śrīmuṣā-
beautiful; rucy-splendor; ālaktaka-lac; rāga-red; ramya-delightful; rucinā-splendor;
svānghri-dvayena-feet; añcitam-endowed.

. . . a gopī whose waist is graceful and slender, a gopī whose broad hips are
decorated with a tinkling belt, a gopī whose thighs uproot the pride of the golden
banana trees, a gopī whose every limb is glorious like red roses or lotus flowers, a
gopī whose feet are gracefully anointed with red lac, . . .

Text 44

gacchantyā kalahaṁsa-rāja-padavīm cittam harantyā balān
nānāścarya-vibhaṅga-citra-padayā līlā-lasac-chrī-bhṛtā
gatyā nūpura-niḥkvaṇair lalitayā vismāpayantīm hariṁ
pādāmbhoja-nakhāñcala-dyuti-dhutānantendu-lakṣmī-madām

gacchantyā-going; kalahaṁsa-rāja-the king of swans; padavīm-path; cittam-
heart; harantyā-removing; balāt-forcibly; nānā-various; āścarya-wonderful;
vibhaṅga-citra-padayā-with wonderful steps; līlā-pastimes; lasat-glistening; śrī-
beauty; bhṛtā-with; gatyā-going; nūpura-niḥkvaṇair-tinkling of anklets; lalitayā-
graceful; vismāpayantīm-filling with wonder; hariṁ-Kṛṣṇa; pādāmbhoja-lotus feet;
nakhāñcala-toenails; dyuti-splendor; dhuta-washed; ananta-limitless; indu-moons;
lakṣmī-splendor; madām-pride.

. . . a gopī whose swanlike steps charm the heart, a gopī who with her wonderful, colorful, graceful, playful, splendid, beautiful gestures and with the tinkling of her anklets fills Lord Kṛṣṇa with wonder, a gopī whose effulgent nails on her lotus feet rob limitless moons of the pride they hold in their own beauty, . . .

Text 45

trailokyādbhuta-saubhagām pratilava-pratyagra-veśāmalām
sarvāścarya-camakṛtākhila-kalā-pāṇḍitya-sārāspadām
vāsantī-vara-keli-kuñja-nilayām govinda-netrotsavām
sṛṅgārāmṛta-dīrghikām vrajapati-śrī-gaura-vakṣo-maṇim

trailokya-three worlds; adbhuta-wonderful; saubhagām-good fortune; pratilava-at every moment; pratyagra-new; veśāmalām-glorious; sarva-all; āścarya-camakṛta-wonderful; akhila-kalā-all arts; pāṇḍitya-learning; sāra-best; aspadām-abode; vāsantī-vasanti; vara-excellent; keli-pastime; kuñja-grove; nilayām-abode; govinda-of Kṛṣṇa; netra-eyes; utsavām-festival; sṛṅgāra-amorous pastimes; amṛta-dīrghikām-nectar pond; vrajapati-of Kṛṣṇa; śrī-gaura-vakṣo-maṇim-the topaz on the graceful chest.

. . . a gopī whose good fortune fills the three worlds with wonder, a gopī whose splendor is newer and newer at every moment, a gopī who is the abode of very wonderful skill in all the arts, a gopī whose home is in a grove of vāsantī flowers, a gopī who is a festival of bliss for Lord Kṛṣṇa eyes, a gopī who is a nectar lake of transcendental amorous pastimes, a gopī who is a topaz on the graceful chest of Vraja's prince, . . .

Text 46

atha drava-nidhiḥ

kṛṣṇa-prīti-sudhā-vahām rasamayīm ullāsi-hāvāvalim
kandarpāgama-tattva-sāra-kalita-kṛīḍā-kalā-peśalām
sāndrānanda-rasaika-nirjhara-darīm saṅgīta-ratnākarām
śrīmat-kuñja-dharādhipa-praṇayinīm śrī-rāsa-lilā-nidhim

atha-now; drava-nidhiḥ-an ocean of gracefulness; kṛṣṇa-prīti-of love; sudhā-nectar; vahām-carrying; rasamayīm-full of nectar; ullāsi-hāvāvalim-splendid flirting; kandarpa-of Kamadeva; āgama-scriptures; tattva-truth; sāra-essence; kalita-known; kṛīḍā-pastimes; kalā-arts; peśalām-expert; sāndrānanda-intense bliss; rasa-nectar; eka-one; nirjhara-dtream; darīm-cave; saṅgīta-of songs; ratnākarām-an ocean filled with jewels; śrīmat-kuñja-dharādhipa-of the forest gorve's king; praṇayinīm-the beloved; śrī-rāsa-lilā-nidhim-a treasure of the rāsa dance pastimes.

7. An Ocean of Gracefulness

. . . a gopī filled with the nectar of love for Lord Kṛṣṇa, a gopī sweet with nectar, a gopī who again and again splendidly and happily flirts with Lord Kṛṣṇa, a gopī learned in the playful arts described in the Kāma-śāstras, a gopī who is a cave that is the source of the swiftly-flowing nectar stream of the sweetest bliss, a gopī who is an ocean filled with the jewels of sweet songs, a gopī who dearly loves the handsome king of the forest groves, a gopī who is a great treasure of the rāsa-dance pastime, . . .

Text 47

vaṁśī-mañjula-gāna-sudhruva-milan-nādāmṛtodgāriṇā
niṣkūjat-parivādinī-kala-rava-vyāmiśra-līlā-juṣā
tri-gāma-svara-mūrchanonnasa-bala-tānona-pañcāsatā
kāntam gāna-bhareṇa rāsa-militam vyāmohayantīm kvacit

vaṁśī-flute; mañjula-beautiful; gāna-songs; sudhruva-eternal; milat-meeting; nāda-sound; amṛta-nectar; udgāriṇā-manifesting; niṣkūjat-parivādinī-playing the vīṇā; kala-rava-sweet sounds; vyāmiśra-mixed; līlā-pastimes; juṣā-endowed; tri-gāma-svara-three melodies; mūrchanonnasa-bala-overcome; tānona-pañcāsatā-49 key notes; kāntambeloved; gāna-bhareṇa-with songs; rāsa-rasa dance; militam-met; vyāmohayantīm-enchanting; kvacit-somewhere.

. . . a gopī who, meeting her beloved in the rāsa-dance, charms Him by sweetly accompanying Him nectar flute music by playing on the vīṇā, playing many graceful nectar melodies beginning with the 49 keynotes, . . .

Text 48

kūjan-nūpura-kāñci-veṇu-valayodāra-svanālāmbini
bhrāmyad-gopanitambinī-jana-kalottāna-svarodgānake
śrīmac-chrī-ṇaṭa-nāgarendra-ṇaṭanāmande sutauryatrike
nṛtyantīm saha śauriṇā nava-navānanda-svarūpe kvacit

kūjat-tinkling; nūpura-anklets; kāñci-belt; veṇu-flute; valaya-bracelets; udāra-great; svana-sounds; ālāmbini-making; bhrāmyad-moving; gopanitambinī-jana-gopīs with beautiful thighs; kalottāna-svarodgānake-with beautiful music; śrīmac-chrī-ṇaṭa-nāgarendra-ofnthe handsome king of dancers; ṇaṭanāmande-great dancing; sutauryatrike-singing, dancing, and isnturmental music; nṛtyantīm-dancing; saha-with; śauriṇā-Kṛṣṇa; nava-navānanda-svarūpe-newer and newer bliss; kvacit-somewhere.

. . . a gopī who in the great festival of singing, dancing, and instrumental music, a festival filled with flute music, the beautiful gopīs' singsing and the tinkling of the gopīs' bracelets and anklets, gracefully dances with Kṛṣṇa, the handsome king of dancers, . . .

Text 49

pratyaṅga-praṇaya-sthiti-prativalan-navyānurāga-śriyau
snigdhabhir lalitādibhiḥ parivṛtau līlā-taraṅgāmbudhau
anyonyaṁ vadanendu-varya-suṣamālokāti-lubdhekṣaṇau
gopī-maṇḍala-maṇḍite vidadhatau rāsotsave tāṇḍavam

pratyaṅga-every limb; praṇaya-love; sthiti-place; prativalat-navyānurāga-śriyau-glorious with ever new love; snigdhabhir-affectionate; lalitādibhiḥ-with Lalitā and the other gopīs; parivṛtau-surrounded; līlā-taraṅgāmbudhau-oceans filled with waves of pastimes; anyonyaṁ-mutually; vadaṇa-face; indu-moon; varya-best; suṣama-beautiful; āloka-glance; ati-lubdha-very greedy; ikṣaṇau-glance; gopī-of gopīs; maṇḍala-circle; maṇḍite-decorated; vidadhatau-placing; rāsotsave-in the festival of the rasa dance; tāṇḍavam-enthusiastic dancing.

. . . a gopī who, playing the vīṇā by the Yamunā's bank, inspires the dancing of Śrī Śrī Rādhā and Kṛṣṇa, Rādhā and Kṛṣṇa whose every limb are filled with beauty and spiritual love, Rādhā and Kṛṣṇa who are surrounded by Lalitā and Their other friends, Rādhā and Kṛṣṇa who gaze at each other with beautiful passionate glances, Rādhā and Kṛṣṇa who enjoy a rāsa dance festival in the center of the gopīs' circle, . . .

Text 50

dampatyoh kamaṇīyayo rasavato lakṣmī-bhṛtor etayor
anyonyaṁ dyuti-mādhurīm prapibator dṛk-pātra-bhaṅgyāṅgikīm
nṛtyaṁ viśva-dṛg-utsavaṁ sumukhayor ity ukti-līlollasat-
somābhā-prabhṛti-vrajāmbuja-dṛg-ullāsa-praśamsā-mudau

dampatyoh-of the divine couple; kamaṇīyayo-charming; rasavato-full of nectar; lakṣmī-bhṛtor-glorious; etayor-of Them; anyonyaṁ-mutual; dyuti-mādhurīm-sweetness of splendor; prapibator-drinking; dṛk-pātra-with cups of the eyes; bhaṅgyā-with waves; āṅgikīm-limbs; nṛtyaṁ-dance; viśva-dṛg-utsavaṁ-a festival for the eyes of the world; sumukhayor-smiling faces; ity-thus; ukti-statement; līlā-pastimes; ullasat-glistening; somābhā-Candrāvalī; prabhṛti-beginning; vraja-of Vraja; ambuja-dṛk-lotus eyed girls; ullāsa-splendor; praśamsā-praise; mudau-delighted.

. . . Rādhā and Kṛṣṇa who are pleased when they hear Candrāvalī and the other gopīs joyfully say, "With the cups of they eyes, graceful, charming, nectar Rādhā and Kṛṣṇa drink the sweet nectar splendor of each other's limbs as They dance. In this way they create a festival of bliss for all our eyes", . . .

Text 51

aṅghri-nyāsa-vicitra-bāhu-dhutibhir bhaṅgī-śatair netrayoś
cillī-vallari-vibhramaiḥ smita-lavair mugdhāṅga-bhaṅgair api
ramyaiḥ kaṅkaṇa-siñjitaiḥ kala-tulā-koṭi-svanair vallakī-
kāñcī-vaṁśa-mṛdaṅga-vādyā-kalitaiḥ sammohayantau mithaḥ

aṅghri-feet; nyāsa-placing; vicitra-wonderful; bāhu-arms; dhutibhir-waving;
bhaṅgī-śatair-with hundreds of waves; netrayoś-of the eyes; cillī-vallari-
vibhramaiḥ-graceful vines; smita-lavair-with gentle smiles; mugdhāṅga-charming
limbs; bhaṅgair-with waves; api-also; ramyaiḥ-delightful; kaṅkaṇa-si{.sy 241}
jitaiḥ-with tinkling bracelets; kala-tulā-koṭi-svanair-with millions of sweet sounds;
vallakī--vina; kāñcī-belts; vaṁśa-flute; mṛdaṅga-mrdangas; vādyā-sounds; kalitaiḥ-
heard; sammohayantau-charming; mithaḥ-each other.

. . . Rādhā and Kṛṣṇa who delight each other with Their graceful steps, the wonderful gestures of Their arms, the hundreds of waves of Their crooked glances, the playful movements of Their vine eyeborws, Their gentle smiles, the waving motions of Their sublimely beautiful limbs, the delightful tinkling of Their anklets, belts, and ornaments, and the millions of sweet sounds of the flute, vīṇā, and mṛdaṅga, . . .

Text 52

asta-vyasta-vilāsa-lola-dalakau gāṇḍe calat-kuṇḍalau
smerau sundara-keśa-pāśa-vigalad-vyākośa-malli-srajau
vibhrāsyat-kuca-paṭṭikā-muralikāv anyonya-saṁsparśana-
sphītānāṅga-rasau mitho nava-rasenābaddha-hastau muhuḥ

asta-vyasta-scattered; vilāsa-pastimes; lolad-moving; alakau-hair; gāṇḍe-on the
cheek; calat-kuṇḍalau-moving earrings; smerau-smiling; sundara-keśa-pāśa-from
the beautiful hair; vigalad-fallen; vyākośa-malli-srajau-jasmine garland; vibhrāsyat-
falling; kuca-paṭṭikā-bodice; muralikau-and flute; anyonya-saṁsparśana-touching
each other; sphītānāṅga-rasau-the nectar of passionate amorous pastimes; mitho-
mutual; nava-rasena-with newer and newer nectar; ābaddha-hastau-holding hands;
muhuḥ-again and again.

. . . Rādhā and Kṛṣṇa who, Their hair scattered in Their pastimes, Their earrings

swinging on Their cheeks, smiling, the jasmine flowers falling from Their hair, Their flute and bodice undone, and Their limbs filled with nectar pleasure as They touch each other's limbs and hands, . . .

Text 53

unmīlan-madanam pariśrama-galad-gharmāmbu-bindv-ākulam
hastenāmbuja-śantamena vadanam premṇā mrjantau mithaḥ
kālindī-puline vane priyatamau tālair vipaṅcy-utthitaiḥ
śrī-rādhā-vrajanāgarau naṭa-varau sannartayantīm kvacit

unmīlan-opening; madanam-amorous pastimes; pariśrama-fatigue; galad-falling; gharmāmbu-bindv-ākulam-covered with perspiration; hastena-with the hand; ambuja-lotus; śantamena-most glorious; vadanam-face; premṇā-with love; mrjantau-wiping away; mithaḥ-mutually; kālindī-puline-on the Yamunā's bank; vane-in the forest; priyatamau-most dear; tālair-with rhythm; vipaṅcy-utthitaiḥ-risen from the vina;; śrī-rādhā-vrajanāgarau-Śrī Śrī Rādhā-Kṛṣṇa; naṭa-varau-the best of dancers; sannartayantīm-cause to dance; kvacit-somewhere.

. . . dear Rādhā and Kṛṣṇa who are the best of dancers, and who with Their most glorious lotus hands wipe the perspiration from each other's delightful faces, . . .

Text 54

mūrtim svām apidhāya yas tānubhṛtām sampreritaḥ preyasā
viśvānugraha-mūrtinā manujatā-nātyam vrajal-lilayā
premāṇam caraṇābjayor janayati śrī-gopakanyā-pates
tam kṛṣṇa-praṇayāspadam rasamayam kāruṇya-mūrtim bhaje

mūrtim-form; svām-own; apidhāya-concealing; yas-who; tānubhṛtām-of embodies souls; sampreritaḥ-sent; preyasā-by the beloved; viśvānugraha-mūrtinā-whose form is full of compassion for the souls in the material world; manujatā-of a human being; nātyam-playing the role in a play; vrajat-going; lilayā-with the pastime; premāṇam-love; caraṇābjayor-of the lotus feet; janayati-creates; śrī-gopakanyā-of the gopīs; pates-of the master; tam-to him; kṛṣṇa-praṇayāspadam-the abode of pure love for Lord Kṛṣṇa; rasamayam-filled with nectar; kāruṇya-of mercy; mūrtim-the form; bhaje-I worship.

. . . a beautiful gopī described in these verses, was sent to the material world by her beloved compassionate to the fallen souls in the material world, and who, playing the part of a human being as an actor plays a part on a stage, caused the people of the world to fall in love with the lotus feet of Śrī Kṛṣṇa, the master of the gopīs. I worship him, Śrī Śyāmānanda, who is full of nectar, who is the abode of love for Lord Kṛṣṇa, and who is compassion personified.

Text 55

atha kārūṇya-līlā-nidhiḥ

kāḷindyā maṇi-rodhasā madhurayā gambhīraya mādharma-
premānanda-dayāñjanāmbudatamaḥ-śyāmāmbhasā pūtayā
vyākośāmbuja-rāji-śuṣmi-madhupa-śreṇībhīr āghuṣṭayā
kūjat-koka-marāla-sārāsa-kula-kṛīḍā-kalā-juṣṭayā

atha-now; kārūṇya-līlā-nidhiḥ-an ocean of the pastimes of compassion;
kāḷindyā-of the Yamuna river; maṇi-rodhasā-with jewel banks; madhurayā-sweet;
gambhīraya-deep; mādharma-of Kṛṣṇa; premānanda-the bliss of love; dayā-of mercy;
a{.sy 241}jana-ointment; ambuda-clouds; tamaḥ-darkness; śyāma-dark; ambhasā-
with water; pūtayā-pure; vyākośāmbuja-rāji-blossoming lotus flowers; śuṣmi-
maddened; madhupa-bees; śreṇībhīr-with hordes; āghuṣṭayā-with the buzzing
sounds; kūjat-cooing; koka-cuckoos; marāla-swans; sārāsa-cranes; kula-
multitudes; kṛīḍā-pastimes; kalā-arts; juṣṭayā-endowed.

8. An Ocean of the Pastimes of Compassion

May merciful Śrī Śyāmānanda, who teaches the people the truth of Vṛndāvana, Vṛndāvana embraced by the Yamunā, the Yamunā with jewel banks, the deep Yamunā with pure black-ointment waters that make one blissful and make one fall in love with Kṛṣṇa, the Yamunā filled with blossoming lotus flowers and buzzing black bees, the Yamunā filled with cooing playing cuckoos, swans, and cranes, . . .

Note: Texts 55-77 are a single sentence. The gist of this sentence is:

May merciful Śrī Śyāmānanda, who teaches the people the truth of Vṛndāvana (texts 55-64) and Lord Kṛṣṇa (65-77) increase our love for Lord Kṛṣṇa.

Text 56

śaśvad-rāsa-parīśramākula-vapur-gopāravindekṣaṇā-
viñcholi-ruci-mañjarībhīr abhito gaurāyita-jyotiṣā
prauḍha-nanda-vidhāyi-lola-laharī-śreṇī-bhujālingīta-
śrī-gopīśa-tanu-cchavi-dvi-guṇita-śrī-sampad-āmodayā

śaśvad-always; rāsa-from the rasa dance; parīśrama-exhaustion; ākula-filled;
vapur-form; gopāravindekṣaṇā-the lotus-eyed gopīs; vi{.sy 241}choli-multitude;
ruci-attraction; mañjarībhīr-with new buds and blossoms; abhito-everywhere;

gaurāyita-fair; jyotiṣā-with effulgence; prauḍha-developed; nanda-delight; vidhāyi-giving; lola-restless; laharī-śreṇī-waves; bhuja-by the arms; āliṅgīta-embraced; śrī-gopīśa-of the gopīs' master; tanu-body; chavi-effulgence; dvi-guṇita-doubled; śrī-sampad-beauty and opulence; āmodayā-with the sweet fragrance.

. . . the Yamunā filled with a white splendor of newly-blossomed flowers, flowers that delight the lotus-eyed gopīs exhausted from the rāsa dance, the Yamunā whose splendor and sweet fragrance is doubled when Lord Kṛṣṇa's form is embraced by the arms of her restless blissful waves, . . .

Text 57

keli-srasta-vikāsi-citra-sumano-dāmāli-vāhi-sthira-
srotobhir nayanāvalīm nava-navānandaṁ nayantya muhuḥ
śrīmat-kṛṣṇa-tad-aṅganā-ghana-rasa-kṛīḍotsava-sphītayā
Ṣ rāsa-praskhalitāṅga-rāga-pulinodāra-śriyā veṣṭitam

keli-pastimes; srasta-fallen; vikāsi-blossomed; citra-wonderful; sumano-sumanaḥ flowers; dāma-strings; āli-multitudes; vāhi-carrying; sthira-motionless; srotobhir-by streams; nayanāvalīm-eyes; nava-navānandaṁ-newer and newer bliss; nayantya-carrying; muhuḥ-again and again; śrīmat-kṛṣṇa-Śrī Kṛṣṇa; tad-aṅganā-and His gopī beloveds; ghana-sweet; rasa-nectar; kṛīḍā-pastimes; utsava-festival; sphītayā-great; rāsa-by the rāsa dance; praskhalita-fallen; aṅga-rāga-cosmetics; pulina-of the banks; udāra-great; śriyā-with beauty; veṣṭitam-surrounded.

. . . Vṛndāvana surrounded by the Yamunā, the Yamunā again and again delighting every eye with newer and newer bliss by carrying in its streams the colorful blossomed sumanaḥ flowers fallen during many pastimes, the Yamunā filled with many festivals of sweet pastimes enjoyed by Kṛṣṇa and His gopī beloveds, the Yamunā with banks gloriously anointed with cosmetics fallen from the gopīs during the rāsa dance, . . .

Text 58

kāntaiḥ kalpa-mahīruhair vratatiibhiḥ phulla-prasūnāvalī-
smerābhir madhu-sampad-aśru-jharibhiḥ kāntābhir āliṅgītaiḥ
unmīlat-pulakābha-kuṅṭala-kula-bhrājiṣṇubhiḥ koraka-
śreṇī-mañjula-manda-hāsa-lalitair āmūlam ullāsibhiḥ

kāntaiḥ-beautiful; kalpa-mahīruhair-kalpavrkṣa trees; vratatiibhiḥ-with vines; phulla-prasūnāvalī--blossoming flowers; smerābhir-smiling; madhu-sampad-aśru-jharibhiḥ-flowijg with nectar streams of tears; kāntābhir-beautiful; āliṅgītaiḥ-embraced; unmīlat-rising; pulaka-hairs; ābha-like; kuṅṭala-hair; kula-multitude; bhrājiṣṇubhiḥ-glorious; koraka-buds; śreṇī-series;-mañjula-beautiful; manda-

gentle; hāsa-smiles; lalitair-playful and graceful; āmūlam-to the roots; ullāsibhiḥ-splendid.

. . . Vṛndāvana splendid with glorious kalpa-vṛkṣa trees embraced by kalpa-latā vines, vines smiling with fully-blossomed flowers, vines shedding streams of tears with oozing honey, vines the hairs of their bodies erect with partly-blossomed flowers, vines gently laughing with graceful new buds, . . .

Text 59

asiñcan-makaranda-gandha-laharī-lubdha-dvirephākula-
pretyagrotkaca-sūna-pallava-bhareṇānamra-śākhokaraiḥ
su-snigdha-cchadanojjvalair nava-bhavad-gucchāvalī-mañjulair
udyan-nūtana-mañjarī-vilasitaiś citrair varair ākulam

asiñca-sprinkling; makaranda-honey; gandha-fragrance; laharī-waves; lubdha-eager; dvirepha-bees; ākula-filled; pretyagra-new; utkaca-hairs erect; sūna-pallava-bhareṇa-with many flowers; ānamra-bowing down; śākhokaraiḥ-with tall branches; su-snigdha-glistening; chadana-leaves; ujjvalair-splendid; nava-bhavad-gucchāvalī-mañjulair-beautiful with new clusters of flowers; udyat-rising; nūtana-new; mañjarī-buds; vilasitais-splendid; citrair-colorful; varair-excellent; ākulam-filled.

. . . Vṛndāvana filled with many trees, trees with bending branches, branches with hairs standing erect with new flower blossoms, blossoms that with their sweet fragrance and pollen attract swarms of greedy black bees, trees with glorious leaves, trees with many clusters of beautiful flowers, trees colorful with many wonderful buds, . . .

Text 60

pronmīlan-nalinī-lavaṅga-latikā-sat-ketakī-mallikā-
vāsantī-nava-mālikā-nava-vadhū-dākṣiṇyato mantharaiḥ
kālindī-laharī-kaṇotkara-samutsāri-prasārāñcitair
gopī-yūtha-dukūla-lolana-paraiḥ saṁsevitam mārutaiḥ

pronmīlat-blossoming; nalinī-lotus; lavaṅga-clove; latikā-vines; sat-ketakī-ketaki; mallikā-mallika; vāsantī-vasanti; nava-new; mālikā-mallika; nava-vadhū-young gopīs; dākṣiṇyato-from the right; mantharaiḥ-slow; kālindī-Yamunā; laharī-waves; kaṇotkara-samutsāri-prasārāñcitair-touched by spray from the Yamunā's waves; gopī-yūtha-of the gopīs; dukūla-garments; lolana-paraiḥ-moving; saṁsevitam-served; mārutaiḥ-by breezes.

. . . Vṛndāvana graced with many gentle breezes, breezes bearing the fragrance of blossoming lotus, lavaṅga, ketakī, mallikā, vāsantī, and nava-mālikā flowers, breezes that delight the gopīs, breezes carrying the spray from the Yamunā's waves, breezes that make the gopīs' garments flutter, . . .

Text 61

vyaktālaktaka-lānchanaiḥ parigalad-divyāṅgarāgāhitair
bhraśyan-nūpura-hāra-piñcha-rasanā-vanya-srajā-saṅkulaiḥ
talpaiḥ pallava-kalpitaḥ sumanasām varṣonnatai rājatā
kuñjāvāsa-śatena bhṛṅga-nṛpater ākrīḍakenātataṁ

vyakta-manifest; ālaktaka-of red lac; lā{.sy 241}chanaiḥ-with the makrs;
parigalad-divyāṅgarāgāhitair-marked with fallen splendid cosmetics; bhraśyat-fallen; nūpura-anklets; hāra-necklaces; piñcha-peacock feathers; rasanā-belts;
vanya-srajā-forest garlands; saṅkulaiḥ-with many; talpaiḥ-with beds; pallava-kalpitaḥ-made of leaves and flowers; sumanasām-sumanah; varṣonnatair-sprouted with the new rains; rājatā-splendid; kuñja-forest groves; āvāsa-abodes; śatena-with a hundred; bhṛṅga-nṛpater-of the king of black bees; ākrīḍakena ātatam-filled with pastimes.

. . . Vṛndāvana filled with forest couches marked with the remains of red lac, couches anointed with the remains of splendid cosmetics, couches that are the resting places of fallen anklets, necklaces, peacock feathers, belts, and forest garlands, couches made of leaves and flowers, couches splendid with jasmine flowers blossoming after the rain, Vṛndāvana filled with hundreds of forest abodes, abodes that are the home where the king of black bees enjoys pastimes, . . .

Text 62

vāṇī-gāna-rasotsavam gati-mahā-nṛtyam cid-ānandathur
jyotiḥ prema-param sudhāmaya-jalam cintāmaṇi-kṣmā-talam
hṛdyam vidruma-pallavam śikhari-bhit-pāṣāṇa-patrotkaram
muktā-koraka-cāru-hīra-sumano-māṇikya-nānā-phalam

vāṇī-words; gāna-songs; rasa-nectar; utsavam-festival; gati-walking; mahā-great;
nṛtyam-dancing; cid-ānandathur-transcendental bliss; jyotiḥ-effulgence; prema-param-transcendental love; sudhāmaya-jalam-nectar water; cintāmaṇi-cintamani jewels; kṣmā-earth; talam-surface; hṛdyam-delighting the heart; vidruma-pallavam-buds of the coral tree; śikhari-bhit-pāṣāṇa-sapphire; patrotkaram-leaves; muktā-pearls; koraka-buds; cāru-beautiful; hīra-diamonds; sumano-sumanah flowers; māṇikya-rubies; nānā-various; phalam-fruits.

. . . Vṛndāvana where every word is a nectar festival of song, where all walking is

dancing, where effulgence is full of transcendental bliss, where love is spiritual and sublime, where all water is nectar, where the ground is paved with cintāmaṇi jewels, where the trees bear new sprouts made of coral, leaves of sapphires, buds of pearls, sumanaḥ flowers of diamonds, and many kinds of fruit made of rubies, . . .

Text 63

śārī-kīra-kapota-ṣaṭpada-kuhu-kaṅṭhāvalī-gāyakam
gāyan-matta-mayūra-nartaka-varaṁ bhūṣā-suvādyotkaram
vaṁśī-gāna-parasparāsu-lalitāṁ sarvartubhiḥ sevitaṁ
dik-cakraṁ sumano-rajāḥ-samudayaiḥ sampādayad-dhūsaram

śārī-kīra-parrots; kapota-doves; ṣaṭpada-bees; kuhu-kaṅṭha-cuckoos; avalī-multitudes; gāyakam-singing; gāyat-singing; matta-wild; mayūra-peacocks; nartaka-varaṁexcellent dancing; bhūṣā-ornaments; suvādyotkaram-graceful tinkling; vaṁśī-flute; gāna-song; paraspara-mutual; su-lalitāṁgraceful; sarva-all; ṛtubhiḥ-by seasons; sevitaṁ-served; dik-directions; cakram-circle; sumano-rajāḥ-samudayaiḥ-with pollen of the sumanaḥ flowers; sampādayad-dhūsaram-darkening.

. . . Vṛndāvana filled with the singing of parrots, doves, bees, and cuckoos, Vṛndāvana filled with the wild dancing of the peacocks, Vṛndāvana filled with the tinkling of many ornaments, Vṛndāvana delightful with flute melodies, Vṛndāvana served by all the seasons, Vṛndāvana where the circle of the directions is darkened with the pollen of sumanaḥ flowers, . . .

Text 64

sarvāścarya-rasaika-sīma paramānandaika-dhāmāmalam
rājan-maṇḍala-bandha-nartana-ghaṭā-koṭi-prasārojvalam
ambhoja-dhvaja-vajra-mīna-kalaśa-cchatrordhvarekhādikair
gopīnātha-padāmbujāṅka-nikarair ullāsi vṛndāvanam

sarva-all; āścarya-wonderful; rasa-nectar; eka-one; sīma-limit; paramānanda-transcendental bliss; eka-dhāma-the abode; amalam-splendid; rājat-glistening; maṇḍala-circle; bandha-bound; nartana-dancing; ghaṭā-places; koṭi-millions; prasāra-extension; ujjvalam-splendid; ambhoja-lotus; dhvaja-flag; vajra-thunderbolt; mīna-fish; kalaśa-waterpot; chatra-parasol; ūrdhvarekhā-urdhvarekha line; ādikair-beginning; gopīnātha-of Lord Kṛṣṇa; padāmbuja-of the lotus feet; āṅka-nikarair-with the marks; ullāsi-splendid; vṛndāvanam-Vṛndāvana.

. . . Vṛndāvana situated at the highest limit of all wonderful nectar, Vṛndāvana the pure and splendid abode of transcendental bliss, Vṛndāvana splendid with millions of glistening dancing arenas, Vṛndāvana splendid with the impressions of Lord

Kṛṣṇa's feet, impressions bearing the marks of the lotus, flag, thunderbolt, fish, waterpot, parasol, ūrdhvarekhā line, and other auspicious signs, . . .

Text 65

tan-nātham ca rasātmakam vraja-caram kāntam kiśoram harim
pronmīlan-nava-yauvanam naṭa-varam gopāṅganā-vallabham
tiryag-grīvam imam tribhaṅga-lalitam vaṁśī-karam sundaram
gopī-maṇḍala-madhya-gam sura-taror mūle niviṣtam sukham

tat-of that place; nātham-the master; ca-also; rasātmakam-the heart of nectar; vraja-caram-who walks in Vraja; kāntam-dear; kiśoram-young; harim-Kṛṣṇa; pronmīlan-nava-yauvanam-situated in new youth; naṭa-varam-the best dancer; gopāṅganā-vallabham-dear to the gopīs; tiryak-tilted; grīvam-neck; imam-Him; tribhaṅga-lalitam-gracefully bending in three places; vaṁśī-karam-flute in hand; sundaram-handsome; gopī-of the gopīs; maṇḍala-of the circle; madhya-in the midst; gam-gone; sura-taror-of a kalpavrksa tree; mūle-at the root; niviṣtam-entered; sukham-happy.

. . . and who also teaches the people about Vṛndāvana's master, Lord Kṛṣṇa, Lord Kṛṣṇa who is the soul of nectar, Lord Kṛṣṇa who walks in Vraja, dear and handsome Lord Kṛṣṇa situated in the prime of new youth, Lord Kṛṣṇa the best of dancers, Lord Kṛṣṇa the gopīs' beloved, Lord Kṛṣṇa whose neck is tilted, Lord Kṛṣṇa whose form gracefully bends in three places, Lord Kṛṣṇa who carries a flute in His hand, Lord Kṛṣṇa who stays in the midst of the circle of gopīs, Lord Kṛṣṇa who happily sits under a kalpa-vṛkṣa tree, . . .

Text 66

viśvāścarya-camatkriyākhila-kalā-līlormi-pāthonidhim
saundaryādyā-samordhva-rūpam atula-prema-priya-maṇḍalam
tattvam tam muralī-ravāmṛta-rasair viśvasya vismāpanam
lāvaṇyāmṛta-rāsim ujjvala-rasānandāhidevam param

viśva-universe; āścarya-wonderful; camatkriyākhila-wonderful; kalā-art; līlā-pastimes; ūrmi-waves; pāthonidhim-ocean; saundaryādyā-beginning with handsomeness; asamordhva-peerless; rūpam-form; atula-peerless; prema-love; priya-dear; maṇḍalam-circle; tattvam-truth; tam-Him; muralī-ravāmṛta-rasair-with nectar sounds of the flute; viśvasya-of the universe; vismāpanam-wonder; lāvaṇyāmṛta-nectar of handsomeness; rāsim-abundance; ujjvala-rasānandāhidevam-the master of splendid nectar; param-Supreme.

. . . Lord Kṛṣṇa whose waves of graceful pastimes fill the worlds with wonder, Lord Kṛṣṇa whose handsome form and qualities have no equal, lord Kṛṣṇa who is surrounded by a circle of peerless gopī beloveds, Lord Kṛṣṇa whose nectar flute

music fills the world with wonder, Lord Kṛṣṇa who is a nectar ocean of handsomeness, Lord Kṛṣṇa who is the ruler of all splendid nectar and bliss, . . .

Text 67

śrīmad-rāsa-rasotsukam nava-ghana-śyāmaṁ prasannānaṁ
bibhrāṇaṁ vasaṇaṁ taḍid-dyuti-haraṁ citraṁ ca vanya-srajam
su-smeraṁ madhurākṛtiṁ malayajālepa-sphuraḍ-vigrahaṁ
gopīnāṁ nayanotsavaṁ nava-nava-kalpāti-citra-dyutim

śrīmad-rāsa-rasotsukam-who thirsts to taste the nectar of the rasa dance; nava-ghana-śyāmaṁ-who is dark like a new monsoon cloud; prasannānaṁ-whose face is cheerful and smiling; bibhrāṇaṁ-wearing; vasaṇaṁ-garments; taḍid-dyuti-haraṁ-splendid like lightning; citraṁ-colorful; ca-and; vanya-srajam-wearing a forest garland; su-smeraṁ-smiling; madhurākṛtiṁ-sweetform; malayajālepa-sphuraḍ-vigrahaṁ-form anointed with sandal paste; gopīnāṁ-of gopīs; nayanotsavaṁ-a festival for the eyes; nava-nava-newer and newer; kalpa-garments; ati-very; citra-wonderful; dyutim-splendor-.

. . . Lord Kṛṣṇa who thirsts to enjoy a rāsa-dance festival, Lord Kṛṣṇa who is dark like a new monsoon cloud, Lord Kṛṣṇa whose face is cheerful and pleasing, Lord Kṛṣṇa who wears garments that eclipse lightning, Lord Kṛṣṇa adorned with a wonderful colorful forest garland, Lord Kṛṣṇa whose smile is graceful, Lord Kṛṣṇa whose form is charming, Lord Kṛṣṇa whose form glistens with sandal paste, Lord Kṛṣṇa who is festival for the gopīs' eyes, Lord Kṛṣṇa whose garments are wonderful, colorful, and always new, . . .

Text 68

tiryag-dakṣa-lalāṭa-paṭṭa-militam utphulla-mallī-srajā
guñjad-bhṛṅga-manojñayā valayitaṁ māyūra-piñchojjvalam
su-snigdham vraja-nāgarī-viracitaṁ cūḍāṁ navāṁ bibhrataṁ
cāru-śrī-mukha-candramaś-chavi-lava-vyākṣipta-candrāyutam

tiryag-tilted; dakṣa-expert; lalāṭa-forehead; paṭṭa-crown; militam-met; utphulla-mallī-srajā-garland of blossomed jasmine flowers; guñjad-humming; bhṛṅga-bees; manojñayā-handsome; valayitaṁ-surrounded; māyūra-peacecock; piñcha-feather; ujjvalam-splendid; su-snigdham-glistening; vraja-nāgarī-viracitaṁ-drawn by the heroine of Vraja; cūḍāṁ-crown; navāṁ-new; bibhrataṁ-wearing; cāru-śrī-mukha-handsome face; candramaś-moon; chavi-light; lava-fragment; vyākṣipta-cast; candra-moons; ayutam-millions.

. . . Lord Kṛṣṇa who wears an ever-new crown tilted toward His right forehead, a crown fashioned by the heroine of Vraja, a crown encircled by a garland of

blossoming jasmine flowers and charming with a host of humming black bees, a crown glorious with a peacock feather, a splendid crown on His handsome moonlike face, a crown that eclipses many millions of the shining moons of this world, . . .

Text 69

vyālolālaka-darśanīya-tilakaṁ lilonnata-bhrū-yugaṁ
khelā-cañcala-khañjarīṭa-paṭima-vyākṣepi-netrāmbujam
dhīrāṇām kuṭilāvalokana-śara-śreṇībhir eṇī-dṛśām
pātivratya-mahādri-setum acalaṁ sañcālayantaṁ balāt

vyāloḷa-moving; alaka-locks of hair; darśanīya-handsome; tilakaṁ-tilaka; līlā-playfully; unnata-raised; bhrū-yugaṁ-eyebrows; khelā-pastimes; cañcala-restless; khañjarīṭa-khanjana birds; paṭima-skillfully; vyākṣepi-cast; netrāmbujam-lotus eyes; dhīrāṇām-of the sober; kuṭilāvalokana-śara-śreṇībhir-with arrows of crooked glances; eṇī-doe; dṛśām-eyed; pātivratya-mahādri-setum-the great mountain of being faithful to their husbands; acalaṁ-unmoving; sañcālayantaṁ-shaking; balāt-forcibly.

. . . Lord Kṛṣṇa whose tilaka is very graceful amidst His curly locks of hair, Lord Kṛṣṇa who playfully raises His eyebrows, Lord Kṛṣṇa who playfully casts a glance from His lotus eyes, lotus eyes restless like khañjana birds, Lord Kṛṣṇa who with the feathered arrows of many crooked glances forcibly shakes the unmoving mountain of the saintly doe-eyed gopīs' faithful dedication to their husbands, . . .

Text 70

lambi-svaccha-suvṛtta-mauktika-lasan-nāsāgram abja-dvayīm
bibhrāṇaṁ maṇi-kuṇḍale ca makarākāre cale karṇayoḥ
sindūrāruṇa-bimba-vidruma-mahā-māṇikya-ramyādharāṁ
muktā-dāḍima-bija-kunda-śikhara-śrī-nindi-dantāvalim

lambi-svaccha-suvṛtta-mauktika-beautiful splendid pearl; lasat-glisteninmg; nāsāgram-tip of the nose; abja-dvayīm-two lotus flowers; bibhrāṇaṁ-holding; maṇi-kuṇḍale-jewel earrings; ca-and; makarākāre-in the shape of sharks; cale-moving; karṇayoḥ-on the ears; sindūrāruṇa-red with sindura; bimba-bimba fruit; vidruma-coral; mahā-māṇikya-great ruby; ramya-delightful; adharāṁ-lips; muktā-pearls; dāḍima-pomengranate; bija-seeds; kunda-jasmine flowers; śikhara-sikhara jewels; śrī-beauty; nindi-rebuking; dantāvalim-teeth.

. . . Lord Kṛṣṇa the tip of whose nose glistens with a beautiful pearl, Lord Kṛṣṇa whose ears are decorated with two lotus flowers and with swinging shark-shaped jewel earrings, Lord Kṛṣṇa whose red lips are more charming than red sindūra,

bimba fruits, coral, or great rubies, Lord Kṛṣṇa whose teeth rebuke the beauty of pearls, pomegranate seeds, jasmine flowers, and śikhara gems, . . .

Text 71

pīyūṣādhika-mādhurī-parimala-pratyakṣara-vyāhṛti-
vyāmiśra-smita-leśa-sundara-mukha-snigdhī-kṛta-strī-janam
ābhīrī-haṭha-kaṅṭha-dhāraṇa-param nāgendra-śuṅḍopamaṁ
rājat-svāngada-kaṅkaṇormi dadhataṁ dvandvaṁ bhujā-daṇḍayoḥ

pīyūṣa-than nectar; adhika-more; mādhurī-sweetness; parimala-fragrance;
pratyakṣara-in every syllable; vyāhṛti-statement; vyāmiśra-mixed; smita-smiles;
leśa-slight; sundara-handsome; mukha-mouth; snigdhī-affectionate; kṛta-made;
strī-janam-girls; ābhīrī-gs; haṭha-force; kaṅṭha-neck; dhāraṇa-holding; param-
intent; nāgendra-king of elephants; śuṅḍa-trunk; upamaṁ-like; rājat-shining; -
svāngada-kaṅkaṇa-bracelets and armlets; ūrmi-waves; dadhataṁ-holding;
dvandvaṁ-pair; bhujā-daṇḍayoḥ-of arms.

. . . Lord Kṛṣṇa whose graceful words and gentle smiles sweeter and more fragrant than nectar make the girls of Vraja fall in love with him, Lord Kṛṣṇa whose arms decorated with waves of glistening bracelets and armlets hold the gopīs' necks in the same way an elephant's trunk holds something, . . .

Text 72

bhāsvan-mauktika-hāra-kaustubha-maṇi-śrīvatsa-sal-lañchanaiḥ
śrīmad-gopa-vilāsinī-stana-taṭī-patrāvalī-mudrayā
gandhonmādita-cañcarīka-paṭala-vyākośa-nīpa-srajā
rūpāmohitayā śriyā ca vilasad-vakṣaḥ-kapāṭodaram

bhāsvat-shining; mauktika-pearl; hāra-necklace; kaustubha-maṇi-Kautsubha
jewel; śrīvatsa-sal-lañchanaiḥ-Śrīvatsa mark; śrīmad-gopa-vilāsinī-of the splendid
and playful gopīs; stana-taṭī-breasts; patrāvalī-many pictures and designs;
mudrayā-with the mark; gandha-with sweet fragrance; unmādita-wild; cañcarīka-
bees; paṭala-multitude; vyākośa-blossomed; nīpa-of kadamba flowers; srajā-with a
garland; rūpa-form; āmohitayā-chamring; śriyā-by the goddess of fortune; ca-and;
vilasad-vakṣaḥ-kapāṭodaram-thwe great doors of His glistening chest.

. . . Lord Kṛṣṇa whose splendid palace-door chest is glorious with the Śrīvatsa mark and with a glistening pearl necklace and Kaustubha jewel, whose palace-door chest is glorious with remnants of the pictures and designs drawn on the playful gopīs' glorious breasts, whose palace-door chest is glorious with a blossoming kadamba garland that makes the black bees wild with its sweet fragrance, whose palace-door chest is the resting-place of the beautiful goddess of fortune, . . .

Text 73

vyāmugdha-bhramarāṅganāvali-lasat-tāpiñcha-cāru-sphurad-
roma-śreṇi-su-vigrahaṁ tribalimat-kāntodare bandhuram
gopa-strī-samudāya-netra-śapharī-jīvātu-nābhi-hradaṁ
niškūjan-maṇi-kāñci-dāma-khacita-śroṇī-taṭī-mañjulam

vyāmugdha-bewildered; bhramarāṅganāvali-bees; lasat-glistening; tāpiñcha-
tamala tree; cāru-beautiful; sphurad-roma-śreṇi-hairs; su-vigrahaṁ-handsome
form; tribalimat-kāntodare-belly beautiful with three folds of skin; bandhuram-
graceful; gopa-strī-samudāya-of the gopīs; netra-eyes; śapharī-saphari fish; jīvātu-
source of life; nābhi-navel; hradaṁ-lake; niškūjan-tinkling; maṇi-jewel; kāñci-
dāma-belt; khacita-worn; śroṇī-taṭī-hips; mañjulam-charming.

. . . Lord Kṛṣṇa, the line of hairs on whose torso is like a line of black bees on a
tamāla tree, Lord Kṛṣṇa whose belly is graceful with three folds of skin, Lord Kṛṣṇa
whose navel lake is home for the śapharī fish of the gopīs' eyes, Lord Kṛṣṇa whose
graceful hips are decorated with a tinkling jewel belt, . . .

Text 74

gopī-citta-karīndra-bandhana-maṇi-stambhoru-yugmaṁ natac-
chrīmad-gokula-nāgarī-pada-gati-spardhī-bhraman-nūpuram
pādāgra-cchavi-mādhurī-vijita-sat-kūrmendu-kāntim javā-
puṣpālī-nava-pallavāmṛta-śarat-paṅkeruhāṅghrī-dyutim

gopī-of the gopīs; citta-of the hearts; karīndra-the king of elephants; bandhana-
bound; maṇi-jewel; stambha-pillar; ūru-yugmaṁ-thighs; natat-dancing; śrīmad-
gokula-nāgarī-of the heroine of Gokula; pada-gati-steps; spardhī-rivaling;
bhraman-wandering; nūpuram-anklets; pādāgra-toes; chavi-splendor; mādhurī-
sweetness; vijita-defeated; sat-kūrmendu-of the king of turtles; kāntim-
handsomeness; javā- puṣpālī-roses; nava-pallava-new blossoms; amṛta-nectar;
śarat-autumn; paṅkeruha-lotus; aṅghrī-feet; dyutim-glory.

. . . Lord Kṛṣṇa whose hips are two jewel stakes for chaining the regal elephants of
the gopīs' thoughts, Lord Kṛṣṇa whose anklet-clad feet rival even the beautiful
gopīs' graceful steps, Lord Kṛṣṇa whose toes defeat with their splendor and
sweetness even the king of the turtles, Lord Kṛṣṇa whose feet are more glorious
than even the nectar autumn-lotus flowers and the new rose blossoms, . . .

Text 75

dambholī-dhvaja-cakra-goṣpada-yava-vyomārdha-rekhāṅkuṣa-
cchatrendrāyudha-mīna-śaṅkha-kalaśāmbhojāṅkita-śrī-padam
kurvāṇaṁ jita-candra-darpaṇa-maṇi-śrīman-nakhendu-tviṣā
brahmānanda-sudhāmbudheḥ śata-śataṁ sāpūrṭi-kallolakam

dambholī-thunderbolt; dhvaja-flag; cakra-cakra; goṣpada-cow's hoofprint; yava-
barleycorn; vyoma-sky; ardha-half; rekhā-line; aṅkuṣa-elephant goad; cchatra-
parasol; indrāyudha-Indra's weapon; mīna-fish; śaṅkha-conchshell; kalaśa-waterpot;
ambhoja-lotus; aṅkita-marked; śrī-graceful; padam-feet; kurvāṇaṁ-doing; jita-
defeated; candra-moon; darpaṇa-mirror; maṇi-jewel; śrīmat-beautiful; nakha-nails;
indu-moon; tviṣā-with the light; brahmānanda-spiritual bliss; sudhāmbudheḥ-
nectar ocean; śata-śataṁ-hundreds and hundreds; sāpūrṭi-kallolakam-oceans filled
with waves.

. . . Lord Kṛṣṇa the soles of whose graceful feet are decorated with the marks of
the thunderbolt, flag, cakra, cow's hoofprint, barleycorn, sky, half-line, elephant
goad, parasol, rainbow, fish, conchshell, waterpot, and lotus, Lord Kṛṣṇa whose toes
defeat the moon, mirrors, and jewels, Lord Kṛṣṇa's whose toes with their
moonlight create hundreds and hundreds of great waves on the nectar ocean of
transcendental bliss, . . .

Text 76

kāñcid viśva-vimohinī tanumatīm saṁsiddhi-vidyām navām
mūrtam kañcana mantra-rājam abalā-kaula-vrata-stambhanam
kāñcit kānana-devatām ghana-ruciṁ mugdhām lagantīm śriyam
kāñcid bhrānta-nadīm vadhū-dhṛti-tarīm sammajjayantīm balāt

kāñcid-something; viśva-vimohinī-charming the worlds; tanumatīm-
personified; saṁsiddhi-vidyām-transcendental knowledge; navām-new; mūrtam-
form; kañcana-something; mantra-rājam-king of mantras; abalā-kaula-vrata-the
gopīs; devotion to their husbands; stambhanam-stunning; kāñcit-something; kānana-devatām-goddess of the forest; ghana-ruciṁ-delight;
mugdhām-charmed; lagantīm-doing; śriyam-beauty; kāñcid-something; bhrānta-
nadīm-river; vadhū-of the gopīs; dhṛti-of the peaceful composure; tarīm-boat;
sammajjayantīm-causing to sink; balāt-forcibly.

. . . Lord Kṛṣṇa whose goddess of perfect transcendental knowledge charms the
worlds, Lord Kṛṣṇa whose king of mantras makes the gopīs' devotion to their
husbands become stunned, Lord Kṛṣṇa whose charming handsomeness glistening
like a dark cloud rules the forests of Vraja, Lord Kṛṣṇa whose handsomeness
makes the boat of the gopīs' peaceful composure capsize and sink in the ocean of
being overwhelmed, . . .

Text 77

kiñcil loka-vilocanasya madhurāsvādam padārtham param
kañcic citta-mahotsavam rasamayīm kāñcit paśasyām kalām
govindam madhuraiḥ smitair upadiśaty ānanda-mūrtim janān
Ś yaḥ premṇā karuṇo vivardhayatu naḥ kṛṣṇe ratim ko 'pi saḥ

kiñcil-something; loka-vilocanasya-of the people's eyes; madhurāsvādam-sweet;
padārtham-meaning; param-great; ka{.sy 241}cit-somehting; citta-mahotsavam-a
great festival for the heart; rasamayīm-full of nectar; kāñcit-somehting;
paśasyām-glorious; kalām-art; govindam-Kṛṣṇa; madhuraiḥ-with sweet; smitair-
smiles; upadiśaty-teaches; ānanda-of bliss; mūrtim-form; janān-to the people; yaḥ-
who; premṇā-with love; karuṇo-merciful; vivardhayatu-may increase; naḥ-our;
kṛṣṇe-to Kṛṣṇa; ratim-attraction; ko 'pi-someone; saḥ-he.

. . . Lord Kṛṣṇa whose graceful form charms the eyes of all the worlds, Lord Kṛṣṇa
who is a festival of joy for the heart, Lord Kṛṣṇa whose artistic skill is glorious and
sublime, may that Śrī Śyāmānanda increase our love for Lord Kṛṣṇa.

Text 78

atha śyāmānanda-kalā-nidhiḥ

kālindyā upakūlato nava-nave samphulla-vāsantikā-
kuñje mañjuni vibhramad-bhramarikā-sandoḥa-jhañkāriṇi
kañkelli-prasavāvalī-viracite talpe nivīṣtau sukham
vyāmugdhau rati-vibhramai rasa-cala-svāntau kalā-kovidau

atha-now; śyāmānanda-of Śrī Śyāmānanda; kalā-nidhiḥ-the ocean of artistic
skill; kālindyā-of the Yamuna; upakūlato-on the bank; nava-nave-newer and
newer; samphulla-blossoming; vāsantikā-vasanti flowers; kuñje-in the forest; ma
{.sy 241}juni-charming; vibhramad-wandering; bhramarikā-sandoḥa-bees;
jhañkāriṇi-humming; kañkelli-prasavāvalī-viracite-made of flowers; talpe-on the
couch; nivīṣtau-entered; sukham-happy; vyāmugdhau-charming; rati-vibhramair-
with amorous pastimes; rasa-cala-svāntau-tasting nectar in their hearts; kalā-
kovidau-expert and artistic.

9. An Ocean of Artistic Skill

May Śrī Śyāmānanda, who meditates on Śrī Śrī Rādhā-Kṛṣṇa, Śrī Śrī Rādhā-
Kṛṣṇa who on the Yamunā's bank in a grove of blossoming vāsantī vines, a grove
filled with playful buzzing bees, lay down on a couch of kañkelli flowers and,
nectar in Their hearts, enjoy many amorous pastimes,

Note: Texts 78-93 are a single sentence. The gist of this sentence is:

"May Śrī Syamananda, who meditates on Śrī Śrī Rādhā-Kṛṣṇa, grant auspiciousness to us."

Text 79

śrīman-navya-kiśora-sundara-varau tāruṇya-lakṣmy-añcitau
lāvaṇyotka-rasa-ghanau nava-rasollāsa-sphurad-bibhramau
mādhurya-prakarāñcitau smara-kalā-vaidagdhya-sārāspade
paśyantau nayanotsavaṁ nava-navam pratyāṅga-bhaṅgīm mithaḥ

śrīmat-glorious; navya-kiśora-new youth; sundara-varau-handsome and beautiful; tāruṇya-lakṣmy-añcitau-filled with the gracefulness of youth; lāvaṇyotka-rasa-ghanau-monsoon clouds of beauty; nava-rasollāsa-sphurad-bibhramau-filled with the nectar of ever new blissful pastimes; mādhurya-prakarāñcitau-sweet; smara-kalā-vaidagdhya-sārāspade-the two abode of expert skill in transcendental amorous pastimes; paśyantau-looking; nayanotsavaṁ-a festival for the eyes; nava-navam-new; pratyāṅga-bhaṅgīm-graceful limbs; mithaḥ-mutual.

. . . Śrī Śrī Rādhā-Kṛṣṇa who are glorious with the splendor of youth, who are filled with the beauty and handsomeness of youth, who are two monsoon clouds of the nectar of handsomeness and beauty, Śrī Śrī Rādhā-Kṛṣṇa who taste the nectar of joyful pastimes, Śrī Śrī Rādhā-Kṛṣṇa who, gazing at each other's limbs, give a festival of bliss to each other's eyes, . . .

Text 80

gaurī-śyāmalakau nave mṛdutare cīne rase vallabhe
navyendīvara-kāñcana-dyuti-hare paṭṭāmbare bibhratau
kāstūrī-nava-kuṅkumākta-vapuṣau lilāmṛtābhodharāv
āsrāntābhinavau svayaṁ śuci-rasau śrī-sāgarau nāgarau

gaurī-śyāmalakau-fair and dark; nave-new; mṛdutare-gentle; cīne-silk; rase-nectar;; vallabhe-dear navyendīvara-new lotus; kāñcana-glod; dyuti-hare-removing the splendor; paṭṭāmbare-garments; bibhratau-wearing; kāstūrī-nava-kuṅkuma-with musk and kunkuma; akta-anointed; vapuṣau-bodies; lilāmṛta-nectaryar of transcendental pastimes; ahodharau-oceans; āsrāntābhinavau-always new; svayaṁ-personally; śuci-rasau-pure nectar; śrī-sāgarau-oceans of beauty; nāgarau-hero and heroine.

. . . Śrī Śrī Rādhā-Kṛṣṇa who wear soft silk garments splendid like gold and like blue lotus flowers, Śrī Śrī Rādhā-Kṛṣṇa whose limbs are anointed with kunkuma and musk, Śrī Śrī Rādhā-Kṛṣṇa who are two flooding oceans of the nectar of transcendental pastimes, Śrī Śrī Rādhā-Kṛṣṇa who are eternally new and fresh, are filled with the purest nectar, are two oceans of transcendental beauty and handsomeness, and are the best of lovers, . . .

Text 81

bhrāmyad-bhr̥ṅga-dara-sputad-vicakila-srag-dhāriṇau hāriṇau
raty-āśvāsana-bhāṣaṇaika-nipuṇau narmāmṛtāsvādinau
āviddhaika-rasau su-keli-rasikau premānubhāvōjjvalau
pronmīlat-kilakiñcita-smara-kalā-viṣvag-vilāsasṛḥau

bhrāmyad-bhr̥ṅga-dara-sputad-vicakila-filled with flying bees; srag-dhāriṇau-wearing garlands; hāriṇau-charming; raty-āśvāsana-bhāṣaṇaika-nipuṇau-expert at tasting the nectar of lovers' talks; narmāmṛtāsvādinau-tasting the nectar of joking words; āviddhaika-rasau-tasting the nectar of crooked pastimes; su-keli-rasikau-tasting sweet pastimes; premānubhāvōjjvalau-filled with splendid love; pronmīlat-kilakiñcita-smara-kalā-viṣvag-vilāsasṛḥau-yearning to enjoy nectar pastimes of flirting.

. . . Śrī Śrī Rādhā-Kṛṣṇa who wear flower garlands that attract playful black bees, charming Śrī Śrī Rādhā-Kṛṣṇa who taste the nectar of lovers' talks and lovers' jokes, Śrī Śrī Rādhā-Kṛṣṇa who enjoy many crooked amorous pastimes and many charming and straightforward amorous pastimes, Śrī Śrī Rādhā-Kṛṣṇa who glisten with passionate love, Śrī Śrī Rādhā-Kṛṣṇa who yearn to enjoy many pastimes of playful flirting, . . .

Text 82

kṣīrāṇau madanāsavena suratonmāda-praharṣoddhatau
śṛṅgārotsava-sindhu-saṅgama-rasollāsāti-mugdha-dyutī
anyonyaṁ pratikalpitātanu-raṇākālpāvalokotthita-
sphārotsāha-rasa-pravāha-kalitānaṅgāti-saṅgāśrayau

kṣīrāṇau-intoxicated; madanāsavena-by drinking the nectar of amorous pastimes; suratonmāda-praharṣoddhatau-filled with ecstatic bliss by enjoying amorous pastimes; śṛṅgārotsava-festival of amorous pastimes; sindhu-ocean; saṅgama-rasa-nectar; ullāsa-joy; ati-mugdha-charming; dyutī-two splendors; anyonyaṁ-mutually; pratikalpitātanu-raṇa-in the battle of amorous pastimes; ākālpāvalokotthita-glances; sphārotsāha-eager; rasa-pravāha-stream of nectar; kalitānaṅga-amorous pastimes; ati-saṅgāśrayau-shelter.

. . . Śrī Śrī Rādhā-Kṛṣṇa who are intoxicated by tasting the nectar of amorous pastimes, who taste the wild happiness of amorous pastimes, who are glorious by playing in the ocean of a great festival of amorous pastimes, who fight each other in the battle of amorous pastimes, who, gazing at each other, dive into the flowing stream of passionate amorous pastimes, . . .

Text 83

antar-mugdha-manoja-raṅga-kalitair anyonyam āliṅganaiḥ
pūrṇa-prema-sunirbharai rasa-bharād ekāyamānākṛtī
ālokotthita-manmathormi-capalau cumbāti-lubdhādharau
cāturyāvali-peśalau smara-kalālāpāmṛtodgāriṇau

antar-within; mugdha-manoja-raṅga-kalitair-with many amorous pastimes; anyonyam-mutually; āliṅganaiḥ-with embraces; pūrṇa-prema-sunirbharais-with great love; rasa-bharād-from great nectar; ekāyamāna-become one; ākṛtī-forms; ālokotthita-arisen from glances; manmathormi-waves of amorous pastimes; capalau-restless; cumba-kisses; ati-lubdha-very greedy; adharau-lips; cāturya-expertise; avalī-series; peśalau-expert; smara-kalā-expert amorous; ālāpa-talking; amṛta-nectar; udgāriṇau-manifesting.

. . . Śrī Śrī Rādhā-Kṛṣṇa who, passionately embracing, find their two forms sweetly become one, who play in the waves of amorous desire, waves created by their glances, whose lips yearn to kiss, who are most expert, who speak nectar words of lovers' talks, . . .

Text 84

premāndhau rati-lampaṭau nava-nava-kṛīḍā-kalā-saṅgatau
prauḍhānanda-dhurandharau manasijollāsa-śriyā rājītau
kṛīḍā-kūṭa-vilokana-smita-calad-dhairyaṅvalambhau valan-
māra-kṛīḍaṇa-saṅgaronnati-galad-gharmārdra-sarvāṅgakau

premāndhau-blinded with love; rati-lampaṭau-passionate; nava-nava-kṛīḍā-newer and newer pastimes; kalā-saṅgatau-expert; prauḍhānanda-dhurandharau-filled with the sweetest bliss; manasijollāsa-śriyā-with the glorious of amorous bliss; rājītau-shining; kṛīḍā-pastimes; kūṭa-crooked; vilokana-glances; smita-smiles; calad-moving; dhairya-peacerefulness; avalambhau-manifest; valan-manifesting; māra-amorous; kṛīḍaṇa-pastimes; saṅgara-battle; unnati-exalted; galad-flowing; gharma-perspiration; ardra-wet; sarvāṅgakau-all limbs.

. . . Śrī Śrī Rādhā-Kṛṣṇa who are blind with love, who enjoy newer and newer passionate amorous pastimes, who are filled with the sweetest bliss, who glisten

with the splendor of glorious amorous bliss, whose crooked playful smiles and glances destroy Their peaceful composure, whose limbs are wet from the perspiration that flowed in Their amorous pastimes, . . .

Text 85

visramsad-ghana-nīla-kuñcita-kaca-srastāti-muktā-srajāv
antar-mohana-keliya-smara-madāveśāti-ramyānanau
bibhrāṇau cala-cūrṇa-kuntala-cayaṁ vaktrābjayoḥ sundaram
svedāmbhaḥ-kaṇa-jāla-dhauta-tilaka-śrīmat-lalāṭodarau

visramsad-in disarray; ghana-thick; nīl-dark; -ku{.sy 241}cita-curly; kaca-hair; srasta-fallen; ati-muktā-srajau-garlands of atimukta flowers; antar-hearts; mohana-charm; keliya-born from pastimes; smara-madāveśa-passionate love; ati-ramya-very charming; ānanau-faces; bibhrāṇau-holding; cala-cūrṇa-kuntala-cayaṁ-moving hairs; vaktrābjayoḥ-lotus faces; sundaram-handsome; svedāmbhaḥ-kaṇa-driops of perspiration; jāla-net; dhauta-washed; tilaka-tilaka; śrīmat-graceful; lalāṭa-foreheads; udarau-bellies.

. . . Śrī Śrī Rādhā-Kṛṣṇa whose atimuktā garlands have fallen from Their dark, thick, dishevelled hair, whose hearts are filled with love, whose faces are delightful and charming, whose lotus faces are framed by very graceful hair, whose foreheads and bellies are washed by streams of perspiration, . . .

Text 86

mādyan-manmatha-navya-karmuka-śara-śreṇī-trilokī-jaya-
praudha-śrī-mada-hāriṇo rati-raṇotsāhonnatiṁ tanvatoḥ
mugdhaiś cilli-dṛg-antayoś cala-daśām kāñcin nayantau mithaḥ
samyak-kausāla-nartakī-vzra-kalā-saṁsparddhibhir vibhramaiḥ

mādyat-passionate; manmatha-amorous; navya-new; karmuka-bow; śara-arrows; areṇī-series; trilokī-three worlds; jaya-conquering; praudha-intense; śrī-mada-hāriṇo-charming and passionate; rati-raṇotsāhonnatiṁ-ferocious in the battle of amorous pastimes; tanvatoḥ-manifesting; mugdhais-charming; cilli-dṛg-antayos-moving eyebrows and glances; cala-daśām-restless; kāñcit-something; nayantau-leading; mithaḥ-mutual; samyak-kausāla-nartakī-the expert dancer; vzra-kalā-art; saṁsparddhibhir-battle; vibhramaiḥ-with pastimes.

. . . Śrī Śrī Rādhā-Kṛṣṇa whose arrows of passionate glances conquer the three worlds, who ferociously engage in amorous battle, whose restless glances and moving eyeborws make each other restless with passion, who are expert dancers in the battle arena of amorous pastimes, . . .

Text 87

īṣan-mudritayor madādalasayoḥ karṇānta-maitrī-juṣor
unmīlan-nava-nīla-śoṇa-rucirāmbhoja-dyuti-śrī-muṣoḥ
akṣīṇācita-pakṣmabhir madhurayor vaktrāvalokāyuṣoḥ
sākūṭa-smitam ingītair nayanayor ullāsayantau mithaḥ

īṣat-slightly; mudritayor-opened; madādalasayoḥ-languid with amorous pastimes; karṇānta-maitrī-juṣor-friends of the ears; unmīlat-rising; nava-new; nīla-dark; śoṇa-red; rucira-charming; ambhoja-dyuti-spikendor of lotus flowers; śrī-muṣoḥ-beautiful; akṣīṇācita-pakṣmabhir-drooping eyelids; madhurayor-sweet; vaktra-faces; avalokāyuṣoḥ-seeing; sākūṭa-smitam-meaningful smiles; ingītair-with hints; nayanayor-of the eyes; ullāsayantau-delighting; mithaḥ-mutual.

. . . Śrī Śrī Rādhā-Kṛṣṇa who delight each other with the meaningful glances from their eyes, eyes splendid and beautiful like blue and red blossoming lotus flowers, large eyes that are the friends of their ears, eyes whose lids, exhausted from many amorous pastimes, are now beginning to close, . . .

Text 88

antaḥ-khelad-anaṅga-saṅgara-bhavan-mūrchoḥsaṅgāmbho-nibhais
tanvadbhiḥ śrama-vāri-bindubhir alaṁ lāmpatyam akṣṇo rucā
mugdhe mohana-modanaika-mahite vaktrāmbuje sa-smite
nāsāgre vara-mauktike ca lalite sphīta-tviṣī bibhratau

antaḥ-in the heart; khelad-playing; anaṅga-saṅgara-amorous battle; bhavat-being; mūrcha-fainting; uṣaṅgāmbho-nibhais-with perspiration; tanvadbhiḥ-manifesting; śrama-vāri-bindubhir-with drops, of perspiration; alaṁ-greatly; lāmpatyam-passion; akṣṇo-of the eyes; rucā-with the splendor; mugdhe-charmed; mohana-modanaika-mahite-charming glory; vaktrāmbuje-lotus faces; sa-smite-smiling; nāsāgre-tips of the noses; vara-mauktike-glorious pearls; ca-and; lalite-charming; sphīta-tviṣī-splendor; bibhratau-manifesting.

. . . Śrī Śrī Rādhā-Kṛṣṇa who are exhausted from amorous battle, who are covered with perspiration, whose eyes glisten with love, whose smiling faces are filled with passionate love, whose nose-pearls are glorious, who manifest the greatest charm and splendor, . . .

Text 89

smāyam smāyam anaṅga-raṅga-madhurair bhaṅgī-śataiḥ sauratair

darśam darśam anukṣaṇam madhurimādhāre cale kuṇḍale
anyonyam nava-karṇikāra-sumano-gucchāvataṁsa-cchaṭā-
rājac-cāru-kapola-cumbana-rasāsvādair atṛptim gatau

smāyam-smiling; smāyam-and smiling; anaṅga-raṅga-madhurair-with the
sweetness of amorous pastimes; bhaṅgī-śataiḥ-with hundreds of waves; sauratair-
amorous pastimes; darśam-gazing; darśam-and gazing; anukṣaṇam-at every
moment; madhurima-of sweetness; ādhāre-abode; cale-moving; kuṇḍale-earrings;
anyonyam-mutually; nava-karṇikāra-sumano-gucchāvataṁsa-garkands of
karinakara and sumanaḥ flowers;cchaṭā-splendor; rājat-glistening; cāru-kapola-
beautiful cheeks; cumbana-rasa-nectar of kisses; āsvādair-by tasting; atṛptim-
unsatiated; gatau-attained

. . . Śrī Śrī Rādhā-Kṛṣṇa who, smiling and smiling, taste hundreds of sweet waves
of amorous pastimes, who gaze and gaze at each other's charming earrings, who,
tasting the nectar of kissing each other's cheeks glistening with splendid karṇikāra
and a sumanaḥ garlands, find their desires are never satiated, . . .

Text 90

anyonyārpita-mañjuloraga-latām āsvādayantau valan
narmokti-pramadollasat-smita-lasad-bimbauṣṭha-kānti-cchaṭau
dor-dāmāguru-saurabham maṇimaya-graiveyakodbhrājite
ramyam kaṅkaṇa-mudrikāṅgada-ruḥcā kaṅṭhe 'rpayantau mithaḥ

anyonya-mutually; arpita-offered; mañjuloraga-latām-betelnuts; āsvādayantau-
tasting; valan- narmokti-joking words; pramada-pleasure; ullasat-joyful; smita-
smiles; lasad-glistening; bimbauṣṭha-bimba fruit lips; kānti-cchaṭau-splendor; dor-
dāma-arms; aguru-saurabham-aguru fragrance; maṇimaya-graiveyaka-jewel
necklaces; udbhrājite-splendid; ramyam-charming; kaṅkaṇa-mudrikāṅgada-ruḥcā-
with the splendor of bracelets, armlets, and fingerrings; kaṅṭhe-on the neck;
arpayantau-placing; mithaḥ-of each other.

. . . Śrī Śrī Rādhā-Kṛṣṇa who relish the betelnuts They place in each other's
mouths, whose bimba fruit lips glisten with happy smiles as They speak many
joking words, who are fragrant with aguru, who are decorated with bracelets,
armlets, and rings, who place splendid jewel necklaces on each other's necks, . . .

Text 91

kastūrī-makarī-tad-aṅka-madhure vakṣoja-vakṣah-sthale
bibhrāṇau karajāṅkite hr̥di pariṣvaṅgojjvale śrī-yute
romālī-tatīnī bali-traya-mahā-vīcī-sunābhī-hrada-
bhrāmyan-mugdha-viśāla-dṛṣṭi-śapharī-yugmoddhṛtāv akṣamau

kastūrī-musk; makarī-dolphins; tad-aṅka-marks; madhure-charming; vakṣoja-vakṣah-sthale-on the breasts and chest; bibhrāṇau-wearing; karajāṅkite-mark with fingernail scratches; hr̥di-chest; pariṣvaṅgojjvale-splendid withembraces; śrī-yute-beautiful; romālī-line of hairs; taṭinī-river; bali-traya-three folds of skin; mahā-vīcī-great waves; sunābhī-navel; hrada-lake; bhrāmyat-wandering; mugdha-charmed; viśāla-great; dr̥ṣṭi-of glances; śapharī-saphari fish; yugma-pair; uddhṛtau-manifest; akṣamau-passionate.

. . . Śrī Śrī Rādhā-Kṛṣṇa who gloriously embrace, His chest and Her breasts both marked with scratches and with pictures of dolphins drawn in musk, Śrī Śrī Rādhā-Kṛṣṇa, the passionate and playful śapharī fish of whose eyes happily play in each other's navel lakes, navel lakes tossed with great waves of three folds of skin, navel lakes where a dark river of a line of hairs flows, . . .

Text 92

lilā-bhaṅgura-madhyamau gurutara-śroṇī-skhalan-mekhalau
ramyorū madanāmbudheḥ plava-varāv ālambyamānau mithaḥ
kūjan-nūpura-rañjitāṅghrī-jaljau śrīmat-nakhendu-tviṣaṁ
lāvaṇyena natānanam̐ vidadhatau kandarpa-koty-arbudam

lilā-playful; bhaṅgura-graceful; madhyamau-waists; gurutara-broad; śroṇī-hips; skhalat-tinkling; mekhalau-belts; ramya-delightful; ūrū-thighs; madanāmbudheḥ-of the ocean of amorous pastimes; plava-varau-delightful boats; ālambyamānau-resting; mithaḥ-mutually; kūjan-tinkling; nūpura-anklets; rañjita-sounded; āṅghrī-jaljau-lotus feet; śrīmat-glorious; nakha-nails; indu-moon; tviṣaṁ-light; lāvaṇyena-beautifully; nata-ānanam̐-bowed heads; vidadhatau-makes; kandarpa-koty-arbudam-millions of Kamadevas.

. . . Śrī Śrī Rādhā-Kṛṣṇa whose waists are graceful and playfully curved, whose broad hips are decorated with tinkling belts, whose delightful thighs are two graceful boats in an ocean of passionate amorous pastimes, whose lotus feet are decorated with tinkling anklets, the glorious moonlight of whose toenails makes millions of Kāmadevas bow their heads in shame, . . .

Text 93

anyonyam̐ nikhilāṅga-saṅgama-rasāsvādottha-bhāvākulāv
ārūḍham̐ rasa-vāridher udarato magnau vilāsavadhi
sambhogāṅka-manoramāṅga-latikau vṛndāvanendrāv imau
dhyāyan ko 'pi rasātmako bhavatu naḥ kṣemāya lilā-tanuḥ

anyonyam̐-mutually; nikhila-all; āṅga-limbs; saṅgama-meeting; rasa-nectar;

āsvāda-taste; uttha-risen; bhāva-with love; ākulau-overwhelmed; ārūḍham-risen; rasa-vāridhe-in the ocean of nectar; udarato-from the belly; magnau-plunged; vilāsāvadhī-great pastimes; sambhoga-of enjoyment; aṅka-marks; manorama-charming; aṅga-limbs; latikau-vines; vṛndāvanendrau-the king and queen of Vṛndāvana; imau-them; dhyāyan-meditating; ko 'pi-someone; rasātmako-the heart of nectar; bhavatu-may be; naḥ-of us; kṣemāya-for auspiciousness; līlā-tanuḥ-the pastime form.

. . . Śrī Śrī Rādhā-Kṛṣṇa who, touching each other's limbs, are now overcome with love, who are plunged in an ocean of nectar pastimes, who are sublimely playful, whose flowering-vine limbs are gracefully decorated with the marks of their pleasure pastimes, and who are the king and queen of Vṛndāvana, may that Śrī Śyāmānanda grant auspiciousness to us."

Text 94

atha mādhyura-sampan-nidhiḥ

dyūte jītvāra-māninaṁ vraja-patim nirjitya vaṁśīm balāt
karṣantīm kara-paṅkajāt priya-sakhī-yūthāgrimām rādhikām
sa-vṛīḍa-smita-sundarāsyam api taṁ kṛṣṇaṁ kvacid yaḥ smaran
smerāsyāḥ pramadotkarāti-vivaśaḥ stambhaṁ samālabate

atha-now; mādhyura-sampan-nidhiḥ-an ocean of sweetness; dyūte-in the gambling match; jītvāra-māninaṁ-claiming victory; vraja-of Vraja; patim-the master; nirjitya-defeating; vaṁśīm-flute; balāt-forcibly; karṣantīm-pulling away; kara-paṅkajāt-from the lotus hand; priya-dear; sakhī-gopī friends; yūtha-group; agrimām-foremost; rādhikām-Śrī Rādhā; sa-vṛīḍa-smita-sundarāsyam-face beautiful with a shy smile; api-also; taṁ-Him; kṛṣṇaṁ-Kṛṣṇa; kvacid-somewhere; yaḥ-who; smaran-remembering; smerāsyāḥ-smiling; pramadotkarāti-vivaśaḥ-overcome with joy; stambhaṁ-stunned; samālabate-became.

10. An Ocean of Sweetness

To Śrī Śyāmānanda who happily smiled as he meditated on the pastime where Rādhā, claiming victory in the gambling match pulled the flute from smiling and embarrassed Kṛṣṇa's lotus hand, . . .

Text 95

raṅge taṁ sumano-yudhi pravikasat-puṣpotkaraiḥ kalpite

puṣpāstrāṇi vimuñcatīm priyatame rādhām sakhībhir yutām
tasyām uccala-puṣpa-śaṣtram akhile 'py ujjhantam ālī-jane
yaḥ kṛṣṇam ca hṛdā smaran kvacid uru-premojjvalam svidyati

raṅge-in the arena; taṁ-Him; sumano-yudhi-in the battle of sumanah flowers;
pravikasat-puṣpotkaraiḥ-with blossoming flowers; kalpite-made; puṣpāstrāṇi-
flower weapons; vimu{.sy 241}catīm-releasing; priyatame-at Her beloved; rādhām-
transcendental; sakhībhir-withe friends; yutām-accompanied; tasyām-in Her;
uccala-puṣpa-śaṣtram-great flower weapon; akhile-all; api-even; ujjhantam-
releasing; ālī-jane-gopī friends; yaḥ-who; kṛṣṇam-Kṛṣṇa; ca-and; hṛdā-with the
heart; smaran-meditating; kvacid-somewhere; uru-premojjvalam-splendid with
great love; svidyati-is splendid.

. . . Śrī Śyāmānanda who was splendid with ecstatic love as in his heart he
meditated on the sumanaḥ-flower battle pastime where Lord Kṛṣṇa showered
flower-arrows on Rādhā and the gopīs and they responded by showering flower-
arrows on Him, . . .

Text 96

kṛīḍantīm yamunā-jale ghanarasam prāṇeśvare siñcatīm
ālībhiḥ saha rādhikām su-vasanām mugdha-smitām mohinīm
tasyā locana-khañjarīṭa-naṭana-stabdhāyitam yaḥ smaran
smeram kṛṣṇam api kvacit sa-pulako magno rase vepate

kṛīḍantīm-enjoying pastimes; yamunā-jale-in the Yamuna; ghanarasam-water;
prāṇeśvare-the master of life; si{.sy 241}catīm-splashing; ālībhiḥ-with gopī friends;
saha-with; rādhikām-Rādhā; su-vasanām-gloriously garbed and decorated;
mugdha-smitām-with a charming smile; mohinīm-enchanting; tasyā-of Her;
locana-kha{.sy 241}jarīṭa-khanjana birds of the eyes; naṭana-by the dancing;
stabdhāyitam-stunned; yaḥ-who; smaran-meditating; smeram-smiling; kṛṣṇam-
Kṛṣṇa; api-also; kvacit-somewhere; sa-pulako-hairs erect; magno-plunged; rase-in
nectar; vepate-trembles.

. . . Śrī Śyāmānanda, whose bodily hairs stood erect, whose limbs trembled, and
who was plunged into sweet nectar as he meditated on the pastime where,
beautiful, enchanting, playfully smiling, gloriously garbed and decorated Rādhā
and Her friends playfully splashed water on Lord Kṛṣṇa as They played in the
Yamunā, and where Lord Kṛṣṇa became momentarily stunned as the khanjana
birds of Śrī Rādhā's eyes happily danced, . . .

Text 97

kānta-śrī-rasikendra-ballava-maṇe śrī-rādhikā-vallabha-

prāṇeśa-praṇayāmbudhe vraja-pate govinda gopī-pate
vṛndāraṇya-mahendra-rāsa-rasika-pratyagra-megha-dyute
kṛṣṇeti-pramadāti-gadgada-padaṁ yo mañju vakti kvacit

kānta-beloved; śrī-rasikendra-king of they who taste nectar; ballava-maṇe-jewel of the gopas; śrī-rādhikā-vallabha-Śrī Rādhā's beloved; prāṇeśa-master of life; praṇaya-of love; ambudhe-ocean; vraja-pate-master of Vraja; govinda-Lord who pleases the cows, land, and senses; gopī-pate-master of the gopīs; vṛndāraṇya-mahendra-great king of Vṛndāvana; rāsa-rasika-enjoyer of the rāsa dance; pratyagra-megha-dyute-splendid like a monsoon cloud; kṛṣṇa-all-attractive; iti-thus; pramadāti--gadgada-padaṁ-stuttering in ecstatic love; yo-who; ma{.sy 241} ju-delightfully; vakti-speaks; kvacit-somewhere.

. . . Śrī Śyāmānanda who, overcome with ecstatic love, calls out with broken words, "O Kānta (beloved)! O Śrī Rasikendra (king of they who taste nectar)! O Ballava-maṇi (jewel of the gopas), O Śrī Rādhikā-vallabha (Śrī Rādhā's beloved)! O Prāṇeśa (master of my life)! O Praṇayāmbudhi (ocean of love)! O Vraja-pati (master of Vraja) O Govinda (Lord who pleases the cows, land, and senses)! O Gopī-pati (master of the gopīs)! O Vṛndāraṇya-mahendra (great king of Vṛndāvana)! O Rāsa-rasika (enjoyer of the rāsa dance)! O Pratyagra-megha-dyuti (splendid like a monsoon cloud)! O Kṛṣṇa (all-attractive)!"

Text 98

śrī-śaurer virahe trivarna-kuliśe karṇāṅganāntaṁ gate
sadyas taj-janita-jvara-vyatikara-prodbhūta-vādhārditaḥ
vicchedo na hi varṇyatāṁ mama puraḥ śrī-ghoṣa-lakṣmī-pater
ity antaḥ-klamavān vadann ahaha yo vaivarṇyam eti kvacit

śrī-śaurer-of Kṛṣṇa; virahe-separation; trivarna-consisting of three syllables; kuliśe-when the thunderbolt; karṇāṅganāntaṁ-into the courtyard of the ears; gate-entered; sadyas-at once; taj-janita-born from that; jvara-vyatikara-fever; prodbhūta-manifest; vādhā-wound; arditāḥ-tormented; vicchedo-separation; na-not; hi-indeed; varṇyatāṁ-to be describe; mama-of me; puraḥ-in the presence; śrī-ghoṣa-lakṣmī-pater-of the master of the goddesses of Vraja; ity-thus; antaḥ-at heart; klamavān-distraught; vadann-saying; ahaha-also; yo-who; vaivarṇyam-paleness; eti-attained; kvacit-somewhere.

. . . Śrī Śyāmānanda who, when he heard the words, "Śrī Śaurer virahe" (separation from Lord Kṛṣṇa), felt the three syllables "viraha" (separation) to be like a thunderbolt striking the courtyard of his ears, and who, gravely wounded and now burning with fever, said, "Please do not tell me how the goddesses of Vraja suffered in separation from Lord Kṛṣṇa", and who, suffering at heart, then became very pale, . . .

Text 99

khelantau vimale kalinda-duhitur guñjad-dvirephākule
kūle puṣpita-kānane dvija-rute rādhā-vidhū yauvate
paśyantau kusumāvalī-kṣaṇa-miṣād raktendu-bimbaṁ mitho
gāyan yo muditaḥ kvacid vitanute kāñcin nādīm dr̥g-jalaiḥ

khelantau-enjoying pastimes; vimale-glorious; kalinda-duhitur-of the Yamuna; guñjad-dvirephākule-filled with buzzing bees; kūle-on the bank; puṣpita-kānane-in the flower filled forest; dvija-of birds; rute-with the cooing; rādhā-vidhū-Rādhā-Kṛṣṇa; yauvate-surrounded by the gopīs; paśyantau-gazing; kusumāvalī-flowers; īkṣaṇa-seeing; miṣād-on the pretext; rakta-passionate; indu-moon; bimbaṁ-circle; mitho-of each other; gāyan-singing; yo-who; muditaḥ-happy; kvacid-soewhere; vitanute-does; kāñcit-something; nādīm-a river; dr̥g-jalaiḥ-with the tears from his eyes.

. . . Śrī Śyāmānanda who shed a river of tears as he happily described the pastime where, as They sat among the gopīs in a flower-filled forest grove by the glorious Yamunā's bank, a grove filled with humming bees and cooing birds, Rādhā and Kṛṣṇa, pretending to look at the many flowers, gazed at the glorious moons of each other's faces, . . .

Text 100

śrī-gopījana-vallabhasya madhure rāsotsave kīrtite
sadyas tat-praṇayānugaḥ kvacid aho yo nartane mūrchatī
kampā-stambha-su-gadgadokti-pulaka-svedāśru-vaivarṇya-bhāk
taṁ kārṣṇīm praṇamāmy ahaṁ prati-lavaṁ bhāvātmakaṁ bhāva-dam

śrī-gopījana-vallabhasya-of the beautiful gopīs' beloved; madhure-sweet; rāsotsave-festival of the rasa dance; kīrtite-described; sadyas-at once; tat-praṇayānugaḥ-filled with love; kvacid-somewhere; aho-aha; yo-who; nartane-in dancing; mūrchatī-fell unconscious; kampā-stambha-being stunned; su-gadgadokti-speaking broken words; pulaka-bodily hairs standing erect; sveda-perspiration; āśru-tears; vaivarṇya-turning pale; bhāk-possessing; taṁ-to him; kārṣṇīm-the son of Kṛṣṇananda; praṇamāmy-bow; ahaṁ-I; prati-lavaṁ-at every moment; bhāvātmakaṁ-whose heart is filled with nectar; bhāva-dam-the giver of ecstatic love.

. . . to that Śrī Śyāmānanda who, hearing of Lord Kṛṣṇa's sweet rāsa-dance festival with the gopīs, became filled with ecstatic love, began to dance, and then fell unconscious as he danced, and who then manifested the ecstatic symptoms of trembling, being stunned, speaking words in a choked voice, perspiring, weeping, becoming pale, and having a body with hairs standing erect, and who was at every moment overcome with ecstatic love, and who taught others how also to be

overcome with ecstatic love, I offer my respectful obeisances.

Text 101

etad yaḥ śatakam rasotsava-mayaṁ pīyūṣa-dhārādhikam
śyāmānanda-guṇāñcitam vrajapati-kṛīḍā-kathā-saṅgam
premānanda-vivardhanam pratipadam śraddhānvitam kīrtayet
sa prāpnoti gurau dhruvam vraja-vadhū-nāthe ca bhaktim parām

etad-this; yaḥ-who; śatakam-poem of a hundred verses; rasotsava-mayaṁ-filled with a festival of nectar; pīyūṣa-dhārādhikam-flooded with sweet nectar; śyāmānanda-guṇā{.sy 241}citam-filled with the glorious virtues of Śrī Syamananda; vrajapati-kṛīḍā-kathā-saṅgam-filled with descriptions of Lord Kṛṣṇa's transcendental pastimes; premānanda-vivardhanam-increasing transcendental bliss and love; pratipadam-at every moment; śraddhānvitam-filled with faith; kīrtayet-chants; sas-he; prāpnoti-attains; gurau-for his spiritual master; dhruvam-eternally; vraja-vadhū-nāthe-for the master of the girls of Vraja; ca-and; bhaktim-devotion; parām-supreme.

Any person who faithfully and regularly reads or recites these hundred verses, which are a great festival of nectar, which are a flood of sweet nectar, which describe the glories of Śrī Śyāmānanda, which are filled with descriptions of Lord Kṛṣṇa's pastimes, and which increase the reader's blissful love for the Lord, will attain eternal and great faith for his spiritual master and for Lord Kṛṣṇa, the master of the vraja-gopīs.