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Meditation on Lord Kṛṣṇa From the Padma Purāna

Text 1

suma-prakara-saurabhodgalitady-ullasat-
su-śakhi-nava-pallava-prakara-namra-śobha-yutam
praphulla-nava-mañjarī-lalita-vallarī-veṣṭitam
smareta satatam śivam śita-matiḥ su-vṛndavanam

suma - of flowers; prakara - multitude; saurabha - fragrant; udgalita - expanded; adi - beginning; ullasat - shining; su-śakhi - beautiful trees; nava - new; pallava - sprouts; prakara - multitude; namra - bending; śobha - beauty; yutam - with; praphulla - blossoming; nava - new; mañjarī - buds; lalita - graceful; vallarī - vines; veṣṭitam - embraced; smareta - one should meditate; satatam - always; śivam - auspicious; śita - sharp; matiḥ - intelligence; su-vṛndavanam - on beautiful Vṛndāvana.

With sharp intelligence one should meditate on Vṛndāvana forest, which is fragrant with many flowers, and beautiful with many trees bending with new blossoms and graceful vines bearing many blossoming buds.

Texts 2-4

vikasi-sumano-rasavadana-mañjulaiḥ sañcarac-
chilī-mukha-sukhodgatair mukharitantaram jhañkrtaiḥ
kapota-śuka-śarika-para-bhṛtadibhiḥ patribhir
viranitam itas tato bhujagaśatru-nṛtyakulam

kalinda-duhituś calal-lahari-vipluṣam vahibhir
vinidra-sarasīruhodara-rajāś-cayodghusaraiḥ
pradīpita-manobhava-vraja-vilasinī-vasasam
vilolana-parair niṣevitam anaratam marutaiḥ

pravala-nava-pallavam marakata-cchadam mauktika-
prabha-prakara-korakam kamala-nana-raga-phalam
sthaviṣṭham akhilartubhiḥ satata-sevitam kama-dam
tad-antar api kalpakañghripam udañcitam cintayet

vikasi - blossoming; sumanaḥ - sumanah flowers; rasa - nectar; asvadana -

relishing; mañjulaiḥ - with buds; sañcarat - moving; chilī-mukha - bees; sukha - happiness; udgataiḥ - attained; mukharita - talkative; antaram - within; jhankrtaiḥ - with humming; kapota - with doves; śuka-śarika - parrots; para-bhṛta - cuckoos; adibhiḥ - beginning with; patribhiḥ - by birds; viranitam - filled with sounds; itaḥ - here; tataḥ - and there; bhujagaśatru - of peacocks; nṛtya - with dances; akulam - filled; kalinda-duhituḥ - of the Yamunā; calat - moving; lahari - waves; vipluṣam - current; vahibhiḥ - carrying; vinidra - unsleeping; sarasīruha - lotuses; udara - within; rajaḥ - nectar; caya - multitude; udghusaraiḥ - sprinkling nectar; pradīpita - inflamed; manobhava - Kamadeva; vraja - of Vraja; vilasīnī - of the splendid and playful girls; vasasam - of the garments; vilolana-paraiḥ - moving; niṣevitam - served; anaratam - eternally; marutaiḥ - by breezes; pravala - of leaves; nava - new; pallavam - sprouts; marakata - emerald; chadam - splendor; mauktika - pearl; prabha - splendor; prakara-korakam - expanding buds; kamala-nana-raga-phalam - with many glorious lotus fruits; sthaviṣṭham - established; akhila - all; ṛtubhiḥ - with seasons; satata-sevitam - always served; kama-dam - fulfilling desires; tat - that; antaḥ - within; api - also; kalpakaanḡhripam - kalpa-druma tree; udañcitam - tall; cintayet - one should meditate.

One should meditate on Vṛndāvana forest, which is filled with the humming of bees happily tasting the nectar of blossoming sumanaḥ flowers, with the cooing of doves, parrots, cuckoos, and other birds, and with the dancing of peacocks, and which is eternally served by pleasant breezes that blow over the Yamunā's restless waves, carry nectar from the unsleeping lotus flowers, and move the garments of the splendid and playful girls of Vraja, girls inflamed with passionate love for Lord Kṛṣṇa, and one should also meditate on a tall kalpa-vṛkṣa tree there, a tree with emerald leaves, pearl buds, and red lotus fruits, a tree that fulfills all desires and blossoms in every season.

Text 5

su-hema-śikharacale uditā-bhanu-vad bhasuram
 adho 'sya kanaka-sthalīm amṛta-sikarasariṇaḥ
 pradīpta-maṇi-kuṭṭimam kusuma-reṇu-puñjajjvalam
 smaret punar atandrito vigata-ṣaṭ-taraṅgambudhaḥ

su-hema-śikharacale - on a golden mountain; uditā-bhanu-vat - like a rising sun; bhasuram - splendid; adhaḥ - below; asya - of Him; kanaka - golden; sthalīm - land; amṛta - nectar; śikarasariṇaḥ - showers; pradīpta - splendid; maṇi - jewel; kuṭṭimam - mosaic floor; kusuma-reṇu-puñja - with flower pollen; ujjvalam - splendid; smaret - should meditate; punaḥ - again and again; atandritaḥ - without becoming fatigued; vigata - gone; ṣaṭ - six; taraṅga - waves; ambudhaḥ - ocean.

Again and again, free from the six waves of material faults, and without ever becoming fatigued, one should always meditate on Vṛndāvana's ground, which is paved with gold and jewels, splendid like the sunrise on golden Mount Meru,

glorious with flower pollen, and flooded with showers of nectar.

Text 6

tad-ratna-kuṭṭīma-niviṣṭa-mahiṣṭa-yoga-
pīṭhe 'ṣṭa-patram aruṇaṁ kamalaṁ vicintya
udyad-virocana-sarocir amuṣya madhye
sañcintayet sukha-niviṣṭam atho mukundam

tad-ratna-kuṭṭīma-niviṣṭa-mahiṣṭa-yoga-pīṭhe - in that spiritual place paved with jewels; aṣṭa - eight; patram - petals; aruṇam - red; kamalam - lotus flower; vicintya - meditating; udyad-virocana-sarocir - splendid like the rising sun; amuṣya - of that; madhye - in the middle; sañcintayet - should meditate; sukha - happily; niviṣṭam - entered; athaḥ - then; mukundam - Lord Kṛṣṇa.

Then one should meditate on an eight-petal red lotus flower in the midst of that spiritual world paved with jewels. Then one should meditate on Lord Kṛṣṇa, who is splendid like the rising sun, happily staying in the midst of that lotus flower.

Text 7

sutra-maheti-dalitañjana-megha-puñja-
pratyagra-nīla-jalajanma-samana-bhasam
su-snigdha-nīla-ghana-kuñcita-keśa-jalaṁ
rajan-manojña-śitikanṭha-śikhaṇḍa-cuḍam

sutra-maheti-dalitañjana - black mascara; megha-puñja - monsoon clouds; pratyagra-nīla-jalajanma - blue lotus flowers; samana - equal; bhasam - splendor; su-snigdhanīla-ghana - glistening dark clouds; kuñcita-keśa-jalam - curly hair; rajan-manojña-śitikanṭha-śikhaṇḍa-cuḍam - with a graceful and splendid peacock feather-crown.

One should meditate on Lord Kṛṣṇa, who is splendid like black mascara, monsoon clouds, or blue lotus flowers, whose curly hair glistens like a dark monsoon cloud, who wears a splendid and charming peacock-feather crown, . . .

Text 8

rolamba-lalita-sura-druma-sura-sampad-
yuktaṁ samutkaca-navotpala-karṇa-puram
lolalibhiḥ sphurita-bhala-tala-pradīpta-
gorocana-tilakam ujjala-cilli-capam

rolamba - with bees; lalita - graceful; sura-druma - kalpa-vrksa tree; sura - sun; sampat - glory; yuktam - with; samutkaca-navotpala-karṇa-puram - with lotus earrings; lolalibhiḥ - restless; sphurita - manifested; bhala-tala - on the forehead; pradīpta - splendid; gorocana-tilakam - gorocana tilaka; ujjvala-cilli-capam - a splendid bow.

. . . who is splendid like the sun or like a sura-druma tree with a playful swarm of black bees, who wears new lotus earrings, the splendid bow of whose forehead is decorated with gorocanā tilaka, . . .

Text 9

apurna-śarada-gataṅka-śaśaṅka-bimba-
kantanam kamala-patra-viśala-netram
ratna-sphuran-makara-kunḍala-raśmi-dīpta-
gaṇḍa-sthalī-mukuram unnata-caru-nasam

apurna-śarada-gataṅka-śaśaṅka-bimba - full autumn moon; kanta - splendid; ananam - face; kamala - lotus; patra - petal; viśala - large; netram - eyes; ratna - jewels; sphurat - glistening; makara - shark; kunḍala - earrings; raśmi-dīpta - splendid; gaṇḍa-sthalī - cheeks; mukuram - mirror; unnata-caru-nasam - graceful raised nose.

. . . whose face is splendid like a full autumn moon, whose large eyes are lotus petals, whose mirror cheeks are splendid with glistening jewel shark-earrings, whose nose is gracefully raised, . . .

Text 10

sindura-sundarataradharam indu-kunda-
mandara-manda-hasita-dyuti-dīpitasam
vanya-pravala-kusuma-pracayavakṣipta-
graiveyakojjvala-manohara-kambu-kaṅṭham

sindura-sindura; sundaratarā - most handsome; adharam - lips; indu-kunda - jasmine flowers; mandara - mandara flower; manda - gentle; hasita - smile; dyuti-dīpitasam - splendid; vanya-pravala-kusuma-pracayavakṣipta - made with forest pravala flowers; graiveyaka - necklace; ujjvala-manohara-kambu-kaṅṭham - splendid and graceful conchshell neck.

. . . whose lips are glorious like red sindūra, whose gentle smile is splendid like mandāra and jasmine flowers, whose graceful conchshell neck is splendid with a necklace of forest pravāla flowers, . . .

Text 11

matta-bhramad-bhramara-ghuṣṭa-vilambamana-
santanaka-prasara-dama-pariṣkṛtāmsam
haravali-bhagana-rajita-pīvaroro-
vyoma-sthalī-lasita-kaustubha-bhanumantam

matta-bhramad-bhramara-ghuṣṭa-vilambamana - filled with intoxicated restless bumblebees; santanaka-prasara-dama - garland of santanaka flowers; pariṣkṛta - decorated; amsam - shoulders; hara - of necklaces; avalī - with a multitude; bhagana-rajita - splendid; pīvara - broad; uruḥ - chest; vyomasthalī - sky; lasita - splendid; kaustubha-bhanumantam - with the sun of the Kaustubha jewel.

. . . whose shoulders are decorated with a great santānaka-flower garland that attracts many intoxicated and restless bumblebees, who is glorious with many necklaces, whose chest is a great sky where the sun of the Kaustubha jewel shines, . . .

Text 12

śrīvatsa-lakṣana-sulakṣitam unnatāmsam
ajanu-pīna-parivṛtta-sujata-bahum
abandhurodaram udara-gabhīra-nabhim
bhṛṅgaṅgana-nikara-mañjula-roma-rajim

śrīvatsa-lakṣana-sulakṣitam - marked with Śrīvatsa; unnatāmsam - broad shoulders; ajanu - reaching to His knees; pīna - broad; parivṛtta-sujata - graceful; bahum - arms; abandhurodaram - graceful abdomen; udara-gabhīra-nabhim - large and deep navel; bhṛṅgaṅgana-nikara - bees; mañjula-graceful; roma-rajim - line of hairs.

. . . who is gracefully marked with the Śrīvatsa, whose shoulders are broad, whose graceful broad arms reach to His knees, whose belly is graceful, whose navel is large and deep, whose abdomen is marked with a line of hairs graceful like a swarm of black bees, . . .

Text 13

nana-mani-praghaṭitaṅgada-kaṅkanormi-
graiveya-sarasana-nupura-tuṅḍa-bandham
divyaṅga-raga-paripiṅjaritaṅga-yaṣṭim
apīta-vastra-parivīta-nitamba-bimbam

nana-mani-praghaṭita - made with many jewels; aṅgada-kaṅkana-urmi-graiveya-sarasana-nupura-tuṅḍa-bandham - bracelets, armllets, anklets, and other ornaments; divyaṅga-raga - with splendid ointment; paripiṅjarita - anointed; aṅga - of the body; yaṣṭim - the staff; apīta-vastra - with yellow garments; parivīta - covered; nitamba-bimbam - hips.

. . . who wears jewel bracelets, armllets, anklets, and other ornaments, whose limbs are anointed with splendid ointments, whose hips are covered with a yellow garment, . . .

Text 14

caruru-janum anuvṛtta-manojña-jaṅgham
kantonnaya-prapada-nindita-kurma-kantim
manikya-darpana-lasan-nakha-raja-rajad-
raktaṅguli-cchadana-sundara-pada-padmam

caruru-janum - graceful thighs and knees; anuvṛtta-manojña-jaṅgham - graceful legs; kanta - splendid; unnaya - raised; prapada - toes; nindita - rebuked; kurma - ofturtles; kantim - splendor; manikya - ruby; darpana - mirror; lasat - splendid; nakha - of nails; raja - kings; rajat - shining; rakta - red; aṅguli - toes; chadana - covering; sundara - handsome; pada-padmam - lotus feet.

. . . whose knees and thighs are graceful and handsome, whose legs are graceful and handsome, whose splendid raised toes eclipse the glory of graceful turtles, whose handsome lotus feet are ringed with regal red toenails glistening like a line of ruby mirrors, . . .

Text 15

matsyaṅkuśari-dara-ketu-yavabja-vajraiḥ
samlakṣitaruna-karaṅghri-talabhiramam
lavanya-sara-samudaya-vinirmitaṅgam
saundarya-nindita-manobhava-deha-kantim

matsya - fish; aṅkuśa - elephant goad; ari - ari; dara - conchshell; ketu - flag; yava - barleycorn; abja - lotus; vajraiḥ - thunderbolt; samlakṣita - marked; aruna - red; kara - hands; aṅghri - and feet; tala - surface; abhiramam - charming; lavanya-sara-samudaya-vinirmitaṅgam - whose limbs are most beautiful; saundarya - beauty; nindita - rebuked; manobhava - of Kamadeva; deha - of the body; kantim - the glory.

. . . whose charming palms and soles are marked with a fish, elephant-goad, ari, conchshell, flag, barleycorn, lotus, and thunderbolt, whose limbs are most handsome, who eclipses Kāmadeva's splendid handsomeness, . . .

Text 16

asyaravinda-paripurita-venu-randhra-
lolat-karaṅguli-samīrita-divya-ragaiḥ
śāśvad-bhavaiḥ kṛta-niviṣṭa-samasta-jantu-
santana-sannatim ananta-sukhambu-raśim

asya - mouth; aravinda - lotus; paripurita - filled; venu - flute; randhra - hole; lolat - moving; karaṅguli - fingers; samīrita - spoken; divya - splendid; ragaiḥ - with melodies; śāśvad-bhavaiḥ - eternal; kṛta-niviṣṭa - entered; samasta - all; jantu - people; santana - multitude; sannatim - sound; ananta-sukhambu-raśim - a limitless flood of bliss.

. . . who, filling the opening of His flute with the breath from His lotus mouth, and gracefully moving His fingers over its holes, plays splendid and eternal melodies that plunge all living entities into a limitless flood of bliss, . . .

Text 17

gobhir mukhambuja-vilīna-vilocanabhir
udho-bhara-skhalita-manthara-manda-gabhiḥ
dantagra-daṣṭa-pariśiṣṭa-tṛṇaṅkurabhir
alambi-valadhi-latabhir athabhivītam

gobhiḥ - with cows; mukhambuja - lotus face; vilīna - entered; vilocanabhiḥ - eyes; udhaḥ - udder; bhara - burden; skhalita - tripped; manthara-manda-gabhiḥ - going slowly; dantagra - teeth; daṣṭa - chewed; pariśiṣṭa - remnant; tṛṇaṅkurabhiḥ - of grass; alambi-valadhi-latabhiḥ - moving among the vines; athabhivītam - surrounded.

. . . who is surrounded by many surabhi cows, cows whose eyes enter into His lotus face, cows that walk slowly and stumble because of their great udders, cows that sit among the vines and chew their cud, . . .

Text 18

samprasnuta-stana-vibhuṣana-purna-niśca-
lasyad-dṛḍha-kṣarita-phenila-dugdha-mugdhaiḥ
veṇu-pravartita-manohara-manda-gīta-

dattocca-karṇa-yugalair api tarṇakaiś ca

samprasnuta - flowing; stana - breasts; vibhuṣaṇa - ornament; purṇa - full; niścala - unmoving; asya - face; dṛḍha - firm; kṣarita - flowing; phenila - foam; dugdha - milk; mugdhaiḥ - charming; veṇu - by the flute; pravartita - done; manohara - charming; manda - slow; gīta - melodies; datta - placed; ucca - up; karṇa-yugalaiḥ - with both ears; api - even; tarṇakaiḥ - by the calves; ca - also.

. . . who is surrounded by calves that, as they hear the beautiful slow melodies of the flute, prick up their ears and stand motionless, the foam of the milk from the ornament of their mothers' udders still in their mouths, . . .

Text 19

pratyagra-śṛṅga-mṛdu-mastaka-samprahara-
samrambha-bhavana-vilola-khuragra-pataiḥ
amedurair bahulasasragalair udagra-
pucchaiś ca vatsatara-vatsatārī-nikayaiḥ

prati - each; agra - tip; śṛṅga - horn; mṛdu - soft; mastaka - face; samprahara - battle; samrambha-bhavana - agitation; vilola - moving; khuragra-pataiḥ - hooves; ameduraiḥ - soft; bahulasasragalaiḥ udagra-pucchaiḥ - with raised tails; ca - and; vatsatara-vatsatārī-nikayaiḥ - with many calves.

. . . calves that, with raised tails and delicate restless hooves, but their soft horns in enthusiastic battle, . . .

Text 20

hambha-rava-kṣubhita-dig-valayair mahadbhir
adhyukṣabhiḥ pṛthu-kakud-bhara-bhara-khinnaiḥ
uttambhitaḥ śruti-puṭī-paripīta-vaṁśa-
dhvanamṛtoddhata-vikasi-viśala-ghonaiḥ

hambha-rava - mooing; kṣubhita - agitated; dig-valayaiḥ - the directions; mahadbhiḥ - great; adhyukṣabhiḥ - sprinkling; pṛthu-kakud-bhara-bhara-khinnaiḥ - with great humps; uttambhitaḥ - raised; śruti-puṭī - ears; paripīta - drunk; vaṁśa - of the flute; dhvana - sound; amṛta - nectar; uddhata-vikasi-viśala-ghonaiḥ - with great raised snouts.

. . . and by great bulls with mooing that filled all the directions and with great humps and long raised snouts lifted as they drink with their raised ears the nectar

of the flute, . . .

Text 21

gopaiḥ samana-guna-śīla-vayo-vilasa-
veśaiś ca murcchita-kala-svana-venu-vīnaiḥ
mandocca-tara-ṣaṭu-gana-parair vilola-
dor-vallarī-lalita-lasya-vidhana-dakṣaiḥ

gopaiḥ - with gopas; samana - equal; guna - qualities; śīla - character; vayah - age; vilasa - pastimes; veśaiḥ - garments; ca - and; murcchita - enchanted; kala-svana-venu-vīnaiḥ - with the sweet music of the flute and vina; mandocca-tara-ṣaṭu-gana-paraiḥ - expert at slow, high singing; vilola - restless; dor-vallarī - vines of the arms; lalita-lasya - graceful dancing; vidhana-dakṣaiḥ - expert.

. . . who is also surrounded by many cowherd boys, boys like Him in qualities, character, age, pastimes, and garments, boys who play enchanting melodies on the flute and viṇā, boys expert at singing sweetly, boys expert at dancing, boys whose arms are graceful like flowering vines, . . .

Text 22

jaṅghanta-pīvara-kaṭī-ratāṭī-nibaddha-
vyalola-kiṅkiṇī-ghaṭa-ranitair aṭadbhiḥ
mugdhais tarakṣu-nakha-kalpita-kanta-bhuṣair
avyakta-mañju-vacanaiḥ pṛthukaiḥ parītam

jaṅghanta - at the end of the legs; pīvara - broad; kaṭī - hips; ratāṭī-nibaddha - bound with a sash; vyalola-kiṅkiṇī-ghaṭa-ranitaiḥ - with tinkling ornaments; aṭadbhiḥ - wandering; mugdhaiḥ - charming; tarakṣu - hyena; nakha - claws; kalpita - made; kanta-bhuṣaiḥ - with graceful ornaments; avyakta-mañju-vacanaiḥ - with charming words; pṛthukaiḥ - many; parītam - endowed.

. . . boys walking in the forest, their broad hips bound with sashes and tinkling ornaments, boys decorated with ornaments of hyena claws, boys eagerly speaking very eloquent words, . . .

Text 23

atha su-lalita-gopa-sundarīnam
pṛthu-kabarīṣa-nitamba-mantharanam
guru-kuca-bhara-bhaṅguravalagna-
tri-bali-vijṛmbhita-roma-raji-bhajam

atha - then; su-lalita-gopa-sundarīnam - of very graceful, playful, and beautiful gopis; pṛthu-kabarīṣa - with great braids; nitamba - hips; mantharaṇam - slow; guru-kucabhara - buxom; bhaṅgura - graceful; avalagna - resting; tri-bali - three lines; vijṛmbhita - yawning; roma-raji-bhajam - with hairs.

. . . who is eternally served by many beautiful, graceful, playful gopis, gopis with long braids, broad hips, full breasts, three graceful folds and a graceful line of hairs on their abdomens, . . .

Text 24

tad-ati-rucira-caru-venu-vadya-
mṛta-rasa-pallavitaṅgajaṅghripasya
mukula-vimala-ramya-ruḍha-romod-
gama-samalaṅkṛta-gatra-vallarīnam

tad-ati-rucira-caru-venu-vadya - very beautiful flute music; amṛta-rasa - nectar; pallavita - blossomed; aṅgaja - limbs; aṅghripasya - of the tree; mukula - buds; vimala - splendid; ramya - charming; ruḍha - risen; roma - hairs; udgama - rising; samalaṅkṛta - decorated; gatra - limbs; vallarīnam - vines.

. . . gopis who are like vines embracing the tree of Lord Kṛṣṇa, a tree blossoming with flowers of beautiful nectar music, vines bearing splendid and beautiful new buds of bodily hairs standing erect in ecstasy, . . .

Text 25

tad-ati-rucira-manda-hasa-candra-
tapa-parijṛmbhita-raga-vari-raśeḥ
taralata-taraṅga-bhaṅga-vipruṭ-
prakara-ghana-śrama-bindu-santatanam

tad-ati-rucira-manda-hasa - very charming gentle smiles; candratapa - moonlight; parijṛmbhita - yawning; raga - of love; vari-raśeḥ - of the ocean; taralata-taraṅga-bhaṅga - of restless waves; vipruṭ - of drops; prakara - multitudes; ghana - intense; śrama-bindu - drops of perspiration; santatanam - multitude.

. . . gopis whose charming gentle smiles are moonlight that brings tidal waves to the Lord's ocean of ecstatic love, gopis who find themselves splashed by waves of perspiration in their transcendental pastimes, . . .

Text 26

tad-ati-lalita-manda-cilli-capa-
cyuta-niṣitekṣana-mara-bana-vṛṣṭya
dalita-sakala-marma-vihvalaṅga-
praviṣṭa-duḥsaha-vepathu-vyathanam

tad-ati-lalita - very graceful; manda - gentle; cillicapa - bow; acyuta - infallible; niṣita - sharp; ikṣana - glances; mara - of Kāmadeva; baṇa - of arrows; vṛṣṭya - with a shower; dalita - pierced; sakala - all; marma - vital organs; vihvala - agitated; aṅga - limbs; praviṣṭa - expanded; duḥsaha - unbearable; vepathu - trembling; vyathanam - agitation.

. . . gopis who tremble, their hearts deeply wounded by the shower of infallible sharp Kāmadeva's arrows shot from the bow of the Lord's eyebrows, . . .

Text 27

tad-ati-rucira-veṣa-rupa-śobha-
mṛta-rasa-pana-vidhana-lalasanam
pranaya-salila-pura-vahinīnam
alasa-vilola-vilocanambujanam

tad-ati-rucira-veṣa-rupa-śobha - of their very great beauty; amṛta-rasa - nectar; pana-vidhana - drinking; lalasanam - eager; pranaya - of love; salila - of water; pura - flood; vahinīnam - carrying; alasa-vilola-vilocanambujanam - restless lotus eyes.

. . . gopis who yearn to drink the nectar of the Lord's handsomeness, gopis plunged in an ocean of love for the Lord, gopis who with restless lotus eyes gaze at the Lord, . . .

Text 28

visraṁsat-kavarī-kalapa-vigalat-phulla-prasunasravan-
madhvī-lampāṭa-cañcarīka-ghaṭayasam sevitanam muhuḥ
maronmada-mada-skhalan-mṛdu-giram alola-kañcy-ullasan-
nīvī-viślathamana-cīna-sicayantarcir-nitamba-tviṣam

visraṁsat - loosened; kavarī-kalapa - braids; vigalat - falling; phulla-prasunasravat - flowers; madhvī-lampāṭa-cañcarīka-ghaṭaya - with bees eager for honey; asam - of them; sevitanam - served; muhuḥ - again and again; maronmada-mada - overcome with amorous desires; skhalat - stumbling; mṛdu-giram - sweet words; alola-kañcy - moving belts; ullasat - glistening; nīvī - belts; viślathamana - loosened; cīna-sicaya - with silk garments; antarcir-nitamba-tviṣam - with

splendid hips.

. . . gopis whose loosened braids decorated with falling flowers are served by bees eager to drink honey, gopis stuttering in the passion of love, gopis whose belts are loosened on their splendid hips, . . .

Text 29

skhalita-lasitra-padambhoja-mandabhighaṭa-
cchurita-mani-tula-koṭi-akulaśa-mukhanam
calad-adhara-dalanam kuḍmala-pakṣmalakṣi-
dvaya-sarasiruhanam ullasat-kunḍalanam

skhalita - stumbling; lasitra - glorious; padambhoja - lotus feet; manda - gentle; abhighata-cchurita - struck; mani - jewel; tula-koṭi - anklet; akula - filled; aśa - direction; mukhanam - faces; calad-adhara-dalanam - trembling flower-petal lips; kuḍmala - flower-bud; pakṣmalakṣi-dvaya - eyelids; sarasiruhanam - lotus; ullasat-kunḍalanam - splendid earrings.

. . . gopis whose splendid lotus feet are decorated with tinkling anklets, gopis whose trembling lips are flower-petals, gopis whose eyelids are lotus buds, gopis decorated with glistening earrings, . . .

Text 30

draghiṣṭa-śvasana-samīranabhitapa-
pramlani-bhava-darunauṣṭha-pallavanam
nanopayana-vilasat-karambujanam
alībhiḥ satata-niṣevitam samantat

draghiṣṭa-śvasana-samīrana - with great sighs; abhitapa - distress; pramlani-bhava - wilting; darunauṣṭha-pallavanam - of flower-bud lips; nanopayana-vilasat-karambujanam - of splendid and expert lotus hands; alībhiḥ - by friends; satata-niṣevitam - always served; samantat - completely.

. . . gopis whose flower-petal lips sigh again and again, gopis whose expert hands are splendid lotus flowers.