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Sri Lalita-Madhava

Act One

Prastavana (Introduction)

Text 1

*sura-ripu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayam akhaṇḍaḥ
ciram akhila-suhṛc-cakora-nandī
diśatu mukunda-yaśaḥ-śasī mudam vaḥ*

sura-ripu—of the enemies of the demigods; *sudṛśām*—of the wives; *uroja*—the breasts; *kokān*—like the birds known as cakravāka; *mukha*—faces; *kamalāni*—like lotuses; *ca*—also; *khedayam*—distressing; *akhaṇḍaḥ*—completely without distortion; *ciram*—for a long time; *akhila*—of all; *suhṛt*—the friend; *cakora-nandī*—pleasing to the cakora birds; *diśatu*—let it give; *mukunda*—of Śrī Kṛṣṇa; *yaśaḥ*—the glories; *śasī*—like the moon; *mudam*—pleasure; *vaḥ*—to all of you.

The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.*

Text 2

api ca:

*aṣṭau prokṣya dig-aṅganā ghana-rasaiḥ patrāṅkurāṇām śriyā
kurvan mañju latā-bharasya ca sadā rāmāvalī-maṇḍanam
yaḥ pīne hṛdi bhānujām atula-bhām candrākṛtiṁ cojjvalām
rundhānaḥ kramate tam atra mudiram kṛṣṇam namas kurmahe*

api ca—furthermore; *astau*—the eight; *prokṣya*—sprinkling; *dik*—of the directions; *aṅganaḥ*—the goddesses; *ghana-rasaiḥ*—with sweet nectar; *patra*—of leaves; *aṅkuraṇam*—and sprouts; *śriya*—with beauty; *kurvan*—doing; *mañju*—charming; *lata*—of creepers; *bharas*—of the multitude; *ca*—also; *sada*—always; *rama*—of goddesses of fortune; *avali*—of the multitude; *maṇḍanam*—the ornament; *yaḥ*—who; *pine*—broad; *hṛdi*—to the chest; *bhanujam*—Śrīmatī Rādhārāṇī, the daughter of Mahārāja Vṛṣabhānu; *atula*—incomparable; *bham*—beauty; *candra*—of the moon; *akṛtim*—the form; *ca*—also; *ujjvalam*—splendid; *rundhanaḥ*—embracing; *kramate*—does; *tam*—to Him; *atra*—here; *mudiram*—the dark cloud; *kṛṣṇam*—Lord Kṛṣṇa; *namaḥ kurmahe*—we offer our respectful obeisances.

Let us offer our respectful obeisances to the dark cloud of Lord Kṛṣṇa, which showers the goddesses of the eight directions with a rain of sweetness, which eternally decorates the gopīs with beautiful vine-grown leaves and flowers, and which embraces to its chest the peerlessly splendid moon of Śrī Rādhā.

Text 3

nandy-ante sūtradhāraḥ: alam ati-vistareṇa. samantād avalokya. hanta bhoḥ. santata-vṛndātavī-nikuñja-vedikā-nivāsa-dikṣā-rasajñasya sphurat-uddanda-puṇḍarīka-maṇḍalī-maṇḍita-brahma-kunḍa-tiropānta-sthalī-mahā-bhaumikasya bhagavato gopīśvaratayā prasiddhasya candrārdha-mauleḥ svapnāvribhūtam ādeśam āsādyā dipāvalī-kautukārambhe govardhanārādhānāya rādhā-kunḍa-rodhasī mādhavī-mādhava-mandirasya pūrvataḥ saṅgatāni vaiṣṇava-vṛndāni sva-prabandhena lalita-mādhava-nāmnā natakenāham upasthātum paryutsuko 'smi.

naṇḍi—the Nandi-sloka; *ante*—after; *sūtradhāraḥ*—the Sūtradhāra; *alam*—enough; *ati-vistareṇa*—with these verbose explanations; *samantaḥ*—everywhere; *avalokya*—looking; *hanta*—indeed; *bhoḥ*—Oh!; *santata*—eternally; *vṛnda-atavi*—in the forest of Vṛndavana; *nikuñja*—in the groves; *vedi*—in the courtyards; *nivāsa*—residence; *dikṣā*—in religious ceremonies; *rasajñasya*—expert; *sphurat*—manifested; *uddanda*—great; *puṇḍarīka*—of a lotus flower; *maṇḍalī*—area; *maṇḍita*—decorated; *brahma-kunḍa*—of Brahma Kunda; *tira*—the shore; *upanta*—near; *sthalī*—place; *mahā*—great; *bhaumikasya*—of the place; *bhagavataḥ*—of the Lord; *gopī*—of the gopīs; *isvarataya*—as the master; *prasiddhasya*—celebrated; *candra-ardha-mauleḥ*—of Lord Siva, who wears a half-moon crown; *svapna*—in a dream; *avirbhūtam*—appearance; *adesam*—order; *āsādyā*—attaining; *dipāvalī*—Diwali; *kautuka-arambhe*—on the holy day; *govardhana*—of Govardhana Hill; *arādhānāya*—for the worship; *rādhā-kunḍa*—of Rādhā-khunda; *rodhasī*—on the bank; *madhavi-madhava*—of Sri Sri Madhavi-Mādhava; *mandirasya*—the temple; *pūrvataḥ*—before; *saṅgatāni*—assembled; *vaiṣṇava*—of Vaisnavas; *vṛndāni*—multitudes; *sva*—own; *prabandhena*—with literacy composition; *lalitā-madhava*—Lalitā-Mādhava; *namna*—with the name; *natakena*—with a play; *aham*—if;

upasthatum—to serve; *paryutuskah*—eager; *asmi*—am.

Sūtradhāra: (After the *nāndī-śloka*s are finished) Enough with these pompous words! (Glancing over the audience) Ah! Ah! Lord Śiva, who is crowned with the half-moon, who is expert in tasting the sweetness of always living in the groves of Vṛndāvana, who is the lord of Brahma-kunḍa's shores decorated with hosts of great lotus flowers, and who is famous as the master of the gopīs, appeared to me in a dream and ordered me to write this play, named Lalita-Mādhava, which I am now eager to present to the many Vaiṣṇavas assembled on this holy day of Diwali to worship Govardhana Hill at the entrance of the Mādhavī-Mādhava temple on the shores of Rādhā-kunḍa,

Text 4

*nija-praṇayitām sudhām udayam āpnuvaṁ yaḥ kṣitau
kiraty alam urīkṛta-dvija-kulādhirāja-sthitiḥ
sa luñcita-tamas-tatir mama śacī-sutākhyah śaśī
vaśīkṛta-jagan-manāḥ kim api śarma vinyasyatu*

nija-praṇayitām—own devotional love; *sudhām*—the nectar; *udayam*—appearance; *āpnuvan*—obtaining; *yaḥ*—one who; *kṣitau*— on the surface of the world; *kirati*—expands; *alam*—extensively; *urī-kṛta*—accepted; *dvija-kula-
adhirāja-sthitiḥ*—the situation of the most exalted of the brāhmaṇa community; *saḥ*— He; *luñcita*—driven away; *tamaḥ*—of darkness; *tatiḥ*—mass; *mama*—my; *śacī-suta-ākhyah*—known as Śacīnandana, the son of mother Śacī; *śaśī*—the moon; *vaśī-kṛta*—subdued; *jagat-manāḥ*—the minds of the whole world; *kim api*—somehow; *śarma*—auspiciousness; *vinyasyatu*—let it be bestowed.

The moonlike Supreme Personality of Godhead, who is know as the son of mother Śacī, has now appeared on earth to spread devotional service of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.*

Text 5

(*ākāṣe*) *kim braviṣi*.

*bhoḥ hanta katham atra mahā-
sāhase kṛtādhyavasāyo 'siti*

(sūtradhārah:) *bhoḥ satyam idam vidan-karavāṇi
tathāpi paravān asmi śruyatām*

akase—in the sky; *kim*—what?; *bravisi*—are you saying; *bhoḥ*—Oh; *hanta*—indeed; *katham*—how?; *atra*—here; *mahā*—great; *sahase*—in boldness; *kṛta*—done; *adhyavasayah*—effort; *asi*—you are; *iti*—thus; *bhoḥ*—Oh; *satyam*—in truth; *idam*—this; *vidan-karavāṇi*—I carry out the order; *tathā-api*—still; *paravan*—dependent on the order; *asmi*—I am; *śruyatām*—listen.

A Voice from the sky: What are you saying? How have you become so bold to try this?

Sūtradhāra: I must follow this order. I have the order from my superior. Listen:

Text 6

*kveyam sabhā guṇavatī bata mugdha-rūpaḥ
kvāham jito 'smi guruṇā guru-gauraveṇa
ādyā mamādyā śaraṇam śaraṇam-gatānām
dattotsavasya karuṇā karuṇārṇavasya*

kva—where?; *iyam*—this; *sabha*—assembly; *guṇavati*—virtuous; *bata*—indeed; *mugdha*—bewildered; *rupaḥ*—Rupa Gosvami; *kva*—where?; *aham*—I; *jitaḥ*—defeated; *asmi*—I am; *guruna*—great; *guru*—for superior; *gauraveṇa*—by respect; *adya*—transcendental; *mama*—my; *adya*—now; *śaraṇam*—the shelter; *śaraṇam-gatanam*—of those who have taken shelter; *datta*—given; *utsavasya*—blissful; *karuna*—mercy; *karuna-arnavasya*—of He who is an ocean of mercy.

Who is this audience? The people in this audience are filled with all good qualities. Who am I? I am foolish Rūpa Gosvāmī. I am awed by this exalted audience. Today I take shelter of they who have taken shelter (of Lord Kṛṣṇa). Today (I pray for) the mercy of He who is an ocean of mercy and a festival of transcendental bliss..

Text 7

(*purastād avalokya*) *hanta bhoḥ kṛṣṇa-padāravinda-bhṛṅgāḥ prasādam vidadhata
bhavad-vidhānām eva kṛpāvalambanātra nirātāṅkam udyato 'smi.*

purastat—before him; *avalokya*—glancing; *hanta*—indeed; *bhoḥ*—Oh; *kṛṣṇa*—of

Lord Kṛṣṇa; *pada*—of the feet; *aravinda*—at the lotus flower; *bhrngah*—O bumble-bees; *prasadam*—mercy; *vidadhata*—please give; *bhavat*—your; *vidhanam*—like; *eva*—certainly; *kṛpā*—of mercy; *avalambanena*—by resting; *atra*—here; *nirataṅkam*—fearless; *udyata*—arise; *asmi*—I.

(Glancing at the audience before him) O devotees like bumble-bees in the lotus flower of Lord Kṛṣṇa's feet, please give your mercy to me. By resting on the mercy of great souls such as yourselves, I shall become free of all fear.

Text 8

yataḥ:

*śānta-śriyaḥ parama-bhāgavatāḥ samantād
dvaiguṇya-puñjam api sad-guṇatām nayanti
doṣāvalīm aparitāpatayā mṛdūṇi
jyotimṣi viṣṇu-pada-bhāni vibhūṣayanti*

yataḥ—because; *santa*—peaceful; *śriyaḥ*—opulences; *parama*—supreme; *bhagavataḥ*—devotees; *samantat*—completely; *dvaiguṇya*—doubled; *puñjam*—abundance; *api*—even; *sat-guṇatam*—the state of having transcendental virtues; *nayanti*—attain; *dosa*—of night; *avalim*—the series; *aparitapataya*—with coolness; *mrduni*—softly shining; *jyotimsi*—stars; *visnu*—of Lord Kṛṣṇa; *pada*—to the feet; *bhaji*—with devotion; *vibhūṣayanti*—decorate.

Great devotees are peaceful and filled with spiritual opulences. They double others' virtues and are cool to others' faults. They are softly shining, cooling stars that decorate the evening sky of Lord Viṣṇu's feet.

Note: "Doṣa" here means both "faults" and "evening" and "viṣṇu-pada" means both "Lord Viṣṇu's feet" and "sky".

Text 9

(iti mūrdhany añjalim ādāya)

*vaktum pāramahṁsya-paddhatim iha vyaktim gatānām hi yaḥ
siddhānām bhuvane babhūva sanakādīnām tṛtīyaḥ purā*

*saṅgam bhakti-rasam rahasyam adhunā bhakteṣu sañcārayann
ekaḥ so 'vatatāra viśva-gurave pūrṇāya tasmai namaḥ*

iti—thus; *murdhāni*—to his head; *a 24jalim*—folded hands; *ādāya*—placing; *vaktum*—to speak; *paramahamsaya*—of the paramahamsad; *paddhatiim*—the path; *iha*—here; *vyaktim*—manifestation; *siddhanam*—of this perfected souls; *bhuvane*—in the world; *babhūva*—became; *sanaka*—by Sanaka—adinam—headed; *trtiyaḥ*—the third; *pura*—formerly; *sa*—within; *aṅgam*—it's various parts; *bhakti*—of pure devotional service; *rasam*—the nectar; *rahasyam*—confidential; *adhuna*—now; *bhakteṣu*—to the devotees; *sañcarayan*—teaching; *ekaḥ*—one; *sah-hen avatara*—descended; *viśva*—of the universe; *gurave*—the spiritual master; *purnaya*—perfect and complete; *tasmai*—to him; *namaḥ*—I offer my respectful obeisances.

(Placing folded palms to his head) Of the four Sanakādi-kumāras, the perfect souls that in ancient times appeared in this world to describe the path of the swanlike pure devotees, the third one has now descended to teach the devotees the secret nectar of pure devotional service, I offer my respectful obeisances to him, the spiritual master of the world.

Note: Here Śrīla Rūpa Gosvāmī describes his elder brother, Śrīla Sanātana Gosvāmī, who was an incarnation of Sanātana Kumāra.

Text 10

*yad aham niravadya-saṅgīta-vidyāyām vidyādhariṁ mānanīyām me nata-
vṛndeśvarīṁ vṛddhāṁ raṅge sannidhāpayitum icchāmi.*

yat—which; *aham*—I; *niravadya*—faultless; *saṅgīta*—of singing; *vidyayam*—in the science; *vidyadhariṁ*—the vidyadhari; *mananiyam*—worthy of respect; *me*—of me; *nata*—of actresses; *vṛnda*—of the host; *iśvarīṁ*—the queen; *vṛddham*—old; *raṅge*—in the stage; *sannidhāpayitum*—to come near; *icchāmi*—I desire.

Now I want the very honorable, elderly queen of actresses, who sings like a demigoddess, to come here on the stage.

Text 11

*naṭī: (praviśya) vaccha raṅga-maṅgala-samvihāṇe sampadam aṇa-hiṇi-iṭṭha-maṇi-
sahmi.*

naṭī—the actress; *praviśya*—entering; *vaccha*—my dear friend; *raṅga*—on the stage; *maṅgala*—auspiciousness; *samvihane*— in the theatrical performance; *sampadam*—now; *ana-hini-ittha*—not intent; *mana*—at heart; *sahmi*—I am.

Naṭī: (enters) Dear friend, my heart is not eager to accept this role (as a villaness) in this auspicious play.

Text 12

sūtradhāraḥ: ārye kim ity evam ucyate. paśya paśya.

*cakāsti śarad-utsavaḥ sphurati vaiṣṇavānām sabhā
cīrasya girir udgīraty amala-kīrti-dhārām hareḥ
kim anyad iha mādhave madhura-mūrtir udbhāsate
tat eṣa paramodayas tava viśuddha-puṇya-śriyaḥ*

sūtradhāra—Sūtradhāra; *ārye*—O noble lady; *kim*—what?; *iti*— thus; *evam*—in this way; *ucyate*—is said; *paśya*—look!; *paśya*— look!; *cakāsti*—is manifested; *sarat*—of autumn; *utsavaḥ*—a festival; *sphurati*—is manifested; *vaiṣṇavanam*—of devotees; *sabha*—an assembly; *cīrasya*—eternal; *giriḥ*—Govardhana Hill; *udgīrati*—emanates; *amala-pure and splendid*; *kīrti*—if glories; *dharam*—a stream; *hareḥ*—of Lord Kṛṣṇa; *kim*—what; *anyat*—other; *iha*—here; *madhavaḥ*—Lord Kṛṣṇa; *madhura*—charming; *murtiḥ*—diety form; *ubhasate*—is manifested; *tat*—therefore; *tava*—of you; *viśuddha*—pure; *puṇya*—transcendental; *śriyaḥ*—opulences.

Sūtradhār: Noble lady! What are you saying? Look! Look! It is now the festive autumn season, the Vaiṣṇavas are all assembled here, Govardhana Hill is (like a volcano) erupting the splendid, pure, transcendental glories of eternal Lord Hari, and furthermore, the charming deity form of Lord Mādhava is also present. Now you should be on your best behavior.

Text 13

*naṭī: vaccha mahānubhā-a-jāṇa-vvasaṇa-sambhūdā eṣa me ādaṅka-siṅkhalā ṇa
kkhu lo-a-carīyā sāhāraṇī.*

naṭī—Naṭī; *vaccha*—dear; *mahānubha-a-jana*—of the great souls; *vvasana*—of the distress; *sambhūda*—manifestation; *eṣa*— this; *me*—of men; *adaṅka*—of fear;

sinkhala—the shackles; *na*— not; *kkhu*—indeed; *lo-a-cariya saharāni*—the opinion of ordinary people.

Dear friend, I am chained by shackles of fear that these great souls will become unhappy (because of my part in the play). I am not worried about the opinions of ordinary people.

Text 14

sūtradhāraḥ: ārye niyāmitam anaikāntikāni bhavanti mahānubhāvānām vyasanāni. tathā hi:

*vipinam yadi vā dig-antarāṇi
tri-divam vā gamitam rasātaḥ vā
sva-padāntikam ānāyaty avāśyam
bhagavān bhakta-janam na moktum iṣṭe*

sūtradhāraḥ—Sūtradhāra; *ārye*—O noble lady; *niyāmitam*—removed; *anaikāntikāni*—many; *bhavanti*—are; *mahā-anubhavam*—of the great souls; *vyasanāni*—unhappiness; *tathā hi*—furthermore; *vipinam*—the forest; *yadi*—if; *va*—or; *dik-antarāṇi*—in various directions; *tri-divam*—the three celestial planetary systems; *va*—or; *gamitam*—taken; *rasātaḥ*—to hell; *va*—or; *sva*—own; *pada*—feet; *antikam*—near; *ānāyati*—brings; *avāśyam*—certainly; *bhagavan*—the Supreme Personality of Godhead; *bhakta-janam*—the devotee; *na*—not; *moktum*—to abandon; *iṣṭe*—wishes.

Sūtradhāra: Noble lady, great souls are always saved from sufferings. Even if, somehow or other, a devotee takes birth (as an animal) in the jungle, (as human being) in one of the directions (of this world), (as a demigod) in the three celestial planets, or (even as a resident) of hell, the Supreme Personality of Godhead always brings him to His (lotus) feet. The Lord never wishes to abandon him.

Text 15

naṭī: putta saccam bhaṇāsi; tahavi sinehānam kkhu vive-a-hāriṇi pa-i-ditti mujjhammi.

naṭī—Naṭī; *putta*—son; *saccam*—the truth; *bhaṇasi*—you speak; *tahavi*—nevertheless; *sinehanam*—of the affectionate devotees; *kkhu*—indeed; *vive-a*—understanding; *harini*—removing; *pa-i-ditti*—activity; *mujjhammi*—I am

bewildered.

Naṭī: My son, you speak the truth. Still, my better discrimination has been robbed by love for a certain person, and I am now bewildered.

Text 16

*sūtradhāraḥ: ārye kathaya kutra nibaddha-snehāsi.
naṭī: putta atthi cāraṇa-ula-ṇandaṇo kovi kalāṇihī-nāma.*

sūtradhāraḥ—Sūtradhāra; *ārye*—O noble lady; *kathaya*—please tell; *kutra*—where; *nibaddha*—bound; *sneha*—affectionate; *asi*—you are; *naṭī*—Naṭī; *putta*—son; *atthi*—there is; *cāraṇa*—of the Cāraṇas; *ula*—in the family; *nandaṇaḥ*—the descendent; *kovi*—a certain person; *kalanihi*—Kalanidhi; *nama*—named.

Sūtradhār: Noble lady, please tell: to whom are you bound with love?
Naṭī: My son, He is a descendent of the Cāraṇas. His name is Kalānidhi.

Text 17

sūtradhāraḥ: kas tam na jānīyāt. yataḥ:

*vara-taṇḍava-vīthi-panḍito
guṇa-śālī nava-yauvanonmukhaḥ
prathito bhuvī saṅgarāṅgane
ripu-bhaṅgoddhura-dhīḥ kalānidhiḥ*

sūtradhāraḥ—Sūtradhāra; *kaḥ*—who?; *tam*—him; *na*—not; *janiyat*—may know; *yataḥ*—because; *vara*—excellent; *taṇḍava-vīthi*—in dancing; *panḍitaḥ*—learned; *guṇa-sālī*—endowed with noble virtues; *nava-yauvana-unmukhaḥ*—charmingly youthful; *prathitaḥ*—famous; *bhuvī*—on the earth; *saṅgara-āṅgane*—in the battlefield; *ripu*—of the enemies; *bhaṅga*—breaking; *uddhura*—intent; *dhiḥ*—whose intelligence; *kalanidhiḥ*—Kalanidhi.

Sūtradhāra: Who is he? I don't know. (I only know that the name) Kalānidhi means: He who is an expert dancer, endowed with all noble qualities, charmingly youthful, famous in this world, and intent on breaking his enemies in the battlefield.

Text 18

naṭī: vihiṇo āṇu-ulleṇa uvatthido ṇattiṇī buddhi-e me e sambhāvidā. tāṛā ṇāma lo-a-ottarā kaṇṇa/-a tassa dādum saṅkappidā.

naṭī—Naṭī; *vidhino*—by fate; *anu-ulena*—favorable; *uvatthido*—attained; *nattini*—daughter-in-law; *buddhi-e*—an old lady; *me e*—by me; *sambavida*—has been; *tara*—Tara; *nama*—named; *lo-a-ottara*—extraordinary; *kanna-a*—girl; *tassa*—to him; *dadum*— to give; *saṅkappida*—desired.

Naṭī: By the kindness of fate I, an old lady, have obtained an extraordinary daughter-in-law named Tārā. Now I will give Her to Kalānidhi.

Note; Tārā is another name of Śrīmatī Rādhārāṇī.

Text 19

sūtradhāraḥ:

*loke dhik-kāra-bhiyā
vidhis tathā sādhu-vāda-lobhena
mithunam mitho 'nurūpaṁ
ghatayati durghaṭam api prasabham*

sūtradhāraḥ—Sūtradhāra; *loke*—in the world; *dhik-kara*—of criticism; *bhiya*—with fear; *vidhiḥ*—the creator of Brahma; *tathā*—in that way; *sadhu*—of praise; *vada*—for words; *lobhena*— with eagerness; *mithunam*—both; *mithaḥ*—together; *anurupam*— following; *ghatayati*—makes; *durghatamrare*; *api*—even; *prasabham*—strongly.

With fear of criticism in this world, and with a desire for praise, with both these motives the creator Brahmā created this exquisite girl.

Text 20

naṭī: ṇaṁ kkhu ahilasanteṇa desāhi-āriṇā kirāda-rā-ena ṇaccaṇa-vilo-aṇa-chalādo kalāṇihim ā-āri-a imassa parābhavo ajjhavasīyaditti.

naṭī—Naṭī; *nam*—Her; *kkhu*—indeed; *abhilasantena*—desiring; *desahi-arina*—by the monarch; *kirada*—of the kiratas; *ra-ena*—by the king; *naccana*—dancing; *vilo-ana*—seeing; *chalado*—on the pretext; *kalanihim*—Kalanidhi; *a-ari-a*—calling; *imassa*—of Him (Kṛṣṇa); *parabhavo*—defeat; *ajjhavasiyaditti*—was attempted.

Naṭī: The Kirāta-king (Kamsa) desires this girl. On the pretext of seeing a dancing festival, he has called Kalānidhi to the capital and is now trying to defeat him.

Text 21

sūtradhārah: *ārye mām jyotir-vidam viddhi. tad adya vartamāna-lagnānusāreṇa tattvam te varṇayāmi. (vimṛśya sa-harsam) hanta mā te cintā bhūt.*

sūtradhārah—Sūtradhāra; *arye*—O noble lady; *mam*—me; *jyotih-vidam*—a learned astrologer; *viddhi*—please know; *tat*—therefore; *adya*—today; *vartamana*—at the present time; *lagna*—on the horizon; *anusareṇa*—following; *tattvam*—the truth; *t*—to you; *varṇayami*—I shall describe; *vimṛśya*—reflecting for a moment; *sa*—within; *harsam*—happiness; *hanta*—indeed; *ma*—do not; *te*—of you; *cintā*—anxiety; *abhūt*—should be.

Sūtradhāra: Please know that I am a learned astrologer. I shall now explain to you the effect of the heavens on this present moment. (He thinks for a moment, and then happily says:) Don't worry.

Text 22

tathā hi:

*naṭatā kirāta-rājam
nihatya raṅga-sthale kalānidhinā
samaye tena vidheyam
guṇavati tārā-kara-grahaṇam*

tathā hi—furthermore; *naṭatā*—dancing on the stage; *kirāta-rājam*—the ruler of the kirāta (uncivilized men) Kamsa; *nihatya*—killing; *raṅga-sthale*—on the stage; *kalā-nidhinā*—the master of all arts; *samaye*—at the time; *tena*—by Him; *vidheyam*—to be done; *guṇa-vati*—at the qualified moment; *tārā-kara*—of the hand of Tārā (Rādhā); *grahaṇam*—the acceptance.

While dancing on the stage after having killed the ruler of uncivilized men [Kāmsa], Kalānidhi [Lord Kṛṣṇa], master of all arts, will at the proper time accept the hand of Tārā [Śrīmatī Rādhārāṇī], who is qualified with all transcendental attributes.*

Text 23

(*nepathye*) *hanta rādhā-mādhavayoḥ paṇi-bandham kāmśa-bhūpater bhayād abhivyaktam udāhartum asamartho nataṭā kirāta-rājam ity apadeśena bodhayan dhanyaḥ ko 'yam cintā-viklavām mām āśvāsayati.*

nepathy—from behind the scenes; *hanta*—indeed; *rādhā-madhavayoḥ*—of Rādhā-Kṛṣṇa; *paṇi-bandham*—acceptance of the hand in marriage; *kāmśa-bhūpateḥ*—of King Kāmsa; *bhayat*—because of fear; *abhivyaktam*—manifested; *udāhartum*—to proclaim; *asamarthaḥ*—unable; *nataṭā-dāni d nataṭā*—dancing; *kirāta*—of the kiratas; *rājam*—the king; *iti*—thus; *apadesena*—with the trick; *bodhayan*—informing; *dhanyaḥ*—fortunate; *kaḥ ayam*—a certain person; *cintā*—with anxiety; *viklavam*—agitated; *mām*—me; *āśvasayati*—comforts.

Paurṇamāsī: (from behind the scenes) Afraid of King Kāmsa, and thus unable to directly announce the marriage of Rādhā and Kṛṣṇa, a certain person instead tells this story of the dancer and the king of the Kirātas. By this trick this fortunate person tells me the truth and comforts me, who had been filled with anguish.

Text 24

sūtradhāraḥ: (nepathyābhimukham avalokya) paśya paśya:

*amba sāndīpani-muni-pater atra śiṣyeti sādhvī
yātā loke paricayam ṛṣer vallakī-vallabhasya
kāśa-śreṇī-dhavalā-cikurā vyāharantīha gārgīm
raṅge dhanyā praviśati puraḥ sambhramāt paurṇamāsī*

tad ehi tūrṇam uttara-bhūmikaṁ grahituṁ prayāva. (iti niṣkrāntau) prastāvanā.

sūtradhāraḥ—Sūtradhāra; *nepathya*—behind the scenes; *abhimukham*—facing; *avalokya*—looking; *paśya*—look!; *paśya*—look!; *amba*—the mother; *sāndīpani*—of Sāndīpani; *muni*—of sages; *pateḥ*—the leader; *atra*—here; *śiṣya*—disciple; *iti*—thus; *sādhvī*—saintly; *yata*—come; *loke*—to this world; *paricayam*—study; *rṣeḥ*—

of the sage; *vallaki*—of playing the vina; *vallabhasya*—fond; *kasa*—of kasa flowers; *śreni*—with a line; *dhavala*—white; *cikura*—with hair; *vyahananti*—talking; *iha*—here; *gārgīm*—to Gārgī; *raṅge*—on the stage; *dhanya*—fortunate; *praviśati*—enters; *purah*—in the presence; *sambhramat*—with haste; *paurṇamāsī*—Paurṇamāsī; *tat*—therefore; *ehi*—come; *turnam*—at once; *uttara*—after; *bhūmikam*—the introduction; *grahitum*—to take; *prayava*—let us go; *iti*—thus; *niṣkrāntau*—they both exist; *prastavana*—the introduction.

Sūtradhāra: (Looking behind the scenes) Look! Look! Famous in this world as Sāndīpani Muni's mother and Devarṣi Nārada's saintly student, fortunate Paurṇamāsī, whose white hair is decorated with kāśa flowers, now hastily enters the stage as she eagerly talks with Gārgī. Come quickly. Let us go and see what happens now that this first scene is over. (They both exit. Thus ends the introduction).

Scene 1

Text 1

(*tataḥ praviśati yathā-nirdiṣṭā paurṇamāsī*), *paurṇamāsī*: (*hanta rādhā-mādhavayor iti pathitvā*) *vatse gārgi śrūyatām*:

kṛṣṇāpaṅga-taraṅgita-dyumaṇija-sambheda-veṇī-kṛte
rādhāyaḥ smita-candrikā-suradhuni-pūre nipīyāmṛtam
antas-toṣa-tuṣāra-samplava-lava-vyālīdha-tāpocayā
krāntāḥ sapta jaganti samprati vyaṁ sarvordhva-madhyāsmāhe

tataḥ—then; *praviśati*—enters; *yathā*—as; *nirdiṣṭā*—indicated; *paurṇamāsī*—Paurṇamāsī; *paurṇamāsī*—Paurṇamāsī; *hanta*—indeed; *rādhā-mādhavayoḥ*—of Sri Sri Rādhā-Kṛṣṇa; *iti*—thus; *pathitvā*—reciting; *vaste*—child; *gārgī*—Gārgī; *śrūyatām*—let it be heard; *kṛṣṇa*—of Lord Kṛṣṇa; *apaṅga*—of the corners of the eyes; *taraṅgita*—making waves; *dyumaṇija*—the Yamuna River; *sambheda*—meeting; *veṇī*—Triveni; *kṛte*—done; *rādhāyaḥ*—of Śrīmatī Rādhārāṇī; *smita*—of the smile; *candrika*—the moonlight; *suradhuni*—of the celestial Ganges River; *pure*—in the flood; *nipīya*—drinking; *amṛtam*—the nectar; *antaḥ*—the heart; *toṣa*—pleasure; *tuṣāra*—coldness; *samplava*—immersion; *lava*—slight; *vyālīdha*—licked up; *tapa*—burning sufferings; *uccaya*—multitude; *krāntāḥ*—surpassed; *sapta*—the seven; *jaganti*—worlds; *samprati*—now; *vyaṁ*—we; *sarva*—everything; *urdhva*—above; *madhya*—in the midst; *asmahe*—are.

(Paurṇamāsī, appearing as described in the previous text, enters.)

Paurṇamāsī: (repeats Text 23 of the introduction, and then says) Child Gārgī, listen: As we drink the nectar of the overflowing celestial Ganges of Rādhā's moonlight smile touching the wave-filled Yamunā of Kṛṣṇa's sidelong glance at the Trivenī of Their rendezvous, a flood of pleasant coolness licks away our sufferings and pleases our hearts. Crossing over the seven worlds, now we stand above them all.

Text 2

gārgī: ajje ahimaṇṇunā rāhī-e uvvāho tu-e cce-a karido ta kitti puṇovi harinā samam ahilasijja-i.

gārgī—Gārgī; ajje—O noble lady; ahimannuna—with Abhimanyu; rahi-e—of Śrīmatī Rādhārāṇī; uvvaho—the marriage; tu-e—by you; cce-a—certainly; karido—was arranged; ta—that; kitti—what?; puṇovi—again; harina—by Lord Kṛṣṇa; samam—with; ahilasijja-i—is desired.

Gārgī: O noble lady, you yourself arranged Rādhā's marriage with Abhimanyu. Why would She desire to meet with Kṛṣṇa?

Text 3

paurṇamāsī: putri māyā-vivarto 'yam. na ced viri 24cer varāmr̥tena samr̥ddher vidhyānagasya tapaḥ-prasūnair gumphitam mād̥hava-hṛ̥n-meduratā-kāri-mādhurī-makarandam rādhikā-vaijayantīm pṛthag-janaḥ pāṇau kurvīta.

paurṇamāsī—Paurṇamāsī; putri—daughter; māyā—of the illusory potency; vivartaḥ—a transformation; ayam—this; na—not; cet—if; virinceḥ—of Lord Brahma; vara—excellent; amṛtena—with the nectar; samr̥ddeḥ—of opulence; vidhya-nagasya—at the Vindhya Hills; tapaḥ—of austerity; prasunaiḥ—with the flowers; gumphitam—strung; madhava—of Lord Kṛṣṇa; hṛ̥t—the chest; medurata—fulness; kari—doing; madhuri—of sweetness; makarandam—honey; rādhikā—of Śrīmatī Rādhārāṇī; baijayantim—the vaijayanti garland; katham—how is it?; pṛthak-janaḥ—a lowly person; panau—in the hand; kurvīta—may do.

Paurṇamāsī: Daughter, this (marriage) is an illusion of māyā. How could the vaijayantī garland of Śrī Rādhā, which was strung with Brahmā's sweet nectar and Mount Vindhya's austerity flowers, be placed in the hands of an ordinary man?

Note: The word "pṛthag-janaḥ" (an ordinary man) may also be interpreted to

mean "anyone other than Kṛṣṇa".

Text 4

gārgī: kerisaṁ taṁ varāmi-am.

gārgī—Gārgī; *kerisaṁ*—like what?; *taṁ*—this; *varami-am*—transcendental sweetness.

Gārgī: What is this "sweet nectar"?

Text 5

paurṇamāsī:

tad abhiṣṭam eva dhurjateḥ
jitvara-jāmātrkaṁ vindhya
guṇa-vismāpita-bhuvanam
bhavitā tava bālikā-yugalam

paurṇamāsī—Paurṇamāsī; *tat*—this; *eva*—certainly; *dhurjateḥ*—of Lord Siva; *jitvara*—victorious; *jamātrkam*—a son-in-law; *vindhya*—O king of the Vindhya Hills; *guṇa*—whose qualities; *vismāpita*—astonished; *bhuvanam*—the world; *bhavitā*—will be; *tava*—of you; *balika*—of daughters; *yugalam*—a pair

Paurṇamāsī: It is Brahmā's words "O Mount Vindhya, to fulfill your desire you will have two daughters that will give you a son-in law who will defeat Lord Śiva and whose virtues will fill the world with wonder."

Text 6

gārgī: puttam mukki-a kaṇṇa-ā kaham viñjassa ahitthā samvūttā.

gārgī—Gārgī; *puttam*—a son; *mukki*—a without; *kanna-a*—a daughter; *kaham*—why?; *viñjassa*—of the king of the Vindhya Hills; *ahittha*—desire; *amvutta*—attained.

Gārgī: Why did Mount Vindhya desire a daughter and not a son?

Text 7

paurṇamāsī: jāmātr-sampad-garvitasya gaurī-pitur girīndrasya vispardhayā.

paurṇamāsī—Paurṇamāsī; *jāmātr*—of the son-in-law; *sampat*—of the opulence; *garvitasya*—proud; *gaurī*—of Gaurī; *pituḥ*—of the father; *giri-indrasya*—the king of the Himalayas; *vispardhaya*—with rivalry.

Paurṇamāsī: He had become the rival of king Himalaya, who is the father of Gaurī and very proud of the opulence of his son-in-law, (Śiva).

Text 8

gārgī: ammahe sa-gottū-kkurisam sodhum eso na kkhamo yam purā merum jedu-kāmo vi kummajonim sammāni-a una na baddhido.

gārgī—Gārgī; *ammahe*—wonderful; *sa*—own; *gottu*—of the family; *kkhurisam*—exalted position; *sodhum*—to tolerate; *eso*—he; *na*—not; *kkhamo*—able; *yam*—which; *pura*—formerly; *merum*—the king of Mount Meru; *jedu*—to defeat; *kamo*—desiring; *vi*—even; *kumma jonim*—Agastya Muni; *sammāni*—respecting; *una*—again; *na*— not; *baddhito*—increased.

Gārgī: He could not tolerate the glory of his own family. In ancient times He tried to defeat Mount Meru. He could not rise again after he bowed down to offer respects to Agastya Muni.

Note: Mount Vindhya grew taller and taller until he challenged even his relative, Mount Meru. Agastya Muni visited Mount Vindhya. The mountain bowed down to offer respects. Agastya asked Munt Vindhya to remain in that position until he returned. Agastya never returned and Vindhya could not raise his head again. In this way Mount Vindhya's pride was humbled.

Text 9

paurṇamāsī: badham idṛg eva sva-bhāvo manasvinām.

paurṇamāsī—Paurṇamāsī; *badham*—certainly; *idrṅ*—like this; *eva*—certainly; *sva-bhavaḥ*—the nature; *manasvinam*—of thoughtful persons.

Paurṇamāsī: Yes. The intelligent are like that.

Text 10

gārgī: kena rāhī viñjhādo go-ulam labhidā.

gārgī—Gārgī; *kena*—how; *rahi*—Rādhārāṇī; *viñjhado*—from the Vindhya Hills; *go-ulam*—Gokula; *labhida*—attained.

Gārgī: How did Rādhā go from Mount Vindhya to Gokula?

Text 11

paurṇamāsī: jāta-hāriṇyā pūtanayā.

jata—of children; *harinya*—by the kidnapper; *putanaya*—by Putana.

Paurṇamāsī: She was taken by Pūtanā, the kidnapper of children.

Text 12

gārgī: (sa-bhayam) ajje jāda-hāriṇīhi kkhu bala-ā bhū 24jī-anti tā ditṭhi-ā uvvaridā kallāṇī.

sa—with; *bhayam*—fear; *ajje*—O noble lady; *jada*—of children; *harinihi*—by the kidnappers; *kkhu*—indeed; *bala-a*—children; *bhūṅji-anti*—are killed; *ta*—this; *ditṭhi*—a by good fortune; *uvvarida*—rescued; *kallāni*—fortunate.

Gārgī: (with fear) Witches that steal children generally eat their victims. This girl is very fortunate to be saved.

Text 13

paurṇamāsī: putri lokottarāṇām kumārāṇām saṁhārāya kumārīṇām punar apahārayaiva kamsena sā niyuktā.

putri—O daughter; *loka-uttaraṇam*—extraordinary; *kumaraṇam*—small boys; *saṁharaya*—for killing; *kumarīnam*—of small girls; *punaḥ*—again; *apaharaya*—for killing; *eva*—certainly; *kamsena*—by Kamsa; *sa*—she; *niyukta*—was engaged.

Paurṇamāsī: O daughter, Kamsa ordered her to kill any extraordinary small boys and kidnap any small girls.

Text 14

gārgī: katham ettha uhayasmim raṇṇā pa-uttam.

katham—why?; *ettha*—in this; *uhayasmin*—in both these deeds; *ranna*—by the king; *pa-uttam*—engaged.

Gārgī: Why did the king ask her to do those two things?

Text 15

paurṇamāsī: devyā devakī-bālikāyā vyāhareṇa.

devyaḥ—of the demigoddess; *devakī*—of Devakī; *balikayaḥ*—of the daughter; *vyahareṇa*—by the words.

Paurṇamāsī: (He was pushed) by the words of the Devakī's demigoddess daughter.

Text 16

gārgī: keriso vyāhāro.

keriso—like what?; *vyaharo*—those words.

Gārgī: What were those words?

Text 17

paurṇamāsī:

*yas tuṅgena purottamaṅgam aharac cakreṇa te saṅgare
yam vṛndāraka-vṛnda-vandita-pada-dvandvāravindam viduḥ
ānandāmṛta-sindhubhiḥ praṇayinām sandoham ānandayan
prādurbhāvam avindat eṣa jagatī-kando 'dya candrodaye*

yaḥ—who; *tuṅgena*—upraised; *pura*—formerly; *uttama-aṅgam*—the head; *aharat*—removed; *cakreṇa*—with the cakra; *te*—of you; *saṅgare*—in battle; *yam*—whom; *vṛndaraka*—of exalted personalities; *vṛnda*—by their multitudes; *vandita*—worshiped; *pada*—of feet; *dvandva*—the pair; *aravindam*—the lotus flower; *viduḥ*—know; *ānanda*—of bliss; *amṛta*—of nectar; *sindhubhiḥ*—with oceans; *praṇayinam*—of affectionate devotees; *sandoham*—the multitude; *ānandayan*—delighting; *pradurbhavam*—manifestation; *avindat*—found; *eṣaḥ*—He; *jagatī*—of the universes; *kandaḥ*—the root; *adya*—now; *candra*—of the moon; *udaye*—in the rising.

Paurṇamāsī: She said to Kāmsa: "The same person who in your previous birth severed your head with a cakra raised in battle, the same person who the sages know as He whose two lotus feet are worshiped by the demigods, the same person who pleases His loving devotees (by showering them) with oceans of the nectar of bliss, the same person who is the root from which the universe (has sprouted) has now appeared (in this world) at the time of the moon's rising."

Text 18

kim ca:

*mattaḥ sattama-mādhurībhir adhikāḥ svo vā paraśvo 'thavā
gantāraḥ kṣiti-maṇḍale prakatātām aṣṭau mahā-saktayaḥ
vṛndiṣṭhe guṇa-vṛnda-mandiratayā tatra sva-sārāv ubhe
rājendro bhavitā harasya ca jayī pāṇau grhīta yayoḥ*

kim ca—furthermore; *mattaḥ*—than me; *sattama*—transcendental; *madhuribhiḥ*—with sweetnesses; *adhikaḥ*—greater; *svaḥ*—tomorrow; *va*—or; *parasvaḥ*—the day after tomorrow; *athava*—or; *gantaraḥ*—will attain; *kṣiti-maṇḍale*—on the earth; *prakatam*—manifestation; *astau*—eight; *mahā*—great; *saktayaḥ*—potencies; *vṛndiste*—excellent; *guṇa*—of transcendental qualities; *vṛnda*—of a host; *mandirataya*—as palace; *tatra*—there; *svasarau*—two sisters; *ubhe*—birth; *raja*—of kings; *indraḥ*—the king; *bhavita*—will be; *harasya*—over Lord Siva; *ca*—and; *jayi*—victorious; *panau*—the hands; *grhita*—will take; *yayaoh*—of both.

She said: "Today or the day after, eight sublimely sweet śaktis will appear on this earth. Two sisters, who are like great palaces of beautiful transcendental qualities, will also appear. When He defeats Śiva, Lord Kṛṣṇa, the king of kings, will accept the hand of both the girls (in marriage)."

Text 19

gārgī: kā pa-uttī dudi-e vahaṇī-e.

ka—what?; *pa-utti*—activity; *dudi*—of the second; *vahani-e*—sister.

Gārgī: What happened to the second sister?

Text 20

paurṇamāsī:

rakṣo-ghna-mantra-kṛtinādri-purohitena
vitṛsa-viklava-mateḥ samanudrutāyāḥ
adya tataḥ kara-talāt kila pūtanāyāḥ
nadyaḥ plavo paripapāta vidarbha-gāyāḥ

rakṣaḥ—demon; *ghna*—killing; *mantra*—mantra; *kṛtina*—reciting; *adri*—of the king of the Vindya Hills; *purohitena*—by the chief priest; *vitṛsa*—with fear; *viklava*—agitated; *mateḥ*—whose heart; *samanudrutayaḥ*—hastily fleeing; *adya*—the first; *tataḥ*—then; *kara*—of the hand; *talāt*—from the surface; *kila*—indeed; *putanayaḥ*—of Putana; *nadyaḥ*—of the river; *plavaḥ*—the flood; *paripata*—fells; *vidarbha*—over the province of Vidarbha; *gayaḥ*—travelling.

Paurṇamāsī: When Vindhya's chief priest chanted a demon-killing mantra, Pūtanā's heart became struck with fear. As she was hastily flying over Vidarbha province the first of her victims dropped from her and fell into a river's current.

Text 21

gārgī: ajje duvvasaso vareṇa uppaṇa visahānuṇo orasī kaṇṇā rāhi tti kaham savvaṇṇo vi tādo bhaṇādi.

ajje—O noble lady; *duvvasaso*—of Durvasa; *vareṇa*—by the benediction; *uppaṇa*—manifested; *visahanuno*—of Mahārāja Vṛṣabhānu; *orasī*—on the chest; *kanna*—a girl; *rahi*—Rādhārāṇī; *tti*—thus; *kaham*—how is it possible?; *savvanno*—omniscient; *vi*—indeed; *tado*—father; *bhanati*—says.

Gārgī: My father (Sāndīpani Muni) is omniscient. Why then, has he said that, (as a result of) a benediction granted by Durvāsā Muni, Śrīmatī Rādhārāṇī appeared from (King) Vṛṣabhānu's chest?

Text 22

paurṇamāsī:

*candrabhānu-vṛṣabhānu-ramanyor
garbhataḥ kila vikṛṣya nināya
bālike kamalajārthanayā te
vindhya-dāra-jathare hari-māyā*

candrabhanu—of Candrabhanu; *vṛṣabhānu*—and Vṛṣabhānu; *ramanyoḥ*—of thw wives; *garbhataḥ*—from the wombs; *vikṛṣya*—pulling; *ninaya*—brought; *balike*—the two infant girls; *kamalaja*—of Lord Brahma; *arthanaya*—by the requesting; *te*—they; *vindhya*—of the king of the Vindhya Hills; *dara*—of the wife; *jathare*—into the womb; *hari*—Lord Kṛṣṇa; *maya*—the illusory potency.

Paurṇamāsī: Requested by Brahmā, Lord Hari's yogamāyā potency removed these two infant girls from the wombs of the wives of Candrabhānu and Vṛṣabhānu and placed them in the womb of Vindhya's wife.

Text 23

gārgī: (sāścaryam) kim pidarehim idam jāñī-adi.

sa—with; *ascaryam*—astonishment; *kim*—what?; *pidarehim*—by the two fathers; *idam*—of this; *jani-adi*—was thought.

Gārgī: (With astonishment) did the two fathers know what happened?

Text 24

paurṇamāsī: atha kim. sa durvāsāḥ katham nijopakāram anāvedya viśrāmyatu.

atha kim—certainly; *saḥ*—He; *durvasaḥ*—Durvasa; *katham*—why?; *nija*—own; *upakaram*—assistance; *anavedya*—not giving; *viśramyatu*—would stop.

Paurṇamāsī: Certainly they understood. Why would Durvāsā Muni not help them?

Text 25

gārgī: edam savvam tu-e kadham vinṇādam.

edam—this; *savvam*—everything; *tu-e*—by you; *kadham*—how; *vinnadam*—understood.

Gārgī: How do you know all this?

Text 26

paurṇamāsī: guror upadeśa-prasādena yenāham rādhāyām āsañjitāsmi.

guroḥ—of the spiritual master; *upadesa*—of the instruction; *prasadena*—by the mercy; *yena*—by which; *aham*—I; *rādhāyam*—to Śrīmatī Rādhārāṇī; *asañjita*—

attached; *asmi*—I am.

Paurṇamāsī: (I learned this) by the mercy of my spiritual master's (Nārada's) instructions, which have also made me attached to Rādhā.

Text 27

gārgī: nūnam ṇihadā-e rakkhasī-e se kale ekkā rāhi-ā tu-e labdhā.

nunam—is it not so; *nihada-e*—killed; *rakkhasi-e*—of the demonness; *se*—of her; *kole*—on the lap; *ekka*—one; *rahi-a*— Rādhārāṇī; *tu-e*—by you; *labdha*—was obtained.

Gārgī: Is it true that when the witch was killed you took Rādhā from her lap?

Text 28

paurṇamāsī: na kevalam ekā rādhikā. pañcāpy aparāḥ.

na—not; *kevalam*—only; *rādhikā*—Śrīmatī Rādhārāṇī; *pañca*— five; *api*—also; *aparāḥ*—others.

Paurṇamāsī: (I took) not only Rādhā, but five other girls also.

Text 29

gārgī: kā-o kkhu tā-o.

ka-o—who?; *kkhu*—indeed; *ta-o*—were they.

Gārgī: Who were they?

Text 30

paurṇamāsī:

*rādhā-sakhīha lalitā lalitāsyacandrā
candrāvalī-sahacarī rucirā ca padmā
bhadrā ca bhadrā-caritā śivadā ca śaibyā
śyāmā ca dhāma-muditā vividas tavemāḥ*

rādhā—of Śrīmatī Rādhārāṇī; *sakhi*—the friend; *iha*—here; *lalitā*—Lalitā; *asya*—faced; *candra*—moon; *candrāvalī*—of Candrāvalī; *sahacari*—the companion; *rucira*—beautiful; *ca*—and; *padmā*—Padmā; *bhadra*—Bhadra; *ca*—also auspicious; *carita*—who activities; *siva*—auspiciousness; *da*—granting; *ca*—also; *saibya*—Saibya; *syama*—Syama; *ca*—also; *dhama*—with splendor; *mudita*—delighted; *vividah*—various; *tava*—of you; *imāḥ*—these.

Paurṇamāsī: They were: 1. Rādhā's moon-faced friend Lalitā, 2. Candrāvalī's beautiful friend Padmā, 3. Bhadrā, who acts auspiciously, 4. auspicious Śaibya, and 5. splendid and cheerful Śyāmā.

Text 31

gārgī: imā-o kena go-inam samppidā-o.

ima-o—these girls; *kena*—by what method?; *go-inam*— among the gopīs; *samappida-o*—were placed.

Gārgī: How were these girls placed among the gopīs?

Text 32

paurṇamāsī:

*kumārīṇām āsām nibhṛtam abhitaḥ pañcakam aham
vibhajyābhīribhyas tvaritam atha rādhām adhi-guṇām
sutā te jāmātur jarati vṛṣabhānor iti mudā
yaśodāyā dhātryām rahasi mukharāyām aghaṭayam*

kumarinam—of the infant girls; *asam*—of them; *nibhṛtam*—secretly; *abhitaḥ*—in different directions; *pañcakam*—the group of five; *aham*—I; *vibhajya*—placing;

abhiribhyaḥ—among the gopīs; *tvaritam*—quickly; *atha*—then; *rādhām*—Śrīmatī Rādhārāṇī; *adhi-guṇam*—endowed with transcendental qualities; *suta*—the daughter; *te*—of your; *jamatuḥ*—son-in-law; *jarati*—O elderly lady; *vṛṣabhānoḥ*—Vṛṣabhānu; *iti*—thus; *muda*—with delight; *yaśodāyaḥ*—of Yaśodā; *dhatryam*—to the nurse; *rahasi*—in secret; *mukharayam*—to Mukhara; *aghatayam*—I gave.

Paurṇamāsī: Swiftly and secretly I gave these five infant girls to five gopīs in different parts (of Vṛndāvana). In a secret place I happily gave virtuous Rādhā to Yaśodā's nurse, Mukharā, and said: "O elderly one, here is your son-in-law Vṛṣabhānu's daughter."

Text 33

gārgī: phudam rāhi-ā-e dudi-ā sahī visāhā cce-a go-uluppanṇa.

phudam—manifested; *rahi-a-e*—of Śrīmatī Rādhārāṇī; *dudi-a*—second; *sahī*—friend; *visaha*—Visakha; *cce-a*—certainly; *go-uluppanna*—manifested in Gokula.

Gārgī: This must be the way Rādhā's second close friend, Viśākhā, appeared in Gokula (Vṛndāvana).

Text 34

paurṇamāsī: na hi na hi. yad eṣā kālindī-pūreṇa vahyamānā jaṭilayā lebhe.

na—not; *hi*—certainly; *na*—not; *hi*—certainly; *yat*—because; *eṣā*—she; *kalindī*—of the Yamuna River; *pūreṇa*—by the current; *vahyamāna*—being carried; *jaṭilāya*—by Jaṭilā; *lebhe*—was obtained.

Paurṇamāsī: No. No. Jaṭilā found her floating in the Yamunā.

Text 35

gārgī: na jāṇe. ṇa-i-pūreṇa vāhidā sā jetṭhā viṅjha-kaṇṇa-ā keṇa ladbhā.

na—not; *jāṇe*—I know; *na-i*—of the river; *pūreṇa*—by the current; *vahida*—

carried; *sa*—she; *jettha*—elder; *viñjha*—of the Vindhya King; *kanna-a*—the daughter; *kena*—by whom?; *ladbha*—was obtained.

Gārgī: I did not know that. Who found the Vindhya's first daughter as she was floating in the river's current?

Text 36

paurṇamāsī: bhīṣmakeṇa.

bhismakena—by Mahārāja Bhismaka.

Paurṇamāsī: Bhīṣmaka.

Text 37

gārgī: avvo doṇaṃ vahiṇīṇaṃ vihaḍaṇa-kariṇī-e bhavidavvadā-e niṭṭhuradā.

avvo—Oh; *doṇaṃ*—of the two; *vahinīṇaṃ*—sisters; *vihaḍaṇa-kariṇī-e*—separating; *bhavidavvadā-e*—of fate; *niṭṭhuradā*—the cruelty.

Gārgī: Alas, the cruelty of fate, who has separated these two sisters.

Text 38

paurṇamāsī: putri punaḥ-saṅgama-kariṇyās tasyāḥ karuṇā cāvadhāryatām.

pute putri—daughter; *pua punaḥ*—again; *saṅgama*—meeting; *karinyāḥ*—effecting; *tasyāḥ*—of her; *karuṇā*—mercy; *ca*—also; *avadhāryatām*—should be known.

Paurṇamāsī: My daughter, fate then re-united them. In this way fate's mercy may be seen.

Text 39

gārgī: kham vi-a.

kham—how?; iva—like.

Gārgī: How did that happen?

Text 40

*paurṇamāsī: saiveyaṃ karalāyā nāptrī candrāvalī. yā khalu pañca-varṣiki
govardhana-vindhyayoḥ kandarāvastavyena jāmbavatā vindhya-vāsinyā nidesena
kuṇḍinād ākrṣṭā.*

*sa—she; eva—certainly; ayam—she; karalayaḥ—of Karala; nāptrī—the
granddaughter; candrāvalī—Candrāvalī; ya—who; khalu—indeed; pañca—five;
varsiki—years of age; govardhana—of Govardhana Hill; vindhyaḥ—and the
Vindhya Hills; kandara—in the caves; avastavyena—residing; jambavata—by
Jambavan; vindhya—in the Vindhya Hills; vāsinyā—residing; nidesena—by the
instruction; kundinat—from Kundina; akrṣṭa—kidnapped.*

Paurṇamāsī: Candrāvalī was the granddaughter of Karālā. Jāmbavān, who lived in the caves of Govardhana Hill and the Vindhya Hills, kidnapped the five-year old Candrāvalī and forcibly took her from Kuṇḍina City. He did this on the orders of (the goddess Durgā, who was) staying then in the Vindhya Hills.

Note: This goddess Durgā is the daughter of Yaśodā. After Mahārāja Vasudeva brought her back to Mathurā, and after King Kamsa unsuccessfully tried to kill her, she escaped to the Vindhya Hills.

Text 41

*gārgī: (svagatam) sudam ma-e tāda-muhādo jam candahāṇu-pahudīṇam kannā-ā
bhissa-pahudīṇam kannā-ā ekka-tattā vi viggahādihiṃ bhiṇṇā jevva tti. ta vādham
ekka-viggahadā-samvihāṇam mā-ā-e cce-a pabañcidam. hodu pacchādo jāṇissam. kim
dāṇim tassa rahassassa uttanṅaṇeṇa. (prakāsam) nūnam go-aḍḍhaṇādi-go-e-him
candā-alī-pahudīṇam uvvāho vi mā-ā-e ṇivvāhido.*

svagatam—aside; sudam—heard; ma-e—by me; tada—of my father; muhado— from the mouth; jam—which; candahanu—Candrabhanu; pahudinam—beginning with; kanna-a—the daughters; bhissa—Bhismaka; pahudinam—beginning with; kanna-a—the daughters; ekka—a single; tatta—nature; vi—indeed; viggahadinam—beginning with their forms; bhinna—different; jevva—certainly; tti—thus; ta—therefore; vadham—certainly; ekka—one; viggahada—state of having a form; samvihanam— arrangement; ma-a-e—by the yogamaya potency; cce-a— certainly; pabancidam—manifested; hodu—it may be; pacchado— afterwards; janissam—I shall understand; kim—what?; danim—now; tassa—of this; rahassassa—confidential information; uttakanena—by the revelation; prakasam— openly; nunam—is it not so?; go-addhahanadi—at Govardhana Hill and other places; go-e-him—by the cowherds; candā-alī—Candrāvalī; pahudinam—the gopīs headed by; uvvaho—the marriage; vi—also; ma-a-e—by the yogamaya potency; nivvahido—was checked.

Gārgī: (aside) I have heard from my father's mouth that although the (gopīs,) headed by Candrabhānu's daughter Candrāvalī, and the (Dvārakā-queens), headed by Bhīṣmaka's daughter, Rukmiṇī, are expansions of the same spiritual potency, nevertheless, their forms are separate and distinct. Now it is said that with the aid of the yogamāyā potency, each gopī is identical with a specific queen, and each pair of gopī and queen is a single person in a single form. It must be so. Later I shall perhaps understand it. What can I understand now of these confidential matters? (Openly) It is not that the yogamāyā potency forcibly prevented the marriage of Govardhana and the other gopas with Candrāvalī and the other gopīs?

Text 42

paurṇamāsī: atha kim. pati-manyānām ballavānām mamatā-mātrāveśā kumārīṣu dāratā yad eṣam prekṣaṇam api tābhir ati-durghaṭam.

atha kim—yes; patim—husbands; manyanam—thinking; ballavanam—of the gopas; mamata—conception of possessiveness; matra—only; avesa—entrance; kumarisu—for the girls; darata— wifehood; yat—which; eṣam—of them; prekṣanam—sight; api—even; tabhiḥ—by them; ati—very; durghatam—difficult to attain.

Paurṇamāsī: Yes. The gopas simply thought these girls were their wives. In fact, they never even saw each other.

Text 43

gārgī: ado na kkhu accari-o atthānam kanhe garitto anurā-o.

ado—therefore; *na*—not; *kkhu*—indeed; *accari-o*—surprising; *atthanam*—of these eight girls; *kanhe*—for Lord Kṛṣṇa; *garitto*—very strong; *anura-o*—love.

Gārgī: Then it is not at all surprising that these eight girls have such deep love for Lord Kṛṣṇa.

Text 44

paurṇamāsī: aṣṭānām iti kim ucyate gokule kasyāḥ khalu kuraṅgī-dṛśas tatra nānurāgaḥ.

astanam—of these eight gopīs; *iti*—thus; *kim*—what?; *ucyate*—is said; *gokule*—in Gokula; *kasyāḥ*—of what girl?; *khalu*—indeed; *kuraṅgi-of a doe*; *dṛśaḥ*—with the eyes; *tatra*—for Him; *na*—not; *anuragaḥ*—love.

Paurṇamāsī: What to speak of these eight girls, what doe-eyed girl in Gokula did not love Lord Kṛṣṇa?

Text 45

gārgī: saccam bhaṇāsi. jam dāṇim sad-uttarā-im solaha-go-ula-kaṇṇa-ā-sahassā-im.

*kātyāyani mahā-māye
mahā-yoginy adhīśvari
nanda-gopa-sutaṁ devi
patim me kuru te namaḥ*

edaṁ mantam japantihim pañcehim candā-alī-pahudihim saṅgami-a uṇa caṇḍi-am accanti.

saccam—the truth; *bhanasi*—you speak; *jam*—because; *danim*—now; *sad*—than a hundred; *uttarāni*—more; *solaha*—sixteen; *go-ula*—of Gokula; *kanna-a*—of girls; *sahassa-im*—thousand; *katyayāni*—O Katyayani; *mahā-māye*—O great illusory potency; *mahā-yogini*—O great mystic; *adhīśvari*—O mistress; *nanda*—of Nanda Mahārāja; *gopa*—of the cowherd; *sutaṁ*—the son; *devi*—O goddess;

patim—as a husband; *me*—to me; *kuru*—please do; *te*—unto you; *namaḥ*—I offer my respectful obeisances; *edam*—this; *mantam*—mantra; *japantihim*—chanting; *pancehim*—by the five gopīs; *candā-alī*—by Candrāvalī; *pahudihim*—headed; *saṅgami-a*—meeting together; *una*—again; *candi-am*—the goddess Durgā; *accanti*—worship.

Gārgī: You say the truth. More than 16,100 girls in Gokula are now (deeply in love with Lord Kṛṣṇa.) Five gopīs, headed by Candrāvalī, regularly meet together and worship the goddess Durgā, chanting the mantra: "O Katyāyanī (Durgā), O Mahā-māyā (illusory potency), O mystic yoginī, O queen (of this world), O goddess, please make Nanda-gopa's son, (Kṛṣṇa) my husband. I offer my respectful obeisances to you."

Text 46

paurṇamāsī:

sā kāmān paricārikā kumārikābhiḥ
kāmākhyā vitarati kāma-rūpa-devī
ity enam vraja-hāriṇī-dṛśām upāste
vargo 'yaṁ guṇavati garga-bhāṣitena

sa—she; *kaman*—desires; *paricarika*—the object of worship; *kumarikabhiḥ*—by young girls; *kama*—kama; *akhya*—named; *vitarati*—grants; *kama*—of desires; *rūpa*—the form; *devi*—the goddess; *iti*—thus; *enam*—her; *vraja*—of Vraja; *harini*—like the doe; *dṛśām*—of the girls who have eyes; *upaste*—worship; *vargaḥ*—the community; *ayam*—this; *guṇavati*—O virtuous girl; *garga*—of Garga Muni; *bhasitena*—by the statement.

Paurṇamāsī: Garga Muni told the gopīs: "Goddess Durgā is named `Kāma' because she is the personification of the fulfillment of desires. When young girls worship her, she naturally grants their requests." O pious one, because of this advice from Garga Muni, the doe-eyed girls of Vraja now worship goddess Durgā.

Text 47

gārgī: kena surārāhaṇe rāhī ni-uttā.
paurṇamāsī: tava tātenaiva.

kena—by whom?; *surarahane*—in the worship of the sun-god; *rahi*—Śrīmatī

Rādhārāṇī; *ni-utta*—is engaged; *tava*—your; *tatena*—by the father; *eva*—certainly.

Gārgī: Who engaged Rādhā in worshipping the sun-god?

Paurṇamāsī: Your father (Sāndīpani Muni).

Text 48

gārgī: ajje sudam ma-e tāda-muhādo jam kaṇṇānam bhāviṇā kantena saṅgamo vippa-o-am uppāde-i tti.

ajje—O noble lady; *sudam*—heard; *ma-e*—by me; *tāda*—of the father; *muhādo*—from the mouth; *jam*—because; *kannanam*—of the girls; *bhavina*—affectionate; *kantena*—with the lover; *saṅgamo*—association; *vippa-o-am*—separation; *uppāde-i*—produces; *tti*—thus.

Gārgī: O noble lady, I have heard from my father's mouth that the association of these girls with their affectionate lover (Kṛṣṇa) eventually leads to their separation from Him.

Text 49

paurṇamāsī: vatse samyag idam uktam. tena mayāpi te kiśorikā-śiro-ratne nirodhum abhimanyu-govardhanayor jananyau jaṭilā-bharuṇḍe nirbandhena niyukte.

vatse—O child; *samyak*—truthfully; *idam*—this; *uktam*—is spoken; *tena*—by him; *mayā*—by me; *api*—also; *te*—they; *kiśorika*—of young girls; *siraḥ*—the crest; *ratne*—jewels; *nirodhum*—to obstruct; *abhimanyu*—of Abhimanyu; *govardhanayoḥ*—and Govardhana; *jananyau*—the two mothers; *jaṭilā*—Jatila; *bharuṇḍe*— and Bharunda; *nirbandhena*—persistently; *niyukta*—engaged.

Paurṇamāsī: Child, he tells the truth. Both he and I have arranged that Abhimanyu's mother, Jaṭilā, and Govardhana's mother, Bharuṇḍā, again and again place obstacles in the way of (Rādhārāṇī and Candrāvalī) these two crest-jewels of adolescent girls.

Text 50

*gārgī: kahaṁ duve so-are tumam na saṅghadesi.
paurṇamāsī: sadā sañcaratām duṣṭa-kaṁsa-carāṇām vitarka-śaṅkayā.*

*kahaṁ—why?; duve—the two; so-are—sisters; tumam—you; na—not;
saṅghadesi—bring together; sada—always; sañcaratam—wandering about; duṣṭa—
wicked; kaṁsa—of Kāṁsa; caraṇam—of the followers; vitarka—of doubt;
śaṅkaya—with fear.*

Gārgī: Why do you not bring the two sisters together?

Paurṇamāsī: I am afraid of wicked Kāṁsa's followers, who are always roaming about.

Text 51

*gārgī: ṇaṁ apuvvaṁ vuttantaṁ aṅṅo ko vi jaṇo jāṇa-i.
paurṇamāsī: na hi na hi. kintu mad-upadeśa-balād eva kevalam hari-rāmayor
jananyau jāṇitaḥ.*

*nanu—is it not so?; apuvvam—unprecedented; vuttantam—story; aṅṅo—else; ko
vi—someone; jaṇo—person; jāṇa-i—knows; na—not; hi—certainly; na—not; hi—
certainly; kintu—however; mat—of me; upadesa—of the instructions; balat—by the
strengh; eva—certainly; kevalam—only; hari—of Kṛṣṇa; ramayoḥ—and Balarama;
jananyau—the two mothers; janitaḥ—understand.*

Gārgī: Does anyone else know of this unusual incident?

Paurṇamāsī: No one. No one. I have told only Kṛṣṇa's mother (Yasodā) and Balarāma's mother (Rohiṇī). Only they know.

Text 52

(nepathye)

*mañced uttiṣṭha padme mukuta-viracanaṁ muñca piñchena bhadre
śyāme dāmānubandham parihara lalite piñṭi mā jāgudāni
śārī-pāthād viśākhe vyuparama kavārī-śaṅkriyām ujja śaibye
pūrvam veveṣṭi kāṣṭhām surabhi-khura-putī-pāṁśu-piṣṭāta-puñjah*

mañcat—from bed; uttistha—rise; padme—O Padmā; mukuta—of the crown;

viracanam—the fashioning; *muñca*—give up; *pinchena*— with a peacock feather; *bhadre*—O Bhadra; *syame*—O Syama; *dama*— the garland; *anubandham*— stringing; *parihara*—abandon; *lalite*—O Lalitā; *pinti*—crush; *ma*—do not; *jagudāni*—kuṅkuma; *sari*—of the peacocks; *pathat*—from reciting; *visakhe*—O Visakha; *vyuparama*— give up; *kavari*—of braids; *saṅkriyam*—fashioning; *ujjha*— give up; *saibye*—O Saibya; *purvam*—before (us); *vevesti*—enters; *kastham*—the horizon; *surabhi*—of the surabhi cows; *khura*—of the hooves; *puti*—from the openings; *pamsu-pistata*—of dust; *pu 24jaḥ*— an abundance.

A voice from behind the scenes: Padmā, get up from bed! Bhadrā, stop making this crown of peacock-feathers! Śyāmā, stop stringing this flower-garland! Lalitā, don't crush this kuṅkuma into powder! Viśākhā, stop teaching the parrot to recite poetry. Śaibya, stop braiding your hair! The dust by the hooves of the surabhi cows has now entered the horizon!

Text 53

paurṇamāsī: paśya paśya

harim uddisate rajo-bharaḥ
purataḥ saṅgamayaty amuṁ tamaḥ
vrajavāma-dṛśām na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api

paśya—look!; *paśya*—look!; *harim*—Kṛṣṇa; *uddisate*—it indicates; *rajaḥ-bharaḥ*—dus from the cows; *purataḥ*—in front; *saṅgamayati*—causes to meet; *amuṁ*—Kṛṣṇa; *tamaḥ*—the darkness; *vrajavāma-dṛśām*—of the damsels of Vṛndāvana; *na*—not; *paddhatiḥ*—the course of activities; *prakaṭā*—manifested; *sarva-dṛśaḥ*—who know everything; *śruteḥ*—of the Vedas; *api*— as well as.

Paurṇamāsī: Look! Look! The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopī[1]s to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopī[1]s are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.*

Text 54

hriyam avagr̥hya gr̥hebhyaḥ karṣati
rādhām vanāya yā nipuṇā

sā jayati nisṛṭārthā
vara-vamśaja-kākalī dūtī

hriyam—bashfulness; *avagṛhya*—impeding; *grhebhyaḥ*—from private house; *karṣati*—attracts; *rādhām*—Śrīmatī Rādhārānī; *vanāya*—to the forest; *yā*—which; *nipunā*—beign expert; *sā*—that; *jayati*—let it be glorified; *nisṛṣṭa-arthā*—authorized; *vara-vamśaja*—of the bamboo flute; *kākalī*—the sweet tone; *dūtī*—the messenger.

May the sweet sound of Lord Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārānī from Her shyness and attracts Her from Her home to the forest.*

Text 55

(*nepathye*)

dhanye kajjala-mukta-vāma-nayanā padme padoḍhāṅgadā
sāraṅgi dhvanadeka-nūpura-dharā pāli skhalan-mekhalā
gaṇḍodyat-tilakā lavaṅgi kamale netrārpitāktakā
mā dhāvottaralam tvam atra muralī dure kalam kūjati

neptahye—from behind the scenes; *dhanye*—O Dhanya; *kajjala*—mascara; *mukta*—without; *vama*—left; *nayana*—eye; *padme*—O Padme; *pada*—on the feet; *udha*—worn; *aṅgada*—anklets; *saraṅgi*—O Saraṅgi; *dhvanada*—tinkling; *eka*—one; *nupura*—set of ankle-bells; *dhara*—wearing; *pali*—O Pali; *skhalat*—falling; *mekhala*—belt; *gaṇḍa*—on the cheeks; *udyat*—running; *tilaka*—tilaka marking on the forehead; *lavaṅgi*—O Lavaṅgi; *kamale*—O Kamala; *netra*—on the eyes; *arpita*—placed; *alaktaka*—red lac for decorating the feet; *ma*—do not; *dhava*—run; *uttaralam*—agitated with haste; *tvam*—you; *atra*—here; *murali*—the flute; *dure*—far away; *kalam*—the sweet sound; *kujati*—warbles.

A voice from behind the scenes: Dhanyā, you haven't decorated your left eye with mascara! Padmā, you've placed armlets on your anklets! Sāraṅgī, you've placed tinkling bells on only one ankle! Pāli, your belt is already beginning to slip! Lavaṅgī, you put tilaka markings (meant for your forehead) on your cheek! Kamalā, you put red lac (meant for the soles of your feet), on your eyes! Don't run (outside) so quickly! (Kṛṣṇa's) sweetly sounding flute is still far away.

Text 56

gārgī:

ñilambara-ru-i-dhārī
phudido goboḍu-cakka-bāleṇa
sida-go-maṇḍala-mahuro
māhura-cando parippura-i

nila—dark blue; *ambara*—sky; *ruci*—the luster; *dhari*—manifesting; *phudido*—manifested; *goba*—of cowherd boys; *udu*—of stars; *cakka*—of the circle; *balena*—with the strength; *sida*—white; *go*—of cows (or of moonlight); *maṇḍala*—with the circle; *mahuro*—charming; *māhura*—of the district of Mathura (including Vr̥ndavana Village); *cando*—the moon; *parippura-i*—is manifested.

Gārgī: Lord Kṛṣṇa is as splendid as the darkened (evening) sky. He is like a moon shining in Vr̥ndāvana, surrounded by the stars of the gopas and the splendid white moonlight of the cows.

Text 57

paurṇamāsī: (sānandam)

bibhran-ñila-cchavim aṁṣamām agra-hastena yaṣṭim
juṣṭa-śroni-tāta-rucir asau pīta-pattāmśukena
nindann indīvaram aviralotsarpibhiḥ kānti-pūrain
ābhīrīṇām iha viharati prema-lakṣmī-vivartaḥ

tadāvām yaśodām āsādāyāva (iti niṣkrānte).

aṅka-mukham.

sa—with; *ānandam*—bliss; *bibhran*—manifesting; *ñila*—blue; *chavim*—luster; *avisamam*—charming; *agra*—the tip; *hastena*—with his hand; *yastim*—a stick; *justa*—endowed; *śroni*—of hips; *tata*—slopes; *ruciḥ*—splendor; *asau*—He; *pita*—yellow; *patta-amsukena*—silk dhoti; *nindan*—chastising; *indivaram*—the blue lotus flower; *avirala*—intense; *utsarpibhiḥ*—manifesting; *kānti*—of beauty; *puraiḥ*—with floods; *abhirinam*—of the gopīs; *iha*—here; *viharati*—enjoys transcendental pastimes; *prema*—of love; *lakṣmī*—of the opulence; *vivartaḥ*—the transformation; *tada*—then; *avam*—we; *yaśodām*—to Yaśodā; *āsādāya*—let us go; *iti*—thus; *niṣkrānte*—they both exist; *aṅka*—of the act; *mukham*—the first part.

Paurṇamāsī: (With intense happiness) The dark luster of Kṛṣṇa's body is charming. He holds a stick in His hand, and His splendid hips are wrapped in a

yellow silk dhoti. The great flood of His transcendental beauty rebukes the blue lotus flower. Enjoying pastimes with the gopīs, He appears like a transformation of opulence of transcendental love. Let us go to Yaśodā-devī.

(They both exit.)

Thus ends the first part of Act 1.

Scene 2

Text 1

(*tataḥ praviśati vayasyair upāsyamānaḥ kṛṣṇaḥ.*)

kṛṣṇaḥ: sakhe madhumaṅgala paśya paśya

*atanu-trṇa-kadambāsvāda-saiṭhilya-bhājām
avirala-tara-hambārambha-tāmyan-mukhīyam
caṭulita-nayana-śrīr āvalī naicikīnām
pathi su-valita-kaṅṭhī gokulotkaṅṭhitābhūt*

tataḥ—then; *praviśati*—enters; *vayasyaiḥ*—by friends; *upāsyamanaḥ*—accompanied; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sakhe*—O friend; *madhumaṅgala*—Madhumaṅgala; *paśya*—look!; *paśya*—look!; *atanu*—large; *trṇa*—of grass; *kadamba*—the abundance; *asvāda*—in eating; *saiṭhilya*—disinterest; *bhajam*—possessing; *avirala*—intense; *tara*—very; *hamba*—mooing; *arambha*—activity; *tamyat*—wilting; *mukhi*—faces; *iyam*—this; *caṭulita*—restlessly moving; *nayana*—of eyes; *śrīḥ*—with the beauty; *āvalī*—the herd; *naicikinam*—of cows; *pathi*—on the path; *su-valita*—moving; *kaṅṭhī*—whose necks; *gokula*—for Gokula; *utkaṅṭhita*—longing; *abhūt*—have become.

(Accompanied by His friends, Lord Kṛṣṇa enters)

Kṛṣṇa: Friend Madhumaṅgala, look! Look! The Surabhi cows have lost interest in eating the abundant thick grasses and their voices are now choked up with constant mooing. They move their necks here and there and their beautiful eyes restlessly wander on the path. They long to return to Gokula.

Text 2

madhumaṅgala: ditthi-ā vacchalāhim surahīhim kantāra-bbhamaṇa-khinne ettha bamhane kārūṇaṃ vira-idam.

ditthi-a—by good-fortune; *vacchalahim*—affectionate to their calves; *surahihim*—with the surabhi cows; *kantara*—in the forest; *bbhamana*—from wandering; *khinne*—exhausted; *ettha*—here; *bamhane*—to this brahmanas; *karunam*—mercy; *vira-idam*—is done.

Madhumaṅgala: This is a great kindness for a brāhmaṇa exhausted from wandering in this great forest with these surabhi cows so affectionate of their calves.

Text 3

ramaḥ: paśyata paśyata

*gatvā puras tri-caturāṇi javat padāni
pāścād vilokayati hanta tiraḥ-śirodhi
vatsotkarād api bakī-mathane garīṣṭha-
premānubandha-vidhuram pathi dhenu-vṛndam*

paśyata—look; *paśyata*—look; *gatvā*—having gone; *tri*—three; *caturāṇi*—or four; *javat*—quickly; *padāni*—steps; *pāscat*—from behind; *vilokayati*—looks; *hanta*—indeed; *tiraḥ*—tilted; *śirodhi*—with necks; *vatsa*—of calves; *utkarat*—from the multitude; *api*—even; *bakī-mathane*—for Lord Kṛṣṇa, the killer of Putana; *garīṣṭha*—more intense; *prema*—love; *anubandha*—in relationship; *vidhuram*—afflicted; *pathi*—on the path; *dhenu*—of cows; *vṛndam*—the herd.

Rāma: Look! Look! After taking three or four quick steps, the cows turn from the calves before them and crane their necks to see Kṛṣṇa behind them. They love Kṛṣṇa more than their own calves.

Text 4

kṛṣṇaḥ: (praticīm avekṣya)

*vicalitum asamarthaṃ vyomni mukta-pratiṣṭhe
samaya-vipariṇāmād vīrya-viśrāmsanena
śīṭhilatara-kareṇālambya bhaṇḍīra-cūḍām*

carama-giri-sikhāyām lambate bhānu-bimbam

praticim—to the west; *avekṣya*—glancing; *vicalitum*—to move; *asamartham*—unable; *vyomni*—in the sky; *mukta*—removed; *pratisthe*—support; *samaya*—of time; *viparinamat*—from change; *virya*—of strength; *viśramasanena*—with the loss; *sithilatara*—slackened; *karaṇa*—with effulgence; *alambhya*—resting; *bhandira*—of a banyan tree; *cūdām*—on the top; *carama-giri-sikhayam*—on the western horizon; *lambate*—rests; *bhanu*—of the sun; *bimbam*—the disc.

Kṛṣṇa (looking westward) The sun is no longer able to move in this sky that now declines to support it. Its strength diminished by the transformation of time, with weakened rays the sun's disc rests first on the top of a banyan tree, and now on the western horizon.

Text 5

ramaḥ: paśyata paśyata

vipulotpalikā-kūṭair
giri-kūṭa-vidambibhir nividam
vayam abhajāma karīṣa-
kṣoda-parītam vrajābhyarṇam

tad adya kālindīm avagādhāḥ pragādhā-parīśrāntim utsārayāmaḥ. (iti sakhībhiḥ saha niṣkrāntaḥ)

paśyata—look!; *paśyata*—look!; *vipula*—abundant; *utpalika*—of lotus flowers; *kūṭaiḥ*—with multitudes; *giri*—of a mountain; *kūṭa*—the summit; *vidambibhiḥ*—with an imitation; *nividam*—thick; *vayam*—we; *abhajam*—enter; *karīṣa*—of cow-dung; *kṣoda*—with the dust; *paritam*—filled; *vraja*—of Vraja; *abhyarnam*—the vicinity; *tat*—therefore; *adya*—now; *kālindim*—in the Yamuna River; *avagadhāḥ*—plunged; *pragadhā*—great; *parīśrāntim*—fatigue; *utsarayamaḥ*—let us drive away; *iti*—thus; *sakhībhiḥ*—His friends; *saha*—with; *niṣkrāntaḥ*—He exits.

Rāma: Look! Look! Here the tall lotus flowers mock the mountain peaks. Here is a cloud of cow-dung dust. We are near Vraja Village. Let us rid ourselves of this fatigue by diving in the Yamunā.

(He exits with His friends.)

Text 6

kṛṣṇaḥ: sakhe madhumaṅgala paśya paśya

*dravan-nava-vidhūpala-prakara-datta-padyaḥ śaśī
sa-ratna-taralocchalaj-jaladhi-kalpitargha-kriyaḥ
harit-parijanerita-sphutataroḍu-puspañjaliḥ
sphurat-tanur udañcita-smara-rasormir unmīlati*

sakhe—O friend; *madhumaṅgala*—Madhumaṅgala; *paśya*—look!; *paśya*—look!; *dravat*—melting; *nava*—new; *vidhūpala-candranta*—jewels; *prakara*—specific; *datta*—given; *padyaḥ*—water for washing the feet; *sasi*—the moon; *sa*—with; *ratna*—jewels; *tarala*—the waves; *ucchalat*—rising; *jaladhi*—ocean; *kalpita*—considered; *argha*—water for rising the mouth; *harit*—the directions; *parijana*—friends; *irita*—thrown; *sphutata-tara*—glistening; *udu*—stars; *puspa*—of flowers; *a 24jaliḥ*—with handfuls; *sphurat*—effulgent; *tanuḥ*—whose form; *udancita*—risen; *smara*—of amorous love; *rasa*—of the nectarean mellows; *urmiḥ*—the waves; *unmilati*—opens.

Kṛṣṇa: Friend Madhumaṅgala, look! Look! Creating padya-water by making the new candrakānta jewels melt and arghya-water by making jewel-filled waves in the ocean, throwing handfuls of flowers, in the form of glittering stars, to it's friends, the different directions, and making great waves in the nectar-ocean of transcendental love, the splendid moon now rises.

Text 7

madhumaṅgala: pi-a-va-assa kim imiṅā varā-eṅa kalaṅkiṅā candeṅa. pekkha ladā-jālabare nikkalaṅkā-im solaha-canda-maṅḍala-sahassā-im unmilidā-im.

pi-a—dear; *va-assa*—friend; *kim*—what is the use?; *imiṅā*—of this; *vara-ena*—insignificant; *kalaṅkina*—spotted; *candena*—moon; *pekkha*—look; *lada*—of creepers; *jala*—of the network; *ambare*—in the sky; *nikkalaṅka-im*—spotless; *solaha*—sixteen; *canda*—of moons; *maṅḍala*—circle; *sahassa*—thousand; *unmilidā-im*—risen.

Madhumaṅgala: Dear friend, what is the use of this tiny spotted moon? Look! In the sky of the network of these vines there are sixteen thousand spotless moons.

Text 8

kṛṣṇaḥ: (samīkṣya) sakhe samyag attha. bahudhā samye 'pi bādham ekena karmanā muṣito 'yam oṣadhīśaḥ. tathā hi

*nava-nava-sudhā-sambādho 'pi priyo 'pi dṛśām sadā
sarasiya-vanīm mlānām kurvann api prabhayā svayā
śucir api kalā-pūrṇo 'py uccaiḥ karaṅga-dharaḥ śasī
vraja-mṛga-dṛśām vaktrair ebhiḥ suraṅga-dharair jitah*

samīkṣya—looking; *sakhe*—friend; *samyak attha*—it is true; *bahudhā*—in many ways; *samye*—in similarity; *api*—although; *badham*—certainly; *ekena*—with a single; *karmana*—indeed; *musitah*—stolen; *ayam*—this; *osadhi-isaḥ*—the moon, monarch of plants; *tathā hi*—furthermore; *nava-nava*—ever-fresh; *sudha*—with nectar; *sambadhah*—filled; *api*—even; *priyah*—dear; *api*—even; *dṛśam*—to the eyes; *sada*—always; *sarasiya*—of lotus flowers; *vanim*—the forest; *mlanam*—wilted; *kurvan*—making; *api*—even; *prabhaya*—effulgence; *svaya*—with it's own; *suciḥ*—splendid; *api*—even; *kala-purnah*—full; *api*—even; *uccaiḥ*—greatly; *kuraṅga*— the mark of a deer; *dharaḥ*—bearing; *sasi*—the moon; *vraja*—in Vraja; *mṛga*—of does; *dṛśam*—with the eyes; *vaktraiḥ*—by the faces; *ebhiḥ*—by them; *su-raṅga-dharaiḥ*—golden; *jitah*—defeated.

Kṛṣṇa: (looks) Friend, you say the truth. Although in many ways they are alike, with a single stroke these many moons have clearly eclipsed this one moon (in the sky). Even though it is filled with ever-fresh nectar, even though it is always very pleasing to the eyes, even though it's effulgence wilts the forest of lotus flowers, and even though it is very pure and splendid in it's complete fulness, this moon that bears the mark of a deer is now completely defeated by the beautiful golden faces of the doe-eyed girls of Vraja.

Text 9

madhumaṅgala: bho va-assa juttam ukkaṇo 'si jam dakkhiṇeṇa kalamba-kudūṅgam kavi ākaddha-mantaṁ padheti.

bho—O; *va-assa*—friend; *juttam*—engaged; *utkanno*—listening with rapt attention; *asi*—You are; *jam*—what; *dakkhinena*—in the south; *kalamba*—of kadamba trees; *kudūṅgam*— the grove; *kavi*—some girl; *akaddha*—to attract; *mantam*—a magic spell; *padheti*—recites.

Madhumaṅgala: Friend, You listen with rapt attention as in a kadamba-grove to the south, a girl chants a magic spell to attract You.

Text 10

kṛṣṇaḥ:

*seyam divyati śaibyāyāḥ
pāvikā viśva-pāvikā
veṇur yad vibhramārambhe
stambham ālambate mama*

sa iyam—this; *divyati*—plays; *saibyayah*—of Saibya; *pavika*—small flute; *visva*—the world; *pavika*—charming; *venuḥ*—flute; *yat*—which; *vibhrama*—of pastimes; *arambhe*—in the activity; *stambham*—the state of being stunned; *alambate*—attains; *mama*—of Me.

Kṛṣṇa: Śaibya's little flute, which enchants the entire world, is now playing. This flute's pastimes have made My own flute become stunned.

Text 11

(ity agrato gatvā sautsukyam)

*tumbī-phala-stanīyam
prabala-suśamādhara kalollasitā
harati dhṛtim mama bhadrā
nava-vallarī vallakī cāsyāḥ*

iti—thus; *agrataḥ*—the presence; *gatvā*—going; *sa*—with; *autsukyam*—eagerness; *tumbi-phala*—tumbi-gourd; *stāni*—breast; *iyam*—this; *prabala*—great; *susama*—beauty; *dhara*—manifesting; *kala*—with soft, sweet words; *ullasita*—splendid; *harati*—enchants; *dhṛtim*—peaceful composure; *mama*—My; *bhadra*—Bhadra; *nava*—young; *vallari*—vine; *vallaki*—the lute; *ca*—and; *asyaḥ*—of her.

(Eagerly going forward) Both Bhadrā and her vīṇā are very beautiful. Both speak sweetly and both have tumbī-gourd breasts. Both are graceful as new flowering vines. Both enchant Me and rob Me of My peacefulness.

Text 12

*madhumaṅgala: va-assa accari-am accari-am mañjhe jamuṇam kāvi kacchabī
kuṅkuṇā-edi.*

*va-assa—friend; accari-am—wonderful; accari-am—wonderful; mañjhe—in the
middle; jamuṇam prati—the Yamuna; kavi—some girl; kacchabi—a lute; kuṅkuna-
edi—plays.*

Madhumaṅgala: Wonderful! Wonderful! Friend, some girl is playing a vīṇā in
the middle of the Yamunā!

Text 13

kṛṣṇaḥ: (sa-smitan)

*smara-keli-nāṭya-nāṇḍīm
śabda-brahma-śriyam muhur dadhāti
vahati mudam me mahatīm
iha mahitā śyāmala-mahatī*

*sa—with; smitam—a smile; smara—amorous; keli—of pastimes; natya—in the
drama; nandīm—the invocation; sabda—sound; brahma—spiritual; śriyam—
beauty; muhuḥ—repeatedly; dadhati—places; vahati—carries; mudam—delight;
me—to Me; mahatīm—great; iha—here; mahita—glorious; syamala—of Syama;
mahati—the lute.*

Kṛṣṇa: (smiling) Repeatedly reciting the beautiful and spiritual invocation to
the drama of transcendental amorous pastimes, Śyāmā's glorious vīṇā brings Me
great happiness.

Text 14

(iti parikramya sa-harṣam)

*kala-siñjita-kalayārād
avikalayā me premoda-kallolam
padmā-kalavī nilayā
valayāḥ kalayām babhūvur alam*

*iti—thus; parikramya—walking about; sa—with; harsam—happiness; kala—
sweet and soft; siñjita—tinkling sounds; kalaya—with the artistry; arat—nearby;*

avikalaya—perfect; *me*— of Me; *prema*—of love; *oda*—of the ocean; *kallolam*—waves; *padmā*—of Padmā; *kalavi*—on the wrists; *nilayaḥ*—placed; *valayaḥ*—bracelets; *kalayam babhūvuḥ*—make a sound; *alam*—greatly.

(Happily walking about) With their sweet musical tinkling, the bracelets on Padmā's wrists are now drowning Me in the waves of (transcendental) love.

Text 15

(iti parito dṛṣṭim kṣīpan) sakhe katham atrādyā nonmīlati candrāvalī-parimalaḥ. tad vām ataḥ karālā-gr̥hopānta-vāṭikām āsādayāvah. (iti parikramati)

iti—thus; *paritaḥ*—everywhere; *dṛṣṭim*—glance; *kṣīpan*—casting; *sakhe*—O friend; *katham*—how is it?; *atra*—here; *adya*—now; *na*—not; *unmīlati*—opens; *candrāvalī*—of Candrāvalī; *parimalaḥ*—the fragrance; *tad*—therefore; *vām*—we; *ataḥ*—then; *karālā*—of Karālā; *gr̥ha*—the house; *upānta*—near; *vāṭikām*—to the garden; *āsādayāvah*—let us go; *iti*—thus; *parikramati*—walks.

(Glancing in all directions) Why is not even the fragrance of Candrāvalī present here? Let us go to the garden near Karālā's house (to see if we can find her). (He begins to walk there.)

Text 16

madhumaṅgala: (puro 'valokya) eṣa ubananda-putassa suhaddassa vahu kuṇḍaladī-ā ido ā-acchadī.

puraḥ—before him; *avalokya*—looking; *eṣa*—she; *ubananda*—of Upananda; *putassa*—of the son; *suhaddassa*—Subhadra; *vahu*—the wife; *kuṇḍaladī-a*—Kundalatā; *ido*—here; *a-acchadī*—comes.

Madhumaṅgala: (looking ahead) Here comes Kundalatā, the wife of Upananda's son Subhadra.

Text 17

kundalatā: kaṅha a-āle paphullam vañjulam kisa ṅa salahasi.

kaṅha—O Kṛṣṇa; *a-āle*—out of season; *paphullam*—blossoming; *vañjulam*—the asoka tree; *kisa*—why; *ṅa*—not; *salahasi*—You glorify.

Kundalatā: Kṛṣṇa, why do You not say something to glorify this asoka tree blossoming out-of-season?

Text 18

kṛṣṇaḥ: (dṛśam kṣipann ātma-gatam) nūnam candrāvalī-carāṇa-cāturī-camatkāro 'yam. (iti sotkaṅṭham abinandya)

*etāni vañjula-vanāntar-udañcitāni
kādamba-kūjita-kadamba-vidambitāni
mantrāni karṇa-kuharam mama nandayanti
candrāvalī-kanaka-nūpura-siñjitāni*

dṛśam—glance; *kṣipan*—casting; *ātma-gatam*—to Himself; *nūnam*—is it not?; *candrāvalī*—of Candrāvalī; *carāṇa*—of the feet; *caturī*—expertize; *camatkārah*—the wonder; *ayam*—this; *iti*—thus; *sa*—with; *utkaṅṭham*—longing; *abhinandya*—dramatically displaying; *etāni*—these; *vañjula*—of asoka-trees; *vana*—the forest; *antan*—within; *udancitāni*—manifested; *kadamba*—swans; *kujita*—warbling; *kadamba*—multitude; *vidambitāni*—like; *mantrāni*—mantras; *karṇa*—of the ears; *kuharam*—the opening; *mama*—of Me; *nandayanti*—delight; *candrāvalī*—of Candrāvalī; *kanaka*—golden; *nūpura*—of the ankle-bells; *siñjitāni*—the tinkling.

Kṛṣṇa: (Glancing at the asoka tree, He says to Himself) Is this (unseasonal blossoming of the asoka tree) not the wonderful expert work of Candrāvalī's foot? (With longing) The tinkling of Candrāvalī's golden ankle-bells are like the cooing of a flock of swans. They are a series of mystic mantras that delight My ears. They must have passed through this forest of asoka trees.

Note: It is said that an asoka tree will suddenly burst into bloom when kicked by a beautiful girl.

Text 19

kundalatā: sundara bhāruṅḍā-e gabbha-ghare ṅiruddhāvi candā-alī ma-e cādurī-

pabandhena kaḍḍhido.

sundara—O handsome Kṛṣṇa; *bharunda-e*—by Bharunda; *gabbha-grhe*—in the house; *niruddha*—confined; *vi*—even though; *candā-alī*—Candrāvalī; *ma-e*—by me; *caduri-pabandhena*—with skill; *kaddhido*—brought.

Kundalatā: O handsome one, even though Bharuṇḍā confined her at home, I have expertly brought Candrāvalī here.

Text 20

kṛṣṇaḥ: bharuṇḍayā katham akāṇḍe kārkaśyam ārabdham

bharundaya—by Bharunda; *katham*—why?; *akande*—suddenly; *karkasyam*—harshness; *arabdham*—is begun.

Kṛṣṇa: Why has Bharuṇḍā suddenly become so harsh?

Text 21

kundalatā: na ke-alam bharuṇḍā-e jaḍilā-pahudihim vi savva-vuddhi-āhim.

na—not; *ke-alam*—only; *bharundaya*—by Bharunda; *jadila*—Jatila; *pahudihim*—beginning with; *vi*—indeed; *savva*—by all; *vuddhi-ahim*—the elderly gopīs.

Kundalatā: Not only Bharuṇḍā. Jaṭilā and all the other old gopīs also (have become very harsh).

Text 22

(padmayā saha praviśya) candrāvalī: (sanskṛtena)

*racayatu mama vṛddhā tarjanam durjanī sā
kavalayatu kulendum ko 'pi durvāda-rāhuḥ
sahacari-parihartum nākṣi-bhṛṅgau kṣamete*

madhuripu-mukha-padmāloka-mādhvika-lobham

padmāya—Padmā; *saha*—with; *praviśya*—entering; *sanskṛtena*—in Sanskrit; *racayatu*—may do; *mama*—my; *vrddha*—old (mother-in-law); *tarjanam*—rebuke; *durjāni*—wicked; *sa*—she; *kavalayatu*—may swallow; *kula*—of the family; *indum*—the moon; *kah api*—some; *durvada*—of bad reputation; *rahuḥ*—the rahu planet; *sahacari*—O my friend; *parihartum*—to shun; *na*—not; *akṣi*—of the eyes; *bhrngau*—the two bumble-bees; *kṣamete*—are able; *madhu-ripu*—of Lord Kṛṣṇa, the enemy of Madhu; *mukha*—of the face; *padmā*—of the lotus flower; *loka*—of the sight; *madhvika*—the madhvika nectar; *lobham*—greed.

Candrāvalī: (enters with Padmā) My wicked old (mother-in-law) may rebuke me, and the rāhu planet of infamous gossip may devour the moon of my family, still, my friend, the two bumble-bees of my eyes cannot stop yearning to taste the mādhvika nectar of Kṛṣṇa's lotus face.

Text 23

kṛṣṇaḥ (candrāvalīm āsādya sānandam)

*nītas tanvi mukhena te paribhavam bhrū-kṣepa-vikriḍayā
vibhyad viṣṇu-padam jagāma śaraṇam tatrāpy adhairyam gataḥ
āsādya dvija-rājitām vijayinaḥ sevārtham asyojjvalaś
candro 'yam dvija-rājatā-padam agāt tenāsi candrāvalī*

candrāvalī—Candrāvalī; *āsādya*—approaching; *sa*—with; *ānandam*—bliss; *nitaḥ*—brought; *tanvi*—O slender girl; *mukhena*—by the face; *te*—of you; *paribhavam*—to defeat; *bhrū*—of the eyebrows; *kṣepa-vikriḍaya*—by the knitting; *vibhyat-visnu-padam*—to the sky; *jagāma*—went; *śaraṇam*—shelter; *tatra*—there; *api*—also; *adhairyam*—restlessness; *gataḥ*—attained; *āsādya*—attaining; *dvija*—of teeth; *raji*—of being a series; *tam*—the state; *vijayinaḥ*—of the victorious one; *seva*—service; *artham*—for the purpose; *asya*—of that person; *ujjvalaḥ*—splendid; *candraḥ*—moon; *ayam*—this; *dvija-rajata-padam*—the state of being teeth; *agāt*—attained; *tena*—by this; *asi*—you are; *candra*—of moons; *avali*—as series.

Kṛṣṇa: (approaching Candrāvalī, He happily says) O slender girl, your face and the playful movements of your eyebrows have defeated the moon and forced him to flee to the sky where he restlessly moves about, unable to find shelter anywhere. To serve the face that defeated him, the effulgent moon has now assumed the form of your teeth. Because your teeth are thus many (avali) moons (candra), you are Candrāvalī.

Text 24

kundalatā:

mottima-sara-majjha-t̥hi-a
ra-aṅe paḍibimba-dambha-samvalidā
tuha hi-a-am̐ ni-a-u-nā me
ja-a candā-alī jādā

mottima-sara—pearl necklace; *majjha*—in the middle; *t̥hi-a*—situated; *ra-ane*—in the jewel; *paḍibimba*—reflection; *dambha*—on the pretext; *samvalidā*—mixed; *tuha*—of You; *hi-a-am̐*—the chest; *ni-a-u-na*—expert; *me*—of me; *ja-a*—gone; *candā-alī*—Candrāvalī; *jada*—gone.

Kundalatā: On the pretext of being reflected in Your pearl necklace, the expert Candrāvalī I have brought here now embraces Your chest.

Text 25

kṛṣṇaḥ: (smitam̐ kṛtvā) kuṇḍalatike katham̐ te yātā candrāvalī.

smitam̐—a smile; *kṛtvā*—doing; *kuṇḍalatike*—O Kundalatā; *katham̐*—why?; *te*—by you; *yata*—brought; *candrāvalī*—Candrāvalī.

Kṛṣṇa: (smiles) Kundalatā, why have you brought Candrāvalī?

Text 26

kundalatā: go-ula-ju-a-ra-a go-a-u-dhano kkhu ima-e ali-o sami. amha de-aro cce-a sacco.

go-ula—of Gokula; *yu-a-ra-a*—O prince; *go-a-dhano*—Govardhana Hill; *kkhu*—indeed; *ima-e*—of whom; *ali-o*—pretended; *sami*—master; *amha*—my; *de-aro*—brother-in-law; *cce-a*—certainly; *sacco*—true.

Kundalatā: O prince of Gokula, Govardhana-gopa is an illusion. You are her real husband. So, now I am Your sister-in-law.

Text 27

candrāvalī: (sa-bhrū-bhaṅgam apavarya) dhitthe kundaladā cce-a bhamarākaḍḍhiṇī hodi.

sa—with; *bhrū*—of the eyebrows; *bhaṅgam*—knitting; *apavarya*—resisting; *dhitthe*—bold woman; *kundalada*—Kundalatā; *cce-a*—certainly; *bhamara*—a bumble-bee; *akaddhini*—attracting; *hodi*—is.

Candrāvalī: (resisting with knitted eyebrows) Arrogant woman! Kundalatā is (deliberately) attracting a bee (to bite me).

Text 28

kundalatā: de-ara esa ṇi-uñja-gharini kadhedi. cha-illo ṇa kkhu eso vunda-ana-bhamaro. jam paphullam pa-u-malim na pibedi.

de-ara—O brother-in-law; *eṣa*—this girl; *ni-uñja*—in this forest grove; *gharini*—lives; *kadhedi*—says; *cha-illo*—expert; *na*—not; *kkhu*—indeed; *eso*—this; *vunda-ana*—of Vṛndavana; *bhamaro*—bumble-bee; *jam*—because; *paphullam*—blossoming; *pa-uma*—of lotus flowers; *alim*—series; *na*—does not; *pibedi*—drink.

Kundalatā: O Brother-in-law, this girl who lives in the forest is simply talking (idly). This bee of Vṛndavana is not very expert, for He has not even (begun to) drink (the honey of) these lotus flowers.

Note: The word "pa-u-malim" may also be interpreted to mean "the friend of Padmā". In this way the last sentence of this verse may be interpreted: "This bee of Vṛndavana is not very expert, for He has not even (begun to) drink (the honey) of Padmā's a friend (Candrāvalī)."

Text 29

padmā: ali-ā-samsini ciṭṭha ciṭṭha jaṅgala-saṅcariṇo bhamarassa visāhā-saha-arī ccea sulahā. ṇa kkhu ami-a-uppanna pa-u-mālī.

ali-a—false; *sāmsini*—speaker; *cittha*—stand; *cittha*—stand; *jaṅgala*—in the forest; *sañcarino*—wandering; *bhamarassa*—of a bumble-bee; *visaha*—of Visakha; *saha-ari*—the friend; *ccea*—certainly; *sulaha*—easy to obtain; *na*—not; *kkhu*—indeed; *ami-a*—nectar; *uppanna*—manifested; *pa-u-mali*—the friend of Padmā gopī.

Padmā: Lier! Stop! Stop! This bumble-bee wandering in the forest may easily get Viśākhā's friend (Rādhā), but He shall not easily get Padmā's friend (Candrāvalī).

Text 30

kundalatā: candā-alī viḍiḍa-udasi. kisa lajjesi. ta alaṅkarehi piṇuttuṅga-thaṇa-bandhuna appano hareṇa hari-vakkha-thalam.

candā-alī—O Candrāvalī; *viḍiḍa-udasi*—your desire is undertood; *kisa*—why?; *lajjesi*—are you ashamed; *ta*—therefore; *alaṅkarehi*—you should decorate; *pina*—large; *uttuṅga*—raised; *thaṇa*—breasts; *bandhuna*—with the friend; *appano*—own; *hareṇa*— with the necklace; *hari*—of Lord Kṛṣṇa; *vakkha-thalam*—the chest.

Kundalatā: Candrāvalī, we know what you want! Why be ashamed? Decorate Lord Hari's chest with the necklace that is the friend of Your large raised breasts.

Text 31

candrāvalī: (sābhyasūyam) kundaladi-e ṇi-a-kaṇṭha-tthida-e ekka-ali-e tumam cce-a alaṅkarehi.

sa—with; *abhyasuyam*—jealous anger; *kundaladi-e*—O Kundalatā; *ni-a*—own; *kaṇṭha*—on the neck; *tthida-e*—situated; *ekka-ali-e*—the single strand of pearls; *tumam*—you; *cce-a*— certainly; *alaṅkarehi*—should decorate.

Candrāvalī: (with jealous anger) Kundalatā, you should decorate it with the strand of pearls on your own neck.

Text 32

kundalatā: mādḥava sthava-inim karehi candā-alī-e kaṅṅaladi-ām.

madhava—O Kṛṣṇa; *stava-inim*—bunches of flowers; *karehi*— do; *candā-alī-e*— of Candrāvalī; *kanna*—of the ear; *ladi-am*—the creeper.

Kundalatā: Mādḥava (Kṛṣṇa), put flowers on the vine of Candrāvalī's ear.

Text 33

candrāvalī: hala pi-a-jaṇa-pekkhana-pajju-ssu-assa va-inda-ṇandanassa magge na kkhu padibandhini hohi.

hala—ah!; *pi-a-jana*—His beloved; *pekkhana*—to see; *pajju-ssu-assa*—eager; *va*—of Vraja; *inda*—the king; *nandanassa*—of the son; *magge*—on the path; *na*—not; *kkhu*—indeed; *padibandhini*—an obstacle; *hohi*—become.

Candrāvalī: Don't block the path of Vraja's prince when He yearns to see His beloved!

Text 34

kundalatā: sahi kā aṅṅā tu-atto imassa pi-a.

sahi—O friend; *ka*—who?; *anna*—else; *tu-atto*—than you; *imassa*—of Him; *pi-a*—is beloved.

Kundalatā: Friend, aside from you who is His beloved?

Text 35

padmā: a-i rāhā-sahi viramehi.

a-i—O; *raha*—of Rādhārāṇī; *sahi*—O friend; *viramehi*— stop!

Padmā: Friend of Rādhā, stop!

Text 36

kṛṣṇaḥ:

*sarojākṣi parokṣam te
kadāpi hṛdayam mama
na spraṣṭum apy alam bādhā
rādhā tv ākramya gāhate*

(iti sa-saṅkam bādhā-rādhāyor viparyāsam paṭhati)

saroja—lotus; *akṣi*—eyes; *parokṣam*—unseen; *te*—to you; *kada api*—at anytime; *hṛdayam*—the heart; *mama*—My; *na*—not; *sprastrum*—to touch; *api*—even; *alam*—greatly; *badha*—pain; *rādhā*—Rādhārāṇī; *tu*—indeed; *akramya*—attacking; *gahate*—enters; *iti*—thus; *sa*—with; *saṅkam*—fear; *badha*—of "badha"; *rādhāyoḥ*— and "rādhā"; *viparyasam*—inversion; *paṭhati*—recites.

Kṛṣṇa: Lotus-eyed one, when you are not present, suffering never touches My heart, for Rādhā at once attacks and forcibly enters it. (frightened) Oh! That's not what I mean. I mean to say that when you are not present Rādhā never touches My heart, for suffering at once attacks and forcibly enters it.

Text 37

padmā: mahā-purisa kkhu ṇa jadu asacca-bhasiṇo honti.

mahā—great; *purisa*—personalities; *kkhu*—indeed; *na*—not; *jatu*—at any time; *asacca*—lies; *bhasiṇo*—speaking; *honti*—are.

Padmā: Great personalities (as Yourself) never speak lies. (What You first said was not a lie.)

Text 38

(*nepathye*) *kundalade sāhu sāhu. saccam na janasi patthara-puñja-kathoram go-a-dhanam.*

nepathye—from behind the scenes; *kundalade*—O Kundalatā; *sahu*—yes; *sahu*—yes; *saccam*—the truth; *na*—not; *janasi*—you know; *patthara*—of rocks; *puñja*—a pile; *kathoram*—as hard; *go-a-u-dhanam*—Govardhana.

A voice from behind the scenes: Kundalatā! Yes! Yes! You don't know how Govardhana has become cruel and hard as a mountain of stones!

Text 39

kundalatā: hadhī hadhī. bharuṇḍā caṇḍī caṇḍimānam kuṇadi.

hadhi—fie!; *hadhi*—fie!; *bharunda*—Bharunda; *candi*—angry; *candimanam*—angry; *kuṇadi*—makes.

Kundalatā: To hell with her! To hell with her! Angry Bharuṇḍā has made Govardhana angry!

Text 40

candrāvalī: (sa-trāsam) sahi pa-ume saddulivva gajjadi vuddhi-a. ta avasappamha. (iti padmayā saha niṣkrāntā)

sa—with; *trasam*—fear; *sahi*—friend; *pa-ume*—Padmā; *saddulivva*—like a tiger; *gajjadi*—growls; *vuddhi-a*—the old lady; *ta*—from this place; *avasappamha*—let us slide away; *iti*—thus; *padmāya*—Padmā; *saha*—with; *niṣkrāntā*—exists.

Candrāvalī: (with fear) Friend Padmā, the old lady growls like a tigress. Let us slip away. (Exits with Padmā)

Text 41

kundalatā: aham go-ulesarim anusarissam. (iti niṣkrāntā)

aham—I; *go-ulesarim*—to Yaśodā, the queen of Gokula; *anusarissam*—I shall go; *iti*—thus; *miskranta*—exits.

Kundalatā: I will go to (Yaśodā-devī,) the queen of Gokula. (exits)

Text 42

kṛṣṇaḥ: (*puro gatvā sautsukyam*)

*manasy ayam saumanasasya dhānvanas
tanoti taṅkāra-kadamba-sambhramam
anaṅga-khelā-khuralī-viśṛṅkhalah
skhalad-viśākhā-kala-mekhalā-ravaḥ*

kṛṣṇaḥ puraḥ—ahead; *gatvā*—going; *sa*—with; *autsukyam*—eagerness; *manasi*—in the heart; *ayam*—this; *saumanasasya*—of flowers; *dhanvanasḥ*—with the bow; *tanoti*—does; *taṅkara*—of the sound of the bowstring; *kadamba*—abundance; *sambhramam*—like; *ānanda*—of cupid; *khela*—pastimes; *khurali*—archery practice; *viśṛṅkhalah*—unrestrained; *skhalat*—falling; *visakha*—of Visakha; *kala*—the sweet; *mekhala*—of the ash of bells at her waist; *ravaḥ*—the sound.

Kṛṣṇa: (Begins to walk. With longing He says) The sweet tinkling of her sash of bells as Viśākhā's practices the archery of uninhibited amorous pastimes has become in My heart the stinging sound of Kāmadeva's bow of flowers.

Text 43

(*savyato nibhalya*) *sakhe satyam āha kundalatā. yad adya rādhā-mādhuryam api. nānubhūyate. tad aham ambam eva sambhāvayeyam. (iti niṣkrāntaḥ.)*

savyataḥ—from the left; *nibhalya*—glancing; *sakhe*—O friend; *kundalatā*—Kundalatā; *yat*—because; *adya*—now; *rādhā*—of Rādhārāṇī; *madhuryam*—the sweetness; *api*—even; *na*—not; *anubhūyate*—is perceived; *tat*—therefore; *aham*—I; *iti*—thus; *niṣkrāntaḥ*—exits.

(Looking to His left) Friend (Madhumaṅgala), Kundalatā spoke the truth. She was not sweet as Rādhā is. I see My mother. (He exits)

Text 44

(*tataḥ praviśati paurṇamāsī-gārgī-rohiṇy-ādibhir āvṛtā yaśodā*)
yaśodā: hanta sahi rohiṇi na jāne kisa vilamba-i vaccha.

tataḥ—then; *praviśati*—enters; *paurṇamāsī*—Paurṇamāsī; *gārgī*—Gārgī; *rohini*—and Rohini; *adibhiḥ*—beginning with; *avṛta*—accompanied; *yaśodā*—Yaśodā; *hanta*—indeed; *sahi*—O friend; *rohini*—Rohini; *na*—not; *jane*—I know; *kisa*—why?; *vilamba-i*—is so late; *vaccha*—my son.

(Yaśodā enters, accompanied by Paurṇamāsī, Gārgī, Rohiṇī, and others)

Yaśodā: Friend Rohiṇī, I don't know why my son is so late!

Text 45

(*praviśya*) *kundalatā: (sa-smitam) amba ma visida. so kkhu su-vimaṇahim ambaralambinihim vinda-ara-ramanihim hasida-puppha-variseṇa uvasijanto vilambadi.*

praviśya—enters; *sa*—with; *smitam*—a smile; *amba*—mother; *ma*—do not; *visida*—be unhappy; *so*—He; *kkhu*—certainly; *su-vimaṇahim*—flying in airplanes; *ambara-alambinihim*—in the sky; *vinda-ara-ramanihim*—by beautiful goddesses; *hasida*—smiling; *puppha*—of flowers; *variseṇa*—with a shower; *uvasijanto*—worshiped; *vilambadi*—is delayed.

Kundalatā: (enters, and says with a smile:) Dear mother, don't be unhappy. (Your son) is late because many beautiful demigoddesses flying in airplanes in the sky worshiped Him with a shower of smiles and flowers.

Text 46

rohiṇi: ditṭham ma-e tahim di-ahe doṇaṃ kumārīṇaṃ sonderam pekkhi-a vindara-a-sundarī-o accharā-o vi vimaccharā-o honti.

ditṭham—seen; *ma-e*—by me; *tahim*—on this; *di-ahe*—day; *doṇaṃ*—of two; *kumarinam*—girls; *sonderam*—the beauty; *pekkhi-a*—seeing; *vindara-a*—the most; *sundari-o*—beautiful girls; *accahara-o*—demigoddesses; *vi*—even; *vimacchara-o*—

envious; *honti*—become.

Rohiṇī: Today I have seen the beauty of two girls (so splendid) even the most lovely demigoddesses become envious seeing them.

Text 47

yaśodā: a-avadi candā-alī ṇa-a-māli-ā rāhā māhavī a savva-o maha āsā-o guṇa-soraha-pureṇa pure-i. tatthavi vaccho vi-a vacchā lahu-i netta-bhiṅgam sondera-ma-arandena ānande-i.

a-avadi—O noble lady; *candā-alī*—Candrāvalī; *na-a-mali-a*—Navamalika; *raha*—Rādhā; *mahavi*—Madhavi; *a*—and; *savva-o*—all; *maha*—my; *asa-o*—hopes; *guṇa*—of transcendental virtues; *soraha*— of the fragrance; *pureṇa*—by the flood; *pure-i*—fills; *tatthavi*— nevertheless; *vaccho*—son; *vi-a*—as if; *vaccha*—daughter; *laghvi*—slender, young; *netta*—of the eyes; *bhiṅgam*—the bumble-bee; *sondera*—of beauty; *ma-arandera*—with the honey; *ānande-i*— delights.

Yaśodā: O noble lady, Candrāvalī, Navamālikā, Rādhā, and Mādhavī fulfill all my desires with the great flood of their good qualities. One boy and one slender young girl especially delight the bumble-bee of my eyes with the honey of Their beauty.

Text 48

paurṇamāsī: gokuleśvari sarveṣāṃ gokula-vāsinām idṛg eva samudācāraḥ.

gokula—of Gokula; *īsvari*—O queen; *sarveṣam*—of all; *gokula*—of Gokula; *vasinam*—the residents; *idrḥ*—like this; *eva*— certainly; *samudhacarah*—intention.

Paurṇamāsī: O queen of Gokula, all the people in Gokula feel in this way.

Text 49

gārgī: kundalade kisa tumhehim sadā g-ulesari-ghare rāhī ṇijja-i.

kundalade—O Kundalatā; *kisa*—why?; *tumhehim*—by you; *sada*—always; *goulesari*—of the queen of Vrndavana; *ghare*—to the house; *rahi*—Rādhārāṇī; *nijjai*—is brought.

Gārgī: O Kundalatā, why do you again and again bring Rādhā to the place of Gokula's queen (Yaśodā)?

Text 50

yaśodā: tā-e sakki-ā-im vatthu-im ubabhuñjano jano diha-u ho-i tti duvvasena diṇṇa-varam

ta-e—by Her; *sakki-a-im*—expertly prepared; *vatthu-im*— substance; *ubabhuñjano*—eating; *jano*—a person; *diha-u*—long-lived; *ho-i*—becomes; *tti*—thus; *duvvasena*—by Durvasa Muni; *dinna*—granted; *varam*—benediction; *rahi-am*—to Rādhārāṇī; *sunī-a*—after hearing; *a-aremi*—I have arranged.

Yaśodā: Durvāsā Muni gave Rādhā the benediction that whoever ate Her expert cooking would live a long life. When I heard this, I myself arranged (that Rādhā always cook for my son).

Text 51

paurṇamāsī: gokuleśvari kṛṣṇam āsaṅkya jaṭilā khidyate.

gokula—of Gokula; *īsvari*—O queen; *kṛṣṇam*—Kṛṣṇa; *asaṅkya*—fearing and suspecting; *jaṭilā*—Jatila; *khidyate*—suffers.

Paurṇamāsī: O queen of Gokula, Jaṭilā is suspicious of Kṛṣṇa.

Text 52

yaśodā: thanandha-ammi vacche ko kkhu ta-e saṅka-e osaro.

thananda-ammi—little boy; *vacche*—of the son; *ko*—what?; *kkhu*—indeed; *ta-e*—by here; *saṅka-e*—suspicion; *osaro*—occasion.

Yaśodā: Why does she suspect my little boy?

Text 53

kundalatā: (nīcaiḥ) saccam cce-a thanandha-o ra-ulani-e putta-o; jam girindam kandu-edi.

nīcaiḥ—in a low voice; *saccam*—truth; *cce-a*—certainly; *thanandha-o*—a little boy; *ra-ulāni*—of the queen; *putta-o*—the son; *jam*—because; *girindam*—Govardhana Hill; *kandu-edi*—lifted as if it were a toy ball.

Kundalatā: (in a low voice) It is true the queen's (Yaśodā) son is a little boy. Still, He lifted Govardhana Hill as if it were a toy ball.

Text 54

paurṇamāsī: (dṛṣtvā sa-harṣam)

*prathayan jagad-aṇḍa-maṇḍalī
mukūṭārohaṇāyogyatām asau
sphurati vraja-rāja-gehinī-
khani-janma purato hariṇmaṇiḥ*

dṛṣtvā—having seen; *sa*—with; *harṣam*—joy; *prathayan*—manifesting; *jagat-aṇḍa*—of the universes; *maṇḍalī*—in the multitude; *mukta*—crowns; *arohana*—establishing; *ayogyatam*—appropriateness; *asau*—He; *sphurati*—is manifested; *vraja*—of Vraja; *rāja-gehinī*—of the queen; *khāni*—from the mine; *janma*—birth; *purataḥ*—in the presence; *harinmaṇiḥ*—sapphire.

Paurṇamāsī: (Seeing Kṛṣṇa arrive, she happily says) Here is the person that crowns the kings of the many universes. Here is the sapphire born from the jewel-mine of Vraja's queen.

Text 55

(*praviśya*) *kṛṣṇaḥ*: *mātaḥ*. *unmarjaya sāśruni locane*. *purastād eṣo 'smi*.

praviśya—enters; *mataḥ*—mother; *unmarjaya*—wipe; *sa-aśruni*—tear-filled; *locane*—eyes; *purastat*—present; *eṣaḥ asmi*—I am.

Kṛṣṇa: (enters) Mother, please wipe the tears from your eyes. Here I am.

Text 56

rohiṇī: (*dīpāvalyā nirajya sanskṛtena*)

vinyasya vartmani gavām nayane kathañcin
nītāti-dīrgha-divasottara-yāma-yugmam
hā vatsa vatsalataram bhavad eka-bandhum
sandhukṣayasva jananīm upagūhanena

dīpa-avalya—with a lamp and other articles of worship; *nirajya*—offering arati; *sanskṛtena*—in Sanskrit; *vinyasya*—placing; *vartmāni*—on the path; *gavam*—of the cows; *nayane*—eyes; *kathancit*—somehow; *nita*—brought; *ati*—very; *dirgha*—long; *divasa*—day; *uttara*—last; *yama*—of yamas (a period of three hours); *yugmam*—pair; *ha*—O; *vatsa*—child; *vatsalataram*—most affectionate; *bhavat*—of You; *eka*—the sole; *bandhum*—friend; *sandhukṣayasva*—delight; *jananim*—Your mother; *upaguhanaena*—with an embrace.

Rohiṇī: (offers ārati with a lamp and other articles of worship, and then says in Sanskrit) Fixing her eyes on the cowpath, Your mother has passed the last six hours of this very long day with great difficulty. My child, she loves You dearly. Please her with an embrace.

Text 57

kṛṣṇaḥ: (*mātur utsaṅge uttamāṅgam ādhāya*) *amba dehi me maṇi-maṇḍanam*. (*iti bālya-vilāsam prapañcayati*)

matuḥ—of His mother; *utsaṅge*—on the lap; *uttamaṅgam*—His head; *adhaya*—placing; *amba*—mother; *dehi*—please give; *me*—Me; *māni*—jewelled; *maṇḍanam*—ornament; *iti*—thus; *balya*—childhood; *vilasam*—pastime; *prapañcayati*—manifests.

Kṛṣṇa: (placing His head on His mother's lap) Mother, give Me My jewel ornament. (Kṛṣṇa plays as a child.)

Text 58

paurṇamāsī:

*niculita-giri-dhātu-sphīta-patrāvalikā-
nakhila-surabhi-reṇūn kṣālayadbhir yaśodā
kuca-kalasa-vimuktaiḥ sneha-mādhvika-madhyais
tava navam abhiṣekaṁ dugdha-pūraiḥ karoti*

niculita—covered; *giri*—from Govardhana Hill; *dhatu*—with mineral pigments; *sphita*—large; *patra*—of tilaka markings; *avalika*—series; *nakhila*—by the hooves; *surabhi*—of the surabhi cows; *renun*—the dust; *kṣalayadbhiḥ*—washing away; *yaśodā*—Yaśodā; *kuca*—of the breasts; *kalasa*—of the waterpots; *vimuktaiḥ*—released; *sneha*—of love; *madhvika*—madhvika nectar; *madhyaiḥ*—in the midst; *tava*—of You; *navam*—new; *abhiṣekaṁ*—bath; *dugdha*—of milk; *puraiḥ*—with a stream; *karoti*—does.

Paurṇamāsī: Yaśodā bathes You, washing away, with the milk mixed with the mādhvika nectar of her love pouring from the pitchers of her breasts, the covering of dust raised by the surabhi cows' hooves and the tilaka markings drawn in mineral pigments from the (Govardhana) Hill

Text 59

kundalatā: (sa-narma-smitam) kaṇha pibehi rā-ulāṇī-e thaṇṇāmi-am. jam kuduṅge kuduṅge vahunām kelīnam pasāṅgeṇa kilintosi.

sa—with; *narma*—playful joking; *smitam*—a smile; *kanha*—Kṛṣṇa; *pibehi*—You should drink ra-ulani-e—of the queen; *thannami-am*—the nectar of the breasts; *jam*—because; *kuduṅge kuduṅge*—in the various forest groves; *vahunam*—of the gopīs; *kelinam*—of pastimes; *pasāṅgeṇa*—with contact; *kilintosi*—You must be exhausted.

Kundalatā: (with a playful, joking smile) Kṛṣṇa, You should drink the nectar-milk from the queen's breasts. After all, You must be exhausted from enjoying pastimes with the gopīs in the forest.

Text 60

yaśodā: vacche kisa hasasi. prekkha ajjavi komāraṃ ṇa adikkantam. ta ko kkhu doso thaṇa-pāṇe.

vacche—O girl; *kisa*—why?; *hasasi*—are you smiling; *prekkha*—look; *ajjavi*—now; *komaram*—childhood; *na*—not; *adikkantam*—passed; *ta*—therefore; *ko*—what; *kkhu*—indeed; *doso*—fault; *thana*—of the milk from the breast; *pane*—in drinking.

Yaśodā: My girl, why do you smile (like this?) Look! (Kṛṣṇa) has not yet passed His early childhood. What is the fault in His drinking (my) breast-milk?

Text 61

kundalatā: bha-avadi saccam kadhedi rā-ulāṇī. jam ajja eso bālāṇaṃ maṇḍaleṇa mahā-rāse kiladi.

bha-avadi—O noble lady; *saccam*—the truth; *kadhedi*—speaks; *ra-ulāṇī*—the queen; *jam*—because; *ajja*—now; *eso*—He; *balanam*—of the boys (or girls); *maṇḍaleṇa*—with a circle; *mahā-rasa*—in the great rasa-dance; *kiladi*—enjoys pastimes.

Kundalatā: Noble lady, the queen (Yaśodā) speaks the truth. After all, just today Kṛṣṇa has played the mahā-rāsa pastime with the little-boys.

Note: The word "balānām" may also be interpreted to mean "of the gopīs". In the second interpretation, the text reads: "After all, just today Kṛṣṇa has played the mahā-rāsa pastime with the gopīs."

Text 62

yaśodā: bha-avadi ko kkhu mahā-rāso ṇāma. (kṛṣṇaḥ sāpatrapaṃ bhrū-bhaṅgena kundalatām avalokate.)

paurṇamāsī: (smitaṃ kṛtvā) gopeśvari lāsya-līlā-viśeṣaḥ.

bha-avadi—O noble lady; *ko*—what?; *kkhu*—indeed; *mahā-raso*—maha-rasa;

nama—named; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sa*—with; *apatram*—embarrassment; *bhru*—of the eyebrows; *bhaṅgena*—with knitting; *kundalatām*—at Kundalatā; *alokate*—glances; *smitam*—a smile; *kṛtvā*—manifesting; *gopa*—of the gopas; *īsvari*—O queen; *lasya*—of dances; *lila*—pastimes; *viśeṣaḥ*—specific.

Yaśodā: Noble lady, what is this (pastime) named mahā-rāsa? (Kṛṣṇa enters embarrassed and glances at Kundalatā with knitted eyebrows)

Paurṇamāsī: (smiling) O queen of the gopas, it is a kind of dance.

Text 63

kundalatā: (apavarya)

tinha-ula ca-ori
pañjari-a-samjada ciraṁ jala-i
pa-am vañjula-kuñje
tarahisa pasarehi

(*kṛṣṇaḥ bhrū-samjñayā svikāraṁ naṭayati.*)

apavarya—concealing; *tinha-ula*—agitated with thirst; *pañjari-a*—in a cage; *samjada*—confined; *ciraṁ*—for a long time; *jala-i*—burns with suffering; *pa-am*—place; *vañjula*—of asoka trees; *kuñje*—in the grove; *tarahisa*—Lord Kṛṣṇa; *bhru*—of the eyebrows; *samjñaya*—with the message; *svikaram*—acceptance; *naṭayati*—manifests dramatically.

Kundalatā: (concealing her actual intention with the following enigma) A certain caged cakorī bird burns with thirst. O Lord of Rādhā, You should meet it among the aśoka trees. (Kṛṣṇa moves His eyebrows in assent.)

Text 64

(*nepathye*)

tvan-mukhendv-anavalokanodgata-
sphāra-tāpa-bhara-dhūpitātmanah
ehi vatsa mama dehi śitalaṁ
kṣipram adya parirambha-candanam

nepathye—from behind the scenes; *tvat*—of You; *mukha*—of the face; *indu*—of

the moon; *anavalokana*—from not seeing; *udgata*—manifested; *sphara*—great; *tapa*—suffering; *bhara*—abundance; *dhupita*—tormented; *ātmanaḥ*—self; *ehi*—come; *vatsa*—O child; *mama*—to Me; *dehi*—please give; *sitalam*—cooling; *kṣipram*—quickly; *adya*—now; *parirambha*—of embraces; *candanam*—the sandalwood paste.

A voice from behind the scenes: My heart is tortured with because I cannot see the moon of Your face. O child, quickly come here. Give Me now the cooling sandalwood paste of Your embrace.

Text 65

kṛṣṇaḥ: purastād eṣa mad-bhāvukam aśamsan nāvukas tiṣṭhati. tad enam ānandayāmi. (iti yaśodādibhir āvṛto niṣkrāntaḥ)

purastat—in the presence; *eṣaḥ*—he; *mat*—of Me; *bhāvukam*—the welfare; *aśamsan*—wishing; *navukaḥ*—father; *tisthati*—stands; *tat*—therefore; *enam*—him; *ānandayami*—I shall please; *iti*—thus; *yaśodā*—with Yaśodā; *adibhiḥ*—with the others; *avṛtaḥ*—accompanied; *niṣkrāntaḥ*—exits.

Kṛṣṇa: Here is My father, who wishes what is best for Me. Let Me please him. (Accompanied by Yaśodā and others, He exits)

Text 66

kundalatā: (parikramya) ditṭhi-a vāñīra-vane lalidā-e rāhī āñī-adi.

parikramya—walking about; *ditṭhi-a*—by a good fortune; *vanira*—of vanira trees; *vane*—in the forest; *lalida-e*—by Lalitā; *rahi*—Rādhārāṇī; *ani-adi*—is brought.

Kundalatā: (walking about) By good fortune Lalitā has now brought Rādhārāṇī to this forest of vāñīra trees.

Text 67

(*tataḥ praviśati tathā-vidha rādhā.*)

rādhā: hala lalide. pasamsi-adu eṣā tu-e ubatthidā kkhaṇada. ja-e tumhāṇam kā vi suhāsā aṅkurī-adi.

tataḥ—then; *praviśati*—enters; *tathā-vidha*—in that way; *rādhā*—Rādhā; *hala*—O; *lalide*—Lalitā; *pasamsi-adu*—should be praised; *eṣā*—this; *tu-e*—by you; *ubatthida*—situated; *khhanada*—night; *ja-e*—by which; *tumhanam*—of you; *suha*—of happiness; *asa*—the directions, or desires; *aṅkuri-adi*—causes to sprout.

(Then, as described, Rādhā enters)

Rādhā: Lalitā, you should glorify this evening that makes all directions sprout with happiness.

Note: If the word "āśā" is interpreted to mean "desire", then the verse may be translated: "Lalitā, you should glorify this evening, which makes our desires for transcendental happiness sprout."

Text 68

lalitā: rañjedi tti ra-aṇī bhaṇī-adi.

rañjedi—delights; *tti*—thus; *ra-āni*—the night; *bhani-adi*—is said.

Lalitā: I say it is a beautiful night.

Text 69

kundalatā: (upasṛtya) lalide. ajja ra-aṇī-muhe isi-hasideṇa kadakkha-kuvala-ena phudam tumhehīm ṇa accido kaṇho.

upasṛtya—approaching; *lalide*—O Lalitā; *ajja*—now; *ra-āni*—of the night; *muhe*—in the face; *isi*—slight; *hasidena*—with a smile; *kadakkha*—of sidelong glances; *kuvala-ena*—with the lotus flower; *phudam*—manifested; *tumhehim*—by you; *na*—not; *accido*—worshiped; *kaṇho*—Kṛṣṇa.

Kundalatā: (approaches) Lalitā, this lotus flower is the smiling side-long glance

on this evening's face. You do not worship Kṛṣṇa with this flower.

Text 70

rādhā: (sa-romaṅcam) lalide ko kkhu kaṅho tti suṅī-adi. jeṇa ke-alam kaṅṅasya cce-a adidhi-honteṇa ummatti-kijjamhi.

sa—with; *romaṅcam*—hairs standing; *lalide*—O Lalitā; *ko*—who?; *kkhu*—indeed; *kaṅho*—Kṛṣṇa; *tti*—thus; *suṅī-adi*—is heard; *jeṇa*—by whom; *ke-alam*—alone; *kaṅṅasya*—of the ear; *cce*—certainly; *adidhi*—a guest; *hontena*—become; *ummatti-kijjamhi*—for becoming mad with bliss.

Rādhā: (Her bodily hairs standing up in ecstasy) Lalitā, what is this word Kṛṣṇa I have heard? Now a guest of My ears, this word makes mad with bliss.

Text 71

kundalatā: sahi eso lo-ottarassa vatthuno nisaggo. jam kkhu savvadā ubabhuṅjijantam vi abhūta-pūvvaṃ jevva hodi.

sahi—O friend; *eso*—this; *lo-ottarassa*—extraordinary; *vatthuno*—of the substance; *nisaggo*—nature; *jam*—which; *kkhu*—indeed; *savvada*—always; *ubabhu 24jijantam*—tasted; *vi*—although; *abhutta*—as if never tasted; *pūvvaṃ*—before; *jevva*—certainly; *hodi*—is.

Kundalatā: Friend, that is the nature of this extraordinary thing. Even though again and again it is tasted, it is always as if it was never tasted before.

Text 72

Lalitā: kundalade na ke-alam lo-ottarassa vatthuno. kintu gadhaṅura-assa vi. jeṇa ni-a-go-aro jaṅo kkhane kkhane apūravo apūravo kari-adi.

kundalade—O Kundalatā; *na*—not; *ke-alam*—only; *lo-ottarassa*—extraordinary; *vatthuno*—of the substance; *kintu*—however; *gadha*—deep; *anura-assa*—of love; *vi*—also; *jeṇa*—by which; *ni-a*—own; *go-aro*—field of perception; *jaṅo*—a person; *kkhane-khane*—at every moment; *apūravo*—unprecedented; *kari-adi*—is made.

Lalitā: Kundalatā, it is not only its extraordinary nature, but also the deep love (of the hearer) that makes (this word Kṛṣṇa) newer and newer at every moment.

Text 73

rādhā: lalide adiṅnuttaro kīsa aṅṅam bhanasi.

lalide—O Lalitā; *adinnuttaro*—without receiving an answer; *kisa*—what?; *annam*—further; *bhanasi*—will you say.

Rādhā: Lalitā, without my answering you, what further would you say about this?

Text 74

lalitā:

*navāmbudhara-maṅḍalī-mada-vidambi-deha-dyutir
vrajendra-kula-naṅḍanaḥ sphurati ko 'pi navyo yuvā
sakhi sthira-pati-vrata-nikara-nīvi-bandhārgala-
cchidā-karaṇa-kautukī jayati yasya vaṁśī-dhvaniḥ*

nava—fresh; *ambudhara*—of clouds; *maṅḍalī*—of a host; *mada*—the pride; *vidambi*—mocking; *deha*—of the body; *dyutiḥ*—the luster; *vraja*—of Vraja; *indra*—of the king; *kula*—in the family; *nandanaḥ*—the son; *sphurati*—is manifested; *kaḥ api*—a certain person; *navyaḥ*—a fresh; *yuva*—youth; *sakhi*—O friend; *sthira*—steady; *pati*—of faithfulness to the husband; *vrata*—in the vow; *nikara*—of the multitude of girls; *nivi*—of the sashes; *bandha*—the tight knots; *argala*—the bolts; *chida*—breaking; *karaṇa*—to do; *kautuki*—eager; *jayati*—all glories; *yasya*—of whom; *vaṁsi*—of the flute; *dhvaniḥ*—the sound.

Lalitā: All glories to the prince of Vraja, whose bodily luster mocks the pride of the fresh rainclouds, and the sound of whose flute eagerly breaks the lock of the sashes of the most chaste girls faithfully devoted to their husbands.

Text 75

*rādhā (sāśram) kundalade avi ṇāma imassa ekassa vi hada-ṇettassa maggam
kkhaṇaṃ pi narohissadi so me dhaṇṇassa kaṇṇassa adidhī.*

*sa—*with; *aśram—*tears; *kundalade—*O Kundalatā; *avi nama—*how?; *imassa—*of Him; *ekassa—*one; *vi—*even; *hada—*struck; *nettassa—*of the eye; *maggam—*the path; *kkhanam—*for a moment; *api—*even; *na—*not; *arohissadi—*has entered; *so—*He; *me—*of Me; *dhannassa—*fortunate; *kannassa—*of the ear; *adidhi—*the guest.

Rādhā: (shedding tears) Kundalatā, how is it that even though He has become a guest in My fortunate ear, this person has never entered the path to My unfortunate eyes?

Text 76

Kundalatā: a-i tiṇhā-ule kallam-padosarambhe visāhā-e tumam tiṇā saṅgamidā si.

*a-i—*O; *tinha—*by thirst; *a-ule—*afflicted; *kallam—*tomorrow; *padosarambhe—*in the beginning of evening; *visaha-e—*by Visakha; *tumam—*You; *tina—*wiht Him; *saṅgamida—*met; *si—*will be.

Kundalatā: O thirsty one, early tomorrow evening Viśākhā will bring You to meet this person.

Text 77

*rādhā: sāhu sumarā-idam pi-a-sahī-e. jam ekka-varam cce-a vijjuli-ā-vilāso vi-a so
tumhāṇam go-ula-ju-a-rā-o ṇetta-camatkkāra-āri samvutto imassa manda-bhā-iṇo
janassa.*

*sahu—*well; *sumara-idam—*remembered; *pia-sahi-e—*by My dear friend; *jam—*because; *eka—*one; *varam—*time; *cce-a—*certainly; *vijjuli-a—*as lighting; *vilasaḥ—*splendor; *vi-a—*as; *so—*He; *tumhanam—*of you; *go-ula—*of Gokula; *ju-a-ra-o—*the prince; *netta—*of the eyes; *camakkara-ari—*astonishing; *samvutto—*engaged; *imassa—*of this; *manda-bha-ino—*unfortunate; *janassa—* person.

Rādhā: My dear friend has reminded Me well. For once your prince of Gokula will appear like a splendid lightning flash that fills the eyes of this unfortunate person with wonder.

Text 78

(*tataḥ praviśati kṛṣṇaḥ*)

kṛṣṇa:

*kalaviṅka-kalam kalaṅkayantī
lalitā-kaṅkana-jhaṅkṛtir vareyam
mama cetasi vetasi-nikuṅjaṁ
samaya saṅgamayaṁ cakāra rāgam*

tataḥ—then; *praviśati*—enters; *kṛṣṇaḥ*—Kṛṣṇa; *kalaviṅka*—of sparrows; *kalam*—the warbling; *kalaṅkayanti*—rebuking; *lalitā*—of Lalitā; *kaṅkana*—of bracelets; *jhaṅkṛtiḥ*—tinkling; *vara*—excellent; *iyam*—this; *mama*—of Me; *cetasi*—in the heart; *vetasi*—of bamboo; *niku 24jam*—the grove; *samaya*—the occasion; *saṅgamayaṁ cakre*—causes to meet; *raṅgam*—arena.

(Kṛṣṇa enters.)

Kṛṣṇa: The sweet tinkling of Lalitā's bracelets, which eclipses the sparrow's singing, now lures My heart into this bamboo grove.

Text 79

(*punar utkarṇo bhavan sa-pulakam*)

*madhurima-laharībhiḥ stambhayaty ambare yā
smara-mada-sarasānām sārasānām rutāni
iyam udayati rādhā-kiṅkini-jhaṅkṛtir me
hṛdi pariṇamayanti vikriyā-dambarāṇi*

punaḥ—again; *utkarṇaḥ*—listening with rapt attention; *bhavan*—being so; *sa*—with; *pulakam*—hairs standing in ecstasy; *yatha*—just as; *va*—or; *lalitā-madhava*—in Lalitā-Mādhava; *madhurima*—of sweetness; *laharībhiḥ*—with waves; *stambhayati*—stuns; *ambare*—in the sky; *ya*—who; *smara*—of amorous love; *mada*—of the happiness; *sa*—with; *rasanam*—the nectar; *sarasanam*—of the sarasa birds; *rutāni*—the warbling; *iyam*—this; *udayati*—rises; *rādhā*—of Śrīmatī Rādhārāṇī; *kiṅkini*—of the ankle-bells; *jhaṅkṛtiḥ*—the tinkling sound; *me*—of Me; *hṛdi*—in the heart; *pariṇamayati*—causes transformation; *vikriyā*—transformations of ecstasy; *dambrarāṇi*—multitudes.

(Again He listens with rapt attention. His bodily hairs standg up in ecstasy. He says:)

Moving through the air in waves of sweetness, the tinkling sound of Rādhā's ankle-bells silences the cooing of the sarasa birds maddened with amorous passion and fills my heart with a host of ecstasies.

Text 80

rādhā: (sa-camatkāraṁ sanskṛtena)

*kula-varatanu-dharma-grāva-vṛndāni bhindan
sumukhi niṣita-dīrghāpāṅga-ṭaṅka-cchatābhiḥ
yugapat ayam apūrvah kaḥ puro viśva-karmā
marakata-maṇi-lakṣair goṣṭhā-kakṣām cinoti*

sa—with; *camatkaram*—astonishment; *sanskṛtena*—in Sanskrit; *kula-varatanu*—of the family women; *dharma*—in the form of dedication to the husband, etc.; *grāva-vṛndāni*—the stones; *bhindan*—splitting; *sumukhi*—O beautiful-faced one; *niṣita*—sharp; *dīrgha-apāṅga*—in the form of long outer corners of the eyes; *ṭaṅka-chatābhiḥ*—by chisels; *yugapat*—simultaneously; *ayam*—this; *apūrvah*—unprecedented; *kaḥ*—who; *purah*—in front; *viśva-karmā*—creative person; *marakata-maṇi-lakṣaiḥ*—with countless emeralds; *goṣṭha-kakṣām*—a private room for meeting; *cinoti*—He is constructing.

Rādhā: (filled with wonder, She says in Sanskrit:) O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.*

Text 81

lalitā: hala so eso de paraṇa-ṇādho.

hala—ah!; *so eso*—He; *de*—of You; *paraṇa*—of the life; *nādho*—the lord.

Lalitā: Ah, here is the Lord of Your life.

Text 82

rādhā: (sonmādam punaḥ sanskṛtena)

*sa eṣa kim u gopikā-kumudini-sudhādīdhitih
sa eṣa kiim u gokula-sphurita-yauva-rājyotsavaḥ
sa eṣa kim u man-manah-pika-vinoda-puṣpākarah
kṛṣṇodari dṛṣor dvayīm amṛta-vīcibhiḥ siñcati*

sa—with; *unmādam*—madness; *punaḥ*—again; *sanskṛtena*—in Sanskrit; *yatha*—just as; *va*—or; *lalitā-madhava*—in Lalitā-madhava; *saḥ eṣaḥ*—this; *kim*—whether?; *u*—indeed; *gopika*—of the gopīs; *kumudini*—of the lotus flowers; *sudhadīdhitih*—the nectar moon; *saḥ eṣaḥ*—this; *kim*—whether; *u*—indeed; *gokula*—in Gokula; *sphurita*—manifested; *yauva*—of youthfulness; *rajya*—of the kingdom; *utsavaḥ*—the festival; *saḥ eṣaḥ*—this; *kim*—whether; *u*—indeed; *mat*—of Me; *manah*—of the mind; *pika*—for the cuckoo bird; *vinoda*—for pastimes; *puṣpa*—of a flower; *akarah*—in the form; *krṣa-udari*—O slender-waisted girl; *dṛṣoḥ*—of eyes; *dvayim*—pair; *amṛta*—of nectar; *vicibhiḥ*—with waves; *siñcati*—sprinkles.

Rādhā: (maddened with love, She again says in Sanskrit) Is this a nectar moon to make the lotus flowers of the gopīs blossom with happiness? Is this a regal festival of youthfulness appearing in Gokula? Is this a garden of flowers to delight the cuckoo bird of My heart? O slender-waisted one, this person I see splashes My eyes with waves of nectar.

Text 83

kṛṣṇaḥ: (sāścaryam)

*asakṛd asakṛd eṣā kā camatkāra-vidyā
mama rasa-laharībhis tarṣam antas tanoti
viditam ahaha seyaṁ vyāyatāpaṅga-līlā-
madhurima-parivāhā kāpi kalyāṇa-vāpī*

sa—with; *ascaryam*—astonishment; *asakṛt asakṛt*—again and again; *eṣa*—this; *ka*—what?; *camatkāra*—astonishment; *vidya*—knowledge; *mama*—of me; *rasa*—of nectar; *laharibhiḥ*—with waves; *tarsam*—thirst; *antaḥ*—in the heart; *tanoti*—gives; *viditam*—known; *ahaha*—Ah!; *sa iyam*—this; *vyayata*—manifested; *apaṅga*—of sidelong glances; *lila*—pastimes; *madhurima*—sweetness; *parivaha*—

stream; *ka api*—one; *kalyana*—of auspiciousness; *vapi*—lake.

Kṛṣṇa: (filled with wonder) What wonderful mystic power is this? Again and again it strikes Me with waves of nectar, but yet it also creates a burning thirst within My heart. Aha! I know. This is a lake of bliss that overflows its banks in the streams of sweetness that are these playful sidelong glances.

Text 84

(*punar nirūpya*) *katham satyam eva. tathā hi*

*yasyām saivala-mañjarī viracitāsaṅgam rathāṅga-dvayam
phullam pañkaja-pañcakam ca bisayor yugmam ca mūlena tam
unmilaty ati-cañcalam ca śapharī-dvandvam vraje bhrājate
seyam śuddhatarānurāga-payasā pūrṇā puro dirghikā*

punaḥ—again; *nirūpya*—looking; *katham*—how is it?; *satyam*—true; *eva*—certainly; *tathā hi*—furthermore; *yasyam*—in whom; *saivala-mañjarī*—moss; *viracita*—fashioned; *asaṅgam*—separated; *rathāṅga*—of cakravaka birds; *dvayam*—pair; *phullam*—blossoming; *pañkaja*—of lotus flowers; *pañcakam*—group of five; *ca*—also; *bisayor*—of lotus stems; *yugmam*—pair; *ca*—also; *mūlena*—with root; *ca*—also; *unmilaty*—opens; *ati*—very; *cañcalam*—active; *ca*—also; *śapharī*—of saphari fishes; *dvandvam*—pair; *vraje*—in Vraja; *bhrājate*—are splendid manifest; *sa iyam*—this; *śuddhatarā*—extremely pure; *anurāga*—of love; *payasa*—with the waters; *pūrṇā*—filled; *puraḥ*—in the presence; *dirghikā*—lake.

(again gazing at Rādhā) Is this really a lake? (These bodily hairs standing up in ecstasy) are the moss (in this lake). (These breasts) are two cakravaka birds (now swimming) apart. (This face, hands, and feet) are five lotus flowers (and these arms) are two lotus stems. (These eyes) are two restlessly moving śapharī fishes, and (this very pure love) is the clear water that fills this lake that now stands (before Me).

Text 85

rādhā: halā na jāne kīsa ghuṇṇidamhi. ta dehi me hatthavalambam.

halā—ah!; *na*—not; *jāne*—I understand; *kīsa*—why?; *ghuṇṇidamhi*—I have become so dizzy; *ta*—therefore; *dehi*—please give; *me*—to Me; *hattha*—of your hand; *avalambam*—the support.

Rādhā: Ah! I don't know why I have become so dizzy. Please hold Me up with your hand.

Text 86

lalitā: sahi vīsaddhā hohi. (iti rādhā-bhujam skandhe nidadhāti.)

sahi—friend; *visaddha*—trusting; *hohi*—be; *iti*—thus; *rādhā*—of Rādhā; *bhumama*—the arm; *skandhe*—on the shoulder; *nidadhati*—places.

Lalitā: Friend, be steady. (She places Rādhā's arm on her shoulder.)

Text 87

kṛṣṇaḥ: (sannidhāya)

*samīkṣya tava rādhike vadana-bimbam udbhāsuram
trapā-bhara-parīta-dhīḥ śrayitum asya tulya-śriyam
śaśī kila kṛṣī-bhavan suradhunī-taraṅgokṣitas
tapasyati kapardinaḥ sphuṭa-jatātavīm aśritaḥ*

(ity upasarpati)

sannidhaya—coming near; *samīkṣya*—seeing; *tava*—of You; *radhike*—O Rādhā; *vadana*—of the face; *bimbam*—the circle; *udbhasuram*—splendid; *trapā*—of shame; *bhara*—with an abundance; *parīta*—filled; *dhīḥ*—whose consciousness; *śrayitum*—to attain; *asya*—with it; *tulya*—equal; *śriyam*—beauty; *sasi*—the moon; *kila*—indeed; *kṛṣī*—very thin; *bhavan*—becoming; *suradhuni*—of the celestial Ganges River; *taraṅga*—in the waves; *ukṣitaḥ*—bathing; *tapasyati*—performs austerities; *kapardinaḥ*—of Lord Siva; *sphuṭa-jata*—of matted locks of hair; *atavim*—in the forest; *aśritaḥ*—taking shelter; *iti*—thus; *upasarpati*—comes nearer.

Kṛṣṇa: (coming nearer) Rādhā, embarrassed by seeing Your splendid face, the moon has entered the forest of Lord Siva's matted hair, where he repeatedly bathes in the waves of celestial Ganges, and has become thin with austere fasting to become as beautiful as Your face. (He approaches nearer.)

Kṛṣṇa: (coming nearer) Rādhā, the moon is embarrassed by seeing Your splendid face, has now entered the forest of Lord Siva's matted hair, where he repeatedly bathes in the waves of celestial Ganges, and has become thin with austere fasting in order to become as beautiful as Your face. (He approaches nearer.)

Text 88

rādhā: (dṛg-antenābhisūcya) lalide rakkhedi mam.

dṛk-antena—with a sidelong glance; *abhisucya*—signalling; *lalide*—Lalitā; *rakkhedi*—protect; *mam*—me.

Rādhā: (signaling with a sidelong glance) Lalitā, protect Me!

Text 89

kṛṣṇaḥ:

*militam militenayām
vindan phullena phullatām
apaṅgenāti-kṛṣṇena
kṛṣṇas tava vaśi-kṛtaḥ*

militam—closed; *militena*—closed; *ayam*—this; *vindam*—finding; *phullena*—blossomed; *phullatam*—the state of being blossomed; *apaṅgena*—with the sidelong glance; *ati*—very; *kṛṣṇena*—attractive; *kṛṣṇaḥ*—Kṛṣṇa; *tava*—of You; *vaśi-kṛtaḥ*—under the dominion.

Kṛṣṇa: When it closes shut He closes shut. When it blossoms He blossoms. Kṛṣṇa is under the dominion of Your dark sidelong glance.

Text 90

rādhā: (sa-gadgadam) kundalade nivāri-adau eso sundaruttamso. jam guru-parāhīṇamhi manda-bhā-iṇī.

sa—with; *gadgadam*—a choked up voice; *kundalade*—Kundalatā; *nivari-adu*—

should be stopped; *eso*—He; *sundaruttamso*—the crest jewel of handsome men; *jam*—because; *guru*—to My superiors; *parahinamhi*—I am subordinate; *mandabha-ini*—unfortunate.

Rādhā: (with a choked up voice) Kundalatā, stop this crest jewel of handsome men! I am only an unfortunate girl under the dominion of My elders and superiors.

Text 91

(*praviśya*) *jaṭilā*: *are mahā-mohana dhamma-maggādo pāḍidaṃ tu-e savvaṃ cce-a go-ula-bālā-ulam ke-alam maha putta-puṇṇeṇa vahudī-a urvvaridatthi. ta ṇāma-gahaṇassa vi ekkam rakkhehi.*

(*iti rādhām ādāya dvābhyām saha niṣkrāntā.*)

praviśya—entering; *are*—O; *mahā*—great; *mohana*—bewilderer; *dhamma*—of religion; *maggado*—from the path; *paḍidaṃ*—made to fall; *tu-e*—by You; *savvam*—all; *cce-a*—indeed; *go-ula*—of Gokula; *bala-ulam*—the young girls; *ke-alam*—only; *mahā*—my; *putta*—son; *puṇṇeṇa*—pure; *vahudī-a*—the young bride; *urvvaridatthi*—is saved; *ta*—therefore; *nama*—of the name; *gahaṇassa*—of the speaking; *vi*—even; *ekkam*—one; *rakkhehi*—pleases rescue; *iti*—thus; *rādhām*—Rādhā; *ādāya*—taking; *dvābhyām*—with both girls; *niṣkrāntā*—exits.

Jaṭilā: (enters) Great trickster, You have made all the young girls of Gokula fall from the path of religion. Only the young bride of my saintly son has escaped (Your clutches). Spare us from having even once to say Your name.

(Taking Rādhā and the other two girls with her, she exits.)

Text 92

kṛṣṇa: *prasthitā priyā. tad ahaṃ gavāṃ sambhālanāya prayāva.*

(*iti niṣkrāntāḥ sarve*)

prasthita—gone away; *priya*—My beloved; *tat*—then; *aham*—I; *gavam*—of the cows; *sambhālanāya*—to see; *prayava*—let us go; *iti*—thus; *niṣkrāntāḥ*—exit; *sarve*—all.

Kṛṣṇa: My beloved has gone! Let us go find the cows. (They all exit.)

Act Two

Scene 1

Text 1

(*tataḥ praviśati vṛndā*)

vṛndā: (nabho-maṇḍalam avalokya)

*nyañcan kuñcita-kāntir icchati śaśī yasyāḥ patir vāruṇīm
prāpya svairam agauravam gurur api glānīm parām aṅcati
sarvo 'py eṣa kṛśī-bhavam udu-parivāras tirodhitasate
yāminyāḥ kṣaya-lakṣaṇam vidhi-vaśād asyāḥ sphuṭam lakṣyate*

tataḥ—then; *praviśati*—enters; *vṛndā*—Vṛndā; *nabha-maṇḍalam*—to the sky; *avalokya*—looking; *nyañcan*—moving downwards; *kuñcita*—crooked; *kāntiḥ*—with light; *icchati*—desires; *śaśī*—the moon; *yasyāḥ*—of whom; *patiḥ*—the husband; *varuṇim*—the western horizon; *prāpya*—attaining; *svairam*—independently; *agauravam*—lightness; *guruh*—the planet Jupiter; *api*—also; *glānīm*—decline; *param*—great; *aṅcati*—attains; *sarvaḥ*—all; *api*—even; *eṣaḥ*—this; *kṛśī-bhavan*—becoming diminished; *udu*—of stars; *parivaraḥ*—associates; *tirodhitasate*—disappears; *yāminyāḥ*—of the night; *kṣaya*—destruction; *lakṣaṇam*—the characteristic; *vidhi*—of destiny; *vaśat*—because of the control; *asyāḥ*—of that; *sphuṭam*—clearly; *lakṣyate*—is seen.

(Vṛndā enters.)

Vṛndā: (looking at the sky) Night's husband, the moon, has become dim, and now desires to rest on the western horizon. The planet Jupiter has faded, and his friends, the stars, are becoming faint and are beginning to disappear. Night is now destined to end.

Text 2

(parikramya)

rajani-vipariṇāme gargarīnām garīyān
dadhi-mathana-vinodād udbhavann eṣa nādaḥ
amara-nagara-kakṣā-cakram ākrāmya sadyaḥ
smarayati sura-vṛndāny abdhī-manthotsavasya

rajani—of night; vipariṇāme—in the transformation; gargarīnām—of churning vessels; garīyaḥ—loud; dadhi—of yogurt; mathana—of churning; vinodat—from the pastime; udbhavan— arising; eṣaḥ—this; nādaḥ—sound; amara—of the demigods; nagara—of the cities; kakṣā—of the inner apartments; cakram— the circle; ākrāmya—entering; sadyaḥ—at oñce; smarayati— reminds; sura—of demigods; vṛndāni—the hosts; abdhī—of the ocean; manthana—of churning; utsavasya—of the festival.

(walking about) Now that night is turning (into day) a loud sound rises from the churning of yogurt (into butter). This sound must penetrate within the inner rooms in the demigod's cities and remind them of the festive churning of the milk-ocean.

Text 3

(puro dṛṣṭim kṣipanti)

karoti dadhi-manthanam sphuṭa-visarpi-phena-cchaṭā-
vicitrita-grhāṅganam gahana-gargarī-garjitam
muhur guṇa-vikarṣaṇa-pravaṇatākramākūñcita-
prasārīta-kara-dvayī kvanita-kaṅkanam mālatī

purāḥ—before her; dṛṣṭim—a glance; kṣipanti—casting; karoti—does; dadhi—of yogurt; manthanam—churning; sphuṭa— manifested; visarpi—from the movements; phena—of bubbles; chata—abunda 24ce; vicitrita—wonderfully decorated; grha—of the house; āṅganam—the courtyard; gahana—deep; gargarī—of the churning vessel; garjitam—rumbling; muhuḥ—repeatedly; guṇa—the churning rope; vikarṣaṇa—pulling; pravaṇata—devotion; akrama—activity; aku 24cita—straight; prasārīta—moving; kara—of hands; dvayī— pair; kvanita—sounded; kaṅkanam—bracelets; mālatī—Malati.

(glancing ahead) Mālatī's bracelets tinkle as she churns yogurt (into butter).

With both hands she earnestly pulls the churning-rope back and forth again and again, making the deep churning pot rumble, and decorating the courtyard with splashing foam.

Text 4

(*pārśvato vilokya sa-smitam*)

*uttāmyanti viramati tamaḥ-stoma-sampat-prapañce
nyañcan-mūrdhā sa-rabhasam asau sraṣṭa-veni-vṛtāṃsā
manda-spandaṃ diśi diśi dṛṣor dvandvam alpam kṣipanti
kuñjat goṣṭhaṃ viśati cakitā vaktram āvṛtya pālī*

parsvataḥ—from the side; *vilokya*—glañcing; *sa*—with; *smitam*—a smile; *aparādhāt*—because of offense; *yathā*—just as; *lalitā-mādhava*—in Lalitā-mādhava; *uttamyanti*—anxious; *viramati*—stops; *tama-stoma*—of darkness; *sampat*—of the opule 24ce; *prapañce*—in the manifestation; *nya 24cat*—bowed down; *murdha*—head; *sa*—with; *rabhasam*—haste; *asau*—She; *sraṣṭa*—fallen; *veni*—by braids; *vṛta*—covered; *aṃsa*—whose shoulders; *manda*—slightly; *spandam*—trembling; *diśi diśi*—in all directions; *dṛsoḥ*—of eyes; *dvandam*—pair; *alpam*—a little; *kṣipanti*—casting; *kuñjat*—from the forest grove; *goṣṭham*—Vraja village; *viśati*—enters; *cakita*—frightened; *vaktram*—face; *āvṛtya*—covering; *pālī*—Pali.

(looking to her side, and smiling)

Her head bent down, and loosened hair fallen over her shoulders, Pālī anxiously stops in the dense darkness (just before daybreak), and moves her trembling eyes in all directions. She covers her face and fearfully walks from the forest grove to the village of Vraja.

Text 5

(*punar anyato vilokya sāścaryam*)

*sroṇyām nābhi-saroja-pravara-sahacaram bibhratīyam dukūlam
śrīvatsotsaṅga-saṅga-praṇayinam urasi sphāram āsajya hāram
uttamsaṃ nyasya karṇe makara-paricitaṃ patra-bhaṅgaṃ vahantī
gaṇḍe cakrāṅka-pādī pranihitam ayate śyāmalā gokulāya*

punaḥ—again; *anyataḥ*—in another direction; *vilokya*—looking; *sa*—with; *ascaryam*—wonder; *sroṇyam*—on the hips; *nabhi*—of the navel; *saroja*—lotus flower; *pravara*—the best; *sahacaram*—friend; *bibhrati*—wearing; *iyam*—she;

dukulam— garment; *srivatsa*—of Srivatsa; *utsaṅga-saṅga*—the touch; *praṇayinam*—fond; *urasi*—on the breast; *spharam*—large; *asajya*—wearing; *haram*—necklace; *uttamsam*—earrings; *nyasya*—wearing; *karne*—on the ears; *makara*—with the sharks; *paricitam*—familiar; *patra bhaṅgam*—the painted decorations; *vahanti*—carrying; *gande*—on the cheeks; *cakra-aṅka-pani*—by Lord Kṛṣṇa, who carries the cakra in His hands; *pranihitam*—placed; *ayate*—goes; *syamala*—Syamala; *gokulaya*—to Gokula.

(Looking in another direction, she becomes struck with wonder and says:) Śyāmālā now goes to Gokula. On her hips she wears a silk garment that is the best friend of Lord Kṛṣṇa's lotus navel. On her breasts is a large necklace fond of touching Lord Kṛṣṇa's mark of Śrīvatsa. On her ears are earrings that are the intimate associates of Lord Kṛṣṇa's shark-shaped earrings, and on her cheeks are decorations painted by the hand of Lord Kṛṣṇa, who carries the Sudarśana cakra.

Text 6

(*punar anyataḥ samikṣya sa-khedam*)

aśithila-kavarīkā rāgi-bimbādhara-śrīr
aparilulita-lilā-patra-vallī-vilāsa
amudita-mukha-kāntiḥ sadma padmā prapede
sphuṭam iyam alasaṅgī vipralabdhā babhūva

punaḥ—again; *anyataḥ*—in another direction; *samikṣya*—looking; *sa*—with; *khedam*—unhappiness; *aśithila*—unloosened; *kavarika*—with braids; *ragi*—reddened; *bimba*—bimba fruit; *adhara*—lips; *śrīḥ*—beauty; *aparilulita*—unmoved; *lilā*—pastimes; *patra*—of decorations; *vallī*—creeper; *vilasa*—pastimes; *amudita*—unhappy; *mukha*—of the face; *kāntiḥ*—beauty; *sadma*—home; *padma*—Padma; *prapede*—goes; *sphuṭam*—clearly; *iyam*—she; *alasa*—exhausted; *aṅgī*—limbs; *vipralabdha*—jilted by Kṛṣṇa; *babhūva*—was.

(Looking in another directions, she becomes unhappy and says:) Padmā's braids have not become loosened, and her red lipstick still shines unbroken on her beautiful bimba-fruit lips. The creeper playfully painted (on her cheek) remains unsmudged. Her beautiful face displays her grief. Lord Kṛṣṇa did not meet her at the appointed rendezvous, and now exhausted Padmā slowly walks home.

Text 7

(*nepathye*)

*phullaty ārān nava-vicakile keli-kuñje 'dya phullā
śephālīnām skhalati kusume hanta caskhāla bālā
mīlaty uccaiḥ kuvalaya-vane mīlitākṣī kilāsīd
vācyam kim vā param upahasīr mā praṇāma-cchalena*

nepathye—from behind the scenes; *phullati*—blossoms; *arat*— nearby; *nava*— fresh; *vicakile*—jasmine flowers; *keli*—of pastimes; *kuñje*—in the grove; *adya*— now; *phulla*—blossoms; *sphalīnām*—of the sephali trees; *skhalati*—fall; *kusume*— when the flowers; *hanta*—indeed; *caskhāla*—falls; *bala*—this young girl; *mīlati*— closes; *uccaiḥ*—greatly; *kuvalaya*—of lotus flowers; *vane*—when the forest; *mīlita*—closed; *akṣī*—with eyes; *kila*— indeed; *asit*—was; *vacyam*—statement; *kim*—what?; *va*—or; *param*— after; *upahasīḥ*—mocking; *ma*—do not; *praṇāma*— of bowing to offer obeisances; *chalena*—on the pretext.

Voices from behind the scenes: (In the early evening) when the fresh vicakila jasmine flowers were blooming, (our friend Padmā) was also blooming (with happiness). (As the evening progressed and) the śephālī flowers began to wilt, (Padmā) also wilted (as she patiently waited for You to come). (At sunrise,) when the forest of kuvalaya lotus flowers closed its petals, (Padmā had given up all hope that You would come, and she) closed her eyes (in despair). (Kṛṣṇa,) what You have to say for Yourself? Please do not make fun of us by this bowing down before us.

Text 8

vṛndā: nūnam asau padmanābhe padmā-suhṛdām upāmbhaḥ.

nunam—is it not?; *asau*—this; *padma-nabhe*—towards lotus-naveled Lord Kṛṣṇa; *padma*—of Padma; *suhṛdam*—of the friends; *upāmbhaḥ*—the rebuke.

Vṛndā: Is this not Padmā's friends rebuking Lord Padmanābha (Kṛṣṇa)?

Text 9

(*nepathye*)

*aham ulmūka-puñja-dharminā
hṛdi cintā-nicayena carcitā*

bhuvi hanta nivīśya jāgratī
katham apy akṣapayaṃ kṣapām imam

nepathye—from behind the scenes; *aham*—I; *ulmukha*—of burning torches; *puñja*—of a host; *dharmina*—with the nature; *hṛdi*—in the heart; *cinta*—of anguishes; *nicayena*—with a host; *carcita*—anointed; *bhuvi*—on the ground; *hanta*—indeed; *nivīśya*—entering; *jagrati*—awake; *katham api*—somehow or other; *akṣapayam*—I have passed; *kṣapam*—night; *imam*—this.

A voice from behind the scenes: My heart is filled with anguish that burns like a host of fiery torches. I lay down to sleep, but I could not sleep a wink. It is only with great difficulty that somehow I have survived this night.

Text 10

vṛndā: katham iha bhagavatī paurṇamāsī purastād abhivartate.

katham—why?; *iha*—here; *bhagavati*—noble; *paurṇamāsī*—Paurṇamāsī; *purastat*—in the presence; *abhivartate*—has come.

Vṛndā: Why has noble Paurṇamāsī come here?

Text 11

(praviśya) paurṇamāsī: (aham ulmukha-puñja iti paṭhitvā) katham agrato 'sau. vana-devī. tad enām āśadayāmi.

praviśya—entering; *aham ulmukha-puñja*—the verse beginning with "aham ulmukha-puñja"; *iti*—thus; *paṭhitva*—having recited; *katham*—how?; *agrataḥ*—in the presence; *asau*—she; *vana-devī*—Vṛndā, the queen of Vṛndāvana forest; *tat*—then; *enam*—her; *āśadayāmi*—I shall approach.

Paurṇamāsī: (Enters. She repeats Text 9 and then says:) Where is Vṛndā, the queen of Vṛndāvana forest? Ah, I have found her.

Text 12

vṛndā: (praṇamya) bhagavati kim idanim tava cintā-nidānam.

praṇamya—bowing down; *bhagavati*—O noble lady; *kim*—what?; *idanim*—now; *cintā*—of anxieties; *nidānam*—the cause.

Vṛndā: (bowing down) O noble lady, why are you so unhappy?

Text 13

paurṇamāsī: vatse sandiṣṭāsmi nagarān mantri-cakra-cūdā-maṇinā tenoddhavana. yathā sa kila bhoja-kula-kalimā duṣṭa-bhūpatir ariṣṭa-keśināv āhūya sādaram ādideśe hanta sakhāyau kumārī-hārikā pūtanā nanda-gokule kenāpi divya-bālakena marditeti sarvataḥ kim-vadantī. tena kumārasya paramātyantikīnām mamāpadam nidānasya sampadam kila kumārikāyāś ca tatrāvasthitir iti tarkayāmi. tac ca gokulaṁ samprati bādham vṛndāvanam avagādham ity ato bhavadbhyām yatnena tattvam avadhāraṇīyam iti.

vatse—child; *sandiṣṭa*—informed; *asmi*—I am; *nagarat*—from the city; *mantri*—of advisors; *cakra*—of the circle; *cūdā-maṇina*—by the crest-jewel; *tena*—by him; *ucdhavena*—by Uddhava; *yathā*—just as; *saḥ*—he; *kila*—indeed; *bhoja*—of the Bhojas; *kula*—in the dynasty; *kalima*—the black spot; *duṣṭa*—the evil; *bhūpatiḥ*—king; *ariṣṭa*—Ariṣṭa; *keśināu*—and Keśī; *ahūya*—calling; *sa*—with; *adaram*—respect; *adidese*—informed; *hanta*—indeed; *sakhayau*—friends; *kumārī*—of little girls; *harika*—the killer; *putana*—Putana; *nanda*—of Nanda Mahārāja; *gokule*—in the Gokula; *kena api*—by a certain; *divya*—divine; *balakena*—child; *mardita*—crushed; *iti*—thus; *sarvataḥ*—everywhere; *kim-vadanti*—lamenting; *tena*—by this; *kumārasya*—of a boy; *parama-atyantikīnām*—extreme; *mama*—of men; *apadam*—of the misfortune; *nidānasya*—the origin; *sampadam*—of good fortune; *kila*—indeed; *kumārikāyāḥ*—of the young girl; *ca*—also; *tatra*—there; *avasthitiḥ*—residence; *iti*—thus; *tarkayami*—I conjecture; *tat*—therefore; *ca*—also; *gokulam*—to Gokula; *samprati*—now; *badham*—certainly; *vṛndāvanam*—to Vṛndāvana; *avagadham*—deep; *iti*—thus; *ataḥ*—therefore; *bhavadbhyam*—by you both; *yatnena*—with great effort; *tattvam*—the truth; *avadharaniyam*—should be found; *iti*—thus.

Paurṇamāsī: Uddhava, the crest-jewel of advisors has just come from Mathurā City and told me the latest news. Evil King (Kāmsa), the black spot in the Bhoja dynasty, called for Ariṣṭa and Keśī, and respectfully said to them: "My friends, the Putanā witch, who kills little girls, was crushed to death in Nanda's village of Gokula. A small divine boy killed her as she screamed out in all directions. I can only guess that in that place there is a small boy who is the cause of great misfortune to me and good fortune to little girls. Please go to this Gokula-

Vṛndāvana, carefully investigate this matter, and discover the truth."

Text 14

vṛndā: tatas tataḥ.

tataḥ tataḥ—then what happened?

Vṛndā: Then? Then?

Text 15

paurṇamāsī: tatas ca rādhā-mādhavayoḥ adbhutānubhāvam anubhūya labdha-sambhāvanena keśinā nivedita-yathārthyaḥ pāṛthivo rādhānurodhena gokulam avaroddhum svayam udyato 'bhūt.

tataḥ—then; *ca*—also; *rādhā-mādhavayoḥ*—of Rādhā-Kṛṣṇa; *adbhūta*—wonderful; *anubhavam*—the glory; *anubhūya*—perceiving; *labdha*—obtained; *sambhāvanena*—with the idea; *keśinā*—by Keśī; *nivedita*—informed; *yathārthyaḥ*—of the truth; *pāṛthivaḥ*—the king; *rādhā*—Rādhā; *anurodhena*—with regard to; *gokulam*—Gokula; *avaroddhum*—to capture; *svayam*—personally; *udyataḥ*—prepared; *abhūt*—was.

Paurṇamāsī: Keśī saw the transcendental glory of Rādhā and Mādhava (Kṛṣṇa), and he then accurately described it to King (Kamsa). Kamsa then decided to invade and capture Gokula to get Rādhā.

Text 16

vṛndā: (sa-trāsam) tatas tataḥ.

sa—with; *trasam*—fear; *tataḥ tataḥ*—then what happened?;

Vṛndā: (frightened) Then? Then?

Text 17

paurṇamāsī: tataś cāriṣṭenānusṛtya rādhā-pāṇi-bandha-pravāde nivedite so 'yam adhunā śithilī-kṛtāsaṅkaḥ śaṅkhacūḍākhyam ātmanaḥ suhṛttamaṁ duṣṭa-yakṣam kumārīm āhartuṁ niyuktavān.

tataḥ—then; ca—also; ariṣṭena—by Ariṣṭena; anusṛtya— following; rādhā—of Rādhā; paṇi-bandha—accepting the hand in marriage; pravāde—in the description; nivedite—when advised; saḥ ayam—he; adhuna—now; sithilī-kṛta—slackened; asaṅkaḥ— fears; śaṅkhacūḍa—Śaṅkhacūḍa; akhyam—named; ātmanaḥ—personal; suhṛt-tamaṁ—intimate friend; duṣṭa—evil; yakṣam—a yakṣa; kumārīm—the girl; ahartuṁ—to abduct; niyuktavan—appointed.

Paurṇamāsī: Ariṣṭāsura then advised Kamsa to marry Rādhā, and the fearless Kamsa sent his intimate friend, the wicked yakṣa Śaṅkhacūḍa, to kidnap her.

Text 18

vṛndā: sthāne khalv iyaṁ tava cintā. tathyam eṣā duṣṭenākrāntā tri-lokīm eva santāpayet. yataḥ

*vidyotante guṇa-parimalair yaḥ samastopariṣṭāt
taḥ kasyārtim dadhati na khala-sparśa-dagdhaḥ kumāryaḥ
bhūyo bhūyaḥ svayam anupamām klāntim āsādayanti
mandākrāntā bhavati jagataḥ kleśa-dātrī hi citrā*

sthane—properly; khalu—indeed; iyaṁ—this; tava—of you; cinta—fear; tathyam—in truth; eṣā—She; duṣṭena—by this demon; akranta—kidnapped; tri—the three; lokim—worlds; eva— certainly; santāpayet—will cause to burn in pain; yataḥ— because; vidyotante—shine; guṇa—of good qualities; parimalaiḥ— with the sweet fragrance; yaḥ—who; samasta—all; upariṣṭat— above; taḥ—they; kasya—of whom?; artim—suffering; dadhati— places; na—not; khala—of a demon; sparsa— by the touch; dagdhaḥ—burned; kumāryaḥ—girls; bhūyaḥ—again; bhūyaḥ—and again; svayam—personally; anupamam—incomparable; klantim— suffering; asadayanti—brings; manda—unfortunate; akranta— kidnapped; bhavati—is; jagataḥ—of the universe; kleśa—of distress; datri—cause; hi—indeed; citra— wonderful Rādhā.

Vṛndā: Your fears are well founded. If Rādhā is kidnapped by this demon, the entire world will burn with pain. Who will not burn with pain if beautiful girls sweetly scented with all virtues are scorched by a demon's touch? If wonderful

unfortunate Rādhā is kidnapped that will bring constant unparalleled pain not only to me, but also to the entire world.

Text 19

(*praviśya sambhrāntā*) *kundalatā: bha-avadi accari-am accari-am.*

praviśya—enters; *sambhranta*—in haste; *bha-avadi*—O noble lady; *accari-am*—wonderful; *accari-am*—wonderful.

Kundalatā: (hastily enters) O noble lady, (I have seen a) great wonder. A great wonder.

Text 20

paurṇamāsī: kim āścaryam.

kim—what?; *ascaryam*—wonder.

Paurṇamāsī: What is this wonder?

Text 21

kundalatā: ditṭho ma-e go-a-udhaṇa-mallassa mandira-parente ujjalanto kiraṇa-mālī.

ditṭha—seen; *ma-e*—by me; *go-a-udhana-mallassa*—of Govardhana-malla; *mandira*—the house; *parente*—near; *ujjalanto*—shining; *kiraṇa-mali*—the sun-god.

Kundalatā: Near Govardhana-malla's house I just now saw the brilliantly shining sun-god.

Text 22

vṛndā: (sānandam) bhagavati ma kuru cintām; yad eṣa rādhāyās ciram ārādhānena mitrasya vṛṣabhānoḥ sauhṛdena cānurañjito bhānur enām rakṣitum āsedivān.

*sa—*with; *ānandam—*bliss; *bhagavati—*O noble lady; *ma—*do not; *kuru—*do; *cintam—*anxiety; *yat—*because; *eṣaḥ—*he; *rādhāyaḥ—*of Rādhā; *ciram—*long-standing; *ārādhānena—*because of worship; *mitrasya—*of the friend; *vṛṣabhānoḥ—*Mahārāja Vṛṣabhānu; *sauhṛdena—*because of friendship; *ca—*also; *anurañjitaḥ—*affectionate; *bhanuḥ—*the sun-god; *enam—*Her; *rakṣitum—*to protect; *asedivan—*has come.

Vṛndā: (blissful) O noble lady, do not worry. Because of Rādhā's constant worship, and because of friendship with Mahārāja Vṛṣabhānu, the sun-god has come here to protect Her.

Text 23

paurṇamāsī: nāyam bhānuḥ. kintu sa eva kamsasya pakṣo yakṣo bhaviṣyati.

*na—*not; *ayam—*this; *bhanuḥ—*the sun-god; *kintu—*however; *saḥ—*he; *eva—*certainly; *kamsasya—*of Kamsa; *pakṣaḥ—*the party; *yakṣaḥ—*the yakṣa; *bhaviṣyati—*will be.

Paurṇamāsī: This is not the sun-god. This must be the yakṣa sent by Kamsa.

Text 24

kundalatā: ikkhaṇa-vikkhohanehim ma-uha-puñjehim dullakkho tti na sambhāvī-adi.

*ikkhana—*the eyes; *vikkhohanehim—*disturbing; *mu-uha—*of effulgence; *puñjehim—*with an abundance; *dullakkho—*difficult to see; *tti—*thus; *na—*not; *sambhavi-adi—*is possible.

Kundalatā: This person is so effulgent that the light from him pains the eyes and makes him very difficult to see. This cannot be any yakṣa.

Text 25

paurṇamāsī: saṅkramikam idam māyūkha-cakram. na tu naisargikam.

saṅkramikam—obtained from some other thing; *idam*—this; *mayukha*—of light; *cakram*—circle; *na*—not; *tu*—but; *naisargikam*—natural.

Paurṇamāsī: This light is not the natural effulgence (of this body). It comes from some other thing.

Text 26

kundalatā: kudo tam saṅkantam.

kudo—from what?; *tam*—that; *saṅkantam*—comes.

Kundalatā: From what other thing?

Text 27

paurṇamāsī: cūdā-maṇitaḥ.

cūdā—in his crown; *maṇitaḥ*—from the jewel.

Paurṇamāsī: From the jewel of his crown.

Text 28

vṛndā: kutas tan maha-ratnam avāptam.

kutaḥ—from where?; *tat*—this; *maha*—great; *ratnam*—jewel; *avāptam*—obtained.

Vṛndā: Where did he get such a splendid jewel?

Text 29

paurṇamāsī: kuverasya mahā-kośa-maṇḍapa-rakṣiṇam adhyakṣeṇāmunā tad-ādhāra-prāṇa-dhāarakam apanītam.

kuverasya—of Kuvera; *mahā*—the great; *kośa-maṇḍapa*—the treasury-building; *rakṣiṇam*—of the guards; *adhyakṣeṇa*—by the superintendent; *amuna*—by him; *tat*—that jewel; *adhāra-prāṇa-dhāarakam*—pleasing to him; *apanītam*—stolen.

Paurṇamāsī: He was the leader of the guards watching Kuvera's treasury-building. He liked that jewel, so he stole it.

Text 30

vṛndā: ārye caṇḍa-raśmer adya vasāre tasya maṇḍapam avasyaṃ gamiṣyati rādhikā. tatas tvayā niśidhyatām.

ārye—O noble lady; *caṇḍa-raśmeḥ*—of the sun-god; *adya*—today; *vasāre*—on the day; *tasya*—of him; *maṇḍapam*—to the temple; *avasyaṃ*—certainly; *gamiṣyati*—will go; *rādhikā*—Rādhā; *tataḥ*—therefore; *tvayā*—by you; *niśidhyatām*—should be forbidden.

Vṛndā: Today is sunday. Rādhā will certainly go today to the temple of the sun-god. You should forbid Her to go.

Text 31

kundalatā: vunde sa mandirado ciraṃ tattha calidatthi.

vunde—O Vṛndā; *sa*—She; *mandirado*—from the temple; *ciraṃ*—long ago; *tattha*—there; *calidatthi*—has left.

Kundalatā: O Vṛndā, She has left the temple long ago.

Text 32

paurṇamāsī: kundalate tatas tvayā tūrṇam upāyenānasyāḥ sannidhau nidhīyatām agha-bhedī. vayam api saṅkarṣaṇam sannikarṣayitum prayāmaḥ. (iti vṛndāya saha niṣkrāntā.) viṣkambhakaḥ

kundalate—O Kundalate; *tataḥ*—therefore; *tvayā*—by you; *turnam*—quickly; *upayena*—by a remedy; *asyāḥ*—of Her; *sannidau*—in the vicinity; *nidhiyatam*—should be placed; *agha-bhedī*—Kṛṣṇa, the killer of Aghāsura; *vayam*—we; *api*—also; *saṅkarṣaṇam*—Balarama; *sannikarsayitum*—to bring; *prayamaḥ*—let us go; *iti*—thus; *vṛndāya*—Vṛndā; *saha*—with; *niṣkrāntā*—exits; *viskambhakaḥ*—the interlude.

Paurṇamāsī: Kundalatā, quickly bring Kṛṣṇa to Rādhā's side. I will go to get Balarāma. (Paurṇamāsī exits with Vṛndā.)

Thus end the Viṣkambhaka interlude.

Scene 2

Text 1

kundalatā: (parikramya) jaḍilā-lalidā-visāhāhim vedhijjanti esā ā-acchadi rāhī.

parikramya—walking about; *jadila*—by Jaṭilā; *lalida*—Lalitā; *visahahim*—and Viśākhā; *vedhijjanti*—surrounded; *esa*—She; *a-acchadi*—comes; *rāhī*—Rādhā.

Kundalatā: (walking about) Here comes Rādhā with Jaṭilā, Lalitā, and Viśākhā.

Text 2

(tataḥ praviśati yathā-nirdiṣṭā rādhā.)

rādhā: (svगतam) hi-a-a ma uttamma. ettha duggadam de pi-a-pekkhaṇam.

tataḥ—then; *praviṣati*—enters; *yathā*—as; *nirdiṣṭa*—indicated; *rādhā*—Rādhā; *svagatam*—aside; *hi-a-a*—O heart; *ma*—do not; *uttama*—become anxious; *ettha*—here; *dugghadam*—impossible; *de*—of you; *pi-a*—of the beloved; *pekkhanam*—the sight.

(As previously described, Rādhā enters.)

Rādhā: (aside) O heart, don't be aroused. You will not see Your beloved here.

Text 3

kundalatā: rāhi maṅgaleṇa saṅgave cce-a saṅgadāsi.

rāhi—O Rādhā; *maṅgalena*—with auspiciousness; *saṅgave*—in the morning; *cce-a*—certainly; *saṅgadasi*—You have met.

Kundalatā: O Rādhā, it is certainly very auspicious that You have met us this morning.

Text 4

jaṭilā: (sa-roṣam) cabale-rāhi rāhi tti ma phudam bhāṇahi. suni-a kaṅho ā-amissadi.

sa—with; *roṣam*—anger; *cabale*—O inconstant girl; *rāhi*—Rādhā; *rāhi*—Rādhā; *tti*—thus; *ma*—do not; *phudam*—clearly; *bhāṇahi*—say; *sunī-a*—having heard; *kaṅho*—Kṛṣṇa; *a-amissadi*—is coming.

Jaṭilā: (with anger) O restless girl, do not say "Rādhā, Rādhā". Kṛṣṇa will hear you and come here.

Text 5

lalitā: (sa-smitam) sāhu bhaṇādi ajjā.

sa—with; *smitam*—a smile; *sahu*—well; *bhanadi*—said; *ajja*— O noble lady.

Lalitā: (with a smile) Well said, noble lady.

Text 6

jaṭilā: lalide sura-maṇḍabam lebidum aggado jāmi. (iti parikramati.)

lalide—O Lalitā; *sura*—of the sun-god; *madabam-lebidum*—to anoint; *aggado*—ahead; *jami*—I shall go; *iti*—thus; *parikramati*—walks ahead.

Jaṭilā: Lalitā, I will go ahead to anoint the sun-god's temple. (She walks ahead.)

Text 7

rādhā: kundalade abi nāma jānāsi. so amhadisīnām dullaha-damsano. tumha de-aro kahim nivasedi. kahim va kiladi tti.

kundalade—O Kundalatā; *api nama*—perhaps; *janasi*—you know; *so*—He; *amadisīnām*—of for girls like Me; *dullaha*—difficult; *damsano*—to see; *tumha*—your; *de-aro*—brother-in-law (Kṛṣṇa); *kahim*—where?; *nivasedi*—stays; *kahim*—where?; *va*—or; *kiladi*— plays; *tti*—thus.

Rādhā: Kundalatā, perhaps you know. Do you know where your cousin, who is very difficult for girls like Me to ever see, is now staying, or where He is enjoying pastimes?

Text 8

kundalatā: a-i loluhe rattindinam jevva tiṇā samam ramasi. tahabi evvam ukkanthāsi.

a-i—O; *loluhe*—greedy girl; *rattandinam*—day and night; *jevva*—certainly; *tina*—Him; *samam*—with; *ramasi*—You enjoy pastimes; *tahabi*—still; *evvam*—in this way; *ukkanthasi*—You long.

Kundalatā: Greedy girl, day and night You enjoy transcendental pastimes with Him, and still You long (to see Him again).

Text 9

rādhā: halā alam imiṇā ubāhasena. dhaṇṇā-o kkhu tumhe jāhim aṇi-āridam acchi-puḍā-im bhari-a uṇa uṇa so accari-o-ami-a-puro pī-adi. akida-puṇṇa-lesāṇam uṇa amhāṇam sunidum pi sudullaho eso.

halā—ah!; *alam*—enough; *imina*—with these; *ubahasena*—jokes; *dhanna*—fortunate; *kkhu*—indeed; *tumhe*—you; *jahim*—by whom; *ani-aridam*—without impediment; *acchi*—of the eyes; *puda-im*—the openings; *bhari-a*—grasping; *una*—again; *una*—and again; *do*—He; *accari-o*—wonderful; *ami-a*—of nectar; *puro*—flood; *pi-adi*—is drunk; *akida*—not performed; *punna*—of pious deeds; *lesanam*—of fractions; *una*—again; *amhanam*—of us; *sunidum*—to hear; *pi*—even; *sudullaho*—unreachable; *eso*—He.

Rādhā: Enough with these jokes! You are all very fortunate because you are able, without any stopping, again and again to drink with your eyes the wonderful flood of nectar that is Kṛṣṇa. (As for Me,) because I have not performed even the slightest trace of any pious activity, it is very difficult for Me to even hear about Kṛṣṇa.

Text 10

kundalatā: rāhe eso jevva ami-a-sā-are nimaggāṇam tiṇhā-vaho vāhāro.

rāhe—O Rādhā; *eso*—He; *jevva*—certainly; *ami-a*—of nectar; *sa-are*—in the ocean; *nimagganam*—of those immersed; *tinha-vaho*—thirst; *vaharo*—joking words.

Kundalatā: Rādhā, Your words are (like) the thirst of those drowning in an ocean of nectar.

Text 11

rādhā: a-i para-dukkhan ahiṅṅe ekkam saccam bhaṇahi. abi ṇāma so kkhu dhaṇṇo muhutto ghadissadi. jahim sibinebi tassa kkhaṇa-damsana-laha-sambhavana me sulaha huvissadi. adhava kim dullahe atthe lalasā-e. kundalade pasīda pasīda. anukampehi anukampehi. ajjā sa kkhu samalā jena pīda. tam jevva punṇavantam appaṇo vama-lo-anañcalaṃ ettha khinne manda-bhā-inī jāṇe kkhaṇam appehi.

a-i—O; para—of others; dukkha—the sufferings; anahinne—unaware; ekkam—one; saccam—truth; bhaṇahi—please say; abi nama—perhaps; so—He; kkhu—indeed; dhaṇṇo—fortunate; muhutto— for a moment; ghadissadi—will be; jahim—in which; sibinebi— dream; tassa—of Him; kkhaṇa—for a moment; damsana—sight; laha—attainment; sambhavana—possibility; me—of Me; sulaha—easily obtained; huvissadi—will be; adhava—or; kim—what is the use?; dullahe—for that which is impossible to obtain; atthe—for the object; lalasa-e—of longing; kundalade—O Kundalatā; pasīda—be kind; pasīda—be kind; anukampehi—be merciful; anukampehi—be merciful; ajjā—today; sa—that; kkhu—indeed; samala—beautiful; komudi—moonlight; jena—by whom; pīda—is drunk; tam—Him; jevva—certainly; punṇavantam—virtuous; appaṇo—personally; vama—charming; lo-ana—of the eyes; a 24calam—corners; ettha—this; khinne—unhappy; manda-bha-ini—unfortunate; jane—person; kkhaṇam—for a moment; appehi—please place.

Rādhā: O girl who cannot understand the sufferings of others, this one time tell me the truth: is it not an fortunate moment when I am able to briefly see Kṛṣṇa in a dream? What is the use of longing for the unattainable? O Kundalatā, be kind! Be kind! Be kind! Be kind! Place on this unhappy, unfortunate person, a sidelong glance from the same left eye You used to drink the nectar moonlight of Kṛṣṇa.

Text 12

kundalatā: (sābhyasūyam ivālokya) alaṃ para-purisse gijjhantihim tumhehim saha va-a-e bi sammisanena. (iti dhāvanti jaṭilāṃ upetya) ajje kadham padham bamhāṇam na maggesi. jo kkhu suraṃ pu-ava-issadi.

sa—with; abhyasuyam—jealousy; iva—as if; avalokya— glancing; alaṃ—what is the use?; para—supreme; purisse—for the male; gijjhantihim—longing; tumhehim—by You; saha—with; va-a-e—with words; sammisanena—mixed; iti—thus; dhāvanti—running; jaṭilāṃ—Jaṭilā; upetya—approaching; ajje—O noble lady; kadham—why?; padham—first; bamhanam—a brāhmaṇa; na—not; maggesi—do you find; jo—who; kkhu—indeed; sura—the sun-god; pu-ava-issadi—will worship.

Kundalatā: (glancing as if jealous) What is the use of talking to You, a girl chasing another man? (She runs ahead and approaches Jaṭilā) Noble lady, why did you not arrange in advance for a brāhmaṇa to perform the worship ceremony of the sun-god?

Text 13

jaṭilā: vacche saccam kahesi ta pasīda anehi ekkam vi-akkhaṇam bamhaṇam.

vacche—O child; *saccam*—the truth; *kahesi*—you speak; *ta*—therefore; *pasīda*—please be kind; *anehi*—please bring; *ekkam*—one; *vi-akkhanam*—expert; *bamhanam*—brāhmaṇa.

Jaṭilā: Child, you speak what is right. Please be kind and fetch one such expert brāhmaṇa.

Text 14

kundalatā: jadha bhaṇadi ajjā. (iti niṣkrāntā)

yathā—as; *bhaṇadi*—speaks; *ajjā*—the noble lady; *iti*—thus; *niṣkrāntā*—exits.

Kundalatā: As the noble lady speaks, (so I shall act.) (She exits.)

Text 15

lalitā: halā rāhi pekkha lebidam ajja-e maṇḍabam. ta vandehi bha-avantam suram.

halā—O; *rāhi*—Rādhā; *pekkha*—look!; *lebidam*—anointed; *ajja-e*—by the noble lady; *maṇḍabam*—the temple; *ta*—therefore; *vandehi*—you should bow down; *bha-avantam*—to the lord; *suram*— the sun-god.

Lalitā: Rādhā, look! The noble lady (Jaṭilā) has anointed the temple. Bow down before the deity of the sun-god.

Text 16

rādhā: (sūryam praṇamya) de-a dekkhavehi ahittham

suryam—to the sun-god; *praṇamya*—bowing down; *de-a*—O lord; *dekkhavehi*—please show; *ahittham*—desire.

Rādhā: (bowing down to the deity of the sun-god) O lord, please grant My desire.

Text 17

(tataḥ praviśati madumaṅgala-kundalatābhyām anugamyamānovipra-veśaḥ kṛṣṇaḥ.)

kṛṣṇaḥ: (puro rādhām paśyam apavarya)

*vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā
vilocana-cakoraayoḥ śarat-amanda-candra-prabhā
uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī
mayonnata-manorathair iyam alambhi sā rādhikā*

tataḥ—then; *praviśati*—enters; *madhumaṅgala*—by Madhumaṅgala; *kundalatābhyām*—and Kundalatā; *anugamyamana*— followed; *vipra*—of a brāhmaṇa; *veśaḥ*—in the dress; *kṛṣṇaḥ*—Kṛṣṇa; *apavarya*—concealing; *vihāra-sura-dīrghikā*—the Ganges flowing in the heavenly planets; *mama*—My; *manaḥ-karīndrasya*— of the elephant-like mind; *yā*—She who; *vilocana*—glancing; *cakoraayoḥ*—of My two eyes, which are like cakora birds; *śarat-amanda-candra-prabhā*—like the shine of the full moon in the autumn; *uraḥ*—of My chest; *ambara*—like the sky; *taṭasya*—on the edge; *ca*—also; *ābharaṇa*—ornaments; *cāru*—beautiful; *tārā-āvalī*—like the stars; *mayā*—by Me; *unnata*—highly elevated; *manorathaiḥ*—by mental desires; *iyam*—this; *alambhi*—attained; *sā*—She; *rādhikā*—Śrīmatī rādhārāṇī.

(Dressed as a brāhmaṇa, and followed by Madhumaṅgala and Kundalatā, Kṛṣṇa enters.)

Kṛṣṇa: (secretly glances at Rādhā)

Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.*

Text 18

rādhā: (dūrataḥ kṛṣṇam īṣad ālokyā janāntikam sanskṛtena)

*sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dyutiḥ
vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramah
ahaha caṭulair utsarpadbhir dṛg-aṅcala-taskarair
mama dhṛti-dhanam cetaḥ-kośād viluṅṭhayatiha yaḥ*

durataḥ—from a distance; *kṛṣṇam*—Kṛṣṇa; *īsat*—slightly; *alokya*—seeing; *jana*—person; *antikam*—near; *sanskṛtena*—is Sanskrit; *saha-cari*—O My dear friend; *nirātaṅkaḥ*—without fear; *kaḥ*—who; *ayam*—this; *yuvā*—young man; *mudira-dyutiḥ*—as effulgent as a lightning cloud; *vraja-bhuvi*—in the land of Vraja, Vṛndāvana; *kutaḥ*—from where; *prāptaḥ*—obtained; *mādyan*—being intoxicated; *maṅgaja*—like an elephant; *vibhramah*—whose pastimes; *ahaha*—alas; *caṭulaiḥ*—very unsteady; *utsarpadbhiḥ*—with wanderings in all directions; *dṛk-aṅcala-taskaraiḥ*—by the glances of His eyes like thieves; *mama*—My; *dhṛti-dhanam*—the treasure of My patience; *cetaḥ*—of the heart; *kośāt*—from the core; *viluṅṭhayati*—plunders; *iha*—here in Vṛndāvana; *yaḥ*—the person who.

Rādhā: (from afar momentarily glancing at Kṛṣṇa, She whispers:) My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.*

Text 19

*(punar avekṣya) haddhī haddhī pamādo pamādo lalide pekkha pekkha nām
bamha-āriṇam datthuna vikkhuhidam me hada-hi-a-am. ta imassa maha-pabassa aggi-
ppaveso jevva para-acittam.*

punaḥ—again; *avekṣya*—looking; *haddhī*—fie!; *haddhī*—fie!; *pamādo*—madness; *pamādo*—madness; *lalide*—Lalitā; *pekkha*—look!; *pekkha*—look!; *nam*—at this; *bamha-arinam*—brahmacārī; *datthuna*—having seen; *vikkhuhidam*—agitated; *me*—My; *hada*—wounded; *hi-a-am*—heart; *ta*—therefore; *imassa*—of this; *maha*—great; *pabassa*—sin; *aggi*—in the fire; *ppaveso*—entrance; *jevva*—certainly; *para-acittam*—atonement.

(looking again) Alas! Alas! I've become mad! Mad! Lalitā! Look! Look! When I look at this brahmacārī My heart become wounded, devastated. The (only) atonement for this great sin is (for Me) to enter a blazing fire.

Text 20

lalitā: halā saccam kadhesi. ta nūṇam savannattaṇam bhamedī.

halā—O; *saccam*—the truth; *kadhesi*—You speak; *ta*—therefore; *nunam*—is it not; *savannattanam*—being of the same caste; *bhramayati*—causing a mistake.

Lalitā: Ah! You speak the truth. His complexion is like Kṛṣṇa's. That has bewildered You.

Text 21

rādhā: (punar nibhalya sanskr̥tena)

*sahacari harir eṣa brahma-veśam prapannaḥ
kim ayam itarathā me vidravaty antarātmā
śāśadhara-maṇi-vedī sveda-dhārām prasūte
na kila kusuma-bandhoḥ kaumudīm antareṇa*

punaḥ—again; *nibhalya*—looking; *sanskr̥tena*—in Sanskrit; *tataḥ*—then; *yathā*—just as; *lalite-mādhava*—in Lalitā-mādhava; *sahacari*—O friend; *hariḥ*—Lord Kṛṣṇa; *eṣaḥ*—this; *brahama*—of a brāhmaṇa; *veśam*—the disguise; *prapannaḥ*—has attained; *kim*—what?; *ayam*—this; *itaratha*—otherwise; *me*—of me; *vidravati*—melts with love; *antarātmā*—heart; *śāśadhara*—in the moonlight; *maṇi-vedim*—a courtyard of candrakanta jewels; *sveda*—of liquid; *dharam*—a stream; *prasute*—produces; *na*—not; *kila*—indeed; *kusuma-bandhoḥ*—of the moon, the friend of the flowers; *kaumudim*—the effulgence; *antareṇa*—without.

Rādhā: (looking again, She says in Sanskrit:)

Friend, this person must be Kṛṣṇa disguised as a brāhmaṇa. Otherwise why would My heart melt with love? As only moonlight, and nothing else, makes candrakānta jewels melt, (so only Kṛṣṇa makes My heart melt with love.)*

Text 22

viśākhā: halā mahuraṁ mantesi māvavo cce-a eso.

hala—O; *mahuraṁ*—sweetly; *mantesi*—you advice; *māvavo*—Mādhava; *cce-a*—certainly; *eso*—He is.

Viśākhā: Ah! You give sweet advice. This is Kṛṣṇa.

Text 23

kundalatā: ajje jaḍile edaṁ satthahiṇṇaṁ pekkha bamhaṇa-ju-alam.

ajja—O noble lady; *jaḍile*—Jaṭilā; *edaṁ*—this; *sattha*—in the scriptures; *ahinnaṁ*—indeed; *pekkha*—look; *bamhaṇa*—of brāhmaṇas; *ju-alam*—a pair.

Kundalatā: Noble Jaṭilā, look! Here are two brāhmaṇas learned in the scriptures.

Text 24

madhumaṅgalaḥ: jaḍile sūra-pū-ā-vihāṇe vi-addhomhi. tā ubaṇehi paḍham khaṇḍa-laddu-a-im.

jaḍile—O Jaṭilā; *sura*—of the sun-god; *pu-a*—of the worship; *vihāṇe*—in the performance; *vi-addhomhi*—I am expert; *ta*—therefore; *ubaṇehi*—you must bring; *khaṇḍa-laddu-a-im*—khaṇḍa-laddu candies.

Madhumaṅgala: O Jaṭilā, I am expert in the worship of the sun-god. First, however, you must pay me in khaṇḍa-laddu candies.

Text 25

jaṭilā: are caṅcala-bamhaṇa tumaṁ kaṇhassa saha-aroṣi. tā ido abehi. eso cce-a

somma-sāmala-pa-idi vadu-o pū-ava-issadi vahu-am.

are—O; *cañcala*—fickle; *bamhana*—brāhmaṇa; *tumam*—you; *kanhassa*—of Kṛṣṇa; *saha-arosi*—are the friend; *ta*—therefore; *ido*—from here; *abehi*—please go; *eso*—He; *cce-a*—certainly; *somma*—handsome; *samala*—dark-complexioned; *pa-idi*—by nature; *vadu-o*—brahmacārī; *pu-ava-issadi*—will engage in worship; *vahu-am*—the girl.

Jaṭilā: O fickle brāhmaṇa, you are Kṛṣṇa's friend. Go away! This handsome, dark-complexioned brahmacārī will direct the girl's worship (of the sun-god).

Text 26

kṛṣṇaḥ: hanta jarad-abhīrī tasya rāja-pure śrūyamānasya durlīlasya gopa-rāja-sūnor eva kim batuko 'yaṁ sakḥā. tad yuktam asya niškāśanam.

hanta—O; *jarat*—elderly; *abhīrī*—gopī; *tasya*—of Him; *rāja*—of the king; *pure*—in the city; *śrūyamānasya*—heard; *durlīlasya*—wicked; *gopa*—of the gopas; *rāja*—of the king; *sunoh*—of the son; *eva*—certainly; *kim*—is?; *batukaḥ*—brahmacārī; *ayam*—this; *sakḥā*—the friend; *tad*—therefore; *yuktam*—proper; *asya*—of him; *niskāśanam*—the expulsion.

Kṛṣṇa: O elderly gopī, this wicked gopa-prince (Kṛṣṇa) is notorious in the city. Is it possible for a brāhmaṇa to be His friend? The right thing is to throw him (Madhumaṅgala, who is His friend) out.

Text 27

jaṭilā: ajja siggham agghavehi mihiram.

ajja—O noble lad; *siggham*—at once; *agghavehi*—offer arghya; *mihiram*—to the sun-god.

Jaṭilā: O noble boy, (please begin the ceremony) at once. Please now offer arghya-water to the sun-god.

Text 28

kṛṣṇaḥ: (rādhām apaṅgenāliṅgya) kalyāṇi kim nāmny asi.

rādhām—Rādhā; *apaṅgena*—with a sidelong glance; *āliṅgya*—embracing; *kalyāṇi*—O auspicious, beautiful girl; *kim*—what; *namni*—name; *asi*—You are.

Kṛṣṇa: (embracing Rādhā with a sidelong glance) Beautiful, auspicious girl, what is Your name?

Text 29

jaṭilā: (kṛṣṇasya karṇe) evvaṁ ṇedam.

kṛṣṇasya—of Kṛṣṇa; *karṇe*—in the ear; *evvaṁ*—in this way; *ṇedam*—not.

Jaṭilā: (in Kṛṣṇa's ear) Don't talk in this way.

Text 30

kṛṣṇaḥ: (sādbhutam iva) hanta saiva khalv iyam puṇyavatī. tarhi viśrutam asyāḥ pātivratyam.

sa—with; *adbhutam*—astonishment; *iva*—as if; *hanta*—indeed; *sa*—She; *eva*—certainly; *khalu*—indeed; *iyam*—She; *puṇyavati*—virtuous; *tarhi*—therefore; *viśrutam*—celebrated; *asyāḥ*—of Her; *pativratyam*—chaste devotion to Her husband.

Kṛṣṇa: (as if surprised) Indeed! She is very pious. Her chaste devotion to Her husband is famous.

Text 31

jaṭilā: ekka-e maha vahu-di-a-e jevva rakkhida go-ulassa kitti.

ekka-e—alone; *maha*—my; *vahu-di-a-e*—girl; *jevva*—certainly; *rakkhida*—is

protected; *go-ulassa*—of Gokula; *kitti*—the good fame.

Jaṭilā: The good reputation of Gokula is protected by my girl (Rādhā) alone.

Text 32

kṛṣṇaḥ: pativrate tāmra-kunḍīm grhāṇa mantram udāharāmi. (rādhā sotkampam tathā karoti.)

pativrate—O chaste girl; *tāmra*—a copper; *kunḍim*—cup; *grhana*—take; *mantram*—a mantra; *udaharami*—I shall speak; *rādhā*—Rādhā; *sa*—with; *utkampam*—trembling; *tathā*—in that way; *karoti*—acts.

Kṛṣṇa: O chaste girl, take a copper bowl, and I shall chant a mantra. (Rādhā trembles as She follows the instruction.)

Text 33

kṛṣṇaḥ:

*nibhṛtam arati-puñja-bhāji rādhe
tvad-adhara-vardhita-cāpāle calākṣi
caṭulaya kuṭilām dr̥g-anta-lakṣmīm
ayi kṛpane kṣaṇam om namaḥ savitre*

nibhṛtam—humbly; *arati-puñja-bhāji*—worshipable; *radhe*—I worship; *tvat*—you; *adhara*—beneath; *vardhita*—increased; *capale*—activity; *cala*—moving; *akṣi*—eye; *catulaya*—please grant; *kuṭilam*—bent; *dr̥k*—of the eye; *anta*—from the corner; *lakṣmin*—the opulence; *ayi*—O; *kṛpane*—to this poor person; *kṣaṇam*—for a moment; *om*—om; *namaḥ*—I offer obeisances; *savitre*—to the sun-god.

Kṛṣṇa: O worshipable sun-god, I humbly worship you. O moving eye that nourishes those beneath you, please grant the treasure of your bending sidelong glance to this poor person. I offer my respectful obeisances to you.

Note: If the word "nibhṛtam" is interpreted to mean "in a secluded place", "rādhe" is interpreted to mean "O Rādhā", "adhara" to mean "lips" and "capale" to mean "restless yearnings", the verse reveals the following hidden meaning:

"O Rādhā whom I worship in a secluded place, O girl whose eyes are restless, O girl whose lips make Me restless with desire, please grant the treasure of Your crooked sidelong glance to this poor person, O Rādhā splendid as the sun, I offer My respectful obeisances to You."

Text 34

jaṭilā: kundalade assuda-puvva eṣa kerisi rica badu-ena padhijja-i.

kundalade—O Kundalatā; *assuda*—unheard; *puvva*—before; *eṣa*—this; *kerisi*—what kind?; *rica*—mantra; *badu-ena*—by this brahmacārī; *padhijja-i*—is recited.

Jaṭilā: Kundalatā, what kind of never-before-heard mantra does this brahmacārī recite?

Text 35

madhumaṅgalaḥ: (sāṭṭa-hāsam) vuddhi-e ahiri-buddhi-a tumam rīri-gītaṁ cce-a jāṇāsi. amha-ve-assa tumam kāsi. tā sunahi kosumesavi-e saha-e ta-i-a-vaggassa lalaṇā-suha-arī ricā eṣā.

sa—with; *atta*—loud; *hasam*—laughter; *vuddhi-e*—O elderly lady; *ahiri*—among the gopīs; *buddhi-e*—intelligent; *tumam*—you; *rīri-gītaṁ*—the rīri songs; *cce-a*—certainly; *janasi*—you know; *ahma*—of us; *ve-assa*—of the Veda; *tumam*—you; *kasi*—what know?; *ta*—this; *sunahi*—hear; *kosumesavi-e saha-e*—of the Kausumesavi-sakha; *ta-i-a*—the third; *vaggassa*—chapter; *lalana*—to young girls; *suha*—auspiciousness; *ari*—bringing; *rica*—mantra; *eṣā*—this.

Madhumaṅgala: (laughing loudly) O elderly lady considered intelligent among the cowherd women, you may know about the rīri-songs (of the gopīs), but what do you know about our Vedas? Listen. This mantra, which brings auspiciousness to young girls, is found in the Third Chapter of the Kausumeṣavī-śākhā of the Veda.

Note: Kusumeṣu is a name of Kāmadeva. The word *kausumeṣavī-śākhā* may be interpreted to mean Kāmadeva's book of amorous pastimes."

Text 36

(*sarvā smitam kurvanti.*)

jaṭilā: (sa-lajjam) hodu. suṭṭhu pu-avehi. putta-o me go-kodisaro hodu.

sarvaḥ—everyone; *smitam*—smiling; *kurvanti*—does; *sa*—with; *lajja*—embarrassment; *hodu*—so be it; *sutṭhu*—nicely; *pu-avehi*— please worship; *putta-o*—son; *me*—my; *go*—of cows; *kodi*—of millions; *isaro*—the master; *hodu*—may become.

(Everyone smiles.)

Jaṭilā: (embarrassed) So be it. Please nicely worship (the sun-god) so that my son may become master of million of cows.

Text 37

kṛṣṇaḥ:

arcitārcādhunā dhanye
tvam arghyam kuru bhāvataḥ
ambarodbhāsine gādhā
mudā rājīva-bandhave

(*rādhā sambhramam naṭayati.*)

arcita—worshipped; *arca*—the diety; *adhuna*—now; *dhanye*—O fortunate girl; *tvam*—You; *arghyam*—arghya; *kuru*—please do; *bhavataḥ*—of You; *ambara*—in the sky; *udbhasine*—shining; *gadha*— with deep; *muda*—happiness; *rājīva-bandhave*—to the sun-god, the friend of the lotus-flowers; *rādhā*—Rādhā; *sambhramam*—reverence; *naṭayati*—acts out.

Kṛṣṇa: O fortunate girl, now that You have worshipped the deity, You should offer arghya-water to the sun-planet shinning in the sky. (Rādhā is reverential.)

Note: If the word "ambara" is interpreted to mean "garments", and if "gādhā-mudā rājīva-bandhave" is divided "gāḍham udāra-jīva-bandhave", the following hidden meaning is revealed:

"O fortunate girl, now that You have worshiped the deity, You may worship Your noble life's friend, who stands before You dressed in glittering (yellow) garments."

Text 38

kundalatā: (sanskṛtena)

*samprati kanyā-rāseḥ
upabhogaṃ kurvate puraḥ-sthāya
mitrāya citram arghyam
kuru su-smita-puṇḍarīkena*

(rādhā dr̥g-antena harim paśyati.)

sanskṛtena—in Sanskrit; *samprati*—now; *kanya-raseḥ*—of the sign of the zodiac named Virgo; *upabhogaṃ*—staying in the same place; *kurvate*—does; *puraḥ-sthāya*—in the presence; *mitrāya*—to the sun; *citram*—wonderful; *arghyam*—arghya; *kuru*—please do; *su*—beautifully; *smita*—blossomed; *puṇḍarīkena*—with a lotus flower; *rādhā*—Rādhā; *dr̥k*—of the eyes; *antena*—with the corner; *harim*—at Kṛṣṇa; *paśyati*—looks.

Kundalatā: (in Sanskrit) The sun is now in the sign Virgo. Now You should offer him wonderful arghya-water with a beautiful blossoming blue lotus flower. (Rādhā glances at Kṛṣṇa from the corner of Her eye.)

Note: If the word "kanyā" is interpreted to mean "young girls", "rāseḥ" to mean "of a multitude", "upabhogaṃ" "enjoyment", "mitrāya" "friend", and "smita" "smile", the verse reveals the following hidden meaning:

"Your friend, who is expert at enjoying (amorous pastimes) with many young girls now stands before You. Now You should offer Him wonderful arghya with the beautiful blossoming blue lotus flower of Your smile"

Text 39

kṛṣṇaḥ:

*savituh samāptim āptaḥ
pūjā-vidhir eṣa suṣṭhu kalyāṇi*

*iṣṭam nandaya devam
sa-rāga-sumano-varāñjalīnā*

(*rādhā bandhūka-kusumāñjalīm kṣipati.*)

savituh—of the sun-god; *samaptim*—completion; *aptaḥ*—attained; *puñja*—of worship; *vidhiḥ*—the regulation; *esaḥ*—this; *suṣṭhu*—nicely; *kalyani*—O beautiful girl; *iṣṭam*—worshippable; *nandaya*—please make happy; *devam*—the deity; *sa-raga*—red; *sumanaḥ*—sumanaha flowers; *vara*—nice; *añjalina*—with folded hands; *rādhā*—Rādhā; *bandhuka*—of bandhuka; *kusuma*—of flowers; *a 24jalim*—a handful; *kṣipati*—offers.

Kṛṣṇa: O beautiful girl, the worship of the sun-god has ended well. Now You should please Your worshippable deity by offering him a handful of red sumanaḥ flowers.

(Rādhā offers a handful of bandhuka flowers.)

Text 40

madhumaṅgalah: jaḍile mittham pakkaṅṅam dakkhiṇā dija-u. amhe acchiddam vāharemha.

jaḍile—O Jaṭilā; *mittham*—sweet; *pakka*—cooked; *annam*—food; *dakkhina*—priestly remuneration; *dija-u*—should be given; *amhe*—we; *acchiddam*—without fault; *vaharemha*—speak.

Madhumaṅgala: Jaṭilā, sweet candies cooked in ghee should now be given as an offering to the priests. We have carefully recited (the mantras) without making any mistakes.

Text 41

kṛṣṇah: are pātresamita vacata baṭo. tiṣṭha. gokula-vāsinām maitrī-lābha eva me dakṣiṇā.

are—O; *patre-samita*—voracious parasite; *vacata*—talkative; *baṭo*—brahmacārī; *tiṣṭha*—stop; *gokula*—of Gokula; *vasinām*—of the residents; *maitrī*—of the friendship; *labhaḥ*—the attainment; *eva*—certainly; *me*—for Me; *dakṣiṇa*—priestly remuneration.

Kṛṣṇa: Hungry, talkative brahmacārī, stop! The friendship of the residents of Gokula is sufficient payment for Me.

Text 42

*jaṭilā: (sa-harṣam) bho batu-ra-a maha gharam sama-accha. tattha ittha-bho-
aṇam bamhaṇaṇam bhuñjavi-a maṇi-muddhi-a ma-e dadavva.*

sa—with; *harṣam*—happiness; *bho*—O; *batu*—of brahmacārīs; *ra-a*—king; *maha*—my; *gharam*—to the house; *sama-accha*—come; *tattha*—there; *hattha-ittha*—delicious; *bho-anam*—feast; *bamhananam*—of the brāhmaṇas; *bhuñjavi-a*—having enjoyed; *maṇi*—jewelled; *muddi-a*—ring; *ma-e*—by me; *dadavva*—will be given.

Jaṭilā: (happily) O king of the brahmacārīs, come to my house, and there you may enjoy the delicious feast I will give the brāhmaṇas. After that I will give you my jeweled ring.

Text 43

*madhumaṅgalāḥ: (sa-harṣam) ajje suda-vakkhara hohi. jam ittha-bho-aṇam
bamhaṇaṇam dadu-kāmasi.*

sa—with; *harṣam*—happiness; *ajje*—O noble lady; *suda-vakkhara*—the mother of many sons; *hohi*—may you become; *jam*—because; *ittha*—delicious; *bho-anam*—a feast; *bamhananam*—to the brāhmaṇas; *dadu*—to give; *kāmasi*—you desire.

Madhumaṅgala: (happily) O noble lady, because you wish to offer a delicious feast to the brāhmaṇas, (I bless you that) you will become the mother of many sons.

Text 44

*kṛṣṇaḥ: vṛddhe bhojayamuṁ batukam. aham tu paurṇamāsīm āsādyā guror
gargasya sandiṣṭam avedayiṣyāmi.*

vrddhe—O elderly lady; *bhojaya*—please feed; *amum*—this; *batukam*—brahmacārī; *aham*—I; *tu*—indeed; *paurṇamāsīm*—Paurṇamāsī; *asadya*—approaching; *guroḥ*—of the spiritual master; *gargasya*—Garga Muni; *sandiṣtam*—instruction; *avedayiṣyami*—I shall cause to teach.

Kṛṣṇa: O elderly lady, please feed this brahmacārī. I will go to Paurṇamāsī and tell her what My spiritual master Garga Muni told Me.

Text 45

kundalatā: kīrisam tam.

kirisam—what kind?; *tam*—that.

Kundalatā: What was that?

Text 46

kṛṣṇaḥ: mātāḥ pūrṇime ya bhavatyāḥ prema-pātrī vṛṣabhānu-putrī. tasyāḥ saṁsayo 'dya mahān iti kalpa-taru-mūle sā rakṣo-ghna-mantreṇābhimantryatām iti.

mātāḥ—O mother; *pūrṇime*—Paurṇamāsī; *ya*—who; *bhavatyāḥ*—of you; *prema*—of love; *pātrī*—the object; *vṛṣabhānu*—of Mahārāja Vṛṣabhānu; *putrī*—the daughter; *tasyāḥ*—of Her; *saṁsayāḥ*—danger; *adya*—now; *mahan*—grave; *iti*—thus; *kalpa-taru*—of a kalpa-taru tree; *mule*—at the base; *sā*—she; *rakṣaḥ*—demons; *ghna*—killing; *mantreṇa*—with a mantra; *abhimantryatām*—should be protected by mantras; *iti*—thus.

Kṛṣṇa: Mother Paurṇamāsī, your beloved Rādhā, the daughter of Mahārāja Vṛṣabhānu, is now in grave danger of being filled with doubt. She should be protected by chanting demon-killing mantras under a kalpa-taru tree.

Text 47

kundalatā: (sa-vyatham ivāpavarya) ajje diṭṭhi-a diṭṭhi-go-aro eso kappa-rukkho.

ta tumam gadu-a bha-avadim ettha patthavehi. badum bi bhuñjavehi. amhe nam gagga-sikkham kkhanam rakkhemha.

sa—with; *vyatham*—pain; *iva*—as if; *apavarya*—concealing; *ajje*—O noble lady; *ditthi-a*—by good fortune; *ditthi*—of the eyes; *go-arah*—in the range of perception; *eso*—this; *kappa-rukkho*—kalpa-taru tree; *ta*—therefore; *tumam*—you; *gadu-a*—having gone; *bha-avadim*—to Paurṇamāsī; *ettha*—here; *patthavehi*—please bring; *badum*—this brahmacārī; *bi*—also; *bhuñjavehi*—please feed; *amhe*—we; *nam*—this; *gagga*—of Garga Muni; *sikkham*—the disciple; *kkhanam*—for a moment; *rakkhemha*—will protect.

Kundalatā: (as if concealing her anguish) O noble lady, by good fortune a kalpa-taru tree is right here within the range of our sight. Please go. Feed this brahmacārī and then send Paurṇamāsī back. We will wait here for a while and guard this disciple of Garga Muni.

Text 48

(*jaṭilā baṭunā saha niṣkrāntā.*)

kundalatā: (sa-smitam) rāhi dehi paritosi-am. jam sutthu dullaham de abbatthidam ma-e nivvahidam.

jaṭilā—Jaṭilā; *batuna*—the brahmacārī; *saha*—with; *niṣkrāntā*—exits; *sa*—with; *smitam*—a smile; *rāhi*—O Rādhā; *dehi*—please give; *paritosi-am*—a reward; *jam*—because; *sutthu*—nicely; *dullaham*—difficult to attain; *de*—of You; *abbatthidam*—requested; *ma-e*—by me; *nivvahidam*—brought.

(Jaṭilā exits with the brahmacārī Madhumāṅgala)

Kundalatā: (smiling) Rādhā, I have now fulfilled Your difficult-to-attain request. (If You like) You may now reward Me (for this service).

Text 49

rādhā: (vakram avekṣya) kundaladi-e kim me abbatthidam.

vakram—crooked; *avekṣya*—glancing; *kundaladi-e*—O Kundalatā; *kim*—what is this?; *me*—of Me; *abbatthidam*—request.

Rādhā: (with a crooked glance) Kundalatā, what is this request of Mine?

Text 50

kundalatā: a-i kīsa bhū-am bhaṅguresi. jam sūrārahaṇam bhaṇāmi.

a-i—O; *kīsa*—why?; *bhu-am*—eyebrow; *bhaṅguresi*—You knit; *jam*—because; *sura*—of the sun-god; *arahanam*—the worship; *bhanami*—I describe.

Kundalatā: Why do you frown? I speak of Your (successful) worship of the sun-god.

Text 51

kṛṣṇaḥ: kundalate dāpaya dakṣiṇām. saṅgo 'stu padmini-dayita-yāgaḥ.

kundalate—O Kundalatā; *dapaya*—please cause to give; *dakṣiṇam*—priestly remuneration; *saṅgaḥ*—in connection; *astu*—may be; *padmini-dayita*—of the sun-god, who is very dear to the lotus flowers; *yagaḥ*—the worship.

Kṛṣṇa: Kundalatā, make this girl give Me dakṣiṇā (priestly donation) for performing the worship of the sun-god.

Note: If the word "padminī" is interpreted to mean "the goddess of fortune", the statement reveals the following hidden meaning:

"Kundalatā, make this girl give Me the priestly reward of Her touch. By touching Me she will worship the Supreme Personality of Godhead, the beloved husband of the goddess of fortune."

Text 52

kundalatā: rāhe ra-i-kammahiṇṇo ā-ari-o tu-e dakkhiṇa-e anurañji-adu.

rāhe—O Rādhā; *ra-i*—of the sun-god; *karma*—the pious activities; *ahinno*—

expert; *a-ari-o*—the spiritual master; *tu-e*— by You; *dakkhina-e*—with priestly remuneration; *anurañji-adu*— should be pleased.

Kundalatā: O Rādhā, this priest is expert in the worship of the sun-god. You should satisfy Him with the proper dakṣiṇā.

Note: If the word "ra-i" is interpreted to mean "amorous pastimes", the statement reveals the following hidden meaning:

"O Rādhā, this priest is very expert in amorous pastimes. You should satisfy Him with the proper dakṣiṇā."

Text 53

viśākhā: (smitvā) kundalade dakkhiṇa-danahiṇṇa-e tu-e cce-a dija-u dakkiṇā. ja-e vini-uṇo appano de-aro purohido aharido.

smitva—smiling; *kundalade*—O Kundalatā; *dakkhina*—of priestly remuneration; *dana*—at giving; *ahinna-e*—expert; *tu-e*—by you; *cce-a*—certainly; *dijja-u*—should be given; *dakkhina*—priestly remuneration; *ja-e*—by whom; *vini-uno*—expert; *appano*—personal; *de-aro*—brother-in-law; *purohido*—priest; *aharido*—called.

Viśākhā: (smiling) Kundalatā, you are very expert at rewarding priests. You should give the dakṣiṇā. After all, it is you who called your own expert cousin here to be the priest.

Text 54

lalitā: viśāhe ṇūṇaṃ eso pu-a-vida-e kundaladā-e diṇṇahittha-dakkhiṇo ā-ari-o.

viśāhe—Viśākhā; *nūṇaṃ*—is it not?; *eso*—He; *pu-a*—in worship; *vida-e*—knowledgable; *kundalada-e*—by Kundalatā; *diṇṇa*—given; *ahittha*—desired; *dakkhino*—priestly remuneration; *a-ari*— the priest.

Lalitā: Viśākhā, Kundalatā, who knows the process of worship, has already given dakṣiṇā to the priest.

Text 55

kṛṣṇaḥ: lalite pūjyeyaṁ prajāvatī. tad asyāṁ nācāryakam ācaryate.

lalide—O Lalitā; *pujya*—worshippable; *iyam*—She; *prajavati*—sister-in-law; *tat*—therefore; *asyam*—to Her; *na*—not; *acaryakam*—the status of priest; *na*—not; *acaryate*—is done.

Kṛṣṇa: Lalitā, this girl is My cousin whom I should worship. I cannot be her priest.

Text 56

*rādhā: halā lalide sāhu pū-ṇam nivvahidam. tumhehim tā ajjavi kim padikkhi-
adi.*

hala—O; *lalide*—Lalitā; *sahu*—nicely; *pu-anam*—the worship; *nivvahidam*—was performed; *tumhehim*—by you; *ta*—then; *ajjavi*—now; *kim*—what?; *padikkhi-
adi*—is waited.

Rādhā: O Lalitā, the worship-ceremony was very well done. Why do you all linger here?

Text 57

kṛṣṇaḥ:

*smara-bodhanānubandhī
krama-vistārita-kalā-vilāsa-bhāraḥ
kṣaṇadāpatir iva dṛṣṭeḥ
kṣaṇa-dāyī rādhikā-saṅgam*

smara—amorous love; *bodhana*—awakening; *anubandhi*—in relation; *krama*—gradually; *vistarita*—expanded; *kala*—phases; *vilasa*—pastimes; *bhāraḥ*—abundance; *kṣaṇadapatih*—the moon; *iva*—like; *dṛṣṭeḥ*—of the sight; *kṣaṇa*—a festival; *dayi*—giving; *rādhikā*—of Rādhā; *saṅgaḥ*—the company.

Kṛṣṇa: Rādhā's company brings Me a festival of happiness. It is like a playfully waxing moon that appears before My eyes and awakens my desire for amorous pastimes.

Text 58

(nepathye) durlabhah puṇḍarikākṣa vṛttas te viprakarsataḥ.

nepathye—from behind the scenes; *durlabhah*—hard to attain; *puṇḍarika*—lotus; *ākṣa*—eyes; *vṛttaḥ*—activity; *te*—of You; *viprakarsataḥ*—from the distance.

A voice from behind the scenes: O lotus-eyed (Kṛṣṇa), it is very hard to do when You are so far away.

Text 59

kṛṣṇah (sa-vyatham uccaiḥ) bhoḥ ko 'yam durlabhah.

sa—with; *vyatham*—anxiety; *uccaiḥ*—in a loud voice; *bhoḥ*—O; *kaḥ*—what?; *ayam*—this; *durlabhah*—difficult to achieve.

Kṛṣṇa: (anxiously, in a loud voice) Hallo! What is hard to do?

Text 60

(punar nepathye) yatnād anviṣyamāno 'pi ballavaiḥ paśu-maṇḍalaḥ.

punaḥ—again; *nepathye*—from behind the scenes; *yatnat*—with great effort; *anviṣyamanḥ*—sought; *api*—although; *ballavaiḥ*—by the cowherd boys; *paśu*—of cows; *maṇḍalaḥ*—the herd.

Again the voice from behind the scenes: Even though the cowherd boys have worked very hard searching for the cows.

Text 61

kṛṣṇaḥ: lalite paśūn ākalayya kalpita-nijākalpo yāvad aham upasīdeyam. tāvat tatra ratna-simhāsane priyam prāpaya. (iti niṣkrāntāḥ)

lalite—O Lalitā; *pasun*—the cows; *akalayya*—in relation to; *kalpita*—fashioned; *nija*—own; *akalpaḥ*—decoration; *yavat*—when; *aham*—I; *upasīdeyam*—shall go; *tavat*—then; *tatra*—there; *ratna*—jewelled; *simhasane*—on a throne; *priyam*—My beloved; *prāpaya*— please place; *iti*—thus; *niṣkrāntāḥ*—exits.

Kṛṣṇa: Lalitā, while I search for the cows, please have My beloved (Rādhā) wait on Her jewel throne.

(He exits.)

Text 61

lalitā: halā pūrado pa-am dharehi.

hala—O; *purado*—before You; *pa-am*—step; *dharehi*—place.

Lalitā: Go now with (quickly) moving feet.

Text 62

rādhā: lalide pasīda pasīda. suṭṭhu saṅkha-ulamhī.

lalide—O Lalitā; *pasīda*—have mercy; *pasīda*—have mercy; *sutthu*—extremely; *saṅka-ulamhi*—I am unhappy.

Rādhā: Lalitā, have mercy, have mercy (on Me). I am very anxious and unhappy.

Text 63

(iti sanskṛtena)

*gata-prāyaṃ sāyaṃ carita-parisaṅkī guru-janaḥ
parīvādas tuṅgo jagati saralāhaṃ kulavatī
vayasyās te lolāḥ sakala-paśupālī-suhṛd asau
tadā namraṃ yāce sakhi rahasi sañcāraya na mām*

iti—thus; *sanskṛtena*—in Sanskrit; *gata*—gone; *prayam*—for the most part; *sayam*—the early part of evening; *carita*—pastimes; *parisaṅki*—suspecting; *guruh-janaḥ*—superiors; *parivadaḥ*—scandal; *tungaḥ*—great; *jagati*—in the world; *sarala*—an honest girl; *aham*—I am; *kulavati*—from a respectable family; *vayasyāḥ*—friends; *te*—of you; *lolāḥ*—the friends; *asau*—this person; *tada*—then; *namraṃ*—humbly; *yace*—I beg; *sakhi*—O friend; *rahasi*—in a secluded place; *sa* 24*caraya*—bring; *na*—not; *mām*—Me.

(in Sanskrit) The sun has almost set. My superiors must be suspicious of what I am doing. There will be a great scandal. I am an honest girl from a respectable family. Your friend is fickle and restless. He is friendly to all the gopīs. O My friend, I humbly beg you, please do not take Me to a secluded place.

Text 64

*kundalatā: rāhe jāṇe akkhalidaṃ tumha sadi-vvadam. ta alam sa-am
vikkhabidena.*

rāhe—O Rādhā; *jāṇe*—I know; *akkhalidaṃ*—unbroken; *tumha*—Your; *sadi*—of chastity; *vvadam*—vow; *ta*—therefore; *alam*—what is the use?; *sa-am*—personally; *vikkhabidena*—with reputation.

Kundalatā: Rādhā, I know Your vow of chastity has not been broken. Who cares what others think?

Text 65

*viśākhā: (sa-praṇayābhyasūyam) kundalade ka kkhu abara tumam vi-a vaṃsi-e
tiṅṅi-sañjham ā-addhi-adi.*

sa—with; *praṇaya*—love; *abhyasuyam*—and jealousy; *kundalade*—O Kundalatā; *ka*—who?; *kkhu*—indeed; *abara*—else; *tumam*—you; *vi-a*—like; *vaṃsi-e*—by the

flute; *tinn-saṅjjham*—at sunset; *a-addhi-adi*—is attracted.

Viśākhā: (with love mixed with jealousy) O Kundalatā, what other girl is as attracted as you are by the sound of (Kṛṣṇa's) flute at morning, noon, and night?

Text 66

kundalatā: (sa-narma-smitam sanskṛtena)

*dadāmi sa-dayam sadā viśada-buddhir āśiḥ-śataṁ
bhavādṛṣi pativrata-vratam akhaṇḍitam tiṣṭhatu
śrute nikhila-mādhurī-pariṇate 'pi veṇu-dhvanau
manaḥ sakhi manāg api tyajati vo na dhairyam yathā*

(iti sarvāḥ kalpa-drumam anusaranti.)

sa—with; *narma*—a joking; *smitam*—smile; *sanskṛtena*—in Sanskrit; *dadami*—I give; *sa*—with; *dayam*—compassion; *sadā*—always; *viśada*—pure; *buddhiḥ*—intelligence; *āsiḥ*—of benedictions; *śataṁ*—hundred; *bhavādṛṣi*—to one like you; *pativrata*—of chastity; *vrataṁ*—to vow; *akhaṇḍitam*—unbroken; *tiṣṭhatu*—may stand; *śrute*—in the ear; *nikhila*—all; *mādhurī*—with sweetness; *pariṇate*—transformed; *api*—even; *veṇu*—of the flute; *dhvanau*—in the sound; *manaḥ*—the heart; *sakhi*—O friend; *manāg*—slightly; *api*—even; *tyajati*—abandons; *vaḥ*—of us; *na*—not; *dhairyam*—peaceful composure; *yathā*—just as; *iti*—thus; *sarvāḥ*—all; *kalpa-drumama*—to the kalpa-druma tree; *anudaranti*—go.

Kundalatā: (with a joking smile) Because I am so compassionate, generous, and pure-hearted, I shall now give you hundred of blessings. I bless you that your vow of chastity will remain forever unbroken, and I bless you that even if your ears are filled with the sweetness of Kṛṣṇa's flute-music, Your heart will never for a moment abandon its peaceful composure.

(They all go to the kalpa-druma tree.)

Text 67

(praviśya) kṛṣṇaḥ:

*sāci-locana-taraṅgita-bhaṅgi-
vāguram iha vitatya mṛgakṣi*

rādhikēyam adhika-svara-bhaṅgam
drāg babandha mama citta-kuraṅgam

praviśya—enters; *kṛṣṇaḥ*—Kṛṣṇa; *saci*—crooked; *locana*—of eyes; *tarāṅgita-bhaṅgi*—waves; *vaguram*—the net; *iha*—here; *vitatya*—spreading; *mṛga*—doe; *akṣi*—eyed; *rādhikā*—Rādhā; *iyam*—She; *adhika*—great; *svara*—sound; *bhaṅgam*—moving; *drak*—at once; *babandha*—bound; *mama*—My; *citta*—of the heart; *kuraṅgam*—the deer.

Kṛṣṇa: (enters) Singing Her hunter's music and spreading the hunter's net of the waves of Her crooked sidelong glances, doe-eyed Rādhā has trapped the deer of My heart.

Text 68

rādhā (apavarya) kundalade pekkha sohaggam guṅjāvali-e

apavarya—hiding; *kundalade*—O Kundalatā; *pekkha*—look; *sohaggam*—the good fortune; *guṅjāvali-e*—of the gu 24ja-necklace.

Rādhā: (hiding) Kundalatā, look at the good fortune of (Kṛṣṇa's) guṅja-necklace.

Text 69

(iti sanskṛtena)

kaṭhorāṅgī kāmam jagati viditā nīrasatayā
nigūḍhāntaś chidrā tvam ati-malinā cāsi vadane
tathāpy uccair guṅjāvalī viharase vakṣasi harer
janānām doṣam vā na hi kam anurāgaḥ sthagayati

iti—thus; *sanskṛtena*—in Sanskrit; *kaṭhōra*—hard; *āṅgi*—with limbs; *kāmam*—although; *jagati*—in the world; *viditā*—is known; *nīrasataya*—with dryness and tastelessness; *nigūḍha*—hidden; *antaḥ*—within; *chidra*—fault; *ati*—intense; *malina*—blackness; *ca*—also; *asi*—you are; *vadane*—in the face; *tathā api*—still; *uccaiḥ*—greatly; *guṅja*—of guṅja; *avali*—O necklace; *viharase*—you enjoy pastimes; *vakṣasi*—on the chest; *hareḥ*—of Lord Kṛṣṇa; *jananam*—of people; *doṣam*—fault; *va*—or; *na*—not; *hi*—indeed; *kam*—what?; *anuragaḥ*—love; *sthagayati*—covers.

(in Sanskrit) O guñja-necklace, although the world knows that your body is very hard, although dry tastelessness is hidden within you, and although your face bears the fault of dark blackness, still you enjoy pastimes on the chest of Lord Kṛṣṇa. What fault will love not cover?

Text 70

kundalatā: (nīcaiḥ) rāhe tuha kadhora-thāna-maṇi-viniddhuda-e eda-e kudo ettha thari-am varagi-e.

nīcaiḥ—in a low voice; *rāhe*—O Rādhā; *tuha*—of You; *kadhora*—hard; *thana*—of the breasts; *maṇi*—jewel; *viniddhuda-e*—divided; *eda-e*—of this; *kudo*—where?; *ettha*—here; *thari-am*—darkness; *varagi-e*—unfortunate.

Kundalatā: (in a low voice) Rādhā, where is there hardness like that of the two hard jewels of Your unfortunate breasts?

Text 71

(*nepathye*)

*danuja-damana-vakṣaḥ-puṣkare cāru-tārā
jayati jagad-apūrvā kāpi rādhābhīdhānā
yad iyam apaharanti tatra nakṣatra-mālām
api tirayati dhāmnā sad-guṇau puṣpavantau*

nepathye—from behind the scenes; *danuja*—the demons; *damana*—subduing; *vakṣaḥ*—of the chest; *puṣkare*—in the sky; *cāru*—beautiful; *tara*—to the star; *jayati*—all glories; *jagat*—in this world; *apūrvā*—unprecedented; *ka api-a*—certain; *rādhā*—Rādhā; *abhidhana*—with the name; *yat*—because; *iyam*—She; *apaharanti*—defeating; *tatra*—here; *nakṣatra*—of stars; *mālam*—the necklace; *api*—also; *tirayati*—eclipses; *dhāmnā*—with its effulgence; *sat*—with good; *guṇau*—qualities; *puṣpavantau*—the sun and moon.

A voice from behind the scenes: All glories to the unprecedented beautiful star named Rādhā, which shines in the sky of the chest of Lord Kṛṣṇa, the crusher of demons, defeats the necklace of other stars, and with its effulgence eclipses the splendid sun and moon!

Text 72

kundalatā: (nepathyābhimukham alokya) vunde donṇam jevva sūra-candanam tirohanam bhaṇanti tumam tarā-e mahappe anahinnāsi. jam parahuda-sūra-lakkhassa candā-ali-ṇādhassa hi ubari ima-e porisam phudam lakkhi-adi.

nepathya—behind the scenes; *abhimukham*—facing; *alokya*—looks; *vunde*—O Vṛndā; *donnam*—the pair; *jevva*—certainly; *sura*—of the sun; *candanam*—and moon; *tirohanam*—eclipse; *bhananti*—describing; *tumam*—you; *tara-e*—of the stars; *mahappe*—in the glories; *anahinnasi*—you remain ignorant; *jam*—because; *parahuda*—defeated; *sura*—of the sun; *lakkṣhassa*—of the qualities; *canda-ali*—of Candravali; *nadhassa*—of the lord; *bi*—even; *ubari*—above; *ima-e*—of Her; *porisam*—prowess; *phudam*—manifested; *lakkhi-adi*—is seen.

Kundalatā: (looks behind the scenes) O Vṛndā, because you describe the eclipse of the sun and moon in this way, you do not know the real glory of this star, which is more powerful than even the moon Kṛṣṇa, who is the master of hosts of stars and has defeated millions of suns.

Note: Kundalatā has slipped Candravali's name (candā-ali-ṇādhassa) into her words.

Text 73

sakhyau: kuḍile ali-am hasanti kim tti pi-a-sahim lajjavesi.

sakhyau—two gopī-friends; *kuḍile*—O tricky girl; *ali-am*—falsely; *hanasti*—smiling and laughing; *kim*—why?; *tti*—thus; *pi-a*—dear; *sahim*—gopī-friend; *lajjavesi*—you embarrass.

Two gopī-friends: O tricky girl, your smiling and laughter is all useless. Why do you embarrass your dear friend (Rādhā) in this way?

Text 74

kundalatā: (sanskṛtena)

*trapām tyaja kuḍungakam praviśa santu te maṅgalāny
anaṅga-samayāṅgane parama-samyugīnā bhava
vivasvad-udaye bhavad-vijaya-kīrti-gāthāvalī
puraḥ sakhi mura-dviṣaḥ saha-carībhir udgīyatām*

sanskṛtena—in Sanskrit; *trapam*—shyness; *tyaja*—abandon; *kuḍungakam*—the grove; *praviśa*—enter; *santu*—let there be; *te*— of You; *maṅgalani*—auspiciousness; *anaṅga*—of cupid; *samaya*—of the battle; *āṅgane*—in the courtyard; *parama*—supreme; *samyugina*—locked in battle; *bhava*—become; *vivastat*—of the sun; *udaye*—in the rising; *bhavat*—of You; *vijaya*—of victory; *kīrti*—of the glorification; *gatha*—of songs; *avali*—a host; *puraḥ*—in the presence; *sakhi*—O friend; *mura*—of the Mura demon; *dviṣaḥ*—of the enemy; *sahacaribhiḥ*—by Your friends; *udgīyatam*—is sung.

Kundalatā: (in Sanskrit) O friend, abandon this shyness and enter the forest-grove. All auspiciousness to You. Fight in Kāmadeva's battlefield. When the sun rises in the morning Your friends will sing the glories of Your victory in the presence of Lord Kṛṣṇa.

Text 75

kṛṣṇaḥ: (smitam kṛtvā)

*antas tarṣam jagati tṛṣitaiḥ kāmam ācamyamānaḥ
śaityādhāraḥ su-madhura-raso vicchinaty eva sarvaḥ
keyam rādhā-vadana-śaśinaḥ kānti-pīyūṣa-dhārā
yā bhūyiṣṭham prathayati muhuḥ pīyamānāpi tṛṣṇām*

smitam—a smile; *kṛtvā*—doing; *antaḥ*—within; *tarsam*—thirst; *jagati*—in the world; *tṛṣitaiḥ*—by the thirsty; *kāmam*—to their hearts content; *acamyamanaḥ*—drunk; *śaitya*—of coolness; *adharaḥ*—the abode; *su*—very; *madhura*—sweet; *rasaḥ*—nectar; *vicchinati*—breaks; *eva*—certainly; *sarvaḥ*—all; *ka*—what?; *iyam*—this; *rādhā*—of Rādhā; *vadana*—of the face; *śaśinaḥ*—of the moon; *kānti*—of beauty; *piyusa*—of nectar; *dharaḥ*—the flood; *ya*—which; *bhūyiṣṭham*—the greatest; *prathayati*—manifests; *muhuḥ*—at every moment; *pīyamana*—being drunk; *api*—even; *tṛṣṇam*—thirst.

Kṛṣṇa: (smiles) In this world when thirsty people drink a cool sweet nectar all their thirst becomes vanquished. What is this flood of nectar beauty flowing from the moon of Rādhā's face? When one drinks this nectar his thirst increases at every moment.

Text 76

rādhā: (apavarya sanskṛtena)

*calākṣi guru-lokataḥ sphurati tāvad antar-bhayam
kula-sthitir alam ca me manasi tāvad unmīlati
calan-makara-kunḍala-sphurita-phulla-gaṇḍa-sthalam
na yāvad aparokṣatām idam upaiti vaktrāmbujam*

apavarya—hiding; *sanskṛtena*—in Sanskrit; *cala-akṣi*—O restless eyed girl; *guru*—of Your superiors; *lokataḥ*—from the gaze; *sphurati*—is manifested; *tavat*—then; *antaḥ*—in the heart; *bhayam*—fear; *kula*—of the family; *sthitih*—the respectable situation; *alam*—greatly; *ca*—also; *me*—of Me; *manasi*—in the heart; *tavat*—then; *unmilati*—opens; *calat*—moving; *makara*—shark-shaped; *kundala*—earrings; *sphurita*—manifested; *phulla*—blossoming; *ganda*—cheeks; *sthalam*—place; *na*—not; *yavat*—when; *aparokṣatam*—invisibility; *idam*—this; *upaiti*—attains; *vaktra*—of the face; *ambujam*—lotus flower.

Rādhā: (hiding, She says in Sanskrit) O restless-eyed (friend), as long as Kṛṣṇa's lotus face, with it's blossoming cheeks decorated with swinging shark-shaped earrings, is not far away from My eyes, in My heart I am afraid of My superiors, and in My mind rises concern for the good reputation of My family.

Text 77

kundalatā: sundara ettha ra-aṇa-sihāsane rāhi-ām ārohehi. (kṛṣṇas tathā karoti.)

sundara—O handsome Kṛṣṇa; *ettha*—here; *ra-ana*—jewelled; *sihasane*—on the throne; *rāhi-am*—Rādhā; *arohehi*—cause to sit; *kṛṣṇaḥ*—Kṛṣṇa; *tathā*—in that way; *karoti*—does.

Kundalatā: O handsome Kṛṣṇa, please install Rādhā on this jewelled throne. (Kṛṣṇa does that.)

Text 78

lalitā: halā takkissadi jaṇo. ta tthamhehi śaṅkhacūḍa ra-am.

hala—Oh!; takkissadi—will guess; jaṇo—a person; ta—that; tthamhehi—stop; śaṅkhacūḍa—of Śaṅkhacūḍa; ravam—the sound.

Lalitā: Stop the tinkling of the śaṅkhacūḍā bracelets. Someone may guess (that we are here).

Text 79

(praviśya) śaṅkhacūḍa: (latāntare sthitvā) go-a-uddhaṇa-vañṇida-lakkhaṇa kumārī esā ra-aṇa-sihāsane reha-i. ta osaram jaṇi-a appano kammam anucitthisam.

praviśya—enters; lata—creepers; antare—within; sthitva—staying; go-a-udhana—by Govardhana-malla; vannida—described; lakkhana—characteristics; kumārī—girl; esa—this; ra-a— jewelled; sihasane—on the throne; reha-i—is manifested; ta— therefore; osaram—the opportunity; jaṇi-a—undertanding; appano—of the self; kammam—activity; anucitthisam—I shall do.

Śaṅkhacūḍa: (enters and hides among the vines.) This girl on the jewelled throne looks like the girl described by Govardhana-malla. I know that now is my chance. Now I will do my work. (He stands in the forest-grove.)

Text 80

kṛṣṇaḥ: priye kṣaṇam alaṅkriyatām mad-uru-garutmatā-pīṭham.

priye—beloved; kṣaṇam—for a moment; alaṅkriyatam—may be decorated; mat—My; uru—of the lap; garutmata—sapphire; pīṭham—chair.

Kṛṣṇaḥ: Beloved, please decorate the sapphire chair of My lap for a moment.

Text 81

rādhā: go-ula-ju-a-rā-a tumha-disaṇam purisuttamāṇam ṇa juttam kula-bali-aṇam

dhamma-viddhamśanam.

go-ula—of Gokula; ju-a—young; ra-a—O king; tumha-disanam—like You; purisuttamanam—best of men; na—not; juttam—proper; kula—respectable; bali-anam—of girls; dhamma—religion; viddhamśanam—breaking.

Rādhā: O prince of Gokula, this is not proper for respectable girls and for the best of men such as You. This breaks the rules of religion.

Text 82

(nepathye) ha ṇattini rāhi-e ciraṃ kahim gadasi.

nepathye—from behind the scenes; ha—O; nattini—O granddaughter; rāhi-e—O Rādhā; ciraṃ—for a long time; kahim—where? gadasi—have You gone.

A voice from behind the scenes: O granddaughter Rādhā, where have You gone for such a long time?

Text 83

kṛṣṇaḥ: kundalate katham iyam mukharā vilapati.

kundalate—O Kundalatā; katham—what?; iyam—this; mukharā—Mukharā; vilapati—says.

Kṛṣṇa: Kundalatā, why is Mukharā complaining?

Text 84

kundalatā: (vihasya) mohana jahim tumha-diso ni-u 24ja-ṇā-aro līlābaṅgam taraṅgedi. tahim vuddhi-aṇam vilabassa ka kkhu dariddada.

vihasya—laughing; mohana—O charming Kṛṣṇa; jahim—in which; tumha-diso—like You; ni-uṅja—of the forest-groves; na-aro—the hero; līlā—playful; abaṅgam—sidelong glance; taraṅgedi—causing waves; tahim—in that; vilabassa—

of the talking; *ka*—what?; *kkhu*—indeed; *dariddada*—poverty.

Kundalatā: (laughs) O charming (Kṛṣṇa), of what importance is the poverty of old ladies' complaining to a person like You, an amorous hero who, enjoying pastimes in the forest groves, makes waves of playful sidelong glances?

Text 85

(*praviśya*) *mukharā*: (*puro rādhā-mādhavau paśyanti svagatam*) *hā hada-devva nam hari-andanam ujji-a esā kappalada kīsa tu-e erandam lambhida*. (*prakāśam*) *hā vacche imassa jevva lampada-cūḍā-maṇiṇo kila-kuraṅgi samvuttāsi*.

praviśya—enters; *purah*—before her; *rādhā-mādhavau*—Rādhā-Kṛṣṇa; *paśyanti*—seeing; *svagatam*—to herself; *ha*—Ah!; *ujji-a*—defeating; *esa*—this; *kappalada*—kalpa-lata creeper; *kisa*—why; *tu-e*—by you; *erandam*—on a castor-oil plant; *lambhida*—rest; *prakasam*—openly; *ha*—O; *vacche*—child; *imassa*—of this; *jevva*—certainly; *lampada*—of debauchees; *cūḍā-maṇiṇo*—the crest-jewel; *kila*—pet; *kuraṅgi*—doe; *samvutta*—become; *asi*—You have.

Mukharā: (enters. looking at Rādhā-Kṛṣṇa before her, she says to herself:) Ah! A great misfortune! Why has this kalpa-latā creeper abandoned a sandal tree to rest on this castor-oil plant? (openly) My child, You have become a pet-doe for this crest-jewel of debauchees.

Text 86

lalitā: (*sālikam*) *ajje pekkha eso kanho mottimam amha-vidambanam karodi*.

sa—with; *aliam*—a trick; *ajje*—O noble lady; *pekkha*—look!; *eso*—this; *kanho*—Kṛṣṇa; *mottinam*—violently; *amha*—of us; *vidambanam*—mockery; *karodi*—does.

Lalitā: (playing a trick) Noble lady, look! This Kṛṣṇa has tricked us and is making fun of us!

Text 87

mukharā: are ra-anārī-a ciṭṭha ciṭṭha.

are—O; ra-a-nari-a—debauchee; ciṭṭha—stop!; ciṭṭha—stop!;

Mukharā: Debauchee! Stop! Stop!

Text 88

kṛṣṇaḥ: (svagatam) kaṭhoreyaṁ jaratī. tad aham antarhito bhaveyam. (iti tathā sthitaḥ.)

svagatam—aside; kaṭhora—harsh; iyam—this; jaratī—old lady; tat—therefore; aham—I; antarhita—disappeared; bhaveyam—shall become; iti—thus; tathā—in that way; sthitaḥ—situated.

Kṛṣṇa: (aside) This old lady is very harsh. For this reason I will now hide. (He does that.)

Text 89

mukharā: (sakrośam) lalide dharehi dharehi ṇam dhuttam-am.

sa—with; akrośam—anger; lalide—O Lalitā; dharehi—chase; dharehi—chase; nam—this; dhutta-am—rascal.

Mukharā: (angrily) Lalitā, chase Him! Chase the rascal!

Text 90

lalitā; hum enhim kim tti palā-esi.

hum—ah!; enhim—now; kim—why?; tti—in this way; pala-esi—You flee.

Lalitā: Aha! Why do You flee?

Text 91

mukharā: (dhavanti puraḥ kuñjam āsādyā sa-tarjanam) ditṭhi-a laddhosi. re kuruṅga-ali-bhu-aṅga ditṭhi-a laddhosi.

dhavanti—running; *puraḥ*—ahead; *kuñjam*—the grove; *asadya*—attaining; *sa*—with; *tarjanam*—rebukes; *ditṭhi-a*—by good fortune; *laddhosi*—You are gotten; *re*—O; *kurunga-ali*—of the does; *bhu-aṅga*—O snake; *ditṭhi-a*—by good fortune; *laddhosi*—You are gotten.

Mukharā: (running ahead, she reaches the grove. In a menacing tone she says:) By good luck we have caught You! O snake (that attacks) the does (of the gopīs), by good luck we have caught You!

Text 91

kṛṣṇaḥ: (sataṅkam ātma-gatam) hanta ghanāndhakāre katham andha-kalpayāpi jaratyā dṛṣṭo 'smi.

sa—with; *ataṅkam*—fear; *ātma-gatam*—to Himself; *hanta*—indeed; *ghana*—dense; *andhakare*—in the blinding darkness; *katham*—how?; *andha-kalpaya*—by this dim-sighted; *api*—even; *jaratya*—old lady; *dṛṣṭaḥ*—seen; *asmi*—I am.

Kṛṣṇa: (frightened, He says to Himself) How will this almost-blind old lady see Me in this dense darkness?

Text 92

(mukharā sirāḥ sañcalya sañcalya muhur nibhalayati.)
Kṛṣṇaḥ: (svagatam) nūnaṁ ākāśa-kusuma-dṛṣṭir evāsau jaratyāḥ.

mukharā—Mukharā; *sirāḥ*—head; *sañcalya sañcalya muhuḥ*—repeatedly turning; *nibhalayati*—looks; *svagatam*—aside; *nunam*—is it not?; *akasa*—in the sky; *kusuma*—of a flower; *dṛṣṭiḥ*—the sight; *eva*—certainly; *asau*—this; *jaratyāḥ*—by the old lady.

(Mukharā repeatedly turns her head, looking everywhere.)

Kṛṣṇa: (aside) The old lady has seen a flower (floating) in the sky.

Text 93

mukharā: ammo timira-puñjo jevva eso. (kṛṣṇaḥ smitam karoti.)

ammo—ah!; *timira*—of darkness; *puñjo*—an abundance; *jevva*—certainly; *eso*—this; *kṛṣṇaḥ*—Kṛṣṇa; *smitam*—a smile; *karoti*—does.

Mukharā: Ah, it is very dark. (Kṛṣṇa smiles.)

Text 94

mukharā: (anyato gatvā) hum dāṇim jevva laddhosi. (punar nibhalya sa-saṅkam) re dhutta-a vārāha-ṅarasihādi-bahu-rubosi tti saccam ponnaṃmāsī-e kahijjasi. jam imiṇā bhāṇubhāsureṇa bhisaṇa-rubena mam bhisa-anto nikkamasi.

anyataḥ—to another place; *gatvā*—going; *hum*—aha!; *dāṇim*—now; *jevva*—certainly; *laddhosi*—You are gotten; *punaḥ*—again; *nibhalya*—looking; *sa*—with; *saṅkam*—doubt; *re*—O; *dhutta-a*—rascal; *varāha*—O Varaha; *narasiha*—and Nṛsimha; *adi*—beginning with; *bahu*—many; *rubosi*—You have forms; *tti*—thus; *saccam*—truth; *ponnamasi-e*—by Paurṇamāsī; *kahijjasi*—is said; *jam*—because; *imina*—by this; *bhanubha*—as effulgent as the sun; *asureṇa*—by the demon; *bhisana*—frightening; *rubena*—by the form; *mam*—me; *bhisa-anto*—frightening; *nikkāmasi*—You go.

Mukharā: (going to another place) Aha! Now we've got You! (looking again she becomes frightened.) O rascal! Paurṇamāsī spoke the truth when she said You could assume many forms like those of Nṛsimha and Varāha. You have now assumed the form of this terrifying demon as brilliant as the sun. This form frightens me.

Text 95

śaṅkhacūḍa: ditṭhi-ā mūtti-bhūda-vikkama-cakka-valassa balassa ditṭhi vañcida.

(ity *apasarpati*.)

ditthi-a—by good fortune; *mutti*—form; *bhuda*—manifested *vikkama*—of the powerful; *cakkavalassa*—of the multitude; *balassa*—of the boy; *ditthi*—the sight; *vañcida*—is cheated; *iti*—thus; *apasarpati*—slips away.

Śaṅkhacuḍa: By good luck I have escaped the gaze of that boy who was the personification of all powerful heroes. (He slips away.)

Text 96

sarvāḥ: (samīkṣya sa-trāsam) ajje parittāhi parittāhi.

sarvaḥ—all the gopīs; *samīkṣya*—seeing; *sa*—with; *trasam*—fear; *ajje*—O noble lady; *parittahi*—protect; *parittahi*—protect.

All the gopīs: (seeing the demon, they become frightened) Noble lady, save us! Save us!

Text 97

mukharā: (sa-roṣam) re sāmālā ṇa juttam kkhū edam.

sa—with; *roṣam*—anger; *re*—O; *sāmālā*—Syama; *ṇa*—not; *juttam*—proper; *kkhū*—indeed; *edam*—this.

Mukharā: (angrily) Dark Kṛṣṇa, this is not right!

Text 98

lalitā; hā hada-buddhi-e idisaṃ dāruṇaṃ bi kaṇhaṃ āsaṅkesi.

ha—O; *hada*—destroyed; *buddhi-e*—whose intelligence; *idisaṃ*—like this; *darunaṃ*—fearful demon; *bi*—indeed; *kaṇhaṃ*—Kṛṣṇa; *asaṅkesi*—you think.

Lalitā: Fool! Do you think this terrible demon is Kṛṣṇa (in disguise)?

Text 99

śaṅkhacūḍa: suhittamassa kaṁsa-bhūba-ino kāman avañjham kadum nam sa-sihāsanam jevva pomini-am śire ghattuna na-issam. (iti tathā kurvan niṣkrāntaḥ.)

suhittamassa—of my friend; *kaṁsa*—Kaṁsa; *bhuba-ino*—King; *kāmam*—the desire; *avañjham*—unfulfilled; *kadum*—to do; *nam*—this girl; *sa-sihāsanam*—on a throne; *jevva*—certainly; *pomini-am*—like a lotus flower; *sire*—on the head; *ghattuna*—grabbing; *na-issam*—I shall take; *iti*—thus; *tathā*—in that way; *kurvaḥ*—acting; *niṣkrāntaḥ*—exits.

Śaṅkhacūḍa: Now, in order to fulfill the unfulfilled desire of my dear friend King Kaṁsa, I will grab the hair of the lotuslike girl on this throne and drag Her away. (He does it, and then exits with Rādhā.)

Text 100

sarvaḥ: (sa-vyamoham) hā kaṅha kudosi.

sa—with; *vyamoham*—perplexity; *ha*—O; *kaṅha*—Kṛṣṇa; *kudosi*—where are You?

All the gopīs: (perplexed) O Kṛṣṇa, where are You?

Text 101

kṛṣṇaḥ: (kuñjān niskramya sa-viśādam)

*ānītāsi mayā manoratha-śata-vyagreṇa nirbandhataḥ
pūrṇam śārada-pūrnimā-parimalair vṛndātavī-kandaram
sadyaḥ sundari śaṅkhacūḍa-kapaṭa-prāptodayenādhunā
daivenāḍya virodhinā katham itas tvaṁ hanta dūrī-kṛtā*

kuñjat—from the forest-grove; *niskramya*—exiting; *sa*—with; *viśadam*—lamentation; *anita*—brought; *asi*—You are; *maya*—by Men; *manoratha*—of desires;

sata—hundreds; *vyagreṇa*—eager; *nirbandhataḥ*—intently; *puṇam*—filled; *sarada*—autumnal; *puṇima*—of the full moon; *parimalaiḥ*—with the fragrances; *vṛndā-atavi*—of Vṛndāvana forest; *kandaram*—the interior; *sadyaḥ*—at once; *sundari*—O beautiful one; *śaṅkhacūḍa*—of Śaṅkhacūḍa; *kapata*—by the trick; *prāpta*—obtained; *udayena*—by the arisal; *adhuna*—now; *daivena*—by fate; *adya*—now; *virodhina*—hostile; *katham*—how?; *itaḥ*—from here; *tvam*—You; *hanta*—indeed; *duri-kṛta*—taken far away.

Kṛṣṇa: (leaves the grove and laments:) Eager with hundreds of desires, I brought You to this place deep in Vṛndāvana forest, filled with the sweet fragrances of this full-moon autumn night. O beautiful one, why has cruel fate, appearing as this tricky demon Śaṅkhacūḍa, now carried You far away?

Text 102

(*iti samrambhena parikraman*) *ārye mā bhaiṣiḥ. eṣa nediyān asmi.*

iti—thus; *samrabhena*—with anger; *parikraman*—walking about; *ārye*—O noble lady; *mā*—do not; *bhaiṣiḥ*—fear; *eṣaḥ*—He; *nediyan*—going to rescue; *asmi*—I am.

(angrily walking about) Noble lady, don't fear. I will rescue Her.

Text 103

mukharā: (sāśram) candamuha vijaya-lacchi-e sa-amvarido hohi.

sa—with; *asram*—tears; *candamuha*—O moon-faced one; *vijaya*—of victory; *lacchi-e*—by the opulence; *sa-amvarido*—chosen; *hohi*—may You be.

Mukharā: (with tears) O moon-faced boy, may victory attend You.

Text 104

kṛṣṇaḥ: (sāṭopam) re re duṣṭa

rādhāparādhini muhus tvayi yan na śāstīm

śaknomicartum akhilaṃ guru eṣa khedaḥ
sarvāṅgineyam abhidhāvati luṭṭa-dharmā
tvam mukti-kāla-rajaniḥ bata kim kariṣye

(iti niṣkrāntaḥ)

sa—with; atopam—chivalrous pride; re—O; re—O; duṣṭa—wicked demon; rādhā—to Rādhā; aparadhini—an offender; muhuḥ—repeatedly; tvayi—to you; na—not; sastim—punishment; saknomicartum—I am able; kartum—to do; akhilaṃ—all; guruḥ—heavy; eṣaḥ—this; khedaḥ—suffering; sarva—all; aṅgina—with the body; iyam—this; abhidhāvati—runs; luṭṭa—lost; dharmā—nature; tvam—after you; mukti—of liberation; kāla—black; rajaniḥ—night; bata—indeed; kim—what?; kariṣye—shall I do; iti—thus; niṣkrāntaḥ—exits.

Kṛṣṇa: (with chivalrous pride) Wicked demon offensive to Śrī Rādhā, I feel great pain because I cannot spend eternity torturing you. The wicked black night of death now chases you, covering you with all its limbs. How will I (torture you forever if you merely die)? (He exits.)

Text 105

kundalatā: lalide pekkha pekkha eso hadaso rāhi-am ujji-a kaṇhena joddhum
vikkamedi.

lalide—O Lalitā; pekkha—look!; pekkha—look!; eso—He; hada—lost; aso—hope; rāhi-am—Rādhā; ujji-a—abandoning; kaṇhena—with Kṛṣṇa; joddhum—to fight; vikkamedi—goes.

Kundalatā: Lalitā! Look! Look! (Śaṅkhacūḍa) has abandoned Rādhā, and now he is going to fight with Kṛṣṇa.

Text 106

(nepathye)

sthūlas tāla-bhujonnatir giri-taṭi-vakṣāḥ kva yakṣādhamah
kvāyam bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śiśuḥ
nāsty anyah sahakārita-patur iha prāṇi na jānīmahe
hā goṣṭheśvari kīḍṛg adya tapasām pākas tavonmīlati

(*sarvā samākarṇya vyāmohaṁ naṭayanti.*)

nepathye—from behind the scenes; *sthulaḥ*—large; *tala*—palm tree; *bhuja*—arms; *unnatiḥ*—raised; *giri*—of a mountain; *tati*—the slope; *vakṣaḥ*—whose chest; *kva*—where?; *yakṣa*—of Yakṣas; *adhamah*—the lowest; *kva*—where? *ayam*—He; *bala*—baby; *tamala*—of a tamala tree; *kandala*—sprout; *mrduḥ*—delicate; *kandarpa*—as cupid; *kantaḥ*—handsome; *sisuḥ*—child; *na*—not; *asti*—is; *anyaḥ*—someone else; *sahakarita*—at assisting; *patuḥ*—expert; *iha*—here; *prani*—friend; *na*—not; *janimahe*—we know; *ha*—O; *gostha*—of Vraja; *īsvari*—O queen (Yasoda); *kidrk*—what kind?; *adya*—now; *tapasam*—of sufferings; *pakaḥ*—complete development; *tava*—of you; *unmilati*—unfolds; *sarva*—all the gopīs; *samakarṇya*—hearing; *vyamohaṁ*—perplexity; *naṭayanti*—represent dramatically.

A voice from behind the scenes: What is child Kṛṣṇa, as handsome as Kāmadeva and delicate as a new sprout on a tamāla tree, in comparison to this degraded Yakṣa giant, whose arms are like palm trees and whose chest is like a mountainside? Alas, Kṛṣṇa does not even have an expert friend to help Him! O queen of Vraja (Yaśodā), we cannot know how you must be suffering now!

(Hearing this, everyone is overcome with grief.)

Text 107

(*praviśyapati-kṣepena paurṇamāsī*)

paurṇamāsī: *putri lalite mā vyathiṣṭhāḥ. kṣipraṁ khala-sphulingam etam labdha-nirvāṇam jānihi.*

praviśya—entering; *apati*—the curtain; *kṣepena*—throwing aside; *paurṇamāsī*—Paurṇamāsī; *putri*—daughter; *lalite*—Lalitā; *mā*—do not; *vyathiṣṭhāḥ*—be distressed; *kṣipraṁ*—quickly; *khala*—demon; *visphulingam*—spark; *etam*—this; *labdha*—attained; *nirvanam*—extinction; *janihi*—please know.

(pulling the curtain aside, Paurṇamāsī hurriedly enters.)

Paurṇamāsī: Daughter Lalitā, don't be unhappy. Know that this demon is a spark soon to be extinguished.

Text 108

(*nepathye*)

dor-dandātopa-bhaṅgī-vikāṭa-ripu-vapur-ghaṭṭana-dardurūḍhaḥ
kṛīḍann uddanda-dāṁstrāṅkura-kuṭīla-tatoccaṇḍa-tuṇḍāntarasya
divyac-caṇḍāmsu-bimba-pratibhaṭam aṭavī-maṇḍale daṇḍa-kotyā
vyākaraṣaṇ piṅcha-cūḍo harati mukutataḥ śaṅkhacūḍasya ratnam

nepathye—from behind the scenes; *doh-danda*—of the arms; *atopa*—of chivalrous pride; *bhaṅgi*—waves; *vikata*—hideous; *ripu*—of the enemy; *vapur*—of the form; *ghattana*—attacking; *dardurudhaḥ*—insurmountable; *kridan*—enjoying transcendental pastimes; *uddanda*—fierce; *daṁstra*—teeth; *aṅkura*—sprouted; *kuṭīla*—crooked; *tata*—surface; *uccanda*—fearsome; *tunda*—mouth; *antarasya*—within; *divyat*—shining; *camdaṁsu*—sun; *bimba*—disc; *pratibhatam*—effulgence; *atavi*—of the forest; *maṇḍale*—in the circle; *danda*—of blows; *kotyā*—with millions; *vyakarṣaṇ*—pulling; *piṅcha-cūḍāḥ*—Lord Kṛṣṇa, who wears a peacock-feather crown; *harati*—takes; *mukutataḥ*—from the crown; *śaṅkhacūḍasya*—of Śaṅkhacūḍa; *ratnam*—the jewel.

A voice from behind the scenes: With the chivalrous strength of His arms, powerful Kṛṣṇa attacked the hideous form of the Śaṅkhacūḍa demon, who had fearsome curling fangs in his horrible mouth. In the middle of the forest Kṛṣṇa, who wears a peacock-feather in His hair, struck Śaṅkhacūḍa with millions of blows, killed him, and took from his crown a jewel as effulgent as the sun.

Text 109

paurṇamāsī: diṣṭyā ratnākṛṣṭi-miṣād ayam ākṛṣṭa-jīvo vyadhāyi. tenādya
vṛndātavī-jambukānām parotsavāya sampatsyate. (punar nirūpya sa-harṣam) paśyata
paśyata vicyuta-rakṣo 'yam yakṣo bhaṅgam aṅgī-cakāra.

diṣṭya—by good fortune; *ratna*—of the jewel; *ākṛṣṭi*—pulling; *misat*—on the pretext; *ayam*—He; *ākṛṣṭa*—pulled out; *jīvaḥ*—the life-force; *vyadhāyi*—did; *tena*—by this; *adya*—now; *vṛndā-atavi*—in Vṛndāvana forest; *jambukanam*—of the jackals; *paraṇa*—of breaking a fast; *utsavāya*—for a festival; *sampatsyate*—will be; *punaḥ*—again; *nirūpya*—looking; *sa*—with; *harṣam*—delight; *paśyata*—look!; *paśyata*—look!; *vicyuta*—fallen; *rakṣaḥ*—guard; *ayam*—this; *yakṣaḥ*—Yakṣa; *bhaṅgam*—death; *aṅgī-cakāra*—has accepted.

Paurṇamāsī: On the pretext of pulling out the jewel, Lord Kṛṣṇa is fortunately pulled out Śaṅkhacūḍa's life. Today there will certainly be a great feast for the starving jackals of Vṛndāvana forest. (Looking again, she becomes delighted) Look! Look! The demon has lost his protection. Now he has accepted his death.

Text 110

(punar nepathye)

muṣṭinā jhaṭiti puṇyajano 'yaṁ
hanta pāpa-viniveśita-cetāḥ
puṇḍarīka-nayanena sa-khelam
daṇḍitaḥ sakala-jīvita-vittam

puṇaḥ—again; *nepathye*—from behind the scenes; *muṣṭina*—with His fist; *jhaṭiti*—at once; *puṇyajanaḥ*—yakṣa; *ayaṁ*—this; *hanta*—indeed; *pāpa*—by sins; *vinivesita*—entered; *cetāḥ*—whose heart; *puṇḍarīka-nayanena*—by Lord Kṛṣṇa, who has lotus-eyes; *sa*—with; *khelam*—playfulness; *daṇḍitaḥ*—struck; *sakala*—all; *jīvita*—of the life; *vittam*—the treasure.

Again, a voice from behind the scenes: With His fist, lotus-eyed Lord Kṛṣṇa playfully struck the sinful-hearted yakṣa and forcibly took from him the treasure of his life-breath.

Text 111

paurṇamāsī: (puro dṛṣṭva sānandam)

vikāṭa-samara-dhātī-dhrṣṭatā-dhvamsitārī
viluthad-amala-cūḍās caṇḍimādambareṇa
kṛta-kusuma-visargaiḥ svargibhiḥ ślāghyamāno
madhuripur ayam akṣṇor modam āviṣkaroti

puṛaḥ—ahead; *dṛṣṭva*—looking; *sa*—with; *ānandam*—bliss; *vikāṭa*—terrible; *samara*—battle; *dhati*—in the attack; *dhrṣṭata*—chivalrous power; *dhvamsita*—destroyed; *ariḥ*—of the enemy; *viluthat*—taking; *amala*—the splendid; *cūḍāḥ*—crown; *caṇḍima-adambareṇa*—with ferocity; *kṛta*—done; *kusuma*—of flowers; *visargaiḥ*—with showers; *svargibhiḥ*—by the residents of the upper planetary systems; *ślāghyamaṇaḥ*—glorified; *madhu-ripuḥ*— Lord Kṛṣṇa, the enemy of the Madhu demon; *ayaṁ*—He; *akṣṇoḥ*—of the eyes; *mudam*—delight; *aviṣkaroti*—does.

Paurṇamāsī: (looking ahead, she becomes blissful) Kṛṣṇa, who ferociously attacked the demon and angrily threw its crown to the ground and was praised by demigods showering flowers, delights (our) eyes.

Text 112

viśākhā: bha-avadi pekkha su-gahida-ṇamaṃ ramam agge kadu-a savve saha-ara sama-ada.

bha-avadi—O noble lady; *pekkha*—look!; *su-gahida*—called; *namam*—names; *ramam*—Balarama; *agge*—before; *kadu-a*—having sons; *savve*—all; *saha-ara*—friends; *sama-ada*—have assembled.

Viśākhā: Noble lady, look! Balarāma and all of (Kṛṣṇa's) friends have come (here).

Text 113

paurṇamāsī: puruṣottamena datto 'yam rāmāya ramaṇiyo maṇīndraḥ.

purusa—of persons; *uttamena*—by the supreme; *dattaḥ*—given; *ayam*—this; *ramaya*—to Balarama; *ramaṇiyaḥ*—beautiful; *maṇi*—of jewels; *indraḥ*—the monarch.

Paurṇamāsī: The Supreme Personality of Godhead (Kṛṣṇa) has now given the beautiful regal jewel to Balarāma.

Text 114

lalitā: pekkha va-assa-ulam patṭhavi-a ekkho jevva māvavo rāhi-am anusappadi.

pekkha—look!; *va-assa*—of friends; *ulam*—the multitude; *patṭhavi-a*—dismissing; *ekko*—alone; *jevva*—certainly; *māvavo*—Kṛṣṇa; *rāhi-am*—Rādhā; *anusappadi*—approaches.

Lalitā: Look! After sending His friends away, Kṛṣṇa, now alone, approaches Rādhā.

Text 115

paurṇamāsī: paśya paśya

*bhaya-bādhita-rādhikopagūḍhaḥ
pracalāgra-pracalāka-cāru-cūḍāḥ
vadanollāsita-śramāmbu-vṛndāḥ
sa-vidham sundari vindate mukundaḥ*

paśya—look!; *paśya*—look!; *bhaya*—by fear; *badhita*—checked; *rādhikā*—by Rādhā; *upagudhaḥ*—embraced; *pracala*—moving; *agra*—before; *pracalaka*—peacock feather; *cāru*—beautiful; *cūḍāḥ*—crown; *vadana*—face; *ullasita*—splendid; *sramambu*—of perspiration; *vṛndāḥ*—with an abundance; *sa-vidham*—in that way; *sundari*—O beautiful girl; *vindate*—finds; *mukundaḥ*—Kṛṣṇa.

Paurṇamāsī: O beautiful one, Look! Look! His face glistening with perspiration and His peacock feather crown moving (in the breeze), Kṛṣṇa now finds Himself embraced by frightened Rādhā.

Text 116

(praviśya yathā-nirdiṣṭaḥ kṛṣṇaḥ)

*hā netra-nindita-kalindasutāravinda
govinda gokula-purandara-nandanādya
mām rakṣa rakṣa taraseti kṛtārta-nādām
rādhām adhīra-nayanām na hi vismarāmi*

praviśya—entering; *yathā*—as; *nirdiṣṭaḥ*—indicated; *kṛṣṇaḥ*—Kṛṣṇa; *ha*—O; *netra*—by the eyes; *nindita*—rebuked; *kalinda-suta*—of the Yamuna River; *aravinda*—the lotus flowers; *govinda*—O Govinda; *gokula*—of Gokula; *purandara*—of the kind; *nandana*—O son; *adya*—now; *mam*—Me; *rakṣa*—please protect; *rakṣa*—please protect; *tarasa*—at once; *iti*—thus; *kṛta*—done; *arta*—of distress; *nadam*—calls; *rādhām*—Rādhā; *adhīra*—restless; *nayanam*—whose eyes; *na*—not; *hi*—indeed; *vismarāmi*—I shall forget.

Kṛṣṇa: (enters as described) With eyes restless with fear, Rādhā called out in distress, "O Govinda (Kṛṣṇa), O prince of Gokula whose eyes rebuke the lotus flowers in the Yamunā, please protect Me!, please quickly protect Me!" I shall not forget the way She was then..

Text 117

paurṇamāsī: (parikramya) yaśodā-mātar utthāta-cintā-śalyāsmi kṛtā. (iti sa-rādhām mādham āliṅgati.)

parikramya—walking about; *yasoda*—Yasoda; *mataḥ*—mother; *utthata*—lifted; *cinta*—of anxiety; *salya*—the arrow; *asmi*—I am; *kṛta*—done; *iti*—thus; *sa*—with; *rādhām*—Rādhā; *mādhavam*—Kṛṣṇa; *āliṅgati*—embraces.

Paurṇamāsī: (walking) O son of Yaśodā, (You have now) removed the arrow of sufferings (in My heart). (She embraces Rādhā and Kṛṣṇa.)

Text 118

mukharā: (pāṇibhyām harim nirmañchya) vīra arāhi-a de rāhi-a ditṭhi-ā rakkhida.

panibhyam—with both hands; *harim*—Kṛṣṇa; *nirmacchya*—worshipping; *vīra*—O hero; *arāhi-a*—pleasing; *de*—by You; *rāhi-a*—Rādhā; *ditṭhi-a*—by good fortune; *rakkhida*—protected.

Mukharā: (With both hands wiping the perspiration from Kṛṣṇa's brow) By the will of providence, O hero, You have protected beautiful Rādhā.

Text 119

(praviśya) madhumaṅgalaḥ: pi-a-va-assa eso maṇindo ramaṇa rāhi-ā-e diṅṇo.

praviśya—entering; *pi-a*—dear; *va-assa*—O friend; *eso*—this; *maṇindo*—regal jewel; *ramaṇa*—by Balarama; *rāhi-a-e*—to Rādhā; *diṅṇo*—is given.

Madhumaṅgala: (enters) O dear friend, Balarāma has now given the regal jewel to Rādhā.

Text 120

kṛṣṇaḥ: kaustubhasya kuṭumbhaṁ maṇinām gramaṇīr ayam rādhā-graiveyakam arhati.

kaustubhasya—of the Kausthuba jewel; *kuṭumbham*—relative; *maṇinām*—of jewels; *gramaṇīḥ*—the best; *ayam*—this; *rādhā*—of Rādhā; *gravi-graiveyakam*—the necklace; *arhati*—deserves.

Kṛṣṇa: It is as good as the Kausthuba jewel. It is the best of jewels. It is proper that it be placed in Rādhā's necklace.

Text 121

lalitā: jadhā disadi bhavam.

jadha—as; *disadi*—indicate; *bhavam*—You.

Lalitā: (It will be done) as You have said.

Text 122

kṛṣṇaḥ: tad āgacchata duṣṭa-vijayenānumā pitarāv ānandayāma. (iti niṣkrāntaḥ)

(iti niṣkrāntāḥ sarve)

tat—therefore; *agacchata*—come; *duṣṭa*—of the demon; *vijayena*—victory; *amuna*—with this; *pitarau*—My parents; *ānandayama*—let us delight; *iti*—thus; *niṣkrāntaḥ*—exits; *iti*—thus; *niṣkrāntāḥ*—exit; *sarve*—all.

Kṛṣṇa: Come, let us please My parents with (the news) of this victory over a demon. (He exits.)

(All exit.)

Act Three

Scene 1 (viṣkambhakā)

Text 1

(*tataḥ praviśati vṛndayā saha saṅkathayanti paurṇamāsī.*)

paurṇamāsī: hanta katham upakrānto 'yam antimas tāmāsī-muhūrtaḥ. paśya paśya—

*dūrāt kharāmsu-sarabhasya parisphuranti
visphūrjitair udaya-śaila-tatim vilokya
trāsād asau viśati candana-piṇḍa-pāṇḍur
aṣṭācalam mṛga-kalāṅka-mṛgādhirajāḥ*

tataḥ—then; praviśati—enters; vṛndāya—Vṛndā; saha—with; saṅkathayanti—conversing; paurṇamāsī—Paurṇamāsī; hanta—indeed; katham—whether?; upakrantaḥ—approached; ayam—this; antimaḥ—the end; tāmāsī—of darkness; muhūrtaḥ—the time; paśya—look!; paśya—look!; dūrāt—from far away; kharaṃsu—of the sun; sarabhasya—of the sarabha beast; parisphuranti—manifesting; visphūrjitaiḥ—with effulgence; udaya-śaila-tatim—the eastern horizon; vilokya—seeing; trāsāt—out of fear; asau—he; viśati—enters; candana—of sandalwood paste; piṇḍa—a ball; pāṇḍuḥ—as golden; asta-acalam—the western horizon; mṛga-kalāṅka—the moon; mṛga-adhirajāḥ—the lion.

(Conversing with Vṛndā, Paurṇamāsī enters.)

Paurṇamāsī: Ah! The darkness of night is now ending. Look! Look! Frightened by seeing the effulgent śarabha beast of the sun glowing on the eastern horizon, the lion of the moon, like a golden sandalwood ball, now runs to hide beneath the western horizon.

Note: The śarabha beast had four heads, eight eyes, and eight legs, and was so gigantic it would devour elephants in a single gulp.

Text 2

vṛndā: bhagavati mathyamānasyeva mahāmbhonidher gambhīraṁ kam api kolāhala-samrambham ākarṇya sambhrameṇāgatāsmi. tat kathyatām kim etad iti.

bhagavati—O noble lady; *mathyamanasya*—being churned; *iva*—like; *mahā*—great; *ambhonidheḥ*—of the ocean; *gabhiram*—the depth; *kam api*—something; *kolahala*—of a tumultuous sound; *samrambham*—beginning; *ākarṇya*—hearing; *sambhramena*—with haste; *agata*—arrived; *asmi*—I am; *tat*—that; *kathyatām*—should be said; *kim*—what?; *etat*—this; *iti*—thus.

Vṛndā: I heard a great sound like the roaring from the depths of an agitated ocean, and so I have quickly come here. Please tell me: What is it?

Text 3

paurṇamāsī: putri vṛnde nedaṁ ca te karṇayoḥ prāṅganam adhirūḍham.

putri—O daughter; *vṛnde*—Vṛndā; *na*—not; *idam*—this; *ca*—and; *te*—of you; *karṇayoḥ*—of the ears; *prāṅganam*—in the courtyard; *adhirudham*—entered.

Paurṇamāsī: Daughter Vṛndā, it hasn't entered the courtyard of your ears?

Text 4

vṛndā: bhagavati kim tan nāma.

bhagavati—O noble lady; *kim*—what?; *tat*—that; *nama*—indeed.

Vṛndā: Noble lady, what is it?

Text 5

paurṇamāsī: valīvarda-dānava-mardana-vardhita-roṣa-parvataṁ pūrve-dyur

*apūrva-vikrameṇa keśinam utpatya goṣṭham adhiṭiṣṭhati śikhaṇḍavatāmse
kaṁsenānuśiṣṭaḥ sa khalu gaṇḍineyo nandasya mandiraṁ āsedivān. sa ca rājopajīvi
rājīva-bandhau pūrva-parvatam adhirūdhe sa-pūrvajam pūrva-devarim puram neṣyati.*

valivarda—Aristasura; *danava*—the demon; *mardana*—the killing; *vardhita*—increased; *rosa*—of anger; *parvatam*—the mountain; *pūrve*—of the previous; *dyuḥ*—day; *apūrva*—unprecedented; *vikramena*—with prowess; *krsinam*—Kesi; *utpatya*—uprooting; *goṣṭham-adhiṭiṣṭhati*—enters; *sikhanda-avatmse*—when Kṛṣṇa who wears a peacock-feather crown; *kaṁsena*—by Kāmsa; *anusistaḥ*—ordered; *saḥ*—he; *khalu*—indeed; *gaṇḍineyaḥ*—Akrūra, the son of Gandinī-devī; *nandasya*—of Nanda; *mandiram*—to the home; *asidevan*—went; *saḥ*—he; *ca*—and; *raja*—of the king; *upajivi*—the messenger; *rajiva-bandhau*—when the sun; *pūrva-parvatam*—to the eastern horizon; *adhirudhe*—ascended; *sa*—with; *pūrvajam*—His elder brother Balarāma; *pūrva-deva*—of the great demigods; *arim*—to enemy (Kāmsa); *puram*—to the city; *neṣyati*—will bring.

Paurṇamāsī: Yesterday, when peacock-feather-crowned Kṛṣṇa returned to Vraja village after with unprecedented strength killing Keśī who became a mountain of anger when Ariṣṭāsura was killed, Akrūra, who had been sent by King Kāmsa, arrived at the palace of Nanda Mahārāja. Tomorrow morning, when the sun rises on the eastern horizon, the king's messenger (Akrūra) will take Kṛṣṇa and His elder brother (Balarāma) to (Mathurā City,) the capitol of (Kāmsa,) the great enemy of the demigods.

Text 6

vṛndā: (kṣaṇam tūṣṇīm sthitvā dīrgham uṣṇam niśvāsya ca sa-vaiklavyam)

*vana-bhuvi nava-kuñjam kasya hetor vidhasye
dhṛta-ruci racayisyamy atra vā puṣpa-talpam
surabhim asamaye vā vallim utphullayiṣye
yadi nayati mukundaṁ gandineyaḥ puraya*

kṣaṇam—for a moment; *tusnim*—silent; *sthiva*—becoming; *dirgham*—with a long; *usnam*—warm; *nisvasya*—sigh; *ca*—also; *sa*—with; *vaikalvyam*—grief; *vana*—of the forest; *bhuvi*—in the land; *nava*—the new; *kuñjam*—grove; *kasya*—for what?; *hetor*—purpose; *vidhasye*—I shall arrange; *dhṛta*—manifested; *ruci*—with beauty; *racayisyami*—I shall fashion; *atra*—here; *va*—or; *puṣpa*—of flowers; *talpam*—a bed; *surabhim*—fragrant; *asamaye*—not in the proper season; *va*—or; *vallim*—the vines; *utphullayiṣye*—I shall cause to blossom; *yadi*—if; *nayati*—brings; *mukundam*—Kṛṣṇa; *gandineyaḥ*—Akrūra, the son of Gandinī-devī; *puraya*—to Mathurā City.

Vṛndā: (silent for a moment, and then with a long, warm, unhappy sigh) If Akrūra takes Mukunda (Kṛṣṇa) to (Mathurā) City, then for what purpose shall I beautify the new forest-grove? For what reason shall I make a bed of flowers, or make the fragrant vines blossom always, even after the blossoming season is past?

Text 7

paurṇamāsī: (sa-vyatham)

*krandantīnām pluta-virutibhir bibhyatīnām vibhāvāt
kupyāntīnām asakṛd asakṛd gandīnī-nandanāya
hā dhig daivam kuvalaya-dṛśām jāgratīnām samagrā
vyagrākṣīnām kṣaṇavad abhitas tāmasīyam vyaramsīt*

sa—with; *vyatham*—anguish; *krandantinam*—crying; *pluta*—with sustained; *virutibhiḥ*—cries; *bibhyatinam*—frightened; *vibhavat*—because of ecstatic love; *kupyantinam*—angry; *asakṛt asakṛt*—continually; *gandīnī-nandanaya*—at Akrūra, the son of Gandīnī; *ha*—alas!; *dhik*—fie!; *daivam*—fate; *kuvalaya-drsam*—of the lotus-eyed gopīs; *jagratinam*—remaining awake; *samagra*—the entire; *vyagra*—frightened and anxious; *akṣinam*—whose eyes; *kṣaṇa*—a moment; *vat*—like; *abhitaḥ*—completely; *tamasi*—night; *iyam*—this; *vyaramsīt*—has ended.

Paurṇamāsī: (with anguish) Their lotus eyes filled with anguish, the gopīs have stayed awake the entire night, crying with long wails, frightened because of ecstatic love, and always angry at Akrūra. Now that night is over as if it had been only a single moment. Alas! Sad is the gopīs' fate!

Text 8

vṛndā: (sāsrām)

*labdha-bhramena haratā hari-sarvarīśam
vinyasyatā ca viraha-klama-kālakūṭam
hā gandīnī-tanuja-mandara-bhūdhareṇa
vikṣobhitaḥ pṛthula-gokula-sāgaro 'yam*

sa—with; *asram*—tears; *labdha*—attained; *bhramena*—a circular motion; *harata*—extracting; *hari*—of Kṛṣṇa; *sarvari-isam*—the moon; *vinyasyata*—placing; *ca*—also; *viraha*—of separation; *klama*—of the distress; *kalakutam*—the kalakuta poison; *ha*—Oh!; *gandīnī-tanuja*—of Akrūra, the son of Gandīnī-devī; *mandara*—Mandara; *bhūdharena*—by the mountain; *vikṣobhitaḥ*—agitated; *pṛthula*—great;

gokula—of Gokula; *sagaraḥ*—ocean; *ayam*—this.

Vṛndā: (with tears) Alas! By churning the great ocean of Gokula, the Mandara Mountain of Akrūra has extracted the moon of Kṛṣṇa, and created the kālakūṭa poison of the vrajavāsīs' anguished separation from Kṛṣṇa.

Text 9

paurṇamāsī: vatse tad ito gopendra-gopuram evānuserāvaḥ.
(*iti parikramya puraḥ paśyanti sa-bāṣpam*)

yatra maṅgala-sampadam na kurute vyagrā tadā tvocitām
vātsalyaupayikam ca nopanayate pātheyam udbhrānta-dhīḥ
dhūli-jālam asau vilocana-jalair jambālayantī param
govindam parirabhya nanda-grhīṇī nīrandhram ākrandati

vatse—O child; *tat*—therefore; *itaḥ*—from here; *gopa*—of the cowherds; *indra*—of the king; *gopuram*—to the gate; *eva*—certainly; *anusaravaḥ*—let us go; *iti*—thus; *sa*—with; *baṣpam*—tears; *yatra*—for the journey; *maṅgala-sampadam*—recitation of prayers for good fortune; *na*—does not; *kurute*—do; *vyagra*—agitated; *tadā*—then; *tvā*—to you; *ucitam*—proper; *vatsalya*—maternal love; *aupayikam*—appropriate; *ca*—also; *na*—not; *upanayate*—brings; *patheyam*—to the path; *udbhranta*—bewildered; *dhiḥ*—whose intelligence; *dhuli*—of dust; *jalam*—the network; *asau*—she; *vilocana*—from the eyes; *jalair*—with the water; *jambalayanti*—turning into mud; *param*—after; *govindam*—Kṛṣṇa; *parirabhya*—embracing; *nanda*—of Nanda; *grhīṇī*—the wife; *nīrandhram*—continually; *akrandati*—cries.

Paurṇamāsī: Child, let us go to the gate of the gopa-king Nanda. (walking, she looks ahead, and then begins to shed tears) Nanda's wife, Yaśodā, is so agitated she forgot to offer suitable prayers for her son's safe journey. She is so perplexed that she forgot to prepare a lunch for Him to take on the road. She simply embraces Him again and again, cries, and muddies the dust on His body with the stream of tears from her eyes.

Text 10

vṛndā: śaibyāyāḥ sakhī-jalpitaṁ kim ākarṇitaṁ aryayā.

saibyayaḥ—of Śaibya; *sakhi*—by the friend; *jalpitaṁ*—said; *kim*—what?;

ākaraṇitam—is heard; *aryaya*—by the noble lady.

Vṛndā: Did the noble lady hear what Śaibyā said to her friend?

Text 11

paurṇamāsī: putri kīdr̥sam idam.

putri—O daughter; *kīdr̥sam*—like what?; *idam*—this.

Paurṇamāsī: What is it, my daughter?

Text 12

vṛndā:

*na nirghoṣān manye nīsamayasi ghoṣasya karuṇān
vimugdhe tvam dadhnam iha yad anubadhnaṣi mathanam
japan karṇotsaṅge sakhi kim api dūtaḥ kṣiti-pateḥ
mukundam mandātmā nagara-gamanāya tvarayati*

na—not; *nirghoṣan*—the wailing; *manye*—I think; *nīsamayasi*—you hear; *ghoṣasya*—of Vraja; *karuṇan*—pathetic; *vimugdhe*—O bewildered girl; *tvam*—you; *dadhnam*—of yogurt; *iha*—here; *yad*—because; *anubadhnaṣi*—you have become absorbed; *mathanam*—in churning; *japan*—speaking; *karṇa*—of the ear; *utsaṅge*—in the lap; *sakhi*—O friend; *kim api*—something; *dūtaḥ*—a messenger; *kṣiti-pateḥ*—of the king; *mukundam*—Kṛṣṇa; *mandā-atma*—wicked; *nagara*—to the city; *gamanāya*—for going; *tvarayati*—hurries.

Vṛndā: She said, "O bewildered girl, I think it is because you are so absorbed in churning yogurt that you do not hear the pathetic wailing of Vraja Village. O my friend, a wicked messenger of the king is now hurrying Mukunda (Kṛṣṇa) to (Mathurā) City."

Text 13

paurṇamāsī: vatse śaibyā-vimohatas tvam viklavā śyāmalā-vilāpenābhijñāsi.

vatse—O child; *saibya*—of Śaibya; *vimohataḥ*—because of the allurements; *tvam*—you; *viklava*—agitated; *syamala*—of Syama; *vilape*—lament; *na*—not; *abhijñā*—aware; *asi*—you are.

Paurṇamāsī: Child, because you were agitated by Śaibya you could not hear Śyāmā's lament.

Text 14

vṛndā: tathyam bravīsi. tad etam varṇaya.

tathyam—the truth; *bravīsi*—you speak; *tad etam*—that; *varṇaya*—please describe.

Vṛndā: What you say is true. Tell me what Śyāmā said.

Text 15

paurṇamāsī:

*bhānor bimbe tvaritam udaya-prasthataḥ prasthite 'sau
yatrānandī paṭhati muditaḥ syandane gāndineyaḥ
tāvat tūrṇam sphuta-khura-putaiḥ kṣoni-prṣṭham khananto
yāvan nāmī hṛdaya bhavato ghotakāḥ sphotakāḥ syuḥ*

bhanoḥ—of the sun; *bimbe*—in the circle; *tvaritam*—quickly; *udaya*—rising; *prasthataḥ*—from the journey; *prasthite*—situated for the journey; *asau*—He; *yatra*—for the journey; *nandī*—auspicious verses; *paṭhati*—recites; *muditaḥ*—jubilant; *syandane*—on the chariot; *gandineyaḥ*—Akrūra, the son of Gandinī-devī; *tāvat*—in that way; *tūrṇam*—at once; *sphuta*—manifested; *khura-putaiḥ*—with hooves; *kṣoni*—of the earth; *prṣṭham*—the back; *khanantaḥ*—digging; *yavat*—in that way; *na*—not; *ami*—these; *hṛdaya*—O heart; *bhavataḥ*—of you; *ghotakāḥ*—horses; *sphotakāḥ*—manifested; *syuḥ*—are.

She said, "The sun has now risen and Gandinī-devī's son Akrūra stands on the chariot happily reciting prayers for a safe journey. Alas, when the horses begin to gallop, they will break only the earth with their hooves, and not you, o my heart."

Text 16

vṛndā: śṛṇuvaḥ kim paridevayati bhadrā.

śṛuvaḥ—let us hear; *kim*—what?; *paridevayati*—laments; *bhadra*—Bhadra.

Vṛndā: How does Bhadrā lament? Let us listen.

Text 17

(nepathye)

tuvaranto tuha da-ido
sa-aṅga-ṇīdam puro samāruha-i
tahabi na parāṅga-sa-uṅe
hadaṅga-ṇīdam paricca-asi

nepathye—from behind the scenes; *tuvaranto*—hurrying; *tuha*—of you; *da-ido*—the beloved; *sa-aṅga*—the chariot; *nīdam*—within; *puro*—in the presence; *samaruha-i*—climbs; *tahabi*—nevertheless; *na*—does not; *hada*—killed; *aṅga*—of the body; *nīdam*—the nest; *paricca-asi*—you abandon.

A voice from behind the scenes: O bird of my life-breath, even though in your presence your beloved (Kṛṣṇa) hastily climbed aboard the chariot, still you refuse to abandon this slain body that has become your nest.

Text 18

paurṇamāsī: (vāmato dṛṣṭva) vatse mādhasya mādhyāhnikam dama
nirmimāṅyām candrāvālyām salyārpiṇī padmā-vyāhṛtir ākarṇyatām.

vamataḥ—to the left; *dṛṣṭvā*—glancing; *vatse*—O child; *mādhavasya*—of Kṛṣṇa; *mādhyā*—for the middle; *ahnikam*—of the day; *dama*—a garland; *nirmimanayam*—who had made; *candrāvālyam*—to Candrāvalī; *salya*—a javelin; *arpinī*—placing; *padma*—of Padma; *vyāhṛtiḥ*—the statement; *ākarṇyatām*—should be heard.

Paurṇamāsī: (glancing to the left) My child, Candrāvalī fashioned a garland for Mādhava (Kṛṣṇa) to wear at noontime. Padmā is now speaking to her some words that pierce her like a javelin. Let us listen.

Text 19

(*nepathye*)

*ajjhārūḍho raham iha purā saṅga-raṅgī rahaṅgī
hā pupphāṇaṁ tuhabi caḍule gaṅṭhanukkaṅṭhidāsi
āhīrīṇaṁ bahiri gahirukkosa-dīhā vilāba
kim de candā-alī na parido kaṅṅa-kū-am viśanti*

nepathye—from behind the scenes; *ajjharudho*—ascended; *raham*—the chariot; *iha*—here; *pura*—previously; *saṅga*—His associates; *raṅgi*—who loves; *rahaṅgi*—Kṛṣṇa, who carries the Sudarśana cakra; *ha*—ah!; *pupphanam*—of flowers; *tuhabi*—still; *caḍule*—O fickle girl; *ganthan*—stringing; *ukkaṅṭhida*—eager; *asi*—you are; *ahirinam*—of the gopīs; *bahiri*—O deaf girl; *gahir*—deep; *ukkosa*—tumultuous; *dina*—sustained; *vilaba*—laments; *kim*—whether?; *de*—of you; *candā-alī*—O Candrāvalī; *na*—do not; *parido*—to; *kanna*—of the ears; *ku-am*—the opening; *viśanti*—enter.

A voice from behind the scenes: Even though Kṛṣṇa, who carries the Sudarśana cakra, and who is very affectionate to His associates, has already climbed the chariot, you are still intent on stringing this flower garland. O fickle, deaf Candrāvalī, has the deep, sustained, tumultuous wailing of the gopīs not entered your ears?

Text 20

paurṇamāsī: (sodvegam)

*ālī-vyālīka-vacanena muhur vihastā
hastāravinda-vigalad-grathitārdha-mālyā
hā hanta hanta kim api pratipanna-tantrā
candrāvalī kila dasāntaram āruroha*

sa—with; *udvegam*—anguish; *ali*—of the friend; *vyalika*—unpleasant; *vacanena*—by the words; *muhur*—repeatedly; *vihasta*—bewildered; *hastā*—hand; *aravinda*—from the lotus flower; *vigalat*—slipping; *grathita*—strung; *ardha*—half;

malya—flower garland; *ha*—Ah!; *hanta*—alas!; *hanta*—alas!; *kim api*—something; *pratipanna*—attained; *tantra*—unconsciousness; *candrāvalī*—Candrāvalī; *kila*—indeed; *dasa-antaram*—the condition of being almost dead; *aruroha*—attained.

Paurṇamāsī: (anguished) Hearing from her friend the unpleasant news (of Lord Kṛṣṇa's departure for Mathurā), Candrāvalī, alas, became overwhelmed. The half-strung flower-garland slipped from her hand, and she at once fainted as if dead.

Text 21

vṛndā: paśya paśya vivaśām eva candrāvalīm syandanāgrato nidhāya śocati padmā.

paśya—look!; *paśya*—look!; *vivasam*—overwhelmed; *eva*—certainly; *candrāvalīm*—Candrāvalī; *syandana agrataḥ*—approaching; *nidhaya*—placing; *socati*—laments; *padma*—Padma.

Vṛndā: Look! Look! Placing unconscious Candrāvalī in front of the chariot, Padmā cries bitterly.

Text 22

(*nepathye*)

*kkhaṇam avadhehi hadāse
tilam bi ṇa-aṅcalam pa-āsehi
hanta tuvare-i tura-am
ṇikkaruṇo gāndinī-putto*

nepathye—from behind the scenes; *kkhanam*—for a moment; *avadhehi*—please understand; *hada*—destroyed; *ase*—hope; *tilam*—a fraction; *bi*—even; *na-ana*—of the eyes; *aṅcalam*—the corner; *pa-asehi*—please open; *hanta*—indeed; *tuvare-i*—hastening; *tura-am*—the horse; *nikkaruno*—merciless; *gandinī*—of Gandinī-devī; *putto*—the son.

A voice from behind the scenes: O girl who has lost all hope, try to understand for a moment. Look a little from the corner of your eye. Merciless Akrūra, the son of Gāndinī, is quickly bringing the horse.

Text 23

paurṇamāsī: hanta vatse rādhikām apaśyanti bādham ākulāsmi.

hanta—ah!; *vatse*—child; *rādhikām*—Rādhā; *apaśyanti*—not seeing; *badham*—very much; *akula*—agitated; *asmi*—I am.

Paurṇamāsī: Child, because I cannot see Rādhā I am very worried.

Text 24

vṛndā: (dakṣinataḥ prekṣya) ha dhik paśya paśya

*na vaktum nāvaktum pura-gamana-vārtam mura-bhidaḥ
kṣamante rādhāyai katham api viśākhā-prabhṛtayah
samantād ākrāntā nivida-jadima-śrenibhir imāḥ
param karṇākarṇi-vyavahṛtim adhīram vidadhati*

dakṣinataḥ—to the right; *prekṣya*—looking; *ha dhik*—alas!; *paśya*—look!; *paśya*—look!; *na*—not; *vaktum*—to speak; *na*—not; *avaktum*—to not speak; *pura*—to the city; *gamana*—going; *vartam*—the news; *mura-bhidaḥ*—of Lord Kṛṣṇa, the killer of the Mura demon; *kṣamante*—are able; *rādhāyai*—to Rādhā; *katham api*—somehow; *viśākhā*—Viśākhā; *prabhṛtayah*—the gopīs headed by; *samantat*—completely; *akrantaḥ*—overwhelmed; *nivida*—intense; *jadima*—condition of being stunned; *śrenibhiḥ*—by the abundance; *imāḥ*—they; *param*—afterwards; *karṇa-ākarni*—ear to ear; *vyavahṛtim*—activity; *adhīram*—unsettled condition; *vidadhāti*—attain.

Vṛndā: (looking to the right) Alas! Alas! Look! Look! Viśākhā and the other gopīs cannot bear to either tell or not tell Rādhā the news of Kṛṣṇa's departure for (Mathurā) City. They are completely stunned. They stand together, ear-to-ear, as if they have lost all sense.

Text 25

paurṇamāsī: (sa-khedam)

*yasyāloka-sukhe kṛtena nimiṣair ākṣipyamāne manāk
pratyūhena varākṣi tad-virahitās tvam nauṣi mīnīr api
tasmin vindati mādhave madhu-purīm daivān na jānīmahe
hā rādhe praṇayānuviddha-manasaḥ kā te gatir bhāvinī*

sa—with; *khedam*—anxiety; *yasya*—of whom; *aloka*—of seeing; *sukhe*—in the happiness; *kṛtena*—done; *nimisaiḥ*—by blinking; *ākṣipyamane*—interrupted; *manak*—slightly; *pratyuhena*—by the obstacle; *vara*—beautiful; *akṣi*—whose eyes; *tat*—that; *virahitaḥ*—without; *tvam*—You; *nausi*—glorify; *minīḥ*—the fish; *api*—even; *tasmin*—when; *vindati*—goes; *madhave*—Kṛṣṇa; *madhu-purim*—to Mathurā City; *daivat*—by fate; *na*—do not; *janimāhe*—we know; *ha*—alas!; *radhe*—Rādhā; *praṇaya*—by love; *anuviddha*—wounded; *manasaḥ*—whose heart; *ka*—what?; *te*—of You; *gatiḥ*—destination; *bhavinī*—will be.

Paurṇamāsī: (unhappy) O Rādhā, when the blinking of Your eyes momentarily interrupted Your seeing Kṛṣṇa, You would glorify the fish (who were so fortunate that they did not have to bother with this blinking). O Rādhā whose heart is wounded by love, what will happen to You now that fate is taking Mādhava (Kṛṣṇa) to Mathurā City?

Text 26

*vṛndā: paśya paśya samastād ākasmikena kolāhalena kuraṅgīva taraṅgita-dṛṣṭir
eśā bahir vīthīm āsasāda rādhā.*

paśya—look!; *paśya*—look!; *samasatat*—completely; *akasmikena*—suddenly; *kolahalena*—by the tumult; *kuraṅgi*—a doe; *iva*—like; *taraṅgita*—moving restlessly like waves; *dṛṣṭiḥ*—whose eyes; *esa*—She; *bahiḥ*—outside; *vithim*—the path; *asasada*—attained; *rādhā*—Rādhā.

Vṛndā: Look! Look! The tumultuous sounds (of the gopīs' crying) has made restless-eyed Rādhā run from the path as a (frightened) doe.

Text 27

*paurṇamāsī: hā kaṣṭam sphuṭam divyonmādamayīm udghūrṇam āpadyate rādhikā.
yad iyam asambandha-bhūyiṣṭham aneka-bhāṣamayīm bhāratīm udgirati.*

ha—alas!; *kastam*—alas!; *sphuṭam*—manifested; *divya*—transcendental; *unmada*—madness; *mayim*—consisting of; *udghurnam*—agitation; *apadyate*—

attained; *rādhikā*—Rādhā; *yat*—because; *iyam*—She; *asambandha*—senseless; *bhūyistham*—very much; *aneka*—much; *bhasa*—of talking; *mayim*—consisting; *bharatim*—words; *udgirati*—speaks.

Paurṇamāsī: Alas! Alas! Agitated with transcendental madness, Rādhā now babbles eloquent nonsense running from one language to another.

Note: In Rādhā's words (in the next verse) the first two lines are in Prakrit and the second two lines are in Sanskrit.

Text 28

(*nepathye*)

va-a-ṅaraba-i-ṅandaṇam sa bandhum
rāhā-pavarobari pekkhi-a pphurantam
skhalati mama vapuḥ katham dhāritrī
bhramati kutaḥ kim amī naṭanti nīpāḥ

nepathye—from behind the scenes; *va-a*—of Vraja; *narabi-a*—of the kind; *nandanam*—the son; *sa bandhum*—with His brother; *raha*—chariot; *pravara*—excellent; *ubari*—above; *pekkhi-a*—seeing; *pphurantam*—manifested; *skhalati*—trips and fall; *mama*—My; *vapuḥ*—body; *katham*—why?; *dhāritri*—the earth; *bhramati*—moves; *kutaḥ*—why?; *kim*—why?; *api*—also; *naṭati*—dances; *nīpāḥ*—the kadamba trees.

A voice from behind the scenes: Now that I see Vraja's prince Kṛṣṇa standing on the chariot with His brother and uncle, who do I stumble and fall to the ground? Why does the earth move about like this? Why are the kadamba trees dancing?

Text 29

paurṇamāsī: śṛṅūvaḥ kim āha lalitā.

śṛvaḥ—let us listen; *kim*—what?; *aha*—says; *lalitā*—Lalitā.

Paurṇamāsī: What is Lalitā saying? Let us listen.

Text 30

(*nepathye*) *sahi rāhe mā visīda. pavvada-parikkamobakkamo eso.*

nepathye—from behind the scenes; *sahi*—O friend; *rahi*—Rādhā; *ma*—do not; *visīda*—lament; *pavvada*—the mountain; *parikkama*—around; *ubakkamo*—approaching; *eso*—He.

A voice from behind the scenes: Kṛṣṇa is now beginning on the path around Govardhana Hill. O friend Rādhā, please do not lament.

Text 31

paurṇamāsī: śrūyatām vatsāyā vyāhṛtiḥ.

śrūyatām—should be heard; *vatsayaḥ*—of the girl; *vyāhṛtiḥ*—the words.

Paurṇamāsī: Listen to what the girl is saying.

Text 32

(*nepathye*)

*sahacari pariññātaṁ sadyaḥ samastam idaṁ mayā
patīma-patalaiḥ tvam nihnotum kiyat prabhaviṣyasi
virama kṛpane bhāvī nāyaṁ harer viraha-klamo
mama kim abhavan kaṇṭhe prāṇa muhur nirapatrapāḥ*

nepathye—from behind the scenes; *sahacari*—O friend; *pariññatam*—known; *sadyaḥ*—now; *samastam*—all; *idaṁ*—this; *mayā*—by Me; *patīma*—of cleverness; *patalaiḥ*—with an abundance; *tvam*—you; *nihotum*—to conceal; *kiyat*—how much; *prabhaviṣyasi*—will you be able; *virama*—stop; *kṛpane*—O wretched girl; *bhavi*—will be; *na*—not; *ayam*—this; *viraha*—of separation; *klamaḥ*—distress; *mama*—of Me; *kim*—why?; *abhavat*—was; *kaṇṭhe*—in the throat; *prāṇaḥ*—life-airs; *muhur*—repeatedly; *nirapatrapaḥ*—shameless.

A voice from behind the scenes: Now I know everything. My friend, what will you cleverly hide from Me? Wretched girl, stop! I will not be unhappy when Kṛṣṇa is gone. Why does this shameless breathing again and again move in My throat?

Text 33

vṛndā: bhagavati vivakṣur iva viśākhā lakṣyate.

bhagavati—O noble lady; *vivakṣuḥ*—wishing to speak; *iva*—as if; *viśākhā*—Viśākhā; *lakṣyate*—is seen.

Vṛndā: O noble lady, Viśākhā is about to say something.

Text 34

(nepathye)

taṁ viddhamsi-a kaṁsam
ratti-muhe tuha melissa-i ppaṇa-i
sahi mā ghamma vilakkha
kkhamāvadīṇām dhurīṇāsi

nepathye—from behind the scenes; *taṁ*—him; *viddhamṣi-a*—after killing; *kaṁsam*—Kāṁsa; *ratti*—of the night; *muhe*—in the face; *tuha*—with You; *melissa-i*—meeting; *ppani-a*—affectionate; *sahi*—O friend; *ma*—do not; *ghamma*—be agitated; *vilakkha*—bewildered; *kkhamavadinam*—of all patient girls; *dhurina*—the best; *asi*—You are.

A voice from behind the scenes: After He kills Kāṁsa, Kṛṣṇa will again meet You in the middle of the night. My friend, You are the most patient and tolerant of all the gopīs. Please don't be upset.

Text 35

paurṇamāsī: samākaraṇaya vara-varṇinī-varṇitam

samākarṇaya—listen; *vara-varṇinī*—of the eloquent gopī; *varṇitam*—the description.

Paurṇamāsī: Listen to this eloquent gopī's words.

Text 36

(*nepathye*)

nāśvāsanam viracaya tvam idam hatāśe
śuśyan-mukhī mama guṇam parikīrtayanti
dūrāt amardava-bhṛto 'pi muhuḥ kṣamayāḥ
kukṣim vidārayati paśya rathāṅga-nemiḥ

nepathye—from behind the scenes; *na*—do not; *asvasanam*—consolation; *viracaya*—do; *tvam*—You; *idam*—this; *hata*—destroyed; *ase*—whose hope; *susyāt*—drying up; *mukhi*—mouth; *mama*—my; *gunam*—qualities; *parikirtayanti*—describing; *dūrāt*—from far away; *amardava*—harness; *bhṛtaḥ*—possessing; *api*—even; *muhuḥ*—repeatedly; *kṣamayāḥ*—of the earth; *kukṣim*—the belly; *vidarayati*—rips apart; *paśya*—look; *ratha*—of the chariot; *aṅga*—of the wheel; *nemin*—the rim.

A voice from behind the scenes: Don't console Me. Hopeless girl, your mouth is dry praising Me. Far away, the wheel of Kṛṣṇa's chariot again and again breaks the belly of the hard earth.

Text 37

paurṇamāsī: ahaha rājīva-netra-yātrā-vitrāsita-cetāḥ kam apy adhairya-di/kṣām
urī-cakāra cakorākṣī.

ahaha—aha!; *rajīva*—lotus; *netra*—whose eyes; *yatra*—of the journey; *vitrāsita*—frightened; *cetāḥ*—at heart; *kam api*—something; *adhairya*—of restlessness; *dikṣam*—inītiation; *uri-cakara*—accepted; *cakora*—like a cakora bird; *akṣī*—whose eyes.

Paurṇamāsī: Ah! Her heart afraid of lotus-eyed Kṛṣṇa's journey, Rādhā, whose eyes are like cakora birds, has become restless.

Text 38

vṛndā:

*kṣaṇam vikrośantī viluṭhati śatāṅgasya purataḥ
kṣaṇam bāspa-grastām kirati kila dṛṣṭim hari-mukhe
kṣaṇam rāmasyāgre patati daśanottambhita-trṇā
na rādheyam kaṁ vā kṣipati karuṇāmbhodhi-kuhare*

a—from not; *priya*—the beloved; *darśan*—seeing; *jaḥ*—produced; *yathā*—just as; *tatra*—here; *eva*—certainly; *kṣaṇam*—one moment; *vikrośanti*—crying; *viluṭhati*—rolling about; *sataṅgasya*—of the chariot; *purataḥ*—before; *kṣaṇam*—one moment; *baspa*—by tears; *grastam*—swallowed; *kirati*—scattering; *dṛṣṭim*—glance; *hari*—of Lord Kṛṣṇa; *mukhe*—in the face; *kṣaṇam*—another moment; *ramasya*—Of Balarama; *agre*—in the presence; *patati*—falls; *dasana*—by teeth; *uttambhita*—held; *trna*—a blade of grass; *na*—not; *rādhā*—O Rādhā; *iyam*—She; *kaṁ*—whom?; *va*—or; *kṣipati*—throws; *karuna*—of compassion; *ambhodhi-kuhare*—into the ocean.

Vṛndā: One moment She cries bitterly, the next moment She rolls about on the ground before the chariot, the next moment Her tear-filled eyes gaze on Kṛṣṇa's face, the next moment She places a blade of grass between Her teeth and bows down before Lord Balarāma and begs Him not to leave Vṛndāvana. Is there any person Rādhā will not throw into the ocean of intense compassion for Her?

Text 39

paurṇamāsī: (sāsram) ha hanta hanta

*na hi nyastā dṛṣṭiḥ kṣaṇam adhara-pāli-parimale
yayā kaṁsārāteḥ priya-sahacarīṇām api puraḥ
gurūṇām apy agre yad akalita-lajjāvalir abhūd
iyam rādhā sadyas tad iha mama ceto glapayati*

sa—with; *asram*—tears; *ha*—alas!; *hanta*—alas!; *hanta*—alas!; *na*—not; *hi*—indeed; *nyasta*—placed; *dṛṣṭiḥ*—glance; *kṣaṇam*—for a moment; *adhara-pali-parimale*—on the ground muddied by Her tears; *yaya*—by which; *kaṁsa-arateḥ*—of Kṛṣṇa, the enemy of Kāṁsa; *priya*—dear; *sahacarinam*—of gopī-friends; *api*—even; *puraḥ*—in the presence; *gurunam*—superiors; *api*—even; *agre*—in the presence; *yat*—by whom; *akalita*—not done; *lajja*—of shyness; *avalih*—abundance; *abhūt*—was; *iyam*—this; *rādhā*—Rādhā; *sadyaḥ*—at once; *tat*—then; *iha*—here; *mama*—of me; *cetaḥ*—the heart; *glapayati*—causes to wilt.

Paurṇamāsī: (with tears) Although in the presence of Her dear gopī-friends She would never for even a moment glance at Kṛṣṇa with even the slightest fragrance of tears gliding to Her lips, now, without any embarrassment, even before Her superiors, (She stares at Him with tear-filled eyes). Rādhā makes my heart wilt with pain.

Text 40

(*punar nirūpya*)

*rathinaḥ pathi paśyataḥ sa-khedam
bata rādhā-vadanam murāntakasya
kirato nayane ghanāśru-bindūn
aravinde makarandavat krameṇa*

punaḥ—again; *nirūpya*—describing; *rathinaḥ*—riding on the chariot; *pathi*—on the path; *paśyataḥ*—looking; *sa*—with; *khedaṁ*—anguish; *bata*—indeed; *rādhā*—Of Rādhā; *vadanam*—at the face; *mura-antakasya*—of Kṛṣṇa, the killer of Mura; *kiyatha*—how much?; *nayane*—in the eyes; *ghana*—thick; *śru*—of tears; *bindūn*—drops; *aravinde*—in a lotus flower; *makaranda*—honey; *yat*—like; *krameṇa*—in succession.

As Kṛṣṇa rides on the chariot, gazing at Rādhā's anguished face, how many thick tears appear in His eyes like drops of honey on a lotus flower?

Text 41

vṛndā: bhagavati nūnam kumārīṇām prāṇaḥ prāṇeśvareṇa sārddham evādyā prayāsyanti.

bhagavati—O noble lady; *nunam*—is it not so?; *kumarīnam*—of the young girls; *prāṇaḥ*—the life's breath; *prāṇa*—of life; *isvarena*—the lord; *sārddham*—with; *eva*—certainly; *adya*—now; *prayasyanti*—will go.

Vṛndā: Noble lady, the gopīs' life-breath will now follow their master Kṛṣṇa.

Text 42

paurṇamāsī: putri hareḥ sandeśa-haram paśya paśya

etās tūrṇam nayata kiratīr ārti-misras tamisrā

bhāvī bhāvya punar api mayā maṅgalaḥ saṅgamo vā

ittham dīrghair agha-vijayinā hanta sandānito 'bhūd

āsā-pāsaiḥ sarasija-dṛśām prāṇa-sāraṅga-saṅghaḥ

putri—O daughter; *hareḥ*—of Kṛṣṇa; *sandeśa*—message; *haram*—carrying; *paśya*—look!; *paśya*—look!; *etaḥ*—them; *tūrṇam*—at once; *nayata*—you may pass; *kiratīḥ*—how many?; *artī*—with pain; *misraḥ*—mixed; *tamisraḥ*—nights; *bhāvī*—will be; *bhavyaḥ*—O beautiful, pious gopīs; *punaḥ*—again; *api*—also; *mayā*—with Me; *maṅgalaḥ*—auspicious; *saṅgamaḥ*—association; *vā*—or; *ittham*—in this way; *dīrghaiḥ*—long; *agha*—of Aghasura; *vijayinā*—the conqueror; *hanta*—indeed; *sandanitāḥ*—tied; *abhūt*—is; *asa*—of hope; *pasaiḥ*—with the ropes; *sarasija*—like lotus flowers; *dṛśam*—whose eyes; *prāṇa*—of the life-breath; *saraṅga*—of deer; *saṅghaḥ*—the herd.

Paurṇamāsī: Look! Look! Here comes someone bearing a message from Kṛṣṇa. The message says: "O beautiful, pious gopīs, some anguished nights you may see before you again attain My auspicious company?" In this way Kṛṣṇa, the killer of Aghāsura, with ropes of hope tightly bound the deer of the lotus-eyed gopīs life-breath.

Text 43

vṛndā: (sa-vyatham)

pibati na makarandaṁ vṛndam indindirāṇām

vanam api na mayūrās tāṇḍavair maṇḍayanti

vidadhati ca rathāṅgāḥ svāṅganābhir na saṅgam

sarati sarasijākṣe goṣṭhataḥ paṭṭanāya

sa—with; *vyatham*—anguish; *pibati*—drink; *na*—not; *makarandaṁ*—honey; *vṛndam*—the host; *indirīranam*—of bees; *vanam*—the forest; *api*—also; *na*—not; *mayuraḥ*—the peacocks; *tāṇḍavaiḥ*—with enthusiastic dancing; *maṇḍayanti*—decorate; *vidadhati*—do; *ca*—also; *rathāṅgāḥ*—the cakravaka birds; *svāṅganābhiḥ*—with their wives; *na*—not; *saṅgam*—company; *sarati*—goes; *sarasija*—lotus; *akṣe*—whose eyes; *goṣṭhataḥ*—from Vraja; *paṭṭanāya*—to Mathurā City.

Vṛndā: (with anguish) Now that lotus-eyed Kṛṣṇa has left Vraja to go to Mathurā City, the bumble-bee will no longer drink honey, the peacocks will not decorate the forest with their lively dances, and the cakravāka birds will refuse to keep company with their wives.

Text 44

paurṇamāsī: (nemi-vartmānusṛtya sa-khedam) ahaha

*advīpe kṣipatī samasta-jagatīm astoka-śokāmbudhau
rādhā sambhṛta-kākur ākulam asau cakre tathā krandanam
yena syandana-nemi-nirmita-mahā-sīmanta-dambhād idam
hā sarvaṁsahayāpi nirbharam abhūd dūrād vidīṛṇam bhuvā*

nemi—of the rim of the chariot wheel; *vartma*—the path; *anusṛtya*—following; *sa*—with; *khedam*—distress; *ahaha*—alas!; *advīpe*—without islands; *kṣipatī*—casting; *samasta*—the entire; *jagatīm*—world; *astoka*—intense; *śoka*—of grief; *ambudhau*—into the ocean; *rādhā*—Rādhā; *sambhṛata*—manifested; *kakuḥ*—plaintive cries; *ākulam*—distress; *asau*—She; *cakre*—did; *tathā*—in that way; *krandanam*—crying; *yena*—by which; *syandana*—moving; *nemi*—of the chariot-wheel rim; *nirmita*—made; *mahā*—great; *sīmanta*—line; *dambhat*—on the pretext; *idam*—this; *ha*—alas!; *sarvam*—everything; *sahaya*—bearing; *api*—even; *nirbharam*—greatly; *abhūt*—became; *dūrāt*—from far away; *vidīṛṇam*—broken apart; *bhuva*—by the earth.

Paurṇamāsī: (following the tracks of the chariot-wheels, she laments) Rādhā's pathetic cries of grief plunge the entire world in an islandless ocean of intense pain. These marks in the all-tolerant earth that appear to have been made by the wheels of the moving chariot have in reality been made from far away by Rādhā's cries.

Text 44

vṛndā: hā kaṣṭam. hā kaṣṭam.

*purah kvacana dhāvati sphurati citriteva kvacit
tanoti hasitaṁ kvacit kvacana tīvram ākrandati
iyaṁ pralapati kvacit kvacana maunam ālambate
mukunda-virahodgatair muhur adhīra-dhīr ādhibhiḥ*

ha kastam—alas!; *ha kastam*—alas!; *purah*—in the presence; *kvacana*—sometimes; *dhavati*—runs; *sphurati*—is manifested; *citrita*—a picture; *iva*—like; *kvacit*—sometimes; *tanoti*—manifests; *hasitam*—laughter; *kvacit*—sometimes; *kvacana*—sometimes; *tivram*—bitterly; *akrandati*—weeps; *iyam*—She; *pralapati*—talks; *kvacit*—sometimes; *kvacana*—sometimes; *maunam*—silence; *alambate*—attains; *mukunda*—from Kṛṣṇa; *viraha*—from the separation; *udgataiḥ*—manifested; *muhuḥ*—continually; *adhira*—unsettled; *dhiḥ*—whose mind; *adhibhiḥ*—by the sufferings.

Vṛndā: Alas! Alas! The pain of separation from Mukunda has unsettled Rādhā's mind. Sometimes She runs about and sometimes She stands still like a painted picture. Sometimes She laughs and sometimes She weeps bitterly. Sometimes She is very talkative and sometimes She is silent.

Text 45

(*nepathye*)

kva nanda-kula-candramāḥ kva śikhi-candrakālaṅṛtiḥ
kva mandra-murali-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauśadhir
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim

nepathye—from behind the scenes; *kva*—where; *nanda-kula-candramāḥ*,—Kṛṣṇa, who has risen like the moon in the ocean of the dynasty of Nanda Mahārāja; *kv*—where; *śikhi-candraka-alāṅṛtiḥ*,—Kṛṣṇa, whose head is decorated with a peacock feather; *kva*—where; *mandra-murali-ravaḥ*,—Kṛṣṇa, whose flute produces a deep sound; *kva*—where; *na*—certainly; *surendra-nīla-dyutiḥ*,—Kṛṣṇa, whose bodily luster is like the jewel called indranīla; *kva*—where; *rāsa-rasa-tāṇḍavī*—Kṛṣṇa, who is expert in dancing in the rāsa dance; *kva*—where; *sakhi*—O My dear friend; *jīva-rakṣa-auśadhiḥ*—Kṛṣṇa, who is the medicine that can save one's life; *nidhiḥ*,—treasure; *mama*—My; *suhṛt-tamaḥ*,—best of friends; *kva*—where; *bata*—I am so sorry; *hanta*—alas; *hā*—oh; *dhik-vidhim*—condemnation to Vidhi, the maker of my destiny.

A voice from behind the scenes: My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.*

Text 46

*paurṇamāsī: dhik kaṣṭam. mūrtam etad durṇivāraṃ kārūṇya-ḍambaram
parilambate. tad itas tūrṇam me prasthitih pathyā.*

dhik—alas!; *kastam*—alas!; *murtam*—body; *etat*—this; *durṇivaram*—irresistable; *karūṇya*—of compassion; *dambaram*—abundance; *parilambate*—attains; *tat*—therefore; *itah*—from here; *tūrṇam*—quickly; *me*—of me; *prasthitih*—going; *pathya*—is proper.

Paurṇamāsī: Alas! Alas! This body is now overwhelmed with pity. I must go at once.

Text 47

*vṛndā: bhagavati mukharām atra sannidhāpayitum icchāmi.
(ity ubhe niṣkrānte.)
(viṣkambhakaḥ)*

bhagavati—O noble lady; *mukharam*—Mukhara; *atra*—here; *sannidhāpayitum*—to bring; *icchami*—I wish; *iti*—thus; *ubhe*—both; *niṣkrānte*—exit; *viskambhakaḥ*—thus ends the viskambhaka interlude.

Vṛndā: Noble lady, I would like to bring Mukharā here.
(They both exit.)

(Thus ends the viṣkambhaka interlude.)

Scene 2

Text 1

(tataḥ praviśati sakhībhyām āśvāsyamānā rādhā.)

rādhā: (sākrandam)

*nipītā na svairam śruti-putīkayā narma-bhanitir
na dr̥ṣṭā niḥśaṅkam sumukhi mukha-pankeruha-rucaḥ
harer vakṣaḥ-pīṭham na kila ghanam āliṅgitam abhūd
iti dhyāyam dhyāyam sphuṭati luṭhad antar mama manaḥ*

tataḥ—then; praviṣati—enter; sakhibhyam—by two gopī-friends; asvasyamana—consoled; rādhā—Rādhā; sa—with; akrandam—crying; nipita—drunk; na—not; svairam—to My heart's content; śruti-putikaya—by My ears; narma—joking; bhanitiḥ—words; na—not; dr̥ṣṭa—observed; niḥśaṅkam—free from fear; sumukhi—O beautiful-faced girl; mukha—of the face; pankeruha—of the lotus flower; rucaḥ—the splendor; hareḥ—of Lord Kṛṣṇa; vakṣaḥ-pīṭham—the chest; na—not; kila—certainly; ghanam—firmly; āliṅgitam—embraced; abhūt—was; iti—thus; dhyayam dhyayam—repeatedly remembering; sphuṭati—manifested; luṭhat—trembling with anxiety; antaḥ—within; mama—My; manaḥ—heart.

(Consoled by two gopī-friends, Rādhā enters)

Rādhā: O beautiful-faced friend, I did not fully drink the nectar of Lord Kṛṣṇa's joking words with My ears. I did not fearlessly gaze without restriction on His lotus face. I did not very firmly embrace His chest, to My heart's content. Moment after moment My mind remembers all this as it trembles in pain.

Text 2

*viśākhā: halā kaṅhassa paccā-amaṇa-sandesam jāṇantī bi irise ve-anāṇala-
jhalakkāre appāṇam pakkhibantī kīsa sahinam parāṇam karīseṇa randhesi.*

hala—ah!; kaṅhassa—of Kṛṣṇa; paccā-amaṇa—of the return; sandesam—the message; jāṇanti—knowing; bi—even though; irise—like this; ve-ana—of suffering; anala—of the fire; jhalakkāre—in the flames; appāṇam—Yourself; pakkhibanti—casting; kīsa—why; sahinam—of Your gopī-friends; parāṇam—the life-breath; karīseṇa—with this terrible thing; randhesi—You torment.

Viśākhā: Ah! Why, even though You know of Kṛṣṇa's message promising His return, do You still torture Your friends by plunging Yourself into this blazing fire of grief.

Text 3

rādhā: (sanskṛtam āsṛitya)

cetaḥ khinna-jane hareḥ parinatam kārūṇya-vīci-bharair
ity ābhīra-nata-bhruvām sakhi bhaved āloka-sambhāvanā
marma-granthi-nikṛntana-vyasaninī tam tādrśam vairinī
krūreyam viraha-vyathā na sahate mad-bhāga-dheyotsavam

sanskṛtam—of Sanskrit; asṛitya—taking shelter; cetaḥ—the heart; khinna—distressed; jane—for a person; hareḥ—of Kṛṣṇa; parinatam—is transformed; karūṇya—of mercy; vīci—of waves; bharaḥ—with an abundance; iti—thus; abhīra-nata-bhruvam—of the gopīs who have curved eyebrows; sakhi—O friend; bhavet—may be; aloka-sambhavana—the opinion; marma—of the heart; granthi—the knot; nikṛntana—on cutting; vyasaninī—intent; tam—this; tadrśam—like this; vairinī—enemy; krūra—cruel; iyam—this; viraha—from separation; vyathā—suffering; na—does not; sahate—allow; mat—of Me; bhaga—the good fortune; dheyā—giving; utsavam—festival of happiness.

Rādhā: (in Sanskrit) O My friend, the gopīs, who all have beautiful curved eyebrows, may be convinced that Kṛṣṇa's heart is flooded with waves of compassion for this downtrodden person. Still, My cruel enemy, the pain of being separated from Kṛṣṇa, is intent on cutting My heart to pieces. That enemy will not for a moment allow Me to celebrate a festival of auspicious happiness.

Text 4

(ity ārtim naṭayantī.)

uttāpī pūṭa-pākato 'pi garala-grāmād api kṣobhanaḥ
damholer api duḥsahaḥ kaṭur alam hr̥t-magna-śalyād api
tivrāḥ praudha-visūcika-nicayato 'py uccair mamāyam balī
marmāny adya bhinatti gokula-pater viśleṣa-janma jvaraḥ

(iti mukta-kaṇṭham roditi.)

iti—thus; artim—suffering; naṭayanti—representing dramatically; atha—now; vyadhiḥ—disease; yathā—just as; tatra—in that book; eva—certainly; uttapi—distressing; pūṭa-pakataḥ—than the poison pūṭa-paka; api—even; garala—of poison; gramat—than a strong dose; api—even; kṣobhanaḥ—more agitating; dambholeḥ—than Indra's thunderbolt; api—even; duḥsahaḥ—more intolerable; kaṭuḥ—sharp; alam—greatly; hr̥t—in the heart; magna—plunged; salyat—than a spear; api—even; tivraḥ—harsh; praudha—fully developed; visucika-nicayataḥ—than cholera; api—even; uccaiḥ—greatly; mama—of Me; ayam—this; balī—powerful; marmahi—the vital organs; adya—now; bhinatti—breaks; gokula—of

Gokula; *pateḥ*—of the king; *viślesa*—of from separation; *janma*—born; *jvaraḥ*—fire; *iti*—thus; *muktam*—unobstructed; *kañṭham*—with throat; *roditi*—cries.

(in agony)

The blazing fire of separation from Lord Kṛṣṇa, the king of Gokula, has broken My heart. That fire is more painful than the pūṭa-pāka fire, more troubling than a strong doses of poison, more intolerable than Indra's thunderbolt, more sharp than a spear plunged into the heart, and more horrifying than the last stage of cholera.

(cries without any inhibition.)

Text 5

(*nepathye*)

*adya prāṇa-parārdhato 'pi dayite dūram prayāte harau
hā dhig duḥsaha-śoka-śaṅkubhir abhūt viddhāntarā rādhikā
tenāsyāḥ pratiśedham ārya-carite tvam mā kṛthā mā kṛthāḥ
kṣiṇeyam kṣaṇam atra suṣṭhu viluṭhanti āta-svaram roditu*

nepathye—from behind the scenes; *adya*—now; *prāṇa*—than life; *para-ardhataḥ*—many millions of times; *api*—even; *dayite*—more dear; *dūram*—far away; *prayate*—has gone; *harau*—when Kṛṣṇa; *ha*—alas!; *duḥsaha*—unbearable; *śoka*—of grief; *śaṅkubhiḥ*—by many arrows; *abhūt*—has become; *viddha*—wounded; *antara*—at heart; *rādhikā*—Rādhā; *tena*—by this; *asyāḥ*—of Her; *pratiśedham*—forbidding; *arya-carite*—o noble, pious lady; *tvam*—you; *ma*—please do not; *kṛthāḥ*—do; *ma*—please do not; *kṛthāḥ*—do; *kṣina*—emanciated; *iyam*—She; *kṣaṇam*—moment; *atra*—here; *susthu*—very much; *viluṭhanti*—rolling about on the ground; *arta*—of pain; *svaram*—with sounds; *roditu*—may cry.

A voice from behind the scenes: Kṛṣṇa is many millions of times more dear to Rādhā than Her own life. Now that He has gone far away, Her heart has become wounded by many sharp javelins of unbearable grief. She has become emanciated. She may roll about on the ground, and She may scream in pain. O noble, pious (Mukharā), please don't try to stop Her. Please don't try to stop Her.

Text 6

lalitā: (nepathyābhimukham ālokya svagatam) vunde sāhu sāhu jam nivāran

ummuhī muharā tu-e ñivāridā.

nepathya-abhimukham—at the area behind the scenes; *alokya*—glancing; *svagatam*—aside; *vunde*—O Vṛndā; *sahu*—well done; *sahu*—well done; *jam*—which; *nivarn*—to stop; *ummuhi*—eager; *muhara*—Mukhara; *tu-e*—by you; *nivarida*—is checked.

Lalitā: (glancing at the area behind the scenes) Vṛndā, well done! Well done! You stopped Mukharā, who was very eager to intervene.

Text 7

rādhā: (punaś cakravākīm vilokya sābhyarthanam)

*iyam upagatā prācītas tvam rathāṅgi tato haris
tava padam agād akṣṇor asya pravṛttim udīraya
vinayati ratha-klāntim hanta prabhoḥ pathi tasya kaḥ
praṇayati janaḥ ko vā patrāṅkurādi-pariṣkriyām*

punaḥ—again; *cakravakim*—at a cakravaka bird; *vilokya*—looking; *sa*—with; *abhyarthanam*—a request; *iyam*—this; *upagata*—come; *pracitaḥ*—from the east; *tvam*—you; *rathāṅgi*—O cakravaka bird; *tataḥ*—then; *hariḥ*—Kṛṣṇa; *tava*—of you; *padam*—to the place; *agat*—went; *akṣṇoḥ*—of the eyes; *asya*—of Him; *pravṛttim*—news; *udīraya*—please tell; *vinayati*—destroys; *ratha*—of the chariot; *klāntim*—the fatigue; *hanta*—indeed; *prabhoḥ*—of the Lord; *pathi*—on the path; *tasya*—of Him; *kaḥ*—who?; *praṇayati*—brings; *jahaḥ*—person; *kaḥ*—which; *va*—or; *patra*—of leaves; *ānkura*—and sprouts; *ādi*—beginning with; *pariṣkriyam*—ornament.

Rādhā: (again seeing a cakravākī bird, She makes the following request) O cakravākī bird, because you have come here from the east you must have seen Kṛṣṇa. Please tell Me the news of His activities. Has someone acted to relieve the Lord's fatigue travelling on the highway in the chariot? Has someone decorated Him with leaves, fresh sprouts, and other forest-ornaments?

Text 8

*lalitā: pi-a-sahi vi-o-iṅī-ñi-uramba-kuḍumba-sāhi-sihare. mahurā-
patthāmukkaṅṭhidam vi-a pekkha vali-putṭha ra-ām.*

pi-a—O dear; *sahi*—friend; *vi-o-ini*—separated; *uramba*—multitude;

kudumbam—family; *kadamba*—kadamba; *sahi*—of a tree; *sihare*—on the top; *mahura*—to Mathurā City; *patthan*—going; *ukkaṇṭhidam*—eager; *vi-a*—as if; *pekkha*—look; *vali-puttha*—of crows; *ra-am*—the king.

Lalitā: Dear friend, look at the king of crows sitting on top of this kadamba tree. He seems to be a relative of us gopīs suffering in separation from our beloved. He seems to be yearning to go to Mathurā City.

Text 9

rādhā: (sa-slāgham)

*bhrātar vāyasa-maṇḍalī-mukuta he niṣkrāmya goṣṭhād itaḥ
sandeśam vada vandanottaram amum vṛndāṭavīndrāya me
dagdhum prāṇa-paśum śikhī viraha-bhūr indhe mad-aṅgālaye
sāndram nāgara-candra bhindhi rabhasād āsārgalā-bandhanam*

sa—with; *slāgham*—praise; *bhratam*—O brother; *vayasa*—of youths; *maṇḍalī*—of the community; *mukuta*—O crown; *he*—O; *niṣkrāmya*—going; *goṣṭhat*—from Vraja; *itaḥ*—then; *sandesam*—message; *vada*—please speak; *vandana*—offering respectful obeisances; *uttaram*—after; *amum*—this; *vṛndā-atavi*—of Vṛndāvana; *indrāya*—to the king; *me*—of Me; *dagdhum*—to burn; *prāṇa*—of life-breath; *pasum*—the animal; *sakhi*—flames; *viraha-bhūḥ*—of separation; *indhe*—in the fuel; *mat*—of Me; *aṅga*—of the body; *alaye*—in the abode; *sandram*—greatly; *nagara*—of amorous heroes; *candra*—O moon; *bhindhi*—please break; *rabhasat*—at once; *asa*—of hope; *argala*—by the obstruction; *bandhanam*—bond.

Rādhā: (praising the crow) O brother, O crown of all youths, after you leave Vrajabhūmi please go to Vṛndāvana's king Kṛṣṇa, offer respectful obeisances to Him, and speak to Him the following message on My behalf: "O moon of all amorous heroes, the flames of separation from You are now beginning to burn the animal of My life-breath in the house of My body. Please unbolt the firm lock of hope that keeps that animal in the burning building."

Text 10

(savyataḥ śārikām avekṣya)

*na vedmi sakhi śārike yad asi tasya dūtī harer
idaṁ prathamataḥ sphuṭam kathaya muñca vārtām parām*

*sa piṣṭa-katu-kaṅṭakaḥ sakhibhir āvr̥to vartate
ratho ratha iti bruvan kim adhunā pratīcī-mukhaḥ*

savyataḥ—on the left; *sarikam*—a female parrot; *avekṣya*—seeing; *na*—not; *vedmi*—I know; *sakhi*—O friend; *sarīke*—O parrot; *yat*—that; *asi*—you are; *tasya*—of Him; *duti*—a messenger; *hareḥ*—of Kṛṣṇa; *idam*—this; *prathamataḥ*—first; *sphutam*—clearly; *kathaya*—please tell; *muñca*—please release; *vartam*—the news; *katu*—the sharp; *kaṅṭakaḥ*—thorns of the enemies; *sakhibhiḥ*—by friends; *avṛtaḥ*—surrounded; *vartate*—is; *rathaḥ*—the hero; *rathaḥ*—a chariot; *iti*—thus; *bruvan*—saying; *kim*—does He?; *adhuna*—now; *pratīcī*—the west; *mukhaḥ*—face.

(seeing a female parrot on the left) O parrot-friend, I did not know you were a messenger from Kṛṣṇa. Tell Me the news. Has Kṛṣṇa crushed the sharp thorns of His enemies? Is He now surrounded by His friends? Does He call for a chariot (to come here)? Is He now eager to travel west (to the land of Vraja)?

Text 11

(iti vikrośantī sa-śaṅkam)

*kim jappissādi sampadam guru-ano ha vaiṇavam kvāmṛtam
juttim so-a-haram suṇāmi na kham ha ṅarma-bhaṅgī kva sā
kim dhāremi na dheri-am kkhanaṁ aham ha prāṇa-nāthaḥ kva me
kaṅṭham muñcadha re parāṇa-hada-a ha dhiṅ na dṛṣṭo hariḥ*

iti—thus; *vikrośanti*—crying; *sa*—with; *śaṅkam*—fear; *kim*—what?; *jappissādi*—will say; *sampadam*—now; *guru-ano*—superiors; *ha*—ah?; *vaiṇavam*—of the flute; *kva*—where?; *amṛtam*—the nectar; *juttim*—logic; *so-a*—grief; *haram*—removing; *sunami*—I hear; *na*—not; *katham*—why?; *ha*—ah!; *narma-bhaṅgi*—joking words; *kva*—where?; *sa*—they; *kim*—whether?; *dharemi*—I keep; *na*—not; *dheri-am*—peaceful composure; *kkhanam*—for a moment; *aham*—I; *ha*—ah!; *prāṇa*—of life; *nāthaḥ*—the lord; *kva*—where?; *me*—of Me; *kaṅṭham*—throat; *mucadha*—please abandon; *re*—O; *parana*—life-breath; *hada-a*—O miserable; *ha*—alas!; *dhik*—alas!; *dṛṣṭaḥ*—seen; *hariḥ*—Kṛṣṇa.

(frightened and crying) What will My superiors say now? Now where will (I be able to hear) the nectar sound of Kṛṣṇa's flute? I do not hear any words that will drive away My grief. I cannot be peaceful for even a moment. Alas! Where is the Lord of My life now? O miserable life, please run out of My throat at once! No longer can I see Kṛṣṇa!

Text 12

viśākhā: (apavarya) lalide turi-am kuṇa kampi ubāṇam jena eso parāṇa-viddohi pi-a-sahī-e ve-anā-taraṅgo kkhaṇam bi sidhili-ādi.

apavarya—privately; *lalide*—O Lalitā; *turi-am*—quickly; *kuna*—please make; *kam pi*—some; *ubanam*—remedy; *jena*—by which; *eso*—this; *parana*—of the life; *viddohi*—the enemy; *pi-a*—dear; *sahī-e*—of the friend; *ve-ana*—of torment; *taraṅgo*—the waves; *kkhanam*—for a moment; *bi*—even; *sidhili-ādi*—may be slackened.

Viśākhā: (aside to Lalitā) Lalitā, quickly do something to stop, even for a moment, the waves of suffering that are drowning our dear friend (Rādhā).

Text 13

lalitā: (rādhām upetya sanskṛtena)

*aśāṅkemahi paṅkajakṣi kutukī nirmāya māyām kramād
akrūrādi-mayīm hariḥ parihasaty asmān kalāvān alam
moktum na kṣamate kadāpi yad ayam vṛndātavī-kandaram
śakyah prekṣitum aṅjasā sakhi sa cet ku 24jaṅtare mṛgyate*

rādhām—Rādhā; *upetya*—approaching; *sanskṛtena*—in Sanskrit; *aśāṅkemahi*—we think; *paṅkaja*—lotus; *kṣi*—eyes; *kutuki*—playful; *nirmaya*—creating; *mayam*—a trick; *kramat*—gradually; *akrūra*—Akrūra; *ādi*—beginning with; *mayim*—consisting of; *hariḥ*—Kṛṣṇa; *parihasati*—jokes and laughs; *asman*—at us; *kalavan*—clever; *alam*—greatly; *moktum*—to leave; *na*—not; *kṣamate*—is able to bear; *kada api*—at any time; *yat*—because; *ayam*—this; *vṛndā-atavi*—of Vṛndāvana forest; *kandaram*—the interior; *sakyah*—is able; *prekṣitum*—to be seen; *aṅjasa*—quickly; *sakhi*—O friend; *sah*—He; *cet*—if; *kuṅja*—the forest grove; *antare*—within; *mṛgyate*—is sought.

Lalitā: (approaches Rādhā and says in Sanskrit:) O lotus-eyed one, we think that clever, playful Kṛṣṇa is simply playing a joke on us, and these events beginning with Akrūra's arrival are all His joke, for He is not willing to leave Vṛndāvana at any time, O friend, if You simply search for Him in the forest You will quickly find Him there.

Text 14

viśākhā: lalide sāhu sāhu. saccam vi-akkhaṇāsi.

lalide—O Lalitā; *sāhu*—well done; *sāhu*—well done; *saccam*—in truth; *vi-akkhana*—intelligent; *asi*—you are.

Viśākhā: Well done, Lalitā! Well done! You are intelligent.

Text 15

rādhā: hanta sakhyau nāsambhavyam idam. tan mṛgayemahi.

hanta—indeed; *sakhau*—O friends; *na*—not; *asambhavyam*—impossible; *idam*—this; *tat*—therefore; *mṛgayemahi*—let us search.

Rādhā: My friends, this is not impossible. Let us search (for Him).

Text 16

(iti parikramya puraḥ kuraṅgir vilokayanti sa-bāṣpam uccaiḥ.)

*hari hari bhavatībhiḥ svanta-hārī hariṇyo
harir iha kim apaṅgātithya-saṅgi vyadhāyi
yad anuraṇita-vamśī-kākalībhir mukhebhyah
sukha-trṇa-kavalā vaḥ sāmi-līḍhāḥ skhalanti*

iti—thus; *parikramya*—walking; *puraḥ*—ahead; *kuraṅgiḥ*—does; *does*; *vilokayanti*—seeing; *sa*—with; *tears*; *uccaiḥ*—in a loud voice; *hari hari*—O Kṛṣṇa, O Kṛṣṇa; *bhavatībhiḥ*—by You; *sva*—own; *anta*—hearts; *hari*—enchanting; *hariṇyaḥ*—does; *hariḥ*—Lord Kṛṣṇa; *iha*—here; *kim*—whether?; *apaṅga*—of sidelong glances; *atithya*—the guest; *saṅgi*—contact; *vyadhāyi*—do; *yat*—because; *anuranita*—sounded; *vamśi*—of the flute; *kakalībhiḥ*—by the sweet music; *mukhebhyah*—from the mouths; *skha*—happily; *trṇa*—of grass; *kavalah*—morsels; *vaḥ*—of you; *sami-lidhaḥ*—half-eaten; *skhalanti*—fall.

(After walking some distance, She sees some does. With tears in Her eyes, She

calls to them in a loud voice)

Hello! Hello! O does, the grass is falling, half-eaten, from your mouths. Is this because charming Kṛṣṇa has stolen your hearts? Is it because you have met the wandering guest of Lord Kṛṣṇa's sidelong glance, or because you have heard the sweet music of His flute?

Text 17

(ity anyato gatvā sātta-hāsam)

*ale moli cchippam bhāṇa palihalantī kuḍiladam
kudunṅe gudhaṅgo nivasa-i kahim piṅcha-ma-uli
navāmbhoda-śreṇī-stanīta-gaṇato 'py arbuda-guṇam
pi-am tumhānam murali-jaṇidam jassa raṇidam*

iti—thus; *anyathā*—elsewhere; *gatvā*—going; *sa*—with; *atta*—loud; *hasam*—laughter; *ale*—O; *moli*—peahen; *cchippam*—at once; *bhāṇa*—please tell; *palihalanti*—abandoning; *kuḍiladam*—duplicity; *kudunṅe*—in the forest-grove; *gudha*—hiding; *ango*—His body; *nivassa-i*—stays; *kahim*—where?; *piṅcha-ma uli*—Kṛṣṇa, who wears a crown of a peacock feathers; *nava*—fresh; *ambhoda*—of clouds; *sreṇi*—multitude; *stanīta*—thunder; *ganataḥ*—than an abundance; *api*—even; *arbuda-guṇam*—millions of times more; *pi-am*—dear; *bho*—O; *tumhanam*—of you; *murali*—from the flute; *janidam*—produced; *jassa*—of whom; *ranidam*—the sound.

(Going to another place, She laughs loudly)

O peahens, please give up all duplicity and quickly tell Me: Where is peacock-feather-crowned Kṛṣṇa hiding in this forest? Where is Kṛṣṇa, whose flute music pleases you millions of times more than the thunder of many new rainclouds?

Note: Peacocks and peahens are pleased by the monsoon rains. The sound of thunder is, therefore, a sound especially welcome to them.

Text 18

viśākhā: (sodgrīvam avekṣya) esa pi-a-sahī-e kuṇḍa-ni-uṅje guṅjā-alī dīsa-i.

sa—with; *udgrīvam*—lifting her neck with eagerness; *avekṣya*—looking; *esa*—this; *pi-a*—dear; *sahī-e*—of the friend; *kuṇḍa*—of the pond; *ni-uṅje*—in the grove;

guñja—of guñja berries; *a-ali*—the multitude; *disa-i*—is seen.

Viśākhā: (eagerly craning her neck) I can see a guñjā-necklace in the grove by Rādhā-kuṇḍa.

Text 19

rādhā: (sambhrameṇādāya jighranti sotkampam)

*maṇi-rāja-ruca virājitā
danujāreḥ sphuritāsi vakṣasi
iha kim luṭhasi tvam ākulā
sakhi guñjāvali-kuñja-vartmani*

sambhramena—with agitation; *adaya*—taking; *jighranti*—smelling; *sa*—with; *utkampam*—trembling; *maṇi*—of jewels; *rāja*—of the king (the Kaustubha gem); *ruca*—by the splendor; *virajita*—manifested; *danuja-areḥ*—of Kṛṣṇa, the enemy of the demons; *sphurita*—manifested; *asi*—you are; *vakṣasi*—on the chest; *iha*—here; *kim*—whether?; *luṭhasi*—you roll about on the ground; *tvam*—you; *akula*—agitated; *sakhi*—O friend; *guñja*—of gu 24ja; *avali*—O necklace; *kuñja*—in the forest-grove; *vartmani*—on the path.

Rādhā: (with great awe She picks up the guñja-necklace, smells it, and trembles) Reflecting the splendor of the king of jewels, you were once on the chest of Kṛṣṇa, the enemy of the demons. O guñja-necklace friend, why do you, overwhelmed, now roll about on the ground of this forest-path?

Text 20

lalitā: maggaṇāhiniveseṇa aviṇṇāda-maggā-o amhe kadham sahitthali-perantam pattamha.

maggana-ahinivesena—by searching; *avinnada*—unknown; *maggā-o*—path; *amhe*—we; *kadham*—how?; *sahitthali*—Sakhisthali; *perantam*—near; *pattamha*—come.

Lalitā: How is it that by wandering in search of Kṛṣṇa we have come near Sakhisthali (Candrāvalī's home)?

Text 21

rādhā: hā priya-sakhi candrāvalī (ity autsukyam abhinīya) viśākhē tam adṛṣṭa-pūrvam vallabhita-ballavendra-nandanam candrāvalīm draṣṭum icchāmi.

ha—O; priya—dear; sakhi—friend; candrāvalī—Candrāvalī; iti—thus; autsukyam—eagerness; abhinīya—representing dramatically; viśākhē—O Viśākhā; tam—her; adṛṣṭa—not seen; pūrvam—before; vallabhita—dear; ballava—of the gopas; indra—of the king; nandanam—to the son; candrāvalīm—Candrāvalī; draṣṭum—to see; icchāmi—I wish.

Rādhā: O dear friend Candrāvalī! (very eager) O Viśākhā, I have so yearned to see Candrāvalī, who I so rarely see, and who is very dear to Kṛṣṇa, the prince of the gopas.

Text 22

viśākhā: sā kkhu karālā-e mandire sandanidā kkhinādi.

sa—she; kkhu—indeed; karala-e—of Karala; mandire—in the home; sandanida—confined; kkhinadi—wastes away.

Viśākhā: Confined to the house by (her grandmother) Karālā she has been wasting away in grief.

Text 23

rādhā: tad amum girīndram eva gauraveṇa girām pātram karavāṇi. (iti parikramya serṣyam) viśākhē kutaḥ sāmpratam mām pratārayasi. yad agre devī candrāvalī.

tat—therefore; amum—to him; giri—of mountains; indram—the king; eva—certainly; gaura—with reverence; giram—of words; patram—the proper object; karavāṇi—I shall make; iti—thus; parikramya—going; sa—with; irsyam—jealous rivalry; viśākhē—O Viśākhā; kutaḥ—why?; sampratam—now; mām—Me; pratārayasi—you cheat; yat—because; agre—in the presence; devī—the noble; candrāvalī—Candrāvalī.

Rādhā: I shall go now and pray to Govardhana Hill. (She takes a few steps, and with jealous rivalry says) O Viśākhā, why do you cheat Me in this way? Candrāvalī is here!

Text 24

(*ity upasṛtya sa-bāṣpa-gadgadam*)

*kusumita-latā-puñje guñjan-madāndha-madhuvrate
trāsād iva dṛṣoḥ dvandvam nyasyan smita-sphuritādharah
kim iha murali-pānir v/eṇī-śikhoccalac-candrakah
sakhi tava dṛṣṭaḥ svairī vrajendra-sutas tvayā*

iti—thus; *upasṛtya*—approaching; *sa*—with; *baspa*—tears; *gadgadam*—and a choked voice; *kusumita*—flowering; *latā*—of creepers; *puñje*—with a host; *guñjat*—buzzing; *mada*—with joy; *andha*—blinded; *madhuvrate*—with bees; *trasat*—frightened; *iva*—as if; *dṛsoḥ*—of eyes; *dvandvam*—the pair; *nyasyan*—placing; *smita*—smiling; *sphurita*—glistening; *adharah*—lips; *kim*—whether; *iha*—here; *murali*—with the flute; *paniḥ*—in His hand; *veni*—the hair; *sikha*—on the top; *uccalat*—rising; *candrakah*—peacock feather; *sakhi*—O friend; *svairi*—independent; *vraja*—of Vraja; *indra*—of the king; *sutaḥ*—the son; *tvayā*—by you.

(She approaches and says with tears and a choked voice)

O friend, have you seen your friend, the independent-minded prince of Vraja? Has He come here with glistening smiling lips, a flute in His hand, a peacock feather in His hair, and timid eyes glancing at these groves of flowering vines filled with buzzing bees blinded with joy?

Text 25

(*kandare nijokti-pratidhvanim ākarṇya sa-vyatham*) *katham sakrandam asau mām evānupṛcchati. (iti sa-vidham āsādyā sa-vyamoham)*

kandare—in the hollow; *nija*—own; *ukti*—of the words; *pratidhvanim*—the echo; *ākarṇya*—hearing; *sa*—with; *vyatham*—uneasiness; *katham*—how is it?; *sa*—with; *akrandam*—a cry; *asau*—it; *mām*—to Me; *anupṛcchati*—questions in response; *iti*—thus; *sa-vidham*—near; *āsādyā*—going; *sa*—with; *vyamoham*—bewilderment.

(Hearing the mountain cave echo Her words, She becomes uneasy.) Why does Govardhana Hill cry the same question back at Me? (Bewildered, She goes close to the cave.)

Text 26

*sāndraiḥ sundari vṛndaśo hari-pariṣvāṅgair idam maṅgalam
dṛṣṭam te hata-rādhayāṅgam anayā diṣṭyādya candrāvalī
drāg enam nihitena kaṅṭham abhitaḥ śirṇena kaṁsa-dviṣaḥ
kaṇṭottama-su-gandhinā nija-bhuja-dvandvena sandhukṣaya*

(*ity āliṅgitum upakramate*)

yathā—just as; *lalitā-madhava*—in Lalitā-Madhava; *sāndraiḥ*—intense; *sundari*—O beautiful girl; *vṛndaśaḥ*—in great numbers; *hari*—of Lord Kṛṣṇa; *pariṣvāṅgaiḥ*—with embraces; *idam*—this; *maṅgalam*—auspicious; *dṛṣṭam*—seen; *te*—of you; *hata*—struck; *rādhāya*—by Rādhārāni; *āṅgam*—body; *anaya*—by Her; *diṣṭya*—by good fortune; *adya*—now; *candrāvalī*—O Candrāvalī; *drak*—at once; *enam*—her; *nihitena*—placed; *kaṅṭham-abhitaḥ*—on the neck; *śirṇena*—withered; *kaṁsa-dviṣaḥ*—of Lord Kṛṣṇa, the enemy of Kaṁsa; *kaṇṭa-uttama*—earrings; *su-gandhina*—fragrant; *nija*—own; *bhuja*—of arms; *dvandvena*—by the pair; *sandhukṣaya*—agitate; *iti*—thus; *āliṅgitum*—to embrace; *upakramate*—goes.

O beautiful Candrāvalī, suffering Rādhā can see how Your body has become auspicious from Kṛṣṇa's many tight embraces. Please embrace Me with Your arms fragrant from the touch of Kṛṣṇa's flower-earrings.

(She tries to embrace her.)

Text 27

lalitā: hala-phadi-a-silā-paḍibimbidā esā tumam jevva. na kkhu candā-alī.

hala—O!; *phadi-a-silā*—in crystal; *paḍibimbida*—reflected; *esā*—she; *tumam*—You; *jevva*—certainly; *na*—not; *kkhu*—certainly; *candā-alī*—Candrāvalī.

Lalitā: This is You Yourself reflected in this crystal-stone. It is not Candrāvalī.

Text 28

rādhā: (nirūpya) nātathyam bravīṣi. (iti puro gatvā sollāsam nihasya.) lalite diṣṭyāham amukta-vigrahādyā samvṛttā. paśya paśya (ity aṅgulyā darśayanti)

nirūpya—closely examining; *na*—not; *atathyam*—untruthfully; *bravīṣi*—you speak; *iti*—thus; *puraḥ*—ahead; *gatvā*—going; *sa*—with; *ullasam*—happiness; *vihasya*—laughing; *lalite*—O Lalitā; *diṣṭya*—by good fortune; *aham*—I am; *amukta*—not separated; *vigraha*—form; *adya*—now; *samvṛtta*—become; *paśya*—look!; *paśya*—look!; *iti*—thus; *aṅgulya*—with a finger; *darśayanti*—pointing.

Rādhā: (closely examining it) You aren't lying. (looks ahead and happily laughs) Lalitā, I am fortunate. Now I shall not give up My body. Look! Look! (pointing with a finger)

Text 29

*vidūre kamsārīr mukutita-śikhaṇḍāvalir asau
purā gaurāṅgibhiḥ kalita-parirambho vilasati*

(ity sābhyasūyam punar nirūpya sa-khedam)

*na kānto 'yam śanke surapati-dhanur-dhāma-madhuras
taḍil-lekhā-hārī girim avalalambe jaladharah*

(iti mūrchatī)

vidūre—far away; *kamsa-ariḥ*—Lord Kṛṣṇa, the enemy of Kamsa; *mukutita*—crowned; *sikhanda*—of peacock feathers; *avaliḥ*—multitude; *asau*—He; *pura*—previously; *gaura-angibhiḥ*—with the golden-complexioned gopīs; *kalita*—manifested; *parirambhaḥ*—embraces; *vilasati*—enjoys transcendental pastimes; *iti*—thus; *sa*—with; *abhyasuyam*—jealousy; *punaḥ*—again; *nirūpya*—looking; *sa*—with; *khedam*—unhappiness; *na*—not; *kante*—in the lover; *ayam*—this; *sanke*—I doubt; *surapati-dhanuḥ*—rainbow; *dhama*—splendor; *madhuraḥ*—charming; *tadit-lekha*—lightning flash; *hari*—removing; *girim*—on the mountain; *avalalambe*—rested; *jaladharah*—a raincloud; *iti*—thus; *murchati*—faints.

There, in the far distance, is Kṛṣṇa, decorated with a peacock-feather crown, and embraced by the fair-limbed gopīs.

(Rādhā becomes jealous. She carefully looks again, and then becomes unhappy.)

No. I think it is not Kṛṣṇa. It is only a raincloud, lightning, and rainbow resting on Govardhana Hill.
(She faints.)

Text 30

ubhe: halā samssana samassasa.

ubhe—both girls; *hala*—ah!; *samassasa*—be consoled; *samassasa*—be consoled.

Both gopīs: Don't be sad! Don't be sad!

Text 31

rādhā: (samāśvasya sādaram)

*girīndra tvam premnā pravara-varivasya-viracane
varīyān ity aṅke tava vasati śaṅke prabhur asau*

(iti kākum ātanvati)

*darī-dvāram dūrād drutam iha darodghatya dayayā
durantam dainyormīn mama damaya dāmodara-dṛśā*

samasvasya—becoming revived; *sa*—with; *adaram*—reverence; *giri*—of mountains; *indra*—O king; *tvam*—you; *premnā*—with love; *pravara*—best; *varivasya*—of service; *viracane*—in the performance; *variyan*—the best; *iti*—thus; *aṅke*—on the lap; *tava*—of you; *vasati*—resides; *śaṅke*—I think; *prabhur*—the lord; *asau*—He; *iti*—thus; *kakum*—plaintive words; *atanvati*—manifesting; *dari*—of a cave; *dvaram*—the door; *dūrāt*—from far away; *drutam*—quickly; *iha*—here!; *dara*—a little; *udghatya*—opening; *dayaya*—with mercy; *dūrāntam*—endless and difficult to overcome; *dainya*—of the wretched condition; *urmin*—the waves; *mama*—of Me; *damaya*—please quell; *dāmodara*—of Kṛṣṇa; *dṛśā*—by the sight.

Rādhā: (becomes revived. She says with great respect:) O Govardhana Hill, O king of mountains, you are the best of the affectionate servants of Lord Kṛṣṇa. I think that Lord Kṛṣṇa always remains on your lap. (with plaintive words) Please be kind. Please open the entrance of one of your caves and let Me glimpse Kṛṣṇa within. Please do this and stop the unbearable endless waves of My suffering.

Text 32

(*punar nibhalya*) *katham eṣa jhatkara-kāri-vāri-nirjharayita-mahāśru-pūro maunam evāvalambate.*

punaḥ—again; *nibhalya*—looking; *katham*—why is it?; *eṣaḥ*—he; *jhatkara*—murmuring sounds; *kari*—making; *vāri*—water; *nirjharayita*—streams; *mahā*—great; *śru*—of tears; *puraḥ*—stream; *maunam*—silence; *eva*—certainly; *avalambate*—attains.

(looking again) Why is Govardhana Hill silent? He simply sheds streams of tears in the form of these murmuring mountain brooks.

Text 33

(*ity añjalim badhnati*)

*govardhana tvam iha gokula-saṅgi-bhūmau
tuṅgaiḥ śirobhir abhipatya nabho vibhāsi
tenāvalokya haritaḥ parito vadāśu
kutrādya ballava-maṇiḥ khalu khelatīti*

iti—thus; *añjalim*—folded hands; *badhnati*—folding; *govardhana*—Govardhana Hill; *atha*—just as; *lalitā-madhava*—in Lalitā-Madhava; *govardhana*—O Govardhana Hill; *tvam*—you; *iha*—here; *gokula*—of Gokula; *saṅgi*—touching; *bhūmau*—on the land; *tunagaiḥ*—tall; *sirobhiḥ*—with peaks; *abhipatya*—thrusting; *nabhaḥ*—into the sky; *vibhāsi*—you are splendid manifested; *tena*—by Him; *avalokya*—having seen; *haritaḥ*—all directions; *paritaḥ*—everywhere; *vada*—please tell; *asu*—at once; *kutra*—where?; *adya*—now; *ballava*—of cowherd boys; *maṇiḥ*—the precious gem; *khalu*—indeed; *khelati*—enjoys pastimes; *iti*—thus.

(She folds Her hands.)

O Govardhana, you shine very splendidly in this land of Gokula, your many lofty peaks thrusting into the sky. Please look in all directions and tell Me where Kṛṣṇa, the jewel of the cowherd boys, now enjoys pastimes.

Text 34

(*kiñcid agre gatvā*)

makaranda-karambitaḥ kadambo
nanu so 'yaṁ catulākṣi yasya mūle
pracelaka-śālakayā hariḥ me
kaca-pakṣe racayāṁ cakāra cūdām

kiñcit—somewhat; *agre*—ahead; *gatvā*—going; *makaranda*—with honey; *karambitaḥ*—endowed; *kadambaḥ*—kadamba tree; *nanu*—is it not?; *sah ayam*—this; *catula*—restless; *akṣi*—whose eyes; *yasya*—of which; *mule*—at the base; *pracalaka-salakaya*—with a peacock feather; *hariḥ*—Kṛṣṇa; *me*—of Me; *kaca-pakṣe*—in the hair; *racayam cakara*—made; *cudam*—a crown.

(walking a little ahead) O restless-eyed friend, is this not the same kadamba tree under which Kṛṣṇa placed a peacock-feather crown in My hair?

Text 35

(*dakṣiṇataḥ prekṣya sa-vikrośam*)

seyam govardhana-giri-darī dvāri vinyasta-citrā
yasyām āste vicakila-mayī kalpitā tena śayyā
dṛṣṭvāpy enām lalitam abhitaḥ smārayantīm purastāt
prāṇan kaṅthe sakhi vicarato dhig varākān mamāste

dakṣiṇataḥ—from the south; *prekṣya*—looking; *sa*—with; *vikrośam*—crying; *sa iyam*—this; *govardhana*—of Govardhana; *giri*—Hill; *dari*—the cave; *dvāri*—at the entrance; *vinyasta*—placed; *citra*—colorful designs; *yasyam*—in which; *aste*—is; *vicakila*—of jasmine flowers; *mayi*—consisting; *kalpita*—fashioned; *tena*—by Him; *sayya*—a bed; *dṛṣṭvā*—seeing; *api*—even; *enam*—this; *lalitām*—pastimes; *abhitaḥ*—completely; *smārayantīm*—reminding; *purastāt*—in the presence; *prāṇan*—life's breath; *kaṅthe*—in the throat; *sakhi*—O friend; *vicarataḥ*—moving; *dhik*—fie!; *varakan*—worthless; *mama*—of Me; *aste*—is.

(Looking south She begins to cry) Here is the same cave-entrance on Govardhana Hill where Kṛṣṇa made a very artistic, colorful bed of jasmine flowers. When I see this place it reminds Me of all the pastimes We enjoyed together here. O friend, fie on the useless breaths that continue to move in My throat!

Text 36

(*iti vaiklavyam naṭayanti*)

*dr̥ṣṭaḥ kuñja-gaṇo vyaloki nikhilam vṛndāṭavī-koṭaram
nirbandhena nibhālītā ca nividā bhāṇḍīra-bhū-maṇḍalī
praty-aṅgam muhur ikṣitaḥ sakhi mayā so 'yam ca govardhano
labdhaḥ kvāpi na tasya hanta lalite gandho 'pi bandhos tava*

iti—thus; *vaiklavyam*—anguish; *naṭayanti*—representing dramatically; *dr̥ṣṭaḥ*—seen; *kuñja*—of forest-groves; *gaṇaḥ*—the multitude; *vyaloki*—seen; *nikhilam*—the entire; *vṛndā-atavi-kotaram*—forest of Vṛndāvana; *nirbandhena*—with careful scrutiny; *nibhalita*—seen; *ca*—also; *nivida*—the dense; *bhandira-bhū-maṇḍalī*—Bhadiravana forest; *prati*—all; *aṅgam*—the parts; *muhur*—repeatedly; *ikṣitaḥ*—seen; *sakhi*—O friend; *mayā*—by Me; *sah ayam*—this; *ca*—also; *govardhanaḥ*—Govardhana Hill; *labdhaḥ*—obtained; *kva api*—somewhere; *na*—not; *tasya*—of Him; *hanta*—indeed; *lalite*—O Lalitā; *gandhaḥ*—the scent; *api*—even; *bandhoḥ*—of the friend; *tava*—of you.

(distressed) I saw all the forests. I looked in all of Vṛndāvana forest. I carefully searched dense Bhāṇḍīravana forest. I looked in every part of Govardhana Hill. O Lalitā, alas! I have not found even the faintest scent of Your friend Kṛṣṇa anywhere.

Text 37

lalitā: hala kudunḡe lukkido māvavo tu-e kitti-a-varam ṇa labdhotthi. ta nivinṇa mā hohi.

hala—alas!; *kudunḡe*—in the forest; *lukkido*—seen; *māvavo*—Kṛṣṇa; *tu-e*—by You; *kitti-a*—how many?; *varam*—times; *na*—not; *labdhotthi*—was found; *ta*—therefore; *nivinṇa*—depressed; *mā*—do not; *hohi*—become.

Lalitā: How many times have You searched for Kṛṣṇa in the forest-groves and not found Him? Don't be depressed.

Text 38

rādhā: (parikramya sa-sambhramam sanskṛtena) sādhu lalite sādhu sādhu paśya dūrāt akrūreṇa sārdham puraḥ syandanam arudho 'yam nanda-nandanah. tad enam kaṅṭha-grāham avarohayiṣye.

parikramya—walking; sa—with; sambhramam—haste; sanskṛtena—in Sanskrit; sādhu—well done; lalite—O Lalitā; sādhu—well done; sādhu—well done; paśya—look; dūrāt—from far away; akrūreṇa—Akrūra; sārdham—with puraḥ—in the presence; syandanam—the chariot; arudhaḥ—ascended; ayam—He; nanda—of Nanda Maharaja; nandanah—the son; tat—therefore; enam—Him; kaṅṭha—the neck; graham—grasped; avarohayiṣye—I shall bring down.

Rādhā: (Beginning to run, She says in Sanskrit) Well said, lalitā! Well said! Well said! Look! There in the distance are Kṛṣṇa and Akrūra riding on a chariot. I will grab Kṛṣṇa by the neck and drag Him down.

Text 39

(iti tad-abhyarṇam āsādyā sa-vyathām)

gireḥ śṛṅgam svarṇa-stavakitam idam hanta na rathas
tamālo 'sau nīla-dyutir iha na gopī-ratiguruḥ
balī sārḍūlo 'yam na hi nṛpati-dūtaḥ sakhi puro
vidhātur vāmatvāt katham itarathā sarvam udabhūt

(iti mūrchatī)

iti—thus; tat—that; abhyaranam—near; āsādyā—attaining; sa—with; vyathām—distress; gireḥ—of Govardhana Hill; śṛṅgam—the peak; svarṇa—golden; stavakitam—filled with flowers; idam—this; hanta—indeed; na—not; rathaḥ—a chariot; tamalaḥ—a tamala tree; asau—this; nīla—dark; dyutiḥ—color; iha—here; na—not; gopī-ratiguruḥ—Kṛṣṇa, the lover of the gopīs; balī—powerful; sardulaḥ—tiger; ayam—this; na—not; hi—indeed; nṛpati—of the king; dutaḥ—the messenger; sakhi—O friend; puraḥ—in the presence; vidhatuḥ—of the creator Brahma; vamatvat—because of the contrariness; katham—how is it?; itaratha—otherwise; sarvam—everything; udabhūt—was manifested; iti—thus.

(approaching nearer, She becomes unhappy) This is not a chariot, but a hill covered with golden flowers. This is not the gopīs' lover Kṛṣṇa, but a dark tamāla tree. This is not the king's messenger Akrūra, but a powerful tiger. O friend, why has the unfriendly creator Brahmā made everything wrong? (She faints.)

Text 40

viśākhā: (sodvegam) lalide java bhisinī-dala-im añemi. dava nam padañcalena vi-e-hi. (iti dhāvati)

sa—with; udvegam—alarm; lalide—O Lalitā; java—while; bhisinī—lotus; dala-im—petals; añemi—I bring; dava—then; nam—Her; pada—of the garment; añcalena—with the edge; vi-e-hi—please fan; iti—thus; dhāvati—runs.

Viśākhā: (alarmed) Lalitā, fan Rādhā with the edge of your garment while I go to get lotus petals, (She runs off.)

Text 41

(nepathye)

*viraha-bharam udirṇam prekṣya rādhāti-dainyam
sphuṭam akhilam aśusyan mānasī hanta gaṅgā
ahaha ravi-turaṅgājīvyā-śṛṅgāgra dūrvaḥ
śata-bhujā-mitir āsīd eṣa govardhano 'pi*

*nepathye—*from behind the scenes; *viraha—*of separation; *bharam—*an abundance; *udirṇam—*arisen; *prekṣya—*seeing; *rādhāti—*of Rādhā; *ati-dainyam—*the very pathetic situation; *sphuṭam—*manifested; *akhilam—*entire; *aśusyat—*dried up; *manasī—*manasa; *akhilam—*entire; *aśusyat—*dried up; *manasī—*manasa; *hanta—*indeed; *gaṅgā—*Gaṅga; *ahaha—*ah!; *ravi—*of the sun-god; *turaṅga—*for the horses; *ājīvyā—*food; *śṛṅga—*of the summit; *agra—*on the top; *dūrvaḥ—*the durva grass; *śata—*100; *bhujā—*bhujas; *mitir—*in measurement; *āsīt—*became; *eṣaḥ—*this; *govardhanaḥ—*Govardhana Hill; *api—*even.

A voice from behind the scenes: Seeing Rādhā's intense suffering in separation from Kṛṣṇa, the Mānasa-gaṅgā has completely dried up, and Govardhana Hill, which was so tall that the sun-god's horses would eat the durva grass at its summit, has shrunk to the height of 100 arms.

Text 42

rādhā: (prabudhya sa-praṇayerṣyam) halā rāhi muñca alī-a-māna-

dullalidattāṇam.

prabudhya—becoming conscious; *sa*—with; *praṇaya*—of love; *irsyam*—the anger; *hala*—ah!; *rahi*—Rādhā; *muñca*—abandon; *ali-a*—false; *mana*—pride; *dullalidattanam*—mischief.

Rādhā: (Regains consciousness and says, in the anger of love) O Rādhā, give up the wickedness of this false-pride.

Text 43

lalitā: (niśvasya namrī-bhavati)

niśvasya—sighing; *nami-bhavati*—bends down.

Lalitā: (sighs and lowers her head)

Text 44

rādhā: halā rāhi eso de pa-a-sadda-diṇṇa-kaṇṇo keli-kuḍuṅge paviśadi kaṇho.

hala—O; *rahi*—Rādhā; *eso*—He; *pa-a*—of the feet; *sadda*—the sound; *dinna*—placed; *kanno*—on the ears; *keli*—of transcendental pastimes; *kuḍuṅge*—in the grove; *paviśadi*—enters; *kaṇho*—Kṛṣṇa;

Rādhā: O Rādhā. The sound of Kṛṣṇa's footsteps has come to My ear. Kṛṣṇa is now entering this grove of transcendental pastimes.

Text 45

(iti lalitāyāḥ padānte patantī.)

*mukundo 'yaṁ kundojjvala-parisaram kuñjam ayate
latālī ca smerā madhupa-virutais tvaṁ tvarayati
tad uttiṣṭhomatte na tuda pada-lagnaṁ saḥacarīm
durāpas te maughyād viramati varīyān avasaraḥ*

iti—thus; *lalitāyaḥ*—of Lalitā; *pada*—of the feet; *ante*—at the edge; *patanti*—falling; *mukundaḥ*—Kṛṣṇa; *ayam*—this; *kunda*—with jasmine flowers; *ujjala*—splendid; *parisaram*—borders; *kuñjam*—to the grove; *ayate*—goes; *latā*—of creepers; *ali*—the host; *ca*—and; *smera*—smiling; *madhupa*—of bees; *virutaiḥ*—with the humming; *tvam*—you; *tvarayati*—hastens; *tat*—therefore; *uttiṣṭha*—please stand up; *umatte*—O madwoman; *na*—do not; *tuda*—harm; *pada*—at your feet; *lagnam*—resting; *sahacarim*—the friend; *durapaḥ*—difficult to attain; *te*—of you; *maugdhyat*—by the folly; *viramati*—ends; *variyan*—excellent; *avasaraḥ*—opportunity.

(She falls down at the edge of Lalitā's feet.) Kṛṣṇa has come to this forest-grove bordered by jasmine flowers. The smiling vines and the buzzing of these bees make you run there. Madwoman, get up! Don't hit the friend that touches your feet! Because of your foolishness we are losing a rare and precious opportunity!

Text 46

lalitā: hā hadamhi devva-hada-eṇa. (iti phut-kṛtya roditi)

ha—ah!; *hada*—slain; *amhi*—I am; *devva*—destiny; *hada-ena*—by miserable; *iti*—thus; *phut-kṛtya*—wailing; *roditi*—cries.

Lalitā: Alas! Terrible fate has killed me! (She cries and wails.)

Text 47

viśākhā: (sambhramād upetya) lalide kim kkhu edam. dhīrā hohi.

sambhramat—with haste; *upetya*—approaching; *lalide*—O Lalitā; *kim*—what?; *kkhu*—indeed; *edam*—is this; *dhīra*—calm; *hohi*—please become.

Viśākhā: (hastily arrives) Lalitā, what is this? Please calm down.

Text 48

rādhā: (sa-vismayam) sahi kim kkhu tumam cce-a lalidāsi.

*sa—*with; *vismayam*—astonishment; *sahi*—O friend; *kim*—whether?; *kkhu*—indeed; *tumam*—you; *cce-a*—indeed; *lalida*—Lalitā; *asi*—are.

Rādhā: (surprised) Friend, are you actually Lalitā?

Text 49

lalitā: (sa-gadgadam) adha im.

*sa—*with; *gadgadam*—a choked voice; *adha*—then; *im*—what?

Lalitā: (with a choked voice) What?

Text 50

rādhā: ammahe saccam bhaṇādi. jam aham rāhamhi. (samastād vilokya) nūṇam vana-māli-a-puppha-im vi-edum ettha pattamhi. tā kaṇhassa kaṇṇa-pura-kide malli-a-tthava-am genhissam.

ammahe—ah!; *saccam*—the truth; *bhanadi*—she speaks; *jam*—because; *aham*—I; *raha*—Rādhā; *amhi*—am; *samastat*—in all directions; *vilokya*—looking; *nunam*—is it not so?; *vana*—in the forest; *mali-a*—for a garland; *puppha-im*—flowers; *vi-edum*—to collect; *ettha*—here; *patta*—come; *amhi*—I have; *ta*—then; *kanhassa*—of Kṛṣṇa; *kanna-pura*—of earrings; *kide*—for the sake; *mali-a*—a jasmine; *tthava-am*—flowers; *genhissam*—I shall take.

Rādhā: Ah! She speaks the truth. I am Rādhā. (She looks around) I have come here to pick forest-flowers for a garland. I will pick jasmine flowers to make earrings for Kṛṣṇa.

Text 51

(iti puṣpa-vāṭikām upetya sātaṅkam sanskṛtena)

*kim agre mallinām skhalati kalikā-śreṇir adhunā
kadambānām kim vā truṭati parito mañjari-tatiḥ
katham vā jātinām dadhati mukulaḥ śyāmala-rucim
harer vṛndāraṇye drutam ahaha keyam gatir abhūt*

iti—thus; *puṣpa*—of flowers; *vatikam*—the garden; *upetya*—approaching; *sa*—with; *ataṅkam*—fear; *sanskṛtena*—in Sanskrit; *kim*—why?; *agre*—in the presence; *mallinam*—of the jasmine flowers; *skhalati*—falls; *kalika*—of buds; *sreṇiḥ*—the multitude; *adhuna*—now; *kadambanam*—of kadamba trees; *kim*—why?; *va*—or; *truṭati*—breaks; *paritaḥ*—everywhere; *mañjari*—of blossoms; *tatiḥ*—the multitude; *katham*—why?; *va*—or; *jatinam*—of jati flowers; *dadhati*—places; *mukulaḥ*—buds; *syamala*—black; *rucim*—color; *hareḥ*—of Kṛṣṇa; *vṛndā-aranye*—in the forest of Vṛndāvana; *drutam*—at once; *ahaha*—ah!; *ka*—what?; *iyam*—this; *gatiḥ*—movement; *abhūt*—was.

(She anxiously enters a flower-garden) Why are the jasmine buds falling? Why are the kadamba blossoms breaking into pieces? Why are the jati buds black? What has happened to Kṛṣṇa's Vṛndāvana forest?

Text 52

ubhe: nūnam mahā-dāvaggi-jala-vilidha esa vana-thali.

nunam—is it not?; *mahā*—great; *davaggi*—of a forest fire; *jala*—by the flames; *vilidha*—licked; *esa*—She; *vana*—in the forest; *thali*—staying.

Both Lalitā and Viśākhā: The forest must have been licked by the flames of a great fire.

Text 53

*rādhā: lalide na jāṇe tikkha-dāvāṇala-kila-vilidham vi-a kīsa ajja me cittam
paḍibhādi. ta ditthi-metta-mahida-pa-aṇḍa-dava-maṇḍalam de va-assam anusaremha.*

lalide—O Lalitā; *na*—do not; *jane*—I know; *tikkha*—sharp; *davanala*—of the forest-fire; *kila*—by the sporting; *ajja*—now; *me*—of Me; *cittam*—the heart; *paḍibhādi*—is manifested; *ta*—therefore; *ditthi*—by a glance; *metta*—only; *mahida*—agitated; *pa-anda*—fierce; *dava-maṇḍalam*—forest-fire; *de*—of you; *va-assam*—friendship; *anusaremha*—we seek.

Rādhā: O Lalitā, I don't know why a great forest-fire playfully licks My heart.
Let's find your friend, whose glance extinguishes great fires.

Text 54

lalitā: edu edu pi-a-sahī.

edu—may come here; *edu*—may come here; *pi-a*—dear; *sahī*—friend.

Lalitā: Come, dear friend. Come.

Text 55

*rādhā: (sa-harṣam) nādi-dure go-ulinda-ṇandaṇo bhave. jam esā go-maṇḍali
lakkhī-adi. (iti parikramya sodvegam)*

sa—with; *harsam*—joy; *na*—not; *adi*—very; *dure*—far; *go-ulinda-nandano*—the prince of Gokula; *bhave*—may be; *jam*—because; *esa*—the; *go*—of cows; *maṇḍali*—herd; *lakkhi-adi*—is visible; *iti*—thus; *parikramya*—going; *sa*—with; *udvegam*—speed.

Rādhā: (jubilant) I can see the surabhi cows! Kṛṣṇa can't be far away! (She begins to run.)

Text 56

*carati na puraḥ śaspaṁ bāspa-pravāhi-vilocanā
mukha-parisare ladbhoghurṇā na leḍhi ca tarṇakān
kim iti harito hambā-ravair iyaṁ sakhi bhindatī
hari hari harer dhenu-śreṇī paraṁ pathi śīryate*

carati—go; *na*—not; *puraḥ*—in the presence; *saspaṁ*—to grass; *baspa*—of tears; *pravahi*—with floods; *vilocana*—whose eyes; *mukha*—of the mouth; *parisare*—at the corner; *labdha*—attained; *udghurṇa*—agitation; *na*—do not; *leḍhi*—lick; *ca*—also; *tarṇakan*—calves; *kim*—why?; *iti*—thus; *haritaḥ*—from Kṛṣṇa; *hamba*—of mooing; *ravaiḥ*—with sounds; *iyam*—this; *sakhi*—O friend; *bhindati*—is separated;

hari—alas!; *hari*—alas!; *hareḥ*—of Kṛṣṇa; *dhenu*—of cows; *sreni*—the herd; *param*—greatly; *pathi*—on the path; *siryate*—is devastated.

Why do the cows, their eyes flooded with tears, refuse to eat the grass before them? Why, overwhelmed with emotion, do they not lick the calves near their mouths? Why do they break the directions with their lament? Alas! Alas! Kṛṣṇa's surabhi cows on this path are on the verge of death.

Text 57

nepathye:

damśaḥ kām̐sa-nṛpaśya vakṣasi ruṣā kṛṣṇoragenārpyatām
dūre goṣṭha-tadāga-jīvanam̐ ito yenopajahre hariḥ
hā dhik kaḥ śaraṇam̐ bhaven mṛdi luṭhad gātrīyam antaḥ-klamād
ābhirī-śapharī-tatiḥ śithilitā-śvāsormir āmilati

(*rādhā sotkampam̐ ghūrṇantī mūrchatī.*)

nepathye—from behind the scenes; *damśaḥ*—the bite; *kām̐sa*—of Kām̐sa; *nṛpaśya*—of the king; *vakṣasi*—on the chest; *ruṣa*—with anger; *kṛṣṇa*—of Lord Kṛṣṇa; *uragena*—by the serpent; *arpyatām*—placed; *dūre*—far away; *goṣṭha*—in Vraja; *tadāga*—of the pond; *jīvanam̐*—the life; *itaḥ*—thus; *yena*—by whom; *upajahre*—brought; *hariḥ*—Lord Kṛṣṇa; *hā*—alas!; *dhik*—fie!; *kaḥ*—who?; *saraṇam̐*—the shelter; *bhavit*—may be; *mṛdi*—on the ground; *luṭhat*—rolling about; *gatri*—whose limbs; *iyam*—she; *antaḥ*—in her heart; *klamāt*—because of the suffering; *abhirī*—of the gopīs; *sapharī*—of the saphari fish; *tatiḥ*—the host; *sithilita*—loosened; *svāsa*—of sighs; *urmiḥ*—the wave; *āmilati*—closes; *rādhā*—Rādhā; *sa*—with; *utkampam̐*—trembling; *ghūrṇanti*—becomes agitated; *murchati*—faints.

A voice from behind the scenes: May a black snake angrily bite the chest of King Kām̐sa, who took away the moon of Kṛṣṇa, which gives life to the pond of Vraja Village. Alas! The śapharī fish of the gopīs are rolling on the dry ground in agony. The waves of their life-breath are stopping. What will give them shelter now?

(Trembling with agitation, Rādhā faints.)

Text 58

lalitā: halā samassasa samassasa.

hala—Oh?; samassasa—be comforted; samassasa—be comforted.

Lalitā: There there.

Text 59

*rādhā: (caḡsur unmīlya nabho vilokayantī) deva divākara namasyati rādhikā.
sādhayābhīṣṭam.*

*caḡsuḥ—eyes; unmīlya—opening; nabhaḥ—to the sky; vilokayanti—looking;
deva—O lord; divākara—O sun-god; namasyati—offers respectful obeisances;
rādhikā—Rādhā; sādhaya—please fulfill; abhistam—the desire.*

Rādhā: (opens Her eyes and looks to the sky) O sun-god, Rādhā offers Her respectful obeisances unto you. Please fulfill Her desire.

Text 60

viśākhā: (sa-sambhramam) saḡassa-bhānuṇā maṅgalaṁ āsaṁsidam.

*sa—with; sambhramam—awe; saḡassa—thousands; bhanuna—with rays of light;
maṅgalam—auspiciousness; asaṁsidam—is desired.*

Viśākhā: (with awe) The thousand-rayed sun-god gives a benediction.

Text 61

rādhā: (aśrutim abhinīya) hanta hanta

*viśūcīnair nītā madhurima-parītair madhu-bhidaḡ
padair vailakṡanyaṁ kim api jagatī-locana-haram
iyaṁ tīra-kṡauṇī taraṇi-taraṇāyāḡ sakhi dṛṡor
vrajantī panthānaṁ mama karaṇa-vṛttīr jvarayati*

aśrutim—not hearing; *abhiniya*—representing dramatically; *hanta*—ah!; *hanta*—ah!; *visucinaiḥ*—spread everywhere; *nita*—brought; *madhurima*—with sweetness; *paritaiḥ*—filled; *madhu-bhidah*—of Kṛṣṇa, the killer of the Madhu demon; *padaiḥ*—by the footprints; *vailakṣaṇyam*—inauspiciousness; *kim api*—a certain; *jagati*—of the entire world; *locana*—the eyes; *haram*—enchancing; *iyam*—this; *tira*—kṣauni—shore; *taranaī-taranayaḥ*—of the Yamuna River, the daughter of the sun-god; *sakhi*—O friend; *drsoḥ*—of the eyes; *vrajanti*—going; *panthanam*—on the pathway; *mama*—of Me; *karana-vṛttiḥ*—the senses; *jvarayati*—causes to burn with fever.

Rādhā: (not hearing Viśākhā's words) Alas! Alas! Its scattered sweet Kṛṣṇa-footprints enchanting the world's eyes and making them wretched, the Yamunā's shore now walks on the pathway of My eyes and makes My senses burn with pain.

Text 62

lalitā: halā ettha puliṇe sūram ārohi-a ahitṭham abbatthemha.

hala—ah!; *ettha*—here; *puline*—on the river-shore; *suram*—the sun-god; *arohi-a*—worshipping; *ahittham*—desire; *abbatthemha*—let us pray.

Lalitā: Ah! On this riverbank let us worship the sun-god and pray to him for the fulfillment of our desire.

Text 63

rādhā: (puline luṭhantī)

*tvam asmākaṁ yasmin paśupa-ramaṇīnām racitavān
sadā bhūyo bhūyaḥ praṇaya-gaḥanaṁ tuṣṭi-laharīm
tat etat kālindī-pulinam iha khinnaḥ kim adhunā
parirambhād ambhōruha-mukha na sambhāvayasi naḥ*

puline—on the shore; *luṭhanti*—rolling about on the ground; *tvam*—You; *asmakam*—of us; *yasmin*—in which place; *pasupa-ramaninam*—of the gopīs; *racitavan*—created; *sada*—always; *bhūyaḥ*—again; *bhūyaḥ*—and again; *praṇaya*—waves; *tat etat*—that; *kalindi*—of the Yamuna; *pulinam*—the shore; *iha*—here; *khinnaḥ*—distressed; *kim*—why?; *adhuna*—now; *parirambhat*—from embraces; *ambhōruha-mukha*—O lotus-faced one; *na*—not; *sambhavayasi*—You do; *naḥ*—to

us.

Rādhā: (rolls about on the river-bank) O lotus-eyed one, on this Yamunā shore, where again and again You splashed us with waves of pleasure deep with love, why do You not now embrace us who are tormented with pain?

Text 64

lalitā: (kālindīm avalokya)

*bahiṇi mihira-vamsuttamsa-rube tu-atto
mahumahaṇa-padattim labdhu-kāmāgatamhi*

kalindim—at the Yamuna River; *avalokya*—looking; *bahini*—O sister; *mihira*—of the sun-god; *vamsu*—in the dynasty; *uttamsa*—the crown; *rube*—in the form; *tu-atto*—from you; *mahu-mahana*—of Kṛṣṇa, the killer of the Madhu demon; *padattim*—new; *labdhu*—to obtain; *kama*—desiring; *agata*—arrived here; *amhi*—I have.

Lalitā: (looking at the Yamunā) O sister, O crown of the sun-god's dynasty, I have come here desiring to hear from you news of Kṛṣṇa, the killer of the Madhu demon.

Text 65

rādhā: (sanskṛtena)

*yad ajani maṇi-harmya-spardhi-kuñjānuviddham
tava sakhi navarodhas tasya līlāvarodhaḥ*

(iti mūrchatī)

sanskṛtena—in Sanskrit; *yad*—which; *ajani*—was manifest; *maṇi*—jewelled; *harmya*—palaces; *spardhi*—rivalling; *kuñja*—with groves; *anuviddham*—filled; *tava*—of you; *sakhi*—O friend; *nava*—new; *rodhaḥ*—shore; *tasya*—of Him; *līla*—of pastimes; *avarodhaḥ*—the home; *iti*—thus; *murchati*—faints.

Rādhā: (in Sanskrit) Friend, your ever-new shores are filled with forest groves that rival jewel palaces and that were once the home of Kṛṣṇa's pastimes. (She

faints.)

Text 66

viśākhā: lalide vaṇa-māliṇo nimmalla-mālaṁ nāsa-sihare appehi. (ity ubhe tathā kurutaḥ.)

lalide—O Lalitā; *vana-malino*—of Kṛṣṇa, who wears a garland of forest-flowers; *nimmalla*—once-used; *malam*—flower garland; *nasa*—of the nose; *sihare*—at the tip; *appehi*—please place; *iti*—thus; *ubhe*—both gopīs; *tathā*—in that way; *kurutaḥ*—do.

Viśākhā: Lalitā, Kṛṣṇa once wore this garland. Place it on Rādhā's nose. (They both do that)

Text 67

rādhā: (cirāt prabudhya sanskṛtena) lalite samākṛṇaya

*dr̥ṣṭaḥ ko 'pi bhayaṅkaraḥ sakhi mayā svapno baliyān abhūd
etasmin api me pratīti-racanā jāgrad-daśety udgatā
dūtaḥ ko 'pi durāgrahaḥ kṣiti-pater āgatya vṛndātavīm
kṛṣṇaṁ hanta rathena (ity ardhokte) santam ahaha kṣemaṁ vraje tiṣṭhatu*

*tad ahaṁ duḥsvapna-vipāka-śāntaye kālinda-nandinyām kṛtābhisekā mukundaṁ
paśyeyam.*

cirat—after a long time; *prabudhya*—becoming conscious; *sanskṛtena*—in Sanskrit; *lalite*—O Lalitā; *samakṛṇaya*—please listen; *dr̥ṣṭaḥ*—seen; *kah api*—something; *bhayaṅkaraḥ*—frightening; *sakhi*—O friend; *mayā*—by Me; *svapnaḥ*—a dream; *baliyan*—very vivid; *abhūt*—was; *etasmin*—in this; *api*—also; *me*—of Me; *pratīti*—belief; *racana*—creating; *jagrat*—wakefulness; *dasa*—of the condition; *iti*—thus; *udgata*—is manifested; *dutaḥ*—messenger; *kah api*—a certain; *duragrahaḥ*—wicked; *kṣiti-pateḥ*—of the king; *agatya*—arriving; *vṛndā-atavim*—at Vṛndāvana; *kṛṣṇam*—Kṛṣṇa; *hanta*—indeed; *rathena*—by chariot; *iti*—thus; *ardha*—half; *ukte*—in the statement; *santam*—peace; *ahaha*—ah!; *kṣemaṁ*—happiness and auspiciousness; *vraje*—in Vraja; *tiṣṭhatu*—may be; *tat*—therefore; *aham*—I; *duḥsvapa*—bad dream; *vipāka*—of the full manifestation; *santaye*—for quelling; *kalinda-nandinyam*—in the Yamuna River, the daughter of Mount Kalinda; *kṛta*—performed; *abhiseka*—bath; *mukundaṁ*—Kṛṣṇa; *paśyeyam*—I may see.

Rādhā: (after a long time She regains consciousness and says in Sanskrit) Lalitā, listen. I saw a frightening dream. It was so vivid I thought I was awake. In this dream a wicked messenger of King Kāmsa came to Vṛndāvana and with a chariot Kṛṣṇa. . . (She leaves the sentence unfinished.) I pray there will be peace and prosperity in Vraja. Now in order to become free from the ill effects of this bad dream I will bathe in the Yamunā and then go to see Kṛṣṇa.

Text 68

viśākhā: halā khelā-tittham gacchamha. jahim sadā ma-undo kheladi. (iti sarvāḥ parikramanti.)

halā—O; khelā-tittham—to Khela-tirtham; gacchamha—let us go; jahim—where; sada—eternally; ma-undo—Kṛṣṇa; kheladi—enjoys transcendental pastimes; iti—thus; sarvāḥ—all; parikramanti—walk.

Viśākhā: Let us go to Khelā-tīrtha, where Kṛṣṇa eternally enjoys pastimes. (They all walk.)

Text 69

(tataḥ praviśati vṛndā mukharā ca.)

tataḥ—then; praviśati—enters; vṛndā—Vṛndā; mukharā—Mukharā; ca—and.

(Vṛndā and Mukharā enter.)

Text 70

mukharā: vacche kim karedi rāhā.

vacche—O child; kim—what?; karedi—is doing; raha—Rādhā.

Mukharā: My child, what is Rādhā doing.

Text 71

vṛndā: ārye paśyeyam. viśākhayā saha khelā-tīrtham avagāhate.

arye—O noble lady; *paśyeyam*—I shall see; *viśākhāya*—Viśākhā; *saha*—with; *khela-tirtham*—in Khela-tirtha; *avagahate*—bathes.

Vṛndā: O noble lady, I will see. She is bathing in the waters of Khelā-tīrtha with Viśākhā.

Text 72

rādhā: (tuṅgam taraṅga-sobham vilokya) viśākhe sādhu sādhu, yad adya khelā-tīrtham upanītāsmi. paśya nilāmbuja-vanī-nilīnas tava sakhā vistṛta-bhujārgalaḥ khelati.

tuṅgam—fall; *taraṅga*—of waves; *sobham*—splendor; *vilokya*—seeing; *viśākhe*—O Viśākhā; *sādhu*—well done; *sādhu*—well done; *yat*—because; *adya*—now; *khela-tīrtham*—Khela-tirtha; *upanita*—attained; *asmi*—I have; *paśya*—look; *nila*—blue; *ambuja*—of lotus flowers; *vani*—in the forest; *nilinaḥ*—hidden; *tava*—your; *sakha*—friend; *vistṛta*—broad; *bhujā*—of arms; *argalaḥ*—bolts; *khelati*—enjoy pastimes.

Rādhā: (gazes at the beauty of the tall waves) O Viśākhā, well done! Well done! Now I will enter the waters of Khelā-tīrtha. Look! There is Your friend Kṛṣṇa. He is hiding among the blue lotus flowers. He is playfully waving His arms.

Text 73

viśākhā: ado odarehi. (ity ubhe niṣkrānte)

ado—then; *odarehi*—enter.

Viśākhā: Let's enter the water. (They both exit.)

Text 74

lalitā: (vilokya sa-vikrośam) haddhī haddhī hadamhi hadamhi. esā pi-a-sahī viśāhā-e saddham gahira-pavāhe nimaggā jevva. na una hado utthidā. ta tuṇṇam doṇṇam ta-i-ā bhavissam. (tayor jala-praveśam dṛṣṭvā ity avataraṇam naṭayati.)

vilokya—looking; sa—with; vikrośam—grief; haddhi—alas!; haddhi—alas!; hada—killed; amhi—I am; hada—slain; amhi—I am; esa—She; esa—She; pi-a—dear; sahi—the friend; viśaha-e—Viśākhā; saddham—with; gahira—in the deep; pavahe—in the waters; nimagga—has drowned; jevva—certainly; na—not; una—again; hado—from the water; utthida—will rise; ta—therefore; donnam—of them both; ta-i-a—a third; bhavissam—I shall become; tayoh—of them both; jala—in the water; pravesam—the entrance; dṛṣṭvā—seeing; iti—thus; avataram—the descent into the water; naṭayati—represents dramatically.

Lalitā: (looking on, she becomes grief-stricken) Alas! Alas! Now I am dead! I am dead! My dear friend Rādhā has drowned in the deep river waters with Viśākhā. She will never again rise from those waters. These two have drowned, and now I will become the third. (She enters the water.)

Text 75

mukharā: (sāśram) hā devva hā devva kim kkhu edam.

sa—with; asram—tears; ha—O; devva—fate; ha—O; devva—fate; kim—why?; kkhu—indeed; edam—this.

Mukharā: (in tears) Fate! Fate! Why have you done this?

Text 76

vṛndā: (saṅkrandanam) dhik keyam gatir upasthitā. (ity ārtim naṭayanti) ārye manyunāvātītīṣum tarasā dhārayā lalitām. (ity ubhe tathā kurutaḥ.)

sa—with; akrandanam—crying; dhik—alas!; ka—what?; iyam—this; gatiḥ—destination; upasthita—is attained; iti—thus; artim—suffering; naṭayanti—representing dramatically; ārye—O noble lady; manyuna—with grief; avatitirsum—desiring to enter the water; tarasa—at once; dharaya—hold; lalitām—Lalitā; iti—

thus; *ubhe*—they both; *kurutaḥ*—do that.

Vṛndā: (crying) Alas! What will happen to Her now? (suffering) Noble lady, Lalitā is grief-stricken. Now she also wants to drown in the water. Stop her at once! (They both do that.)

Text 77

lalitā: (vilokya svagatam) haddhī haddhī garitṭho viggho ubatthido. ta keṇa bi vabadesena ido nikkāmi-a go-aḍḍhane bhi-u-padaṇena ṇaṃ pi-a-jana-vippa-o-a-dāmsanena avidiṇṇaṃ silā-kathinaṃ taṇu-aṃ silāhiṃ cuṇṇa-issam. (iti śokavegaṃ apahnūtya prakāśam) ajje muñcehi maṃ. ahaṃ gadu-a edaṃ accari-aṃ vuttantaṃ bha-avadi-pahudinam vinnavissam. (iti niṣkrānta)

vilokya—seeing; *svagatan*—aside; *haddhi*—alas!; *haddhi*—alas!; *garittho*—a great; *viggho*—obstacle; *ubatthido*—is manifested; *ta*—therefore; *kena bi*—by some; *vabadesena*—trick; *ido*—from here; *nikkāmi-a*—going; *go-aḍḍhane*—on Govardhana Hill; *bhi-u*—from the precipice; *padaṇena*—by falling; *naṃ*—Her; *pi-a*—dear; *jana*—from the friend; *vippa-o-a*—of the separation; *dāmsanena*—by the sight; *bi*—also; *avidiṇṇam*—unbroken; *silā*—with rocks; *kathinam*—hard; *taṇu-am*—body; *silāhiṃ*—by the rocks; *cuṇṇa-issam*—I shall crush to pieces; *iti*—thus; *śoka*—of grief; *udvegam*—the agitation; *apahnūtya*—concealing; *prakasam*—openly; *ajje*—O noble lady; *muñcehi*—let go; *maṃ*—of me; *ahaṃ*—I; *gadu-a*—having gone; *edaṃ*—this; *accari-am*—wonderful; *vuttantaṃ*—news; *bha-avadi*—of the noble lady; *pahudinam*—beginning with; *vinnavissam*—I shall speak; *iti*—thus; *niṣkrānta*—she exits.

Lalitā: (seeing this, she says to herself) Alas! Alas! Here is a great obstacle. By some trick I will escape from this place, and, because of separation from my dear friends I will jump from the top of Govardhana Hill and on the rocks at the mountain's base I will crush this hard-as-stone body that would not break from not being able to see its dear friend, (hiding her grief, she openly says:) Noble lady, let go of me! I must go and tell this strange news to noble Paurṇamāsī and her friends. (She exits.)

Text 78

(ākāśe)

prabhur bhavati kaḥ kṛtī mahima-pūram asyāḥ param

*nirūpayitum ujjvalam jagati gopa-vāma-bhruvaḥ
munīndra-kula-durlabham nava-taḍid-vilāsādyā yā
bhidaṁ saha vayasyayā mihira-maṇḍalasyākarot*

akase—from the sky; *prabhuḥ*—able; *bhavati*—is; *kaḥ*—what; *kṛti*—exalted person; *mahima*—of glory; *puram*—the flood; *asyāḥ*—of Her; *param*—great; *nirūpayitum*—to describe; *ujjvalam*—splendid; *jagati*—in this world; *gopa-vama-bhruvaḥ*—of the gopī; *muni*—of sages; *indra*—of the leaders; *kula*—by the community; *durlabham*—difficult to obtain; *nava*—new; *taḍit*—lightning; *vilasa*—splendid; *adya*—now; *a*—who; *bhidam*—separation; *saha*—with; *vayasyaya*—Her friend; *mihira*—of the sun; *maṇḍalasya*—of the circle; *akarot*—did.

A voice from the sky: What great person in this world is able to describe the splendid flood of this beautiful-eyebrowed gopī's glory? As splendid as new lightning, She and Her friend have now entered the sun-planet, which even the great sages cannot attain.

Text 79

*vṛndā: ārye śrūyatām. rādhikāyāḥ siddhir amibhir meghāntaritaḥ siddhaiḥ
ślāghyate.*

arye—O noble lady; *śrūyatām*—it should be heard; *rādhikāyāḥ*—of Rādhā; *siddhiḥ*—the perfection; *amibhiḥ*—by these; *megha*—the clouds; *antaritaḥ*—within; *siddhaiḥ*—by the siddha demigods; *slaghyate*—is glorified.

Vṛndā: Noble lady, listen. The siddha demigods in the clouds are glorifying Rādhā's attainment of perfection.

Text 80

mukharā: (bhū-tale luṭhanti) hā hā nittiṇi rāhe. kaḥim gadāsi.

bhū—of the ground; *tale*—on the surface; *luṭhanti*—rolling about; *ha*—alas!; *ha*—alas!; *nittiṇi*—O granddaughter; *rāhe*—Rādhā; *kaḥim*—where?; *gadasi*—have You gone.

Mukharā: (rolling about on the ground) Alas! Alas! O granddaughter Rādhā, where have You gone?

Text 81

vṛndā: (sa-khedam)

*ahaha gahanam etac cintayanti samantāt
kaṭutara-putapāka-jvālayaivākulāsmi
viparinatim akāṇḍe puṇḍarīkeṣaṇas te
katham iva bhavitāsau śuśruvān paṅkajākṣi*

sa—with; *khedam*—despair; *ahaha*—ah!; *gahanam*—deep anguish; *etat*—this; *cintayanti*—I meditate on with pain; *samantant*—completely; *katutara*—very harsh; *putapaka*—of a putapaka fire; *jvalaya*—by the flames; *eva*—certainly; *akula*—distressed; *asmi*—I am; *viparinatim*—death; *akande*—untimely and sudden; *pundarika-ikṣaṇaḥ*—lotus-eyed Kṛṣṇa; *te*—of You; *katham*—how?; *iva*—like; *bhavita*—will be; *asau*—He; *śuśruvan*—hearing; *paṅkaja-akṣi*—O lotus-eyed Rādhā.

Vṛndā: (anguished) As I think of Rādhā's death I suffer as if burning in the flames of a pūṭapāka fire. O lotus-eyed Rādhā, when He hears of Your sudden, untimely death, what will happen to lotus-eyed Kṛṣṇa?

Text 82

(punar ākāṣe)

*praṇaya-maṇi-karaṇḍikā murareḥ
śiva śiva jīvitam eva rādhikāyāḥ
iyam api lalitā drutam sa-khedā
śikharadati śikharād gireḥ papāta*

punaḥ—again; *akase*—from the sky; *praṇaya*—of love; *maṇi*—of the jewels; *karandika*—the case; *mura-areḥ*—of Kṛṣṇa, the enemy of the Mura demon; *siva*—ah!; *siva*—ah!; *jīvitam*—the life and soul; *eva*—certainly; *rādhikāyāḥ*—of Rādhā; *iyam*—she; *api*—even; *lalitā*—Lalitā; *drutam*—immediately; *sa*—with; *kheda*—grief; *śikharadati*—the ruby; *śikharat*—from the summit; *gireḥ*—of Govardhana Hill; *papāta*—as fallen.

A voice from the sky: Grief-stricken Lalitā, whose teeth are beautiful as pomegranate seeds, who is a jewelry-chest of love for Kṛṣṇa, and who is the life and soul of Rādhā, and has now jumped from the top of (Govardhana) Hill.

Text 83

mukharā: ha lalide kadham pariccattāsi. (ity udghūrṇantī) vunde so-āṅala-kilā-jalidaṁ attāṅa-am jamunā-pavesena sī-alā-emi. (ity avatitīrṣati.)

ha—O; lalide—Lalitā; kadham—why?; pariccattasi—have you left; iti—thus; udghuranti—becomes very agitated; vunde—O Vṛndā; so-a—of grief; ahala—of the fire; kila—by the flames; jalidam—burned; attana-am—myself; jamuna—in the Yamuna River; pavesena—by entering; si-ala-emi—I shall become cooled; iti—thus; avatitarisati—she desires to enter the water.

Mukharā: Lalitā, why have you left us? (She becomes very agitated.) Vṛndā, Now I will enter the Yamunā and cool this body burning in the flames of grief. (She begins to enter the water.)

Text 84

(punar ākāṣe) vṛddhe sāmpratam idaṁ asāmpratam mā kṛthāḥ.

punaḥ—again; akase—in the sky; virddhe—O elderly lady; sampratam—now; idam—this; asampratam—not the proper time; ma—do not; kṛthāḥ—do it.

A voice from the sky: Elderly one, don't do it! It is not right.

Text 85

vṛndā: ārye ravi-maṅḍalān nihsarantī vāṇīyam anatikramaṇīyā.

arye—O noble lady; ravi-maṅḍalat—from the sun-planet; nihsaranti—descending; vani—statement; iyam—this; anatikramaniya—should not be disobeyed.

Vṛndā: O noble lady, this order descending from the realm of the sun is not to be disobeyed.

Text 86

mukharā: tā edam vuttam bha-avadi-e niveda-issam.

tat—therefore; *edam*—this; *vuttam*—news; *bha-avadi-e*—to the noble Paurṇamāsī; *niveda-issam*—I shall relate.

Mukharā: I will tell all this to noble Paurṇamāsī.

Text 87

(punar apy ambare gambhira-dhvaniḥ)

punaḥ—again; *api*—also; *ambare*—in the sky; *gambhira*—a deep; *dhvaniḥ*—sound.

(A deep sound again rumbles in the sky.)

Text 88

mukharā: vacche sutthu na suvva-i kerisī esā divvā vāṇī.

vacche—O child; *sutthu*—nicely; *na*—not; *suvva-i*—was heard; *kerisī*—what kind?; *esā*—this; *divvā*—from the sky; *vāṇī*—statement.

Mukharā: Child, I could not clearly hear it. What did the demigods say?

Text 89

vṛndā:

*nirvyājam kuru karṇayoḥ kamalinī-klānti-cchidādharmiṇaḥ
koka-strī-priya-saṅgama-pratibhuvē devasya divyā girāḥ*

*kāḷindī-jala-majjanena mukhare mā sāhasikyam kṛthā
bhūyas te bhavitā pramoda-sudhayā purṇo mahān uddhavaḥ*

(iti niṣkrānte. iti niṣkrāntāḥ sarve.)

nirvyajam—without duplicity; *kuru*—please do; *karṇayoḥ*—on the ears; *kamalinī*—of the lotus flowers; *klanti*—the fatigue; *chida*—removing; *dharminah*—by nature; *koka-stri*—of the female cakravaka birds; *priya*—with their lovers; *saṅgama*—the association; *pratibhuvah*—the promise; *devasya*—of the demigod; *divya*—the splendid; *giraḥ*—words; *kalindi*—of the Yamuna River; *jala*—in the water; *nimajjanena*—by entering; *mukhare*—O Mukharā; *ma*—do not; *sahasikyam*—this reckless act; *kṛthāḥ*—do; *bhūyaḥ*—again; *te*—by you; *bhavita*—will be; *pramoda*—of transcendental bliss; *sudhaya*—with the nectar; *purṇaḥ*—filled; *mahān*—the great devotee; *uddhavaḥ*—Uddhava; *iti*—thus; *niṣkrānte*—they both exit; *iti*—this; *niṣkrāntāḥ*—exit; *sarve*—all.

Vṛndā: Without duplicity please place in your ears these splendid words of the sun-god, who removes the fatigue of the lotus flowers and witnesses the cakravākī birds' meeting with their lovers. The sun-god said: "O Mukharā, don't commit this reckless act of drowning yourself in the water of the Yamunā. In the future you will enjoy a festival of the nectar of transcendental bliss."

(They both exit. Everyone exits.)

(Thus ends Act 3)

Act Four

Scene 1

Text 1

(tataḥ praviśaty uddhavaḥ.)

uddhavaḥ:

*ayam sarvajñānām gurur api bhajaty ajña-padavīm
prabhūṣṇūnām cūdā-maṇir api jaḍi-bhāvam ayate
sadā sāndrānanda-prakṛtir api dhatte vidhuratām
mukundaḥ svī-kurvan praṇayini jane prema-vaśatām*

tataḥ—then; *praviśati*—enters; *uddhavaḥ*—Uddhava; *ayam*—He; *sarva-jñānam*—of those who know everything; *guruḥ*—the master; *api*—even; *bhajati*—attains; *ajñā*—of bewilderment; *padavim*—the state; *prabhusnunam*—of those who are all-powerful; *cūdā-maṇiḥ*—the crest-jewel; *api*—although; *jaḍi*—of being stunned; *bhavam*—the state; *ayate*—attains; *sadā*—eternally; *sandra*—intense; *ānanda*—with transcendental bliss; *prakṛtiḥ*—whose nature; *api*—although; *dhatte*—attains; *vidhuratam*—the condition of being anguished; *mukundaḥ*—Kṛṣṇa; *svī-kurvan*—accepting; *praṇayinī-jane*—affectionate devotees; *prema*—by the love; *vasatam*—the condition of being controlled.

(Uddhava enters)

Uddhava: Kṛṣṇa allows Himself to come under the control of His affectionate devotees' love. Controlled by their love, even though He is the master of all omniscient sages, He becomes bewildered. Even though He is the crest-jewel of all omnipotent deities, still He becomes stunned and powerless. Even though His nature is eternal transcendental bliss, still He becomes filled with anguish.

Text 2

(puro vilokya) katham iyam atra gārgī. (ity upasṛtya) ārye praṇamāmi.

puraḥ—ahead; *vilokya*—looking; *katham*—how is it?; *iyam*—she; *atra*—here; *gārgī*—Gārgī; *iti*—thus; *upasṛtya*—approaching; *arye*—O noble lady; *praṇamāmi*—I offer my respectful obeisances.

(looking ahead) Why is Gārgī here? (He approaches her) Noble lady, I offer my respectful obeisances to you.

Text 3

(praviśya) gārgī: amacca ciraṁ siñcehi bhakti-suhā-ppavāheṇa puhavīm.

praviśya—enters; *amacca*—O friend; *ciraṁ*—eternally; *siñcehi*—sprinkle; *bhakti*—of devotional service; *suha*—of the nectar; *ppavahena*—with the stream;

puhavam—the earth.

Gārgī: (enters) O counselor, please always flood the world with the nectar of devotional service.

Text 4

uddhavaḥ: nūnam yadu-rājābhiṣeka-kautuke tatra-bhavatyā rohinyā saha gokulād atrāyātam āryayā.

nunam—is it not so?; *yadu*—of the Yadus; *raja*—of the king; *abhiseka*—of the coronation; *kautuke*—in the festival; *tatra-bhavatyā*—the noble lady; *rohinya*—Rohinī; *saha*—with; *gokulat*—from Gokula; *atra*—here; *ayatam*—arrived; *aryaya*—by the noble lady.

Uddhava: To see the coronation of the king of the Yadus the noble lady must have come with Rohinī from Gokula.

Text 5

gārgī: nahu nahu. kintu donnam rāma-kaṇhāṇam vvada-bandha-mahusave āhudā-e e go-uleserī-e saddham samā-adam.

nahu—no; *nahu*—no; *kintu*—however; *donnam*—of the two; *rama*—Balarama; *kanhanam*—and Kṛṣṇa; *vvada-bandha*—sacred-thread ceremony; *mahusave*—in the great festival; *ahuda-e*—being called; *go-ulesari-e*—the queen of Gokula; *saddham*—with; *sama-adam*—has arrived.

Gārgī: No. Not at all. I came with the queen of Gokula, who was called to see the great festival of the sacred-thread ceremony of Kṛṣṇa and Balarāma.

Text 6

uddhavaḥ: nāloki lokottarā devasya raṅga-sthala-kelir āryayā.

na—not; *aloki*—is seen; *loka-uttara*—extraordinary; *devasya*—of the Lord;

raṅga-sthala—in the arena; *kelih*—pastimes; *aryaya*—by the noble lady.

Uddhava: The noble lady did not see the Lord's extraordinary pastimes in the arena.

Text 7

gārgī: kerisī sā. kahijja-u.

kerisi—like what?; *sa*—they; *kahijja-u*—let it be said.

Gārgī: What happened? Tell me.

Text 8

uddhavaḥ: śrūyatām

*kṛṣṇārkaḥ sādhu-cakrotsava-rabhasa-kṛtī rakta-lokaḥ khalāli-
khadyota-dyota-hārī kalita-kuvalayāpīḍa-gambhīra-nidraḥ
mallolūkān vidhunvan yadu-kula-kamalollāsa-kārī sa tuṅge
raṅga-dvārodayādrau danuja-nṛpa-tamaḥ sūdayn prādurāsīt*

śrūyatam—let it be heard; *kṛṣṇa*—of Kṛṣṇa; *arkaḥ*—the sun; *sādhu*—of the saintly devotees; *cakra*—to the cakravāka birds; *utsava-rabhasa*—bliss; *kṛtī*—bringing; *rakta*—delighted; *lokaḥ*—the world; *khalā*—of demons; *ali*—of the hosts; *khadyota*—of the fireflies; *dyota*—the shining; *hari*—eclipsing; *kalita*—done; *kuvalayapīḍa*—of Kuvalayapīḍa; *gambhīra*—deep; *nidraḥ*—sleep; *malla*—of the wrestler; *ullukan*—the owls; *vidhunvan*—causing to tremble; *yadu*—of the Yadus; *kula*—of the family; *kamala*—to the lotus flowers; *ullasa*—blossoming open with happiness; *kārī*—doing; *saḥ*—He; *tuṅge*—lofty; *raṅga*—of the arena; *dvara*—of the gate; *udaya-adrau*—on the horizon; *danuja*—of the demon; *nṛpa*—of the king; *tamaḥ*—the darkness; *sudayan*—destroying; *prādurāsīt*—is manifest.

Uddhava: Listen. Bringing a great festival of happiness to the cakravāka bird devotees, delighting the entire world, eclipsing the shining of the firefly demons, putting the night-blooming Kuvalayāpīḍa flower deeply asleep, chasing away the wrestler owls, making the Yadu dynasty lotuses blossom with happiness, and killing the darkness that is the great king of the demons, the Kṛṣṇa-sun has now risen on the horizon of the arena's eastern gate.

Text 9

gārgī: tado tado.

tado—then; *tado*—then.

Gārgī: Then? Then?

Text 10

uddhavaḥ: tataś ca

*dvīpa-rudhira-mada-śramoda-bindu-
cchala-ghuṣṛṇāguru-candanaiḥ parītaḥ
jaratha-daśana-daṇḍa-maṇḍitāṃso
harir iha raṅga-dharāntare cukūrda*

tataḥ—then; *ca*—also; *dvīpa*—of the elephants; *rudhira*—with blood; *mada*—and ichor; *śrama-uda*—of perspiration; *bindu*—with drops; *chala*—a multitude; *ghuṣṛṇa*—kunkuma; *aguru*—aguru; *candanaiḥ*—with sandalwood paste; *parītaḥ*—covered; *jaratha*—of the old elephant; *daśana*—of the tusk; *daṇḍa*—with the club; *maṇḍita*—decorated; *aṃsaḥ*—whose shoulder; *hariḥ*—Kṛṣṇa; *iha*—here; *raṅga*—of the arena; *dhara*—the ground; *antare*—within; *cukūrda*—plays and leaps.

Uddhava: His shoulder decorated with a club that was the old elephant's tusk, and His body anointed with sandalwood paste, aguru, kunkuma, perspiration, and blood and ichor from the elephant, Kṛṣṇa leaps and dances in the arena.

Text 11

tataś ca tathā-vidha-veśo daśa-vidhair eṣa daśadhānvabhāvi. tathā hi

*daityācāryās tadāsye vikṛtim aruṇatām malla-varyāḥ saḥhāyo
gaṇḍaunnatyām khaleśāḥ pralayam ṛṣi-gaṇā dhyanam uṣṇāśrum ambā
romaṅgam sām̐yugīnāḥ kam api nava-camatkāram antaḥ surendrā
lāsyām dāsāḥ kaṭākṣam yayur asita-dṛśaḥ prekṣya raṅge mukundam*

tataḥ—then; *ca*—also; *tathā*—in that; *vidha*—way; *vesaḥ*—appearing; *dasa*—ten; *vidhaiḥ*—with kinds; *esaḥ*—He; *dasadha*—in ten ways; *anvabhavi-tathā hi*—furthermore; *daitya*—of the demons; *acaryaḥ*—the teachers; *tada*—then on the face; *vikṛtim*—transformation; *arunatam*—redness; *malla*—of wrestlers; *varyaḥ*—the best; *sakḥayaḥ*—the friends; *ganda-unnatyam*—smiling; *khala*—of the demon; *isaḥ*—the kings; *pralayam*—devastation; *rsi*—of sages; *ganaḥ*—the multitude; *dhanyam*—meditation; *usna*—warm; *aśrum*—tears; *amba*—mother; *roma-añcam*—hairs standing up; *samyuginaḥ*—the chivalrous fighters; *kam api*—something; *nava*—new; *camatkaram*—wonder; *antaḥ*—within; *sura*—of demigods; *indraḥ*—the leaders; *lasyam*—dancing; *dasah*—the menial servants; *kata-akṣam*—amorous sidelong glances; *yayuh*—attained; *asita*—black; *drsaḥ*—whose eyes; *prekṣya*—seeing; *range*—in the arena; *mukundam*—Kṛṣṇa.

The people saw Kṛṣṇa in ten ways. Seeing Kṛṣṇa in the arena, the demoniac priests curled their lips in distaste, the great wrestlers become red (with anger), Kṛṣṇa's friends smiled broadly, the great demons become devastated, the sages become rapt in meditation, His mother wept warm tears, the chivalrous fighters become excited, the hairs on their bodies standing up, the leaders of the demigods become struck with wonder, the menial servants danced, and the girls gazed at Kṛṣṇa from the corners of their black eyes.

Note: In this verse the ten rasas: 1. *bibhatsa* (loathing), 2. *raudra* (anger), 3. *hāsyā* (comedy), 4. *bhayānaka* (terror); 5. *śānta* (peaceful meditation), 6. *karuṇā* (compassion), 7. *vīra* (chivalry), 8. *adbhuta* (wonder), 9. *dāsyā* (servitude), and 10. *śṛṅgāra* (conjugal love), are manifested one after another.

Text 12

tataś ca

vara-keśara-mālayāñcitaś
cala-cānūra-cāmūru-mardanaḥ
kutukoccala-dhīr adidarad
yadu-simhaḥ khala-bhoja-kuñjaram

tataḥ—then; *ca*—and; *vara*—beautiful; *kesara*—of nagakesara flowers; *malaya*—a garland; *añcitaḥ*—decorated with; *cala*—moving; *canura*—of Canura; *camu*—army; *uru*—great; *mardanaḥ*—crusher; *kutuka*—eagerness; *uccala*—rising; *dhiḥ*—whose intelligence; *adidarad*—rips apart; *yadu*—of the Yadu dynasty; *simhaḥ*—the lion; *khala*—the demon; *bhoja*—of the Bhoja dynasty; *kuñjaram*—the elephant.

Decorated with a garland of nagakeśara flowers and having just then crushed Cāṇūra's army of fleeing wrestlers, (Kṛṣṇa) the lion of the Yadu dynasty, eagerly tore apart (Kaṁsa) the wicked elephant of the Bhojas.

Text 13

gārgī: dit̥thi-ā dit̥thantam gado sāhu-jaṅāṅam maha-vukka-sūlo. (ity abhinandam abhinīya) amacca dhaṅṅā poṅṅamāsī jā kaṅhassa saṅgam amuñcatī raṅga-kilādi-koduhalam pekkha-i.

dit̥thi-a—by good fortune; *dit̥thantam*—death; *gado*—attained; *sāhu-jananam*—of the saintly devotees; *maha*—a great; *vukka*—plunged into the chest; *sūlo*—a lance; *iti*—thus; *abhinandam*—bliss; *abhīnya*—representing dramatically; *amacca*—O friend; *dhaṅṅa*—fortunate; *poṅṅamāsī*—Paurṇamāsī; *jā*—who; *kaṅhassa*—of Kṛṣṇa; *saṅgam*—the association; *amuñcatī*—never abandoning; *raṅga*—in the arena; *kilā*—pastimes; *adi*—beginning with; *koduhalam*—eagerness; *preksate*—sees.

Gārgī: By good fortune he who was a great spear plunged into the chests of the saintly devotees is dead. (She becomes blissful) O counselor, Paurṇamāsī, who, never losing Kṛṣṇa's association, directly saw the wrestling-arena pastimes, is very fortunate.

Text 14

uddhavaḥ: kim etad ucyate. yasyāḥ prasāṅgād eva jagad-guror api gurur babhūva sāṅdīpaniḥ.

kim—what?; *etat*—this; *ucyate*—is said; *yasyāḥ*—of whom; *prasāṅgat*—by the association; *eva*—certainly; *jagat*—of the entire world; *guroḥ*—of the master; *api*—even; *guruḥ*—the spiritual master; *babhūva*—became; *sāṅdīpaniḥ*—Sāṅdīpani.

Uddhava: How can Paurṇamāsī's good fortune be described? Because of her close friendship with Kṛṣṇa, her son Sāṅdīpani has become the spiritual master of the master of all the worlds.

Text 15

gārgī: (sanskṛtena)

*kāmam sarvābhīṣṭa-kandam mukundam
yā nirbandhāt prāhinod indhanāya
ācāryānī sā karoti sma paṇyam
piṇyākārtham hanta cintāmaṇīndram*

sanskṛtena—in Sanskrit; *kāmam*—at will; *sarva*—of all; *abhiṣṭa*—wishes; *kandam*—the source; *mukundam*—Kṛṣṇa; *ya*—who; *nirbandhat*—with a request; *prahinot*—sent; *indhanaya*—for firewood; *acaryani*—the guru's wife; *sa*—she; *karoti sma*—made; *paṇyam*—price; *piṇyaka-artham*—for crushed sesame seeds; *hanta*—indeed; *cintamaṇi*—of cintamaṇi jewels; *indram*—the king.

Gārgī: (in Sanskrit) Even though Kṛṣṇa is the Supreme Personality of Godhead who fulfills everyone's desires, still Sāndīpani Muni's wife would send Him out to gather firewood. She was like a person who purchases crushed sesame seeds by paying a price of the most valuable cintāmaṇi gem.

Text 16

*uddhavaḥ: śiṣyācāra-pracāra-cāturīyam cāṇūra-mardanasya. tad atra
nāparādhyati guroḥ kalatram.*

śiṣya—of a student; *acara-paracara*—of activities; *caturi*—expertness; *iyam*—this; *canura-mardanasya*—of Kṛṣṇa, the killer of Canura; *tat*—then; *atra*—here; *na*—does not; *aparadhyati*—offend; *guroḥ*—of the spiritual master; *kalatram*—the wife.

Uddhava: Kṛṣṇa's was teaching how the disciple should act. Sāndīpani's wife did not commit an offense.

Text 17

*gārgī: sudam ma-e. mahumaṅgalo kidanta-aṅ-arādo ā-addhi-a uṇa hariṇā guruṇo
dakkhiṇī-kido.*

sudam—heard; *ma-e*—by me; *mahumaṅgalo*—Madhumaṅgala; *kidanta*—of Yamaraja; *na-arado*—from the city; *a-addhi-a*—having been brought; *una*—again; *harina*—by Kṛṣṇa; *gurunō*—to His spiritual master; *dakkhinī*—the priestly

remuneration; *kido*—was.

Gārgī: I heard that Kṛṣṇa brought Madhumaṅgala from the abode of Yamarāja and gave Him to Sāndīpani Muni as guru-dakṣiṇā.

Note: Madhumaṅgala is Sāndīpani Muni's son.

Text 18

uddhavaḥ: na kevalam gurava eva dakṣiṇī-kṛtaḥ. kintu keli-gurave svātmane 'pi. yad asya saubhagya-kulam mayā gokule śrutam.

na—not; *kevalam*—only; *gurave*—to the spiritual master; *eva*—certainly; *dakṣiṇī-kṛtaḥ*—was dakṣiṇā; *kintu*—however; *keli*—as pastimes; *gurave*—to the spiritual master; *sva*—own; *ātmane*—to the self; *api*—even; *yat*—because; *asya*—of him; *saubhagya*—of good fortune; *kulam*—the abundance; *mayā*—by me; *gokule*—in Gokula; *śrutam*—was heard.

Uddhava: He not only gave Madhumaṅgala as dakṣiṇā to His spiritual master Sāndīpani, but He also accepted Madhumaṅgala as His keli-guru (pastime spiritual master) and also gave dakṣiṇā to him. I heard of Madhumaṅgala's great good fortune in Gokula.

Text 19

gārgī: abi nāma tattha-bhavantena go-ule gadam asi.

api-nama—is it?; *tattha-bhavantena*—by him; *go-ule*—to Gokula; *gadam asi*—went.

Gārgī: Did you go to Gokula?

Text 20

uddhavaḥ: atha kim.

atha kim—certainly.

Uddhava: Yes.

Text 21

gārgī: kim kadum.

kim—what?; *kadum*—to do.

Gārgī: Why?

Text 22

uddhavaḥ: devim candrāvalīm ānetum.

devim candravalim—Candrāvalī devi; *anetum*—to bring.

Uddhava: To bring Candrāvalī-devī.

Text 23

gārgī: kim tti esā ṇaṇītā.

kim—where?; *tti*—thus; *esa*—she; *nanita*—was brought.

Gārgī: Why did you not bring her?

Text 24

uddhavaḥ: (sa-bāṣpam) rukmiṇā gokulād iyaṁ punaḥ kuṇḍine nītā.

sa—with; *bāṣpam*—a tear; *rukmina*—by Rukmi; *gokulat*—from Gokula; *iyam*—she; *punaḥ*—again; *kundine*—to Kundina; *nita*—was brought.

Uddhava: (with a tear) Rukmī took her from Gokula to Kuṇḍina again.

Text 25

gārgī: kudo suda imiṇā. go-ule candā-ali.

kudo—from where?; *suda*—heard; *imina*—by him; *go-ule*—in Gokula; *candā-ali*—Candrāvalī.

Gārgī: How did he hear that Candrāvalī was in Gokula?

Text 26

uddhavaḥ: sākhyuḥ śisupālasya mukhāt.

sākhyuḥ—of his friend; *sisupalasya*—Sisupala; *mukhat*—from the mouth.

Uddhava: (He heard it) from the mouth of his friend Śisupāla.

Text 27

gārgī: tiṇā bi kudo sudā.

tina—by him; *bi*—also; *kudo*—from where?; *suda*—heard.

Gārgī: How did Śisupāla hear about her?

Text 28

uddhavaḥ: tatra-bhavatyāḥ śrutaśravaso mukhāt.

tatra-bhavatyāḥ—staying there; *śrutasravasaḥ*—of Srutasrava; *mukhat*—from the mouth.

Uddhava: He heard from the mouth of Śrutasravā-devī, who lives in Vṛndāvana.

Note: Śrutasravā-devī was Śisupāla's mother.

Text 29

gārgī: saccam saccam. sa kkhu bandhādo vimukkam bhadāram āṇa-adunduhim dattham ṇāhīharam ā-adā āsi. tado ma-e cce-a aṇahiṇṇā-e go-ula-gadam savvam rahassam tissā sa-āse ppa-āsīdam.

saccam—yes; *saccam*—yes; *sa*—she; *kkhu*—indeed; *bandhādo*—from relatives; *vimukkam*—departed; *bhadāram*—to the brother; *āṇa-adunduhim*—Vasudeva; *dattham*—to see; *na*—not; *āhīharam*—at her father's house; *ā-ada āsi*—was; *tado*—then; *ma-e*—by me; *cce-a*—certainly; *āhīhara-e*—without knowing; *go-ula*—to Gokula; *gadam*—gone; *savvam*—all; *rahassam*—the secrets; *tissā*—of her; *sa-āse*—in the presence; *ppa-āsīdam*—were revealed.

Gārgī: When her brother Vasudeva was released from prison she went to see him at her father's house. Then I unknowingly told her all the secrets of Gokula.

Text 30

uddhavaḥ: ārye kim atra te dūṣaṇam. mad-vidheṣu vidhir eva pratibandhi.

ārye—O noble lady; *kim*—what?; *atra*—here; *te*—of you; *dusanam*—the fault; *mat-vidheṣu*—for those like me; *vidhiḥ*—fater; *eva*—certainly; *pratibandhi*—obstructs.

Uddhava: O noble lady, what faults is there on your part? Fate always places these obstacles in the path of people like myself.

Text 31

gārgī: bhīppha-a-ṇandane candā-alīm ṇedum pa-utte kham ṇa kōbi padibandhi samvutto.

bhīppha—of Mahārāja Bhīsmaka; *nandane*—when the son; *candā-alīm*—Candrāvalī; *nedum*—to take away; *pa-utte*—was engaged; *kham*—why?; *na*—not; *kōbi*—anyone; *padibandhi*—obstructing; *samvutto*—was engaged.

Gārgī: Why did no one try to stop Mahārāja Bhīsmaka's son when he took Candrāvalī?

Text 32

uddhavaḥ: mathurām āsthite ciraṁ sa-bandhave gokulendre. hate ca tośālāpara-paryāye govardhane ko 'nyaḥ pratibadhniyāt.

mathuram—in Mathura; *asthite*—staying; *ciram*—for a long time; *sa*—with; *bandhave*—His relatives; *gokula*—of Gokula; *indre*—when the king; *hate*—when killed; *ca*—also; *tosala*—as Tosala; *apara-paryaye*—also known; *govardhane*—when Govardhana; *kaḥ*—who?; *anyaḥ*—else; *pratibadhniyat*—would oppose him.

Uddhava: At that time Kṛṣṇa and His relatives were in Mathurā City for a long time and (Candrāvalī's husband) Govardhana, also known as Tośala, had just died. Who else was there to oppose Bhīsmaka's son?

Text 33

gārgī: bho samma pa-uma-kaṇṇa-a-cadukkaṁ kīsa ṇaṇīdam.

bho—O; *samma*—noble one; *pa-uma*—Padma; *pahudi*—beginning with; *kanna-a*—girls; *cadukam*—four; *kīsa*—how?; *nanidam*—were taken away.

Gārgī: Noble friend, why didn't he take the four girls led by Padmā?

Text 34

uddhavaḥ:

*padmā nagnajitaḥ sutā narapateḥ madreṣituḥ śyāmalā
bhadrā kekaya-cakra-mastaka-maṇeḥ śaibyasya śaibyā tathā
jñātvā hanta cirāc caturbhir abhito viṇā-praviṇān muner
ebhir gopa-patim prasādyā vinayaiḥ kanyās tato ninyire*

padma—Padma; *nagnajitaḥ*—of Nagnajit; *suta*—the daughter; *narapateḥ*—of the king; *madra*—of Madra; *isituḥ*—of the king; *syamala*—Syamala; *bhadra*—Bhadra; *kekaya*—of Kekaya; *cakra-mastaka-maṇeḥ*—of the king; *saibyasya*—of Saibya; *saibya*—Saibya; *tathā*—in the same way; *jñātvā*—knowing; *hanta*—indeed; *cirat*—for a long time; *caturbhiḥ*—by the four; *abhitaḥ*—accompanied; *vina-pravinat*—expert at playing the vina; *muner*—from the sage; *ebhiḥ*—with them; *gopa*—of the cowherds; *patim*—the king; *prasadya*—requesting; *vinayaḥ*—with gentlemanly propriety; *kanyaḥ*—the girls; *tataḥ*—then; *ninyire*—took away.

Uddhava: Padmā is actually the daughter of King Nagnajit. Śyāmā is the daughter of the king of Madra, Bhadrā the daughter of the king of Keyaya, and Śaibyā the daughter of the king of Saibya. After learning these facts from Nārada Muni, these four kings, after humbly winning the gopa-king Nanda's permission, took their daughters (home to their respective palaces).

Text 35

gārgī: kaccā-aṇī—vvada-paraṇam-go-ula-kaṇṇānam kim kkhu kusalam.

kacca-ani—Katyayani; *vvada*—to the vow; *paraṇam*—devoted; *go-ula*—of Gokula; *kannanam*—of the girls; *kim*—what?; *kkhu*—indeed; *kusalam*—welfare.

Gārgī: Are the girls of Gokula who so devotedly observed the vow of worshipping goddess Katyāyanī well?

Text 36

uddhavaḥ: (sa-bāṣpam)

*stavam kāmākhyāyāḥ kam api vidadhante tarāṇijā-
tataṅte sambhūya jvarita-hṛdayāni klama-bharaiḥ
sahasrāṇy uddāṇḍa-prakṛtir aciram soḍaśa haṭhāt
kumārīnām tāsām aharata śatādhyāni danujah*

sa—with; *bāṣpam*—tears; *stavam*—prayers; *kāma*—Kama; *ākhyayaḥ*—named; *kam api*—some; *vidadhante*—offer; *tarāṇija*—of the Yamuna River; *tata-ante*—on the shore; *sambhuya*—being; *jvarita*—burning; *hṛdayani*—hearts; *klama*—of distress; *bharaiḥ*—with a great burden; *sahasrani*—thousands; *uddanda*—fierce; *prakṛtiḥ*—by nature; *aciram*—quickly; *sodaśa*—sixteen; *hathat*—violently; *kumārīnām*—of the girls; *tasam*—of them; *aharata*—took away; *sata*—a hundred; *adhyani*—plus; *danujah*—a demon.

Uddhava: (with tears) Their hearts burning with pain, 16,100 gopīs offered prayers to the goddess Kāmā (for Kṛṣṇa's return). As they were praying on the Yamunā's shore, a very ferocious demon violently kidnapped them all.

Text 37

gārgī: abi nāma idam vuttam tumha-pahunā sudam.

abi nama—perhaps; *idam*—this; *vuttam*—news; *tumha*—of you; *pahuna*—by the Lord; *sudam*—was heard.

Gārgī: Did your Lord hear of this?

Text 38

uddhavaḥ: śrutam eva. kintu bādham aviśiṣṭam.

śrutam—heard; *eva*—certainly; *kintu*—however; *badham*—certainly; *aviśiṣṭam*—not with details.

Uddhava: He heard, but not the details.

Text 38

gārgī: kerisam tam.

kerisam—like what?; *tam*—that.

Gārgī: What details?

Text 39

uddhavaḥ: aṣṭādhika-śatottareṣu ṣoḍaśāsu kumārīnām sahasreṣu naikāpi goṣṭham adhiṣṭhati.

asta—eight; *adhika*—plus; *sata*—a hundred; *uttareṣu*—plus; *sodasasu*—sixteen; *kumārīnām*—of girls; *sahasreṣu*—thousand; *na*—not; *eka*—one; *api*—even; *goṣṭham*—in Vraja; *adhiṣṭhati*—stays; *iti*—thus.

Uddhava: Of the 16,108 gopīs not a single one is still in Vraja.

Text 40

gārgī: ko vā tasya abaranusandhanassa osaro. jam rāhi-e ta-e daruṇa-dasa-e nivvudi-lavobi su-dugghado.

ko—what?; *va*—or; *tasya*—of Him; *abara*—other; *anusandhassa*—of investigation; *osaro*—opportunity; *jam*—because; *rahi-e*—of Rādhā; *daruṇa*—terrible; *dasa-e*—by the condition; *nivvudi*—of peace; *lavo*—a tiny particle; *bi*—even; *su*—very; *dugghado*—difficult to attain.

Gārgī: What opportunity has He had to understand what has happened in Vraja. Overwhelmed by Rādhā's terrible sufferings, He has not found even a moment's happiness.

Text 41

uddhavaḥ: ārye tathyam āttha. tata eva bāḍham vyagrayā bhagavatya nirmīto 'sti ko 'pi devasya mano-vinodenopāyaḥ.

arye—O noble lady; *tathyam*—the truth; *attha*—you speak; *tataḥ*—therefore; *eva*—certainly; *badham*—indeed; *vyagraya*—earnest; *bhagavatya*—by the noble lady; *nirmitaḥ*—created; *asti*—is; *devasya*—of the Lord; *manaḥ*—of the heart; *vinoda*—for pleasing; *upayaḥ*—a method.

Uddhava: Noble lady, you speak the truth. For this reason noble, earnest (Paurṇamāsī) has created a diversion to soothe the Lord's heart.

Text 42

gārgī: keriso sa.

keriso—like what?; *sa*—that.

Gārgī: What was that?

Text 43

uddhavaḥ: saṅgīta-vidyā-vedhasam bharatam abhyarthya ki 24cid apūrvam rūpakam karitam. tac ca devarṣi-tīrthena tumburu-haste preṣitam. tumburuṇā ca gandharvān idam adhyāpitam.

sangita—of music; *vidya*—of the science; *vedhasam*—the original author; *bharatam*—Bharata Muni; *abhyarthya*—requesting; *kincit*—a certain; *apurvam*—new; *rūpakam*—play; *karitam*—created; *tat*—that; *ca*—also; *devarṣi-tīrthena*—by Devarṣi Narada; *tumburu*—the tumburu; *haste*—in hand; *preṣitam*—conducted; *tumburuna*—with the tumburu; *ca*—also; *gandharvan*—the Gandharvas; *idam*—this; *adhyāpitam*—taught.

Uddhava: After praying to Bharata Muni, the founder of the art of music, she composed a new musical-drama. Nārada Muni sent it in Tumburu's hand and Tumburu taught it to the Gandharvas.

Text 44

gārgī: dāṇīm kebi divva-purisā tattha-hodī-e poṇṇamāsī-e saddham ālabantā ma-e diṭṭha. tā ede gandhavvā hubissanti.

danim—now; kebi—some; divva-purisa—demigods; tattha-hodi-e—the noble lady; ponnamasi-e—Paurṇamāsī; saddham—with; alabanta—talking; ma-e—by me; dittha—are seen; ta—therefore; ede—they; gandharva—the actors; hubissanti—will be.

Gārgī: I see some demigods talking with noble Paurṇamāsī. They must be Gandharvas.

Text 45

uddhavaḥ: atha kim paśyāyaṁ madhumaṅgalena saha nṛtya-vilokanārtham aravinda-locanaḥ kuruvinda-mandirasyālindam adhirohate.

atha-kim—yes; paśyayam—I see; madhumaṅgalena—Madhumaṅgala; saha—with; nṛtya—the play; vilokana—of seeing; artham—for the purpose; aravinda-locanaḥ—lotus-eyed Kṛṣṇa; kuruvinda—of rubies; mandirasya—of the palace; alindam—the porch; adhirohate—climbs.

Uddhava: Yes, it is so. Look! Accompanied by Madhumaṅgala, lotus-eyed Kṛṣṇa ascends the balcony of the palace of rubies to see the play.

Text 46

gārgī: ahaṁ gadu-a muharaṁ presa-issam.

aham—I; gadu-a—having sons; muharam-presam—I shall send.

Gārgī: I will go and bring Mukharā.

Text 47

uddhavaḥ: aham api bhagavatyā saha natān preṣayisyāmi.

aham—I; *api*—also; *bhagavatya*—the noble lady; *saha*—with; *natan*—the actors; *presayiṣyāmi*—shall dispatch.

Uddhava: Noble Paurṇamāsī and I will bring the actors.

Text 48

(*iti niṣkrāntau*) (*viṣkambhakaḥ*)

iti—thus; *niṣkrāntau*—they exit; *viskambhakaḥ*—the viskam bhakah.

(They both exit.) Thus ends the viṣkambhaka interlude.

Scene 2

Text 1

(*tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ.*)

kṛṣṇaḥ: (*sa-khedam*)

hā līlavati hā cakora-nayane hā candra-bimbānane
hā bimba-pratimauṣṭhi hā guṇavati-goṣṭhī-puro-vartini
hā goṣṭhākhila-khañjarīta-nayanā-mūrdhābhiṣikte katham
ha rādhe hata-daiva-durvilasitair yātāsi ghorām dasām

tataḥ—then; *praviśati*—enters; *yathā*—as; *nirdiṣṭaḥ*—described; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *khedam*—unhappiness; *ha*—O; *lilavati*—playful girl; *ha*—O; *cakora*—cakora birds; *nayane*—whose eyes; *ha*—O; *candra*—of the moon; *bimba*—the disc; *anane*—whose face; *ha*—O; *bimba*—of bimba fruit; *pratima*—the form; *osthi*—whose lips; *ha*—O; *guṇavati*—virtuous; *goṣṭhi*—of the community; *paraḥ-vartini*—the foremost; *ha*—O; *goṣṭha*—of Vraja; *akhila*—all; *kuñjarita*—kuñjarita birds; *nayana*—eyes; *murdha*—the head; *abhisikte*—crowned; *katham*—how is it?; *ha*—O; *rādhe*—Rādhā; *hata*—fatal; *daiva*—fate; *durvilasitaiḥ*—by the wicked actions; *yata*—attained; *asi*—you have; *ghoram*—a terrible; *dasam*—condition.

(Kṛṣṇa, as described, enters.)

Kṛṣṇa: O playful girl, O girl whose eyes are cakora birds, O moon-faced one, O girl whose lips are bimba fruits, O best of all virtuous girls, O crowned queen of all the girls of Vraja, whose eyes are khañjana birds, O Rādhā, why have the wicked actions of fate brought You to this terrible end?

Text 2

madhumaṅgala: pi-a-va-assa adi-dullaha-damsaṇa bi rāhi-ā vijjamanevva me paḍibhādi.

pi-a—dear; *va-assa*—O friend; *ati*—very; *dullaha*—difficult; *damsana*—to see; *bi*—even; *rahi-a*—Rādhā; *vijjamana*—being; *ivva*—as if; *me*—to me; *paḍibhadi*—is manifested.

Madhumaṅgala: Dear friend, from this spot it is very difficult for me to see Rādhā.

Text 3

kṛṣṇaḥ: sakhe satyam āsayaiva kad-arthyamāno 'smi yataḥ

*nīre mankṣu mimankṣum āta-mukharām uddiṣya caṇḍa-dyuter
dūrān maṇḍalataḥ kṛpāturatayā yat prādurāsīt tadā
hā dhig vāg-amṛtena tena janitaḥ tasyāḥ punaḥ saṅgama-
pratyāsānkura uccakair mama sakhe svāntam haṭhād vidhyati*

sakhe—O friend; *satyam*—in truth; *asayaiva*—by hope; *kad-arthyamanaḥ*—tormented; *asmi*—I am; *yataḥ*—because; *nīre*—in the water; *mankṣu*—quickly; *mimankṣum*—to enter; *arta*—suffering; *mukharām*—Mukharā; *uddiṣya*—in relation to; *caṇḍa-dyuteḥ*—of the sun; *durat*—from far away; *maṇḍalataḥ*—from the circle; *kṛpā*—of compassion; *aturataya*—with the overwhelming feelings; *yat*—which; *prādurāsīt*—was manifested; *tadā*—then; *ha*—alas!; *dhik*—alas!; *vak*—of words; *amṛtena*—with the nectar; *tena*—by that; *janitaḥ*—born; *tasyāḥ*—of Her; *punaḥ*—again; *saṅgama*—of meeting; *pratyasa*—of hope; *ankuraḥ*—a blade of grass; *uccakair*—greatly; *mama*—of Me; *sakhe*—O friend; *svantam*—the heart; *hathat*—violently; *vidhyati*—pierces.

Kṛṣṇa: Friend, I am now tortured by hope. When suffering Mukharā was about to drown herself, a voice from the sun planet mercifully told her (that Rādhā had

already entered the celestial world.) The nectar of those words has now sprouted a single grass-blade of the hope to again meet Rādhā. That blade of grass is now violently piercing My heart.

Text 4

(*kṣaṇam tūṣṇīm sthitvā punar uccakaiḥ*)

*prayātum śvāphalkau dhṛta-turaga-valge caṭula-dhīr
niruddhā sākrandaṁ ratham adhiruruṣum parijanaiḥ
udasraṁ sā drṣṭim mayi vikirati krūra-manasā
vilambyālpam hā dhik su-tanur anunitāpi na mayā*

kṣaṇam—for a moment; *tūṣṇīm*—silence; *sthitvā*—manifesting; *punar*—again; *uccakaiḥ*—in a loud voice; *prayatum*—to go; *svāphalkau*—when Akrura, the son of Svaphalka; *dhṛta*—held; *turaga*—of the horses; *valge*—the reins; *caṭula*—unsteady; *dhī*—whose mind; *niruddha*—stopped; *sa*—with; *akrandam*—crying; *ratham*—the chariot; *adhiruruṣum*—to climb aboard; *parijanaiḥ*—by Her friends; *mayi*—upon Me; *vikirati*—casts; *krūra*—cruel; *manasa*—with a heart; *vilambya*—resting; *alpam*—slightly; *ha*—alas!; *dhik*—alas!; *su-tanuḥ*—beautiful girl; *anunita*—taken; *api*—even; *na*—not; *mayā*—by Me.

(After a moment's silence, He calls out) Akrūra held the horse's reins, about to drive away. Rādhā's heart trembled with unsteadiness. She cried loudly and tried to climb onto the chariot, but Her friends stopped Her. She cast a tear-filled glance at Me. And I was so cruel at heart that I paused for a moment, and then rode away. Alas! Alas! I did not take that beautiful girl with Me!

Text 5

uddhavaḥ: deva samānītaḥ peśalo 'yam divya-nartaka-sampradāyaḥ.

deva—O Lord; *samanītaḥ*—assembled; *peśalaḥ*—expert; *ayam*—this; *divya*—splendid; *nartaka*—of actors; *sampradāyaḥ*—the troupe.

Uddhava: My Lord, the splendid and expert demigod-actors are assembled.

Text 7

kṛṣṇaḥ: sūtradhāra tūrṇam ārabhyatām taurya-trikam.

sūtradhāra—O Sūtradhāra; *tūrṇam*—at once; *arabhyatam*—should be begun; *taurya-trikam*—the singing, music, and dancing.

Kṛṣṇa: Sūtradhāra, let the music, singing, and dancing begin at once.

Text 6

(tataḥ praviśati gandharvair anugamyamāna uddhavaḥ paurṇamāsī mukharā ca.)

tataḥ—then; *praviśati*—enters; *gandharvaiḥ*—by the actors; *anugamyamaṇaḥ*—followed; *uddhavaḥ*—Uddhava; *paurṇamāsī*—Paurṇamāsī; *mukharā*—Mukharā; *ca*—and.

(Uddhava, Paurṇamāsī, and Mukharā enter, followed by the actors.)

Text 8

sūtradhāraḥ:

*nija-madhurima-mudrāmlāpitendīvara-śrīr
jayati parama-jaitraḥ ko 'pi rādhā-katākṣaḥ
tri-bhuvana-jaya-lakṣmī-varyayā datta-dāma
madhu-ripur api yena krīdayā nirjito 'bhūt*

nija—own; *madhurima*—of sweetness; *mudra*—by the characteristics; *amlapita*—wilted; *indivara*—of the lotus flower; *śrīḥ*—the beauty; *jayati*—all glories; *parama*—the supreme; *jaitra*—conqueror; *kaḥ api*—a certain; *rādhā*—of Rādhā; *kata-akṣaḥ*—sidelong glance; *tri*—the three; *bhuvana*—in the worlds; *jaya*—of victory; *lakṣmī*—of goddesses; *varyaya*—by the best; *datta*—given; *dama*—a garland; *madhu*—of Madhu; *ripuḥ*—the enemy; *api*—even; *yena*—by which; *kridaya*—playfully; *nirjitaḥ*—defeated; *abhūt*—is.

Sūtradhāra: All glories to Rādhā's supremely victorious sidelong glance, which with its sweetness makes the beauty of the most splendid lotus flowers wilt, and which with its playfulness easily conquers Lord Kṛṣṇa, who was Himself garlanded

by the goddess of victory victorious in the three worlds.

Text 9

kṛṣṇaḥ: (sa-harṣam) sādhiyān eṣa hṛdayānandī nāndī-prayogaḥ.

sa—with; *harṣam*—happiness; *sadhīyan*—should be done; *eṣaḥ*—this; *hṛdaya*—the heart; *ānandī*—delighting; *nandī*—of the introductory verse; *prayogaḥ*—performance.

Kṛṣṇa: (with happiness) This nāndī-verse delights My heart.

Text 10

sūtradhāraḥ: (pārśvato vilokya) ārye kenāpi cāru-sandhinā prabandhena jagad-bandhor asya samārādhānāya kulācāryeṇa svargataḥ preṣito 'smi.

parśvataḥ—from the side; *vilokya*—glancing; *ārye*—O noble lady; *kena api*—with a certain; *cāru*—beautifully; *sandhina*—written; *prabandhena*—literary composition; *jagat*—of the universe; *bandhoḥ*—of the friend; *asya*—of Him; *samarādhānāya*—for the worship; *kula*—of the community; *acāryeṇa*—by the spiritual master; *svargataḥ*—from the heavenly planetary system; *preṣitaḥ*—sent; *asmi*—I have been.

Sūtradhāra: (glancing to the side) O noble lady, Nārada Muni, the spiritual master of the demigods has sent me from Svargaloka to worship Lord Kṛṣṇa, the friend of the entire universe, with this beautifully written play.

Text 11

naṭī: ajja ko kkhu so dava ppabandho.

ajja—O noble sir; *ko*—what?; *kkhu*—indeed; *dava*—then; *ppabandho*—literary work.

Naṭī: Noble sir, what play is it?

Text 12

sūtradhāra:

rasika-siromaṇi-ramaṇaḥ
sulabho gokula-nivāsinām eva
sandarbho guṇa-garbhaḥ
sa jayati rādhābhisārākhyah

tad gīyatām maṅgala-dhruvā.

rasika-siromaṇi—to Lord Kṛṣṇa, the crest-jewel of those expert at relishing transcendental mellows; *ramaṇaḥ*—delightful; *sulabhaḥ*—pleasing; *gokula*—of Gokula; *nivāsinām*—to the residents; *eva*—certainly; *sandarbhaḥ*—literary work; *guṇa*—of transcendental virtues; *garbhaḥ*—the origin; *saḥ*—to that; *jayati*—all glories; *rādhā*—with Rādhā; *abhisara*—the meeting; *ākhyah*—named; *tat*—therefore; *gīyatam*—should be sung; *maṅgala*—the auspicious; *dhruva*—introductory verse.

Sūtradhāra: All glories to this play filled with all good qualities, pleasing to Lord Kṛṣṇa, the crest-jewel of those expert at relishing transcendental mellows, happy for the residents of Gokula, and bearing the name "The Meeting With Rādhā." Let the auspicious introduction now be sung!

Text 13

naṭī: ajja kaṁ ridum olambi-a ga-issam.

ajja—O noble sir; *kaṁ*—what?; *ridum*—season; *olambi-a*—in relation; *ga-issam*—shall I sing.

Naṭī: O noble sir, what season of the year shall I glorify in my song?

Text 14

sūtradhāraḥ: ārye paśya paśya

*śrīr eṣā vana-mālikāsu milati projjhyādyā kundāvalim
smartum pañcama-cāturim cira-parityaktam yatante pikāḥ
bhāṇḍīrāt paripāṇḍuraḥ sphuṭam amī bhraśyanti yatra cchadāḥ
kālah ko 'py ayam ujjvalaḥ sa-kutukī mandam parisvandate*

arye—O noble one; *paśya*—look; *paśya*—look; *sriḥ*—beauty; *esa*—she; *vana*—
in the forest; *malikasu*—the malika flowers; *milati*—meets; *projjhyā*—abandoning;
adya—now; *kunda*—of kunda flowers; *avalim*—the host; *smartum*—to remember;
pañcama—on the fifth note; *caturim*—skill; *cira*—for a long time; *parityaktam*—to
abandon; *yatante*—endeavor; *pikāḥ*—the cuckoos; *bhāṇḍīrat*—from the banyan
tree; *paripāṇḍuraḥ*—white; *sphuṭam*—clearly; *āmi*—they; *bhraśyanti*—fall; *yatra*—
where; *chadāḥ*—the leaves; *kalah*—time; *kah api*—a certain; *ayam*—this;
ujjvalam—splendid spring; *sa*—with; *kutuki*—eagerness; *mandam*—gentle;
parisvandate—trembles.

Sūtradhāra: Noble lady, look! Look! Leaving the kunda flowers, beauty enters the mālikā flowers in the forest. The cuckoos struggle to remember their long-neglected skill in singing the fifth note. Pale leaves fall from the banyan tree. A splendid (spring) time trembles with eagerness.

Text 15

naṭī:

*iha jhampidābi parido
samīladā-e phudam kaṭorā-e
mahubena ho-i lahuṇā
na māhavī anuṇīda-tthava-ā*

iha—here; *jhampida*—covered; *bi*—also; *parido*—everywhere; *sāmi-lada-e*—by a
sami vine; *phudam*—manifested; *kaṭora-e*—hard; *mahubena*—by the bumble-bee;
ho-i—is; *lahuna*—slightly; *na*—not; *mahavi*—spring; *anuṇīda*—pleased; *tthava-a*—
blossoms.

Naṭī: Even though it is covered with harsh sāmi-vines, is it not true that this tiny bumble-bee still loves this cluster of mādhavī flowers?

Text 16

sūtradhārah: (sa-paritoṣam) ārye sādhu sādhu prastāvocitam eva tāvad
upanyastam. tathā hi

vṛddhayā śasvad-ārabdha-
nirodham api rādhikām
nirāvādham sadā sādhu
ramayaty eṣa mādhaveḥ.

(iti niṣkrāntau.)

sa—with; paritosam—pleasure; arye—O noble one; sādhu—well done; sādhu—
well done; prastava—introduction; ucitam—suitable; eva—certainly; tavat—then;
upanyastam-tathā hi—furthermore; vṛddhaya—by the elderly gopī; sasvat—always;
arabdha—attempted; nirodham—obstruction; api—although; rādhikām—Rādhā;
niravadham—undisturbed; sadā—always; sādhu—nicely; ramayati—pleases with
transcendental pastimes; eṣaḥ—He; mādhaveḥ—Kṛṣṇa; iti—thus; niṣkrāntaḥ—they
both exit.

Sūtradhāra: (with pleasure) Noble girl, well done! Well done! You have
spoken the introduction very well. The meaning of your words is: Even though
old Jaṭilā continually tries to stop Them, Kṛṣṇa eternally pleases Rādhā with
transcendental pastimes. (They both exit.)

Text 17

(tataḥ praviśati mādhaveḥ)

mādhaveḥ:

lakṣmīvān iha dakṣiṇānila-sakhaḥ sākṣān madhur modate
mādyad-bhr̥ṅga-vihaṅga-hāri vihasaty atrāpi vṛndāvanam
rādhā yady abhisāram atra kurute so 'yam mahān eva me
sāndrānanda-vilāsa-sindhu-laharī-hillola-kolāhalaḥ

tataḥ—then; praviśati—enters; mādhaveḥ—Kṛṣṇa; lakṣmivan—beautiful; iha—
here; dakṣina—southern; anila—breeze; sakhaḥ—whose friend; madhuḥ—spring;
modate—pleases; madyat—jubilant; bhr̥ṅga—bumble-bees; vihaṅga—and birds;
hari—charming; vihasati—smiles; atra—here; api—also; vṛndāvanam—the forest
of Vṛndāvana; rādhā—Rādhā; yady—if; abhisaram—meeting; atra—here; kurute—
does; saḥ ayam—that; mahān—great; eva—certainly; me—to Me; sandra—intense;
ānanda—of bliss; vilāsa—pastime; sindhu—in the ocean; lahari—of waves;
hillola—upon waves; kolāhalaḥ—an uproar.

(Mādhava enters.)

Mādhava: Accompanied by its friend, the southern breeze, beautiful springtime is happy. Charming with jubilant bees and birds, Vṛndāvana forest smiles. If Rādhā were to meet Me here, I would be plunged into the crashing waves of the ocean of intensely blissful pastimes.

Text 18

madhumaṅgala: (vihasya) hi hi dāsī-e putta-ehim surīnda-puri-bhandehim dudi-o me pi-a-va-asso paccakkhi-kado.

vihasya—laughing; *hi*—ha; *hi*—ha; *dasi-e putta-ehim*—by the actors; *surinda-puri-babhandehim*—from the heavenly planets; *dudi-o*—a second; *me*—of me; *pi-a*—dear; *va-asso*—friend; *paccakkhi-kado*—is manifested.

Madhumaṅgala: (laughing) Ha ha! The demigods-actors have created a double of my dear friend Kṛṣṇa!

Text 19

uddhavaḥ: (sa-camatkāram)

*nava-murali-maralī-hāri-hastāravindah
kavalita-kuruvinda-cchāya-guñjādbhuta-śrīḥ
mṛdula-pavana-cañcat-piñcha-cūḍāñcalo 'yaṁ
madayati hṛdayaṁ me śyāmikānām vilāsaḥ*

sa—with; *camatkāram*—wonder; *nava*—new; *murali*—flute; *marali*—swan; *hari*—charming; *hasta*—hand; *aravindah*—lotus flower; *kavalita*—swallowed up; *kuruvinda*—of rubies; *chaya*—the splendor; *guñja*—guñja; *adbhuta*—wonderful; *śrīḥ*—beauty; *mṛdula*—gentle; *pavana*—in the breeze; *cañcat*—moving; *pincha*—peacock feather; *cūḍā*—crown; *añcalah*—the tip; *ayam*—He; *madayati*—delights; *hṛdayam*—the heart; *me*—of me; *śyāmikanam*—of blackness; *vilasaḥ*—the splendor.

Uddhava: (astonished) His new flute like a swan in the beautiful lotus flower of His hand, the wonderful beauty of His guñjā-necklace eclipsing the splendor of rubies, and the tip of His peacock-feather crown moving in the gentle breeze, this

dark splendor delights my heart.

Text 20

kṛṣṇaḥ: (sautsukyam romaṅcam unmīlya)

*udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me
dvaitam hanta samikṣayan muhur asau citrīyate cāraṇaḥ
cetaḥ keli-kutūhalottaralitām satyam sakhe māmakaṁ
yasya prekṣya svarūpatām vraja-vadhū-sārūpyam anvicchati*

sa—with; *autsukyam*—eagerness; *romaṅcam*—hairs standing up; *unmīlya*—manifesting; *udgīrṇa*—overflowing; *adbhuta*—wonderful; *mādhurī*—sweetness; *parimalasya*—whose fragrance; *ābhīra*—of a cowherd boy; *līlasya*—who has pastimes; *me*—My; *dvaitam*—second form; *hanta*—alas; *samikṣayan*—showing; *muhur*—again and again; *asau*—that; *citrīyate*—is acting like a picture; *cāraṇaḥ*—dramatic actor; *cetaḥ*—heart; *keli-kutūhala*—by longing for pastimes; *uttaralitām*—greatly excited; *satyam*—actually; *sakhe*—O dear friend; *māmakaṁ*—My; *yasya*—of whom; *prekṣya*—by seeing; *sva-rūpatām*—similarity to My form; *vraja-vadhū*—of the damsels of Vrajabhūmi; *sārūpyam*—a form like the forms; *anvicchati*—desires.

Kṛṣṇa: (the hairs of His body standing up with excitement) My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.*

Text 21

tad adya bhavantam prcchāmi. katham anenāviskṛta mamāpi mano-hāriṇī sā kāpi rūpa-candrikā.

tad—therefore; *adya*—now; *bhavantam*—of you; *prcchāmi*—I ask; *katham*—how is it?; *anena*—by him; *aviskṛta*—manifested; *mama*—of Me; *api*—even; *manaḥ*—the heart; *harinī*—enchanting; *sa*—this; *ka api*—certain; *rūpa*—of the form; *candrika*—the moonlight.

Now I shall ask this question of you: How can this actor enchant even My heart with the moonlight of this form?

Text 22

uddhavaḥ: deva bhavad-bhakti-prabhāva-sambhāvito 'yaṁ devaṣer eva sevā-paripāṭi-vivartaḥ.

deva—O Lord; *bhavat*—to You; *bhakti*—of devotion; *prabhava*—by the strength; *sambhavitāḥ*—manifested; *ayam*—this; *deva-rseḥ*—of Devarṣi Nārada; *eva*—certainly; *seva*—of service; *paripati*—of the arrangement; *vivartaḥ*—the transformation.

Uddhava: Lord, this transformation is possible because of Devarṣi Nārada's pure devotion to You.

Text 23

kṛṣṇaḥ: (sāścaryam)

*prapadya naṭatām naṭān kim ayam asmi raṅga-sthale
sadāsy atha sa-dāsyatām kim upalabhya paśyāmi vā
iti sphuṭa-vinirṇaye kim api samvidhānam puraḥ
samīkṣya paramādbhutaṁ nimiṣam apy ahaṁ na kṣamaḥ*

sa—with; *āścaryam*—wonder; *prāpadya*—attaining; *natatam*—the state of being an actor; *natan*—acting; *kim*—whether?; *ayam*—he; *asmi*—I am; *raṅga-sthale*—on the stage; *sadāsi*—in the audience; *atha*—then; *sadāsyatam*—the state of being a member of the audience; *kim*—whether?; *upalabhya*—attaining; *paśyāmi*—I see; *va*—or; *iti*—thus; *sphuṭa*—manifested; *vinirṇaye*—in the conclusion; *kim api*—something; *samvidhanam*—arrangement; *puraḥ*—in the presence; *samīkṣya*—seeing; *parama*—supreme; *adbhutam*—wonder; *nimisma*—blinking; *api*—even; *aham*—I; *na*—not; *kṣamaḥ*—am able.

Kṛṣṇa: (astonished) Am I that actor on the stage, or am I the person observing him from the audience? I cannot decide. With unblinking eyes I stare at the great wonder before Me.

Text 24

mādhavaḥ:

*matir aghūrṇata sārdham āli-vrajair
dhṛtir abhūn madhubhiḥ saha vicyuta
vyakasad-utkalikā kalikālibhiḥ
samam iha priyayā viyutasya me*

matih—mind; aghurnata—reels; sardham—with; ali—of bees; vrajaih—the swarms; dhrtih—peaceful composure; abhut—has become; madhubhih—with the honey; saha—with; vicyuta—fallen away; vyakasad—manifested; utkalika—longings; kalika—of budding flowers; alibhih—with multitudes; samam—with; iha—here; priyaya—from the beloved; viyutasya—separated; me—of Me.

Mādhava: Now that I am separated from My beloved, these buzzing bees make My head spin. This scent of honey robs Me of all peacefulness, and these budding flowers fill Me with longing (to meet Her again.)

Text 25

tad idānīm veṇu-gīta-samjñayā lalitām abhyarthayiṣye.

tat—therefore; idanim—now; venu—of the flute; gita—of the music; samjñāya—with the sign; lalitām—Lalitā; abhyarthayiṣye—I shall.

Now I with flute-music will place My request before Lalitā.

Text 26

(ity adhare veṇum vinyasya)

*akṣṇor bandhum hari-haya-harin-nāgarī rāga-riktam
rāgenāviṣkuru guru-rucam bhānavīyām navīnām
cakrābhikhyah kim api virahād ākulaḥ kāku-lakṣam
kurvan mukhyas tvayi sa vayasām ārthi-bhāvam tanoti*

iti—thus; adhare—to the lips; venum—the flute; vinyasya—placing; akṣṇoh—of the eyes; bandhum—the friend; harihaya—like the sun; harit—yellow; nagari—O heroine; raga—redness; riktam—without; ragena—with love; aviskuru—please manifest; guru—great; rucam—splendor; bhanaviyam—of the daughter of Mahārāja

Vrsbhānu; *navinam*—youthful; *cakra*—Kṛṣṇa, who holds the Sudarsana cakra; *kim api*—somewhat; *virahat*—out of separation; *akulaḥ*—distressed; *kaku*—of plaintive cries; *lakṣam*—thousands; *kurvan*—doing; *mukhyaḥ*—the foremost; *tvayi*—to you; *saḥ*—He; *vayasam*—of friends; *artha-bhavam*—request; *tanoti*—extends.

(placing the flute to His lips) O Lalitā, O girl splendid as the eastern horizon, please bring before My eyes your friend, the splendid young sun that is Vṛṣabhānu's beautiful daughter Rādhā. Kṛṣṇa, who holds the cakra, who is your best friend, who is like a cakravāka, the best of birds, tormented by separation from Her, begs you with thousands of plaintive words.

Text 27

kṛṣṇaḥ: (sa-kautukam) kim aśakyam devarṣi-prasādasya. yenāyam ananya-vedyam api mad-antarīṇa-cāryam vivṛṇoti.

sa—with; *kautukam*—wonder; *kim*—what?; *asakyam*—is impossible; *devarṣi*—of Devarṣi Narada; *prasādasya*—of the mercy; *yena*—by which; *ayam*—he; *ananya*—not by others; *vedyam*—knowable; *api*—even; *mat*—of Me; *antarīṇa*—within the heart; *cāryam*—motions; *vivṛṇoti*—reveals.

Kṛṣṇa: (astonished) What is impossible for Devarṣi Nārada's mercy? By that mercy this actor is able to reveal the innermost feelings of My heart, which remain always unknown to others.

Text 28

mādhavaḥ: (sa-harṣam) katham naṭi-dūre mano-hariṇa-hāriṇī saiveyam mañju-mañjira-siñjita-kākalī. tad aham mādhavī-maṇḍapam praviśāmi. (iti niṣkrāntaḥ)

sa—with; *harṣam*—happiness; *katham*—indeed; *na*—not; *ati*—very; *dūre*—far away; *manaḥ*—of the heart; *hariṇa*—the deer; *hariṇī*—enchanted; *sa*—this; *eva*—certainly; *iyam*—this; *mañju*—charming; *mañjira*—of ankle-bells; *siñjita*—tikling; *kakalī*—soft; *tat*—therefore; *aham*—I; *mādhavī*—of mādhavī vine; *maṇḍapam*—the cottage; *praviśāmi*—I shall enter; *iti*—thus; *niṣkrāntaḥ*—exits.

Mādhava: (with happiness) Ah! Not far away is ankle-bell tinkling that charms the deer of My heart. I will enter the cottage of mādhavī vines. (He exits.)

Text 29

(*tataḥ praviśati lalitayānugamyamānā rādhā.*)

rādhā: (sautsukyam puro dr̥ṣṭvā) halā lalide pekkha pekkha. dhanna esa taraṅgaleha. ja kkhu sevalavalli-nibaddha-pa-am nam hamsi-am mo-avedi. ta phudam bhisinī-pattantarideṇa kalamsēṇa saṅghadissadi.

tataḥ—then; *praviśati*—enters; *lalitāya*—by Lalitā; *anugamyamana*—followed; *rādhā*—Rādhā; *sa*—with; *autsukyam*—eagerness; *puraḥ*—ahead; *dr̥ṣṭvā*—looking; *halā*—O; *lalide*—Lalitā; *pekkha*—look!; *pekkha*—look!; *dhanna*—auspicious; *esa*—this; *taraṅga*—of the waves; *lekkha*—the lines; *ja*—which; *kkhu*—indeed; *sevalavalli*—by sevala moss; *nibaddha*—bound; *pa-am*—whose feet; *nam*—this; *hamsi-am*—female swan; *mo-avedi*—has released; *ta*—that; *phudam*—clearly manifested; *bhisinī*—lotus; *patta*—petals; *antaridena*—within; *kalahamsena*—with the male swan; *saṅghadissadi*—meets.

(Followed by Lalitā, Rādhā enters.)

Rādhā: (eagerly looking ahead) Lalitā, look! Look! These waves are auspicious. A female swan trapped in a śaivāla vine is now free. Now that swan meets her lover in the garden of lotus petals.

Note: In this allegory the female swan is Rādhā, the swan's lover is Kṛṣṇa, the śaivāla vine is Jaṭilā, and the waves are Rādhā's eagerness to meet Kṛṣṇa.

Text 30

lalitā: (smitvā) bho hamsi hamsa-ba-iṇo pakkha-badeṇa cce-a uddhura esa tumam kaddhadi ummi-mālā. ta vīsaddhā kantam ahisara.

smitvā—smiling; *bho*—O; *hamsi*—female swan; *hamsa-ba-ino*—for the king of swans; *pakkha-badēṇa*—with love; *cce-a*—certainly; *uddhura*—unrestricted; *esa*—this; *tumam*—You; *kaddhadi*—pulls; *ummi*—of waves; *mālā*—the garland; *ta*—therefore; *vīsaddhā*—trusting; *kantam*—the lover; *ahisara*—go to meet.

Lalitā: (smiling) O female swan, this garland of waves has great love for the king of swans. That is why these waves pull You in this way. Have faith, and go meet Your lover.

Text 31

kṛṣṇaḥ: (sotkaṇṭham)

*uccair abhūd ananubhūta-carī daśā me
yasyāś cireṇa viraha-jvara-jarjarasya
hā hanta seyam iyam āmi yam āvirāsīn
mac-citta-hamsa-sarasī sarasīruhākṣi*

(ity simhāsanād utthāya bhujābhyām grahitum parikramati.)

sa—with; *utkantham*—longing; *uccaiḥ*—greatly; *abhūt*—is; *ananubhūta-carī*—unprecedented; *daśa*—condition; *me*—of Me; *yasyāḥ*—of whom; *cireṇa*—for a long time; *viraha*—of separation; *jvara*—by the flames; *jarjarasya*—tormented; *ha*—alas!; *hanta*—alas!; *sa iyam*—She; *āmi*—yes; *iyam*—She; *avirasit*—appeared; *mat*—of Me; *citta*—of the heart; *hamsa*—for the swan; *sarasī*—a lake; *sarasīruha-akṣi*—lotus-eyed Rādhā; *iti*—thus; *simha-asanat*—from the throne; *utthaya*—rising; *bhujābhyām*—with both arms; *grahitum*—to grasp; *parikramati*—goes.

Kṛṣṇa: (with longing) No one has suffered as I. For a long time I have been tormented by the flames of separation from Rādhā. Now lotus-eyed Rādhā, who is a lake where the swan of My heart enjoys pastimes, has appeared before Me. (He rises from the throne and goes to embrace the player.)

Text 32

uddhavaḥ: deva nāṭya-praṇīto 'yam arthaḥ.

deva—O Lord; *natya*—for the play; *pranītaḥ*—presented; *ayam*—this; *arthaḥ*—purpose.

Uddhava: Lord, this is a scene in a play.

Text 33

kṛṣṇaḥ: (sa-dhairyaṁ lajjāṁ abhinīya)

sā vaktra-śrīr viramita-śarac-candra-nāndī-stavāsau
seyam dṛṣṭir mada-kala-mṛgī-mṛgya-mādhurya-keliḥ
sā bhrūr eṣā ratipati-dhanur vibhramābhyāsa-gurvī
gāndharvī me kṣapayati dhṛtim hanta gāndharvikeva

sa—with; dhairyam—sobriety; lajjam—embarrassment; abhinīya—representing dramatically; sa—She; vaktra—of the face; sriḥ—the beauty; viramita—ceased; sarat—autumn; candra—to the moon; nandi-stava—prayer; asau—this; sa iyam—She; dṛṣṭiḥ—glance; mada-kala—musk; mṛgi—of the doe; mṛgya—sought; madhurya—of sweetness; keliḥ—the pastime; sa—that; bhrūḥ—eyebrows; eṣa—this; ratipati—of cupid; dhanuḥ—the bow; vibhrama-abhayasa-gurvi—with charming playfulness; gandharvi—the actress; me—of Me; kṣapayati—destroys; dhṛtim—sober peaceful composure; hanta—indeed; gandharvika—Rādhā; iva—like.

Kṛṣṇa: (embarrassed and sober) Her face is so beautiful it stops poets from glorifying the autumn moon. Her restless glance has a sweetness sought by the most charming passionate doe. Her eyebrow is like Kāma's bow. This charming actress destroys My peacefulness just as Rādhā does.

Text 34

mukharā: hā nattiṇī rāhī-e ji-āsi. (iti dhāvati)

ha—O; nattiṇī—granddaughter; rāhī-e—Rādhā; ji-āsi—You are alive; iti—thus; dhāvati—runs.

Mukharā: O granddaughter Rādhā, You are alive! (She rushes forward.)

Text 35

paurṇamāsī: (patañcale dhṛtvā) sauhṛdāndhe gandharvam idam gandharvānam.

pata—the cloth; aṅcale—on the edge; dhṛtvā—holding; sauhṛda—by love; andhe—blinded; gandharvam—an actor; idam—this; gandharvanam—of the Gandharvas.

Paurṇamāsī: (grasping the edge of her garment) O woman blinded by love, this is a Gandharva-actor in a play.

Text 36

mukharā: (sāśram) bha-avadi sūra-maṇḍalam bhettana lo-antaram gada rāhī saggalehim gandhavvehim āṇidatti takkemi.

*sa—*with; *asram—*tears; *bha-avadi—*O noble lady; *sura-maṇḍalam—*the sun-planet; *bhettana—*breaking through; *lo-antaram—*another planet; *gada—*attained; *rahi—*Rādhā; *saggalehim—*on Svargaloka; *gandhavvehim—*by the Gandharvas; *anidatti—*brought here; *takkemi—*I think.

Mukharā: (in tears) O noble lady, (I think) Rādhā must have left the sun-planet and gone somewhere else. I think the Gandharvas in Svargaloka have now brought Her to this place (and She now stands before us).

Text 37

rādhā: halā lalide pupphaharaṇa-koduhalassa ṇi-edado tu-e añijjanti aham abi ṇāma kim ajja-e muhara-e ditthamhi.

*halā—*O; *lalide—*O Lalitā; *puppha—*flowers; *aharaṇa—*for picking; *koduhalassa—*for the desire; *ni-edado—*from the house; *tu-e—*by you; *añijjanti—*brought; *aham—*I; *abi nama—*perhaps; *kim—*whether?; *ajja-e—*by the noble lady; *muhara-e—*Mukharā; *ditthamhi—*I was seen.

Rādhā, O Lalitā, did noble Mukharā see Me as you brought Me from home to pick these flowers?

Text 38

lalitā: na ke-alam ājjā-e muharā-e. jaḍilā-e bi.

*na—*not; *ke-alam—*only; *ajja-e—*noble; *muhara-e—*by Mukharā; *jadila-e—*by Jaṭilā; *bi—*also.

Lalitā: Noble Mukharā was not the only one to see. Jaṭilā also saw You.

Text 39

mukharā: (sa-bāṣpa-gadgadam) hā vacche saccam ma-e daruṇī-e jjalidāsi.

sa—with; *bāṣpa*—tears; *gadgadam*—choked up; *ha*—O; *vacche*—child; *saccam*—in truth; *ma-e*—by me; *daruni-e*—cruel; *jjalidasi*—You have burned with suffering.

Mukharā: (choked up with tears) O child, in truth I was very cruel. I made You burn in the flames of suffering.

Text 40

madhumaṅgala: (sa-roṣam) rakkhasi vuddhi-e daṇīm mā kkhu ali-am pemmam pa-adehi. ja kkhu gharobanta-vadi-a-perante cce-a mam datthunā kukkurīva bukkasi.

sa—with; *roṣam*—anger; *rakkhasi*—O demonness; *vuddhi-e*—O old lady; *danim*—now; *ma*—do not; *kkhu*—indeed; *ali-am*—false; *pemma*—love; *pa-dehi*—manifest; *ja*—who; *kkhu*—indeed; *ghara*—the house; *ubanta*—near; *vadi-a*—of the garden; *perante*—at the boundary; *cce-a*—certainly; *mām*—me; *datthuna*—seeing; *kukkuri*—a dog; *iva*—like; *bukkasi*—barks.

Madhumaṅgala: (with anger) Old demonness, do not now put on this false show of love. Whenever you saw me near the boundary of the garden by your house you would bark at me as if you had become a dog.

Text 41

mukharā: ajja mahumaṅgala kim karissam. appa-āsida-rahassā-e vaṅcidamhi bha-avadi-e.

ajja—O noble one; *mahumaṅgala*—Madhumaṅgala; *kim*—what?; *karissam*—shall I do; *appa-asida*—unmanifested; *rahassa-e*—secret; *vancidamhi*—I was cheated; *bha-avadi-e*—by noble Paurṇamāsī.

Mukharā: Noble Madhumaṅgala, what could I have done? I did not know your

secret. Noble Paurṇamāsī cheated me.

Text 42

rādhā: halā ja-i diṭṭhamhi tado ubā-am vāharehi.

halā—O; *ja-i*—if; *diṭṭhamhi*—I was seen; *tado*—then; *uba-am*—a counter-measure; *vaharehi*—I must take.

Rādhā: If I was actually seen then Me what to do.

Text 43

lalitā: hanta manthare pantaram parihari-a kalamba-sambahena kālindī-tīra-maggeṇa turi-am gacchamha. (ity ubhe parikramataḥ.)

hanta—O; *manthare*—slow one; *pantaram*—the open road; *parihari-a*—abandoning; *kalaba*—by kadamba trees thickly shaded; *kalindi*—of the Yamuna River; *tira*—by the shore; *maggena*—by the path; *turi-am*—quickly; *gacchamba*—let us go; *iti*—thus; *ubhe*—both; *parikramataḥ*—go.

Lalitā: Slowly walking Rādhā, let's leave this open road and run on the kadamba-forest path by the Yamunā shore? (They both walk.)

Text 44

rādhā: sahi pisunehim ne-urehim kim tti saṅgamidamhi.

sahi—O friend; *pisunehim*—traitors; *ne-urehim*—ankle-bells; *kim*—what?; *titi*—thus; *saṅgamidamhi*—I go with.

Rādhā: Why should I wear these ankle-bells? They are traitors (announcing My presence to others).

Text 45

lalitā: vidakka-sīlā-e jaḍilā-e buddhim mohedum.

vidakka-sīlā-e—quick to make guesses; *jaḍilā-e*—of Jaṭilā; *buddhim*—the intelligence; *mohedum*—to bewilder.

Lalitā: Jaṭilā is very quick. We must fool her.

Text 46

(praviśya) jaṭilā: (puraḥ paśyanti) kham ditṭhi-pahe na lakkhijjahi vārisahānavī. ta kham nam maggissam. (bhuvā talam avalokya sa-harṣam) ima-im vahu-e pada-im disanti. jam kundala-idi-e sohagga-mudda-e ankida-im. ta iminā maggena maggissam.

praviśya—entering; *puraḥ*—ahead; *paśyanti*—looking; *kham*—how is it?; *ditṭhi*—of the eyes; *pahe*—on the path; *na*—not; *lakkhijjahi*—is seen; *vārisahānavī*—Rādhā, the daughter of Mahārāja Vṛṣabhānu; *ta*—therefore; *kham*—where; *nam*—for Her; *maggissam*—shall I search; *bhuvā*—of the earth; *talam*—at the surface; *avalokya*—looking; *sa*—with; *harṣam*—happiness; *ima-im*—these; *vahu-e*—of the girl; *pada-im*—the footprints; *disanti*—are seen; *jam*—because; *kundala*—of anklets; *a-idi-e*—in the form; *sohagga*—of good fortune; *mudda-e*—with the marks; *ankida-im*—is marked; *ta*—therefore; *imina*—by this; *maggena*—path; *maggissam*—I shall search.

Jaṭilā: (enters. She looks ahead) Why has Rādhā, the daughter of Mahārāja Vṛṣabhānu, not yet appeared on the path of my eyes? Where will I search for Her? (She looks at the ground and becomes happy) I see the girl's footprints. I know they are Her footprints because they bear the auspicious mark of Her ankle-bells. I will search for Her on this path.

Text 47

rādhā: halā ajja ma-e a-uruvvam kim pi sibine anuhūdam

halā—O; *ajja*—now; *ma-e*—by Me; *a-uruvvam*—unprecedented; *kim pi*—something; *sibine*—in a dream; *anuhūdam*—experienced.

Rādhā: Last night I saw something very unusual in a dream.

Text 48

lalitā: sahi kim tam.

sahi—O friend; *kim*—what?; *tam*—was that.

Lalitā: Friend, what was it?

Text 49

rādhā: lavaṅga-kuḍuṅge pupphaṁ āharanti tumam vṛndā-aṅga-vasiṅā matta-kalahiṅdeṅa a-adu-a hatthena gahida-hatthāsi samvuttā. tado sambhameṅa ghummati-e tuha hadhena ottha-palla-am daṁsantena tiṅā vāme tthava-ammi phuranta-tikkha-kāmakusaṁ kara-pukkham. (ity ardhokte sa-romaṅcam ānamra-mukhī bhavati.)

lavaṅga—of clove vines; *kuḍuṅge*—in the grove; *pupphaṁ*—a flower; *āharanti*—taking; *tumam*—you; *vṛndā-ana*—of Vṛndāvana; *vasiṅā*—by a certain resident; *matta*—mad; *kalahi*—of elephants; *indena*—by the king; *a-adu-a*—with the gait; *hatthena*—with a hand; *gahida*—taken; *hatthāsi*—hand; *asi*—you are; *samvutta*—happened; *tado*—then; *sambhameṅa*—quickly; *ghummati-e*—struggling to escape; *tuha*—of you; *hadhena*—violently; *ottha*—of the lips; *palla-am*—the blossom; *daṁsantena*—biting; *tina*—by Him; *vame*—on the left; *tthava-ammi*—cluster of flowers; *phuranta*—manifesting; *tikkha*—sharp; *kāma*—of cupid; *ankusam*—elephant-goad; *kara*—hand; *pukkham*—lotus flower; *iti*—thus; *ardha*—half; *ukte*—in the statement; *sa*—with; *romaṅcam*—hairs standing up; *anamra*—bent downwards; *mukhi*—whose face; *bhavati*—is.

Rādhā: You were picking flowers in the grove of clove-vines when a Vṛndāvana-vāsī who walked like a mad elephant suddenly put His hand in yours. As you struggled to escape, He bit your flower lips and pushed His lotus-hand, which seemed to be cupid's sharp elephant-goad, on your left bunch of flowers (She suddenly stops in the middle of Her speech. Her hairs are standing up and She bows Her head.)

Note: In this statement "bunch of flowers" is a euphemism for "breast".

Text 50

lalitā: (smitvā) a-i sarale tujjha hi-a-e katthuri-a-patta-bhaṅgam lihantī-e ma-e paccakkhī-kido sibina-saṅgi-ṇa-ara-kuṅjara-vibbhamāsi. ta phudam kadhehi. ta-i-a-jaṇa-saṅgajogge tassim maha-osare diha-sutta nivi-saha-ari jjhatti nikkanta ṇa ve tti.

smitvā—smiling; *a-i*—O; *sarale*—honest girl; *tujjha*—of you; *hi-a-e*—in the heart; *katthuri-a*—musk; *patta-bhaṅgam*—designs and pictures; *lihanti-e*—drawing; *ma-e*—by me; *paccakkhī-kido*—manifest; *sibina*—in a dream; *sangi*—meeting; *na-ara*—hero. *kuṅjara*—with an elephant; *vibbhama*—enjoying pastimes; *asi*—You are; *ta*—that; *phudam*—clearly; *kadhehi*—please tell; *ta-i-a*—a third; *jana*—person; *saṅga*—company; *ajogge*—unsuitable; *tassim*—in that; *maha*—great; *osare*—opportunity; *diha*—long; *sutta*—string; *nivi*—belt; *sah-ari-friend*; *jjhatti*—at once; *nikkanta*—departed; *na*—not; *ve*—or; *tti*—thus.

Lalitā: (smiling) O honest girl, as I was drawing pictures in musk on Your breasts, You fell sleep and enjoyed pastimes with this elephant-hero in Your dream. Tell me clearly: In that perfect opportunity, where the presence of a third person would be very improper, did Your friend, the sash about Your waist, stay, or did she immediately leave that place?

Text 51

rādhā: (svagatam) kadham takkidam atthi dhutta-e. (prakāsam sa-bhru-bhaṅgam) vāme kim tti ali-am āsaṅkasi.

svagatam—aside; *kadham*—how is it?; *takkidam*—guessed; *atthi*—is; *dhutta-e*—by this rascal; *prakāsam*—openly; *sa*—with; *bhru*—of the eyebrows; *bhaṅgam*—knitting; *vame*—O crooked girl; *kim*—why?; *tti*—thus; *ali-am*—a deception; *asaṅkasi*—do you suspect.

Rādhā: (aside) How has this rascal guessed the truth? (openly, knitting Her eyebrows) crooked girl, why do you think I lied to you?

Text 52

jaṭilā: ṇūṇam ṇe-ura-saddena a-addhida ede haṁsa haṁsa-ṇandiṇī-jalado vane dha-anti. ta vahudi-a nadi-dure huvissadi.

nunam—is it not so?; *ne-ura*—of ankle-bells; *saddena*—by the sound; *a-addhida*—attracted; *ede*—these; *haṁsa*—swans; *haṁsa-nandinī*—of the Yamuna River, the daughter of the sun-god; *jalado*—from the waters; *vane*—into the forest; *dha-anti*—run; *ta*—therefore; *vahudi-a*—the girl; *na*—not; *adi*—very; *dure*—far away; *huvissadi*—must be.

Jaṭilā: Those swans are running from the waters of the Yamunā into the forest. They must be attracted by the tinkling of ankle-bells. The girl cannot be very far away.

Text 53

uddhavaḥ: aho jaratī-nāmāpi buddhi-kausalam.

aho—aha!; *jarati*—Jarati; *nama*—named; *api*—although; *buddhi*—in intelligence; *kausalam*—expert.

Uddhava: Aha! The old lady is very intelligent.

Text 54

lalitā: (svagatam) purado māhavi-maṇḍabe māhavana hodavam.

svagatam—aside; *purado*—before us; *mahavi*—of mādhavi vines; *mandabe*—in the cottage; *mahavena*—with Kṛṣṇa; *hodavam*—may be.

Lalitā: (aside) Mādhava (Kṛṣṇa) may be in this cottage of mādhavi vines before us.

Text 55

(tataḥ praviśati vṛndayānugamyāno mādhavaḥ.)

mādhavaḥ: (samantād avalokya)

hetur me hrdayotsavasya vividhaḥ kāmam kramād vardhatām
prāpnoty asya guṇadhiroha-padavīm rādhābhisārasya kaḥ
yasminn alpa-taram manoratha-tati-sīmam api prāpīte
sāndrānandamayī bhavaty anupamā sadyo jagad-viśmṛtiḥ

tataḥ—then; praviśati—enters; vṛndāya—by Vṛndā; anugamyamaṇaḥ—followed;
mādhavaḥ—Mādhava; samantat—in all directions; avalokya—looking; hetuḥ—the
cause; me—of Me; hrdaya—of the heart; utsavasya—of the festival of happiness;
vividhaḥ—various; kāmam—at will; kramat—one after another; vardhatam—may
increase; prāpnoti—attains; asya—of this; guṇa-adhiroha-padavīm—equality;
rādhā—with Rādhā; abhisarasya—with a meeting; kaḥ—what?; yasmin—in which;
alpa-taram—smallest; manoratha—of desire; tati-sīmam—the boundary; api—even;
prāpīte—when attained; sanda—intense; ānanda—of bliss; mayi—consisting;
bhavati—is; anupama—without equal; sadyaḥ—at once; jagat—the entire world;
viśmṛtiḥ—forgetfulness.

(Followed by Vṛndā, Mādhava enters.)

Mādhava: If the many things that bring to Me a great festival of transcendental happiness to My heart were increased without limit, would they equal the happiness I feel by meeting Rādhā? If My desire to associate with Rādhā is even slightly fulfilled, I taste an unparalleled intense bliss that makes Me at once forget the entire world.

Text 56

kṛṣṇaḥ: (paurṇamāsīm avekṣya) hanta vatsale guror api gurvī tvam eva sarvadā
mām vinodayitum kovidāsi. yad adya nāṭya-kalā-cchalena durlabhe tatra gokula-
vilāse punaḥ praveśito 'smi.

paurṇamāsīm—at Paurṇamāsī; avekṣya—glancing; hanta—O; vatsale—
affectionate one; guroḥ—than your spiritual master; api—even; gurvī—more;
tvam—you; eva—certainly; sarvada—in all respects; mām—Me; vinodayitum—to
please; kovida—expert; asi—you are; yat—because; adya—now; natya—of drama;
kala—of the art; chalena—by the trick; durlabhe—difficult to attain; tatra—there;
gokula—of Gokula; vilāse—into the pastimes; punaḥ—again; pravesitaḥ—entered;
asmi—I am.

Kṛṣṇa: (glancing at Paurṇamāsī) O affectionate Paurṇamāsī, in all ways you are very expert at pleasing Me. You are more expert than even your spiritual master (Nārada). By the trick of this dramatic performance you have made Me again enter My very rare and difficult-to-attain Gokula-pastimes.

Text 57

rādhā: (mādhavam avalokya sānandam ātma-gatam) bho bha-avam ānanda-pajjana ṇu kkhu rundhi-adu jalasareṇa ukkanthida tavassinī me ditṭhi-ca-ori. kkhaṇam pibedu esa dullaham imassa muha-candassa jonham. (prakāsam bhruvau vibhujya) lalide juttam juttam edam. jam saralaham vañcidamhi. (iti nāsayā phut-kurvanti sa-līlam roditi.)

mādhavam—Mādhava; avalokya—seeing; sa—with; ānandam—bliss; atma-gatam—to Herself; bho—O; bha-avam—lord; ānanda—of bliss; pajjana—O rain; na—not; kkhu—indeed; rundhi-adu—blocked; jalasarena—by the cloud; ukkanthida—longing; tavassinī—the ascetic; me—of Me; ditṭhi—of the eyes; ca-ori—the cakori bird; kkhanam—for a moment; pibedu—may drink; esa—she; dullaham—difficult to obtain; imassa—of this; muha—of the face; candassa—of the moon; jonham—the effulgence; prakāsam—openly; bhruvau—eyebrows; vibhujya—knitting; lalide—O Lalitā; juttam—proper; juttam—proper; edam—this; jam—because; sarala—honest; aham—I; vancida—cheated; amhi—am; iti—thus; nasaya—with Her nose; phut-kurvanti—blowing; sa—with; līlam—a pastime; roditi—cries.

Rādhā: (seeing Mādhava, She becomes filled with bliss. She says to Herself:) O My Lord, O raincloud of transcendental bliss, the cakora-bird of My eyes has performed great austerities, longing to attain You. Please allow that cakora-bird to drink for a moment the difficult-to-attain effulgence of the shining moon of Your face. (knitting Her eyebrows, She openly says:) Lalitā, this is right? This is right? I am an honest girl. You have cheated Me! (She blows Her nose and pretends to cry.)

Text 58

lalitā: hala kim tti mam ubalahesi. devva-saṅghadidam kkhu edam kim karissam.

hala—O; kim—why?; tti—thus; mama—me; ubalahesi—do You blame; devva—by destiny; saṅghadidam—done; kkhu—indeed; edam—this; kim—what?; karissam—shall I do.

Lalitā: Why blame me? This is the work of destiny. What can I do?

Text 59

mādhavaḥ: (rādhām avekṣya sa-harṣam)

*dhāvaty ākramitum muhuḥ śravaṇayoḥ sīmānam akṣṇor dvayi
pauṣkalyam harataḥ kucau bali-guṇair ābadhya madhyam tataḥ
muṣṇitāś calatām bhruvau caraṇayor udyad-dhanur-vibhrame
rādhāyās tanu-paṭṭane nara-patau bālyābhidhe śiryati*

rādhām—Rādhā; *avekṣya*—seeing; *sa*—with; *harṣam*—happiness; *dhavati*—runs; *akramitum*—to capture; *muhuḥ*—repeatedly; *śravaṇayoḥ*—of the ears; *simanam*—the boundary; *akṣṇoḥ*—of the eyes; *dvayi*—the pair; *prauṣkalyam*—the breadth; *harataḥ*—robbing; *kucau*—the breasts; *bali*—of three folds of skin; *guṇaiḥ*—with the ropes; *abadhya*—binding; *madhyam*—the waist; *tataḥ*—then; *munitaḥ*—stealing; *calatam*—restlessness; *bhruvau*—the eyebrows; *caranayoḥ*—of the feet; *udyat*—rising; *dhanuḥ*—of the bow; *vibhrame*—in the playful motions; *rādhāyaḥ*—of Rādhā; *tanu*—of the body; *paṭṭane*—in the city; *nara-patau*—the kings; *balya*—youthfulness; *abhidhe*—named; *siryati*—is destroyed.

Mādhava: (glancing at Rādhā, He becomes happy) Rādhā's eyes continually invade the boundary of Her ears. Her breasts have stolen the substance of Her waist and bound it with the ropes of tri-bali (three folds of skin at the waist). Playfully lifting their bows, Her eyebrows have arrested Her feet and ordered them not to move. In this way the king named Childhood has withered and died in the city of Rādhā's body.

Text 60

lalitā: (sanskṛtena)

*jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padam kiñcid vibhugna-trikam
sāci-stambhita-kandharam sakhi tiraḥ-saṅcāri-netrāṅcalam
vaṁśīm kuṭmalite dadhānam adhare lolāṅgulī-saṅgatām
riṅgad-bhrū-bhramaram varāṅgi paramānandam puraḥ svīkuru*

sanskṛtena—in Sanskrit; *jaṅghā*—of the shin; *adhaḥ-taṭa*—at the lower border; *saṅgi*—connected; *dakṣiṇa-padam*—teh right foot; *kiñcit*—slighty; *vibhugna-trikam*—the middle of the body bent in three places; *sāci-stambhita-kandharam*—whose neck is fixed in a curve to the side; *sakhi*—O friend; *tiraḥ-saṅcāri*—roaming sideways; *netra-aṅcalam*—whose border of the eyes; *vaṁśīm*—flute; *kuṭmalite*—shut like a flower bud; *dadhānam*—placing; *adhare*—on the lips; *lolā-āṅgulī-saṅgatām*—joined with fingers moving here and there; *riṅgat-bhrū*—whose slowly

moving eyebrows; *bhramaram*—like bumblebees; *varāṅgi*—O most beautiful one; *paramānandam*—the personality of bliss; *purah*—situated in front; *svī-kuru*—just accept.

Lalitā: (in Sanskrit) O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The border of His eyes roam side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.*

Text 61

jaṭilā: (sānandam) esa uhine vārisahāṅavī. (ity upasṛtya) a-i ahisara-maggobajjha-iṅī lalide. enhim putta-o me ahimannu vidure gadotthi. ta sunṇam gharam mukki-a kīsa tu-e āṇidā ettha vahūḍi.

sa—with; *ānandam*—bliss; *esa*—She; *uhine*—on the right; *varisahanavi*—Rādhā, the daughter of Mahārāja Vṛṣabhānu; *iti*—thus; *upasṛtya*—approaching; *a-i*—O; *ahisara*—of rendezvous; *maggobajjha-iṅī*—travelling on the path; *lalide*—O Lalitā; *enhim*—now; *putta-o*—son; *me*—my; *ahimannu*—Abhimanyu; *vidure*—far away; *gadotthi*—has gone; *ta*—therefore; *sunṇam*—the empty; *gharam*—house; *mukki-a*—leaving; *kīsa*—why?; *tu-e*—by you; *anida*—brought; *ettha*—here; *vahudi*—the girl.

Jaṭilā: (with bliss) Here is Vṛṣabhānu's daughter Rādhā on my right! (She approaches) O girl expert at uniting lovers, Now that my son Abhimanyu is far away, why have you taken this girl here and made Her leave Her house empty?

Text 62

lalitā: (sa-saṅkam ātma-gatam) haddhī haddhī da-iṅī-e adahina-pa-idi-e daddhamhi vuddhi-a-e. (prakāsam) ajje gaggi-e vaṇṇidam. ajja māhavī-pupphehim pu-ido suro surahi-kodi-ppado hodi tti. māhavī-maṇḍabam lambhida ma-e rāhi. ta pasīda pasīda.

sa—with; *sankam*—fear; *atma-gatam*—to herself; *haddhī*—alas!; *haddhī*—alas!; *da-iṅī-e*—by this witch; *adahina-pa-idi-e*—wicked; *daddhamhi*—I am burning; *vuddhi-a-e*—old; *prakāsam*—openly; *ajje*—O noble lady; *gaggi-e*—by Gārgī;

vannidam—described; *ajja*—today; *mahavi*—with *mādhavī*; *pupphehim*—flowers; *pu-ido*—worshipped; *suro*—the sun-god; *surahi*—of surabhi cows; *kodi*—millions; *ppado*—granting; *hodi*—is; *titi*—thus; *mahavi*—of *mādhavī* vines; *mandapam*—in the cottage; *lambhida*—staying; *ma-e*—by me; *rahi*—Rādhā; *ta*—therefore; *pasida*—be merciful; *pasida*—be merciful.

Lalitā: (frightened, she says to herself:) Alas! Alas! I am burned by this wicked old witch. (openly) O noble lady, Gārgī said that if we worshiped the sun-god with *mādhavī* flowers he would bestow on us million of surabhi cows. For this reason I brought Rādhā to this bower of *mādhavī* flowers. Be kind to us! Be kind!

Text 63

jaṭilā: (apavarya sālīka-sneham) a-i vacche sadā maṁ palohi-a lalidā ahisāredi tti maha puttassa purado vahūḍi-a ali-am jevva tumam dusedi. ta kim tti lahavam sahesi.

apavarya—concealing her real intentions; *sa*—with; *alika*—pretended; *sneham*—affection; *a-i*—O; *vacche*—child; *sadā*—always; *mām*—Me; *palohi-a*—enticing; *lalida*—Lalitā; *ahisāredi*—brings to a rendezvous with Kṛṣṇa; *titi*—thus; *maha*—of me; *puttassa*—of the son; *purado*—in the presence; *vahūḍi-a*—the girl; *ali-am*—falsely; *jevva*—indeed; *tumam*—you; *dusedi*—defames; *ta*—therefore; *kim*—whether; *titi*—thus; *lahavam*—the offense; *saheṣi*—you will forgive.

Jaṭilā: (concealing her real intention, she says with pretended affection:) My child, this girl Rādhā tells my son that you encourage Her to meet with Kṛṣṇa. She continually defames you in this way. Will you forgive Her offense?

Text 64

lalitā: (svagatam) ammahe koḍillam jaḍilā-e.

svagatam—aside; *ammahe*—aha!; *koḍillam*—a trick; *jaḍilā-e*—of Jaṭilā.

Lalitā: (aside) Aha! This is Jaṭilā's trick!

Text 65

mādhavaḥ: (svagatam)

*yatrāsaṅgo manasaḥ
sphurati garīyān gari/yaśo 'py uccaiḥ
niyato vastuni vighnaś
tasminn iti nānṛto vādaḥ*

(iti dṛg-antena rādhām paśyann upasarpati.)

svagatam—aside; *yatra*—where; *asaṅgaḥ*—attachment; *manasaḥ*—of the heart; *sphurati*—is manifest; *gariyan*—more intense; *gariyaśaḥ*—than the most intense; *api*—even; *uccaiḥ*—greatly; *niyataḥ*—continual; *vastuni*—in this; *vighnaḥ*—obstacle; *tasmin*—in this; *iti*—thus; *na*—not; *anṛtaḥ*—untrue; *vadaḥ*—statement; *iti*—thus; *drk*—of the eyes; *antena*—with the corner; *rādhām*—at Rādhā; *paśyan*—looking; *upasarpati*—approaches.

Mādhava: (aside) When the heart yearns for something many great obstacles will stand in its way. That is not a lie. (Glancing at Rādhā from the corner of His eye, He approaches Her.)

Text 66

*jaṭilā: (nāsikāgre tarjanīm vinyasya śiro dhunvati sāścaryam) are bali-a-bhu-aṅga
kaṁ damsīdum ettha bhammasi.*

nasika—of the nose; *agre*—on the tip; *tarjanim*—the forefinger; *vinyasya*—placing; *siraḥ*—the head; *dhunvati*—shaking; *sa*—with; *āścaryam*—astonishment; *are*—O; *bali-a*—of young girls; *bhu-aṅga*—O debauchee snake; *kaṁ*—who?; *damsīdum*—to bite; *ettha*—here; *bhammasi*—You have come.

Jatila: (placing her forefinger on the tip of her nose and shaking her head in astonishment) O debauchee-snake fond of attacking young girls, whom have You come here to bite?

Text 67

mādhavaḥ: lamboṣṭhi bhavatīm eva goṣṭha-piśācīm. (uddhavaḥ smitam karoti.)

lamba—fat; *osthi*—lips; *bhavatim*—you; *eva*—certainly; *goṣṭha*—of Vrajabhumi;

pisacim—the witch; *uddhavaḥ*—Uddhava; *smitam*—a smile; *karoti*—does.

Mādhava: Fat-lips, I have come here to bite you, the witch of Vraja.

(Uddhava smiles.)

Text 68

kṛṣṇaḥ:

gokula-kula-jaratīnām
pāruṣā vāg api yathā pramodayati
stutir api mahā-munīnām
madhura-padā mām sakhe na tathā

gokula—of Gokula; *kula*—of the community; *jaratīnām*—of the old ladies; *parusa*—harsh; *vak*—words; *api*—although; *yathā*—in that way; *pramodayati*—delights; *stutiḥ*—prayers; *api*—even; *maha*—great; *munīnām*—of the sages; *madhura*—sweet; *pada*—with words; *mām*—Me; *sakhe*—O friend; *na*—not; *tathā*—in that way.

Kṛṣṇa: My friend, the sweetly worded prayers of the great sages do not please Me as much as these harsh words of the old ladies of Gokula.

Text 69

vṛndā: *vṛddhe dharmā-cakora-jīvātu-caritāmṛta-candrike kṛṣṇacandre 'pi katham pratipam bhujāṅga-bhāvam arpayasi*.

vṛddhe—O old lady; *dharmā*—of piety; *cakora*—of the cakora bird; *jivatu*—the maintainer; *carita*—of the pastimes; *amṛta*—the nectar; *candrike*—the moonlight; *kṛṣṇa*—of Kṛṣṇa; *candre*—at the moon; *api*—even; *katham*—why?; *pratipam*—disagreeable; *bhujāṅga*—of a debauchee; *bhavam*—the state of being; *arpayasi*—do you place.

Vṛndā: Elderly lady, why do you accuse this Kṛṣṇa-moon, which with the moonlight of His nectar-pastimes sustains the cakora birds of all religious principles, of being a debauchee?

Note: The cakora bird is said to sustain itself by drinking moonlight.

Text 70

jaṭilā: (sollunṭhaṁ vihasya sanskṛtena)

*vrajeśvara-sutasya kaḥ para-vadhū-vinoda-kriyā-
praśāsti-bhara-bhūṣitaṁ guṇam avaiti nāsyā kṣitau
yad eṣa rati-taskaraḥ pathi nirudhya sādhvīr balāt
tadīya-kuca-kuḍmale karajam om namo viṣṇave*

sa—with; *ulluntham*—irony; *vihasya*—laughing; *sanskṛtena*—in Sanskrit; *vraja*—of Vraja; *isvara*—of the king; *sutasya*—of the son; *kaḥ*—who?; *para*—of others; *vadhu*—with the wives; *vinoda-kriya*—pastimes; *prasasti*—of praise; *bhara*—with the abundance; *bhusitam*—decorated; *guṇam*—the virtue; *avaiti*—knows; *na*—not; *asya*—of Him; *kṣitau*—on the earth; *yat*—because; *eṣaḥ*—he; *rati-taskaraḥ*—the debauchee; *pathi*—on the path; *nirudhya*—stopping; *sadhvīḥ*—chaste girls; *balat*—forcibly; *tadīya*—of them; *kuca*—of the breasts; *kuḍmale*—on the buds; *karajam*—fingernail; *om*—Om; *namaḥ*—obeisances; *visnave*—to Lord Visnu.

Jaṭilā: (laughs ironically and then says in Sanskrit) Who does not know how the glories of Prince Kṛṣṇa's adulterous pastimes with other's wives have so nicely decorated the earth planet. This debauchee Kṛṣṇa stops chaste girls on the road and violently scratches their budding breasts with His fingernails. Om! Obeisances to Lord Viṣṇu!

Text 71

rādhā: (svagatam) hā hada-devva. kim te abarādhā rāhī.

svagatam—aside; *ha*—alas; *hada*—wretched; *devva*—fate; *kim*—how; *te*—you; *abarādhā*—has offended; *rahi*—Rādhā.

Rādhā: (aside) O wretched fate, how has this Rādhā offended you?

Text 72

jaṭilā: a-i muddhe vahūḍi imassa kala-kundaliṇo tikkha-e vaṅka-ditṭhi-e phamsida vajja-padimabi jajjari-ho-i. kim uṇa tumam no-mali-a-su-umali tabassinī. ta turi-am ghara-gabbham gacchamha.

(*iti lalitā-rādhābhyām saha niṣkrāntā.*)

a-i—O; *muddhe*—bewildered; *vahudi*—girl; *imassa*—of this; *kala*—black; *kundalino*—serpent; *tikkha-e*—sharp; *vaṅka*—crooked; *ditṭhi-a*—by the gaze; *phamsida*—touched; *vajj-padimabi*—the thunderbolt; *jajjari-hodi*—becomes shattered into pieces; *kim*—why; *uṇa*—again; *tumam*—you; *no*—fresh; *mali-a*—malika flower; *su-umali*—as delicate; *tabassinī*—austere and chaste; *ta*—therefore; *turi-am*—quickly; *ghara*—of the home; *gabbham*—to the interior; *gacchamha*—let us go; *iti*—thus; *lalitā*—Lalitā; *rādhābhyam*—and Rādhā; *saha*—with; *niṣkrāntā*—exits.

Jaṭilā: O beautiful, bewildered girl, a single crooked sharp glance from this black snake Kṛṣṇa has the power to shatter thunderbolts to pieces with its touch. You are an austere, chaste girl as delicate as a mālikā flower. Why stay here with this Kṛṣṇa? Let's quickly go home. (Accompanied by Lalitā and Rādhā, Jaṭilā exits.)

Text 73

vṛndā: nāgarendra muñca vaimanasyam. sāmpratam bhavad-abhiṣṭa-siddhaye śārikā-mukhena lalitām sandiṣya viśākhayā bhavantam nivedayiṣyāmi. (iti niṣkrāntā.)

nagara—of amorous heroes; *indra*—O king; *muñca*—give up; *vaimanasyam*—this despondency; *sāmpratam*—now; *bhavad*—of You; *abhiṣṭa*—of the wish; *siddhaye*—for the fulfillment; *sārika*—of the female parrot; *mukhena*—by the mouth; *lalitām*—Lalitā; *sandiṣya*—informing; *viśākhaya*—by Viśākhā; *bhavantam*—You; *nivedayiṣyāmi*—I shall inform; *iti*—thus; *niṣkrāntā*—exits.

Vṛndā: O king of amorous heroes, give up this unhappiness. In order to fulfill Your desire, I will send one female parrot to speak a message to Lalitā, and then I will have Viśākhā inform You of what has happened. (She exits.)

Text 74

mādhavaḥ: (sa-khedam)

*dravati manāg abhyuditad
vidhu-kānte śisira-bhānujālokāt
parvāni pidhānam akarod
ahaha svar-bhānu-bhīṣaṇā jaratī*

sa—with; *khedam*—unhappiness; *dravati*—melts; *manak*—slightly; *abhuditat*—risen; *vidhu-kante*—when the candrakanta jewel of Kṛṣṇa; *sisira-bhanuja*—of the cooling moon of Rādhā, the daughter of Mahārāja Vṛṣabhānu; *alokat*—from the sight; *parvani*—at the time of an eclipse; *pidhanam*—covering; *akarot*—did; *ahaha*—alas!; *sva bhanu*—the Rahu planet; *bhisana*—terrifying; *jarati*—Jarati.

Mādhava: (with grief) A glimpse of the cooling moon of King Vṛṣabhānu's daughter (Rādhā) was melting this candrakānta jewel until the terrible Rāhu planet of that old lady eclipsed it.

Note: The candrakānta jewel melts in the moonlight.

Text 75

(niśvasya) viśākhām uddeṣṭum jaṭilā-gr̥hopānta-pāṭalī-vāṭikām gaccheyam (iti parikramya) katham agre sva-grhāṅganam abhimanyur adhiṭṭhati. tad aham atraiva kṣaṇam antarito bhaveyam. (iti niṣkrāntaḥ)

nisvasya—sighing; *visakhām*—Viśākhā; *uddestum*—to tell; *jaṭilā*—of Jaṭilā; *grha*—the house; *upanta*—near; *patali*—of patali flowers; *vaticam*—to the garden; *gaccheyam*—I shall go; *iti*—thus; *parikramya*—walking; *katham*—how is it; *agre*—before Me; *sva*—own; *grha*—of the house; *aṅganam*—in the courtyard; *abhimanyuḥ*—Abhimanyu; *adhiṭṭhati*—stays; *tat*—therefore; *aham*—I; *atra*—here; *eva*—certainly; *kṣaṇam*—for a moment; *antaritaḥ*—hidden; *bhaveyam*—let Me be; *iti*—thus; *niṣkrāntaḥ*—exits.

(sighs) I will go to the garden of pāṭalī flowers near Jaṭilā's house to find Viśākhā. (He walks) Why is Abhimanyu in the courtyard of the house? I will hide here for a moment. (He exits.)

Text 76

(praviśya) abhimanyuḥ: tiṅṅi ubasāri-a sa-a im mullena genhidum gehado

kañcaṇaṃ ṇa-issam. ta kahim gada amma.

praviśya—enters; *tinni*—three; *ubasari-a*—cows; *sa-a-im*—hundred; *mullena*—with the price; *genhidum*—to take; *gehado*—from the house; *kañcanam*—gold; *na-issam*—I shall take; *ta*—therefore; *kahim*—where; *gada*—has gone; *amma*—my mother.

Abhimanyu: (enters) From home I will take gold to purchase 300 cows. Where has mother gone?

Text 77

(praviśya) Jaṭilā: hanta hanta danīm sari-a su-assa kaijjantam nihudam ma-e sudam. jam ahimannu-veseṇa māhavo enhim maha gharam upassappissadi. ta gadu-a pekkhissam. (iti parikramanti dvari dūrād abhimanyum ālokya) avvo saccam cce-a eso dhutto a-ado. ta gadu-a pamāṇi-am jaṇam aṇissam. (iti niṣkrāntā)

hanta—ah!; *hantaḥ*—ah!; *danim*—now; *sari-a*—by the female parrot; *su-assa*—to the male parrot; *kaijjantam*—being spoken; *nihudam*—in a secret place; *ma-e*—by me; *sudam*—heard; *jam*—that; *ahimannu*—of Abhimanyu; *veseṇa*—in the disguise; *mahavo*—Kṛṣṇa; *enhim*—now; *maha*—my; *gharam*—house; *upassappissadi*—will approach; *ta*—therefore; *gadu-a*—having gone; *pekkhissam*—I shall see; *iti*—thus; *prakramanti*—walking; *dvari*—at the door; *durat*—from a distance; *abhimanyum*—Abhimanyu; *alokya*—seeing; *avvo*—aha!; *saccam*—in truth; *cce-a*—certainly; *eso*—he; *dhutto*—the rascal; *a-ado*—has come; *ta*—therefore; *gadu-a*—having gone; *pamani-am*—the genuine; *janam*—person; *aṇissam*—I shall bring; *iti*—thus; *niṣkrānta*—exits.

Jaṭilā: (enters) Aha! Aha! In a secluded place I overheard a female parrot tell a male parrot that Mādhava (Kṛṣṇa) will go to my house disguised as Abhimanyu. I will go there and see Him. (She walks and from a distance sees Abhimanyu at the door.) Aha! It is true! The rascal has actually come here. I will go now and bring the real Abhimanyu. (She exits.)

Text 78

abhimanyuḥ: visāhe kuttha vattasi.

visahe—Visākhā; *kuttha*—where?; *vattasi*—are you.

Abhimanyu: Viśākhā! Where are you?

Text 79

(*praviśya*) *lalitā*: (*svagatam*) *ettha kaṇham pesidum sari-va-aṇeṇa visāhā gada*.
(*prakāśam lajjām abhinīya nicaiḥ*) *suha-a ettha visāhā natthi*.

praviśya—enters; *svagatam*—aside; *ettha*—here; *kaṇham*—Kṛṣṇa; *pesidum*—to send; *sari*—of the female parrot; *va-anena*—by the words; *visaha*—Viśākhā; *gada*—has gone; *prakāśam*—openly; *lajjam*—embarrassment; *abhinya*—representing dramatically; *nicaiḥ*—in a low voice; *suha-a*—O fortunate son; *ettha*—here; *visaha*—Viśākhā; *na*—not; *atthi*—is.

Lalitā: (enters, and says to herself) Hearing the words of the female parrot, Viśākhā has gone to bring Kṛṣṇa here. (Embarrassed, openly speaking out in a soft voice) O fortunate one, Viśākhā is not here.

Text 80

(*tataḥ praviśati gārgī-bhāruṇḍā-kundalatābhir āvrta jaṭilā*.)

tataḥ—then; *praviśati*—enters; *gārgī*—by Gārgī; *bhāruṇḍā*—Bhāruṇḍā; *kundalatābhiḥ*—and Kundalatā; *āvrta*—accompanied; *jaṭilā*—Jaṭilā.

(Accompanied by Gārgī, Bhāruṇḍā, and Kundalatā, Jaṭilā enters.)

Text 81

jaṭilā: kundalade pekkha appaṇo sahi-e sosillam.

kundalade—O Kundalatā; *pekkha*—look; *appaṇo*—of you; *sahi-e*—of the friend; *sosillam*—the good character.

Jaṭilā: Kundalatā, see what a good person your friend (Rādhā) is.

Text 82

kundalatā: (dṛṣṭvā mukham ānamayantī) ha devva rakkha rakkha.

dṛṣṭvā—glancing; *mukham*—her face; *anamayanti*—lowering; *ha*—O; *devva*—destiny; *rakkha*—please protect; *rakkha*—please protect.

Kundalatā: (glances at her, and then lowers her face) O destiny, please protect me, protect me.

Text 83

bhāruṇḍā: ajje gaggi pekkha pekkha paccakkho ahimaṇṇu jevva eso ra-e-na-aro tuha kaṇho. ta ali-am na jala-i jaḍilā me sahi.

ajje—O noble girl; *gaggi*—Gārgī; *pekkha*—look; *pekkha*—look; *paccakkho*—manifested; *ahimannu*—Abhimanyu; *jevva*—certainly; *samvutto*—is; *eso*—he; *ra-i-an-aro*—lover; *tuha*—of you; *kaṇho*—Kṛṣṇa; *ta*—therefore; *ali-am*—the trick; *na*—not; *jala-i*—burns; *jadila*—Jaṭilā; *me*—of me; *sahi*—the friend.

Bhāruṇḍā: Noble Gārgī, look! Look! Here is your debauchee Kṛṣṇa disguised as Abhimanyu. My friend Jaṭilā will not be burned by this trick.

Text 84

jaṭilā: ajje gaggi ditthi-a daṇim sārdaṇim im patti-a-idam tu-e. tā aggado sannihijja-e. (iti pṛṣṭhataḥ parikramya putrasya hastam ākarṣanti sākṣepam) re go-ula-kisori-lampada-a are para-ghara-lunthana-a kaṇha tumam pi appaṇo puttam mannessadi jaḍilā. (abhimanyu sa-lajjam mukham āvṛtya vyavartayati.)

ajje—O noble girl; *gaggi*—O Gārgī; *ditthi-a*—by good fortune; *danim*—now; *patti-a-idam*—believed; *te-e*—by you; *ta*—therefore; *aggado*—in the presence; *sannihujja-u*—may be brought; *iti*—thus; *pṛṣṭhataḥ*—from behind; *parikramya*—walking; *putrasya*—of the son; *hastam*—the hand; *akarsanti*—pulling; *sa*—with; *akṣepam*—contempt; *re*—O; *go-ula*—of Gokula; *kiṣori*—of the young girls; *lampada-a*—O debauchee; *are*—O; *para*—of other; *ghara*—of the homes; *lunthana-a*—O thief; *kanha*—Kṛṣṇa; *tumam*—you; *pi*—even; *appaṇo*—of me; *puttam*—the

son; *mannissadi*—is thought; *jadila*—Jaṭilā; *abhimanyuḥ*—Abhimanyu; *sa*—with; *lajjam*—embarrassment; *mukham*—face; *āvṛtya*—covering; *vyavartayati*—turns away.

Jaṭilā: O noble Gārgī, by good fortune now you understand the truth. The fellow should be brought here at once. (She walks behind, drags her son there by the hand, and begins to insult him) Debauchee that defiles the young girls of Gokula! Thief that plunders the home of others! Kṛṣṇa, does Jaṭilā believe that you are actually her son Abhimanyu? (Covering his face in embarrassment, Abhimanyu runs away.)

Text 85

jaṭilā: are ra-ahi-unda-a kīsa muham dhakkasi. jam de vijja ṇa vikka-ida. (iti prasahya sammukhayati.)

are—O; *ra-ahi-unda-a*—O debauchee; *kīsa*—why?; *muham*—the face; *dhakkasi*—do you cover; *jam*—because; *de*—of you; *vijja*—knowledge; *ṇa*—not; *vikka-ida*—is sold; *iti*—thus; *prasahya*—forcibly; *sammukhayati*—makes him face her.

Jaṭilā: Debauchee, why do you cover your face? You can't sell us any of your tricks. (She forces him to face her.)

Text 86

abhimanyuḥ: (svagatam) haddhī haddhī va-uli-a-e amma-e lajja-pajja-ulo vidomhi. ta ido abakkamissam. (iti parikramati.)

svagatam—aside; *haddhi*—alas!; *haddhi*—alas!; *va-uli-a-e*—become crazy; *amma-e*—by my mother; *lajja-pajja-ulo*—embarrassed; *ta*—therefore; *ido*—from this place; *abakkamissam*—I shall go; *iti*—thus; *parikramati*—he goes.

Abhimanyu: (aside) Alas! Alas! Mother has gone insane and she is embarrassing me with these insults. I should leave this place. (He goes.)

Text 87

jaṭilā: (dhāvanti paṭāñcalam ākṛṣya) re cora eso diddham gahidosi. kaham palā-esi.

dhavanti—running; *pata*—of the garment; *añcalam*—the edge; *akṛṣya*—pulling; *re*—O; *cora*—thief; *eso*—he; *didham*—firmly; *gahidosi*—you are held; *kaham*—how?; *pala-esi*—will you flee.

Jaṭilā: (runs after him and pulls the edge of his garment) Thief, I am holding you very firmly. How can you run away?

Text 88

abhimanyu: (sāpatrapam vyaghutya) akka bharuṇḍe nūṇam jānāni me bhudahibhuda samvuttā.

sa—with; *apatrapam*—embarrassment; *vyaghutya*—lowering his head; *akka*—O noble lady; *bharuṇḍe*—Bhāruṇḍā; *nunam*—is it not so?; *janani*—mother; *me*—my; *bhuda*—by a ghost; *ahibhuda*—is possessed; *samvutta*—is.

Abhimanyu: (lowering his head in embarrassment) Noble Bhāruṇḍā, my mother is possessed by a ghost!

Text 89

(sarvaḥ pratyabhijñāya sa-śabdāṃ hasanti.)

sarvaḥ—all; *pratyabhijñāya*—to mock; *sa*—with; *śabdāṃ*—a sound; *hasanti*—laugh.

(Recognizing him, they all laugh loudly.)

Text 90

jaṭilā: (mukhaṃ nibhalya svagatam) haddhī haddhī pamādo pamādo. kaham

pavāsādo putta-o cce-a me samā-ado. (iti sāpatrapaṃ uras tāḍayanti niṣkrāntā.)

mukham—at the face; *nibhalya*—looking; *svagatam*—aside; *haddhi*—alas!; *haddhi*—alas!; *pamado*—a madman; *pamado*—a madman; *kaham*—whether?; *pavasado*—from his distant journey; *putta-o*—son; *cce-a*—certainly; *me*—my; *sama-ado*—come; *iti*—thus; *sa*—with; *apatrapam*—embarrassment; *uraḥ*—the chest; *tadayanti*—striking; *niṣkrānta*—exits.

Jaṭilā: (looks at Abhimanyu's face and then says to herself:) Alas! Alas! What a madman! What a madman! I wonder if my son has returned yet from his far-away journey? (Striking her chest without shame, she exits.)

Text 91

bhāruṇḍā: vaccha saccaṃ unmatta de amma. jaṃ tumam cce-a māhavaṃ manṇedi.

vaccho—O child; *saccam*—in truth; *unmatta*—a madwoman; *de*—your; *amma*—mother; *jam*—because; *tumam*—you; *cce-a*—certainly; *mahavam*—Kṛṣṇa; *mannedi*—she thought.

Bhāruṇḍā: Child, your mother has definitely gone mad. She thought you were Mādhava (Kṛṣṇa).

Text 92

(abhimanyuḥ smitam karoti.)

abhimanyu—Abhimanyu; *smitam*—a smile; *karoti*—does.

(Abhimanyu smiles.)

Text 93

kundalatā: vīra ahimaṇṇo puṇṇavadi me sahī rāhā. jā-e dakkhiṇa sacca-vadiṇī siniddha tumha mada sassu laddha. tā amhe gadu-a edaṃ a-uruvaṃ se ṇaccaṇaṃ bhavadī-e ṇivedamha.

(*iti tisro niṣkrāntaḥ.*)

vira—O hero; *ahimanno*—Abhimanyu; *punnavadi*—pious; *me*—my; *sahi*—friend; *raha*—Rādhā; *ja-e*—by whom; *dakkhina*—priestly remuneration; *sacca*—truth; *vadinī*—speaking; *siniddha*—affectionate; *tuma*—your; *mada*—mother; *sassu*—mother-in-law; *laddha*—attained; *ta*—therefore; *amhe*—we; *gadu-a*—having sons; *edam*—this; *a-uruvam*—unprecedented; *se*—of Her; *naccanam*—dancing; *bhavadī-e*—the noble lady; *nivedamha*—we shall tell; *iti*—thus; *tisraḥ*—the three; *niṣkrāntaḥ*—exit.

Kundalatā: O hero Abhimanyu, My friend Rādhā is faithful and chaste. She is well-behaved, truthful, and affectionate, and She has Your mother as Her mother-in-law. Let us go now and tell noble Paurṇamāsī of Jaṭilā's unusual dancing. (The three girls exit.)

Text 94

abhimanyuḥ: lalide aṇehi madaram. jam turi-am gantu-kamomhi.

lalide—O Lalitā; *anehi*—bring; *madaram*—mother; *jam*—because; *turi-am*—quickly; *gantu*—to go; *kamomhi*—I desire.

Abhimanyu: Lalitā, bring my mother. I want to go at once.

Text 95

lalitā: (niṣkrāmya punaḥ praviśya ca) vira tumha purado a-antum lajjedi ajjā.

niskramya—exiting; *punaḥ*—again; *praviśya*—entering; *ca*—also; *vira*—O hero; *tuma*—of you; *purado*—in the presence; *a-antum*—to come; *lajjedi*—is embarrassed; *ajja*—the noble lady.

Lalitā: (exits and enters again) O hero, the noble lady is ashamed to come before you.

Text 96

abhimanyuḥ: hodu. sa-am cce-a pedi-ado kañcaṇam ghattuṇa gamissam. (iti niṣkrāntaḥ.)

hodu—so be it; sa-am—personally; eva—certainly; pedi-ado—from the bag; kañcaṇam—gold; ghattuṇa—taking; gamissam—I shall go; iti—thus; niṣkrāntaḥ—exits.

Abhimanyu: So be it. I will myself take the gold coins from the bag and go about my business. (He exits.)

Text 97

kṛṣṇaḥ: sakkhe mantri-rāja paramānandaṁ idam anubhūtam evānubhāvyaṁāno 'smi caraṇaiḥ.

sakkhe—O friend; mantri—of advisors; rāja—O king; param—transcendental; ānandaṁ—bliss; idam—this; anubhūtam—experienced; eva—certainly; anubhāvyaṁānaḥ—enjoying; asmi—I am; caraṇaiḥ—by these demigods.

Kṛṣṇa: O friend, O king of counselors, these demigods-actors have brought Me great bliss.

Text 98

(praviśya) vṛndā: lalite laghu palāyasva. laghu palāyasva. paśya paravartate manyumān eṣo 'bhimanyuḥ.

praviśya—enters; lalite—O Lalitā; laghu—quickly; palayasva—flee; laghu—quickly; palayasva—flee; paśya—look; paravartate—returns; manyumān—angry; eṣaḥ—he; abhimanyuḥ—Abhimanyu.

Vṛndā: (enters) Lalitā, run! Run! Look! Angry Abhimanyu is coming back.

Text 99

lalitā: (sa-sankam alokya) daruṇa-sandiṭṭhi-am mahurodakkaṃ imassa pekkhaṇaṃ padibhadi. ta kalidahimaṇṇu-rubena māhavana hodavvam.

sa—with; sankam—fear; alokya—looking; daruna—terrible; sanditṭhi-am—indication; mahura—charming; udakkam—at the end; imassa—of this; pekkhanam—sight; padibhadi—is manifested; ta—therefore; kalida—perceived; ahimannu—of Abhimanyu; rubena—in the form; mahavena—by Kṛṣṇa; hodavvam—is done.

Lalitā: (afraid, she looks) What was terrible to see at first is now very charming and handsome. This is actually Mādhava (Kṛṣṇa) disguised as Abhimanyu.

Text 100

vṛndā: (nibhalya sānandam) kim nāma rādhā-sakhinām dhiyam akṣuṇṇam. paśya paśya

*mandā sandhya-payoda-sodara-ruciḥ saivābhimanyos tanur
vaktram hanta tad eva kharvata-ghaṭi-ghoṇaṃ vigāḍhekṣaṇam
vyastā saiva gatiḥ karīra-kusuma-cchāyaṃ tad evāmbaram
mūdrā kāpi tathāpy asau piśunayaty asya svarūpa-cchaṭām*

nibhalya—looking; sa—with; ānandam—bliss; kim—what?; nama—indeed; rādhā—of Rādhā; sakhinām—of the friends; dhiyam—of the consciousness; akṣuṇṇam—expertness; paśya—look!; paśya—look!; manda—gentle; sandhya—of sunset; payoda—cloud; sodara—brother; ruciḥ—splendor; sa—this; ev—indeed; abhimanyoḥ—of Abhimanyu; tanuḥ—the form; vaktram—face; hanta—indeed; tat—this; eva—certainly; kharvata-ghaṭi—a village at the foot of a mountain; ghoṇam—nose; vigadha—deep; ikṣaṇam—eyes; vyastā—graceful; sa—this; eva—certainly; gatiḥ—gait; karīra—karīra; kusuma—of the flower; chayam—splendor; tat—this; eva—certainly; ambaram—garments; mudra—sign; ka api—a certain; tathā api—still; asau—this; piśunayati—indicates; asya—of Him; svarūpa—of the form; chatam—the splendor.

Vṛndā: (blissfully looking) Abhimanyu's face and form have become like the splendid brother of a sunset raincloud. His nose is like the village at the foot of a mountain. His eyes are deep, His movements graceful, and His garments the color of a karīra flower. His form is splendid.

Text 101

(*tataḥ praviśaty abhimanyu-veśo mādavaḥ.*)

mādavaḥ:

*parītaḥ parivartitaṁ hriyā
kalita-bhrū-kuṭi-kuñcitekṣaṇam
madhura-dyuti rādhikā-mukhaṁ
paripaśyāmi kadā balād aham*

tataḥ—then; *praviśati*—enters; *abhimanyu*—as Abhimanyu; *veśaḥ*—disguised; *mādavaḥ*—Kṛṣṇa; *parītaḥ*—everywhere; *parivartitaṁ*—turned; *hriyā*—with shyness; *kalita*—done; *bhrū*—of the eyebrows; *kuṭi*—knitting; *kuñcita*—crooked; *īkṣaṇam*—with glances; *madhura*—charming; *dyuti*—splendor; *rādhikā*—of Rādhā; *mukhaṁ*—the face; *paripaśyāmi*—I shall drink; *kadā*—when; *balat*—forcibly. *aham*—I.

(Disguised as Abhimanyu, Mādhava enters.)

Mādhava: When will I deeply drink the nectar of Rādhā's sweetly beautiful face, with its shyly knitted eyebrows and crooked glances going everywhere?

Text 102

(*puro dṛṣṭvā*) *lalite kva sa te sakhī-cchadmā jivitausadhiḥ.*

puraḥ—ahead; *dṛṣṭvā*—looking; *lalite*—O Lalitā; *kva*—where?; *sa*—She; *te*—of you; *sakhi*—of the friend; *chadma*—in the disguise; *jivita*—of My life; *osadhiḥ*—the medicinal herb.

(Looking ahead) Lalitā, where is that girl, who in the disguise of being your friend is actually the medicinal herb that sustains My life?

Text 103

lalitā: halā rāhe. ido dava.

hala—O; *rahe*—Rādhā; *ido*—there; *dava*—then.

Lalitā: O Rādhā! Come here.

Text 104

(*praviśya*) *rādhā*: (*sa-lajja-smitam ātma-gatam*)

aṅahittho bi padattho
pi-ena aṅgī-ki-o suhābedi
garale bi giri-sagahi-e
guru-am gorī ṇa kim rama-i

praviśya—enters; *sa*—with; *lajja*—of shyness; *smitan*—a smile; *ātma-gatam*—to herself; *aṅahittho*—unwished; *bi*—although; *pada*—of the words; *attho*—the meaning; *pi-ena*—by My beloved; *aṅgī-ki-o*—accepted; *suhābedi*—delights; *garale*—when the poison; *bi*—even; *girisā*—by Lord Śiva; *gahi-e*—taken; *guru-am*—husband; *gorī*—Gaurī; *ṇa*—not; *kim*—why?; *rama-i*—enjoy pastimes.

Rādhā: (She enters, shyly smiling, and says to Herself) I do not like to hear that Abhimanyu has come, but now that this Abhimanyu is My lover Kṛṣṇa, the news delights Me. Why should goddess Gaurī decline to enjoy pastimes with her husband, Lord Śiva, simply because he has drunk some poison? (Why should I decline to enjoy pastimes with Kṛṣṇa, simply because He has disguised as Abhimanyu?)

Text 104

mādhavaḥ: *lalite hasta-gatā me mahā-nidhi-sampat pratīyatām*.

lalite—O Lalitā; *hasta*—into the hand; *gata*—gone; *me*—of Me; *maha*—great; *nidhi-sampat*—treasure; *pratiyatam*—may come.

Mādhava: Lalitā, My great treasure has again come into My hand.

Text 105

lalitā: ja-i sa jakkhinī viggham ña karodi.

ja-i—if; *sa*—she; *jakkhinī*—the yakṣinī; *viggham*—an obstacle; *ña*—does not; *karodi*—do.

Lalitā: As long as a wicked yakṣinī does not stop You.

Text 106

(praviśya) jaṭilā: (sa-harṣam) vahudi-e diṭṭhi-ā ajja tumam subuddhi-a samvutta. jam puttassa me diṭṭhi-māgge gadasi.

praviśya—entering; *sa*—with; *harṣam*—happiness; *vahudi*—O girl; *diṭṭhi-a*—by good fortune; *ajja*—now; *tumam*—You; *subuddhi-a*—intelligent; *samvutta*—have become; *jam*—because; *puttassa-of the son*; *me*—of me; *diṭṭhi*—of the eyes; *magge*—on the pathway; *gadasi*—You have gone.

Jaṭilā: (enters, and says with jubilation) My dear girl, because, fortunately, You are so intelligent, You have placed Yourself on the path that leads to my son's eyes.

Text 107

(sarve sambhramam natayanti.)

sarve—all; *sambhramam*—awe; *natayanti*—represent dramatically.

(All are struck with awe and wonder.)

Text 108

jaṭilā: putta ahimaṇṇo sañjjharambhe diṭṭhi me suṭṭhu ña unmila-i.

putta—O son; *ahimanno*—Abhimanyu; *sañjjha-arambhe*—at dusk; *diṭṭhi*—the vision; *me*—of men; *suṭṭhu*—nicely; *ña*—not; *unmila-i*—rises.

Jaṭilā: Son Abhimanyu, I cannot see very well now that it is dusk.

Text 109

mādhavaḥ: (sa-harṣa-smitam) akka taha añjanam da-issam. jaha samggadama de ditthi hohi.

sa—with; *harṣa*—pastimes; *smitam*—smiling; *akka*—O mother; *taha*—of you; *añjanam*—an ointment; *da-issam*—I shall give; *jaha*—just as; *samaggadama*—perfect; *de*—of you; *ditthi*—vision; *hohi*—will be.

Mādhava: (happily smiling) Mother, I shall give you an ointment that will enable you to see everything very perfectly.

Note: If the word "tama" is interpreted to mean darkness, then this statement reveals the hidden meaning: I shall give you an ointment that will make you completely blind."

Text 110

kṛṣṇaḥ: (mandam mandam vihasya) sakkhe mantri-rāja diṣṭyādya bhavatā gokula-keli-sudhā-sindhu-puline 'vatīṇam.

mandam mandam—very gently; *vihasya*—laughing; *sakkhe*—O friend; *mantri*—of counselors; *rāja*—O king; *diṣṭya*—by good fortune; *adya*—now; *bhavata*—by you; *gokula*—in Gokula; *keli*—of pastimes; *sudha*—of nectar; *sindhu*—of the ocean; *puline*—on the beach; *avatīṇam*—descended.

Kṛṣṇa: (with a gentle chuckle) O friend, O king of counselors, you have brought Me to the shore of the nectar-ocean of My pastimes in Gokula.

Text 111

jaṭilā: (sānandam) vaccha kīsa tu-e a-aridamhi.

sa—with; *ānandam*—bliss; *vaccha*—O child; *kisa*—why?; *tu-e*—by You; *aridamhi*—I have been called.

Jaṭilā: (blissful) Child, why did You call me?

Text 112

vṛndā: sāmpratam pradoṣa-niṣevyam gomaṅgalām devīm arirādhiṣur asau tvām anujñāpayati.

sampratam—now; *pradosa-nisevyam*—in the early evening; *gomaṅgalam*—Gomaṅgala; *devim*—the goddess; *ariradhisuḥ*—desiring to worship; *asau*—He; *tvam*—you; *anujñāpayati*—begs permission to depart.

Vṛndā: Now that the evening is beginning He wants to go and worship the goddess Gomaṅgalā. He begs your permission to depart.

Text 113

mādhavaḥ: akka vahu de ma-e saddham cecca-taruṇo mūle gantum ṇa icchadi.

akka—O mother; *vahu*—girl; *de*—your; *ma-e*—Me; *saddham*—with; *cecca-taruṇo*—of the caitya tree; *mule*—to the base; *gantum*—to go; *na*—does not; *icchadi*—wish.

Mādhava: Mother, your daughter-in-law does not want to go under the caitya tree with Me.

Text 114

jaṭilā: jade rāhi ekkam guru-anassa me va-anam padibalehi. tunṇam jahi imiṇā kantena saddham.

jade—O daughter; *rahi*—Rādhā; *ekkam*—one; *guru-anassa*—of Your superior; *me*—of me; *va-anam*—the statement; *padibalehi*—obey; *tunnam*—at once; *jahi*—go; *imina*—Him; *kantena*—Your husband; *saddham*—with.

Jaṭilā: Daughter Rādhā, I am Your superior. You must obey my words. I order You to go with Your husband at once.

Text 115

rādhā: (svagatam) ammahe accari-o vihi. (prakāśam) lalide asuttha-dehamhi. tā viṇṇabehi ṇam.

svagatam—aside; *ammahe*—aha!; *accari-o*—wonderful; *vihi*—is fate; *prakāśam*—openly; *lalide*—O Lalitā; *asuttha*—sick; *deha*—in body; *amhi*—I am; *vinnabehi*—please tell; *nam*—her.

Rādhā: (aside) Ah! How wonderful are the workings of destiny. (openly) Lalitā, I am feeling ill. Please tell this to Jaṭilā.

Text 116

jaṭilā: kula-putti sireṇa me sabidasi.

kula-putti—O daughter; *sireṇa*—by the head; *me*—by me; *sabidasi*—You are cursed.

Jaṭilā: O saintly daughter, I swear that You are saintly!

Text 117

(rādhā mādhavam apaṅgena paśyati.)

rādhā—Rādhā; *mādhavam*—at Mādhava; *apaṅgena*—from the corner of Her eye; *paśyati*—glances.

(Rādhā glances at Mādhava from the corner of Her eye.)

Text 118

mādhavaḥ: lalide kuḍuṅgo maṅgala-raṅga-ja-aram ajja tumhe karissamha. ta candana-gandhobaharam sampadi-a lambhehi. tattha pasahi-am rāhi-ām aham kīra padham sahemī. (iti sarvabhīḥ saha niṣkrāntaḥ.)

lalide—O Lalitā; *kuḍuṅgo*—in the forest-grove; *maṅgala*—auspicious; *raṅga*—in the place; *ja-aram*—staying awake; *tumhe*—we; *karissamha*—shall do; *ta*—that; *candana*—of sandalwood; *gandha*—fragrance; *ubaharam*—means; *padi-a-lambhehi*—please bring; *tattha*—there; *pasahi-am*—nicely decorated; *rahi-am*—Rādhā; *aham*—I; *kīra*—indeed; *padham*—first; *sahemi*—shall meet; *iti*—thus; *sarvabhīḥ*—everyone; *saha*—with; *niṣkrāntaḥ*—He exits.

Mādhava: Lalitā, tonight we will stay awake all night in the auspicious temple in the forest-grove. You bring the sandal perfume. When Rādhā is nicely decorated I will meet Her there. (Mādhava and all the others actors exit.)

Text 119

kṛṣṇaḥ: (paurṇamāsī praṇamya) bhagavati sandīpitārtir aham na samartho 'smi dhṛtim ālambitum. kim karavai.

paurṇamāsī—to Paurṇamāsī; *praṇamaya*—offering respectful obeisances; *bhagavati*—O noble lady; *sandīpita*—inflamed; *artiḥ*—suffering; *aham*—I; *na*—not; *samarthaḥ*—am able; *asmi*—am; *dhṛtim*—peace of mind; *ālambitum*—to attain; *kim*—what?; *karavai*—shall I do.

Kṛṣṇa: (offers respectful obeisances to Paurṇamāsī) O noble lady, I am burning with suffering. I cannot find any peace of mind. What will I do?

Text 120

paurṇamāsī: (svagatam) prathama-kalpe vyatīte candrāvalir evātra sāmpratam anukalpaḥ tad adya sāndīpani-mandira-prayāna-kaitavena kuṇḍinam upayāsyāmi.

svagatam—aside; *prathama*—the first; *kalpe*—part; *vyatīte*—concluded; *candrāvaliḥ*—Candrāvalī; *eva*—certainly; *atra*—here; *sāmpratam*—now; *anukalpaḥ*—follows; *tat*—therefore; *adya*—now; *sāndīpani*—if Sāndīpani Muni;

mandira—to the house; *prayana*—journeying; *kaitavena*—on the pretext; *kundinam*—to Kundina; *upayasyāmi*—I shall go.

Paurṇamāsī: (aside) Now that the first part of the story is concluded, the part describing Candrāvalī will follow. Now, on th pretext of travelling to Sāndīpani Muni's home, I will go to the city of Kuṇḍina.

Text 121

kṛṣṇaḥ: bhagavati vadabhīm adhirodhum anujñāpayāmi. (iti sarvaiḥ saha niṣkrāntaḥ.)

bhagavati—O noble lady; *vadabhim*—to the upper rooms; *adhirodhum*—to climb; *anujñāpayāmi*—I request permission; *iti*—thus; *sarvaiḥ*—all; *saha*—with; *niṣkrāntaḥ*—exits.

Kṛṣṇa: O noble lady, I request your permission to climb (the stairs) to My room at the top of the palace. (With everyone else, Kṛṣṇa exits.)

Act Five

Text 1

(tataḥ praviśati paurṇamāsī.)

paurṇamāsī:

*sārṅginy alīka-parivāda-śatārpaṇena
jātoru-pātaka-malīmasa-mānasānām
seyam girīśa-giri-gauravitair nṛpānām
duṣyair vidarbha-nagarī paridūṣitāsti*

sārṅgini—to Lord Kṛṣṇa, who carries the Sarṅga bow; *alīka-parivāda*—of lies; *sata*—of hundreds; *arpanena*—by offering; *jata*—manifested; *uru*—great; *pataka*—by sins; *malimasa*—polluted; *manasānām*—whose hearts; *sa iyam*—this; *giriśa-giri*—Kailasa, the mountain where Lord Siva resides; *gauravitaiḥ*—as great;

nṛpānām—of kings; *dusyaiḥ*—with tents; *vidarbha*—of Vidarbha; *nagari*—the city; *paridusita*—ruined; *asti*—is.

(Paurṇamāsī enters.)

Paurṇamāsī: Many kings, their hearts polluted with the great sin of speaking hundreds of lies to Lord Kṛṣṇa, have now defiled Vidarbha City by pitching around it their tents, larger than Mount Kailāsa.

Text 2

(*nephatye*)

ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premṇām madhu-ripu-vaśikāra-siddhausadhīnām
gandho 'py antaḥ-karaṇa-saraṇi-pāthatām na prayāti

nepathye—from behind the scenes; *ṛddhā*—excellent; *siddhi-vraja*—of the groups of material perfections of the yogīs (aṇimā, laghimā, prāpti and so on); *vijayitā*—the victory; *satya-dharmā*—the religious principles of perfection (satya, śama, titikṣā and so on); *samādhīḥ*—the yogic perfection of meditation; *brahmānandaḥ*—the spiritual blissful life of the monist; *guruḥ*—very high in material considerations; *api*—although; *camatkārayati*—they appear very important; *eva*—only; *tāvat*—that long; *yāvat*—as long as; *premṇām*—of love of Kṛṣṇa; *madhu-ripu*—of Kṛṣṇa, the enemy of the Madhu demon; *vaśikāra*—in the controlling; *siddha-auśadhīnām*—which is like perfects herbs that can control snakes; *gandhaḥ*—a light fragrance; *api*—even; *antaḥ,-karaṇa-saraṇi-pāthatām*—a traveller on the path of the heart; *na prayāti*—does not become.

A voice from behind the scenes: As long as there is not the slightest fragrance of pure love for Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection— 3}known as the siddhis, the brahminical perfections [satya, śama, titikṣā and so on], the trance of the yogīs and the monistic bliss of Brahman— 3}all seem wonderful for men.*

Text 3

paurṇamāsī: (vilokya sa-harṣam)

*bhuja-tata-viluthaj-jātāñalo 'yam
madhuripu-kīrty-upavīnana-pravīnaḥ
udayati śarad-indu-rociḥ-acchaḥ
katham iha kācchapikā-karaḥ surarṣiḥ*

vilokya—seeing; *sa*—with; *harṣam*—joy; *bhuja*—of the arms; *tata*—on the surface; *viluthat*—moving; *jata*—of matted locks of hairs; *añcalaḥ*—the edge; *ayam*—he; *madhu-ripu*—of Lord Kṛṣṇa, the enemy of the Madhu demon; *kīrti*—the glories; *upavīnana*—at playing on the vina; *pravīnaḥ*—expert; *udayati*—appears; *sarat*—autumn; *indu*—moon; *rociḥ*—with the splendor; *acchaḥ*—splendid; *katham*—Ah!; *iha*—here; *kācchapika*—with a vina; *karaḥ*—in his hand; *sura-rṣiḥ*—Devarṣi Nārada.

Paurṇamāsī: (looking with joy) Ah! Expert in chanting the Lord Kṛṣṇa's glories, his hand holding a viṇā, his matted hair reaching down to his shoulders, and his complexion splendid as the autumn moon, here is Devarṣi Nārada.

Text 4

(praviśya nāradaḥ. ṛddhety ādi paṭhati.)

praviśya—entering; *nāradaḥ*—Nārada; *rddha*—"rddha"; *iti*—thus; *adi*—the verse beginning with; *paṭhati*—recites.

(Enter Nārada. He recites Text 2, which begins with the word "ṛddhā.")

Text 5

paurṇamāsī: bhagavan abhivādaye.

bhagavan—O Lord; *abhivādaye*—I offer my respectful obeisances.

Paurṇamāsī: Lord, I offer my respectful obeisances unto you.

Text 6

nāradaḥ: mukundasya priyam-bhāvukī bhava.

mukundasya—of Kṛṣṇa; priyam-bhavuki—blessed; bhava— become.

Nārada: May Lord Kṛṣṇa bless you.

Text 7

paurṇamāsī: bhagavan śrutam mukundo mathurātaḥ pratasthe.

bhagavan—O Lord; srutam—heard; mukundaḥ—Kṛṣṇa; mathurataḥ—from Mathura; pratasthe—has gone.

Paurṇamāsī: Lord, I heard that Lord Kṛṣṇa has left Mathurā.

Text 8

nāradaḥ: atha kim

*hatvā mlecchādhirājam pura-mathana-varān māthurānām avadhyam
svacchandaṁ kandarāntar-nayanaja-dahane maucukunde mukundaḥ
bhūyo bhūyaḥ kadhāthī-kṛta-kuṭila-jarāsandha-duṣṭābhisandhiḥ
sindhos tīre sa-bandhur nagavati nagare dvārakāyām ayāsīt*

atha kim—yes; hatvā—having killed; mleccha—of uncivilized men; adhirājam—the king; pura—of the city; mathana—of harm; varat—from the great; mathurānām—of the residents of Mathura; avadhyam—not to be killed; svaccandam—independently; kandara—a cave; antaḥ—within; nayana—from the eyes; ja—produced; dahane—in the fire; maucukunde—from Mucukunda; mukundaḥ—Kṛṣṇa; bhūyaḥ—again; bhūyaḥ—and again; kadhāthī-kṛta—offended; kuṭila—crooked; jarāsandha—of Jarasandha; dusta-abhisandhiḥ—insults; sindhoḥ—of the ocean; tīre—on the shore; sa—with; bandhuḥ—his friends and relatives; nagavati—with gardens; nagare—in a city; dvarakayam—in Dvaraka; ayāsīt—entered.

Nārada: Yes, it is true. After arranging that an uncivilized king (Kālayavana), who was blessed by Lord Śiva that no resident of Mathurā could kill him, be killed in a cave by fire from King Mucukunda's eyes, and after again and again thwarting wicked Jarāsandha, with His friends and relatives Lord Kṛṣṇa went the city of

Dvārakā on the hills by the ocean's shore

Text 9

paurṇamāsī: bhagavan balīyasā snehānalenāsyās tanor antimeṣṭau sampravṛttāyām diṣṭyādyā dṛṣṭo 'si.

bhagavan—O Lord; *balīyasa*—strong; *sneha*—of love; *alanena*—by the fire; *asyāḥ*—of Her; *tanoh*—of the body; *antima-iṣṭau*—when death; *smpravṛttayam*—occurs; *diṣṭyā*—by good fortune; *adya*—now; *dṛṣṭaḥ*—seen; *asi*—you are.

Paurṇamāsī: Lord, now that my body is on fire as it approaches its death, I am very fortunate to see you .

Text 10

nāradaḥ: vatse sphuṭam ekenāpi candramasā paurṇamāsī samṛddhyati. kim uta pūrṇa-kalayā candrāvalyā.

vatse—O child; *sphuṭam*—manifested; *ekena*—with one; *api*— even; *candramasa*—moon; *paurṇamāsī*—the full-moon day; *samṛddhyati*—is expanded; *kim uta*—how much more?; *pūrṇa-kalaya*— with the full moon; *candra-avalya*— with the series of full moons known as Candrāvalī.

Nārada: Child, Paurṇamāsī is splendid in the moonlight. How splendid then is she in the company of Candrāvalī, who shines as a host of full moons?

Text 11

paurṇamāsī: (sāsram) bhagavan asādhāraṇa-daruṇa-darśam candrāvaleḥ pratipakṣa-pakṣa-parārdham upānta-sīmāni vartate. tataḥ katham paurṇamāsyāḥ samṛddhi-vārtāpi.

sa—with; *asram*—tears; *bhagavan*—O lord; *asadharāṇa*— extraordinary; *daruna*—terrible; *darsam*—sight; *candravaleḥ*—of Candrāvalī; *pratipakṣa-pakṣa*—of enemies; *parardham*—millions; *upanta-sīmāni*—at the corner of the eye; *vartate*— is; *tataḥ*— then; *katham*—how is it?; *paurṇamāsyāḥ*—of Paurṇamāsī; *samṛddhi*— of

prosperity; *varta*—news; *api*—even.

Paurṇamāsī: (with tears) Lord, millions of Candrāvalī's uncommonly ferocious enemies have come near. How can there be talk of Paurṇamāsī's splendor and opulence?

Text 12

nāradaḥ: putri na varākātma-pakṣasi. kutas te bahula-vipakṣato bhayam.

putri—O daughter; *na*—not; *varaka-ātma-pakṣa*—unfortunate; *asi*—you are; *kutaḥ*—why?; *te*—of you; *bahula*—of many; *vipakṣataḥ*—enemies; *bhayam*—fear.

Nārada: Daughter, your friends are not small people. Why should you fear these enemies?

Text 13

paurṇamāsī: nitantam iyaṁ hariṇojjhītā samvṛttā. mahā-kāntiś cāsyāḥ svasā rādhikā vyatītā. tat kuto na bhītiḥ.

nitantam—completely; *iyam*—she; *harina*—by Kṛṣṇa; *ujjhita*—abandoned; *samvṛttā*—was; *mahā-kāntiḥ*—very beautiful; *ca*—also; *asyāḥ*—of her; *svasā*—the sister; *radhika*—Radha; *vyatita*—died; *tat*—then; *kutaḥ*—why?; *na*—not; *bhitiḥ*—fear.

Paurṇamāsī: Kṛṣṇa completely abandoned her, and then her beautiful sister Rādhā died. How could one not be afraid?

Text 14

nāradaḥ: kim adyāpy etāṁ rādhikā-śoko bādhatē.

kim—whether; *adya*—now; *api*—even; *etam*—her; *radhika*—because of Radha; *sokaḥ*—grief; *badhate*—obstructs.

Nārada: Does she still grieve for Rādhā?

Text 15

paurṇamāsī: atha kim. yad iyaṁ bandhu-vatsalā rukmiṇī.

atha kim—yes; *yat*—because; *iyam*—she; *bandhu*—to her relative; *vatsala*—affectionate; *rukmiṇī*—Rukmiṇī.

Paurṇamāsī: Yes. Rukmiṇī is very affectionate to her relatives.

Text 16

nāradaḥ: keneyam rukmiṇīti viśrāvītā.

kena—why?; *iyam*—she; *rukmiṇī*—Rukmiṇī; *iti*—thus; *viśravita*—is called.

Nārada: Who gave her the name Rukmiṇī?

Text 17

paurṇamāsī: rukmiṇas tātena.

rukmiṇaḥ—of Rukmi; *tātena*—by the father.

Paurṇamāsī: Rukmī's father.

Text 18

nāradaḥ; (kṣaṇam praṇidhāya svagatam) nanv etaḥ pura-vraja-ramaṇyaḥ samāna-tattvā api vighrahādi-bhinnā eva. yad adyāpi vraja eva ta vraja-ramaṇyaḥ prema-mūrchitā vartante. kintu yogamāyayaiva viprayoge 'pi priya-saṅga-sukha-

*saṅgamanāya. tatraivācchādya pura-ramaṇīṣu svabhedābhimānenāveṣitā dīrgha-
svapna iva samyāg anubhāvāyām babhūvire. yas tūddhava-yāna-kurukṣetra-yātrayor
vṛtta-vakṣyamāna-caritrās tāḥ. khalv aṣṭottaraika-śata-ṣoḍaśa-sahasratas tasmād
anye eva tad alam tad-rahasyodghaṭanena. (prakāśam) kim adhyāvasitam
bhīṣmakasya.*

kṣaṇam—for a moment; *pranidhaya*—reflecting; *svagatam*— speaking to himself; *nanu*—is it not so?; *etaḥ*—these girls; *pura*—the city; *vraja*—and of Vraja; *ramanyaḥ*—the beautiful girls; *samana*—the same; *tattvaḥ*—nature; *api*—although; *vigraha*—bodies; *adi*—beginning with; *bhinnaḥ*—different; *eva*—certainly; *yat*—because; *adya*—now; *api*—also; *vraje*—in Vraja; *eva*— certainly; *taḥ*—they; *vraja*—of Vraja; *ramanyaḥ*—the beautiful girls; *prema*—with love; *murchitaḥ*—fainted; *vartante*—are; *kintu*—however; *yogamayaya*—by Yogamaya; *eva*—certainly; *virpayoge*—in separation; *api*—even; *priya*—of their beloved Kṛṣṇa; *saṅga*—of the association; *sukha*—the happiness; *saṅgamanaya*—for attaining; *tatra*—there; *eva*—certainly; *acchadya*—covering; *pura*—of the city; *ramanisū*—among the beautiful girls; *sva*—own; *abheda*—not different; *abhimānena*— with the conceptions; *avesitaḥ*—entered; *dirgha*—a long; *svapnaḥ*—dream; *iva*—like; *samyak*—completely; *anubhavayam babhūvire*— considered; *yaḥ*—who; *uddhava*—of Uddhava; *yana*—the journey; *kurukṣetra*—to Kurukṣetra; *yātrayoḥ*—and the journey; *vṛtta*— news; *vakṣyamāna*—will be spoken; *caritaḥ*—activities; *taḥ*—they; *khalu*—indeed; *asta*—eight; *eka*—one; *sata*—hundred; *sodaśa*— sixteen; *sahasrataḥ*—thousand; *tasmāt*—therefore; *anyaḥ*—others; *eva*—certainly; *tat*—then; *alam*—what is the need?; *tat*—of this; *rahasya*—of the secret; *udghaṭanena*—of revealing; *prakāśam*— openly; *kim*—what?; *adhyāvasitam*—was decided; *bhīṣmakasya*—by Mahārāja Bhīṣmaka.

Nārada: (reflecting for a moment, he says to himself) Are the girls of Dvārakā City and the girls of Vraja Village not the same persons, although appearing in different forms? The girls of Vraja were overwhelmed with love for Kṛṣṇa. To please them by reuniting them with their beloved, Yogamāyā transformed them into the women of Dvārakā. They now think their previous existence in Vraja to be like a long dream, and they think Uddhava's visit and their own journey to Kurukṣetra to be only stories. Aside from these 16,108 there are other gopīs also. Why should I reveal this secret? (openly) Has King Bhīṣmaka made his decision?

Text 19

paurṇamāsī: yādavendre candrāvalī-samārpanam.

yadava—of the Yadu dynasty; *indre*—to the king; *candrāvalī*—of Candrāvalī; *arpanam*—offering.

Paurṇamāsī: He wants to give Candrāvalī to Kṛṣṇa, the king of the Yadus.

Text 20

nāradaḥ: tataḥ kim ity ākulāsi.

tataḥ—then; *kim*—why?; *iti*—thus; *akula*—agitated; *asi*—you are.

Nārada: Then why are you so upset?

Text 21

paurṇamāsī: pratikūle rukmiṇī ko 'yaṁ bhīṣmakas tapasvī.

pratikule—averse; *rukmiṇī*—Rukmi; *kaḥ*—who?; *ayaṁ*—he; *bhīṣmaka*—Mahārāja Bhīṣmaka; *tapasvi*—suffering.

Paurṇamāsī: If Rukmī opposes, what can poor Bhīṣmaka do?

Text 22

nāradaḥ: vidarbha-kumārasya kim arīpsitam.

vidarbha-kumārasya—of the prince of Vidarbha; *kim*—what?; *arīpsitam*—is desired.

Nārada: To whom does Rukmī wish to give Candrāvalī?

Text 23

paurṇamāsī: cedi-pater abhyarthita-pūraṇam.

cedi—of Cedi; *pateḥ*—of the king; *abhyarthita*—the desire; *puraṇam*—

fulfillment.

Paurṇamāsī: He wants to fulfill the desire of Cedi's King Śiśupāla (and give her to him).

Text 24

nāradaḥ: katham etad bhavaty avadhāritam.

katham—how?; *etat*—this; *bhavati*—is; *avadharitam*—known.

Nārada: How did he learn of Śiśupāla's desire?

Text 25

paurṇamāsī: rukminyām padyasya preṣaṇena.

rukminyām—to Rukmiṇī; *padyasya*—of a verse; *preṣaṇena*—by sending.

Paurṇamāsī: By Śiśupāla's sending this letter-in-verse to Rukmiṇī.

Text 26

nāradaḥ: paṭhyatām idam.

paṭhyatām—should be read; *idam*—it.

Nārada: Please read it.

Text 27

paurṇamāsī:

*praṇayo damaghosa-nandane
śiśupāle tava yauvāncite
naradeva-vare śrutaśravo-
hṛdayānandi-guṇe vijrmbhatam*

praṇayaḥ—love; *damaghosa*—of Mahārāja Damaghosa; *nandane*— in the son; *sisupale*—Śiśupāla; *tava*—of you; *yauvana*—with youthfulness; *añcite*—endowed; *nāradeva*—of kings; *vare*—the best; *srutasravaḥ*—of Mahārāja Srutasravaḥ (another name of Damaghosa); *hṛdaya*—the heart; *ānandi*—delighting; *guṇe*—whose virtues; *vijrmbhatam*—awakens.

Paurṇamāsī: May your love for youthful Śiśupāla, who is the best of kings, and whose great virtues delight his father, Damaghosa, awaken.

Text 28

nāradaḥ: tataḥ kim adhyavasitam tayā.

tataḥ—then; *kim*—what?; *adhyavasitam*—was decided; *taya*—by here.

Nārada: What did Rukmiṇī decide?

Text 29

paurṇamāsī: tad eva parivartita-pañcākṣaram sañcaritam. yathā

*praṇayo mama ghosa-nandane
paśupāle nava-yauvanāncite
para-deva-vare druta-śravo-
hṛdayānandi-guṇe vijrmbhatam*

tat—that; *eva*—certainly; *parivartita*—changed; *pañca*— five; *akṣaram*—words; *sañcaritam*—sent; *yathā*—just as; *praṇayaḥ*—love; *mama*—of me; *ghosa*—of a cowherd; *nandane*—for the son; *pasupale*—a cowherd; *nava*—new; *yauvana*—with youthfulness; *añcite*—endowed; *para*—supreme; *deva*—of gods; *vare*—the best; *druta*—at once; *sravaḥ*—hearing; *hṛdaya*—the heart; *ānandi*— delighting; *guṇe*— whose virtues; *vijrmbhatam*—awakens.

Paurṇamāsī: She changed five words and sent the letter back. It now said: "I have fallen in love with a young gopa who is the son of a cowherd. He is the Supreme Personality of Godhead. Hearing of His transcendental qualities at once fills the heart with transcendental bliss."

Text 30

nāradaḥ: tatas tataḥ.

tataḥ—then; tataḥ—then.

Nārada: Then? Then?

Text 31

paurṇamāsī: tatas tad ālokyā śaṅkita-kṛṣṇopasattinā yuva-rājena duṣṭa-rājanya-maṅdale nimantrya kuṇḍīnam anesyamāne paryākulayā vatsayā mām anumantrya sunanda-nāmnā bhūsureṇa mukundāya pātrikā hāritā.

tataḥ—then; tat—this; alokyā—seeing; śaṅkita—frightened; kṛṣṇa—of Kṛṣṇa; upasattina—of the approach; yuva-rājena—by the prince; duṣṭa—wicked; rājanya—of kings; maṅdale—in the circle; nimantrya—advising; kuṇḍīnam—to Kuṇḍīna; anesyamane—brought; paryākulaya—distraught; vatsaya—by the girl; mām—me; anumantrya—requested; sunanda—Sunanda; namna—by the name; bhūsureṇa—a brahmana; mukundaya—to Mukunda; patrika—a letter; harita—was sent.

Paurṇamāsī: Reading this letter, and afraid that Kṛṣṇa might come, Prince Śīsupāla brought many demonic kings to Kuṇḍīna City. After consulting with me, the distraught girl (Rukmiṇī) sent a brāhmaṇa named Sunanda with a letter to Kṛṣṇa.

Text 32

nārada: sā kim-vidhā.

sa—that; kim-vidha—like what?

Nārada: What did it say?

Text 33

paurṇamāsī:

*aciram nirasya rasitaiḥ
pratipakṣam rājahaṁsa-nikurāmbam
kṛṣṇa-ghana svāmṛtais
tṛṣitām candrakavatīm siñca*

aciram—at oñce; *nirasya*—chasing away; *rasitaiḥ*—with sounds of thunder; *pratipakṣam*—inimical; *rājahaṁsa*—of rājahaṁsa swans; *nikurāmbam*—the flock; *kṛṣṇa-ghana*—O dark cloud of Kṛṣṇa; *sva*—own; *amṛtaiḥ*—with nectar; *trṣitam*—thirsty; *candrakavatīm*—peahen; *siñca*—please sprinkle.

Paurṇamāsī: 1678}O dark cloud of Kṛṣṇa, with the sound of Your thunder please quickly chase away these enemy rājahaṁsa swans and then sprinkle Your nectar-rain on this thirsty candrakavatī bird."

Note: Rājahaṁsa swans are frightened by thunder, but candrakavatī birds delight in the monsoon rains.

Text 34

nāradaḥ; nūnam asya bhūsurasya punar āvṛttir na vṛttāsti.

nūnam—is it not so?; *asya*—of him; *bhūsurasya*—of the brahmana; *punaḥ avṛtṭiḥ*—of the return; *na*—not; *vṛtta*—occurred; *asti*—has.

Nārada: The brāhmaṇa-messenger hasn't returned?

Text 35

paurṇamāsī: atha kim. yad atra daivam rukmiṇy-anukūlam.

atha kim—yes; *yat*—because; *atra*—in this matter; *daivam*—destiny; *rukmiṇī*—to Rukmiṇī; *anukulam*—is favorable.

Paurṇamāsī: Yes. Fate is kind to Rukmī.

Text 36

nāradaḥ: (sa-smitam) jagad-āścarya-cāturayāpi kim ity anulomitas tvayā na rukmī.

sa—with; *smitam*—a smile; *jagat*—the entire world; *ascarya*—wonder; *caturyaya*—whose expertness; *api*—even; *kim*—what?; *iti*—thus; *anulomitaḥ*—favored; *tvayā*—by you; *na*—not; *rukmi*—Rukmi.

Nārada: (smiles) Your powers fill the entire world with wonder. Why did you not make Rukmī favorable?

Text 37

paurṇamāsī: mama cāturya-mādhvīkenaiva dvi-guṇī-kṛta-durmadena rukmiṇā cedi-pater āvutta-bhāvāya kula-devī candrabhāgā yāgādy-upacārais tathārādhitā. yathā tad abhiṣṭam eva praty ādideśa.

mama—of me; *caturya*—of expertness; *madhvīkena*—by the madhvika nectar; *eva*—certainly; *dvi-guṇī-kṛta*—doubled; *durmadena*—intoxication; *rukmiṇā*—by Rukmi; *cedi-pateḥ*—of Śiśupāla, the king of Cedi; *āvutta*—of a brother-in-law; *bhāvāya*—for the attainment; *kula*—worshipped in the family; *devī*—the deity; *candrabhāga*—Durga; *yaga*—sacrificial ceremonies; *adi*—beginning with; *upacaraiḥ*—with forms of worship; *tathā*—in that way; *aradhita*—worshipped; *yathā*—just as; *tad*—of him; *abhiṣṭam*—the desire; *eva*—certainly; *prati*—to; *ādideśa*—accepted.

Paurṇamāsī: The mādhvika liquor of my powers only made Rukmī doubly intoxicated. Praying to get Cedi's King Śiśupāla as his brother-in-law, Rukmī worshiped the family deity Candrabhāgā with many agnihotra-yajñas and other ceremonies. Then the goddess granted his request.

Note: The statement is ambiguous. If "pratyādideśa" is taken as one word instead of two, the meaning is "The goddess refused his request."

Text 38

nāradaḥ: kīdṛśam idam.

kīdṛśam—like what?; *idam*—this.

Nārada: How was that?

Text 39

paurṇamāsī:

*viracayan jananim ati-vismitam
bhujacatuṣṭayavān ajaniṣṭa yaḥ
svabhaginīm tava śūra-sutātmajo
guṇavatīm parinesyati rukmiṇīm*

viracayan—making; *jananim*—His mother; *ati*—very; *vismitam*—astonished; *bhujā*—arms; *catuṣṭayavan*—with four; *ajaniṣṭa*—was born; *yaḥ*—who; *sva*—own; *bhaginīm*—sister; *tava*—of you; *sura*— of Sura; *suta*—of the son; *ātmajaḥ*—the son; *guṇavatīm*—virtuous; *parinesyati*—will marry; *rukmiṇīm*—Rukmiṇī.

Paurṇamāsī: The goddess appeared before Rukmī and said: "Mahārāja Sura's grandson who, born with four arms filled His mother with wonder, will marry your virtuous daughter Rukmiṇī."

Text 40

nāradaḥ: (sa-smitam) pratāritam eva tārakāri-jananyā durjanam jānīhi.

sa—with; *smitam*—a smile; *pratāritam*—cheated; *eva*— certainly; *tāraka-ari*—of Kartitkeya, the enemy of the demon Taraka; *jananya*—by the mother (Parvati); *durjanam*—the demon; *jānīhi*—you should know.

Nārada: (smiling) You should know that goddess Pārvatī cheated the wicked Rukmī with these words.

Text 41

paurṇamāsī: bhagavan kutaḥ prataraṇam. yataḥ

dūre dvāravatīndro

malinī[1]-kurute 'dya kuṇḍinaṁ khalinī

pāre varidhi garuḍo

didan̄kṣavaḥ pārśvato bhujagāḥ

bhagavan—O lord; *kutaḥ*—from what?; *prataraṇam*—cheating; *yataḥ*—because; *dūre*—far away; *dvaravati*—of Dvaraka; *indraḥ*—the king; *malinī-kurute*—pollute; *adya*—now; *kuṇḍinaṁ*—Kuṇḍina City; *khalinī*—the host of demoniac kings; *pare*—on the farther shore; *varidhi*—of the ocean; *garuḍaḥ*—Garuḍa; *didan̄kṣavaḥ*—wishing to bite; *parsvataḥ*—by his side; *bhujagaḥ*—snakes.

Paurṇamāsī: Lord, how did she cheat him? Kṛṣṇa is now far away, Garuḍa is on the other side of the ocean, Kuṇḍina City is polluted by a host of demons, and (Rukmīṇī is surrounded by guards as ferocious as) snakes eager to bite anyone who comes near.

Text 42

*(praviśya) sunandaḥ: bhagavati nirbharam adūra eva vidarbha-pure
dvāravatīndraḥ.*

praviśya—entering; *bhagavati*—O noble lady; *nirbharam*—greatly; *adūre*—not far away; *eva*—certainly; *vidarbha*—of Vidarbha; *pure*—in the city; *dvaravati*—of Dvaraka; *indraḥ*—the king.

Sunanda: (enters) Noble lady, Kṛṣṇa is not far from Vidarbha City.

Text 43

paurṇamāsī: (sānandam) sunanda bādham abhinandanīyo 'si sandeśa-haraḥ.

sa—with; ānandam—bliss; sunanda—O Sunanda; badham—certainly; abhinandanīyaḥ—jubilant; asi—you are; sandeśa— message; haraḥ—carrying.

Paurṇamāsī: (blissful) Ah! Sunanda! Welcome! You bring a message.

Text 44

sunanda: kṛtam abhinandanena. diṣṭāndhasya me babhūva vandhyā sandeśa-haratā.

kṛtam—what is the use; abhinandanena—of this welcome; diṣṭa-andhasya—unfortunate; me—of me; babhūva—has become; vandhya—useless; sandeśa—of the message; harata—the carrying.

Sunanda: What is the use of welcoming me? Fate is blind to me. My message-carrying is a failure.

Text 45

paurṇamāsī: (sa-śaṅkam) katham iva.

sa—with; śaṅkam—fear; katham—how?; iva—like.

Paurṇamāsī: (frightened) Why?

Text 46

sunandaḥ: paṭhyatām iyam pātrikā patri-rāja-patrasya.

paṭhyatām—should be read; iyam—this; patrika—letter; patri-rāja-patrasya—of Lord Kṛṣṇa rides on Garuḍa.

Sunanda: Read this letter from Kṛṣṇa, who is carried by Garuḍa.

Text 47

nārada: (vācayati)

*nikhilāḥ sikhinīr nayanāpi
sukhāni jātyāsītāpaṅgīḥ
ramayati kṛṣṇaḥ su-ghano
vṛndāvana-gandhinīr eva*

vacayat—reads; *nikhilāḥ*—all; *sikhinīḥ*—the pea-hens; *nayanā*—leading; *api*—even; *sukhāni*—happinesses; *jātya*—by nature; *asita*—dark; *apaṅgīḥ*—with sidelong glances; *ramayati*—delights; *kṛṣṇaḥ*—Kṛṣṇa; *su*—the handsome; *ghanaḥ*—cloud; *vṛndāvana*—of Vṛndāvana; *gandhinīḥ*—with the fragrance; *eva*—certainly.

Nārada: (reads) "The black cloud of Kṛṣṇa brings happiness to the śikhinī birds, who gaze at Him from the corners of their dark eyes. He delights the fragrant śikhinī birds of Vṛndāvana forest."

Text 48

paurṇamāsī: hanta candrāvalīti nādhiḡatam mādhavena.

hanta—ah!; *candrāvalī*—Candrāvalī; *iti*—thus; *na*—not; *adhiḡatam*—understood; *madhavena*—by Kṛṣṇa.

Paurṇamāsī: Ah! Kṛṣṇa doesn't know she is Candrāvalī.

Text 49

nāradaḥ: sunanda kutaḥ tvayā nābhivyaktam āveditam.

sunanda—O Sunanda; *kutaḥ*—why?; *tvayā*—by you; *na*—not; *abhivyaktam*—revealed; *aveditam*—communicated.

Nārada: Sunanda, why did you not tell Him?

Text 50

sunandaḥ: ka khalu candrāvalī.

ka—who?; khalu—indeed; candrāvalī—is Candrāvalī.

Sunanda: Who is Candrāvalī?

Text 51

paurṇamāsī: duṣṭa-nṛpebhyas trapamānena rukmiṇā svasur gokula-nivāsam atra nihñutya candrāvalīty-abhidhā samvṛtā.

dusta—from the demoniac; nṛpebhyaḥ—kings; trapamanena—embarrassed; rukmina—by Rukmi; svasuḥ—of his sister; gokula—in Gokula; nivasam—the residence; atra—here; nihñutya—concealing; candrāvalī—Candrāvalī; iti—thus; abhidha—the name; samvṛta—concealed.

Paurṇamāsī: Embarrassed before the demon kings, Rukmī hid the fact that his sister had lived in Gokula Village and was named Candrāvalī.

Text 52

sunandaḥ: nūnam suhṛdam apy agocarō 'yam arthaḥ. tatra mad-vidhasya kā kathā.

nunam—is it not so?; suhṛdam—by friends; api—even; agocaraḥ—unknown; ayam—this; arthaḥ—fact; tatra—in this; mat-vidhasya—of someone like me; ka—what?; katha—description.

Sunanda: Rukmī hid this from even his friends. How was a person like me to know it?

Text 53

paurṇamāsī: tarhi katham asau darvīkarāri-ketur vidarbham alaṅcakāra.

tarhi—nevertheless; *katham*—why?; *asau*—He; *darvikara-ketuḥ*—Lord Kṛṣṇa, the master of Garuḍa; *vidarbhan*—the country of Vidarbha; *alaṅcakara*—has decorated.

Paurṇamāsī: Then why does Kṛṣṇa, the master of Garuḍa, now decorate Vidarbha with His presence?

Text 54

sunandaḥ: suṣṭhu bhaktayoḥ kratha-kaiśikayoḥ sandeśa-saundaryeṇa.

susthu—greatly; *bhaktayoḥ*—of two devotees; *kratha*—Kratha; *kaiśikayoḥ*—and Kaisika; *sandeśa*—of the message; *saundaryeṇa*—by the beauty.

Sunanda: Because of the beautiful invitation of the two devotees Kratha and Kaiśika.

Text 55

paurṇamāsī: nṛpābhyām kim atra pravṛttam.

nṛpābhyām—by two kings; *kim*—why?; *atra*—in this matter; *pravṛttam*—was done.

Paurṇamāsī: Why did these two kings invite Him?

Text 56

sunandaḥ: bhagavato hiraṇyagarbhasya śāsanena. tathā hi

svasti śrī-kratha-kaiśikau sva-bhavanād ambhoja-garbhodbhavaḥ
sarva-kṣmāpati-durvyatikrama-girāv ity ādiśaty eṣa vām
śuddhair adhyavasīyatām nṛpatibhiḥ sārđham yuvābhyām mudā
śrī-rājendratayā kṣitau yadu-pateḥ puṇyābhiseka-kriyā

bhagavato—of the lord; *hiranyagarbhasya*—Brahma; *सानेना*—by the order; *tathā hi*—furthermore; *svasti*—auspiciousness; *śrī-kratha*—to Kratha; *kaisikau*—and Kaisika; *sva*—own; *bhavanat*— from the abode; *ambhoja*—of the lotus flower; *garbha*—birth; *udbhavaḥ*—manifested; *sarva*—all; *kṣmapati*—by kings; *durvyatikrama*—impossible to transgress; *girau*—whose words; *iti*—thus; *adisati*—instructs; *eṣaḥ*—he; *vam*—to you both; *suddhaiḥ*—with the pure-hearted; *adhyavasīyatām*—concluded; *nṛpatibhiḥ*—the kings; *sārđham*—with; *yuvābhyām*—by you both; *mudā*—with jubilation; *śrī-rāja-indrataya*—as the supreme monarch; *kṣitau*—on the earth; *yadu*—of the Yadus; *pateḥ*—of the king (Kṛṣṇa); *puṇya*—sacred; *abhiseka*—coronation; *kriyā*— ceremony.

Sunanda: Lord Brahmā ordered them: "O Kratha and Kaiśika, auspiciousness unto you both. You are so powerful that no king can transgress your order. The two of you, accompanied by all pure-hearted kings, should jubilantly crown Kṛṣṇa emperor of the entire world is a sacred coronation ceremony."

Text 57

paurṇamāsī: diṣṭyā draṣṭavyo 'yam mayā mahā-mahotsavaḥ.

diṣṭyā—by good fortune; *draṣṭavyahe*—shall be seen; *ayam*— this; *mayā*—by me; *mahā*—great; *mahā*—great; *utsavaḥ*—festival.

Paurṇamāsī: By good fortune I will see this great, great festival.

Text 58

sunandaḥ: bhagavati nirvyūḍho 'yam.

bhagavati—O noble lady; *nirvyudhaḥ*—completed; *ayam*—this.

Sunanda: Noble lady, it was already done.

Text 59

paurṇamāsī: kīdr̥g eṣaḥ.

kīdr̥k—like what?; *eṣaḥ*—that.

Paurṇamāsī: How was it?

Text 60

sunandaḥ:

*br̥mhiṣṭhe ratna-simhāsana-śirasi vare sanniviṣṭasya tuṣṭair
gīrbāṇaiḥ pārvatīśa-prabhṛtibhir abhitaḥ stūyamānasya bhūyah
sadyaḥ sampadyamāno nṛpatibhir akhilair divya-kumbhāvalibhis
tatrāpūrvas tadāsīd danuja-vijayino rāja-rājābhiṣekaḥ*

br̥mhiṣṭhe—on a great; *ratna-simhasana-sirasi*—jewelled throne; *vare*—excellent; *sannivaiṣṭasya*—seated; *tustaiḥ*—jubilant; *girbanaiḥ*—by demigods; *parvati-isa*—by Lord Śiva, the husband of Parvati; *prabhṛtibhiḥ*—headed; *abhitaḥ*—completely; *stuyamanasya*—glorified with prayers; *bhūyah*—repeatedly; *sadyaḥ*—at once; *sampadyamanah*—manifesting; *nṛpatibhiḥ*—by the kings; *akhilaiḥ*—all; *divya*—glistening; *kumbha*—of pitchers; *avalibhiḥ*—with a multitude; *tatra*—there; *apurvaḥ*—unprecedented; *tada*—then; *asit*—was; *danuja-vijayinah*—of Lord Kṛṣṇa, who is always victorious over the demons; *rāja*—of kings; *rāja*—of the king; *abhiṣekaḥ*—the ritual bathing at the time of coronation.

Sunanda: Lord Kṛṣṇa, who is always victorious over the demons, sat on great, beautiful jewelled throne. As Lord Śiva and the other jubilant demigods repeatedly glorified His with prayers, all the kings performed the ritual bathing-ceremony with glistening waterpots. In this way Lord Kṛṣṇa, who is always victorious over the demons, was crowned the emperor of all kings.

Text 61

nāradaḥ: siddham vindhyāya vedhaso vara-dānam.

siddham—perfect; *vindhyaya*—to the king of the Vindhya Mountains;

vedhasaḥ—of Lord Brahma; *vara-danam*—granting the benediction.

Nārada: Lord Brahmā answered Mount Vindhya's prayer (that Kṛṣṇa become his son-in-law).

Text 62

paurṇamāsī: bhagavann anuśādhi. sādhayāmi mādhavam sadhiṣṭhārtha-bodhanāya.

bhagavan—O Lord; *anusadhi*—please instruct me; *sadhayāmi*—I shall approach; *madhavam*—Lord Kṛṣṇa; *sadhiṣṭha-artha-bodhanaya*— for advising.

Paurṇamāsī: Lord, order me, and I will go to Kṛṣṇa to learn the truth.

Text 63

(praviśyāpaṭi-kṣepena) kañcukī: bhagavati vidarbhendro nivedayati mad-abhyarthitābhyām pārthivābhyām rukmiṇī-haraṇāya rājendram āvedayitum prasthitam. tad adya bhavatyā tirthena tirtha-padam draṣṭum icchāmiti.

praviśya—entering; *apati*—the curtain; *kṣepena*—tossing aside; *bhagavati*—O noble lady; *vidarbha*—of Vidarbha; *indraḥ*— the king; *nivedayati*—informs; *mat*—by me; *abhyarthitābhyām*— requested; *parthivābhyām*—by the two kings; *rukmiṇī*—of Rukmiṇī; *haraṇāya*—for the kidnapping; *rāja*—of kings; *indram*—the king; *avedayitum*—to inform; *prasthitam*—approaching; *tat*—therefore; *adya*—now; *bhavatyā*—by you; *tirthena*—saintly; *tirtha-padam*—the sacred feet; *draṣṭum*—to see; *icchāmi*—I desire; *iti*—thus.

Kañcukī: (tossing the curtain aside, she enters) Noble lady, the king of Vidarbha sends this message: "I requested the two kings (Kratha and Kaiśika) to ask Lord Kṛṣṇa, the king of all kings, to kidnap Rukmiṇī. Today, along with you, I wish to see the sacred feet of Lord Kṛṣṇa."

Text 64

paurṇamāsī: bhagavan mama sādhyam siddham ivābhūt. tad anujānīhi mām. (iti dvābhyām saha niṣkrāntā.)

bhagavan—O lord; *mama*—by me; *sādhyam*—to be done; *siddham*—completed; *iva*—as if; *abhūt*—is; *tat*—that; *anujanihi*—please order; *mam*—me; *iti*—thus; *dvābhyām*—both of them; *saha*—with; *niṣkrānta*—exits.

Paurṇamāsī: Lord, it is now accomplished. Please give me permission (to go now). (She exits with both of them.)

Text 65

(nepathye)

*viśrānte viṣayākṛtiṃ pariṇatim hitvā munīnām api
svānte nākramate yad-aṅghri-nakharopānta-prabhāpy alpikā
citram mad-vidha-pāṇi-kudmala-taṭi-samvāhya-pādāmbuje
devaḥ so 'yam alaṅkaroti karuṇaḥ kalyāṇa-palyaṅkikām*

nepathye—from behind the scenes; *viśrante*—resting; *viṣaya-akṛtim*—the range of perception; *parinatim*—obeisances; *hitvā*—abandoning; *munīnām*—of the sages; *api*—even; *svante*—in the heart; *na*—does not; *akaramte*—go; *yat*—of whom; *aṅghri*—of the feet; *nakhara*—of the nails; *upanta*—of the tips; *prabha*—the effulgence; *api*—even; *alpika*—slight; *citram*—wonderful; *mat*—me; *vidha*—of someone like; *pāṇi*—of the hand; *kudmala*—of the bud; *tati*—by the surface; *samvāhya*—to be massaged; *pada*—feet; *ambuje*—lotus flowers; *devaḥ*—lord; *sah ayam*—this; *alaṅkaroti*—decorates; *karuṇaḥ*—merciful; *kalyāṇa*—auspicious; *palyaṅkikām*—bed.

A voice from behind the scenes: Even in the hearts of the renounced sages the Supreme Personality of Godhead will not place the slightest ray of light from the tip of His toenails How wonderful it is that the merciful Lord decorates my auspicious couch and allows a person like me to massage His lotus feet with flower-bud hands!

Text 66

nāradaḥ: kratha-kaiśikayoḥ sūktir iyam.

kratha—of Kratha; *kaiśikayoḥ*—and Kaisika; *sūktiḥ*—the prayer; *iyam*—this.

Nārada: These are the prayers of Kratha and Kaiśika.

Text 67

(*punar nepathye śaṅkha-dhvanaiḥ.*)

punaḥ—again; *nepathye*—from behind the scenes; *śaṅkha*—of a conch-shell; *dhvaniḥ*—the sound.

(The sound of a conchshell is heard from behind the scenes.)

Text 69

nāradaḥ: (vilokya sa-harṣam) ahaha

kara-yugalena gr̥hitam
nidhāya vadanāmbuje dhaman kambum
vraja-rājñi-stana-pāna-
smaraṇa-stimito harir jayati

vilokya—looking; *sa*—with; *harṣam*—joy; *ahaha*—aha!; *kara*—of hands; *yugalena*—by the pair; *gr̥hitam*—grasped; *nidhaya*—placing; *vadana*—of the mouth; *ambuje*—on the lotus flower; *dhaman*—blowing; *kambum*—the conch-shell; *vraja*—of Vraja; *rājñi*—of the queen; *stana*—the breast; *pana*—drinking; *smaraṇa*—remembering; *stimitaḥ*—motionless; *hariḥ*—Lord Kṛṣṇa; *jayati*—all glories.

Nārada: (gazing with happiness) All glories to Lord Kṛṣṇa who, grasping the conchshell with both hands, placing it to His lotus mouth, blowing it, and remembering how He once drank the breast-milk of mother Yaśodā, becomes stunned and motionless!

Text 69

(*punar nirūpya*) *katham kratha-kaiśikābhyām anugamyamāno 'yaṁ purastāt*

parikramati.

punaḥ—again; *nirūpya*—looking; *katham*—how is it?; *kratha*— by Kratha; *kaisikābhyām*—and Kaisika; *anugamayamaṇaḥ*—being followed; *ayaṃ*—He; *purastat*—in the presence; *parikramati*—goes.

(looking again) Followed by Kratha and Kaisika, He is coming here!

Text 70

*cañcat-kaustubha-kaumudī-samudayaḥ kaumodakī-cakrayoḥ
sakhyaenōjjvalitais tathā jalajayoḥ ādhyāś caturbhir bhujaiḥ
divyalāṅkaraṇena saṅkata-tanuḥ saṅgī vihaṅgeśitur
mām asmārayad eṣa kamsa-vijayī vaikuṅṭha-goṣṭhī-śriyam*

cañcat—moving; *kaustubha*—of the Kaustubha gem; *kaumudī*—of the moonlight; *samudayaḥ*—the arisal; *kaumodakī*—of the Kaumodakī club; *cakrayoḥ*—and the sudarsan cakra; *sakhyaena*—with friendship; *ujjvalitaiḥ*—glistening; *tathā*—in that way; *jalajayoḥ*—of the two objects born from water (the lotus flower and conch-shell); *ādhyāḥ*—enriched; *caturbhiḥ*—with four; *alāṅkaraṇena*—with ornaments; *saṅkata*—decorated; *tanuḥ*—whose body; *saṅgī*—accompanied; *vihaṅga-isitūḥ*—by Garuḍa, the king of birds; *mām*—me; *asmārayat*—reminded; *eṣaḥ*—He; *kamsa-vijayī*—Lord Kṛṣṇa, who defeated King Kamsa; *vaikuṅṭha-goṣṭhī*—of Vaikuṅṭha; *śriyam*—the opulence and splendor.

The moonlight of the moving Kaustubha jewel shining, His four arms splendid with the friendship of the Kaumodakī club, Sudarśana cakra, Pāñcajanya conchshell, and lotus flower, and His form decorated with glistening ornaments, Lord Kṛṣṇa, who defeated Kamsa and who is now accompanied by Garuḍa, reminds me of His opulence in Vaikuṅṭha.

Text 71

tad ambaram ārūḍhaḥ kautukam avalokyāmi. (iti niṣkrāntaḥ.)

tat—then; *ambaram*—in the sky; *arūḍhaḥ*—ascended; *kautukam*—this wonder; *avalokyāmi*—I see; *iti*—thus; *niṣkrāntaḥ*—exits.

Now I will ascend into the sky and watch the Lord's pastimes from there. (He

exits.)

Text 72

(*tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ.*)

kṛṣṇaḥ: hanta nṛpedrau

*hitair amṛta-sālibhir mad-abhiṣeka-vārām jharaiḥ
samṛddhim upalabhya vām vimala-kīrti-vallī bhūvi
vyatīta-sura-kānanā parama-mūrdham ārundhatī
ramā-smaraṇa-bhūsaṇa-stavaka-rāśir āsīd asau*

tataḥ—then; *praviśati*—enters; *yathā*—as; *nirdiṣṭaḥ*—described; *kṛṣṇaḥ*—Kṛṣṇa; *hanta*—O!; *nṛpa-indrau*—great kings; *hitaiḥ*—auspicious; *amṛta*—with nectar; *salibhiḥ*—filled; *mat*—of Me; *abhiṣeka*—of the ceremonial bathing at the time of coronation; *varam*—excellent; *jharaiḥ*—with streams; *samṛddhim*—expansion; *upalabhya*—attaining; *vam*—of you; *vimala*—splendid; *kīrti*—of fame; *vallī*—the creeper; *bhūvi*—in this world; *vyatīta*—surpassing; *sura*—of the demigods; *kanana*—the groves and gardens; *parama*—of the spiritual world; *mūrdham*—to the top; *arundhati*—stopping; *rama*—of the goddess of fortune; *smaraṇa*—of the memory; *bhūsaṇa*—the ornament; *stavaka*—of bunches of flowers; *raśiḥ*—a multitude; *asit*—has become; *asau*—this.

(Lord Kṛṣṇa as described, enters)

Kṛṣṇa: O kings, watered by the auspicious streams of nectar in My coronation, the splendid vine of your fame has grown beyond the gardens of the demigods and entered the spiritual world, where it now blossoms with many flowers to decorate the thoughts of the goddess of fortune.

Text 73

nṛpau: (sa-praśrayam)

*ekasminn iha roma-kūpa-kuhare brahmāṇḍa-bhāṇḍāvalī
yasya prekṣayate gavākṣa-padavī-ghūrṇat-parāṇūpamām
keyam tasya samṛddhaye tava vibho rājendratā-grāmatī
sauṭīryeṇa camatkṛtiṁ tad api naḥ kam apy asau puṣyati*

sa—with; *prasrayam*—humbleness; *ekasmin*—in one; *iha*—here; *roma-kupa-*

kuhare—bodily pore; *brahmānda-bhānda*—of universes; *avali*—a multitude; *yasya*—of whom; *prekṣayate*—shows; *gavakṣa*— of a window; *padavi*—the path; *ghurnat*—moving; *paranu*—atoms; *upamam*—for expanding; *tava*—of You; *vibho*—O almighty Lord; *rāja-indrata*—the status of king of kings; *gramati*—of being a village-chief; *sautiryena*—with the pride; *camatkṛtim*—wonder; *tat*—that; *api*—even; *naḥ*—of us; *kam api*—a certain; *asau*—this; *pusyati*—nourishes.

The two kings: (with humbleness) As many atoms pass through an open window, so a great host of universes passes through a single pore of Your body. O Almighty Lord, how can we actually glorify You? Our praises are like glorifying an emperor by calling him a wonderful village-chief. Your glories fill us with wonder.

Text 74

kṛṣṇaḥ: nṛpendrau prasanno 'smi. nijābhīṣṭam abhyarthayetham.

nṛpa-indrau—O great kings; *prasannaḥ*—please; *asmi*—I am; *nija*—own; *abhiṣṭam*—desire; *abhyarthayetham*—please request.

Kṛṣṇa: O great kings, I am very pleased with you. Please ask some benediction from Me.

Text 75

nṛpau: deva rukmiṇī sa tapasvinī tapas tathā na cakāra. yena te dāsya-saubhāgya-bhāgadheya-bhājanam bhaved iti suparṇād ākarṇitam. kintu tathā devenānugṛhyatām. yathā kathāveśena bhīru-veśā na syāt.

deva—O Lord; *rukmiṇī*—Rukmiṇī; *sa*—she; *tapasvinī*—ascetic; *tapas*—austerity; *tathā*—in that way; *na*—not; *cakāra*—performed; *yena*—by which; *te*—of You; *dāsya*—of service; *saubhāgya*—of good fortune; *bhāgadheya*—a portion; *bhājanam*—the object; *bhaved*—may be; *iti*—thus; *suparṇat*—from Garuḍa; *ākarṇitam*—heard; *kintu*—however; *tathā*—in that way; *deva*—O Lord; *anugṛhyatām*—please be kind; *yathā*—just as; *kathā*—of this statement; *avesena*—with the entrance; *bhīru*—fearsome; *veśā*—appearance; *na*—not; *syāt*—may be.

The two kings: Lord, although we have heard from Garuḍa that poor Rukmiṇī has not performed any austerities to attain the good fortune of serving You directly, please be merciful to her. Please don't be a cause of fear for her.

Text 76

kṛṣṇaḥ: kīdr̥g anugrahaḥ.

kīdr̥k—like what?; *anugrahaḥ*—mercy.

Kṛṣṇa: What kind of mercy?

Text 77

nṛpau: durmada-magadhādīnām parābhavenāsyāḥ kuṇḍinād ākṛṣṭiḥ. yad adya candrabhāgārādhanaḥ bahiḥ sādhayaty eṣā.

durmada—wicked; *magadha*—Jarasandha, the king of Magadha; *adīnām*—of the kings headed by; *parabhavena*—by the defeat; *asyāḥ*—of her; *kuṇḍinat*—from Kuṇḍina; *ākṛṣṭiḥ*—taking; *yat*—because; *adya*—today; *candrabhaga*—of the goddess Durgā; *aradhanaya*—for worship; *bahiḥ*—outside; *sadhayati*—is; *eṣā*—she.

The two kings: Defeat Jarāsandha and the other demon kings, and take her from Kuṇḍina City. Do it today when she leaves the palace to worship goddess Candrabhāgā (Durgā).

Text 78

kṛṣṇaḥ: kṣitīndrau bādham āhariṣyāmi. tad-abhiṣṭam anusthīyatām.

kṣiti-indrau—O kings; *baddham*—certainly; *ahariṣyāmi*—I shall take; *tat*—this; *abhiṣṭam*—desire; *anusthīyatām*—shall be fulfilled.

Kṛṣṇa: Kings, I will kidnap her. Her desire will be fulfilled.

Text 79

(*nṛpau kṛṣṇaṁ praṇamya niṣkrāntau.*)

nṛpau—the kings; *kṛṣṇam*—to Lord Kṛṣṇa; *praṇamya*—offering respectful obeisances; *niṣkrāntau*—exit.

(The two kings offer their respectful obeisances to Lord Kṛṣṇa and then exit.)

Text 80

(*nepathye*)

*bhītā rudraṁ tyajati girijā śyāmam āprekṣya kaṅṭham
śubhram dṛṣṭvā kṣīpati vasaṇam vismito nīla-vāsaḥ
kṣīram matvā śrapayati yāmī-nīram ābhīritokā
gīte dāmodara yaśasi te vīṇayā nāradena*

bhīta—frightened; *rudram*—Lord Siva; *tyajati*—abandons; *giriya*—Parvati; *syamam*—blue; *aprekṣya*—not seeing; *kaṅṭham*—the neck; *subhram*—white; *dṛṣṭvā*—seeing; *kṣīpati*—tosses away; *vasanam*—garment; *vismitaḥ*—astonished; *nīla-vasaḥ*—Balarama; *kṣīram*—milk; *matvā*—considering; *śrapayati*—churns; *yāmī*—of the Yamuna River; *nīram*—the water; *abhirika*—gopi; *utka*—eager; *gīte*—when sung; *damodara*—O Lord Damodara; *yaśasi*—the glory; *te*—of You; *vinaya*—with the vina; *nāradena*—by Nārada.

A voice from behind the scenes: O Kṛṣṇa, when the great sage Nārada was chanting Your glories and playing the vīṇā, the bluish line on the neck of Lord Śiva disappeared. Upon seeing this, Gaurī, the wife of Lord Śiva, suspected Lord Śiva of being someone else disguised as her husband, and out of fear she immediately left his company. Upon hearing the chanting of Kṛṣṇa's name, Lord Balarāma saw that His dress had become white, although He was generally accustomed to a bluish dress. And the cowherd girls saw all of the water of the Yamunā River turn into milk, so they began to churn it into butter.*

Text 81

suparṇaḥ: so 'yam ambare tumburuḥ stavīti.

saḥ ayam—this; *ambare*—in the sky; *tumburuḥ*—Nārada; *stavīti*—offers prayers.

Suparṇa: This is Nārada offering prayers from the sky.

Text 82

kṛṣṇaḥ: sakhe khagendra paśya paśya

*śubhrātapatra-patalī khala-bhūpatīnām
abhrāṇi takṣaka-phaṇākṛtir āvṛṇoti
yam ākalayya pṛthu-vepathu-dolitāni
dūre jaganti bhaya-jarjaratām bhajanti*

sakhe—O friend; *khaga*—of birds; *indra*—O king; *paśya*—look!; *paśya*—look!; *śubhra*—white; *atapatra*—of parasols; *patali*—the multitude; *khala*—of the demoniac; *bhūpatīnām*—kings; *abhrāṇi*—the clouds; *takṣaka*—of the serpent Takṣaka; *phaṇa-akṛtiḥ*—the hood; *āvṛṇoti*—covers; *yam*—which; *ākalayya*—seeing; *pṛthu*—greatly; *vepathu-dolitāni*—trembling; *dūre*—from far away; *jaganti*—the universes; *bhaya*—with fear; *jarjaratam*—suffering; *bhajanti*—attain.

Kṛṣṇa: O friend, O king of birds, look! Look! As if they were the expanded hoods of the great serpent Takṣaka, the white parasols of the demon-kings cover the clouds. Seeing these parasols from far away, and thinking the great serpent has come, the universes are now trembling in fear.

Text 83

*suparṇaḥ: deva bādham ātapatra-phaṇā-patalī laghīyasaḥ kiṅkarasyāsya
garutmataḥ sakṛt pakṣa-vikṣepa-kelaye 'pi na paryāptim esyati. dūre viśrāmyatu sakha
me sudarśanaḥ kalpānta-kṛṣṇaṇuḥ.*

deva—O Lord; *bādham*—certainly; *atapatra*—parasol; *phaṇa*—of serpent's hoods; *patali*—multitude; *laghīyasaḥ*—of the insignificant; *kiṅkarasya*—servant; *asya*—of him; *garutmataḥ*—Garuḍa; *sakṛt*—once; *pakṣa*—of the wing; *vikṣepa*—striking; *kelaye*—for a pastime; *api*—even; *na*—not; *paryāptim*—defence; *esyati*—will attain; *dūre*—far away; *viśramyatu*—may rest; *sakha*—friend; *me*—my; *sudarśanaḥ*—the Sudarśana cakra; *kalpa*—of the kalpa; *anta*—at the end; *kṛṣṇaṇuḥ*—the fire.

Suparṇa: These serpent-hood parasols will not be able to defend themselves from even a single playful blow of the wing of this insignificant servant Garuḍa.

Let my friend, the Sudarśana cakra, who burns like the great fire at the end of the kalpa, stay far away. (I will take care of this myself.)

Text 84

(*nepathye*)

kuṇḍina-naraba-i-puttī
anurubā puṇḍari-a-na-anassa
taha eso sahi tissā
hā hada-devvam vilome-i

nepathye—behind the scenes; *kuṇḍina*—of Kuṇḍina; *naraba-i-puttī*—the princess; *anuruba*—a suitable match; *puṇḍari-a-na-anassa*—for lotus eyed Kṛṣṇa; *taha*—in that way; *eso*—He; *sahi*—O friend; *tissa*—of her; *ha*—alas!; *hada*—wretched; *devvam*—fate; *vilome-i*—has become contrary.

A voice from behind the scenes: Rukmiṇī, the princess of Kuṇḍina, is a perfect match for lotus-eyed Kṛṣṇa. O friend, cruel fate is not friendly to her.

Text 85

suparṇah: pura-strīnām viśādoktir iyam.

pura—in the city; *strīnām*—of the women; *viśada-uktiḥ*—the lament; *iyam*—this.

Suparṇa: This is the lamentation of the women in Kuṇḍina City.

Text 86

(*punar nepathye*)

kahi rūppiṇī suruba
kahi damaghosassa ṇandaṇo mando
na ghaḍa-e gaḍḍaha-kaṇṭhe
vimalā no-māli-a-mālā

punaḥ—again; *nepathye*—behind the scenes; *kahi*—where?; *rūppinī*—Rukmiṇī; *suruba*—beautiful; *kahi*—where?; *damaghosassa*— of Mahārāja Damaghosa; *nandano*—the sun; *mando*—slow-witted; *na*— not; *ghada-i*—is; *gaddaha*—of a donkey; *kaṅṭhe*—on the neck; *vimala*—a splendid; *no*—of fresh; *mali-a*—malika flowers; *mala*—a garland.

A voice from behind the scenes: What is the dull-witted son of Mahārāja Damaghoṣa in comparison to beautiful Rukmiṇī? A splendid garland of newly-blossomed mālīkā flowers should not be placed around the neck of a donkey.

Text 87

suparṇaḥ: vanyayā mālayā khalu sulabho 'yam kaustubhī kaṅṭho nānyayā.

vanyaya—of forest-flowers; *malaya*—by the garland; *khalu*— indeed; *sulabhaḥ*—easily attained; *ayam*—this; *kaustubhi*—that carries the Kaustubha gem; *kaṅṭhaḥ*—the neck; *na*—not; *anyaya*—by another.

Suparṇa: This forest-flower garland will decorate the neck that holds the Kaustubha gem. It will decorate no other neck.

Text 88

(*nepathye*)

*jīyād uccair akhila-taruṇī-maṇḍalākṛṣṭi-vidyā
vaidagdhīnām nidhir anavadhir yādavāmbhodhi-candraḥ
saṅgrāmāntaḥ-pura-bhuvi puro hanta yaṁ prekṣya dūrād
astrī-loko 'py atanu-cakitaḥ strī-svarūpaṁ bibharti*

nepathye—behind the scenes; *jīyat*—all glories; *uccaiḥ*—greatly; *akhila*—of all; *taruṇī*—young girls; *maṇḍala*—the circle; *ākṛṣṭi*—attraction; *vidya*—knowledge; *vaidagdhīnām*—of expertize; *nidhiḥ*—a treasure-house; *anavadhiḥ*—limitless; *yadava*—of the Yadu dynasty; *ambhodhi*—from the ocean; *candraḥ*— the moon; *saṅgrāma-antaḥ-pura-bhuvi*—in the inner apartments of the palace; *puraḥ*—in the presence; *hanta*—indeed; *yaṁ*—whom; *prekṣya*—seeing; *dūrāt*—from far away; *astrī-lokaḥ*—those who are not women; *api*—even; *atanu*—by cupid; *cakitaḥ*—frightened; *strī*—of women; *svarūpaṁ*—the forms; *bibharti*—manifest.

A voice from behind the scenes: All glories to Lord Kṛṣṇa, the splendid moon risen from the ocean of the Yadu dynasty. He is a boundless treasure-house of the art of attracting all young girls. When even soldiers in battle glimpse Him far away in the palace, they tremble with amorous desire and become at once transformed into women.

Text 89

kṛṣṇaḥ: (savyato vilokya) katham ayam mauktika-cūḍo nāma mathuro vandi bhogāvalīm paṭhati.

savyataḥ—to the left; *vilokya*—looking; *katham*—whether; *ayam*—this; *mauktikacudaḥ*—Mauktikacuda; *nama*—named; *mathuraḥ*— from Mathura; *vandi*—the poet; *bhogavalīm*—a virudavali poem; *paṭhati*—recites.

Kṛṣṇa: (glancing to the left) Is this the poet Mauktikacūḍa from Mathurā reciting a Bhogāvalī poem?

Text 90

(punas tatraiva)

*sphuran-maṇisarādhikam nava-tamāla-nīlam harer
udūḍha-ghana-kuṅkumam jayati hāri vakṣaḥ-sthalam
udū-stavakitam sadā tadid-udīrṇa-lakṣmī-bharam
yad abhram iva līlayā sphuṭam adabhram udbhāsate*

punaḥ—again; *tatra*—there; *eva*—certainly; *sphurat*—glistening; *māni*—of jewels; *sara*—a necklace; *adhikam*—more; *nava*—young; *tamala*—tamala tree; *nilam*—dark; *hareḥ*—of Lord Kṛṣṇa; *ududha*—borne; *ghana*—thick; *kuṅkumam*—kuṅkuma; *jayati*— all glories; *hari*—charming; *vakṣaḥ-sthalam*—chest; *udu*—of stars; *stavakitam*—with blossoms; *sada*—eternally; *tadit*— lightning; *udirna*—manifested; *lakṣmī*—of beauty; *bharam*— abundance; *yad*—which; *abhram*—a cloud; *iva*—like; *līlaya*— playfully; *sphuṭam*—manifested; *adabhram*—greatly; *udbhasate*— shines.

Again from behind the scenes: All glories to Kṛṣṇa's handsome chest more splendid than a necklace of glittering sapphires, dark as a young tamāla tree, decorated with thick kuṅkuma, and playfully and eternally glistening as a

monsoon cloud decorated with bunches of blossoming stars and splendid with a stationary lightning flash!

Text 91

kṛṣṇaḥ: (sa-vyamoham) hā preyasi rādhike hā vṛndāvana-kalpa-valli hā viśākhā-sakhi kutrāsi. (iti sotkampam khagendram ālambate.)

*sa—*with; *vyamoham—*perplexity; *ha—*O!; *preyasi—*beloved; *radhike—*Radha; *ha—*O; *vṛndāvana—*of Vṛndāvana; *kalpa—*desire; *valli—*creeper; *ha—*O; *viśakha—*of Viśakha; *sakhi—*friend; *kutra—*where?; *asi—*are You; *iti—*thus; *sa—*with; *utkampam—*trembling; *khaga—*of birds; *indram—*of the king; *alambate—*leans.

Kṛṣṇa: (perplexed) O dear Rādhā! O desire vine of Vṛndāvana forest! O friend of Viśākhā! Where are You now? (He trembles and leans against Suparṇa.)

Text 92

suparṇaḥ: (svagatam) duruhāyām gambhīra-līlāmbudher asya keli-velāyām mādr̥ṣo 'pi nimajjati. kas tatrānyo varākaḥ. (prakāśam) deva samāśvasiḥi samāśvasiḥi.

*svagatam—*aside; *duruhayam—*difficult to enter; *gambhira—*deep; *lila—*of transcendental pastimes; *ambudheḥ—*of the ocean; *asya—*of Him; *keli—*pastime; *velayam—*on the shore; *madrsaḥ—*a person like me; *api—*even; *nimajjati—*enters; *kaḥ—*who?; *tatra—*there; *anyaḥ—*another; *varakaḥ—*ordinary person; *prakasam—*openly; *deva—*O Lord; *samasvasiḥi—*calm down; *samasvasiḥi—*calm down.

Suparṇa: (aside) Even a person like me will drown in the difficult-to-approach shore of the deep ocean of Lord Kṛṣṇa's pastimes. What ordinary person will understand it? (openly) O Lord, please calm down! Please calm down!

Text 93

(kṛṣṇaḥ samāśvasya niśvasiti.)

*kṛṣṇaḥ—*Kṛṣṇa; *samasvasya—*becoming calm; *niśvasiti—*sighs.

(Kṛṣṇa becomes calm and sighs.)

Text 94

(*nepathye*)

dhātreyī-kara-pūṭa-sambhṛtāgra-hastā
pariyastākula-jāratī-dvijāṅganābhiḥ
dūreṇa pracura-bhataiḥ parīyamānā
vaidarbhī prasarati pārvatī-gṛhāya

nepathye—behind the scenes; *dhatreyi*—of Dhatreyi; *kara-puta*—the hand; *sambhṛta*—held; *agra*—of the edge; *hasta*—the hand; *pariyasta*—surrounded; *akula*—excited; *jarati*—elderly; *dvija*—brahmani; *aṅganabhiḥ*—by the ladies; *dūreṇa*—from a distance; *pracura*—many; *bhataiḥ*—by soldiers; *parīyamana*—surrounded; *vaidarbhi*—Rukmiṇī, the princess of Vidarbha; *prasarati*—goes; *parvati*—of goddess Parvati; *gṛhaya*—to the temple.

A voice from behind the scenes: Holding Dhātreyī by the hand, surrounded by the excited elderly brāhmaṇa ladies, and also surrounded at some distance by many soldiers, Rukmiṇī, the princess of Vidarbha is now going to the temple of goddess Pārvatī.

Text 95

kṛṣṇaḥ: sakhe suparṇa hatāśena rukmiṇā durgamaṁ kṛtam etad durgā-
mandiram. tad ehi naṭa-veśenāvām antaḥ praviśavaḥ. (iti niṣkrāntau.)

sakhe—O friend; *suparṇa*—Garuḍa; *hata-asena*—wicked; *rukmina*—with Rukmi; *durgamam*—the carefully guarded; *kṛtam*—done; *etat*—this; *gurga*—of goddess Durga; *mandiram*—the temple; *tat*—therefore; *ehi*—come here; *nata*—of dances; *vesena*—in the disguise; *avam*—Me; *antaḥ*—within; *praviśavaḥ*—enter; *iti*—thus; *niṣkrāntau*—They exit.

Kṛṣṇa: O friend Suparṇa, the villain Rukmi has placed guards all around Durgā's temple. Come, let us enter the temple disguised as dancers. (They exit.)

Text 96

(*tataḥ praviṣati yathā-nirdiṣṭa candrāvalī.*)

candrāvalī: halā māhavi sudam ma-e bhadu-eṇa bhadda-ali-samarahanassa kodi-homam āradham.

tataḥ—then; *praviṣati*—enters; *yathā*—as; *nirdiṣṭa*—described; *candrāvalī*—Candrāvalī; *halā*—O; *māhavi*—Mādhavī; *sudam*—heard; *ma-e*—by me; *bhadu-eṇa*—by my brother; *bhadda-ali*—of Bhadrakali (Durga); *samarahanassa*—for the worship; *kodi*—millions; *homam*—offerings of ghee; *araddham*—was performed.

(As described, Candrāvalī enters.)

Candrāvalī: O Mādhavī, I have heard that my brother has started a sacrifice of ten million offerings of butter to worship goddess Bhadrakālī (Durgā).

Text 97

mādhavī: bhatti-dāri-e bamhaṇi-o kkhu evvam kadhenti.

bhatti-dari-e—O princess; *bamhani-o*—the brahmana-ladies; *kkhu*—indeed; *evvam*—in this way; *kadhenti*—speak.

Mādhavī: O princess, the brāhmaṇa ladies say that.

Text 98

candrāvalī: (svagatam) gahīram ṇam homa-kunḍam suni-a cce-a patthidamhi.

svagatam—aside; *gahīram*—deep; *ṇam*—this; *homa*—of butter; *kunḍam*—lake; *suni-a*—having heard; *cce-a*—certainly; *patthidamhi*—I am going.

Candrāvalī: (aside) I have heard of this deep lake of butter. Now I will go to see it.

Text 99

mādhavī: bhāṭṭi-dāri-e tadha-siṅiddheṇa bi purisuttameṇa kim tti tumaṁ ṇa uddisi-asi.

bhāṭṭi-dāri-e—O princess; *tadha*—in this way; *siṅiddheṇa*— affectionate; *bi*— although; *purisuttameṇa*—by the best person; *kim*—why?; *tti*—thus; *tumaṁ*—you; *ṇa*—not; *uddisi-asi*—you are spoken.

Mādhavī: Princess, why did the Supreme Person, Lord Kṛṣṇa, who loves you, not ask to marry you?

Text 100

candrāvalī: (sanskṛtena)

*śaraṇam iha yo bhrātus tasya pratīpa-vidhāyitā
hita-kṛd api yā devyas tasyāḥ samagram upekṣaṇam
gatiṁ avikalā yo me tasya priyasya ca vismṛtiḥ
bata hata-vidhau vāme sarvaṁ prayāti viparyayān*

sanskṛtena—in Sanskrit; *śaraṇam-ihā*—here; *yaḥ*—which; *bhrātuḥ*—of the brother; *tasya*—of him; *pratīpa*—the opposite; *vidhāyitā*—giving; *hita*— auspiciousness; *kṛt*—granting; *api*— even; *yā*—who; *devyaḥ*—of the goddess; *tasyāḥ*—of her; *samagram*— complete; *upekṣaṇam*—neglect; *gatiḥ*—destination; *avikalā*— auspicious; *yaḥ*—who; *me*—of me; *tasya*—of Him; *priyasya*—the beloved; *ca*—also; *vismṛtiḥ*—forgetfulness; *bata*—alas!; *hata*— cruel; *vidhau*—fate; *vame*—crooked; *sarvaṁ*—all; *prayāti*— attains; *paryayam*—the opposite.

Candrāvalī: (in Sanskrit) My brother has now become my enemy, the auspicious goddess Durgā ignores me, and my beloved Lord Kṛṣṇa has completely forgotten me. O wicked, cruel fate, everything has gone against me.

Text 101

mādhavī: edaṁ pasadam paviśi-a candabha-am ṇivedamha.

edaṁ—this; *pasadam*—temple; *paviśi*—having entered; *candabha-am*—goddess

Candrabhaga (Durga); *nivedamha*—let us pray.

Mādhavī: Let us enter the temple and pray to goddess Candrabhāgā (Durgā).

Text 102

candrāvalī: aje bhaggavi vandavehi candabhā-am candi-am.

aje—O noble one; *bhaggavi*—Bhargavi; *vandavehi*—offer respectful obeisances; *candabha-am*—to goddess Durga; *candi-am*—passionate.

Candrāvalī: Noble Bhārgavī, bow down before goddess Candrabhāgā (Durgā).

Text 103

bhārgavī: devi candrabhāge nandāya vidarbha-nandinīm paramābhīṣṭa-vareṇa. (iti vandanam kārayati.)

devi—O goddess; *candrabhaga*—Durga; *nandaya*—please delingit; *vidarbha-nandinīm*—the princess of Vidarbha; *parama*—supreme; *abhiṣṭa-vareṇa*—with the desired benediction; *iti*—thus; *vandanam*—obeisances; *karayati*—causes.

Bhargavi: Goddess Candrabhāgā (Durgā), please make the princess of Vidarbha happy by giving her the benediction she desires.

Note: The word "vara" may also mean "husband". Interpreted in this way, the phrase may read: "by giving her the husband she desires."

Text 104

candrāvalī: (sopālbham sanskr̥tena)

*ākaumaram bhagavati mayā hanta kṣṇasya hetor
viśrambhena pravaṇa-manasā yat tvām āradhitāsi
pratyāsannaḥ sa-rabhasam asau tasya pākaḥ prathīyān*

mām dakṣiṇyād yad iha bhavati kṛṣṇa-vartmany anaiṣīt

sa—with; *upalambham*—censure; *sanskṛtena*—in Sanskrit; *akaumaram*—since childhood; *bhagavati*—O goddess; *mayā*—by me; *hanta*—indeed; *kṛṣṇasya*—of Lord Kṛṣṇa; *hetḥ*—for the purpose; *viśrambhena*—with faith; *pravana*—humbly devoted; *manasa*—with a heart; *yat*—which; *tvam*—you; *aradhiṣṭa*—worshipped; *asi*—have been; *pratyasannaḥ*—nearby; *sa*—with; *rabhasam*—speed; *asau*—this; *tasya*—of that; *pakaḥ*—fruition; *prathīyan*—may be expanded; *mam*—me; *dakṣiṇyat*—out of kindness; *yat*—which; *iha*—here; *bhavati*—you; *kṛṣṇa*—to Kṛṣṇa; *vartmāni*—on the path; *anaiṣīt*—led.

Candrāvalī: (complains in Sanskrit) O goddess, since my childhood I have worshiped you with great faith and ardent devotion in order to obtain Lord Kṛṣṇa. Now please immediately give me the result of my worship. Out of kindness, please direct me on the path that leads to Lord Kṛṣṇa.

Text 105

mādhavī: pekkha pekkha pasadahimuhivva samvutta ruddaṇi.

pekkha—look!; *pekkha*—look!; *pasada*—with mercy; *ahimuhi*—favorable; *ivva*—as if; *samvutta*—being; *ruddāni*—Rudrani, (Durga).

Mādhavī: Look! Look! Goddess Rudrāṇī (Durgā) is suddenly smiling with a very merciful expression.

Text 106

candrāvalī: ajje bhaggavi tumhe ettha savvaṇim abbatthedha. aham gadu-a kuṇḍa-tthidaṁ bha-avantam pava-am parikkamissam.

ajje—O noble; *bhaggavi*—Bhargavi; *tumhe*—you; *ettha*—here; *savvaṇim*—goddess Durga; *abbatthedha*—may offer prayers; *aham*—I; *gadu-a*—having gone; *kunda*—by the pond; *tthidam*—situated; *bha-avantam*—the diety; *pava-am*—the fire; *parikkamissam*—I shall circumambulate.

Candrāvalī: Noble Bhārgavī, you stay here and pray to goddess Sarvāṇī (Durgā), and I will go to the pond of butter and circumambulate the sacred fire.

Text 107

(*tataḥ praviśato nartaka-veśau kṛṣṇa-suparṇau.*)

tataḥ—then; *praviśataḥ*—enter; *nartaka*—of dancers; *vessau*—in the dress; *kṛṣṇa*—Kṛṣṇa; *suparṇau*—and Suparṇa.

(Disguised as dancers, Kṛṣṇa and Suparṇa enter.)

Text 108

kṛṣṇaḥ:

paryasīli paśupāla-ghaṭāyām
keli-raṅga-ghatanāya mayā yaḥ
suṣṭhu so 'yam akarot para-durge
veśayan sacivatām naṭa-veśaḥ

paryasīli—practiced; *pasupala*—of a cowherd; *ghatayam*—in the activity; *keli-raṅga*—pastimes; *ghatanaya*—for performing; *mayā*—of Me; *yaḥ*—what; *susthu*—nicely; *saḥ ayam*—that; *akarot*—has done; *para*—of others; *durge*—in the forstress; *vesayan*—causing to enter; *sacivatam*—the state of being an expert counselor; *nata*—of dancers; *vesaḥ*—the disguise.

Kṛṣṇa: When I was a cowherd boy I would often amuse Myself by dancing. That art of dancing has now become the expert counselor who has taught us how to enter this great fortress.

Text 109

suparṇaḥ: deva gādham gañjitāni naṭa-vesenārīṇām netrāṇi narīṇām tu rañjitāni.

deva—O Lord; *gadham*—deeply; *gañjitāni*—eclipsed; *nata*—of dancers; *vesena*—by the appearance; *arinam*—of the enemies; *netrāṇi*—the eyes; *narīnam*—of the women; *tu*—indeed; *rañjitāni*—delighted.

Suparṇa: O Lord, our disguise as dancers covers the eyes of our enemies and delights the eyes of all the women here.

Text 110

kṛṣṇaḥ: sakhe vihaṅga-puṅgava paśya pradurbhavanti bhavyāni śakunāni.

sakhe—O friend; *vihaṅga*—of birds; *puṅgava*—O best; *paśya*—look; *pradurbhanavanti*—manifests; *bhavyāni*—auspicious; *sakunāni*—omens.

Kṛṣṇa: Friend, greatest of all birds, look! There are many auspicious omens.

Text 111

suparṇaḥ:

*nabhasi rabhasāvadbhiḥ ślāghyamānā munīndrair
mahita-kūvalayākṣi kīrti-śubhrāmsu-vaktrā
nṛpa-kulam iha hitvā cedi-rāja-pradhānam
mura-damana gamiṣyaty utsukā tvām jaya-śrīḥ*

nabhasi—in the sky; *rabhasāvadbhiḥ*—with eagerness; *ślāghyamānā*—glorified; *munī*—of sages; *indraiḥ*—by the leaders; *mahita*—glorious; *kūvalaya*—lotus flower; *ākṣi*—whose eyes; *kīrti*—of glory; *śubhra-amsu*—???.; *vaktra*—whose face; *nṛpa*—of kings; *kulam*—the community; *iha*—here; *hitvā*—abandoning; *cedi*—of Cedi; *rāja*—the king (Śiśupāla); *pradhānam*—who is the first; *mura*—of the Mura demon; *damana*—O crusher; *gamiṣyati*—will go; *utsukā*—eager; *tvām*—to You; *jaya*—of victory; *śrīḥ*—the goddess.

Suparṇa: The goddess of victory, whose face is like a glorious moon, whose eyes are like beautiful lotus flowers, and who is earnestly glorified by the great sages in the heavenly planets, has abandoned Cedi's King Śiśupāla and his royal allies, and, O crusher of the Mura demon, is now very eager to approach You.

Text 112

kṛṣṇaḥ: sakhe paśya paśya

*kṣvedam akhaṇḍa-samarah kalayanti sūrā
saṅgītiṇaḥ svara-ghaṭām anughattayanti
uccaiḥ paṭhanti śubha-sūkta-kulam dvijendra
raṣṭrāṇi kuṇḍina-purī badhirī-karoti*

sakhe—O friend; *paśya*—look!; *paśya*—look!; *kṣvedam*—the roar of a lion; *akhaṇḍa*—undefeated; *samarah*—in battle; *kalayanti*—make; *surah*—the heroes; *saṅgītiṇaḥ*—the singers and musicians; *svara-ghaṭam*—a great sound; *anughattayāni*—follow; *uccaiḥ*—loudly; *paṭhanti*—recite; *subha*—auspicious; *sukta*—of prayers; *kulam*—a host; *dvija*—of brahmanas; *indrah*—the leaders; *rastrāṇi*—all the countries; *kuṇḍina*—of Kuṇḍina; *purī*—the city; *badhirī-karoti*—deafens.

Kṛṣṇa: Friend, look! Look! The great heroes never defeated in battle roar as lions. The singers and musicians make a great sound, and the best of the brāhmaṇas loudly recite many prayers. This city of Kuṇḍina is deafening the entire country.

Text 113

*suparṇaḥ: (puro dṛṣṭva) mṛdāni-mandirād eṣa kuṇḍinendra-putrī bahir
niṣkramati.*

purah—ahead; *dṛṣṭvā*—looking; *mrdāni*—of Durga; *mandirat*— from the temple; *eṣa*—she; *kuṇḍina*—of Kuṇḍina; *indra*—of the king; *putri*—the daughter; *bahih*—outside; *miskranmati*—walks.

Suparṇa: (looking ahead) Rukmiṇī, the daughter of the king of Kuṇḍina is now leaving the temple of Mṛdānī (Durgā).

Text 114

*kṛṣṇaḥ: kāmam itaḥ paraṅgana-vilokana-durvilāsān nivṛttir eva śreyasī. (iti
mukhaṁ vyāvartya) sakhe bhavataiva pakṣāncalenākṛṣya nṛpābhyām iyam
samarpyatām.*

kāmam—completely; *itaḥ*—therefore; *para*—other; *aṅgana*—women; *vilokana*—the sight; *durvilasat*—not very beautiful; *nivṛtṭih*—cessation; *eva*—certainly; *śreyasi*—the most beautiful; *iti*—thus; *mukham*—the face; *vyavartya*—turning;

sakhe—O friend; *bhavata*—by you; *eva*—certainly; *pakṣa*—of a wing; *añcalena*—with the tip; *ākṛṣya*—drawing; *nṛpābhyām*—with the two kings; *iyam*—her; *samarpyatām*—should be placed.

Kṛṣṇa: This girl is the most beautiful. She eclipses the beauty of other girls. They no longer seem beautiful in comparison to her. (turning His face) Friend, bring this girl and the two kings (Kratha and Kaiśika) here on the tip of your wing.

Text 115

suparṇaḥ: (nirvarṇya sa-vismayam)

*saundaryāmbunidher vidhāya mathanam dambhena dugdhāmbudher
gīrbāṇair udahāri cāru-caritā yā sāra-sampan-mayī
sā lakṣmīr api cakṣuṣām cira-camatkāra-kriyā-cāturīm
dhatte hanta tathā na kāntibhir iyam rājñāḥ kumārī yathā*

nirvarṇya—gazing; *sa*—with; *vismayam*—wonder; *saundarya*—of beauty; *ambunidheḥ*—from the ocean; *vidhaya*—doing; *mathanam*—churning; *dambhena*—on the pretext; *dugdha*—of milk; *ambunidheḥ*—from the ocean; *gīrbāṇaiḥ*—by the demigods; *udahari*—lifted; *cāru*—beautiful; *carita*—whose features; *ya*—who; *sāra*—transcendental; *sampan*—with opulence; *mayī*—endowed; *sa*—she; *lakṣmīḥ*—Lakṣmī; *api*—even; *cakṣuṣam*—of the eyes; *cira*—eternal; *camatkāra*—of wonder; *kriya*—doing; *caturim*—expertise; *dhatte*—places; *hanta*—indeed; *tathā*—in that way; *na*—not; *kāntibhiḥ*—with beauty; *iyam*—this; *rājñāḥ*—of a king; *kumārī*—the girl; *yathā*—as.

Suparṇa: (gazing in wonder) Pretending to appear from the ocean of milk churned by the demigods, goddess Lakṣmī took birth from the ocean of beauty. Although Lakṣmī is exquisitely beautiful and opulent, and although she eternally fill all eyes with wonder, she is not as beautiful as princess Rukmiṇī.

Text 116

kṛṣṇaḥ: sakhe bhavatu. kim etena. yad eṣa rūpa-mātreṇa na hāryo hariḥ.

sakhe—O friend; *bhavatu*—so be it; *kim*—what?; *etena*—is the use of this; *yat*—because; *eṣaḥ*—He; *rūpa*—a beautiful form; *mātreṇa*—merely; *na*—not; *haryaḥ*—enchante; *hariḥ*—Kṛṣṇa.

Kṛṣṇa: Friend, it is so, but what does it matter? Kṛṣṇa is not enchanted by mere beauty.

Text 117

candrāvalī: halā māhavi so vundāvaṇa-bi-a-sambhūdo me ba-ula-podo tu-e palanijjo.

halā—O; *māhavi*—Mādhavī; *saḥ*—that; *vundavana*—in Vṛndāvana forest; *bi-a*—from a seed; *sambhūdo*—sprung; *me*—of me; *ba-ula*—bakula; *potah*—sprout; *tu-e*—by you; *palanijjo*—may be protected.

Candrāvalī: Mādhavī, I request you: Please take care of the young bakula tree I planted with a seed from Vṛndāvana.

Note: Rukmiṇī here hints that she wishes to commit suicide because she cannot attain Kṛṣṇa. She is concerned that her pet tree will be protected after she is dead and can no longer care for it.

Text 118

mādhavī: (sāśram) bhāṭṭi-dāri-e pasīda pasīda padibalehi suṇandam. jam ettha majjha-vattiṇī bha-avadi vihavari.

sa—with; *asram*—tears; *bhāṭṭi-dāri-e*—O princess; *pasīda*—be kind; *pasīda*—be kind; *padibalehi*—

Mādhavī: Princess, calm down. Calm down. Wait for (the messenger) Sunanda. The goddess of night has only half come.

Text 119

candrāvalī: muddhe ante-ure ṇa kkhu sulaham edam maṅgalam me ami-a-kuṇḍam.

muddhe—O foolish girl; *ante-pure*—in the inner apartments of the palace; *na*—

not; *kkhu*—indeed; *sulaham*—easily approachable; *edam*—this; *maṅgalam*—auspicious; *me*—by me; *ami-a*—of nectar; *kundam*—the lake.

Candrāvalī: Fool! By staying in the palace I cannot attain that auspicious nectar lake of immortality.

Note: The lake of immortality here is the sacrificial fire. Rukmiṇī wants to commit suicide by jumping into that fire.

Text 120

(*iti sasraṁ saṅkṛtena*)

tvad-dig-bodhe 'py akuśala-matiḥ saṅgamayya sva-goṣṭhe
dūrad bādham kim iti kṛpayā pūrvam aṅgī-kṛtāham
nītvā deśāntaram idam upakṣipya saṅgād idānīm
kim va dāmodara guṇa-nidhe hā tvayā vismṛtāsmi

iti—thus; *sa*—with; *asram*—tears; *sanskṛtena*—in Sanskrit; *tvat*—of You; *dik*—the direction; *bodhe*—in the knowledge; *api*—even; *akusala*—not expert; *matiḥ*—whose consciousness; *saṅgamayya*—meeting; *sva-goṣṭhe*—in Vrajabhūmi; *dūrat*—from far away; *badham*—indeed; *kim*—how?; *iti*—thus; *kṛpayā*—by mercy; *purvam*—formerly; *aṅgī-kṛta*—accepted; *aham*—I was; *nītvā*—having brought; *deśa*—country; *antaram*—to another; *idam*—thus; *upakṣipya*—tossing away; *saṅgat*—from association; *idanim*—now; *kim*—whether?; *va*—or; *damodara*—O Kṛṣṇa; *guṇa*—of transcendental qualities; *nidhe*—O treasure house; *ha*—ah!; *tvayā*—by You; *vismṛta*—forgotten; *asmi*—I am.

(Shedding tears, she says in Sanskrit) I was never able really to understand You. Still, You mercifully accepted me in Vrajabhūmi. Why have You now given up my company and gone to another country? O Kṛṣṇa, O treasure-house of all transcendental qualities, why have You forgotten me?

Text 121

(*nepathye kala-kalaḥ.*)

nepathye—behind the scenes; *kala-kalaḥ*—a tumult.

(A tumultuous sound behind the scenes.)

Text 122

kṛṣṇaḥ: paura-strīnām autsukyam.

paura—of the city; *strīnām*—of the women; *autsukyam*— excitement.

Kṛṣṇa: The women in the city are making a tumultuous sound.

Text 123

suparṇaḥ: deva paśya paśya

*vaktrāṇi bhānti parito hariṇekṣaṇānām
ārūdha-harmya-śirasām bhavad-īkṣaṇāya
yair nirmītāni tarasā sarasīruhākṣa
candrāvalī-paricitāni nabhas-talāni*

deva—O Lord; *paśya*—look!; *paśya*—look!; *vaktrāṇi*—the faces; *bhanti*—are manifested; *paritaḥ*—everywhere; *harina-īkṣaṇānām*—of the doe-eyed women; *arudha*—ascended; *harmyan*—of the palace; *sirasam*—to the roof; *bhavad*—You; *īkṣaṇāya*—to see; *yaiḥ*—by which; *nirmītāni*—created; *tarasa*—at once; *sarasīruha-akṣa*—O lotus-eyed one; *candrāvalī*—by Candrāvalī; *paricitāni*— manifested; *nabhaḥ*—of the sky; *talāni*—the surface.

Suparṇa: Lord, look! Look! Up there are the faces of doe-eyed women that climbed to the palace roof to see You. Lotus-eyed one, Candrāvalī is there among them!

Text 123

*kṛṣṇaḥ: (sotkaṇṭham) hā priye candrāvalī hā padmā-sakhi katham kaṭhoreṇa
mayā viśṛjyāsi. tad adyaiva dvāravatīm āsādyā tavoddeśāya carān ācariṣyāmi.*

sa—with; *utkaṇṭham*—longing; *ha*—O; *priye*—beloved; *candrāvalī*—Candrāvalī;

ha—O; *padma*—of Padma; *sakhi*—friend; *katham*—how is it?; *kaṭhoreṇa*—hard-hearted; *mayā*—by Me; *vismṛta*—been forgotten; *asi*—you have; *tat*—then; *adya*—now; *eva*—certainly; *dvaravatim*—Dvaraka; *asadya*—attaining; *tava*—of you; *uddeśaya*—in relation; *caran*—going; *acarisyāmi*—I shall do.

Kṛṣṇa: (with longing) O dear Candrāvalī, O friend of Padmā, how have I been so cruel to forget you? Today when I return to Dvārakā I will send messengers to find you.

Text 124

candrāvalī: nam samiddham purado kuṇḍam pekkhanti nivvudamhi.

nam—this; *samiddham*—ignited; *purado*—in the presence; *kuṇḍam*—lake; *pekkhanti*—seeing; *nivvudamhi*—I become happy.

Candrāvalī: When I see this lake of burning butter I become happy.

Text 125

kṛṣṇaḥ: (saśaṅkam) sakhe katham anubhūta-pūrveva kāpi siṅjita-sarāṇi prasarpya mām ardrī-karoti.

sa—with; *aśaṅkam*—doubt; *sakhe*—O friend; *katham*—why?; *anubhūta*—experiencing; *purva*—before; *iva*—as if; *ka api*—a certain; *siṅjita*—of tinkling sounds; *sarāṇi*—stream; *prasarpya*—approaching; *mam*—Me; *ardrī-karoti*—moistens.

Kṛṣṇa: (with doubt) Friend, why am I now sprinkled by a stream of tinkling sounds I have heard somewhere before?

Text 126

suparṇaḥ: niveditam eva devasya. yad atra jagat-traye 'py asya bādham anarghasya kumārī-ratnasya paśyāmi nānyam arghya-haram.

niveditam—spoken; *eva*—certainly; *devasya*—by the Lord; *yat*—which; *atra*—here; *jagat*—worlds; *traye*—in the three; *api*—also; *asya*—of this; *badham*—certainly; *anarghasya*—priceless; *kumārī*—girl; *ratnasya*—gem; *paśyāmi*—I see; *na*—not; *anyam*—another; *arghya-haram*—worthy.

Suparṇa: As I told You, my Lord, in all the three worlds I do not see anyone but You who can purchase the priceless jewel of this beautiful girl.

Text 127

kṛṣṇaḥ: tarhi dṛṣā parīkṣaṇīyam. (ity apaṅgam sa 24cārāyan) aye katham gokula-vilāsini-sādharaṇa-mādhurya-mudrā-maṇḍiteyaṁ kumārī hṛdayaṁ mamommadāyati. (punaḥ sānurāgam nirūpya) hanta katham saiveyaṁ me prāṇa-vallabhā.

tarhi—then; *drsa*—with a glance; *parīkṣaṇīyam*—should be seen; *iti*—thus; *apaṅgam sañcarayan*—glancing from the corner of His eye; *aye*—O; *katham*—how is it?; *gokula*—in Gokula; *vilāsini*—of the girls who enjoy pastimes; *sadharaṇa*—general; *madhurya*—of sweetness; *mudra*—with the sign; *mandita*—marked; *iyam*—she; *kumārī*—girl; *hṛdayam*—heart; *mama*—My; *unmadayati*—maddens; *punaḥ*—again; *sa*—with; *anuragam*—love; *nirūpya*—glances; *hanta*—indeed; *katham*—how is it?; *sa*—she; *eva*—certainly; *iyam*—she; *ma*—of Me; *prāṇa*—as life; *vallabha*—as dear.

Kṛṣṇa: Let Me look at her. (He looks from the corner of His eye.) Ah, how is it that this girl is decorated with the same charming sweetness borne by the gopīs who enjoy pastimes in Gokula? How is it that this girl maddens My heart? (He again glances with love.) Ah! She is My beloved!

Text 128

(iti sambhramam abhinīya)

*cetaś-candramaṇer dravam viracayaty uccaiḥ smarāmbhonidheḥ
samrambham vitanoti netra-kumudasyāmodam adhyāsyati
ullāsaṁ paritaḥ prapañcayati me romaṣadhīnām ca yā
seyaṁ candana-panka-śitalakarā labdhādya candrāvalī*

iti—thus; *sambhramam*—agitation; *abhinīya*—representing dramatically; *cetaḥ*—of the heart; *candramaṇeḥ*—of the candrakānta jewel; *dravam*—melting; *viracayati*—creates; *uccaiḥ*—greatly; *smara*—of amorous desire; *ambhonidheḥ*—of

the ocean; *samrabham*—agitation; *vitanoti*—creates; *netra*—of the eyes; *kumudasya*—of the lotus flower; *amodam*—happiness; *adhyasyati*— creates; *ullasam*—joy; *paritaḥ*—everywhere; *prapañcayati*— creates; *me*—of Me; *roma*—of the bodily hairs; *ausadhīnām*—of the plants; *ca*—also; *ya*—who; *sa iyam*—she; *candana*—sandalwood; *pañka*—paste; *sitala-kara*—the cooling moon; *labdha*—attained; *adya*—now; *candrāvalī*—Candrāvalī.

(Agitated) This host of moons that melts the candrakānta jewel of My heart, brings great tidal waves to the ocean of My love, makes the lotus flowers of My eyes blossom with happiness, and makes the small plants of My body's hairs stand up with joy, is Candrāvalī! Today I have attained My Candrāvalī!

Note: The moon makes candrakānta jewel melt, the ocean become filled with turbulent waves, lotus flowers blossom, and small plants sprout.

Text 129

tad abhyāsam abhyupetya mādhyam asyāḥ paryālocayāmi. (iti parikramati.)

tat—therefore; *abhyasam*—near; *abhyupetya*—approaching; *mādhyam*—the charming sweetness; *asyāḥ*—of her; *paryālocayāmi*— I shall see; *iti*—thus; *parikramati*—He walks.

I will go close and gaze at her sweet beauty. (He walks.)

Text 130

mādhavī: (kṛṣṇam vilokya svagatam) kudo a-ado eso tillo-a-sundaro nacca-a-ra-o.

kṛṣṇam—Kṛṣṇa; *vilokya*—seeing; *svagatam*—aside; *kudo*—from what place?; *a-ado*—come; *eso*—He; *tillo-a*—than the men in all the three worlds; *sundaro*—more handsome; *nacca-a*—of dancers; *ra-o*— the king.

Mādhavī: (seeing Kṛṣṇa, she says to herself:) From whence has this king of dancers, who is more handsome than all the men in the three worlds, come?

Text 131

candrāvalī: bha-avam havva-vāha tassa kandappa-kodī-sundarassa pa-aravinda-ju-alassa pase imam vahehi tad ekka-saraṇam jaṇam. (iti pāvakaṃ praṇamya) hā bha-avadi poṇṇamāsi ettha osare kahim gadasi.

bha-avam—O Lord; *havva-vaha*—fire-god; *tassa*—of Him; *kandappa*—of cupids; *kodī*—than millions; *sundarassa*—more beautiful; *pa-a*—feet; *aravinda*—lotus; *ju-alassa*—of the pair; *pase*—to the side; *imam*—this; *vahehi*—please take; *tad*—this; *ekka-saraṇam*—completely surrender; *jaṇam*—person; *iti*—thus; *pāvakaṃ*—to the sacred fire; *praṇamya*—bows to offer respects; *ha*—O; *bha-avadi*—noble; *poṇṇamāsi*—Paurṇamāsī; *ettha*—here; *osare*—occasion; *kahim*—on what?; *gadasi*—have you come.

Candrāvalī: O fire-god, please take this person, whose only shelter is Kṛṣṇa, to the two lotus feet of Kṛṣṇa, who is more handsome than millions of cupids. (She bows down to offer respects to the fire.) O noble Paurṇamāsī, why have you come here?

Text 132

kṛṣṇaḥ: (sa-khedam ātma-gatam) hanta satyam eva mahā-sahase kṛtādhyavasāya seyam āśu-śukṣaṇim pradakṣiṇī-karoti tad aham apetya bhujābhyām āvṛṇomi.

sa—with; *khedam*—grief; *ātma-gatam*—to Himself; *hanta*—indeed; *satyam*—in truth; *eva*—certainly; *mahā-sahase*—in suicide; *kṛta*—done; *adhyavasaya*—determination; *sa iyam*—she; *asu-sukṣaṇim*—the fire; *pradakṣiṇī...karoti*—circumambulates; *tat*—therefore; *aham*—I; *upetya*—approaching; *bhujābhyām*—with both arms; *āvṛṇomi*—shall surround.

Kṛṣṇa: (unhappily says to Himself) Alas, she has decided to commit suicide by jumping into the fire. Now she is circumambulating the fire. I will go up to her and stop her by holding her in My arms.

Text 133

candrāvalī: (bāṣpa-dhārām abhinayanti sa-vaiklavyam) hā bahini rādhe ṇa jadu milidāsi. hā pi-a-sahi pa-ume kahim vattāsi. hā amma go-ulesari na diṭṭhāsi. ha

paraṇa-nādhā sihaṇḍa. . . (ity ardhokte vāk-stambham naṭayanti sa-vyāmoham.)

baspa—of tears; *dharam*—a stream; *abhinayanti*—representing dramatically; *sa*—with; *vaillavyam*—agitation; *ha*—O; *bahinī*—sister; *radhe*—Radha; *na*—not; *jadu*—ever; *milidasi*—shall we meet; *ha*—O; *pi-a*—dear; *sahi*—friend; *pa-ume*—Padma; *kahim*—where?; *vattasi*—have you gone; *ha*—O; *amma*—mother; *go-ulesari*—queen of Gokula; *na*—not; *ditthasi*—you are seen; *ha*—O; *paraṇa*—of life; *nadhā*—O lord; *sihanda*—O Sikhanda; *iti*—thus; *ardha*—in the middle; *ukte*—of her words; *vak*—of words; *stambham*—becoming stunned; *naṭayanti*—representing dramatically; *sa*—with; *vyamoham*—bewilderment.

Candrāvalī: (agitated, she sheds a stream of tears) O sister Rādhā, we will never meet again! O dear friend Padmā, where have you gone? O mother Yaśodā, O Queen of Gokula, I will never see you again! O Lord of my life! O Kṛṣṇa. . . (She becomes overwhelmed and her voice becomes choked up.)

Text 134

mandamhita-ma-arande

pa-ara-ma-ara-kaṇṇi-a-siri-saraṇe
tassim cce-a muha-pa-ume

bhamara-u maha paḍibhavam ṇa-aṇam

mandamhita—with a gentle smile; *ma-arande*—with honey; *pa-ara*—beautiful; *ma-ara*—shark-shaped; *kanni-a*—earrings; *siri*—beauty; *śaraṇe*—the shelter; *tassim*—in Him; *cce-a*—indeed; *muha*—face; *pa-ume*—in the lotus flower; *bhamara-u*—may wander; *mahā*—my; *paḍibhavam*—in the next birth; *na-anam*—eyes.

I pray that birth after birth my eyes may attain Kṛṣṇa's lotus face filled with the honey of His gentle smile and decorated with the beauty of His graceful shark-shaped earrings.

Text 135

kṛṣṇaḥ: (sa-sambhramam kaṇṭhe parisvajya) kuraṅgākṣi mā jvālaya jaganti.

sa—with; *sambhramam*—haste; *kaṇṭhe*—on the neck; *parisvajya*—embracing; *kuraṅga-akṣi*—O doe-eyed girl; *ma*—do not; *jvalaya*—set on fire; *jaganti*—the universes.

Kṛṣṇa: (hastily embraces her on the neck) Doe-eyed girl, do not set the universes on fire!

Text 136

mādhavī: (sa-roṣam) re maha-sahasi-a dhitt̥ha-ṇacca-a-ju-aṇa muñca ṇam maharā-a-putti-am.

*sa—*with; *rosam—*anger; *re—*O; *mahā—*very; *sahasika—*violent; *dhitti-a—*bold; *nacca-a—*dañcer; *yu-ana—*young; *muñca—*let go; *nam—*of her; *mahā—*great; *ra-a—*of the king; *putti-am—* the daughter.

Mādhavī: (angry) Bold, impudent young dancer, let go of this great princess!

Text 137

kṛṣṇaḥ: (sāsram)

*ayam kaṅthe lagnaḥ śaśimukhi janas te praṇayavān
yad aprāptya dhanyām tanum atanu-rūpām tṛṇayasi
prasīdādyā prāṇeśvari virama māsminn anugate
kṛthāḥ patyāv atyāhitam idam uro me vidalati*

*sa—*with; *asram—*tears; *ayam—*this; *kaṅthe—*on the neck; *lagnaḥ—*resting; *śaśi-mukhi—*O moon-faced girl; *janaḥ—*person; *te—*you; *praṇayavan—*loves; *yat—*because; *apraptya—*by not attaining; *dhanyam—*good fortune; *tanum—*body; *atanu—*of cupid; *rūpam—*the form; *trṇayasi—*you consider insignificant as a blade of grass; *prasīda—*be merciful; *adya—*now; *prāṇa—*of life; *īśvari—*O queen; *virama—*please stop; *ma—*do not; *asmin—*here; *anugate—*followed; *kṛthāḥ—*do; *patyau—*to your lover; *atyāhitam—* fear; *idam—*this; *uraḥ—*the chest; *me—*of Me; *vidalati—*tears apart.

Kṛṣṇa: (in tears) O moon-faced girl, this person clinging to your neck loves you. Unable to attain Him, you thought your beautiful body worthless as a blade of grass. O queen of My life, be merciful to Me! Please stop! Don't enter the fire! I am your lover. This tears My chest apart with fear.

Text 138

candrāvalī: (aśrutim abhinīya) māvahi muñca mu 24ca. mā kkhu dukkhabehi. jam sambhāvīda-bahu-paccuho eso muhutto. (iti nijāṅguler ābharaṇam ākṛṣya) halā eṣa ra-āṇa-muddi-a jadha purisuttamaṣṣa diṭṭhi-maggam lahedhi. tadha tu-e kadavvam. (iti hari-hastāṅgulau mudrām niveśyanti sa-śaṅkam ātma-gatam) kadham kadhino hatthassa pphamso. (ity aśru-dhārām unmrjya paśyanti sotkrośam) kadham so jevva me jīvidesaro mam parirambhi-a vāharadi. (ity ānanda-mūrchām naṭayanti bhū-tale patati.)

asrutim—not hearing; *abhinīya*—representing dramatically; *māvahi*—O Mādhavī; *muñca*—let go; *muñca*—let go; *mā*—do not; *kkhu*—indeed; *dukkhabehi*—make me unhappy; *jam*—because; *sambhāvīda*—manifested; *bahu*—many; *paccuho*—obstacles; *eso*—this; *muhutto*—moment; *iti*—thus; *nija*—own; *āṅguleḥ*—of the finger; *ābharaṇam*—ornament; *ākṛṣya*—pulling; *halā*—ah!; *eṣa*—this; *ra-āṇa*—jewel; *muddi-a*—ring; *jadha*—as; *purisuttamaṣṣa*—of the Supreme Personality of Godhead; *diṭṭhi*—of the eyes; *maggam*—the path; *lahedhi*—attains; *tadha*—then; *tu-e*—by you; *kadavvam*—should be done; *iti*—thus; *hari*—of Kṛṣṇa; *hastā*—of the hand; *āṅgulau*—on the finger; *niveśyanti*—placing; *sa*—with; *śaṅkam*—doubt; *ātma-gatam*—to herself; *kadham*—how is it?; *kadhino*—hard; *hatthassa*—of the hand; *pphamso*—the touch; *iti*—thus; *aśru*—of tears; *dharam*—a stream; *unmrjya*—wiping; *paśyanti*—looking; *sa*—with; *utkrośam*—a cry; *kadham*—how is it?; *so*—He; *jevva*—certainly; *me*—of me; *jīvida*—of the life; *isaro*—the lord; *mam*—me; *parirambhi-a*—embracing; *vāharadi*—speaks; *iti*—thus; *ānanda*—in bliss; *murcham*—fainting; *naṭayanti*—representing dramatically; *bhū*—of the ground; *tale*—on the surface; *patati*—falls.

Candrāvalī: (not hearing) Mādhavī, let go! Let go! Don't make me suffer like this! There are so many obstacles now. (She pulls a ring from her finger.) Place this jewel ring on the pathway of the Supreme Person's eyes. (She places the ring on Kṛṣṇa's finger. Filled with doubt, she says to herself) This hand is very hard to the touch. (She wipes away streams of tears. She stares at Him and cries out) The master of my life embraces me and speaks to me! (Fainting with happiness, she falls to the ground.)

Text 139

mādhavī: (sānandam) ammahe accari-a vihiṇo cari-a.

sa—with; *ānandam*—bliss; *ammahe*—aha!; *accari-a*—wonderful; *vihiṇo*—of fate; *cari-a*—the actions.

Mādhavī: (blissful) Ah! The actions of destiny are full of wonder.

Text 140

(*tataḥ praviśati bhīṣmakenānusaryamānā paurṇamāsī.*)

tataḥ—then; *praviśati*—enters; *bhīṣmakena*—by Mahārāja Bhīṣmaka; *anusaryamana*—followed; *paurṇamāsī*—Paurṇamāsī.

(Followed by Bhīṣmaka, Paurṇamāsī enters.)

Text 141

paurṇamāsī:

*udañcan-mādhuryam vikasita-navāmbhoruha-padam
nudantam santāpān avihata-rathāṅga-praṇayinam
ajivān mohāndhā harim anusarantī vara-tanur
yathā vārām pūram sthala-viluthad-aṅgī śapharikā*

udañcat—rising; *madhuryam*—sweetness; *vikasita*—blossomed; *nava*—new; *ambhoruha*—lotus flowers; *padam*—foot; *nudantam*—pushing away; *santapan*—sufferings; *avihata*—unconquerable; *ratha-aṅga*—Kṛṣṇa who holds the Sudarsana disc; *praṇayinam*—the lover; *ajivat*—lived; *moha*—with fainting; *andha*—blinded; *harim*—Kṛṣṇa; *anucaranti*—following; *vara*—beautiful; *tanuḥ*—whose form; *yathā*—just as; *varam puram*—a reservoir of water; *sthala*— on the ground; *viluthat*—rolling about; *aṅgī*—whose body; *śapharika*—a sapharika fish.

Paurṇamāsī: Beautiful Candrāvalī has searched for her charming, unconquerable lover Kṛṣṇa, who pushes away all kinds of suffering and whose feet are handsome as blossoming lotus flowers. Finding Him, she has fainted. She is like a śapharikā fish wriggling on the dry land who has suddenly found a large reservoir of water.

Text 142

(*ity upasṛtya*) *vatse candrāvali mādhavād avāpta-prasādayā tvayā sandīpityam sādīpani-janāni kṣaṇadā. tad utthīyatām. (iti bhūjābhyām utthāpayati.)*

iti—thus; *upasṛtya*—approaching; *vatse*—O child; *candrāvali*—Candrāvalī; *mādhavat*—from Kṛṣṇa; *avāpta*—obtained; *prasādaya*—mercy; *tvayā*—by you; *sandīpita*—aroused; *īyam*—this; *sandīpāni*—Of Sandīpani Muni; *janāni*—the mother; *kṣaṇada*—happiness; *tad*—therefore; *utthīyatām*—rise up; *iti*—thus; *bhūjābhyām*—with both arms; *utthāpayati*—lifts.

(Approaches) Child Candrāvalī, Paurṇamāsī, the mother of Sādīpani Muni, is very happy that you have attained the mercy of Kṛṣṇa. Rise up. (With both arms she picks her up.)

Text 143

candrāvalī: (puro dṛṣṭvā svagatam) kadham ettha tādo me vidabbha-ṇādho. (iti lajjam abhinīya paurṇamāsīm antarā karoti.)

puraḥ—ahead; *dṛṣṭvā*—looking; *svagatam*—to herself; *kadham*—how is it?; *ettha*—here; *tādo*—father; *me*—my; *vidabbha*—of Vidarbha; *ṇādho*—the king; *iti*—thus; *lajjam*—embarrassment; *abhinīya*—representing dramatically; *paurṇamāsī*—Paurṇamāsī; *antara*—within; *karoti*—does.

Candrāvalī: (looks ahead, and then says to herself) Why has my father, the king of Vidarbha, come here? (embarrassed, she places Paurṇamāsī between her father and herself.)

Text 144

kṛṣṇaḥ: (sa-vismayam) bhagavati katham tvam atrāgatāsi.

sa—with; *vismayam*—wonder; *bhagavati*—O noble lady; *katham*—how?; *tvam*—you; *atra*—here; *agata asi*—have come.

Kṛṣṇa: (with wonder) Noble lady, how have you come here?

Text 145

paurṇamāsī: hanta gokulacandra candrāvalī-snehena.

hanta—indeed; *gokula*—of Gokula; *candra*—O moon; *candrāvalī*—of Candrāvalī; *snehena*—out of love.

Paurṇamāsī: Kṛṣṇa, I have come here because I love Candrāvalī.

Text 146

bhīṣmakaḥ: (sādaram)

*aviditas tanayām anayān nayann
upakṛtiṃ kṛtavān mama jāmbavān
muni-manah-praṇidheya-padāmbujas
tvam asi yena varo duhitur varaḥ*

sa—with; *adaram*—respect; *aviditaḥ*—unknowing; *tanayam*—daughter; *anayat*—from another; *nayan*—taking; *upakṛtim*—a favor; *kṛtavan*—did; *mama*—to me; *jambavan*—Jambavan; *muni*—of the sages; *manah*—in the hearts; *praṇidheya*—to be placed; *pada*—feet; *ambujah*—lotus; *tvam*—You; *asi*—are; *yena*—by whom; *varaḥ*—the chosen; *duhituḥ*—of my daughter; *varaḥ*—husband.

Bhīṣmaka: (with respect) Jāmbavān unknowingly did me a great favor when he brought my daughter here from another place, for now You, the Supreme Lord whose lotus feet the great sages place within their hearts, will become my daughter's husband.

Text 147

*paurṇamāsī: kuṇḍinendra satyaṃ puṇyavatām śikhā-maṇir asi. tad iyam
samarpyatām nija-kula kairava-candrikā candrāvalī rājendrāya.*

kuṇḍina—of Kuṇḍina; *indra*—O king; *satyam*—in truth; *puṇyavatam*—of pious men; *sikha*—the crest; *maṇiḥ*—jewel; *asi*—you are; *tad*—therefore; *iyam*—she; *samarpyatām*—should be given; *nija*—own; *kula*—of the family; *kairava*—the lotus flower; *candrika*—moonlight; *candrāvalī*—Candrāvalī; *rāja*—of kings; *indrāya*—to the king.

Paurṇamāsī: O king of Kuṇḍina, in truth you are the crest jewel of pious men. Now Candrāvalī, the moonlight that makes the lotus of your dynasty blossom with glory, should be given to Lord Kṛṣṇa, the king of kings.

Text 148

kṛṣṇaḥ: (svagatam) tām jīvita-vallabhām antareṇa candrāvalīm aṅgī-kartum pravartamānam api mānasam me nāparādhyati. yad iyam tasyāḥ sodarā.

svagatam—aside; *tam*—here; *jīvita*—to the life; *vallabham*— dear; *antareṇa*— without; *candrāvalīm*—Candrāvalī; *aṅgī-kartum*—to accept; *pravartamanam*—acts; *api*—although; *manasam*—heart; *me*— My; *na*—does not; *aparadhayati*—offends; *yat*—because; *iyam*—she; *tasyāḥ*—of her; *sodara*—the sister.

Kṛṣṇa: (aside) Candrāvalī is Rādhā's sister. By accepting Candrāvalī without also accepting Rādhā, who is more dear to Me than My own life, My heart does not offend Rādhā.

Text 149

bhīṣmakah: (sa-vinayam)

*ayam iha kila kanyā-bandhavānām nibandhaḥ
samucita iti lakṣmī-kānta vijñāpayāmi
mama duhitur anujñollaṅghanād aṅganāyāḥ
katham api na parasyāḥ pāni-saṅgo vidheyāḥ*

sa—with; *vinayam*—humbleness; *ayam*—this; *iha*—here; *kila*—indeed; *kanya*— of my daughter; *bandhavanam*—of the relatives; *nibandhaḥ*—the agreement; *samucitaḥ*—suitable; *iti*—thus; *lakṣmī*—of the goddess of fortune; *kānta*—O husband; *vijñāpayāmi*—I request; *mama*—of me; *duhituḥ*—of the daughter; *anujña*—the order; *ullaṅghanat*—transgressing; *aṅganāyāḥ*—of a girl; *katham api*— somehow; *na*—not; *parasyāḥ*—of another; *pāni*—of the hand; *saṅgaḥ*—acceptance; *vidheyāḥ*—should be done.

Bhīṣmaka: (humbly) O husband of the goddess of fortune, my girl's relatives have a request that I will now place before You. Please agree that without my daughter's permission You will not accept the hand of any other girl.

Text 150

(*kṛṣṇaḥ paurṇamāsī-mukham īkṣate.*)

kṛṣṇaḥ—Kṛṣṇa; *paurṇamāsī*—of Paurṇamāsī; *mukham*—of the face; *īkṣate*—looks.

(Kṛṣṇa glances at the face of Paurṇamāsī.)

Text 151

paurṇamāsī: mukunda gokula-kumārī-kulāni candrāvalī-mātra-śeṣāni durvidagdhenā vidhinā kṛtāni. tad atra kā kṣatiḥ.

mukunda—O Mukunda; *gokula*—of Gokula; *kumārī*—of the young girls; *kulāni*—the multitudes; *candrāvalī*—Candrāvalī; *mātra*—alone; *śeṣāni*—remaining; *durvidagdhenā*—bungling; *vidhinā*—by fate; *kṛtāni*—done; *tad*—therefore; *atra*—in this; *kā*—what?; *kṣatiḥ*—is the loss.

Paurṇamāsī: Kṛṣṇa, of all the girls of Gokula, bungling fate has left only Candrāvalī alive. In making this promise what is the loss?

Text 152

kṛṣṇaḥ: rājan tathāstu.

rājan—O king; *tathā*—in that way; *astu*—so be it.

Kṛṣṇa: King, so be it.

Text 153

suparṇaḥ: rājann avadhīyatām

*śrī-nāthe vinaya-bhareṇa nāthite 'smin
vaidarbhyā nija-suhr̥d-aṅga-saṅgamāya
tatrāyaṁ bhajati bhayaṅkaraḥ prakāmaṁ
viśrāmaṁ kṣiti-pati-candra te nibandhaḥ*

rājan—O king; *avadhīyatām*—let it be heard; *śrī-nathe*—Lord Narayana, the master of the goddess of fortune; *vinaya*— humbleness; *bhareṇa*—with great; *nathite*—prayed; *asmin*—He; *vaidarbhya*—by the princess of Vidarbha; *nija*—own; *suhr̥t*—of the friend; *aṅga*—of the body; *saṅgamaya*—for the association; *tatra*—in this; *ayam*—this; *bhajati*—attains; *bhayaṅkaraḥ*—terrible; *prakāmaṁ*—voluntarily; *viśramam*—cessation; *kṣiti-pati*—of kings; *candra*—O moon; *te*—of you; *nibandhaḥ*—the demand.

Suparṇa: King, please listen. To attain the association of my friend Kṛṣṇa, Rukmiṇī, the princess of Vidarbha, very humbly prayed to Lord Nārāyaṇa, the husband of goddess Lakṣmī. O moon among kings, for this reason you should abandon this terrible demand.

Text 154

*bhīṣmakaḥ: tathāstu. (iti sādaram abhyupetya) deva kṛpayā parigṛhyatām iyam
paricaryocitā kiṅkarī. (iti candrāvalīm samarpayati.)*

tathā—so; *astu*—be it; *iti*—thus; *sa*—with; *adaram*— respect; *abhyueptya*—approaching; *deva*—O Lord; *kṛpayā*—with kindness; *parigṛhyatām*—may be accepted; *iyam*—this; *paricarya*— for service; *ucita*—suitable; *kiṅkari*—maidservants; *iti*—thus; *candrāvalīm*—Candrāvalī; *samarpayati*—gives.

Bhīṣmaka: So be it. (respectfully approaching) O Lord, kindly accept this girl as your maidservant. (He gives Candrāvalī.)

Text 155

*kṛṣṇaḥ: (sādaram aṅgī-kṛtya) rājan anujānīhi. dvārakāṁ prayāmi. (iti sa-
parivāro niṣkrāntaḥ.)*

sa—with; *adaram*—respect; *aṅgī-kṛtya*—accepting; *rājan*—O king; *anujanīhi*—please give permission; *dvarakam*—to Dvaraka; *prayāmi*—I shall go; *iti*—thus; *sa*—with; *parivaraḥ*—His associates; *niṣkrāntaḥ*—exits.

Kṛṣṇa: (respectfully accepting) O king, give Me permission that I may now leave for Dvārakā. (He exits with His associates.)

Text 156

(*nepathye*)

*saptiḥ saptī ratha iha rathaḥ kuñjaraḥ kuñjaro me
tūṅas tūṅo dhanur uta dhanur bhoḥ kṛpāni kṛpāni
kā bhīḥ kā bhīr ayam ayam aham hā tvaradhvam tvaradhvam
rājñah putrī bata hrta-hrtā kāmīnā ballavena*

nepathye—from behind the scenes; *saptiḥ*—horse; *saptiḥ*—horse; *rathaḥ*—chariot; *iha*—here; *rathaḥ*—chariot; *kuñjaraḥ*—elephant; *kuñjaraḥ*—elephant; *me*—my; *tūṅaḥ*—quiver; *tūṅaḥ*—quiver; *dhanuḥ*—bow; *uta*—indeed; *dhanuḥ*—bow; *bhoḥ*—ah!; *kṛpāni*—sword; *kṛpāni*—sword; *ka*—how; *bhiḥ*—terrible; *ka*—how; *bhiḥ*—terrible; *ayam*—this; *ayam*—this; *aham*—I; *ha*—ah!; *tvaradhvam*—hurry; *tvaradhvam*—hurry; *rājñah*—of the king; *putrī*—the daughter; *bata*—indeed; *hrta*—kidnapped; *hrta*—kidnapped; *kāmīnā*—by a lusty; *ballavena*—cowherd.

A voice from behind the scenes: Horses! Horses! Chariots! Chariots! Elephants! Elephants! My quiver! My quiver! My bow! My bow! My sword! My sword! How terrible! How terrible! Hurry! Hurry! A lusty cowherd has kidnapped her! Kidnapped the princess!

Text 157

*bhīṣmakah: katham upātta-sambhramānām rājñām kolāhalaḥ prathīyān abhūt.
(nepathyābhimukham ālokya) katham yadu-sainyam ākarṣan saṅkarṣaṇaḥ
samagamsta.*

katham—how is it?; *upātta-sambhramanam*—hurrying; *rājñām*—of the kṣatriyas; *kolāhalaḥ*—tumultuous sound; *prathīyan abhūt*—is; *nepathya-abhimukham*—behind the scenes; *alokya*—glancing; *katham*—how is it?; *yadu*—of the Yadu dynasty; *sainyam*—the army; *akarsan*—taking; *saṅkarsanaḥ*—Balarama; *samagamsta*—has come.

Bhīṣmaka: Why are the kings running about and shouting? (glances behind the scenes) Why has Balarama come with the armies of the Yadu dynasty?

Text 158

(*punar avadhāya sa-smitam*)

*vile kva nu vililyire nṛpa-pipīdakāḥ pīditāḥ
pināsmi jagad-andakam na na hariḥ krudham dhāsyati
śacī-gr̥ha-kuraṅga re hasasi kim tvam ity unnadann
udeti mada-dambara-skhalita-cūḍām agre hali*

punaḥ—again; *avadhaya*—listening; *sa*—with; *smitam*—a smile; *vile*—in a hole; *dva*—where?; *nu*—indeed; *vilyire*—are you hiding; *nṛpa*—kings; *pipidakāḥ*—clowns; *pīditāḥ*—wretched; *pinasmi*—I can destroy; *jagat-andakam*—the entire universe; *na*—not; *na*—not; *hariḥ*—Lord Kṛṣṇa; *krudham*—anger; *dhāsyati*—will place; *sacī*—of Sacī; *gr̥ha-kuraṅga*—O pet deer; *re*—O; *hasasi*—you laugh; *kim*—why?; *udeti*—rises; *mada-dambara*—pride; *skhalita*—fallen; *cudam*—crown; *agre*—in the presence; *hali*—Balarama.

(Listening, Bhīṣmaka smiles)

A voice from behind the scenes: O wretched clowns disguised as kings, in what hole are you hiding? I can crush the entire universe into pieces and Lord Kṛṣṇa will not be angry with Me! O pet deer of Śacī, why do you laugh so loudly? The crest jewel of your pride is about to fall before Balarāma!

Text 159

(*punar nepathye*)

*vīkrośan dantavakraḥ kalita-bhaya-bharo hanta vakraḥ kilāsīt
piṇḍī-śūrah śrgālī skhalita-ratha-gatir māgadho vāgadho 'bhūt
dūrad aujjhan nṛpānām kulam adhi-samaram niskṛpānām kṛpānān
dhunvāne sārṅga-dhanvany ari-nidhana-dharam hāsya-raṅgena sārddham*

punaḥ—again; *nepathye*—behind the scenes; *vīkrośan*—crying; *dantavakraḥ*—Dantavakra; *kalita-bhaya-bharah*—frightened; *hanta*—indeed; *vakraḥ*—crooked; *kila*—indeed; *āsīt*—is; *piṇḍi-surah*—cowherd, who is very brave when boasting at home to his family members but frightened in the battlefield; *srgali*—the jackal; *skhalita*—fallen; *ratha*—of the chariot; *gatiḥ*—the movement; *magadhah*—the king

of Magadha (Jarasandha); *vagadhah*— speechless; *abhūt*—has become; *dūrat*—from a great distance; *aujjhan* fleeing; *nṛpānām*—of the kings; *kulam*—the community; *adhi-samaram*—the battle; *miskṛpānām*—merciless; *kṛpanan*—wretched; *dhunvane*—moving; *śārṅga-dhanvāni*—the Sarṅga bow; *ari*—the enemies; *nidhana-dharam*—destroying; *hasya-raṅgena*—laughter; *sārdham*—with.

Again a voice from behind the scenes: Crooked Dantavakra cries in fear. The cowardly jackal Jarāsandha is speechless. He turns his chariot and flees. Lord Kṛṣṇa raises His śārṅga bow, laughs, and kills His enemies in a ferocious battle with merciless kings.

Text 160

1fn 2

bhīṣmakah: (sānandam) nivṛtta-cinto 'smi samvṛttaḥ.

sa—with; *ānandam*—bliss; *nivṛtta*—gone; *cintaḥ*—anxiety; *asmi*—I am; *samvṛttaḥ*—being.

Bhīṣmaka: (blissful) Now my anxiety is gone.

Text 162

(*nepathye*)

khaṇḍitena vinibaddha-vāsasā

paṇḍitena raṇa-raṅga-karmaṇi keśavena racitārdha-muṇḍanaḥ kuṇḍineśvara-suto viḍambitaḥ

nepathye—behind the scenes; *khanditena*—broken; *vinibaddha*—bound; *vasasa*—with garments; *paṇḍitena*—expert; *raṇa-raṅga*—of the battefield; *karmāni*—in activities; *kesavena*—by Lord Kṛṣṇa; *racita*—done; *ardha*—half; *mundanaḥ*—shaved head; *kuṇḍina*—of Kuṇḍina; *isvara*—of the king; *sutaḥ*—the son; *vidambitaḥ*—is mocked.

A voice from behind the scenes: Binding him with torn cloth and half-shaving his head, Kṛṣṇa, who is expert in battle, mocks the prince of Kuṇḍina.

Text 163

bhīṣmakah: (sa-śaṅkam) sāntvayitum ucito 'yam kula-kalimā kumāraḥ kadācid vṛidayāsau manasvī prāṇan api jahyāt. (iti niṣkrāntaḥ.)

(iti niṣkrāntāḥ sarve.)

sa—with; śaṅkam—anxiety; santvāyitum—to comfort; ucitaḥ—proper; ayam—he; kula—of the family; kalima—the black spot; kumāraḥ—son; kadacit—sometimes; vṛidaya—with embarrassment; asau—he; manasvi—proud; prāṇan—life; api—even; jahyat—would abandon; iti—thus; niṣkrāntaḥ—exits; iti—thus; niṣkrāntaḥ—exit; sarve—all.

Bhīṣmaka: (anxious) This son, who is the black-spot of our family, should now be consoled so the proud fellow will not die of shame. (He exits.) (Exit all.)

Act Six

Scene 1 Viṣkambhaka

Text 1

(tataḥ praviśaty uddhavaḥ.)

uddhavaḥ:

*yācante danuja-vrajād abhayatām yaṁ vajra-hastādayaḥ
so 'yam hanta varāka-māgadha-bhayād durgād bhajaty ambudhau
buddhiṁ yasya kilopajīvati jagan mantre sa grhnāti mām
kaḥ pratyetu janaḥ su-durgama-mateḥ kṛṣṇasya līlāyitam*

tataḥ—then; praviśati—enters; uddhavaḥ—Uddhava; yacante—beg; danuja—of demons; vrajat—from the host; abhayatam—fearlessness; yaṁ—which; vajra-hasta—Indra who holds the thunderbolt in his hand; adayah—the demigods beginning with; sah ayam—He; hanta—indeed; varaka—insignificant; magadha—of Jarasandha, the king of Magadha; bhayat—out of fear; durgam—a fort; bhajati—does; ambudhau—in the sea; buddhim—intelligence; yasya—of whom; kila—indeed; upajīvati—depends for existence; jagat—the universe; mantre—for advice; sah—He; grhnati—takes; mam—me; kaḥ—what?; pratyetu—can understand;

janah—person; *su-durgama-mateh*—incomprehensible; *kṛṣṇasya*—of Lord Kṛṣṇa; *lilāyitam*—the pastimes.

(Uddhava enters.)

Uddhava: Even though Indra and the demigods pray to Him to become unafraid of the demons, still Kṛṣṇa builds a fort in the sea out of fear of insignificant Jarāsandha, and even though His great intelligence has masterminded the entire universe, still Kṛṣṇa approaches me for advice. Who can understand the transcendental pastimes of inscrutable Lord Kṛṣṇa?

Text 2

(*vimṛśya*) *aye samprati sa-cintena cetasā devarṣim draṣṭum icchāmi.*

vimṛśya—reflecting; *aye*—ah!; *samprati*—now; *sa*—with; *cintena*—anxiety; *cetasa*—at heart; *devarṣim*—Devarṣi Nārada; *draṣṭum*—to see; *icchāmi*—I wish.

(reflecting) Ah! Now I am very anxious at heart to see Devarṣi Nārada.

Text 3

(*ākāṣe*) *kim bravīṣi. sudharmāsīmāni sa bhagavān vartata iti. bhavatu. tatraivāham pratiṣṭhamāno 'smi. (iti parikramya) aye satyam eva purastād eṣa devarṣiḥ.*

akase—turning to the sky; *kim*—what?; *braviṣi*—do you say; *sudharma-asīmāni*—in the Sudharma assembly house; *sah*—He; *bhagavan*—Lord Nārada; *vartate*—is; *iti*—thus; *bhavatu*—so be it; *tatra*—there; *eva*—certainly; *aham*—I; *pratiṣṭhamānah*—going; *asmi*—am; *iti*—thus; *parikramya*—walking; *aye*—ah!; *satyam*—in truth; *eva*—certainly; *purastat*—in the presence; *eṣa*—he; *devarṣiḥ*—Devarṣi Nārada.

(Turning to the sky) What do you say? Lord Nārada is in the Sudharamā assembly house. Very well, I will go there. (walks) Ah!, here is Lord Nārada.

Text 4

(praviśya) nāradah:

urī-kartum damodara-hṛdi navamoda-laharīm
varīyasyāḥ premṇām jagati vividhāḥ santu gatayaḥ
stumās tam yas tāsām sphurati hṛdi bhāvasya garimā
hṛṣīkānām hanta prabhur api na yatra prabhavati

praviśya—enters; uri-kartum—to accept; damodara—of Lord Kṛṣṇa; hṛdi—in the heart; nava—new; amoda—of bliss; laharīm—waves; varīyasyāḥ—the best; premṇām—of love; jagati—in the world; vividhah—various; santu—may be; gatāyāḥ—movements; stumās—we glorify; tam—that; yah—which; tāsām—of them; sphurati—is manifested; hṛdi—in the heart; bhāvasya—of ecstatic love; garimā—intensity; hṛṣīkānām—of the senses; hanta—indeed; prabhuh—the master; api—even; na—not; yatra—where; prabhavati—has dominion.

Nārada: (enters) To taste the waves of ever-fresh bliss in Lord Kṛṣṇa's heart, in the world there many kinds of devotional love. Let us glorify the greatness of the love in the gopīs' hearts. Even Lord Kṛṣṇa, the controller of everyone's senses does not have the power to understand their love.

Text 5

(puro vilokya sānandam)

ayam cakrādyāṅka-sphurita-bhuja-mūlas tilakavān
dadhat kaṅṭhe mālām atula-tulasī-kaṣṭha-mañijam
hareḥ śeṣam aṅge śirasi sa vahann uddhavatayā
gataḥ khyātim bhakti-prasara iha mūrto viharati

purah—ahead; vilokya—looking; sa—with; ānandam—bliss; ayam—He; cakra—the cakra; adi—beginning with; āṅka—markings; sphurita—manifested; bhuja-mulah—shoulder; tilakavan—bearing tilaka markings; dadhat—placing; kaṅṭhe—on the neck; mālām—a garland; atula—incomparable; tulasī—of tulasī; kaṣṭha—wood; mañijam—beads; hareḥ—of Lord Kṛṣṇa; sesam—remaining; aṅge—on the body; śirasi—on the head; sah—he; vahan—carrying; uddhavatayā—as Uddhava; gataḥ—attained; khyatim—fame; bhakti—of devotion; prasarah—a flooding river; iha—here; mūrtaḥ—personified; viharati—enjoys pastimes.

(Looking ahead, he becomes blissful) Here is famous Uddhava. His body decorated with tilaka, his shoulders with the cakra and other signs, his neck with incomparable tulasī beads, and his head and body with Kṛṣṇa-prasādam, he is like a flooding stream of pure devotion for the Lord.

Text 6

uddhavaḥ: bhagavan abhivādaye.

bhagavan—O lord; *abhivadaye*—I offer my respectful obeisances.

Uddhava: Lord, I offer my respectful obeisances.

Text 7

nārada: (śubhāśiṣā sabhājayan) mantri-rāja katham viṣaṇṇa iva vīkṣyamāno. 'si.

subha—auspicious; *asisa*—with a benediction; *sabhajayan*—greeting; *mantri*—of counselors; *raja*—O king; *katham*—why?; *visannah*—dejected; *iva*—as if; *vīkṣyamanah*—appear; *asi*—you.

Nārada: (greeting him with an auspicious benediction) O king of counselors, why do you look so dejected?

Text 8

uddhavaḥ: bhagavan deva-pādeṣu kṛtenāparādhena.

bhagavan—O lord; *deva*—of Lord Kṛṣṇa; *padesu*—to the lotus feet; *kṛtena*—performed; *aparadhena*—because of an offense.

Uddhava: Lord, because I offended Kṛṣṇa's lotus feet.

Text 9

nāradaḥ: uṣara-bhūmir asi santatam aparādha-bījasya. daivād virūḍham api tad vindati sattām na govinde.

usara-bhumih—a desert; *asi*—you are; *tvam*—you; *santatam*—always; *aparādhā*—of offense; *bijasya*—for the seed; *daivat*—by destiny; *virudham*—sprouted; *api*—although; *tat*—that; *vindati*—finds; *sattam*—existence; *na*—not; *govinde*—for Lord Kṛṣṇa.

Nārada: You are a desert where the seed of offenses can never sprout. Even if, by destiny, some offense sprouts there, Kṛṣṇa will never take it seriously.

Text 10

uddhavaḥ: bhagavan madīya-rabhasa-kāritaiva devasya bhīmāraṇya-sīmāyām avagāhane hetur abhūt.

bhagavan—O lord; *madīya*—of me; *rabhasa-karita*—the rashness; *eva*—certainly; *devasya*—of the lord; *bhima*—the terrible; *araṇya*—of the forest; *simayam*—in the border; *avagahane*—in the entering deeply; *hetuh*—the cause; *abhūt*—became.

Uddhava: Lord, my rashness forced Kṛṣṇa deep in a dangerous forest.

Text 11

nāradaḥ: kīdṛśī sā.

kīdṛśī—like what?; *sa*—this.

Nārada: What did you do?

Text 12

uddhavaḥ: kṣudre satrājiti devārtham abhyarthanā.

kṣudre—tiny; *satrajiti*—to Satrajit; *deva*—of the Lord; *artham*—on behalf; *abhyarthana*—a request.

Uddhava: On behalf of Lord Kṛṣṇa I made a request to insignificant King Satrājit.

Text 13

nāradaḥ: kim tad-abhyarthitam.

kim—what; *tad*—to him; *abhyarthitam*—requested.

Nārada: What was your request?

Text 14

uddhavaḥ: lokottaram kanyā-ratnam cintā-ratnam ca.

loka-uttaram—extraordinary; *kanyā*—daughter; *ratnam*—jewel; *cintā-ratnam*—the syamantaka jewel; *ca*—and.

Uddhava: I asked that he give both his jewellike daughter and the syamantaka gem to Lord Kṛṣṇa.

Text 15

nāradaḥ: (svagatam) citram citram. asamīkṣya-kāritāpi śiṣṭānām iṣṭārambha-paryavasāyitam eva dhatte. (prakāśam) sphuṭam abhyarthitam te sārthakam nābhūt.

svagatam—aside; *citram*—wonderful; *citram*—wonderful; *asamīkṣya-karita*—rashness; *api*—even; *sistanam*—of the remaining; *ista*—desire; *arambha*—activity; *paryavasāyitam*—fulfilled; *eva*—certainly; *dhatte*—placed; *prakāśam*—openly; *sphuṭam*—manifested; *abhyarthitam*—request; *te*—of you; *sarthakam*—useful; *na*—not; *abhūt*—was.

Nārada: (aside) Wonderful! Wonderful! This rashness will now fulfill the desires of the other gopīs, (openly) Then your request went in vain.

Text 16

uddhavaḥ: atha kim. pratyuta kaṣṭadam eva vṛttam.

atha kim—certainly; *pratyuta*—on the other hand; *kaṣṭa*—a calamity; *dam*—bringing; *vṛttam*—became.

Uddhava: He agreed, but still a great calamity occurred.

Text 17

nāradaḥ: nāyam agrahita-śaśano 'pi vācyatām arhati satrājitaḥ. yataḥ

na—not; *ayam*—he; *agrahita*—not; *accepting*; *sasanah*—the order; *api*—although; *vacyatam*—the status of an offender; *arhati*—attained; *satrajitah*—of Satrajit; *yataḥ*—because.

Nārada: Even though he did not deny the request, still Satrajit was offensive to Lord Kṛṣṇa.

Text 18

*vimala-hṛdayaḥ khyāto loke satām upadeśato
guṇayati guṇa-śreṇīm nālpo malimasa-mānasaḥ
mukula-patālīm saraṅgākṣi-mukhārpita-sīdhubhir
bakula iva kim dhatte mūrdhnā haṭhād ataruśakaḥ*

vimala—pure; *hṛdayaḥ*—heart; *khyataḥ*—celebrated; *loke*—in the world; *satam*—of the saintly devotees; *upadeśataḥ*—from the instruction; *guṇaya*—expands; *guṇa*—of good qualities; *srenim*—a multitude; *na*—not; *alpah*—tiny; *malimassa*—polluted; *manasaḥ*—whose heart; *mukula*—of buds; *patalim*—a host; *saraṅga*—doe; *ākṣi*—whose eyes; *mukha*—from the mouth; *arpita*—placed; *sīdhubhir*—with nectar; *bakulah*—a bakula tree; *iva*—like; *kim*—what?; *dhatte*—places; *murdhna*—from the mouth; *hathat*—forcibly; *atarusakah*—an atarusaka plant.

When a person with a pure heart follows the instructions of the great devotees in this world, he attains a host of good qualities, although a person with a sinful heart will not at once attain the same result. If a doe-eyed young girl sprinkles a bakula tree with nectar from her mouth, the tree will immediately sprout many new buds. What will happen if she sprinkles an aṭarūṣaka plant? (No new buds will sprout. Even though Satrājīit followed Lord Kṛṣṇa's order, he remained an offender.)

Note: When a bakula tree is sprinkled with nectar from the mouth of a young girl, the tree immediately sprouts many new buds.

Text 19

uddhavaḥ:

*anarpitena ratnena
kanyā-ratnena cācyute
bhrātāram sādhu-vādam ca
sa svakīyam aghātayat*

anarpitena—not offended; *ratnena*—with the jewel; *kanya*—of the daughter; *ratnena*—with the jewel; *ca*—also; *acyute*—to the infallible Supreme Personality of Godhead; *bhrataram*—brother; *sadhu-vadam*—good reputation; *ca*—and; *sah*—he; *svakīyam*—own; *aghatayāt*—destroyed.

Uddhava: Because although he gave his jewellike daughter to the infallible Personality of Godhead, he declined to give the syamantaka jewel, Satrājīit destroyed both his brother Prasena and his own good reputation.

Text 20

nāradaḥ: śrutam ākhetake sa diṣṭāntam avāpa prasenaḥ.

śrutam—heard; *akhetake*—while hunting; *sah*—he; *dista-antam*—death; *avapa*—attained; *prasenaḥ*—Prasena.

Nārada: I heard Prasena died while hunting.

Text 21

uddhavaḥ: atha kim.

atha kim—yes.

Uddhava: Yes, it is true.

Text 22

nāradaḥ: sphuṭam prasenam anveṣṭum prasthito rathāṅgī.

sphuṭam—manifested; prasenam—Prasena; anvestum—to find; prasthitah—went; ratha-angi—Lord Kṛṣṇa, who wields the Sudarsana cakra.

Nārada: Then Kṛṣṇa went to find Prasena.

Text 23

uddhavaḥ: atha kim. yad eṣa jagat-tamaḥ-pramathi-caritra-virocane cāṅūra-dviṣi kañcit-tamaḥ-kalam udīrayati. tenādya khiṅṅo bhavattaḥ kṣemam āsamse.

atha kim—yes; yat—which; esah—this; jagat—of the world; tamah—the darkness; pramathi—chasing away; caritra—of whose pastimes; virocane—the sun; canura—of Canura; dvisi—to the enemy; kancit—a certain; tamah-kalam—sin; udīrayati—arises; tena—for this reason; khinnah—unhappy; bhavattah—from you; ksemam—auspiciousness; asamse—I request.

Uddhava: I sinned against Lord Kṛṣṇa, who is the enemy of Cāṅūra, and whose transcendental pastimes are like a brilliant sun that chases away the darkness of ignorance in this world. I am vey unhappy. I beg you, bless me and relieve me of my sin.

Text 24

nāradaḥ: hanta puṇḍarīkākṣa-bhakti-mañjarī-cañcarīka rabhasārabdho 'pi bhaktimadbhir arthaḥ kaṁsa-harasya harṣa-hetutām eva pratipadyate. kim uta preṣṭhena bhavadṛṣā. tad adya mahotsavaḥ kriyatām. teṣāṁ lokottara-camatkṛtinām vṛndātavi-vilāsānām vilokanāya ramaṇīyas te samayo 'yam upasthitavān.

hanta—O; puṇḍarīka-akṣa—for lotus eyed Lord Kṛṣṇa; bhakti—of devotional service; mañjarī—of the blossom; cañcarīka—O bumble-bee; rabhasa-arabdha—rashness; api—even; bhakti-madbhih—by the devotees; arthaḥ—the purpose; kaṁsa-harasya—of Lord Kṛṣṇa, the killer of Kāṁsa; harṣa—of happiness; hetutām—the status of being the cause; eva—certainly; pratipadyate—attains; kim uta—what to speak?; preṣṭhena—of one who is very dear; bhavadṛṣā—like yourself; tat—therefore; adya—now; maha—great; utsavaḥ—festival of happiness; kriyatām—should be performed; teṣāṁ—of them; loka-uttara—extraordinary; amatkṛtinām—wonders; vṛndātavi—in Vṛndāvana; vilāsanām—of pastimes; vilokanāya—for seeing; ramaṇīyah—delightful; te—of you; samayah—opportunity; ayam—this; upasthitavan—has arrived.

Nārada: O bumble-bee drinking nectar at the flower of devotional service to lotus-eyed Lord Kṛṣṇa, even the devotees' reckless activities are a source of pleasure for the Lord. If this is true for the devotees in general, then how much more true is it for you, who are so dear to the Lord? Today will be a great festival. You will have an auspicious opportunity to see the Lord's extraordinary and wonderful Vṛndāvana pastimes.

Text 25

uddhavaḥ: bhagavan jānann api kim māṁ mūḍha pralobhayasi. yad adya kenāpi śoka-saṅkula-saṅkulasya devasya kuto nava-vṛndāvanāvagahane 'pi sambhāvanā.

bhagavan—O lord; janann—understanding; api—although; kim—why?; māṁ—me; mūḍha—uselessly; pralobhayasi—you tempt; yat—because; adya—now; kena api—by some means; śoka—of grief; saṅkula—by the arrows; saṅkulasya—pierced by a multitude; devasya—of the Lord; kuto—how is it possible?; nava—again; vṛndāvana—into Vṛndāvana; avagahane—in the entrance; api—even; sambhāvanā—possibility.

Uddhava: Lord, you know better, why do you uselessly tease me in this way? Lord Kṛṣṇa is now wounded by many arrows of grief. How is it possible for Him to return to Vṛndāvana?

Text 26

nāradaḥ: kaḥ śoka-śaṅkor upādhiḥ.

kaḥ—what; *soka*—of grief; *sankoh*—of the arrow; *upadhiḥ*—cause.

Nārada: What is the cause of this arrow of grief?

Text 27

uddhavaḥ: kaniṣṭhā (ity ardhokte vāk-stambham nāṭayati.)

kanistha—the young girl; *iti*—thus; *ardha*—half; *ukte*—in the speech; *vak*—of speech; *stambhah*—stunned; *nāṭayati*—represents dramatically.

Uddhava: The younger girl. . . (His voice becomes choked in the middle of these words, and he is unable to continue speaking.)

Note: Of the two sisters: Rādhā and Candrāvalī, Rādhā is the younger.

Text 28

nāradaḥ: (vihasya)

*api labdhaṅguli-saṅgam
yadi naṣṭeti dṛṣṭimān
mudrām śocati rociṣnum
tatra kim karavāmahe*

vihasya—laughing; *api*—whether?; *labdha*—attained; *aṅguli*—of the finger; *saṅgam*—association; *yadi*—if; *nasta*—lost; *iti*—thus; *dṛṣṭinam*—a person endowed with sight; *mudram*—a ring; *śocati*—laments; *rocisnum*—splendid; *tatra*—in this matter; *kim*—what?; *karavāmahe*—can we do.

Nārada: (laughing) If a person who has the power to see cannot see the glittering ring of his finger, thinks it lost, and laments for it, then what can we do

to help him?

Text 29

*uddhavaḥ: (sa-vismayānandam) bhagavan kiñcid ucchvasitā te vāg-vallārī
vyākulayati me mano-madhupam. tad abhivyakti-kriyatām. satyam eva kim ayuṣmatī
kaniṣṭha-devī.*

sa—with; *vismaya*—wonder; *ānandam*—and bliss; *bhagavan*—O lord; *vak*—of the words; *vallari*—the creeper; *vyakulayati*—agitates; *me*—of me; *manah*—of the heart; *madhupam*—the bumble-bee; *tat*—this; *abhivyakti*—manifest; *kriyatam*—should be; *satyam*—in truth; *eva*—certainly; *kim*—whether?; *ayusmati*—is alive; *kanistha-devī*—the young girl Rādhā.

Uddhava: (with wonder and bliss) Lord, the blossoming vine of your words agitates the bumble-bee of my mind. Tell me openly: Is the younger goddess still alive?

Text 30

nāradaḥ: ayuṣmatīti kim ucyate. sā dvāravatīm evāṅkurvatī vartate.

ayusmati—alive; *iti*—thus; *kim*—what?; *ucyate*—is said; *sa*—She; *dvaratim*—Dvārakā; *eva*—certainly; *alankurvati*—decorating; *vartate*—is.

Nārada: Alive? What are you saying? At this moment She decorates the city of Dvārakā.

Text 31

uddhavaḥ: (sa-romaṅcam) katham iyam atrāgatā.

sa—with; *romaṅcam*—hairs standing in ecstasy; *katham*—how?; *iyam*—She; *atra*—there; *agata*—arrived.

Uddhava: (his hairs standing in ecstasy) How did She get there?

Text 32

nāradaḥ:

*ākṣīnām vibhavam prajāṃ ca paramām abhyartha sarvātmanā
kurvāṇāya niṣevanam virahitāpatyāya satyārcanaḥ
sārdham durdhara-śaṅkhacūḍa-maṇinā tām satyabhāmākhyayā
vikhyātām praṇayan dadau dinamaṇir mitrāya satrājite*

ākṣīnam—of the eyes; *vibhavam*—the opulence; *prajam*—a daughter; *ca*—also; *paramam*—supreme; *abhyartha*—requesting; *sarva*—with all; *ātmana*—his heart; *kurvanaya*—for doing; *nisevanam*—service; *virahita*—without; *apatyaya*—for a child; *satya*—truthful; *arcanah*—worship; *sardham*—with; *durdhara*—uncontrollable; *śaṅkhacūḍa*—of the Śaṅkhacūḍa demon; *maṇina*—the jewel; *tam*—Her; *satyabhāmā*—Satyabhāmā; *ākhyaya*—with the name; *vikhyatam*—celebrated; *praṇayan*—bringing; *dadau*—gave; *dinamaṇih*—the sun-god; *mitraya*—to his friend; *satrajite*—Satrajit.

Nārada: To his friend, childless Satrājit who, praying for undying wealth and the best child, worshiped him with all his heart, the sun-god gave two gifts: the jewel of the invincible Śaṅkhacūḍa demon, and the younger girl (Śrī Rādhā), who is now known by the name Satyabhāmā.

Text 33

sa-sneham abravīc cainam

*praṇesyati yaśaḥ param jagati nāradaṇujñayā
varāya vara-kṛtaye su-tanur arpiteyam tava
syamantaka-maṇiś ca te mahita-mūrtir aṣṭau mahān
praśoṣyati dinam nanu hiraṇya-bhārāṇayam*

sa—with; *sneham*—affection; *abravīc*—said; *ca*—also; *enam*—to him; *pranesyati*—will bring; *yaśaḥ*—fame; *param*—transcendental; *jagati*—in the world; *nārada*—of Nārada; *anujñāya*—by the order; *varaya*—to a husband; *vara*—excellent; *kirtaye*—whose fame; *su-tanuh*—the beautiful girl; *arpita*—presented; *tava*—by you; *syamantaka-maṇih*—the syamantaka jewel; *ca*—also; *te*—by you; *mahita*—worshipped; *mūrtih*—whose form; *astau*—eight; *mahan*—great; *prasosyati*—manifests; *dinam*—day; *dinam*—after day; *nanu*—is it not?; *hiraṇya*—of gold; *bhara*—of bharas; *anayam*—the gift.

The sun-god affectionately said to Satrājīṭ: Following Nārada's direction, give this very beautiful girl in marriage to the most exalted famous husband. In this way you will become supremely famous in this world. Worship this syamantaka jewel and it will give you eight bharas of gold every day."

Text 34

uddhavaḥ: katham ambaramaṇir maṇīndre 'sminn adhikārī samvṛttah.

katham—how is it?; *ambaramaṇih*—the sun-god; *maṇi-indre*—in the excellent jewel; *asmin*—in this; *adhikari*—the owner; *samvṛttah*—became.

Uddhava: How did the sun-god get this jewel?

Text 35

nāradaḥ: ravi-loka-labdhāya rādhikayaiva tasmai puṣpāñjalitayā kalpitaḥ.

ravi—the sun; *loka*—planet; *labdhaya*—entering; *rādhikāya*—by Rādhā; *eva*—certainly; *tasmi*—to him; *puṣpa*—of flowers; *añjalitayā*—as handful; *kalpitaḥ*—considered.

Nārada: When Rādhā entered the sun-planet, She gave it to him as if it were a handful of flowers.

Text 36

uddhavaḥ: katham asyās taraṇi-lokasyādhirohaṇam āsīt.

katham—how is it?; *asyāh*—of Her; *taraṇi-lokasya*—to the sun-planet; *arohanam*—the ascent; *asit*—was.

Uddhava: Why did Rādhā go to the sun-planet?

Text 37

nāradaḥ:

*mokṣaty adya tanum anīkṣita-hariḥ sandhyā-mukhe te sakhi
tūrṇam putri tataḥ samānaya mamābhyarṇe viśirṇām imām
ity ajñām pitur ākalayya caturā sā caṇḍadhāmaḥ sutā
sauram bimbam alambhayad vilapitodgārādhikām rādhikām*

mokṣati—abandons; *adya*—now; *tanum*—body; *anīkṣita*—not seen; *hariḥ*—Lord Kṛṣṇa; *sandhya-mukhe*—at sunset; *te*—of you; *sakhi*—the friend; *tūrṇam*—at once; *putri*—O daughter; *tataḥ*—then; *samanaya*—bring; *mama*—to me; *abhyarṇe*—near; *visirnam*—broken; *imam*—Her; *iti*—thus; *ajñām*—the order; *pituh*—of her father; *akalayya*—hearing; *catura*—expert; *sa*—she; *candadhamanah*—of the sun-god; *suta*—the daughter (the Yamuna River); *sauram*—to the sun; *bimbam*—disc; *alambhayat*—brought; *vilapita-udgara-adhikam*—greatly lamenting; *rādhikām*—Rādhā.

Nārada: The sun-god said to his daughter, the Yamunā River: "O daughter, because She is can not longer see Lord Kṛṣṇa, your friend Rādhā has given up Her body at sunset. Bring Her to me at once." Obeying her father's orders, the Yamunā brought the grieving Rādhā to the sun-planet.

Text 38

uddhavaḥ: viśākhāyāḥ kā vārtā.

visakhayah—of Viśākhā; *ka*—what?; *varta*—is the news.

Uddhava: What is the news of Viśākhā?

Text 39

*nāradaḥ: govindena samam sambandhād ātmānam pūrṇa-kāmaḥ kartu-kāmasya
tāmarasa-bandhor icchayā dharmā-rājānujaiva gokule viśākhākyām avāpa.*

govindena—Lord Kṛṣṇa; *samam*—with; *sambandhat*—because of the

relationship; *ātmanam*—self; *purna*—fulfilled; *kamam*—desire; *kartu*—to do; *kamasya*—desiring; *tamarasa-bandhoh*—of the sun-god, the friend of the tamarasa lotus flowers; *icchaya*—by the desire; *dharma-rajā*—of Yamaraja; *anuja*—the younger sister; *eva*—certainly; *gokule*—in Gokula; *visakha*—Viśākhā; *ākhyam*—the name; *avapa*—attained.

Nārada: Desiring to establish a relationship with Lord Kṛṣṇa, the sun-god sent his daughter, Yamarāja's younger sister, the Yamunā River, to Gokula, where she became known as Viśākhā.

Text 40

uddhavaḥ: nūnam viśākhāyāḥ sākhyena rādhikāyām adhikam anvarajyata dharmarāja-mātā.

nunam—is it not so?; *visakhayah*—of Viśākhā; *sākhyena*—with the friendship; *rādhikāyam*—in relationship to Rādhā; *adhikam*—greatly; *anvarajyata*—became affectionate; *dharmaraja*—of Yamaraja; *mata*—the mother.

Uddhava: Yamarāja's mother (Samjñā) must have become very affectionate to Viśākhā's (her daughter's) friend Rādhā.

Text 41

nāradaḥ: atha kim. samjñāyā vijñāpanād eva tat-pitrā śilpācāryeṇa nava-vṛndāvanam dvāravyām aviṣṛtam. tathā hi

atha kim—yes; *samjñāyāḥ*—of Samjñā; *vijñāpanat*—because of the request; *eva*—certainly; *tat*—of her; *pitra*—by the father; *silpa-acaryena*—by Visvakarma, the best of architects; *nava-vṛndāvanam*—Nava Vṛndāvana; *dvāravyām*—in Dvārakā; *aviṣṛtam*—was constructed; *tathā hi*—furthermore.

Nārada: Yes. It was by Samjñā's request that her father Viśvakarmā, the best of architects, constructed Nava Vṛndāvana at Dvārakā. She said to him:

Text 42

*kālindī-kalitopakaṅṭham abhitah śaila-śriyālanṅṛtam
bhāṅḍīrojvalam āvṛtam vratatibhis tābhir drumais tair api
saṅgam dvāravatī-pure jagad-alanṅkarmīna nirmīyatām
rādhā-mādhava-mādhurī-sarid-upasyandāya vṛndāvanam*

kalindi—the Yamuna River; *kalita*—manifested; *upakaṅṭham*—nearby; *abhitah*—nearby; *saila*—of Govardhana Hill; *śriya*—by the beauty; *alanṅṛta*—decorated; *bhandira*—with bhandira trees; *ujjvalam*—splendid; *āvṛtam*—covered; *vratatibhih*—with creepers; *tabhih*—with them; *drumaih*—trees; *taih*—by them; *api*—also; *sa*—with; *aṅgam*—parts; *dvaravati*—of Dvārakā; *pure*—in the city; *jagat*—the universe; *alanṅkarmīna*—expert at decorating; *nirmīyatam*—should be constructed; *rādhā*—of Rādhā; *mādhava*—and Kṛṣṇa; *mādhurī*—of the sweetness; *sarit*—of the river; *upasyandaya*—for the flowing; *vṛndāvana*—Vṛndāvana.

"O architect that decorates the worlds, so the stream of Śrī Śrī Rādhā-Kṛṣṇa's sweetness may flow there, please build in Dvārakā another Vṛndāvana splendid with bhandira trees, filled with many trees and vines, with the Yamunā nearby, and decorated with the beauty of Govardhana Hill."

Text 43

uddhavaḥ: śilpīndra-nandinī katham atra pravṛttā.

silpi—of architects; *indra*—of the king; *nandinī*—the daughter; *katham*—what?; *atra*—here; *pravṛtta*—did.

Uddhava: Why did Viśvakarmā's daughter make that request?

Text 44

nāradaḥ: rādhikā-nivedanena.

rādhikā—to Rādhā; *nivedanena*—with an appeal.

Nārada: Rādhā asked her.

Text 45

uddhavaḥ: kīdṛśam idam.

kīdṛśam—like what?; *idam*—this.

Uddhava: What did she say?

Text 46

nāradaḥ:

*paśyanti paśupāla-maṇḍala-śiro-mālyasya līlā-sthalīr
yatrāhaṁ niravāhayisyam abhitaḥ svāntasya santarpanam
sadyaḥ pāmara-karmaṇo hata-vidher uddāma-visphurjitair
nirdhūtāsmi tato 'pi dūram adhunā hā hanta vṛndāvanāt*

paśyanti—seeing; *paśupāla*—of the cowherd boys; *maṇḍala*—of the community; *sirah*—at the head; *malyasya*—the garland; *līlā*—of pastimes; *sthalīr*—the places; *yatra*—where; *aham*—I; *niravahayisyam*—would have attained; *abhitaḥ*—completely; *sva-antasya*—of the heart; *santarpanam*—satisfaction; *sadyaḥ*—at once; *pāmara*—wretched; *karmanah*—whose activities; *hata*—wretched; *vidheh*—of fate; *uddama-visphurjitaiḥ*—by the violent actions; *nirdhuta*—expelled; *asmi*—I shall be; *tataḥ*—then; *api*—even; *dūram*—far away; *adhuna*—now; *hā*—alas!; *hanta*—alas!; *vṛndāvanāt*—from Vṛndāvana.

Nārada: She said, "Alas! Alas! Sinful, wretched fate violently took Me far from Vṛndāvana, where I would have satisfied my heart by seeing the places where Kṛṣṇa, the crowning garland of the gopas, enjoyed pastimes."

Text 47

uddhavaḥ: devi diṣṭyā rākṣitaḥ smo vyaṁ tri-loki-cakṣuṣā mitreṇa yataḥ.

devi—O Rādhā; *diṣṭyā*—by good fortune; *rākṣitaḥ*—protected; *smah*—have been; *vyaṁ*—we; *tri*—the three worlds; *cakṣuṣā*—the eye; *mitreṇa*—by the sun-god; *yataḥ*—because.

Uddhava: O Rādhā, fortunately the sun-god, whose eyes gaze at all the three worlds, has protected us.

Text 48

*katham api nivasantyaś tatra vṛndāvanāṅke
visṛmara-hari-līlā-pūra-gambhīrya-bhāji
api tava nividaśā-setubandhānubandhair
alaghubhir abhaviṣyaj jīvanam durnibandham*

katham api—somehow; *nivasantyaś*—residing; *tatra*—there; *vṛndāvana*—of Vṛndāvana; *āṅke*—in the lap; *visṛmara*—eternally expanding; *hari*—of Lord Kṛṣṇa; *līlā*—of pastimes; *pūra*—of the flood; *gambhīrya*—depth; *bhāji*—possessing; *api*—whether?; *tava*—of You; *nividaśā*—intense; *asa*—of hope; *setubandha*—the bridge; *anubandhair*—by constructing; *alaghubhir*—sturdy; *abhaviṣyat*—would have been; *jīvanam*—life; *durnibandham*—difficult to sustain.

O Rādhā, would Your painful life have continued by building a sturdy bridge of hopes to carry You across the ocean of Vṛndāvana filled with the deep and eternally increasing waters of Lord Kṛṣṇa's pastimes?

Text 49

tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

Then? Then?

Text 50

nāradaḥ: tataś ca sanaiścara-janānī sanair abravīt.

tataḥ—then; *ca*—also; *sanaiścara*—of Sani; *janānī*—the mother (Chaya); *sanair*—slowly; *abravīt*—said.

Nārada: Then Śani's mother Chāyā slowly said:

Text 51

*na vyākulī-bhava jagat-traya-saukhya-sāre
navyāravinda-vadane sadane sadātra
dhyeyaḥ satām savitṛ-maṇḍala-madhya-vartī
devaḥ sa eva yad ayam dayitas tavāsti*

na—do not; *vyakuli*—unhappy; *bhava*—become; *jagat*—worlds; *traya*—of the three; *saukhya*—of happiness; *sare*—best; *navya*—new; *aravinda*—lotus; *vadane*—whose face; *sadane*—in the abode; *sada*—eternally; *atra*—here; *dhyeyah*—the object of meditation; *satam*—for the saintly devotees; *sāvṛt*—the sun; *maṇḍala*—planet; *madhya*—in the midst; *varti*—staying; *devah*—the Lord; *sah*—He; *eva*—certainly; *yat*—because; *ayam*—He; *dayitah*—the beloved; *tava*—of You; *asti*—is.

"O Rādhā, O newly-blossoming-lotus-faced girl who fills the three worlds with transcendental bliss, do not be unhappy. Your beloved Lord, who is the object of the saintly devotees meditation, eternally resides in this sun-planet."

Text 52

uddhavaḥ: kim atra viśākhayā nottaritam.

kim—whether?; *atra*—in this; *visakhaya*—by Viśākhā; *na*—not; *uttaritam*—replied.

Uddhava: Did Viśākhā not answer?

Text 53

*nāradaḥ: katham nottaritavyam. yad etayā vihasyoktam mātāḥ savarṇe varṇayāmi
samākarṇaye*

katham—why?; *na*—not; *uttaritavyam*—to be replied; *yat*—which; *etayā*—by er; *vihasya*—laughing; *uktam*—said; *matah*—O mother; *savarne*—Savarna;

varnayami—I shall describe; *samākarṇaya*—please listen.

Nārada: Why should she not answer? She laughed and said: "O mother Suvarṇā, please listen, and I will tell you something.

Text 54

*gopīnām paśupendra-nandana-juṣo bhāvasya kaś tām kṛtī
vijñātum kṣamate durūha-padavī-saṅcāriṇaḥ prakriyām
āviśkurvati vaiśṇavīm api tanum tasmin bhujair jiśṇubhir
yāsām hanta caturbhir adbhuta-rucim ṛagodayaḥ kuṅcati*

gopīnām—of the gopīs; *paśupendra-nandana-juṣaḥ*—of the service of the son of Vraja's King, Mahārāja Nanda; *bhāvasya*—ecstatic; *kaḥ*—what; *tām*—that; *kṛtī*—learned men; *vijñātum*—to understand; *kṣamate*—is able; *durūha*—very difficult to understand; *padavī*—the position; *saṅcāriṇaḥ*—which provokes; *prakriyām*—activity; *āviśkurvati*—He manifests; *vaiśṇavīm*—of Viṣṇu; *api*—certainly; *tanum*—the body; *tasmin*—in that; *bhujaiḥ*—with arms; *jiśṇubhiḥ*—very beautiful; *yāsām*—of whom (the gopīs); *hanta*—alas; *caturbhiḥ*—four; *adbhuta*—wonderfully; *rucim*—beautiful; *rāga-udayaḥ*—the evoking of ecstatic feelings; *kuṅcati*—cripples.

"Once Lord Śrī Kṛṣṇa manifested Himself as Nārāyaṇa with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings abated. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly centered upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery of spiritual life."*

Text 55

uddhavaḥ: kim nāma bhagavatā satrājīd anuśiṣṭo 'sti.

kim—whether; *nama*—indeed; *bhagavata*—by the Lord; *satrajit*—Satrajit; *anusistah*—instructed; *asti*—was.

Uddhava: Did Your lordship say anything to instruct Satrājīt?

Text 56

nāradaḥ: atha kim. tathā hi

*mañīndram pāṛīndraḥ pravaram aharan nighna-tanayaṁ
vinighnann etam ca prabalam atha bhallūka-nṛpatiḥ
parābhūya svairī tam api mura-vairī tava dhanam
tadā hartaḥ pāpas tvam asi patitaḥ tāpa-jaladhau*

atha kim—yes; *tathā hi*—furthermore; *mañīndram*—the syamantaka jewel; *parīndraḥ*—a lion; *pravaram*—excellent; *aharat*—took; *nighna-tanayam*—Prasena, the son of Nighna; *vinighnan*—killing; *etam*—this; *ca*—also; *prabalam*—powerful; *atha*—then; *bhallūka*—of the bhallukas; *nṛpatiḥ*—the king; *parābhūya*—defeating; *svairī*—supremely independent; *tam*—him; *api*—even; *mura-vairī*—Lord Kṛṣṇa, the enemy of the Mura demon; *tava*—of you; *dhanam*—the wealth; *tadā*—then; *harta*—will take away; *pāpah*—sinful; *tvam*—you; *asi*—are; *patitaḥ*—fallen; *tāpa*—of suffering; *jaladhau*—into the ocean.

Nārada: Yes. I said to him: A lion will kill Prasena and take away the Syamantaka jewel. Jāmbavān, the king of the Bhallūkas will then defeat the powerful lion. Eventually the supremely independent Lord Kṛṣṇa will take your valuable jewel. O Satrājīt, you are sinful. You will drown in an ocean of suffering."

Text 57

uddhavaḥ: tatas tataḥ.

tataḥ—then?; *tataḥ*—then?

Uddhava: Then? Then?

Text 58

nāradaḥ: tatas tenoktam

*jvalito janaḥ kṛśānau
śāmyati taptaḥ kṛśānunaivāyam
bhagavati kṛtāgaso me*

bhagavān evādhunā śaraṇam

tatah—then; *tena*—by him; *uktam*—said; *jvalitah*—burning; *janah*—a person; *krsanunau*—in a fire; *samyati*—is extinguished; *tāptah*—burned; *krsanuna*—by a fire; *eva*—certainly; *ayam*—he; *bhagavati*—to the Lord; *kṛta*—done; *agasah*—an offense; *me*—by me; *bhagavan*—the Lord; *eva*—certainly; *adhuna*—now; *saraṇam*—the shelter.

Nārada: Then Satrājīta said: "A person burning in a fire can be saved by the intervention of the fire-god Agni. In the same way, although I have offended Lord Kṛṣṇa, I will be saved by taking shelter of Lord Kṛṣṇa."

Text 59

uddhavaḥ: tataḥ kim uktam bhagavatā.

tatah—then; *kim*—what?; *uktam*—was said.

Uddhava: What did your lordship say then?

Text 60

nāradaḥ:

*na yāvad upasarpati pratibhatebha-kaṇṭhī-ravaḥ
pināki-mukha-nākibhir mukuṭi-tānuśīstir vibhuḥ
mudā tad-avarodhane kuṭila-bhāva tāvad drutaṁ
tvayādyā kula-nandinī cira-dhṛtādhir ādhīyatām*

na—not; *yavat*—as long as; *upasarpati*—approaches; *pratibhata-ibha*—of a lion; *kaṇṭhī*—in the throat; *ravaḥ*—the sound; *pināki*—by Lord Śiva; *mukha*—headed; *nākibhir*—by the demigods; *mukutita-anusistih*—crowned as supreme monarch; *vibhuḥ*—the all-powerful Lord; *mudā*—happily; *tad-avarodhane*—in the palace; *kuṭila-bhava*—O crooked-hearted one; *tavat*—for that time; *drutaṁ*—quickly; *tvayā*—by you; *adya*—now; *kula-nandinī*—your daughter; *cira*—for a long time; *dhṛta*—obtained; *adhih*—anguish; *adhīyatām*—is taken.

Nārada: I said to him: "As long as all-powerful Lord Kṛṣṇa, whose words are like a lion's roar, and who is crowned supreme monarch by Lord Śiva and all the

demigods, does not come, O crooked-hearted Satrājī, then carefully keep your long suffering daughter Satyabhāmā in the palace."

Text 61

tataś cāvadhāne rādhāyāḥ praveśāya tena jananī niyuktā.

tataḥ—then; *ca*—also; *avarodhane*—in the palace; *rādhāyāḥ*—of Rādhā; *pravesaya*—for the entrance; *tena*—by him; *janani*—his mother; *niyukta*—was engaged.

Then he sent his mother to take Rādhā into the palace's inner apartments.

Text 62

uddhavaḥ: (sānandam) tvayā kāruṇya-sindhunā sandhukṣito 'yam pavana-vyādhir anena mahā-rasāyanena.

sa—with; *ānandam*—bliss; *tvayā*—by you; *karunya*—of mercy; *sindhuna*—an ocean; *sandhukṣitaḥ*—cured; *ayam*—this; *pavana-vyadhiḥ*—fever; *anena*—with this; *maha*—great; *rasayanena*—medicine.

Uddhava: (blissful) O ocean of mercy, with the nectar-medicine of these words you have completely cured the fever of my anxiety.

Text 63

nāradaḥ: hanta sambhṛta-gambhīra-śoka-śūlayā gokulaṁ vrajantyā nedam āsvāditam paurṇamāsyā.

hanta—indeed; *sambhṛta*—held; *gambhīra*—deep; *soka*—of grief; *sulaya*—with the lance; *gokulam*—to Gokula; *vrajantya*—going; *na*—not; *idam*—this; *asvāditam*—relished; *paurṇamasya*—by Paurṇamasi.

Nārada: Deeply wounded by the javelin of grief, Paurṇamāsī went to Gokula, where she could not relish hearing this good news.

Text 64

uddhavaḥ: tam antareṇa kā khalv atra lālayiṣyati devīm yavīyasīm.

tam—Her; *antareṇa*—except for; *ka*—who?; *khalu*—indeed; *atra*—here; *lalayisyati*—will love; *devīm*—the goddess; *yavīyasīm*—young.

Uddhava: Without her, who will take care of young Rādhā?

Text 65

nāradaḥ: tvaṣṭur ante-vāsinīm atrābhirūpām nirūpayāmi.

tvastuh—of Visvakarma; *ante-vasinīm*—girl-student; *atra*—here; *abhirupam*—most expert; *nirupayami*—I shall describe.

Nārada: I think there is a girl student of Viśvakarmā who can do that.

Text 66

uddhavaḥ: keyam puṇyavatī.

ka—who?; *iyam*—she; *puṇyavati*—pious girl.

Uddhava: Who is that very qualified girl?

Text 67

nārada:

kusuma-racana-cuñcur niṣkuṭānām akāle

*parinata-matir āyur veda-tantre tarūṇām
kalayitum api bhāvaṁ sthāvarāṇām samāsthā
nivasati nava-vṛndā dvāravatyām prasiddhā*

kusuma—flowers; *racana*—arranging; *cuncuh*—expert; *niskutanam*—of gardens; *akale*—out of season; *parinata-matih*—expert; *tarunam*—in the science of horticulture; *kalayitum*—to understand; *api*—even; *bhavam*—the nature; *sthavarāṇam*—of plants; *samastha*—able; *nivasati*—resides; *nava-vṛndā*—Nava-vṛndā; *dvāravatyām*—in Dvārakā; *prasiddha*—celebrated.

Nārada: She is famous Nava-vṛndā, Expert in the science of gardening, she makes gardens where the flowers bloom eternally, regardless of season. She lives in Dvārakā.

Text 68

uddhavaḥ: kim nāma tattvam asyāḥ kānana-devīyam jānāti.

kim—whether?; *nama*—indeed; *tattvam*—the truth; *asyāḥ*—of Rādhā; *kānana*—expert horticulturist; *iyam*—this; *janati*—understands.

Uddhava: Does this goddess of the forest know the truth about Rādhā?

Text 69

nārada: atha kim. yad iyam nava-vṛndeti yathārtha-samjñā. tatrāpi samjñāyā nideśēnānugṛhītā.

atha kim—yes; *yat*—because; *iyam*—she; *nava-vṛndā*—Nava-vṛndā; *iti*—thus; *yathā-artha*—appropriate; *samjñā*—name; *tatra api*—still; *samjñāyā*—by Samjñā; *nidesena*—by the instructions; *anugṛhita*—is indebted.

Nārada: Yes. "Nava-vṛndā" is the perfect name for her. The sun-god's wife Samjñā was kind to her and told her all about Rādhā.

Text 70

uddhavaḥ: kīdṛg eṣa nideśaḥ.

kīdṛk—like what?; *eṣa*—this; *nideśaḥ*—instruction.

Uddhava: What did she say?

Text 71

nāradaḥ:

*preyasyāḥ paśupālikā viharato yā tatra vṛndāvane
lakṣmī-durlabha-citra-keli-kalikā-kandasya kaṁsa-dviṣaḥ
rādhā tatra varīyasīti nagarīm tām āśritā yā kṣitau
sevām devī samasta-maṅgala-karīm asyās tvam aṅgī-kuru*

preyasyāḥ—dear; *paśupālikā*—gopīs; *viharataḥ*—enjoying pastimes; *yā*—who; *tatra*—there; *vṛndāvane*—in Vṛndāvana; *lakṣmī*—for the goddess of fortune; *durlabha*—difficult to attain; *citra*—wonderful; *keli*—of pastimes; *kalikā*—of the bud; *kandasya*—the stem; *kaṁsa*—of Kaṁsa; *dviṣaḥ*—the enemy; *rādhā*—Rādhā; *tatra*—there; *varīyasi*—the best; *iti*—thus; *nagarīm*—in Dvārakā City; *tām*—this; *āśritā*—staying; *yā*—who; *kṣitau*—on this earth; *sevām*—the service; *devī*—O pious girl; *samasta*—all; *maṅgala*—auspiciousness; *karīm*—doing; *asyāḥ*—of Her; *tvam*—you; *aṅgī-kuru*—please accept.

Nārada: She said: "The gopīs in Vṛndāvana are all very dear to Kṛṣṇa, the first bloom of the flower of wonderful pastimes even the goddess of fortune cannot attain. Rādhā, who is best of the gopīs, now stays in Dvārakā on the earth planet. O goddess, (go there) and serve Her, for service to Her is all auspicious."

Text 72

*uddhavaḥ: (sāśram) bhagavan tāḥ paśupāla-kiśorīkāḥ smṛtim āruḍhāḥ svāntam
asmākaṁ santāpayanti.*

sa—with; *asram*—tears; *bhagavan*—O lord; *tāḥ*—they; *paśupāla-kiśorīkah*—the young gopīs; *smṛtam*—to the memory; *arudhah*—ascended; *sva-antam*—the heart; *asmakam*—of us; *santapayanti*—causes to burn with pain.

Uddhava: (with tears) Lord, when these young gopīs enter my memory, my thoughts burn with pain.

Text 73

nāradaḥ: mā bhaja santāpam. yataḥ

*dr̥ṣṭvā kām api kamsavairī-virahād āsādayantīr daśām
kāmākhyā narakāsuraṇa lalanā-rājih kilājīharat
etābhir madhurair girām parimalair āsvāsītābhis tayā
tuṅgārādhana-tuṣṭayā maṇi-girī-droṇīṣu tatroṣyate*

ma—do not; *bhaja*—experience; *santāpam*—pain; *yataḥ*—because; *dr̥ṣṭvā*—seeing; *kam api*—a certain; *kamsa-vairi*—from Lord Kṛṣṇa, the enemy of Kamsa; *virahat*—because of separation; *asādayantīh*—attaining; *daśam*—a condition of life; *kama-ākhyā*—the goddess named Kama-devī; *narakāsuraṇa*—by Narakasura; *lalanā*—of girls; *rājih*—the multitude; *kila*—indeed; *ajīharat*—kidnapped; *etābhir*—by them; *madhurair*—with sweetness; *girām*—of words; *parimalair*—with incense; *asvasitābhir*—reassured; *tayā*—by her; *tunga*—exalted; *arādhāna*—by worship; *tustayā*—pleased; *maṇi-giri*—of the Manigiri Mountain; *dronīṣu*—in the valleys; *tatra*—there; *usyate*—lived.

Nārada: Don't be unhappy. When the demigoddess Kāmā-devī saw the condition of the gopīs in separation from Kṛṣṇa, she arranged that the demon Naraka would kidnap them all. The gopīs now stay with Kāmā-devī in the valley of Maṇigiri Mountain. They worship her with incense and other articles, and she, pleased with their exalted worship, reassures them with sweet words.

Text 74

*uddhavaḥ: (sānandam) bhagavan paśya paśya mudritām palyāṅkikām anusarantī
satrājitaḥ savitrī purāntara-kakṣam avagāhate.*

sa—with; *ānandam*—bliss; *bhagavan*—O lord; *paśya*—look!; *paśya*—look!; *mudritam*—covered; *palyāṅkikam*—a palanquin; *anucaranti*—following; *satrajitah*—of Satrajit; *savitri*—the mother; *pura*—the city; *antara-kakṣam*—the inner portions; *avagahate*—enters.

Uddhava: (with bliss) Lord! Look! Look! Satrajit's mother now follows a covered palanquin into the palace!

Text 75

*nāradaḥ: tad ehi. sudharmā-madhyam adhyāsya mādhavendram pratipalāyāvah.
(iti niṣkrāntau)*

tat—then; *ehi*—come; *sudharma*—of the Sudharma assembly house; *madhyam*—in the middle; *adhyasya*—staying; *mādhava*—Mādhava; *indram*—for the king; *pratipalayavah*—let us wait; *iti*—thus; *niṣkrāntau*—they exit; *viṣkambhakah*—thus ends the viṣkambhaka interlude.

Nārada: Come, let us go to the Sudharmā assembly house and wait for Lord Kṛṣṇa. (They both exit.)

(Thus ends the viṣkambhaka interlude)

Scene 2

Text 1

(tataḥ praviśati satrājīn-mātaram anusarantī rādhā.)

tataḥ—then; *praviśati*—enters; *satrajit*—of Satrajit; *mataram*—the mother; *anudaranti*—following; *rādhā*—Rādhā.

(Rādhā, following Satrajit's mother, enters.)

Text 2

rādhā: (sa-vyatham ākāṣe sanskṛtena)

*vicitrāyām kṣauṇyām ajaniṣata kanyāḥ kati na vā
kaṭhorāṅgī nānyā nivasati mayā kāpi sadṛśī
mukundaṁ yan muktvā samayam aham adyāpi gamaye
dhig astu pratyāśām ahaha dhig asūn dhin mama dhiyam*

sa—with; *vyathām*—agitation; *akase*—in the sky; *sankṛtena*—in Sanskrit; *vicitrāyām*—variegated; *kṣaunyam*—on the earth; *ajanista*—have taken birth; *kanyah*—girls; *kati*—how many?; *na*—not; *va*—or; *kathora-angi*—unfortunate; *na*—not; *anya*—anyone else; *nivasati*—resides; *maya*—me; *ka api*—anyone; *sadr̥śi*—like; *mukundam*—Kṛṣṇa; *yat*—because; *muktvā*—giving up; *samayam*—opportunity; *aham*—I; *adya*—now; *api*—even; *gamaye*—attain; *dhik*—fie!; *astu*—let there be; *pratyasam*—on all the hopes; *ahaha*—aha!; *dhik*—fie!; *asun*—on the life-breath; *dhik*—fie!; *mama*—My; *dhiyam*—on the intelligence.

Rādhā: (turning to the sky, She says in Sanskrit) How many girls are born in the many different countries of the earth? Among them all no one is as hard-hearted as I, for even though I am separated from Kṛṣṇa, I still remain alive. I say: Shame on My futile hopes! Shame on My mind and heart! Shame on My life-breath!

Text 3

(*parivṛtya*) *ajje kīsa eso jaṇo ettha ante-ure ñi-adi.*

parivṛtya—turning; *ajje*—O noble lady; *kīsa*—why?; *eso*—this; *jaṇo*—person; *ettha*—here; *ante-ure*—in the inner apartments of the palace; *ñi-adi*—has been brought.

(turning to Vṛddhā) Noble lady, why is this person brought here in the palace?

Note: By the words "this person", Rādhā refers to Herself.

Text 4

vṛddhā: ñattini tassa maha-tabo-dhanassa de-esiṇo ñideseṇa.

nattini—O granddaughter; *tassa*—of him; *maha*—great; *tabo*—of austerity; *dhanassa*—who possesses great wealth; *de-esiṇo*—of Devarṣi Nārada; *mideseṇa*—by the order.

Vṛddhā: Granddaughter, it is by the request of Devarṣi Nārada, who possesses great wealth in austerity.

Text 5

rādhā: (sva-gatam) so bha-avadi-e acari-o amha siṇiddho tti suṇi-adi. tado jevva bha-avanteṇa bhāṇūnā tādo sattājido tassa va-aṇe thabiso.

svagatam—aside; *so*—he; *bha-avadi-e*—of the noble Paurṇamasi; *acari-o*—the spiritual master; *amha*—to us; *siṇiddho*—affectionate; *tti*—thus; *suṇi-adi*—has been heard; *tado*—thus; *jevva*—certainly; *bha-avanteṇa*—by the noble; *bhanuna*—sun-god; *tado*—father; *sattājido*—Satrajit; *tassa*—of him; *va-aṇe*—in the statement; *thabido*—is established.

Rādhā: (aside) I have heard that he (Nārada) is the spiritual master of noble Paurṇamāsī and he is affectionate to us also. It is by Nārada's advice that the noble sun-god made Satrājit My foster-father.

Text 6

vṛddhā: ṇattiṇi ehi. de-i rubbiṇi-e hatthe tumam samppa-issam.

nattini—O granddaughter; *ahi*—come here; *de-i-e*—devi; *rubbini-e*—of Rukmiṇī; *hatthe*—into the hand; *tumam*—You; *samappa-issam*—I shall place.

Vṛddhā: Granddaughter, come here and I will place You in the hand of noble Rukmiṇī-devī.

Text 7

(tataḥ praviśati sa-parijanā candrāvalī.)

tataḥ—then; *praviśati*—enters; *sa*—with; *parijana*—associates; *candrāvalī*—Candrāvalī.

(Accompanied by her entourage, Candrāvalī enters.)

Text 8

candrāvalī: sahi māhavi samanta-a-maṇim maggidum patthido ajja-utto kīsa vilambedi.

sahi—O friend; *māhavi*—Mādhavī; *samanta-a*—for the syamantaka; *maṇim*—jewel; *maggidum*—to search; *patthido*—gone; *ajja*—of the noble man; *utto*—the son; *kīsa*—why?; *vilambedi*—is.

Candrāvalī: Friend Mādhavī, why is the noble Lord gone so long in His search for the syamantaka jewel?

Text 9

mādhavī: bhatti-dāri-e param pi tattha kim pi kajjantaram huvissadi.

bhatti-dari-e—O princess; *param*—another; *pi*—also; *tattha*—there; *kim pi*—something; *kajja*—reason; *antaram*—another; *huvissadi*—will be.

Mādhavī: Princess, some other business must have detained Him.

Text 10

rādhā: (svagatam) bhaṇidamhi bhāṇuṇā vacche java samanta-o mahavena tuha maṇi-bandhe na bandhi-adi. java sa-rahassam paḍham de ṇāma samvaranijjam tti.

svagatam—aside; *bhanidamhi*—was explained to Me; *bhanuna*—by the sun-god; *vacche*—O child; *java*—as long as; *samanta-o*—the syamantaka jewel; *mahavena*—by Kṛṣṇa; *tuha*—by You; *maṇi*—of the jewel; *bandhe*—in the gift; *na*—not; *bandhi-adi*—is bound; *java*—then; *sa-rahassam*—a secret; *paḍham*—first; *de*—of You; *nama*—the name; *samvaranijjam*—will remain concealed; *tti*—thus.

Rādhā: (aside) The sun-god said to Me: "Child, until Lord Kṛṣṇa ties the syamantaka jewel on Your wrist, the secret of Your previous name (Rādhā) should be hidden."

Text 11

candrāvalī: (vilokya) halā kā esā jaradī muttimadī-e a-uruva-ruba-lacchī-e samam ettha a-acchadi.

vilokya—seeing; hala—ah!; ka—who?; esa—this; jaradī—old lady; muttimadī-e—personified; a-uruva—unprecedented; ruba—of beauty; lacchī-e—opulence; samam—with; ettha—here; a-acchadi—comes.

Candrāvalī: (looking) Ah! Who is this old lady coming here with a girl like the goddess of unprecedented beauty?

Text 12

rādhā: (candrāvalīm ālokya svagatam) sāhu māhurī-pūra-bharidā esā rā-inda-mahisī go-ula-kisorī-sorabbham vi-a dharedi.

candrāvalīm—Candrāvalī; alojya—seeing; svagatam—aside; sahu—indeed; mahuri—of sweetness; pura-bharida—a great flood; esa—this; ra-inda-mahisi—queen; go-ula—of Gokula; kisorī—of a young girl; sorabbham—the beauty; vi-a—as if; dharedi—manifests.

Rādhā: (seeing Candrāvalī, She says to Herself) This queen is like a great flood of charming sweetness! She is as beautiful as the young girls of Gokula!

Text 13

vṛddhā: (upasṛtya) de-i ruppini samanta-a-ppasaṅge kida-arahaṇa maha puttēṇa sattājideṇa appaṇo putti esā saccabhāmā rā-indassa ubahārī-kidā. tā pi-a-sahī-sāhāraṇa-sineha-māhurī-sohaggāhi-āriṇī tu-e karaṇijjā.

upasṛtya—approaching; de-i—devī; ruppini—O Rukmiṇī; samanta-o—to the syamantaka jewel; ppasaṅge—in relation; kida—committed; abarahena—by the offense; maha—of me; puttēṇa—by the son; sattājideṇa—Satrajit; appaṇo—my; putti—daughter; esa—She; saccabhama—Satyabhāmā; ra-indassa—to King Kṛṣṇa; ubahari-kida—is given; ta—therefore; pi-a—dear; sahi—as a friend; saharāṇa—mutual; sineha—of affection; mahuni—sweetness; sohagga—of opulence; ahi-āriṇī—worthy; tu-e—by you; karaṇijja—should be done.

Vṛddhā: (approaching) O Queen Rukmiṇī, my son Satrājīṭ offended the king in the syamantaka jewel affair, and to make amends he now gives his daughter Satyabhāmā to Him. Please be very friendly and affectionate to Her.

Text 14

rādhā: (svagatam) kāmaṃ vuddhī pralabedu. ke-alam diṇesassa ṇidesa-vissambheṇa ettha pa-itthamhi;

svagatam—aside; *kamam*—as she likes; *vuddhi*—the old lady; *pralabedhu*—may talk; *ke-alam*—only; *dinesassa*—of the sun-god; *nideśa*—of the order; *vissambhena*—by the secret; *ettha*—here; *pa-itthamhi*—I have entered.

Rādhā: (aside) The old lady may talk as she likes, it is only by the sun-god's order that I have come here.

Text 15

candrāvalī: aje dhaṇṇamhi jā-e idiso sahijaṇo ubatthido. tā tumam appaṇo gharam jahi. aham kkhu saccabhāmām padibala-issam.

aje—O noble lady; *dhannamhi*—I am fortunate; *ja-e*—of whom; *idiso*—like this; *sahijano*—companion; *ubatthido*—is manifested; *ta*—therefore; *tumam*—you; *appano*—own; *gharam*—to the house; *jahi*—please go; *aham*—I; *kkhu*—indeed; *saccabhamam*—Satyabhāmā; *padibala-issam*—shall protect.

Candrāvalī: Noble lady, I am honored to have a friend like Her. You go home. I will take care of Satyabhāmā.

Text 16

vṛddhā: jaha bhāṇa-i de-i. (iti niṣkrānta)

jaha—as; *bhāna-i*—speaks; *de-i*—the queen.

Vṛddhā: As the queen speaks, so be it. (exits)

Text 17

candrāvalī: (janāntikam) sahi māvahi pekkha pekkha eso ajja-uttassa sacca-saṅkappida-sedu-vimaddaṇo saccabhāmā-e sundera-pūro dhiram bi mam andoledi.

jana—the person; *antikam*—near; *sahi*—O friend; *māvahi*—Mādhavī; *pekkha*—look!; *pekkha*—look!; *eso*—this; *ajja-puttassa*—of the noble son; *sacca*—transcendental; *saṅkappida*—of the desires; *sedu*—the boundary; *vimaddano*—crushing; *saccabhama-e*—of Satyabhāmā; *sundera*—of beauty; *puro*—the flood; *dhiram*—sober and steady; *bi*—even; *mam*—me; *andoledi*—causes to reel about.

Candrāvalī: (whispers) Friend Mādhavī, look! Look! The great ocean of Satyabhāmā's beauty will flood Lord Kṛṣṇa. Even though I am very steady and sober, I am rocking to and fro in the waves of that ocean.

Text 18

mādhavī: bhattidāri-e saccam bhaṇāsi. esā tumha vibbhamam uppadedi.

bhattidari-e—O queen; *saccam*—the truth; *bhanasi*—you speak; *esa*—She; *tumha*—of you; *vibbhamam*—overwhelming; *uppadedi*—does.

Mādhavī: O queen, you speak the truth. This girl has certainly overwhelmed you.

Text 19

candrāvalī: halā muñca me salahaṇam. ṇam kkhu asaruppam rubam edam.

hala—ah!; *muñca*—give up; *me*—of me; *salahanam*—the praise; *nam*—is it not?; *kkhu*—certainly; *asaruppam*—unequaled; *rubam*—beauty; *edam*—this.

Candrāvalī: Stop praising me! There is no beauty equal to this.

Note: In the previous text the word "vibbhamam" may mean either "overwhelmed", or "beauty". Candrāvalī assumed that Mādhavī has intended the second meaning, and had said: "This girl makes you seem all the more beautiful."

Text 20

(*punar nibhalya sanskṛtena*)

*dr̥ṣṭir vahaty uparatim svasitānupurvī
namrī-karoty adhara-pallava-tāmratām ca
gaṇḍa-dvayī ca paricumbati kambu-kāntim
mad-vismayam sthitir iyam su-tanos tanoti*

punah—again; *nibhalya*—looking; *sanskṛtena*—in Sanskrit; *dr̥ṣṭih*—glance; *vahati*—carries; *uparatim*—peacefulness; *svasita*—of breathes; *anupurvi*—the series; *namri-karoti*—makes bow down; *adhara*—of the lips; *pallava*—of the flowers blossom; *tamratam*—the redness; *ca*—and; *ganda*—of cheeks; *dvayi*—the pair; *ca*—and; *paricumbati*—kisses; *kambu*—of the conch-shell; *kantim*—the beauty; *mat*—of me; *vismayam*—the wonder; *sthitih*—situation; *iyam*—this; *su-tanoh*—of this beautiful girl; *tanoti*—creates.

(Looking again, she says in Sanskrit) Her eyes are peaceful. Her breathing makes the redness of her flower blossom lips bow down to offer respects. Her two cheeks kiss the beauty of the conchshell. The beauty of this girl fills me with wonder.

Text 21

mādhavī: nūṇam kasi-rā-a-kaṇṇa-ā ammā vi-a esā kassim bi purise baddha-rā-a huvisadi.

nunam—is it not so?; *kasi*—of Kasi; *ra-a*—of the king; *kanna-a*—the daughter; *amma*—Amba; *vi-a*—like; *esa*—She; *kassimbi*—for one; *purise*—man; *baddha*—bound; *ra-a*—with love; *huvisadi*—will become.

Mādhavī: This girl will fall in love with some man, just as Ambā, the princess of Kāśī did.

Note: Ambā wished to marry the brahmacārī Bhīṣma, who rejected her. She tried with great austerity to gain vengeance by killing him.

Text 22

candrāvalī: (sanskṛtena)

*sādharmyaṃ madhuripu-viprayoga-bhājām
tanv-aṅgī muhur iyam aṅgakais tanoti
prakṛtyaḥ priya-sakhi mādhurīm kim etām
dainye 'pi prathayitum ārtayaḥ kṣamante*

sanskṛtena—in Sanskrit; *sadharmyam*—the same nature; *madhuripu*—from Lord Kṛṣṇa, the enemy of the Madhu demon; *viprayoga*—separation; *bhajam*—of those experiencing; *tanu-angi*—slender limbed girl; *muhuh*—repeatedly; *iyam*—She; *aṅgakaih*—with bodily gestures; *tanoti*—manifests; *prakṛtyah*—natural; *priya*—O dear; *sakhi*—friend; *mādhurīm*—sweetness; *kim*—how; *etam*—this; *dainye*—in grief; *api*—even; *prathayitum*—to manifest; *artāyāh*—sufferings; *kṣamante*—are able.

Candrāvalī: (in Sanskrit) This slender girl acts like one in love with Kṛṣṇa and separated from Him. O dear friend, how is it that even Her sufferings enhance the sweetness of Her beauty?

Text 23

*tā ehi. parikkhamha se citta-vuttim. (ity upasṛtya) sahi saccabhāme esā appano
sabāmi. edam tujjha sinijhadi me hi-a-am.*

ta—therefore; *ehi*—come; *parikkhamha*—we may see; *se*—of Her; *citta*—of the heart; *vuttim*—the activities; *iti*—thus; *upasṛtya*—approaching; *sahi*—O friend; *saccabhame*—Satyabhāmā; *esa*—this; *appano*—of myself; *sabami*—I curse; *edam*—this; *tujjha*—of You; *sinijhadi*—loves; *me*—of me; *hi-a-am*—the heart.

Come here. Let us examine the contents of Her heart. (approaching Her) O friend Satyabhāmā, I swear, my heart feels great affection for You.

Text 24

rādhā: (svagatam) ṇasaccam bhaṇadi. jam maha bi cittam tadha. (prakāsam) de-i tado dhaṇṇamhi.

svagatam—aside; *na*—not; *asaccam*—untruthfully; *bhanadi*—she speaks; *yam*—which; *mama*—of Me; *bi*—also; *cittam*—heart; *tadha*—in that way; *prakāsam*—openly; *de-i*—O queen; *tado*—in this way; *dhannamhi*—I am honored.

Rādhā: (aside) She does not speak a lie. My heart also feels the same affection for her. (openly) O queen, I am honoured.

Text 25

candrāvalī: bahini kīsa tumam dummaṇa lakkhi-asi.

bahini—O sister; *kisa*—why?; *tumam*—You; *dummana*—unhappy at heart; *lakkhi-asi*—appear.

Candrāvalī: Sister, why do You seem so unhappy at heart?

Text 26

rādhā: de-i ettha aham tādeṇa pasaham pesidamhi tti me dommaṇassam.

de-i—O queen; *ettha*—here; *aham*—I; *tadena*—by My father; *pasaham*—forcibly; *pesidamhi*—I was sent; *tti*—thus; *me*—of Me; *dommanassam*—unhappines.

Rādhā: O queen, My father sent Me here very suddenly. Therefore I feel uncomfortable.

Text 27

candrāvalī: halā mā uttama ajja-uttassa hatthe tumam samappa-issam.

hala—ah!; *ma*—do not; *uttamma*—be anxious; *ajja-uttassa*—of noble Kṛṣṇa; *hatthe*—in the hand; *tumam*—You; *samappa-issam*—I shall place.

Candrāvalī: Don't be anxious. I will personally place You in the king's hand.

Text 28

rādhā: (sa-dainyam) de-i saccam jevva ja-i siṇiddhasi. tado evvam savvadha puno na kkhu vaharissasi. (iti kākubhir namasyati.)

sa—with; *dainyam*—humility; *de-i*—O queen; *saccam*—in truth; *ja-i*—if; *saccam*—in truth; *jevva*—indeed; *truth*; *jevva*—indeed; *ja-i*—if; *siṇiddhasi*—you are affectionate; *tado*—then; *evvam*—in this way; *savvadha*—in all respects; *puno*—again; *na*—not; *kkhu*—indeed; *vaharissasi*—you will speak; *iti*—thus; *kakubhi*—with plaintive words; *namasyati*—bows down.

Rādhā: (humbly) O queen, if you are actually affectionate to Me, then please don't ever speak this way again. (speaking these plaintive words, She bows down.)

Text 29

candrāvalī: sahi tado bhaṇahi. kadham ettha ṇivasidum icchasi.

sahi—O friend; *tado*—then; *bhaṇahi*—speak; *kadham*—whether?; *ettha*—here; *ṇivasidum*—to reside; *icchasi*—You wish.

Candrāvalī: Friend, speak. Do You wish to live here?

Text 30

rādhā: de-i jattha purisa-ṇāmaṃ bi ṇa suṇi-adi tattha jevva eso jaṇo rakkhi-adu. jadha taḥim appano vvada-sesaṃ samavedi.

de-i—O queen; *jattha*—where; *purisa*—of a man; *namam*—the name; *bi*—even; *na*—not; *sunī-adi*—is heard; *tattha*—there; *jevva*—certainly; *eso*—this; *jano*—

person; *rakkhi-adu*—is protected; *jadha*—just as; *tahim*—there; *appano*—of Me; *vvada*—of the vow; *sesam*—the remainder; *samavedi*—attains.

Rādhā: O queen, this person is safe only in a place where even the name of a man is not heard. Let Me stay in such a place and keep My purity intact.

Text 31

candrāvalī: (sānandam apavarya) māvahi amha-kadavvam ima-e cce-a ditthi-ā abbhatthidam. tā gadu-a diṇṇa-pasadam ṇa-a-vundam ettha anehi.

sa—with; *ānandam*—bliss; *apavarya*—concelling; *māvahi*—O Mādhavī; *amha*—by us; *kadavvam*—to be done; *ima-e*—by Her; *cce-a*—certainly; *ditthi-a*—by good fortune; *abbhatthidam*—requested; *ta*—therefore; *gadu-a*—having gone; *diṇṇa*—given; *pasadam*—kindness; *ṇa-a-vundam*—Nava-vṛndā; *ettha*—here; *anehi*—bring.

Candrāvalī: (concealing her happiness) Mādhavī, fortunately what we would like to do, she requests. Go and bring kind-hearted Nava-vṛndā here.

Text 32

mādhavī: (svagatam) sāhu mantidam. jam tattha na-a-vundāvane rā-indassa pavesa-sambhavana bi natthi. ta jadhā rā-issa-bhedo na hodi. tadhā bhatti-dāri-a-nideśa-misena divvam karavi-a ṇa-a-vundam anissam. (iti niṣkrānta)

svagatam—aside; *sāhu*—well; *mantidam*—advised; *jam*—because; *tattha*—there; *na-a-vundāvane*—in Nava-vṛndāvane; *rā-indassa*—of King Kṛṣṇa; *pavesa*—of the entrance; *sambhavana*—the ability; *bi*—even; *na*—not; *atthi*—is; *ta*—therefore; *jadha*—as; *rā-issa*—of the secret; *bhedo*—breaking; *na*—not; *hodi*—is; *tadha*—then; *bhatti-dari-a*—of the queen; *nideśa*—of the order; *misena*—on the pretext; *divvam*—a view?; *karavi-a*—taking; *na-a-vundam*—Nava-vṛndā; *anissam*—I shall bring; *iti*—thus; *niṣkrānta*—exits.

Mādhavī: (aside) This is good advice. the king will never enter Nava-vṛndāvane. I will not disclose this secret. I will faithfully execute the queen's order, and I will bring Nava-vṛndā. (exits)

Text 33

rādhā: (svagatam) kadham sā esā bahiṇī candā-alivva i-am de-ī me padibhadi.

kadham—why is it?; *sa*—she; *esa*—this; *bahini*—sister; *canda-ali*—Candrāvalī; *ivva*—like; *i-am*—this; *de-i*—queen; *me*—to Me; *padibhadi*—is manifested.

Rādhā: (aside) How is it that this queen is just like My sister Candrāvalī?

Text 34

(praviśya nava-vṛndayā saha mādhavī.)

praviśya—entering; *nava-vṛndāya*—Nava-vṛndā; *saha*—with; *mādhavī*—Mādhavī.

(Mādhavī enters with Nava-vṛndā.)

Text 35

mādhavī: de-i a-ada esā na-a-vundā.

de-i—O queen; *a-ada*—arrived; *esa*—she; *na-a-vunda*—Nava-vṛndā.

Mādhavī: O queen, Nava-vṛndā has come.

Text 36

candrāvalī: na-a-vunde pekkhi-adu esā mā sahī saccabhāmā.

na-a-vunde—O Nava-vṛndā; *pekkhi-adu*—may be seen; *esa*—She; *me*—my; *sahī*—friend; *saccabhama*—Satyabhāmā.

Candrāvalī: Nava-vṛndā, look. Here is my friend Satyabhāmā.

Text 37

nava-vṛndā: (vilokya sa-khedam ātma-gatam)

*prasādi-kṛtya devasya
mayi nirmalyam ambaram
devyā kārīta-divyāyām
rādhaiva katham arpyate*

vilokya—seeing; *sa*—with; *khedam*—anxiety; *ātma-gatam*—to herself; *prasadi-kṛtya*—giving; *devasya*—of the Lord; *mayi*—to me; *nirmalyam*—once worn by Him; *ambaram*—garment; *devyā*—by the queen; *kārīta*—done; *divyayam*—solemn declaration; *rādḥā*—Rādhā; *eva*—certainly; *katham*—how is it?; *arpyate*—is given.

Nava-vṛndā: (glancing at Rādhā, she becomes anxious, and says to herself) This is a garment once worn by Lord Kṛṣṇa! Why is the queen very solemnly presenting Rādhā before me?

Text 38

rādḥā: (svagatam) kadham s̄a esā nava-vundā. (ity upasarpati)

svagatam—aside; *kadham*—ah!; *sa*—she; *esā*—this; *nava-vunda*—Nava-vṛndā; *iti*—thus; *upasarpati*—approaches.

Rādhā: (aside) Ah! Is this Nava-vṛndā? (She approaches)

Text 39

nava-vṛndā: (svagatam) hā dhik kaṣṭam rabhasenādya kṛta-śapathā hatāsmi.

svagatam—aside; *ha*—alas!; *dhik*—alas!; *kaṣṭham*—alas!; *rabhasena*—rashly; *adya*—now; *kṛta*—done; *śapatha*—promise; *hata*—doomed; *asmi*—I am.

Nava-vṛndā: (aside) Alas! Alas! Alas! I have rashly given my promise! Now I am doomed!

Text 40

rādhā: (sāśram ātma-gatam) ammahe idam tam cce-a kim pi pidambaram. (iti sa-vaiklavyam vilokayati)

sa—with; *asram*—tears; *ātma-gatam*—to herself; *ammahe*—ah!; *idam*—this; *tam*—thing; *cce-a*—certainly; *kim pi*—something; *pida*—yellow; *ambaram*—garment; *iti*—thus; *sa*—with; *vaiklavyam*—agitation; *vilokayati*—sees.

Rādhā: (shedding tears, She says to Herself) Ah! Is this that yellow garment? (Gazing at the garment, She becomes agitated.)

Text 41

nava-vṛndā: (svagatam)

*janita-kanaka-lakṣmī-vibhrame dṛṣṭim asmin
gatahati cira-kālād amsuke kaṁsa-hantuh
alaghubhir api yatnair dustaram samvaritum
vikṛtim atula-bādham hanta rādhā dadhāti*

svagatam—aside; *janita*—manifested; *kanaka*—golden; *lakṣmī*—of opulence; *vibhrame*—beauty; *dṛṣṭim*—glance; *asmin*—on this; *gatahati*—gone; *cira*—for a long; *kalat*—time; *amsuke*—on the garment; *kaṁsa*—of Kaṁsa; *hantuh*—of the killer; *alaghubhir*—with great; *api*—even; *yatnair*—endeavours; *dustaram*—difficult to subdue; *samvaritum*—to conceal; *vikṛtim*—ecstatic emotions; *atula*—incomparable; *badham*—distress; *hanta*—indeed; *rādhā*—Rādhā; *dadhāti*—places.

Nava-vṛndā: (aside) As Rādhā gazes for a long time at Lord Kṛṣṇa's splendid golden garment, She anxiously struggles to conceal the ecstatic love awakening in Her heart.

Text 42

candrāvalī: (sa-saṅkam) ṇa-a-vunde pucchi-adu. kīsa saccā du-ulam pekkhanti vimhaleḍi.

sa—with; *saṅkam*—doubt; *na-a-vunde*—O Nava-vṛndā; *pucchi-adu*—it may be asked; *kīsa*—why; *sacca*—Satyabhāmā; *du-ulam*—at the garment; *pekkhanti*—gazing; *vimhaleḍi*—has become agitated.

Candrāvalī: (with doubt) Nava-vṛndā, why did Satyabhāmā become so agitated simply by seeing this cloth? Please ask her.

Text 43

nava-vṛndā:

*dukūle 'smin kārta-svara-mahasi vistārīta-dṛṣo
vapuh kiṃ te phullair vahati tulanam nīpa-kusumaiḥ
truṭantibhiḥ kiṃ vā sphaṭika-maṇi-mālābhir upamām
labhante 'mī kṣāmodari nayanayos toya-pṛṣataḥ*

yathā—just as; *va*—or; *lalita-mādhava*—in Lalita-Mādhava; *dukule*—in the silk garment; *kārta-svara*—of gold; *mahasi*—with the glory; *vistārīta*—wide open; *dṛṣah*—eyes; *vapuh*—carries; *tulanam*—equal; *nīpa-kusumaiḥ*—with kadamba flowers; *truṭantibhiḥ*—broken; *kiṃ*—why?; *va*—or; *sphaṭika*—crystal; *maṇi*—of gems; *malabhiḥ*—garlands; *upamam*—like; *labhante*—attain; *ami*—these; *kṣama*—slender; *udari*—waist; *nayanayoh*—on the eyes; *toya*—of water; *pṛṣataḥ*—drops.

Nava-vṛndā: O slender-waisted girl, as You stare with wide-open eyes at this splendid golden cloth, why does Your body become covered with upright hairs like blossoming kadamba flowers, and why do Your eyes become filled with tears that seem like broken strands of crystal gems?

Text 44

rādhā: (sāvahittham) ṇa-a-vunde maha bahiṇī vi-a tumam disasi. tado pajjussu-amhi.

sa—with; *avahittham*—concealment; *na-a-vunde*—O Nava-vṛndā; *maha*—My; *bahini*—sister; *vi-a*—as if; *tumam*—you; *disasi*—are seen; *tado*—therefore; *pajjussu-amhi*—I have become excited.

Rādhā: (concealing her actual intention) Nava-vṛndā, I see you as My sister. For this reason I am a little excited.

Text 45

nava-vṛndā: (svagatam) vandhyo 'yam rādhikā-saṅgopane devyāḥ prayāsa-bhārah. na hi kaustubha-maṇīndra-marīci-maṇḍali puṇḍarīkākṣa-vakṣas-tatim antareṇānyatas tiṣṭhati.

svagatam—aside; *vandhyah*—useless; *ayam*—this; *rādhikā*—of Rādhā; *saṅgopane*—in the concealment; *devyah*—of the queen; *prayasa*—of endeavor; *bharah*—abundance; *na*—not; *hi*—indeed; *kaustubha*—Kaustubha; *maṇi*—of jewels; *indra*—of the king; *marīci*—of effulgence; *maṇḍali*—the abundance; *puṇḍarīka-akṣa*—of lotus-eyed Lord Kṛṣṇa; *vakṣah*—of the chest; *tatim*—the surface; *antareṇa*—without; *anyatah*—otherwise; *tiṣṭhati*—stands.

Nava-vṛndā: (aside) Candrāvalī's struggle to hide Rādhā from Kṛṣṇa is useless. The effulgence of the regal Kaustubha jewel does not stay anywhere but on lotus-eyed Kṛṣṇa's chest.

Text 46

candrāvalī: (rādhā-hastam ādāya) ṇa-a-vunde eṣā appano bahiṇī. tuha hatthe samappidā.

rādhā—of Rādhā; *hastam*—the hand; *adaya*—taking; *na-a-vunde*—O Nava-vṛndā; *eṣā*—this girl; *appano*—of you; *bahini*—the sister; *tuha*—of you; *hatthe*—in the hand; *samappida*—is placed.

Candrāvalī: (taking Rādhā's hand) Nava-vṛndā, this is my sister. I place Her in your hand.

Text 47

nava-vṛndā: devi bāḍham anukampitāsmi.

devi—O queen; *badham*—greatly; *anukampita*—the object of mercy; *asmi*—I am.

Nava-vṛndā: O queen, you are very kind to me.

Text 48

candrāvalī: bahiṇi sacce jahi ṇa-a-vunda-e samam appano ahi-ru-idam vasanti-ca-us-salam. tattha pupphobahariṇi me ba-ula tumam paricarissadi.

bahini—O sister; *sacce*—Satyabhāmā; *jahi*—go; *na-a-vunda-e*—Nava-vṛndā; *samam*—with; *appano*—my; *ahi-ru-idam*—favorite; *vasanti*—of vasanti creepers; *ca-us-salam*—courtyard; *tattha*—there; *puppha*—flowers; *ubaharini*—bearing; *me*—my; *ba-ula*—bakula tree; *tumam*—You; *paricarissadi*—will serve.

Candrāvalī: Sister Satyabhāmā, go now with Nava-vṛndā to my favorite courtyard garden of flowering vāsantī vines. There the gardener Bakulā will tend to Your needs.

Text 49

rādhā: de-i manda-bha-iṇi eṣā rāhi-a sama-eumaridavva.

de-i—O queen; *manda-bha-ini*—unfortunate; *eṣā*—She; *rahi-a*—Rādhā; *sama-e*—now; *umaridavva*—is to be remembered.

Rādhā: My queen, please sometimes remember unfortunate Rādhā.

Text 50

candrāvalī: (sāsaṅkam) halā kim bhanidam tu-e.

sa—with; *asaṅkam*—anxiety; *halā*—Oh!; *kim*—what?; *bhanidam*—has been said; *tu-e*—by You.

Candrāvalī: (anxious) Ah! What did You say?

Text 51

rādhā: (sāṭaṅkam ātma-gatam) haddhī haddhī garu-o pamādo. (prakāśam) de-i arāhi-ā esā tti.

sa—with; *ataṅkam*—anguish; *ātma-gatam*—to Herself; *haddhi*—alas!; *haddhi*—alas!; *garu-o*—a grave; *pamado*—blunder; *prakāśam*—openly; *de-i*—O queen; *arāhi-a*—worshipper; *esa*—She; *tti*—thus.

Rādhā: (She anxiously says to Herself) Alas! Alas! A grave blunder! (openly) O queen, I said: "Please remember this unfortunate worshiper of you."

Note: The word "rādhā" also means "worshiper".

Text 52

nava-vṛndā: (rādhayā saha parikramantī svagatam)

*vasantī śuddhānte madhurima-parītā madhurīpor
iyam tanvī sadyaḥ svayam iha bhavitrī kara-gatā
vṛtāṅgīm uttuṅgair avikala-madhūli-parimalaiḥ
praphullam rolambe nava-kamalinīm kaḥ kathayati*

(iti rādhayā saha niṣkrāntā.)

rādhāya—Rādhā; *saha*—with; *parikramanti*—walking; *svagatam*—to herself; *vasanti*—residing; *suddhante*—in the inner apartments of the palace; *mādhurīm*—with sweetness; *parita*—filled; *madhu-ripoh*—of Lord Kṛṣṇa, the enemy of the Madhu demon; *iyam*—this; *tanvi*—slender girl; *sadyaḥ*—now; *svayam*—personally; *iha*—here; *bhavitri*—will be; *kara*—in the hand; *gata*—gone; *vṛta*—filled; *angim*—limbs; *uttungaiḥ*—great; *avikala*—complete; *madhuli*—of honey; *parimalaiḥ*—with the fragrance; *praphullam*—blooming; *rolambe*—in the bumble-bee; *nava*—fresh; *kamalinim*—lotus flowers; *kaḥ*—who?; *kathayati*—can describe; *iti*—thus; *rādhāya*—Rādhā; *saha*—with; *niṣkrānta*—exits.

Nava-vṛndā: (Walking with Rādhā, she says to herself:) This charming slender girl will now live in Lord Kṛṣṇa's palace. Soon She will be in His hands. Who tells

the bumblebee of a newly blossoming lotus flower filled with the sweet fragrance of honey?

(She exits with Rādhā.)

Note: No one needs to inform a bumblebee of the presence of a flower filled with honey, the bee will become attracted to it and find it of its own accord. Even though Candrāvalī tries to conceal Rādhā from Lord Kṛṣṇa, she will not succeed.

Text 53

mādhavī: bhāṭṭi-dāri-e kā kkhu amhāṇaṁ saṅkā. jam so kida-ṇibandho uddippadi.

bhāṭṭi-dāri-e—O queen; *ka*—what?; *kkhu*—indeed; *amhanam*—of us; *saṅka*—anxiety; *jam*—because; *so*—this; *kida*—done; *nibandho*—promise; *uddippadi*—is manifested.

Mādhavī: My queen, why should we worry? Kṛṣṇa promise will be remembered.

Text 54

candrāvalī: sahi kā kkhu kulavati bhāṭṭuṇo aradim pi jāṇanti kaṭhiṇṇam rakkhidum pahavedi.

sahi—O friend; *ka*—what?; *kkhu*—indeed; *kalavati*—pious girl; *bhattuno*—for the husband; *aradim*—without love; *pi*—even; *jananti*—knowing; *kathinnam*—hardness; *rakkhidum*—to maintain; *pahavedi*—is able.

Candrāvalī: Friend, what chaste wife can be callous and unloving to her husband?

Text 55

(*nepathye*)

*rambhā-stambhāvalīnām racayata padavī-sīmni vinyāsa-bandham
gandhābhaḥ-śīkarāṇām vikirata nikaram sa-tvaram catvareṣu
devibhir divya-puṣpāvalibhir akalita-sthairyam ākīryamāno
viśveṣām netra-vīthī-mudam ayam udagad udgiram vṛṣṇi-candraḥ*

nepathye—from behind the scenes; *rambha-stambha*—of plaintain trees; *avalinam*—of the lines; *racayata*—make; *padavi*—of the path; *simni*—on the boundary; *vinyasa-bandham*—fashioning; *gandha*—fragrant; *ambhah*—of water; *sikaraṇam*—of spray; *vikirata*—sprinkle; *nikaram*—an abundance; *sa*—with; *tvaram*—speed; *catvaresu*—in the courtyards; *devibhih*—by the beautiful women; *divya*—splendid; *puṣpa*—of flowers; *avalibhih*—with hosts; *akalita*—not done; *sthairyam*—composure; *akiryamanah*—spreading; *visvesam*—of the worlds; *netra*—of the eyes; *vithi*—of the series; *mudam*—the joy; *ayam*—He; *udagat*—has appeared; *udgiran*—spreading; *vṛṣṇi*—of the Vṛṣṇi dynasty; *candraḥ*—the moon.

A voice from behind the scenes: Decorate the sides of the path with plaintain leaves. Sprinkle scented water in the courtyards. Have the beautiful women create a charming atmosphere by showering flowers. Lord Kṛṣṇa, the moon of the Vṛṣṇi dynasty, the joy of the eyes of the world, has now come.

Text 56

*mādhavī: bhṭṭi-dāri-e ditṭhi-ā vija-adi du-aravadi-ṇādho. tā nevaccha-gharam
parisehi. (iti niṣkrānte)*

bhṭṭi-dari-e—O queen; *ditṭhi-a*—by good fortune; *vija-adi*—comes; *du-aravadi*—of Dvārakā; *nadhō*—the king; *ta*—therefore; *nevaccha-gharam*—to the dressing room; *parisehi*—you should enter; *iti*—thus; *niṣkrānte*—they exit.

Mādhavī: O queen, by good fortune Lord Kṛṣṇa, the king of Dvārakā, has come. Go to your dressing room (and prepare to greet Him.) (They both exit.)

Text 57

(tataḥ praviśati madhumaṅgalenānugamyamānaḥ kṛṣṇaḥ.)

tataḥ—then; *praviśati*—enters; *madhumaṅgalena*—by Madhumaṅgala; *anugamyamanah*—followed; *kṛṣṇaḥ*—Kṛṣṇa.

(Followed by Madhumaṅgala, Kṛṣṇa enters)

Text 58

kṛṣṇaḥ: (sa-khedam)

*vidyotiny akalaṅka-kuṅkuma-mayī carcā mamāṅgasya yā
mālā kaṅṭha-taṭasya campaka-kṛtā yā saurabhodgāriṇī
yā siddhāñjana-cūrṇa-śītalatara haimī śalākā dṛśos
tām rādhām katham antarāpi dhig asūms trutyanti me rātrayah*

sa—with; *khedam*—unhappiness; *vidyotini*—splendid; *akalaṅka*—flawless; *kuṅkuma*—of kunkuma; *mayi*—consisting; *carca*—ointment; *mama*—of Me; *aṅgasya*—of the limbs; *ya*—which; *mala*—garland; *kaṅṭha*—of the neck; *taṭasya*—of the surface; *campaka*—of campaka flowers; *kṛta*—made; *ya*—which; *saurabha*—a sweet fragrance; *udgarini*—emitting; *ya*—which; *siddha*—perfect; *añjana-curna*—mascara; *sitalatara*—very cooling; *haimi*—a golden; *salaka*—stick; *dṛśoh*—of the eyes; *tam*—Her; *rādhām*—Rādhā; *katham*—how?; *antara*—without; *api*—even; *dhik*—fie!; *asun*—on My life; *trutyanti*—break; *me*—My; *ratrayah*—nights.

Kṛṣṇa (unhappy) Rādhā is splendid yellow kunkuma anointing My body. She is a fragrant garland of campaka flowers draped around My neck. She is golden mascara decorating My eyes. If I must remain separated from Her, I say: To hell with My life! Now that I am separated from Her, My nights break (and I lie awake thinking of Her.)

Text 59

*madhumaṅgalaḥ: (kṛṣṇasya kare maṇim paśyan) pi-a-va-assa rāhi-ā-
kaṅṭhalaṅkaro maṇindo kham di-a-areṇa laddho.*

kṛṣṇasya—of Kṛṣṇa; *kare*—in the hand; *maṇim*—the jewel; *paśyan*—seeing; *pi-a*—O dear; *va-assa*—friend; *rahi-a*—of Rādhā; *kaṅṭha*—of the neck; *alaṅkaro*—the decoration; *maṇindo*—the syamantaka jewel, the king of jewels; *kham*—how; *di-a-areṇa*—by the sun-god; *laddho*—was attained.

Madhumaṅgala: (seeing the jewel in Kṛṣṇa's hand) Dear friend, the syamantaka jewel was formerly the ornament around Rādhā's neck. How did the sun-god get it?

Text 60

kṛṣṇaḥ: sakhe

*anudīśam ati-namrā kurvati pūrvam āsit
pitr-pati-pitur arghyam garga-vākyena rādhā
iti bahula-rucīnām vicibhiḥ samparītam
maṇi-varam upahāraṁ nūnam asmai cakāra*

sakhe—O friend; *anudinam*—day after day; *ati*—very; *namra*—meek and humble; *kurvati*—doing; *pūrvam*—previously; *āsīt*—was; *pitr-pati*—of Yamaraja, the master of the pitas; *pituh*—of the father (the sun-god); *arghyam*—offering of water; *garga*—of Garga Muni; *vākyena*—by the statement; *rādhā*—Rādhā; *iti*—thus; *bahula*—great; *rucīnam*—of effulgence; *vicibhiḥ*—with waves; *samparītam*—filled; *maṇi*—of jewels; *varam*—the best; *upaharam*—an offering; *nūnam*—is it not so?; *asmai*—to him; *cakāra*—made.

Kṛṣṇa: My friend, following Garga Muni's instructions, Rādhā used to daily offer water to the sun-god. She must have given the syamantaka jewel, filled with waves of effulgence, to him.

Text 61

*madhumaṅgalaḥ: pekkha pekkha eso kiraṇa-kandalīhim kim pi velakkhaṇṇam
dhare-e maṇindo.*

pekkha—look!; *pekkha*—look!; *eso*—this; *kiraṇa*—of effulgence; *kandalīhim*—with an abundance; *kim pi*—somewhat; *velakkhanam*—an extraordinary nature; *dhare-i*—manifests; *maṇindo*—great jewel.

Madhumaṅgala: Look! Look! The jewel is unusually bright!

Text 62

*kṛṣṇaḥ: sakhe ghana-caitanya-vivarto 'yam na prākṛta-ratna-sādharaṇīm dhūram
āroḍhum arhati. (iti syamantakam vakṣas-taṭe nidhāya sa-bāṣpam.)*

sakhe—O friend; *ghana*—intense; *caitanya*—of transcendental bliss; *vivartah*—the transformation; *ayam*—this; *na*—not; *prakṛta*—ordinary; *ratna*—jewel; *sadharanim*—commonness; *dhuram*—the burden; *arodhum*—to take up; *arhati*—deserves; *iti*—thus; *syamantakam*—the Syamantaka jewel; *vakṣah*—of His chest; *tate*—on the surface; *nidhaya*—placing; *sa*—with; *bāṣpam*—tears.

Kṛṣṇa: Friend, this jewel is a person alive with intense transcendental bliss. It is not ordinary or material. (He places the syamantaka jewel on His chest, shed tears, and says:)

Text 63

dhanyah so 'yam maṇir avirala-dhvanta-puñje nikuñje
smitvā smitvā mayi kuca-paṭim kṛṣṭavaty unmadena
gādham gūdhākṛtir api tayā man-mukhākūṭa-vedī
niṣṭhivānyah kiraṇa-laharim hrepayām āsa rādhām

atha—now; *pata*—garment; *akrstih*—tugging; *yathā*—just as; *lalita-mādhava*—in Lalita-Mādhava; *dhanyah*—fortunate; *sah ayam*—this; *maṇih*—jewel; *avirala*—thick; *dhvanta*—of darkness; *puñje*—with an abundance; *nikuñje*—in the forest grove; *smitvā smitvā*—continuously smiling; *mayi*—as I; *kuca-patim*—the bodice; *krstavati*—pulled; *unmadena*—excitedly; *gadham*—deeply; *gudha*—concealed; *akṛtih*—form; *api*—although; *tayā*—by Her; *mat*—of Me; *mukha*—in the presence; *akuta*—the intentions; *vedi*—understanding; *nisthivanyah*—emitting; *kiraṇa*—of light; *laharim*—waves; *hrepāyām āsa*—embarrassed; *rādhā*—Rādhārāni.

This jewel is very fortunate. When I madly tugged at Rādhā's bodice, and She tried to cover (Her breasts) in the thick forest-darkness, this jewel, understanding My wishes, smiled and, sending out waves of light, embarrassed Rādhā.

Text 64

madhumaṅgalaḥ: pi-a-assa sudam ma-e jambavantassa sa-asado eso maṇindo tu-e laddho.

pi-a—O dear; *va-assa*—friend; *sudam*—it was heard; *ma-e*—by me; *jambavantassa*—from Jambavan; *sa-asado*—near; *eso*—this; *maṇindo*—great jewel; *tu-e*—by You; *laddho*—was obtained.

Madhumaṅgala: Dear friend, I heard that You got this great jewel from Jāmbavān.

Text 65

kṛṣṇaḥ: atha kim.

atha kim—yes.

Kṛṣṇa: Yes, it is true.

Text 66

madhumaṅgalaḥ: kadham laddho.

kadham—how; laddho—obtained.

Madhumaṅgala: How did You get it?

Text 67

kṛṣṇaḥ: sakhe sa bhallūka-mallaḥ sva-vilāntare mām viloma-ceṣṭām vilokya śaṅkita-ratnāpahāraḥ samprahāram ārebhe.

sakhe—O friend; sah—he; bhallūka—of the bhallūkas; mallaḥ—a wrestler; sva—own; vila—cave; antare—within; mam—Me; viloma—opposing; cestam—activities; vilokya—seeing; sankita—afraid; ratna—of the jewel; apaharah—taking; sampraharam—a fight; arebhe—began.

Kṛṣṇa: Seeing Me as an enemy that entered his cave, and afraid that I would take the syamantaka jewel from him, the bhallūka-wrestler Jāmbavān began to fight with Me.

Text 68

madhumaṅgalaḥ: tado tado.

tado—then?; tado—then?

Madhumaṅgala: Then? Then?

Text 69

kṛṣṇaḥ: tataś cirāya mad-vijñānataḥ samāpte tu tasmin mahā-saṅgrama-tantre yantritaḥ sa mantrī mām sāmōdam avadit

*kaccid bhīme smarasi jaladhau setubandhānubandham
kaccit tvam vā daśa-mukha-śiraḥ-kaṇḍukotkṣepa-kelim
tad vismartum caritam athavā nāsi śakto yad eṣa
prāñcam ratnāharaṇa-miśataḥ kiṅkaram saṅkarōṣi*

tataḥ—therefore; cirāya—for a long time; mat—Me; vijñānataḥ—from understanding; samāpte—completed; tu—indeed; tasmin—in that; mahā-saṅgrama-tantre—in the great battle; yantritaḥ—restrained; sah—he; mantri—wise; mam—Me; sa—with; amōdam—happiness; avadit—said; kaccit—something; bhīme—terrible; smarasi—You remember; jaladhau—in the ocean; setubandha—of the bridge; anubandham—the construction; kaccit—something; tvam—You; va—or; daśa-mukha—of the ten-headed demon (Ravana); sirah—of the heads; kaṇḍuka—balls; utksepa—tossing; kelim—pastime; tat—that; vismartum—to forget; caritam—pastimes; athava—or; na—not; asi—You are; saktah—able; yat—because; esa—this; prāñcam—old; ratna—of the jewel; aharaṇa—taking; miśataḥ—on the pretext; kiṅkaram—servant; saṅkarosi—please.

Kṛṣṇa: After a long time wise Jāmbavān understood who I am. He stopped the fierce battle and very happily said: "You must remember how We built a bridge across the terrible ocean, and how We playfully tossed about the ten heads of the demon Rāvaṇa. You cannot forget this pastimes. Your coming here to take away this jewel is merely a trick to bring some happiness to Your old servant.

Text 70

madhumaṅgalaḥ: tado tado.

tado—then?; *tado*—then?

Madhumaṅgala: Then? Then?

Text 71

kṛṣṇaḥ: hema-kuṭṭimārpitāyām ratna-khattāyām mām nivesya maṇīndram ānetum prakoṣṭhāntaram praviṣṭe bhallūka-cakravartini muhūrtataḥ kāpi jaratī mad-abhyarṇam āsādyā niveditavati tāta tasmin haṭhād akṛṣyamāne maṇīndre jambavataḥ kumārī vipadyate anakṛṣyamāne khalv iṣṭa-devatasya te vipralambhaḥ sambhavatīti mahā-saṅkata-jambala-magnasya jambavataḥ karāvalambam bhavantam antareṇa nānyam paśyāmi. tatas tam avocam vṛddhe tasminn avastambha-kadambodgāriṇi manau dhana-trṣṇopādhiḥ kim asya gauravonnāhaḥ. dhatri tāta na hi na hi.

tataḥ—then; *hema*—of gold; *kuttima*—with inlay; *arpitāyām*—placed; *ratna*—with jewels; *khattāyām*—studded; *mam*—Me; *nivesya*—seating; *maṇi*—of jewels; *indram*—the king; *anetum*—to bring; *prakosta*—room; *antaram*—another; *praviṣṭe*—entered; *bhallūka*—of the Bhallukas; *cakravartini*—when the king; *muhurtataḥ*—for a moment; *ka api*—a certain; *jaratī*—elderly lady; *mat*—of Me; *arbhyarṇam*—the vicinity; *āsādyā*—approaching; *niveditavati*—spoke; *tata*—O noble sir; *tasmin*—in this; *hathat*—with violence; *akṛsyamane*—being taken; *maṇi-indre*—the regal jewel; *jambavataḥ*—of Jambavan; *kumari*—the daughter; *vipadyate*—will become very distressed; *anakṛsyamane*—not being taken; *khalu*—indeed; *ista-devatasya*—of the worshipable deity; *te*—of You; *vipralambhaḥ*—not keeping his word; *sambhavati*—will be; *iti*—thus; *maha*—great; *saṅkata*—of distress; *jambala*—in the mud; *magnasya*—sinking; *jambavataḥ*—of Jambavan; *kara*—give a hand; *avalambam*—in assistance; *bhavantam*—Your Lordship; *antareṇa*—without; *na*—not; *anyam*—another; *paśyāmi*—I see; *tataḥ*—then; *tam*—to her; *avocam*—I said; *vṛddhe*—O elderly lady; *tasmin*—in this; *avastambha*—of gold; *kadamba*—an abundance; *udgarini*—creating; *manau*—for the jewel; *dhana*—for wealth; *trṣṇa*—thirst; *upadhiḥ*—characteristic; *kim*—what?; *asyāḥ*—of her; *gaurava-unnahāḥ*—great calamity; *dhatri*—the nurse; *tata*—O child; *na*—no; *hi*—indeed; *na*—no; *hi*—indeed.

Kṛṣṇa: Seating Me on a jeweled throne in a golden palace, Jāmbavān, the king of the bhallūkas, went to his treasury to get the jewel. A moment later an elderly lady approached Me and said: "Son, if You forcibly take the syamantaka jewel, then Jāmbavān's daughter will be so aggrieved that she will at once give up her life, and if Jāmbavān does not allow You, his worshipable Lord, to take the jewel, then he will break his promise to You, and there will be ill-feeling between You both. In this way Jāmbavān is now sinking into the mud of a great dilemma. If You do not extend Your hand to rescue him, I do not see how he can find a solution." Then I said to her, "O elderly one, Jāmbavān thirsts after the great quantity of gold this

jewel produces. (That is the real reason.) Why would his daughter want to give up her life (over this jewel)?" The nurse then said: "No, my son. No! . . .

Text 72

*ratnam yadā dinakara-pratimalla-rocir
bhallūka-maṇḍala-patiḥ svayam ājahāra
etat taḍa kṣaṇam avekṣya saroruhākṣī
sā kṣīna-dhairya-nikarā vikalā babhūva*

ratnam—the jewel; *yadā*—when; *dinakara*—to the sun; *pratimalla*—a rival; *rocir*—whose splendor; *bhallūka*—of the bhallukas; *maṇḍala*—of the circle; *patiḥ*—the king; *svayam*—personally; *ajahāra*—brought; *etat*—this; *taḍa*—then; *kṣaṇam*—a moment; *avekṣya*—seeing; *saroruhā-ākṣī*—the lotus-eyed girl; *sā*—she; *kṣīna*—withered; *dhairya*—peaceful composure; *nikarā*—abundance; *vikalā*—agitated; *babhūva*—became.

"When this lotus-eyed girl saw the king of the bhallūkas had brought this jewel, whose brilliance rivalled the light of the sun, she became completely overwhelmed. She lost all her peaceful composure."

Text 73

*sāmprataṁ vatsa
khidyantī ghaṭikām kramena ghatayaty akṣāma-vakṣojayor
jighrantī ca muhur muhūrtam upari ghrāṇasya vinyasyati
dhatte niśvasatī ca nīra-kaṇikā-kīrṇāntayor netrayor
ittham bandhum iva syamantakam asau dhūtāṅgam āliṅgati*

sāmpratam—now; *vatsa*—the child; *khidyanti*—pressing; *ghatikam*—the jewel; *kramena*—one after another; *ghatayāti*—brings together; *akṣāma*—large; *vaksojayoh*—on the breasts; *jighranti*—smelling; *ca*—also; *muhuh*—repeatedly; *muhurtam*—for a moment; *upari*—above; *ghraṇasya*—the nose; *vinyasyati*—places; *dhatte*—places; *niśvasati*—sighs; *ca*—also; *nīra*—of water; *kaṇika*—drops; *kīrṇāntayoh*—sprinkling; *netrayoh*—on the eyes; *ittham*—in this way; *bandhum*—a dear friend; *iva*—as if; *syamantakam*—the syamantaka jewel; *asau*—she; *dhuta*—trembling; *aṅgam*—limbs; *āliṅgati*—embraces.

"Even now the girl presses the syamantaka jewel to her large breasts, smells it,

placing it against her nose, sighs and places it to her tear-filled eyes, and, her limbs trembling, embraces it as if it were her very dear friend."

Text 74

madhumaṅgalaḥ: tado tado.

tado—then?; *tado*—then?

Madhumaṅgala: Then? Then?

Text 75

kṛṣṇaḥ: tataś ca kautukenāham ākrānta-manās tam avādiṣaṁ dhātrike kim atra kāraṇam yad eṣā tatra ratne prājyam rajyati. dhātrī tāta kas tad vijñātum iṣṭe. yataḥ.

tataḥ—then; *ca*—also; *kautukena*—with curiosity; *aham*—I; *akranta*—overcome; *manah*—whose heart; *tam*—to her; *avadisam*—spoke; *dhatrike*—O nurse; *kim*—what?; *atra*—here; *karaṇam*—cause; *yat*—which; *esa*—she; *tatra*—there; *ratne*—to the jewel; *prajyam*—greatly; *rajyati*—is attached; *dhatri*—the nurse; *tata*—O son; *kah*—who?; *tat*—that; *vijñātum*—to know; *iste*—is able; *yataḥ*—because.

Kṛṣṇa: My mind then became overwhelmed with wonder and curiosity and I said to her, "Mother, why is this girl so attached to the jewel?" The elderly nurse replied, "Son, who knows? . . ."

Text 76

*ratne ratis te mahatī kim atra
sā bhaṅgura-bhrūr iti prcchamānā
niśvasya niśvasya tanoti bāṣpaṁ
mukhendum āvṛtya paṭāñcalena*

ratne—for the jewel; *ratiḥ*—attraction; *te*—of you; *mahati*—great; *kim*—why?; *atra*—here; *sa*—she; *bhaṅgura*—with knitted; *bhruh*—eyebrows; *iti*—thus; *prcchamana*—asked; *nisvasya*—sighing; *nisvasya*—and sighing; *tanoti*—does;

bāṣpam—tears; *mukha*—face; *indum*—moon; *āvṛtya*—covering; *pata*—of the cloth; *añcalena*—with the edge.

"I asked her why she was so attached to the jewel. She replied by knitting her eyebrows, repeatedly sighing, bursting into tears, and covering her moonlike face with the edge of her sari."

Text 77

tatas tām abhyadhām dhātri kim eṣā vyavaharantī tiṣṭhati. dhātrī

*kalyāṇibhir dyutibhir adhikam rādhikā-mādhavākhyam
yat pañcālī-mithunam atulam nirmane nirmalāṅgī
tasyānyonya-praṇaya-madhuraiḥ saṅgamālāpa-raṅgaiḥ
khelantī sā kṣapayati galad-bāṣpa-dhārām dināni*

tatah—then; *tam*—to her; *abhyadham*—I said; *dhatri*—O nurse; *kim*—how?; *esa*—she; *vyavaharanti*—performing activities; *tiṣṭhati*—stands; *dhatri*—the nurse; *kalyanibhih*—beautiful; *dyutibhih*—with splendor; *adhikam*—greatly; *rādhikā*—Rādhikā; *mādhava*—and Mādhava; *ākhyam*—named; *pañcali*—of dieties; *mithunam*—a pair; *atulam*—peerless; *nirmane*—fashioned; *nirmala*—splendid; *angi*—the girl whose limbs; *tasya*—of them; *anyonya*—mutual; *praṇaya*—of love; *madhuraiḥ*—sweet; *saṅgama*—meeting; *alapa*—of words; *raṅgaiḥ*—with the happinesses; *khelanti*—playing; *sa*—she; *kṣapayati*—sheds; *galat*—flowing; *bāṣpa*—of tears; *dharam*—a flood; *dinani*—day after day.

Then I asked her, "Mother, how does this girl pass her days?" The nurse then replied: "The beautiful girl has fashioned a very splendid pair of Deities named Rādhikā and Mādhava. Day after day she speaks to these Deities, describing the sweetness of the love They bear for each other, and happily convincing Them to meet as lovers. She spends her days speaking like this and shedding a flood of tears.

Text 78

*tatas tad ākarṇya gambhīra-vismayārambha-samvita-cittas tām evāham sa-
sāntvam avadiṣam dhātrike kidṛṣam pañcālike-dvandvam tad-avaloke kautuhala-vān
asmi. dhātrī tāta tad adbhutam jagan-maṅḍalottaṁsayoḥ strī-puṁsayor yugmam.
tayor hi.*

tatah—then; *tat*—this; *ākarnya*—hearing; *gambhira*—deep; *vismaya*—of wonder; *arambha*—by the beginning; *samvita*—filled; *cittah*—heart; *tam*—to her; *eva*—certainly; *aham*—I; *sa*—with; *santvam*—sweet words; *avadisam*—spoke; *dhatrike*—O mother; *kidṛśam*—like what?; *pañcalika*—of deities; *dvandvam*—the pair; *tat*—of them; *avaloke*—in the matter of seeing; *kautuhala-van*—very eager; *asmi*—I am; *dhatri*—the nurse; *tata*—O son; *tat*—this; *adbhutam*—wonderful; *jagat*—of the universe; *maṇḍala*—in the circle; *uttamsayoh*—of the crowns; *srti*—of women; *pumsayoh*—and men; *yugman*—the pair; *tayoh*—of them; *hi*—indeed.

As I heard this description My heart became filled with wonder, and I sweetly said to her, "Mother, what are these Deities like? I am very eager to see them." The elderly nurse then said, "Son, of all handsome couples who are like crowns decorating the universe, this couple is the most wonderful. . . .

Text 79

tvad-āloke sadyaḥ sa khalu tava tulyākṛti-dharaḥ
pumān me smerāsyāḥ smarāṇa-padavīm abhyupagataḥ
na jāne sā dhanyā kva nu vasati punye janapade
yad-īkṣārambhe sā smṛtim upajahīte vara-tanuḥ

tvat—of You; *aloke*—in the sight; *sadyaḥ*—at once; *sah*—He; *khalu*—indeed; *tava*—of You; *tulya*—equality; *ākṛti*—form; *dharaḥ*—manifesting; *puman*—the man; *me*—of me; *smera*—smiling; *asyāḥ*—whose face; *smarāṇa*—of the memory; *padavim*—the path; *abhyupagataḥ*—has entered; *na*—not; *jane*—I know; *sa*—She; *dhanya*—fortunate; *kva*—where?; *nu*—indeed; *vasati*—resides; *punye*—of the sight; *arambhe*—in the action; *sa*—She; *smṛtim*—the memory; *upajahite*—approaches; *vara*—beautiful; *tanuḥ*—whose form.

"The male Deity looks like You. The sight of You makes that smiling male Deity immediately enter the pathway of my memory. I do not know at what sacred pilgrimage place that fortunate girl of that female Deity resides. Having seen that Deity, its beautiful form always stay in my memory."

Text 80

madhumaṅgalaḥ: tado tado.

tado—then?; *tado*—then?

Madhumāṅgala: Then? Then?

Text 81

*kṛṣṇaḥ: tataś ca kakṣāntaram āsādyā jambavatī-cittam uttambhāyām āsa vatse
tavāyam pañcālikayor yaḥ śyāmaḥ pumān sa kautukī vighrahāntareṇa jaṅgamī-bhāvam
aṅgī-kṛtya paryāṅkikā-madhyam adhyāste tad adbhutam dṛṣṭer aparokṣī-kriyatām.*

tata—then; *ca*—also; *kakṣa*—the interior of the palace; *antaram*—within; *āsādyā*—going; *jambavati*—of Jambavati; *cittam*—the heart; *uttambhāyām āsa*—aroused; *vatse*—O child; *tava*—of you; *ayam*—this; *pañcalikayoh*—of the two deities; *yaḥ*—which; *syamaḥ*—the dark one; *puman*—male; *sah*—He; *kautuki*—playful; *vighraha*—form; *antareṇa*—with another; *jaṅgami*—of a moving person; *bhavam*—the nature; *aṅgī-kṛtya*—accepting; *paryāṅkika*—of the throne; *madhye*—on the midst; *adhyaste*—sits; *tat*—this; *adbhutam*—wonderful; *dṛṣṭeh*—of the sight; *aparokṣī-kriyatam*—is plainly visible.

Then she entered the palace and excited Jāmbavatī's heart by saying: "Child, of your two Deities the dark-complexioned man is very playful. He has stepped out of His Deity form and, accepting the form of a moving human being, is now sitting on a throne. It is very wonderful. You should see Him."

Text 82

ity ākarṇya ca

*rādhāyāḥ pratimām maṇi-praṇayinīm vinyasya dhātrī-kare
sā sadyas taruṇā tirohita-tanur mām vīkṣya paryotsukā
krośanti śithilī-kṛta-trapam apadhvastāṅga-varṇonnatiḥ
sātāṅkam nipapāta mac-caraṇayor aṅke kuraṅgekṣaṇā*

(*iti vaivaśyam nāṭayati.*)

iti—thus; *ākarṇya*—hearing; *ca*—and; *rādhāyāḥ*—of Rādhā; *pratimam*—the deity; *maṇi*—of jewels; *praṇayinim*—made; *vinyasya*—placing; *dhatri*—of the nurse; *kare*—in the hand; *sa*—she; *sadyah*—at once; *taruna*—by a tree; *tirohita*—hidden; *tanuh*—whose form; *mam*—at Me; *vīkṣya*—gazing; *paryotsuka*—eager; *krosanti*—crying; *sithilī-kṛta*—slackened; *trapam*—shyness; *apadhvasta*—destroyed; *aṅga*—of the body; *varna*—color; *unnatih*—exalted; *sa*—with; *atāṅkam*—fear; *nipapata*—fell; *mat*—of Me; *caraṇayoh*—of the feet; *aṅke*—on the

lap; *kuraṅga-īkṣaṇa*—the doe-eyed girl; *iti*—thus; *vaivasyam*—the state of being overwhelmed; *nāṭayati*—represents dramatically.

When she heard this, Jāmbavatī placed the jeweled Rādhā-Deity in the nurse's hand and at once hid behind a tree, stealthily gazing at Me with great eagerness. Then, her complexion turned pale. Losing all shyness, and breaking into tears, that doe-eyed girl timidly fell before My feet. (He becomes overwhelmed.)

Text 83

madhumaṅgalaḥ: (sa-sambhramam pāṇim prasarya) pi-a-va-assa maha hattham olambedi.

sa—with; *sambhramam*—haste; *panim*—his hand; *prasarya*—extending; *pi-a*—dear; *va-assa*—friend; *maha*—my; *hattham*—hand; *olambedi*—please take.

Madhumaṅgala: (at once extends his hand) Dear friend, take my hand.

Text 84

kṛṣṇaḥ: (tathā kṛtā sa-gadgadam)

*upataru lalitām tām pratyabhijñāya sadyaḥ
prakṛti-madhura-rūpaṁ prekṣya rādhākṛtim ca
maṇim api paricinvan śaṅkhacūḍāvatamsam
muhur aham udaghūrṇam bhūriṇā sambhramena*

tathā—in that way; *kṛtā*—doing; *sa*—with; *gadgadam*—a faltering voice; *upataru*—by this tree; *lalitam*—Lalita; *tam*—her; *pratyabhijñāya*—recognizing; *sadyah*—at once; *prakṛti*—by nature; *madhura*—charming; *rupam*—form; *prekṣya*—seeing; *rādhā*—of Rādhārāni; *akṛtim*—the form; *ca*—also; *maṇim*—the jewel; *api*—also; *paricinvan*—perceiving; *śaṅkhacūḍa*—of Śaṅkhacūḍa; *avatamsam*—the crown; *muhuh*—repeatedly; *aham*—I; *uda-ghurnam*—agitated; *bhurina*—with great; *sambhramena*—wonder.

Kṛṣṇa: (in a faltering voice)

Then I could understand that this girl (Jāmbavatī) under the tree is actually Lalitā, the Deity is Śrī Rādhā, and the syamantaka jewel is Śaṅkhacūḍa's crown-

jewel. These facts made Me agitated with great wonder.

Text 85

madhumaṅgalaḥ: hi hi pi-a-va-assa eso kañji-am pattha-antassa siharini-laho. (ity utkūjan) bho edam maha-sokkha-vikkhohena papphuda-e me hi-a-am tā dharehi maṃ.

hi—O; hi—O; pi-a—dear; va-assa—friend; eso—this; kañji-am—sour cereal; pattha-antassa—of one who begs; siharini—of a mountain; laho—the attainment; iti—thus; utkujan—loudly; bho—O; edam—this; maha—great; sokkha—of happiness; vikkhohena—by the agitation; papphuda-i—trembles; me—my; hi-a-am—heart; ta—therefore; dharehi—please hold up; maṃ—me.

Madhumaṅgala: O! O dear friend! This is like a man who begs for some sour cereal and gets a priceless mountain instead. (raising his voice) Oh! My heart is trembling with happiness. Please hold me up.

Text 86

kṛṣṇaḥ: sakhe kṣaṇam avyagraḥ samākarṇaya.

sakhe—O friend; kṣaṇam—for a moment; avyagraḥ—peaceful; samākarṇaya—please listen.

Kṛṣṇa: Friend, calm down for a moment and listen.

Text 87

madhumaṅgalaḥ: (sa-dhairyam) tado tado.

sa—with; dhairyam—peaceful composure; tado—then?; tado—then?

Madhumaṅgala: (composes himself) Then what happened? What happened then?

Text 88

kṛṣṇaḥ: tataḥ santi-hetubhiḥ komalalapa-mādhurībhiḥ santvitapi su-kaṇṭhi mukta-kaṇṭham krandanti mam avadit

*alinde kālindī-kamala-surabhau kuñja-vasater
vasantīm vāsantī-nava-parimalodgāri-cikuram
tvad-utsaṅge nidrā-sukha-mukulitākṣim punar imam
kadāham seviṣye kiśalaya-kalāpa-vyajanani*

tataḥ—then; *santi*—of peacefulness; *hetubhiḥ*—with the causes; *komala*—gentle; *alapa*—of words; *mādhurībhiḥ*—with the sweetness; *santvita*—pacified; *api*—even; *su-kaṇṭhi*—the girl with the beautiful neck; *mukta*—wide open; *kaṇṭham*—with her throat; *krandanti*—crying; *mam*—to Me; *avadit*—said; *alinde*—in the courtyard; *kalindī*—of the Yamuna River; *kamala*—of the lotus flowers; *surabhau*—with the fragrance; *kuñja*—of the forest grove; *vasateḥ*—of the residence; *vasantim*—of jasmine flowers; *nava*—fresh; *parimala*—of the fragrance; *udgari*—manifesting; *cikuram*—whose hair; *tvat*—of You; *utsaṅge*—on the lap; *nidra*—with sleep; *mukulita*—closed; *ākṣim*—whose eyes; *punah*—again; *imam*—Her; *kada*—when?; *aham*—I; *sevisye*—will serve; *kisalaya*—of new leaves; *kalapa*—with a bunch; *vyajanani*—holding a fan.

Kṛṣṇa: Even though I tried to console her with many sweet words, beautiful-necked Jāmbavatī cried with a wide-open throat and said to Me, "When will I again serve Her? When, Her hair decorated with fragrant jasmine flowers, and Her eyes closed in the happiness of sleep as She embraces You in the forest-cottage courtyard scented with the lotus flowers of the Yamunā, will I again fan Her with a fan of newly-sprouted leaves?"

Text 89

*tataḥ pragādhatarotkaṇṭha paritena hṛd-bāṣpa-mudrā mayāpi cirāt tasyām
udghaṭitā hanta lalite*

*sa-vidham anṛta-nidrā-mudrī takṣasya yānti
muhur iyam adhunā me vaktra-bimbaṁ cucumba
iti sakhi puratas te hrepitāyā mayocair
bhru-kuṭi-madhuram āsyam rādhikāyāḥ smarāmi*

tataḥ—then; *pragadhata*—intense; *utkaṇṭha*—with yearning; *paritena*—filled; *hṛt*—on the chest; *bāṣpa*—of tears; *mudra*—with the mark; *maya*—by Me; *api*—

also; *cirat*—after a long time; *tasyam*—to her; *ugghatita*—revealed; *hanta*—O; *lalite*—Lalita; *sa-vidham*—near; *anrta*—false; *nidra*—of sleep; *mudrita*—closed; *akṣasya*—eyes; *yantim*—going; *muhuh*—repeatedly; *iyam*—Her; *adhuna*—now; *me*—of Me; *vaktra*—of the mouth; *bimbam*—the bimba fruits; *cucumba*—kissed; *iti*—thus; *sakhi*—O friend; *puratah*—in the presence; *te*—of you; *hrepitayā*—with embarrassment; *maya*—by Me; *uccaih*—greatly; *bhru*—of the eyebrows; *kuti*—knitting; *madhuram*—sweetness; *asyam*—the face; *rādhikāyah*—of Rādhā; *smarami*—I remember.

At that moment I became overwhelmed with intense longings. My chest became streaked with tears and after a long silence I said, "O Lalitā, I remember how one time in Her presence I said to you, 'Just now I carefully closed My eyes, pretending to be sound asleep, and just now She approached Me and repeatedly kissed My bimba-fruit lips.' When She heard me say these words to you She becomes overwhelmed with embarrassment. I remember how sweetly knitted eyebrows decorated Her face at that moment."

Text 90

madhumaṅgalaḥ: tado tado.

tado—then?; *tado*—then?

Madhumaṅgala: Then? Then?

Text 91

kṣṇaḥ: tataś ca vijñātākhila-vṛttantaḥ sa jāmbavān sānandam tatrāgatya mām abravīt

*sugrīva-praṇitayā muhuh samagram
karuṇyam mayi kurute sarojabandhuḥ
tasyāhaṁ tvaritam adhārayam nideśam
niḥśaṅkaṁ giri-śikharād imam patantīm*

tatah—then; *ca*—also; *vijñāta*—understood; *akhila*—the entire; *vṛttantaḥ*—story; *sah*—he; *jambavan*—Jambavan; *sa*—with *ānandam*—happiness; *tatra*—there; *agatya*—arriving; *mam*—to Me; *abravīt*—said; *sugriva*—of Sugriva; *praṇitayā*—by the dear friendship; *muhuh*—repeatedly; *sagram*—complete; *karuṇyam*—mercy; *mayi*—to me; *kurute*—does; *saroja-bandhuh*—the sun-god;

tasya—of him; *aham*—I; *tvaritam*—quickly; *adharayam*—perceived; *nideśat*—from the instruction; *nihsaṅkam*—without doubt; *giri*—of the mountain; *sikharat*—from the summit; *imam*—this girl; *patantim*—falling.

Kṛṣṇa: When Jāmbavān became aware of all that happened, he happily approach Me and said, "Because I am the close friend of Sugrīva, Sugrīva's friend the sun-god is always very kind to me. Once, on his order, I visited a certain mountain and there I saw this girl descending through the air from the top of that mountain."

Text 92

tataś ca jāmbūnadālanḅṛtā jāmbavatī tena bhallūka-siromālyena śiri-maṇinā saha mama pāṇau vinyastā. mayāpi vidarbhendra-maryādā-bhaṅga-bhīruṇā raivata-kandarāyām sā sundarī rākṣitā. tad idaṁ rahasya-kathā-ratnaṁ yatnataś citta-kośāntare dharaṇīyaṁ yathā kasyāpi vitarka-padavīm api nādhirohati.

tataḥ—then; *ca*—also; *jambunada*—with gold; *alankṛta*—decorated; *jambavati*—Jambavati; *tena*—by him; *bhalluka*—of the Bhallukas; *siromalyena*—by the crown; *sirah-maṇina*—the syamantaka jewel; *saha*—with; *mama*—of Me; *panau*—into the hand; *vinyasta*—placed; *mayā*—by Me; *api*—also; *vidarbha*—of Vidarbha; *indra*—of the king; *maryada*—the agreement; *bhaṅga*—of breaking; *bhiruna*—with fear; *raivata*—of Raivata Mountain; *kandarayam*—in a cave; *sa*—she; *sundari*—the beautiful girl; *rākṣita*—is protected; *tat*—therefore; *idam*—this; *rahasya-katha*—of secrets; *ratnam*—jewel; *yatnataḥ*—with great endeavor; *citta*—of the heart; *kosa*—the treasury room; *antare*—within; *dharaṇīyam*—should be kept; *yathā*—as; *kasya api*—of anyone; *vitarka*—of guessing; *padavim*—the path; *api*—even; *na*—not; *adhirohati*—may enter.

Then Jāmbavān, the crowning garland of the bhallūkas, placed both the syamantak jewel, and his daughter Jāmbavatī decorated with golden ornaments, into My hand. Afraid of breaking the agreement I made with the king of Vidarbha, I hid beautiful Jāmbavatī in a cave of Mount Raivata. Please carefully conceal the jewel of this great secret in the treasury of your heart. Do not let this secret ever approach even the pathway of anyone's guessing.

Text 93

madhumāṅgalaḥ: evvaṁ nedaṁ.

evvam—in this way; na—not; idam—this.

Madhumaṅgala: I will not tell anyone.

Text 94

kṛṣṇaḥ: (sa-vaiklavyam)

*nikhila-suhṛdām arthārambhe vilambita-cetaso
masrṇita-śikho yaḥ prāpto 'bhūn manān mṛdutām iva
sa khalu lalitā-sāndra-sneha-prasaṅga-ghanī-bhavān
punar api balād indhe rādhā-viyogamayaḥ śikhī*

sa—with; *vaiklauyam*—agitation; *nikhila*—all; *suhṛdam*—of the friends; *artha*—the purpose; *arambhe*—in the beginning; *vilambita*—resting; *cetasah*—hearts; *masrṇita*—softened; *sikhah*—flame; *yaḥ*—which; *prāptah*—attained; *abhūt*—became; *manak*—a little; *mṛdutam*—gentleness; *iva*—as if; *sah*—that; *khalu*—indeed; *lalita*—of Lalita; *sandra*—intense; *sneha*—love; *prasaṅga*—contact; *ghani*—intensified; *bhavan*—becoming; *punar*—again; *api*—also; *balat*—violently indhe—flames up; *rādhā*—of Srimati Rādhārāni; *viyoga-mayah*—consisting of separation; *sikhi*—fire.

Kṛṣṇa: (agitated) As I was busy pleasing My friends, the fire of separation from Rādhā remained subdued and peaceful, but now that I see Lalitā's intense love for Her, that fire has suddenly become a great conflagration.

Text 95

(iti virahartim nāṭayan.)

*lalāte kāsmīraiḥ kuru mama dṛśam pāvakamayīm
dadhīta bhogīndra-dyutim urasi muktā-maṇisaram
tanoh kaṅṭham muktvā janaya ghanasārair dhavalatām
hara-bhrantya bhītas tadati na yathā mām manasijaḥ*

iti—thus; *viraha*—of separation; *artim*—the suffering; *nāṭayan*—representing dramatically; *lalate*—on the forehead; *kasmīraiḥ*—with kunkuma; *kuru*—please make; *mama*—of Me; *dṛśam*—an eye; *pavaka-mayim*—of fire; *dadhitah*—please place; *bhogi*—of snakes; *indra*—of the king; *dyutim*—the splendor; *urasi*—on the chest; *mukta*—of pearls; *maṇisaram*—a string; *tanoh*—of the body; *kaṅṭham*—the

neck; *muktvā*—excepting; *janaya*—please create; *ghanasaraiḥ*—with camphor; *dhavalatam*—whiteness; *hara*—of Siva; *bhrantya*—with the mistake; *bhitah*—afraid; *tadati*—strikes; *na*—not; *yathā*—as; *mam*—Me; *manasijah*—cupid.

(He feels the pain of separation) Draw a flaming red eye in *kuṅkuma* on My forehead. Make this necklace of pearls look like the king of serpents draped across My chest. Except for My neck, make My entire body white by dusting it with camphor powder. In this way Cupid will think I am Lord Śiva. Then he will be afraid and he will no longer attack Me in this way.

Text 96

madhumaṅgalah: *saccam garu-o kkhu eso santavo tā ko ettha padi-aro tti ṇa kkhu odharemi.*

saccam—in truth; *garu-o*—intense; *kkhu*—indeed; *eso*—this; *santavo*—suffering; *ta*—therefore; *ko*—what?; *ettha*—in this; *padi-aro*—remedy; *tti*—thus; *na*—not; *kkhu*—indeed; *odharemi*—I see.

Madhumaṅgala: His suffering is great. I do not see any remedy to counteract it.

Text 97

kṛṣṇaḥ: *sakhe priya-vihāra-samabhihāra-sākṣiṇaḥ kuṅja-vṛndasya vṛndāvanasya vilokanam antareṇa nātra paraḥ pratikaraḥ. tad eṣa maṇīndras tvayā satrajitayā samarpyatām. mayāpy avarodhāya gantavyam.*

(*iti niṣkrāntau.*)

(*iti niṣkrāntāḥ sarve.*)

sakhe—O friend; *priya*—with My beloved Rādhā; *vihara*—of pastimes; *samabhihara*—abundance; *sākṣiṇaḥ*—of the witness; *kuṅja*—groves; *vṛndasya*—with many; *vṛndāvanasya*—of Vṛndāvana; *vilokanam*—the sight; *antareṇa*—without; *na*—not; *atra*—here; *paraḥ*—another; *pratikaraḥ*—remedy; *tat*—therefore; *eṣaḥ*—this; *maṇi*—of jewels; *indraḥ*—the king; *tvayā*—by you; *satrajitayā*—to Satrajit; *samarpyatām*—should be given; *maya*—by Me; *api*—also; *avarodhaya*—inside; *gantavyam*—will be gone; *iti*—thus; *niṣkrāntau*—they both exit; *iti*—thus; *niṣkrāntāḥ*—exits; *sarve*—everyone.

Kṛṣṇa: Aside from again seeing the forest of Vṛndāvana, which repeatedly witnessed the pastimes I enjoyed with My beloved, there is no remedy. Give this syamantaka jewel to Satrājī. I will now go inside the palace. (They both exit. Everyone exits.)

Act Seven

Text 1

(*tataḥ praviśati bakulayārādhyamānā rādhā.*)

rādhā: (sanskṛtena)

*mamāsīd dūre yā dig api hari-gandha-praṇayinī
prapede khedena trutiḥ api mahā-kalpa-padavīm
dahaty āsā-sarpiḥ viracita-padaḥ prāṇa-dahano
balān mām durlīlaḥ kim iha karavai hanta śaraṇam*

tataḥ—then; *praviśati*—enters; *bakulāya*—by Bakulā; *aradhyamana*—served; *rādhā*—Rādhā; *sanskṛtena*—in Sanskrit; *mama*—of Me; *asit*—is; *dure*—far away; *ya*—which; *dik*—direction; *api*—even; *hari*—of Kṛṣṇa; *gandha*—the fragrance; *praṇayini*—carrying; *prapede*—attained; *khedena*—with sorrow; *trutiḥ*—a moment; *api*—even; *mahā*—a great; *kalpa*—of a millenium; *padavim*—the path; *dahati*—burns; *asa*—of hope; *sarpiḥ*—the butter; *viracita*—created; *padaḥ*—position; *prāṇa*—life-breath; *dahanaḥ*—burning; *balat*—forcibly; *mam*—Me; *durlīlaḥ*—wicked; *kim*—what?; *iha*—here; *karavai*—I may do; *hanta*—indeed; *saraṇam*—shelter.

(Attended by Bakulā, Rādhā enters)

Rādhā: Even the fragrance of Kṛṣṇa is now far away from Me. Each moment has become for Me a great eon of suffering. The wicked burning ghee of hope has set My life-breath on fire. Where can I find relief?

Text 2

bakulā: halā sacce siṅhiheṇa ṅa-a-vunda-e vaṅṅida-tumha rahassamhi tadhavi kim pi viṅṅavissam.

halā—O; sacce—Satyabhāmā; siṅhiheṇa—with affection; ṅa-a-vunda-e—by Nava-vṛndā; vaṅṅida—described; tumha—of You; rahassa—secret; amhi—I am; tadhavi—still; kim pi—something; viṅṅavissam—I would like to say.

Bakulā: O Satyabhāmā, even though Nava-vṛndā kindly told me Your secret, still there is something I would like to ask You.

Text 3

rādhā: kāmam viṅṅavehi.

kāmam—as you like; viṅṅavehi—you may ask.

Rādhā: Ask as you like.

Text 4

bakulā: amha rā-into sundara-seharo tillo-am asedi tā ja-i anavesi tado de-i-e ruppini-e vi paḍi-ulā bhavi-a tassa tumam viṅṅavemi.

amha—your; ra-into—great king; sundara—of all handsome men; seharo—the crown; tillo-am—the three worlds; asedi—rules; ta—therefore; ja-i—if; anavesi—You order; tado—then; de-i-e—of the queen; ruppini-e—Rukmiṇī; vi—even; paḍi-ula—the enemy; bhavi-a—becoming; tassa—to Him; tumam—about You; viṅṅavemi—I will inform.

Bakulā: Our king is the crest jewel of all handsome men. He is the monarch who controls all the three worlds. If You but say the word then, even if by doing it I become the enemy of queen Rukmiṇī, I will tell Him about You.

Text 5

rādhā: (sanskṛtena)

*śāste dvāravatī-patis tri-jagatīm saundarya-paryācitah
kim nas tena viramyatām katham asau śāpāgnir ujjvalyate
yuṣmābhiḥ sphuṭa-yukti-koṭi-garima-vyahāriṇībhir balād
ākraṣṭum vraja-rāja-nandana-padāmbhojān na śakyā vayam*

sanskṛtena—in Sanskrit; *saste*—rules; *dvaravati*—of Dvaraka; *patiḥ*—the king; *tri-jagatim*—the three worlds; *saundarya*—with beauty; *paryactitaḥ*—filled; *kim*—what is the use?; *naḥ*—for Us; *tena*—is Him; *viramyatam*—it should be stopped; *katham*—why?; *asau*—this; *sapa*—of a curse; *aṅgiḥ*—the fire; *ujjvalyate*—is made to brilliantly blaze; *yusmābhiḥ*—by you; *sphuṭa*—clear; *yukti*—of logical arguments; *koṭi*—of millions; *garima*—the great weight; *vyaharinibhiḥ*—carrying; *balat*—forcibly; *akraṣṭum*—to pull; *vraja*—of Vraja; *raja*—of the king; *nandana*—of the son; *pada*—feet; *ambhojat*—from the lotus; *na*—not; *śakyah*—able; *vayam*—we are.

Rādhā: (in Sanskrit) The king of Dvārakā may rule the three worlds, and He may also be extremely handsome. Still, what is He to Us? Please stop. Why do you deliberately try to ignite the fire of My curse on you? Even with the strength of millions of clear logical arguments you will not give Me the power to pull Myself from the lotus feet of the prince of Vraja.

Text 6

bakulā: sahi puccha hidam ṇa-a-vundam.

sahi—O friend; *puccha*—please ask; *hidam*—what is right; *na-a-vundam*—Nava-vṛndā.

Bakulā: Friend, You should ask Nava-vṛndā what is the right thing to do.

Text 7

rādhā: kahim gada ṇa-a-vunda.

kahim—where?; *gada*—gone; *na-a-vunda*—is Nava-vṛndā.

Rādhā: Where did Nava-vṛndā go?

Text 8

bakulā: de-i-e ahuda ante-ure.

de-i-e—by the queen; *ahuda*—was called; *ante-ude*—in the inner rooms.

Bakulā: The queen called her to the inner rooms of the palace.

Text 9

rādhā: hanta paratantamhi kidā hada-devvena.

hanta—alas!; *paratanta*—under the dominion of someone else; *kidā*—made; *hada-devvena*—by wicked destiny.

Rādhā: Alas! Wicked destiny has placed Me under this person's control.

Text 10

(praviśya)

nava-vṛndā: sakhi satye mā viśadam kṛthāḥ. paśya paśya

*pāde nipatya badarīm avalambamānā
kāntam rasālam anu vindati mādhavīyam
prāṇeśa-saṅgama-vidhau viniviṣṭa-cittā
na pāra-vaśya-kadanam manute hi sādhvī*

pavisya—entering; *sakhi*—O friend; *satye*—Satyabhāmā; *ma*—do not; *visadam*—lamentation; *kṛthāḥ*—do; *paśya*—look!; *paśya*—look!; *pāde*—at the foot; *nipatya*—fallen; *badarīm*—on a badari bush; *avalambamana*—resting; *kantam*—lover; *rasalam*—the mango tree; *anu vindati*—attains; *mādhavī*—mādhavī creeper; *iyam*—this; *praṇa*—of life; *isa*—of the lord; *saṅgama-vidhau*—in meeting; *vinivista*—entered; *citta*—whose heart; *na*—not; *para*—on someone else; *vasya*—dependence; *kadanam*—suffering; *manute*—considers; *hi*—indeed; *sādhvī*—a chaste woman.

(enters.)

Nava-vṛndā: Friend Satyabhāmā, don't lament. Look! Look! This *mādhavī* vine first falls at the feet of this *badarī* bush and then, resting on that bush climbs to embrace her lover, the mango tree. A chaste woman whose heart is determined to meet the lord of her life does not find it painful to be dependent on someone else in the course of attaining her goal;

Text 11

rādhā: kā kkhu tuha hatthe nevaccha-samāggī.

ka—what?; *tuha*—of you; *hatthe*—in the hand; *nevaccha*—for decoration; *samaggi*—many things.

Rādhā: What are these ornaments in your hand?

Text 12

nava-vṛndā: śacyopahārī-kṛtāni devyai divyāni mālya-dukūlādīni tāny eṣā sakhībhyo vibhajanti tvām api vaṇṭakena puraś cakāra.

sacya—by Sacī-devī; *upahārī-kṛtāni*—given as gifts; *devyai*—to the queen; *divyāni*—celestial; *mālya*—garlands; *dukūlāni*—and silken garments; *tāni*—them; *eṣā*—she; *sakhībhyaḥ*—to friends; *vibhajanti*—dividing; *tvām*—to You; *api*—also; *vaṇṭakena*—by a portion; *puraś cakāra*—presents.

Nava-vṛndā: Indra's wife Śacī gave these celestial flower garlands, necklaces, silken garments, and other gifts to our queen Rukmiṇī, and Rukmiṇī is now dividing them among her friends. She will also give a portion to You.

Text 13

rādhā: kim me dukkhanalassa indhanena imiṇā pasahanena.

kim—what is the use?; *me*—to Me; *dukkha*—of suffering; *analassa*—of the fire; *indhanena*—of this fuel; *imiṇā*—this; *pasahanena*—ornaments.

Rādhā: What is the use of these ornaments? They are only fuel to feed the fire of My suffering.

Text 14

nava-vṛndā: sakhi bhānu-devasya sevāyam upayoksyate.

sakhi—O friend; *bhanu-devasya*—of the sun-god; *sevayam*—in the worship; *upayoksyate*—will be useful.

Nava-vṛndā: Friend, you may use them to worship the sun-god.

Text 15

rādhā: halā bhāṇudamhi bhāṇuṇā vacche sa-ara-kacche nivittha-e du-ara-vadi-puri-e gabbhe nimmidan ṇa-a-vunda-āṇam pavisi-a tiṇā appaṇo paraṇa-ṇādheṇa saddham viharehi.

hala—Ah!; *bhanuda*—addressed; *amhi*—I was; *bhanuna*—by the sun-god; *vacche*—O child; *sa-ara*—of the ocean; *kacche*—on the shore; *nivittha-e*—entered; *du-aravadi-pure-e*—of the city of Dvaraka; *gabbhe*—in the midst; *nimmidam*—constructed; *na-a*—new; *vunda-anam*—Vṛndāvana; *pavisi-a*—entering; *tina*—with Him; *paraṇa*—of the life-breath; *nadhena*—the lord; *saddham*—with; *virahehi*—You may enjoy transcendental pastimes.

Rādhā: The sun-god told Me: "Child, enter the new Vṛndāvana created in the midst of Dvārakā City on the ocean's shore and enjoy pastimes with the Lord of Your life."

Text 16

nava-vṛndā: cāru-locane vyabhicāra-parācīnāni khalu bhavanti daivata-varāṇām vacamsi.

caru—beautiful; *locane*—whose eyes; *vyabhicara*—failure; *paracinani*—without;

khalu—indeed; *bhavanti*—are; *daivata*—of the demigods; *varaṇam*—of the great; *vacamsi*—the words.

Nava-vṛndā: O girl with beautiful eyes, the words of the great demigods never go in vain.

Text 17

rādhā: (*sanskṛtena*)

mathurām adhirājate hariḥ
sakhi rājendra-pure 'tra samvṛtā
nivasāmy aham ity asambhavaḥ
priya-saṅgaḥ pratibhāsate mama

sanskṛtena—in Sanskrit; *mathuram*—Mathura; *adhirajate*—rules; *hariḥ*—Kṛṣṇa; *sakhi*—O friend; *raja-indra*—of the great king; *pure*—in the city; *atra*—here; *samvṛta*—being; *nivasami*—reside; *aham*—I; *iti*—thus; *asambhavaḥ*—impossible; *priya*—with My beloved; *saṅgaḥ*—meeting; *pratibhasate*—is manifested; *mama*—My.

Rādhā: (in Sanskrit) Friend, Kṛṣṇa now rules the city of Mathurā, and I am a prisoner in the emperor's capitol. It is not possible to meet My beloved.

Text 18

nava-vṛndā:

alam vilāpaiḥ samaya-kramasya
duruha-rūpā gatayo bhavanti
śaran-mukhe paśya saras-taṭīṣu
khelanty akasmāt khalu khañjaritāḥ

alam—what is the need?; *vilapaiḥ*—for these laments; *samayā*—of time; *kramasya*—of the sequence; *duruha*—difficult to understand; *rupaḥ*—by nature; *gatayaḥ*—the movements; *bhavanti*—are; *sarat*—of autumn; *mukhe*—in the beginning; *paśya*—look!; *saraḥ*—of the lakes and streams; *tatisu*—on the shores; *khelanti*—play; *akasmāt*—suddenly and for no apparent reason; *khalu*—indeed; *khañjaritāḥ*—the khañjana birds.

Nava-vṛndā: Why lament? The movements of time are very difficult to understand. Look! Now that autumn has begun kha 24jana birds have suddenly appeared on the shores of the lakes and streams. They are now playing there.

Note: Nava-vṛndā hints that when the proper time comes Rādhā will meet Her beloved.

Text 19

rādhā: aṅihāṅe khañjarīḍo vi-a asahīṅa kkhu padesse mahā-puriso ṅa ramedī.

anihane—where there are no nice reservoir of water; *khañjarido*—the khañjana bird; *vi-a*—like; *asahina*—deprived of freedom; *kkhu*—indeed; *padese*—in the place; *maha*—a great; *puriso*—person; *na*—does not; *ramedi*—enjoy.

Rādhā: As a khañjana bird does not like to stay where there is no lake or stream, so a noble person does not like to stay in a prison, where he is not free.

Text 20

nava-vṛndā: (vihasya) vibhramākule vrajendrasyātra katham asvādhīnatāvadhāritā.

vihasya—laughing; *vibhrama*—by an illusion; *akule*—overwhelmed; *vraja*—of Vraja; *indrasya*—of the king; *atra*—here; *katham*—why?; *asvadhinata*—the state of not being independent; *avadharita*—is understood.

Nava-vṛndā: (laughing) O bewildered girl, why do You think the king of Vraja has lost His freedom?

Text 21

rādhā: (serṣyam) a-i rā-indassa kīlā-vaṅa-makkadi citṭha citṭha.

a-i—O; *ra-indassa*—of the emperor; *kila-vana*—in the garden; *makkadi*—pet

monkey; *cittha*—stop!; *cittha*—stop!

Rādhā: (angry) O pet monkey in the emperor's garden, stop! Stop!

Text 22

nava-vṛndā: (vihasya) sarale vrajendram eva rājendram viddhi.

vihasya—of Vraja; *indram*—the king; *eva*—certainly; *raj-indram*—the emperor; *viddhi*—please understand.

Nava-vṛndā: (laughing) O simple-hard-hearted girl, know that the emperor (of Dvārakā) is the king of Vraja.

Text 23

rādhā: (sautsukyam) avi saccam edam.

sa—with; *autsukyam*—excitement; *avi*—whether?; *saccam*—true; *edam*—this.

Rādhā: (excited) Is this the truth?

Text 24

nava-vṛndā: (svagatam) hanta katham yadrcchayā vismṛta-śapathāsmi samvṛttā. (prakāśam) na kevalam rājendram eva rāmacandram upendram ca vrajendram vadanti.

svagatam—aside; *hanta*—alas!; *katham*—why; *yadrcchaya*—accidentally; *vismṛta*—forgotten; *sapatha*—my vow; *asmi*—I am; *samvṛtta*—engaged; *prakāśam*—openly; *na*—not; *kevalam*—only; *raja-indram*—the emperor; *eva*—certainly; *ramacandram*—Ramacandra; *upendram*—Upendra; *ca*—also; *vraja-indram*—the king of Vraja; *vadanti*—they say.

Nava-vṛndā: (aside) Alas! How I have slipped and forgotten my vow?

(openly) He is not only addressed as the emperor, they also call Him Rāmacandra and Upendra. They even call Him King of Vraja.

Text 25

bakulā: halā do bhaṇami nivvandham mukki-a ṇadehi rā-indam.

halā—ah!; ado—therefore; bhaṇami—I say; nivvandham—other attachments; mukki-a—abandoning; nadehi—just please; rā-indam—the emperor.

Bakulā: For this reason I say: Give up Your attachment for this other man and just give all Your energy to please the emperor.

Text 26

rādhā (sanskṛtena)

*yasyottamsaḥ sphurati cikure keki-puccha-praṇīto
hāraḥ kaṇṭhe viluṭhati kṛtaḥ sthūla-guṅjāvalībhiḥ
veṇuḥ vaktre racayati rucim hanta cetasa tato me
rūpam viśvottaram api harer nānyad aṅgī-karoti*

yasya—of whom; uttamsaḥ—the crown; sphurati—is manifested; cikure—in the hair; keki—of a peacock; puccha—feather; praṇītaḥ—fashioned; hāraḥ—a necklace; kaṇṭhe—on the neck; viluṭhati—is manifest; kṛtaḥ—fashioned; sthūla—large; guṅja—of guṅja berries; avalībhiḥ—with a host; veṇuḥ—the flute; vaktre—on the mouth; racayati—creates; rucim—pleasure; hanta—indeed; cetasa—the heart; tataḥ—therefore; me—of Me; rūpam—the form; viśva—in the universe; uttaram—supreme; api—even; hareḥ—of Kṛṣṇa; na—not; anyat—another; aṅgī-karoti—I accept.

Rādhā: (in Sanskrit) Kṛṣṇa wears a peacock feather crown in His hair and a large guṅjā necklace around His neck. The flute placed to His mouth bring us great happiness. My heart will not accept any man except Kṛṣṇa, the most handsome man in the universe.

Text 27

bakulā: sahi ujjū-a-vuddhi-asi jam kaḍhore vi tassim sutṭhu rajjasi.

sahi—O friend; *ujju-a*—simple; *vuddhi-a*—with intelligence; *asi*—You are; *jam*—because; *kaḍhore*—hard-hearted; *vi*—even though; *tassim*—Him; *sutṭhu*—deeply; *rajjasi*—You love.

Bakulā: Friend, You are a fool. That is why You so deeply love this hard-hearted man.

Text 28

rādhā: (sa-sambhramam). sanskr̥tena) mugdhe maivam bravīḥ.

*audasīnya-dhurā-parīta-hṛdayaḥ kāṭhīnyam ālambataṁ
kāmaṁ śyāmala-sundaro mayi sakhi svairī sahasraṁ samāḥ
kintu bhrānti-bharād api kṣaṇam idaṁ tatra priyebhyaḥ priye
ceto janmani janmani praṇayitā-dāsyāṁ na me hasyati*

sa—with; *sambhramam*—agitation; *sanskr̥tena*—in Sanskrit; *mugdhe*—O fool; *ma*—don't; *eva*—like this; *bravīḥ*—speak; *audasīnya*—indifference; *dhura*—great; *parita*—attained; *hṛdayaḥ*—whose heart; *kāṭhīnyam*—harshness; *ālambataṁ*—attained; *kamam*—voluntarily; *śyāmala-sundaraḥ*—Lord Kṛṣṇa, whose dark complexion is very handsome; *mayi*—to Me; *sakhi*—O friend; *svairī*—independent; *sahasraṁ*—for thousands; *samāḥ*—of years; *kintu*—however; *bhranti*—of bewilderment; *bharat*—from an abundance; *api*—even; *kṣaṇam*—for a moment; *idaṁ*—this; *tatra*—there; *priyebhyaḥ priye*—for My dearest beloved; *cetaḥ*—the heart; *janmani janmani*—birth after birth; *praṇayitā*—of love; *daśyāṁ*—the service; *na*—not; *me*—of Me; *hasyati*—shall abandon.

Rādhā: (agitated, in Sanskrit) Fool, don't talk! Friend, even though He be harsh and neglect Me for thousands of years, never, even after countless births, will My heart become bewildered and give up the loving service of My most beloved Kṛṣṇa.

Text 29

nava-vṛndā: bakule suvrateyam. tad viramyatām.

bakule—O Bakulā; *suvrata*—chaste and faithful to Her lover; *tad*—therefore;

viramyatam—should be stopped.

Nava-ṛndā: Bakulā, stop! She is faithful to Her lover.

Text 30

rādhā: (sanskṛtena)

*latā-śreṇī seyaṁ sahaçari ciraṁ sevita-cari
puras te 'mī bhūyo dhṛta-paricayaḥ kuñja-nicayaḥ
amūs ta yāmunyo muhur-aṭita-pūrvas taṭa-bhuvo
vyathāṁ eva krūraṁ vidadhati vinā gokula-patim*

sanskṛtena—in Sanskrit; *lata*—of creepers; *sreni*—the host; *sa iyam*—this; *sahacari*—O friend; *ciram*—for a long time; *sevita-cari*—frequented; *purah*—in the presence; *te*—of you; *ami*—these; *bhuyah*—again; *dhṛta-paricayah*—frequented; *kuñja*—of forest-groves; *nicayah*—the host; *tah amuh*—these; *yamunyaḥ*—of the Yamuna; *muhuh*—repeatedly; *atita*—wandered; *pūrvah*—in the past; *tata-bhuvaḥ*—banks; *vyathānm*—pain; *eva*—certainly; *kruram*—cruel; *vidadhathi*—give; *vina*—without; *gokula*—of Gokula; *patim*—the master.

Rādhā: (in Sanskrit) Now that Kṛṣṇa, the master of Gokula, is no longer here, these vines where I so long stayed, these forest groves where I walked, and these shores of the Yamunā where in the past I spent so much time wandering, have all combined to torture Me.

Text 31

*nava-ṛndā: bakule vilokyatām asyā baliyaḥ santāpa-maṇḍalam. tad adya kālindī-
kūlāvalambini kadamba-mūle nalinī-samvartikābhiḥ kalpaya talpam.*

bakule—O Bakulā; *vilokyatan*—should be seen; *asyāḥ*—of Her; *baliyah*—intense; *santapa-madnalām*—suffering; *tat*—therefore; *adya*—now; *kalindī*—of the Yamuna; *kula*—on the shore; *avalambini*—situated; *kadamba*—of the kadamba tree; *mule*—at the root; *nalini*—of lotus flowers; *samvartikābhiḥ*—with petals; *kalpaya*—please instruct; *talpam*—a bed.

Nava-ṛndā: Bakulā, see how much She suffers. Please go and make for Her a bed of lotus petals under the kadamba tree by the Yamunā's shore.

Text 32

bakulā: jadhā bhaṇadi pi-a-sahī. (iti niṣkrāntā.)

jadha—as; *bhaṇadi*—speaks; *pi-a*—dear; *sahī*—the friend; *iti*—thus; *niṣkrāntā*—exits.

Bakulā: As my dear friend says. (She exits.)

Text 33

rādhā (sanskṛtena)

*sodhā goṣṭha-bhuvam viyoga-janitāḥ praṇa-cchido vedanāḥ
preṣṭhānām nija-jīvitād api mayā tāsām sakhinām api
seyam hanta na padma-bandhava-vaco viśrambha-gambhīritām
kam vā samprati mām asiśahad iha kleśam durāsāvalī*

sanskṛtena—in Sanskrit; *sodhaḥ*—borne; *goṣṭha-bhuvam*—of the residents of Vraja; *viyoga*—from the separation; *janitāḥ*—produced; *praṇa*—life; *chidaḥ*—breaking; *vedanāḥ*—sufferings; *preṣṭhanam*—more dear; *nija*—own; *jīvitat*—than life; *api*—even; *mayā*—by Me; *tāsām*—of them; *sakhinām*—the friends; *api*—even; *sa iyam*—this; *hanta*—indeed; *na*—not; *padma-bandhava*—of the sun-god; *vacaḥ*—the words; *viśrambha*—trust; *gambhīritam*—placed; *kam*—what?; *va*—or; *samprati*—now; *mām*—Me; *asiśahat*—caused to bear; *iha*—here; *klesam*—sufferings; *durasā*—hope-against-hope; *avali*—series.

Rādhā: (in Sanskrit) I am now broken by the pain of separation from My friends in Vraja, who are all more dear to Me than My own life. I believed the words of the sun-god, and they gave Me hope. What sufferings did these vain hopes not bring Me?

Text 34

nava-vṛndā: kva te priya-sakhī viśākhā.

kva—where?; *te*—Your; *priya*—dear; *sakhi*—friend; *visakha*—Visakha.

Nava-vṛndā: Where is Your dear friend Viśākhā?

Text 35

rādhā: sa kkhu kusalinī pidaram apucchi-a puhavi-tale a-ādatthi. ke-alam lalidā jevva mam dukkhavedi. (iti roditi.)

sa—she; *kkhu*—indeed; *kusalinī*—the beautiful girl; *pidaram*—to her father; *apucchi-a*—asking; *puhavi*—of the earth; *tale*—to the surface; *a-ādatthi*—came; *ke-alam*—only; *lalida*—Lalita; *jevva*—certainly; *mam*—Me; *dukkhavedi*—torments; *iti*—thus; *roditi*—cries.

Rādhā: After asking permission from her father, beautiful Viśākhā came to this earth. Now it is only Lalitā who torments Me. (She cries.)

Text 36

nava-vṛndā: lalitāyāḥ sā dasā kutas tvayā śrutā.

lalitayāḥ—of Lalita; *sa*—that; *dasa*—condition of life; *kutaḥ*—where?; *tvayā*—by You; *sruta*—was heard.

Nava-vṛndā: Where did You hear of Lalitā's fate?

Text 37

rādhā: saggarohaṇa-sama-e khe-arehinto.

sagga—to the heavenly planets; *arohana*—ascension; *sama-e*—at the time; *khe-arehinto*—from the demigods.

Rādhā: As I was ascending to the heavenly planets I heard it from the demigods.

Text 38

nava-vṛndā: rādhe tvayādya nisithe lalitām abhāsya kim api svapnayitam.

radhe—O Rādhā; *tvayā*—by You; *adya*—today; *nisithe*—in the middle of the night; *lalitam*—to Lalita; *abhāsya*—speaking; *kim api*—something; *svapnayitam*—in a dream.

Nava-vṛndā: Rādhā, last night as You were sleeping You spoke to Lalitā in a dream.

Text 39

rādhā: kīdisam tam.

kidisam—like what?; *tam*—that.

Rādhā: What did I say?

Text 40

nava-vṛndā:

śvaphalkeḥ saphalī-babhūva lalite hṛt-lālasā-vallārī
hā dhik paśya murāntako 'yam urarī-cakre rathārohanam
ittham te karuṇā-svara-stavakitam svapnāyitam śṛṇvatī
manye tanvi patat-tuṣāra-kapaṭāc cakranda yāminy api

svaphalke—of Akrura, the son of Svaphalka; *saphalī*—fruitful; *babhūva*—has become; *lalite*—O Lalita; *hṛt*—of the heart; *lalasa*—of the yearning; *vallārī*—the creeper; *ha*—alas!; *dhik*—fie!; *paśya*—look!; *mura-antakaḥ*—Kṛṣṇa, the killer of the Mura demon; *ayam*—He; *urarī-cakre*—has accepted; *ratha*—on the chariot; *arohanam*—climbing; *ittham*—in this way; *te*—of You; *karuṇā*—pitiful; *svara*—sounds; *stavakitam*—a host; *svapnayitam*—words spoken in a dream; *śṛṇvatī*—hearing; *manye*—I think; *tanvi*—O slender girl; *patat*—falling; *tuṣāra*—of rain; *kapaṭat*—on the pretext; *cakranda*—cries; *yāminy*—the night; *api*—also.

Nava-vṛndā: You said, "O Lalitā, the vine of desires in Akrūra's heart has now borne it's fruit. Alas! Alas! Look! Kṛṣṇa has climbed the chariot." O slender girl, when I heard You say these pathetic words in Your sleep I thought the rain falling outside was disguised tears of the weeping goddess of night.

Text 41

rādhā: (sa-vyatham sanskr̥tena)

*cirād adya svapne mama vividha-yatnād upagate
prapade govindaḥ sakhi nayanayor aṅgana-bhuvam
gṛh̥tvā hā hanta tvaritam atha tasminn api ratham
katham pratiyāsannaḥ sa khalu paruṣo rāja-puruṣaḥ*

sa—with; *vyathām*—anxiety; *sanskr̥tena*—in Sanskrit; *cirat*—after a long time; *adya*—now; *svapne*—in a dream; *vividha*—various; *yatnat*—because of endeavors; *apagate*—arrived; *prapade*—entered; *govindaḥ*—Lord Kṛṣṇa; *sakhi*—O friend; *nayanayoḥ*—of the eyes; *aṅgana-bhuvam*—the courtyard; *gṛh̥tvā*—taking; *ha*—oh!; *hanta*—indeed; *tvaritam*—quickly; *atha*—then; *tasmin*—in this; *api*—even; *ratham*—a chariot; *katham*—how?; *prati-asannaḥ*—seated; *saḥ*—He; *khalu*—indeed; *paruṣaḥ*—hard-hearted; *rāja*—of the king; *puruṣaḥ*—the man.

Rādhā: (unhappy. in Sanskrit) After My long struggle last night Kṛṣṇa in a dream entered the courtyard of My eyes. Alas! How did cruel Akrūra so quickly come there on his chariot?

Text 42

(praviśya)

bakulā: halā nim̥mida-sejjamhi ta utthehi. (iti tisraḥ parikramanti.)

praviśya—entering; *halā*—ah!; *nim̥mida*—fashioned; *sejja*—the bed; *amhi*—I have; *ta*—therefore; *utthehi*—please get up; *iti*—thus; *tisraḥ*—the three girls; *parikramanti*—walk.

(Enters)

Bakulā: Ah! I hava made the bed. Come. (The three girls walk.)

Text 43

nava-vṛndā: (sa-sambhramam)

*itas tvam mā yāsīḥ katham api nivartasva rabhasād
aśokākhyāḥ śākhī priya-sakhi puras te nivasati
padālbmbhād ambhoruha-mukhi tavāsmīn kusumite
hatāśānām bhāvī kulīśavad alīnām kalakalaḥ*

saḥ—with; *sambhramam*—fear; *itaḥ*—here; *tvam*—You; *ma*—don't; *yāsīḥ*—go; *katham api*—somehow; *nivartasva*—turn back; *rabhasat*—quickly; *asoka*—asoka; *akhyāḥ*—named; *sakhi*—a tree; *priya*—dear; *sakhi*—O friend; *puras*—before; *te*—You; *nivasati*—stands; *pada*—of the foot; *alambhat*—from the touch; *ambhoruha-mukhi*—O lotus-faced girl; *tava*—of You; *asmin*—on this; *kusumite*—burst into flower; *hata-śānam*—villains; *bhāvī*—will be; *kulīśa*—the thunderbolt of Indra; *vat*—like; *alinam*—of bumble-bees; *kalakalaḥ*—the tumultuous sounds.

Nava-vṛndā: (frightened) Don't go there. Turn back this moment. Dear friend, there is an aśoka tree in front of You. O lotus-faced girl, if Your foot touches it, this tree will at once burst into flower, and this place will at once be filled with villain bumblebees buzzing as Indra's thunderbolt.

Note: It is said that if a beautiful young girl kicks an aśoka tree with her foot, the tree will immediately bloom.

Text 44

rādhā: (nivṛtya sa-lajjam sankṛtena)

*kāmsārer avaloka-maṅgala-vinābhāvād adhanye 'dhunā
bibhṛāṇa hata-jīvite praṇayitām nāham sakhi prāṇimi
krūreyam na virodhīnī yadi bhaved āśāmayī śṛṅkhalā
prāṇānām dhruvam arbudāny api tatas tyaktum sukhenotsahe*

nivṛtya—turning back; *sa*—with; *lajjam*—embarrassment; *sankṛtena*—in Sanskrit; *kamsa-areḥ*—of Kṛṣṇa, the enemy of Kamsa; *avaloka*—of the sight; *maṅgala*—the auspiciousness; *vinā*—without; *bhavat*—from the condition; *adhanye*—unfortunate; *adhuna*—now; *bibhṛāṇa*—maintaining; *hata*—wretched;

jivite—for the life; *praṇayitam*—love; *na*—not; *aham*—I; *sakhi*—O friend; *pranimi*—live; *krura*—cruel; *iyam*—these; *na*—not; *virodhini*—obstructing; *yadi*—if; *bhavet*—were; *asa*—of hope; *mayi*—consisting; *srnkhala*—chains; *praṇanam*—of life-breath; *dhruvam*—certainly; *arbudani*—billions; *api*—even; *tataḥ*—then; *tyaktum*—to give up; *sukhena*—happily; *utsahe*—I would be able.

Rādhā: (She turns back in embarrassment and says in Sanskrit) O friend, without the auspicious sight of Lord Kṛṣṇa, I have no love for this unfortunate, wretched life. Without Him I will not continue to remain alive. If these cruel chains of hope did not bind Me, I would happily give up billions of such lives.

Text 45

bakulā: i-am purado sejjā.

i-am—this; *purado*—ahead; *sejja*—the bed.

Bakulā: This is the bed.

Text 46

rādhā: (śayyām adhiśayya svagatam) ettha vundā-ane dullahaṁ me parāṇa-dhāraṇaṁ tā kam pi uvva-am karissam. (prakāśam) ṇa-a-vunde nicca-kammaṁ viṇā khinnamhi.

sayyam—on the bed; *adhisayya*—lying down; *svagatam*—aside; *ettha*—here; *vunda-ane*—in Vṛndāvana; *dullaham*—difficult to attain; *me*—of Me; *paraṇa*—of life-breath; *dharaṇam*—maintenance; *ta*—therefore; *kam pi*—something; *uva-am*—remedy; *karissam*—I shall create; *prakāśam*—openly; *na-a-vunde*—O Nava-vṛndā; *nicca*—regular; *kammam*—activities; *vina*—without; *khinna*—unhappy; *ahmi*—I am.

Rādhā: (lies down on the bed and says to Herself) It is very difficult for Me to remain alive in this Vṛndāvana. I must find some remedy. (openly) Nava-vṛndā, because I cannot perform My regular activities I have become very unhappy.

Text 47

nava-vṛndā: sakhi kim te nitya-karma.

sakhi—O friend; *kim*—what?; *te*—of You; *nitya*—regular; *karma*—activities.

Nava-vṛndā: Friend, what regular activities?

Text 48

rādhā: (sanskṛtena)

*khelan-mañjula-venu-maṇḍita-mukhī sāci-bhramal-locanā
mugdhe mūrdhni sikhaṇḍinī dhṛta-vapur bhaṅgi-trayāṅgī-kṛtaḥ
kaisore kṛta-saṅgatiḥ sura-muner ārādhyate śāsanād
asmābhiḥ pitur ālaye jaladhara-śyāma-dyutir devatā*

khelat—playing; *mañjula*—charming; *venu*—with the flute; *mandita*—decorated; *mukhi*—whose mouth; *saci*—bent; *bhramat*—wandering; *locana*—whose eyes; *mugdhe*—O beautiful girl; *murdhni*—on the head; *sikhandini*—peacock feather; *dhṛta*—manifested; *vapuḥ*—form; *bhaṅgi*—bending; *traya*—in three places; *āṅgī-kṛtaḥ*—accepted; *kaisore*—in the full bloom of youth; *kṛta*—done; *saṅgatiḥ*—meeting; *sura-muneḥ*—of Narada, the sage among the demigods; *aradhyate*—is worshipped; *sasanat*—by the order; *asmabhiḥ*—by Us; *pituh*—of the father; *alaye*—at the home; *jaladhara*—a monsoon cloud; *śyāma*—dark; *dyutiḥ*—whose complexion; *devata*—the diety.

Rādhā: (in Sanskrit) O charming girl, By Nārada's order, at My father's house We used to worship a Deity with a handsome face decorated with a flute it played. It had crooked restless eyes, a peacock feather on its head, and a form bent in three places, in the full bloom of youth, and with a splendor dark as a monsoon cloud.

Text 49

*nava-vṛndā: (svagatam) vijñātam asyāḥ kṛṣṇākṛti-vīkṣaṇāya pātavaṁ tad adya
vṛndāvanālaṅkarāya mahendra-śilpinā kalpitam mahendranīla-mayim mukunda-
mūrtim asyāḥ samakṣayāmi. (prakāśam) sakhi tvad-iṣṭadevam āvirbhāvayitum asau
prayāmi. (iti niṣkrāntaḥ.)*

svagatam—aside; *vijñātam*—understood; *asyāḥ*—of Her; *kṛṣṇa*—of Kṛṣṇa;

akṛti—the form; *vīkṣaṇaya*—for seeing; *patavam*—expertness; *tat*—therefore; *adya*—now; *vṛndāvana*—Vṛndāvana; *alankaraya*—for the ornament; *mahā-indra*—of Maharaja Indra; *silpina*—by the expert sculptor; *kalpitam*—fashioned; *mahā*—great; *indranila*—of sapphire; *mayim*—consisting; *mukunda*—of Lord Kṛṣṇa; *murtim*—the deity form; *asyāḥ*—of Her; *samakṣayami*—I shall show; *prakāśam*—openly; *sakhi*—O friend; *tvat*—of You; *istadevam*—the worshippingable deity; *avirbhavayitum*—to reveal; *asau*—Him; *prayami*—I shall now go; *iti*—thus; *niṣkrānte*—exits.

Nava-vṛndā: (aside) I can understand She yearns to see Kṛṣṇa's form. I will show Her the sapphire Kṛṣṇa-Deity Indra's sculptor Viśvakarmā made to decorate the land of Vṛndāvana. (openly) Friend, now I will go (to bring) Your worshipable Deity and show Him to You. (She exits.)

Text 50

rādhā: (puro dṛṣṭvā sanskṛtena)

*rāsāt tirohita-tanuḥ sakhi yasya puṣpaiś
cūḍām cakāra cikure mama piccha-cūḍaḥ
kūle kalinda-duhitur dhr̥ta-kaṇḍalo 'yam
mām dandahīti sa muhur nava-karṇikāraḥ*

purah-ahead; dṛṣṭvā—looking; *sanskṛtena*—in Sanskrit; *rasat*—from the rasa-dance; *tirohita*—disappeared; *tanuḥ*—whose form; *sakhi*—O friend; *yasya*—of whom; *puṣpaiḥ*—with flowers; *cudam*—crown; *cakara*—did; *cikure*—on the hair; *mama*—of Me; *piccha*—of peacock feathers; *cudaḥ*—wearing a crown; *kule*—on the shore; *kalinda*—duhituḥ—of the Yamuna River, the daughter of Mount Kalinda; *dhr̥ta*—held; *kandalah*—blossoms; *ayam*—this; *mam*—Me; *dandahiti*—burns; *saḥ*—this; *muhur*—repeatedly; *nava*—new; *karṇikāraḥ*—karṇikāra flower.

Rādhā: (looking ahead, She says in Sankrit) These new karṇikāra flowers by the Yamunā's shore, the same kind of flowers peacock-feather-crowned Kṛṣṇa placed in My hair when He left the arena of the rāsa dance with Me, now make Me burn with pain.

Text 51

(praviśya)
nava-vṛndā: sakhi tūrṇam āgatya paśya daivatām.

praviśya—enters; *sakhi*—O friend; *tūrṇam*—at once; *agatya*—arriving; *paśya*—look; *daivatam*—at the deity.

(Enters)

Nava-vṛndā: Friend, come at once and see the Deity.

Text 52

rādhā: ṇa-a-vunde aharehi kaṁ pi sevovaharam.

na-a-vunde—O Nava-vṛndā; *aharehi*—please bring; *kaṁ api*—something; *sevovaharam*—an offering.

Rādhā: Nava-vṛndā, bring an offering for the Deity.

Text 53

nava-vṛndā: bakule vasanti-grhād ānaya devyā dattaṁ divya-mālyāmbaram.

(*bakulā niṣkrānta*)

bakule—O Bakulā; *vasanti*—of vasanti creepers; *grhat*—from the cottage; *anaya*—please bring; *devya*—by the queen; *datta*—given; *divya*—celestial; *malya*—garland and cloth; *bakulā*—Bakulā; *niṣkrānta*—exits.

Nava-vṛndā: Bakulā, from the cottage of vāsantī vines please bring the celestial garland and cloth the queen gave us. (Bakulā exits.)

Text 54

nava-vṛndā: (sa-smitam) sakhi rādhe

yaiḥ puṣpāvali-gandha-dhūpa-valibhir dāmodaraḥ sevyate
kurvadbhiḥ stuti-pūrvam uttama-natis te tāvad anye janāḥ

*sevā kokila-kaṅṭhi gokula-bhuvam yuṣmāḍṛśinām harau
vakrāloka-kalā-karambita-parīrambhādi-līlāmayī*

sa—with; *smitam*—a smile; *sakhi*—O friend; *radhe*—Rādhā; *yaiḥ*—by whom; *puṣpa*—of flowers; *avali*—with hosts; *gandha*—fragrance; *dhupa*—of incense; *valibhiḥ*—with offerings; *damodaraḥ*—Kṛṣṇa; *sevyate*—is served; *kurvadbhiḥ*—doing; *stuti*—prayers; *pūrvam*—first; *uttama-natiḥ*—bowing down; *te*—they; *tavat*—in this way; *anye*—other; *janaḥ*—persons; *seva*—service; *kokila*—cuckoo; *kaṅṭhi*—O girl who throat; *gokula-bhuvam*—of the residents of Gokula; *yusmāḍṛśinām*—like You; *harau*—for Kṛṣṇa; *vakra*—crooked; *aloka*—of glances; *kala*—the portion; *karambita*—mixed; *parīrambha*—embraces; *adi*—beginning with; *līlāmayī*—consisting of playful transcendental pastimes.

Nava-vṛndā: (smiles) Friend Rādhā, others may worship Kṛṣṇa by offering Him flowers and fragrant incense and by reciting prayers and bowing down before Him, but You, O girl whose sweet voice is like the cooing of the cuckoo, and the girls of Gokula like You, worship Him with crooked sidelong glances, embraces, and many kinds of amorous pastimes.

Text 55

*(iti parikramya) paśya so 'yam upakaṅṭhe samutkaṅṭhitas tiṣṭhate tubhyam
abhīṣṭadevaḥ.*

iti—thus; *parikramya*—walking; *paśya*—look?; *sah ayam*—He; *upakaṅṭhe*—nearby; *samutkaṅṭhitas*—eager; *tiṣṭhate*—stands; *tubhyam*—for You; *abhīṣṭa*—worshippable; *devaḥ*—deity.

(walking) Look! Your worshipable Deity eagerly stands before You.

Text 56

rādhā: (vidūrād eva vilokya sotkaṅṭham sankṛtena)

*ajani saphalaḥ so 'yam bhūyān kalevara-dhāraṇe
sahacari parikleśo yo 'bhūn mayā kila sevitaḥ
ahaha yad iamḥ śyāma-śyāmāḥ puro mama ballavī-
kula-kumudinī-bandhos tās tāḥ sphuranti marīcayaḥ*

vidurat—from a distance; *eva*—certainly; *vilokya*—seeing; *sa*—with;

utkaṅtham—longing; *sanskṛtena*—in Sanskrit; *ajani*—is manifested; *sa-phalaḥ*—fruitful; *sah ayam*—this; *bhuyan*—very much; *kalevara*—of the body; *dharane*—in the maintenance; *sahacari*—O friend; *pariklesaḥ*—suffering; *yaḥ*—what; *abhut*—has been; *mayā*—by Me; *kila*—indeed; *sevitah*—served; *ahaha*—aha!; *yat*—what; *imaḥ*—they; *śyāma-śyāmaḥ*—very dark; *purah*—in the presence; *mama*—of Me; *ballavi*—of the gopīs; *kumudini*—of the lotus flowers; *bandhoḥ*—of the moon (friend); *tah taḥ*—that; *sphuranti*—is manifested; *maricayaḥ*—the effulgence;

Rādhā: (filled with intense longing, She gazes at the Deity from a distance, and then says in Sanskrit) Ah! Now the splendid very dark effulgence of this person, a moon that is the friend of the lotus gopīs, shines in My presence. Now all the pain I suffered to remain alive in this body has become worthwhile.

Text 57

(*iti parikramya piṇḍikām āsādayantī sa-gadgadam.*)

*dagdham hanta dadhānaya vapur idam yasyāvalokāśayā
sodhā marma-vipātane paṭur iyam pīḍāti-vṛṣṭir mayā
kālindīya-taṭī-kuṭīra-kuhara-kṛīḍābhisāra-vratī
so 'yam jīvita-bandhur indu-vadane bhūyaḥ samāsāditah*

iti—thus; *parikramya*—walking; *piṇḍikam*—the altar; *asadayanti*—approaching; *sa*—with; *gadgadam*—a choked up voice; *dagdham*—burned; *hanta*—indeed; *daghanaya*—burning; *vapuḥ*—body; *idam*—this; *yasya*—of whom; *avaloka*—of seeing; *asaya*—with the hope; *sodha*—borne; *marma*—of the heart; *vipatane*—in tearing apart; *paṭuḥ*—expert; *iyam*—this; *pīḍa*—of suffering; *ati*—great; *vṛstih*—downpour; *mayā*—by Me; *kalindiya*—of the Yamuna River; *taṭī*—on the shore; *kuṭira*—a cottage; *kuhara*—within; *kṛīḍa*—pastimes; *abhisara*—to a rendezvous; *vratī*—vowed; *sah ayam*—this; *jivita*—of My life; *bandhuḥ*—the friend; *indu-vadane*—O moon-faced girl; *bhūyaḥ*—again; *samasaditah*—attained.

(She walks up to the altar and says in a choked up voice) O moon-faced one, My dear friend has again come to Me. My desire to see Him scorched My body and wounded My heart with a monsoon of pain. My life-breath yearns to meet Kṛṣṇa in Vrndāvana and enjoy pastimes with Him in a cottage by the Yamunā's shore.

Text 58

(*iti premāveśena sāksād iva kṛṣṇam sambhāṣayantī.*)

*preṃṇā vyaktī-kṛtam iha tathā komalatvam tvayāgre
yena jñāto nikhila-vidhibhir māmakīnas tvam āśiḥ
kāṭhīnyam te viditam adhunā tādrśam hanta yasmāt
sambhāvyo 'bhūd ayam api na me tāvakatvābhimānaḥ*

iti—thus; *prema*—of love; *avesena*—by the entrance; *sakṣat*—directly; *iva*—as if; *kṛṣṇam*—with Kṛṣṇa; *sambhasayanti*—speaking; *preṃṇā*—with love; *vyaktī-kṛtam*—manifested; *iha*—here; *tathā*—in that way; *komalatvam*—tenderness; *tvayā*—by You; *agre*—before; *yena*—by which; *jñātaḥ*—undertood; *nikhila*—in all; *vidhibhiḥ*—ways; *mamakīnaḥ*—Mine; *tvam*—You; *āśiḥ*—were; *kāṭhīnyam*—harshness; *te*—of You; *viditam*—understood; *adhuna*—now; *tadrśam*—like that; *hanta*—indeed; *yasmāt*—from which; *sambhavyaḥ*—may be; *abhūt*—was; *ayam*—this; *api*—even; *na*—not; *me*—of Me; *tavaka*—of being Yours; *abhimānaḥ*—pride.

(Filled with love, She speaks to Kṛṣṇa) Before You were so tender and affectionate I thought You were My property. Now You are so harsh I dare not be so proud to think I belong to You.

Text 59

nava-vṛndā: (svagatam) hanta kāpy anurāga-sāgarasya seyam uttaraṅgatā.

svagatam—aside; *hanta*—indeed; *api*—something; *anuraga*—of love; *sagarasya*—of the ocean; *sa iyam*—this; *uttaraṅgata*—the state of having waves.

Nava-vṛndā: (aside) Ah! These are waves of the ocean of love.

Text 60

rādhā: (janāntikam sanskṛtena)

*na brūte pariḥāsa-peśala-kalā-sandarbhā-garbhāṃ girāṃ
doḥ-stambhā-dvaya-sambhramāna na ca parīrambhāya sambadhyate
līlā-bhaṅgura-cillir eṣa lalitollāsi-smīta-kṣodimā
dhūrtānām sakhi śekharaḥ kuṭilayā dṛṣṭyā param leḍhi mām*

jana-antikam—only to hee; *sanskṛtena*—in Sanskrit; *na*—does not; *brute*—speak; *pariḥāsa*—of jokes; *peśala*—charm; *kala*—the art; *sandarbhā*—statement; *garbhāṃ*—origin; *girāṃ*—of words; *doḥ*—of arms; *stambhā*—of pillars; *dvaya*—

pair; *sambhramat*—from the appearance; *na*—not; *ca*—also; *parirambhaya*—for embracing; *sambadhyate*—is bound; *lila*—playfully; *bhangura*—crooked; *cilliḥ*—whose eyebrows; *esaḥ*—He; *lalita*—playful; *ullasi*—glistening; *smita*—smile; *kṣodima*—with a small fragment; *dhurtanam*—of villains; *sakhi*—O friend; *sekharah*—the crown; *kutilaya*—with a crooked; *dr̥ṣṭya*—glance; *param*—further; *ledhi*—licks; *mam*—Me.

Rādhā: (aside to Nava-vṛndā in Sanskrit) Charming, artistic jokes He does not speak. With the two pillars of His arms He does not bind Me in an embrace. Instead, with bent eyebrows and the slight trace of a playful smile, this crest jewel of all villains simply licks Me with His crooked glance.

Text 61

nava-vṛndā: halā nāgara-dhūrta-dhurīṇānām nigūḍheyaṁ narma-cāturī. tad enām tvam ca dr̥g-a 24calena santarjayanti vakroktibhir upālabhethāḥ.

halā—ah!; *nagara*—lovers; *dhurta*—of villains; *dhurinanam*—of the best; *nigudha*—concealed; *narma*—of jokes; *caturi*—expertize; *tat*—therefore; *enam*—Him; *tvam*—You; *ca*—also; *dr̥k*—of the eyes; *añcalena*—with the corner; *santarjayanti*—rebuking; *vakra*—crooked; *uktibhiḥ*—with words; *upalabhethaḥ*—You should rebuke.

Nava-vṛndā: This is the inscrutable joke of the best of mischievous lovers. Rebuke Him with the corner of Your eye and mock Him with many crooked words.

Text 62

rādhā: (sāci samīkṣya sanskr̥tena)

*cirāsaṅgān manye kuliśa-suhṛdaḥ kaustubha-manēḥ
itaḥ saṅkrantas te mradima-paripanthī hṛdi guṇaḥ
tvam etābhiḥ kaṣṭāvalibhir avalīḍhe 'pi kuruse
jane 'sminn īśānaḥ katham itarathā vañcanam idam*

saci—with a crooked glance; *samīkṣya*—looking; *sanskr̥tena*—in Sanskrit; *cira*—long; *saṅgat*—form association; *kulisa*—of the thunderbolt of Indra; *suhṛdaḥ*—of the friend; *kaustubha-manēḥ*—of the Kaustubha jewel; *itaḥ*—thus; *sankrantaḥ*—passed; *te*—of You; *mradima*—of gentleness; *paripanthi*—the

opposite; *hṛdi*—in the heart; *guṇaḥ*—the quality; *tvam*—You; *etabhiḥ*—by these; *kasta*—of intense suffering; *avalibhiḥ*—by a host; *avalidhe*—devoured; *api*—even; *kuruse*—You do; *jane*—person; *asmin*—to this; *isanaḥ*—master; *katham*—why?; *itaratha*—otherwise; *vañcanam*—cheating; *idam*—this.

Rādhā: (Staring at Him with crooked eyes, She says in Sanskrit) For so long You have the company of this Kaustubha jewel, the friend of Indra's thunderbolt. That is why this hardness has entered Your heart. This person is swallowed up by a host of sufferings. You have the power to give Her relief. Why do You cheat Her instead?

Text 63

(*ity apavarya*) *halā pekkha ajuttam ajuttam jam niluppala-komalovi vaṇa-mālī kakkasam vamsi-ām cce-a cumbadi. tā ido ṇam a-addhi-a genhissam.*

iti—thus; *apavarya*—concealing; *halā*—O!; *pekkha*—look; *ajuttam*—improper; *ajuttam*—improper; *jam*—because; *niluppala*—as a blue lotus flower; *komalovi*—as soft and gentle; *vaṇa-mali*—Kṛṣṇa, who wears a garland of forest flowers; *kakkasam*—the hard; *vamsi-am*—flute; *cce-a*—certainly; *cumbadi*—kisses; *ta*—therefore; *ido*—from Him; *a-addhi-a*—pulling; *genhissam*—I shall take.

(aside to Nava-vṛndā) Look! This is wrong! This is wrong! Even though Kṛṣṇa, who wears a garland of forest flowers, is as soft and gentle as a blue lotus flower, He still kisses this harsh, hard flute. I will take it from Him.

Text 64

nava-vṛndā: (svagatam) śreyasī na khalu vamsikākṛṣṭih. tad enām apadeśād upadiśāmi. (prakāśam sa-narma smitvā.)

*tvam etasmin nīlopalamayatayā vaktum ucite
mudhā mugdhe nīlotpala-mṛdulatām arpayasi kim
mad-uktau viśrambham yadi bhajasi nāmbhoja-vadane
tato vakṣaḥ-pīṭhe ghaṭaya sakhi vistāriṇi kucam*

svagatam—aside; *śreyasī*—the best thing; *na*—not; *khalu*—indeed; *vamsika*—of the flute; *akṛṣṭih*—pulling; *tat*—therefore; *enam*—to Her; *apadesat*—with a trick; *upadisami*—I shall teach; *prakāśam*—openly; *sa*—with; *narma*—playfulness; *smitvā*—smiling; *tvam*—You; *etasmin*—in this; *nila-upala-mayā-taya*—made of

sapphire; *vaktum*—to say; *ucite*—is proper; *mudha*—uselessly; *mugdhe*—O bewildered, charming girl; *nila*—a blue; *utpala*—lotus; *mrdulatam*—softness; *arpayasi*—You placed; *kim*—why?; *mat*—of Me; *uktau*—in the statement; *visrambham*—faith; *yadi*—if; *bhajasi*—You place; *na*—not; *ambhoja-vadane*—O lotus-faced girl; *tataḥ*—then; *vakṣaḥ-pithe*—on the chest; *ghataya*—just press; *sakhi*—O friend; *vistarini*—broad; *kucam*—breast.

Nava-vṛndā: (aside) It will not be good for Her to pull away the flute. With a trick I will teach Her the truth. (with a playful smile she openly says) O beautiful bewildered girl, why do You uselessly say He is soft as a blue lotus flower? You should say that He is hard as sapphire. O girl with a lotus face, if You do not believe my words, then just press Your breast against His broad chest.

Text 65

rādhā: (vakṣasi pāṇim arpayanti sa-vyatham) kadham esā saccam jevva nilamaṇi-paḍimā. (vimṛśya) haddhī haddhī. gadhukkaṇṭha-e savvam visumari-a paḍimāṃ cce-a paccakkham māhavam maṇṇemi.

vakṣasi—on the chest; *panim*—a hand; *arpayanti*—placing; *kadham*—whether?; *esa*—this; *saccam*—in truth; *jevva*—certainly; *nilamani*—a sapphire; *padima*—deity; *vimṛśya*—reflecting; *haddhī*—alas!; *haddhī*—alas!; *gadhu*—intense; *ukkaṇṭha-e*—with longing; *savva*—everything; *visumari-a*—forgetting; *padimam*—a deity; *cce-a*—indeed; *paccakkham*—before My eyes; *mahavam*—Kṛṣṇa; *mannemi*—I considered.

Rādhā: (She places a hand on the chest and at once becomes upset.) What? It is true. This is a Deity made of sapphire. (reflects) Alas! Alas! Overwhelmed by intense longing I forgot everything. I thought this statue before Me was Kṛṣṇa.

Text 66

(*praviśya*)

bakulā: geṇha geṇha ima-im mālambara-vilevaṇā-im.

praviśya—entering; *geṇha*—take; *geṇha*—take; *ima-im*—these; *mala*—garlands; *ambara*—cloth; *vilevana-im*—ointments.

(enters)

Bakulā: Take, take this garland, cloth, and fragrant ointment.

Text 67

(*rādhā* *grhītvā* *pratimām alaṅcīkīrṣati*.)

rādhā—Rādhā; *grhītvā*—taking; *pratimam*—the deity; *alancikirsati*—desires to decorate.

(Rādhā takes them and shows a desire to decorate the Deity with them.)

Text 68

nava-vṛndā:

praṇayinam samayā samaye gatā
vahasi kānti-dhuram madhuram mudā
na kila kokila-saṅgatim antarā
sphurati sampad alam sakhi mādhavī

praṇayinam—the lover; *samayā*—near; *samaye*—at this time; *gata*—approached; *vahasi*—You carry; *kanti*—of beauty; *dhuram*—abundance; *madhuram*—sweetness; *mudā*—joyfully; *na*—not; *kila*—indeed; *kokila*—the cuckoo; *saṅgatim*—the association; *antara*—without; *sphurati*—manifests; *sampat*—the opulence; *alam*—greatly; *sakhi*—O friend; *mādhavī*—of Springtime.

Nava-vṛndā: When You approach Your lover You become very charming and beautiful. Friend, (You are like) the spring season, which cannot fully display its glory without the company of the poetic cuckoo bird.

Text 69

(*praviśya*)

mādhavī: *saccā-e pa-uttim viṅṇāduṃ bhatti-dāri-a-e pesidamhi tā āggado*

papphurantam ṇa-a-vundā-anam pavesissam. (iti parikramya) hanta ṇūṇam vundā-anam pa-ittho bhatta. jam ima-im sankha-cakkadi-lakkhida-im pa-a-im lakkhi-anti. tā patthudam nivvahi-a bhatti-dāri-ām anissam.

praviśya—enters; sacca-e—of Satyabhāmā; pa-uttim—the activities; vinnadam—to understand; bhatti-dari-a-e—by the princess; pesidamhi—I have been sent; ta—therefore; aggado—ahead; papphurantam—manifested; na-a-vunda-anam—New Vṛndāvana; pavesissam—let me enter; iti—thus; parikramya—walking; hanta—ah!; nūṇam—certainly; vunda-anam—Vṛndāvana; pa-ittho—has entered; bharta—the Lord; jam—because; ima-im—these; sankha—of the conch; cakka—and cakra; adi—beginning with; lakkhiha-im—signs; pa-a-im—footprints; lakkhi-anti—are manifest; ta—therefore; patthudam—them matter at hand; nivvahi-a—completing; bhatti-dari-am—the princess; anissam—I shall bring.

(Enters)

Mādhavī: Princess Rukmiṇī sent me to learn how Satyabhāmā is doing. This is New Vṛndāvana forest before me. Let me enter it. (She walks.) Ah! The Lord must have entered this Vṛndāvana. I can see His footprints, marked with conch, disc, and other symbols. I will finish the matter at hand and then bring princess Rukmiṇī to this place.

Text 70

(rādhā sāśra-kampam kṛṣṇākṛtim maṇḍayati.)

rādhā—Rādhā; sa—with; āśra—tears; kampam—and trembling; kṛṣṇa—of Kṛṣṇa; akṛtim—the form; maṇḍayati—decorates.

(Trembling and shedding tears, Rādhā decorates the Deity of Lord Kṛṣṇa.)

Text 71

mādhavī: eśa paḍimā tassa ṇiluppala-mālā disadi. (iti kareṇa ādāya sa-tvaram uccaiḥ.) sahi ba-ule kudosi.

eśa—this; paḍima—has fallen; tassa—of Him; niluppala—of blue lotus flowers; mala—the garland; disa-i—is seen; iti—thus; kareṇa—with a hand; srajam—the garland; ādāya—taking; sa—with; tvaram—agitation; uccaiḥ—loudly; sahi—O friend; ba-ule—Bakulā; kudosi—where are you?

mādhavī: I see a garland of blue lotus flowers that fell from the Deity. (She picks it up with Her hand. Agitated, She loudly calls) Friend Bakulā, where are you?

Text 72

nava-vṛndā: (sa-sambhramam) satye sannihitāsau mādhavī. tad itas tūrṇam prayānam ucitam.

sa—with; *sambhramam*—anxiety; *satye*—O Satyabhāmā; *sannihita*—nearby; *asau*—she; *mādhavī*—Mādhavī; *tad*—therefore; *itah*—from here; *tūrṇam*—quickly; *prayanam*—departure; *ucitam*—is proper.

Nava-vṛndā: (anxious) Satyabhāmā, Mādhavī is nearby. Run from this place at once.

Text 73

rādhā: ṇa me damsane tinha purida ta puṇo jhatti vahudissamha.

na—not; *me*—of Me; *damsane*—in the seeing; *tinha*—thirst; *purida*—fulfilled; *ta*—therefore; *puno*—again; *jhatti*—at once; *vahudissamha*—let us return.

Rādhā: My thirst to see Him is not satisfied. Let's quickly return.

Text 74

(iti tistraḥ parikramanti.)

iti—thus; *tistraḥ*—the three girls; *parikramanti*—exit.

(The three girls exit.)

Text 75

*mādhavī: (vilokya) kadham idha jevva saccā. (ity upasṛtya) sahi māhavi-puppha-
im aharidum a-adamhi.*

vilokya—looking; *kadham*—how is it?; *idha*—from here; *jevva*—certainly;
sacca—Satyabhāmā; *iti*—thus; *upasṛtya*—approaching; *sahi*—O friend; *mahavi*—
jasmine; *puppha-im*—flower; *aharidum*—to collect; *a-adamhi*—I have come.

Mādhavī: (seeing Her) Why is Satyabhāmā here? (approaching) Friend, I have
come here to pick jasmine flowers.

Text 76

*rādhā: (saurabhyam āghraya svagatam) kudo edam a-amhi-am soraham cittam
me viloleđi.*

saurabhyam—the fragrance; *āghraya*—smelling; *avagatam*—to Herself; *kudo*—
where?; *edam*—this; *a-amhi-am*—unexpected; *soraham*—fragrance; *cittam*—the
heart; *me*—of Me; *viloleđi*—causes to tremble.

Rādhā: (smelling the fragrance, She says to Herself) From where has this sweet
fragrance suddenly come? It makes My heart tremble.

Text 77

(iti mādhavī-kare mālyam dṛṣṭvā apavarya sanskṛtena.)

*ito mālyād indivara-viracitād eṣā vijayī
visarpaty ābhīrī-kula-kumuda-bandhoḥ parimalaḥ
mama kṣobhān ugrān sapadi bahir-antaḥ-praṇayino
balād anyo gandhaḥ katham iva vidhātum prabhavati*

iti—thus; *mādhavī*—of Mādhavī; *kare*—in the hand; *malyam*—the garland;
dṛṣṭvā—seeing; *apavarya*—concealing; *sanskṛtena*—in Sanskrit; *itaḥ*—thus;
malyat—from the garland; *indivara*—of blue lotus flowers; *viracitat*—fashioned;
esaḥ—He; *vijayī*—victorious; *visarpati*—approaches; *abhīrī*—of gopīs; *kula*—of the
community; *kumuda*—of the lotus flowers; *bandhoḥ*—of the friend (the sun);

parimalaḥ—the fragrance; *mama*—of Me; *kṣobhaḥ*—agitation; *ugran*—intense; *sapadi*—at once; *bahiḥ*—outside; *antaḥ*—inside; *praṇayinaḥ*—bringing; *balat*—forcibly; *anyaḥ*—other; *gandhaḥ*—fragrance; *katham*—how; *iva*—as if; *vidhatum*—to place; *prabhavati*—is able.

(Seeing the garland in Mādhavī's hand, Rādhā says to Herself) This is the glorious sweet fragrance of the blue lotus garland worn by Kṛṣṇa, the sun who is the friend of the lotus flower gopīs. What other fragrance can violently agitate My heart and senses in this way?

Text 78

mādhavī: (sa-vismayaṁ sanskṛtena)

*surabhim anubhavantyāḥ śyāmalāmbhoja-mālām
bhajati tava kim etat kampa-sampattim aṅgam
vapur api parikkhinnākāram ahnāya kim vā
kalayati pariphullam āli-romaṅca-pālim*

sa—with; *vismaya*—wonder; *sanskṛtena*—in Sanskrit; *surabhim*—the fragrance; *anubhavantyāḥ*—perceiving; *śyāmala*—blue; *ambhoja*—of lotus flowers; *mālam*—the garland; *bhajati*—does; *tava*—of You; *kim*—why?; *etat*—this; *kampa*—of trembling; *sampatim*—abundance; *aṅgam*—limbs; *vapuh*—body; *api*—also; *parikhinna*—distressed; *akaram*—body; *ahnaya*—at once; *kim*—why?; *va*—or; *kalayati*—manifests; *pariphullam*—blossomed; *ali*—O friend; *romaṅca-pālim*—hairs standing erect.

Mādhavī: (struck with wonder, she says in Sanskrit) As You smell the sweet fragrance of this garland of blue lotus flowers, why do You suddenly tremble? Why do the hairs on Your body stand up? Why are You overwhelmed?

Text 79

*rādhā: (svagatam) samvarañijjo eso attho. (prakāsam) māhavi indīvara-mālam
pekkhi-a kāli-a-dahe dittham dānīm bhū-aṅga-alim sumaranti bhīdamhi.*

svagatam—aside; *samvarañijjo*—to be concealed; *eso*—this; *attho*—actual meaning; *prakāsam*—openly; *māhavi*—O Mādhavī; *indīvara*—of blue lotus flowers; *mālam*—the garland; *pekkhi-a*—seeing; *kāli-a-dahe*—in Kaliya Lake; *dittham*—seen; *dānim*—now; *bhū-aṅga*—of snakes; *alim*—the host; *sumaranti*—

remembering; *bhidamhi*—I became afraid.

Rādhā: (aside) I must conceal the the truth. (openly) Mādhavī, when I saw the garland of blue lotuses I remembered the many snakes I saw today in Kāliya lake and for a moment I was overcome with fear.

Text 80

nava-vṛndā; (svagatam) sādhu samādhānam idam.

svagatam—aside; *sādhu*—good; *samādhānam*—answer; *idam*—this.

Nava-vṛndā: (aside) That is a very good answer.

Text 81

rādhā: (svagatam) phudam ta-e cce-a mutti-e nimmalla-mālā esā.

svagatam—aside; *phudam*—clearly; *ta-e*—of this; *cce-a*—certainly; *mutti-e*—of the deity; *nimmalla*—the remnants of the offering; *mālā*—garland; *esā*—this.

Rādhā: (aside) The garland must have been offered to this Deity.

Text 82

mādhavī: sahi sacce māhavi-maṇḍavan gadu-a puppha-im avacinissam.

sahi—O friend; *sacce*—Satyabhāmā; *māhavi*—of jasmine flowers; *maṇḍavam*—to the pavillion; *gadu-a*—going; *puppha-im*—flowers; *avacinissam*—I shall collect.

Mādhavī: Friend Satyabhāmā, now I will go to the jasmine-pavilion and pick flowers.

Text 83

sarvāḥ: ido ido pi-a-sahi. (iti niṣkrāntāḥ.)

sarvaḥ—everyone; *ido*—this way; *ido*—this way; *pi-a*—dear; *sahi*—friend; *iti*—thus; *niṣkrāntāḥ*—they exit.

Everyone: This way. This way, dear friend. (They exit.)

Text 84

(tataḥ praviśati madhumaṅgalenānugamyamānaḥ kṛṣṇaḥ.)

tataḥ—then; *praviśati*—enters; *madhumaṅgalena*—by Madhumaṅgala; *anugamyamanaḥ*—followed; *kṛṣṇaḥ*—Kṛṣṇa.

(Followed by Madhumaṅgala, Kṛṣṇa enters.)

Text 85

kṛṣṇaḥ: (sodvegam)

*kṣaṇād eva kṣuṇṇā bhavati vana-mālā malayaja-
dravālepaḥ śuśyan nīpatati rajaḥ-saṅcaya-nibhaḥ
visarpadbhir jvālair urasi ravikāntākṛtir asau
mamāntaḥ-santāpaṁ kalayati paraṁ kaustubha-maṇiḥ*

sa—with; *udvegam*—anxiety; *kṣaṇat*—in a moment; *eva*—certainly; *kṣunna*—wilted; *bhavati*—is; *vana*—of forest flowers; *mala*—the garland; *malayaja-drava*—sandalwood paste; *alepaḥ*—ointment; *susyan*—drying; *nīpatati*—falls; *rajaḥ*—of dust; *sa 24caya*—an abundance; *nibhaḥ*—like; *visarpadbhiḥ*—moving; *jvālaiḥ*—with flames; *urasi*—on the chest; *ravikanta*—of a suryakanta jewel; *akṛtiḥ*—the form; *asau*—this; *mama*—of Me; *antaḥ*—in the heart; *santāpam*—fire of suffering; *kalayati*—creates; *paraṁ*—greatly; *kaustubha-maṇiḥ*—the Kaustubha jewel.

Kṛṣṇa: (anxious) Shining as a sūryakānta stone, this Kaustubha jewel on My chest tortures My heart with rising flames of light. Within a moment My garland

of forest flowers has wilted and My sandalwood ointment dried and turned to dust.

Text 86

(*iti savyataḥ preksya*) *priya-vayasya kīyaḍ dūre sa vṛndāṭavi*.

iti—thus; *savyataḥ*—on the left; *preksya*—looking; *priya*—O dear; *vayasya*—friend; *kīyat*—how?; *dure*—far; *sa*—this; *vṛndā-atavi*—forest of Vṛndāvana.

(Glancing to the left.) Dear friend, how far is Vṛndāvana forest?

Text 87

madhumaṅgala (sanskṛtena)

sphuṭac-catula-campaka-prakara-rociḥ-ullāsini
madottarala-kokilāvali-kala-svarālapinī
marāla-gati-śālinī kalaya kṛṣṇasārādhikā (ity ardhokte)

sanskṛtena—in Sanskrit; *sphuṭat*—blossoming; *catula*—beautiful; *campaka*—of campaka flowers; *prakara*—of the multitude; *rociḥ*—with the splendor; *ullāsini*—shining; *mada*—with joy; *uttarala*—agitated; *kokila*—of cuckoos; *avali*—of the host; *kala*—sweet; *svara*—of the sounds; *alapini*—speech; *marala*—of the swans; *gati*—the gait; *salini*—possessing; *kalaya*—look!; *kṛṣṇasara*—with black deer; *adhika*—filled; *iti*—thus; *ardha*—in half; *ukte*—of the statement.

Madhumaṅgala: (in Sanskrit) She has the splendor of many beautiful campaka flowers. Her voice is filled with the sweet sounds of many jubilant cuckoos. Within Her are the graceful motions of many swans. She is beautiful with many black deer. Look at Her! (He is interrupted in the middle of his words.)

Note: The word "kṛṣṇasārādhikā" was intended by Madhumaṅgala to mean "filled (adhika) with black deer (kṛṣṇasāra)". Kṛṣṇa, however, interpreted the words to be kṛṣṇa sārādhikā, which mean "O Kṛṣṇa (kṛṣṇa) this is (sārā) Rādhikā (rādhikā)" What Madhumaṅgala intended to be a description of Vṛndāvana forest, Kṛṣṇa interpreted to be a description of Rādhā. Kṛṣṇa interrupted Madhumaṅgala before he could finish.

Text 88

kṛṣṇaḥ: (sa-sambhramautsukyam) sakkhe kvāsau kvāsau.

sa—with; *sambhrama*—bewilderment; *autsukyam*—and eagerness; *sakhe*—O friend; *kva*—where?; *asau*—is She; *kva*—where?; *asau*—is She.

Kṛṣṇa: (bewildered and extremely eager) Friend, where is She? Where is She?

Text 89

madhumaṅgalaḥ: (aṅgulyāgre darśayan.)

poraḥ sphurati vallabha tava...

angulya—with a finger; *agre*—ahead; *darśayan*—pointing; *poraḥ*—ahead; *sphurati*—is manifested; *vallabha*—beloved; *tava*—Your.

Madhumaṅgala: (pointing with his finger) Here is Your beloved.

Text 90

kṛṣṇaḥ: (sa-vaiyagryam) vayasya nāhaṁ paśyami. tad asu me darśaya. kva sā me rādhikā.

sa—with; *vaiyagryam*—bewilderment; *vayasya*—O friend; *na*—not; *aham*—I; *paśyami*—see; *tat*—therefore; *asau*—at once; *me*—to Me; *darśaya*—show; *kva*—where?; *sa*—She; *me*—My ; *rādhikā*—Radhika.

Kṛṣṇa: (bewildered) Friend, I don't see Her. At once show Her to Me! Where is My Rādhikā?

Text 91

madhumaṅgalaḥ: ...mukunda vṛndātavī.

mukunda—O Kṛṣṇa; *vṛndātavi*—the forest of Vṛndāvana.

Madhumaṅgala: Kṛṣṇa, I was describing Vṛndāvana forest.

Text 92

kṛṣṇaḥ: (parāmrśya niśvāsan) katham nāmadheya-varṇanam ākarṇanād eva sarvānusandhāna-vidhuro 'smi. (iti parikramya)

paramrśya—pausing to reflect; *niśvasan*—sighing; *katham*—how is it?; *namadheya*—of the name; *varṇanam*—of the syllables; *ākarṇanat*—from the hearing; *eva*—certainly; *sarva*—in all respects; *anusandhana*—for searching; *vidhuraḥ*—agitated; *asmi*—I am; *iti*—thus; *parikramya*—walking.

Kṛṣṇa: (He reflects for a moment and then sighs.) Why is it that simply by hearing the syllables of Her name I became overwhelmed with the desire to find Her?

Text 93

*sarvāṅginām akuruta muhuḥ sā mamākalpa-lakṣmīn
puṣpair yasyāḥ parimala-bharodgāribhir gaura-gātrī
agre seyam kusuma-dhanuṣaḥ paśya bhallāyamānā
mām utphullā praharati ruvad-bhr̥ṅga-mallādya mallī*

sarva—all; *āṅginam*—of the limbs; *akuruta*—did; *muhuḥ*—repeatedly; *sa*—She; *mama*—of Me; *akalpa*—of decoration; *lakṣmīn*—the beauty; *puṣpaiḥ*—with flowers; *yasyāḥ*—of whom; *parimala*—of the fragrance; *bhara*—of the abundance; *udgāribhiḥ*—with the emanation; *gaura*—golden; *gātri*—whose limbs; *agre*—in the presence; *sa iyam*—She; *kusuma-dhanuṣaḥ*—of cupid, who carries a bow of flowers; *paśya*—look!; *bhallayamana*—become the wrestler; *mam*—Me; *utphulla*—blossomed; *praharati*—attacks; *ruvat*—buzzing; *bhr̥ṅga*—bees; *malla*—wrestler; *adya*—now; *malli*—the jasmine flower.

Golden complexioned Rādhā used to beautifully decorate all My limbs with these fragrant jasmine flowers. Look! Now these same jasmine flowers have become transformed into the sharp arrows of cupid, and the buzzing bees within these

flowers have changed into dangerous wrestlers. Now both these arrows and wrestlers are violently attacking Me.

Text 94

(parikramya)

*mihira-duhitus tīropānte sphuranti nirantarā
vratati-nikarair etās tās tā mahīruha-rājayaḥ
kiśalaya-kulair yāsām navyair alabhyata rādhikā-
śruti-parisare tāḍaṅka-śrī-vidambana-cāturī*

parikramya—walking; *mihira-duhituḥ*—of the Yamuna river, the daughter of the sun-god; *tira-upante*—on the shore; *sphuranti*—are manifested; *nirantara*—thick; *vratati*—of creepers; *nikaraiḥ*—with multitudes; *etaḥ*—they; *taḥ*—they; *mahīruha*—of trees; *rajayaḥ*—multitudes; *kiśalaya*—of blossoming twigs; *kulaiḥ*—with multitudes; *yasam*—of which; *navyaiḥ*—new; *alabhyata*—is attained; *rādhikā*—of Radhika; *śruti-parisare*—on the ear; *tāḍaṅka*—of the earrings; *śrī*—of the beauty; *vidambana*—imitation; *caturī*—skill.

(walking) Covered by many blossoming vines and filled with newly budding twigs, these trees on the Yamunā's shore expertly imitate the beauty of Rādhā's earrings.

Text 95

*madhumaṅgalaḥ: (sa-vismayam) va-assa ettha jovvane vi vasantassa kīsa tal-
lakkhaṇam ṇatthi.*

sa—with; *vismayam*—wonder; *va-assa*—O friend; *ettha*—here; *jovvane*—in youth; *vi*—although; *vasantassa*—of springtime; *kīsa*—why?; *tat*—of that; *lakkhanam*—characteristic; *na*—not; *atthi*—is.

Madhumaṅgala: (struck with wonder) Friend, this spring season is now in its youth. Why does it not show the signs of youth?

Text 96

kṛṣṇah: sakkhe satyam āttha. tathā hi

*ātanvanti pikās tathā madhuliho vācamyamānām vratam
mākandeṣu darodgatā api jaḍi-bhāvam bhajanty aṅkurāḥ
ardhodgīrṇa-mukhāpy aśoka-nikare viṣkambhate ma 24jarī
kālindī-tāta-simni hanta kim iyam suptā madhu-śrīr abhūt*

sakhe—O friend; *satyam*—the truth; *āttha*—you speak; *tathā hi*—furthermore; *ātanvanti*—accept; *pikāḥ*—teh cuckoos; *tathā*—in the same way; *madhulihaḥ*—the bees; *vacamyamanam*—of those who follow a vow of silence; *vratam*—the vow; *makandesu*—on the mango trees; *dara*—slightly; *udgataḥ*—manifested; *api*—even; *jadi*—of being stunned; *bhavam*—the condition; *bhajanti*—have attained; *ankurāḥ*—the new sprouts; *ardha*—half; *udgirna*—opened; *mukha*—mouth; *api*—even; *asoka*—of asoka trees; *nikare*—in the grove; *viṣkambhate*—checks; *mañjari*—the blossoms; *kalindī*—of the Yamuna; *tata-simni*—on the shore; *hanta*—indeed; *kim*—whether?; *iyam*—she; *supta*—asleep; *madhu*—of spring; *śrī*—the goddess; *abhut*—has become.

Kṛṣṇa: Friend, you speak the truth. The cuckoos and bees have taken a vow of silence, the new sprouts on the mango trees have suddenly stopped, and the blossoming buds on the aśoka trees have also stopped. Has the goddess of spring fallen asleep on the Yamunā's shore?

Text 97

madhumaṅgalaḥ: pekkha esā ka-e vi virahiṇī-e vararavinda-vira-ida sejjā.

pekkha—look!; *esā*—this; *ka-e-vi*—of some girl; *virahini-e*—separated from her lover; *vara*—beautiful; *aravinda*—of lotus flowers; *vira-ida*—of fashioned; *sejja*—bed.

Madhumaṅgala: Look! Here is a bed of lotus flowers made by a girl separated from her lover.

Text 98

kṛṣṇah: nūnam asyāḥ praṇa-rakṣaṇāya sakhyā viṣṭambhiteyam vasanta-lakṣmīḥ.

nūnam—indeed; *asyāḥ*—of her; *praṇa*—of the life-breath; *akṣaṇāya*—for the

protection; *sakhya*—by the friend; *viṣṭambhita*—has become stunned; *vasanta*—of spring; *lakṣmīḥ*—the goddess.

Kṛṣṇa: Perhaps to save this girl's life one of her friends made the goddess of spring unconscious.

Text 99

(*ity alokya sātāṅkam*)

*śūnya-kroḍā nivida-kamalaiḥ kalpitā talpa-vedī
nediyasyās tanu-laharibhiḥ śilitā heli-putryāḥ
aṅga-jvāla-paricaya-milan-murmurā marma-duḥkha-
vyākhyā-pañji mama dhiyam iyam dhūmrayantī dhunoti*

iti—thus; *alokya*—looking; *sa*—with; *atāṅkam*—anguish; *śūnya*—empty; *kroḍā*—in the middle; *nivida*—with many; *kamalaiḥ*—lotus flowers; *kalpita*—fashioned; *talpa-vedī*—the bed; *nediyasyāḥ*—nearby; *tanu*—gentle; *laharibhiḥ*—with waves; *śilitā*—made; *heli-putryāḥ*—of the Yamuna River, the daughter of the sun-god; *aṅga*—of the body; *jvāla-paricaya*—the fever; *milat*—meeting; *murmura*—blazing fire; *marma*—of the heart; *duḥkha*—of sufferings; *vyākhyā-pañji*—the catalogue; *mama*—My; *dhiyam*—intelligence; *iyam*—this; *dhūmrayanti*—emitting smoke; *dhunoti*—makes tremble.

(Looking, He becomes filled with anguish.) Fashioned with many lotus flowers and sprinkled with the nearby Yamunā's gentle waves, this empty bed sets My limbs on fire. It tortures My heart and makes My thoughts tremble.

Text 100

madhumaṅgalaḥ: edam aggado ṇi-uñja-sali-am salahehi.

edam—this; *aggado*—ahead; *ni-uñja*—in the forest grove; *sali-am*—the cottage; *salahehi*—praise.

Madhumaṅgala: Now that You have glorified the bed You should praise the forest-cottage ahead of us.

Text 101

kṛṣṇah: (parikramya sodgrivam paśyan sāścaryam.) katham āraṇya-veśa-dhāriṇī harinīyaṁ mad-aṅga-pratimā. (iti sannidhāya) nūnam etayā silpācārya-kalā-kausāla-vivartena bhavitavyam.

parikramya—walking; *sa*—with; *udgrivam*—neck raised; *paśyan*—looking; *sa*—with; *āścaryam*—surprise; *katham*—how is it?; *araṇya*—suitable for a forest; *veśa*—dress; *dharini*—wearing; *harini*—charming; *iyam*—this; *mat*—of Me; *aṅga*—of the body; *pratima*—the deity form; *iti*—thus; *sannidhaya*—coming near; *nūnam*—certainly; *etaya*—by this; *silpa-acarya*—of Visvakarma, the master of all artists; *kala*—the art; *kausala*—expertness; *vivartena*—by the manifestation; *bhavitavyam*—may be.

Kṛṣṇa: (He walks. He eagerly gazes and becomes filled with wonder.) Is this a graceful Deity of Me decorated with forest flowers? (He goes close to the Deity.) This must be the art of Viśvakarmā, the master of all sculptors.

Text 102

madhumaṅgalah: (sa-kautukam) hi hi eso jevva appaṇo pi-a-va-assao ma-e cirado laddho. tumam kkhu rā-into ṇa me bamhaṇa-badu-assa ahirubo. (iti nirīksya) pi-a-va-assa pekkha ka-e bi anura-iṇi-e sevā kidatthi.

sa—with; *kautukam*—eagerness; *hi*—Oh!; *hi*—Oh!; *eso*—He; *jevva*—indeed; *appaṇo*—of the self; *pi-a*—dear; *va-asso*—friend; *ma-e*—by me; *cirado*—after a long time; *laddho*—is attained; *tumam*—You; *kkhu*—indeed; *ra-into*—the king of kings; *na*—not; *me*—me; *bamhana*—a brahmana; *badu-assa*—boy; *ahirubo*—like; *iti*—thus; *nirīksya*—looking; *pi-a*—dear; *va-assa*—friend; *pekkha*—look; *ka-e*—by some; *ka-e bi*—by some girl; *anura-ini-e*—filled with love; *seva*—service; *kidatthi*—was performed.

Madhumaṅgala: (eager) Oh! Oh! After a long time I have found my dear friend. You are a great king. You are not a brāhmaṇa boy as I. (inspecting) Dear friend, look! Some girl has very lovingly worshiped this Deity.

Text 103

kṛṣṇah: sakhe sādhu lakṣitam.

*asau vyasta-nyastā viśadayati mālā vivasatām
vibhakteyaṁ carcā nayana-jala-vṛṣṭim kathayati
karotkampam tasyā vadati tilakam kuñcitam idam
kṛśāṅgyāḥ premāṇam varivasitam eva prathayati*

sakhe—O friend; *sadhu*—well; *laksita*—observed; *asau*—this; *vyasta*—scattered; *nyasta*—placed; *visadayati*—afflicts; *mala*—the garland; *vivasatam*—the condition of being overwhelmed; *vibhakta*—broken; *iyam*—this; *carca*—ointment; *nayana*—from the eyes; *jala*—of tears; *vṛstim*—shower; *kathayati*—tells; *kara*—of the hand; *utkampam*—the trembling; *tasyāḥ*—of Her; *vadati*—speaks; *tilakam*—the tilaka marking; *kuncita*—curved; *idam*—this; *kṛśa-angyaḥ*—of the slender girl; *premanam*—pure love; *varivasitam*—service; *eva*—certainly; *prathayati*—proclaims.

Kṛṣṇa: Friend, your perception is good. This carelessly placed flower garland proclaims that this girl was overwhelmed with emotion. This broken sandalwood paste declares that She was crying a monsoon of tears. This crooked tilaka marking states that Her hand was trembling. The way this slender girl worshiped the Deity speaks of Her great love.

Text 104

(nepathye) ido ido pi-a-sahi.

nepathye—from behind the scenes; *ido*—this way; *ido*—this way; *pi-a*—dear; *sahi*—friend.

A voice from behind the scenes: This way, dear friend. This way.

Text 105

*kṛṣṇah: sakhe nūnam pratyasidanti mūrter upāsikās taruṇyaḥ. tad eṣā mad-arcā
kuñjāntare niveśyatām. mayāsyāḥ suṣṭhu veśa-mādhurīm urī-kṛtya bimbosthīnām
bhāva-niṣṭhām niṣṭhānkayisyata vedīyam adhiṣṭheyā. (ity ubhau tathā kurutaḥ.)*

sakhe—O friend; *nūnam*—certainly; *pratyasidanti*—returning; *murteḥ*—of the deity; *upasikaḥ*—worshippers; *taruṇyaḥ*—the girls; *tat*—therefore; *esa*—this; *mat*—My; *arca*—deity; *kuñja*—the forest grove; *antare*—within; *nivesyatam*—should be

placed; *mayā*—by Me; *asyāḥ*—of it; *susthu*—nicely; *vesa*—of the decoration; *madhurim*—the sweetness; *urī-kṛtya*—accepting; *bimba-osthinam*—of the girls who have beautiful lips red as bimba fruits; *bhava*—of love; *nistham*—the faith; *niṣṭankayisyata*—observing; *vedi*—on the altar; *iyam*—this; *adhistheya*—should be stood; *iti*—thus; *ubhau*—both; *tathā*—in that way; *kurutaḥ*—act.

Kṛṣṇa: Friend, now the girls who worshiped this Deity are returning. Take the Deity into the forest. I will assume the same charming decorations the Deity had. I will stand on the altar as it did, and I will see the great love and faith of these girls whose beautiful lips are red as bimba fruits. (They both act accordingly.)

Text 106

(*tataḥ praviśati sakhibhyām anugamyamānā rādhā.*)

tataḥ—then; *praviśati*—enters; *sakhibhyām*—by two gopī-friends; *anugamyamana*—followed; *rādhā*—Rādhā.

(Accompanied by two gopī-friends, Rādhā enters.)

Text 107

rādhā: (puro 'valokya sa-romaṅcam) ammahe paḍimā-e māhurī-bhara-sahuda. jam saccam cce-a māhava-damsara-camakkāram uppadedi.

puraḥ—ahead; *avalokya*—looking; *sa*—with; *romaṅcam*—hairs standing up; *ammahe*—ah!; *paḍima-e*—of the deity; *māhurī*—of sweetness; *bhara*—abundance; *sahuda*—goodness; *jam*—because; *saccam*—truth; *cce-a*—certainly; *māhava*—of Kṛṣṇa; *damsana*—sight; *camakkaram*—wonder; *uppadedi*—creates.

Rādhā: (she looks ahead and the hairs of Her body stand erect.) Ah! The Deity is so sweetly handsome. It creates the same wonderful impression of directly seeing Kṛṣṇa.

Text 108

bakulā: (janāntikam) ṇa-a-vunde pekkha paḍimā-e sundaram.

jana-antikam—only to Nava-vṛndā; na-a-vunde—O Nava-vṛndā; pekkha—look; padima-e—of the deity; sundaram—at the handsomeness.

Bakulā: (aside to Nava-vṛndā) Nava-vṛndā, look at how handsome the Deity is.

Text 109

nava-vṛndā: (sa-smitam) mugdhe nūnam satyabhāmā-premonmādas tvayy api sañcakrāma. yā harim eva pratimāṃ pratyēṣi.

sa—with; smitam—a smile; mugdhe—O bewildered girl; nūnam—certainly; satyabhāmā—of Satyabhāmā; prema—of love; unmada—the madness; tvayī—in you; api—even; sañcakrama—has entered; ya—which; harim—Kṛṣṇa; eva—certainly; pratimam—the deity; pratyēṣi—you believe.

Nava-vṛndā: (smiling) Bewildered girl, Satyabhāmā's madness of love has also entered you. You also think that this Deity is actually Kṛṣṇa.

Text 110

kṛṣṇah: (sa-vismayānandam) hanta keyam cittākarṣiṇī kalpa-latikā.

sa—with; vismaya—of wonder; ānandam—the bliss; hanta—ah!; ka—who?; iyam—this; citta—the heart; akarsini—attracting; kalpa-latika—desire creeper.

Kṛṣṇa: (struck with wonder and happiness) Ah! Who is this kalpa-lata—vine that enchants My heart?

Text 111

(iti sautsukyam)

*hṛdayāntara-sphurad-amanda-vedanā
bhara-vāvadūka-vadanāmbhujadyutiḥ*

nayanānta-tāṇḍavita-nīla-kuntalā
sudatī mad-akṣi-padavīm prapadyate

iti—thus; *sa*—with; *autsukyam*—eagerness; *hṛdaya*—the heart; *antara*—within; *sphurat*—manifesting; *amanda*—great; *vedana*—torment; *bhara*—abundance; *vavaduka*—eloquent; *vadana*—face; *ambuja*—lotus; *dyutiḥ*—splendor; *nayana*—of the eyes; *anta*—the corner; *tandavita*—dancing; *nila*—black; *kuntala*—locks of hair; *su-datī*—with beautiful teeth; *mat*—of Me; *akṣi*—of the eyes; *padavim*—the pathway; *prapadyate*—has attained.

(with great desire) Her teeth very beautiful, curling locks of black hair dancing at the corners of Her eyes, and the beauty of Her lotus face eloquently proclaiming the torment in Her heart, a very beautiful girl has entered the pathway of My eyes.

Text 112

(*punar nibhalya camatkāram.*) *hanta hanta katham saiveyam me prāṇa-vallabhā rādhā.* (*ity aśru-dhārām avārayan sa-vimarṣam.*)

punaḥ—again; *nibhalya*—looking; *camatkāram*—wonder; *hanta*—ah!; *hanta*—ah!; *katham*—whether?; *sa*—She; *eva*—certainly; *iyam*—this girl; *me*—of Me; *prāṇa*—to the life; *vallabha*—most dear; *rādhā*—Rādhā; *iti*—thus; *aśru*—of tears; *dharam*—a flood; *avarayan*—concealing; *sa*—with; *vimarsam*—reflection.

(Looks again and becomes struck with wonder.) Ah! Ah! Is this Rādhā, who is more dear to Me than My own life? (Struggling to check a flood of tears, He reflects.)

Text 113

akalpi sura-silpinā parikalayya māyā-mayī
sukhāya mama rādhikā dhruvam amanda-vṛndāvane
bhaved iha kuśasthalī-nagara-nītibhir durgame
mamāntar-avarodhane kva nu tadiya-sambhāvanā

akalpi—created; *sura-silpina*—by Visvakarma, the sculptor of the demigods; *parikalayya*—considering; *mayā-mayī*—illusory; *sukhaya*—for the pleasure; *mama*—of Me; *rādhikā*—a Radhika; *dhruvam*—certainly; *amanda*—beautiful; *vṛndāvana*—in this Vṛndāvana; *bhaved*—may be; *iha*—here; *kuśasthalī*—of Dvaraka; *nagara*—of the city; *nitibhiḥ*—by the arrangements; *durgame*—difficult to enter;

mama—of Me; *antah*—within; *avarodhane*—the inner apartments; *kva*—where?; *nu*—indeed; *tadiya*—of Her; *sambhavana*—the existence.

This girl must be an illusory Rādhā the celestial sculptor Viśvakarmā made to bring Me some happiness in this beautiful Vṛndāvana. How is it possible for Rādhā to pass the fortifications of Dvārakā City and then enter the inner rooms of My palace?

Text 114

rādhā: (kṛṣṇa-mukhendum avalokya) hanta hanta nibbharukkaṅṭhidā-e mama muddhattaṅam jam go-indassa paḍimāṃ jevva go-indaṃ maṅṅemi. (iti sāśru-dhāram a 24jalim baddhvā.) a-i padibimba avi kim tumha bimbassa amburuha-lo-aṅassa kallaṅam.

kṛṣṇa—of Kṛṣṇa; *mukha*—of the face; *indum*—the moon; *avalokya*—gazing; *hanta*—ah!; *hanta*—ah! *nibbhar*—great; *ukkaṅṭhida*—with yearning; *mama*—of Me; *muddhattanam*—bewilderment; *jam*—because; *go-indassa*—o Govinda; *paḍimam*—the statue; *jevva*—certainly; *go-indam*—Govinda; *maṅṅemi*—I consider; *iti*—thus; *sa*—with; *asru*—of tears; *dharam*—a flood; *a 24jalim baddhva*—folding Her hands; *a-i*—O; *padibimba*—reflection of Kṛṣṇa; *avi kim*—whether?; *tumha*—of You; *bimbassa*—of the reflected object; *amburuha-lo-anassa*—of the lotus-eyed Kṛṣṇa; *kallaṅam*—happiness.

Rādhā: (gazing at Kṛṣṇa's moonlike face) Ah! Ah! I am filled with such a strong desire to meet Kṛṣṇa. I am so bewildered I think this statue of Kṛṣṇa is Kṛṣṇa Himself. (Crying a stream of tears, She folds Her hands and says) O reflection of Kṛṣṇa, is the real lotus-eyed Kṛṣṇa well and happy now?

Text 115

kṛṣṇaḥ; (sollāsam) ayi māyā-yantra-mayī rādhike satyam idānīm eva kṛṣṇaḥ kṣemī. yad iyam sarva-mudrayā taṃ lokottaram anukurvati tvam asya kṣemaṃ pṛcchasi.

sa—with; *ullasam*—happiness; *ayi*—O; *mayā-yantra-mayī*—O illusion created by magic; *radhike*—O Radhika; *satyam*—in truth; *idanim*—now; *eva*—certainly; *kṛṣṇaḥ*—Kṛṣṇa; *kṣemī*—is happy; *yad*—because; *iya*—Her; *sarva*—all; *mudraya*—with characteristics; *taṃ*—Her; *loka-uttaram*—extraordinary; *anukurvati*—imitating; *tvam*—You; *asya*—of Him; *kṣemaṃ*—the welfare; *pṛcchasi*—inquire.

Kṛṣṇa: (jubilant) O illusion of Rādhā created by magical spells, Kṛṣṇa is indeed very happy at this moment. He is happy because, Your features exactly resembling the extraordinary features of Rādhā, You are now asking about His welfare.

Text 116

rādhā: (sa-camatkāram) sāhu ṇa-a-vunde. sāhu sāhu. ja-e sippa-kala-kusala-e nimmida padimavi edam kim pi mahuram vaharedi.

sa—with; *camatkāram*—wonder; *sahu*—well done!; *na-a-vunde*—Nava-vṛndā; *sahu*—well done; *sahu*—well done; *ja-e*—by which; *sippa*—of sculpture; *kala*—artistry; *kusala-e*—with expertness; *nimmida*—created; *padima*—a statue; *vi*—even; *kim pi*—something; *mahuram*—sweet; *vaharedi*—may speak.

Rādhā: (struck with wonder) Well done, Nava-vṛndā! Well done! Well done! This statue is so expertly crafted it is even able to speak sweet words.

Text 117

kṛṣṇah: aho gandharva-purānukāriṇo 'pi māyā-gandharva-nātyasya kāpi cira-camatkāra-kāritā yad atra mamāpy ābadhiteva rādhā pratibhāsate.

aho—ah!; *gandharva-pura*—a mirage; *anukarinaḥ*—like; *api*—even; *mayā-gandharva-natyasya*—of magic; *ka api*—something; *cira*—for a long time; *camatkāra*—wonder; *karita*—done; *yad*—because; *atra*—here; *mama-of Me*; *api*—even; *abadhita*—without restraint; *rādhā*—Rādhā; *pratibhāsate*—is reflected.

Kṛṣṇa: Ah! This magical mirage of Rādhā is very wonderful. Rādhā is clearly reflected in this very place.

Text 118

rādhā: (sānandādbhutam sanskṛtena)

varo dhinvan ghrāṇam parimilati so 'yam parimalo

*ghana-śyāmā seyaṁ dyuti-vitatir ākarṣati dṛśau
svaraḥ so 'yam dhīras taralayati karṇau mama balād
aho govindasya prakṛtim upalabdḥā pratikṛtiḥ*

sa—with; *ānanda*—bliss; *adbhutam*—and wonder; *sanskṛtena*—in Sanskrit; *varaḥ*—excellent; *dhinvan*—delighting; *ghraṇam*—the nose; *parimilati*—touches; *sah ayam*—this; *parimalaḥ*—fragrance; *ghana*—as a cloud; *śyāma*—dark; *sa iyam*—this; *dyuti*—of splendor; *vitatiḥ*—expansion; *akarṣati*—attracts; *dṛśau*—the eyes; *svaraḥ*—sound; *sah iyam*—this; *dhiraḥ*—charming; *taralayati*—causes to tremble; *karṇau*—ears; *mama*—My; *balat*—forcibly; *aho*—ah!; *govindasya*—of Kṛṣṇa; *prakṛtim*—the nature; *upalabdha*—has attained; *pratikṛtiḥ*—the statue.

Rādhā: (jubilant and struck with wonder) The sweet fragrance of this statue delights My nose. The splendid color of this statue, dark as a monsoon cloud, attracts My eyes. The charming words spoken by this statue make My ears tremble with happiness. Ah! This statue is exactly like Kṛṣṇa Himself!

Text 119

*(iti kākuṁ kurvati.) a-i kaṇha-paḍime esā cadu-kodihim bhikkkhedi. rāhi. evvaṁ
cce-a jaṅgami-bhavi-a ciraṁ suhavehi santāba-jajjaram dīna-e lo-anam.*

iti—thus; *kakum*—plaintive words; *kurvati*—doing; *a-i*—O; *kanha*—of Kṛṣṇa; *padime*—statue; *esa*—this; *cadu*—of sweet words; *kodihim*—with millions; *bhikkkhedi*—begs; *tahi*—Rādhā; *evvam*—in this way; *cce-a*—certainly; *jaṅgami*—moving; *bhavi-a*—becoming; *ciraṁ*—for a long time; *suhavehi*—please give pleasure; *santāba*—with pain; *jajjaram*—wounded; *dīna-e*—of the poor girl; *lo-anam*—the eyes.

(In a plaintive voice) O statue of Kṛṣṇa, this Rādhā begs You with millions of sweet words: Please become a living, moving person and give some happiness to the pain-filled eyes of this poor girl.

Text 120

*kṛṣṇah: hanta vṛndāraka-varḍhake diṣṭyā samvardhito 'smi. (iti bāṣpa-dhārām
vitanoti.)*

hanta—O; *vṛndāraka*—of the statue; *varḍhake*—O sculptor; *diṣṭyā*—by good fortune; *samvardhitaḥ*—prosperous; *asmi*—I have become; *iti*—thus; *bāṣpa*—of

tears; *dharam*—a stream; *vitanoti*—manifests.

Kṛṣṇa: O sculptor, I have become very fortunate. (He cries a stream of tears.)

Text 121

nava-vṛndā: sakhi celāñcalenāpasaryatām priya-mukhāmbhojād bāṣpāmbu-dhārā.

sakhi—O friend; *cela*—of the garment; *añcalena*—with the edge; *apasaryatam*—should be removed; *priya*—of Your beloved; *mukha*—of the face; *ambhojat*—from the lotus flower; *bāṣpa-ambu*—of tears; *dhara*—the stream.

Nava-vṛndā: Friend, with the edge of Your sari You should wipe away the tears from the lotus face of Your beloved.

Text 122

(rādhā sāpatrapam tathā karoti.)

rādhā—Rādhā; *sa*—with; *apatrapam*—shyness; *tathā*—in that way; *karoti*—acts.

(Rādhā shyly does that.)

Text 123

nava-vṛndā: (svagatam) katham asau mādhave rādhikāṅga-sparśa-saukhyena stimitākṣo bhavan pṛṣṭhāsrita-kadamba-stambham ālambate.

svagatam—aside; *katham*—how is it?; *asau*—this; *mādhavaḥ*—Kṛṣṇa; *rādhikā*—of Rādhikā; *aṅga*—of the body; *sparśa*—of the touch; *saukhyena*—by the happiness; *stimita*—filled with tears; *akṣaḥ*—whose eyes; *bhavan*—being so; *pṛstha*—behind; *asrita*—resting; *kadamba*—of a kadamba tree; *stambham*—the trunk; *alambate*—rests.

Nava-vṛndā: (aside) This statue of Kṛṣṇa feels intense happiness by the touch

of Rādhā's body. The statue's eyes are filled with tears, and it now leans against the kadamba tree behind it. How are these things possible?

Text 124

rādhā: haddhī haddhī sāvāvi-am dhammam gada paḍimā. (iti mūrchatī.)

haddhī—Oh!; *haddhī*—Oh!; *sāvāvi-am*—the original person; *dhammam*—the nature; *gada*—has attained; *paḍimā*—the statue; *iti*—thus; *mūrchatī*—She faints.

Rādhā: Oh! Oh! The statue has come to life. (She faints.)

Text 125

(nepathye saṅkula-dhvaniḥ.)

nepathye—behind the scenes; *saṅkula*—tumultuous; *dhvaniḥ*—sound.

(A tumultuous sound comes from behind the scenes.)

Text 126

bakulā: (sāvegam) ṇa-a-vunde kadham eso saṅkam vikkosantaṇam kalaviṇam kalavo viddavadi.

sa—with; *avegam*—excitement and hurry; *ṇa-a-vunde*—O Nava-vṛndā; *kadham*—why?; *eso*—this; *sa*—with; *saṅkam*—fear; *vikkosantanam*—crying; *kalavinam*—of peacocks; *kalavo*—the multitude; *viddavadi*—runs.

Bakulā: (agitated) Nava-vṛndā, why are the peacocks fleeing and crying in fear?

Text 127

nava-vṛndā: nūnam vidarbha-nandinī vṛndāvanam prapede. tadya-parivāraṇām mañjira-siñjitena śankita-marāla-kulotkārṣaḥ kalāpinaḥ palāyante. tad itas tūrṇam tvayā satyāpasaryatām.

nūnam—certainly; *vidarbha*—of the king of Vidarbha; *nandinī*—the daughter (Rukmiṇī); *vṛndāvanam*—Vṛndāvana; *prapede*—has entered; *tadya*—of her; *parivaraṇam*—of the associates; *mañjira*—of the ankle-bells; *siñjitena*—by the tinkling sounds; *śankita*—feared; *marāla*—of swans; *kula*—peacocks; *palayante*—flee; *tad*—therefore; *itaḥ*—from this place; *tūrṇam*—quickly; *tvayā*—by you; *satya*—Satyabhāmā; *apasaryatam*—should be taken.

Nava-vṛndā: Rukmiṇī must have come to Vṛndāvana with her friends, who wear tinkling bells on their ankles. Thinking the tinkling sounds are warblings of the most graceful swans, the peacocks are now fleeing in fear and embarrassment. Rukmiṇī is coming. You must quickly take Satyabhāmā away from this place!

Text 128

bakulā: sahu mantesi. (iti murchitām eva rādhām aṅgī-kṛtya niṣkrāntā.)

sahu—well; *mantesi*—you speak; *iti*—thus; *murchitam*—the fainted; *eva*—certainly; *rādhām*—Rādhā; *aṅgī-kṛtya*—taking; *niṣkrānta*—exits.

Bakulā: You speak well. (She takes up the fainted Rādhā and exits.)

Text 129

madhumaṅgalaḥ: (nikuñjan nihsṛtya) accari-am accari-am. bho pi-a-va-assa saccam cce-a paḍimā-ruvosi.

nikuñjat—from the forest; *nihsṛtya*—coming; *accari-am*—wonderful!; *accari-am*—wonderful!; *bho*—O; *pi-a*—dear; *va-assa*—friend; *saccam*—in truth; *cce-a*—certainly; *paḍima*—of a statue; *ruvo*—the form; *si*—You are.

Madhumaṅgala: (emerging from the forest) Wonderful! Wonderful! O dear friend, in truth You have become a motionless statue.

Text 130

kṛṣṇah: (puro dṛṣṭim prakṣipan.) hanta hanta katham līnā babhūva sadyas tvaṣṭrī śilpamayā. (iti camatkāram abhinīya.) navavṛnde bhūyo 'pi kim iyam prastotum śakyate jagad-vismāpinī kāpi māyā.

*purah—*ahead; *dṛṣṭim—*glance; *prakṣipan—*casting; *hanta—*alas!; *hanta—*alas!; *katham—*where?; *līnā—*disappeared; *babhūva—*has; *sadyah—*at once; *tvaṣṭri—*of Visvakarma; *silpamayā—*the statue; *iti—*thus; *camatkāram—*wonder; *abhinīya—*representing dramatically; *navavṛnde—*O Nava-vṛndā; *bhuyah—*again; *api—*also; *kim—*whether?; *iyam—*this; *prastotum—*to manifest; *sakyate—*is able; *jagat—*the universe; *vismāpinī—*filling with wonder; *ka api—*something; *mayā—*creation of magic.

Kṛṣṇa: (looks ahead) Alas! Alas! Where has the magical statue created by Viśvakarmā gone? (He is filled with wonder.) Nava-vṛndā, can you bring back this magical statue that filled the universe with wonder?

Text 131

nava-vṛndā: atha kim.

*atha—*then; *kim—*whether?

Nava-vṛndā: Why not?

Text 132

kṛṣṇah: (sotkaṇṭham) sakhi tūrṇam apaniyatām.

*sa—*with; *utkaṇṭham—*eagerness; *sakhi—*O friend; *tūrṇam—*at once; *apaniyatam—*should be brought.

Kṛṣṇa: (eagerly) O friend, bring the statue at once!

Text 133

nava-vṛndā: deva yato 'ham vidravantī cakravākīva bibhemi seyaṁ sannikṣṛtā devī candrikā. (iti niṣkrāntā.)

deva—O Lord; *yataḥ*—from whom; *aham*—I; *vidravanti*—fleeing; *cakravāki*—a cakravāki bird; *iva*—like; *bibhemi*—I fear; *sa iyam*—she; *sannikṣṛta*—near; *devi*—queen; *candrika*—moonlight; *iti*—thus; *niṣkrāntaḥ*—exits.

Nava-vṛndā: My Lord, Queen Rukmiṇī is approaching. I am afraid of her. I will flee from her as the cakravāki bird flees moonlight.

Text 134

(tataḥ praviśati saha-parijanā candrāvalī.)

tataḥ—then; *praviśati*—enters; *saha*—with; *parijana*—associates; *candrāvalī*—Candrāvalī.

(Accompanied by her friends, Candrāvalī enters.)

Text 135

candrāvalī: halā māhavi virahīṇī-e vahiṇī-e rāhi-e so-analo ajjavi me ṇa ṇivvadi.

hala—O; *mahavi*—Mādhavī; *virahini-e*—separated; *vahini-e*—sister; *rahi-e*—for Rādhā; *so-a*—of grief; *analo*—the fire; *ajja*—today; *vi*—even; *me*—of me; *na*—not; *nivvadi*—has become extinguished.

Candrāvalī: O Mādhavī, the fire of grief for my lost sister Rādhā has not become extinguished even today. It still burns.

Text 136

mādhavī: bhṭṭi-dāri-e pa-idi-siṇiddhasi. kadham̐ ṇivvadu.

bhṭṭi-dari-e—O princess; *pa-idi*—by nature; *siṇiddha*—affectionate; *asi*—you are; *kadham̐*—how?; *ṇivvadu*—will be extinguished.

Mādhavī: Princess, it is Your nature to be very affectionate to others. How will you be able to extinguish this fire of love?

Text 137

candrāvalī: sahi ajja ajja-utteṇa hā rāhi hā rāhi tti savvam̐ cce-a rattim̐ siviṇa-idam̐.

sahi—O friend; *ajja*—today; *ajja-uttena*—by my husband; *ha*—O; *rāhi*—Rādhā; *ha*—O; *rāhi*—Rādhā; *tti*—thus; *savvam̐*—the whole; *cce-a*—certainly; *rattim̐*—night; *siviṇa-idam̐*—spoke in His sleep.

Candrāvalī: Friend, my husband spent all of last night calling out "O Rādhā! O Rādhā!" in His sleep.

Text 138

mādhavī: ṇūṇam̐ siviṇa-damsana-vikkhohidam̐ attana-am̐ viṇodedum̐ eso vundā-aṇam̐ pa-ittho.

nūnam̐—certainly; *siviṇa*—in a dream; *damsana*—the sight; *vikkhohidam̐*—upset; *attana-am̐*—heart; *vinodedum̐*—to please; *eso*—He; *vundā-anam̐*—in Vrndāvana; *pa-ittho*—has entered.

Mādhavī: His heart must be upset by something He saw in last night's dream. He must have entered Vrndāvana forest to cheer up His unhappy heart.

Text 139

candrāvalī: saccam̐ bhaṇasi.

saccam—the truth; *bhanasi*—you speak.

Candrāvalī: You speak the truth.

Text 140

mādhavī: pekkha bhaṭṭi-dāri-e āggado ṇi-uñje bhaṭṭā.

pekkha—look!; *bhatti-dari-e*—O princess; *aggado*—arrived; *ni-uñje*—in the forest grove; *bhatta*—your husband.

Mādhavī: O princess, look! Your husband has come to this forest-grove.

Text 141

candrāvalī: (sāci samīksya.) halā jam vundā-anevī eso upphulla-aro vilo-i-adi. tā takkemi a-uruvvam kim pi rasantaram laddho.

saci—crookedly; *samīksya*—looking; *hala*—Oh!; *jam*—because; *vunda-ane*—in Vrndāvana; *vi*—even; *eso*—He; *upphulla*—blossoming with happiness; *a-aro*—whose body; *vilo-i-adi*—is seen; *ta*—therefore; *takkemi*—I may conjecture; *a-uruvvam*—unprecedented; *kim pi*—something; *rasa*—sweetness; *antaram*—another; *laddho*—has attained.

Candrāvalī: (gazing with crooked eyes) I can see that He is very happy in this Vrndāvana forest. I think He must have tasted some sweet nectar He did not know before.

Text 142

mādhavī: (nibhalya) bhaṭṭi-dāri-e phudam saṅgadā sā hariṇī saccabhāmā.

nibhalya—looking; *bhatti-dari-e*—O princess; *phudam*—clearly; *saṅgada*—met; *sa*—She; *harini*—charming; *saccabhama*—Satyabhāmā.

Mādhavī: (looking) Princess, He must have met charming Satyabhāmā.

Text 143

candrāvalī: sahi saccam saccam. jam imassa ange so jevva ma-e-pesido divva-pariccha-o. tā gadu-a tattam janissam. (ity upasṛtya) ja-adu ja-adu ajja-utto.

sahi—O friend; *saccam*—it is true; *saccam*—it is true; *jam*—because; *imassa*—of Him; *ange*—on the body; *so*—this; *jevva*—certainly; *ma-e*—by men; *pesido*—sent; *divva*—celestial; *paricchado*—cloth; *ta*—therefore; *gadu-a*—going; *tattam*—the truth; *janissam*—I shall.

Candrāvalī: O friend, it is true! It is true! On His body is the same celestial cloth I gave to Satyabhāmā. I will approach Him and learn the truth. (She approaches.) All glories, all glories to my husband!

Text 144

kṛṣṇah: (sāvahittham) priye diṣṭyādya samaye vṛndāvanam upalabdhasi.

sa—with; *avahittham*—concealing His real feelings; *priye*—O beloved; *diṣṭyā*—by good fortune; *adya*—today; *samaye*—at this time; *vṛndāvanam*—Vrndāvana; *upalabdha*—obtained; *asi*—you are.

Kṛṣṇa: (concealing His real feelings.) Beloved! How fortunate that you have come to Vrndāvana just at this time!

Text 145

candrāvalī: (kṛṣṇam paśyanti sāścaryam apavarya sanskṛtena.)

*sphurati madhurimormiḥ sphaṛam āraṇya-veśam
kam api jagad-apūrvam bibhrato mādhavasya
kalayati sakhi tṛptim nedam īrsya-bhujāṅgi-
kavalitam api yatra prekṣyamāne mano me*

kṛṣṇam—at Kṛṣṇa; *paśyanti*—gazing; *sa*—with; *āścaryam*—wonder; *apavarya*—

aside; *sanskṛtena*—in Sanskrit; *sphurati*—is manifest; *madhurim*—of sweetness; *urmiḥ*—waves; *spharam*—greatly; *araṇya*—in the forest; *vesam*—with dress; *kam api*—something; *jagat*—in the world; *apurram*—never seen before; *bibhrataḥ*—manifesting; *mādhavasya*—of Kṛṣṇa; *kalayati*—sees; *sakhi*—O friend; *trptim*—happiness; *na*—not; *idam*—this; *irsya*—of jealous anger; *bhujāṅgi*—by the snake; *kavalitam*—bitten; *api*—even; *yatra*—where; *preksyāmana*—being seen; *manaḥ*—heart; *me*—my.

Candrāvalī: (gazing at Kṛṣṇa, she become struck with wonder. She whispers to Mādhavī) Now that He is decorated with these forest-ornaments, Kṛṣṇa shows great waves of sweetness never seen in this world. Still, bitten by the snake of jealous anger, my heart cannot become happy, even by gazing at the sweetness of Kṛṣṇa.

Text 146

(*iti smitam kṛtvā.*) *de-a ṇaviṇa-ṇa-ṇi-saṅgama-mahusaveṇa ditṭhi-ā papphurasī.*

iti—thus; *smitam*—a smile; *kṛtvā*—doing; *de-a*—O Lord; *navina*—new; *ṇa-ṇi*—of the lover; *saṅgama*—of the association; *mahusaveṇa*—with the great festival; *ditṭhi-a*—by good fortune; *papphurasī*—You are trembling with happiness.

(smiling) Lord, You are very fortunate. Now You are trembling with happiness by enjoying a great festival of association with Your new lover.

Text 147

kṛṣṇah: (vihasya) priye pracīna-praṇayinīti bhāṇyatām.

vihasya—laughing; *priye*—O beloved; *pracīna*—old; *praṇayinī*—lover; *iti*—thus; *bhāṇyatām*—should be said.

Kṛṣṇa: (laughing) Beloved, say "old lover".

Text 148

candrāvalī: (sa-śaṅkam) kā kkhu pa-ina-pana-iṇī.

sa—with; *śaṅkam*—fear; *ka*—who?; *kkhu*—indeed; *pa-ina*—old; *pana-ini*—lover.

Candrāvalī: (suspicious) Who is this "old lover?"

Text 149

kṛṣṇah: priye ma kuru śaṅkam. vṛndāvana-latāṅgir eva. nāparā.

priye—O beloved; *ma*—don't; *kuru*—do; *śaṅkam*—suspicion; *vṛndāvana*—of Vṛndāvana forest; *lata*—of creepers; *aliḥ*—the host; *eva*—certainly; *na*—not; *apara*—anything else.

Kṛṣṇa: Beloved, please don't be suspicious. These vines of Vṛndāvana forest are my "old lover". It is nothing more.

Text 150

mādhavī: saccam bhaṇadi bhattā jam vṛndā-aṅga-kappa-ladā-e uvanidā esā mālā.

saccam—the truth; *bhaṇadi*—speaks; *bhatta*—the lord; *jam*—because; *vuna-ana*—of Vṛndāvana; *kappal-lada-e*—by the desire- creeper; *uvanida*—brought; *esa*—this; *mala*—garland of flowers.

Mādhavī: Your husband speaks the truth. The desire vine gave Him this flower garland.

Text 151

kṛṣṇah: mādhavī mā mudhā śaṅka-kalaṅkena kilaṅkayā viśuddham candrāvalīm. yad iyam mālā madhumaṅgala-kalā-kaśāla-sākṣāt-kṛtiḥ.

mādhavī—O Mādhavī; *ma*—don't; *mudha*—uselessly; *śaṅka*—of suspicious;

kalankena—with the dirt; *kila*—indeed; *ankaya*—mark; *visuddham*—pure; *candrāvalīm*—Candrāvalī; *yat*—because; *iyam*—this; *mala*—garland; *madhumaṅgala*—of Madhumaṅgala; *kala*—of art; *kausala*—by the skill; *sakṣat-kṛtiḥ*—manifestation.

Kṛṣṇa: Mādhavī, don't unnecessarily mark pure-hearted Candrāvalī with the black spot of these suspicions. This garland was made by Madhumaṅgala's artistic skill.

Text 152

candrāvalī: (sākūta-smitam) ajja mahumaṅgala edam kosumbham ambaram vi tumha kala-kosalam.

sa—with; *akuta*—a meaningful; *smitam*—smile; *ajja*—O noble; *mahumaṅgala*—Madhumaṅgala; *edam*—this; *kosumbham*—red; *ambaram*—garment; *vi*—indeed; *tumha*—of you; *kala*—of art; *kosalam*—the skill.

Candrāvalī: (with a meaningful smile) O noble Madhumaṅgala, is this red garment also the product of your artistic skill?

Text 153

kṛṣṇah: (svagatam) nūnam devyā dṛṣṭa-pūrvo 'yam paricchadah. (prakāśam) devi vana-devyā mamedam upahārī-kṛtam.

svagatam—aside; *nūnam*—indeed; *devya*—by the queen; *dṛṣṭa*—seen; *pūrvah*—before; *ayam*—this; *paricchadah*—garment; *prakāśam*—openly; *devi*—O queen; *vana*—of the forest; *devya*—by the goddess; *mama*—of Me; *idam*—this; *upahārī-kṛtam*—was given.

Kṛṣṇa: (aside) My queen must have seen this garment before. (openly) My queen, the goddess of this forest gave this cloth to Me.

Text 154

mādhavī: de-a anujanīhi esā ghara-de-ī gharam gacchadu.

de-a—O Lord; *anujanīhi*—give permission; *esa*—she; *ghara-de-ī*—housewife; *gharam*—to the house; *gacchadu*—may go.

Mādhavī: Lord, please give Your permission so the queen may return home.

Text 155

kṛṣṇah: devi nemaṁ sṛaddhehi mādhavīyam alīka-vācam.

devi—O queen; *na*—not; *imam*—this; *sṛaddhehi*—you should believe; *mādhavīyam*—of Mādhavī; *alīka*—lying; *vacam*—statement.

Kṛṣṇa: My queen, don't believe Mādhavī's lies.

Text 156

candrāvalī: māhavi sahi-e sarassa-i-e gahida-pakkhamhi samvuttā.

mahavi—O Mādhavī; *sahi-e*—my friend; *sarassa-i-e*—by Sarasvatī, the goddess of truth; *gahida*—taken; *pakkha*—the side; *amhi*—I; *amvutta*—am.

Candrāvalī: O Mādhavī, Sarasvatī, the goddess of truth has come on my side.

Note: This is a reference to previous speech, where the ambiguous word "mādhavīyam" may mean either "of Mādhavī", or "of Mādhava (Kṛṣṇa)." If the second meaning is accepted, then Kṛṣṇa may be understood to have said "My queen, don't believe Kṛṣṇa's lies." In the present statement Candrāvalī claims that the goddess of truth forced Kṛṣṇa to admit He was lying.

Text 157

kṛṣṇah: (svagatam) katham sva-giraiva nigrhīto 'smi devyā.

svagatam—aside; *katham*—how?; *sva*—own; *gira*—with words; *eva*—certainly; *nigrhītaḥ*—attacked; *asmi*—I am; *devya*—by My queen.

Kṛṣṇa: (aside) Even with My own words My queen attacks Me.

Text 158

candrāvalī: kaṇha (ity ardhokte sa-lajjam.) ajja-utta.

kaṇha—Kṛṣṇa!; *iti*—thus; *ardha*—half; *ukte*—in the statement; *sa*—with; *lajjam*—embarrassment; *ajja-utta*—O my husband.

Candrāvalī: Kṛṣṇa! (She stops in the middle of her words and then continues in a much more timid fashion.) O noble husband.

Note: Candrāvalī is worried that she is becoming too bold.

Text 159

kṛṣṇaḥ: (sānanda-smitan) priye diṣṭyā sudhā-dhārām payito 'smi. tad alam aryā-putreti kūpāmbunā.

sa—with; *ānanda*—bliss; *smitam*—a smile; *priye*—O beloved; *diṣṭyā*—by good fortune; *sudha*—of sweet nectar; *dharam*—a flood; *payitaḥ*—caused to drink; *asmi*—I am; *tat*—therefore; *alam*—what is the use?; *arya-putra*—O noble husband; *iti*—thus; *kupa*—of a well; *ambuna*—of the water.

Kṛṣṇa: (with a blissful smile) Beloved, you have already given Me a flood of sweet nectar to drink. What is the use of giving Me this well-water of "O noble husband?"

Note: Kṛṣṇa prefers Candrāvalī's angry words, which He calls a flood of nectar, to her sweet politeness, which He calls well-water.

Text 160

candrāvalī: ajja-utta na kkhu aham anahinṇa jaṃ tujjha sokkha-hedu-ena keli-pabandhena khijjissam.

ajja-utta—O noble husband; *na*—not; *kkhu*—indeed; *aham*—aham; *anahinna*—a fool; *jaṃ*—which; *tujjha*—of You; *sokkha*—pleasure; *hedu-ena*—by the cause; *keli*—of pastimes; *pabandhena*—by the multitude; *khijjissam*—I will become unhappy.

Candrāvalī: I am not such a fool that Your blissful pastimes will make me unhappy.

Text 162

kṛṣṇah:

*tvad-aṅga-saṅgatair ebhis
tapto 'smi mihirātapaiḥ
vindanti candana-cchāyām
mām devi sīsiri-kuru*

tvat—of You; *aṅga*—the limbs; *saṅgataiḥ*—touching; *ebhiḥ*—by them; *taptaḥ*—burned; *asmi*—I am; *mihira*—of the sun; *atapaiḥ*—by the rays of the sun; *vindanti*—finding; *candana*—of a sandal tree; *chayam*—the shade; *mam*—Me; *devi*—O queen; *sisiri-kuru*—please cool.

Kṛṣṇa: I burn with pain because the harsh sunlight troubles your body. O queen, please bring Me to the shade of a sandal tree and make Me cool again.

Text 162

mādhavī: de-a kadhorappa esā bhāṭṭi-dāri-a sutṭhu tavam soḍhum pāredi jaṃ tumha paccakkham cce-a caṇḍa-bhā-a-mandire jalantam jalana-kunḍam jalakeli-kunḍam viṇṇadavadi.

de-a—O Lord; *kadhora*—hard; *appa*—heart; *esa*—she; *bhatti-dari-a*—princess; *sutṭhu*—clearly; *tavam*—suffering; *sodhum*—to bear; *pāredi*—is able; *jaṃ*—because; *tumha*—of You; *paccakkham*—in the presence; *cce-a*—certainly; *canda-bha-a*—of the goddess Candrabhaga (Durga); *mandire*—in the temple; *jalantam*—blazing;

jalana—of fire; *kundam*—the pit; *jala*—of water; *keli*—sports; *kundam*—a pond; *vinnadavadi*—considered.

Mādhavī: My Lord, this princess has a very hard heart. She can easily bear any great heat or any great suffering. Right before Your own eyes she thought the blazing sacrificial fire in the temple of Candrabhāgā was a pool of water for water pastimes.

Text 163

kṛṣṇah: (svagatam) mādHAVI sādhu sādhu. yad atra snehātirekaṁ sūcayantī samaye sakhya-sevām vitanoṣi.

svagatam—aside; *mādhavī*—O Mādhavī; *sādhu*—well done!; *sādhu*—well done!; *yad*—because; *atra*—here; *sneha*—affection; *atirekam*—excessive; *sucayanti*—indicating; *samaye*—at the time; *sakhya*—of friendship; *sevām*—the service; *vitanosi*—you perform.

Kṛṣṇa: (aside) Well done!, Mādhavī! Well done! Now you have shown your love for her. Now you have acted as a true friend.

Text 164

candrāvalī: ajja-utta attano hi-a-aṅgameṇa paṇa-ina jaṇeṇa samam sacchandam viharehi. esaham ante-ure pavisami. (iti sa-parivārā niṣkrāntā.)

ajja-utta—O noble husband; *attano*—of the self; *hi-a-aṅgameṇa*—in the heart; *paṇa-iva*—love; *janena*—the person; *samam*—with; *sacchandam*—as You like; *viharehi*—You may enjoy pastimes; *esa aham*—I; *ante-ure*—in the inner apartments of the palace; *pavisami*—shall enter; *iti*—thus; *sa*—with; *parivara*—her friend; *niṣkrānta*—exits.

Candrāvalī: O noble husband, now You may enjoy pastimes with this lover so dear to Your heart. I am going into the palace. (Accompanied by her friend, she exits.)

Text 165

kṛṣṇah: sakhe suṣṭhu kaṣṭam āpatitam yad adya devī ruṣṭā.

sakhe—O friend; *susthu*—greatly; *kastam*—a calamity; *apatitam*—has fallen; *yat*—because; *adya*—now; *devi*—My queen; *rusta*—is angry.

Kṛṣṇa: Friend, this is a great calamity. My queen is angry.

Text 166

madhumaṅgalaḥ: mā evvaṁ bhana. jam de-i-e rosassa padam kim pi na lakkhidam.

ma—don't; *evvam*—in this way; *bhana*—speak; *jam*—because; *de-i-e*—by the queen; *rosassa*—of anger; *padam*—the condition; *kim pi*—something; *na*—not; *lakkhidam*—was seen.

Madhumaṅgala: Don't talk like that. I did not see that the queen was angry at all.

Text 167

kṛṣṇah: sakhe gūḍha-roṣā hi manasvinyah. tathā hi

sakhe—O friend; *gudha*—concealed; *rosa*—anger; *hi*—indeed; *manasvinyah*—of a thoughtful girl; *tathā-hi*—furthermore.

Kṛṣṇa: Friend, a thoughtful girl will hide her anger.

Text 168

*uddhūtā smita-kaumudī na madhurā vaktrendu-bimbāt tayā
mṛdvīnām na nirākṛtā nija-girām mādhyā-lakṣmīr api
koṣṇair adya durāvarair nija-mano gūḍha-vyathā-śamsibhiḥ
śvāsair eva daroddhuta-stana-paṭais tasyā ruṣaḥ kīrtitāḥ*

uddhūta—risen; *smita*—of the smile; *kaumudī*—the moonlight; *na*—not; *madhura*—sweet; *vaktra*—of the face; *indu*—of the moon; *bimbat*—from the circle; *taya*—by her; *mrdvinam*—of the sweet and gentle gopīs; *na*—not; *nirakṛta*—rejected; *nija*—own; *giram*—words; *madhurya*—of the sweetneess; *lakṣmīḥ*—the opulence; *api*—also; *ka*—what girl; *usnaiḥ*—hot; *adya*—now; *duravaraiḥ*—difficult to be restrained; *nija*—own; *manaḥ*—heart; *gudha*—concealed; *vyathā*—agitation; *samsibhiḥ*—proclaiming; *svasaiḥ*—with sighs; *eva*—indeed; *dara*—slightly; *uddhuta*—raised; *stana*—on her breasts; *pataiḥ*—with the cloth; *tasyāḥ*—of her; *rusaḥ*—anger; *kīrtitaḥ*—is glorified.

The sweet moonlight of her smile is not eclipsed and the sweetness of her words has not turn bitter. Still, the warm sighs visible on the bodice that covers her raised breasts proclaim the anger hidden in her heart.

Text 169

tad adya devī-prasādanam eva nijābhīṣṭa-sādhanam. (iti niṣkrāntāḥ sarve.)

tat—therefore; *adya*—now; *devī*—of the queen; *prasadanam*—the satisfaction; *eva*—certainly; *nija*—own; *abhiṣṭa*—desired; *sadhanam*—activity; *iti*—thus; *niṣkrāntau*—They both exit. *iti*—thus; *niṣkrāntaḥ*—exits; *sarve*—all.

Now my wish is to please her and make her happy. (They both exit.)

(Everyone exits.)

Act Eight

Text 1

(tataḥ praviśati nava-vṛndayānugamyamāno viśvakarmā.)

tataḥ - then; *praviśati* - enter; *nava-vṛndāya* - by Nava-vṛndā; *anugamyamanah* - followed; *viśvakarmā* - Viśvakarmā.

(Accompanied by Nava-vṛndā, Viśvakarmā enters.)

Text 2

viśvakarmā:

*dvārādhipāya kalitāñjalibhiḥ surendrair
antar-vivikṣubhir avāpta-bahiḥ-prakoṣṭhā
cittam haraty avasare pratihāryamāna-
rājīva-sambhava-harādyā hareḥ purīyam*

dvara - at the doors; *adhipaya* - to the guards; *kalita* - placed; *añjalibhiḥ* - with respectfully folded palms; *sura* - of the demigods; *indraiḥ* - by the kings; *antaḥ* - within; *vivisubhuiḥ* - desiring to enter; *avāpta* - attained; *bahiḥ* - outside; *prakosta* - at the doorstep; *cittam* - the heart; *harati* - enchants; *avasare* - at the proper moment; *pratiharyamana*; *being allowed to enter*; *rajīva-sambhava* - Lord Brahma, who was born from the lotus flower of Garbhodakasayi Viṣṇu; *hara* - Lord Siva; *adya* - now; *hareḥ* - of Lord Kṛṣṇa; *puri* - palace; *iyam* - this.

Viśvakarmā: Lord Kṛṣṇa's palace, where the leaders of the demigods, eager to enter, beg the doorkeeper with respectfully folded hands, and where the doorkeeper has them wait at the doorstep, and at the right moment allows Brahmā and Śiva to enter, enchants my heart.

Text 3

*(pārśvato vilokya) vatse api nāma gataḥ puruṣottame satyāyāḥ pratimeti vicitro
bhramaḥ. tasyāpi tasyām madīya-māyeti. (smitam kṛtvā) athavā bhrama eva sa na
bhavet. yad vaiśleṣikānurāgāmṛta-vibhramo 'yam.*

parsvataḥ - at the side; *vilokya* - looking; *vatse* - O child; *api-nama* - perhaps; *gataḥ* - gone; *puruṣa-uttame* - for the Supreme Personality of Godhead; *satyāyāḥ* - of Satyabhāmā; *pratima* - the statue; *iti* - thus; *vicitraḥ* - wonderful; *bhramaḥ* - mistake; *tasya* - of Him; *api* - also; *tasyam* - for Her; *madiyam* - my; *ayeti* - attains; *smitam* - a smile; *kṛtvā* - doing; *athava* - or; *bhramaḥ* - a mistake; *eva* - certainly; *saḥ* - this; *na* - not; *bhavet* - may be; *yat* - because; *vaiślesika* - in separation; *anuraga* - of transcendental love; *amṛta* - of the nectar; *vibhramaḥ* - mistake; *ayam* - this.

(Glancing at his side) Child, the Supreme Personality of Godhead, Kṛṣṇa, was bewildered into thinking that Satyabhāmā was a statue, and Satyabhāmā was

Herself bewildered into thinking Kṛṣṇa was a statue. Their bewilderment was My work. (smiles) Then again, They were not bewildered. They were only overwhelmed by the nectar of Their love-in-separation.

Text 4

nava-vṛndā: aṛya mantri-rājena kauśalatāḥ śrāvita-rahasyayor etayor vibhrama eva sambhrama-bhūmānaṁ avāpa. tena ca rādhikā-saṅgama-kāmas tamarasākṣaḥ sūddhānta-maṇḍale kuṇḍinendra-nandinīm prasādyānandayann abravīt. devī trilokī-kakṣasu kim tavābhīṣṭam. tad abhivyajya nija-nideśa-bhājanam manyamānatayaiva paryāpta-samasta-niḥśreyase preyasi vidhehi prasāda-mādhurīm.

arya - O noble sir; *mantri* - of royal counselors; *rajena* - by the king; *kausalatāḥ* - with expertize; *sraṇita* - caused to hear; *rahasyayoḥ* - of the two secrets; *etayoḥ* - of them both; *vibhramaḥ* - bewilderment; *eva* - certainly; *sambhrama* - of agitation; *bhūmanam* - an abundance; *avāpa* - attained; *tena* - by this; *ca* - also; *rādhikā* - with Rādhikā; *saṅgamana* - for a meeting; *kamaḥ* - yearning; *tamarasa* - like red lotus flowers; *akṣaḥ* - whose eyes; *sūddhānta-maṇḍale* - in the inner rooms of the palace; *kuṇḍina* - of Kuṇḍina; *indra* - of the king; *nandinīm* - the daughter; *prasadya-* - pleasing; *ānandayan* - delighting; *abravīt* - said; *devī* - O goddess; *tri-loki-kakṣau* - in all the three worlds; *kim* - what?; *tava* - of you; *abhīṣṭam* - is desired; *tad* - that; *abhivyajya* - please reveal; *nija* - own; *nideśa-bhājanam* - order; *manyamanataya* - with great respect; *eva* - certainly; *paryāpta* - attained; *samasta* - all; *niḥśreyase* - in benedictions; *vidhehi* - please grant; *prasāda* - mercy; *madhurīm* - the sweetness.

Nava-vṛndā: When the royal counselor Uddhava expertly informed Them about the secret of Their actual indentities, both Rādhā and Kṛṣṇa became overwhelmed with the desire to enjoy pastimes together. Yearning to meet with Rādhā, Kṛṣṇa, whose eyes are like two red lotus flowers, approached Queen Rukmiṇī in the inner rooms of the palace, and after doing many things to satisfy and please her, said: "Goddess, in all the three worlds, what would you like? Beloved, please command Me. With great respect I will do everything to please you. In this way give Me the sweetness of your mercy."

Text 5

viśvakarmā: tatas tataḥ.

tataḥ - then?; *tataḥ* - then?

Viśvakarmā: Then? Then?

Text 6

Nava-vṛndā: tataś ca devī-hṛdaya-jñā mādhavī prāha deva tat kim nāma bhuvane yad adbhutam vastu mahāvarodhane kilātra nāsti. kintu gagane gacchato marālasya cañcu-putād idam adṛṣṭa-caram aravindam vibhraṣtam. tad-dāma-gumphana-kāmeyam abhūd bhartṛ-dārikā iti.

tata - then; *ca* - also; *devi* - of the queen; *hṛdaya* - the heart; *jñā* - understanding; *mādhavī* - Mādhavī; *prāha* - said; *deva* - O Lord; *tat* - therefore; *kim* - what?; *nama* - indeed; *bhuvane* - in the world; *yat* - what; *adbhutam* - is wonderful; *vastu* - substance; *maha* - great; *avarodhane* - in the palace; *kila* - indeed; *atra* - here; *na* - not; *asti* - is; *kintu* - however; *gagane* - in the sky; *gacchataḥ* - going; *maralasya* - os swan; *cancu* - of the beak; *putat* - from the opening; *idam* - this; *adṛṣṭa-caram* - unprecedented; *aravinda* - lotus flower; *vibhrastam* - fell; *tat* - of these lotuses; *dama* - of a garland; *gamphana* - to string; *kama* - desiring; *iyam* - she; *abhut* - became; *bhartr-darika* - the princess; *iti* - thus.

Nava-vṛndā: Then, understanding the desire of the queen's heart, Mādhavī said: "My Lord, what wonderful thing in the entire world is not already present in Your palace? Still, one day, from the beak of a swan flying in the sky a very wonderful lotus flower fell here. Princess Rukmiṇī wishes many of these lotuses so she may string a great garland of them."

Text 7

viśvakarmā: vatse ām jāne. sura-saugandhikam nāma tat pañkajam āhartum man-mukhād eva grhītoddeśaḥ puṇḍarīkākṣaḥ khāṇḍava-prastham pratasthe.

vatse - O child; *am* - yes; *jane* - I know; *sura* - among the demigods; *saugandhikam* - fragrant; *nama* - named; *tat* - that; *pañkajam* - lotus flower; *ahartum* - to take; *mat* - of me; *mukhat* - from the mouth; *eva* - certainly; *grhīta* - taken; *uddesaḥ* - information; *puṇḍarīka-akṣaḥ* - lotus-eyed Kṛṣṇa; *khandhva-prastham* - for the Khandava forest; *pratasthe* - set out.

Viśvakarmā: Yes, my child. I know. I told Him to collect the lotus flowers named Sura-saugandhika. Accepting this advice from my mouth, lotus-eyed Kṛṣṇa

has set out for the Khāṇḍava forest.

Text 8

*nava-vṛndā: tat pañkaja-vṛndam āhṛtya madhumaṅgala-hastena mādavyām
ādhāya ca mādhas chadmanā devīm anujñāpayitum sampraty avarodham sādhasyati.*

tat - that; *pañkaja* - of lotus flowers; *vṛndām* - multitude; *āhṛtya* - taking;
madhumaṅgala - of Madhumaṅgala; *hastena* - by the hand; *mādavyām* - in
Mādhavī; *ādhāya* - placing; *ca* - also; *mādhas* - Kṛṣṇa; *chadmana* - by a trick;
devīm - the queen; *anujñāpayitum* - to ask a favor; *sampraty* - now; *avarodham* - the
palace; *sādhasyati* - enters.

Nava-vṛndā: Lord Kṛṣṇa then collected these lotus flowers and placed them in the hands of Madhumaṅgala, who gave them to Mādhavī. Now, on the pretext of some other business, Kṛṣṇa has entered the palace to beg a favor from His queen.

Text 9

viśvakarmā: tvam kutra sādhasyasi.

tvam - you; *kutra* - where; *sādhasyasi* - are going.

Viśvakarmā: Where were you going just now?

Text 10

nava-vṛndā: bhavatām sakāṣe.

bhavatām - of you; *sakāṣe* - to the area.

Nava-vṛndā: To see you.

Text 11

viśvakarmā: kim iti.

kim - why?; iti - thus.

Viśvakarmā: Why?

Text 12

nava-vṛndā: bhavad-adbhuta-vidyā-vidagdhata-prasiddhim avadhārya saubhāgya-sukha-sad-guṇādhayakaṁ sura-nāyaka pure 'py anirmita-pūrvam apūrva-nepathya-sādhanam prasādhanam devyā yad abhyarthitam. tan niravāhi kim āryeṇa.

bhavat - of you; adbhuta - wonderful; vidya - of knowledge; vidagdhata - artistic skill; prasiddhim - fame; avadharya - knowing; saubhagya - of good fortune; sukha - happiness; sat - good; guna - qualities; adhayakam - placing; sura - of the demigods; nayaka - of the king; pure - in the city; api - even; anirmita - not made; pūrvam - before; apūrva - unprecedented; nepathya - garments and ornaments; sadhanam - construction; prasadhanam - decoration; devya - by the queen; yat - which; abhyarthitam - was requested; tat - that; niravahi - you may take; kim - whether?; aryena - by the noble gentleman.

Nava-vṛndā: Aware of the great fame of your wonderful artistic craftsmanship, Queen Rukmiṇī asked you to create many very beautiful and pleasing garments and ornaments so wonderful even in the city of the king of the demigods no one has seen the like of them before. Has the noble gentleman completed them yet?

Text 13

viśvakarmā: na kevalam devyā eva nirvāhitam kintu satyāyās ca.

na - not; kevalam - only; devyaḥ - of the queen; eva - certainly; nirvahitam - completed; kintu - but; satyāyāḥ - of Satyabhāmā; ca - also.

Viśvakarmā: Not only for Queen Rukmiṇī, but I also made them for Satyabhāmā.

Text 14

nava-vṛndā: ārya durmanāyisyate devī.

arya - O noble sir; *durmanayisyate* - will become upset; *devi* - the queen.

Nava-vṛndā: Noble sir, Queen Rukmiṇī will be upset.

Text 15

viśvakarmā: putri śaṅkam mā kuru. tan mayā devyām āveditam asti. tathā hi

*devi nāptrī-bhaved bhāmā
bhānu-sambandhato mama
tat-artham api tenāham
racayisyāmi maṇḍanam*

tad ehi. tat karaṇḍikā-yugam bhavatyām arpayāmi. (iti niṣkrāntau.)

(viṣkambhakaḥ.)

putri - O daughter; *śaṅkam* - anxiety; *ma* - do not; *kuru* - do; *tat* - therefore; *maya* - by me; *devyam* - to the queen; *aveditam* - explained; *asti* - is; *tathā hi* - furthermore; *devi* - O queen; *nāptrī-bhave* - has become the granddaughter; *bhama* - Satyabhāmā; *bhanu* - fo the sun-god; *sambandhataḥ* - from the relationship; *mama* - with me; *tat-artham* - for this reason; *api* - also; *tena* - by this; *aham* - I; *racayisyami* - shall fashion; *mandanam* - ornaments; *tat* - therefore; *ehi* - come; *tat* - this; *karaṇḍitaḥ* - jewelry boxes; *yugam* - pair; *bhavatyam* - to you; *arpayami* - I shall give; *iti* - thus; *niṣkrāntau* - they exit; *viskambhakaḥ* - the viskambhaka interlude.

Viśvakarmā: Daughter, don't worry. I said to Queen Rukmiṇī: "O goddess, because Satyabhāmā is the sun-god's daughter, She is also my granddaughter. Therefore I must make ornaments for Her also." Come. I will give you the two boxes of ornaments.

(They both exit.)

(Thus ends the viṣkambhaka interlude)

Text 16

(*tataḥ praviśati kṛṣṇaḥ.*)

kṛṣṇaḥ:

*carcām siñcati śoṣayaty api mitho vispardhaye vāsa-kṛt
netra-dvandvam uraś ca yad virahato bāṣpāyamānaṁ mama
hanta svapna-śate 'pi durlabhatara-prekṣotsavā preyasī-
prāpyotsaṅgam atarkitaṁ mama katham sā rādhikā vartate*

tataḥ - then; *praviśati* - enters; *kṛṣṇaḥ* - Kṛṣṇa; *carcam* - ointment; *sincati* - sprinkles; *sosayati* - dries; *api* - also; *mithaḥ* - mutually; *vispardhaye* - for rivalry; *vasa-kṛt* - fragrant; *netra* - of eyes; *dvandvam* - pair; *uraḥ* - chest; *ca* - and; *yat* - of whom; *virahataḥ* - from the separation; *baṣpayamanam* - filled with tears; *mama* - My; *hanta* - alas!; *svapna* - of dreams; *sate* - in hundreds; *api* - even; *durlabhatara* - very difficult to achieve; *prekṣa* - of the sight; *utsava* - the festival; *preyasi* - of the beloved; *prāpya* - attaining; *utsaṅgam* - the embraced; *atarkitam* - unexpected; *mama* - of Me; *katham* - whether?; *sa* - She; *rādhikā* - Radhika; *vartate* - is.

(Kṛṣṇa enters.)

Kṛṣṇa: Because of the pain of separation from My beloved Rādhā, My eyes bathe My chest in tears, moistening the fragrant sandal paste ointment there. Burning with the pain of separation from My beloved Rādhā, My chest then dries that moistened sandal paste. In this way My eyes and chest are engaged in a fierce battle over that sandal paste, Alas! Even in hundreds of dreams I cannot attain the rare festival of the sight of My beloved. One day will My Rādhā unexpectedly come here and surprise Me with an embrace?

Text 17

(*puro vilokya*) *kuṇḍinendra-nandini-maṇi-mandirāindam iyam alaṅkurvatī
virajate.*

puraḥ - ahead; *vilokya* - looking; *kuṇḍina* - of Kuṇḍina; *indra* - of the king; *nandini* - of the daughter; *maṇi* - jewelled; *mandira* - of the palace; *alindam* - at the entrance; *iyam* - she; *alaṅkurvatī* - decorating; *virajate* - is manifested.

(looking ahead) Queen Rukmiṇī, the daughter of the king of Kuṇḍina, decorates the jeweled entrance-way of the palace.

Text 18

(*tataḥ praviśati mādavyopāsyamānā candrāvalī.*) *candrāvalī: halā māvahi eso uvasappdi ajja-utto a uvaṇehi taṁ sura-so-andhi-a-māli-ārṇ.*

tataḥ - then; *praviśati* - enters; *mādhavya* - by Mādhavī; *upaśyamana* - attended; *candrāvalī* - Candrāvalī; *halā* - O; *māvahi* - Mādhavī; *eso* - He; *uvasappadi* - approaches; *ajja-utto* - my noble husband; *ta* - therefore; *uvaṇehi* - please bring; *taṁ* - that; *sura-so-andhi-a* - of sura-saugandhika flowers; *mali-am* - garland.

(Attended by Mādhavī, Candrāvalī enters.)

Candrāvalī: Mādhavī, my noble husband comes. Bring the garland of sura-saugandhika flowers.

Text 19

kṛṣṇaḥ: (upaśṛtya)

*tvam pakṣa-pāta-vaicitryād
ekāpy ākramya sarvataḥ
devi mac-citta-kāsāre
rāja-hamsīva rājasi*

upaśṛtya - approaching; *tvam* - you; *pakṣa* - of the wings; *pāta* - falling; *vaicitryat* - from the wonder; *eka* - alone; *api* - even; *ākramya* - arriving; *sarvataḥ* - in all respects; *devi* - O queen; *mat* - of Me; *citta* - of the heart; *kasāre* - in the lake; *rāja-hamsi* - a regal swan; *iva* - like; *rājasi* - you are splendidly manifest.

Kṛṣṇa: (approaches) O queen, you are like a beautiful regal swan that wonderfully spreads its wings in the lake of My heart.

Text 20

candrāvalī: (sākutam) māvahi juttam vi bhaṇidaṁ suṇi-a kiṁ tti kida-smidasi.

sa - with; *akutam* - feeling; *māvahi* - O Mādhavī; *juttam* - proper; *vi* - indeed;

bhanidam - words spoken; *sunī-a* - hearing; *kim* - why?; *tī* - thus; *kīda* - made; *smīda* - a smile; *asī* - you are.

Candrāvalī: (with feeling) O Mādhavī, He has spoken nicely. Why do you smile to hear His words?

Text 21

mādhavī: bhāṭṭi-dāri-e kāsāre pasarīda-ni-avvadāṁ vagīm sumari-a hasāmi.

bhāṭṭi-dāri-e - O princess; *kāsāre* - in that lake; *pasarīda* - extended; *nī-a* - own; *vvadāṁ* - vow; *vagīm* - the duck; *sumari-a* - remembering; *hasāmi* - I smile.

Mādhavī: Princess, I smile to think of the duck that also stays in that lake.

Text 22

*kṛṣṇaḥ: hanta kali-kaṇḍūla-tuṅḍa-mātra-sarvasve tamo-mayī mādhavīke
viramyatām. tvayoparañjayitum aśakyeyam candrāvalī.*

hanta - indeed; *kali* - for a quarrel; *kandula* - itching; *tunda* - beak; *matra* - sole; *sarvasve* - treasure; *tamaḥ-mayī* - O ignorant girl; *mādhavīka* - O Mādhavī; *viramyatām* - stop; *tvaya* - by you; *uparañjayitum* - to change; *asakya* - unable; *iyam* - this; *candrāvalī* - Candrāvalī.

Kṛṣṇa: Ignorant Mādhavī whose only wealth is a beak that itches for a quarrel, stop! You cannot change Candrāvalī's love.

Note: If the word "tamo-mayī" is interpreted to mean "O Rāhu-planet", and the word "uparañjayitum" to mean "is eclipsed", then the statement may be understood to mean:

"O Rahu-planet Mādhavī whose only wealth is a beak that itches for a quarrel, stop! You have no power to eclipse the many moons of Srimati Candrāvalī."

Text 23

(iti devīm paśyan)

api nocchvaśitum kṣamate
kṣaṇam apy anyatra man-manaḥ kvāpi
tvayi rati-dhuram yad uccair vahate gauravavatīm gaurī

iti - thus; devīm - at the queen; paśyan - looking; api - indeed; na - not;
ucchvasitum - to keep the breath of life; kṣamate - is able; kṣaṇam - for a moment;
api - even; anyatra - somewhere else; mat - y; manaḥ - heart; kva api - somewhere;
tvayi - for You; rati - of love; dhuram - an abundance; yat - because; uccair - greatly;
vahate - carries; gauravavatim - great; gaurī - O fair-complexioned girl.

(He glances at Queen Rukmiṇī) O fair-complexioned one, My heart is deeply in love with You. My heart cannot live for a moment without you.

Text 24

mādhavī: bhāṭṭi-dāri-e sahattheṇa tu-e ganthida esā sura-
so-andhi-a-mālā.

bhāṭṭi-dāri-e - O princess; sa-hatthēna - with your own hand; tu-e - by you;
ganthida - strung; esā - this; sura-so-andhi-a - of Sura-saugandhika flowers; mala -
garland.

Mādhavī: Princess, you strung this garland of sura-saugandhika flowers with your own hand.

Text 25

candrāvalī: (malam ādāya) ajja-utta esā kotthuhassa saha-
vasiṇī hodu. (iti vakṣasi vinyasyati.)

malam - the garland; ādāya - taking; ajja-utta - O noble husband; esā - this;
kotthuhassa - of the Kaustubha jewel; saha-
vasiṇī - the companion living in the same house; hodu - may become; iti - thus;
vakṣasi - on the chest; vinyasyati - places.

Candrāvalī: (takes the garland) Noble husband, may this garland become the

wife of Your Kaustubha jewel. (She places the garland on His chest.)

Text 26

kṛṣṇaḥ:
sundarāṅgi bhavadīya-mandire
medure mad-urasi srajaṁ vinā
tathyam eva bhavitum na kalpate
kaustubhena saha-vāsini parā

(*candrāvalī sa-lajjam namri-bhavati.*)

sundara - beautiful; *angi* - whose limbs; *bhavadiya* - of you; *mandire* - in the temple; *medure* - broad; *mat* - My; *urasi* - on the chest; *srajam* - the garland; *vina* - without; *tathyam* - in truth; *eva* - certainly; *bhavitum* - to exist; *na* - not; *kalpante* - is able; *kaustubhena* - with the Kaustubha jewel; *saha-vasini* - wife; *para* - another; *candrāvalī* - Candrāvalī; *sa* - with; *lajjam* - embarrassment; *namri-bhavati* - bows her head.

Kṛṣṇa: O beautiful girl, My broad chest is a palatial home for you. In the palace of My chest the Kaustubha jewel resides with your garland as his wife. In truth, he can take no other wife. (Embarrassed Candrāvalī bows her head.)

Text 27

kṛṣṇaḥ: (pāṇim abhimṛśya sādaram)
tapasvinīm dhyana-parām samikṣitum
kṛta-vrataḥ sāmprataṁ asmi kām api
ahnāya tatrānumati-pradānataḥ
satyānvitam kuṅkuma-gauri mām kuru

panim - the hand; *abhimṛśya* - touching; *sa* - with; *adaram* - affection and respect; *tapasvinim* - ascetic; *dhyana* - to meditation; *param* - devoted; *samikṣitum* - to see; *kṛta-vrataḥ* - promised; *samprata* - now; *asmi* - I am; *kam api* - to someone; *ahnaya* - for a day; *tatra* - there; *anumati* - permission; *pradanataḥ* - by giving; *satya* - truth; *anvitam* - possessing; *kuṅkuma-gauri* - O girl whose complexion is as fair as kuṅkuma; *mam* - Me; *kuru* - please make.

Kṛṣṇa: (with love and respect He touches her hand) Today I have promised to visit a certain ascetic woman, who is continually engaged in meditation on the

Supreme Lord. Please give Me permission to visit her today. O girl whose complexion is as fair as kuṅkuma, please allow Me to keep My promise to her.

Text 28

candrāvalī: jadhahi-ro-adi ajja-uttassa

jadha - as; *adhi-ro-adi* - it pleases; *ajja-uttassa* - my noble husband.

Candrāvalī: As it pleases my noble husband.

Text 29

kṛṣṇaḥ: (svagatam) nirātaṅko 'smi. tan nava-vṛndāvanam prayāmi. (iti niṣkrāntaḥ.)

svagatam - aside; *nirataṅkaḥ* - free from obstacles; *asmi* - I am; *tat* - therefore; *nava-vṛndāvanam* - to New Vṛndāvana; *prayāmi* - I shall go; *iti* - thus; *niṣkrāntaḥ* - He exits.

Kṛṣṇa: (aside) The obstacle is broken. Now I will go to New Vṛndāvana. (He exits.)

Text 30

(praviśya)

nava-vṛndā: devi tad idam maṇḍana-karaṇḍikayoḥ yugmān etayoḥ prathamam prathitena devyāś cihṇenānugatam. dvitīyam tu satyabhāmāyāḥ.

praviśya - entering; *devi* - O queen; *tat idam* - this; *mandana* - of ornaments; *karandikayoḥ* - of the boxes; *yugmam* - the pair; *etayoḥ* - of the pair; *prathamam* - the first; *prathitena* - manifested; *devyaḥ* - of the queen; *cihṇena* - with a mark; *anugatam* - followed; *dvitīyam* - the second; *tu* - indeed; *satyabhāmāyāḥ* - of Satyabhāmā.

(Enters)

Nava-vṛndā: My queen, here are two boxes of ornaments. The first one is for the queen. It bears this special mark. The second is for Satyabhāmā.

Text 31

mādhavī: (svagatam) attano nattiṇī-kide niccidam savvuttamam kidam huvissadi. ta parivattam kadu-a bhatti-dāri dudi-eṇa alaṅkarissam. (prakāśam) na-a-vunde duve-cce-a mama samuppehi. aham kira-sacca-e pesa-issam. (nava-vṛndā tathā karoti.)

svagatam - aside; *attano* - of the self; *nattini* - the granddaughter; *kide* - for the sake; *niccidam* - certainly; *savvuttamam* - the best; *kidam* - fashioned; *huvissadi* - will be; *ta* - therefore; *parivattam* - exchanged; *kadu-a* - having done; *bhatti-dari-am* - the princess; *dudi-ena* - with the second; *alaṅkarissam* - I will decorate; *prakāśam* - openly; *na-a-vunde* - O Nava-vṛndā; *duve* - both; *cce-a* - certainly; *mama* - to me; *samuppehi* - give; *aham* - I; *kira* - indeed; *sacca-e* - to Satyabhāmā; *pesa-issam* - I will send; *nava-vṛndā* - Nava-vṛndā; *tathā* - in that way; *karoti* - does.

Mādhavī: (aside) He must have made better ornaments for his own granddaughter. I will switch the boxes and decorate princess Rukmiṇī with the ornaments of the second box. (openly) Nava-vṛndā, give me both boxes. I will have the second box sent to Satyabhāmā. (Nava-vṛndā does that.)

Text 32

candrāvalī: ṅhadum ghara-dihi-am gamissam. (iti sa-parijanā niṣkrāntā.)

ṅhadum - to bathe; *ghara* - in the palace; *dihi-am* - to the pond; *gamissam* - I shall go; *iti* - thus; *sa* - with; *parijana* - her associates; *niṣkrānta* - exits.

Candrāvalī: Now I will go to bathe in the palace lake, (Accompanied by her companions, she exits.)

Text 33

nava-vṛndā: vṛndātavīm abhiṣecayitum sāmpratam ṛtu-rājo mayā datta-śubha-muhūrto 'sti, tatas tatra gacchāmi. (iti parikramati.)

vṛndātavīm - Vṛndāvana forest; *abhiṣecayitum* - to crown; *sāmpratam* - now; *ṛtu* - of seasons; *rajaḥ* - the monarch (spring); *mayā* - by me; *datta* - given; *śubha* - auspicious; *muhūrtaḥ* - moment; *asti* - is; *tataḥ* - therefore; *tatra* - there; *gacchami* - I shall go; *iti* - thus; *parikramati* - walks.

Nava-vṛndā: This is the auspicious time for me to have springtime, the king of seasons, crown the forest of Vṛndāvana. For this purpose I will go there. (She walks.)

Text 34

(nepathye)

*krīdotsavāya nivide vana-puṣpa-vapre
sa-preyasīm pāda-vihāram ihārpayantam
devam vilokya yugapan nijayā samṛddhyā
samvardhino 'tra kutukād ṛtavo 'vateruḥ*

nepathye - behind the scenes; *krīḍā* - of pastimes; *utsavaya* - for a great festival; *nivido* - thick; *vana* - of the forest; *puṣpa* - of flowers; *vapre* - the meadow; *sa* - with; *preyasim* - His beloved; *pada* - of the feet; *viharam* - pastimes; *iha* - here; *arpayantam* - offering; *devam* - the Lord; *vilokya* - seeing; *yugapat* - simultaneously; *nijaya* - own; *samṛddhya* - with transcendental opulence; *samvardhinaḥ* - expanded; *atra* - here; *kutukat* - happily; *ṛtavaḥ* - the seasons; *avateruḥ* - have incarnated.

A voice from behind the scenes: Seeing the Lord enjoying pastimes by happily walking with His beloved in the forest-garden filled with flowers, all the seasons became happy and, bringing all their opulences, at once appeared at that place.

Text 35

*nava-vṛndā: katham asau jagat-mohana-vanya-veśaḥ suṣṭhu nava-vṛndātavīm
kṛtārthayan prasādhitām rādhikām anusarpati.*

katham - why?; *asau* - He; *jagat* - the world; *mohana* - enchanting; *vanya* - with forest flowers; *veśaḥ* - decorated; *suṣṭhu* - nicely; *nava-vṛndā-atavīm* - New Vṛndāvana; *kṛta-arthayan* - making perfect; *prasādhitam* - decorated; *rādhikām* -

Rādhā; *anusarpati* - follows.

Nava-vṛndā: Why, decorated with forest flowers, and making Vṛndāvana forest all-perfect by His presence, does Lord Kṛṣṇa, who enchants the entire world, now follow beautifully decorated Rādhā?

Text 36

(*punar avekṣya sa-vismayam.*)

*atanvan kalakaṅṭha-nādam atulam stambha-śriyojjṛmbhite
bhūyiṣṭhocchalad-aṅkuraḥ phalitavān svedāmbhu-muktā-phalaiḥ
udyad-bāṣpa-maranda-bhāg avicalo 'py utkampavān bibhramaiḥ
rādhā-mādhavayor virājati cirād ullāsa-kalpa-drumaḥ*

punaḥ - again; *avekṣya* - looking; *sa* - with; *vismayam* - wonder; *atanvaḥ* - extending; *kalakaṅṭha* - of the cuckoo; *nadam* - the sound; *atulam* - incomparable; *stambha* - trunk; *sriya* - with beauty; *ujjṛmbhate* - manifest; *bhūyiṣṭha* - greatly; *ucchalat* - rising; *aṅkurat* - sprouts; *phalitavan* - bearing fruit; *sveda-ambu* - of perspiration; *mukta-phalaiḥ* - with pearls; *udyat* - rising; *baṣpa* - of tears; *maranda* - nectar; *bhakt* - possessing; *avicalaḥ* - unmoving; *api* - although; *utkampavan* - trembling; *bibhramaiḥ* - with agitation; *rādhā-mādhavayoḥ* - of Sri Sri Rādhā-Kṛṣṇa; *virajati* - is splendidly manifest; *cirat* - eternally; *ullasa* - of transcendental bliss; *kalpa-drumaḥ* - the desire tree.

(Looking again, she becomes struck with wonder.) Their sweet words the cooing of cuckoo birds on its branches, Their handsomeness its trunk, Their amorous desires its many new shoots, Their perspiration it's pearl fruits, Their tears it's honey, and Their pastimes the birds that make it tremble even though it never moves, the desire tree of Śrī Rādhā-Kṛṣṇa's transcendental bliss shines with great splendor.

Text 37

(*tataḥ praviṣato yathā-nirdiṣṭau rādhā-mādhavau.*)

tataḥ - then; *praviṣtaḥ* - enter; *yathā* - as; *nirdiṣṭau* - described; *rādhā* - Rādhā; *mādhavau* - and Kṛṣṇa.

(As described, Rādhā and Kṛṣṇa enter.)

Text 38

mādhavaḥ:

*tavātra parimṛgyata kim api lakṣma sākṣād iyam
mayā tvam upasāditā nikhila-loka-lakṣmīr asi
yathā jagati cañcate canaka-muṣṭi-sampattaye
janena patitā puraḥ kanaka-vṛṣṭir āsādyate*

tava - of You; *atra* - here; *parimṛgyata* - searching; *kim api* - something; *lakṣma* - a sign; *sākṣāt* - directly; *iyam* - this; *maya* - by Me; *tvam* - You; *upasādita* - found; *nikhila* - of all; *loka* - the worlds; *lakṣmīḥ* - the supreme goddess of fortune; *asi* - You are; *yathā* - just as; *jagati* - in the world; *cañcata* - wandering; *canaka* - of chick-peas; *muṣṭi* - for a handful; *sampattaye* - for the wealth; *janena* - by a person; *patita* - fallen; *puraḥ* - in the presence; *kanaka* - of gold; *vṛṣṭiḥ* - a shower; *asadyate* - is manifested.

Kṛṣṇa: I was searching for some sign of You, and now I have found You Yourself, the supreme goddess of fortune of all the worlds. I was like a person who wanders over the entire universe in search of a handful of chick-peas, and finds a monsoon-shower of gold instead.

Text 39

nava-vṛndā: (rādhām avekṣya) hanta hanta

*āloke kamalekṣaṇasya sajalāsāre dṛśau na kṣame
nāśleṣe kila śakti-bhāg ati-pṛthu-stambhā bhujā-
vallarī
vāṇī gadgada-kunṭhitottara-vidhau nālaṁ ciropasthite
vṛttiḥ kāpi babhūva saṅgama-naye vighnaḥ kuraṅgī-dṛśaḥ*

rādhām - Rādhā; *avekṣya* - seeing; *hanta* - ah!; *hanta* - ah!; *āloke* - in the sight; *kamala-ikṣaṇasya* - of lotus-eyed Kṛṣṇa; *sa-jalasare* - filled with tears; *dṛśau* - eyes; *na* - not; *kṣame* - are able; *na* - not; *asleṣe* - in embracing; *kila* - indeed; *śakti* - power; *bhag* - possessing; *ati* - very; *pṛthu* - greatly; *stambha* - stunned; *bhujā* - of the arms; *vallari* - the vine; *vāṇī* - voice; *gadgada* - with chooking; *kunṭhita* - dulled; *uttara-vidhau* - supremely; *na* - not; *alam* - able; *cira* - for a long time; *upasthite* - approached; *vṛttiḥ* - activity; *ka api* - something; *babhūva* - became; *saṅgama-naye* - in the meeting; *vighnaḥ* -

impediment; *kurangi-dṛśaḥ*-for the doe-eyed Rādhā.

Nava-vṛndā: (seeing Rādhā) Ah! Ah! Her eyes filled with tears, She is not able to see lotus-eyes Kṛṣṇa. The vines of Her arms completely stunned, She has no power to embrace Him. Her voice choked-up, She cannot speak. Although doe-eyed Rādhā has finally met Kṛṣṇa after a very long time, these obstacles still remain to separate Her from Him.

Text 40

kṛṣṇaḥ: (rādhām abhisṛtya)

*svāntam hanta mamāntarīṇa-viraha-jvālā-jaṭālam kṣaṇād
utkaṅṭhā-nikuramba-cumbitam idam kumbha-stani kṣubhyati
tenāntar-nava-vibhrama-stavakinīm dṛṣṭim sudhā-syandinīm
bhramyad-bhaṅgura-cilli-lāsyā-laharī-sambādham uttambhaya*

rādhām - Rādhā; *abhistya* - approaching; *svantam* - heart; *mama* - My; *antarina* - within; *viraha* - of separation; *jvala* - of flames; *jatalam* - a mass; *kṣaṇat* - in a moment; *utkaṅṭha* - of amorous longings; *nikuramba* - by a multitude; *cumbitam* - kissed; *idam* - it; *kumbha-stani* - O girl whose breasts are like waterpots; *kṣubhyati* - becomes agitated; *tena* - by this; *antaḥ* - within; *nava* - new; *vibhrama* - amorous charm; *stavakinim* - with clusters of flowers; *dṛṣṭim* - glance; *sudhā* - nectar; *syandinim* - trickling; *bhramyat* - restlessly moving; *bhaṅgura* - charming; *cilli* - of eyebrows; *lasya* - of dancing; *lahari* - waves; *sambadham* - filled; *uttambhaya* - please manifest.

Kṛṣṇa: (comes close to Rādhā) One moment My heart burns in the flames of separation, and the next moment it is aroused by the kiss of amorous desire. O girl whose breasts are like waterpots, please throw on Me Your glance filled with the flowers of ever-new playfulness, flowing with nectar, and flooded with waves of the dancing of Your restless, graceful eyebrows.

Text 41

*rādhā: (sa-trapam) ṇa-a-vunde niccidam eso vi siviṇo jevva. jam vāram vāram
evvam sokkha-sa-are kkhaṇam ṇimajji-a puro puṇo pabudhā-e ketti-am ma-e mukka-
kaṅṭham ṇa kkhu kandidam atthi.*

sa - with; *trapam* - embarrassment; *na-a-vunde* - O Nava-vṛndā; *niccidam* -

certainly; *eso* - this; *vi* - indeed; *sivino* - is a dream; *jevva* - certainly; *jam* - because; *varam varam* - again and again; *evvam* - in this way; *sokkha* - of happiness; *sa-are* - in the ocean; *kkhanam* - one moment; *nimajji-a* - plunging; *puno* - again; *puno* - and again; *pabuddha-e* - awakened; *ketti-am* - how much?; *ma-e* - by Me; *mukka* - with wide open; *kaṇṭham* - throat; *na* - not; *kkhu* - indeed; *kandidam* - crying; *asti* - is.

Rādhā: (embarrassed) Nava-vṛndā, I am definitely dreaming. Now I plunge again and again into the ocean of happiness. When I waken will I not again and again weep with an open throat?

Text 42

nava-vṛndā: priya-sakhi kheda-nidrā-bharāt prabuddhāsi tad atrāvadhehi

*acaṇḍakiraṇa-dyuti-druta-mṛgāṅka-kāntācala-
skhalat-taraṇa-sāraṇī-śata-vitīrṇa-vṛkṣotsavā
vikasvara-sarojinī-parimalāndha-bhṛṅgāvali-
sa-līlā-virutair ivāhvayati navya-vṛndātavi*

priya - dear; *sakhi* - O friend; *kheda* - of torment; *nidra* - of the dream; *bharat* - from the heavy weight; *prabuddha* - awakened; *asi* - You are; *tat* - therefore; *atra* - in this; *avadhehi* - please hear; *acaṇḍakiraṇa* - of the gentle shining moon; *dyuti* - by the effulgence; *druta* - melted; *mṛgāṅkakanta* - of candrakanta jewels; *acala* - from the mountain; *skhalat* - falling; *taraṇa* - glittering; *saraṇi* - of streams; *sata* - hundreds; *vitirna* - given; *vṛkṣa* - to the trees; *utsava* - a festival of happiness; *vikasvara* - blooming; *sarojini* - of lotus flowers; *parimala* - by the sweet fragrance; *andha* - blinded; *bhṛṅga* - of bees; *avali* - of the swarms; *sa* - with; *līlā* - playfulness; *rutaiḥ* - with the humming sounds; *iva* - as if; *ahvayati* - calls; *navya-vṛndātavi* - the forest of New Vṛndāvana.

Nava-vṛndā: Dear friend, You have just awakened from a terrible nightmare. Listen. In this forest of New Vṛndāvana there are many trees, who all feel a great festival of happiness to be watered by many hundreds of glistening streams created by mountains of candrakānta jewels melting in the moonlight. With the playful humming of many swarms of bumblebees blinded by the sweet fragrance of the blooming lotus flowers, this forest of New Vṛndāvana seems to be calling out to us.

Note: The candrakānta jewel is said to melt when exposed to the moonlight.

Text 43

kṛṣṇaḥ: nava-vṛnde sādhu sādhu sphuṭam abhūta-pūrvas toṣita-prāṭisvika-parivārāṇām ṛtūnām sannipātaḥ kalpitaḥ.

navavṛnde - O Nava-vṛndā; *sādhu* - well done!; *sādhu* - well done!; *sphuṭam* - clearly; *abhūta-pūrvāḥ* - unprecedented; *toṣita* - pleased; *prāṭisvika* - own; *parivārāṇām* - companion; *ṛtūnām* - of the seasons; *sannipātaḥ* - union; *kalpitaḥ* - is considered.

Kṛṣṇa: Nava-vṛndā, well done! Well done! This is unprecedented. Accompanied by all their jubilant friends and associates, all the seasons have gathered together in this one place.

Text 44

nava-vṛndā: sakhi rādhe paśya paśya

*dhṛta-nīlakaṇṭha-tuṣṭiḥ
sumano-dyotena tārakollaṅghī
sphuritaḥ śaila-bhuvo 'nke
paśya viśākhāyate sakhi*

sakhi - O friend; *radhe* - Rādhā; *paśya* - look!; *paśya* - look!; *dhṛta* - manifested; *nīlakaṇṭha* - of the peacocks; *tuṣṭiḥ* - the pleasure; *sumanaḥ* - of flowers; *dyotena* - with the beauty; *taraka* - the stars; *ullanghi* - jumping over; *sphuritaḥ* - manifested; *śaila* - of the mountain; *bhuvaḥ* - of the ground; *anke* - on the lap; *paśya* - look; *visakhayate* - is without branches; *sakhi* - a tree.

Nava-vṛndā: Friend Rādhā, look! Look at this tree growing in the lap of this hill. Even though it has no branches, the beauty of its many flowers eclipses the stars and fills the peacocks with happiness.

Note: If the word "nīlakaṇṭha" is taken to mean "Lord Siva", if "sumanaḥ" is taken to mean "a happy heart", if "tārakā" means "the demon named Tārakā", if "śaila-bhuvaḥ" means "the goddess Pārvatī", and if "viśākhayate" means "become like the demigod Kārttikeya", then this verse reveals the following alternate meaning:

"Friend Rādhā, look! Look at this tree! It is like the demigod Kārttikeya, who sits on Pārvatī's lap, who delights Lord Śiva, and who with a cheerful heart killed the demon Tārakā."

Text 45

rādhā: (sautsuktam ātma-gatam) hā kahim visāhā me pi-a-sahi.

sa - with; autsukyam - longing; ātma-gatam - to Herself; ha - alas!; kahim - where?; visaha - Visakha; pi-a - dear; sahi - My friend.

Rādhā: (filling with longing, She says to Herself) Alas! Where is My dear friend Viśākhā?

Note: The word "visākhayate" in the previous speech reminded Rādhā of Her friend Viśākhā.

Text 46

kṛṣṇaḥ: (svagatam) nūnam nava-vṛndā-girā smārta-visākhā-sakhyeyam durmanāyate. tatas tam varṇayāmi. (prakāśam) priye kṣaṇam adbhutam ākarṇyatām. sāmpratam aham sura-saugandhikam āhariṣyan pāṇḍavena saha khāṇḍavaṭavīm praviśam. tatra mṛgan ahindato gandivinaḥ syenābhyām nigrhīṭayoḥ pakṣiṇor ekaḥ prāha hā sakhe kira rādhikāyaḥ kanda-satre na mayā punar āsvadanīyāni navīna-kalanidhi-sa-piṇḍāni bisa-kandāni. śukaḥ prāha hanta sakhe marāla rādhikāyaḥ phala-satre raṅgaya me vakrāṅgaraka-vidambinī nāgarāṅgāni na bhāvini.

svagatam - aside; nūnam - certainly; nava-vṛndā - of Nava-vṛndā; gira - by the words; smarita - reminded; visakha - of Visakha; sakhya - of Her friends; iyam - She; durmanayate - has become disheartened; tataḥ - therefore; tam - her; varṇayami - I shall describe; prakāśam - openly; priye - O beloved; kṣaṇam - for a moment; adbhutam - a wonderful thing; ākarṇyatām - should be heard; sampratm - today; aham - I; sura-saugandhikam - the sura-saugandhika flowers; āhariṣyan - taking away; pāṇḍavena - Arjuna, the son of Pandu; saha - with khandava-atavim - the Khandava forest; praviśam - I entered; tatra - there; mṛgan - the deer; ahindataḥ - hunting; gindivinaḥ - Arjuna, who held the Gandiva bow; syenābhyām - by two eagles; nigrhīṭayoḥ - taken; pakṣiṇaḥ - of two birds; ekaḥ - one; prāha - said; he - O; sakhe - friend; kira - parrot; rādhikāyaḥ - of Rādhā; kanda - of roots; satre - in the sacrifice; na - not; maya - by me; punaḥ - again; asvadinīyani - delicious; navīna - new; kalanidhi - of the moon; sa-piṇḍāni - like; bisa-kandāni - lotus roots; sukaḥ - the parrot; prāha - said; hanta - ah!; sakhe - friend; marāla - swan; rādhikāyaḥ - of Rādhā; phala - of fruit; satre - in the sacrifice; raṅgaya - for happiness; me - of me; vakra - crooked; aṅgaraka - the planet mars; vidambinī - like; nāgarāṅgāni - oranges; na - not; bhāvini - will be.

Kṛṣṇa: (aside) The words of Nava-vṛndā reminded Her of Her friend Viśākhā, That made Her unhappy at heart. I will describe Viśākhā to Her. (openly) Beloved, listen for a moment to this wonderful news. Today, carrying a sura-saugandhika flower, and accompanied by Arjuna, the son of Pāṇḍu, I entered the Khāṇḍava forest. As Arjuna was hunting deer with his Gāṇḍīva bow, two birds were taken away by two eagles. The first bird said: O parrot friend, I will never again taste the delicious moonlike lotus roots offered in Rādhā's kanda-śatra sacrifice." The second parrot then said: "O friend, I will never again enjoy the oranges that look like so many red mars planets in Rādhā's phala-śatra sacrifice."

Text 47

rādhā: (sādbhutam) tado tado.

sa - with; *adbhutam* - wonder; *tado* - then?; *tado* - then?

Rādhā: (struck with wonder) Then? Then?

Text 48

kṛṣṇaḥ: tatas tad-ākaraṇanād utsukena mayā pakṣiṇau vimokṣya paryatata kācit praśāntākṛtīr jāratī dṛṣṭā pṛṣṭā ca hanta kā tvam asi iti. tayoktam patatribhyaḥ satrī-kṛteyam yā tapaḥ-prabhāvād āvirbhūtena sugandhinā sura-saugandhika-vṛndena pūrṇā dirghikā. sudhā-mṛṣṭena suṣṭhu phala-maṇḍalena vāṭikā ca. tayoh pālikāsmi pulindī. tataś cāham a/praśam kena sātram kṛtam idam. sā prāha kayācit tapo-dhanayā. yā khalu samāpitodavāsa-vratā rādhābhīṣṭa-sādhanam nāma vanya-vratam ārabdhavati.

tat - then; *tat-ākaraṇanat* - from hearing this; *utsukena* - eagerly; *maya* - by Me; *pakṣiṇau* - the two birds; *vimokṣya* - being released; *paryata* - walking; *kācit* - a certain; *prasanta* - peaceful; *akṛtiḥ* - whose form; *jarati* - elderly lady; *dṛṣṭa* - was seen; *pṛṣṭa* - was asked; *ca* - also; *hanta* - ah!; *ka* - who?; *tvam* - you; *asi* - are; *iti* - thus; *taya* - by her; *uktam* - said; *patatribhyaḥ* - for the birds; *satrī-kṛta* - performed a sacrifice; *iyam* - she; *ya* - who; *tapaḥ* - of austerities; *prabhavat* - from the power; *āvirbhūtena* - appeared; *sugandhina* - fragrant; *sura-saugandhika* - of sura-saugandhika flowers; *vṛndena* - with the multitude; *pūrṇa* - filled; *dirghika* - the lake; *sudhā* - with nectar; *mṛṣṭena* - filled; *suṣṭhu* - nicely; *phala* - of fruit; *maṇḍalena* - by the multitude; *vatika* - a garden; *ca* - and; *tayoh* - in both these places; *pālika* - the protectress; *asmi* - I am; *pulindī* - a Pulindī; *tataḥ* - then; *ca* - also; *aham* - I;

aprccham - asked; *kena* - by whom?; *satram* - sacrifice; *kṛtam* - is performed; *idam* - this; *sa* - she; *praha* - said; *kayacit* - by a certain girl; *tapah* - in austerities; *dhanaya* - rich; *ya* - who; *khalu* - indeed; *samapita* - completed; *uda* - in the water; *vasa* - of residence; *vrata* - the vow; *rādhā* - Rādhā; *abhista* - desire; *sadhanam* - method for attaining; *nama* - named; *vanya* - living in the forest; *vratam* - a vow; *arabdhavati* - has started.

Kṛṣṇa: Hearing this, I eagerly released the two birds. Then I began wandering in the forest, where I met a very peaceful old lady. I asked her, "Who are you?" She replied, "This lake was created for the birds by the performance of a sacrifice. It is filled with fragrant sura-saugandhika lotus flowers created by severe austerities. Here is also a garden filled with nectar-sweet fruits. I am a Pulinda woman. I am the protectress of these two places." I asked her, "Who performed the sacrifice that created this lake? She answered, "A girl who possesses great wealth is austerity. She followed a vow to live submerged in the water of that lake. Now that vow is completed, she has begun a vow to live in the forest. The name of this vow is "Rādhābhīṣṭa-sādhana (The vow to attain the desire of meeting Rādhā)."

Text 49

rādhā: tado tado.

tado - then? *tado* - then?

Rādhā: Then? Then?

Text 50

kṛṣṇaḥ: tataś ca tayodiṣṭam giri-gahvaram jihānasya
śarala-rucinā samvītāngī mahīruha-carmaṇā
malinita-tanur dhulī-jālair jaṭāla-śiroruhā
kamala-mañibhiḥ k/ḷptām mālām udīrya karāmbuje
mama nayanayoḥ kācid vīthīm avāpa tapasvini

tataḥ - then; *ca* - also; *taya* - by her; *udistam* - described; *giri* - of the mountain; *gahvaram* - to the cave; *jihanasya* - going; *sarala* - spotted; *rucina* - with a complexion; *samvita* - dressed; *angi* - whose body; *mahiruha* - of trees; *carmana* - with the bark; *malinita* - dirty; *tanuḥ* - whose body; *dhuli* - of dust; *jalaiḥ* - with networks; *jatāla* - matted hair; *siroruhā* - whose hair; *kamala-manibhiḥ* - with rubies; *klptam* - fashioned; *malam* - a garland; *udīrya* - holding;

kara - hand; *ambuje* - in the lotus; *mama* - of Me; *nayanayoḥ* - of the eyes; *kacit* - a certain girl; *avapa vithin* - the path; *avapa* - attained; *tapasvini* - ascetic.

Kṛṣṇa: Then that old lady told Me of the mountain cave where the girl stayed. I went there and the girl, engaged in practising austerities, her complexion spotted, her body covered with dust and clothed in tree-bark, her hair matted, and her lotus hand holding a string of rubies, entered the pathway of My eyes.

Text 51

sā ca mām udvīkṣya sadyaḥ parikrośam ārabdha-rodanā luṭṭa-varṇa-padam avadīt

hā gokulendra-nagarī-yuvarāja-līla
hā ballavī-hṛdaya-pankaja-cañcarīka
hā rādhikā-kuca-kuraṅga-madāṅgarāga
bhūyo 'pi hā mama dṛśoḥ padavīm gato 'si

sa - she; *ca* - also; *mam* - Me; *udvīkṣya* - seeing; *sadyaḥ* - at once; *parikrośam* - wailing; *arabdha* - begun; *rodana* - crying; *luṭṭa* - elipsed; *varṇa-padam* - syllables; *avadit* - said; *ha* - O; *gokula* - of Gokula; *indra* - of the king; *nagarī* - of the town; *yuvaraja* - prince; *līlā* - pastimes; *ha* - O; *ballavi* - of the gopis; *hṛdaya* - in the heart; *pankaja* - lotus flowers; *cañcarīka* - O black bee; *ha* - O; *rādhikā* - of Rādhā; *kuca* - on the breasts; *kuraṅga-mada-aṅgaraga* - O musk; *bhuyah* - again; *api* - even; *mama* - of Me; *gataḥ* - attained; *asi* - You have.

She also saw Me, and at once began to loudly cry. Speaking with broken words, she said, "O playful prince who enjoys pastimes in the city of Gokula's king Nanda, O black bee who at once flies into the lotus flowers of the gopīs' hearts, O dark musk anointing Rādhā's breasts, again You have entered the pathway of my eyes!"

Text 52

ataś ca suṣṭhu vismitena mayā kāsi iti gadgadam pṛṣṭayā tayoktam hā nātha
kinkarī te hatāśā viśākhāsmi iti.

ataḥ - then; *ca* - also; *suṣṭhu* - completely; *vismitena* - astonished; *maya* - by Me; *ka* - who?; *asi* - are you; *iti* - thus; *gadgadam* - with a choked voice; *pṛṣṭaya* - asked; *taya* - by her; *uktam* - said; *ha* - O; *natha* - Lord; *kinkari* - maidservant; *te* - Your; *hata-asa* - unfortunate; *visakha* - Visakha; *asmi* - I am; *iti* - thus.

I was struck with wonder. I asked her, "Who are you?" In a choked voice she said, "O Lord, I am Your unfortunate maidservant Viśākhā."

Text 53

rādhā: haddhī haddhī hā pi-a-sahi visāhe hadamhi manda-bhā-iṅī.

haddhi - alas!; *haddhi* - alas!; *ha* - O; *pi-a* - dear; *sahi* - friend; *visahe* - Visakha; *hadamhi* - I am killed; *manda-bha-ini* - very unfortunate.

Rādhā: Alas! Alas! O dear friend Viśākhā, I am unfortunate! I am very unfortunate!

Text 54

kṛṣṇaḥ:

*uṣṇais tuṣāraiś ca drg-ambu-pūraiḥ
siñcann ahaṁ kiñcana pīta-celam
kṣaṇam viśākhārpita-pūrva-kāyaḥ
śūnyāntaraḥ sthānur ivāvatasthe*

usnaiḥ - hot; *tusaraiḥ* - cold; *ca* - and; *drk* - from the eyes; *ambu* - of water; *puraiḥ* - with streams; *sincaṇ* - sprinkling; *ahaṁ* - I; *kiñcana* - something; *pīta* - yellow; *celam* - garment; *kṣaṇam* - for a moment; *visakha* - Visakha; *arpita* - placed; *pūrva-kayam* - upper portion of the body; *sunya-antaraḥ* - the heart being overwhelmed ; *sthanuḥ* - motionless; *iva* - as if; *avatasthe* - was.

Kṛṣṇa: Streams of hot and cold tears simultaneously flowed from My eyes into My yellow garment. Stunned and motionless, I leaned for a moment on Viśākhā's shoulder.

Text 55

tataś ca

tām āśvasya kṣamārthi te
kṣāmāṅgim kṣema-vartayā
prāveśayam suveśādhyām
kuśalena kuśasthalim

tataḥ - then; ca - also; tam - Her; asvasya - consoling; kṣama-arthi - jubilant; te - of You; kṣama-aṅgim - the slender girl; kṣema-vartaya - with the good news; pravesayam - I made to enter; su-vesa - with beautiful garments; adhyam - enriched; kusasthalim - Dvarak City.

Wishing to please her, I made her happy by telling the good news of Your arrival. The now beautifully dressed slender Viśākhā I then happily brought to Dvārakā City.

Text 56

rādhā: (sautkaṅṭham) sundara vandijjasi. damsehi visāhām.

sa - with; autkaṅṭham - eagerness; sundara - O handsome one; vandijjasi - You are offered respects; damsehi - please show; visaham - Visakha.

Rādhā: (eager) O handsome one, I bow down to offer respects to You. Please let Me see Viśākhā.

Text 57

(kṛṣṇo navavṛndā-mukham ikṣate.)

kṛṣṇaḥ - Kṛṣṇa; nava-vṛndā - of Nava-vṛndā; mukham - at the face; ikṣate - glances.

(Kṛṣṇa glances at the face of Nava-vṛndā.)

Text 58

nava-vṛndā: sakhi varṇitam me viśākhā hanta tātasya nideśena hatāsmi. yena tāvat syamantaka-viprayogam priya-sakhyah prekṣaṇāya nisiddhāsmi. tan nija-nirjharam eva viśāmi iti.

sakhi - O friend; *varṇitam* - described; *me* - to me; *visakhaya* - by Visakha; *hanta* - ah!; *tātasya* - of the father; *nidesena* - by the instruction; *hata* - destroyed; *asmi* - I am; *yena* - by which; *tavat* - for that length of time; *syamantaka* - of the syamantaka jewel; *viprayogam* - separation; *priya* - dear; *sakhyah* - of the friend; *prekṣaṇāya* - for seeing; *nisiddha* - forbidden; *asmi* - I am; *tat* - therefore; *nija* - own; *nirjharam* - stream; *eva* - certainly; *visami* - I enter; *iti* - thus.

Nava-vṛndā: Viśākhā said to me, t Alas! My father's words have killed me! He said that as long as my dear friend Rādhā was separated from the syamantaka jewel, I would not be allowed to see Her. That is why I entered the waters of the mountain stream."

Text 59

rādhā: saccam saccam amma-e saṅṅa-eva me kadhidaṁ vacche rāhi samanta-ammi tuha hattham gade savvahittha-siddhi huvissadi tti.

saccam - in truth; *saccam* - in truth; *amma-e* - by My mother; *sanna-eva* - Samjna; *me* - to Me; *kadhidaṁ* - spoken; *vacche* - O child; *rahi* - Rādhā; *samanta-ammi* - when the Syamantaka jewel; *tuha* - Your; *hattham* - in the hand; *gade* - has gone; *savva* - all; *ahittha* - of desires; *siddhi* - the fulfillment; *huvissadi* - will be; *tti* - thus.

Rādhā: It is true! It is true! Mother Samjñā said to Me: "Child Rādhā, when the syamantaka jewel is placed in Your hand, all Your desires will be fulfilled."

Text 60

nava-vṛndā: deva paśya paśya

*smitam vāsantibhir giridhara śirīśaiḥ kusumitam
kadambair utphullam hasitam abhito jātibhir alam
udīrṇam parṇāsaiḥ kalaya phalinibhir mukulitam
muhur madhv-ādīnām sphurati yugapad vaibhavam idam*

deva - O Lord; *paśya* - look!; *paśya* - look!; *smitam* - smiling; *vasantibhiḥ* - with vasanti vines; *giridhara* - O Kṛṣṇa, who lifted the Govardhana Hill; *sisiraiḥ* - with

sisira flowers; *kusmitam* - blossoming; *kadambaiḥ* - with kadamba flowers; *utphullam* - expanded; *hasitam* - smiling; *abhitaḥ* - everywhere; *jatibhiḥ* - with jati flowers; *alam* - greatly; *udirnam* - manifested; *parṇasaiḥ* - with parṇasa; *kalaya* - look!; *phalinibhiḥ* - with fruits; *mukulitam* - budding; *muhuh* - repeatedly; *madhu* - with springtime; *adinam* - of the seasons beginning; *sphurati* - is manifested; *yugapat* - in a single moment; *vaibhavam* - the opulence; *idam* - this.

Nava-vṛndā: My Lord, look! Look! The jasmine flowers are smiling. The śirīṣa flowers are blossoming. The kadamba flowers have opened wide. The jāti flowers seem to be laughing. O Kṛṣṇa, look! the parṇasa flowers have appeared. The priyaṅgu flowers are beginning to bloom. The opulence of all the seasons have become manifest all at the same time.

Note: These flowers bloom during different seasons. At this time, however, they were all in bloom simultaneously. Ordinarily, of course, that would never happen.

Text 61

kṛṣṇaḥ: priye paśya paśya

*kvacid dhvanati kokilaḥ svanati hanta jhilli kvacit
kvacin naṭati candrakī ratati rāja-hamsaḥ kvacit
kikhī viraṇati kvacit kvacana rauti hārītakā
tanoti samitir mudam mama param ṛtūnām asau*

priye - O beloved; *paśya* - look!; *paśya* - look!; *kvacit* - somewhere; *dhvanati* - sings; *kokilaḥ* - a cuckoo; *svanati* - sings; *hanta* - indeed; *jhilli* - a cricket; *kvacit* - somewhere; *kvacit* - somewhere; *naṭati* - dances; *candrakī* - a peacock; *ratati* - warbles; *raja-hamsaḥ* - a regal swan; *kvacit* - somewhere; *kikhi* - a kikkhi bird; *viraṇati* - sings; *kvacit* - somewhere; *kvacana* - a certain; *rauti* - sings; *haritaka* - a haritaka bird; *tanoti* - manifests; *samitiḥ* - a meeting; *mudam* - happiness; *mama* - My; *param* - supreme; *rtunam* - of the seasons; *asau* - this.

Kṛṣṇa: Beloved, look! Look! Somewhere a cuckoo sings. Somewhere a cricket cries. Somewhere a peacock dances. Somewhere a regal swan coos. Somewhere a kikki bird warbles. Somewhere a hārītakā bird calls. This meeting of all the seasons brings great pleasure to Me.

Note: These creatures appear during different seasons.

Text 62

nava-vṛndā: paśya paśya

*kathañcid api danturāt phaṇi-kulasya sṛkkā 24calāt
palāyya kṛta-majjanaḥ kamala-bhājī pampā-jale
prabhum bhujaga-bhojino nanu paṭira-prthvi-dharād
bhavantam iva sevitum marud apaiti vṛndāvanam*

deva - O Lord; *paśya* - look!; *paśya* - look!; *kathancit* - somehow; *api* - also; *danturat* - possessing fangs; *phaṇi* - of snakes; *kulasya* - of the family; *sṛkka-añcalat* - from the corner of the mouth; *palayya* - fleeing; *kṛta* - done; *majjanaḥ* - becoming submerged; *kamala* - lotus flowers; *bhaji* - possessing; *pampa* - of the Pampa river; *jale* - in the water; *prabhum* - the Supreme Lord; *bhujaga-bhojinaḥ* - of Garuda; *nanu* - indeed; *patira-prthvi-dharat* - from the Malaya Hills; *bhavantam* - to You; *iva* - as if; *sevitum* - to render service; *marut* - the breeze; *upaiti* - enters; *vṛndāvanam* - Vṛndāvana.

Nava-vṛndā: Lord, look! Look! Blowing past the Malaya sandalwood forests filled with sharp-fanged snakes, and dipping into the lotus filled waters of the Pampā river, a breeze has now entered Vṛndāvana forest to render service to You, the master of Garuḍa.

Text 63

kṛṣṇaḥ: (taru-gulmāvalīm avalokya)

*kadambāḥ kṣemaṁ vaḥ śiva-kulam ito hanta bakulāḥ
phaṇinyaḥ kalyāṇaṁ bhavikam abhitaḥ pīlu-taravaḥ
amāndyam mākandāḥ kim avikalatā puṇḍraka-latās
cireṇāsau yuṣmān anusarati rādhā-sahacarah*

taru - of trees; *gulma* - of groves; *avalim* - the host; *avalokya* - glancing; *kadambāḥ* - O kadamba trees; *kṣemaṁ* - welfare; *vaḥ* - of you; *śiva-kulam* - auspiciousness; *itaḥ* - thus; *hanta* - indeed; *bakulāḥ* - O bakula trees; *phaṇinyaḥ* - O priyaṅgu trees; *kalyāṇaṁ* - auspiciousness; *bhavikam* - may be; *abhitaḥ* - in all respects; *pīlu-taravaḥ* - O pīlu trees; *amandyam* - goodness; *mākandāḥ* - O mango trees; *kim* - whether?; *avikalatā* - happy; *puṇḍraka-latāḥ* - puṇḍraka vines; *cirena* - for a long time; *asau* - He; *yusman* - you; *anucarati* - follows; *rādhā* - Rādhā; *sahacarah* - the friend.

Kṛṣṇa: (glances at the tree) O kadamba trees, is everything well for you? O priyaṅgu vines, are you happy now? O pīlu trees, is everything good for you now?

O mango trees, have you become prosperous now? O mādhavī vines, have you become fortunate now? At last Rādhā's friend Kṛṣṇa now enters among you and follows your path.

Text 64

nava-vṛndā: deva navābhisāra-mandirī-kṛta-kandaro 'yam nandīśvara-girir mudam udgirati.

deva - O Lord; *nava* - new; *abhisara* - place of rendezvous; *mandirī* - a palace; *kṛta* - become; *kandaraḥ* - cave; *ayam* - this; *nandīśvara* - Nandīśvara; *giriḥ* - hill; *mudam* - happiness; *udgirati* - gives.

Nava-vṛndā: Lord, now that its cave has become a palace for Your meeting with Rādhā, Nandīśvara Hill has become very happy.

Text 65

kṛṣṇaḥ: (rādhām paśyan)

*kim uttuṅge kṣāmodari paricinoṣi kṣitibhṛtas
taṭānte tiṣṭhantīm taraka-dṛśam etām mṛga-vadhūm
nirātāṅkaṁ yā te marakatamayīm hāra-latikām
yavastamba-bhrāntyāvṛta-matir adankṣīd anupadam*

rādhām - at Rādhā; *paśyan* - glancing; *kim* - whether?; *uttuṅge* - on the summit; *kṣama* - slender; *udari* - whose waist; *paricinosi* - You remember; *kṣitibhṛtaḥ* - of Nandīśvara Hill; *tata-ante* - on the surface; *tiṣṭhantīm* - staying; *tarala* - restless; *dṛśam* - whose eyes; *etam* - her; *mṛga-vadhūm* - the doe; *nirātāṅkaṁ* - fearlessly; *ya* - wick; *te* - of You; *marakata* - of emeralds; *mayim* - fashioned; *hara* - necklace; *latikām* - the vine; *yava-stamba* - clumps of grass; *bhrantya* - with the illusion; *avṛta* - covered; *matih* - whose consciousness; *adankṣit* - bit; *anupadam* - again and again.

Kṛṣṇa: (glancing at Rādhā) O slender-waisted girl, do You recognize this restless-eyed doe now standing on the peak of Nandīśvara Hill? Thinking it to be a clump of grass, this doe used to fearlessly and repeatedly bite the vine that was Your emerald necklace.

Text 66

rādhā: kīsa na paricinissam. esā maha pi-a-sahī raṅgiṇī nāma kurāṅgī.
kīsa - how?; na - not; paricinissam - I will recognize; esa - this; maha - My; pi-a -
dear; sahi - friend; raṅgini - Raṅginī; nama - named; kurāṅgi - the doe.

Rādhā: How could I not recognize her? This is My dear friend, the doe named Raṅginī.

Text 67

kṛṣṇaḥ:

adhyāśya yām muhur aloki mayā viśālā
kalyāṇi ballava-kadambaka-malla-līlā
seyam varopalamayī śarad-abhra-śubhrā
vibhrājate mad-upaveśa-vilāsa-pīṭhī

adhyasya - sitting; yam - which; muhur - repeatedly; aloki - seen; maya - by Me;
visala - grand; kalyani - O beautiful girl; ballava - of the cowherd boys; kadambaka
- of the multitude; malla - wrestling; līlā - pastimes; sa iyam - this; vara - excellent;
upalamayī - made of stone; sarat - of autumn; abhra - of the cloud; subhra -
splendid; vibhrajate - shines; mat - of Me; upavesa - of the sitting; vilāsa - of the
transcendental pastimes; pīṭhi - the place.

Kṛṣṇa: O beautiful one, there is a large stone splendid as an autumn cloud. I used to sit on that stone and watch the great wrestling pastimes of the cowherds boys.

Text 68

rādhā: na-a-vunde ko eso pupphehim na-a-kesara-tthava-am vidambedi.

na-a-vunde - O Nava-vṛndā; ko - what?; eso - this; pupphehim - with flowers; na-
a-kesara - of navakesara; tthava-am - bunches of flowers; vidambedi - mocks.

Rādhā: Nava-vṛndā, what is this tree? With its beautiful flowers it seems to mock the flowers of the nāgakeśara tree.

Text 69

nava-vṛndā: sarale kubjako 'yam.

sarale - O simple girl; *kubjākaḥ* - a kubjāka tree; *ayam* - this.

Nava-vṛndā: O simple girl, this is a kubjāka tree.

Text 70

*rādhā: (puṣpa-stavakam uddhṛtya paśyanti) haddhī haddhī ettha līno dutṭha-
bhamaro citṭhadi.*

puṣpa - of flowers; *stavakam* - a cluster; *uddhṛtya* - picking; *paśyanti* - looking; *haddhi* - alas!; *haddhi* - alas!; *ettha* - here; *līno* - hiding; *dutṭha* - wicked; *bhamaro* - bee; *citṭhadi* - stays.

Rādhā: (picks a cluster of flowers and gazes at it.) Ah! Ah! A demon bee is hiding here.

Text 71

kṛṣṇaḥ:

*cakita-kuraṅgama-nayane
vimuñca bhr̥ṅgeṇa saṅgataṁ viṭapam
kubjāḥ subhru bhayasya
prabhava-bhuvāḥ kila bhuvi khyātāḥ*

cakita - frightened; *kuraṅgama* - of a deer; *nayane* - whose eyes; *vimunca* - give up; *bhr̥ṅgeṇa* - with a bee; *saṅgataṁ* - accompanied; *viṭapam* - the branch; *kubjāḥ* - kubjā trees; *su-bhru* - O girl with the beautiful eyebrows; *bhayasya* - of fear; *prabhava* - of birth; *bhuvāḥ* - the places; *kila* - indeed; *bhuvi* - in the world; *khyātāḥ* - famous.

Kṛṣṇa: O girl whose eyes are like the frightened eyes of a doe, let go of the twig

that holds this bee. O girl with the beautiful eyebrows, in this world kubjā trees are famous as places of fear.

Text 72

nava-vṛndā: (svagatam) devasya giram ākarṇya sa-smitam apaṅgam kūṇayanti rādhikēyaṁ mām avalokate. (prakāśam) sakhi svayam eva pṛccha puṇḍarīkakṣam.

svagatam - aside; *devasya* - of the Lord; *giram* - the words; *ākarṇya* - hearing; *sa* - with; *smitam* - a smile; *apaṅgam* - a sidelong glance; *kūṇayanti* - making crooked; *rādhikā* - Radhika; *iyam* - this; *mam* - at me; *ālokate* - looks; *prakāśam* - openly; *sakhi* - O friend; *svayam* - Yourself; *eva* - certainly; *pṛccha* - You should ask; *puṇḍarīka-akṣam* - lotus-eyed Kṛṣṇa.

Nava-vṛndā: (aside) As Rādhā listens to the words of Her Lord, She also glances at me from the corner of Her crooked, smiling eyes. (openly) Friend, You should ask lotus-eyed Kṛṣṇa Yourself.

Text 73

kṛṣṇaḥ: navavṛnde nirātāṅkam ucyatām kintu sakhī-vivakṣitam.

navavṛnde - O Nava-vṛndā; *nirātāṅkam* - without fear; *ucyatam* - let it be said; *kintu* - however; *sakhi* - by your friend; *vivakṣitam* - desired to be said.

Kṛṣṇa: Nava-vṛndā, don't be afraid. You tell Me what your friend wants to say.

Text 74

nava-vṛndā: deva kubjāsaṅgaḥ khalu madhusūdanasya paramānandam eva tuṇḍilayati. katham nu bhayaṁ iti.

deva - O Lord; *kubjā* - to the kubjā flowers; *saṅga* - touch; *khalu* - indeed; *madhusudanasya* - of the bee; *parama* - supreme; *ānandam* - bliss; *eva* - certainly; *tundilayati* - increases; *katham* - why?; *nu* - indeed; *bhayaṁ* - fear; *iti* - thus.

Nava-vṛndā: She wants to say, "My Lord, the touch of these kubjā flowers brings great pleasure to this bumble-bee. Why should I be afraid?"

Note: If the word "madhusūdāna" is interpreted to mean "Lord Kṛṣṇa, the killer of the Madhu demon" , and the word "kubjā" to mean "crooked girl", then the statement may be interpreted to mean:

"My Lord, this crooked girl brings great pleasure to Lord Kṛṣṇa. Why should I be afraid?"

Text 75

kṛṣṇaḥ: (smitan) navavṛnde mṛśā-śaṅkinī tava sakhi. paśya kubjā-saṅgam ānandī-kurvann ayam ānana-moda-vāsita-kānanam enām eva dhāvati.

sa - with; *smitam* - a smile; *navavṛnde* - O Nava-vṛndā; *mṛsa* - needlessly; *śaṅkini* - frightened; *tava* - your; *sakhi* - friend; *paśya* - look; *kubjā* - the kubjā flowers; *saṅgam* - touching; *ānandī-kurvan* - not accepting; *ayam* - he; *ānana* - of the face; *amoda* - by the sweet fragrance; *vasita* - scented; *kānanam* - the forest; *enam* - to Her; *eva* - certainly; *dhavati* - flies.

Kṛṣṇa: (smiling) Your friend is frightened for no good reason. Look! The Kṛṣṇa-bumblebee is not staying with the crooked girl after all. He has left her and now He flies into the fragrant forest of Rādhā's face.

Text 76

rādhā: (sa-bhayam) hanta hanta cañcala-ca 24cari-a citṭha citṭha esa līlā-kamalena tademi tumam dhitṭham.

sa - with; *bhayam* - fear; *hanta* - Oh!; *hanta* - Oh!; *cañcala* - restless; *cañcari-a* - bee; *citṭha* - stop!; *citṭha* - stop!; *esa* - this; *līlā* - toy; *kamalena* - with the lotus flower; *tademi* - I shall strike; *tumam* - you; *dhitṭham* - insolent.

Rādhā: (frightened) O, O, restless bumblebee, stop! Stop! Bold rake, I will hit you with this toy lotus.

Text 77

kṛṣṇaḥ: paśya paśya

*palāṣe nollāsaṁ vahati viphalam vetti phalinīm
na vāsaṁ vāsantyām śrayati kumude yāti na mudam
madhūke mādhvīkaṁ na dhayati navam naiti lavalīm
madenābhūd andhas tava vadana-gandhān madhukaraḥ*

paśya - look!; *paśya* - look!; *palase* - in the palasa flower; *na* - not; *ullasam* - happiness; *vetti* - finds; *viphalam* - useless; *vetti* - consider; *phalinim* - the priyaṅgu flower; *na* - not; *vasam* - residence; *vasantyam* - in the vasanti flower; *śrayati* - attains; *kumude* - in the kumuda flower; *yati* - attains; *na* - not; *mudam* - pleasure; *madhuke* - in the madhuka flower; *madhvīkam* - honey; *na* - does not; *dhayati* - drink; *navam* - to the new; *na* - does not; *eti* - go; *lavalim* - to the lavalī flower; *tava* - of You; *vadana* - of the face; *gandhat* - because of the fragrance; *madhukaraḥ* - the bee.

Kṛṣṇa: Look! Look! This bumble bee is no longer pleased with the palāśa flower. Now he thinks the priyaṅgu flower is useless. He will not stay in the vāsantī flower. He is not happy with the kumuda flower. He will not go to the lavalī flower. The fragrance of Your face has made him blind with the most intense kind of happiness.

Text 78

nava-vṛndā:

*bhṛṅgārās tanu-nirjharair vitapibhis tatrātapatrāvalī
palyaṅkā sphaṭikair alankṛti-kulam dhautojjvalair dhātubhiḥ
ratnānām nikarambakena haraye yenārpitā darpaṇāḥ
so 'yaṁ rājati śekharaḥ sikharinām govardhanākhyo giriḥ*

bhṛgaraḥ - waterpots; *tanu* - of its body; *nirjharaiḥ* - with the streams; *vitapibhiḥ* - with the trees; *tatra* - there; *atapatra* - of parasol; *avali* - a multitude; *palyaṅka* - a bed; *sphaṭikaiḥ* - with sphaṭika stones; *alankṛti* - of ornaments; *kulam* - a host; *dhauta* - with splendor; *ujjvalaiḥ* - glistening; *dhātubhiḥ* - with mineral pigments; *ratnanam* - of jewels; *nikarambakena* - with multitudes; *haraye* - to Kṛṣṇa; *yena* - by whom; *arpitaḥ* - presented; *darpaṇaḥ* - mirrors; *sah ayam* - this; *rajati* - is splendid manifest; *sekharah* - the crown; *sikharinam* - of mountains; *govardhana* - Govardhana; *akhyah* - named; *giriḥ* - the hill.

Nava-vṛndā: Presenting to Lord Kṛṣṇa the pitchers of water that are its flowing streams, the parasols that are its trees, the resting places that are the sphaṭika stones, the ornaments that are its glistening mineral pigments, and the mirrors that are its many jewels, this king of mountains, the hill named Govardhana, is now splendidly manifest before us.

Text 79

kṛṣṇaḥ:

*vilāsati kila so 'yaṁ paśya matto mayūraḥ
śikhara-bhuvi nivīṣṭas tanvi govardhanasya
muhur amala-śikhaṇḍam tāṇḍava-vyājatas te
vyakirat upaharan yaḥ karṇa-pūrotsavāya*

vilāsati - enjoying pastimes; *kila* - indeed; *sah ayam* - this; *paśya* - look!; *mattaḥ* - jubilant; *mayuraḥ* - peacock; *sikhara-bhuvi* - on the summit; *nivīṣṭaḥ* - entered; *tanvi* - O slender girl; *govardhanasya* - of Govardhana Hill; *muhur* - repeatedly; *amala* - splendid; *sikhandam* - a feather; *tandava* - of enthusiastic dancing; *vyajatha* - on the pretext; *te* - to You; *vyakirat* - scattered; *upaharan* - offering; *yaḥ* - who; *karṇa-pura-utsavaya* - as an earring.

Kṛṣṇa: O slender one, look at the jubilant intoxicated peacock playing on the top of Govardhana Hill. On the pretext of very enthusiastic dancing that peacock would sometimes drop a feather that was actually intended as the gift of an ear-ornament to You.

Text 80

rādhā: taṇḍavi-a-sihaṇḍi-rā-a ciraṁ vaddhehi.

tandavi-a - O Tandavika; *sihandi* - of peacocks; *ra-a* - O king; *ciraṁ* - for a long time; *vaddhehi* - may you prosper.

Rādhā: O Tāṇḍavika, O king of peacocks, may you prosper always.

Text 81

*kṛṣṇaḥ: priye smaryate kim u govardhanataḥ kalindajā-
padavī.*

priye - O beloved; *smaryate* - remembered; *kim* - whether?; *u* - indeed;
govardhanataḥ - from Govardhana Hill; *kalindaja* - to the Yamuna; *padavi* - the
path.

Kṛṣṇa: Beloved, do You remember the path from Govardhana Hill to the
Yamunā?

Text 82

rādhā: kīsa ṇa sumari-adi. (iti sanskṛtena)

*agre campaka-cakram asya purataḥ punnāga-vīthī tato
jambūnām nikarambakam tad abhitas tuṅgā kadambāṭavī
ity uccair vara-sākhibhiḥ paricitair ebhiḥ kramād ācitaḥ
kālindīm upatiṣṭhate giri-tatāt panthāḥ prathiyān asau*

kisa - how?; *na* - not; *sumari-adi* - is remembered; *iti* - thus; *sanskṛtena* - in
Sanskrit; *agre* - in the front; *campaka* - of campaka trees; *cakram* - a circle; *asya* - of
that; *purataḥ* - in the front; *punnaga* - of punnaga trees; *vithi* - the row; *tataḥ* - then;
jambunam - of jambu trees; *nikarambakam* - the multitude; *tat* - then; *abhitaḥ* -
everywhere; *tuṅga* - the tall; *kadamba* - of kadamba trees; *atavi* - forest; *iti* - thus;
uccaiḥ - greatly; *vara* - beautiful; *sakhibhiḥ* - with trees; *paricitaiḥ* - collected; *ebhiḥ* -
with them; *kramat* - one after another; *acitaḥ* - is situated; *kalindim* - the Yamuna
River; *upatiṣṭhate* - approaches; *giri* - of Govardhana Hill; *tatat* - from the slope;
panthaḥ - path; *prathiyān* - broad; *asau* - the.

Rādhā: How could I not remember? (in Sanskrit) The circle of campaka trees
ahead of Us leads to a row of punnāga trees. Next is a grove of jambu trees, and
then a great kadamba forest. In this way there is a broad path, lined with many
many beautiful trees, leading from the slope of Govardhana Hill to the Yamunā
River.

Text 83

kṛṣṇaḥ: (smitvā) tad ehi. pataṅga-tanayām anayā padavyā prayāmaḥ. (iti sarve

tathā kurvanti.)

smitvā - smiling; *tat* - then; *ehi* - come; *paṅga-tanayam* - to the Yamuna River, the daughter of the sun-god; *anaya* - by this; *padavya* - path; *prayāmaḥ* - let Us go; *iti* - thus; *sarve* - everyone; *tathā* - in that way; *kurvanti* - acts.

Kṛṣṇa: (smiles) Come. Let Us go the Yamunā by this path. (Everyone does that.)

Text 84

nava-vṛndā:

bhrama-lālita-salileyam
kamalāvalibhiḥ puraḥ parīta-jharā
amalā yamasya yamī
mama lāsyam netrayos tanute

bhrama - moving; *lalita* - graceful; *salilā* - water; *iyam* - this; *kamala* - of lotus flowers; *avalibhiḥ* - with multitudes; *puraḥ* - in the presence; *parītaḥ* - filled; *jharāḥ* - the stream; *amala* - splendid and pure; *yamasya* - of Yamaraja; *yamī* - the sister; *mama* - of Me; *lasyam* - dancing; *netrayoḥ* - of the eyes; *tanute* - manifests.

Nava-vṛndā: Its gracefully moving waters filled with lotus flowers, the splendid Yamunā River, the sister of the demigod Yama, makes my eyes dance with joy.

Text 85

kṛṣṇaḥ:

prītya kundalitaḥ kulena marutām ruddhaḥ śikhaṇḍotkarair
eṣa spardhita-netra-ṣaṇḍa-rucibhir bhāṇḍīra-śākhī puraḥ
bibhrāṇaḥ śata-koti-maṇḍita-mahā-śākhā-bhujodanātām
kālīndī-taṭa-maṇḍale viṭapinām ākhaṇḍalatvaṁ yayau

prītya - with pleasure; *kundalitaḥ* - bending; *kulena* - with the host; *marutam* - of breezes; *ruddhaḥ* - stopped; *sikhanda* - of peacock feathers; *utkaraiḥ* - by a multitude; *eṣaḥ* - this; *spardhita* - rivalled; *netra* - of eyes; *ṣaṇḍa* - of a multitude; *rucibhiḥ* - with the beauty; *bhandira* - bhandira; *sakhi* - tree; *puraḥ* - in the presence; *bibhrāṇaḥ* - manifesting; *sata* - hundreds; *koti* - of millions; *maṇḍita* - decorated;

maha - great; *sakha-bhuja* - of branches; *maha* - great; *uddandatatam* - extension; *kalindi* - of the Yamuna River; *tata* - of the shore; *mandale* - in the area; *vitapinam* - of trees; *akhandalatvam* - the position of being the king; *yayau* - has attained.

Kṛṣṇa: The Bhāṇḍīra tree before us happily bends in the breeze, its leaves defeating all peacock feather rivals. With hundreds and millions of very great branches, it the king of all trees on the Yamunā's shore.

Text 86

rādhā: (*sanskṛtena*)

baddha-tarala-rolambā
visāriṇā hari-gandha-visareṇa
komala-malli-puñjā
mañjula-kusumā haranti me cittam

sanskṛtena - in Sanskrit; *baddha* - bound; *tarala* - restless; *rolamba* - with bees; *visarina* - spreading; *hari* - charming; *gandha* - fragrance; *visarena* - with the extension; *komala* - delicate; *malli* - of jasmine vines; *puñjaḥ* - the multitudes; *mañjula* - beautiful; *kusumaḥ* - with flowers; *haranti* - enchants; *me* - of Me; *cittam* - the heart.

Rādhā: (in Sanskrit) Spreading a charming sweet fragrance, surrounded by agitated bumblebees, and bearing many beautiful flowers, these multitudes of jasmine vines enchant My heart.

Text 87

(*kṛṣṇas tad eva baddha-tarala-ity-ādi paṭhati.*)

kṛṣṇaḥ - Kṛṣṇa; *tat* - then; *eva* - certainly; *baddha-tarala* - the words "baddha-tarala"; *iti* - thus; *adi* - the verse beginning with; *paṭhati* - recites.

Kṛṣṇa: (repeating what Rādhā said) Spreading a charming sweet fragrance, surrounded by agitated bumblebees, and bearing many beautiful flowers, these multitudes of jasmine vines enchant My heart.

Text 88

nava-vṛndā: halā tava hāra-sangharṣaṇena mukunda-vakṣasaḥ skhalitaṁ sura-saugandhika-srajaṁ marālī cañcu-pūṭenādāya paśyodḍadīnā.

hala - ah!; *tava* - of You; *hara* - of the necklace; *sangharṣaṇena* - by the rubbing; *mukunda* - of Kṛṣṇa; *vakṣasaḥ* - from the chest; *skhalitaṁ* - fallen; *sura-saugandhika* - of sura-saugandhika lotus flowers; *srajaṁ* - the garland; *marali* - a female swan; *cañcu* - of the beak; *putena* - with the opening; *ādāya* - taking; *paśya* - look!; *udadina* - is flying away.

Nava-vṛndā: Ah! By rubbing against Your necklace, the garland of sura-saugandhika flowers has now fallen from Kṛṣṇa's chest. Look! A swan has picked it up in her beak and is flying away with it.

Text 89

kṛṣṇaḥ: katham āroḍha-dīrghikā-diśaṁ prayātā.

katham - why?; *arodha* - of the palace; *dirghika* - of the pond; *disam* - in the direction; *prayata* - is going.

Kṛṣṇa: Why is she flying to the pond inside the palace?

Text 90

nava-vṛndā:

ati-mukto 'pi vimoktum
vṛndāvana-vāsa-vāsanānandam
kṣaṇam api na khalu kṣamate
kṣudrāṇām kā kathānyeṣām

ati-muktaḥ - one who has attained the ultimate stage of supreme liberation; *api* - even; *vimoktum* - to abandon; *vṛndāvana* - in Vṛndāvana; *vasa* - of the residence; *vasana* - of the desire; *ānandam* - the bliss; *kṣaṇam* - for a moment; *api* - even; *na* - not; *khalu* - indeed; *kṣamate* - is able; *kṣudraṇām* - of those who are insignificant; *ka* - what?; *katha* - may be said; *anyesam* - of others.

Nava-vṛndā: Even a liberated soul free from all material desires cannot renounce the happiness of yearning to live in Vṛndāvana. What then can be said of other creatures not so exalted as this? They must all long to stay in Vṛndāvana.

Note: If the word "ati-mukta" is taken to mean "the vine named atimukta", then the verse may be interpreted in the following way:

"Even the exalted atimukta vine cannot renounce the happiness of yearning to live in Vṛndāvana. What then can be said of other creatures not so exalted? They must all long to stay in Vṛndāvana."

Text 91

kṛṣṇaḥ: priye prabhūtāny abhūta-pūrva-saṅgamāny atimukta-mālatyoḥ prasūnāny avacitya kim apy apūrvam āpīdam yojayiṣye. yan mayā guru-kule kalābhyāse śikṣitam. (iti dūrataḥ parikramya sa-vismayam) ko 'yaṁ mādhyena mamāpi mano haran maṇi-kudyāṁ avastabhya puro virājate. (punar nibhalya) hanta katham atrāham eva pratibimbīto 'smi.

priye - O beloved; *prabhutani* - manifested; *abhuta-pūrva-saṅgamani* - unprecedented; *atimukta* - of atimukta vines; *malatyoh* - and the malati vine; *prasunani* - flowers; *avacitya* - picking; *kim api* - something; *apūrvam* - unprecedented; *apidam* - a crown of flowers; *yojayiṣye* - I shall fashion; *yat* - which; *maya* - by Me; *guru-kule* - in the home of My spiritual master; *kala-abhyase* - in the art; *śikṣitam* - learned; *iti* - thus; *dūrataḥ* - a distance; *parikramya* - walking; *sa* - with; *vismayam* - wonder; *kaḥ* - what?; *ayaṁ* - this; *mādhyena* - with sweetness; *mama* - of Me; *api* - even; *maṇaḥ* - the heart; *haran* - enchanting; *maṇi* - jewelled; *kudyam* - on the wall; *avastabhya* - resting; *puraḥ* - ahead; *virājate* - is splendidly manifest; *punaḥ* - again; *nibhalya* - looking; *hanta* - ah!; *katham* - how is it?; *atra* - here; *aham* - I; *eva* - certainly; *pratibimbītaḥ* - reflected; *asmi* - am.

Kṛṣṇa: Beloved, never before have atimukta and mālatī flowers bloomed in such a beautiful way. When I was in the home of My guru I learned the art of making crowns of flowers. I will pick some of these flowers and make for You a crown of flowers more beautiful than any crown ever made. (He walks for some distance and then becomes struck with wonder.) What is this on the jeweled wall that enchants My heart with its sweetness? (He looks again) Ah! How have I become reflected here?

Text 92

(sautsukyam)

aparikalita-pūrvah kaś camatkāra-kāri
sphuratu mama garīyān eśa mādhyura-pūrah
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhotum kāmaya rādhikeva

sa - with; autsukyam - agitation; aparikalita - not experienced; pūrvah,, - previously; kaḥ,, - who; camatkāra-kāri - causing wonder; sphuratu - manifests; mama - My; gariyān - more great; eśaḥ,, - this; mādhyura-pūrah,, - abundance of sweetness; ayam - this; aham - I; api - even; hanta - alas; prekṣya - seeing; yaṁ - which; lubdha-cetāḥ,, - My mind being bewildered; sa-rabhasam - impetuously; upabhoktum - to enjoy; kāmaya - desire; rādhikā iva - like Śrīmatī rādhārāṇī.

(agitated) Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.*

Text 93

(puro nihsṛtya)

nirñimeṣekṣaṇākāra-
sa-bhr̥ṅga-stavaka-dyutiḥ
mālaty-amlāna-puṣpeyaṁ
bhuvī devīva divyati

puraḥ - ahead; nihsṛtya - going; nirñimesa-īkṣaṇa - of a demigod (who has no need to blink); akara - the form; sa - with; bhr̥ṅga - a bumble-bee; stavaka - a cluster of flowers; dyutiḥ - the splendor; malati - a malati; amlana - unwilting; puṣpa - flower; iyam - this; bhuvī - in the world; devī - a demigoddess; iva - like; divyati - is splendidly manifests.

(Goes ahead) With bumblebees as its unblinking eyes, this splendid, unfading mālatī flower is like a beautiful demigoddess come to earth.

Note: Unlike ordinary mortals, the demigods and demigoddesses have no need ever to blink their eyes.

Text 94

(praviśya)

devī: māvahi ṇiccidam ido vundā-aṇādo esa hamsi-e ṇida sura-so-andhi-a-mālā.

praviśya - enters; devī - Queen Rukmiṇī; mahavi - O Mādhavī; niccidam - certainly; ido - from this; vunda-anado - Vṛndāvana; esa - this; hamsi-e - by a swan; nida - brought; sura-o-andhi-a - of sura-saugandhika lotus flowers; mala - garland.

(Enters)

Candrāvalī: Mādhavī, surely a swan brought this garland of Sura-saugandhika flowers from Vṛndāvana.

Text 95

mādhavī: adha im. ṇa-ari-saṅgama-sorabbha-bharuggariṇīm ṇam takki-a tumam ettha āṇidāsi.

adha-im - yes; na-ari - with the heroine; saṅgama - of a rendezvous; sorabbha - the sweet fragrance; baruggainim - emanating a great abundance; nam - this; takki-a - guessing; tumam - you; ettha - here; anidasi - were brought.

Mādhavī: Yes, I thought this garland brought the sweet fragrance of a girl's meeting with her lover. That is why I brought you here.

Text 96

candrāvalī: (svaṅgam ālokya) halā saccabhāmā-pasahāṇeṇa kīsa manditamhi.

sva - own; aṅgam - at the body; ālokya - looking; hala - Oh!; saccabhama - of Satyabhāmā; pasahanena - with garments and ornaments; kīsa - why; manditamhi - am I decorated.

Candrāvalī: (looking at her own limbs) Oh! Why am I decorated with Satyabhāmā's garments and ornaments?

Text 97

mādhavī: (sālīkam) bhaṭṭi-dāri-e bhamidamhi.

sa - with; *alīkam* - a lie; *bhatti-dari-e* - O princess; *bhamidamhi* - I made the mistake.

Mādhavī: (lying) Princess, I made a mistake.

Text 98

candrāvalī: (puro vilokya) sahi pekkha eso ajja-utto ṇadi-dūre papphuradi.

purah - ahead; *vilokya* - looking; *sahi* - O friend; *pekkha* - look!; *eso* - He; *ajja-utto* - my noble husband; *na* - not; *adi* - very; *dure* - far away; *papphuradi* - is manifested.

Candrāvalī: (looking ahead) Friend, look! There is my noble husband. He is not very far away.

Text 99

mādhavī: ṇa kkhu purado bhatta. eso indaṇīla-ma-a so tassa padibimbo.

na - not; *kkhu* - indeed; *purado* - ahead; *bhatta* - your husband; *eso* - it; *indanila* - of sapphires; *ma-a* - fashioned; *so* - that; *tassa* - of Him; *padibimbo* - the reflection.

Mādhavī: That is not your husband ahead. It is only the reflection of Him on that wall of sapphires.

Text 100

candrāvalī: ammahe camakkidi-karida padibimbassa. (iti puro 'nusṛtya) halā māladī-am ocinnanto eso pekkhi-adu ajja-utto. ta ekki-a cce-a gamissam. (iti tathā karoti.)

ammahe - ah!; camakkidi - of wonder; karida - the cause; padibimbassa - of the reflection; iti - thus; puro - ahead; anusṛtya - approaching; hala - ah!; maladi-am - a malati flower; ocinnanto - picking; eso - He; pekkhi-adu - may be seen; ajja-utto - my noble husband; ta - therefore; ekki-a - alone; cce-a - certainly; gamissam - I shall approach; iti - thus; tathā - in that way; karoti - does.

Candrāvalī: Ah! This reflection is so wonderful! (She walks ahead) Ah! I see my noble husband picking flowers. I will approach Him alone. (She does that.)

Text 101

kṛṣṇaḥ: (candrāvalīm vilokya sānandam ātma-gatam) katham atra jīviteśvarī me rādhāpy upagatā. (prakāśam) priye katham viduram āgatāsi.

candrāvalīm - Candrāvalī; vilokya - seeing; sa - with; ānandam - bliss; ātma-gatam - to Himself; katham - why?; atra - here; jivita - of life; īśvari - the mistress; me - of Me; rādhā - Rādhā; api - even; upagata - has approached; prakāśam - openly; priye - O beloved; katham - why?; viduram - from such a long distance; agata asi - have You come.

Kṛṣṇa: (Seeing Candrāvalī, He becomes blissful and says to Himself) Why has Rādhā, the queen of My life, come here? (openly) Beloved, why have You come here from so far away?

Text 102

(iti sa-romaṅcam avalokya)

*ma khañjarīta-nayane hṛdi saṁsayiṣṭhāḥ
kurvan bravīmy avitatham śapatham gurubhyaḥ
ekā priyaṅkaraṇa-vṛttir asi tvam eva
prāṇāvalambana-vidhau paramauśadhir me*

iti - thus; sa - with; romaṅcam - hairs standing up; avalokya - glancing; ma - don't; khañjarita-nayane - O girl whose restless eyes are like a pair of khañjana

birds; *hṛdi* - in the heart; *samsayisthaḥ* - have any doubt; *kurvan* - doing; *bravimi* - I speak; *avitathām* - not false; *sapatham* - an oath; *gurubhyaḥ* - for the superiors; *eka* - alone; *priyaṅkaraṇa-vidhiḥ* - dearest; *asi* - are; *tvam* - You; *eva* - certainly; *praṇa* - of the life-breath; *avalambana* - of maintaining; *vidhau* - in the activity; *parama* - supreme; *ausadhiḥ* - medicinal herb; *me* - for Me.

(He glances at her and the hairs on His body stand up) O girl whose restless eyes are like two restless khañjana birds, please have no doubt in your heart. I vow before all My elders that I speak to You the truth. You alone are My beloved. You alone are the medicinal herb that sustains My life.

Text 103

candrāvalī: (sa-harṣam ātma-gatam) tadhavi tunhi-bhavi-a a-udam lakkhemi.

sa - with; *harṣam* - joy; *ātma-gatam* - to herself; *tadhavi* - nevertheless; *tunhi* - silent; *bhavi-a* - becoming; *a-udam* - the desire; *lakkhemi* - I shall see.

Candrāvalī: (happily says to herself) By remaining silent I will observe the His real feelings.

Text 104

nava-vṛndā: (latāntare sthitvā) hanta katham aṅgī-kṛta-rādhā-prasādhana deviyam upalabdha. tad eṣa mādhave yavad enām rādhikām pratītya na pramadām ādadhāti. tāvad evāham padyam ekam haritena harayāmi. (iti ketakī-pātre vilikhya nepathye kṣīpati.)_ (punar vilokya sānandam.) diṣṭyā harir eṣa hariteṇa kare kṣīptam padyam ālokeyati. tad aham pracchannā bhaveyam. (iti niṣkrāntā.)

latā - the vines; *antare* - within; *sthitvā* - becoming situated; *hanta* - ah!; *katham* - how is it?; *aṅgī-kṛta* - accepted; *rādhā* - of Rādhā; *prasadhana* - the garments and ornaments; *devi* - Queen Rukmiṇī; *iyam* - she; *upalabdha* - has come; *tat* - therefore; *eṣaḥ* - He; *mādhavaḥ* - Kṛṣṇa; *yavat* - as long as; *enam* - her; *rādhikā* - Rādhā; *pratītya* - believing to be; *na* - not; *pramadam* - mistake; *adadhāti* - accepts; *tavat* - then; *eva* - certainly; *aham* - I; *padyam* - verse; *ekam* - one; *haritena* - by a parrot; *harayāmi* - I shall give; *iti* - thus; *ketakī-ketaki*; *pātre* - on a leaf; *vilikhya* - writing; *nepathye* - behind the scenes; *kṣīpati* - tosses; *punaḥ* - again; *vilokya* - looking; *sa* - with; *ānandam* - bliss; *diṣṭya* - by good fortune; *hariḥ* - Kṛṣṇa; *eṣaḥ* - He; *hariteṇa* - by the parrot; *kare* - in the hand; *kṣīptam* - tossed; *padyam* - the verse; *ālokeyati* -

sees; *tat* - therefore; *aham* - I; *pracchanna* - hidden; *bhaveyam* - let me become; *iti* - thus; *niṣkrānta* - exits.

Nava-vṛndā: (staying among the vines) Ah! Why has Queen Rukmiṇī come here disguised in Rādhā's garments and ornaments? He thinks she is Rādhā. I will send Him a message in verse with that parrot, and then He will no longer make that mistake. (She writes on a ketakī leaf, and then tosses the leaf behind the scenes. She looks again and becomes jubilant.) Fortunately the parrot dropped the leaf letter in Kṛṣṇa's hand. He is now looking at it. Let me hide. (She exits.)

Text 105

kṛṣṇaḥ: (patraṁ paśyan nigūḍhaṁ vācayati)

*karosi yasyām nava-karṇikāra-
mālā-bhramam hanta madhuvratendra
pratīhi tām kuṅkuma-kardamena
lipta-cchadam kairava-korakālīm*

patraṁ - at the letter; *paśyan* - looking; *nigūḍham* - concealed; *vacayati* - reads aloud; *karosi* - You do; *yasyām* - in which; *nava* - new; *karṇikāra* - of karṇikāra flowers; *mālā* - of a garland; *bhramam* - mistake; *hanta* - indeed; *madhuvrata* - of bees; *indra* - O king; *pratīhi* - please know; *tām* - this; *kuṅkuma-kardamena* - with kuṅkuma paste; *lipta* - anointed; *cchadam* - covering; *kairava* - of kairava flowers; *koraka* - just beginning to bloom; *alim* - host.

Kṛṣṇa: (looks at the petal-letter and reads it to Himself) O king of the bumblebees, please know that what You mistakenly think is a garland of new karṇikāra flowers is actually a garland of kairava buds just beginning to blossom and anointed with kuṅkuma paste.

Text 106

*(iti candrāvalīm nibhalya svagatam) sādhu navavṛnde sādhu. bādham avasare
kṛtāpūrva-sevā-prapañcāsi. (prakāśam) devi katham udāsīneva tiṣṭhantī nāntaḥ-
prasāda-sudhā-vicim sūcayasi.*

iti - thus; *candrāvalīm* - at Candrāvalī; *nibhalya* - glancing; *svagatam* - aside; *sādhu* - well done!; *navavṛnde* - Nava-vṛndā; *sādhu* - well done!; *badham* - assuredly; *avasare* - at the proper moment; *kṛta* - performed; *apūrva* - unprecedented; *seva* - of

service; *prapañca* - the creation; *asi* - you are; *prakāśam* - openly; *devi* - O queen; *katham* - why?; *udasina* - indifferent; *iva* - as if; *tiṣṭhanti* - standing; *na* - not; *antaḥ* - in the heart; *prasada* - of the mercy; *sudhā* - of the nectar; *vicim* - the waves; *sucayati* - you show;

(Glances at Candrāvalī and then says to Himself) Well done, Nava-vṛndā! Well done! At the perfect time you have rendered the perfect service. No one has served Me this well before. (openly) O Queen, why are you so indifferent? Why do you not splash Me with waves of mercy from your heart?

Text 107

(*iti sādaram avekṣya*)

*śaitya-śriyā saurabha-sampadā ca
nirdhūta-candra-dvaya-gauraveṇa
sva-vaibhavenādya mad-aṅgakāni
vidhehi candrāvali nirvṛtāni*

iti - thus; *sa* - with; *adaram* - respect; *avekṣya* - glancing; *saitya* - of coolness; *sriya* - with the opulence; *saurabha* - of sweet fragrance; *sampada* - with the opulence; *ca* - also; *nirdhuta* - eclipsed; *candra* - of candra; *dvaya* - the pair (the two candra and the moon and camphor); *gauraveṇa* - greatly; *sva* - own; *vaibhavana* - with the opulence; *adya* - now; *mat* - My; *aṅgakani* - limbs; *vidhehi* - please make; *candrāvalī* - O Candrāvalī; *nirvṛtani* - happy.

(He respectfully gazes at her) With the opulences of your coolness and your sweet fragrance you eclipse both candra (the moon and the camphor). O Candrāvalī, please use your opulences to make the limbs of My body happy.

Text 108

mādhavī: (latāntare sthitvā sa-harṣam ātma-gatam) nūṇam vissakamma-pasahaṇa-pahavo eso sohagga-māhurī-laho.

latā - the vines; *antare* - within; *sthitvā* - staying; *sa* - with; *harṣam* - happiness; *ātma-gatam* - to herself; *nūṇam* - certainly; *vissakamma* - of Viśvakarmā; *pasahana* - of the garments and ornaments; *pahavo* - potency; *eso* - this; *sohagga* - of good fortune; *mahuri* - of the sweetness; *laho* - the attainment.

Mādhavī: (Staying within the vines, she becomes very happy and says to herself) The garments and ornaments fashioned by Viśvakarmā have brought the sweetness of her good fortune.

Text 109

kṛṣṇaḥ: priye tad-aṅga-saṅgamāya taraṅgita-raṅgam svayam aṅgī-kuru suhrj-janam. (iti sānurāgam ivopasarpan sālīka-śaṅkam.) dhik kaṣṭam. ajñāna-vibhramena kṛta-mahāparādho 'smi. yad iyam devī na bhavet. kintu kācid anyā kumārī. (iti vimarśam abhinīya) ām vijñātam. seyaṁ viśvakarmaṇo nāptṛī bhaviṣyati. yā mama dūratas tenādya. pradeśīnyā pradarśitā.

priye - O beloved; *tat* - therefore; *aṅga* - of the body; *saṅgamaya* - for embracing; *taraṅgita* - tossed about by waves; *raṅgam* - of amorous happiness; *svayam* - personally; *aṅgī-kuru* - please accept; *suhrj-janam* - this friend; *iti* - thus; *sa* - with; *anuragam* - love; *iva* - as if; *apasarpan* - withdrawing; *sa* - with; *alīka* - feigned; *śaṅkam* - fear; *dhik* - alas!; *kāṣṭam* - how terrible!; *ajñāna-vibhramena* - by mistake; *kṛta* - committed; *maha* - great; *aparādhāḥ* - offense; *asmi* - I am; *yat* - because; *iyam* - this girl; *devī* - My queen; *na* - not; *bhavet* - is; *kintu* - however; *kācid* - some; *anyā* - other; *kumārī* - girl; *iti* - thus; *vimarśam* - reflection; *abhinīya* - representing dramatically; *am* - yes!; *vijñātam* - I know; *sa iyam* - she; *viśvakarmānaḥ* - of Viśvakarmā; *nāptṛī* - the granddaughter; *bhaviṣyati* - must be; *yā* - who; *mama* - of Me; *dūrataḥ* - from a distance; *tena* - by him; *adya* - today; *pradeśīnyā* - with his forefinger; *pradarśitā* - indicated.

Kṛṣṇa: O beloved, please embrace your friend who is now tossed by waves of amorous desire. (At first He is affectionate, but then He suddenly shrinks back with feigned fear) Alas! How horrible! By mistake I have committed a great offense. This is not My queen. This is some other girl. (He reflects) Yes. I know. This must be the granddaughter of Viśvakarmā. Today he pointed Her out to Me from far away.

Text 110

(candrāvalī vyājena mālyam darśayati.)

candrāvalī - Candrāvalī; *vyājena* - by a trick; *mālyam* - the garland; *darśayati* - shows.

(On some pretext Candrāvalī displays the garland.)

Text 111

kṛṣṇaḥ: (svagatam) hanta hamsī-kṛto 'yaṁ anarthaḥ. (prakāśam) citraṁ citraṁ idam. yāmunā-jhara-jhātkāreṇa hṛtā me sura-saugandhika-mālā katham etayā labdhā. tad ahaṁ śuddhāntam āsādyā sarvam idam apūrva-vṛttam svayam eva devyām āvedayāmi. yathā nāparādha-kalaṅka-śaṅka-lavāṅkuro 'pi mām kaṭākṣayati. (iti niṣkrāntaḥ.)

svagata - aside; *hantaḥ* - ah!; *hamsi* - by the swan; *kṛtaḥ* - done; *ayam* - this; *anarthaḥ* - useless; *prakāśam* - openly; *citraṁ* - wonderful; *citraṁ* - wonderful; *idam* - this; *yamuna* - of the Yamuna *jhara* - of the water; *khatkarena* - by the stream; *hṛta* - taken; *me* - of Me; *sura-saugandhika* - of surasaugandhika flowers; *mala* - garland; *katham* - how is it?; *etaya* - by her; *labdha* - obtained; *tat* - therefore; *aha* - I; *suddhantam* - within the palace; *asadya* - going; *sarvam* - everything; *idam* - this; *apūrva* - unprecedented; *vṛttam* - occurrence; *svayam* - personally; *eva* - certainly; *devyam* - to My queen; *avedayami* - I shall inform; *yathā* - as; *aparādha* - of an offense; *kalaṅka* - the stain; *śaṅka* - the doubt; *lava* - of a fragment; *āṅkuraḥ* - the beginning of a sprout; *api* - even; *mam* - Me; *katakṣayati* - will glance from the corner of the eye; *iti* - thus; *niṣkrāntaḥ* - exits.

Kṛṣṇa: (aside) Ah! This calamity was created by that swan. (openly) Wonderful! This is wonderful! How has this girl obtained the sura-saugandhika garland I lost by the Yamunā River? Now I will go into the palace and tell this unprecedented story to My queen. Now even the slightest bud of the fraction of a stain of an offense will no longer even glance at Me from the corner of its eye. (He exits.)

Text 112

mādhavī: (upasṛtya) bhāṭṭi-dāri-e kā kkhu pa-utti.

upasṛtya - approaching; *bhāṭṭi-dari-e* - O princess; *ka* - what?; *kkhu* - indeed; *pa-utti* - action.

Mādhavī: (approaching) Princess, what does all this mean?

Text 113

candrāvalī: sahavi-assa mahaṇura-a-purassa jā kkhu ahiruva bhava.

sahavi-assa - natural; *maha* - great; *anura-a* - of love; *purassa* - of a flood; *ja* - which; *kkhu* - indeed; *ahiruva* - the symptom; *bhave* - is.

Candrāvalī: These are the symptoms of a great flood of intense, spontaneous, sincere love.

Text 114

mādhavī: bhatti - dāri-e lo-ottara-caduri-mudda-dubboha-vavaharo eso ṇa-aro. tā ehi. saccabhāmāṃ pekkhamha.

bhatti-dari-e - O princess; *lo-ottara* - extraordinary; *caduri* - of cunning; *mudda* - the mark; *dubboda* - inscrutable; *vavaharo* - action; *eso* - this; *na-aro* - lover; *ta* - therefore; *ehi* - come; *saccabhamam* - Satyabhāmā; *pekkhamha* - let us see.

Mādhavī: Princess, this lover is very cunning. It is very difficult to understand what He is doing. Come. Let us see Satyabhāmā.

Text 115

candrāvalī: (parikramya rādhām paśyanti sa-vyatham sanskṛtena)

*pūrvekṣita-vyasana-lakṣma-vimukta-mūrtir
antar-nigūḍha-sukha-sākṣi-mukha-prasādā
adya sphurat-tarala-dṛṣṭir ihopalabdhim
kaṃsāri-saṅgama-nidheḥ su-tanur vyanakti*

parikramya - walking; *rādhām* - Rādhā; *paśyanti* - seeing; *sa* - with; *vyathām* - agitation; *sanskṛtena* - in Sanskrit; *pūrva* - previously; *ikṣita* - seen; *vyasana* - of a calamity; *lakṣma* - the symptom; *vimukta* - free; *mūrtiḥ* - whose form; *antaḥ* - in the heart; *nigūḍha* - concealed; *sukha* - happiness; *sākṣi* - the witness; *mukha* - of the face; *prasada* - the satisfaction; *adya* - now; *sphurat* - glistening; *tarala* - restless; *dṛṣṭiḥ* - whose glances; *iha* - here; *upalabdhim* - the attainment; *kaṃsa-ari* - of Kṛṣṇa, the enemy of Kāṃsa; *saṅgama* - of the association; *nidheḥ* - of the great treasure; *su-tanuḥ* - this beautiful girl; *vyanakti* - manifests.

Candrāvalī: (She glances at Rādhā, becomes agitated, and then says in Sanskrit) The symptoms of a great calamity that were formerly present in this girl have now disappeared. The satisfaction on Her face bears witness to the happiness hidden in Her heart. Her glittering eyes move to and fro. This beautiful girl shows all the symptoms of having attained the great treasure that is the association of Lord Kṛṣṇa.

Text 116

rādhā: (samīkṣya sa-khedam ātma-gatam) hanta kadham indīvare rahangi-e saṅgamidum ahiṅandite macchara kalahamsi milida.

samīkṣya - glancing; *sa* - with; *khedam* - unhappiness; *ātma-gatam* - to Herself; *hanta* - alas!; *kadham* - how is it?; *indīvare* - in the blue lotus flower; *rahangi-e* - by a cakravaka bird; *saṅgamidum* - to meet; *ahinandite* - was approached; *macchara* - envious; *kalahamsi* - swan; *milida* - met.

Rādhā: (Looking, She becomes unhappy, and says to Herself) Alas! This cakravāka bird is about to meet Her blue lotus flower. Why has this envious swan come?

Text 117

candrāvalī: (smitam kṛtvā) sahi sacce saccam kahehi assim sudidhe balamodi-a bhu-a-daṇḍa-piḍena so kkhu suvutto kotthuho majjhattho asi ṇa va tti.

smitam - a smile; *kṛtvā* - doing; *sahi* - O friend; *sacce* - Satyabhāmā; *saccam* - the truth; *kahehi* - please speak; *assim* - in this; *su-didhe* - very firm; *balamodi-a* - forcibly; *bhu-a-daṇḍa* - of the arms; *piḍena* - by the pressing; *so* - this; *kkhu* - indeed; *suvutto* - beautiful; *kotthuho* - Kaustubha jewel; *tumhanam* - of You; *majjhattho* - in the middle; *asi* - is; *ṇa* - not; *va* - or; *tti* - thus.

Candrāvalī: (smiles) Friend Satyabhāmā, tell the truth. When Kṛṣṇa presses You to Him with His strong arms does the Kaustubha jewel still stay between You?

Text 118

rādhā: de-i khinṇammi pari-ane alam uvalambheṇa.

de-i - O queen; *khinṇammi* - distressed; *pari-ane* - in a person; *alam* - what is the need?; *uvalambheṇa* - with criticism.

Rādhā: My queen, what purpose do you serve by scolding this tormented person?

Text 119

mādhavī: (sa-khedam ātma-gatam) ima-e sura-daraṅgiṇi-e lavaṇṇami-a-vibbhama-lahari-taraṅge ogadho so purisa-kuṅjaro attana-am cce-a ṇa sumeredi. kim una bhatti-dāri-ā-dihi-am.

sa - with; *khedam* - unhappiness; *ātma-gatam* - to herself; *ima-e* - of this; *sura* - celestial; *daraṅgiṇi-e* - of the river; *lavanna* - of beauty; *ami-a* - of nectar; *vibbhama* - restless; *lahari-taraṅge* - in the waves; *ogadho* - plunged; *so* - He; *purisa* - of the male; *kuṅjaro* - the elephant; *attana-am* - His own; *self*; *cce-a* - indeed; *na* - not; *sumeredi* - remembers; *kim* - what?; *una* - again; *bhatti-dari-e-a* - of princess Rukmiṇī; *dihi-am* - the placid little pond.

Mādhavī: Plunged into the turbulent nectar waves of the celestial river of this girl's beauty, the elephant that is the Supreme Personality of Godhead cannot remember even His own self. How can He remember the placid little lake that is Princess Rukmiṇī?

Note: If the word "suradaraṅgiṇi-e" is divided "sura-raṅgiṇi-e-", then it may be interpreted to mean "of the amorous girl". In this way the statement may be interpreted:

"Plunged into the violent nectarean waves of the beauty of this amorous girl, the elephant that is the Supreme Personality of Godhead cannot remember even His own self. How can He remember the placid little lake that is princess Rukmiṇī?"

Text 120

candrāvalī: (solluṅṭha-smitam) a-i loluhe ali kīsa maṁ aṅṅānminti-a taṁ ni-a-maha-vvadam tu-e sutṭhu paḍiṭṭhidam.

sa - with; *ulluntha* - irony; *smitam* - a smile; *a-i* - O; *loluhe* - O greedy one; *ali* - O

friend; *kisa* - why?; *mam* - me; *anaminti-a* - without advising; *tam* - this; *nija* - Your; *maha* - great; *vvadam* - vow; *tu-e* - by You; *sutthu* - nicely; *patthidam* - is established.

Candrāvalī: (smiles and says with irony) O greedy friend, why, without even telling me, have You devoted Yourself to these harsh austerities?

Text 121

rādhā: de-i saraṇṇassa jaṇassa samrakkhaṇe akkhamasi. tadhavi parihasesi. nūṇaṃ isariṇaṃ kkhu juttam edam.

de-i - O queen; *sarannassa* - taking shelter; *janassa* - of a person; *samrakkhane* - in protection; *akkhama* - unfit; *asi* - you are; *tadhavi* - still; *parihasesi* - you mock; *nūnam* - certainly; *isarinam* - of superiors; *kkhu* - indeed; *juttam* - proper; *edam* - this.

Rādhā: O queen, this person has taken shelter of you. Instead of protecting Her, you simply mock Her. For a superior is this right?

Text 122

(*iti sanskṛtena*)

*kanyā bandhu-janair bhavet paravatī dattāsmi yuṣmad-grhe
tair asminn ati-cañcalo gr̥ha-patiḥ sādhvī-vrata-dhvaṃsanaḥ
bhavyāsminn abhibhāvikā na vasatī prāmāṇikī cāsrāme
nistārāya tavādya devi karuṇā-naur eva dhaureyikā*

iti - thus; *sanskṛtena* - in Sanskrit; *kanyā* - girl; *bandhu-janaiḥ* - by relatives; *bhavet* - may be; *paravati* - dependent; *datta* - given; *asmi* - I am; *yusmat* - of you; *gr̥he* - in the house; *taiḥ* - by them; *asmin* - in this; *ati* - very; *cañcalaḥ* - restless; *gr̥ha* - of the house; *patiḥ* - the master; *sādhvī* - of a chaste girl; *vrata* - the vow; *dhvaṃsanaḥ* - destroying; *bhavya* - may be; *asmin* - in this; *abhibhavika* - victory; *na* - does not; *vasati* - reside; *pramaniki* - evidence; *ca* - also; *asrame* - in the shelter; *nistaraya* - for crossing beyond; *tava* - of you; *adya* - now; *devi* - O queen; *karuna* - of mercy; *nauḥ* - the boat; *eva* - certainly; *dhaureyika* - for carrying.

(In Sanskrit) I am simply a weak girl, dependent on others. My relatives have placed Me in your house. The master of your house is a restless rake who likes to

destroy the chastity of pious girls. I will certainly not survive in this place. O queen, please give to Me the boat of your mercy so I will be able to cross beyond this danger.

Text 123

candrāvalī: (svagatam) jahattham vaharedi. (prakāsam) sahi kim te dāṇim ahimadam.

svagatam - aside; *jahattham* - the truth; *vaharedi* - She speaks; *prakāsam* - openly; *sahi* - O friend; *kim* - what?; *te* - of You; *danim* - now; *ahimadam* - the desire.

Candrāvalī: (aside) She speaks the truth. (openly) My friend, what do You wish?

Text 124

rādhā: de-i java samanta-eṇa vadujjavaṇam karemi tava rakkhehi mam.

de-i - O queen; *java* - as long; *samanta-ena-vadujjavanam* - the completion of the vow; *karemi* - I do; *tava* - till then; *rakkhehi* - please protect; *mam* - Me.

Rādhā: O queen, until I have completed My vow of austerity with the symantaka jewel, please protect Me.

Text 125

candrāvalī: sahi visaddha hohi. puno chaleṇa māṃ va 24cedum eso ṇa pahavissadi. jam savvada me pasa-vattini vi-akkhana māhavī.

sahi - O friend; *visaddha* - trusting; *hohi* - please become; *puno* - again; *chaleṇa* - by a trick; *mam* - me; *vancedum* - to cheat; *eso* - He; *na* - not; *pahavissadi* - will become able; *jam* - because; *savvada* - always; *me* - of me; *pasa-vattini* - staying at the side; *vi-akkhana* - clever; *mahavi* - Mādhavī.

Candrāvalī: Friend, have faith. Because I always keep clever Mādhavī by my side Kṛṣṇa will never be able to cheat me with one of His tricks.

Text 126

mādhavī: sundari vissakammena dinnam tuha maṇḍaṇa-karandi-am dāṇim patthava-issam.

sundari - O beautiful girl; *vissakammena* - by Viśvakarmā; *dinnam* - given; *tuha* - of You; *mandana* - of ornaments; *karandi-am* - the box; *danim* - now; *patthava-issam* - I shall give.

Mādhavī: Beautiful one, I will send the box of ornaments Viśvakarmā intended to give to You.

Text 127

candrāvalī: sahi jahi māhavī-maṇḍavam. aham vi māhavī-jtta anta-uram jami. (iti niṣkrānta.) (iti niṣkrāntaḥ sarve.)

sahi - O friend; *jahi* - please go; *mahavi* - of mādhavī vines; *mandavam* - to the pavillion; *aham* - I; *vi* - also; *mahavi* - Mādhavī; *jutta* - with; *anta-uram* - into the palace; *jami* - shall go; *iti* - thus; *niṣkrānta* - exits; *iti* - thus; *niṣkrāntaḥ* - exit; *sarve* - all.

Candrāvalī: Friend, please go to the pavilion of mādhavī vines, and I will go with Mādhavī into the palace. (She exits.)
(Everyone exits.)

Act Nine

Text 1

(tataḥ praviśati navavṛndā.)

nava-vṛndā: (puro 'valokya sa-harṣam.)

nirmita-bhuvana-viśuddhir
vidhu-madhurāloka-sadhane nipuṇā
ullāsita-paramahamṣā
bhaktir iveyaṁ śaran milati

tatah - then; praviśati - enters; nava-vṛndā - Nava-vṛndā; purah - ahead;
avalokya - looking; sa - with; harsam - happiness; nirmita - created; bhuvana - of
the water; visuddhih - purity; vidhu - of the moon; madhura - the sweet; aloka - of
the sight; sadhane - in manifesting; nipuna - expert; ullasita - jubilant; parama-
hamṣa - the regal swans; bhakti - the goddess of devotion; iva - like; iyam - this;
śarat - autumn season; milati - meets.

(Nava-vṛndā enters.)

Nava-vṛndā: (looks ahead and says with joy) Purifying the waters of the
streams and lakes, expertly revealing the sweetness of the moon, and filling the
regal swans with happiness, Śarat, the goddess of autumn, who is like goddess
Bhakti-devī herself, has now come before us.

Note: If the word "bhuvana" is interpreted to mean "the world", "vidhu" to
mean "Lord Kṛṣṇa", and "paramahamṣa" to mean "the swanlike devotees," the
verse may be interpreted in the following way:

"Purifying the world, expertly revealing the sweetness of Lord Kṛṣṇa, and filling
the swanlike devotees with happiness, goddess Bhakti-devī, appearing as the
autumn season, has now come before us."

Text 2

(praviśya)

śarat: sahi na-a-vunde kahim gadasi.

praviśya - enters; sahi - O friend; na-a-vunde - Nava-vṛndā; kahim - where?;
gadasi - have you been.

(enters)

Śarat: Friend Nava-vṛndā, where have you been?

Text 3

nava-vṛndā: śaral lakṣmi guror abhyarṇe.

śarat - O Śarat; lakṣmi - O goddess; guroh - the master; abhyarṇe - near.

Nava-vṛndā: Goddess Śarat, I went to my master.

Text 4

śarat: kim tti.

kim - why?; tti - thus.

Śarat: Why?

Text 5

nava-vṛndā: devasya nideseṇa.

devasya - of the Lord; nidesena - by the instruction.

Nava-vṛndā: To carry the order of Lord Kṛṣṇa.

Text 6

śarat: kassim atthe so nideso.

kassim - for what?; atthe - purpose; so - this.

Śarat: What was His order?

Text 7

nava-vṛndā: raivate sadmanām śoḍaśa-sahasrī-nirmāṇe.

raivate - on Mount Raivata; sadmanam - of palaces; sodasa-sahasra - 16,000; nirmāṇe - in the construction.

Nava-vṛndā: To build 16,000 palaces on Mount Raivata.

Text 8

śarat: tattha kim nidāṇam.

tattha - there; kim - what?; nidāṇam - is the reason.

Śarat: What is the reason for that?

Text 9

nava-vṛndā:

jagad-vighnam nighnam apagata-nayam kṣauni-tanayam

hṛtāny antar goṣṭhāt kapata-kalinā tena balinā

sahasrāṇy asrālī-valayita-dṛśām paṅkaja-dṛśām

śatādhyāni krīḍā-gurur udaharat śoḍaśa hariḥ

jagat - for the earth; vighnam - trouble; nighnam - killing; apagata - without; nayam - civilized behaviour; kṣauni - of the earth goddess; tanayam - the son; hṛtāni - abducted; antah - within; goṣṭhāt - from Vrdavana; kapata - feigned; kalina - by a quarrel; tena - by him; balina - powerful; sahasrani - thousands; asra - of tears; ali - with an abundance; valayita - filled; drsam - whose eyes; paṅkaja-drsam - of lotus-eyed girls; sata - by a hundred; adhyani - increased; krīḍā - of transcendental pastimes; guruh - the master; udaharat - rescued; sodasa - 16; hariḥ - Kṛṣṇa.

Nava-vṛndā: On the pretext of an invented quarrel, Narakāsura, the powerful son of the earth goddess, Bhūmi-devī, kidnapped 16,100 lotus-eyed girls from the

village of Vṛndāvana. Lord Kṛṣṇa, the master of all transcendental pastimes, then killed that uncivilized demon, who had troubled the entire universe. In this way the Lord rescued those girls, whose eyes were all filled with tears.

Text 10

śarat: (sādbhutam) kim tā-o cce-a go-ula-kaṇṇā-o.

sa - with; adbhutam - wonder; kim - whether?; ta-o - they; cce-a - indeed; go-ula - of Gokula; kanna-o - the girls.

Śarat: (struck with wonder) Are these girls the gopīs of Gokula?

Text 11

nava-vṛndā: atha kim

keśi-ripor avakeśī
bhajanābhāsa-kṣupo 'pi nehāsti
kim punar apūrva-parvā
premāmara-pādapas tāsām

atha kim - how can there be any doubt?; kesi-ripor - of Lord Kṛṣṇa, the enemy of the Kesi demon; avakesi - without fruit; bhajana - of the devotional service; abhasa - of the reflection; ksupah - the shrub; api - even; na - not; iha - here; asti - is; kim - what?; punah - further; apurva - unprecedented; parva - festival of transcendental happiness; prema - of pure love; amara - eternal; padapah - tree; tasam - of them (the gopīs).

Nava-vṛndā: How can there be any doubt? Even a small shrub of the faint reflection of devotion to Kṛṣṇa is never without fruit. What then of the unprecedented festival of bliss that is the immortal tree of the gopīs' love?

Text 12

śarat: kahaṁ rā-a-kaṇṇā-o tti pasidhi suvva-i.

kaham - why?; ra-a - of kings; kanno - the daughters;tti - thus; pasiddhi - fame; suvva-i - is heard.

Śarat: Then why did we hear that these girls are the daughter of various kings?

Text 13

nava-vṛndā: kayāpi kumārīṇām mādhyura-madhu-dhārayā mohitena mahī-sununā kāmākhyā-pratarāṇyā tāsām dānava-kumārebhyaḥ pratipādanam mṛṣaiva visravya rāja-sutatvena vikhyātir udbhāvitā.

kaya api - by a certain; kumarinam - of the girls; madhyura - of the sweetness; madhu - of the honey; dharaya - by the flooding stream; mohitena - enchanted; mahi - of the earth goddess; sununa - by the son; kama - Kama; akhya - the goddess who bears the name; prataranaya - for deceiving; tasam - of them; danava - of the demons; kumarebhyah - to the eligible young men; pratipadanam - giving; mrsa - falsely; eva - certainly; visravya - causing to be heard; raja-sutatvena - as the daughters of kings; vikhyaih - the fame; udbhavita - became manifested.

Nava-vṛndā: Narakāsura became enchanted by the charming beauty of these girls. To deceive the goddess named Kāmā-devī, he spread a false rumor that these girls were all the daughters of kings, and they were going to be given in marriage to the eligible bachelors among the demons.

Text 14

śarat: saccam saccam. jam du-aravadi-pure taṇam patthavaṇam kāmakkha-e ahimadam.

saccam - true; saccam - true; jam - because; du-aravadi - of Dvaraka; pure - in the city; tanam - of them; patthavanam - establishment; kamakkha-e - by the woman named Kama-devi; ahimadam - was desired.

Śarat: That is true. That is true. Kāmā-devī wanted to take all the gopīs to Dvārakā City.

Text 15

nava-vṛndā: tayaiva ruṣṭayā devyā preṣitaḥ pākāsasano dvāravatīm āsādyā
bhauma-vadham arthitavān.

taya - by her; eva - certainly; rustaya - angry; devya - by the goddess; presitah -
sent; pakasasanah - Maharaja Indra; dvaravatim - Dvaraka; asadya - entering;
bhauma - of Narakasura, the son of the earth goddess; vadham - the killing;
arthitavan - prayed.

Nava-vṛndā: Then angry goddess Kāmā-devī sent Mahārāja Indra to Dvārakā.
Indra entered Dvārakā and asked the Lord to kill Narakāsura.

Text 16

śarat: halā savvaṇaṁ go-ula-kumārīṇaṁ ettha saṅgamo samvutto. ke-alam pa-
uma-pamuham cce-a kaṇṇā-a-ca-ukkaṁ parisitthaṁ.

hala - ah!; savvanam - of all of them; go-ula - of Gokula; kumarinam - of the
girls; ettha - here; saṅgamo - the meeting; samvutto - occurred; ke-alam - only; pa-
uma - by Padma; pamuham - headed; cce-a - indeed; kannā-a - of girls; ca-ukkam -
group of four; parisittham - remains.

Śarat: Ah! All the girls of Gokula have met in this place. Only four other girls,
headed by Padmā, remain.

Note: The four girls are Padmā, Śaibyā, Bhadrā and Śyāmā.

Text 17

nava-vṛndā: sarale tāsāṁ pūrvam eva samāhṛtir babhūva.

sarale - O honest one; tasam - of them; purvam - previously; eva - certainly;
samahṛtiḥ - the meeting; babhuva - occurred.

Nava-vṛndā: O honest one, these four girls have already come.

Text 18

śarat: kham sa samahiti.

kham - how?; sa - this; samahiti - meeting.

Śarat: How did they come?

Text 19

nava-vṛndā:

lilayaiva paśupāla-puṅgavaḥ
stambhayan sapadi sapta-puṅgavān
magna-dṛṣṭim anurāga-sāgare
nagnajid-duhitaram samāharat

lilayah - with playful ease; pasupala - of the gopas; pungavah - the best; stambhayan - subduing; sapadi - simultaneously; sapta - seven; pungavan - bulls; magna - plunged; dṛṣṭim – whose glance; anuraga - of love; sagare - in the ocean; nagnajit - of Maharaja Nagnajit; duhitaram - the daughter; samaharat - married.

Nava-vṛndā: Kṛṣṇa, the best of the gopas, playfully subdued seven powerful bulls in a single moment and then married Mahārāja Nagnajit's daughter (Padmā, Mitravindā), whose eyes were plunged in an ocean of love for Him.

Text 20

kim ca

śaibyām ghana-praṇaya-ghūrṇana-ghora-tṛṣṇām
kandarpa-sarpa-garala-glapitam ca bhadram
smerāvaloka-sudhayā kila saṅgamayya
raṅga-sthalān muraharas tarasā jahāra

kim ca - furthermore; ghana - intense; pranaya - love; ghurnana - agitation; ghora - terrible; tṛṣṇam - thirst; kandarpa - of amorous desires; sarpa - of the snake; garala - by the poison; glapitam - stricken; ca - also; bhadram - Bhadra; smerā -

smiling; avaloka - of the glance; sudhaya - by the nectar; kila - indeed; saṅgamayya - meeting; raṅga-sthanlat - from the arena; mura-harah - Lord Kṛṣṇa, the killer of the Mura demon; tarasa - quickly; jahara - abducted.

Śaibyā was overcome with the intense thirst that was her love for Kṛṣṇa, and Bhadrā was stricken with poison from the snake of her desire to enjoy amorous pastimes with Kṛṣṇa. Meeting them with the nectar of His smiling glance, Kṛṣṇa abducted them both from the svayamvara-raṅga.

Text 21

api ca

mīnasya pratibimbam ambhasi vara-stambhasya mūlārpite
paśyan bimbam alakṣayan bhramarikā-cakre bhramantaṁ muhuḥ
utkṣiptena śīli-mukhena śakali-kṛtya pramodād amūṁ
madrādhīśvara-nandinīm punar asau lebhe subhadrāgrajāḥ

api ca - furthermore; minasya - of the fish; pratibimbam - the reflection; ambhasi - in the water; vara - excellent; stambhasya - of a pillar; mula - at the base; arpite - placed; paśyan - looking; bimbam - at the reflection; alakṣayan - not seeing directly; bhramarika - moving; muhuḥ - repeatedly; utkṣiptena - shot; śīli-mukhena - with an arrow; śakali-kṛtya - cutting apart; pramodat - with happiness; amūṁ - her; madra - of Madra; adhisvara - of the king; nandinim - the daughter; punah - again; asau - He; lebhe - obtained; subhadra-agrajah - Lord Kṛṣṇa, the elder brother of Subhadra.

Standing at the base of the lofty pillar, and gazing at the reflection in water of a fish moving in a circle, even without directly seeing the fish, Kṛṣṇa easily cut it apart with a single arrow, and attained King Matsya's daughter (Śyāmā) as His bride.

Text 22

śarat: (sānandam) diṭṭhi-ā puṇo vi go-ula sokkham pekkhissam.

sa - with; ānandam - joy; diṭṭhi-ā - by a good fortune; puṇo - again; vi - indeed; go-ula - of Gokula; sokkham - the happiness; pekkhissam - I shall see.

Śarat: (joyful) By the kindness of fate I will again see the happiness of Gokula.

Text 23

nava-vṛndā: sakhi madhu-śriyā sārḍham adhunā maṇḍaya vṛndāṭavīm.
paśyāyaṁ mādhave rādhayā saha sādhayati.

sakhi - O friend; madhu - springtime; sriya - with the beauty; sardham - with;
adhuna - now; mandaya - please decorate; vrnda-atavim - the forest of Vṛndāvana;
paśya - look!; ayam - He; madhavah - Kṛṣṇa; rādhāya - Rādhā; saha -
with;sadhayati - are arriving.

Nava-vṛndā: Friend, now please decorate Vṛndāvana forest with the beauty of
spring. Look! Kṛṣṇa and Rādhā are coming here.

Text 24

śarat: kaham de-i-e anumadi laddha.

kaham - how?; de-i-e - from Queen Rukmiṇī; anumadi - permission; laddha -
was obtained.

Śarat: How did Kṛṣṇa get Queen Rukmiṇī to allow Him to come here?

Text 25

nava-vṛndā:

mādhavī-virahitaṁ madhuvīraḥ
kuṇḍineśvara-sutāṁ niśamayya
nandayan sphurat-amanda-vilāsair
hāsa-kandala-lasan-mukham āha

mādhavī - Mādhavī; virahitam - without; madhu-virah - Lord Kṛṣṇa, the hero
who crushed the Madhu demon; kundina - of Kundina; isvara - of the king; sutam
- the daughter; nisamayya - hearing; nandayan - pleasing; sphurat - manifested;
amanda - great;vilasaih - with pastimes; hasa - of a smile; kandala - with the

sprout; lasat - glistening; mukham - whose face; aha - said.

Nava-vṛndā: Learning that Queen Rukmiṇī was for that moment not attended by Mādhavī, Kṛṣṇa approached her, pleased her with many charming pastimes, and when a smile blossomed on her shining face, said:

Text 26

satyākhyāsyā vilokaya
lokasyātma-bhuvārthitaḥ
pratiṣṭhāsura ahaṁ devi
tatrānujñā vidhiyatām

satya - Satya; akhyasya - named; vilokasya - for seeing; lokasya - of the planet; ātma-bhuvā - by Brahma; arthitaḥ - requested; pratisthasuh - desiring to go; aham - I am; devi - O queen; tatra - in this matter; anujna - permission; vidhiyatam - should be given.

"The demigod Brahmā has invited Me to visit Satyaloka. My queen, I wish to go there. Please give Me your permission."

Text 27

śarat: sahi pamādo pamādo.

sahi - O friend; pamado - a mistake; pamado - a mistake.

Śarat: Friend, this is a mistake. A mistake.

Text 28

nava-vṛndā: kaḥ pramadah.

kan - what?; pramadah - mistake.

Nava-vṛndā: What is the mistake?

Text 29

śarat: maṇḍana-karaṇḍi-am samppi-a māvahī-e de-esiṇo sissa su-aṅṭhī nāma kiṅṅarī tattha pesidaṭṭhi.

mandana - of ornaments; karandi-am - the box; samppi-a - being given; mahavi-e - by Mādhavī; de-esino - of Devarṣi Narada; sissa - the disciple; au-anthi - Sukaṅṭhī; nama - named; kinnari – the Kinnari; tattha - there; pesidatthi - was sent.

Śarat: Mādhavī sent the Kinnarī named Sukaṅṭhī, who is a disciple of Devarṣi Nārada, to bring the box of ornaments to Rādhā.

Note: Śarat fears Sukaṅṭhī will see Kṛṣṇa's secret rendezvous with Rādhā and later inform Mādhavī of it.

Text 30

navavṛndā: nātra kāpi śaṅkā. yad iyam satyāyām anurāgiṇī.

na - not; atra - in this; ka api - anything; śaṅka - fear; yat - because; iyam - she; satyayam - for Satyabhāmā; anuragini - affectionate.

Nava-vṛndā: Don't worry. This girl is full of love for Satyabhāmā.

Note: Because she is affectionate to Rādhā, Sukaṅṭhī will keep the secret of Rādhā's rendezvous with Kṛṣṇa. She will not reveal it to Mādhavī.

Text 31

śarat: tado visaddha esa patthidamhi. (iti niṣkrāntā.)

tado - then; visaddha - trusting; esa - this person; prasthita asmi - I shall go; iti - thus; miskranta - exits.

Śarat: Then I can trust her. I will go now. (She exits.)

Text 32

(tataḥ praviśati rādhām ānandayan kṛṣṇah.)

tataḥ - then; praviśati - enters; rādhām - Rādhā; ānandayan - pleasing; kṛṣṇah - Kṛṣṇa.

(Engaged in pleasing Rādhā, Kṛṣṇa enters.)

Text 33

kṛṣṇah:

nirdhūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharo
vaktram paṅkaja-saurabham kuharita-ślāghābhidhas te girah
aṅgaś candana-śitalas tanur iyam saundarya-sarvasva-bhāk
tvām āsādaya mamedam indriya-kulam rādhe muhur modate

nirdhuta - eclipsed; amṛta - of nectar; madhuri - the sweetness; parimalah - the fragrance; kalyani - O beautiful girl; bimba - bimba fruit; adharah - lips; vaktram - face; paṅkaja - of a lotus flower; saurabham - the sweet fragrance; kuhurita - of the cuckoos; slagha - the praise; abhidhah - names; te - of You; girah - the speech; aṅgah - limbs; candana - as sandalwood; sitalah - cold; tanuh - body; iyam - this; saundarya - of beauty; sarvasya - the great treasure; bhak - possessing; tvam - You; asadya - approaching; mama - of Me; idam - this; indriya - of senses; kulam - the host; radhe - O Rādhā; muhur - repeatedly; modate - pleases.

Kṛṣṇa: O beautiful one, Your bimba fruit lips have eclipsed the sweetness of nectar. Your face is like a fragrant lotus flower. The sweet sound of Your voice has crushed the pride of the cuckoos. Your limbs are cooling as sandalwood. You are the wealthy owner of a great treasure-house of transcendental beauty. O Rādhā, when I approach You, all My sense become filled with bliss.

Text 34

(samantād ālokya)

lakṣmīḥ kairava-kānaneṣu paritaḥ śuddheṣu vidyotate
san-mārga-druhi sarva-śārvara-kule pronmilati kṣīnatā
nakṣatreṣu kilodbhavaty apacitiḥ ksudrātmasu prāyikī
śānke śānkara-maulir abhyudayate rājā purastād diśi

samantat - in all directions; alokya - looking; laksmih - beauty; kairava - of white lotus flowers; kananesu - in the forests; paritah - everywhere; suddhesu - splendid; vidyotate - shines; sat - of the saintly devotees; marga - of the path; druhi - the enemy; sarva - all; sarvara - of the darkness of the night; kule - in the abundance; pronmilati - arises; kṣīnata - diminution; nakṣatresu - among the stars; kila - indeed; udbhavati - arises; apacitiḥ - loss; ksudra-ātmasu - small; prayiki - usual; śānke - I think; śānkara - of Lord Śiva; maulih - the crown; abhyudayate - rises; raja - the king; purastat - from the east; diśi - in the direction.

(Looking in all directions) Among these splendid white lotus flowers a great beauty has come. In the darkness of night, which is the enemy of the devotees, defeat has appeared. Among the small stars fading has come. I think that the moon, which is Śiva's regal crown, must now be rising on the eastern horizon.

Text 35

nava-vṛndā: (upasṛtya)

hṛta-bhuvana-tamaḥ kramād virāgaḥ
kalaya kalanidhi-vaiṣṇavo viśuddhaḥ
rucim amṛtamayīm kṣīpan vidūre
praviśati viṣṇu-pada-prapatti-vīthīm

upasṛtya - approaching; hṛta - removed; bhuvana - of the world; tamah - the darkness; kramat - step by step; viragah - free from red; kalaya - look!; kalanidhi - of the moon; vaisnavah - the Vaisnava; visuddhah - splendid; rucim - beauty; amṛta-mayim - nectarean; kṣīpan - casting; vidure - far away; praviśati - enters; visnu-pada-prapatti-vitthim - the pathway of the sky.

Nava-vṛndā: (approaches) Look! Free from any tinge of redness, gradually removing the darkness of the world, and spreading its nectar shining to the farthest corner, the splendid, expert Vaiṣṇava moon enters the pathway of the sky.

Note: If the word "tamaḥ" is interpreted to mean "the darkness of ignorance", "viragaḥ" to mean "free from all material desires", "kalānidhi" to mean "expert",

"visuddhaḥ" to mean "pure", "rucim" to mean "attraction", "amṛta" to mean "impersonal liberation", and "viṣṇu-pada" to mean "the lotus feet of Lord Viṣṇu", then the verse may be interpreted in the following way:

"Look! Free from any tinge of material desire, gradually removing the darkness of ignorance in the material world, and throwing far away the desire for impersonal liberation, a pure, expert Vaiṣṇava enters the path to the lotus feet of Lord Viṣṇu."

Text 36

kr̥ṣṇaḥ sakhe kaustubha so 'yam vilāsinī-viśleṣa-labdha-śokaḥ kokavīti koka-grāmaṇīs tad vistāraya mayūkha-lekhām.

sakhe - O friend; kaustubha - Kaustubha; saḥ ayam - this; vilasini - of his beloved; vislesa - separation; labdha - obtained; sokah - grief; kokavi - crying "kokavī"; iti - thus; koka - of cakravāka birds; gramaniḥ - the best; tat - therefore; vistaraya - please expand; mayukha - of light; lekham - the rays.

Kṛṣṇa: Grieving in separation from his beloved, this exalted cakravāka bird calls out, "O my beloved Kokavī!" O friend Kaustubha jewel, spread your rays of light (so he may meet his beloved).

Note: Male and female cakravāka birds remain together during the day and separate at nightfall. They spend the night apart and meet again at sunrise. Lord Kṛṣṇa here asks the Kaustubha jewel to spread its light so the cakravāka bird will think the sun has risen and again be able to meet his beloved.

Text 37

(rādhā sa-kautukam paśyati.)

rādhā - Rādhā; sa - with; kautukam - curiosity; paśyati - looks.

(With curiosity Rādhā looks.)

Text 38

kr̥ṣṇaḥ: paśya paśya

madhye-vyomādhirūḍha-dyumaṇi-sama-maṇi-grāmaṇī-dhāma-
pālī-

vyālīḍha-dhvānta-pūrān vara-tanu paritaḥ prekṣamāṇas taṭāntān
pāre-kālindī ratrāv api divasa-dhiyākrānta-cetā gabhīrair
utkaṇṭhā-cakravālai rathacarāna-yuvā kāntayā jāghaṭīti

paśya - look!; paśya - look!; madhye - in the middle;vyoma - in the sky;
adhirudha - ascended; dyumani - the sun;sama - equal; mani - of the jewels;
gramani - the best; dhama - of splendor;pali - by the abundance; vyalidha - licked;
dhvanta - of darkness; puran - the floods; vara-tanu - O beautiful girl;paritah -
everywhere; prekṣamanah - looking; tata - of the shore; antan - on the margins;
pare - on the farther shore; kalindi - of the Yamuna; ratrau - at night; api - even;
divasa - of day; dhiya - by theconception; akranta - overcome; cetah - whose
consciousness; gabhiraih - in deep; utkaṇṭha - of longings; cakravalaiah - with an
abundance; rathacarana-yuva - the youthful male cakravaka birds; kantaya - with
hisbeloved; jaghati - meets; iti - thus.

Kṛṣṇa: Look! Look! With its effulgence bright as the midday sun, the
Kaustubha jewel licks up the flood of darkness on the Yamunā's farther shore.
Even though it is night, the male cakravāka bird thinks it is day. Overcome by
deep yearnings of love, he meets his beloved.

Text 39

(praviśya karaṇḍikā-pāṇiḥ sukaṇṭhī.)

sukaṇṭhī: diṭṭhi-ā ettha bhatta saccā-e saddham ramedī. tā ladantarida bhavi-a
pekkhami. (iti tathā sthitā.)

praviśya - enters; karandika - with the box of ornaments; panih - in her hand;
sukaṇṭhī - Sukaṇṭhī; diṭṭhi-ā - by good fortune; ettha - here; bhatta - the Lord;
saccāe - Satyabhāmā; saddham - with; rameti - enjoys pastimes; ta - therefore;lada -
the creepers; antarida - within; bhavi-a - becoming; pekkhami - Ishall observe; iti -
thus; tatha - in that way; sthita - is situated.

(Carrying the box of ornaments in her hand, Sukaṇṭhī enters.)

Sukaṇṭhī: Ah! How fortunate! Here is the Lord enjoying pastimes with
Satyabhāmā. I will hide among these vines and watch. (She does that.)

Text 40

nava-vṛndā:

kunda-danti dṛśor dvandvam
candrakānta-mayaṁ tava
udite hari-vaktrendau
syandate katham anyathā

kunda-danti - O girl whose teeth are as beautiful as jasmine flowers; drśoh - of eyes; dvandvam - the pair; candrakantamayam - made of candrakanta jewels; tava - of You; udite - when rising; hari - of Kṛṣṇa; vaktra - of the face; indau - the moon; syandate - melts; katham - how?; anyathā - otherwise.

Nava-vṛndā: O girl whose teeth are beautiful as jasmine flowers, Your eyes are made of two candrakānta jewels. When the moon of Kṛṣṇa's face begins to rise, these two jewels melt into tears. How could it be any other way?

Note: The candrakānta jewel melts when exposed to the moonlight. Rādhā's eyes are here compared to these jewels because Her eyes melt into tears when the moonlike face of Kṛṣṇa appears before Her.

Text 41

rādhā: (sāścaryam) kadham ettha pa-uma-are candālo-e vi pa-uma-impapphulla-im.

sa - with; ascaryam - wonder; kadham - why?; ettha - here; pa-uma-are - in the lake; canda - of the moon; alo - in the sight; vi - even; pa-uma-im - the lotus flowers; papphulla-im - are blooming.

Rādhā: (struck with wonder) Why are the padma lotuses blooming in the moonlight?

Note: Padma lotuses bloom during the day and close their petals at night.

Text 42

kr̥ṣṇaḥ:

śuddha-kaca-sthalī paśya
puraḥ padmākarāyate
padmāni padmarāgāni
yatra phullāny ahar-nisam

suddha - pure; kaca - of crystal; sthali - place; paśya - look; puraḥ - ahead;
padmakarayate - has become a pond of lotus flowers; padmani - the lotuses;
padmaragani - are rubies; yatra - where; phullani - blooming; ahar - day; nisam -
and night.

Kṛṣṇa: The crystal palace before Us has become like a great pond, and the
rubies there have become like lotus flowers that bloom day and night.

Text 43

(nepathye)

vṛndāvane sphuraty eṣā
mādhavī sumanasvinī (ity ardhokte.)

nepathye - from behind the scenes; vṛndavane - in Vṛndāvana; sphurati - is
manifested; esa - she; mādhavī - Mādhavī; sumanasvini - very intelligent; iti - thus;
ardha - half; ukte - spoken.

A voice from behind the scenes: Intelligent Mādhavī has now entered
Vṛndāvana forest. . . (the statement is interrupted in the middle.)

Note: If the word "mādhavī" is interpreted to mean "spring", and
"sumanasvini" to mean "with many beautiful flowers", then the statement means
"Springtime, with its hosts of beautiful flowers, has now entered Vṛndāvana
forest." This second meaning is the meaning intended by the speaker, whereas the
listeners interpret these words in the first way.

Text 44

kr̥ṣṇaḥ: (sa-sambhramam) hanta devī pratyasīdati. tad asmākam asmad-
apakramāḥ śreyān. (iti sarve sarvato niṣkrāntāḥ.)

sa - with; sambhramam - agitation; hanta - ah!; devī - the queen; pratyasīdati -

approaches; tat - therefore; asmakam - ofus; asmat - from her; apakramah - flight; sreyaṅ - is best; iti - thus; sarve - everyone; sarvataḥ - in all directions; niskrantah - exits.

Kṛṣṇa: (agitated) Ah! Queen Rukmiṇī is coming! It is best we flee from her. (They all exit in different directions.)

Text 45

(punar nepathye)

bhavati stavako yasya
jagabhūṣāna-bhūṣaṇam

punah - again; nepathye - behind the scenes; bhavati - is; stavakah - bunch of flowers; yasya - of which; jagat - of the universe; bhusana - for the ornament; bhusanam - an ornament.

Again the voice from behind the scenes:
. . . This spring has bunches of flowers to decorate Kṛṣṇa, who is Himself the supreme decoration of the entire world.

Note: These two lines complete the verse begun in Text 43. They affirm the interpretation that the verse as a whole refers to spring and not Candrāvalī's friend Mādhavī. Rādhā and Kṛṣṇa fled needlessly.

Text 46

sukaṇṭhī: haddhī haddhī. mahumaṅgala-hattha-gadeṇa tiṇā
kāmarubuppaṇṇeṇa su-a-va-iṇa viggho kido. ta ettha kandare pa-ittham
saccabhāmāṃ anusarissam. (iti tathā karoti.)

haddhi - alas!; haddhi - alas!; mahumaṅgala - of Madhumaṅgala; hattha - in the hand; gadeṇa - gone; tina - by it; kamarubuppanneṇa - born in the country of Kamarupa (the western portion of Assam); su-a - of parrots; va-ina - by the king; viggho - obstacle; kido - is made; ta - therefore; ettha - here; kandare - in the cave; pa-ittham - entered; saccabhamam - Satyabhāmā; anusarissam - I shall follow; iti - thus; tatha - in that way; karoti - does.

Sukaṇṭhī: Alas! Alas! The regal Kāmarūpa parrot in Madhumaṅgala's hand has made a disturbance. Satyabhāmā has entered a cave. I will follow Her. (She does that.)

Text 47

(praviśya)

rādhā: hanta hanta kadham ditthamhi. jam ka vi ppavisadi.

praviśya - enters; hanta - ah?; hanta - ah!; kadham - how?; dittha - seen; amhi - I am; jam - because; ka vi - some girl; ppavisadi - enters.

(Enters.)

Rādhā: Ah! Ah! Someone has seen Me! Some girl is coming here!

Text 48

sukaṇṭhī: samini visaddha hohi. esā kinkarī de su-anthi.

samini - O mistress; visaddha - confident; hohi - become; esa - she; kinkari - maidservant; de - Your; su-anthi - Sukaṇṭhī.

Sukaṇṭhī: My lady, don't worry. It is Your maidservant, Sukaṇṭhī.

Text 49

rādhā: (sa-harṣam) su-aṇṭhī jānāmi jānāmi.

sa - with; harsam - joy; su-anthi - Sukaṇṭhī; janami - I know; janami - I know.

Rādhā: (joyful) Sukaṇṭhī! I know it is you. I know.

Text 50

sukaṇṭhī: samini kīsa ollamsu-asi.

samini - O mistress; kisa - why?; ollamsu-a - with wet garments; asi - You are.

Sukaṇṭhī: My lady, why is Your clothing wet?

Text 51

rādhā: tthala-bbhamena jale khalidamhi.

tthala - of the land; bbhamena - by the mistake; jale - into the water; khalida
amhi - I fell.

Rādhā: Thiking it was land, I fell in water.

Text 52

sukaṇṭhī: māhavī-e pesidam edam pasahaṇam geṇha.

mahavi-e - by Mādhavī; pesidam - sent; edam - these; pasahanam - ornaments;
genha - please take.

Sukaṇṭhī: Mādhavī sends these ornaments. Please accept them.

Text 53

rādhā: pekkha ettha patthare kim pi alekkham lakkhi-adi. ta imassa daṁsaṇe
juttim kuṇa.

pekkha - look!; ettha - here; patthare - on the stone wall; kim pi - something;
alekkham - picture; lakkhi-adi - is seen; ta - therefore; imassa - of that; daṁsane -
in the seeing; juttim - a method; kuna - please do.

Rādhā: Look! There is some kind of picture on this stone wall. Do something

so I can see it.

Text 54

sukaṅṭhī: bahire gadu-a alo-assa uba-am karissam.

bahire - outside; gadu-a - going; alo-assa - of seeing; ubaam - some method;
karissam - I shall do.

Sukaṅṭhī: I will go outside and find some way for You to see it.

Text 55

rādhā: aham pi ollamsu-am pariharāmi. (iti varāmsukam ādāya niṣkrāntā.)

aham - I; pi - also; ollamsu-am - these wet garments; pariharāmi - shall remove;
iti - thus; vara - excellent; amsukam - garment; adaya - taking; niṣkranta - exits.

Rādhā: And I will remove these wet garments. (She takes some dry garments
and exits.)

Text 56

sukaṅṭhī: (niṣkramya) kadham mahumaṅgaleṇa saddham bhatta purado
vattadi.

niṣkramya - exiting; kadham - whether?; mahumaṅgalena - Madhumaṅgala;
saddham - with; bhatta - the Lord; purado - ahead; vattadi - is.

Sukaṅṭhī: (as she exits) Is that Lord Kṛṣṇa and Madhumaṅgala over there?

Text 57

tataḥ praviśati kṛṣṇah.)

kṛṣṇah: sakhe kvānartha-karas tava hasta-vartī sa kirah.

tataḥ - then; praviśati - enters; kṛṣṇah - Kṛṣṇa; sakhe - O friend; kva - where;
anartha - what is not wanted; karah - the doer; tava - of you; hasta - in the hand;
vartī - staying; sah - that; kirah - parrot.

(Kṛṣṇa enters)

Kṛṣṇa: Where is the trouble-making parrot that was in your hand?

Text 58

madhumāṅgalaḥ: udḍīya puro dāḍime paḍido.

udḍīya - flying up; puro - ahead; dadime - in the pomegranate tree; paḍido -
landed.

Madhumāṅgala: It flew into that pomegranate tree.

Text 59

kṛṣṇah: tad ehi prāṇa-vallabham eva mṛgayāmahe.

tat - therefore; ehi - come; prana-vallabham - for She who is more dear to Me
that My own life-breath; eva - certainly; mrgayamahe - let us search.

Kṛṣṇa: Come. Let us search for My beloved, who is more dear to Me than life.

Text 60

(iti mārutam upalabhya)

bhajasi na hi rajastvaṁ dhīra dākṣiṇya-caryām
anusrasi vidhatse mādhavasyānuvṛttim
iti malaya-samīra tvam sakhe prārthaye 'ham
kathaya kuvalayākṣī kutra me rādhikāsi

iti - thus; marutam - the breeze; upalabhya - perceiving; bhajasi - you have; na - not; hi - indeed; rajastvam - the condition of having dust; dhira - O saintly one; dakṣinya-caryam - coming from the south; anusarasi - you follow; vidhatse - you do; madhavasya - of spring; anuvrttim - obedience; iti - thus; malaya - from the Malaya Hills; samira - O breeze; tvam - you; sakhe - O friend; prarthaye - beg; aham - I; kathaya - please tell; kuvalaya - lotus flowers; akṣi - whose eyes; kutra - where?; me - My; radhika - Radhika; asti - is.

(He feels the breeze.) O saintly breeze, you carry no dust. You come from the south. You carry out the orders of the spring season. O friend, O breeze from the Malaya Hills, I beg you, tell Me: Where is My lotus-eyed Rādhā?

Note: If the word "rajas" is interpreted to mean "passion", then the first sentence may be interpreted to mean "O saintly breeze, you are not influenced by the mode of passion." If the word "dakṣinya-caryām" is interpreted to mean "kindness", then the second sentence may be interpreted to mean "You are always very kind and gentle." If the word "mādhavasya" is interpreted to mean "of Kṛṣṇa", then the third sentence may be interpreted to mean "You carry out the orders of Lord Kṛṣṇa." In this way the entire verse may be interpreted to mean:

"O saintly breeze, you are not influenced by the mode of passion. You are always very kind and gentle. You carry out the orders of Lord Kṛṣṇa. O friend, O breeze from the Malaya Hills, I beg you, tell Me: Where is My lotus-eyed Rādhā?"

Text 61

madhumaṅgala: bho nihudam̐ bhana.

bho - O; nihudam - in secret; bhana - speak.

Madhumaṅgala: Ah! Speak softly!

Text 62

kṛṣṇaḥ: (parikramya)

labdhā kuraṅgi nava-jaṅgama-hema-vallī
ramyā sphuṭam̐ vipina-sīmani rādhikātra
asyās tvayā sakhi guror yad iyaṁ gṛhītā
mādhurya-vālgita-vilocana-keli-dīkṣā

parikramya - walking; labdha - attained; kurangi - O doe; nava - young; jaṅgama - moving; hema - golden; valli - a creeper; ramya - beautiful; sphutam - manifested; vipina - of the forest; simani - in the boundary; radhika - Radhika; atra - here; asyah - of Her; tvaya - by you; sakhi - O friend; guroh - of the guru; yat - what; iyam - She; grhita - has taken; madhurya - with sweetness; valgita - restlessly moving; vilocana - of the eyes; keli - in pastimes; dikṣa - initiation.

Kṛṣṇa: (walks) O doe, the walking young vine that is the beautiful girl Rādhā must have passed through this forest because, O friend, I see you have accepted Her as your guru and taken initiation from Her in the art of playful, sweet, restless glances.

Text 63

(puro dāḍimīm upalabhya)

kāntim pītām śuka sphītām
bibhratī vikṣitā vane
mayādyā mṛgyamānā sā
tvayā mṛga-vilocanā

purah - ahead; dadimim - the pomegranate tree; upalabhya - seeing; kantim - splendor; pitam - yellow; suka - O parrot; sphitam - great; bibhrati - manifesting; vikṣita - seen; vane - in the forest; maya - by Me; adya - today; mṛgyamana - being sought; sa - She; tvaya - by you; mṛga-vilocana - a doe-eyed girl.

(Sees the pomegranate tree ahead.) O parrot, in this part of the forest have you seen a girl with a beautiful golden complexion and eyes like the eyes of a doe? Today I am searching for Her.

Text 64

madhumaṅgala: va-assa tumha panham aṇuvadanteṇa cce-uttaram diṇṇam kireṇa.

va-assa - O friend; tumha - of You; panham - the question; anuvadantena - repeating; cce-a - certainly; uttaram - an answer; dinnam - is given; kirena - by the parrot.

Madhumaṅgala: Friend, by repeating Your question, the parrot has given You his answer.

Note: Lord Kṛṣṇa's statement is ambiguous and can also be interpreted to mean what Madhumaṅgala said was the parrot's reply when it repeated Lord Kṛṣṇa's words:

"O Kṛṣṇa dressed in yellow garments, in this part of the forest you have been searching for a girl with a beautiful golden complexion and eyes like the eyes of a doe? Today I have seen Her."

Text 65

sukaṅthī: (upasṛtya) ja-adu ja-adu bhatta.

upasṛtya - approaching; ja-adu - all glories; ja-adu - all glories; bhatta - to the Lord.

Sukaṅthī: (approaches) All glories, all glories to Lord Kṛṣṇa!

Text 66

madhumaṅgalaḥ: (sa-bhayam) bhodi kim tti a-adasi.

sa - with; bhayam - fear; bhodi - O noble lady; kim - why?; tti - thus; a-adasi - you have come.

Madhumaṅgala: (afraid) Noble lady, why have you come here?

Text 67

sukaṅthī: imassa panhottarassa sarikkham aṅṅam vi mahuram sunidum.

imassa - of this; panha - question; uttarassa - of the last answer; sarikkham - like this; aṅṅam - another; vi - even; mahuram - sweet; sunidum - to hear.

Sukaṇṭhī: To hear sweet words such as the answer to Your question.

Text 68

madhumaṅgalaḥ: bhodi panhottaram vi tu-e sunidam.

bhodi - O noble lady; panha - questions; uttaram - last; vi - indeed; tu-e - by you; sunidam - were heard.

Madhumaṅgala: Noble lady, you heard the answer to this question?

Text 69

sukaṇṭhī: na ke-alam idam jevva.

na - not; ke-alam - only; idam - this; jevva - certainly.

Sukaṇṭhī: Not only that.

Text 70

madhumaṅgala: abaram kim.

abaram - more; kim - what?

Madhumaṅgala: What else?

Text 71

sukaṇṭhī: jam kim pi diṭṭham tam gadu-a de-i-e nivedissam. (iti parikramati.)

jam - what; kim pi - something; dittham - seen; tam - that; gadu-a - going; de-i-e - to the queen; nivedissam - I shall tell; iti - thus; parikramati - walks.

Sukaṅṭhī: I will tell Queen Rukmiṇī what I have seen. (She begins to walk.)

Text 72

kr̥ṣṇaḥ: (sa-sambhramam) bhadre sukaṅṭhi mā khalu devī-manah-kaluṣyāya samudyathāḥ. vṛṇīsva mattaḥ saṅgīta-vidyā-samrājyam.

sa - with; sambhramam - agitation; bhadre - O noble lady; sukaṅṭhī - Sukaṅṭhī; ma - don't; khalu - indeed; devī - of the queen; manah - the mind; kalusyaya - for troubling; samudyathah - endeavor; vrnisva - please take the benediction; mattah - from Me; sangita - of music; vidya - of the art; samrjyam - sovereignty.

Kṛṣṇa: (agitated) O noble Sukaṅṭhī, do not trouble the queen's mind. Accept from Me the boon that you will be very expert in singing and music.

Text 73

sukaṅṭhī: ettha de-i-pasādeṇa ruddāṇī-ga-aṅihim vi vandita-caraṇamhi. tā kim imiṇā.

ettha - this matter; de-i - of the queen; pasadena - by the mercy; ruddani - of Parvati; da-anihim - by the singers and musicians; vi - even; vandida - worshipped; carana - feet; amhi - I am; ta - therefore; kim - what is the use?; imina - of this boon.

Sukaṅṭhī: By the mercy of Queen Rukmiṇī, the celestial singers and musicians of Pārvatī already worship my feet. What use is Your boon to Me?

Text 74

kr̥ṣṇaḥ: tarhi prārthayasva. kim tavābhīṣṭam.

tarhi - then; prarthayasva - you make a request; kim - what?; tava - of you;

abhistam - is desired.

Kṛṣṇa: Then you make a request. What would you like?

Text 75

sukaṅṭhī: de-a ekkam pattha-issam.

de-a - O Lord; ekkam - one thing; pattha-issam - I request.

Sukaṅṭhī: My Lord, I have one request.

Text 76

kṛṣṇaḥ: kāmam āvedyatām.

kamam - as it is wished; avedyatam - is should be spoken.

Kṛṣṇa: Say what you would like.

Text 77

sukaṅṭhī: ettha kandare kim pi alekkham vilo-idum maha arahaṇijja ekka vihajjari ukkaṅṭhedi. tā kotthuhalo-eṇa ṇam pa-āsi-a pasadi-karedu bhatta.

ettha - here; kandare - in a cave; kim pi - something; alekkham - a picture; vilo-idum - to see; maha - by me; arahaṇijja - worshipping; ekka - one; vihajjari - Vidyadhari; ukkaṅṭhesi - is ver eager; ta - therefore; kotthuha - of the Kaustubha jewel; alo-ena - by the sight; nam - this; pa-asi-a - manifesting; pasadi - merciful; karedu - may become; bhatta - the Lord.

Sukaṅṭhī: A certain Vidyādhari whom I worship wishes to see a painting drawn on the wall of a dark mountain cave. I beg that Lord Kṛṣṇa show His kindness by illuminating that picture with the effulgence of His Kaustubha jewel.

Text 78

kr̥ṣṇaḥ: (smitvā parikraman) sakhe kaustubha ratna-
maṇḍalī-mūrdhābhiṣikta sādhu sādhu yad anukto 'pi me manorathamkarōṣi.

smitvā - smiling; parikraman - walking; sakhe - O friend; kaustubha -
Kaustubha; ratna - of jewels; mandali - of the circle; murdha-abhisikta - crowned
as the monarch; sadhu - well done!; sadhu - well done!; yat - what; anuktah -
unspoken; api - even; me - My; manoratham - desire; karosi - you do.

Kṛṣṇa: (smiles and begins to walk) Friend Kaustubha, O king of jewels, well
done! Well done! Even without My asking you have fulfilled My desire.

Text 79

madhumāṅgala: hanta hanta dari-majjhe majjhandiṇado vi jado balittho
ujjodo.

hanta - ah!; hanta - ah!; dari - of the cave; majjhe - in the middle;
majjhandinado - of midday; vi - even; jado - ismanifested; balisttho - powerful;
ujjodo - effulgence.

Madhumāṅgala: Ah! Ah! In the middle of this cave it is bright as midday.

Text 80

(tataḥ praviśati rādhā.)

rādhā: (saṅgam avekṣya) kadham māhavī-e de-ī-pasa-iṇam pesidam.

tataḥ - then; praviśati - enters; rādhā - Rādhā;sa - with; aṅgam - Her body;
avekṣya - looking; kadham - why?; mahavi-e – by Mādhavī; de-i - of Queen
Rukmiṇī; pasa-inam - the garments and ornaments; pesidam - were sent.

(Rādhā enters.)

Rādhā: (looking at Herself) Why did Mādhavī send Me Queen Rukmiṇī's
clothes?

Text 81

(parikramya kṛṣṇam paśyanti.)

añjali-mettam salilam
sabharī-e ahilassantī-e
ubari sa-am̐ ṇa-a-jalado
dhāra-varisi samullasa-e

parikramya - walking; kṛṣṇam - Kṛṣṇa; paśyanti - seeing; añjali - a handful; mettam - only; salilam - of water; sabharīe - by the saphari fish; ahilassanti-e - desiring; ubari - above; saam - of its own accord; na-a - new; jalado - raincloud; dhara - of aflood of water; varisi - with rains; samullasa-i - manifests.

Rādhā: (walks, and then sees Kṛṣṇa.) This little śapharī fishwished only a small handful of water. Still, this new cloud voluntarily showers it with monsoon rains.

Text 82

madhumāṅgalaḥ: (apavarya) bho va-assa duṭṭha-dāsī-e dhida-e vane-ari-e mahā-śaṅkade paḍidamhi.

apavarya - aside; bho - O; va-a-ssa - friend; duttha - wicked; dasi-e - of a servant girl; dhida-e - by this daughter; vane-cari-e - who lives in the forest; maha - great; śaṅkade - dangerous situation; padida - fallen; amhi - I have.

Madhumāṅgala: (aside) O friend, because of a wicked maidservant's daughter that girl that lives in the forest I have fallen into a great danger.

Text 83

kṛṣṇaḥ: sakhe kim nāma śaṅkatam.

sakhe - O friend; kim - what?; nama - indeed; śaṅkatam - dangerous situation.

Kṛṣṇa: Friend, what danger?

Text 84

madhumaṅgalaḥ: (sa-roṣam) maṁ jevva pucchasi. vame pekkha.

sa - with; roṣam - anger; maṁ - me; jevva - indeed; pucchasi - You ask; vame - to the left; pekkha - look.

Madhumaṅgala: (angry) You ask me? Look to Your left.

Text 85

kṛṣṇaḥ: (samīkṣya savegam) katham atra devī.

samīkṣya - looking; sa - with; avegam - agitation; katham - how?; atra - here; devī - Queen Rukmiṇī.

Kṛṣṇa: (looks, and then becomes agitated) How did Queen Rukmiṇī come here?

Text 86

rādhā: (svagatam) haddhī haddhī kandare vi de-i pa-ittha. (ity antaritā bhavati.)

svagatam - aside; haddhi - alas!; haddhi - alas!; kandare – in the cave; vi - even; de-i - Queen Rukmiṇī; pa-ittha - has entered; iti - thus; antarita - hidden; bhavati - becomes.

Rādhā: (aside) Alas! Alas! Queen Rukmiṇī has entered the cave. (She hides.)

Text 87

kṛṣṇaḥ: (svagatam) nūnaṁ manyu-samrambhasya gambhīratayā
pracchanneyaṁ babhūva.

svagatam - aside; nūnam - certainly; manyu - of jealous anger; samrambhasya -
of the manifestation; gambhīrataya - by the intensity; pracchanna - hidden; iyam -
she; babhuva - has become.

Kṛṣṇa: (aside) Intense jealous anger made her hide.

Text 88

madhumaṅgaḥ: (nīcaih) hadase kinnārī pi-a-va-asse vi tujjha jutta erisī ṇi-
idi.

nīcaih - in a whisper; hadase - wretched; kinnari - Kinnari; pi-a - dear; va-asse -
to the friend; vi - indeed; tujjha - by you; jutta - proper; erisī - like this; ni-idi -
deception.

Madhumaṅgala: (whispers) Wretched Kinnarī, is it right to trick your dear
friend Kṛṣṇa in this way?

Text 89

sukaṅṭhī: (svagatam) gahida-de-i-ṇevacchaṁ saccabhāmām cce-a de-īm takki-
a bha-edi eso. ta gadu-a viṇṇavemi. (ity upasṛtya janāntikam) samini evvam
ṇedam.

svagatam - aside; gahida - taken; de-i - of Queen Rukmiṇī; nepathyam - the
garments and ornaments; saccabhamam - Satyabhāmā; cce-a - indeed; de-im -
Queen Rukmiṇī; takki-a - thinking; bhaedi - frightened; eso - He is; ta - therefore;
gadu-a - going; vinnavemi - I shall inform; iti - thus; upasṛtya - approaching;
janaantikam - only to Her; samini - O mistress; evvam - in this way; nedam - it
is.

Sukaṅṭhī: (aside) Seeing Satyabhāmā dressed in Queen Rukmiṇī's garments
and ornaments, Kṛṣṇa thought She was Rukmiṇī, and became afraid. I will go and
tell this to Her. (She approaches Rādhā and says to Her) My lady, the truth of
what just now happened is this. . . (She tells Her.)

Text 90

rādhā: (sa-smitam) parihasehi ṇam.

sa - with; smitam - a smile; parihasehi - tease; nam - this.

Rādhā: (smiles) Tease Madhumāṅgala.

Text 91

sukaṅṭhī: (parikramya) ajja mahumaṅgala ruttha kkhu de-i bhaṇadi.

parikramya - walking; ajja - O noble sir; mahumaṅgala - Madhumāṅgala; ruttha - angry; kkhu - indeed; de-i - Queen Rukmiṇī; bhaṇadi - speaks.

Sukaṅṭhī: (walks) O noble Madhumāṅgala, Queen Rukmiṇī is very angry now. In her anger she said something about you.

Text 92

madhumāṅgalaḥ: kim tam.

kim - what?; tam - is that.

Madhumāṅgala: What is that?

Text 93

sukaṅṭhī: anta-ure gadam ṇam bamha-bandhum bandhi-a rakkhissam.

anta-ure - in the inner apartments of the palace; gadam - gone; nam - him; bamha-bandhum - this pseudo-brahmana; bandhia - binding; rakkhissam - I shall

keep prisoner.

Sukaṅṭhī: She said: "This so-called brāhmaṇa Madhumāṅgala dared enter the inner rooms of the palace. For this reason I will now bind him with ropes and put him in prison."

Text 94

madhumāṅgalaḥ: (sa-bhayam) bho sahe dāṇim vi thambho vi-a gambhīrosi.

sa - with; bhayam - fear; bho - O; sahe - friend; dāṇim - now; vi - even; thambho - a pillar; vi-a - like; gambhīrosi - You have become grave and silent.

Madhumāṅgala: (frightened) O friend, now You have become grave and silent as a pillar.

Text 95

kṛṣṇaḥ: sakhe vismayena stambhito 'smi. yad iyam dakṣiṇā naisargikīm api dhīratām avadhīritavatī.

sakhe - O friend; vismayena - with wonder; stambhitah - stunned; asmi - I am; yat - because; iyam - she; dakṣiṇa - peaceful, gentle, and submissive girl; naisargikim - natural; api - even; dhīratam - gentleness; avadhīritavatī - has abandoned.

Kṛṣṇa: Friend, I am struck with wonder because this nice girl has abandoned her natural gentleness.

Text 96

(vimṛśya) athavā

dhīraḥ prakṛtyāpi janaḥ kadācid
dhatte vikāraṁ samayānurodhāt
kṣantiṁ hi muktvā balavac calantī

sarvaṁsahā bhūr api bhūri dr̥ṣṭā

vimrsya - reflecting; athava - furthermore; dhirah - gentle; prakṛtya - by nature; api - even; janah - a person; kadacit - sometimes; dhatte - manifests; vikaram - a change in disposition; samaya - a specific situation; anurodhat - according to; kṣantim - tolerance; hi - indeed; muktvā - abandoning; balavat - withpower; calanti - moving; sarvaṁsaha - the all-tolerating; bhuh - earth; api - even; bhuri - greatly; dr̥ṣṭa - is seen.

(He reflects) A naturally gentle person may sometimes become angry. Even the all-tolerating earth may sometimes give up its tolerance and become agitated.

Text 97

sukaṅṭhī: (svagatam) alam imiṇā bhattara-a-purado dhitthada-sahaseṇa. ta jahattham kahemi. (prakāśam) ajja saccabhāmā esā. ṇa kkhu de-ī.

svagatam - aside; alam - what is the use?; imina - of this; bhattara-a - Lord Kṛṣṇa; purado - in the presence; dhitthada-sahsena - with this impudence; ta - therefore; prakāśam - openly; ajja - O noble sir; saccabhama - Satyabhāmā; esa - She is; na - not; kkhu - indeed; de-i - Queen Rukmiṇī.

Sukaṅṭhī: (aside) What is the use of this arrogance before Lord Kṛṣṇa? I will tell Him the truth. (openly) O noble sir, the girl was Satyabhāmā. It was not Queen Rukmiṇī.

Text 98

madhumaṅgalaḥ: bho sudo tu-e dummuhi-e sollunṭho palavo.

bho - Oh!; sudo - heard; tu-e - by You; dummuhi-e - of this foul-mouthed girl; solluntho - sarcastic; palavo - words.

Madhumaṅgala: The words You have heard from this foul-mouthed girl are the ultimate in sarcasm.

Text 99

kṛṣṇaḥ: sukaṅṭhī vaidarbhī-priyatvād garveṇa taralāsi. kim te girām dāridryam.

sukaṅṭhī - O Sukaṅṭhī; vaidarbhi - for Queen Rukmiṇī, the daughter of the king of Vidarbha; priyatavat - because of love; garvena - with pride; tarala - glowing; asi - you are; kim - why?; te - of you; giram - of the words; daridryam - poverty.

Kṛṣṇa: Sukaṅṭhī, because Queen Rukmiṇī loves you so dearly, you are now glowing with pride. Why are these words you have spoken so poor in sense?

Text 100

madhumaṅgalaḥ: (sanskṛtena)

asi viṣa-kaṅṭhī kaṭhine
kim iti sukaṅṭhīti bhanyase ceti
athavā kāmam aśastā
bhadrety abhidhiyate viṣṭiḥ

śaṅkṛtena - in Sanskrit; asi - You are; viṣa - poison; kaṅṭhī - with a throat; kaṭhine - O harsh girl; kim - why?; iti - thus; su-kaṅṭhī - Sukaṅṭhī (she who has a sweet throat) iti - thus; bhanyase - You are called; ceti - O servant girl; athava - or; kāmam - deliberately; aśasta - miscalled; bhadra - auspicious; iti - thus; abhidhiyate - is called; viṣṭiḥ - something abominable.

Madhumaṅgala: (in Sanskrit) O low-class, hard-hearted girl, you have a voice of poison. Why are you called Sukaṅṭhī (sweet-voiced)? Perhaps you are deliberately misnamed, as when something horrible is sarcastically called "auspicious".

Text 101

kṛṣṇaḥ: (parikramya sānunayam) devi praśida praśida.

parikramya - walking; sa - with; anunayam - words of conciliation; devi - O goddess; praśida - be kind; praśida - be kind.

Kṛṣṇa: (walks and tries to pacify Rādhā) O Queen, please be kind to Me. Please

be kind.

Text 102

rādhā: (sa-smitam) ṇaham de-i pekkha manusi mhi.

sa - with; smitam - a smile; na - not; aham - I am; dei - a goddess; pekkha - look!; manusi - a human girl; mhi - I am.

Rādhā: (smiles) I am not a goddess. Look! I am a human girl.

Note: The word "devī" means both "queen" and "goddess". Thinking that Rādhā was Queen Rukmiṇī, Kṛṣṇa addressed Her as "devī", meaning "O queen". When Rādhā did not accept the address "queen", but interpreted the word "devī" to mean "goddess", Kṛṣṇa could immediately understand that She was Rādhā and not Queen Rukmiṇī.

Text 103

kṛṣṇaḥ: (sa-harṣam) sukaṇṭhike bādham asminn arthe duṣkaras te mayā niṣkrayaḥ.

sa - with; harsam - happiness; sukaṇṭhike - O Sukaṇṭhī; badham - certainly; asmin - in this; arthe - matter; duskarah - difficult to be done; te - to you; maya - by Me; niskrayah - reward.

Kṛṣṇa: (happy) Sukaṇṭhī, I am not able to give you a sufficient reward for this favor.

Text 104

madhumaṅgalaḥ: hi hi hañje turaṅga-muhi esa vaṅkima-vijjavi kiṁ kkhu de-esiṇo padhida.

hi - Oh!; hi - Oh!; hañje - low class girl; turaṅga - horse; muhi - mouthed; esa - this; vaṅkima - of crookedness; vijja - the art; vi - even; kim - whether?; kkhu - indeed; deesino - from Devarsi Narada; padhida - was learned.

Madhumaṅgala: You low-class horse-mouthed girl, did you learn this crooked art of deceiving others from Devarṣi Nārada?

Text 105

kṛṣṇaḥ: priye sannidhāya citraṁ dr̥śyatām.

priye - O beloved; sannidhaya - coming near; citram - the picture; dr̥śyatam - should be seen.

Kṛṣṇa: Beloved, come here and look at this picture.

Text 106

rādhā: nūnam na-a-vunda-guruṇo kala-kosalaṁ edaṁ.

nūnam - certainly; na-a-vunda - of Nava-vṛndā; guruṇo - of the teacher (Viśvakarma); kala - of the art; kosalam - the expertness; edam - this.

Rādhā: This is the artistic skill of Nava-vṛndā's teacher, Viśvakarmā.

Text 107

(praviśya)

nava-vṛndā: sakhi samikṣyatām vicitraṁ idaṁ citraṁ yatrānukramikī māthurī sādhu-rītir līlā-maṅḍalī.

praviśya - entering; sakhi - O friend; samikṣyatam - may be seen; vicitraṁ - wonderful; idaṁ - this; citraṁ - picture; yatra - where; anukramiki - in proper sequence; mathuri - in the district of Mathura; sādhu-rītih - with great beauty; līlā - of pastimes; maṅḍalī - the multitude.

(enters)

Nava-vṛndā: Friend, look at this wonderful picture. Here, one after another, are the beautiful pastimes of Mathurā-maṇḍala.

Text 108

madhumāṅgaḥ: eso nanda-mahusavo padhamo.

eso - this; nanda - of Nanda; mahusavo - the great festival;
padhamo - first.

Madhumāṅgala: First is the festival of Nanda-mahotsava (Kṛṣṇa's birthday celebration).

Text 109

nava-vṛndā:
kṣepaṇe nava-nītanam
citra-bālasya cekṣayā
uhuḥ sneha-bharam sāndram
bahir antaś ca ballavaḥ

ksepane - in the throwing; nava-nitanam - of fresh butter; citra - wonderful; balasya - of the child; ca - also; ikṣaya - by the sight; uhuh - bore; sneha - of love; bharam - an abundance; sandram - intense; bahih - without; antah - within; ca - also; ballavaḥ - the cowherd people.

Nava-vṛndā: By throwing fresh butter in the Nanda-mahotsava festival, the bodies of the cowherd people attained a glistening luster, and by gazing at the wonderful child Kṛṣṇa, their hearts were filled with love.

Note: The word "sneha" is used here to mean both "glistening with oil" and "love". The bodies ("bahih") of the cowherd people were "sneha" in the first sense, and their hearts ("antah") were sneha" in the second sense.

Text 110

(punaḥ pradeśinyā pradarśya.)

kaḥ pūtanā-gatiṁ gantum
pūtanāpi kṣamo bhavet
kaṅthe babhūva hariṇā
yā hariṇmaṇi-hāriṇī

punah - again; pradesinya - with the forefinger; pradarśya - showing; kaḥ - who?; putana - of Putana; gatim - the destination; gantum - to attain; putana - pure; api - even; kṣamah - able; bhavet - may be; kaṅthe - on the neck; babhuva - became; harina - by Lord Kṛṣṇa; ya - who; harinmani - of sapphires; harini - wearing a necklace.

(Pointing with her forefinger) What pure-hearted saint is able to attain the same fate as the witch Pūtanā? Lord Kṛṣṇa became like a sapphire necklace on her throat.

Text 111

kṛṣṇaḥ:

mat-pādāṅguli-dalena khaṇḍite
bhāṇḍa-bhāji śakate kuṭi-juṣi
catvare pitaram ārti-kātaram
mātaram ca nitarām smarāmy aham

mat - My; pada-anguli - of the toe; dalena - with the flower petal; khandite - broken; bhanda - pots; bhaji - with; sakate - when the cart; kuti-juṣi - tilting; catvare - in the courtyard; pitaram - father; arti - with pain; kataram - tormented; mataram - mother; ca - and; nitaram - continually; smarami - remember; aham - I.

Kṛṣṇa: When I broke the pot-laden cart with My flower-petal toe, mother and father in the courtyard nearby became overwhelmed with anxiety. I always remember them in that way.

Text 112

nava-vṛndā: tṛṇāvarta-maruṇ-nartanam idam.

tranavarta - Trnavarta; marut - of the whirlwind; nartanam - the dance; idam - this.

Nava-vṛndā: This is the dance of the Tṛṇāvarta whirlwind.

Text 113

kṛṣṇaḥ:

samaceṣṭata niṣṭhuraṁ vraje
sa tathā duṣṭa-samīraṇāsuraḥ
tamaśi bata yena nirmite
pidadhāte suhr̥dām mano-dṛśau

samaceṣṭata - acted; niṣṭhuraṁ - cruelly; vraje - in Vraja;
sah - he; tathā - in that way; duṣṭa - wicked; samīraṇa - whirlwind; asuraḥ - the
demon; tamaśi - darkness; bata - indeed; yena - bywhom; nirmite - created;
pidadhate - covered; suhr̥dam - of My friends; manah - the hearts; dṛśau - and eyes.

Kṛṣṇa: The wicked whirlwind demon cruelly covered the eyes and hearts of My
friends in Vraja with a blinding darkness.

Text 114

madhumaṅgalaḥ: esa sa-am jevva go-ulesari manthidum āraddha.

esa - she; sa-am - personally; jevva - indeed; goulesari - the queen of Gokula;
manthidum - to churn; araddha - has begun.

Madhumaṅgala: Here Yaśodā-devī, the queen of Gokula, begins to personally
churn butter.

Text 115

rādhā: amma go-ulesari vandi-asi.

amma - O mother; go-ulesari - O queen of Gokula; vandi-asi - you are offered
respects.

Rādhā: O queen of Gokula, I offer My respects to you.

Text 116

kr̥ṣṇaḥ: (sa-karuṇam)

kadarthanād apy uru-bālya-cāpalair
utsarpatā prema-bhareṇa viklavam
vilokyamānasya mamādyā mātaram
havir-bilāyaṁ hrdayaṁ viliyate

sa - with; karunam - pathos; kadarthanat - because of trouble; api - even; uru - great; balya - childish; capalaih - with mischief; utsarpata - attaining; prema - of love; bharena - with an abundance; viklavam - anxiety; vilokamanasya - seeing; mama - by Me; adya - now; mataram - mother; havih - of butter; bilayam - a pool; viliyate - melts.

Kṛṣṇa: (with pathos) My childhood mischief made My loving mother very anxious. When I see her in this way My heart becomes like a pool of melted butter.

Text 117

nava-vṛndā: guruṇā me padyam vilikhitam. tathā hi
guṇais tribhir anargalaiḥ kila jagat-trayī-vartinaś
caturmukha-puraḥsarān api babandha yaḥ prāṇinaḥ
vrajendra-mahiṣī bruve kim iti te prabhāvāvalim
abandhi tanubhir guṇaiḥ sa balavān mukundas tvayā

guruna - by the guru; me - of me; padyam - a verse; vilikhitam - is written; tathā hi - moreover; guṇaih - with ropes of the three modes of material nature; tribhiḥ - with three; anargalaih - unrestrained; kila - indeed; jagat - worlds; trayi - in the three; vartinah - residing; caturmukha - four-headed Brahma; purahsaran - beginning with; api - even; babandha - bound; yah - who; praninah - the living entities; vraja - of Vraja; indra - of the king; mahisi - O queen; bruve - tells; kim - whether?; iti - thus; prabhava - of prowess; avalim - the abundance; abandhi - bound; tanubhiḥ - with slender; guṇaih - ropes; sah - He; balavan - powerful; mukundah - Lord Kṛṣṇa; tvaya - by you.

Nava-vṛndā: My guru, Viśvakarmā, composed the following verse: "O Yaśodā-

devī, O queen of Vraja, the same all-powerful Lord Kṛṣṇa who binds the demigod Brahmā and all other living entities in the three worlds with the three unbreakable ropes of the modes of nature, you have bound with a few slender ropes. How can I describe the great power you possess?"

Text 118

madhumaṅgaḥ: edam ajuṅa-ju-ala-bhañjanam.

edam - this; ajuṅa - of arjuna trees; ju-ala - of the pair; bhañjanam - the breaking.

Madhumaṅgala: This is the breaking of the two arjuna trees.

Text 119

nava-vṛndā: katham guhyakābhyām udūkhala-baddham avimucyaiva prathitam.

katham - why?; guhyakābhyām - by the two guhyaka demigods; udūkhala - of the mortar; baddham - bondage; avimucya - without freeing; eva - certainly; prathitam - left.

Nava-vṛndā: Why did the two guhyaka demigods leave without untying Kṛṣṇa from the mortar?

Text 120

kṛṣṇaḥ: (sāśram)

vātsalya-maṅḍala-mayena mamoru-dāmnā
yah ko 'pi bandha-garimā niramāyi mātrā
tan-muktaye parama-bandha-vimokṣaṇo 'pi
nāham kṣame sakhi parasya tu kā kathātra

sa - with; asram - tears; vatsalya-mandala-mayena - made of great parental love; mama - of Me; uru - great; damna - by the rope; yah - who; kaḥ api - someone;

bandha - of bondage; garima - intensity; niramayi - was fashioned; matra - by My mother; tat - of them; muktaye - for the liberation; parama - ultimate; bandhana - bondage; vimokṣanah - liberating; api - although; na - not; aham - I; kṣame - able; sakhi - O friend; parasya - of someone else; tu - indeed; ka - what?; katha - may be said; atra - in this matter.

Kṛṣṇa: (with tears) My mother tightly bound Me with the strong rope of maternal love. Although I can release all living entities from the bonds of repeated birth and death, still I have no power to untie My mother's ropes. If I have no power, what can be said of the power of others to untie these ropes?

Text 121

navavṛndā:

tvam vatsāmṛta-dāyī
yuktaṁ vatsāmṛtatvam ācarasi
vidadhad amitṛābakatām
mitṛābakatām katham tanuse

tvam - You; vatsa - to the calves; amṛta - nectar; dayi - give; yuktaṁ - appropriate; vatsa - the calf demon Vatsasura; amṛtatvam - liberation; acarasi - give; vidadhat - giving; amitra - among Your enemies; avakatam - the condition of being without the demon Baka; mitra - of Your friends; avakatam - the condition of being the protector; katham - why; tanuse - do You accept.

Nava-vṛndā: You are the giver of amṛta (nectar) to the vatsas (calves). It is proper, therefore, that You give amṛta (liberation) to a vatsa (Vatsāsura). Why then are You both the mitṛābaka (protector of Your friends) and amitṛābaka (He who removes Bakāsura from the enemies).

Note: The author here plays with the Sanskrit language. The argument is: Because You are the giver of vastāmṛta, therefore it is right that You give amṛta to a vatsa. Why, then, are You both mitṛābaka and not mitṛābaka (a-mitṛābakata)?

Text 122

kṛṣṇaḥ:
sakhibhir alaghunāti-vāhitebhyas

tata-bhuvi tarṇaka-cāraṇotsavena
gurum iha kurute mamādyā tebhyaḥ
śāsimukhī cittam aho sprhām ahobhyaḥ

rādhām - at Rādhā; aveksya - glancing; sakhibhiḥ - with friends; alaghuna - great; ati-vahitebhyaḥ - carrying a great burden; tata-bhuvi - on the shore; tarṇaka - the calves; carana - of herding; utsavena - with a festival; gurum - intense; iha - in this; kurute - does; mama - My; adya - now; tebhyaḥ - for them; sasi-mukhi - O moon-faced girl; cittam - heart; aho - ah!; sprham - desire; ahobhyaḥ - for the days.

Kṛṣṇa: (glancing at Rādhā) I used to spend My days in a great festival of herding the calves with My cowherd friends on the Yamunā's shore. O moon-faced girl, My heart yearns to enjoy those days again.

Text 123

nava-vṛndā:

tāsām pādāvalim aviratam ballavīnām gavām ca
nyañcat-kāyā vāyam iha namaskurmahe śarma-hetoḥ
yāsām antaḥ-praṇaya-madhura-kṣīra-pānāya lubdhō
dugdhāmbhodheḥ patir api mudā putra-bhāvām babhāra

tasam - of them; pada-avalim - to the feet; aviratam - without cessation; ballavinam - of the gopis; gavam - of the surabhi cows; ca - also; nyañcat - bowing down; kayā - our bodies; vāyam - we; iha - here; namaskurmahe - offer our respectful obeisances; sarma - auspiciousness; hetoḥ - the cause; yasam - of whom; antaḥ - in the heart; praṇaya - of the love; madhura - the sweet; kṣīra - milk; panaya - for drinking; lubdhah - greedy; dugdha - of milk; ambhodheḥ - of the ocean; patih - the master; api - even though; muda - happily; putra - of a son; bhavam - the position; babhara - accepted.

Nava-vṛndā: For our own benefit again and again we bow down before the lotus feet of the surabhi cows and gopīs. Even though He is the master of an ocean of milk, Kṛṣṇa, became greedy to drink the sweet milk of the love in their hearts. He happily accepted the position of their son.

Text 124

kṛṣṇaḥ:

aghasya pavanāśinaḥ paśupa-ḍimbha-keli-sthali
puro giri-darī-nibhā tanur iyam darīdṛśyate
mukhādi-kuhareṇa yā viracita-praveśaiḥ sadā
mṛtāpi pavanair abhūd vana-ruhākṣi kukṣim bhariḥ

aghasya - of Aghasura; pavanasinah - of the serpent; pasupa - of the cowherd;
dimbha - boys; keli - of pastimes; sthali - the place; purah - ahead; giri - of a
mountain; dari - a cave; nibha - like; tanuh - the body; iyam - this; danidrsyate -
was continually seen; mukha - the mouth; adi - beginning with; kuharena - with the
opening; ya - which; viracita - done; pravesaih - by entrance; sada - continually;
mṛta - dead; api - although; pavanaih - with breezes; abhut - became; vanaruha-akṣi
- O lotus-eyed girl; kukṣimbhariḥ - filling the belly.

Kṛṣṇa: Here You may gaze on the dead body of the serpent Agha, which is like
a great mountain cave that is a playground for the cowherd boys. Even though the
serpent is dead, the air still enters its mouth, and inflates it (making seem alive).

Text 125

nava-vṛndā: paśya paśya

sakhi veda-catuṣṭayasya sārāis
caturo 'yam cāturānānī-nisṛṣṭaiḥ
janakam jana-cakṣuṣām abhiṣṭam
parameṣṭhī pramadād abhiṣṭavīti

paśya - look!; paśya - look!; sakhi - O friend; veda - Vedas; catustayasya - of the
four; saraih - with the best portions; caturah - expert; ayam - he; catuh - from four;
anani - mouths; nisrstaih - emanating; janakam - father; jana - of the living entities;
caksusam - of the eyes; abhistam - the desire; paramaesthi - the demigod Brahma;
pramadat - joyfully; abhistaviti - offered prayers.

Nava-vṛndā: Look! Look! With the best verses of the four Vedas coming from
his four mouths, the demigod Brahmā offers prayers to his father, Kṛṣṇa, whom all
living entities yearn to see with their own eyes.

Text 126

madhumaṅgalaḥ: edam su-andhi talavanam pekkhi-a ji-idomhi.

edam - this; su-andhi - fragrant; talavanam - Talavana forest; pekkhi-a - seeing; ji-idomhi - restored to life.

Madhumaṅgala: By looking at this fragrant Tālavana forest I feel like a man brought back to life.

Text 127

nava-vṛndā: (rāmam aveksya)

tvam adbhuto 'si dhenūnām
pātāpi hata-dhenukah
talaṅko 'pi kilottuṅga-
tala-bhaṅgāya raṅgavān

ramam - at Balarama; aveksya - looking; tvam - You; adbhutah - wonderful; asi - are; dhenūnam - of the cows; pata - the protector; api - although; hata - killed; dhenukah - the cow-demon Dhenukasura; tala - with a palm tree; aṅkah - marked; api - although; kila - indeed; uttunga - tall; tala - of palm trees; bhagaya - for breaking; raṅgavan - taking pleasure.

Nava-vṛndā: (looking at Balarāma) You are certainly very extraordinary. Although You are the protector of the dhenus (cows), still You killed Dhenukāsura, and although (the sole of Your foot) bears the mark of a palm tree, still You took pleasure in breaking the palm trees of Tālavana.

Text 128

kṛṣṇaḥ: nyagrodha-rodhasi seyam āryasya vikramāḍambara-samvabhāvinī pralamba-paśor ālambha-vedī.

nyagrodha-rodhasi - under the banyan tree; sa iyam - this; aryasya - of the noble Balarama; vikrama - of the prowess; adambara - of the abundance; sambhavini - manifesting; pralamba - of Pralambasura; pasojh - of the sacrificial animal; alambha - of sacrifice; vedi - the altar.

Kṛṣṇa: This is a sacrificial altar under a banyan tree. Displaying His great prowess, noble Balarāma killed the sacrificial animal named Pralambāsura on this

altar.

Text 129

nava-vṛndā: (svagatam) śaṅke rādhikā-khedam avadhāryadevenāvadhīritā
kāliya-dāmana-lilā.

svagatam - aside; śaṅke - I think; radhika - of Rādhā; khedam - the pain;
avadharya - understanding; devena - by the demigod Visvakarma; avadhīrita - not
portrayed; kaliya - of Kaliya; damana - of the subduing; lila - the pastimes.

Nava-vṛndā: (aside) I think, understanding how Rādhā would suffer (to see
it), the demigod Viśvakarmā did not portray the pastime of subduing Kāliya.

Text 130

kr̥ṣṇaḥ:

muñjātavī sphurati mañjula-kaṅṭhi seyaṁ
yatra kṣaṇād anusarantam iṣika-tūlaiḥ
dāvaṁ vilokya kṛpayāmbuja-mālā-bhāriṇy
ābhīra-vīthīr abhito 'bhavad āvṛtir me

muñja - of tall muñja grasses; atavi - the forest; sphurati - manifested; mañjula -
beautiful; kaṅṭhi - O girl whose voice; sa iyam - this; yatra - where; kṣanat - in a
moment; anusarantam - following; isika-tulaiḥ - by the tips of the grasses; davam -
the forest fire; vilokya - seeing; kṛpaya - pathetically; ambuja - of lotus flowers;
mala - a garland; bhāriṇya - holding; abhira - of gopas; vīthih - the multitude;
abhītaḥ - everywhere; abhavad - became; avṛtih - covering; me - of me.

Kṛṣṇa: O girl with the beautiful voice, this is the forest of tall muñja grasses. In
this place the tips of the grasses one time became suddenly lit by the flames of a
forest fire. Seeing this the cowherd boys pathetically huddled around Me,
appearing like a garland of lotus flowers I wore at that moment.

Text 131

nava-vṛndā: purastād idam vaso-haraṇa-tīrtham.

purastat - ahead; idam - this; vasah - of the garments; harana - stealing; tirtham - the place.

Nava-vṛndā: This is the place where Kṛṣṇa stole the gopīs' garments.

Text 132

kṛṣṇaḥ: priye viśākhāyāḥ pṛṣṭhato mūrdhni kṛtāñjalir avasthitā keyam. na pariciyate.

priye - O beloved; visakhayah - Visakha; prsthatah - behind; mrdhni - on Her head; kṛta - placed; añjalih - folded palms; avasthita - situated; ka - who?; iyam - is She; na - not; pariciyate - is recognized.

Kṛṣṇa: Beloved, who is this girl standing behind Viśākhā and placing folded hands over Her head? I do not recognize Her.

Text 133

rādhā: (sa-lajjam ātma-gatam) mam lihidam jāṇanto cce-a parihasedi. (prakāśam) esā pa-umā.

sa - with; lajjam - embarrassment; ātma-gatam - to Herself; mam - Me; lihidam - pictured; jananto - knowing; ccea - certainly; parihasedi - teases; prakāśam - openly; esa - she; pa-uma - is Padma.

Rādhā: (embarrassed, She says to Herself) He knows it is Me in the picture. He is teasing Me. (openly) She is Padmā.

Text 134

kṛṣṇaḥ: padmākṣi padmāyāḥ savyataḥ.

padma-akṣi - O lotus-eyed girl; padmayah - of Padma; savya - to the left.

Kṛṣṇa: O lotus-eyed girl, who is on Padmā's left?

Text 135

rādhā: (sāsūyam) alam attano guṇam vitthari-a.

sa - with; asuyam - jealous anger; alam - what is the need?; attano - of the self; guṇam - virtues; vitthari-a - showing off.

Rādhā: (with jealous anger) Why must You show off in this way?

Text 136

kṛṣṇaḥ:

śirasi kuruta pāṇi-dvandvam ādatta mugdhah
sicayam iti mad-uktyā bhugna-dṛṣṭi-sthitayāḥ
sphurat-adharam udañcan-manda-hāsyam tavāsyam
sa-ruditam anubandha-bhrū-vibhedam smarāmi

sirasi - on the head; kuruta - please do; pani - of hands; dvandam - the pair; adatta - please take; mugdhah - O beautiful girls; sicayam - garments; iti - thus; mat - of Me; uktya - by the words; bhugna - crooked; dṛṣṭi - glances; sthitayah - situated; sphurat - trembling; adharam - lips; udañcat - rising; manda - gentle; hasyam - smile; tava - of You; asyam - the face; sa - with; ruditam - crying; anubandha - in relation; bhrū - of the eyebrows; vibhedam - knitting; smarāmi - I remember.

Kṛṣṇa: When I said, "O beautiful girls, please place both hands over your heads and take back your garments." You stared at Me with crooked eyes, Your lips trembled, You slightly smiled, You knitted Your eyebrows, and You cried. I remember Your face.

Text 137

rādhā: ka-o ettha mattha-appida-handi-a-o citṭhanti.

ka-o - who?; ettha - here; mattha-a - on their heads; appadi-a - placed; handi-a-o - earthen pots; citṭhanti - standing.

Rādhā: Who are these women carrying earthen pots on their heads?

Text 138

nava-vṛndā: yajña-patnyo bhaviṣyanti.

yajna-patnyah - the wives of the brahmanas who performed sacrifices; bhaviṣyanti - must be.

Nava-vṛndā: They must be the wives of the brāhmaṇas who performed sacrifices.

Text 139

kṛṣṇaḥ:

manda-smitam prakṛti-siddham api vyudastam
saṅgopitaś ca sahajo 'pi dṛśos taraṅgaḥ
dhūmāyite dvija-vadhū-gaṇa-rāga-vahna-
vahnāya kāpi gatih aṅkuritām ayāsīt

manda - gentle; smitam - smile; prakṛti - by nature; siddham - perfect; api - although; vyudastam - cast far away; saṅgopitaḥ - concealed; ca - also; sahajaḥ - natural; api - even; dṛśoḥ - of the eyes; taraṅgaḥ - waves; dhūmayite - filled with smoke; dvija - of the brahmanas; vadhu - of the wives; gaṇa - of the multitude; raga - of love; vahnāya - for the fire; ka api - something; gatiḥ - destination; aṅkuritam - the stage of sprouting into manifestation; ayāsīt - attained.

Kṛṣṇa: I threw My naturally charming gentle smile far away and I carefully concealed the waves of restless glances in My eyes. Still, the wives of the brāhmaṇas burned in a smoke-filled fire of love for Me.

Text 140

madhumaṅgalaḥ: (sa-tṛṣṇam śaṅkṛtena)

idaṁ smarati kiṁ bhavān priya-vayasya lapsyāmahe
mahīsura-vadhū-kulād vividham annam āsvādanam
vayaṁ kiṁ api kuṇḍalī-kṛta-śikhaṇḍa-kaṇḍopamaṁ
kramaṇa kila kuṇḍalī-paṭalam atra bhoksyāmahe

sa - with; tṛṣṇam - thirst; śaṅkṛtena - in Sanskrit; idam - this; smarati - remember; kiṁ - does?; bhavan - Your Lordship; priya - dear; vayasya - O friend; lapsyāmahe - we will attain; mahīsura - of the brahmanas; vadhu - of the wives; kulat - from the community; vividham - various; annam - foodstuffs; asvadanam - delicious; vayaṁ - we; kiṁ api - something; kuṇḍalikṛta - spiral; sikhandā - peacock; kanda - feathers; upamam - like; kramaṇa - one after another; kila - indeed; kuṇḍali-palatam - jalebis; atra - here; bhoksyāmahe - we shall eat.

Madhumaṅgala: (feeling hunger, he says in Sanskrit) Dear friend, do You remember how we ate many kinds of foods offered by the wives of the brāhmaṇas? We ate many jalebis curling like a peacock feathers.

Text 141

nava-vṛndā: paśya govardhanoddhāraṇam idam.

paśya - look!; govardhana - of Govardhana Hill; udharanam - the lifting; idam - this.

Nava-vṛndā: Look! This is the lifting of Govardhana Hill.

Text 142

rādhā: (śaṅkṛtena)

śikhari-bhara-vitarkataḥ prataptaṁ
sa-maham ahar-nīśam iṅśayā priyasya
hṛdayam iha samasta-ballavīnām
yugapad-apūrvā-vidham dvidhā babhūva

sanskṛtena - in Sanskrit; sikhari - of Govardhan Hill; bhara - a great burden; vitarkatah - thinking; prataptatam - burning with suffering; sa - with; maham - a festival of happiness; ahah - day; nisam - and night; ikṣaya - by the sight; priyasya - of their beloved; hrdayam - the heart; iha - here; samasta - of all; ballavinam - the gopis; yugapat - simultaneously; apurva - unprecedented; vidham - like; dvidha - in two ways; babhuva - became.

Rādhā: (in Sanskrit) The hearts of all the gopīs burned with pain in the thought that Kṛṣṇa was carrying the heavy burden of Govardhana Hill, and at the same time they became filled with a great festival of happiness by seeing their beloved Kṛṣṇa day and night. In this way two contradictory emotions were simultaneously present in the gopīs' hearts.

Text 143

nava-vṛndā: giri-mekhalāyām likhitam idam padyam

darodañcad-gopī-stana-parisara-prekṣaṇa-bharāt
karotkampad-īṣat calati kila govardhana-girau
bhayāt tair ārabdha-stutir akhila-gopaiḥ smita-mukham
puro dṛṣṭvā rāmaṁ jayati namitāsyo madhuripuḥ

giri - of the mountain; mekhalayam - on the wall; likhitam - written; idam - this; padyam - verse; dara - slightly; udañcat - raised; gopi - of the gopis; stana - of the breasts; parisara - in the vicinity; prekṣana - of glances; bharat - from the burden; kara - of the hand; utkampa - trembling; isat - from the slight; calati - moves; kila - indeed; govardhana - when Govardhana; girau - Hill; bhaya - with fear; artaiḥ - tormented; arabdha - begun; stutih - prayers; akhila - all; gopaiḥ - by the gopas; smita - smiling; mukham - face; purah - before; dṛṣṭvā - having seen; ramam - Balarama; jayati - all glories; namita - bowed down; asyah - whose face; madhu-ripuh - Lord Kṛṣṇa, the enemy of the Mura demon.

Nava-vṛndā: A verse is written on the mountain wall. It says: "Kṛṣṇa's shyness was manifested when He lifted Govardhana Hill by the little finger of His left hand. All of the gopīs were observing Kṛṣṇa's wonderful achievement, and Kṛṣṇa was also smiling at seeing the gopīs. When Kṛṣṇa's glance went over the breasts of the gopīs, His hand began to shake, and upon seeing His hand shake, all of the cowherd men underneath the hill became a little disturbed. Then there was a tumultuous roaring sound, and they all began to pray to Kṛṣṇa for safety. At this time Lord Balarāma was smiling, thinking that these cowherd men had been frightened by the shaking of Govardhana Hill. But, seeing Balarāma smile, Kṛṣṇa thought that Balarāma had understood His mind in observing the breasts of the

gopīs and He immediately became bashful."*

Text 144

kr̥ṣṇaḥ: (śailendra-kandaram avekṣya sa-smitam)

saroruhākṣi smarasīdam adbhutaṁ
tvam chadmanā dyūta-vidhau vinirjitā
itaḥ sakhī-sakṣitayā phaṇī-kṛtaṁ
svayāṅgrahāsleṣa-yugaṁ vidhāsyasi

saila - of the mountain; indra - of the king; kandaram - at the cave; avekṣya - looking; sa - with; smitam - a smile; saroruha-akṣi - O lotus-eyed girl; smarasi - You remember; idam - this; adbhutam - wonderful thing; tvam - You; chadmana - by trickery; dyutavidhau - in the gambling match; vinirjita - defeated; itah - thus; sakhi - of friends; sakṣitaya - by the witness; phani-kṛtam - wagered; svayam - personally; graha - accepted; aslesa - embrace; yugam - pair; vidhasyasi - You will give.

Kṛṣṇa: (glancing at the cave of Govardhana Hill, the king of mountains, He smiles and says) O lotus-eyed girl, do You remember the wonderful pastime when by cheating I defeated You in the gambling match and You gave Me the prize of two embraces You had wagered before the witnessess of all Your gopī friends?

Text 145

rādhā: (sāpatrapaṁ puro dṛṣṭvā) kadham ettha giri-sihare nisaṅṅaṇaṁ
doṅṅaṁ amhaṅaṁ kaṅṅthe haro natthi.

sa - with; apatrapam - embarrassment; purah - ahead; dṛṣṭvā - looking; kadham - why is it? ettha - in this picture; giri - of the mountain; sihare - on the summit; nisannanam - sitting; donham - both; amhanam - of Us; kaṅṅthe - on the neck; haro - necklace; na - not; atthi - is.

Rādhā: (She looks ahead and becomes embarrassed) In this picture why do We not wear necklaces as We sit on the summit of Govardhana Hill?

Text 146

kr̥ṣṇaḥ:

katham idam̐ vismṛtam̐ bhavatyā
sakhi tava kuṇḍa-taṭī-nikuṅja-dhāmi
rati-parimala-labdha-nidrayor nau
yad avahitā lalitā jahāra hārau

katham - how is it?; idam - this; vismṛtam - is forgotten; bhavatyā - by You; sakhi - O friend; tava - of You; kunda - of the lake; tati - on the shore; nikuṅja - of the grove; dhamni - in the abode; rati - of amorous pastimes; parimala - of the fragrance; labdha - attained; nidrayoh - sleep; nau - of Us; yat - because; avahita - attentive; lalita - Lalita; jahara - took; harau - the two necklaces.

Kṛṣṇa: Have You forgotten? O friend, after enjoying many amorous pastimes We fell asleep in a grove by the shore of Your lake (Rādhā-kuṇḍa). As We slept Lalitā carefully removed our necklaces.

Text 147

nava-vṛndā:

yair vikṣyase vipakṣan
api tan bhava-bandhato vimokṣayasi
varuṇa-bandhān nandaṁ
mokṣayatas te kim āścaryam

yair - by whom; viskyase - seen; vipakṣan - enemies; api - even; tan - them; bhava - of repeated birth and death; bandhatah - from the bondage; vimokṣayasi - You deliver; varuṇa - of Varuṇa; bandhat - from the bondage; nanadam - Nanda Maharaja; mokṣayatah - who delivers; te - for You; kim - what?; ascaryam - is wonderful.

Nava-vṛndā: From the bonds of repeated birth and death You rescue even Your enemies, if only they have the opportunity to see You directly. Why, then, should it be considered surprising that You rescued Nanda Mahārāja from the bonds of Varuṇa?

Text 148

(ity agrato darśayanti)

bhūmau bhāratam uttamam madhu-purī tatrāpi tatrāpy alam
vṛndāraṇyam ihāpi hanta pulinam tatrāpi rāsa-sthalī
gopī-kāntapada-dvayī-paricaya-prācurya-paryācitā
yasyām santi mahā-muner api mano-rājyārcitā reṇavaḥ

iti - thus; agratah - ahead; darśayanti - pointing; bhūmau - on the earth planet;
bharatam - Bharata-varṣa; uttamam - the best place; madhu-purī - Mathura; tatra
api - still; tatraapi - still; alam - better; vṛnda-aranyam - the forest of Vṛndāvana; iha
- here; api - even; hanta - indeed; pulinam - the shore; tatraapi - still; rāsa - of the
rāsa-dance; sthalī - the place; gopī - of the gopīs; kanta - of the lover; pada - of
footprints; dvayī - of the pair; paricaya - multitude; prācurya - with the multitude;
paryācita - endowed; yasyām - in which; santi - there are; mahā-muner - of the
great sage Nārada; api - even; manah - of the heart; rājya - by the kingdom; arcitah -
worshipped; reṇavaḥ - particles of dust.

(She points ahead) On this earth planet the best place is Bhārata-varṣa. In
Bhārata-varṣa the best district is Mathurā Purī. In Mathurā Purī the best place is
Vṛndāvana forest. In Vṛndāvana forest the best place is along the shore of the
Yamunā. On the shore of the Yamunā the best place is the arena of the rāsa dance.
The rāsa-dance arena is filled with dust that touched the two feet of Lord Kṛṣṇa,
the lover of the gopīs. The great sage Nārada worships those particles of dust with
all his heart.

Text 149

rādhā: (sa-camatkāram) hanta hanta kadham sa veṇu-sadda-
mathurī suni-adi.

sa - with; camatkāram - wonder; hanta - Oh!; hanta - Oh!; kadham - whether?;
sa - this; veṇu - of the flute; sadda - of the sound; mahuri - the sweetness; suni-adi
- is heard.

Rādhā: (struck with wonder) Oh! Oh! I can hear the sweetness that is the
sound of the flute.

Text 150

(ity ānanda-bharāveśena katicit padāni gatvā sonmādam.)

vamśīm mātar vana-bhuvi jagan mohayantīm niśamya
prodyad-ghūrṇā-bhara-tarala-dhīr gantum asmi pravṛtā
dvāri sthūlam nihitam acirād argalam cet tvayāgre
kenedam vā mad-asu-padavī-simni śakyam nidhātum

(ity udghūrṇate.)

iti - thus; ānanda - of bliss; bhara - by a great abundance; avesena -
overwhelmed; katicit - some; padani - steps; gatvā - going; sa - with; unmadam -
madness; vamsim - the flute; matah - O mother; vana - of the forest; bhuvi - in the
place; jagat - the entire world; mohayantim - enchanting; nisamya - hearing;
prodyat - rising; ghurna - of agitation; bhara - with an abundance; tarala -
trembling; dhīh - whose heart; gantum - to go; asmi - I am; pravṛta - engaged; dvari
- in the doorway; sthulam - a great; nihitam - placed; acirat - gradually; argalam - a
bolt; cet - if; tvaya - by you; agre - in your presence; kena - by what?; idam - this;
va - or; mat - My; asu - of the life-breath; padavi - of the path; simni - on the
boundary; sakyam - able; nidhatum - to place; iti - thus; udghurnate - becomes
overwhelmed.

(Overwhelmed with bliss, She takes a few steps and then becomes mad.)
Mother, I hear the flute in the forest. It enchants the entire world. My heart is
trembling. I will leave now. Even if you carefully latch the door with a great bolt,
how will you block the path I take to make My life-breath leave this body? (She
becomes overwhelmed.)

Text 151

kṛṣṇaḥ: (sautsukyam)

nimajjati nimajjati praṇaya-keli-sindhau mano
vighūrṇati vighūrṇati pramada-cakra-kīrṇam śiraḥ
aho kim idam āvayoḥ sapadi rāsa-nāmākṣara-
dvayī-januṣi nisvane śravaṇa-vīthim ārohati

sa - with; autsukyam - agitation; nimajjati - plunges; nimajjati - plunges;
praṇaya - of love; keli - of pastimes; sindhau - in the ocean; manah - the heart;
vighurnati - staggers about; vighurnati - staggers about; pramada - of bliss; cakra-
kirnam - in the whirlpool; sirah - the head; aho - ah!; kim - what?; idam - this;
avayoh - of Us both; sapadi - simultaneously; rasa - "rasa"; nama-akṣara - the
syllables; dvayi - two; janusi - creating; nisvane - in the sound; sravana - of the ears;
vithim - the pathway; arohati - enters.

Kṛṣṇa: (agitated) Ah! By entering the pathway of Our ears, the two syllables

"rā-sa" plunge Our hearts in the ocean of amorous pastimes and make Our heads spin in the whirlpool of transcendental bliss.

Text 152

nava-vṛndā: sakhi citra-gato 'pi rāsotsavas tava satyo babhūva.

sakhi - O friend; citra - in a picture; gatah - gone; api - even; rasa - of the rasa dance; utsavah - the festival; tava - of You; satyah - real; babhuva - has become.

Nava-vṛndā: Friend, although this is only a picture, for You it is the real rāsa dance.

Text 153

rādhā: haddhī haddhī. kadham kkhū cittam jevva edam.

haddhi - ah!; haddhi - ah!; kadham - what?; kkhū - indeed; cittam - picture; jevva - certainly; edam - this.

Rādhā: Ah! Ah! What picture is this?

Text 154

kr̥ṣṇaḥ:

nava-madana-vinodaiḥ keli-kuñjesu rādhe
nimīṣavad uparāmaṁ kāmam āseduṣiṇām
upacita-paritoṣa-proṣitāpatrapāṇām
smarasi kim iva tāsām śāradīnām kṣapāṇām

nava - new; madana - amorous; vinodaiḥ - with pastimes; keli - pastime; kuñjesu - in the groves; radhe - O Rādhā; nimīṣa - a moment; vat - like; uparamam - ending; kamam - to Your heart's content; asedusinam - attained; upacita - increased; paritosa - by happiness; prosita - sent away; apatrapanam - whose shyness; smarasi - You remember; kim - whether?; iva - as if; tasam - of them;

saradinam - the autumn; kṣapanam - nights.

Kṛṣṇa: O Rādhā, do You remember those autumn nights We passed like a moment in the forest gardens? Our ever-fresh amorous pastimes overwhelmed You with a pleasure that chased away all Your shyness.

Text 155

(ity utkampam abhinīya.)

yamunopavane bhavad-vidhābhir
vividhaiḥ kelibhir asmṛtā-parāṇi
punar apy atulotsavāni rādhe
bhavitāraḥ kim u tāni vāsarāṇi

iti - thus; utkampam - trembling; abhinīya - representing dramatically; yamuna - of the Yamuna; upavane - in the garden; bhavat - You; vidhābhir - with girls like; vividhaiḥ - with various; kelibhir - amorous pastimes; asmṛta-aparāṇi - unprecedented; punar - again; api - also; atula - peerless; utsavāni - festivals; rādhe - O Rādhā; bhavitārah - will be; kim - whether?; u - indeed; tāni - they; vāsarāṇi - days.

(He trembles) We spent so many days enjoying a great festival of pastimes with Your friends in the gardens by the Yamunā. O Rādhā, will those incomparably happy days ever come again?

Text 156

nava-vṛndā:

vidyotate tasya sudarśanasya
prasāda-tīrtham vanam ambikāyāḥ
nītas tanum kuṇḍalinīm harir yām
vimokṣayan kuṇḍali-kāyato 'pi

vidyotate - is beautifully pictured; tasya - of him; sudarśanasya - of Sudarśana; prasāda - of mercy; tīrtham - the holy place; vanam - the forest; ambikāyāḥ - of Ambika (Durga); nītas - brought; tanum - to the body; kuṇḍalinīm - of a demigod; hariḥ - Kṛṣṇa; yam - whom; vimokṣayan - liberating; kuṇḍali - of a serpent; kāyato - from the body; api - even.

Nava-vṛndā: This is a beautiful picture of Ambikāvana forest, where Sudarśana attained the mercy of Lord Kṛṣṇa, who released him from the body of a serpent and gave him the body of a demigod decorated with splendid earrings.

Text 157

madhumaṅgalaḥ: eso śaṅkha-ūdo.

eso - this; śaṅkha-udo - is Śaṅkhacuda.

Madhumaṅgala: This is Śaṅkhacūḍa.

Text 158

rādhā: (sa-bhayam) parittahi parittahi. (iti kṛṣṇam āliṅgati.)

sa - with; bhayam - fear; parittahi - save Me!; parittahi - save Me!; iti - thus; kṛṣṇam - Kṛṣṇa; alingati - embraces.

Rādhā: (frightened) Save Me! Save Me! (She embraces Kṛṣṇa.)

Text 159

kṛṣṇaḥ: (parirambha-sukham abhinīya) sādhu re bhrātaḥ śaṅkhacūḍa-samrambhād unmathito 'pi me tvam alabdha-pūrvam pramodam eva kṛtavān.

parirambha - of the embrace; sukham - the happiness; abhiniya - representing dramatically; sadhu - well done!; re - O; bhratah - brother; śaṅkhacuda - Śaṅkhacuda; samrambhat - violently; unmathitah - killed; api - even; me - by Me; tvam - you; alabdha-purvam - unprecedented; pramodam - happiness; eva - certainly; kṛtavān - did.

Kṛṣṇa: (enjoying the embrace) Well done, brother Śaṅkhacūḍa! Even though I violently killed you, you still arranged this unprecedented pleasure for Me.

Text 160

nava-vṛndā: paśya paśya

śambhur vṛṣaṁ nayati mandara-kandarāntar
bhītaḥ sa-līlam api yatra śiro dhunāne
āḥ kautukaṁ kalaya keli-lavād ariṣṭaṁ
taṁ daitya-puṅgavam asau harir unmamātha

paśya - look!; paśya - look!; sambhuh - Siva; vrsam - the bull; nayati - leads; mandara - of Mandara Mountain; kandara - the cave; antah - within; bhītaḥ - afraid; sa - with; līlam - playfulness; api - even; yatra - where; śiraḥ - the head; dhunāne - shaking; āḥ - ah!; kautukaṁ - at the wonder; kalaya - look!; keli - of playfulness; lavat - with a fragment; arsitam - Aristasura; tam - him; daitya - the demon; puṅgavam - bull; asau - He; hariḥ - Kṛṣṇa; unmamātha - killed.

Nava-vṛndā: Look! Look! When Ariṣṭāsura playfully shook his head, Śiva became frightened and hid his own bull Nandi in a cave of Mount Mandara. Look at this wonderful event! Lord Kṛṣṇa playfully killed the bull-demon Ariṣṭa.

Text 161

(punaḥ pradarśya)

skandheṣv indīvarākṣiṇām
yaḥ kilendīvarāyate
citram bhujāḥ sa te keśi-
bhidāyam bhidurāyate

punaḥ - again; pradarśya - pointing; skandhesu - on the shoulders; indīvara-akṣiṇām - of the lotus-eyed gopis; yaḥ - which; kila - indeed; indīvarāyate - became like a lotus flower; citram - wonderful; bhujāḥ - the arm; saḥ - that; te - of You; keśi - of Kesi; bhidāyam - of breaking apart; bhidurāyate - became a thunderbolt.

(Again pointing) How wonderful! On the shoulders of the lotus-eyed gopīs Your arm became like a blue lotus flower, although it also became like a thunderbolt to break apart the demon Keśī.

Text 162

kṛṣṇaḥ: etad vyomāsuraṁ vṛṇvatyā mukti-patimvarāyā raṅga-sthalam.

etat - this; vyomasuram - Vyomasura; vṛṇvatya - choosing; mukti - the goddess of liberation; patimvarayah - accepting as her husband; raṅga-sthalam - the arena.

Kṛṣṇa: Here the goddess of liberation accepted Vyomāsura as her husband.

Text 163

madhumaṅgalaḥ: eso akkuraḥ. (ity ardhokte.)

eso - this; akkuro - is Akrura; iti - thus; ardha - half; ukte - in the statement.

Madhumaṅgala: This is Akrūra... (He is interrupted in the middle of his words.)

Text 164

rādhā: hā hā kim karissam. (iti mūrchatī.)

ha - alas!; ha - alas!; kim - what?; karissam - shall I do; iti - thus; murchati - She faints.

Rādhā: Ah! Ah! What will I do? (She faints.)

Text 165

kṛṣṇaḥ: (sa-sambhramam āślisya) komale mā katarī-bhūḥ. idam khalu citram.

sa - with; sambhramam - respect, fear or haste; aslisya - embracing; komale - O delicate one; ma - do not; katarī - unhappy; bhūḥ - become; idam - this; khalu - indeed; citram - is a picture.

Kṛṣṇa: (with respect, fear, and haste, He embraces Her) O delicate one, don't be unhappy. It's only a picture.

Text 166

rādhā: (sāvahittham) avvo daruṇada paṣaṅgassa. jo hi citta-gadovi santavedi.

sa - with; avahittham - dissimulation; avvo - alas!; daruṇada - the cruelty and suffering; paṣaṅgassa - of the occasion; jo - which; hi - indeed; citta - in a picture; gado - gone; vi - even; santavedi - torments.

Rādhā: (controlling Her feelings) Ah! The suffering I felt! Though it's only a picture, it brings Me pain.

Text 167

nava-vṛndā: eṣā mathurā-prasthānopakramah.

esah - this; mathura - to Mathura; prasthana-upakramah - the journey.

Nava-vṛndā: This is the journey to Mathurā.

Text 168

kṛṣṇaḥ:

viramatu nava-vṛnde gāndineyasya yātrā-
vivṛtir anusaremām agrimālekhyā-lakṣmim
smṛti-patham adhirūḍhair bhūribhis taiḥ priyāyāḥ
karuṇa-vilapitair me visphuṭaty antarātmā

viramatu - may stop; navavrnde - O Nava-vṛndā; gandineyasya – of Akrura; yatra - of the journey; vivṛtiḥ - the manifestation; anusara - just follow; imam - this; agrima - excellent; alekhyā - of the picture; lakṣmin - the beauty; smṛti - of the memory; patham - the pathway; adhirudhaiḥ - entering; bhuribhiḥ - by many; taiḥ -

by them; priyayah - of My beloved; karuna - pathetic;vilpaitaih - by the lamentations; me - of Me; visphutati - breaks into pieces; anrātma - the heart.

Kṛṣṇa: Nava-vṛndā, let us stop looking at this picture of Akrūra's journey. Let us look at the wonderful beauty of the next picture. When the painful crying of My beloved walks on the pathway of My memory, My heart breaks.

Text 169

nava-vṛndā:

hata-rājakīya-rājakam
vāyaka-vāra-dāyakam devam
dhṛta-damanaka-dāmānam
sudāma-dayitam namasyāmi

hata - killed; rajakiya - of the king; rajakam - the washerman; vayaka - to the weaver; vara - a benediction; dayakam - granting; devam - to the Lord; dhṛta - held; damanaka - of the florist; damanam - a garland; sudama - of Sudama; dayitam - the object of love; namasyami - I offer my respectful obeisances.

Nava-vṛndā: To the Supreme Personality of Godhead, who killed Kāmsa's washerman, who blessed the weaver, and who accepted a garland from His dear devotee, the florist Sudāmā, I offer my respectful obeisances.

Text 170

kṛṣṇaḥ: (smitvā) priye paśya paśya tāmbūlikānām anurāgam. yair ubhayathā rañjito 'smi.

smitvā - smiling; priye - beloved; paśya - look!;paśya - look!; tambilikanam - of the betel-nuts; anurāgam - redness (or love); yaih - by which; ubhayata - in both ways; rañjitaḥ - reddened (or pleased); asmi - I am.

Kṛṣṇa: (smiles) Beloved, look! Look at the red betelnuts. I am both pleased and stained red by them.

Note: The word "rañjitaḥ" means either "reddened" or "pleased". Ubhayataḥ means "in both ways". Kṛṣṇa here says that He is "rañjitaḥ" in both ways.

Text 171

rādhā: kīsa edam ullānghidam.

kīsa - why?; edam - this; ullānghidam - was jumped over.

Rādhā: Why did You skip this picture?

Text 172

kṛṣṇaḥ: (svagatam) katham apahnotum na śakto 'smi. yad iyam sairindrīm eva vilokate.

svagatam - aside; katham - why?; apahnotum - to hide; na - not; śakto - able; smi - I am; yat - which; iyam - She; sairindrīm - the sairindhri girl Kubja; eva - certainly; vilokate - sees.

Kṛṣṇa: (aside) Why was I not able to hide this picture? Now She is looking at the servant-girl Kubjā.

Text 173

rādhā: ṇa-a-vunde kā esā rā-a-māgge go-ula-ṇāhassa pīdamsu-añcalam a-addhadi.

ṇa-a-vunde - O Nava-vṛndā; ka - who?; esā - is this girl; ra-a - on the royal; magge - road; go-ula - of Gokula; nahassa - of the Lord; pida - yellow; amsu-a - of the garment; añcalam - the edge; a-addhadi - tugs.

Rādhā: Nava-vṛndā, who is this girl tugging at the edge of Kṛṣṇa's yellow garment in the middle of the royal road?

Text 174

(nava-vṛndā smitam kṛtvā mukham namayati.)

nava-vṛndā - Nava-vṛndā; smitam - a smile; kṛtvā - doing; mukham - her face; namayati - bows down.

(Nava-vṛndā smiles and bows her face down.)

Text 175

kṛṣṇaḥ: (kiñcid vihasya)

aniyuktāpi nipuṇā
dūtīyaṁ tvayi vatsalā
mām abhyarthayate dhṛtā
paṭe goṣṭha-niniṣayā

kincit - somewhat; vihasya - smiling; aniyukta - not sent; api - although; nipuna - expert; duti - messenger-girl; iyam - she; tvayi - to You; vatsala - affectionate; mam - Me; abhyarthayate - begs; dhṛta - holding; pate - the garment; goṣṭha - toVraja; ninisaya - with a desire to bring.

Kṛṣṇa: (smiles) This is a very intelligent messenger-girl. She is very affectionate to You. Even though You did not send her, she tugs at My garment and begs Me to return to Vraja.

Text 176

rādhā: eṣā muharī-kida-bamhaṇḍā kitti-maṇḍalī. ta ketti-am ḍhakkissasi.

esa - this; muhari-kida - caused to speak; bamhanda - the universe; kitti - of fame; mandali - the abundance; ta - therefore; ketti-am - how much?; dhakkissasi - will You be able to hide.

Rādhā: The universes are filled with Your glories. What can You hide from Me?

Text 177

nava-vṛndā: paśya paśya

vana-mālām bhajamānair
gurur api poṣṭāpi dāna-pūreṇa
alibhir amoci karīndro
hari-sevā dharmato hi varā

paśya - look!; paśya - look!; vana - of forest flowers; malam - the garland; bhajamanaih - worshipping; guruh - great; api - although; poṣṭa - the nourisher; api - even; dana - of ichor; purena - with a flood; alibhih - by the bumble-bees; amoci - abandoned; kari-of elephants; indrah - the king; hari - of Lord Kṛṣṇa; seva - the service; dharmatah - by nature; hi - indeed; vara - the best.

Nava-vṛndā: Look! Look! Thinking the Lord's service their first duty, the bumblebees leave the great regal elephant Kuvalayapīḍa, who fed them with a flood of dāna, and worship Kṛṣṇa's flower garland.

Text 178

ahaha bhoh paśyata

trasita-malla-marālah
kṛṣṇa-ghanā 'yam nirākṛtāpah
jagato jīvana-dāyī
na hi kamsasyodayam kurute

ahaha - aha!; bhoh - Oh!; paśyata - look!; trasita - frightened; malla - if wrestlers; maralah - the swan; kṛṣṇa - of Kṛṣṇa; ghanah - the cloud; ayam - this; nirākṛta - removed; uttapah - the heat; jagatah - of the world; jivana - of life; dayi - the giver; na - not; hi - indeed; kamsasya - of Kamsa; udayam - the good; kurute - does.

Aha! Look! Although the dark raincloud of Kṛṣṇa removes the painful heat of the summer's day, it also frightens the swans that are the wrestlers of Kamsa. Although this cloud brings life to the entire world, it does not bring any good to Kamsa.

Text 179

rādhā: ko eso kesaveṇa kese a-addhi-a mañcado padido.

ko - who?; eso - is he; kesavena - by Kṛṣṇa; kese - by the hair; a-addhi-a - pulled; mañcado - from the throne; padido - made to fall.

Rādhā: Who is this person Kṛṣṇa dragged by the hair from the throne?

Text 180

nava-vṛndā: eṣa duṣṭo bhūpatiḥ.

eṣa - he; duṣṭa - a wicked; bhu-patih - king.

Nava-vṛndā: He is a wicked king.

Text 181

rādhā: (sānandam) pi-am me pi-am.

sa - with; ānandam - joy; pi-am - pleasing; me - to Me; pi-am - pleasing.

Rādhā: (happy) This pleases Me very much. This is very good.

Text 182

kṛṣṇaḥ: nūnam atikrānto yāminyāḥ prathamo yāmaḥ. yad eṣa chāyā-prapañcaḥ sañcukoca. tat kālindī-tīram anusarāmaḥ.

nūnam - certainly; ati-krantaḥ - passed; yaminyah - of the night; prathamah - the first; yamah - yama (a span of three hours); yat - because; chaya - of shadows; prapañcaḥ - the creation; sancukoca - has shrunk; tat - therefore; kalindi - of the Yamuna; tiram - to the shore; anusaramah - let us go.

Kṛṣṇa: There are no longer any shadows. The first part of evening must now be over. Let us go to the shore of the Yamunā.

Text 183

(iti sarve niṣkrāntim nāṭayanti.)

sarve - everyone; iti - thus; sarve - everyone; niṣkrāntim - exit; nāṭayanti - represents dramatically.

(Everyone leaves that place.)

Text 184

kṛṣṇaḥ: nedistheyam mad-aṅga-pratimāyāḥ piṇḍikā. yad-upakaṅthe mahā-vilāsa-vidyā-siddhi-bhūmis tamāla-rasālayor antarāla-vartiṇī sā me kuñja-śālikā.

nedistha - nearby; iyam - this; mat - of Me; aṅga - of the body; pratimayah - of the statue; piṇḍika - the pedestal; yat - which; upakaṅthe - near; maha - great; vilasa - of transcendental pastimes; vidya - of the science; siddhi - the perfection; bhūmih - the place; tamala - of a tamala tree; rasalayoh - and a mango tree; antarala - between; vartini - staying; sa - that; me - of Me; kuñja - of the grove; salika - the cottage.

Kṛṣṇa: Nearby is the pedestal where My statue stood, and near that is the forest-cottage between a mango tree and tamāla tree. That cottage is the ideal place for Our pastimes.

Text 185

(savyato vilokya)

māṇikyā-kuṭṭima-taṭeṣu kalindajāyāḥ
pūre ca kaustubha-maṇāv api bimbitena
ekena candramukhi te mukha-maṇḍalena

candrāvalī vana-bhuvi prakatī-kṛtāsti

savyatah - to the left; vilokya - looking; manikya - with rubies; kuttima - paved; tatesu - on the shores; kalindajayah - of the Yamuna River, the daughter of Mount Kalinda; pure - in the water; ca - also; kaustubha-manau - in the Kaustubha jewel; api - also; bimbitena - reflected; ekena - by one; candra-mukhi - O girl whose face is as beautiful as the moon; te - of You; mukha - of the face; madnalena - by the circle; candra - of moons; avalī - a host; vana-bhuvi - in the forest; prakati-kṛta - manifesting; asti - is.

(Looking to the left.)

Reflected in the water of the Yamunā, in the shore paved with rubies, and in the Kaustubha jewel, Your face, O moon-faced girl, has made a host of moons suddenly appear in this forest place.

Note: The use of the word "candrāvalī" in this verse augurs the appearance of Candrāvalī in the next moment.

Text 186

(praviśya mādavyā saha candrāvalī.)

candrāvalī: halā māvahi virahubbhamida vundāvanam pa-itthamhi jam indaṇila-ṇḍimam vinā dāṇim aṇṇo me olambo natthi.

praviśya - entering; madavya - Mādhavī; saha - with; candrāvalī - Candravli; hala - O!; mahavi - Mādhavī; viraha - by separation; ubbhamida - agitated; vundavanam - Vṛndāvana; pa itthamhi - I have entered; jam - because; indanila - of sapphire; padimam - the statue; vina - without; danim - now; anno - another; me - for me; olambo - shelter; na - not; atthi - is.

(Accompanied by Mādhavī, Candrāvalī enters.)

Candrāvalī: Mādhavī, I am overwhelmed by the suffering of being separated from Lord Kṛṣṇa. Now I have entered Vṛndāvana forest. All I can do now is gaze at the sapphire statue of Kṛṣṇa. I have no other recourse.

Text 187

mādhavī: bhṛṣṭi-dāri-e sudam me-e suha kkhane patthanam kadu-a idha jevva kahim vi citthadi bhatta na kkhu enim vi ido bamha-lo-am patthido.

bhatti-dari-e - O princess; sudam - heard; ma-e - by me; suha - auspicious; kkhane - at the moment; patthanam - the journey; kadu-a - doing; idha - here; jevva - certainly; kahim - somewhere; vi - indeed; citthadi - stays; bhatta - Lord Kṛṣṇa; na - not; kkhu - indeed; enim - now; vi - indeed; ido - from here; bamhalo-am - to Brahmaloaka; patthido - has departed.

Mādhavī: Princess, I have heard although Lord Kṛṣṇa began His journey at an auspicious moment, He has not yet left this planet for Brahmaloaka. He is still here, somewhere in this place.

Text 188

candrāvalī: sahi saccam bhanasi. jam edam tassa sorabbham pasaredi. tā ettha cce-a huvissadi.

sahi - O friend; saccam - the truth; bhanasi - you speak; jam - because; edam - this; tassa - of Him; sorabbham - the fragrance; pasaredi - expands; ta - therefore; ettha - here; ccea - certainly; huvissadi - He must be.

Candrāvalī: Friend, you speak the truth. His fragrance is here. He must be here.

Text 189

kṛṣṇaḥ: (kuñja-dehalim upalabhya) priye kṣipram ihopehi. kṣanam anubhavāvo viśrama-sukham.

kuñja - of the forest grove; dehalim - the entrance; upalabhya - attaining; priye - O beloved; kṣipram - quickly; iha - here; upehi - come; kṣanam - in a moment; anubhavavah - We shall experience; visrama - of rest; sukham - the happiness.

Kṛṣṇa: (approaching the entrance to the forest grove) Beloved, come quickly. In a moment We will taste the happiness of rest.

Text 190

nava-vṛndā: (svagatam) praṇayābhyasūyayā bhruvau bhaṅgurī-kṛtya namra-mukhī katham rasālāntarītā babhūva rādhā.

svagatam - aside; pranaya - of love; abhyasuyaya - with jealous anger; bhruvau - the eyebrows; bhanguri-kṛtya - knitting; namra - bowed down; mukhi - whose face; katham - why?; rasala - the mango tree; antarita - hiding behind; babhuva - has become; rādhā - Rādhā.

Nava-vṛndā: (aside) Why is Rādhā suddenly overcome by the jealous anger of love? She knits Her eyebrows, bows Her head, and hides behind this mango tree.

Text 191

candrāvalī: (sodgrīvikam) halā pekkha pekkha. kuñja-ghara-du-are ajja-utto.

sa - with; udgrivikam - craning her neck in eagerness; hala - ah!; pekkha - look!; pekkha - look!; kuñja - of the forest grove; ghara - of the cottage; du-are - at the entrance; ajjautto - my noble husband.

Candrāvalī: (eagerly craning her neck) Ah! Look! Look! My noble husband is at the door of this forest cottage.

Text 192

kr̥ṣṇaḥ:

atra bhāvi nirātaṅkam
ārāme ramaṇam mama
sphuraty ante kuśasthalyā
yad vidarbhaṅgabhūr iyam

atra - here; bhavi - may be; nirataṅkam - without fear; arame - in the garden; ramanam - enjoyable pastimes; mama - My; sphurati - is manifested; ante - within; kusasthalyah - Dvaraka; yat - because; vidarbha - of the king of Vidarbha; angabhuh - the daughter; iyam - she.

Kṛṣṇa: In this garden I will now enjoy pastimes without any fear. Queen Rukmiṇī, the daughter of king of Vidarbha, is far away in Dvārakā City.

Text 193

candrāvalī: māvahi nūnam ditṭhamhi jam vidabbhaṅgabhu tti vahari-adi.

māvahi - O Mādhavī; nūnam - certainly; ditṭha - seen; amhi - I have been; jam - because; vidabbhaṅgabhu - the daughter of the king of Vidarbha; tti - thus; vahari-adi - is spoken.

Candrāvalī: Mādhavī, He must have seen me. He said, Rukmiṇī, the daughter of the king of Vidarbha."

Text 194

mādhavī: ladantaridāsi. kudo dāmsaṇa-sambhavaṇa. nūnam ukkaṅṭhido eso bha-aṇa-e tumam pekkhadi. tā atakkidam ekki-agadu-a āṇandehi nam.

lada - the creeper; antarida - hiding within; asi - you are; kudo - how?; dāmsana - of seeing; sambhavana - is there any possibility; nūnam - certainly; ukkaṅṭhido - filled with yearning; eso - He; bha-ana-e - in meditation; tumam - you; pekkhadi - sees; ta - therefore; atakkidam - without being suspected; ekki-a - all alone; gadu-a - going; āṇandehi - give pleasure; nam - to Him.

Mādhavī: You are hiding in the vines. How can He see you? He yearns to be with you. At this moment He must be gazing at you in a meditative trance. Slip up to Him unobserved. Surprise Him and give Him some happiness.

Text 195

kṛṣṇaḥ:

ucitā hṛdayārpaṇāya gaurī
taralālōka-mayī guṇojjvalātmā

nava-hāra-lateva rukmiṇī me
kim iyam kaṇṭha-taṭe na sannidhatte

ucita - proper; hrdaya - over the heart; arpanaya - for placing; gauri - golden; tarala-alokya-mayi - with a splendid central jewel; guna - with a string; ujjvala - splendid; ātma - by nature; nava - anew; hara - necklace; lata - creeper; iva - as if; rukmini - golden; me - of Me; kim - whether?; iyam - this; kaṇṭha - of the neck; taṭe - on the surface; na - not; sannidhate - is placed.

Kṛṣṇa: Is it not proper that this splendid golden necklace rest like a new vine around My neck and heart?

Note: If the word "tarala" is interpreted to mean "restless", "āloka" to mean "glances", "mayī" to mean "consisting of", "guṇa" to mean "qualities", and rukmiṇī" to mean "the golden-complexioned girl", then the verse may be interpreted in the following way:

"Is it not proper that restless-eyed, virtuous, golden-complexioned Rādhā rest like a golden vine around My neck and heart?"

If the word "rukmiṇī" is interpreted to mean "Queen Rukmiṇī", then the verse may be interpreted in this way:

"Is it not proper that restless-eyed, virtuous, golden-complexioned Rukmiṇī rest like a golden vine around My neck and heart?"

Text 196

(candrāvalī upasṛtya kṛṣṇam apāṅgena paśyanti puro 'vatasthe.)

candrāvalī - Candrāvalī; upasṛtya - approaching; kṛṣṇam - at Kṛṣṇa; apāṅgena - from the corner of her eye; paśyanti - gazing; puro - in front; avatasthe - stands.

(Candrāvalī approaches Kṛṣṇa, gazes at Him from the corner of her eye, and then stands before Him.)

Text 197

kṛṣṇaḥ: (sa-vismayānandam) aho rasāla-taruṇā tirodhāya katham tamāla-mūlād upasthitāsi.

sa - with; vismaya - wonder; ānandam - and bliss; aho - ah!; rasala - the mango; taruna - tree; tirodhaya - hiding; katham – how is it?; tamala - of the tamala tree; mulat - from the base; approached; asi - you have.

Kṛṣṇa: (with joy and wonder) Ah! You hid behind that mango tree. How did you come from behind the roots of this tamāla tree?

Text 198

(candrāvalī sa-śaṅkaṁ nava-vṛndā-mukham iḁsate.)

candravai - Candrāvalī; sa - with; śaṅkaṁ - fear; navavṛndā - of Nava-vṛndā; mukham - the face; iḁsate - sees.

(Candrāvalī sees the face of Nava-vṛndā and becomes frightened.)

Text 199

nava-vṛndā: deva devi sākṣād iyam divyati.

deva - O Lord; devi - Queen Rukmiṇī; sākṣat - directly; iyam - she; divyati - is manifested.

Nava-vṛndā: My Lord, Queen Rukmiṇī is now standing before You.

Note: If the word "divyati" is interpreted to mean "plays", then these words may be interpreted in this way:

"My Lord, this is Rādhā pretending to be Queen Rukmiṇī."

Here Nava-vṛndā intends the first meaning and Kṛṣṇa interprets her words in the second way.

Text 200

kṛṣṇaḥ: navavṛnde na kevalam ākalpena. yad iyam tādr̥śīm eva gambhīratām avalambate.

nava-vṛndā - O Nava-vṛndā; na - not; kevalam - only; akalpena - with decoration; yat - because; iyam - She; yadrsim - likeher; eva - certainly; gambhiratam - the gravity; avalambate - has attained.

Kṛṣṇa: Nava-vṛndā, not only is she dressed like her, but she also is silent and grave, just as she is.

Text 201

candrāvalī: (svagatam) imiṇā vahareṇa suṭṭhu sandihaṇamhi kida.

svagatam - aside; imina - by these; vaharena - words; sutthu - decidedly; sandihana - suspicious; amhi - I am; kida - made.

Candrāvalī: (aside) These words make me very suspicious.

Text 202

kṛṣṇaḥ: (nava-vṛndām avekṣya) satyabhāmā mayi katham. (ity ardhokte nava-vṛndā dr̥śam kūṇayati.)

nava-vṛndā - at Nava-vṛndā; avekṣya - glancing; satyabhama - Satyabhāmā; mayi - in Me; katham - why?; iti - thus; ardha - halfway; ukte - in the spoken words; nava-vṛndā - Nava-vṛndā; dr̥sam - eyes; kunayati - closes.

Kṛṣṇa: (looks at Nava-vṛndā) To Me why does Satyabhāmā. . . (the words are only half spoken and Nava-vṛndā closes her eyes.)

Text 203

candrāvalī: (sa-khedam nīcaih) hum viṇṇadam pemma-ga-uravam.

sa - with; khedam - sadness; nicaih - in a low voice; hum - alas!; vinnadam -

understood; pemma - of His love; gauravam - the intensity.

Candrāvalī: (Sadly, in a low whisper) Ah! Now I know the depth of His love.

Text 204

kr̥ṣṇaḥ: (nibhalya svagatam) hanta katham asau devī. bhavatu samvaritum prayatiṣye.

nibhalya - looking; svagatam - aside; hanta - ah!; katham - how is it?; asau - this girl; devī - is Queen Rukmiṇī; bhavatu - sobe it; samvaritum - to cover; prayatiṣye - I should endeavor.

Kṛṇsa: (looks at her and then says to Himself) Ah! Is this Queen Rukmiṇī? It is. I will try to cover what I said.

Text 205

(prakāśam)

sati katham abhāmā me
devī nādya prasīdati
nidānam avidat sadyaḥ
khidyate hṛdayam mama

prakāśam - openly; sati - the chaste girl; katham - why?; abhama - gentle; me - My; devī - queen; na - not; adya - now; prasīdati - is pleased; nidanam - the cause; avidat - not knowing; sadyah - at once; khidyate - becomes tormented; hṛdayam - heart; mama - My.

(openly)

Why is the chaste and gentle-hearted Queen Rukmiṇī displeased with Me now? Unaware of the reason, My heart is filled with pain.

Text 206

candrāvalī: māvahi kudosi.

māvahi - Māvahī; kudosi - where are you?

Candrāvalī: Māvahī, where are you?

Text 207

māvahī: (upasṛtya) esamhi.

upasṛtya - approaching; esa - she; amhi - I am.

Māvahī: (approaches) Here I am.

Text 208

kṛṣṇaḥ: (sa-śāṅkam ātma-gatam)

nija-tanor vitanotu sakhe bhavān
sapadi bāla-rasāla-viśālatām
vara-tanuṁ puratas tava tasthuṣīm
na hi yathā paripaśyati rukmiṇī

sa - with; śāṅkam - fear; ātma-gatam - to Himself; nija - own; tanoh - of the body; vitanotu - may expand; sakhe - O friend; bhavan - you; sapadi - at the same moment; bala - young; rasala - O mango tree; visalatam - the greatness; varatunam - the girl who has a very beautiful body; puratah - in the presence; tava - of you; tasthusim - standing; na - not; hi - indeed; paripaśyati - repeatedly sees; rukmini - Rukmiṇī.

Kṛṣṇa: (frightened, He says to Himself) O young mango tree, please spread your body very wide so Rukmiṇī will not see the beautiful girl hiding behind you.

Text 209

mādhavī: bhṭṭi-dāri-e rasāla-mūle pekkha appaṇo dudi-am tanu-am.

bhṭṭi-dari-e - O princess; rasala - of the mango tree; mule - at the root; pekkha - look; appano - of Yourself.

Mādhavī: Princess, look at your double at the root of this mango tree!

Text 210

candrāvalī: (sāci samikṣya) juttam kkhu edam. (iti namrī-bhavati.)

saci - in a crooked manner; samikṣya - looking; juttam - right; kkhu - indeed; edam - this; iti - thus; namri-bhavati - bows.

Candrāvalī: (looks at Her with crooked eyes) You are right. (She bows her head in embarrassment.)

Text 211

kṛṣṇaḥ: (svagatam) sahakārasya nātra sahakāritā jātā. bhavatu. kaitavam eva saḥāyam kariṣye.

svagatam - aside; sahakarasya - of the friend; na - not; atra - in this matter; sahakarita - assistance; jata - is manifested; bhavatu - so be it; kaitavam - cheating; eva - certainly; sahayam - helping; kariṣye - I shall do.

Kṛṣṇa: (aside) My friend the mango tree does not help. So be it. I will enlist deception into My cause.

Text 212

(prakāśam)

tunḍam unnamaya tāṇḍavikākṣam
lajjatām divi kuraṅga-kalaṅkaḥ
mlānatām tava samikṣya vidūye

jīvitād api mamābhyadhikāsi

prakāśam - openly; tundam - face; unnamaya - please lift; tandavika - dancing; akṣam - with eyes; lajjatam - embarrassment; divi - in the sky; kuraṅga-kalaṅkah - the moon, which is marked with the form of a deer; mlanatam - the state of being wilted; tava - of You; samikṣya - seeing; viduye - I become unhappy; jivitat - than life; api - even; mama - for Me; abhyadhika - greater; asi - you are.

(openly) Lift up your face with its dancing eyes. The moon in the sky is embarrassed when he sees your face. When I see you are wilting before Me I become racked with pain. You are more dear to Me than My own life.

Text 213

mādhavī: de-a imāṇam pemma-komalaṇam akkharāṇam mā kkhu ṇam ahiruvam jāṇahi. jam esā saccā na hodi.

de-a - O Lord; imanam - this girl; pemma - with love; komalanam - soft; akkharanam - words; ma - don't; kkhu - indeed; nam - this; ahiruvam - in suitable; janahi - please understand; jam - because; esa - this girl; sacca - Satyabhāmā; na - not; hodi - is.

Mādhavī: My Lord, You should know it's not proper for You to speak to this girl with these soft words of love. After all, she is not Satyabhāmā.

Note: If the word "sacca" is interpreted to mean "real", instead of being a shortened form of Satyabhāmā's name, then these words may be interpreted in the following way:

"My Lord, You should know it's not proper for You to speak to this girl with these soft words of love. After all, this girl is not real."

Here Mādhavī intends the first meaning and Lord Kṛṣṇa interprets the words in the second way.

Text 214

kṛṣṇaḥ: sādhu mādhavike sādhu mādiya-hṛdayāśaṅkā tvayā nirastā. tad-indrajālābhijñayā nava-vṛndayaiva nirmiteyaṁ māyikī devī. rasāla-mūla-vartinī khalu satyā. (iti sa-sambhrameṇāmram upetya sānunayam.)

sadhu - well done!; mādhavīke - O Mādhavī; sadhu - welldone!; madiya - of Me; hrdaya - in the heart; aśaṅka - the fear; tvaya - by you; nirasta - is dispelled; tat - therefore; indrajala - of magic; abhijnaya - with knowledge; nava-vṛndāya - by Nava-vṛndā; nirmīta - created; iyam - this girl; mayiki - an illusory; devi - Queen Rukmiṇī; rasala - of the mango tree; mula - at the root; vartini - staying; khalu - indeed; satya - the real Satyabhāmā; iti - thus; sa - with; sambhramena - great respect; sa - with; anunayam - words of comfort.

Kṛṣṇa: Well done, Mādhavī, well done! You have now dispelled the fear in My heart. This Queen Rukmiṇī is merely an illusion created by the magician Nava-vṛndā. The real girl is sitting at the root of this mango tree. (He reverentially approaches the mango tree and speaks the following words of consolation.)

Text 215

antaḥ-prasāda-sudhayā plavanād viśuddhā
śuddhāntatas tvam abhitaḥ svayam āgatāsi
etāṁ vṛthā prathayasi prabalam akāṇḍe
kim kuṇḍineśvara-sutemayi māna-mudrām

antah - in the heart; prasada - of kindness; sudhaya - with the nectar; plavanat - from the inundation; visuddha - pure and splendid; suddhantatah - from the inner chambers of the palace; tvam - you; abhitah - near; svayam - personally; agata - come; asi - you have; etam - this; vrtha - needlessly; prathayasi - you manifest; prabalam - intense; akande - unexpected and sudden; kim - why?; kundina - of Kundina; isvara - of the king; sute - O daughter; mayi - towards Me; mana - of jealous enger; mudram - the sign.

Washed by the flood of the nectar of kindness in your heart, you have left the palace and come here of your own accord. O Rukmiṇī, O daughter of the king of Kuṇḍina, why, so suddenly, and for no reason, have you become so angry with Me?

Text 216

nava-vṛndā: deva mādhavī-pārsve devī.

deva - O Lord; mādhavī - of Mādhavī; parsve - by the side; devi - Queen Rukmiṇī.

Nava-vṛndā: My Lord, Queen Rukmiṇī stands by Mādhavī's side.

Text 217

kṛṣṇaḥ: nava-vṛnde tarhi kim iyam rasāla-mūle māyikī.

nava-vṛndā - O Nava-vṛndā; tarhi - then; kim - whether?; iyam - she; rasāla - of the mango tree; mūle - at the root; māyikī - the illusion.

Kṛṣṇa: Nava-vṛndā, then is this girl under the mango tree the illusion?

Text 218

nava-vṛndā: na māyikī. kintu devyā kācid eṣā priya-sakhī satyā nāma.

na - not; māyikī - an illusion; kintu - however; devyah - of Queen Rukmiṇī; kacit - a certain; esa - she; priya - dear; sakhi - friend; satya - Satyabhāmā; nama - named.

Nava-vṛndā: She is not an illusion. She is a friend of Queen Rukmiṇī. Her name is Satyabhāmā.

Text 219

kṛṣṇaḥ: aho gabhīratā devī-kāruṇya-nirjharāṇām yair ali-jane 'pi sārūpyāmṛtam praṇīya bādham bhrāmito 'smi.

aho - ah!; gabhirata - gravity; devī - of the queen; karunya - of mercy; nirjharanam - of the many waterfalls; yair - by which; ali-jane - in the friend; api - even; sarupya - of possessing the same kind of form; amṛta - nectar; praniya - bringing; badham - certainly; bhramitah - bewildered; asmi - I am.

Kṛṣṇa: Ah! How great are the flooding streams of Queen Rukmiṇī's kindness! She is so kind she gives to her friends the nectar of possessing a form as beautiful

as her own. I am bewildered to see such kindness.

Text 220

rādhā: (svagatam) ido nisaraṇam kkhū saraṇam. (iti nava-vṛndā saha niṣkrāntā.)

svagatam - aside; ido - from this place; nisaranam - departure; kkhū - indeed; saraṇam - recourse; iti - thus; navavṛndāya - Nava-vṛndā; saha - with; niskranta - exits.

Rādhā: (aside) My only recourse is to leave. (Accompanied by Nava-vṛndā, She exits.)

Text 221

candrāvalī: (sotprāsa-smitam)

kajjala-samāla-majjham
palla-asonujjalam ma-undassa
guñjā-phalam vva aharam
māhavi datṭhuna ṇandemi

sa - with; utprasa - sarcasm; smitam - a smile; kajjala - mascara; samala - black; majjham - in the middle; palla-a - of a flower; son - red; ujjvalam - splendid; ma-undassa - of Mukunda (Kṛṣṇa); guñja-phalam - a kuñja berry; vva - like; aharam - lips; mahavi - O Mādhavī; datṭhuna - seeing; nandemi - I become happy.

Candrāvalī: (with a sarcastic smile) Mādhavī, as I gaze at Lord Kṛṣṇa's lips dark as black mascara, splendidly red as a newly blossomed flower, and beautiful as bimba fruits, I become filled with joy.

Note: Candrāvalī hints that Kṛṣṇa's lips have become marked with mascara by kissing rādhā's eyes in Their amorous pastimes.

Text 222

kṛṣṇaḥ: devi mā śaṅkiṣṭhāḥ samāghrāyamāṇād āmodinaḥsaila-silā-khāṇḍāt
kāsturi-vilagnā.

devi - O queen; ma - don't; śaṅkisthah - become suspicious; samaghrayamanat -
being smelled; amodinah - fragrant; saila-sila-khandat - from Govardhana Hill;
kasturi - the musk;vilagna - resting.

Kṛṣṇa: Queen Rukmiṇī, don't be suspicious. My lips are blackened from
smelling black musk from Govardhana Hill.

Text 223

candrāvalī: de-a ākomāraṁ suṭṭhu ajjhavidamhi. tā alaṁ imiṇā ajjhavaṇa-
parissameṇa.

de-a - O Lord; akomaram - since childhood; sutthu - nicely; ajjhavida - studied;
amhi - I have; ta - therefore; alam - what is the need?; imina - of this; ajjhavana - of
teaching; parissamena - of the great endeavor.

Candrāvalī: My Lord, I have carefully studied this subject since early childhood.
Why take so much trouble to teach me?

Text 224

mādhavī: bhāṭṭi-dāri-e osare uvasappaṇijja isara honti. tā aṇahiṇṇaṇaṁ
amhaṇaṁ nidi-ppabandhadikkamaṁ kkhamarehi du-aravadi-ṇādham.

bhatti-dari-e - O princess; odare - at this time; uvasappanijja - to be
worshipped; isara - the demigods; honti - are; ta - therefore; anahinnanam -
unaware; nidi - of polite behaviour; ppabandha - the actions; adikkamam -
crossing beyond; kkhamarehi - please cause to forgive; du-aravadi - of Dvaraka;
nadham - the lord.

Mādhavī: Princess, the time for worshiping the demigods is now passing. We
must go. Please ask the king of Dvārakā to forgive us for leaving so soon.

Text 225

kṛṣṇaḥ: mādHAVI citra te prakṛtiḥ yā dhṛta-jihmagī-bhāvāpi na kulinam caryām udgirati.

mādHAVI - O MādHAVI; citra - astonishing; te - of you; prakṛtiḥ - the nature; ya - which; dhṛta - manifested; jihmagī - crooked; bhava - nature; api - also; na - not; kulinam - of pious girls; caryam - the activities; udgirati - manifests.

Kṛṣṇa: MādHAVI, you are strange. Although your heart is free from guile. Your actions are not at all like those of a respectable girl.

Note: If the word "jihmagī" is interpreted to mean "snake", and the word "na kulinam" is considered to be the single word "nakulinam" (of mongoose), this statement of Lord Kṛṣṇa may be interpreted in the following way:

"MādHAVI, you are strange. Although your heart is like the heart of a snake, your actions are like the actions of a mongoose."

The snake and mongoose are bitter enemies. Both, however, are extremely ferocious.

Text 226

(ity añjalim baddhvā)

adya prasīda devi
prāṇādhika-vallabhe sahasā
sprṣati na candra-kalām ca
tvam candrāvalī tamaḥ kim uta

iti - thus; añjalim baddhva - folding His hands; adya - at this moment; prasīda - please be merciful; devi - O Queen Rukmiṇī; prana - than life; adhika - more; vallabhe - dear; sahasa - at once; sprṣati - touches; na - not; candra - of the moon; kalam - a portion; ca - and; tvam - you; candrāvalī - O Candrāvalī; tamaḥ - the darkness of either the Rahu planet, or of anger); kim uta - what to speak?

(He folds His hands in prayer) O queen more dear to Me than My own life, please be kind. The darkness of Rāhu cannot touch the moon. O Candrāvalī, how can the darkness of anger touch you?

Text 227

mādhavī: alam imiṇā sambohaṇeṇa. jam esā na saccabhāmā.

alam - what is the need?; imina - of this; sambohanena - words of address; jam - because; esa - she; na - not; saccabhama - is Satyabhāmā.

Mādhavī: What is the need of speaking so many nice words? After all, this girl is not Satyabhāmā.

Text 228

kṛṣṇaḥ: sakhi satyam āttha. yad esā na satyā-kopā devī.

sakhi - O friend; satyam - the truth; attha - you speak; yat - because; esa - she; na - not; satya - by nature; kopa - isangry; devi - Queen Rukmiṇī.

Kṛṣṇa: Friend, you speak the truth. Queen Rukmiṇī is not an angry person at all.

Note: In the previous text Mādhavī said that Rukmiṇī is not Satyabhāmā. Kṛṣṇa interprets the word "satyabhāmā" here not as a personal name but as an adjective describing Rukmiṇī. "Satya" means "nature", and bhāmā" means "angry" or "passionate". Kṛṣṇa here affirms that Rukmiṇī is certainly not "satyabhāmā" (angry by nature.)

Text 229

candrāvalī: de-a tumha śaṅku-idam pekkhi-a cce-a du-emi. tā pasīda. nisaṅkam kilehi. esā ante-uram gacchemi. (iti sa-parijanā niṣkrāntā.)

de-a - O Lord; tumha - of You; śaṅku-idam - the reluctance; pekkhi-a - seeing; cce-a - certainly; du-emi - I become sad; ta - therefore; pasida - please become happy; niṣaṅkam - without fear; kilehi - please enjoy Your pastimes; esa - she; ante-uram - into the inner rooms of the palace; gacchemi - I shall now go; iti - thus; sa - with; parijana - her friend; niskranta - she exits.

Candrāvalī: My Lord, seeing Your reluctance makes me sad at heart. Please become happy. You may now enjoy Your pastimes without any fear. Now I will go into the inner rooms of the palace. (Accompanied by her friend, she exits.)

Text 230

kr̥ṣṇaḥ: gatāvarodham devī. tad vayam api gacchāmaḥ.
gata - gone; avarodham - to the palace; devi - the queen; tat - therefore; vayam - We; api - also; gacchamah - should go.

Kṛṣṇa: Queen Rukmiṇī has gone to the palace. Let Us also go.

Text 231

rādhā mad-ānana-taraṅgad-apaṅga-kotīḥ
kr̥ḍā-prasaṅga-bhara-bhaṅga-vivarna-vaktrā
devīm vilokya sahasā namitottamāṅgā
mākanda-gūḍha-tanur āśrayate mano me

(iti niṣkrāntaḥ.)

rādhā - Rādhā; mat - of Me; anana - to the face; taraṅgat - become like waves; apaṅga - of sidelong glances; kotīḥ - millions; krida - pastimes; prasaṅga - in relation; bhara - the multitude; bhaṅga - the breaking; vivarna - silent, or pale; vaktra - voice or face; devīm - Queen Rukmiṇī; vilokya - seeing; sahasa - at once; namita - bowed down; uttamaṅga - whose head; makanda - behind the mango tree; gudha - hidden; tanuh - whose body; asrayate - takes shelter; manaḥ - the heart; me - of Me; iti - thus; niṣkrāntaḥ - He exits.

Casting millions of waves of sidelong glances at My face, Her face pale and Her voice silent as She saw that Her pastimes with Me would be interrupted, and bowing Her head and hiding Her transcendental form behind a mango tree when She saw Queen Rukmiṇī, Rādhā has entered My heart. (He exits.)

Text 232

(iti niṣkrāntāḥ sarve.)

iti - thus; niṣkrantah - exit; sarve - all.

(Everyone exits.)

Act Ten

Text 1

(tataḥ praviśato yuvatyau.)

tataḥ - then; praviśataḥ - enter; yuvatyau - two girls.

(Two girls enter.)

Text 2

tulasī: sakhi mālatī kāpi maṅgala-vārtā karṇa-padavīm kim tavādhirūḍhā.

sakhi - O friend; mālatī - Mālatī; ka api - some; maṅgala - auspicious; varta - news; karṇa - of the ears; padavīm - the pathway; kim - whether?; tava - of you; adhirudha - has entered.

Tulasī: Friend Mālatī, has the good news entered the pathway of your ears?

Text 3

mālatī: sahi tulasī kerisī sā.

sahi - O friend; tulasī - Tulasī; kerisī - like what?; sa - this.

Mālatī: Friend Tulasī, what news?

Text 4

tulasī: sā bhagavatī paurṇamāsī sa-kuṭumbam goṣṭheśvaram ādāya saurāṣṭram praviveśa.

sa - she; bhagavati - the noble lady; paurṇamāsī - Paurṇamāsī; sa - with; kutumbam - the family members; goṣṭha - of Vraja; īsvaram - the king; adaya - taking; saurastram - the province of Saurashtra; pravivesa - has entered.

Tulasī: With her relatives and Nanda, the king of Vraja, noble Paurṇamāsī has come to Saurāṣṭra province.

Text 5

mālatī: (sānandam) halā māhavī-cadassalam gadu-a ṇam suha-vuttantam rāhi-ā-e ṇivedissam.

sa - with; ānandam - bliss; halā - ah!; māhavicadassalam - to Madhavi-catuhsalam; gadu-a - gone; suha - auspicious; vuttantam - news; rahi-a-e - to Rādhā; nivedissam - I shall speak.

Mālatī: (blissful) Oh! I will go to Mādhavī-courtyard and tell Rādhā the good news.

Text 6

tulasī: sarale nādhunā mādhavī-catuṣśāle rādhikā.

sarale - O pious girl; na - not; adhuna - now; madhavi-catuhsale - at Madhavi-catuhsala; radhika - is Rādhā.

Tulasī: O pious girl, Rādhā isn't at Madhavi-courtyard.

Text 7

mālatī: tado kahim esā.

tado - then; kahim - where?; esa - is She.

Mālatī: Then where is She?

Text 8

tulasī: tatra citra-darśana-divase devyā keli-lakṣaṇāvalokanena parihasya sā khalu śuddhāntam upanītāsti.

tatra - there; citra - at the picture; darśana - looking; divase - on the day; devya - by Queen Rukmini; keli - of conjugal pastimes; lakṣaṇa - of the symptoms; avalokanena - by the sight; parihasya - mocking; sa - she; khalu - indeed; suddhamtam - into the palace; upanita - brought; asti - was.

Tulasī: On the day Rādhā and Kṛṣṇa looked at pictures, Queen Rukmiṇī noticed signs of conjugal pastimes on Rādhā's body. Rukmiṇī brought her into the palace and cruelly teased Her.

Text 9

mālatī: kerisam parihasam.

kerisam - like what?; parihasam - teasing.

Mālatī: What did she say to tease Her?

Text 10

tulasī:

stane kīrair manye tava nividayā dāḍima-dhiyā
tathā bimba-bhrantya kṣatam adhara-madhye kṛtam idam
mayūrain māleyam vyadali phaṇi-buddhya maṇimayī
vanāntar vāsas te bhagini hrdayam me vyathayati

stane - on the breasts; kiraiḥ - by parrots; manye - I think; tava - of You;
nividaya - intense; dadima - of pomegranate; dhiya - with the conception; tathā - in
that way; bimba - of being bimba fruits; bhrantya - with the misconception; kṣatam
- a wound; adhara - on the lips; madhye - in the middle; kṛtam - done; idam - is
this; mayuraiḥ - by peacocks; mala - necklace; iyam - this; vyadali - has become
broken; phaṇi - of being a snake; buddhya - with the conception; maṇi - of jewels;
mayi - made; vana - the forest; antaḥ - within; vasaḥ - residence; te - of You;
bhagini - O sister; hrdayam - the heart; me - of me; vyathayati - disturbs with pain.

Tulasī: She said, "I think these wounds on Your breasts and lips were made by
parrots that thought Your breasts pomegranates and Your lips bimba fruits. I think
Your jewel necklace must have been broken by peacocks who thought it a snake.
O sister, Your staying in the forest brings great pain to my heart."

Text 11

mālatī: hasijja-u ṇāma. tahavi lahu-e cce-a sohaggeṇa garu-i.

hasijja-u - may be laughed; nama - indeed; tahavi - nevertheless; lahu-i - lesser;
cce-a - certainly; sohaggena – by good fortune; garu-i - greater.

Mālatī: Let her laugh. Satyabhāmā may be in a subordinate position. Still, She
is more fortunate.

Text 12

tulasī: satyam bravīṣi. paśya paśya

karais tiras-kṛtya sahasra-raśmim
paraḥ-sahasrair iha kaustubhasya
saṅgāya yuktim harir adya tasyāḥ
kurvann asau tiṣṭhati saudha-prṣṭhe

satyam - the truth; bravisi - you speak; paśya - look!; paśya - look!; karaiḥ - with
rays of light; tiraḥ-kṛtya - eclipsing; sahasra-rasmin - the sun, which shines with

thousands of rays of light; paraḥ-sahasraiḥ - with thousands of rays of light; iha - here; kaustubhasya - of the Kaustubha jewel; saṅgaya - for meeting; yuktim - the purpose; hariḥ - Kṛṣṇa; adya - now; tasyaḥ - of Her; kurvan - doing; asau - this; tisthati - stands; saudha - of the palace; prsthe - in the back.

Tulasī: You speak the truth. Look! Look! The thousand rays of light from His Kaustubha jewel eclipsing the thousand rays of the sun, Lord Kṛṣṇa stands in the rear of the palace. He plans a meeting with Rādhā.

Text 13

tad avām api sva-vāṭikām prayāva. (iti niṣkrānte.)

tat - therefore; avam - of us; api - also; sva - own; vatikam - garden; iti - thus; niṣkrānte - they exit.

Let us go to our garden. (They exit.)

Text 14

(viṣkambhakaḥ)

viskambhakaḥ - thus ends the viskambhaka interlude.

(Thus ends the viṣkambhaka interlude.)

Text 15

(tataḥ praviśati kirāvalamba-jambunada-daṇḍikā-maṇḍita-pāninā vidūṣakenopāsyamānaḥ kṛṣṇaḥ.)

tataḥ - then; praviśati - enters; kira - a parrot; avalamba - resting; jambunada - golden; dandika - with a rod; mandita - decorated; panina - whose hand; vidusakena - by the buffoon Madhumāṅgalah; upāsyamaṇaḥ - accompanied; kṛṣṇaḥ - Lord Kṛṣṇa.

(Accompanied by the buffoon Madhumaṅgala, who carries a golden rod where a parrot is perched, Lord Kṛṣṇa enters.)

Text 16

kṛṣṇaḥ: (sotkaṅṭham)

snehena dīptāpi tamaḥ priyā me
hartum vidarbhendra-sutoparūddhā
śaktim na dhatte kalasī-parītā
pradīpa-rekheva nicketanasya

sa - with; utkaṅṭham - yearning; snehena - with love; dipta - inflamed; api - even; tamaḥ - the darkness; priya - beloved; me - My; hartum - to remove; vidarbha-suta - by Queen Rukmini, the daughter of the king of Vidarbha; uparuddha - imprisoned; saktim - the power; na - does not; dhatte - manifest; kalasi - by a pot; parita - covered; pradipa - of lamp; rekha - the rays of light; iva - like; nicketanasya - of the house.

Kṛṣṇa: (filled with longings) Although She is inflamed with love for Me, because She is imprisoned by Queen Rukmiṇī, My beloved cannot dispel the darkness of My heart. She is like a burning lamp covered by a pot, and thus unable to light up the house.

Text 17

madhumaṅgalaḥ: bho mā kkhu uccam bhaṇahi. savvado sancari ettha de-i-
pari-aṇo.

bho - Oh!; ma - don't; kkhu - indeed; uccam - so loudly; bhaṇahi - speak; savvado - everywhere; sancari - going; ettha - here; de-i - of Queen Rukmini; pari-ano - the associates.

Madhumaṅgala: Oh! Don't speak so loudly. Queen Rukmiṇī's servants are everywhere.

Text 18

kṛṣṇaḥ: sakhe kaustubha bhavad-vidyotanad atra mām anumasyanti dāsyāḥ.
tad adya mārḍavam āpadyasva.

sakhe - O friend; kaustubha - Kaustubha; bhavat - of you; vidyotanat - from the
shinning; atra - here; mam - Me; anumasyantimay guess; dasyāḥ - the
maidservants; tat - therefore; adya - now; mardavam - dimness; apadyasva - please
attain.

Kṛṣṇa: Friend Kaustubha, your shinning may alert Rukmiṇī's maidservants to
My presence here. For now, please do not shine so brightly.

Text 19

(praviśya)
nava-vṛndā: deva devyā presitāsmi.

praviśya - entering; deva - O Lord; devya - by Queen Rukmini; presita - sent;
asmi - I am.

(Enters.)
Nava-vṛndā: My Lord, Queen Rukmiṇī has sent me.

Text 20

kṛṣṇaḥ: navavṛnde kim iti.

navavṛnde - O Nava-vṛndā; kim - what?; iti - thus.

Kṛṣṇa: Nava-vṛndā, what is it?

Text 21

nava-vṛndā: kira-rājārtham.

kira - of parrots; kira - the king; artham - for the purpose.

Nava-vṛndā: For the king of parrots.

Text 22

kṛṣṇaḥ: sakhe samarpaya kirendram.

sakhe - O friend; samarpaya - give; kira - of parrots; indram - the king.

Kṛṣṇa: Friend, give the king of parrots.

Text 23

(madhumaṅgalo nava-vṛndā-kare kira-daṇḍikam arpayati.)

madhumaṅgalaḥ - Madhumaṅgala; nava-vṛndā - of Nava-vṛndā; kare - in the hand; kira - with the parrot; dandikam - the rod; arpayati - places.

(Madhumaṅgala places the rod with the parrot in Nava-vṛndā's hand.)

Text 24

kṛṣṇaḥ: (sotkaṅṭham) sakhi navavṛnde

adya priyaṁ parimalojjvala-ramya-gātram
satrājītīti viditam avarodha-madhye
tam ratna-kunḍala-marīci-parita-gaṇḍām
hā rādhikām kalayitum valate mano me

sa - with; utkaṅṭham - longin; sakhi - O friend; navavṛnde - Nava-vṛndā; adya - now; priyam - My beloved; parimala - with sweet fragrance; ujjvala - splendid; ramya - beautiful; gatram - whose limbs; satrajiti - as the daughter of Maharaja Satrajit; iti - thus; viditam - is known; avarodha - of the palace; madhye - in the midst; tam - Her; ratna - jewelled; kundala - of the earrings; marīci - by rays of light; parita - filled; gandam - whose cheeks; hā - ah!; radhikam - Rādhā; kalayitum - to see;

valate - is attracted; manaḥ - heart; me - My.

Kṛṣṇa: (filled with longing) My beloved Rādhā is known as in this palace as Satyabhāmā, the daughter of King Satrājī. Her limbs are splendid, beautiful and fragrant. Her cheeks are illumined by the splendor of Her earrings. O Nava-vṛndā, My heart yearns to see Her.

Text 25

nava-vṛndā: deva durlabho 'yam arthaḥ pratibhāti. sā khalu devī bahudhā vancanena svayam eva caturī-vidyām adhyāpitā. yad adya nirbhara-rāgam abhivyajya kāya-cchāyām iva satyabhāmām akarot.

deva - O Lord; durlabhaḥ - difficult to attain; ayam - this; arthaḥ - purpose; pratibhati - is manifested; sa - she; khalu - indeed; devī - Queen Rukmini; bahudha - in many ways; vancanena - by cheating; svayam - personally; eva - certainly; caturī - of being clever; vidyam - the science; adhyapita - has studied; yat - because; adya - now; nirbhara - great; ragam - affection; abhivyajya - manifesting; kaya - of the body; chayam - a shadow; iva - like; satyabhamam - Satyabhāmā; akarot - has made.

Nava-vṛndā: My Lord, this desire will be very difficult to fulfill. Cheated so many times, Queen Rukmiṇī has become a careful student of the art of palace intrigue. Professing great love, she has made Satyabhāmā like her own shadow.

Text 26

madhumaṅgalaḥ: himaṇahe saccām taralo eso kotthuho jam ṇivarido hamma-putthim vijjodedi.

himaṇahe - wonderful!; saccām - in truth; taralo - restless; eso - this; kohuttho - Kaustubha jewel; jam - because; nivaridovi - even though restrained; hamma-putthim - the palace; vijjodedi - illuminates.

Madhumaṅgala: Amazing! This Kaustubha jewel is so restless that even though You restrain him, he still insists on illuminating the palace.

Text 27

kṛṣṇaḥ: sakhe nami kaustubhasya gabhastrayaḥ. tad alam upalambhena.

sakhe - O friend; na - not; ami - these; kaustubhasya - of the Kaustubha jewel; gabhastrayaḥ - the effulgence; tat - therefore; alam - what is the use?; upalambhena - of criticism.

Kṛṣṇa: Friend, this is not the effulgence of the Kaustubha jewel. Why rebuke him?

Text 28

nava-vṛndā: ārya madhumaṅgala seyam pingalā nāma bhāmāyāḥ sakhi syamantakena sārddham iti evābhivartate.

arya - O noble; madhumaṅgala - Madhumaṅgala; sa iyam - this girl; pingalā - Piṅgalā; nama - named; bhamayaḥ - of Satyabhāmā; sakhi - the friend; syamantakena - the Syamantaka jewel; sardham - with; iti - thus; eva - certainly; abhivartate - comes.

Nava-vṛndā: Noble Madhumaṅgala, this is Satyabhāmā's friend Piṅgalā coming with the syamantaka jewel.

Text 29

(praviśya)

pingalā: (kṛṣṇam dr̥ṣṭvā sa-trāpam) de-a samīnā sattajideṇa bhāṭṭi-dāri-a-e saccā-e pesido eso maṇindo.

praviśya - entering; kṛṣṇam - Kṛṣṇa; dr̥ṣṭva - seeing; sa - with; trāpam - shyness; de-a - O Lord; samīna - by the king; sattajidena - Satrajit; bhāṭṭi-dāri-a-e - to princess; saccā-e - Satyabhama; pesido - is sent; eso - this; mani - of jewels; indo - the king;

(Enters)

Piṅgalā: (shyly glances at Kṛṣṇa) My Lord, King Satrajit sends this regal jewel to Princess Satyabhāmā.

Text 30

kr̥ṣṇaḥ: (maṇim hr̥daye nidhāya sānandam) hanta priya-
parivarasya saṅgam.ad asya tasyaḥ saṅgamāya labdha-tīrtho 'smi.

manim - the jewel; hr̥daye - over the heart; nidhaya - placing; sa - with;
ānandam - bliss; hanta - ah!; priya - of Mybeloved; parivarasya - of the associates;
saṅgamat - form the association; asya - of him; tasyaḥ - of Her; saṅgamaya - for the
association; labdha - attained; tirthaḥ - the means; asmi - I am.

Kṛṣṇa: (places the jewel over His heart and becomes joyful) Ah! Now the
touch of the friend of My beloved gives Me the way to meet Her.

Text 31

madhumāṅgalaḥ: kerisam tam.

kerisam - like what?; tam - that.

Madhumāṅgala: How is that?

Text 32

kr̥ṣṇaḥ:

piṅgalām anusṛto maṇi-saṅgi
saṅgato yuvati-veśa-kalābhiḥ
ādarād anumato niśi devyā
tām aham ramayitāsmi mrgākṣim

piṅgalām - Piṅgalā; anusṛtaḥ - following; maṇi - of thejewel; saṅgi - in
company; saṅgataḥ - accompanied; yuvati - of a girl; vesa-kalābhiḥ - in the
disguise; adarat - from the respectful prayer; anumataḥ - permitted; nisi - at night;
devya - by Queen Rukmini; tam - Her; aham - I; ramaita asmi - shall delight; mrga-
akṣim - the doe-eyed Rādhā.

Kṛṣṇa: I will disguise Myself as a girl and carry the jewel, walking behind Piṅgalā. I will worship Queen Rukmiṇī, and with her permission I will spend the night giving pleasure to doe-eyed Rādhā.

Text 33

nava-vṛndā: satyam durlakṣyo 'yaṁ vidhiḥ.

satyam - in truth; durlakṣyaḥ - difficult to be understood; ayam - this; vidhiḥ - arrangement.

Nava-vṛndā: In truth, it will be very difficult for her to understand this trick.

Text 34

kṛṣṇaḥ: navavṛnde nediyasī sandhyā. tatas tā sādahaya śuddhāntam. vayam atra vivikte yoṣid-veśam racayāma. (ity ubhābhyām saha niṣkrāntaḥ.)

navavṛnde - O Nava-vṛndā; nediyasi - near; sandhya - sunset; tataḥ - therefore; tam - that; sadhaya - go; suddhantam - to the palace; vayam - We; atra - here; vivikte - in a secluded place; yosit - of a woman; vesam - the dress; racayama - shall arrange; iti - thus; ubhābhyām - both of them; saha - with; niṣkrāntaḥ - He exits.

Kṛṣṇa: Nava-vṛndā, it is almost sunset. You go to the inner rooms of the palace. I will go to a secluded place and disguise Myself as a woman. (Accompanied by the two of them, He exits.)

Text 35

nava-vṛndā: (parikramya) iyam saha-parivarā satyayālaṅkṛta-dakṣiṇa-pārśva devī maṇi-mandire nivīṣṭa virājate.

parikramya - walking; iyam - she; saha - with; parivara - her associates; satyaya - by Satyabhāmā; alaṅkṛta - decorated; dakṣiṇa - the right; pārśva - side; devī - Queen Rukmini; maṇi - jewelled; mandire - into the palace; nivīṣṭa - entered; virajate - is splendidly manifested.

Nava-vṛndā: (walking) Accompanied by her attendants and her right side decorated with Satyabhāmā, Queen Rukmiṇī has now entered the jeweled palace.

Text 36

(tataḥ praviśati tathā-vidha candrāvalī.)

candrāvalī: (sa-narma-smitam) sahi sacce ma-e gambhīra-goravena ante-ure lalidavi vaṇa-mālā-saha-vāsa-sokkham cce- sumaranti harinivva kīsa uvviggasi.

tataḥ - then; praviśati - enters; tathā-vidha - in that way; candrāvalī - Candrāvalī; sa - with; narma - a playful; smitam - smile; sahi - O friend; sacce - Satyabhāmā; ma-e - by me; gambhīra - deep; goravena - with respect; ante-ure - in the inner rooms of the palace; lalida - treated with love; avi - although; vana-mala - forest flowers; saha - with; vasa - residence; sokkham - the happiness; cce-a - certainly; sumaranti - remembering; harini - a doe; ivva - like; kīsa - why?; uvviggasi - You are agitated.

(In that way Candrāvalī enters.)

Candrāvalī: (with a playful smile) Friend Satyabhāmā, In this palace I have treated You with friendship and great respect. Why have You become unhappy, as a doe always remembering the happiness of staying in the wildflower gardens of the forest?

Note: If the word "vana-māla" is interpreted to mean "Lord Kṛṣṇa, who wears a garland of forest flowers," this statement may be interpreted to mean:

"Friend Satyabhāmā, in this palace I have treated You with friendship and great respect. Why have You become unhappy, as a doe-like girl always remembering the happiness of staying with Kṛṣṇa, who wears a garland of forest-flowers."

Text 37

rādhā: (vihasya sakutam) de-i ettha sa-ala-sokkha-samrohane avarohe kim me vaṇa-mālā-saṅghilasena.

vihasya - laughing; sa - with; akutam - meaning; de-i - O queen; ettha - in this place; sa-ala - all; sokkha - of happiness; samrohane - in the increase; avarohe - in the manifestation; kim - what is the need?; me - for Me; vana-mala - of forest flowers; saṅgha - of a host; ahilasena - with the desire.

Rādhā: (with a meaningful laugh) My queen, here I am filled with all happiness. Why should I desire wildflowers?

Note: As in the previous verse statement text, the word "vana-māla" may be interpreted as a name of Lord Kṛṣṇa, in which case the statement may be interpreted:

"My queen, here I am filled with all happiness. Why should I desire Lord Kṛṣṇa?"

Text 38

nava-vṛndā: (upasṛtya) devi so 'yaṁ kāmarūpād ānītaḥ śruta-purvas tvayā kirendraḥ.

upasṛtya - approaching; devi - O queen; sah ayam - this; kamarupat - from the country of Kamarupa (Assam); anītaḥ - brought; sruta - heard; purvaḥ - before; tvaya - by you; kira - of parrots; indraḥ - the king.

Nava-vṛndā: (approaches) My queen, this is the king of parrots you heard about brought here from the country of Kāmarūpa.

Text 39

candrāvalī: (sānandam) suṭṭhu paritutthamhi. jaṁ a-idi-sundaro eso.

sa - with; ānandam - joy; sutthu - very much; parituttha - please; amhi - I am; jam - because; a-idi - form; sundaro - handsome; eso - he is.

Candrāvalī: (joyful) I am very pleased. He is handsome indeed.

Text 40

nava-vṛndā: devi medha-samriddhim dharayan prakṛti-sundaras ca.

devi - O queen; medha - of intelligence; samriddhim - the increase; dharayan - manifesting; prakṛti - by nature; sundaraḥ - handsome; ca - also.

Nava-vṛndā: My queen, he is very intelligent and well-behaved also.

Text 41

candrāvalī: kañcu-e pa-ima-dalimi-phalehim ṇandehi kirindam.

kañcu-i - O servant; pa-ima - ripe; dalimi - pomegranate; phalehim - with fruits; nandehi - please; kirindam - the king of parrots.

Candrāvalī: Servant, make the king of parrots happy with pomegranate fruit.

Text 42

kañcuki: yathādisati devī. (iti sa-kiro niṣkrāntaḥ.)
yathā - as; adisati - orders; devī - the queen; iti - thus; sa - with; kiraḥ - the parrot; niṣkrāntaḥ - exits.

Servant: As the queen orders. (He exits with the parrot.)

Text 43

(tataḥ praviśati pramada-vesa-dharina kṛṣṇena piṅgalayā cānugamyamāno madhumaṅgalaḥ.)

madhumaṅgalaḥ: (parikramya) de-i sattajidena saccā-e samanta-am dadum pahida esa itthi-a-ju-ali.

tataḥ - then; praviśati - enters; pramada - of a woman; vesa - the garments; dharina - wearing; kṛṣṇena - by Kṛṣṇa; piṅgalāya - and Piṅgalā; ca - also; anugamyamanaḥ - followed; madhumaṅgalaḥ - Madhumaṅgala; parikramya - walking; de-i - O queen; sattajidena - by King Satrajit; saccā-e - to Satyabhāmā; samanta-am - this Syamantaka jewel; dadum - to give; pahida - sent; esa - this; itthi-a - of girls; ju-ali - pair.

(Followed by Piṅgalā and Lord Kṛṣṇa, who is disguised as a woman, Madhumaṅgala enters.)

Madhumaṅgala: (walking) My queen, Mahārāja Satrājīta sends these two girls to present the syamantaka jewel to Satyabhāmā.

Text 44

candrāvalī: (kṛṣṇam avekṣya svagatam) ammahe sunderam ima-e. (prakasam) kā eṣā samalujjala sundari kānti-kandalihim mama alindam indaṇīla-ma-am karedi.

kṛṣṇam - Kṛṣṇa; avekṣya - seeing; svagatam - to herself; ammahe - ah!; sunderam - the beauty; ima-e - of Her; prakasam - openly; ka - who?; eṣā - this girl; samalujjala - with a splendid dark complexion; sundari - beautiful; kanti-kandalihim - with her great splendor; mama - My; alindam - entrance way; indanila-maam - made of sapphire; karedi - makes.

Candrāvalī: (looks at Kṛṣṇa, and says to herself) How beautiful She is. (openly) Who is this beautiful dark-complexioned girl whose splendor makes this entrance way seem to be made of sapphires?

Text 45

nava-vṛndā: devi saubhagya-bhāg asau rathāṅgī nāma satyāyāḥ savayaḥ.

devi - O queen; saubhagya - good fortune; bhāg - possessing; asau - She; rathāṅgī - Rathāṅgī; nāma - named; satyāyāḥ - of Satyabhāmā; savayaḥ - friend.

Nava-vṛndā: My queen, this is a very fortunate girl Rathāṅgī. She is Satyabhāmā's friend.

Text 46

(rādhāṁ kṛṣṇam paricitya smitam karoti.)

rādhā - Rādhā; kṛṣṇam - Kṛṣṇa; paricitya - recognizing; smitam - a smile; karoti - does.

(Rādhā recognizes Kṛṣṇa. She smiles.)

Text 47

mādhavī: ajja mahumaṅgala esa samala suṭṭhu ogunthida na-a-vahu vi-a ante-
ure vi kīsa lajjedi.

ajja - O noble sir; mahumaṅgala - Madhumaṅgala; esa - this girl; samala - dark-
complexioned; sutthu - nicely; ogunthida - covered with a veil; na-a-vahu - young
girl; vi-a - even; anteure - in the inner rooms of the palace; vi - indeed; kīsa - why?;
lajjedi - is she so shy.

Mādhavī: Noble Madhumaṅgala, this dark-complexioned girl veils Her face
even here, in the woman's quarters of the palace. Why is She so shy?

Text 48

piṅgalā: sahi baḍḍham saṅko-iṇi ima-e pa-idi.

sahi - O friend; badham - certainly; saṅko-ini - shy; imae - of Her; pa-idi -
nature.

Piṅgalā: She is naturally very shy.

Text 49

nava-vṛndā: (devīm vilokya)

muhur utsuka-dhīr api tvad-agre
trapate vaktum asau sakhī rathāṅgī
tad imām priya-loka-saṅga-kāmām
prahiṇu svarṇa-niketanāya bhāmām

devīm - at the queen; vilokya - looking; muhuḥ - continually; utsuka - eager;
dhiḥ - whose heart; api - although; tvat - ofyou; agre - in the presence; trapate - is

shy; vaktum - to speak; asau - she; sakhi - the friend; rathangi - Rathangi; tat - therefore; imam - her; priya-loka - of the dear friend; saṅga - the company; kamam - desiring; prahisu - please send; svarṇa - golden; nīketanaya - to the apartment; bhamam - Satyabhāmā.

Nava-vṛndā: (glances at Queen Rukmiṇī) Although She is very eager to speak, friend Rathāṅgī is shy to speak in your presence. Satyabhāmā is also very eager to associate with her friend Rathāṅgī, so please send Them both to the golden palace and there they may talk in private.

Text 50

candrāvalī: sahi sacce su-aṅṅa-maṇḍiram gadu-a āliṅgi-adu rahaṅgi.

sahi - O friend; sacce - Satyabhāmā; su-anna - golden; mandiram - to the palace; gadu-a - going; āliṅgi-adu - should be embraced; rahaṅgi - Rathangi.

Candrāvalī: Friend Satyabhāmā, please go to the golden palace and embrace Rathāṅgī.

Text 51

rādhā: (smitva) jadha aṅvedī de-i. (iti kṛṣṇena samam sa-parivara niṣkrāntā.)

smitva - smiling; jadha - as; aṅvedī - orders; de-i - the queen; iti - thus; kṛṣṇena - Kṛṣṇa; samam - with; sa - with; parivara - associates; niṣkrānta - exits.

Rādhā: (smiles) As the queen orders. (Accompanied by both Lord Kṛṣṇa and Her own associates, She exits.)

Text 52

candrāvalī: māhavi sudam mā-e bāhiṇī-e rāhi-ā-e vi ra-i-bimba-saricchaṁ maṇi-ra-aṅam asi.

māhavi - O Madhavi; sudam - was heard; ma-e - by me; bahini-e - of your sister;

rahi-a-e - Rādhā; vi - also; ra-i - of the sun; bimba - the circle; sariccham - like; mani - of jewels; raanam - the jewel; asi - is.

Candrāvalī: Mādhavī, I heard that my sister Rādhā has a great jewel brilliant as the sun.

Text 53

(nepathye) snehena dīpta ity ādi.

nepathye - from behind the scenes; snehena dipta iti adi - the verse beginning with words "snehena dipta".

A voice From Behind the Scenes: (quoting Kṛṣṇa's speech in Text 16)
"Although She is inflamed with love for Me, because She is imprisoned by Queen Rukmiṇī, My beloved cannot dispel the darkness of My heart. She is like a burning lamp covered by a pot, and thus unable to light up the house."

Text 54

candrāvalī: (nepathye 'bhimukham avalokya) sunamha eso kiro kim padhedi.

nepathye - of behind the scenes; abhimukham - in the direction; avalokya - looking; sunamha - let us listen; eso - this; kiro - parrot; kim - what?; padhedi - recites.

Candrāvalī: (glancing in the direction of behind the scenes) Listen. What is the parrot saying?

Text 55

(nepathye) adya priyam parimalojjvala-ramya-gātram satrajitīti ity ādi.

nepathye - behind the scenes; adya priyam parimala-ujjvala-ramya-gatram satrajiti iti iti adi - In the verse beginning with the words "adya priyam parimalojjvala-ramya-gatram satrajititi. (text

A Voice From Behind the Scenes: (quoting Kṛṣṇa's speech in Text 24) " My beloved Rādhā is known as in this palace as Satyabhāmā, the daughter of King Satrājī. Her limbs are splendid, beautiful and fragrant. Her cheeks are illumined by the splendor of Her earrings. O Nava-vṛndā, My heart yearns to see Her."

Text 56

candrāvalī: (sa-khedam) halā sudam̐ sodavvam̐.

sa - with; khedam - unhappiness; hala - ah!; sudam - heard; sodavvam - what should have been heard.

Candrāvalī: (unhappy) Aha! I have heard exactly what I need to hear.

Text 57

(punar nepathye) piṅgalām anusṛto maṇi-saṅgi ity ādi.

punaḥ - again; nepathye - behind the scenes; piṅgalāmanusṛtah maṇi-saṅgi iti adi - the verse beginning with "piṅgalām anusṛtah maṇi-saṅgi."

Again From Behind the Scenes: (quoting Kṛṣṇa's speech in Text 32) "I will disguise Myself as a girl and carry the jewel, walking behind Piṅgalā. I will worship Queen Rukmiṇī, and with her permission I will spend the night giving pleasure to doe-eyed Rādhā."

Text 58

candrāvalī: māvahi a-aṅṅidam tu-e.

māvahi - O Madhavi; a-annidam - heard?; tu-e - by you.

Candrāvalī: Mādhavī, did you hear that?

Text 59

mādhavī: ṇa ke-alam a-aṇṇidam a-lidam ca.

na - not; ke-alam - only; a-annidam - heard; aalidam - seen; ca - also.

Madhavi: Not only heard. I have also seen.

Text 60

candrāvalī:

ante-urammi saccā ja-i vasa-i suham tado kahim sahī me
a-i ṇam kuṇḍina-va-iṇo
pahinomi ghare uva-eṇa

ante-urammi - in the palace; saccā - Satyabhāmā; ja-i - if; vasa-i - lives; suham - auspiciousness; tado - then; kahim - where?; sahī - O friend; me - my; a-i - ah!; nam - Her; kundina - ofKundina; va-ino - of the king; pahinomi - I shall send; ghare - to the house; uva-ena - by a plan.

Candrāvalī: As long as Satyabhāmā stays in this palace how can there be any good for me? Ah! By some intrigue I must send Her to the palace of the king of Kuṇḍina.

Text 61

mādhavī: sāhu mantidam bhaṭṭi-dāri-ā-e

sāhu - well; mantidam - adviced; bhaṭṭi-dāri-e - by the princess.

Mādhavī: The princess has spoken well.

Text 62

candrāvalī: ammahe vancāṇa-vijja-ve-akkhaṇṇaṃ jaṃ appamatta-o vi
bhamidaṃ. tā ehi hema-mandiraṃ. (iti niṣkrāntā.)

ammahe - Oh!; vancana - of cheating; vijja - of the science; ve-akkhanam -
expertise; jam - because; appamatta-o - sober and clear-headed; vi - although;
bhamida - bewildered; amha - we have become; ta - therefore; ehi - come; hema -
golden; mandiram - to the palace; iti - thus; niṣkrānta - she exits.

Candrāvalī: Ah! This is great skill in the art of deception. Even though we are
not easily deceived, still we were deceived. Come. Let us go to the golden palace.
(She exits.)

Text 63

(tataḥ praviśati kṛṣṇaḥ sa-parivārā rādhā ca.)

tataḥ - then; praviśati - enters; kṛṣṇaḥ - Kṛṣṇa; sa - with; parivara - Her
attendants; rādhā - Rādhā; ca - and.

(Kṛṣṇa and Rādhā, who is accompanied by Her associates, enter.)

Text 64

kṛṣṇaḥ: (sānandam)

sutanu kiñcid udañcaya locane
cala-cakora-camatkṛti-cumbinī
smita-sudhām ca sudhākara-mādhurī-
vidhuratā-vidhaye 'dya dhurandharam

sa - with; ānandam - bliss; sutanu - O beautiful one; kiñcit - a little; udancaya -
please raise; locane - Your eyes; cala - restless; cakora - of cakora birds; camatkṛti -
the sense of wonder; cumbini - kissing; smita - of the smile; sudham - the nectar;
ca - also; sudhakara - of the moon; madhuri - sweetness; vidhurata-vidhaye - for
distressing; adya - now; dhurandharam - very great.

Kṛṣṇa: (blissful) O beautiful one, open these eyes that fill restless cakora birds

with wonder. Give Me the nectar of this smile that eclipses the sweetness of the moon.

Text 65

rādhā: (sa-lajjam) sundara alam imiṇā muha-metta-vattiṇa pi-attaṇeṇa.

sa - with; lajjam - embarrassment; sundara - O handsome one; alam - what is the use?; imina - of this; muha - on the mouth; metta - only; vettina - staying; pi-attanena - love.

Rādhā: (embarrassed) My handsome one, why speak these words? Your love exists only in Your mouth.

Text 66

(iti sanskr̥tena)

jagat-karṇa-camatkārī
datto me deva yas tvayā
sa mukaḥ sāmpratam vṛttaḥ
premoddāmara-diṇḍimaḥ

iti - thus; sanskr̥tena - in Sanskrit; jagat - of the universe; karṇa - the ears; camatkari - with wonder; dattaḥ - given; me - Of Me; deva - O Lord; yaḥ - which; tvaya - by You; saḥ - that; mukaḥ-sampratam - now; vṛttaḥ - is engaged; prema - of love; uddamara - great; dindimaḥ - dindima drum.

(In Sanskrit) The great diṇḍima drum of Your love for Me used to fill the entire world with wonder. Now that same drum is silent.

Text 67

kṛṣṇaḥ: priye maivaṁ bravīḥ.

priye - O beloved; ma - don't; evam - in this way; bravīḥ - speak.

Kṛṣṇa: Beloved, don't say that.

Text 68

santu bhrāmyad-apaṅga-bhaṅga-khuralī-khelā-bhuvah su-bhruvaḥ
svasti syān madirekṣaṇe kṣaṇam api tvam antara me kutaḥ
tārāṇām nikurambakeṇa vṛtayā śliṣṭe 'pi somābhayā
nākāśe vṛṣabhānujām śriyam rte nispadyate svacchatā

atha - now; kṛṣṇa-priya - of the gopis who are dear to Lord Kṛṣṇa; avalī - of the host; mukhya - the chief; yathā - justas; lalitā - madhave - in the Lalitā-Madhava; santu - let there be; bhramyat - wandering; apaṅga - of sidelong glances; bhaṅga - with crooked motions; khurali-khela - of archery; bhuvah - the field; su-bhruvaḥ - of a girl with beautiful eyebrows; svasti - auspiciousness; syat - may be; madira-īkṣaṇe - O girl with fascinating eyes; kṣaṇam - for a moment; api - even; tvam - You; antara - without; me - of Me; kutaḥ - where?; taranam - of stars; nikurambakena - by the host; vṛtaya - accompanied; sliṣṭe - embraced; api - even; soma-abhaya - by the moonlight; na - not; akāśe - in the sky; vṛṣa-bhanu-jam - the powerful sunlight; śriyam - opulence; rte - without; nispadyate - becomes; svacchata - full of light.

My dear girl with the fascinating eyes, even if I am attacked by many beautiful-eyebrowed girls who are expert archers with their restless, crooked sidelong glances, How can I find happiness for even a moment without You? I cannot. I am like the sky. Even if the moonlight and all the stars try to illuminate the sky, it never becomes really bright until it is filled with sunlight. In the same way it is not possible for Me to become bright with happiness without You.

Note: The word "vṛṣabhānuja" means both "sunlight" and "Rādhā, the daughter of Mahārāja Vṛṣabhānu". {,sy Śomabha" means both "star" and the gopī named Tarā". For this reason that last two lines of this stanza contain a hidden meaning. They may also be interpreted:

"Neither Candrāvalī, Tarā, nor their intimate friends can make Me happy without the presence of Rādhā, the beautiful daughter of Mahārāja Vṛṣabhānu."

Text 69

nava-vṛndā: cārumukhi sopacareyaṁ nokti-mudrā.

caru-mukhi - O girl with the beautiful face; sa - with; upacara - faltery; iyam -

this; na - not; ukti - of the words; mudra - the stamp.

Nava-vṛndā: Girl with the beautiful face, this is not empty flattery.

Text 70

kṛṣṇaḥ: priye tvad-āsyam paśyato me nopamāna-vastūni hrdayam ārohanti.
yataḥ

priye - O beloved; tvat - of You; asyam - the face; paśyataḥ - gazing; me - of Me;
na - not; upamana - similar; vastuni - substance; hrdayam - in the heart; arohanti -
rise; yataḥ - because.

Kṛṣṇa: Beloved, as I gaze at Your face, no simile to compare You to anything
else has the power to rise in My heart.

Text 71

dhatte na sthiti-yogyatām caraṇayor aṅke 'pi paṅkeruham
nāpy aṅguṣṭha-nakhasya ratna-mukuraḥ kakṣāsu dakṣāyate
caṇḍi tvan-mukha-maṇḍalasya parito nirmañchane 'py añjasā
naucityam bhajate samujjvala-kalā sāndrāpi candrāvalī

dhatte - placed; na - not; sthiti - of the position; yogyatam - worthiness;
caranayaiḥ - of the feet; aṅke - on the lap; api - even; paṅkeruham - the lotus
flower; na - not; api - also; angustha - of the big toe; nakhasya - of the nail; ratna -
jewelled; mukuraḥ - mirror; kakṣasu - on the surface; dakṣayate - is able; caṇḍi - O
passionate one; tvat - of You; mukha - of the face; maṇḍalasya - of the circle;
paritaḥ - completely; nirmanchane - in the ceremony of worship; api - even; añjasa
- properly; na - not; aucityam - propriety; bhajate - attains; samujjvala-kala -
splendid; sandra - intense; api - even; candra - of moons; avalī - the host.

The lotus flower is not worthy to be placed at Your feet. The jewel mirror is not
equal to the nail of Your big toe. O passionate one, even a splendid host of moons
is not qualified to perform āraṭi to Your face.

Note: If the word "candrāvalī" is interpreted to be a proper name, the last
sentence of this verse may be understood to mean:

"O passionate one, even beautiful Candrāvalī is not qualified to perform āraṭi to Your face."

This reference to Candrāvalī is a harbinger that announces her appearance in the next moment.

Text 72

(praviśya madhavya saha candrāvalī.)
candrāvalī: māvahi sudam tvaya.

praviśya - entering; madhavya - Madhavi; saha - with; candrāvalī - Candrāvalī;
māvahi - O Madhavi; sudam - was heard; tvaya - by you.

(Accompanied by Māvahī, Candrāvalī enters.)
Candrāvalī: Māvahī, did you hear that?

Text 73

māvahī: adha im.

adha - then; im - what?

Māvahī: Yes.

Text 74

kṛṣṇaḥ: (puro 'valokya) paśyata paśyata devīyam adavīyasī.

puraḥ - ahead; avalokya - looking; paśyata - look!; paśyata - look!; devī - Queen Rukmini; iyam - she; adavīyasī - is not far.

Kṛṣṇa: (looking ahead) Look! Look! Queen Rukminī is not far away!

Text 75

(iti sarve sa-sambhrameṇābhyutthānam nāṭayanti.)

iti - thus; sarve - everyone; sa - with;sambhramena - respect; abhyutthanam - standing; nāṭayanti - represents dramatically.

(Everyone respectfully stands up.)

Text 76

candrāvalī: (upasṛtya) halā saccabhāme tadeṇa sattajideṇa tujjha pesidaṁ accari-aṁ maṇindaṁ vilo-iduṁ a-adamhi.

upasṛtya - approaching; hala - O; saccabhāme - Satyabhāmā; tadena - by Your father; sattajidena - Satrajit; tujjha - to You; pesidam - sent; accari-am - wonderful; mani - of jewels;indam - the king; vilo-idum - to see; a-adamhi - I have come.

Candrāvalī: (approaches) Ah! Satyabhāmā! I have come to see the wonderful regal jewel Your father, Satrājī, sent You.

Text 77

(nava-vṛndā kṛṣṇa-karān maṇim uttarya darśayati.)

nava-vṛndā - Nava-vṛndā; kṛṣṇa - of Kṛṣṇa; karat - fromthe hand; manim - the jewel; uttarya - taking; darśayati - shows.

(Nava-vṛndā takes the jewel from Kṛṣṇa's hand and shows it to Candrāvalī.)

Text 78

candrāvalī: sudam ma-e maṇindo eso cira-sa-ara-manthaṇe saumuppaṇṇo.

sudam - heard; ma-e - by me; mani - of jewels; indo - the king; eso - this; cira - of milk; sa-ara - of the ocean; manthane - in the churning; samuppanno - became manifested.

Candrāvalī: I heard this king of jewels appeared from the churning of the milk ocean.

Text 79

madhumāṅgalaḥ: de-i evvaṁ nedam.

de-i - O queen; evvaṁ - in that way; nedam - this.

Madhumāṅgala: It was like that.

Text 80

candrāvalī: aṅṅaṁ vi tattha ekkam acari-am asi.

annaṁ - another; vi - also; tattha - there; ekkam - one; accari-am - wonderful thing; asi - was.

Candrāvalī: At that time another wonderful thing also appeared.

Text 81

nava-vṛndā: devī tat kiḍḍāṁ.

devī - O queen; tat - that; kiḍḍāṁ - like what?

Nava-vṛndā: My queen, what was that?

Text 82

candrāvalī: dhaṅṅantariṇo hatthado ami-a-kumbhe daṇa-ehim a-addhi-a ṇide. ajja-uttena kim pi a-uruvvam rubam pa-adidam. jassa mohiṇitti vikkhadi.

dhannantarino - of Dhanvantari; hatthado - from the hand; ami-a - of nectar; kumbhe - when the pot; dana-ehim - by the demons; a-addhi-a - was forcibly taken; nide - brought; ajja-uttena - by my noble husband; kim pi - a certain; a-uruvvam - unprecedented; rubam - form; pa-adidam - was manifested; jassa - of whom; mohini - Mohini; tti - thus; vikkhadi - is celebrated.

Candrāvalī: When the demigods forcibly took the pot of nectar from Dhanvantari's hand, my noble husband appeared in the unprecedented form famous by the name Mohinī.

Text 83

kr̥ṣṇaḥ: (svagatam) nūnam abhijñāto 'smi devyā. yad akaṇḍe mohinī prasthūyate.

svagatam - aside; nunam - certainly; abhijnataḥ - recognized; asmi - I have been; devya - by Queen Rukmini; yat - because; akande - suddenly; mohini - Mohini; prastuyate - is described.

Kṛṣṇa: (aside) Queen Rukmiṇī recognized Me. That is why she is suddenly talking about Mohinī.

Text 84

candrāvalī: jahattha-nāma sa kkhu mutti. ja-e jo-isaro saṅkaro vi sutṭhu mohido. tattha amhaṇaṃ ka kadha.

jahattha - appropriate; nama - name; sa - She; kkhu - indeed; mutti - Mohini-murti; ja-e - by whom; jo-i - of the yogis; isaro - the king (Lord Śiva); vi - even; sutṭhu - completely; mohido - was bewildered; tattha - in that way; amhanam - of us; ka - what?; kadha - description.

Candrāvalī: The word "mohinī" means enchanting". Her name is very appropriate, for She completely enchanted even Lord Śiva, the king of the yogis. If

She enchanted him, then how can we describe Her power to enchant us?

Text 85

sarvāḥ: (svagatam) edam duruham samvihaṇa-am kadham de-i-e unṇidam.

sarvaḥ - everyone; svagatam - aside; edam - this; duruham - difficult of be understood; samvihana-am - arrangement; kadham - how?; de-i-e - by Queen Rukmini; unṇidam - was understood.

Everyone: (aside) How did Queen Rukmiṇī learn this secret?

Text 86

candrāvalī: (sa-smitam) sahi saccabhāmā kim so uva-o atthi. jeṇa amhe vi tam pekkhamha.

sa - with; smitam - a smile; sahi - O friend; saccabhāmā - Satyabhāmā; kim - whether?; so - this; uva-o - method; atthi - there is; jena - by which; amhe - we; vi - even; tam - that form of Mohini-murti; pekkhamha - may see.

Candrāvalī: (with a smile) Friend Satyabhāmā, is there some way we can see this form of Mohinī?

Text 87

(rādhā serṣyam bhru-bhaṅgena kṛṣṇam ikṣate.)

rādhā - Rādhā; sa - with; irsyam - anger; bhru-of the eyebrows; bhaṅgena - with knitting; kṛṣṇam - at Kṛṣṇa; ikṣate - looks.

(With knitted eyebrows Rādhā angrily glances at Kṛṣṇa.)

Text 88

kṛṣṇaḥ: (svagatam) sāksād evaṁ-gatasya mama vān-mātreṇapi vañcana-cāturī satyam aturī-babhūva. (prakāśam) devi kim adya mām pratyabhijnātum kṣamasi na veti parīkṣaṇāya mayedaṁ nātyam āngī-kṛtam.

svagatam - aside; sakṣat - directly; evam - in this way; gatasya - gone; mama - of Me; vak - by speech; matrena - only; api - even; vancana - of cheating; caturi - expertise; satyam - intruth; aturi - useless; babhuva - has become; prakasam - openly; devi – O queen; kim - whether; adya - now; mam - Me;pratyabhijnatum - to recognize; kṣama - able; asi - you are; na - not;va - or; iti - thus; parīkṣaṇāya - in order to test; maya - by Me; idam - this;natyam - disguise; angi-kṛtam - has been accepted.

Kṛṣṇa: (aside) In truth, these words of deception are now useless. (openly) My queen, in order to test whether you would recognize Me or not I wore this disguise.

Text 89

candrāvalī: (kṛtrima-sambhramam abhiniya) hanta hanta ajja-utto jevva eso. (iti śiro namayati.)

kṛtrima - artificial; sambhramam - respect; abhiniya - representing dramatically; hanta - Oh!; ajja-utto - my noble husband; jevva - certainly; eso - He; iti - thus;siraḥ - her head; namayati - bows down.

Candrāvalī: (with artificial respect) Oh! Oh! This is my noble husband. (She bows her head.)

Text 90

madhumaṅgalaḥ: bho pi-a-va-assa tumam paccahijananti-e jidam amha-de-i-e. tā alm ettha ca-uram mannattaneṇa.

bho - O; pi-a - dear; va-assa - friend; tumam - You; paccahijananti-e - recognizing; jidam - defeated; amha - of us;de-i-e - by the queen; ta - therefore; alam - what is the use?;ettha - here; ca-uram - of deceptiveness; mannattanena - of pride.

Madhumaṅgala: O dear friend, by recognizing You our Queen Rukmiṇī has now defeated You. Now what has become of Your pride of being so clever?

Text 91

mādhavī: ajja mahumaṅgala kala-bhu-aṅga-datthe kulisa-ppaharo eso.

ajja - O noble; mahumaṅgala - Madhumaṅgala; kala - black; bhu-aṅga - by a snake; datthe - someone who has been bitten; kulisa - of Indra's thunderbolt; ppaharo - the blow; eso - this.

Mādhavī: Noble Madhumaṅgala, you have thrown the thunderbolt of Indra at a person already bitten by a poisonous black snake.

Text 92

candrāvalī: muddhe māhavi mahusave vi kīsa khijjasi. ṇaṃ dullaham rubani-am pibehi.

muddhe - O foolish; māhavi - Madhavi; mahusave - in this great festive occasion; vi - indeed; kīsa - why?; khijjasi - are you unhappy; ṇaṃ - this; dullaham - difficult to attain; ruba - of the transcendental forms; ami-am - the nectar; pibehi - please drink.

Candrāvalī: Foolish Mādhavī, why are you so unhappy? This is a great festive occasion. You should drink the sweet nectar that is the handsomeness of Lord Kṛṣṇa.

Text 93

rādhā: (svagatam) hanta hanta anuhuda ma-e para-vassassa parakattha.

svagatam - aside; hanta - alas!; hanta - alas!; anuhuda - experienced; ma-e - by Me; para - of someone else; vassassa - the condition of being under the control; para - the great; akattha - suffering.

Rādhā: (aside) Alas! Alas! Now I must taste the suffering of being under the control of Queen Rukmiṇī.

Text 94

candrāvalī: de-a ima-e manda-e maṇi-damsanukkaṇṭha-e tu-ammi abarahiṇī
kidamhi manda-bhā-iṇī.

de-a - O Lord; ima-e - by this; manda-e - foolish; maṇi - of the jewel; damsana - to see; ukkaṇṭha-e - by the eagerness; tuammi - to You; abarahini - an offender; kida - done; amhi - I am; manda-bha-ini - very unfortunate.

Candrāvalī: My Lord, the foolish desire to see the syamantaka jewel has brought Me to offend You. I am very unfortunate.

Text 95

kṛṣṇaḥ: devi yathā-kāmam upalabhyatām. tat kāruṇyam eva śaraṇam.

devi - O queen; yathā - as; kamam - you wish; upalabhyatam - may be rebuked; tat - therefore; karuṇyam - mercy; eva - certainly; saranam - shelter.

Kṛṣṇa: My queen, scold Me as much as You wish. Your mercy is My only shelter.

Text 96

(nepathye) halā sudam sodavvam.

nepathye - behind the scenes; hala - aha!; sudam - heard; sodavvam - what should have been heard.

A Voice From Behind the Scenes: (quoting Candrāvalī's speech in Text 56)
Aha! I have heard exactly what I need to hear!

Text 97

madhumaṅgala: eso kañcu-i-hatthe kiro padhedi.

eso - this; kanu-i - of the servant; hatthe - in the hand; kiro - the parrot; padhedi - recites.

Madhumaṅgala: The parrot in the servant's hand recites these words.

Text 98

kṛṣṇaḥ: (svagatam) medhavinā kireṇaiva kṛteyaṁ kadarthanā.

svagatam - aside; medhavina - intelligent; kirena - by the parrot; eva - certainly; kṛta - done; iyam - this; kadarthana - suffering.

Kṛṣṇa: (aside) The intelligent parrot caused all this trouble.

Text 99

(punar nepathye) ante-urammi saccā ity adi.

punaḥ - again; nepathye - behind the scenes; ante-urammi saccā iti adi - the verse beginning with the words "ante-urammi saccā" (Text 60).

Again the Voice From Behind the Scenes: (quoting Candrāvalī's speech in Text 60) "As long as Satyabhāmā stays in this palace how can there be any good for me? Ah! By some intrigue I must send Her to the palace of the king of Kuṇḍina."

Text 100

rādhā: (nisvasya sa-khedam atma-gatam) sāhu re kira. sāhu sāhu. bāḍham anugahidamhi. tā dāṇīm dullahahittha-dana-dakkhiṇaṁ tittha-varaṁ kali-a-dahaṁ

pavisi-a appaṇaṁ turi-aṁ sappāṇaṁ ubaharissaṁ. (iti nava-vṛndā-piṅgalābhyāṁ saha niṣkrāntā.)

nivasya - sighing; sa - with; khedam - unhappiness; atma-gatam - to Herself; sāhu - well done!; re - O; kura - parrot; sāhu - well done!; sāhu - well done!; badham - certainly; anugahida - indebted; amhi - I am; ta - therefore; dānim - now; dullaha - difficult to attain; ahittha - desire; dana-dakkhinam - gift; titha - of holy places; varam - the best; pavisi-a - entering; appaṇam - Myself; turi-am - at once; sappāṇam - to the snakes; ubaharissam - I shall offer; iti - thus; nava-vṛndā - Navavṛndā; piṅgalābhyāṁ - and Piṅgalā; saha - with; niṣkrānta - She exits.

Rādhā: (unhappily sighs and says to Herself) Well done, O parrot! Well done! Well done! I am indebted to you. Now I will enter Kāliya Lake, which fulfills even the most difficult desires, and there I will immediately present My body as a sacrificial offering to the snakes there. (Accompanied by Nava-vṛndā and Piṅgalā, She exits.)

Text 101

candrāvalī: de-a ekkam viṇṇavissam.

de-a - O Lord; ekkam - one thing; viṇṇavissam - I shall ask.

Candrāvalī: My Lord, there is one thing I would like to ask.

Text 102

kṛṣṇaḥ: devi kāmam ajnāpaya.

devi - O queen; kamam - as you wish; ajnāpaya - please order.

Kṛṣṇa: My queen, please order Me as you wish.

Text 103

candrāvalī: de-a tumha vilasa-sokkhaṇam vahadeṇa kida-maha-parahamhi. tā karuṇṇena anabeḥi. jadha gottha-ba-iṇo gottham gadu-a vasanti tumam suhinam

karomi.

de-a - O Lord; tumha - of You; vilasa - of the transcendental pastimes; sokkhanam - of the happiness; vahadena - by an obstacle; kida - performed; maha - great; aparaha - offenses; amhi - Iam; ta - therefore; karunnena - with mercy; anabehi - please order; jadha - as; gottha - of Vrajabhumi; bahino - of the king (Nanda Maharaja); gottham - the town of Vrajabhumi; vasanti - residing; tumam - You; suhinam - happy; karomi - I shall make.

Candrāvalī: My Lord, by presenting so many obstacles to Your enjoyment of pastimes, I have committed a great offense to You. Please be merciful to me. Please give me permission to live in Vraja, the kingdom of Nanda Mahārāja. By staying there I will make You happy.

Text 104

(nepathye)

eṣa kṣipram madhuripu-pariṣvaṅga-raṅgaya lubdho
goṣṭhādhiśaḥ kanaka-śakati-prṣṭha-palyaṅka-saṅgī
bandhu-śreṇī-vṛta-parisaraḥ paurṇamāsī-yaśodā-
pūrṇābhyāsaḥ praviśati mudā dvārakā-dvāra-vīthim

nepathye - behind the scenes; eṣaḥ - he; kṣipram - quickly; madhuripu - of Kṛṣṇa, the enemy of the Mura demon; pariṣvaṅga - of the embrace; raṅgaya - for the happiness; lubdhaḥ - greedy; goṣṭha-adhiśaḥ - Nanda Maharaja, the king of Vrajabhumi; kanaka - golden; sakati - of a cart; prṣṭha - in the back; palyaṅka - on a seat; saṅgī - seated; bandhu - of friends and relatives; sreṇī - by a host; vṛta - surrounded; parisaraḥ - vicinity; paurṇamāsī - Paurṇamāsī; yaśodā - and Yaśodā; pūrṇa-abhyāsaḥ - on hisleft and right; praviśati - enters; muda - with happiness; dvaraka - of Dvaraka; dvāra - to the gate; vīthim - the path.

A Voice From Behind the Scenes: Riding in the comfortable seat in the rear of a golden cart, surrounded by friends and relatives, with Yaśodā and Rohiṇī at his right and left, and greedy to immediately embrace Kṛṣṇa, Nanda Mahārāja, the king of Vraja, now enters the path that leads to the gates of Dvārakā City.

Text 105

kṛṣṇaḥ: (sānandam) sakhe devyaḥ sad-abhidyanena sa-kuṭumbo goṣṭhādhiśaḥ

prāptas tad ehi tatra gacchāvaḥ. (iti niṣkrāntau.)

sa - with; ānandam - bliss; sakhe - O friend; devyaḥ - of Queen Rukmini; sat-abhidhyanena - by the wish; transcendental meditation; sa - with; kutumbaḥ - family members; goṣṭhaadhisaḥ - Nanda Maharaja, the king of Vrajabhumi; praptaḥ - is attained; tat - therefore; ehi - come; tatra - there; gacchavaḥ - let us go; iti - thus; niṣkrāntau - they both exit.

Kṛṣṇa: (blissful) Friend, simply by Queen Rukmiṇī's wishing We have now attained King Nanda and all his relatives. Come, let Us go to him. (They both exit.)

Text 106

candrāvalī: sama-e samvutto me bandhavanam sama-amo.

sama-e - at the right time; samvutto - engaged; me - of me; bandhavanam - of the friends and relatives; sama-amo - the arrival.

Candrāvalī: Kṛṣṇa's relatives have come at the perfect time.

Text 107

(nepathye)

iyam uddiśyamānādhvā
paurṇamāsyā vrajeśvarī
parītā parivāreṇa
rohiṇī-mandiram yayau

nepathye - behind the scenes; iyam - she; uddiśyamana - being shown; adhva - the path; paurṇamasya - by Paurṇamāsī; vrajaīśvarī - Yaśodā, the queen of Vrajabhumi; parita - surrounded; parivarena - by her associates; rohini - of Rohini; mandiram - to the palace; yayau - has gone.

A Voice From Behind the Scenes: Surrounded by friends, and with Paurṇamāsī showing the way, Vraja's queen Yaśodā went to Rohiṇī's palace,.

Text 108

mādhavī: diṭṭhi-ā diṭṭhi-ā jam suda-tumha-dukkha thakkurāṇī rohiṇī.

diṭṭhi-ā - by good fortune; diṭṭhi-ā - by good fortune; jam - because; suda - heard; tumha - of you; dukkha - the unhappiness; thakkurani - saintly; rohini - Rohini.

Mādhavī: How fortunate! How fortunate! Saintly Rohiṇī has heard of your sufferings.

Text 109

candrāvalī: tā gadu-a guru-ana-vandanam kunmaha. (iti parikramya) edam cce-a rā-ulaṇī-e rohiṇī-e ante-uram.

ta - therefore; gadu-a - going; guru-ana - to the elders; vandanam - offering respects; kunmaha - let us perform; iti - thus; parikramya - walking; edam - this; cce-a - certainly; ra-ulanie - of the queen; rohini-e - Rohini; ante-uram - the inner palace.

Candrāvalī: Let us go and offer respects to our elders. (They walk.) These are the inner rooms of Queen Rohiṇī's palace.

Text 110

(nepathye)

nayanayoḥ stanayor api yugmataḥ
paripatadbhir asau payasām jharaiḥ
ahaha ballava-rāja-vilāsini
sva-tanayām prāṇayād abhisincati

nepathye - behind the scenes; nayanayoḥ - of the eyes; stanayoḥ - of the breasts; api - also; yugmataḥ - both; paripatadbhiḥ - falling; asau - this; payasam - of liquids; jharaiḥ - with the streams; ahaha - aha!; ballava - of the cowherd men; raja - of the king; vilasini - the beautiful wife; sva - own; tanayam - son; pranayat - out of love; abhisincati - bathes.

A Voice From Behind the Scenes: Ah! With the two streams flowing from both her eyes and breasts, Yaśodā-devī, the beautiful wife of the king of the cowherds, lovingly bathes her son.

Text 111

candrāvalī: eso go-ulesari-e aṅke nivittho ajja-uttho. tā kkhaṇam ettha ciṭṭhamhi.

eso - He; go-ula-isari-e - of the queen of Gokula; aṅke - on the lap; nivittho - entered; ajja-uttho - my noble husband; ta - therefore; kkhanam - for a moment; ettha - here; ciṭṭhamhi - I shall stand.

Candrāvalī: My noble husband is now seated on the lap of Gokula's queen Yaśodā. Let me stand here for a moment.

Text 112

(tataḥ praviśanti yathā-nirdiṣṭā yaśodā paurṇamāsī rohiṇī mukharādayaś ca.)

tataḥ - then; praviśanti - enter; yathā - as; nirdiṣṭā - indicated; yaśodā - Yaśodā; paurṇamāsī - Paurṇamāsī; rohiṇī - Rohini; mukharā-adaḥ - and others, headed by Mukharā.

(Yaśodā, Paurṇamāsī, Rohiṇī, Mukharā, and others enter.)

Text 113

yaśodā: (mūrdhni harim aghraya sāsram) jada nunam visumaridamhi. jaṁ ciraṁ ṇa me ubbhalaṇam kidam.

mūrdhni - on the head; harim - Kṛṣṇa; aghraya - smelling; sa - with; asram - tears; jada - O my son; nunam - certainly; visumarida - forgotten; amhi - I have been; jaṁ - because; ciraṁ - for a long time; na - not; me - by me; ubbhalanam - the sight; kidam - has been done.

Yaśodā: (smelling Kṛṣṇa's head and shedding tears) O my son, You have forgotten me. For such a long time I have not seen You.

Text 114

kṛṣṇaḥ: (sa-bāṣpam) amba katham evaṁ vyaharantī lajjitam api mām lajjayasi.

sa - with; baṣpam - tears; amba - O mother; katham - why?; evam - in this way; vyaharanti - speaking; lajjitam - embarrassed; api - even; mam - Me; lajjayasi - you embarrass.

Kṛṣṇa: (with tears) Mother, why do you speak in this way? I am already embarrassed. Why embarrass Me more?

Text 115

mukharā: bha-avadi bamhanda-kodi-naho tti tu-atto sudo vi kanho mama una go-a-na-aro tti padibhadi.

bha-avadi - O noble paurṇamāsī; bamhanda - of universes; kodi - of millions; naho - the master; tti - thus; tu-atto - from you; sudo - heard; vi - even though; kanho - Kṛṣṇa; mama - of me; una - again; go-a - of the cowherd people; na-aro - the hero; tti - thus; padibhadi - is manifested.

Mukharā: O noble Paurṇamāsī, even though I heard from you He is the master of millions of universes, still, for me Kṛṣṇa is the cowherd people's hero.

Text 116

kṛṣṇaḥ: (smitvā) ārye mukhare hṛdayaṅgamam uktam. kintu śubham anudhyātam. yathā bhūyo 'pi tathā maṅgala-bhajanam bhaveyam.

smitva - smiles; arye - O noble; mukhare - Mukharā; hṛdayam - to the heart; gamam - goes; uktam - statement; kintu - however; subham - auspiciousness; anudhyayam - should be considered; yathā - as; bhuyāḥ - again; api - even; tathā

- in that way; maṅgala - of auspiciousness; bhajanam - the object; bhaveyam - I may become.

Kṛṣṇa: (smiles) Noble Mukharā, your words go to My heart. Please bless Me so that again I will be happy.

Text 117

paurṇamāsī: hanta cirād aṅkuritāni mad-bhāgadheya-bījāni. yad adya yaśodotsaṅgam ārūḍham mādham paśyami.

hanta - indeed; cirat - after a long time; aṅkuritani - sprouted; mat - of me; bhagadheya - of good fortune; bijani – the seeds; yat - because; adya - today; yaśodā - of Yaśodā; utsaṅgam - on the lap; arudham - ascended; madham - Kṛṣṇa; paśyami - I see.

Paurṇamāsī: After a long time the seed of my good fortune has finally sprouted. Today I have seen Lord Kṛṣṇa seated on the lap of Mother Yaśodā.

Text 118

kṛṣṇaḥ: amba mayā samvardhitam paśu-pakṣiṇām kadambam kim vas tatra saukhyam ātanoti.

amba - O mother; maya - by Me; samvardhitam - nourished; pasu - of animals; pakṣinam - and birds; kadambam - the host; kim - whether?; vaḥ - to you; saukhyam - happiness; atanoti - give.

Kṛṣṇa: Mother, do the animals and birds I used to feed and protect bring happiness to you now?

Text 119

paurṇamāsī: mukunda duḥkhe vaktavye kim nu saukhyam bravīṣi.

mukunda - O Kṛṣṇa; dukkhe - in suffering; vaktavye - to be described; kim -

how?; nu - indeed; saukhyam - of happiness; bravisi - You speak.

Paurṇamāsī: Kṛṣṇa, why do You speak the word "happiness", when the word You should speak is "pain"?

Text 120

yaśodā: (sanskṛtena)

yaḥ pārīparivāhitena kapila-kṣīreṇa khinnas tvayā
puṣṭaḥ prema-bharād vinaṣṭa-jananī-saṅgaḥ kurangī-śiśuḥ
tvām apreksya sa kātaraḥ prati diśam muktārta-nādas tudan
marmāṇi vraja-vāsinām vitanute śardūla-vikrīditam

sanskṛtena - in Sanscrit; yaḥ - who; pari - the milk bucket; narivahitena - overflowing; kapila - of the cow named Kapila; kṣīreṇa - with the milk; khinnaḥ - suffering; tvaya - by You; puṣṭaḥ - fed; prema - of love; bharat - out of great abundance; vinasta - destroyed; janani - of the mother; saṅgaḥ - association; kurangi-sisuḥ - a fawn; tvam - You; apreksya - not seeing; saḥ - he; katarah - unhappy; prati - in every direction; mukta - opened; arta - pain; nadaḥ - the sound; tudan - striking; marmani - the hearts; vraja - of Vraja; vasinam - of the residents; vitanute - manifests; sardula - of a tiger; vikriditam - the pastimes.

Yaśodā: (in Sanskrit) You used to affectionately feed an orphaned fawn with overflowing pails of milk from the surabhi cow Kapilā. Unable to see You now, this deer is filled with anguish. He cries in all directions and His sounds are like a tiger's roar striking the hearts of the people of Vraja.

Text 121

paurṇamāsī:

kas tām paśyan bhavad-upahrta-snigdha-picchāvataṃsān
kaṃsārāte na khalu śikhinaḥ khidyate goṣṭha-vāsī
unmilantaṃ nava-jaladharaṃ nīlam adyāpi matvā
ye tvām antar-mudita-matayas tanvate tāṇḍavāni

kaḥ - who?; tan - them; paśyan - seeing; bhavat - by You; upahrta - brought; snigdha - glistening; piccha - of peacock feathers; avatamsan - crown; kamsa-arate - O enemy of Kamsa; na - not; khalu - indeed; sikhinaḥ - peacocks; khidyate -

isdistressed; goṣṭha - in Vraja; vasi - resident; unmilantam - manifesting; nava - new; jaladharam - cloud; nilam - blue; adya - now; api - also; matva - considering; ye - who; tvam - You; antaḥ - in the heart; mudita - jubilant; matayaḥ - thoughts; tanvate - do; tandavam - enthusiastic dancing.

Paurṇamāsī: O Kṛṣṇa, O enemy of Kāmsa, the people of Vraja become filled with anguish when they see the peacocks that used to offer their feathers for Your crown. Even now, when those peacocks see a dark raincloud they think it is You, and they begin to dance, their hearts filled with joy.

Text 122

kṛṣṇaḥ: (kṣaṇam tūṣṇīm sthitvā) bhagavati kaccid ami svastimanto mama vayasyaḥ.

kṣaṇam - for a moment; tusnim - silent; sthitva - becoming; bhagavati - O noble lady; kaccit - whether?; ami - they; svastimantaḥ - happy; mama - My; vayasyaḥ - friends.

Kṛṣṇa: (after a moment's silence) O noble lady, are My friends well and happy?

Text 123

paurṇamāsī: bhavad-vilokanotkaṇṭhaya te vrajendrena sārdham sudharmam adhyāsate. tatas tvarayā pūrṇa-kāmaḥ kriyantam.

bhavat - of You; vilokana - of the sight; utkaṇṭhaya - with longing; te - they; vraja - of Vraja; indrena - the king; sardham - with; sudharmam - the Sudharma assembly house; adhyasate - have entered; tataḥ - therefore; tvaraya - quickly; pūrṇa - fulfilled; kamaḥ - with desires; kriyantam - should be made.

Paurṇamāsī: Longing to see You, they have gone with Vraja's king Nanda to the Sudharmā assembly house. Please quickly go to them and fulfill all their desires.

Text 124

kr̥ṣṇaḥ: yathādiśati tatra-bhavatyah. (iti parikramya svagatam.) mātur vandanāya lalitā-padmāyor upasattir atrocitā. (iti niṣkrāntah.)

yathā - as; adisati - orders; tatra-bhavatyah - the noble lady; iti - thus; parikramya - walking; svagatam - aside; matuḥ - to Mother Yaśodā; vandanaya - for offering respectful obeisances; lalitā - of Lalitā; padmayoḥ - and Padma; upasattiḥ - union; atra - here; ucita - is appropriate; iti - thus; niṣkrāntah - exits.

Kṛṣṇa: As the noble lady orders. (He walks and then says to Himself) Lalitā and Padmā will certainly come here to offer respects to Mother Yaśodā. (He exits.)

Text 125

candrāvalī: ubasappanassa eso osaro. (iti tathā karoti.)

ubasappanassa - of approaching; eso - this; osaro - the opportunity; iti - thus; tathā - in that way; karoti - acts.

Candrāvalī: This is the opportunity to approach her. (She does that.)

Text 126

paurṇamāsī: (sa-harṣam) goṣṭheśvari purastād iyam candrāvalī. (ity upasadya bhujābhyām āvr̥ṇoti.)

sa - with; harṣam - happiness; goṣṭha - of Vraja; īśvari - O queen; purastat - in the presence; iyam - she; candrāvalī - Candrāvalī; iti - thus; upasadya - approaching; bhujābhyām - with both arms; āvr̥ṇoti - embraces.

Paurṇamāsī: (with happiness) O queen of Vraja, here is Candrāvalī. (She approaches and embraces her with both arms.)

Text 127

yaśodā: (sa-sneham utthāya) vacche diṭṭhi-ā puno vi diṭṭhasi. (iti kaṇṭhe grhṇāti.)

sa - with; sneham - affection; utthaya - lifting up; vacche - O child; diṭṭhi-ā - by good fortune; puno - again; vi - also; diṭṭha - seen; asi - you are; iti - thus; kaṇṭhe - on the neck; grhṇāti - grasps.

Yaśodā: (affectionately) My child, by my good fortune I can see you again. (She places her arm around her neck.)

Text 128

candrāvalī: (yaśodām abhivādya sāsram) amma ido vi bhu-ittho de aṇṇo ko kkhu karuṇṇa-vilāso. jam appaṇo pa-a-pphamsa-sohaggaṇam bha-aṇi-kidamhi.

yaśodām - Yaśodā; abhivadya - offering respectful obeisances; sa - with; asram - tears; amma - O mother; ido - therefore; vi - even; bhu-ittho - greater; de - than you; anno - someone else; ko - who?; kkhu - certainly; karunna - of mercy; vilaso - the pastimes; jam - because; appaṇo - of the self; pa-a - of the feet; pphamsa - of the touch; sohaganam - of the auspiciousness; bha-ani - the object; kida - become; amhi - I have.

Candrāvalī: (offers respectful obeisances to Mother Yaśodā, and then begins to shed tears) Mother, who is more merciful than you? You gave me the great good fortune of touching your feet.

Text 129

yaśodā: vacche avi ṇāma visumarido so amha-go-ula-nivāso.

vacche - O child; avi - whether?; nama - indeed; visumarido - forgotten; so - this; amha - of us; go-ula - in Gokula; nivaso - the residence.

Yaśodā: Child, have you forgotten our home in Gokula?

Text 130

candrāvalī: amma madu-kodi-siṅiddha-o jahim tumhe vasedha tatthavatthana-kallaṇaṃ ka ṇāma pamari vi ṇa sumaredi.

amma - O mother; madu - of mothers; kodi - of millions; siṅiddha - with the love; jahim - where; tumhe - you; vasedha - reside; tattha - in that way; avatthana - of the place; kallaṇam - the auspiciousness; ka - what?; nama - indeed; pamari - wretched girl; vi - indeed; na - does not; sumaredi - remember.

Candrāvalī: Mother, you are more affectionate to me than millions of mothers. What girl is so wretched she cannot remember the auspiciousness of the place where you live?

Text 131

mukharā: (candrāvalīm āliṅgya) hā rāhi cirado tumam cce-a na diṭṭhasi. (iti mukta-kaṇṭham roditi.)

candrāvalīm - Candrāvalī; āliṅgya - embracing; hā - O; rahi - Rādhā; cirado - for a long time; tumam - You; ccea - certainly; na - not; diṭṭha - seen; asi - have been; iti - thus; mukta - with an open; kaṇṭham - throat; roditi - cries.

Mukharā: (embracing Candrāvalī) O Rādhā, I have not seen You for such a long time! (She cries with an open throat.)

Text 132

yaśodā: (sa-vyatham) hanta dhatti patthudo kīsa esa so-a-na-araggala-kunci-a rahi-tti akkhara-ju-ali.

sa - with; vyatham - distress; hanta - ah!; dhatti - O mother; patthudo - spoken; kīsa - why?; esa - this; so-a - of suffering; na-ara-aggala - bolts; kunci-a - bent; rahi - Rādhā; tti - thus; akkhara - of syllables; ju-ali - the pair.

Yaśodā: O mother, why do you speak these two syllables "rā-dhā". These syllables are two bolts that unlock the great city of suffering.

Text 133

candrāvalī: hā bahiṇī-e andhamhi manda-bha-iṇī ja-e ekka-varam vi na diṭṭha tumam.

hā - O; bahini-e - sister; andha - blind; amhi - I am; manda-bha-ini - very unfortunate; ja-e - by whom; ekka - for one; varam - time; vi - even; na - not; diṭṭha - seen; tumam - You.

Candrāvalī: O sister Rādhā, I am blind! I am wretched! Even once I did not recognize You!

Text 134

rohini: hā tillo-a-sundari vacche kahim gadasi.

hā - O!; tillo-a - in the three worlds; sundari - most beautiful girl; vacche - O child; kahim - where?; gada - gone; asi - have You.

Rohiṇī: O child, O most beautiful girl in the three worlds, where did You go?

Text 135

paurṇamāsī: hanta śata-koti-kāṭhorāsmi. yad adyāpi jivāmi.

hanta - alas!; sata-koti - as the thunderbolt of Indra; kathora - hard; asmi - I am; yat - because; adya - now; api - even; jivami - I remain alive.

Paurṇamāsī: Alas! Only because I am hard as Indra's thunderbolt am I still alive.

Text 136

rohini: (sa-dhairyam) pi-a-sahi jaso-e tappa-i bādham candā-alī. tā so-am

mukki-a asasi-adu.

sa - with; dhairyam - peaceful composure; pi-a - dear; sahi - O friend; jaso-e - Yaśodā; tappa-i - is grief-stricken; badham - indeed; canda-ali - Candrāvalī; ta - therefore; soam - grief; mukki-a - abandoning; asasi-adu - she should be consoled.

Rohiṇī: (with peaceful composure) Dear friend Yaśodā, Candrāvalī is overcome with grief. Forget your own suffering and console her.

Text 137

yaśodā: (candrāvalīm āliṅgya) amma mā jhinehi. appadikavvo eso attho.

candrāvalīm - Candrāvalī; āliṅgya - embracing; amma - O mother; ma - don't; jhinehi - be unhappy; appadikadavvo - without a remedy; eso - this; attho - situation.

Yaśodā: (embraces Candrāvalī) Mother Candrāvalī, don't be unhappy. There is no remedy for this situation.

Text 138

(tataḥ praviśati kañcukināv anusarantya viyukte lalitā-padme.)

tataḥ - then; praviśati - enters; kañcukinau - two servants; anusarantya - following; viyukte - separated; lalitā - Lalitā; padme - and Padma.

(Two servants enter, and then, after a moment, Lalitā and Padmā enter.)

Text 139

padma: (savyataḥ preksya sascaryam) ka esa a-uruvva-ruba diṭṭha-puvva tti padibhadi. (ity upasṛtya sāsram) sundari tumam pekkhi-a pi-a-sahim lalidam sumaranti pemma-ghummidamhi.

savyataḥ - to the left; preksya - glancing; sa - with; ascaryam - wonder; ka - who?; esa - she; auruvva - unprecedented; rubba - beauty; diṭṭha - seen; puvva - before; tti - thus; padibhadi - is manifested; iti - thus; upasṛtya - approaching; sa - with; asram - tears; sundari - O beautiful one; tumam - you; pekkhi-a - seeing; pi-a - dear; sahim - friend; lalidam - Lalitā; sumaranti - remembering; pemma - with love; ghummida - overwhelmed; amhi - I become.

Padmā: (glancing to the left, she becomes filled with wonder) Who is this girl? I have not seen anyone beautiful as she. I feel I have seen her before. (She approaches and begins to shed tears.) O beautiful one, seeing you, I remember my dear friend Lalitā, and I am overcome with love.

Text 140

lalitā: (sa-gadgadam) sahi abi nama pommasi.

sa - with; gadgadam - a choked up voice; sahi - O friend; abi - whether?; nama - indeed; pomma - Padma; asi - you are.

Lalitā: (with a broken voice) Friend, are you Padmā?

Text 141

padma: (savegam) hanta kadham lalida jevva. (iti bhujābhyām grhṇāti.)

sa - with; avegam - emotion; hanta - Oh!; kadham - whether?; lalida - Lalitā; jevva - indeed; iti - thus; bhujābhyām - with both arms; grhṇāti - embraces.

Padma: (with emotion) Oh! Are you Lalitā? (She embraces her with both arms.)

Text 142

lalitā: (gādham pariṣvajya sāsram) pi-a-sahi canda-ali kīsa devijutta.

gadham - firmly; pariṣvajya - embracing; sa - with; asram - tears; pi-a - dear;

sahi - friend; canda-ali - Candrāvalī; kīsa - how?; de - from you; vijutta - separated.

Lalitā: (firmly embraces her and shed tears.) Why was our dear friend Candrāvalī separated from you?

Text 143

padma: sahi manda-bha-ini mhi.

sahi - O friend; manda-bha-ini - very unfortunate; mhi - I am.

Padma: Friend, I am very unfortunate.

Text 144

kañcuki: idam bhagavatyā rohinyā mandiram. tad atra praviśatam bhattīnyau.

idam - this; bhagavatyāḥ - of the noble lady; rohinyāḥ - Rohini; mandiram - is the palace; tat - therefore; atra - here; praviśatam - may enter; bhattīnyau - the two noble ladies.

Servant: This is noble Rohiṇī's palace. The two noble ladies may enter here.

Text 145

ubhe: nunam ra-ulani-e vandassa anidamha.

ubhe - both; ra-ulani-e - to the queen; vandanassa - for offering respects; anida - brought; amha - have been.

Both Girls: We have come to offer respects to Queen Rohiṇī.

Text 146

rohini: bha-avadi ka kkhu esa lalida-vibbhamam uppededi.

bha-avadi - O noble lady; ka - who?; kkhu - indeed; esa - is this girl; lalida - of Lalitā; vibhamama - the illusion; uppededi - she manifests.

Rohiṇī: Noble lady, who is this girl? She looks exactly like Lalitā.

Text 147

paurṇamāsī: (sa-vaiyagryam) hanta paśyata saiveyam rādhikāyaḥ prāṇa-sakhī.

sa - with; vaiyagryam - being overwhelmed with emotion; hanta - ah!; paśyata - look!; sa - she; eva - certainly; iyam - her; radhikayaḥ - of Rādhā; prana - as dear as life; sakhi - the friend.

Paurṇamāsī: (overcome with emotion) Ah! Ah! It is noble Lalitā, who is dear to Rādhā as Her own life.

Text 148

(iti sarvaḥ puro dhavanti.)

iti - thus; sarvaḥ - everyone; puraḥ - ahead; dhavanti - runs.

(Everyone runs to her.)

Text 149

lalitā: ammahe kadham go-ulesari-pamuham edam savvam jevva go-ula-bandhu-ulam. (iti vikrośantī sarvaṁ padānteṣu patati.)

ammahe - ah!; kadham - how?; go-ula - of Gokula; isari - the queen; pamuham - headed by; eda - this; savvam - everyone; jevva - indeed; go-ula - of Gokula; bandhu - of friends; ulam - the community; iti - thus; vikrosanti - crying; sarvasam

- of everyone; pada - of the feet; antesu - at the tips; patati - falls.

Lalitā: Ah! How have Gokula's queen Yaśodā and all my other friends from Gokula come here? (Crying, she falls at the tips of everyone's feet.)

Text 150

(sarvā sākrandaṁ utthāpya kaṇṭhe gṛhṇāti.)

sarvaḥ - everyone; sa - with; akrandaṁ - crying; utthāpya - raising up; kaṇṭhe - on the neck; gṛhṇāti - hold.

(Crying, everyone lifts her up. They embrace her neck.)

Text 151

candrāvalī: hā sahi lalide paranam dhāresi. (ity āliṅgati.)

hā - O; sahi - friend; lalide - Lalitā; paranam - lifebreath; dhāresi - you still maintain.

Candrāvalī: O friend Lalitā, you are still alive! (She embraces her.)

Text 152

lalitā: (sa-harṣādbhutam) kadham pi-a-sahi candā-ali. (ity āliṅgya) eso ami-a-sa-are divva-cintamaṇi-laho. jo kkhu go-ula-kudumbeso tumha-saṅgamo.

sa - with; harṣa - joy; adbhuta - and wonder; kadham - whether?; pi-a - dear; sahi - friend; canda-ali - Candrāvalī; iti - thus; āliṅgya - embracing; eso - this; ami-a - of nectar; sa-are - in an ocean; divva - transcendental; cintamani - of a cintamani jewel; laho - the attainment; jo - which; kkhu - indeed; go-ula - of Gokula; kudumbesu - among the friends and relatives; tumha - of you; saṅgamo - the meeting.

Lalitā: (with joy and wonder) Is this my friend Candrāvalī? (she embraces her.) Meeting you with my friends and relatives from Gokula, is finding a splendid cintāmaṇi jewel in an ocean of nectar.

Text 153

candrāvalī: lalide tumam jevva sā bahiṇī laddhasi.

lalide - O Lalitā; tumam - you; jevva - indeed; sa - she; bahini - sister; laddha - attained; asi - you are.

Candrāvalī: Lalitā, you are my sister. Now I have found you.

Text 154

lalitā: hā sahi rāhe tumam cce-a dullaba-damsaṇa samvutta. (iti mukharām āliṅgya roditi.)

hā - O; sahi - friend; rahe - Rādhā; tumam - You; cce-a - indeed; dullaha - difficult; damsana - to see; samvutta - are; iti - thus; mukharām - Mukharā; āliṅgya - embracing; roditi - cries.

Lalitā: O friend Rādhā, I will no longer see You! (She embraces Mukharā and cries.)

Text 155

padmā: (candrāvalīm āliṅgya) hā pi-a-sahi diṭṭhi-ā diṭṭhasi.

candrāvalīm - Candrāvalī; āliṅgya - embracing; hā - O; pi-a - dear; sahi - friend; diṭṭhi-ā - by good fortune; diṭṭha - seen; asi - you are.

Padmā: (embraces Candrāvalī) O dear friend, I am so fortunate to see you!

Text 156

paurṇamāsī: paśyeyam rukmiṇī-mūrṭiḥ padmām āśliṣya bāṣpair vidravantīva lakṣyate.

paśya - look!; iyam - this; rukmini - of Rukmini; mūrṭiḥ - the form; padmam - Padma; āśliṣya - embracing; bāṣpaiḥ - with tears; vidravanti - melting; iva - as if; lakṣyate - appears.

Paurṇamāsī: Look! As she embraces Padmā, Rukmiṇī melts with tears.

Text 157

lalitā: (sa-vismayam) bha-avadi pi-a-sahi canda-ali jevva kim kkhu ruppiniṇi tti suni-adi.

sa - with; vismayam - wonder; bha-avadi - O noble lady; pia - dear; sahi - friend; canda-ali - Candrāvalī; jevva - indeed; kim - whether?; kkhu - indeed; ruppini - Rukmiṇī; tti - thus; suni-adi - is heard.

Lalitā: (struck with wonder) Noble lady, I have heard that Rukmiṇī is in truth my dear friend Candrāvalī. Is it true?

Text 158

paurṇamāsī: atha kim.

atha kim - yes.

Paurṇamāsī: Yes.

Text 159

lalitā: tado sura-diṇṇa avva-iṇa saccabhāmā nama kumari kadham ima-e dukkha-nidaṇaṃ tti pasiddhi.

tado - then; sura - by the sun-god; dinna - given; avvaina - recent; saccabhāmā - Satyabhāmā; nama - named; kumari - girl; kadham - why?; ima-e - of her; dukkha - of sufferings; nidaṇaṃ - the cause; tti - thus; pasiddhi - fame.

Lalitā: Why did the sun-god send the girl named Satyabhāmā here? Her sufferings are known to everyone.

Text 160

paurṇamāsī: vatse candrāvalī talaṅka-mātur mukhād asmābhir api tavādhīr ākarṇitaḥ. tad adya mā cintaya.

vatse - O child; candrāvalī - Candrāvalī; talaṅka-matuḥ - of Rohini, the mother of Balarama; mukhat - from the mouth; asambhiḥ - by us; api - also; tava - of you; adhiḥ - the anguish; ākarṇitaḥ - has been heard; tat - therefore; adya - now; ma - don't; cintaya - worry.

Paurṇamāsī: My child Candrāvalī, from the mouth of Balarāma's mother Rohiṇī we heard of your anxiety. Please, don't be anxious.

Text 161

yaśodā: vacche rāhi-thāṇe tumam vattasi. tā dāṇim amhaṇaṃ purado ka de cinta ṇāma.

vacche - O child; rahi - of Rādhā; thāṇe - in the place; tumam - you; vattasi - are; ta - therefore; dāṇim - now; amhaṇaṃ - of us; purado - in the presence; ka - what?; de - of you; cinta - anxiety; nama - indeed.

Yaśodā: Child, you stand in place of Rādhā. Why should you be unhappy in our presence?

Text 162

candrāvalī: sahi lalide sunahi. (iti sanskṛtena)

api prāṇebhyo me bhavitum ucito yaḥ priyatmaḥ
sa saundaryālokaḥ kṣaṇam api yayau nākṣi-padavīm
durantādhi-śrenī-vitarāṇa-vidhau yaḥ khalu kṛtī
sa sākṣād atrāsīd ahaha saha-vāsī mama paraḥ

sahi - friend; lalide - Lalitā; sunahi - please listen; iti - thus; sanskṛtena - in Sanskrit; api - indeed; pranebhyaḥ - than life-breath; me - for me; bhavitum - to be; ucitaḥ - is proper; yaḥ - which; priyatamaḥ - more dear; saḥ - that; saundarya - of beauty; alokaḥ - the sight; kṣaṇam - for a moment; api - even; yayau - has come; na - not; akṣi - of the eyes; padavīm - the pathway; duranta - unbearable; adhi - anguish; sreni - multitude; vitaranavidhau - to give; yaḥ - which; khalu - indeed; kṛti - acting; saḥ - that; sākṣat - directly; atra - here; asit - has been; ahaha - alas!; saha - with; vasi - residing; mama - of me; paraḥ - another.

Candrāvalī: Friend Lalitā, listen. (in Sanskrit) The beautiful sight of Rādhā, which is more dear to me than my own life-breath, does not for a moment enter the pathway of my eyes. Instead, the sight of another girl is my constant companion. The sight of this girl fills my heart with unbearable pain.

Text 163

(praviśya sambhrantā bakulā.)

bakulā: de-i ma-e puṇo puṇo nivaridabi sappa-bhisaṇam kali-a-daham sappadi saccā.

praviśya - entering; sambhranta - hastily; bakula - Bakula; de-i - O queen; ma-e - by me; puṇo - again; puṇo - and again; nivarida - checked; abi - although; sappa - with snakes; bhisanam - fearful; kali-a-daham - the Kaliya-daha lake; sappadi - goes; saccā - Satyabhāmā.

(Bakulā hastily enters) Bakula: Although again and again I tried to stop Her, Satyabhāmā is now entering snake-infested Kāliya Lake.

Text 164

paurṇamāsī: diṣṭyā padminī-hṛd-uttāpikā śīta-vātāvalī vyālānām ānana-bile vilīnā.

distya - by good fortune; padmini - of the lotus flowers; hrt - the heart; uttapika - bringing pain; sita - the cold; vata - of winds; avalī - host; vyalanam - of the snakes; anana - of the mouths; bile - in the opening; vilina - has entered.

Paurṇamāsī: Fortunately the strong winds that bring pain to the lotus flowers have now entered the mouths of the snakes. The snakes are stopped.

Text 165

bakula: diṭṭham ma-e na-a-vunda-vinnato bhata vimhalo vi-a ṇam anusappadi.

diṭṭham - seen; ma-e - by me; na-a-vunda - by Nava-vṛndā; vinnato - informed; bhata - Lord Kṛṣṇa; vimhalo - overwhelmed with anguish; vi-a - indeed; nam - Her; anusappadi - follows.

Bakula: I saw what happened. Nava-vṛndā told Kṛṣṇa. Filled with anguish, Kṛṣṇa follows Her.

Text 166

sarvāḥ: alam vilambarambheṇa phaṇi-vasam gacchema. (iti skhalantyo niṣkrāntāḥ.)

alam - enough!; vilamba-arambheṇa - with this delay; phaṇi - of the snakes; vasam - to the abode; gacchema - let us go; iti - thus; skhalantyaḥ - tripping; niṣkrāntāḥ - they exit.

Everyone: Why must we delay any longer? Let us go to this lake that is the home of snakes. (Stumbling as they walk, they exit.)

Text 167

(tataḥ praviśati piṅgalayābhyarthamānā rādhā.)

tataḥ - then; praviśati - enters; piṅgalāya - by Piṅgalā; abhyarthamana - being

appealed to; rādhā - Rādhā.

(Being appealed to by Piṅgalā, Rādhā enters.)

Text 168

rādhā: (sanskṛtena)

paratantratayā samantato
mama raṅgāya na śārṅgi-saṅgamaḥ
dhig ihāpi punar viyoga-bhīr
smṛtir evādyā gatiḥ viniścītā

sanskṛtena - in Sanskrit; para-tantrataya - with the condition of being completely dependent on another person; samantataḥ - completely; mama - of Me; raṅgaya - for happiness; na - not; sarṅgi - of Lord Kṛṣṇa, who wields the Sarṅga bow; saṅgamaḥ - the company; dhik - fie!; iha - here; api - even; punaḥ - again; viyoga - of separation; bhīr - the fear; mrtiḥ - death; eva - certainly; adya - now; gatiḥ - the destination; viniscita - is determined.

Rādhā: (in Sanskrit) Because I am completely controlled by this woman, Kṛṣṇa's company cannot bring any happiness. Why should I be afraid to be separated from Lord Kṛṣṇa? At this moment the only path I can take leads to death.

Text 169

piṅgalā: bhaṭṭi-dāri-e na kkhu edam sahasam de juttam.

bhaṭṭi-dāri-e - O princess; na - not; kkhu - indeed; edam - this; sahasam - rashness; de - for You; juttam - is proper.

Piṅgalā: Princess, it is not proper for You to do this reckless act.

Text 170

rādhā: (sāvajñam)

ali kali-a-dahena diṭṭhino
ranjanam ghana-taraṅga-bhangina
samalujjala-bhu-aṅga-mandali-
saṅgina maha cirena kijja-i

sa - with; avajnam - contempt; ali - O friend; kali-adahena - by this Kaliya-daha lake; diṭṭhino - of the eyes; ranjanam - delight; ghana - great; taraṅga - with waves; bhangina - bending; sam - black; ujjala - glistening; bhu-aṅga - of snakes; mandali - with the community; saṅgina - in company; maha - for Me; cirena - for a long time; kijja-i - is done.

Rādhā: (with contempt) Friend, tossed by great waves, and filled with venomous, glistening black snakes, this Kāliya lake eternally brings pleasure to My eyes.

Text 171

(iti vamaḥṣi-spandanam abhinīya sopalambhaṁ sanskr̥tena.)

mad-vāma-dr̥ṣṭi-lutā
parisphurantī samantaḥ kṛpaṇā
āśā-bandhaṁ tanute
prāṇa-patāṅgoparodhāya

iti - thus; vama - the left; aḥṣi - of the eye; spandanam - trembling; abhinīya - representing dramatically; sa - with; upalambham - a rebuke; sanskr̥tena - in Sanskrit; mat - of Me; vama - the left; dr̥ṣṭi - of the eye; luta - the spider; parisphuranti - trembling; samantaḥ - completely; kṛpana - wretched; āśa - of hope; bandham - the bonds; tanute - extends; prāṇa - of life; patāṅga - the insect; uparodhaya - for trapping.

(Her left eye trembles. She speaks the following rebuke in Sanskrit) The wretched spider of My left eye trembles. That spider is now weaving a web of hope to trap the insect of My life.

Text 172

piṅgalā: asanna-maṅgala-samsi edam. tā mhuttam padibalehi.

asanna - manifested; maṅgala - of auspiciousness; samsi - proclaiming; edam - this; ta - therefore; muhuttam - for a moment; padibalehi - please continue to protect Your life.

Piṅgalā: This is a sign proclaiming all will be well. Please wait and stay alive a little longer.

Note: For a woman, trembling of the left side of the body is considered a harbinger of good fortune.

Text 173

rādhā: diṭṭhi-makkadi-e asase ko me visaso. (ity avatāram nāṭayati.)

diṭṭhi - of My eyes; makkadi-e - of the monkey; asase - in the words of hope; ko - what?; me - of Me; visaso - trust; iti - thus; avataram - descent; nāṭayati - represents dramatically.

Rādhā: Why should I trust these sweet words of hope spoken by the monkey of My eyes? (She descends into the water.)

Text 174

(tataḥ praviśati nava-vṛndā kṛṣṇaḥ.) kṛṣṇaḥ:

gatiḥ jātā yā me cira-virahinaḥ prana-śakuner
ghana-cchāyām etām parimalavatīm mūrṭi-latikām
kṣīpantī sadyas tvam phani-viṣa-kṛṣṇānu kṛṣṭaram
kathore nākārṣīr mayi kim anukampā-lavam api

(iti hradāvagāham abhinayati.)

tataḥ - then; praviśati - enters; nava-vṛndā - Navavṛndā; saha - with; kṛṣṇaḥ - Kṛṣṇa; gatiḥ - destination; jāta - manifested; ya - which; me - for Me; cira - for a long time; virahinaḥ - separated; prana - of the life-breath; sakuneḥ - of the bird; ghana - dense; chāyam - shade; etam - this; parimalavatim - fragrant; mūrṭi - of the form; latikam - the creeper; kṣīpanti - tossing; sadyaḥ - at once; tvam - You; phani - of snakes; viṣa - of poison; kṛṣṇānu - in the flames; kṛṣṭaram - slender; kathore - O hard-hearted girl; na - not; akārṣī - give; mayi - to Me; kim - why?; anukampa - of

mercy; lavam - a small fragment; api - even; iti - thus; hrada - into the lake; avagaham - plunging; abhinayati - represents dramatically.

(Accompanied by Nava-vṛndā, Kṛṣṇa enters.)

Kṛṣṇa: After a long separation the bird of My life-breath finally takes shelter in the dark shade of the fragrant vine of Your body. Now You are throwing that delicate slender vine into the blazing fire of the poison of these snakes. O hard-hearted girl, why do You have not even the slightest fragment of mercy upon Me? (He plunges into the lake.)

Text 175

nava-vṛndā: deva sarvānārtha-haraḥ 'yam maṇīndraḥ. (iti harer maṇi-bandhe maṇim badhnāti.)

deva - O Lord; sarva - all; anārtha - inauspiciousness; haraḥ - removing; ayam - this; maṇi - of jewels; indraḥ - the king; iti - thus; hareḥ - of Kṛṣṇa; maṇi-bandhe - on the wrist; maṇim - the jewel; badhnāti - ties.

Nava-vṛndā: My Lord, this king of jewels removes all inauspiciousness. (She ties the jewel around Kṛṣṇa's wrist.)

Text 176

rādhā: haddhī haddhī kadham manda-bha-ṇam imam jaṇam dandasuṇa vi na damsanti. (iti sarpān anusarpati.)

haddhī - alas!; haddhī - alas!; kadham - why?; manda-bhainam - unfortunate; imam - this; jaṇam - person; dandasuṇa - the snakes; vi - even; na - do not; damsanti - bite; iti - thus; sarpān - the snakes; anusarpati - follows.

Rādhā: Alas! Alas! Even the snakes refuse to bite this wretched person! (She follows the snakes.)

Text 177

kṛṣṇaḥ: (sambhramēṇopasṛtya) mahā-sahasini kim etad asausthavam
anusthitam. (iti pṛsthato bhujābhyām kaṅṭham gṛhṇāti.)

sambhramena - quickly; upasṛtya - approaching; maha-sahasini - O reckless
girl; kim - why?; etat - this; asausthavam - inauspicious act; anusthitam - was
performed; iti - thus; pṛsthataḥ - from behind; bhujābhyām - with both arms;
kaṅṭham - the neck; gṛhṇāti - grasps.

Kṛṣṇa: (hastily approaching) Reckless girl, why have You done this
inauspicious act? (From behind He places both arms around Her neck.)

Text 178

rādhā: (śokād aśrutim abhinīya sānandam) diṭṭhi-ā bhū-aṅga-ju-alena
vedhidamhi. (iti sparśa-sukham abhinīya) thane sama-e aba-ari savvam pi-am
hodi. jam panna-a-pphamsovi suhabedi.

sokat - out of grief; asrutim - inability to hear; abhinīya - representing
dramatically; sa - with; ānandam - bliss; diṭṭhi-ā - by good fortune; bhū-aṅga - os
knakes; ju-alena - by a pair; vedhida - encircled; amhi - I am; iti - thus; sparsa - of
the touch; sukham - happiness; abhinīya - representing dramatically; thane - at the
proper; sama-e - time; aba-ari - that which is harmful; savvam - completely; pi-am -
dear; hodi - become; jam - because; panna-a - of the snakes; pphamso - the touch;
vi - even; suhabedi - brings happiness.

Rādhā: (Overwhelmed with grief, She does not hear Kṛṣṇa's words. She
suddenly becomes joyful.) Now I am fortunate. Now two snakes have wrapped
themselves around Me. (She becomes pleased by the touch of the "snakes".) At
the right time even the most harmful danger can be very pleasing. The touch of
these snakes bring Me great pleasure.

Text 179

kṛṣṇa-bhujāṅgam itāham
vidhinābhimatam kilānukūlena
cira-ratrāya kṛteyam
yatra mama yatanāvalibhiḥ

kṛṣṇa - black; bhujāṅgam - snakes; ita - attained; aham - I was; vidhina - by
destiny; abhimatam - pleased; kila - indeed; anukulena - with favor; cira - endless;

ratraya - for night; kṛta - done; iyam - this; yatra - journey; mama - of Me; yatana - sufferings; avalibhiḥ - by the multitude.

Now I touch the poisonous black snake. Now destiny is kind to Me. Now all My sufferings will begin their journey to endless night.

Note: If the word "kṛṣṇa" is interpreted to mean "Lord Kṛṣṇa", the verse may be interpreted:

"Now I touch Lord Kṛṣṇa. Now destiny is kind to Me. Now all My sufferings will begin their journey to endless night."

Text 180

nava-vṛndā: diṣṭyā kṛṣṇa-bhujābhijñānam asyaḥ sambabhūva.

diṣṭyā-by good fortune; kṛṣṇa - of Kṛṣṇa; bhujā - of the arm; abhijñanam - recognition; asyaḥ - of Her; sambabhūva - is becoming manifested.

Nava-vṛndā: Fortunately She is now beginning to recognize Kṛṣṇa's arm.

Text 181

rādhā: (dṛśam daronmīlya) avvo maṇi-kanti-kimmirida-mattha-o vi eso bhū-ango mam na damsadi.

dṛśam - eyed; dara - slightly; unmīlya - opening; avvo - wonderful!; maṇi - of a jewel; kanti - with the splendor; kimmirida - with various colors; mattha-o - the head; vi - although; eso - this; bhū-ango - snake; mam - me; na - does not; damsadi - bite.

Rādhā: (slightly opening Her eyes.) This is strange. This snake, which has a head decorated with colorful jewels, refuses to bite Me.

Text 182

nava-vṛndā:

cakrāṅkitasya nirmala-
malaya-pariśīlino maṇim dadhataḥ
kṛṣṇa-bhujagasya subhage
kṛṣṇa-bhujasya ca gato bhedaḥ

cakra - in a circle (or with the Sudarśana cakra); aṅkitasya - marked; nirmala - pure (or splendid); malayaja - the breeze from the Malaya Hills (or sandalwood paste from the Malaya Hills); parisīlinaḥ - touching; maṇim - a jewel; dadhataḥ - manifesting; kṛṣṇa - of the black; bhujagasya - snake; subhage - O beautiful girl; kṛṣṇa - of Kṛṣṇa; bhujasya - of the arm; ca - and; gataḥ - attained; bhedaḥ - difference.

Nava-vṛndā: O beautiful one, a coiled, jeweled snake touched by the pure Malayan breeze is different from Kṛṣṇa's arm, which is marked with the sign of Sudarśana cakra, decorated with a jewel, and anointed with splendid sandalwood paste.

Note: The ambiguity of the words "cakrāṅkitasya", and "nirmala-malayaja-pariśīlinaḥ" enables them to modify, in different ways, both "kṛṣṇa-bhujagasya" and "kṛṣṇa-bhujasya."

Text 183

kṛṣṇaḥ:

trāsitendiram amanda-mādhurī-
kaṇḍālair vapur apūrvam ujjhati
bandhurāṅgi jagad eva kim vṛthā
bandhya-netram asi kartum udyata

trasita - frightened; indiram - Lakṣmi-devī; amanda - great; madhuri - of sweetness; kaṇḍālaiḥ - with the manifestation; vapuḥ - body; apūrvam - unprecedented; ujjhati - abandons; bandhuraṅgi - O girl with the beautiful limbs; jagat - the world; eva - certainly; kim - why?; vṛthā - for no good reason; bandhya - useless; netram - eyes; asi - You are; kartum - to make; udyata - endeavoring.

Kṛṣṇa: Beautiful one, why do You try to make the eyes of the entire world barren and useless by giving up this incomparably beautiful body, which frightens goddess Lakṣmī with its boundless sweetness?

Text 184

rādhā: (sāci-kandharam aveksya) haddhī haddhī hadavi suṭṭhu jevva hadamhi.
jam ima-e varagi-e kide eso tillo-a-sokkha-ari appa sappadahe tu-e pakkhito.

saci - tilted; kandharam - the neck; aveksya - looking; haddhi - alas!; haddhi - alas!; hada - slain; vi - although; sutthu - even more so; jevva - indeed; hada - slain; amhi - I am; jam - because; ima-e - this; varagi-e - insignificant, worthless person; kide - for the sake; eso - He; tillo-a - to the three worlds; sokkha - happiness; ari - bringing; appa - His own self; sappadahe - into the lake of snakes; tu-e - by You; pakkhito - is tossed.

Rādhā: (She tilts Her neck and gazes at Kṛṣṇa) Alas! Alas! I have died once, and now I am dying a second time. For the sake of this worthless person, You have thrown Lord Kṛṣṇa, who delights the three worlds, into this lake of serpents.

Text 185

kṛṣṇaḥ: (tiram āsādyā rādhā-haste ratnam abadhnan sopalambha-smitam.)

bhajantī niṣkr̥pe rāgād
bhoginam svayam āśiṣaḥ
bhoginam mām kim āśirbhyas
tvām vārāyitum udyatā

tad ehi. madhavi-mandapam prayava. (iti piṅgalāya saha niṣkrāntau.)

tiram - the shore; asadya - attaining; rādhā - of Rādhā; haste - in the hand; ratnam - the jewel; abadhnan - placing; sa - with; upalambha - of censure; smitam - a smile; bhajanti - giving; niṣkr̥pe - O merciless one; ragat - out of love; bhoginam - to the serpents; svayam - voluntarily; asiṣaḥ - benedictions; bhoginam - to the serpent who is Your passionate lover; mam - to Me; kim - why?; asirbhyas - for benedictions; tvam - You; varayitum - to refuse; udyata - endeavor; tat - therefore; ehi - come; madhavi - of madhavi creepers; mandapam - to the pavillion; prayava - let Us go; iti - thus; piṅgalāya - Piṅgalā; saha - with; niṣkrāntau - They both exit.

(Arriving on the shore, Kṛṣṇa places the jewel in Rādhā's hand, and rebukes Her with a smile of reproach.) Merciless girl, Voluntarily, and with great love, You offered many benedictions to these serpents. Why do You refuse to offer any benedictions to this one serpent who is passionately in love with You? Come. Let

Us go to the pavilion of mādhavī vines. (Accompanied by Piṅgalā, They both exit.)

Text 186

(tataḥ praviśati paurṇamāsy-ādibhir anugamyamānā vikrośantī yaśodā.)
yaśodā: hanta hanta adikkanto vi so hadaso kali-o maha manda-bha-ini-e kide
puno vi paravutto.

tataḥ - then; praviśati - enters; paurṇamāsi-adibhiḥ - by the women headed by Paurṇamāsi; anugamyamana - followed; vikrosanti - crying; yaśodā - Yaśodā; hanta - alas!; hanta - alas!; hadaso - cruel; kali-o - Kaliya; maha - of me; manda-bha-inie - unfortunate; kide - for the sake; puno - again; vi - even; paravutto - has returned.

(Accompanied by Paurṇamāsi and other women, and crying, Yaśodā enters.)
Yaśodā: Alas! Alas! I am very unfortunate! Even though the cruel Kāliya serpent was defeated once, it has returned again to torment me.

Text 187

nava-vṛndā: (svagatam) rādhā-para-vaśya-bādha-nirodhayā mayā praṇiteyam
cātūrī siddhā babhūva. (prakāśam) hanta paramāryaḥ samāśvasita samāśvasita.
khedaṁ muncata. yad eṣa satyam uttārya tatim avāpa nāgarī-ketuḥ.

svagatam - aside; rādhā - of Rādhā; para - on someone else; vasya - dependence; badha - the obstacle; nirodhaya - for removing; maya - by me; pranita - created; iyam - this; caturī - cleverplan; siddha - perfect; babhuva - has become; prakasam - openly; hanta - O; parama-aryaḥ - noble ladies; samasvasita - please be comforted; khedam - grief; muncata - please abandon; yat - because; eṣaḥ - He; satyam - Satyabhāmā; uttārya - rescuing; tatim - the shore; avāpa - attained; nagari-ketuḥ - Lord Kṛṣṇa, who carries a flag marked with Garuda.

Nava-vṛndā: (aside) My strategy to free Rādhā from the control of others is now successful. (openly) O noble ladies, please be comforted. Please be comforted. Give up your unhappiness. Lord Kṛṣṇa, who carries a flag marked with the insignia of Garuda, has rescued Satyabhāmā and carried Her to the shore.

Text 188

sarvaḥ: (sa-gadgadam) badham maṅgalam maṅgalam. (iti dhairyam nāṭayanti.)

sa - with; gadgadam - a choked voice; badham - certainly; maṅgalam - auspicious; maṅgalam - auspicious; iti - thus; dhairyam - peacefulness; nāṭayanti - they represent dramatically.

Everyone: (their voices become choked) Well done! Well done! (They become peaceful.)

Text 189

(nepathye)

tribhuvana-gurum agre-kṛtya rajīva-yonim
kalayitum adhi-maulim sa-tvaraḥ satvatānām
viśati puram aparṇa-pūrṇa-pārśvaḥ purastād
vṛṣa-varam adhirūḍhaḥ khaṇḍa-śītāṁśu-cūḍaḥ

nepathye - behind the scenes; tribhuvana - of the three worlds; gurum - the spiritual master; agre - in front; kṛtya - placing; rajīva-yonim - the demigod Brahma, who was born from the lotus navel of Garbhodakasayi Visnu; kalayotum - to see; adhi-maulim - the king; sa - with; tvaraḥ - haste; satvatanam - of the Satvata dynasty; viśati - enters; puram - the city; aparṇa - with Parvati; pūrṇa-parsvaḥ - at his side; purastat - in the presence; vṛsa - of bulls; varam - the best; adhirudhaḥ - riding; khaṇḍa - crescent; śītāṁśu - moon; cūḍaḥ - crown.

A Voice From Behind the Scenes: There is the demigod Brahmā, who was born from a lotus flower, and who is the spiritual master of the three worlds. Following behind him is Lord Śiva, who is crowned with a crescent moon, and who rides his powerful bull Nandī with goddess Pārvatī by his side. Śiva now enters Dvārakā City to see Lord Kṛṣṇa, the king of the Sātvatas.

Text 190

nava-vṛndā: paśyata paśyata girīndra-nandinī-jīvita-bandhor ānandanaya
mukundaḥ purastād ayaṁ sādhayati.

paśyata - look!; paśyata - look!; girindra-nandini - of Parvati, the daughter of

the king of the Himalaya Mountains; jivita-bandhoḥ - of the husband; ānandanaya - for the happiness; mukundaḥ - Kṛṣṇa; purastat - in the presence; ayam - He; sadhayati - attains.

Nava-vṛndā: Look! Look! Lord Kṛṣṇa has come to please Pārvatī's husband, Śiva.

Text 191

(sarvāḥ kṛṣṇam dūrataḥ samīkṣya harṣam nāṭayanti.)

sarvāḥ - everyone; kṛṣṇam - Lord Kṛṣṇa; durataḥ - from a distance; samīkṣya - seeing; harṣam - happiness; nāṭayanti - represents dramatically.

(Observing Lord Kṛṣṇa from a distance, everyone becomes happy.)

Text 192

paurṇamāsī: navavṛnde kva te prāṇa-sakhī satyā.

navavṛnde - O Nava-vṛndā; kva - where?; te - of you; prāṇa-sakhī - the dear friend; satyā - Satyabhāmā.

Paurṇamāsī: Nava-vṛndā, where is your dear friend Satyabhāmā?

Text 193

nava-vṛndā: purastād vasanti-maṇḍape.

purastad - in the presence; vasanti - of jasmine flowers; maṇḍape - in the pavillion.

Nava-vṛndā: There in the pavilion of jasmine flowers.

Text 194

paurṇamāsīḥ hareḥ paroḁṣam eva satyāṁ sa-tvaram kuṇḁine preṣayāmaḥ.

hareḥ - of Kṛṣṇa; paroḁṣam - in the absence; eva - certainly; satyam - Satyabhāmā; sa - with; tvaram - speed; kundine - to the city of Kundina; presayamaḥ - let us send.

Paurṇamāsīḥ: While Kṛṣṇa is absent let us quickly send Satyabhāmā to Kuṇḁina City.

Text 195

mukharāḥ aham gadu-a nam anemi. (iti parikramati.)

aham - I; gadu-a - going; nam - Her; anemi - shall bring; iti - thus; parikramati - walks.

Mukharāḥ: I will go and bring Her. (She walks.)

Text 196

(praviśya piṅgalāya saha rādhā.)
rādhāḥ: halā ka-o ettha jappanti.

praviśya - entering; piṅgalāya - Piṅgalā; saha - with; rādhā - Rādhā; hala - Oh!; ka-o - who?; ettha - here; jappanti - is talking.

(Accompanied by Piṅgalā, Rādhā enters.)
Rādhāḥ: Ah! Who is talking here?

Text 197

piṅgalāḥ: milida-im de-i-e ruppini-e kudumba-im tumam akkhibanti.

milida-im - assembled together; de-i-e - of Queen; ruppini-e - Rukmini;
kuduma-im - the family members; tumam - You;akhibanti - speaking badly.

Piṅgalā: Queen Rukmiṇī's relatives are speaking badly about You.

Text 198

rādhā: hā maraṇam vi me dullaham. (iti vaktram āvṛtya roditi.)

hā - alas!; maranam - death; vi - even; me - for Me;dullaham - is difficult to
obtain; iti - thus; vaktram - Her face; avṛtya - covering; roditi - weeps.

Rādhā: Alas! I am not able even to die! (She covers Her face and weeps.)

Text 199

(mukharā dūrataḥ prekṣya sa-camatkāram parāvartate.)

mukharā - Mukharā; durataḥ - from a distance;prekṣya - seeing; sa - with;
camatkaram - astonishment; paravartate - returns.

(Mukharā gazes at Rādhā from a distance, becomes struck with wonder, and
then returns.)

Text 200

paurṇamāsī: mukhare kim nivṛttasi.

mukhare - O Mukharā; kim - why?; nivṛtta - returned;asi - you have.

Paurṇamāsī: Mukharā, why have you come back?

Text 201

mukharā: bha-avadi kim pi vaktu-kamavi saṅkemi.

bha-avadi - O noble lady; kim pi - something; vaktu - to speak; kama - wishing;
vi - although; saṅkemi - I fear.

Mukharā: Noble lady, there is something I wish to tell you, but I am afraid to speak.

Text 202

paurṇamāsī: mugdhe kṛtam śaṅkayā. viśrabdham ucyatām.

mugdhe - O bewildered one; kṛtam - what is the use?; śaṅkaya - of this fear;
viśrabdham - what is believed; ucyatam - should be spoken.

Paurṇamāsī: Bewildered woman, why should you be afraid? Tell me what is on your mind.

Text 203

mukharā: (sāśra-gadgadam karṇe) evvam ṇadam.

sa - with; asra - tears; gadgadam - and a faltering voice; evvam - in this way;
ṇadam - this.

Mukharā: It is like this. . . (Shedding tears, she whispers in her ear in a faltering voice.)

Text 204

paurṇamāsī: (sopalambham) pralapini tūṣṇīm-bhava. kutas te tādrśam bhagadheyam.

sa - with; upalambham - a rebuke; pralapini- - O woman who speaks

incoherent nonsense; tusnim - quiet; bhava - become;kutaḥ - from where?; ta - of you; tadsam - like this; bhagadheyam - destiny.

Paurṇamāsī: (with contempt) O speaker of incoherent nonsense, be silent!
Why does destiny treat you in this way?

Text 205

yaśodā: bha-avadi kim bhanadi esa.

bha-avadi - O noble lady; kim - what?; bhanadi - say; esa - did she.

Yaśodā: O noble lady, what did she say?

Text 206

paurṇamāsī: gokuleśvari bādham asambhavyam.

gokula - of Gokula; īśvari - O queen; badham - certainly;
asambhavyam - impossible.

Paurṇamāsī: Queen of Gokula, it is impossible.

Text 207

(mukharā punaḥ karṇe lagati.)

mukharā - Mukharā; punaḥ - again; karṇe - in the ear; lagati - touches.

(Mukharā again whispers in her ear.)

Text 208

paurṇamāsī: mūḍhe jñātaṁ jñātam. mahā-
ratnenaiva bhrantāsi kṛtā.

mudhe - fool!; jnatam - understood; jnatam - understood; maha - great; ratnena
- by the jewel; eva - certainly; bhranta - bewildered; asi - you have been; kṛta -
done.

Paurṇamāsī: Fool! I know. I know. The syamantaka jewel has cast a spell on
you and turned into a fool.

Text 209

mukharā: nittini lalide tumam a-adu-a peccha.

nattini - granddaughter; lalide - Lalitā; tumam - you; aadu-a - coming; peccha -
look.

Mukharā: Granddaughter Lalitā, you come and look.

Text 210

(lalitā paurṇamāsī-mukhān īkṣate.)

lalitā - Lalitā; paurṇamāsī - of Paurṇamāsī; mukham - at the face; īkṣate - looks.

(Lalitā glances at the face of Paurṇamāsī.)

Text 211

paurṇamāsī: gacchāmas tatra ko doṣaḥ.

gacchamaḥ - we go; tatra - there; kaḥ - what?; doṣaḥ - fault.

Paurṇamāsī: Let us all go there. What's wrong with that?

Text 212

(iti sarvaḥ parikramanti.)

iti - thus; sarvaḥ - everyone; parikramanti - walks.

(Everyone walks.)

Text 213

paurṇamāsī: (lalitā-mukharābhyam saha kiñcid agre gatvā sautsukyam.)
katham alakṣyamāna-sarvāṅgāpi varāṅgi mad-
antare karuṇyam unmilayanti kiñcit camatkāram āropayati.

lalitā - Lalitā; mukharābhyam - and Mukharā; saha - with; kiñcit - somewhat;
agre - in front; gatva - going; sa - with; autsukyam - emotion; katham - how is it?;
alakṣyamāna - not observed; sarva - all; aṅga - the limbs of the body; api - although;
vara-angi - this girl with beautiful limbs; mat - of me; antare - in the heart;
karuṇyam - compassion; unmilayati - awakens; kiñcit - somewhat; camatkāram -
wonder; aropayati - causes to grow.

Paurṇamāsī: (Going a little ahead of Lalitā and Mukharā, she becomes suddenly filled with emotion.) How is that, even though I cannot clearly see Her, this very beautiful girl awakens such compassion and wonder in my heart?

Text 214

lalitā: (sannidhāya sa-gadgadā) a-i mando-ari kim ro-asi.

sannidhaya - approaching; sa - with; gadgadā - a choked up voice; a-i - O;
mando-ari - girl with the slender waist; kim - why?; ro-asi - are You crying.

Lalitā: (she approaches and says in a choked voice) O slender girl, why are You crying?

Text 215

rādhā: (mukhād añcalam apāśya sa-vikrośam.) hā hā kadham pi-a-sahi me lalidā. hā kadham vacchala bha-avadi. hā kadham ajji-a muharā. (ity ānandena ghūrṇanti bhūmau skhalati.)

mukhat - from Her face; ancalam - the edge of Her sari; apaśya - removing; sa - with; vikrośam - a series of exclamations; hā - ah!; hā - ah!; kadham - whether?; pi-a - dear; sahi - friend; me - My; lalida - Lalitā; hā - ah!; kadham - whether?; vacchala - affectionate; bha-avadi - the noble Paurṇamāsī; hā - ah!; kadham - whether?; ajji-a - the noble; muhara - Mukharā; iti - thus; ānandena - with bliss; ghurnanti - overcome; bhumau - to the ground; skhalati - She falls.

Rādhā: (She removes the edge of Her sari from Her face. She suddenly calls out.) Oh! Oh! Is this My dear friend Lalitā? Oh! Is this affectionate Paurṇamāsī? Oh! Is this noble Mukharā? (Overcome with happiness, She falls to the ground.)

Text 216

(lalitā vicitram kujantī rādhām āliṅgya pramoda-murcham nāṭayati.)

lalitā - Lalitā; vicitram - wonderful; kujanti - making inarticulate sounds; rādhām - Rādhā; āliṅgya - embracing; pramoda - of joy; murcham - the fainting; nāṭayati - represents dramatically.

(Lalitā utters an inarticulate sound of joy, embraces Rādhā, and then faints in happiness.)

Text 217

paurṇamāsī: ahaha bhoḥ katham vatsaiva sa me rādhikā. (ity uccair ākrandati.)

ahaha - aha!; bhoḥ - ah!; katham - whether?; vatsa - child; eva - certainly; sa - She; me - my; radhika - Rādhā; iti - thus; uccaiḥ - loudly; akranadati - she cries.

Paurṇamāsī: Oh! Oh! Is this my child Rādhā? (She loudly weeps.)

Text 218

mukharā: nattini puno vi laddhasi. (ity unmadam nāṭayati.)

nattini - O granddaughter; puno - again; vi - even; laddha - attained; asi - You are; iti - thus; unmadam - madness; nāṭayati - represents dramatically.

Mukharā: Granddaughter, I have found You again! (She becomes mad with happiness.)

Text 219

yaśodā: (rohinyā saha dhāvanti sa-gadgadam.) hā vacche ji-
asi. (iti mukham cumbati.)

rohinya - Rohini; saha - with; dhavanti - running; sa - with; gadgadam - a choked up voice; hā - O!; vacche - child; jiasa - You are alive; iti - thus; mukham - Her face; cumbati - she kisses.

Yaśodā: (Accompanied by Rohinī, she runs there and says with a choked voice) O child, You are alive! (She kisses Her face.)

Text 220

candrāvalī: (sotkampam) kim kkhu mama bahini rāhi cce-a esa. (iti skhalanti
kaṅṭhe gṛhṇāti.)

sa - with; utkampam - trembling; kim - whether?; kkhu - indeed; mama - my; bahini - sister; rahi - Rādhā; cce-a - indeed; esa - She; iti - thus; skhalati - she falls; kaṅṭhe - on the neck; gṛhṇāti - grasps.

Candrāvalī: (trembling) Is this my sister Rādhā? (She falls and embraces Rādhā's neck.)

Text 221

paurṇamāsī: aho tīvra-tṛṣṇārtanam maru-jaṅgale panaka-kulya svayam evonmilitā.

aho - ah!; tivra - sharp; tṛṣṇa - by thirst; artanam - of those who are afflicted; maru-jaṅgale - in the desert; panaka - for drinking; kulya - a stream; svayam - personally; eva - certainly; unmilita - has appeared.

Paurṇamāsī: Ah! A crystal stream of pure drinking-water has suddenly appeared before them who are dying of thirst in the desert.

Text 222

rādhā: (sarvāsām pādān abhivadya sotkaṅṭham) kusalini kim bahini me canda-ali.

sarvasam - of everyone; padan - to the feet; abhivadya - offering respectful obeisances; sa - with; utkaṅṭham - eagerness; kusalini - in an auspicious condition; kim - whether?; bahini - sister; me - My; canda-ali - Candrāvalī.

Rādhā: (She offers respectful obeisances to everyone's feet, and eagerly says) Is My sister Candrāvalī well?

Text 223

candrāvalī: (gādham pariṣvajya) bahini esa esaṃhi dujjani hada-canda-ali-a. (iti roditi.)

gadham - tightly; pariṣvajya - embracing; bahini - sister; esa - this; esa - this; aṃhi - I am; dujjani - the wicked; hada - wretched; canda-ali-a - Candrāvalī; iti - thus; roditi - cries.

Candrāvalī: (tightly embracing Her) My sister! I, I am the wicked, wretched Candrāvalī. (She cries.)

Text 224

rādhā: (sānanda-sambhramam padayoḥ patanti.) haddhi haddhi vidambidamhi hada-devvena.

sa - with; ānanda - bliss; sambhramam - and reverence; padayoḥ - before the feet; patanti - falling; haddhi - alas!; haddhi - alas!; vidambida - mocked; amhi - I am; hada - wretched; devvena - by fate.

Rādhā: (with bliss and reverence She falls at her feet) Ah! Ah! Wretched fate is mocking Me!

Text 225

(tataḥ praviśati kṛṣṇaḥ.)

kṛṣṇaḥ: (sānandam) cireṇādyā gokula-vāsinām ivātmānam abhimanyamānaḥ pramoda-mugdho 'smi.

tataḥ - then; praviśati - enters; kṛṣṇaḥ - Kṛṣṇa; sa - with; ānandam - joy; cirena - for a long time; adya - now; gokula - of Gokula; vasinam - a resident; iva - as if; atmanam - Myself; abhimanyamaṇaḥ - considering; pramoda - with happiness; muddhaḥ - overcome; asmi - I am.

(Kṛṣṇa enters.)

Kṛṣṇa: (joyful) After such a long time, now again I can think of Myself as a resident of Gokula. Now I am overcome with happiness.

Text 226

yaśodā: (kṛṣṇam abhimṛśya) jada diṭṭhi-ā vahu-dudi-o sappa-dahado khemi nikkantosi.

kṛṣṇam - Kṛṣṇa; abhimṛśya - touching; jata - O my son; diṭṭhi-ā - by good fortune; vahu - with this girl; dudi-o - as a second; sappa - of snakes; dahado - from the lake; khemi - well; nikkantosi - You have come.

Yaśodā: (touching Kṛṣṇa) My son, it is very fortunate that You and this girl

have both emerged from this lake of serpents unharmed.

Text 227

nava-vṛndā: gokuleśvari māyā-mayī seyaṁ bhujāṅga-saṁhatiḥ.

gokula - of Gokula; īśvari - O queen; maya-mayī - a magical illusion; sa iyam - this; bhujāṅga - of snakes; saṁhatiḥ - multitude.

Nava-vṛndā: Queen of Gokula, those snakes were an illusion created by magic.

Text 228

(sarve smitam kurvanti.)

sarve - everyone; smitam - smiles and gentle laughter; kurvanti - does.

(Everyone gently laughs and smiles.)

Text 229

lalitā: halā rāhe kahim visaha.

hala - O; rahe - Rādhā; kahim - where?; visaha - is Viśākhā.

Lalitā: Rādhā, where is Viśākhā?

Text 230

nava-vṛndā: paśyeyaṁ viśākhā nija-nirjharād utthāya sānandam ayati.

paśya - look!; iyam - she; viśākhā - Viśākhā; nija - own; nirjharat - from the river; utthaya - rising; sa - with; ānandam - happiness; ayati - comes.

Nava-vṛndā: Look! Viśākhā is happily coming here from the river.

Text 231

(sarva pratyudgamyā viśākhām āliṅgati. viśākhā gurūṇām pādān abhivandya rādhām āliṅgati.)

sarvaḥ - all the women; pratyudgamyā - approaching; viśākhām - Viśākhā; āliṅgati - embrace; viśākhā - Viśākhā; gurūṇām - of the superiors; pādān - the feet; abhivandya - offering respectful obeisances; rādhām - Rādhā; āliṅgati - embraces.

(All the women approach Viśākhā and embrace her. Viśākhā offers respectful obeisances to the feet of her superiors. She then embraces Rādhā.)

Text 232

lalitā: hā sahi viśāhe kim puṇo vi diṭṭhasi.

hā - O; sahi - friend; viśāhe - Viśākhā; kim - whether; puṇo - again; vi - even; diṭṭha - seen; asi - you are.

Lalitā: O friend Viśākhā, am I actually seeing you again?

Text 233

(ity ubhe gāḍham āliṅgataḥ.)

iti - thus; ubhe - they both; gāḍham - tightly; āliṅgataḥ - embrace.

(They tightly embrace each other.)

Text 234

candrāvalī: (janāntikam) bha-avadi bahini-e karam genhidum maha va-anena abbatthi-adu ajja-utto.

jana-antikam - aside to Paurṇamāsī; bha-avadi - O noble Paurṇamāsī; bahini-e - of the sister; karam - the hand; genhidum - to take; maha - of me; va-anena - by the statement; abbatthi-adu - requested; ajja-utto - the noble husband.

Candrāvalī: (aside to Paurṇamāsī) Noble lady, repeating my words, please beg my noble husband to accept the hand of my sister, Rādhā.

Text 235

paurṇamāsī: vatse dakṣinya-bhajam mūrdhanyasi. tad ākarṇaya
eṣā sādhvī ciram udayate devī daivī prasiddhir
vinyastāyaṁ madhuripu-kare rādhikāyāṁ bhavatyā
dhinvan bhāvī bhuvanam anayoḥ prema-saubhāgya-gaṇṭha-
nirghoṣākhyāḥ pariṇaya-vidhau ratnadharābhiṣekaḥ

vatse - O child; dakṣinya - gentleness and sincerity; bhajam - of those who possess; mūrdhanya - the most important; asi - you are; tat - therefore; ākarṇaya - please listen; eṣā - this; sadhvī - pure; ciram - for a long time; udayate - arises; devī - O queen; daivī - transcendental; prasiddhiḥ - fame; vinyastayam - placed; madhuripu - of Lord Kṛṣṇa, the enemy of the demon Mura; kare - in the hand; rādhikāyāṁ - when Rādhā; bhavatyā - by you; dhinvan - delighting; bhavi - will be; bhuvanam - the entire world; anayoḥ - of Them; prema - of love; saubhāgya - of the good fortune; gaṇṭha - of the bells; nirghoṣa - the sounds; akhyāḥ - the name; pariṇaya-vidhau - in the wedding ceremony; ratna - of jewels; dhara - of the flood; abhiṣekaḥ - the ceremonial bath.

Paurṇamāsī: My child, of all gentle, kind, and sincere girls, you are the best. Please listen. When you place Rādhā in Lord Kṛṣṇa's hand, then your pure transcendental fame will be established eternally. At the wedding ceremony of Rādhā and Kṛṣṇa the shower of jewels and the ringing of bells proclaiming the auspiciousness of Their love will delight the entire world.

Text 236

candrāvalī: (sa-harṣam) ajje maha vi eso cce-a- kamo. tā go-ulesari-e samam sappadi-adu.

sa - with; harṣam - happiness; ajje - O noble lady; maha - of me; vi - also; eso - this; cce-a - certainly; kamo - is the desire; ta - therefore; go-ula - of Gokula; isari-e - the queen; samam - with; sappadi-adu - may be done.

Candrāvalī: (jubilant) O noble lady, that is my desire also. You and Gokula's queen Yaśodā please arrange that it be done.

Text 237

(paurṇamāsī yaśodām āvedayati.)

paurṇamāsī - Paurṇamāsī; yaśodām - Yaśodā;avedayati - informs.

(Paurṇamāsī informs Yaśodā.)

Text 238

yaśodā: jada vaccha canda-ali kim pi abhaththedi.

jada - O son; vaccha - child; canda-ali - Candrāvalī; kimpi - something; abhaththedi - requests.

Yaśodā: Son, child Candrāvalī has something to ask You.

Text 239

kṛṣṇaḥ: amba kathaya. kam asyāḥ paripurayisyāmy abhilāsam.

amba - mother; kathaya - tell Me; kam - what? asyāḥ - of her; paripurayisyāmi - I will fulfill; abhilasam - the desire.

Kṛṣṇa: Mother, tell Me. What desire of her's will I now fulfill?

Text 240

yaśodā: evvam nedam.

evvam - in this way; nedam - this.

Yaśodā: It is something like that.

Text 241

kṛṣṇaḥ: amba yathājnapayati. (ity upasṛtya janāntikam.) devi durvāho 'yam gariyān mahā-bharaḥ. tad ito 'nyad ajnāpaya.

amba - My mother; yathā - as; ajnapayati - orders; iti - thus; upasṛtya - approaching; jana-antikam - whispers in the ear; devi - O queen; durvahaḥ - difficult to carry; ayam - this; gariyan - very heavy; maha - great; bharaḥ - burden; tat - therefore; itaḥ - than this; anyat - something else; ajnapaya - please order.

Kṛṣṇa: As My mother orders. (She comes close and whispers something in His ear.) My queen, this burden is very heavy. I cannot carry it. Please give Me a different order.

Text 242

candrāvalī: (sa-praṇayerṣyam) thane vijjhasi. jam laddha-kandosi. (iti rādhām kare dhṛtvā.) pundarikakkha esa me bahini amha-sa-asado vi tu-e pa-ura-pemmeṇa sambha-anijja. (iti kṛṣṇa-pāṇau samarpayati.)

sa - with; pranaya - of love; irsyam - the anger; thane - proper; vijjhasi - You are afraid; jam - because; laddha - obtained; kando - the opportunity; si - You are; iti - thus; rādhām - Rādhā; kare - in the hand; dhṛtvā - holding; pundarika-akkha - O lotus-eyed Kṛṣṇa, esa - this girl; ma - of me; bahini - the sister; amha - of us; sa-asado - in the presence; vi - even; tu-e - by You; pa-ura - with great; pemmena - love; sambha-anijja - should be accepted; iti - thus; kṛṣṇa - of Kṛṣṇa; panau - in the hand; samarpayati - places.

Candrāvalī: (with the anger of love) In this situation it is good for You to be timid. (She takes Rādhā's hand.) O Lotus-eyed Kṛṣṇa, in front of all of us, please accept this girl, my sister, Rādhā, and please love Her very dearly. (She places Rādhā's hand in Kṛṣṇa's.)

Text 243

kṛṣṇaḥ: (nīcaiḥ) devi kaś te prasādam nābhinandati. (iti sādaram gr̥hṇāti.)

nīcaiḥ - in a soft voice; devi - O queen; kaḥ - what person?; te - of you; prasadam - the mercy; na - would not; abhinandati - desire; iti - thus; sa - with; adaram - respect; gr̥hṇāti - takes.

Kṛṣṇa: (in a soft voice) My queen, what person would not yearn to attain your good wishes? (He reverentially accepts Rādhā.)

Text 244

(nepathye)

uddiśyamāna-saraṇir nanu raivatena
govardhanasya kara-sambhṛta-vāma-pāṇiḥ
bhallūka-malla-vadanād upalabhya vārtām
vindhyo mukunda-nagarīm naga-rāḍ upaiti

nepathye - behind the scenes; uddiśyamana - being indicated; saraṇiḥ - the pathway; nanu - certainly; raivatena - by the king of the Raivata Mountain; govardhanasya - of King Govardhana; kara - in the hand; sambhṛta - taken; vama - the left; paṇiḥ - hand; bhalluka-malla - of Jambavan, the powerful king of the Bhallukas; vadanat - from the mouth; upalabhya - learning; vartam - the news; vindhyaḥ - Vindhya; mukunda - of Lord Kṛṣṇa; nagarim - to the city; naga - of the mountains; rat - the king; upaiti - went.

A Voice From Behind the Scenes: Guided on the path by King Raivata, and his left hand placed in the hand of the King of Govardhana, the king of the Vindhya Hills, who heard the news from the mouth of Jāmbavān, now enters the city of Lord Kṛṣṇa.

Text 245

paurṇamāsī: paśyata paśyata

dhṛta-haladhara-pāṇiḥ parva-vedīm apūrvam
praviśati vasudevo vṛṣṇi-vīraiḥ paritaḥ
yadu-kula-ramaṇīnām śreṇībhiḥ sevyamānā
sadayam upanayanti revatiṃ devakī ca

paśyata - look!; paśyata - look!; dhṛta - held; haladhara - of Balarama; paṇiḥ - the hand; parva-vedīm - the place of the wedding ceremony; apūrvam - unprecedented; praviśati - enters; vasudevaḥ - Maharaja Vasudeva; vṛṣṇi - of the Vṛṣṇi dynasty; viraiḥ - by the heroes; paritaḥ - accompanied; yadu - of the Yadu; kula - dynasty; ramaninam - of the beautiful ladies; srenibhiḥ - by the multitudes; sevyamana - served; sa - with; dayam - kindness; upanayanti - bringing; revatiṃ - Revati; devaki - Devaki; ca - also.

Paurṇamāsī: Look! Look! Holding Balarāma's hand, and accompanied by the heroes of the Vṛṣṇi dynasty, Mahārāja Vāsudeva enters the extraordinary wedding arena. Attended by the beautiful ladies of the Yadu dynasty, and with great respect bringing Revatī with her, Queen Devakī also enters the arena.

Text 246

nava-vṛndā: paśyata paśyata

bhadrāyā dakṣiṇam pāṇim
śaibyāyaḥ savyam utsukā
karābhyām gṛhṇāti śyāmā
purastād iyam āyayau

paśyata - look!; paśyata - look!; bhadrayaḥ - of Bhadra; dakṣinam - the right; paṇim - hand; saibyayaḥ - of Saibya; savyam - the left; utsuka - eager; karābhyām - with both hands; gṛhṇāti - holding; syama - Syama; purastat - in the presence; iyam - she; ayayau - comes.

Nava-vṛndā: Look! Look! Holding Bhadrā's right hand and Śaibyā's left, eager Śyāmā has come.

Text 247

(nepathye)

vinīte rādhāyaḥ pariṇaya-vidhānānumatibhiḥ
svayam devyā tasmin pitur iha nibandhe muditayā
kumārīṇāṃ tāsāṃ ayam upanayan ṣoḍaśa kṛtī
sahasrāṇi smerah praviśati śatādhyāni garuḍaḥ

nepathye - behind the scenes; vinite - removed; rādhāyaḥ - of Rādhā; parinaya-vidhana - for the wedding; anumatibhiḥ - by permission; svayam - personally; devya - by Queen Rukmini; tasmin - when this; pituḥ - of her father; iha - here; nibandhe - in the restriction; muditaya - jubilant; kumarinam - of unmarried girls; tasam - of them; ayam - he; upanayan - bringing; sodasa - sixteen; kṛti - expert; sahasrani - thousand; smerah - smiling; praviśati - enters; sata - a hundred; adhyani - plus; garudaḥ - Garuda.

A Voice From Behind the Scenes: Now that, by cheerfully consenting to Kṛṣṇa's marriage with Rādhā, Queen Rukmiṇī has dissolved the restriction placed by her father, clever, smiling Garuda has entered with 16,100 unmarried girls.

Text 248

yaśodā: ammahe devvassa ekada savvado-muhi anu-ulada.

ammahe - aha!; devvassa - of destiny; ekada - for once; savvado-muhi - in all directions; anu-lada - favorableness.

Yaśodā: Ah! From all directions destiny is suddenly very friendly.

Text 249

paurṇamāsī: paśyata paśyata

dakṣiṇataḥ śrīdāmnā
valitaḥ subalena savyataḥ sphuratā

upacita-paramānandaḥ
praviśaty ayam agrato nandaḥ

paśyata - look!; paśyata - look!; dakṣinataḥ - on the right; sridama - by Sridama; valitaḥ - accompanied; subalena - by Subala; savyataḥ - on the left; sphurata - manifested; upacita - increased; parama - transcendental; ānandaḥ - whose bliss; praviśati - enters; ayam - he; agrataḥ - in the presence; nandaḥ - Maharaja Nanda.

Paurṇamāsī: Look! Look! With Śrīdāmā at his right and Subala at his left, jubilant Nanda Mahārāja enters.

Text 250

(praviśya yathā-nirdiṣṭo nandaḥ.)
nandaḥ: bhagavati caritārtho 'smi. cira-sambhṛtasya manorathasya pūraṇena.
(iti kṛṣṇam āliṅgati.)

praviśya - entering; yathā - as; nirdiṣṭaḥ - described; nandaḥ - Nanda; bhagavati - O noble lady; carita - attained; arthaḥ - purpose; asmi - I am; cira - for a long time; sambhṛtasya - held; manorathasya - of the desire; pūraṇena - by the fulfillment; iti - thus; kṛṣṇam - Kṛṣṇa; āliṅgati - embraces.

(As described, Nanda enters)

Nanda: Noble Paurṇamāsī, now that my long-cherished desire is fulfilled, I consider my life a complete success. (He embraces Kṛṣṇa.)

Text 251

(bhaginyau paurṇamāsīm antara kṛtya gopendram praṇamataḥ.)

bhaginyau - the two sisters; paurṇamāsī - Paurṇamāsī; antara-kṛtya - placing in the middle; gopa-indram - to Nanda, the king of the cowherd people; praṇamataḥ - offer respectful obeisances.

(With Paurṇamāsī between them, the two sisters offer respectful obeisances to Nanda, the king of the cowherd people.)

Text 252

nandaḥ: vatse parasparasya prāṇādhikyam bhajantyaubhāgyavatyau bhūyastam.

vatse - O children; parasparasya - mutually; prana-adhikyam - Lord Kṛṣṇa, who is more dear to you than your own life's breath; bhajantyaubhāgyavatyau - faithfully serving; saubhāgyavatyau - very fortunate; bhūyastam - may become.

Nanda: Children, You are both devoted to Kṛṣṇa, and You both consider Him more dear than Your own life's breath. May You both be blessed with all good fortune.

Text 253

paurṇamāsī:

nikhila-satīnām vṛndair
arundhatīyam nirundhati padavīm
anavāpta-vrata-lopā
lopamudrāpy asau milati

nikhila - all; satīnam - of chaste ladies; vṛndaiḥ - with multitudes; arundhati - Arundhati; iyam - she; nirundhati - blocking; padavīm - the path; anavāpta - not attained; vrata - of vows; lopa - transgression; lopamudra - Lopamudra; api - also; asau - she; milati - meets.

Paurṇamāsī: Accompanied by many chaste women, Arundhati and the chaste Lopamudrā meet on the path.

Note: Arundhati is the wife of the sage Vasiṣṭha, and Lopamudrā is the wife of the sage Agastya.

Text 254

nava-vṛndā:

gīrbāṇādhīpatiḥ puloma-tanayām ṛddhim sakhā dhurjateḥ

dhūmorṇām aravindabandha-vasuto gaurīm apām īśvaraḥ
tvaṣṭrīm caṇḍaruciḥ śivam marud asau svāhām kuśānus tathā
candraḥ paśyata rohiṇīm upanayan prapadyate dvārakām

girbana-adhipatiḥ - Indra, the king of the demigods; puloma - of Puloma;
tanayam - the daughter; rddhim - Rddhi; sakha - the friend; dhurjateḥ - of Lord
Siva; dhurmona - Dhurmona; aravinda-bandha-vasutaḥ - Yamaraja, the son to the
sun-god; gaurim - Gauri; apam - of the waters; īśvaraḥ - the king; tvastrim - the
daughter of Tvastra; candaruciḥ - the sun-god; sivam - Siva; marut - Marut; asau -
he; svaham - Svaha; kusanuḥ - Agni; tathā - in that way; candraḥ - the moon-god;
paśyata - look!; rohinim - Rohini; upanayan - bringing; prapadyate - have come;
dvarakam - to Dvaraka.

Nava-vṛndā: Indra, the king of the demigods, bringing his wife Śacī, the
daughter of Puloma, Śiva's friend Kuvera, bringing his wife Rddhi, Sūrya's son
Yamarāja, bringing his wife Dhūmorṇā, Varuṇa, the king of waters, bringing his
wife Gaurī, Sūrya, bringing his wife Samjñā, the daughter of Viśvakarmā, Marut,
bringing his wife Śivā, Agni, bringing his wife Svāhā, and Candra, bringing his wife
Rohiṇī, have all come to Dvārakā.

Text 255

(nepathye)

sairindhriyam sugandhān praṇayati vividhān aṅgarāga-prabandhān
dāmāny agre sudāmā mudita-matir asau bhūriśo nirmimīte
bhaṅgībhīr vāyako 'yam rucim iha racayaty ambarāṇām varāṇām
pūrṇānandābhighūrṇat-parijana-gahana-dvārakollālasīti

nepathye - behind the scenes; sairindhri - Kubja; iyam - she; sugandhan -
fragrant; pranayati - fashions; vividhan - various; aṅgaraga-prabandhan - cosmetics;
damani - flower garlands; agre - in the presence; sudama - the florist Sudama;
mudita - happy; matiḥ - at heart; asau - he; bhurisaḥ - many; nirmimite - fashions;
bhangibhiḥ - with many waves; vayakaḥ - the tailor; ayam - he; rucim - splendor;
iha - here; racayati - creates; ambaranam - of garments; varanam - beautiful; pūrṇa
- full; ānanda - with bliss; abhighurnat - becoming overwhelmed; parijana - with
people; gahana - thick; dvaraka - Dvaraka; ullalasi - splendid; iti - thus.

A Voice From Behind the Scenes: Kubjā, made many scented cosmetics. Happy
at heart, the florist Sudāmā made many flower garlands. By making many beautiful
garments, the tailor created a very charming scene. Filled with people overcome
with perfect happiness, the city of Dvārakā has become very splendid and glorious.

Text 256

lalitā: visāhe badham kidatthasi puṇo vi doṇam saṅgama-mahusava-damsaneṇa.

visahe - O Viśākhā; badham - certainly; kida - attained; attha - the purpose of life; asi - you are; puṇo - again; vi - indeed; doṇam - of the divine couple; saṅgama - of the meeting; mahu - the great; usava - of the festival; damsaneṇa - by the sight.

Lalitā: Viśākhā, by seeing the reunion of the divine couple, your life is now all-successful and all perfect.

Text 257

paurṇamāsī: yaśodā-mātaḥ. upasthito 'yaṁ sarvābhiṣeka-sambhāraḥ. tad alaṅkriyatām prathamam rādhayā saha parva-vedī. tataḥ krameṇa kumārībhiś ca.

yaśodā-mataḥ - O Kṛṣṇa, whose mother is Yaśodā; upasthitaḥ - arrived; ayam - this; sarva - all; abhiṣeka - for the abhiṣeka ceremony; sambhāraḥ - the paraphernalia; tat - therefore; alaṅkriyatām - may be decorated; prathamam - first; rādhāya - Rādhā; saha - with; para-vedī - the arena of the marriage ceremony; tataḥ - then; krameṇa - one by one; kumārībhiḥ - with the girls; ca - and.

Paurṇamāsī: Son of Yaśodā, we have all the ingredients for the abhiṣeka ceremony. Now the wedding arena may be decorated. Decorate it first with Rādhā, and then with the other girls, one by one.

Text 258

kṛṣṇaḥ: (sarvam abhinandya janāntikam) praneśvari rādhe prathayasva. kim ataḥ param priyam karavāṇi.

sarvam - everyone; abhinandya - welcoming; jana-antikam - aside to Rādhā; prana - of My life; īśvari - O queen; radhe - ORādhā; prarthayasva - please ask; kim - what?; ataḥ - from this; param - further; priyam - pleasure; karavāṇi - may I do.

Kṛṣṇa: (Welcome everyone, and then whispers to Rādhā) O Rādhā, queen of My life, ask a favor of Me. What may I do to please You?

Text 259

rādhā: (sānandam sanskr̥tena)

sakhyas tā militā nisarga-madhura-premābhirāmī-kṛtā
yāmiyām samagamsta samstavavati svasruś ca goṣṭheśvarī
vṛndāraṇya-nikuñja-dhāmni bhavatā saṅgo 'py ayam raṅgavān
samvṛttaḥ kim ataḥ param priyataram kartavyam atrāsti me

sa - with; ānandam - bliss; sanskr̥tena - in Sanskrit; sakhyaḥ - gopi friends; taḥ - they; militaḥ - met; nisarga - natural; madhura - sweetness; prema - love; abhirami-kṛtaḥ - beautiful; yami - sister; iyam - she; samagamsta - attained; samstavavati - with her friends; svasruḥ - mother-in-law; ca - also; goṣṭha - of Vraja; īśvari - the queen; vṛnda-aranya - of Vṛndāvana forest; nikuñja - of the groves; dhāmni - in the abode; bhavat - of You; saṅgaḥ - the association; api - also; ayam - this; raṅgavan - blissful; samvṛttaḥ - is obtained; kim - what?; ataḥ - then; param - further; priyataram - more pleasing; kartavyam - may be done; atra - here; asti - is; me - for Me.

Rādhā: (blissful, She says in Sanskrit) In this forest of Vṛndāvana I have found My beautiful, charming, and affectionate gopī friends, I have found My sister Candrāvalī, and all her friends. I have obtained Yaśodā-devī, the queen of Vraja as My mother-in-law, and I have also attained Your company, which brings Me the greatest happiness. What can be more pleasing to Me than all these things?

Text 260

tathāpīdam astu

cirād āśā-mātram tvayi viracayantaḥ sthira-dhiyo
vidādhyur ye vāsam madhurima-gabhīre madhu-pure
dadhānaḥ kaiśore vayasi sakhitām gokula-pate
prapadyethās teṣām paricayam avaśyam nayanayoḥ

tathā api - still; cirat - after a long time; sa-matram - yearning; tvayi - for You; viracayantaḥ - doing; sthira - steady; dhiyaḥ - with intelligence; vidadhyuḥ - do; ye - those who; vāsam - residence; madhura - with sweetness; gabhire - deep;

madhupure - in Vṛndāvana; dadhanaḥ - manifesting; kaisore - in youth;vayasi - in the age; sakhitam - the position of being a friend; gokula - of Gokula; pate - O master; prapadyethaḥ - please attain;tesam - of them; paricayam - association; avasyam - certainly;nayanayoḥ - of the eyes.

Still, please grant this one benediction. To those persons who reside in the profoundly sweet land of Vṛndāvana and who for a long time yearn with a steady heart to someday attain You, please O master of Gokula, appear before their eyes as their youthful friend.

Text 261

kim ca

yā te līlā-pada-parimalodgāri-vanya-parītā
dhanyā kṣaunī vilasati vṛtā māthurī mādhubhiḥ
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
samvītaṁ tvam kalaya vadanollāsi-veṇur vihāram

kim ca - furthermore; ya - which; te - of You; lila - of transcendental pastimes; pada - places; parimala - fragrance; udgari - emitting; vanya - with forests; parita - filled;dhanya - auspicious; kṣauni - place; vilasati - splendid;vrta - endowed; mathuri - the district of Mathura; madhubhiḥ - with multitudes of sweetness; tatra - there; asmabhiḥ - with us;catula - beautiful; pasupi - gopis; bhava - by love; mugdha - overwhelmed;antarabhiḥ - whose hearts; samvitaḥ - accompanied; tvam - You;kalaya - please manifest; vadana - at the mouth; ullasi - splendid; venuḥ - the flute; viharam - pastimes.

O Lord who places the glistening flute to Your handsome mouth, please also grant this benediction. In the district of Mathurā, where the many forests bear the sweet fragrance of places where You enjoy pastimes, and which is auspicious, splendid, and endowed with all kinds of sweetness, please always enjoy transcendental pastimes with Us gopīs, whose hearts are overcome with love for You.

Text 262

kṛṣṇaḥ: priye tathāstu.

priye - O beloved; tathā - in that way; astu - may it be.

Kṛṣṇa: Beloved, so be it.

Text 263

rādhā: kadham vi-a. (kṛṣṇaḥ sthagitam ivāpasavyato vilokate.)

kadham - how?; vi-a - like; kṛṣṇaḥ - Kṛṣṇa;sthagitam - concealed; iva - as if; apasavyataḥ - to the right; vilokate - glances.

Rādhā: How will that be? (Kṛṣṇa casts a concealed glance to the right.)

Note: In the preceding verse Rādhā asked that Kṛṣṇa enjoy pastimes with Her in Mathurā (Vṛndāvana). Kṛṣṇa immediately agreed. In this statement Rādhā asks: "We are now in Dvārakā. How will we go to Vṛndāvana from here?"

Text 264

(praviśaya gārgyā sahāpaṭī-kṣepeṇaikānamśā.)

ekānamśā: sakhi rādhe mātṛā saṁśayaṁ kṛthāḥ. yato bhavatyāḥ śrīmad-gokule tatraiva vartante. kintu mayaiva kāla-kṣepārtham anyathā prapancitam. tad etan manasy anubhūyatām. kṛṣṇo 'py esa tatra gata eva pratiyatām.

praviśya - entering; gargya - Gargi; saha - with; apati – the curtain; ksepena - with tossing aside; ekanamsa - Ekanamsa; sakhi - O friend; radhe - Rādhā; ma - don't; atra - in this matter; samsayam - doubt; kṛthāḥ - do; yataḥ - because; bhavatyāḥ - You;srīmat - filled with transcendental beauty and opulence; gokule - in Gokula; tatra - there; eva - certainly; vartante - are;kintu - however; maya - by me; eva - certainly; kala - of time; ksepa - by the force; artham - the purpose; anyathā - in a different way; prapancitam - is manifested; tat - therefore; etat - this; manasi - in theheart; anubhuyatam - may be perceived; kṛṣṇaḥ - Kṛṣṇa; api - also; esaḥ - He; tatra - there; gataḥ - gone; eva - certainly; pratiyatam - may be understood.

(Tossing aside the stage-curtain, Ekānamśā hastily enters with Gārgī.)

Ekānamśā: Friend Rādhā, do not doubt. At this moment You are standing in the beautiful and opulent abode of Gokula (Vṛndāvana), although by the power of time I have arranged it in a different way. This truth You will be able to see directly

within Your heart. Please understand that You are in Vṛndāvana and Your Kṛṣṇa is standing by Your side.

Text 265

gargi: (svagatam) phalidam me tada-muhado sudena.

svagatam - aside; phalidam - become fruitful; me - of Me; tada - of the father; muhado - from the mouth; sudena - by what was heard.

Gārgī: (aside) Now the words I heard from my father's mouth have borne fruit.

Text 266

(rādhā praṇidhāya vaisvasyam nāṭayati.)

gargi: sahi samassasihi samssasihi. (rādhā samāśvasya tiryak kṛṣṇam avalokate.)

rādhā - Rādhā; pranidhaya - reflecting; vaisvasyam - the state of being overwhelmed; nāṭayati - represents dramatically; sahi - O friend; samassasihi - please compose Yourself; samassasihi - please compose Yourself; rādhā - Rādhā; samasvasya - composingHerself; tiryak - crookedly; kṛṣṇam - at Kṛṣṇa; avalokate - stares.

(Considering all this, Rādhā is overcome with emotion.)

Gārgī: Friend, compose Yourself. Compose Yourself. (Rādhā composes Herself, and then stares at Kṛṣṇa with crooked eyes.)

Text 267

kṛṣṇaḥ: priye bhūyaḥ kim te priyam karavāṇi.

priye - O beloved; bhuyah - again; kim - what?; te - forYou; priyam - favor; karavani - may I do.

Kṛṣṇa: Beloved, what else may I do to please You?

Text 268

rādhā: (smitam kṛtvā) bahiraṅga-janālakṣyatayā śrī-gokulam api sva-svarūpair alaṅkaravāmeti.

smitam - a smile; kṛtvā - doing; bahiraṅga-jana – by outsiders; alakṣyataya - by invisibility; sri-gokulam - Sri Gokula; api - also; sva - own; svarupaiḥ - by forms; alaṅkaravama - let Us decorate; iti - thus.

Rādhā: (smiles) Unseen by outsiders, let Us both decorate this land of Gokula (Vṛndāvana) in Our original transcendental forms.

Text 269

kṛṣṇaḥ: priye tathāstu. tad ehi. svasus tavābhyarthanam abandhyam karavāma. (iti sarvair āvṛtau niṣkrāntau.) (iti niṣkrāntāḥ sarve.)

priye - O beloved; tathā - in that way; astu - may be; tat - therefore; ehi - please come; svasuḥ - of Your sister; tava - of You; abhyartham - requested; abandhyam - not barren; karavama - let Us make; iti - thus; sarvaiḥ - by everyone; avṛtau - accompanied; niṣkrāntau - They both exit; iti - thus; niṣkrāntāḥ - exits; sarve - everyone.

Kṛṣṇa: Beloved, so be it. Come. Let Us arrange that Your sister Candrāvalī's request will not have been spoken in vain. (Accompanied by everyone, They exit.) (Everyone Exits.)

Epilogue

Text 1

nāṭake samucitam apīśvaraḥ
svairam aprakaṭayann udāttatām
tatra manmatha-manoharo harir

līlayā lalita-bhāvam ayayau

natake - in this way; samucitam - nicely; api - although; īśvaraḥ - the Supreme Personality of Godhead; svairam - voluntarily; aprakatayan - not manifesting; udattatam - the character of a hero; tatra - there; manmatha - as cupid; manoharaḥ - charming; hariḥ - Kṛṣṇa; lilaya - by pastimes; lalitā - charming; bhavam - nature; ayayau - attained.

In this play the Supreme Personality of Godhead is the hero. More handsome than cupid, His transcendental pastimes make Him the most charming and playful person.

Text 2

pūrṇam kalā-catuḥ-ṣaṣṭyā
lakṣaṇair bhūṣaṇair api
bhajantu śrita-gandharvam
dhīrā lalita-mādhavam

pūrṇam - filled; kala - of arts; catuḥ-ṣaṣṭyā - with 64; lakṣaṇaiḥ - with puns; bhūṣaṇaiḥ - and literary ornaments; api - also; bhajantu - may worship; śrita - attained; gandharvam - musical poetry; dhīraḥ - those who are intelligent and learned; lalitā-mādhava - Lalitā-mādhava.

This Lalita-Mādhava is filled with the 64 arts, with puns, with various literary ornaments, and with musical poetry. They who are learned and intelligent will worship this Lalita-Mādhava.

Text 3

nandeṣu-vedendu-mite
śukrasya māsasya tithau caturthyām
dine dineśasya hariṁ praṇamya
samāpayam bhadravane prabandham

nanda - 9; isu - 5; veda - 4; indu - 1; mite - measured; saka - saka; abde - year; sukrasya - May-June; masasya - of the month; tithau - day; caturthyām - on the 14th; dine - on the day; dineśasya - of the sun; hariṁ - to Kṛṣṇa; praṇamya - bowing; samāpayam - I have finished; bhadravane - in Bhadravana; prabandham - this book.

In the Śāka year 1459 (A.D. 1537), in the month of Śūkra (May-June), on Sunday, the 14th day of the moon, after offering my respectful obeisances to Lord Kṛṣṇa, I have completed this book in the forest of Bhadravana.

Text 4

tata-sthenāpi gambhīre
rasa-srotasi yat mayā
sarvato-mukham ākīrṇam
tat kṣamadhvam manīṣinaḥ

tata - on the shore; sthena - staying; gambhīre - in the deep; rasa - of nectar; srotasi - river; yat - because; maya - by me; sarvataḥ-mukham - everywhere; akīrṇam - scattered; tat - therefore; kṣamadhvam - may forgive; manīṣinaḥ - the learned.

Standing on the shore, in all directions I have freely sprinkled the nectar water of the stream of transcendental mellows. I pray the exalted devotees will forgive me.