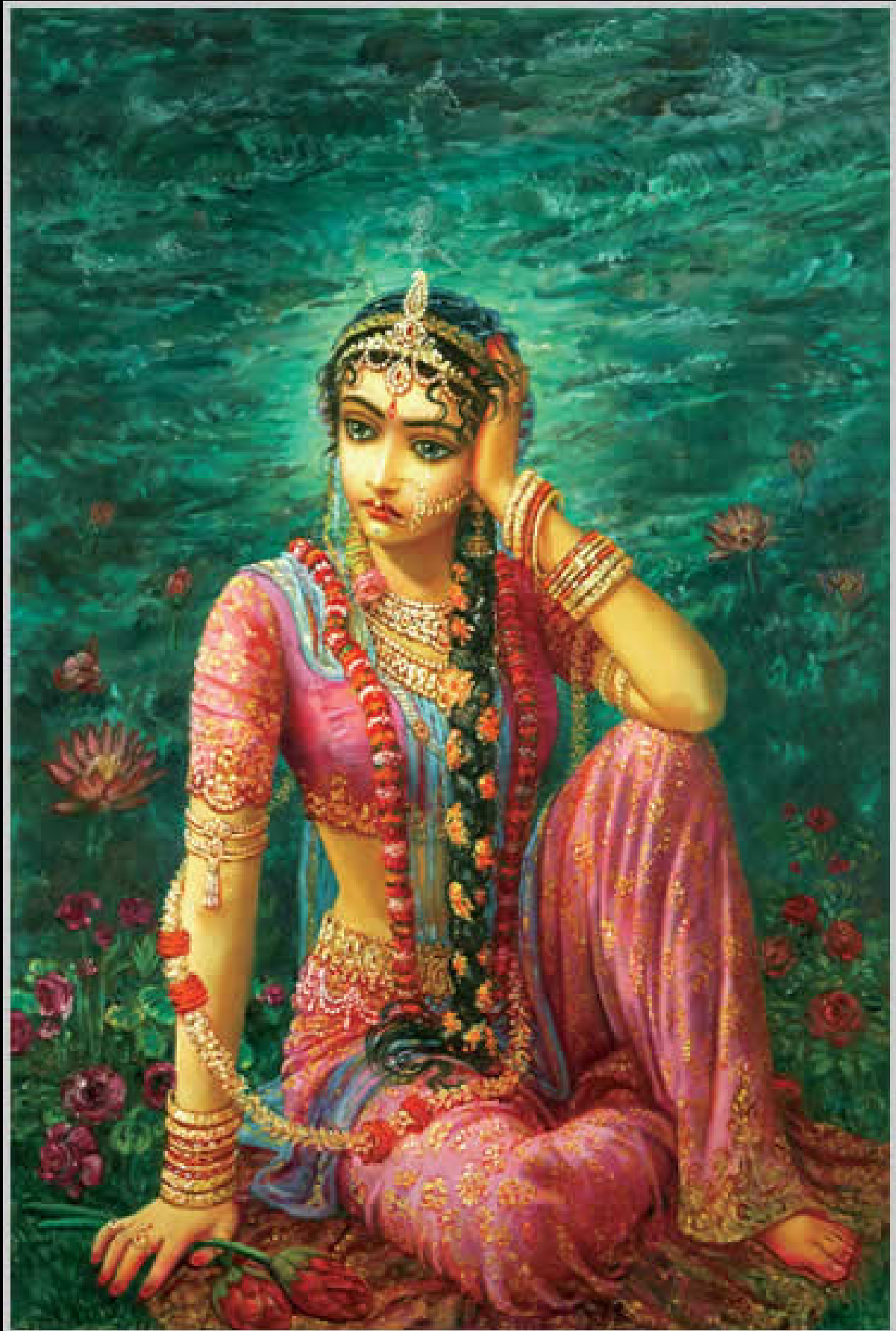


Glories of Shri Radha



Shri Radha's Appearance

Eternal Age: 14 years-2 months-15 days.

Complexion: Molten Gold.

Cloth: Blue like rainclouds.

Srimati Radharani is the eternal consort of Lord Krishna. Five thousand years ago, when Lord Krishna came to this planet to perform His pastimes, Srimati Radharani also appeared. The following is adapted from a lecture by His Holiness Varshana Swami:

"On a half-moon night in the month of Bhadra, King Vrishabhanu came to the Jamuna to bathe and found himself engulfed in a golden aura, the golden aura of pure love. It was emanating from a lotus, which had a baby girl standing on its whorl. When the king returned to the palace with the baby, Queen Kirtida was delighted. She was also shocked that the girl was blind.

"Lord Krishna's mother, Yashoda, heard that her best friend Kirtida had a baby, so she came to visit along with her husband and her son. Krishna crawled up to the cradle and pulled Himself up and looked in. At that moment, Srimati Radharani's eyes fluttered and opened wide and blossomed like lotuses. It seems that she did not want to see anything of this world, only the form of Sri Krishna. Everyone was delighted.

"Srimati Radharani is the mother of the universe, the spiritual mother of all souls. And the concept of mother is the most sacred symbol-that of purity, selflessness, caring, sharing, nurturing, and love. That is why our sacred mantra is the holy names. It is the holy names in the vocative. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.

"'Hare' means 'Radhe.' It is a plaintive, desperate cry for the mother. 'Radhe! Please wake us up from this nightmare of mortal life! Remind us of the father we have forgotten and take us home!'"

"Hare" means crying out to Radhe in the following mood of Shrila Raghunatha dasa Goswami:

tvad-alokana-kalahi-
damsair eva mrtam janam
tvat-padabja-milal-laksa-
bhesajair devi jivaya

TRANSLATION

O Shri Radharani, the queen of Vrndavana, with the medicine of the red lac from Your lotus feet, please bring back to life this person now dead from the bites of the black snake of not seeing You. (Vilapa-kusmanjali)

tavaivaasmi tavaivaasmi
na jivaami tvayaa vinaa
iti vijnaaya devi tvam
naya mam caranaantikam

"I am certainly Yours alone! I am Yours alone! I cannot live without You! O Shri Radhadevi, please understand this and pull and bring me to Your lotus feet."

In Krishna consciousness, devotees carefully worship Srimati Radharani as the bestower of devotional service to Krishna, by attentively chanting Her name in the Hare Krishna Maha-mantra, by worshiping Her deity form, and by following and preaching the Holy Names and the Instructions of the most merciful Shri Gauranga Mahaprabhu, who is the combined form of Shri Radha and Shri Krishna.

Shrimati Radharani's glorious birth

Shri Radha Krishna Gannodesha Dipika by Shrila Rupa Goswami.

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Shrimati Radharani's glorious birth occurred on the eighth day of the bright moon in the month of Bhadra. Although generally not full on that day, the moon appeared full to celebrate Radharani's appearance in this world.

Ideally one should either total fast or fast from grains etc. for the full Shri Radhashtami Tithi from sunrise to sunrise next day. But some fast only till noon on Radhashtami stating that Shri Radha appeared at noon so they can have a feast at noon.

Chapter Two

Sridama-Radha-kalaha-varnana

Description of the Quarrel Between Sridama and Radha

1-2 On whose request did Krsna come to the surface of the earth, what the Lord did before He returned to His own abode, how He removed the earth's burden, and how He killed the demons, of all these I will, carefully thinking of what happened, tell you the story.

3 Listen and I will tell you of Lord Hari's descent as a cowherd boy. His arrival in Gokula, and Radha's descent as gopi.

4 Listen and I will tell you in detail what before you heard me tell only briefly in the story of Sankhacuda's death.

5 Sridama quarrelled with Radha and She cursed him to become the demon Sankhacuda.

6 Then Sridama cursed Radha: Go to a human womb in Vraja! Become a girl of Vraja and walk on the earth's surface!

7 Afraid of Sridama's curse, She went to Sri Krsna and said: I will become a gopi! Sridama cursed Me! What will I do to prevent it! O breaker of fears please tell me.

8 How can I live without You? O Lord, without You every moment will become a hundred yugas.

9-10 My heart bursts into flames when the blinking of My eyes separates Us. O Lord glorious as the autumn moon, using the cakora birds of My eyes I drink the nectar of Your face day and night. I declare that You are My heart, My self, My mind and My body.

11 You are My eyes and My power to see. You are My life. You are My treasure. Awake or asleep, I always meditate on Your lotus feet. O Lord, without serving You I cannot live for a moment.

12 Hearing these words, Lord Krsna placed His beautiful beloved on His chest. He reassured Her and removed Her fears. He said:

13-14 O girl with the beautiful face, during the Varaha-kalpa I will go to the earth. You will go with Me and also take birth on the earth. O goddess, I will go to Vraja and enjoy pastimes (with You) in the forest.

15 You are more dear to Me than life. If I am present why should You be afraid?

Saying this, Lord Hari, the master of the universes, became silent.

16 For this reason the master of the universes went to Nanda's Gokula. Why should He be afraid? Of what would He, the killer of fears, be afraid?

17 Pretending to fear the illusory potency, He assumed the appearance of a gopa, approached Radha, and enjoyed pastimes with Her.

18-19 To keep the promise He made when the demigod Brahma prayed to Him, Lord Krsna came to earth with the gopis, removed the earth's burden and then returned to His own abode.

20 Sri Narada said: Why did Sridama quarrel with Radha? What you briefly told before, now please tell at length.

21 Sri Narayana Rsi said: One time, in a rasa-mandala in a secluded place in a great forest in Goloka, Lord Hari enjoyed pastimes with Sri Radha. Overcome with bliss, Radha could not understand Herself or anything else.

22 Leaving Her unsatisfied in the midst of Their pastimes, He went to enjoy amorous pastimes with Viraja, another gopi.

23 Beautiful Viraja resembled Radha. She has a billion beautiful gopi friends.

24 As she sat on a jewel throne, this gopi, who thought Lord Krsna more dear than life, and who was fortunate and glorious among women, saw Lord Hari approach.

25 Lord Hari looked at her, her face glorious as the autumn moon, and she, ravishingly beautiful, smiled, and with crooked eyes gazed at Him.

26 She was eternally sixteen years old, in the full bloom of youth. She wore exquisite garments and Her beauty was richer with jewel ornaments.

27 Seeing that she was being tortured by Kamadeva's arrows and the hairs of all her limbs were erect with excitement, Lord Hari at once enjoyed pastimes with her.

28-29 In the great forest, in a secluded place, in a circle of jewels, on a bed made of flowers, as she embraced to her chest the Lord of her life, who is more glorious than millions of Kamadevas, Viraja fainted, overcome with the bliss by enjoying amorous pastimes with Lord Krsna.

30 Seeing Lord Hari embraced by her in the jewel pavilion, Radha's friends at once told their mistress.

31 Hearing their words, Radha became angry and lay down on Her bed.

32 Her eyes like red lotus flowers, the goddess wept bitterly. The great goddess said to them: "Show Him to Me."

33 If you speak the truth, then come with Me. I will give Krsna and this gopi the result They deserve.

34 When I punish her who will save her? With her quickly bring Lord Hari's other lovers also.

35-36 Don't bring that smiling, crooked-hearted, nectar-mouthed pot of poison to My home. Instead, take the Lord to My beautiful pavilion and keep Him there.

37 Hearing Radha's words, some gopis became frightened, and they all folded their hands and humbly bowed their heads and necks.

38 Standing before Her, they all said to the Lord's eternal beloved: "We will show You the Lord with Viraja."

39 After hearing their words, beautiful Radha, ascended a chariot. She departed with 1 630 000 000 gopis, travelling on a chariot...

40 ...made of many regal jewels, splendid as millions of suns, roofed with thirty million domes made of regal jewels, splendid with a variety of colourful flowers, pulled by colourful horses,...

41 ...with ten thousand wheels, enchanting the heart, travelling as fast as the mind, beautiful with ten million pillars and many different glorious jewels,...

42 ...with many wonderful and colourful beautiful pictures, with many rubies in the inside rooms, with many jewels decorating the wheels,...

43 ...with four hundred thousand splendid and wonderful wheels decorated with wonderful bells and tinkling ornaments,...

44 ...with a hundred thousand jewel palaces, with doors made of the best of jewels, with jewel pictures,...

45 ...with domes of the best regal jewels, with splendid spires, with delicious foods and exquisite garments,...

46 ...beautiful with many jewel beds, jewel cups and cases, and golden platforms,...

47 ...with ten million ruby staircases, with very beautiful syamantaka and kaustubha jewels,...

48 ...splendidly beautiful with wonderful forests and lakes and hundreds of groves of millions of lotus flowers,...

49 ...with splendid jewel domes and spires eighty miles wide and eight hundreds miles high,...

50 ...splendid with ten million garlands of parijata, kunda, karavira and yuthika flowers,...

51 ...fragrant with many very beautiful campaka, nagesa, mallika, malati, and madhavi flowers,...

52 ...decorated with many garlands of kadamba flowers and thousand petal lotuses,...

53 ...decorated with wonderful forests, lakes, and colourful flower gardens, fast as the wind, the best of all chariots,...

54 ...covered with exquisite fine cloth, decorated with hundreds of jewel mirrors,...

55 ...decorated with sapphires and white camaras, fragrant with sandal, aguru, musk and kunkuma,...

56 ...splendid with ten million parijata-decorated beds, ten million flags, and ten million bells,...

57 ...with ten million jewel beds covered with wonderful and colourful blankets, fragrant with campaka flowers, sandal and kunkuma,...

58 ...decorated with flower-pillows, and perfect for amorous pastimes, and also decorated with many beautiful things never seen or heard of before.

59 O sage, quickly descending from the chariot thus described, Lord Hari's beloved goddess Radha, at once went to Him in the pavilion of jewels.

60 At the entrance She saw a handsome, smiling, lotus-faced guard accompanied by a hundred thousand gopas.

61 To that gopa, who was Sri Krsna's dear friend named Sridama, goddess Radha, Her eyes now like red lotuses, angrily said:

62 Go away! O servant of a rake, go away! I will see what kind of beautiful lover Your master has now!

63 Hearing Radha's words, strong and fearless Sridama, holding a stick in his hand, did not allow Her to enter.

64 Their lips trembling, the other gopis angrily pushed the servant Sridama.

65 Hearing a great commotion from the people of Goloka and understanding that Radha was angry, Lord Hari disappeared.

66 Hearing the word "Radha" and seeing Lord Hari disappear, Viraja became afraid. By practice of mystic yoga she gave up her life.

67 Her body at once became a river circling Goloka.

68 That river was filled with jewels, very deep, eight hundred million miles wide, and ten times as long.

Chapter Three

Sri Radha-Sridama-sapodbhava The Cursing of Sri Radha and Sridama

1 O sage, when She went to the pavilion of amorous pastimes Radha did not see Lord Hari. Seeing the river that Viraja had become, She went home.

2 Seeing that His eternal beloved had become a river, Sri Krsna loudly wept on the beautiful shore of that Viraja River.

3 "O best, best of lovers, come to Me! O beautiful one, beautiful one, how can I live without you?"

4 "By My blessing now become the most beautiful of women, and the empress of rivers.

5 :Now have a form more beautiful than the beautiful form you had. O chaste one, your previous form has now become a river."

6 "Raise from the water and come to Me."

Taking a new form, and beautiful like Radha, she approached Lord Hari.

7 Wearing yellow garments and her lotus face smiling, with crooked eyes she gazed at the Lord of Her life and He gazed at her.

8 She was oppressed by the burden of her hips and thighs, and her breasts were swollen and high.

9 She was the most beautiful of beautiful women, and She was fortunate and glorious among women. She was the colour of a beautiful campaka flower and her lips were ripe bimba fruits.

10 Her beautiful teeth were like ripe pomegranate seeds,, her face was an autumn moon, and her eyes were blossoming dark lotuses.

11 She was decorated with a dot of musk and many dots of red sindura. She was beautiful with beautiful designs and pictures. Her braided hair was very beautiful.

12 Jewel earrings resting on her cheeks, She was decorated with a necklace of jewels and glorious with a necklace of pearls. On the tip of her nose was an elephant pearl.

13 She was splendid with jewel armlets and bracelets and a bracelet of shells. She was opulent with many tinkling ornaments and tinkling jewel anklets.

14 Seeing her so beautiful and so full of love for Him, the Lord of the universes at once embraced her and kissed her again and again.

15 Going to a secluded place, the all-powerful Lord again and again enjoyed many different kinds of amorous pastimes, beginning with viparita-lila, with His beloved.

16 Accepting the Lord's invincible semen, passionate and fortunate Viraja at once became pregnant.

17 After a hundred celestial years of pregnancy, she gave birth to seven handsome sons from the Lord.

18 In this way the Lord's eternal beloved became the mother of seven sons. She was very happy with her seven sons.

19 One day, her heart filled with amorous desires, the saintly girl again enjoyed pastimes with Lord Hari in a secluded place in Vrndavana forest.

20 Then, frightened by his brothers, her youngest son came there and went to his mother's lap.

21 Seeing her son was afraid, she who was an ocean of kindness left Lord Hari and placed the boy on her lap. Then Krsna went to Radha's home.

22 When she had comforted the boy she noticed that her beloved was no longer there. Her heart filled with unsatisfied desires, she lamented greatly.

23 She angrily cursed her son: "You will become an ocean of salt-water. The living entities will never drink your water."

24 Then she cursed all the boys: "Those fools will go to the earth! Fools, go to beautiful Jambudvipa on the earth!"

25 "They will not stay together in one place, but will stay each in his own place. They will stay happily around different islands.

26 "They may enjoy pastimes with the rivers on these islands."

In this way, because of his mother's curse, the youngest boy became an ocean of salt-water.

27 The youngest then told the other boys about their mother's curse. Unhappy, all the boys went to their mother.

28 After hearing their mother's words, they offered obeisances to her feet. Then, their necks bowed with devotion, they all went to the surface of the earth.

29 O sage, they became seven oceans around the seven islands. From the youngest to the eldest, each ocean was twice as large as the preceding one.

30 They became oceans of salt-water, sugarcane juice, wine, clarified butter, yoghurt, milk and sweet water. Their liquid will be used to cultivate grains on the earth.

31 In this way they became seven oceans around the seven islands of the earth. Unhappy in separation from their mother and brothers, all the boys wept.

32 Tormented by separation from her sons, chaste Viraja wept again and again. She fainted out of grief she felt

for her sons and husband.

33 Understanding that she was drowning in an ocean of grief, Radha's master, His lotus face smiling, came to her again.

34 When she saw Lord Hari she stopped weeping and lamenting. Gazing at her beloved, she became plunged in an ocean of bliss.

35 Overcome with passion, she placed Lord Hari on her lap and enjoyed pastimes with Him. In this way, even though she had abandoned her sons, Lord Hari became pleased with her.

36 His eyes and face filled with happiness, He gave her a benediction: "Beloved, I will always come to you.

37 "Like Radha you will be dear to Me. By the power of My blessing you will always protect your sons."

38 Seeing Sri Krsna with Viraja as he spoke these words, Radha's friends told their mistress.

39 Hearing this, Radha lay down in the palace of anger and wept. Then Krsna entered that palace and approached Her.

40 O Narada, accompanied by Sridama, Krsna stood at Radha's door. When She who is the queen of the rasa dance saw Her beloved Lord Hari, She became angry and said:

41 O Lord Hari, You have many other lovers in Goloka. Go to them! Why do You need Me?

42 Even though Your dear lover Viraja, out of fear of Me, left her body and became a river, still You go to her!

43 Build a palace on her shore and stay with her. Stay with her. Go to her. She became a river. You became a river also.

44 Because they belong to the same class, it is glorious for one river to associate with another river. As they happily eat together and sleep together they feel great love for each other.

45 O crest jewel of divine persons, when they hear from Me that You are enjoying pastimes with a river, the great souls will smile.

46 They who say You are the master of the universes do not truly know Your heart. The Personality of Godhead, who is the Supersoul in the hearts of all, now desires to enjoy pastimes with a river!

47 After speaking these words, angry goddess Radha stopped. Surrounded by a hundred thousand gopis, She would not rise from Her bed.

48 Some gopis carried camaras in their hands, some carried fine garments, some carried betelnuts in their hands, and some carried flower-garlands in their hands.

49 Some carried cups of scented water in their hands, some carried lotus flowers in their hands, some carried red sindura in their hands, and some carried flower garlands in their hands.

50 Some carried jewel ornaments in their hands, some carried black kajjala, some carried flutes and vinas in their hands, and some carried combs in their hands.

51 Some carried aviras in their hands, some carried yantras in their hands, some carried scented oil in their hands, some most beautiful women carried karatalas in their hands, and some carried toy balls.

52 Some played mrdangas, murajas, flutes and karatalas, some expertly sang, and some expertly danced.

53 Some carried toys in their hands, some carried cups of honey in their hands, some carried cups of nectar in their hands, and some carried footstools in their hands.

54 Some carried garments and ornaments in their hands, some served Radha's feet, some stood before Her with folded hands, and some spoke prayers glorifying Her.

55 How many stood before Her? O sage, millions and millions stood outside.

56 As Krsna stood at the door, Radha's friends, who held sticks, would not allow Him to enter.

57 As the Lord of Her life stood before Her, Radha spoken to Him words that were inaccurate, not worthy to be spoken, improper, and very harsh.

58 O Krsna, O lover of Viraja, get away from Me! O Lord Hari, o restless debauchee, why do You trouble Me?

59 Go at once to Padmavati! Go to beautiful Ratnamala or Vanamala whose beauty has no equal!

60 O lover of a river, O master of the demigods, O guru of the demigods' guru, I know who You are. Auspiciousness to You! Go! Go from My asrama!

61 Again and again You act like a human! Rake, enter a human womb! Leave Goloka and go to Bharata-varsa!

62 O Susila, Sasikala, Padmavati, Madhavi, stop this criminal! What need have we for Him?

63 After hearing Radha's words, the gopis spoke to Lord Hari words there were beneficial, truthful, gentle, sweet, and appropriate to that circumstance.

64 Some said: "O Lord Hari, for a moment go to another place. When Radha's anger subsides we will bring You

here."

65 Some very affectionately said: "Go home for a moment. You make Radha blissful. Except for You, who can protect Her.

66 O sage, out of love for Radha some gopis said to Lord Hari: "For a moment go to Vrndavana forest until Her anger subsides."

67 Some joked to the Lord: "O passionate one, by devotedly serving Her You will appease the jealous anger of Your passionate beloved."

68 Some said to the Lord: "Go to another wife in the meantime, O Lord, we will bring the result You earnestly desire."

69 Some stood smiling before Lord Hari and said: "Go to Her and pacify Her jealous anger."

70 Some gopis spoke harshly to the Lord of their lives: "Who can see Radha's lotus face now?"

71 Some said to the all-powerful Lord: "O Lord Hari, go to another place, and when Her anger is over You may return."

72 Some beautiful and arrogant gopis said to Him: "IF You don't go to another's home, we will force You to go."

73 Some beautiful gopis then surrounded the smiling, peaceful, and cheerful Supreme Lord of all and prevented Him from entering.

74 Forced by the gopis, Lord Hari, who is the first cause of the world's causes, left and went to another's home. Then Sridama became angry.

75 His lotus eyes now red, Sridama angrily spoke to the supreme goddess, Sri Radha, whose lotus eyes were also red with anger.

76 Sridama said: O mother, why do You speak these harsh words to my master? O goddess, You rebuke Him without any consideration and for no reason.

77-79 You mock the Supreme Personality of Godhead, who is the master of Brahma, Ananta, Siva and is the master of Sarasvati, Laksmi, Laya, Maya and Prakrti, who is beyond the modes of material nature, who is self-satisfied, and whose desires are all fulfilled. Know that it is only because of Your service to Him and Your worship of His feet that You have become the best of goddesses and the queen of all. O beautiful one, You do not understand Him. How can I have the power to describe Him?

80 With a playful bend in His eyebrows He can create many millions of millions of goddesses like You. You do not understand Him, the Lord who is beyond the modes of material nature.

81 In Vaikuntha goddess Laksmi eternally serves Lord Hari with great devotion. She washes His lotus feet and dries them with her own hair.

82 With devotion Sarasvati always praises Him with beautiful prayers that are nectar for the ears. You do not understand Him, the great Supreme Personality of Godhead.

83 Frightened goddess Maya, who is the material energy and the personified life of all conditioned souls, always praises Him with devotion. O proud one, You do not understand Him.

84 Although they eternally offer prayers to Him, the Vedas cannot understand even one sixteenth of His glory. O beautiful one, You do not understand Him.

85 O goddess, with his four heads powerful Brahma, the father of the Vedas, glorifies Krsna. Brahma serves His lotus feet.

86 With this five heads, the guru of the yogis, offers prayers to Lord Krsna. His eyes filled with tears and the hairs of his body erect, he serves Lord Krsna's lotus feet.

87 With His thousand heads Ananta Sesa again and again offers prayers to Lord Krsna, the all-pervading Supersoul. He devotedly serves Lord Krsna's lotus feet.

88 Dharma, who is the protector and witness of everyone and the master of the worlds, happily and devotedly serves Lord Krsna's feet always.

89 All-powerful Lord Visnu, who resides in Svetadvipa and is His partial incarnation, meditates on Lord Krsna as the Supreme at every moment.

90 The demigods, demons, sages, kings, manus, humans and philosophers serve Him though they cannot see His lotus feet even in a dream.

91 At once abandon Your pride and worship the lotus feet of Lord Hari, who merely by the play of bending His eyebrow destroys the material creation.

92 Brahma's lifetime is an eye-blink for Lord Krsna. Twenty-eight Indras live their lives in Brahma's day.
93 Brahma lives for 108 years calculated in this way. O Radha, You and the gopis and everyone and everything are under my master's dominion.
94 Hearing Sridama's very harsh and forceful words, She became suddenly angry. She stood up and spoke to him.
95 Going outside, Her hair loosened, Her lotus eyes reds, and Her lips trembling, She harshly spoke to him.
96 Sri Radha said: Rogue! Fool! Servant of a rake! Listen. I don't know your master. You know everything about Him.
97 O lowest wretch in Vraja, Sri Krsna is your master and not Mine? You praise your father and rebuke your mother.
98 As the demons always insult the demigods, so you always insult Me! Therefore, O fool, become a demon!
99 Gopa, leave Goloka and go to a demoness' womb. Fool, now I have cursed you. Who can protect you?
100 After thus cursing him, the queen of the rasa dance became silent. Then, with jewelled-handled camaras in their hands, Her friends served Her.
101 After hearing Her words, his lips trembling in anger, Sridama cursed Her: Go to the womb of a human woman!
102 You are angry like a human woman, therefore become a human woman on the earth! Mother, I have cursed You. Of this there is no doubt.
103 You will be eclipsed by a part of Your own shadow. The fools on the earth will say you are the wife of a petty king.
104 That petty king will be a partial incarnation of Lord Hari. He will be a great yogi born in a human womb because of Radha's curse on him.
105 In Gokula You will attain Lord Krsna. You will stay with Him in the forest there and enjoy pastimes with Him. You will be separated from Him for a hundred years and then You will attain Him, Your Lord, again and return with Him to Goloka.
106 After speaking these words and after bowing down before Radha, Sridama went to Lord Hari. Bowing down before Lord Krsna, Sridama narrated the story of the cursings.
107 Sridama wept as never before. As weeping Sridama was about to go to the earth, Lord Krsna said to him:
108 You will become the king of demons. In the three worlds no one will defeat you.
109 After fifty yugas Siva's spear will make you leave that body and with My blessings you will return to Me.
110 After hearing Lord Krsna's words, grieving Sridama said to Him: You will never transform me into a person that has no devotion for You.
111 Saying this Sridama left his own asrama. Then, weeping again and again, Radha came there.
112 Saintly Radha loudly lamented, "Child, where are you going?" Then Sridama became Sankhacuda, the husband of Tulasi.
113 When Sridama had left, Goddess Radha approached Lord Hari. She told Him everything and He spoke to Her.
114 Lord Krsna told everything to His grieving beloved. Then, in the course of time, Sridama became Sankhacuda and then returned to the Lord.
115 In the Varaha-kalpa Radha went with Lord Hari to the earth. O sage, She attained a birth in Gokula in King Vrsabhanu's home.
116 In this way I have spoken the transcendental narrations of Lord Krsna, which everyone yearns to hear. What more do you wish to hear?

Chapter Six

Chapter Six

Sri Radha-Krsna Samvada

Conversation between Shri Radha-Krishna

63 I will go to the earth. O demigods, first return to your homes, and then, by your amsa expansions, quickly go to the earth.

64 After speaking to the demigods, Lord Krsna, the master of the universes, called the gopas and gopis and spoke to them words that were sweet, truthful and appropriate.

65 Sri Krsna said: O gopas and gopis, please listen. All of you please go to Nanda's land of Vraja. O Radha, please go at once to the home of King Vrsabhanu.

66 King Vrsabhanu's dear wife is the saintly gopi named Kalavati. She is Subala-gopa's daughter. She is a partial incarnation of the goddess of fortune.

67 She is fortunate and glorious among women. She was the mind-born daughter of the pitas, but by Durvasa's curse she was born in a house in Vraja.

68 At once go to Nanda's Vraja and take birth in her womb. O girl with the lotus face, I will assume the form of a small boy and I will marry You.

69 O Radha, to Me You are more dear than life. To You I am more dear than life also. We are not different. We are one body eternally.

70 Listening, Sri Radha wept, overcome with love. O sage, with Her cakora-bird eyes She drank the moonlight of Lord Krsna's face.

71 Sri Krsna said: O gopas and gopis, please take birth on the earth in the beautiful palaces of the noble gopas. [...]

185 In this way the demigods must go, by their partial expansions, to the earth and help to remove its burden. The demigods' wives must also go, by their partial expansions, to the earth.

186 At that point Lord Krsna stopped speaking. O Narada, Brahma stood there, listening.

187 Sarasvati was at Lord Krsna's left and Laksmi at His right. Parvati and all the demigods were before Him.

188 The gopis and gopas were before Him. Sri Radha rested on His chest. At that moment Sri Radha, the queen of Vraja spoke to Lord Krsna.

189 Sri Radha said: O Lord, please hear the words of Your maidservant. My life has become a blazing fire that burns without stop. My mind trembles, swinging to and fro.

190 When I look at You I cannot even blink. O Lord, how can I go to the earth without You?

191 O friend, how much time must pass before I will meet You again in Gokula? O master of My life, please tell the truth.

192 An eyeblink without You will be a hundred yugas for Me. What will I look on? Where will I go? Who will protect Me?

193 O master of My life, how can I for a moment think of mother, father, relatives, friends, brother, sister, or children when You are gone?

194 O master of illusions, please promise me that when I am on the earth You will not cover Me with illusion and make Me forget Your glories.

195 O Krsna, please turn My mind into a bumblebee always wandering among the nectar lotus-flowers of Your feet.

196 Wherever I may be born, please give Me service to You and remembrance of You.

197 You are Krsna and I am Radha. When I am on the earth may I never forget the glory of Our love. O Lord, please give Me this benediction.

198 As breath always stays with the body and as the body always stays with its shadow, may We two always stay together when We take birth. O Lord please give Me this benediction.

199 When We are on the earth let Us not be separated for even an eyeblink. O Lord, please give Me this benediction.

200 Who was it that used My life-breath to create Your body, feet, and flute?

201 How many glorious kinds of women are there? How many kinds of glorious men praised again and again? No woman is attached to her lover as I am to You.

202 How is it that I was created from half of Your body? There is no difference between Us. That is why My mind always thinks of You.

203 How is it that My mind, heart, and life were placed in Your body. And Your mind, heart and life were placed in Mine?

204 That is why an eyeblink's separation from You brings a great catastrophe to My mind. That is why, when it hears that We may be separated, My life-force burns in an unending fire.

205 After speaking these words in the assembly of demigods, again and again Sri Radha grasped Lord Krsna's lotus feet and loudly wept.

206 Then, placing Her on His lap and with His own garment wiping the tears from Her face, Lord Krsna spoke many true and beneficial words.

207 Sri Krsna said: Goddess, please listen and I will describe to You the yoga of the Supreme, a yoga even the kings of the yogis cannot understand, a yoga that cuts grief into many pieces.

208 O beautiful one, consider this: The entire universe is constructed of two things: resting places and things that rest in them. It is not possible for a resting thing to be separated from its resting place.

209 For the fruit the resting place is the flower. For the flower the resting place is the twig. For the twig the resting place is the branch. For the branch the resting place is the tree itself.

210 For the tree the resting place is the sapling. For the sapling, which is manifest from the seed, the resting place is the seed. For the seed the resting place is the earth.

211 For the earth the resting place is Lord Sesa. For Lord Sesa the resting place is the great tortoise beneath Him. For the tortoise the resting place is the wind. For the wind the resting place is I Myself.

212 For Me the resting place is You. I always rest in You. You have all powers. You are the root from which the material nature has sprung. You are the Supreme Goddess.

213 You are the resting place of all bodies. You are the resting place of the three mode of nature. You are the resting place of Me, for I am Your heart. Without You I cannot act. Only by Your grace have I the power to act.

214 From the man the seed is manifest. From the seed children are manifest. The resting place of both seed and children is the woman, who is manifest from material nature.

215 How can the spirit soul exist without the body? How can the body exist without the spirit soul? They are both the first cause. O goddess, how can the creation be manifest without them both?

216 O Radha, We are not different. We are the seed and the world grown from the seed. I am the soul and You are the body. Where the soul is present, there also is the body. We are not different. Why must You be so humble?

217 As whiteness is present in milk, as heat is present in fire, as fragrance is present in earth, and as coolness is present in fire, so I am always present in You.

218 As milk and its whiteness, fire and its heat, earth and its fragrance, and water and its coolness are one and cannot be separated, We are one also. We cannot be separated.

219 Without Me, You are lifeless. Without You, I am invisible. O beautiful one, without You I cannot exist.

220 Without clay a potter cannot make a pot. Without gold a goldsmith cannot make a gold ornament.

221 As the spirit soul is eternal, You are also eternal. You are the material nature. You are all powerful. You are the eternal resting place of everything.

222 Laksmi, all-auspicious Sarasvati, Brahma, Siva, Sesa, and Yamaraja are dear as life to Me. But You are more dear than life to Me.

223 If this were not so, then why do the demigods and demigoddesses stay nearby, but You rest on My chest, O Radha?

224 O Radha, give up Your tears. I saintly one, give up this fruitless and mistaken worry and go to King Vrsabhanu's house.

225 O beautiful one, use Your powers to create an artificial pregnancy in Kalavati. For nine months fill her womb with air.

226 When the tenth month comes leave Your natural form behind, accept the form of an infant girl and go to the earth.

227 At the time of giving birth, place Your form of a naked infant on the ground by Kalavati and cry like a newborn child.

228 O saintly one, in this way, without entering a mother's womb, You will appear in Gokula. I also will appear without entering a mother's womb. You and I do not enter a mother's womb.

229 The moment I come to earth Vasudeva will carry Me to Gokula. Pretending to fear Kamsa, I will go there for Your sake.

230 I will be Nanda's son in Yasoda's house. O beautiful one, again and again You will happily see me and

tightly embrace Me.

231 O Radha, because of the benediction I give You, You will remember everything. Following My own wish, I will enjoy pastimes with You in Vrndavana forest again and again.

232 Therefore, accompanied by thirty three virtuous friends and twenty one billion gopi-associates, please go to Vraja.

233-4 O Radha, after comforting with eloquent nectar words the numberless gopas and gopis left behind in Goloka, I will go to Vasudeva's home in Mathura City.

235 The ten million gopas most dear to Me should take birth in the homes of the gopas. To enjoy pastimes with Me they should go to Vraja.

236 O Narada, then Lord Krsna stopped speaking. The demigods, demigoddesses, gopas and gopis were silent.

237 Then Brahma, Siva, Yama, Sesa, Parvati, Laksmi and Sarasvati joyfully offered prayers to Lord Krsna.

238 Overcome with love and burning in the flames of imminent separation, the devoted gopas and gopis offered prayers to Lord Krsna and bowed down before Him.

239 Burning in the flames of imminent separation even though Her desires were all fulfilled, Sri Radha devotedly offered prayers to Her lover Krsna, who is more dear to Her than life.

240 Seeing that Sri Radha was weeping many tears of distress, Lord Krsna spoke to Her truthful words of enlightenment.

241 Sri Krsna said: O goddess more dear than life, please be peaceful. Give up Your fears. What You feel I also feel. Why should You be unhappy while I am with You.

242 However, I will tell You something that is not good. You will be separated from Me for a hundred years.

243 O beautiful one, I will go to Mathura and because of Sridama's curse, We will be separated.

244 In Mathura I will remove the earth's burden, release My parents from bondage and give liberation to a florist, a tailor and a hunchback girl.

245 Then I will kill Kalayavana, deliver Mucukunda, build the city of Dvaraka, and see a Rajasuya-yajna.

246 Then I will marry 16 100 princesses and defeat many enemies.

247 Then I will help My friends, burn Varanasi, make Siva yawn and cut Banasura's arms.

248 I will forcibly take the Parijata tree, see many saintly sages when I go on pilgrimage, and perform many other activities.

249 While on pilgrimage I will speak with My friends and relatives, help My father perform a yajna, and, at an auspicious moment, see You again.

250 There I will also see the gopis and again I will teach You the truth of spiritual philosophy.

251 From that time We will never really be separated for even a moment of the day or night. Then, after some time, I will return to Vraja.

252 Beloved, during the hundred years We are separated We will meet in Our dreams again and again.

253 In My Narayana form I will go to Dvaraka for those hundred years. In that way I will enjoy My pastimes there.

254 Then I will return to live with You in the forest. Then I will wipe away all the sufferings of My parents and the gopas and gopis.

255 When I have removed the earth's burden I will return to Goloka with the gopas, gopis and You.

256 O Radha, in My form as eternal Lord Narayana I will return to Vaikuntha with Laksmi and Sarasvati.

257 My various incarnations will return to Svetadvipa, the home of religion, and the partial incarnations of the demigods and demigoddesses will all return to their respective abodes.

258 Then You and I will again live in Goloka. Beloved, now I have told You everything both good and bad. Who can stop from happening what I have foretold?

259 After speaking these words, Lord Krsna had Radha rest against His chest. All the demigods and their wives were astonished.

260 Then Lord Krsna said to the demigods and demigoddesses: O demigods, please return to your homes and prepare for your mission.

261 O Parvati, please go to Mount Kailasa with your husband and sons. At the proper time you will execute the mission I have given you.

262 As I have said, you will take birth as a partial incarnation. You will not be accompanied by Ganesa, who is the lord of the great and the small.

263-4 Bowing down before Lord Krsna, the demigods happily returned to their homes. Then, bowing again before Lord Krsna and before Laksmi and Sarasvati, they went, eager to execute their mission, to the earth. Then Lord Krsna described Sri Radha's mission, a mission beyond what the demigods can attain.

265 Lord Krsna said to Sri Radha: Accompanied by the many gopas and gopis I have already named, please go to King Vrsabhanu's home.

266 Beloved, first I will go to Vasudeva's home in Mathura, and then, on the pretext of fearing Kamsa, I will go to Gokula, where You will be.

267 Radha bowed down before Lord Krsna. Tormented with the thought of being separated from Her love, She wept, Her eyes now red lotus flowers, again and again.

268 She began to go and then She returned. Again and again and again and again She left, returned, and gazed and gazed at Lord Krsna's face.

269 With the cakora birds of Her unblinking eyes saintly Radha drank the nectar moonlight of Lord Krsna's face.

270 Seven times the supreme goddess Radha circumambulated Lord Krsna. Seven times She bowed down and respectfully stood before Him.

271 Then twenty-one billion gopis and ten million gopas came there.

272 O Narada, accompanied by the multitudes of gopas and gopis, Sri Radha bowed down before Lord Krsna and respectfully stood before Him.

273 Accompanied by Her thirty-three close friends and by the many gopas and gopis, beautiful Radha bowed down before Lord Krsna and then went to the earth.

274 Then Radha-gopi went to Vrsabhanu-gopa's home, the place Lord Krsna arranged for Her in Nanda's Gokula.

275 When Radha went with the gopas and gopis to the earth, Lord Krsna became eager to go there also.

276 After speaking to the gopas and gopis and giving them their various duties, Lord Krsna, the master of the universes, travelling as fast as the mind, went to Mathura.

277 Before all this Vasudeva and Devaki had six sons and Kamsa killed each one as soon as they were born.

278 By Lord Krsna's order, Yogamaya pulled from Devaki's womb the seventh embryo, who was an incarnation of Lord Sesa, and place it in Rohini's womb in Gokula.

Lalita Madhava

by Shрила Rupa Goswami

How Radharani appeared as the daughter of King Vrshabhanu in the material world.

Scene 1

4 Gargi: What is this "sweet nectar?"

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

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

7 Purnamasi: He had become the rival of king Himalaya, who is the father of Gauri and very proud of the opulence of his son-in-law, (Siva).

8 Gargi: 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 Mount 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.

9 Purnamasi: Yes. The intelligent are like that.

10 Gargi: How did Radha go from Mount Vindhya to Gokula?

- 11 Paurnamasi: She was taken by Putana, the kidnapper of children.
- 12 Gargi: (with fear) Witches that steal children generally eat their victims. This girl is very fortunate to be saved.
- 13 Paurnamasi: O daughter, Kamsa ordered her to kill any extraordinary small boys and kidnap any small girls.
- 14 Gargi: Why did the king ask her to do those two things?
- 15 Paurnamasi: (He was pushed) by the words of Devaki's demigoddess daughter.
- 16 Gargi: What were those words?
- 17 Paurnamasi: She said to Kamsa: "This 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 worshipped 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."
- 18 She said: "Today or the day after, eight sublimely sweet saktis will appear on this earth. Two sisters, who are like great palaces of beautiful transcendental qualities, will also appear. When He defeats Siva, Lord Krsna, the king of kings, will accept the hand of both the girls (in marriage)."
- 19 Gargi: What happened to the second sister?
- 20 Paurnamasi: When Vindhya's chief priest chanted a demon-killing mantra, Putana'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.
- 21 Gargi: My father (Sandipani Muni) is omniscient. Why then, has he said that, (as a result of) a benediction granted by Durvasa Muni, Srimati Radharani appeared from (King) Vrsabhanu's chest?
- 22 Paurnamasi: Requested by Brahma, Lord Hari's yogamaya potency removed these two infant girls from the wombs of the wives of Candrabhanu and Vrsabhanu and placed them in the womb of Vindhya's wife.
- 23 Gargi: (With astonishment) did the two fathers know what happened?
- 24 Paurnamasi: Certainly they understood. Why would Durvasa Muni not help them?
- 25 Gargi: How do you know all this?
- 26 Paurnamasi: (I learned this) by the mercy of my spiritual master's (Narada's) instructions, which have also made me attached to Radha.
- 27 Gargi: Is it true that when the witch Putana was killed you took Radha from her lap?
- 28 Paurnamasi: (I took) not only Radha, but five other girls also.
- 29 Gargi: Who were they?
- 30 Paurnamasi: They were 1. Radha's moon-faced friend Lalita, 2. Candravali's beautiful friend Padma, 3. Bhadra, who acts auspiciously, 4. auspicious Saibya, and 5. splendid and cheerful Syama.
- 31 Gargi: How were these girls placed among the gopis?
- 32 Paurnamasi: Swiftly and secretly I gave these five infant girls to five gopis in different parts (of Vrndavana). In a secret place I happily gave virtuous Radha to Yasoda's nurse, Mukhara, and said: "O elderly one, here is your son-in-law Vrsabhanu's daughter."
- 33 Gargi: This must be the way Radha's second close friend Visakha, appeared in Gokula (Vrndavana).
- 34 Paurnamasi: No. No. Jatila found her floating in the Yamuna.
- 35 Gargi: I did not know that. Who found the Vindhya's first daughter as she was floating in the river's current?
- 36 Paurnamasi: Bhismaka.

Barsana Pastime on Radhashtami

For the occasion of Shri Radhashtami, Kirtidadevi calls Shri Radha to Barshana on Bhadra Shukla Saptami, the day before Her birthday staying 3 days until the Dashami. Lord Shri Krishna goes to Barshana, being invited for the occasion of Shri Radhika's Janmotsava (on Bhadra Shukla Ashtami). There He meets His beloved and enjoys a grand festival of bliss.

Nanda Maharaja Visits King Vrsabhanu
Ananda Vrindavana Champu of Shrila kavi Karnapura.

Once upon a time, the illustrious and powerful King Vrsabhanu met with his ministers to discuss inviting Vrajaraja Nanda and his family for a visit on the Appearance Day of Shrimati Radha just as they are invited to Nandagrama for the celebrating the Appearance Day of Lord Krishna. With all intelligence Vrsabhanu Maharaja submissively upheld the family traditions, and executed them in a wonderful beautiful way. He desired to celebrate the festival in grand style, and He wanted Radhika, the embodiment of the art of cooking, to prepare Her finest dishes.

He sent a nursemaid's daughter named Sucarita, who possessed good character and auspicious qualities, to convey his plan to Radha. Coming before Radha, Sucarita said, "Your parents want You to prepare a grand feast for the upcoming visit of the king of Vmdavana. I will not leave here until I see You depart for Your father's palace." As the sakhis happily worship Radhika, She fills them with joy in return.

Sucarita also addressed the other sakhis attending Radhika, "Listen Syame! Radha's father wants you to give up your pretension of laziness and help the other sakhis. It will be good for you to uphold the etiquette of family traditions. O Visakhe! You should also bring your friend Lalita who always exhibits a playful nature." Smiling, Lalita replied to Sucarita, "O auspicious one! Why are we suddenly invited to a festival?"

Sucarita replied, "It is not a surprise event. When the king of Vmdavana celebrated Krsna's birthday he invited everyone to participate. After attending this mahotsava. King Vrsabhanu got the idea to hold a similar festival in his palace of Radhika's birthday. So naturally he thought to invite the king of the cowherd men who possesses pure consciousness. After riding in the chariot of the mind for long time, this joyful festival is about to be held. It will definitely be an ecstatic event."

Syama-sakhi said, "O one who excels all in good qualities! No doubt it will be a wonderful festival. Who will not enjoy great bliss by attending this rewarding festival? We must immediately start preparing, since this is the order of Radha's father."

Then all the gopis went to the magnificent palace of King Vrsabhanu. It seemed that the embodiment of all joyous festivals had manifested there. King Vrsabhanu welcomed the sakhis, "Are you all feeling happy?" After Radhika paid obeisances. He smelled Her head and said, "O auspicious one! Please use all Your cooking skills to make very delicious and tempting preparations. Surely Your lotus hands will attain perfection by cooking this feast. Tomorrow the king of the cowherd men, his wife, family, and Krsna and Balarama will take their meal here."

Lalita said, "O father! Have you collected all the necessary ingredients?"

King Vrsabhanu replied, "Not just today, but for many days we have been arranging for this mahotsava. For a long time I have been eager to observe this. Now all the ingredients have been procured in unlimited amounts. You cannot see the end of them. Enter the storeroom and see for yourself. Please consider if all the proper divine articles and items have been assembled. If the best of anything remains to be collected, then please tell me and I will immediately get it."

All the effulgent, slender-waisted sakhis like Lalita, Visakha, and others expert in the art of cooking met and joyfully entered the enchanting kitchen. After paying obeisances to Mother Kirtida the sakhis inspected the ingredients.

Meanwhile, Krsna returned from the forest with the cows. Seeing her approaching son, Mother Yasoda, who is glorified by all the demigods like Lord Siva and Brahma, anxiously desired to speak to Him. In a lovable, unpretentious way Krsna cast fresh, sidelong glances to reciprocate with each one of His friends. He walked with the gait of a lordly elephant in rut.

Yasoda said in a sweet voice, "O Vatsa! The honorable King Vrsabhanu, who is opulent with the wealth of many bulls, desires to host You tomorrow at his palace. After consulting his ministers and associates he sent an invitation. My darling. You should go there tomorrow to reciprocate with his loving request. Your friends will stay back to tend the cows. So tomorrow You need not go to the forest."

Krsna, the ocean of compassion, said, "How is it possible for Me to go alone and eat without My friends? What is the use of such an invitation." Yasoda, who fully knows the laws of social etiquette, replied, "Do not be distressed in Your mind. If You cannot give up Your attachment to Your friends, then just stay home with them."

After she said this, Kṛṣṇa, who removes the distress of everyone in the universe, forgot about going to the forest. Contemplating the upcoming festival, Kṛṣṇa remembered the sweet name, form, and qualities of Rādhikā. As Kṛṣṇa fixed His mind on Rādhikā, His affection for Rādhā increased more and more. Then Kṛṣṇa meditated on all the wonderful preparations that Rādhā would make on the order of Her father.

On the day of the mahotsava King Vṛṣabhānu beamed happily like the rays of the rising sun. Vrajėsvari Yasoda received a warm greeting upon arriving in Varsana. After offering obeisances to the queen of Vṛndāvana, the younger ladies of the house glorified her, "Please listen attentively as we recount how Kīrtidā-devī (Rādhikā's mother) praised you. She said, 'Even Sarasvatī cannot properly describe the wonderful nature of the creeper of mother Yasoda's parental love. Then how can I possibly glorify her? As a devotee of Lord Hari can remove the miseries of material existence, similarly, Yasoda's visit to our house will remove all inauspiciousness. Rohinī-devī and her all-auspicious family members will be also welcomed into our house. I hope they will be kind and bestow their compassion on me. Tell them that they need not bathe at home, but they can quickly come here and do all their bathing in our palace.'

Vrajėsvari Yasoda affectionately addressed them, "O ladies! You have conquered us with your humble praises. You need not treat us so respectfully or worry about us because we can take care of ourselves."

King Vṛṣabhānu had collected beautiful paraphernalia from all directions in order to offer a royal reception to Maharaja Nanda, the king of the cowherd men. Lavish decorations beautified the entire city of Varsana.

Beginning from the city gate, gorgeous ornaments adorned the entire royal road. Strings of sweetly jingling bells hung over the roadway. Auspicious water pots lined the sides of the road. Coconuts set on mango leaves rested above shiny brass pots. Rows of decorated lamps accented the atmosphere. Being nicely swept and cleansed, the main road appeared free from dirt and dust. The densely foliated branches of the dark green banana trees prevented the sun's rays from shining on the path. Kettle-drums and mrdangas resounded melodiously in glorification. They created a festive atmosphere to greet the party of Nanda Maharaja.

After making all the arrangements Vṛṣabhānu Maharaja petitioned Surya-devā, his worshipable deity, to make his endeavors successful. Then he went to the path beside the main road and waited expectantly for the arrival of his guests. Rows of fruit-bearing betel trees lined both sides of the lane on which Vṛṣabhānu stood. First he saw the attractive young prince of Vṛndāvana strolling before His relatives. Surrounded by His friends, Kṛṣṇa illuminated the world with the brilliant effulgence coming from His lightning hued dhoti. The gopīs cherishing paramour love for Kṛṣṇa strongly desired to embrace His lotus feet that now graced the earth of Varsana. Thus Kṛṣṇa, the personification of *smgāra rasa*, entered the vision of the eager King Vṛṣabhānu.

Other family members such as the queen of Vṛndāvana, who is totally free from all faults and falsity, walked behind Kṛṣṇa. Nanda Maharaja, who brings joy to the earth like a veritable manifestation of all good fortune, and his associates followed behind. Seeing them, Vṛṣabhānu Mahārāja rushed forward to warmly embrace Kṛṣṇa, the moon of Gokula who has attractive curly, dark blue hair. After bending his head lightly to show respect to the king and queen of Vṛndāvana, Vṛṣabhānu led them to his palace.

Upon entering the palace, King Vṛṣabhānu expertly arranged sitting places for his guests according to their position. He provided for all their comforts by engaging his servants in carefully and respectfully bathing, massaging, and dressing them. Everyone felt happy and refreshed from the fatigue of the Journey after the warm reception.

Yasoda entered the kitchen to check on Rādhikā. Appearing in Vṛndāvana as personified bliss, Rādhikā made a wonderful feast with Her expert cooking and tasteful arrangements. Seeing mother Yasoda entering the kitchen, Rādhikā offered her respectful obeisances. Yasoda, the bearer of beauty and fame for her family, felt boundless affection for Rādhikā.

Smiling joyfully, Yasoda said, "The art of cooking is like the jewel in the ornament of praise for the female class. Even though Your beautiful body is as delicate as a flower. You have taken on this heavy burden of cooking. And by doing so Your elegance has enhanced." Although Rādhikā had worked very hard, She did not feel the least bit tired. When requested by Yasoda, Rādhikā felt shy about displaying all the items that She had prepared.

Mother Yasoda said, "Just see what amazing delicacies You have made. One can easily perceive all Your good qualities of taste, beauty, and fragrance in these astonishing preparations. Your perfect cooking has turned everything into ambrosia." Then giving Rādhā a full embrace, Yasoda congratulated Her saying, "Darling,

bravo! I really appreciate Your expertise in cooking. Seeing Your skill has removed whatever unhappiness I felt within myself."

Her face glowing like the full moon, Yasoda continued her joyful mood. She embraced the fragrant youthful Lalita and Syama-sakhi and praised them saying, "O Lalite! O Syame! O Visakhe! Your friendly dealings with each other, and your respectful attitude toward your superiors is certainly commendable. For this is the standard of behavior of cultured people."

After glorifying Radhika, who is expert in all arts, and Her girlfriends, Yasoda turned to Rohini-devi and said, "O mother of Balabhadra! Learned persons always honor such mutual loving affection. This Radhika, who is delicate and tender by nature, has filled my heart with ecstasy. She appears in this world like an auspicious flower from Nanda-kanana, or a beautiful creeper of sandalwood. Radhika is the ripened fruit of the tree of Vrsabhanu's piety, Radhika is a rare jewel-mine of the best qualities found in the three worlds."

Rohini replied, "O Yasoda! Everything you said is perfectly correct. There is no doubt about it. Moreover, the delightful son of the lord of Vmdavana is an ocean of good qualities and Radhika is Sumukhi, sweetness personified. O Yasoda, this pair of jewels is the central ornament on the neck of the goddess of Vmdavana. They give pleasure to anyone who sees or hears about Them."

Feeling bashful over hearing Her praises, Radhika gently lowered Her head in shyness- From observing Radhika's facial expressions, Syama-sakhi and the other gopis detected the joy swirling within Her heart. They smiled slightly in understanding and thought within themselves, "O Rohini-devi! Your statements disclose our inner thoughts. Truly you are blessed. Without a doubt rain gives cooling relief to one tortured by scorching sunshine. There is a deeper more satisfying meaning to your statement that Radhika and Syama-sakhi are the jewels on the neck of the goddess of Vmdavana. Everyone holds this pair of jewels on their heads. Do you not feel repentant about engaging this delicate girl in such difficult work?"

As the sun lights up the entire universe, similarly, with her pure consciousness Kirtida illuminates her family and increases their fame. After embracing her, Yasoda said, "O Kirtida! Why did you engage the youthful Radhika in the toilsome duty of cooking, which is usually done by the elderly housewives? You should not have caused such distress to the fresh Bower-like body of Radhika, who has wilted from the heat of the cooking fires. Don't you feel repentant over this?"

Kirtida replied, "O Vrajesvari! Indeed, I took a risk by engaging Radhika in that work. But the fact is that Radhika is an expert cook. And besides, this particular festival we are hosting will fill everyone with delight. The munificent king of the cowherd men, his wife, and children will all enjoy a wonderful feast here today. Actually Radhika, who possesses brilliant intelligence, willfully engaged Herself in this service with great happiness and enthusiasm.

"Moreover Radhika has a natural ability in Her hand so that whatever She cooks exhibits the best qualities of taste, beauty, and fragrance- O you who have such strong affection for Radhika! Being eager to please his guests, Radha's father humorously asked Her to help. The majority of the feast preparations are being made in another big kitchen. In this kitchen Radhika is cooking only a few especially delectable items. Is there anyone to Vmdavana not considering himself blessed today? But since you are the most worshipable lady in Vmdavana, I think you should take charge here. If that will make you happy, then I am sure all the problems with the festival will be solved."

Vrajesvari Yasoda replied, "Let Rohini, who is famous for her expertise in serving, distribute all the food items lovingly cooked by Radhika."

Before Yasoda could finish speaking, Kirtida interjected, "Wait! Let my darling Radhika serve the King and Queen of Vmdavana, along with their sons Krsna and Balarama who are like a pair of fresh blue and white lotuses. Radhika should also serve Rohini, the personified Jewel all good qualities. The intimate friends of Radhika such as Lalita and Syama-sakhi, who are also experienced servers, should distribute food to Krsna's friends."

Although this order filled Radhika's ears with nectar, it created a dilemma due to the rising waves of love within Her heart. Radharani could not accept the proposal, but at the same time She did not want to refuse the request. Inertia overtook Radhika's mind. As the gentle, sweet smile slowly disappeared from Her tender sprout-like lips, Radhika bashfully confided in her mother,

Radhika said, "I am feeling overwhelmed with feelings of shyness and reluctance. Therefore, I will only serve the divine queen of Vmdavana, who is the embodiment of absolute fortune, and her family members privately

in the inner chambers. Let Syama-sakhi serve a line of guests sitting on the outer veranda."

Syama-sakhi, a clever expert in juggling words, said, "O doe-eyed one! Your statements are unreasonable. Let Your father Vrsabhanu, who is as powerful as the sun, more famous than Lord Siva and the purifier of the fallen, serve the guests sitting on veranda."

After listening to the sweet talks of these sakhis whose pleasing voices sounded like the warbling of swans, Yasoda, the reservoir of parental affection, said, "O my two well-behaved girls! Do not be afraid, but listen to my words and you will benefit. Following my suggestion, you should learn the proper method of serving. Now both of you become proficient in this art."

After giving this instruction, mother Yasoda, who is pure and famous, walked out on the huge, gem-studded veranda. She ordered her servants to properly arrange the wooden seats. They fixed fine white covers on the seats and made all comfortable arrangements.

Then Haladhara, the brother of Krsna, who subdues the demons and whose bright complexion outshines the purest crystal, sat on the right side of Nanda Maharaja. Krsna, whose body is more brilliant than a blue sapphire, sat on his left. The brahmana boy Batu, who is an expert joker with a very strong and beautiful neck, sat next to Krsna. Subala, who is strong, wealthy, and full of deep affection for Krsna and the other sakhis, sat beside Batii.

The respectable and handsome Nanda Maharaja, the main cause of Gokula's wealth, cleansed his feet and sat down. Everyone in the assembly drowned in joy upon seeing him a pleasant smile. Radhika, the goddess of personified beauty, came before the honorable King of Vmdavana and respectfully offered him lotus flowers in Her folded palms. Then Yasoda summoned Radhika to serve the foodstuffs. With a heart full of joy Radhika served Nanda Maharaja while Syama-sakhi served Krsna and Balarama.

Noticing that Radhika was not serving Krsna, Yasoda told Her, "Without Your help Syama-sakhi will not be able to serve properly. Why don't You help her serve Krsna." Although eager to do this, Radhika tried to restrain Her restless heart. Soon, however, a bad star appeared to destroy Her restraint and remove Her fickle modesty. Radharani's mind is completely saturated with a mood of eternal love and Her blissful form brightens the world with a wonderful effulgence. Although Her hand trembled due to fear, Radhika controlled it and served Krsna. On the order of Vrajeshvari, Radhika and Syama-sakhi served Krsna and His friends like Subala and Kusumasava. "O look!" boasted Kusumasava, "Although I am the best among the brahmanas, still I have become sanctified by honoring this food which has been personally served by the hand of the daughter of Vrsabhanu. Do you know why this is true? Radhika is Maha Laksmi-devi Herself. Is there any woman in the world equal to Her? Hey Krsna, my self-effulgent friend! After relishing the food cooked by Radhika, we no longer want to eat food cooked by anyone else."

While Radhika served the food with great dexterity and devotion, Kusumasava continued to laugh and make jokes. Speaking in varying tones, he sometimes spoke quickly and then very slowly. With his funny talks and antics, he entertained the entire assembly.

Pretending to be angry, Krsna addressed Kusumasava, "Hey Vacal' (talkative one) Take your meal and stop your mocking and joking. Do not create such pandemonium. Besides what is the use of all your silly talks?" Kusumasava replied, "Accepting Your instruction, am I supposed to become like a dumb man and just eat silently? Even if I had a hundred mouths, I could not properly glorify the superb quality of this food. Its taste is just beyond my imagination to explain."

While eating Krsna gave some food to a parrot that sat between He and Kusumasava. The parrot accepted the offerings with great happiness.

Feeling grateful, he extended his neck and looked restlessly here and there as if preparing to speak. Observing the actions of the parrot, Yasoda said, "O best among the dvijos (brahmanas or birds)! Speak out whatever is on your mind."

The brahmana Batu (Kusumasava) immediately replied in a loud voice, "O just see! Today I have become the best of the twice born."

Yasoda replied, "I am not speaking to you. I am addressing the parrot."

The parrot said, "O son of the twice-born (Batu)! Do not show off your word juggling. You seem to be more crazy and talkative than I am. Do not spoil Krsna's happy mood by speaking any more nonsense."

Vrajaraja Nanda said, "From where has this wise bird come? Why did this parrot become morose upon hearing the glories of Laksmi-devi and Radhika?" Yasoda said, "Just listen to the history of this parrot. It is not fitting to

-compare Radhika with one of the demigods."

The parrot said, "Why didn't you give a suitable reply on my behalf?"

After hearing these talks, Radhika and Syama-sakhi met in the kitchen, removed the veils from their heads, and started joking and laughing. Radhika said, "O Syama! One with a beautiful face! These two twice-borns (Batu and the parrot) are engaged in some nonsense talk about Me. So now you continue serving by yourself." After saying this Radhika remained in the kitchen.

Not seeing Radha, Yasoda thought, "Perhaps Radhika became shy upon hearing the parrot glorify Her, so She stopped serving." Yasoda then went to encourage Radhika. Accepting her proposal, Radha served again but in another part of the room. Noticing this, Yasoda approached Radhika and said, "It is natural for a cultured girl to feel shy upon hearing her own glories. But my darling, You are not the daughter of Vrsabhanu, but You are the daughter of the ocean. O sweet-faced one! You should serve the same line You did before." Surrendering to mother Yasoda, Radhika continued serving Krsna and His friends.

Besides enjoying the meal, Nanda Maharaja especially appreciated the cooking expertise of Radhika. Fully satisfied, he laughed and joked with great Joy. With great gusto he relished the six kinds of tastes which Radha had presented in a pleasing way. He gave the utmost praise to Radhika for cooking so perfectly. Balarama and His friends felt full satisfaction. Krsna experienced exceptional flavors while eating the food cooked and served by Radhika. Since all the preparations contained the fragrance of Her conjugal love, Krsna savored the sweet madhuyā-rasa of Radhika's heart with every bite.

Vrsabhanu concluded the festive occasion by joyfully distributing tambula, valuable ornaments, garlands, and sandalwood pulp to all the guests. Radhika enthusiastically served the mothers of Krsna and Balarama, who displayed sublime gravity and kindness, as many sweets as they desired. While relishing the sweets and delighting in Radhika's service mood, the two mothers conversed among themselves.

Yasoda said, "That expert talker Batu spoke correctly when he said, 'O friend! After eating food cooked by this server you will not want to eat anyone else's cooking.'"

Then Yasoda addressed Radhika, "Hey Vrsabhanunandini! Your preparations give complete satisfaction. From now on my dear son Krsna must only eat food cooked by Your hands. He will no longer accept any meal cooked by another. So in very sweet words I will seek permission from Your elders, and definitely they will allow You to cook for my son. For doing this service I will reward You with opulent dresses and ornaments. From now You must come to my house and prepare all of Krsna's meals with a joyful heart."

On hearing Yasoda's statement, Kirtida (Radhika's mother) said, "O Vrajeshvari Yasoda! You are the Queen of our lives. Your order has greatly enhanced the beauty, love and affection of Radhika. Those who know the workings of love will be pleased by your request. Everyday Radhika will come and skillfully cook for your son. As soon as the sun rises She will go to your house. By your mercy the kingdom of Vmdavana now shines with transcendental glory and stands beyond the effects of time. Your pleasure alone is our ultimate goal."

After receiving the consent of Her elders, Radhika could now freely associate with Her beloved from that day on. As Krsna continued to relish the nectarean foods cooked by Her hands, Radhika's desire to offer Him the sweet nectar of Her lips increased day by day. (Translated by Bhanu Swami and Subhag Swami and published by Mahanidhi Swami).

Shri Vishakhadevi's Appearance on Radhashtami

Mother - Sudakṣiṇā

Father - Pāvana

Husband - Vāhika

Complexion - vidyut, like lightning

Cloth - taravali, clusters of stars

Grove - situated to the Northeast, named

Visakhananda, is megha or raincloud-like; all things therein are colored of red, green, yellow and black.

Service - arranging vastrāṅkāra. the Divine Couple's clothing and ornaments.

age - 14/2/15, the exact same age as Radha

birthday - Bhādra Sukīa Astami born the

same moment as Shri Radha on the day of Radhastami.

Mood - svādhēna-bhārtākā, a heroine who

dominates her beloved, taming him according to her own whims

Temperament - adhika-madhyā, moderately exalted.

Favourite Instrument - mridanga

Favorite Tune - rāga sāraṅga

Maid-servant - Vilāsa-manjari (Jiva Goswami)

8 girlfriends - Madhavi, Malati, Chandra-rekha, Kurihari, Harini, Chapala, Surabhi, Subhanana

Special talents - since her father is very scholarly, she is similarly fully learned in many branches of knowledge; a wise counselor and diplomat in amorous affairs; expert at joking; formulates various methods of arranging the Divine Couple's meetings to facilitate Their tasting of different mellows; skillful in painting leaves and vines on bodily limbs, plus making various types of crowns with flower garlands, and also sewing colorful embroidery on clothes; most intelligent and adept of all the messengers; she also supervises the sakhs and dōs who produce and take care of clothing, as well as Vrinda Devi's maid-servants who maintain the flowers, vines and trees of Vrindavan.

Identify in Gaurāṅga-Līlā - Rāmananda Rāya or Svārūpa Dāmodara Goswami

saudāmini nicaya -caru-ruci-pratēkam

tārāvali-lalita-kanti-manojīa-celām

çré-radhike! tava caritra-guëānurūpām

sad-gandha-candana-ratāā viçaye viçākhām

Whose complexion glows with the luster of a host of lightning-flashes

Who wears charming cloth the graceful radiance of star-clusters O Śn Radhike! Whose characteristics and qualities are similar to Your own Who is engaged in serving nice fragrances and sandalwood paste - I take shelter of Visakha.

Shrila Prabhupada

A lecture given on Radharani's Appearance Day, in London, September 18, 1969

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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TODAY IS RADHASTAMI, the appearance day of Srimati Radharani. Fifteen days after Kṛṣṇa's birth Radharani appeared. Radharani is Kṛṣṇa's pleasure potency. Radha-kṛṣṇa-pranaya-vikṛtiḥ hlādinī-saktiḥ. The Supreme Personality of Godhead has varieties of energy, as confirmed in the Vedic literature: parasya saktir vividhaiva sruyate.

The Supreme Lord has nothing to do personally. Na tasya karyam. Here in the material world we find that a very big man-political head or business head - has nothing to do personally, because he has many assistants. Similarly, does the Supreme Personality of Godhead, full with six opulences, have to do anything personally? No. He has many assistants.

In the Bhagavad-gītā Kṛṣṇa says, sarvataḥ paṇipadam tat: "The Lord has His hands and legs everywhere." You'll find that Kṛṣṇa has nothing to do. He's simply enjoying with the gopīs (cowherd girls) and Radharani. He's not killing the demons. The Kṛṣṇa who kills the demons is Vasudeva Kṛṣṇa; He's not the original Kṛṣṇa. Kṛṣṇa expands Himself. The first expansion is Baladeva. From Baladeva come Sankarsana, Pradyumna, Aniruddha, and Vasudeva. So in His Vasudeva feature Kṛṣṇa acts in Mathura and Dvaraka. But Kṛṣṇa in His original feature remains in Vrindavana.

One of the greatest fiction writers in Bengal, Bankim Chandra Chatterjee, mistakenly thought that Kṛṣṇa of Vrindavana, Kṛṣṇa of Dvaraka, and Kṛṣṇa of Mathura are different persons. Kṛṣṇa is the same, but He can

expand Himself in millions and trillions of forms. Advaitam acyutam anadim ananta-rupam. Although He has unlimited forms - ananta rupam - He's advaita: There is no distinction between Krsna and His other forms.

When Krsna wants to enjoy, what kind of enjoyment will He have? That has been discussed by Srila Jiva Gosvami. Krsna is Param Brahman, the Absolute Truth. The Absolute Truth has three features: Brahman, Pramatta, and Bhagavan. Jnanis, those who try to understand the Absolute Truth by mental speculation, by dint of their own knowledge, realize the Absolute Truth as impersonal Brahman. And yogis, those who try to understand the Absolute Truth by meditation, realize the Absolute Truth as Paramatma.

Paramatma is the feature of the Supreme that is situated in everyone's heart. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati. And that Paramatma feature is an expansion of Bhagavan, Krsna, the Supreme Personality of Godhead. Krsna says in the Bhagavad-gita (10.42),

atha va bahunaitena
kim jnatena tavarjuna
vistabyaham idam krtsnam
ekamsena sthito jagat

Arjuna was trying to understand Krsna's potencies, so Krsna explained in the tenth chapter, "Among seasons I am spring, among rivers I am the Ganges, among beasts I am the lion, among men I am the king...." And Krsna concluded, "How far shall I go on? Just try to understand that because of My entering the universe by only one plenary portion, the whole cosmic manifestation exists."

The material world exists on one plenary portion of Krsna. And Krsna Himself enters within the universe: andantara-stha-paramana-cayantarastham. Without His entering, the universe cannot exist, just as without the soul's entering within the body, the body cannot exist. As soon as the spirit soul leaves the body, the body is useless. The body may be that of a prime minister, but as soon as the soul leaves the body, the body is not worth even a farthing. Similarly, because Krsna enters within the universe, the universe has value. Otherwise it is simply a lump of matter. So when Krsna wants to enjoy, what kind of enjoyment will He have? That has been discussed by Srila Jiva Gosvami. Krsna is the Supreme Great. God is great, everyone knows. So when the Great wants to enjoy, what quality of enjoyment will He have? That is to be understood.

Therefore Svarupa Damodara Gosvami has written, radha-krsna-pranaya-vikrtih. The loving affairs of Radha and Krsna are not ordinary, material loving affairs, although they appear like that. Avajananti mam mudha: rascals and fools misunderstand Krsna to be an ordinary man. They do not know Krsna's transcendental nature. They try to imitate Krsna's rasa-lila, His dancing with the gopis. There are many such rascals.

To understand Krsna is very difficult:

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

Out of millions of persons, one may try to make his life perfect. Nearly everyone is working like an animal, and for an animal there's no question of perfection. The animal propensities are eating, sleeping, mating, and defending. And unfortunately most human beings are engaged like animals. They have no other business. They are like hogs, who spend the whole day and night working - "Where is stool? Where is stool?" And as soon as the hogs get some stool to eat, they get fat. Then, "Where is sex? Where is sex?" The hog does not consider whether the mate is even his mother or sister. That is the hog's life. Human life is not meant for hog civilization. But modern civilization is a hog civilization, although it seems polished because the hogs wear shirts and coats. The Krsna consciousness movement, in contrast, is for understanding Krsna. That requires a little labor, austerity, penance. Tapasa brahmacaryena samena ca damena ca. One has to undergo tapasya and brahmacarya - austerity and celibacy. Brahmacarya means stopping sex life or controlling sex life. Without becoming brahmacari, without controlling the impulse for sex, one cannot understand spiritual life. Formerly in Vedic civilization boys were trained from the very beginning to become brahmacari. It was not like the modern day,

when boys and girls ten or twelve years old are enjoying together. Such enjoyment spoils the brain; the finer brain tissues are lost, so that one cannot understand higher things.

These are the processes of self-realization: samena (by control of the mind), damena (by control of the senses), tyagena (by giving in charity), saucena (by cleanliness). But in this age these processes are very difficult to undergo. Practically it is impossible. Therefore Lord Caitanya, Krsna Himself, has made Himself easily available by one process:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

This age, Kali-yuga, is considered the most fallen age. We think we are making much advancement, but it is the most fallen age, because people are becoming like animals. As animals have no other interest than four bodily necessities - eating, sleeping, mating, and defending - so in this age people are interested in four principles of bodily want. They have no information of the soul, nor are they prepared to realize what the soul is. That is the defect of this age.

But the human form of life is especially meant for realizing oneself: "What am I?" That is the mission of human life. Athato brahma-jijnasa: This life is meant for inquiring about Brahman, Paramatma, and Bhagavan.

Jijnasu means inquiry. We inquire every morning, "What is the news today?" Immediately we pick up a newspaper - inquisitiveness is there - but we are inquiring about very base things only. We have no desire to inquire about the highest possibility, brahma-jnana, knowledge of the spirit.

That is the lack in modern civilization. Today people are mainly inquiring about how to earn money. That propensity is there in every age, but in this age it has become the principal factor. Everyone is engaged simply for the bodily necessities. Nidraya hriyate naktam: at night people sleep very soundly, snoring. Vyavayena ca va vayah: or they engage in sex. In this way they're wasting time. And during the daytime - diva carthehaya rajan: "Where is money? Where is money? Where is money?" And kutumba-bharanena va - as soon as one gets money, one thinks how to purchase things for the family, that's all. Shopping, snoring - that is the engagement in materialistic life.

Out of many such foolish persons engaged in sleeping, mating, earning money, and providing the family with a nice apartment and food, one is inquisitive how to perfect the human form. This life is meant for perfection. What is perfection? Perfection means to get out of misery. Everyone is trying to get out of misery, but no one knows the ultimate goal by which to get out of it. Na te viduh svartha-gatim hi visnum. One can be out of misery when one approaches Visnu.

Here is the material world people are trying to go to the moon, but these foolish people do not know what they'll gain even if they go there. The moon is one of the material planets. Krsna has already said in the Bhagavad-gita, a-brahma-bhuvanal lokah.... All the material planets are places of misery. The moon is very near, but even if you go to the topmost planet, which is known as Brahmaloaka, you'll find misery.

You can see every night what a vast number of planets there are. But you cannot go to them. You are simply trying to go to the nearest planet, and you are failing. So what is your scientific improvement?

But you can go. Material scientists calculate that if one were to travel forty thousand years at the speed of light, then one might approach the topmost planet in the material world. So at least in the modern scientific calculations it is impossible to go there. But one can go; there is a process. That we have tried to explain in our small booklet Easy Journey to Other Planets. By the yogic process one can go to any planet one likes. That is a yogic perfection.

The living entity is called sarva-gah, "one who can go anywhere he likes." For example, Narada Muni can travel anywhere he likes, either in the spiritual world or in the material world. So you can also do that. That is possible. Within one year the yogi Durvasa Muni traveled all over the universe and went to Visnuloka, the spiritual world, and came back. That is recorded in history.

So this is one of the perfections. And how can it be attained? By understanding Krsna. Yasmin vijnate sarvam evam vijnatam bhavanti. The Mundaka Upanisad says that if you simply understand Krsna, then everything else can be understood very easily. Krsna consciousness is such a nice thing.

This evening we are talking about Radhastami. We are trying to understand Radharani, the chief potency of Krsna, Krsna's pleasure potency. As we learn from Vedic literature, Krsna has many varieties of potency: parasya saktir vividhaiva sruyate. Just as a big man with many assistants and secretaries hasn't got to do anything personally - simply by his will everything is done - so the Supreme Personality of Godhead has varieties of energy, and everything is being done so nicely.

The material world, where we are now living, is called bahir-anga-sakti, the external energy of Krsna. And just see how nicely everything is being done by the material energy. Krsna explains in the Bhagavad-gita, mayadyaksena prakrtih suyate sa-caracaram: "Under My superintendence the material energy is working." The material energy is not blind. Krsna is in the background. And apart from the material, external energy, there is another energy - the internal energy. By the internal energy the spiritual world is being manifested. Paras tasmāt tu bhavo 'nyah. As the material world is manipulated under the external energy, the spiritual world is conducted by the internal potency. That internal potency is Radharani.

We should try to understand Radharani. Radharani is Krsna's pleasure potency, hladini-sakti. In the Vedanta-sutra the Absolute Truth is described as anandamaya, always in the pleasure potency.

When you want ananda, pleasure, you cannot have it alone. Alone you cannot enjoy. When you are in a circle of friends or family or other associates, you feel pleasure. My speaking is very pleasing when there are many persons here. I cannot be happy speaking alone; that is not ananda. Although I could speak here in the dead of night when there is no one here, that is not ananda. Ananda means there must be others.

Because Krsna, the Absolute Truth, is anandamaya, He has become many: eko bahu syama. We are also Krsna's parts and parcels, meant to give pleasure to Krsna. And the chief pleasure potency is Radharani.

radha-krsna-pranaya-vikrtir hladini-saktir asmad
ekatmanav api bhuvi pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti suvalitam naumi krsna-svarupam

Krsna is Param Brahman, the Supreme Absolute, as you know from the Bhagavad-gita. When Arjuna understood Bhagavad-gita, he affirmed to Krsna: param brahma param dhama pavitram paramam bhavan: "You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth."

So Krsna is Param Brahman, the Supreme Absolute. In the material world we see that a great saintly person gives up everything of material enjoyment simply to enjoy brahmananda, the happiness of Brahman, the Absolute. He becomes a sannyasi just to understand that he is in Brahman. So if one has to give up everything material for Brahman realization, do you think that Param Brahman, the Supreme Brahman, can enjoy anything material? No. Krsna's enjoyment is nothing material. This point should be understood.

In the material world we have a little information of Brahman and Paramatma, but no one knows Param Brahman, or Bhagavan, the Supreme Personality of Godhead. Therefore it is said, manusyanam sahasresu kascid yatati siddhaye. Siddhaye refers to understanding Brahman or Paramatma. But out of many persons who have realized Brahman and Paramatma, hardly one can know Krsna.

Without knowing Krsna, what can we understand about Krsna's pleasure potency? Without knowing a big man, how can I understand his internal affairs? Similarly, if we do not understand Krsna, how can we understand how Krsna is enjoying? That is not possible.

The Gosvamis are giving us information of the pleasure potency of Krsna, Srimati Radharani. We have described the loving affairs of Radha-Krsna in our Teachings of Lord Caitanya. If you have this book, you can read about the transcendental loving affairs of Radha Krsna.

So today we pray to Radharani because She is the pleasure potency of Krsna. Krsna means "all-attractive," but Radharani is so great that She attracts Krsna. So what is the position of Srimati Radharani? We should try to understand this today and offer our obeisances to Radharani.

tapta-kanchana-gaurangi
radhe vrndavanesvari
vrsbhanu-sute devi
pranamami hari-priye

"Radharani, You are so dear to Krsna. So we offer our respectful obeisances unto You." Radharani is hari-priya, "very dear to Krsna." Through the mercy of Radharani we can easily approach Krsna. If Radharani recommends, "This devotee is very nice," then Krsna immediately accepts me, however great a fool I may be. Because I am recommended by Radharani, Krsna accepts me. Therefore in Vrndavana you'll find all the devotees chanting Radharani's name more than Krsna's. Wherever you'll go, you'll find the devotees greeting one another, "Jaya Radhe!" You'll find this still in Vrndavana. The devotees are glorifying Radharani. If you go by the speculative process to understand Krsna, it will take many, many lives. But if you take to devotional service and just try to please Radharani, Krsna will be gotten very easily.

Radharani can deliver Krsna. She is so great a devotee, the emblem of maha-bhagavata. Even Krsna cannot understand the quality of Radharani's devotion. Although Krsna says vedaham samatitani - "I know everything" - He fails to understand Radharani. Radharani is so great.

Krsna knows everything, but to understand Radharani, Krsna accepted the position of Radharani.

Krsna thought, "I am full. I am complete in every respect, but still I want to understand Radharani. Why?" This question obliged Krsna to accept the propensities of Radharani to understand Himself.

Such topics, of course, are part of a great transcendental science. One advanced in Krsna consciousness and well conversant with sastras, scriptures, can understand. When Krsna wanted to understand Himself, He took the tendency of Srimati Radharani. That is His appearance as Caitanya Mahaprabhu. Radha-bhava-dyuti-suvalitam.

Caitanya Mahaprabhu is Krsna, but He has accepted the propensities of Radharani. As Radharani is always in feelings of separation from Krsna, so Lord Caitanya, in the position of Radharani, was feeling separation of Krsna. That is the teaching of Lord Caitanya - to feel separation, not meeting. The process of devotional service taught by Caitanya Mahaprabhu and His disciplic succession is how to feel separation from Krsna. That is Radharani's position - always feeling the separation.

The Gosvamis, also, when they were in Vrndavana, never said, "I have seen Krsna." Although they were the most perfect devotees, they never said, "I have seen Krsna." Their prayers were like this: he radhe vraja-devike.... he nanda-suno kutah!

Radharani does not remain alone. She stays always with Her friends (vraja-devi) Lalita or Visakha and other damsels of Vrndavana. So the Gosvamis, in their mature stage when they were living at Vrndavana, were praying in this way: he radhe vraja-devike ca lalite he nanda-suno kutah: "Radharani, where are You? Where are Your associates? Where are You, Krsna, Nanda-suno, son of Nanda Maharaja? Where are you all?" They were searching. They never said, "I have seen Krsna dancing with the gopis. Last night I saw." [Laughter.]

Those who speak like that are called sahajiyas. Mature devotees do not speak like that. The sahajiyas take everything very cheap - Krsna very cheap, Radharani very cheap - as if they can see Radha and Krsna every night. No. The Gosvamis do not teach us like that. They were searching after Radha-Krsna. He radhe vraja-devike ca lalite he nanda-suno kutah/ sri-govardhana-kalpa-padapa-tale kalindi-vane kutah: "Are you there at Govardhana Hill, or on the banks of the Yamuna?" Ghosantav iti sarvato vraja-pure khedair mahavihvalau. Their business was to cry like this? "Where are You? Where are You, Radharani? Where are you, Lalita, Visakha, the associates of Radharani? Where are You, Krsna? Are You near Govardhana Hill, or on the bank of the Yamuna?"

Ghosantav iti sarvato vraja-pure. Throughout the whole tract of Vrndavana they were crying and searching after Radha-Krsna - khedair mahavihvalau - as if madmen.

Vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau. We have to follow the footprints of the Gosvamis and learn how to search out Krsna and Radharani, in Vrndavana or within our hearts. That is the process of Caitanya Mahaprabhu's bhajana, or worship: feelings of separation (vipralambha-seva).

Feeling separation from Krsna, Mahaprabhu would fall into the sea. He would go out of His bedroom in the dead of night. Nobody knew where He had gone. He was searching for Krsna.

That process of devotional service is taught by Caitanya Mahaprabhu. It is not that we can say very easily, "I have seen Krsna and Radharani in the rasa-lila." No, not like that. Feel the separation. The more you feel separation from Krsna, the more you should understand that you are advancing. Don't try to see Krsna artificially. Be advanced in feeling separation, and then your devotion will be perfect. That is the teaching of Lord Caitanya.

Atah sri-krsna-namadi na bhaved grahyam indriyaih. With our material senses we cannot see Krsna or hear Krsna's name. We must engage ourselves in the service of the Lord. Where does the service begin? Jihvadau: from the tongue. Not from the legs, eyes, or ears. It begins from the tongue. How? Chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And take Krsna-prasadam. The tongue has two businesses: to articulate sound, Hare Krsna, and take prasadam. By these processes you'll realize Krsna.

Don't try to see Krsna. You cannot see Krsna with your material eyes, nor can you hear about Him with your material ears, nor can you touch Him. But if you engage your tongue in the service of the Lord, then He'll reveal Himself to you: "Here I am." That is wanted.

So feel separation from Krsna just as Radharani does, as Lord Caitanya teaches us, and engage your tongue in the service of the Lord. Then one day, when you are mature, you'll see Krsna face to face.

Thanks you very much.

GLORIFICATION OF SRIMATI RADHARANI BY LORD KRISHNA

For the pleasure of the Vaisnavas, I am submitting the following excerpt from Srila Rupa Goswami's Lalita Madhava:

Once Lord Krishna considered within His heart: " Everyone says that I am complete bliss, full of all rasas; all the world derives pleasure from Me. Is there anyone who can give Me pleasure? One who has a hundred times more qualities than Me could give pleasure to My mind. One more qualified than Me is impossible to find in the world, but in Radha alone I feel the presence of one who can give Me pleasure. Although My beauty defeats the beauty of ten million cupids although it is unequalled and unsurpassed. Although it gives pleasure to the three worlds, seeing Radharani gives pleasure to My eyes. The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the words of Srimati Radhika. Although My body lends fragrance to the entire creation, the scent of Radharani's limbs captivates My mind and heart. Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Srimati Radharani. And although My touch is cooler than ten million moons, I am refreshed by the touch of Srimati Radhika. Thus although, I am the source of happiness for the entire world, the beauty and attributes of Srimati Radharani are My life and soul. In this way My affectionate feelings for Srimati Radharani may be understood, but on analysis I find them contradictory. My eyes are fully satisfied when I look upon Srimati Radharani but by looking upon Me, She becomes even more advanced in satisfaction. The flute-like murmur of the bamboos rubbing against one another steals Radharani's consciousness for She thinks it to be the sound of My flute, and She embraces a tamala tree, mistaking it for Me. 'I have gotten the embrace of Sri Krishna,' She thinks, 'so now My life is fulfilled.'; thus, She remains immersed in pleasing Me, taking the tree in Her arms. When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze. When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else. Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association. Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness. The sage Bharata has said

that the mellows of lover and beloved are equal. But he does not know the mellows of My Vrindavan. The happiness I feel when meeting Srimati Radharani is a hundred times greater than the happiness I get from meeting others."

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No Krishna without Radha

No Lord Krishna without Shrimati Radharani

vina radha-prasadena krsna-praptir na jayate
tatah sri-radhika-krsnau smaraniyau su-samyutau

"Without the mercy of Srimati Radhika, one can never attain Krsna. Therefore one must remember them together, as They are always nicely situated by each others' side."

(Srila Dhyana-chandra Goswami's Paddhati)

prema-bhaktau yadi sraddha mat prasadam yadicchasi
tada narada bhavena radhaya radhako bhava

Shri Krishna says: "O Narada!! If you have faith in the process of prema-bhakti and wish to attain my favour, then please become the worshipper of Srimati Radharani in the mood of ecstatic emotion."

(Bhavisyottara Purana)

satyam satyam punah satyam satyam eva punah punah
vina radha prasadena mat-prasado na vidyate

Sri Krishna says: "O Narada! I tell you truly truly, again truly, truly, again and again - without the mercy of Srimati Radharani, one cannot attain my mercy."

(Narada Purana)

Why Krishna is called Atma Rama

Why is Lord Krsna called Atma-Rama

atma-ramasya krsnasya
dhruvam atmasti radhika

Kalindi has stated that "Surely Sri Radhika is the very soul (Atma)of Lord Krishna Who is Atma-Rama, that is, One Who delights in Himself alone."

atma tu radhika tasya tayaiva ramanad asau
atma-rama iti prokto muni-bhir gudha vedi-bhih

Bhagavan Krishna is always immersed in Sri Radha consciousness, which is His very soul. Therefore learned sages who have grasped the secret esoteric significance of this deep mellow call him 'Atma-Rama.'

Mercy of Shrimati Radharani

Srimati Radharani is the ideal maha-bhagvata. As the greatest devotee, She is also the most compassionate. She is unable to bear the suffering of the souls trapped in the material world. The word "aradhaya" (prayers) is derived from "Radha" and means "worshippable". Similarly the word "aparadha" (offenses) means "against Radha". When one performs devotional service, one is pleasing Srimati Radharani and when commits Vaishnava aparadha against Krishna or His devotees, one is offending Radharani. Srimati Radharani is the guardian, the mentor and the benefactor of all aspiring devotees. When a soul starts to inquire about Krishna, Srimati Radharani is most pleased and takes charge of his devotional advancements. As one makes progress, one continues to invoke the mercy of Srimati Radharani and when She is pleased, Krishna is automatically pleased.

The glory of name 'Radha' is explained below:

'ra' sabdoccaranad eva sphito bhavati madhavah
'dha' sabdoccarata pascad dhavatyeva sa-sambhramah

Simply by vibrating the sound 'Ra', Sri Krishna's ecstatic jubilation fully blooms; simply upon hearing the sound 'dha', He chases after vibrator with great awe and reverence.

(Brahma Vaivarta Purana)

'ra' sabdam kurvatas trasto dadami bhaktim uttamam

'dha' sabdam kurvatah pascat yami sravana lobhatah

(Lord Sri Krishna proclaims): "The moment I hear the sound 'Ra' from anyone's lips, I grant them My supreme prema-bhakti. But the next moment when I hear the sound 'dha', I completely lose Myself and become intoxicated in Radha-nama. Because of My great longing to hear the name of My Beloved, I run after the devotees who chant Radha-nama."

radhety evam ca samsiddha ra-karo dana-vacakah

dha nirvanam ca tad-datri tena radha prakirtita

The holy name of Radha is fully accomplished in perfection as follows: the syllable 'Ra' denotes dana, bestowal of a gift, and the syllable 'dha' indicates nirvana, liberation. Thus, She Who mercifully bestows liberation into the eternal kingdom of painlessness is called 'Radha.'

(Brahma Vaivarta Purana, Sri Krishna-janma-khanda)

sa radheti sada hrdis sphuratu me vidya-para dvayaksara

Let the name of Sri Radha, in which the two divine syllables are embodied and which personifies para-vidya (the ultimate truth) eternally shine in my heart.

(Radha-Rasa-Sudha-Nidhi 96 by Srila Prabodhananda Sarasvati)

radheti me jivanam

Sri Radha and Radha alone or the nectarean name of Sri Radhe is my life breath. (Radha-Rasa-Sudha-Nidhi 97)

All glories to Shrimati Radharani !!

Radharani in the Vedas

Although Shri Radharani's name does not appear directly in the Bhagavatam Sukadeva Gosvami has given it in many places in an indirect way. Sukadeva Gosvami did not mention Radharani's name directly because he was the parrot of Radha and if he had mentioned Her name directly he would have gone into ecstatic trance for six months. As Maharaja Pariksit had only seven days to hear Srimad Bhagavatam he gave Radha's name in an indirect, hidden way. He cited the writings of Srila Sanatana Gosvami and Jiva Gosvami who have described the Bhagavatam phrase "sri suka uvaca" to mean "suka" - the parrot, of "Sri" - Radha.

As this is a very big topic I will present only a few items here. Perhaps some other Vaishnavas may want to add to this.

Srila Prabhupada has addresses the subject of Radha's name in the Bhagavatam in several places. In CC Madhya 8.100 Ramananda Raya cites SB 10.30.28:

anayaradhito nunam

bhagavan harir isvarah

yan no vihaya govindah

prito yam anayad rahah

"[When the gopis began to talk among themselves, they said:] 'Dear friends, the gopi who has been taken away by Krsna to a secluded place must have worshiped the Lord more than anyone else.'"

In his purport Srila Prabhupada writes:

"The name Radha is derived from this verse (SB 10.30.28), from the words anayaradhitah, meaning "by Her the Lord is worshiped." Sometimes the critics of Srimad-Bhagavatam find it difficult to find Radharani's holy name in that book, but the secret is disclosed here in the word aradhita, from which the name Radha has come. Of

course, the name of Radharani is directly mentioned in other Puranas. This gopi's worship of Krsna is topmost, and therefore Her name is Radha, or 'the topmost worshiper.'"

Although Radharani's name is only given in an indirect way in the Bhagavatam, rasika Vaishnavas see Her presence in each and every verse. Sanatana Gosvami, Jiva Gosvami and Vishvanatha Chakravarti have given many purports showing how Sukadeva Gosvami has given Radharani's name in an indirect way. In his commentary on the first verse of the Bhagavatam Jiva gives a long explanation of how the verse is referring to Radha. A few other examples of Sukadeva's indirect references to Radha follow:

In SB 10.32.4 Sukadeva has said, "kacit karambujam saurer jagrhe 'njalina - one of them seized Krsna's hand in her folded palms." Kacit refers to "*one* of them". That one is Radharani.

SB 10.30.38 describes:

evam uktah priyam aha
skandha aruhyatam iti
tatas cantardadhe krsnah
sa vadhur anvatapyata

"After being addressed by a particular gopi, Krsna told Her, "Climb up on My shoulder." Saying this He suddenly disappeared. Sa vadhur anvatapyata - His beloved consort (Radharani) then immediately felt great remorse."

SB 10.30.26 describes how after Krsna left the rasa dance with one special gopi the other gopis went searching for "vadhvah"- that special gopi (Radharani).

In the Bhramara-gita, SB 10.47.11, Sukadeva describes:

kacin madhukaram drstva
dhyayanti krsna-sangamam
priya-prasthapitam dutam
kalpayitvedam abravat

"*One* of the gopis, while meditating on Her previous association with Krsna, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows."

The word "kacin" in this verse, meaning "one of the gopis" refers to Radha.

Aside from the Bhagavatam, Radharani is described elaborately in Brahma-vaivarta, Padma, and Narada Puranas as well as Garga Samhita. In the 4th chapter of Ujjvala-nilamani, "Sri Radha-prakaranam" texts 3 and 4, Rupapada cites the Gopala-tapani Upanisad, Uttara-khanda where Radha is called Gandharva and the Rg Veda-parisista where Her name Radha is mentioned. There She is described as the consort of Madhava.

A note of interest: Although this verse was quoted by Rupa, the original texts for this part of the Gopal-tapani Upanisad were unknown to scholars for many, many years. In 1966 one Vaishnava scholar here in Orissa named Fakir Mohan Das discovered original palm leaf copies of this rare literature in the Balasore district of northern Orissa. After finding it he quickly reprinted it to preserve it.

The following is an excerpt from an article written by Dr Fakir Mohan entitled "The History of Sri Sri Radha Krsna Worship in Orissan Culture":

"In Ujjvala Nilamani Srila Rupa Goswami cites the Gopala Tapani Upanisad and the Rg Parisista to show the authenticity of the worship of Srimati Radharani:

gopalottaratapinyam yad gandharveti visrutah radhet rk parisiste ca, etc.

'From the Vedic literature we come to know that Shri Radharani is referred to as 'Gandharva' in the second part of the Gopal Tapani, and as 'Radha' in the Rg Parishista.'

"Srila Vishvanath Cakravarti Thakur and Baladev Vidyabhushan have stated in their commentaries on Gopal Tapani Upanisad that this tapani of the Atharva Veda, Paippalada branch, was previously being recited by the brahmanas of Gujarat and Orissa. Although presently there are no brahmanas of the Atharva Veda Paippalada

branch found in Gujarat, thousands of this lineage are still living in the vicinity of the village Remuna, the birth place of Srila Baladeva Vidyabhushana, and in other places of Orissa. In the absence of any help from ancient manuscripts, the original text of the Paippalada Samhita can be reconstructed even today from the tradition, which the village reciters still carry with them unimpaired. In this area some rare Paippalada Samhita manuscripts have been found along with a number of hitherto unknown manuals of special Paippalada rites which give an insight into the social, religious and cultural traditions of Paippaladiyans found in the tapani literature.

"In the 18th century, Srila Baladeva Vidyabhushan has quoted the Purusa-bodhini Sruti, Purusottama Tapini, in his Prameya Ratnavali in connection with the worship of Sri Sri Radha Krsna in the Vedic period. Vaishnava poets like Anandi of Nilachala Dhama and Narahari Cakravarti of Sri Khanda, Bengal, have quoted from the Purusa-bodhini Shrutu to establish the authentic nature of the worship of Sri Sri Radha Krsna and Gauranga Mahaprabhu.

"Later in the 18th century, Srila Radha Krsna Goswami, the disciple of Haridas Pandita (who was the grand-disciple of Gadadhara Pandit Goswami of Puri), published four prapathakas (chapters) of the Purusa-bodhini sruti in his Sadhana-dipika. Thakur Bhaktivinode of village Chotimangalpur in Kendrapara District, Orissa, also collected the Shri Caitanya Upanishad of the Paippalada branch from Pandit Madhusudan Das of Sambalpur, Orissa, publishing it in 1887. In 1901 Mahamahopadhyaya Sadashiva Kavyakantha of Puri published some additional chapters of this Sruti. In 1966 we collected all twelve prapathakas of this Purusa-bodhini Sruti from different parts of Orissa and published them from our Sri Bhaktivinode Library in Baripada."

For other references on this subject from Srila Prabhupada's books, one may refer to the second to the last paragraph of Prabhupada's purport to SB 10.3.31. Also CC Madhya 18.8 which cites Padma Purana on the glories of Radha-kunda. And CC Adi 4.83 which addresses the glories of Radharani from the Brhad-gautamiya-tantra.

adapted from Madhavananda Dasa GGS

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Sri Gopala-Tapani Upanishad

Chapter One [Translated by Kusakratha Dasa] text 42

Commentary by Srila Baladeva Vidyabhushana: The goddess of fortune here is Srimati Radharani, who is described in the Purusa-bodhini Upanisad. "Radhika and Chandravali always remain at Lord Krishna's side. Laksmi, Durga, and the Lord's other potencies are expansions of Sri Radhika." The Gautamiya Tantra also explains: The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krishna. She is the central figure for the goddess of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.

Padma Purana

In the Padma Purana Shрила Narada Muni describes Shrimati Radharani:

"As much as Srimati Radhika is dear to Lord Krsna, Her pond Radha-kunda is as beloved to Him. Among all the gopis Srimati Radharani is most dear to Krsna.

Gopalottara-tapani

"Shri is the embodiment of maha-bhava, or the highest transcendental ecstasy, and none of the other gopis, or cowherd damsels of Vrndavana, possesses Her excellent qualities. Radharani is therefore known as the most famous Gandharva."

Rik-parishista - Vedas

"Shrimati Radharani is always to be found with Shri Krsna, and Madhava is always to be seen with Radhika. One is never without the other's company."

Brahma Samhita

Brahma Samhita - Vedas

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

Radha Tattva

From Gaudiya Kanthahara compiled by Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada.

SHAKTI-TATTVA

The Energies of the Supreme are Unlimited

8.1

kutah punar grinato nama tasya
mahattamaikanta-parayanasya
yo 'nanta-saktir bhagavan ananto
mahad-gunatvad yam anantam ahuh

What to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited energy. The Lord, who is unlimited in energy and in transcendental attributes, is called ananta, unlimited. (Bhag. 1.18.19)

The Lord's Unlimited Energy is Divided
Into Three Principle Categories

8.2

na tasya karyam karanamca vidyate
na tat samas cabhyadhikas ca drisyate
parasya saktir-vividhaiva-sruyate
svabhaviki jnana-bala-kriya ca

He does not have a bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge. His senses are all transcendental. Nothing is greater than Him or equal to Him. His potencies are multifarious, such as cognitive, will and active potency. (Svetasvatara Upanishad 6.8)

8.3

ananta-sakti-madhye krishnera tina sakti pradhana
'iccha-sakti', 'jnana-sakti', 'kriya-sakti' nama
iccha-sakti-pradhana krishna icchaya sarva-karta
jnana-sakti-pradhana vasudeva adhishtata

iccha-jnana-kriya vina na haya srijana
tina tina-sakti meli' prapanca-racana
kriya-sakti-pradhana sankarshana balarama
prakritaprakrita-srishti karena nirmana
ahankarera adhishthata krishnera icchaya
goloka, vaikuntha srije cic-chakti-dvaraya
yadyapi asrijya nitya cic-chakti-vilasa
tathapi sankarshana-icchaya tahara prakasa

Krishna has unlimited potencies, out of which three are chief willpower, the power of knowledge, and the creative energy. He is the predominator of the willing energy, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vasudeva. There is no possibility of creation without thinking, feeling, willing, knowledge, and activity. The combination of supreme will, knowledge, and action brings about the cosmic manifestation. Lord Sankarsana is Lord Balarama. Being the predominator of the creative energy, He creates both the material and spiritual worlds. That original Sankarsana is the cause of both the material and spiritual creation. He is the predominating Deity of egotism, and by the will of Krishna and the power of the spiritual energy, He creates the spiritual world, which consists of Goloka Vrindavana and Vaikuntha. Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Sankarsana. The spiritual world is the abode of the pastimes of the eternal spiritual energy. (Cc. Madhya 20.252-257)

Three Varieties of the Lord's Energy

8.4

krishnera ananta-sakti, tate tina pradhana
'cic-chakti', 'maya-sakti', 'jiva-sakti'-nama
'antaranga', 'bahiranga', 'tatastha' kahi yare
antaranga 'svarupa-sakti' sabara upare

Krishna has unlimited potencies. They are divided into three main parts the spiritual energy, the material energy, and the marginal energy, which is the living entities. In other words, these are all potencies of God internal, external, and marginal. However, the internal energy is the Lord's personal energy and stands over the other two. (Cc. Madhya 8.151-152)

8.5

suryamsa-kirana, yaiche agni-jvala-caya
svabhavika krishnera tina-prakara 'sakti' haya
krishnera svabhavika tina-sakti-parinati
cic-chakti, jiva-sakti, ara maya-sakti

The living entity is a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Krishna has three varieties of energy. Lord Krishna naturally has three energetic transformations and these are known as the spiritual energy, the living entity energy, and the illusory energy. (Cc. Madhya 20.109,111)

The Evidence From Sruti for Cit-sakti-

8.6

te dhyana-yoganugata apasyan devatma-saktim svagunair-nigudham
yah karanani nikhilani tani, kalatma-yuktanyadhi-tishthaty ekah

Those who meditate on the Supreme Personality of Godhead can see His confidential, divine power (cit-sakti). The Supreme Lord alone is the energetic source of all energies. His divine power is the immediate cause of the unlimited universes. Thus the Lord Himself is the instrumental cause (nimitta) of manifesting the living beings, the worlds of time and space and all that reposes within them. (Svetasvatara Upanishad 1.3)

8.7

sa vishvakrid visvavidatma-yonih
jnah kalakalo guni sarva-vid yah
pradhana-kshetrajna-patir-gunesah
samsara-moksha-sthiti-bandha-hetuh

The Supreme Lord is the ultimate creator of the universe. He knows the purpose of the universe. He is the Supersoul, the Lord in the heart of every living being. He is all-knowing, and is the greatest philosopher. He knows past, present, and future. He has all excellencies and good qualities. He is the master of the material energy (pradhana), the living beings (jiva-sakti, kshetrajna) and the internal, spiritual energy known as (cit-sakti, guna). He alone is the cause of liberation from the cycle of repeated birth and death (samsara) and the bondage of ignorance. (Svetasvatara 6.16)

The Evidence From Smriti for Cit-sakti

8.8

ajo 'pi sann avyayatma bhutanam isvaro 'pi san
prakritim svam adhishthaya sambhavamy atma-mayaya

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living beings, I still appear by My own energy (atma-maya) in every millennium in My original transcendental form. (Bhagavad-gita 4.6)

Note: atma-maya refers to the spiritual potency, or cit-sakti.

The Evidence From Smriti for Jiva-sakti

8.9

bhumir apo 'nalo vayuh kham mano buddhir eva ca
ahankara itiyam me bhinna prakritir ashtadha

Earth, water, fire, air, ether, mind, intelligence and false ego these eight comprise My separated external energy. (Bhagavad-gita 7.4)

8.10

apareyam itas tv anyam prakritim viddhi me param
jiva-bhutam maha-baho yayedam dharyate jagat

O mighty-armed Arjuna, apart from My external energy, I have another energy, which is superior to matter. This energy is comprised of the living entities who are exploiting the material nature and sustaining it by infusing it with consciousness. (Bhagavad-gita 7.5)

The Evidence From Sruti for Maya-sakti

8.11

ajam-ekam lohita-sukla-krishnam bahvih prajah srijamanam sarupah
ajo hyeko jushamano'nusete jahatyenam bhukta-bhogamajo'nyah

Material nature consists of three modes goodness, passion, and ignorance and is the mother of the innumerable living beings within the universe. It is brought into existence and supported by the one unborn Lord, who is full in self-knowledge. That unborn Lord, however, does not consort with His material energy. He independently enjoys the pleasure of His transcendental pastimes. But the living entity enjoys her and thus becomes bound. (Svetasvatara Upanishad 4.5)

The Evidence From Smriti for Maya-sakti-

8.12

prakritim svam avashtabhya visrijami punah punah
bhuta-gramam imam kritsnam avasam prakriter vasat

This whole cosmic order is under Me. By My will it is automatically manifested again and again, and by My will it is annihilated. (Bhagavad-gita 9.8)

8.13

mayadhyakshena prakritih suyate sa-caracaram
hetunanena kaunteya jagad viparivartate

O son of Kunti, material nature is under My control. It produces all beings, both moving and non-moving. Under My supervision the material world comes into existence. (Bhagavad-gita 9.10)

Two Kinds of Maya Guna-maya and Jiva-maya

8.14

rite 'rtham yat pratiyeta na pratiyeta catmani
tad vidyad atmano mayam yathabhaso yatha tamah

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My maya, My illusory energy that reflection which appears in darkness. (Bhag. 2.9.34)

Material Maya is the Shadow of Yoga-maya

8.15

srishthi-sthiti-pralaya-sadhana-saktir-eka

chayeva yasya bhuvanani vibharti durga

icchanurupam api yasya ca ceshtate sa

govindam adi purusham tam aham bhajami

The external energy, maya, is of the nature of the shadow of the cit potency. She is worshiped as Durga the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durga conducts herself. (Brahma-Samhita 5.44)

8.16

vilajjamanaya yasya sthatum iksha-pathe 'muya

vimohita vikatthante mamaham iti durdhiyah

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine." (Bhag. 2.5.13)

Hladini, Samvit, Sandhini: Three Kinds of Energy

8.17

hladini sandhini samvit tvayyeka sarva samsthitau

hladatapakari misra tvayi no guna-varjite

O Lord, You are the support of everything. The three attributes hladini, sandhini, and samvit exist only in You as one spiritual energy, but the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities. (Vishnu Purana 1.12.68)

8.18

sac-cid-ananda-maya haya isvara-svarupa

tina amse cic-sakti haya tina rupa

anandamse 'hladini', sad-amse 'sandhini'

cid-amse 'samvit', yare jnana kari mani

The Supreme Person in His original form is full of eternity, knowledge, and bliss. The spiritual potency in these three portions assumes three different forms. These three potencies are called hladini reposes (the bliss portion), sandhini (the eternity portion), and samvit (the knowledge portion). Knowledge of these is full knowledge of the Supreme Lord. (Cc. Madhya 6.158,159)

8.19

svayan tv asamyatisayas-tryadhisah

svarajya-lakshmy-apta-samasta-kamah

balim haradbhis cira-loka-palaih

kirita-koty edita-pada-pithah

Lord Sri Krishna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet. (Bhag. 3.2.21)

8.20

vishnu-saktih para prokta kshetra-jnakhya tatha-para

avidya karma-samjnanya tritiya saktir-ishyate

Vishnu-sakti, the energy of Krishna is threefold: para-sakti, or the Lord's superior, spiritual energy; kshetrajna-sakti, or the marginal living beings; and avidya-sakti, or the illusory energy, which is characterized by karma, the world of action and reaction. In other words, the potency of Lord Vishnu is summarized in three categories namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belong to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities. (Vishnu Purana 6.7.61)

Those who are Most Dear to Krishna are His Internal Energy

8.21

isvarera sakti haya e-tina prakara

eka lakshmi-gana, pure mahishi-gana ara
vraje gopi-gana ara sabhate pradhana
vrajendra-nandana ya'te svayam bhagavan

The energies (consorts) of the Supreme Lord are of three kinds: the Lakshmis in Vaikuntha, the queens in Dvaraka, and the gopis in Vrindavana. The gopis are the best of all, for they have the privilege of serving Sri Krishna, the primeval Lord, the son of the King of Vraja (Cc. Adi 1.79,80)

Sri Radhika is Krishna's Most Complete Energy
8.22

radha purna-sakti, krishna purna-saktiman
dui vastu bheda nai, sastra-paramana
mrigamada, tara gandha yaiche aviccheda
agni, jvalate yaiche kabhu nahi bheda
radha-krishna aiche sada eka-i svarupa
lila-rasa asvadite dhare dui-rupa

Sri Radha is the full energy, and Lord Krishna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures. They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent. Thus Radha and Lord Krishna are one, yet They have taken two forms to enjoy the mellows of pastimes. (Cc. Adi 4.96-98)

All the Lakshmis are Expansions of Sri Radha
8.23

avatari krishna yaiche kare avatara
amsini radha haite tina ganera vistara
vaibhava-gana yena tmnra anga-vibhuti
bimba-pratibimba-rupa mahishira tati
lakshmi-gana tmnra vaibhava-vilasamsa-rupa
mahini-gana vaibhava prakasa svarupa
akara-svabhava-bhede vraja devi gana
kaya-vyuha-rupa tmnra rasera karana

Just as Sri Krishna is the fountainhead of all avatars, so Sri Radha is the cause of all the consorts of the Supreme Lord in all his different features. The goddesses of fortune in Vaikuntha are partial manifestations of Sri Radha, and the queens of Dvaraka are reflections of Her image. The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilasa. The queens are of the nature of Her vaibhava-prakasa. (Cc. Adi 4.76-78)

Thus ends the Eight Chapter of the Gaudiya Kanthahara, entitled Sakti-tattva.

Stavavali

Shripad Raghunatha dasa Gosvami

radheti nama nava sundara sidhu mugdham
krishneti nama madhuradbhuta gadha dugdham
sarva kshaNam surabhi raga himena ramyam
kritva tad eva piba me rasane kshudharte

"O my tongue suffering from thirst! Please mix the delicious fresh enchanting nectar of the name Radha with the wonderfully sweet condensed milk of the name KrishNa, add the fragrant delightful ice of pure passionate love and drink this charming drink at every moment!"

bhajami radham aravinda netram smarami radham madhura smitasyam
vadami radham karunabharardram tato mamanyasti gati na kapi

"I worship lotus-eyed Radha, I remember Radha with Her sweet smile on Her countenance, I speak of Radha, who melts of compassion. Thus I have no other shelter."

Radha Rasa Sudhanidhi

Shrila Prabhodananda Sarasvati.

Yo brahma rudra shuka narada bhishma mukhyair
Alakshito na sahasa purushasya tasya
Sadyo vashikarana churnam annata shaktim
Tam radhika charana renum anusmarami.
(verse 4)

"I constantly remember Shrimati Radharani's foot dust which is a fragrant transcendental powder possessed of unlimited potency, able to immediately subdue the Supreme being, Shri Krishna Who is not so easily seen even by great devotee-leaders like Brahma, Shiva, Shukadeva, Narada and Bhishma."

gaurange mradima smite madhurima netrancale draghima
vakshoje garima tathaiva tanima madhye gatau mandima
shroNyam ca prathima bhruvoh kutilima bimbadhare shoNima
shri radhe hridi te rasena jadima dhyane'stu me gocarah
(verse 75)

"O Sri Radhe! May the softness of Your transcendental golden body, the sweetness of Your smile, the wideness of Your eyes, the abundance of your bosom, the slimness of Your waist, the lightness of your gait, the wideness of Your hips, the crookedness of Your eyebrows, the redness of Your cherry-lips and the numbness of Your heart saturated with aesthetic loving sentiments, be present in my meditation."

Prema Bhakti Chandrika

Srila Narottama Das Thakur Mahashaya

Jaya jaya radha nama vrindavana yara dhama
Krishna sukha vilasera nidhi
Heno radha guna gana na shunilo mora kana
Vanchita korilo more vidhi
(Prema Bhakti Chandrika 108)

"Glory, glory to the holy name of Radha, that permanently dwells everywhere in Vrindavana, and that is the ocean of Krishna's blissful transcendental pastimes. Due to my bad luck I didn't hear the glorification of such a Radha."

Krishna nama gane bhai, radhika charana pai
Radha nama gane krishna chandra
Sankshepe kohinu kotha, ghuchao monera byatha
Duhkamaya anya katha dhanda.
(Prema Bhakti Chandrika)

"O brother ! (Sister !) By singing Krishna's name you will reach Radhika's lotus feet, and by singing Radha's name you will reach Krishna-chandra. Now that I have told you this in brief, follow this advice and you will be relieved of your mental ditress.

Radhika charana renu, bhushana koriya tanu
Anayase pabe giridhari
Radhika charanashraya, ye kore se mahashaya
Tare mui yai bolihari.
(Prema Bhakti Chandrika 107)

"Anyone who decorates his body with Radhika's footdust easily attains Giridhari. Anyone who takes shelter of Radhika's lotusfeet is a commendable great soul of very fine spiritual taste and intelligence whom I repeatedly praise."

Ujjvala-nilamani

From the Ujjvala-nilamani of Srila Rupa Goswami

"The principal characteristics of Srimati Radharani, the Queen of Vrndavan, are that She is charming, ever-youthful, has roving eyes, and ever-sparkling smile, a body marked with all auspicious lines, Her fragrance drives Krsna mad with desire. She is an exponent of fine music, has sharp intelligence, is dextrous, shy, respectable, patient, grave, playful, eager to display the highest ecstasy of maha-bhava, that She is the primary source of supreme spiritual love, the most famous, the object of attraction for Her elders, that She is controlled by the love of Her girlfriends, the principal of Krsna's many loves, and She has Him always under Her control."

Caitanya Charitamrita

Sri Caitanya Caritamrita of Krsnadasa Kaviraja Goswami

Sri Caitanya Caritamrita of Krsnadasa Kaviraja Goswami

C.C. Adi 1.6

Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She relishes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Srimati Sacideve, as the moon appears from the ocean.

The essence of the hladini potency is love of God, the essence of love of God is emotion [bhava], and the ultimate development of emotion is mahabhava.

Sri Radha Thakurani is the embodiment of mahabhava. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Krsna.

Of these two gopis [Radharani and Candravali], Srimati Radharani is superior in all respects. She is the embodiment of mahabhava, and She surpasses all in good qualities. (Ujjvala-nilamani 2)

Her mind, senses and body are steeped in love for Krsna. She is Krsna's own energy, and She helps Him in His pastimes.[Adi 4.68-71]

Lord Krsna made Srimati Radharani close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Sri Radha and Her friends. [B.r.s. 2.1.231] (CC Adi 4.117)

Adi 4.214-221

Among the gopis, Srimati Radhika is the foremost. She surpasses all in beauty, in good qualities, in good fortune, and above all, in love.

Just as Radha is dear to Lord Krsna, so Her bathing place [Radha-kunda] is dear to Him. She alone is His most beloved of all gopis. (Padma Purana)

O Partha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vrndavana. And there the gopis are especially glorious because among them is My Srimati Radharani. (Adi Purana-Krsna to Arjuna)

All the other gopis help increase the joy of Krsna's pastimes with Radharani. The gopis act as instruments of Their mutual enjoyment.

Radha is the beloved consort of Krsna, and She is the wealth of His life. Without Her, the gopis cannot give Him pleasure.

Lord Krsna, the enemy of Kamsa, left aside the other gopis during the rasa dance and took Srimati Radharani to

His heart, for She is the helper of the Lord in realizing the essence of His desires. (Gita-Govinda 3.1 - Krsna leaves rasa lila to search for Radha)

Lord Caitanya appeared with the sentiment of Radha. He preached the dharma of this age-the chanting of the holy name and pure love of God.

In the mood of Srimati Radharani, He also fulfilled His own desires. This is the principal reason for His appearance.

C.C. Adi 4.238-272

Once Lord Krsna considered with His heart: "Everyone says that I am complete bliss, full of all rasas. All the world derives pleasure from Me. Is there anyone who can give Me pleasure? One who has a hundred times more qualities than Me could give pleasure to My mind. One more qualified than Me is impossible to find in the world. But in Radha alone I feel the presence of one who can give Me pleasure. Although My beauty defeats the beauty of ten million cupids, although it is unequalled and unsurpassed and although it gives pleasure to the three worlds, seeing Radharani gives pleasure to My eyes. The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the worlds of Srimati Radharani. Although My body lends fragrance to the entire creation, the scent of Radharani's limbs captivates My mind and heart. Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Srimati Radharani. And although My touch is cooler than ten million moons, I am refreshed by the touch of Srimati Radhika. Thus although, I am the source of happiness for the entire world, the beauty and attributes of Sri Radhika are My life and soul. In this way My affectionate feelings for Srimati Radharani may be understood, but on analysis I find them contradictory. My eyes are fully satisfied when I look upon Srimati Radharani but by looking upon Me, She becomes even more advanced in satisfaction. The flutelike murmur of the bamboos rubbing against one another steals Radharani's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamala tree, mistaking it for Me. 'I have gotten the embrace of Sri Krsna,' She thinks, 'so now My life is fulfilled.'; Thus She remains immersed in pleasing Krsna, taking the tree in Her arms. When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze. When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else. Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association. Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness. The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vrndavana. The happiness I feel when meeting Radharani is a hundred times greater than the happiness I get from meeting others

My dear auspicious Radharani, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities. (spoken by Lord Krsna to Radha, Lalita-Madhava 9.9 by Rupa Goswami)

Her eyes are enchanted by the beauty of Lord Krsna, the enemy of Kamsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Krsna. (Rupa Goswami thus describes the countenance of Srimati Radharani)

Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Srimati Radharani. I am always eager to taste the joy that Radharani derives from Me. In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness. I have appeared in the world to taste mellows. I shall taste the mellows of pure love in various ways. I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes. But these three desires have not been satisfied, for one cannot enjoy them in a contrary position. Unless I accept the luster of the ecstatic love of Sri Radhika, these three desires cannot be fulfilled. Therefore, assuming Radharani's sentiments and bodily complexion, I shall descend to fulfill these three desires. In this way Lord Krsna came to a decision. Simultaneously, the time came for the incarnation of

the age. At that time Sri Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls. First Lord Krsna made His parents and elders appear. Then Krsna Himself, with the sentiments and complexion of Radhika, appeared in Navadvipa, like the full moon, from the womb of mother Saci, which is like an ocean of pure milk.

Lord Krsna desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Sri Radha], and so He assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace. (Caitanyastaka 2.3 of Rupa Goswami) C.C. Adi 4.275

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Glories of Radha's Holy Name

The glory of name 'Radha' is explained below:

'ra' sabdoccaranad eva sphito bhavati madhavah
'dha' sabdoccarata pascad dhavatyeva sa-sambhramah

Simply by vibrating the sound 'Ra', Sri Krishna's ecstatic jubilation fully blooms; simply upon hearing the sound 'dha', He chases after vibrator with great awe and reverence.

(Brahma Vaivarta Purana)

'ra' sabdam kurvatas trasto dadami bhaktim uttamam
'dha' sabdam kurvatah pascat yami sravana lobhatah

(Lord Sri Krishna proclaims): "The moment I hear the sound 'Ra' from anyone's lips, I grant them My supreme prema-bhakti. But the next moment when I hear the sound 'dha', I completely lose Myself and become intoxicated in Radha-nama. Because of My great longing to hear the name of My Beloved, I run after the devotees who chant Radha-nama."

radhety evam ca samsiddha ra-karo dana-vacakah
dha nirvanam ca tad-datri tena radha prakirtita

The holy name of Radha is fully accomplished in perfection as follows: the syllable 'Ra' denotes dana, bestowal of a gift, and the syllable 'dha' indicates nirvana, liberation. Thus, She Who mercifully bestows liberation into the eternal kingdom of painlessness is called 'Radha.'

(Brahma Vaivarta Purana, Sri Krishna-janma-khanda)

sa radheti sada hrdi sphuratu me vidya-para dvayaksara

Let the name of Sri Radha, in which the two divine syllables are embodied and which personifies para-vidya (the ultimate truth) eternally shine in my heart.

(Radha-Rasa-Sudha-Nidhi 96 by Srila Prabodhananda Sarasvati)

radheti me jivanam

Sri Radha and Radha alone or the nectarean name of Sri Radhe is my life breath. (Radha-Rasa-Sudha-Nidhi 97)

16 Names of Shri Radha

by Lord Narayana in the Brahma Vaivarta Purana, Shri Krishna Janm Khanda 17.220-240:

Rādhā - She who is the bestower of ultimate divine bliss.

Rāseśvarī - She Who is the Goddess of the rasa dance.

Rāsa-Vāsini - She Who always lives with the rasa dance.

Rasikeśvarī - She Who is the Goddess of those who relish divine mellows.

Kṛṣṇa-Prāṇādhikā - She Who is dearer to Krishna than His own life.

Kṛṣṇa-Priyā - She Who is Krishna's most dearly beloved companion.

Kṛṣṇa-Svarūpiṇī - She Whose form resembles Krishna is so many ways.

Kṛṣṇa-Vāmāṅga-sambhūta - She Who is generated from Krishna left side.

Paramānanda Rūpini - She Who is the personification of supreme ecstasy.

Kṛṣṇa - She Who bestows the best form of supreme liberation.

Vṛndāvanī - She Who lives in Vṛndāvana.

Vṛndā - She Who always lives in the company of Her girlfriends.

Vṛndāvana-Vinodinī - She Who enjoys many pleasures in Vṛndāvana.

Chandrāvalī - She Whose form has many moons.

Chandra-Kāmtā - She Whose effulgence is like the moon.

Sarac-chandra-Prabhānanā - She Whose face glows like the full moon of August.

108 Names of Shrimati Radhika

SRI SRI RADHIKA ASTOTTARA SATA NAMA STOTRAM

by Srila Raghunatha Dasa Goswami

aviksatmesvari kascid vrndavana-mahesvarim
tat padamboja-maka gati dasyati katara
patita tat-saras tire ruda tyartha-ravakulam
tac chri-vaktreksanavaptyai namanyetani sanjagau

Some maidservant, unable to find her mistress, has fallen on the bank of Radhakunda, crying in great anxiety, being very eager to take exclusive shelter of Her lotus feet, glorifying Her by singing the following names of Her:

radha gandharvika a-kamita
gandharva radhika candrakantir madhava-sangini

1. Radha, 2. Gandharvika by the prince of Vraja, 4. Who is worshipped by the Gandharva-angels, 5. Whose luster is like the moon, 6. Who accompanies Madhava.

damodaradvaita-sakhi kartikotkirtidesvari
mukunda dayita-vrnda dhammilla mani-manjari

7. Damodar's unrivalled queen who bestows fame on the Kartika month, 9. The crestjewel of Mukunda's ladyfriends.

bhaskaropasika varsabhanavi vrsabhanuja
ananga manjari jyestha sridama varajottama

10. Who worships the sun, 11. Who belongs to King Vrsabhanu, 12. Who is born from King Vrsabhanu, 13. Ananga Manjari's older sister, 14. Sridama's younger sister, 15. The greatest (fem.)

kirtida-kanyaka matr-sneha-piyusa-putrika
visakha-savayah prestha visakha jivitadhika

16. Kirtida's daughter, 17. Who is the nectarean object of Her mother's affection, 18. Who is of the same age as Visakha, 19. Who is dearer than life to Visakha.

pranadvitiya lalita vrndavana viharini
lalita prana-laksaika-raksa vrndavanesvari

20. Who is none other than Lalita's very life, 21. Enjoys in Vrndavana, 22. Who saves Lalita's life lakhs of times, 23. Queen of Vrndavana.

vrajendra-grhini krsna-praya-sneha-niketanam
vraja go-gopa-gopali jiva-matraika-jivanam

24. Who is as dear to Mother Yasoda as Krsna, 25. Who is the only life of the life of the cows, cowherdsmen and cowherdgirls of Vraja.

snehalabhira-rajendra vatsalacyuta-purva-ja
govinda pranayadhara surabhi sevanotsuka

26. Who is the object of King Nanda's affection, 27. Who gets parental affection from Balaram, 28. Who is the object of Govinda's love (Govinda is eager to serve His surabhi cows).

dhrta nandisvara-ksema gamanotkanthi-manasa
sva-dehadvaitata drsta dhanistha dhyeya-darsana

29. Who is very eager to go to Nandisvara for serving Krsna, 30. Who is regarded as non-different from her by Dhanistha and seen in her meditations, (Dhanistha is Yasoda's maidservant).

gopendra-mahisi paka-sala-vedi prakasika
ayur-varddha-karaddhana rohini gTRa-mastaka

31. Who is seen in Mother Yasoda's kitchen, 32. Whose cooked grains increase Krsna's life, 33. Whose head is smelt by Rohini.

subala nyasta sarupya subala priti-tosita
mukhara-drk sudha-naptri jatila drsti-bhasita

34. Who has bestowed a form equal to Hers to Subala, 35. Who is very fond of Subala, 36. Who is nectar in Mukhara's eyes, 37. Who is afraid to see Her mother-in-law, Jatila.

madhumangala narita-smita-candrika
purnamasi bahih khelat prana-panjara sarika

38. Who smiles Imoonbeams after hearing Madhumangala's jokes, 39. The she-parrot of Whose heart is caught in Purnamasi's cage.

sva ganadvaita jivatuh sviyahankara-vardhini
sva ganopendra padabja sparsa-lambhana harsini

40. Who is the oiends, 41. Who increases the pride of Her relatives, 42. Who is very happy to touch Upendra's feet with Her friends.

sviya vrndavanodyana paliki krta-vrndaka
jnata vrndatavi sarva lata-taru-mrga-dvija

43. Who has placed Vrnda in charge of Vrndavana's gardens, 44. Who is known by all the vines, trees, deer and birds of Vrndavana.

isac candana samghrsta nava-kasmira-deha-bhah
java-puspa pritha-hari patta cinarunambara

45. Whose body shines with fresh vermilion ground with some sandalpaste, 46. Whose silken dress shines more reddish than the java flower.

caranabja-tala-jyotir arunakrta-bhutala
hari citta camatkari caru nupura nihsvana

47. Whose lotus ke the surface of the earth shine crimson-red, 48. Who astonishes Hari's mind with the sweet sound of Her anklebells.

krsna-sranti-hara sroni pitha-valgita ghanika
krsna sarvasva pinodyat kucancan mani-malika

49. The nice sounds of whose waistbells remove Krsna's fatigue, 50. The pearl necklace on whose firm, raised breasts is everything to Krsna.

nana-ratnollasad sankha-cuda caru bhuja-dvaya
syamantaka-mani bhrajan mani-bandhati-bandhura

51. Whose two beautiful arms are adorned with conchshell bangles inset with various jewels, 52. On Whose wrist the beautiful Syamantaka jewel shines.

suvarna darpana- ullanghi mukha-mandala
pakka dadima bijabha dantakrstaghabhic chuka

53. The shining of Whose face defeats that of a golden mirror, 54. Whose teeth, that shine like ripe pomegranate seeds, attract the parrot-like Aghabhit (Krsna).

abja-ragadi srstasana
saubhagya kajjalankakta netranandita khanjana

55. Whose ruby earrings are shaped like lotus buds, 56. Whose wagtail-like eyes are anointed with beautiful eyeliner, giving great joy to the eyes.

suvrtta mauktikamukta nasika tilapuspika
sucaru nava-kasturi tilakancita-bhalaka

57. Whose nose, that is beautiful as a sesame flower, is adorned with a round pearl, 58. Whose forehead is adorned with beautiful tilak made of fresh musk.

divya veni vinirdhuta keki-pincha-vara-stutih
netranta-sara vidhvamsakrta canurajid dhrtih

59. Whose divine hairbraid is worshiped by peacock feathers (being defeated in beauty), 60. The arrows of Whose glances destroy the patience of Krsna, Who defeated the Canura wrestler.

sphurat kaisora-tarunya sandhi-bandhura-igraha
madhavollasakonmatta pikoru madhura-svara

61. Who is blooming teenage beauty personified, 62. Who pleases Madhava, 63. Who maddens Madhava with Her sweet, cuckoo-like voice.

pranayuta-sata prestha madhavotkirti-lampata
krsnapanga-tarangodyat smita-piyusa-budbuda

64. Who is more attached to Madhava's great glories than to millions of lives, 65. Whose nectars provide bubbles on the waves of Krsna's glances.

punjibhuta jagallajja vaidagdhi-digdha-igraha
karuna vidravad deha murtiman madhuri-ghata

66. Who is the vm of cleverness, embarrassing the whole world, 67. Whose body melts in kindness, 68. Who is abundant sweetness personified.

jagad-gunavati-varga giyamana gunocaya
sacyadi subhaga-vrnda vandyamaTR-saubhaga

69. Whose glories are loudly sung by all the great ladies of the world, 70. Who is incessantly praised by beautiful ladies like Saci.

vina-vadana sangita rasalasya visarada
narada pramukhodgita jagad anandi sad-yasah

71. Who is expert in singing and playing vina in the rasa dance, 72. Who pure glories are sung by sages headed by Narada, giving joy to the world.

govardhana-guha geha grhini kunja-mandana
candamsu-nandini baddha bhagini-bhava-vibhrama

73. She is the housewife in the caves in Govardhana, 74. She decorates the kunja, 75. She has a sisterly relationship with Yamuna (Yamuna is the daughter of the sun and Radha is the daughter of Vrsabhanu, the sun in Taurus).

divya kundalata narma sakhya-dama-vibhusita
govardhanadharahladi srngara-rasa-pandita

76. She is adorneine Kundalata's friendship, 77. She is the professor in amorous rapture, giving joy to the holder of Govardhana.

girindra-dhara vaksah srih sankhacudari-jivanam
gokulendra-suta-prema kama-bhupendra-pattanam

78. She is always present at the chest of the holder of Govardhan, 79. She is the life of the enemy of Sankhacuda, 80. She is the settlement of Cupid for the love of the son of Gokulendra.

vrsha-vidhvamsa nti sva-nirmita sarovara
nija kunda-jala-krida jita sankarsananuja

81. Who made Her own pond after the killer of Arista mocked Her, 82. Who defeats Sankarsana's younger brother in sports in Her own pond.

mura-mardana mattebha vihara-mrta-dirghika
girindra-dhara-parindra rati-yuddhoru simhika

83. She is the ambrosial pond of enjoyment for the intoxicated elephant who defeated Mura, 84. She is a powerful lioness fighting amorous sports with the king of lions, the holder of the best of mountains.

sva tanu-saurabhonmatti krta mohana madhava
dor-muloccalana krida vyakuli-krta kesava

85. Who enchants cating bodily fragrance, 86. Who agitates Kesava by playfully showing Her armpit.

nija kunda-tati kunja klrpta keli kalodyama
divya malli-kulollasi sayyakalpita vighraha

87. Who expands Her artful plays in the kunja on the bank of Her own pond, 88. Who makes a bed of divine jasmine flowers there with joy.

krsna vama-bhuja nyasta caru daksina gandaka
savya bahu-lata baddha krsna daksina sad-bhuja

89. Who places Her beautiful right cheek on Krsna's left arm, 90. Who holds Krsna's right arm with Her left vine-like arm.

krsna daksina caruru slista vamoru-rambhika
girindra-dhara drg-vaksor mardi-sustana-parvata

91. Whose beautiful, broad, banana-like left hip touches Krsna's right hip, 92. Whose nice, mountain-like breasts are being massaged by the Holder of Govardhana.

govindadhara piyusa vasitadhara-pallava
sudha-sancaya carukti sitali-krta madhava

93. Whose leaf-like lips are scented by the nectar of Govinda's lips, 94.
Whose beautiful words distribute nectar, cooling Madhava off.

govindodgirna tambula raga rajyat kapolika
krsna sambhoga saphali-krta manmatha sambhava

95. Whose cheeks are colored by the pan from Govinda's lips, 96. Who
realizes Krsna's fancies of amorous enjoyments.

govinda marjitoddanmukha
visakha vijita krida-santi nidralu-vigraha

97. The profuse perspiration from whose face is wiped off by Govinda, 98.
Who is being fanned by Visakha when She falls asleep after playing with
Krsna.

govinda-carana-nyasta kaya-manasa jivana
svapranarbuda nirmanchya hari pada-rajah kana

99. Who has placed Her life, body and mind at Govinda's lotus feet, 100. Who
worships the dust of Hari's lotus feet with billions of hearts.

anumatraciyutadarsa sayyamanatma locana
nitya-nutana govinda vaktra-subhramsudarsana

101. Who curses Her eyes for every second that they do not see Acyuta, 102.
Who beholds Govinda's ever-fresh moonlike face.

nihsima hari-madhurya saundaryadyeka-bhogini
sapatnya dhama murali-matra bhagya kataksini

103. Who is the only enjoyer of Hari's endless sweetness and beauty, 104.
Who can only blink at the fortune of Her co-wife, the Murali flute.

gadha buddhi-bala krida jita vamsi-vikarsini
narmokti candrikotphulla krsna kamabdi-vardhini

105. Who takes Krsna's flute after defeating Him in a gambling match, 106.
Who increases the ocean of Krsna's desires by the full moonbeams of
Her joking words.

vraja-candrendridhu-salika
krsna sarvendriyonmadi radhetyaksara-yugmaka

107. Who is the moonlike resting place for all the senses of the moon of
Vraja (Sri Krsna), 108. The two syllables of Whose name Ra-dha madden
all of Krsna's senses.

idam sri radhika namnam astottara satojjvalam
sri radhalambhakam nama stotram caru-rasayanam

yo dhite parama pritya dinah katara-manasah
sa natham acirenaiva sa natham iksate dhruvam

Whoever recites these 108 names of Sri Radha, that consists of all
beautiful, nectarean Radha-nama, with great love, humility and eagerness,
will certainly and swiftly behold her Mistress.

iti srimad raghunatha dasa gosvami viracita stavavalyam
sri radhika-stottara-sata nama stotram sampurnam.

Thus ends Srimad Raghunatha Dasa Gosvami's Sri Radhika's 108 names-prayer.

1000 Names of Radharani

Shri Radha-Sahasra-nama

Sri Radha-sahasra-nama

Thousand Names of Sri Radha

Texts 1 and 2

śrī-pārvatya uvāca

deva-deva jagannātha

bhaktānugraha-kāraka

yady asti mayi kārūṇyam

mayi yady asti te dayā

yad yat tvayā pragaditam

tat sarvaṁ me śrutam prabho

guhyād guhyataram yat tu

yat te manasi kāśite

Śrī Pārvatī said: O lord of lords, O master of the universe, O master kind to your devotees, if you are kind to me, if you have mercy for me, then, O lord, please tell me all you have heard, the most secret of secrets in your effulgent heart.

Texts 3 and 4

tvayā na gaditam yat tu

yasmai kasmai kadacana

tan mām kathaya deveśa

sahasram nāma cottamam

śrī-rādhāyā maha-devyā

gopyā bhakti-prasāadhanam

brahmāṇḍa-kartrī hartrī sā

katham gopītvam āgatā

O lord of lords, the transcendental thousand names of Goddess Śrī Rādhā-gopī, which inspire pure devotional service, and which you have never told anyone, please tell to me. Why is the Goddess, who creates and destroys the universes, a gopī?

Text 5

śrī-mahādeva uvāca

śṛṇu devi vicitrārtham

katham pāpa-harām śubhām

nāsti janmaṇi karmāṇi

tasyā nūnam maheśvari

Lord Śiva said: O goddess, O queen, please hear this auspicious and very wonderful truth, which destroys sins: For Her their are neither births nor material activities.

Text 6

yadā hariś caritrāṇi
kurute kārya-gocarāt
tadā vidhātṛ-rūpāṇi
hari-sānnidhya-sādhinī

When Lord Hari, out of a sense of duty, performs activities (in the material world), she, desiring to be near Him, assumes many different forms.

Text 7

tasyā gopītva-bhāvasya
kāraṇam gaditam purā
idānīm śṛṇu deveśi
nāmnām caiva sahasrakam

I have already explained why She is a gopī. O goddess, now please hear Her thousand names.

Text 8

yan mayā kathitam naiva
tantreṣv api kadāpi na
tava snehāt pravakṣyāmi
bhaktyā dhāryam mumukṣubhiḥ

What I have never spoken in the Tantras and what they who yearn for liberation cherish, out of love for you, I will now speak.

Text 9

mama prāṇa-samā vidyā
bhavyate me tv ahar-nīśam
śṛṇuṣva girije nityam
paṭhasva ca yathā-mati

Day and night this knowledge is as dear to me as life. O daughter of the mountain king, please hear and regularly chant (these thousand names) as far as you are able.

Text 10

yasyāḥ prasādāt kṛṣṇas tu
golokeśaḥ paraḥ prabhuḥ
asyā nāma-sahasrasya
ṛṣir nārada eva ca

By Her kindness Kṛṣṇa, the master of Goloka, is the Supreme Master. Nārada is the sage of Her thousand holy names.

Text 11

devī rādhā parā proktā
catur-varga-prasādhinī
om̐ sri-rādhā rādhikā kṛṣṇa-
vallabhā kṛṣṇa-samyutā

Rādhā, who grants the four goals of life, is said to be the Supreme Goddess. (Her thousand names follow.)

Om. She is Lord Kṛṣṇa's greatest worshiper (śrī-rādhā and rādhikā), Lord Kṛṣṇa's beloved (kṛṣṇa-vallabhā), and Lord Kṛṣṇa's constant companion (kṛṣṇa-samyutā).

Text 12

vṛndāvaneśvarī kṛṣṇa-
priyā madana-mohinī
śrīmatī kṛṣṇa-kāntā ca
kṛṣṇānanda-pradāyini

She is the queen of Vṛndāvana (vṛndāvaneśvarī), the beloved of Lord Kṛṣṇa (kṛṣṇa-priyā), more charming than Kāmadeva (madana-mohinī), beautiful (śrīmatī), Lord Kṛṣṇa's beloved (kṛṣṇa-kāntā), and the giver of bliss to Lord Kṛṣṇa (kṛṣṇānanda-pradāyini).

Text 13

yaśasvinī yaśogamyā
yaśodānanana-vallabhā
dāmodara-priyā gopī
gopānanda-karī tathā

She is famous (yaśasvinī and yaśogamyā), the beloved of Yaśodā's son (yaśodānanana-vallabhā), dear to Lord Dāmodara (dāmodara-priyā), a cowherd girl (gopī), and the giver of happiness to the gopas (gopānanda-karī).

Text 14

kṛṣṇāṅga-vāsinī hṛdyā
hari-kāntā hari-priyā
pradhāna-gopikā gopa-
kanyā trailokya-sundarī

Her residence is on Lord Kṛṣṇa's limbs (kṛṣṇāṅga-vāsinī). She is charming (hṛdyā). She is Lord Hari's beloved (hari-kāntā and hari-priyā), the most important gopī (pradhāna-gopikā), the daughter of a gopa (gopa-kanyā), and the most beautiful girl in the three worlds (trailokya-sundarī).

Text 15

vṛndāvana-vihārī ca
vikaśita-mukhāmbujā
gokulānanda-kartrī ca
gokulānanda-dāyini

She enjoys pastimes in Vṛndāvana (vṛndāvana-vihārī), Her face is a blossoming lotus (vikaśita-mukhāmbujā), and she brings happiness to Gokula (gokulānanda-kartrī and gokulānanda-dāyini).

Text 16

gati-pradā gīta-gamyā
gamanāgamana-priyā
viṣṇu-priyā viṣṇu-kāntā
viṣṇor aṅga-nivāsini

She gives the goal of life (gati-pradā), is approached by chanting her holy names (gīta-gamyā), is the beloved of the omnipresent Supreme Personality of Godhead (gamanāgamana-priyā), is Lord Viṣṇu's beloved (viṣṇu-priyā and viṣṇu-kāntā), and resides on Lord Viṣṇu's limbs (viṣṇor aṅga-nivāsini).

Text 17

yaśodānanda-patnī ca
yaśodānanda-gehinī
kāmarī-kāntā kāmēśī
kāma-lālasa-vigrahā

She is the wife of Yaśodā's son (yaśodānanda-patnī and yaśodānanda-gehinī), the beloved of lust's enemy (kāmarī-kāntā), Lord Kṛṣṇa's amorous queen (kāmēśī), and Lord Kṛṣṇa's passionate lover (kāma-lālasa-vigrahā).

Text 18

jaya-pradā jayā jīvā
jīvānanda-pradāyini
nandanandana-patnī ca
vṛṣabhānu-sutā śivā

She is the giver of victory (jaya-pradā) and She is victory itself (jayā). She is life (jīvā), the giver of happiness to the living entities (jīvānanda-pradāyini), the wife of Nanda's son (nandanandana-patnī), King Vṛṣabhānu's daughter (vṛṣabhānu-sutā), and auspicious (śivā).

Text 19

gaṇādhyakṣā gavādhyakṣā
gavām gatiḥ anuttamā
kāñcanābhā hema-gātrī
kāñcanāṅgada-dhāriṇī

She is the leader of the gopīs (gaṇādhyakṣā), the ruler of the cows (gavādhyakṣā and gavām gatiḥ), and without superior (anuttamā). She has a golden complexion (kāñcanābhā), Her limbs are golden (hema-gātrī), and She wears golden armlets (kāñcanāṅgada-dhāriṇī).

Text 20

aśokā śokorahitā
viśokā śoka-nāśini

gāyatrī vedamātā ca
vedātīta vid-uttamā

She never laments (aśokā, śokorahitā, and viśokā), she ends lamentation (śoka-nāsinī). She is the Gāyatrī mantra (gāyatrī), the mother of the Vedas (veda-mātā), beyond the Vedas (vedātīta), and the wisest philosopher (vid-uttamā).

Text 21

nīti-śāstra-priyā nīti-
gatir matir abhīṣṭadā
veda-priyā veda-garbhā
veda-mārga-pravardhinī

She is an eager student of the scriptures describing ethics (nīti-śāstra-priyā). She is the perfect moralist (nīti-gati), the most thoughtful philosopher (mati), the fulfiller of desires (abhīṣṭadā), an eager student of the Vedas (veda-priyā), the mother of the Vedas (veda-garbhā), and the teacher of the Vedas' path (veda-mārga-pravardhinī).

Text 22

veda-gamyā veda-parā
vicitra-kanakojjvalā
tathojjvala-pradā nityā tathaivojvala-gātrikā

She is approached by Vedic study (veda-gamyā). She is the supreme goal described in the Vedas (veda-parā). She is splendid with wonderful golden ornaments (vicitra-kanakojjvalā), glorious (ujjvala-pradā), and eternal (nityā), and Her limbs are filled with glory (ujjvala-gātrikā).

Text 23

nanda-priyā nanda-sutā-
radhyānandapradā śubhā
śubhāṅgī vimalāṅgī ca
vilasiny aparājitā

She is dear to Mahārāja Nanda (nanda-priyā), worshiped by Nanda's son (nanda-sutārādhyā), delightful (ānanda-pradā), beautiful (śubhā), with beautiful limbs (śubhāṅgī), with splendid limbs (vimalāṅgī), playful (vilasini), and unconquerable (aparājitā).

Text 24

jananī janmaśūnyā ca
janma-mṛtyu-jarāpahā
gatir gatimatām dhātrī
dhātrānandapradāyini

She is the mother of all (jananī), without birth (janma-śūnyā), the remover of birth, death, and old-age (janma-mṛtyu-jarāpahā), the supreme goal of the aspiring devotees (gatir gatimatām), the mother of all (dhātrī), and the giver of bliss to the Supreme Creator (dhātrānanda-pradāyini).

Text 25

jagannātha-priyā śaila-
vāsinī hema-sundarī
kiśorī kamalā padmā
padma-hastā payoda-dā

She is dear to the Lord of the universes (jagannātha-priyā), She resides on a hill (śaila-vāsinī), is beautiful and golden (hema-sundarī), is youthful (kiśorī), like a lotus flower (kamalā and padmā), her hands are lotuses (padma-hastā), and She is buxom (payoda-dā).

Text 26

payasvinī payo-dātrī
pavitrā sarva-maṅgalā
mahā-jīva-pradā kṛṣṇa-
kāntā kamala-sundarī

She is buxom (payasvinī and payo-dātrī), pure (pavitrā), all-auspicious (sarva-maṅgalā), the great giver of life (mahā-jīva-pradā), Lord Kṛṣṇa's beloved (kṛṣṇa-kāntā), and beautiful as a lotus (kamala-sundarī).

Text 27

vicitra-vāsinī citra-
vāsinī citra-rūpiṇī
nirguṇā su-kulinā ca
niṣkulīnā nirākulā

She is wonderfully fragrant (vicitra-vāsinī and citra-vāsinī), wonderfully beautiful (citra-rūpiṇī), free of the modes of material nature (nirguṇā), born in a pious family (su-kulinā), not born in any family of the material world (niṣkulīnā), and free from all distresses (nirākulā).

Text 28

gokulāntara-gehā ca
yogānanda-karī tathā
veṇu-vādyā veṇu-ratiḥ
veṇu-vādyā-parāyaṇā

Her home is in Gokula (gokulāntara-gehā). She delights Lord Kṛṣṇa when She meets Him (yogānanda-karī). She plays the flute (veṇu-vādyā), enjoys playing the flute (veṇu-rati), and is fond of playing the flute (veṇu-vādyā-parāyaṇā).

Text 29

gopālasya priyā saumya-
rūpā saumya-kulodvahā
mohāmohā vimohā ca
gati-niṣṭhā gati-pradā

She is Lord Gopāla's beloved (gopālasya priyā). She is gentle and noble (saumya-rūpā), born in an

exalted family (saumya-kulodvahā), charming (mohā and vimohā), and free from bewilderment (amohā), and She gives the goal of life (gati-niṣṭhā and gati-pradā).

Text 30

gīrbāṇa-vandyā gīrbāṇā
gīrbāṇa-gaṇa-sevitā
lalitā ca viśokā ca
viśākhā citra-mālinī

The demigods offer respectful obeisances to Her (gīrbāṇa-vandyā). She is divine (gīrbāṇā), served by the demigods (gīrbāṇa-gaṇa-sevitā), playful and charming (lalitā), free from lamentation (viśokā), the star Viśākhā (viśākhā), and decorated with wonderful garlands (citra-mālinī).

Text 31

jitendriyā śuddha-sattvā
kulīnā kula-dīpikā
dīpa-priyā dīpa-dātrī
vimalā vimalodakā

She has conquered Her senses (jitendriyā). She is situated in pure goodness (śuddha-sattvā), born in a noble family (kulīnā), the lamp illuminating Her family (kula-dīpikā), fond of lamps (dīpa-priyā), the giver of the lamp (dīpa-dātrī), pure (vimalā), and the sacred river (vimalodakā).

Text 32

kāntāra-vāsinī kṛṣṇā
kṛṣṇacandra-priyā matiḥ
anuttarā duḥkha-hantrī
duḥkha-kartrī kulodvahā

She lives in a forest (kāntāra-vāsinī). She is Lord Kṛṣṇa's beloved (kṛṣṇā and kṛṣṇacandra-priyā). She is thoughtfulness (mati), unsurpassed (anuttarā), the remover of sufferings (duḥkha-hantrī), the creator of sufferings (duḥkha-kartrī), and the noblest in Her family (kulodvahā).

Text 33

matir lakṣmīr dhṛtir lajjā
kāntiḥ puṣṭiḥ smṛtiḥ kṣamā
kṣīrodaśāyini devī
devāri-kula-mardinī

She is thoughtfulness (mati), Goddess Lakṣmī (lakṣmī), perseverance (dhṛti), modesty (lajjā), beauty (kānti), fulfillment (puṣṭi), memory (smṛti), patience (kṣamā), she who lies down on the ocean of milk (kṣīrodaśāyini), the goddess (devī), and the crusher of Lord Kṛṣṇa's enemies (devāri-kula-mardinī).

Text 34

vaiṣṇavī ca mahā-lakṣmīḥ
kula-pūjyā kula-priyā
samhartrī sarva-daityānām
sāvitrī veda-gāminī

She is Lord Viṣṇu's consort (vaiṣṇavī), Goddess Mahā-Lakṣmī (mahā-lakṣmī), worshiped by Her family (kula-pūjyā), dear to Her family (kula-priyā), the destroyer of all the demons (samhartrī sarva-daityānām), the gāyatrī mantra (sāvitrī), and a follower of the Vedas (veda-gāminī).

Text 35

vedātītā nirālambā
nirālamba-gaṇa-priyā
nirālamba-janaiḥ pūjyā
nirālokā nirāśrayā

She is beyond the Vedas (vedātītā), liberated (nirālambā), dear to the liberated (nirālamba-gaṇa-priyā), worshiped by the liberated (nirālamba-janaiḥ pūjyā), unseen by conditioned souls (nirālokā), and independent (nirāśrayā).

Text 36

ekāṅgā sarvagā sevyā
brahma-patnī sarasvatī
rāsa-priyā rāsa-gamyā
rāsādhiṣṭhātr-devatā

She has one form (ekāṅgā). She is all-pervading (sarvagā), the supreme object of worship (sevyā), Brahmā's wife (brahma-patnī), Goddess Sarasvatī (sarasvatī), fond of the rāsa dance (rāsa-priyā), the girl Lord Kṛṣṇa approaches in the rāsa dance (rāsa-gamyā), and the predominating Deity of the rāsa dance (rāsādhiṣṭhātr-devatā).

Text 37

rasikā rasikānandā
svayam rāseśvarī parā
rāsa-maṇḍala-madhyasthā
rāsa-maṇḍala-śobhitā

She enjoys the transcendental mellows (rasikā) and tastes the bliss of the transcendental mellows (rasikānandā). She is the queen of the rāsa dance (svayam rāseśvarī), transcendental (parā), the girl who stays in the middle of the rāsa dance circle (rāsa-maṇḍala-madhyasthā), and the girl who beautifies the rāsa dance circle (rāsa-maṇḍala-śobhitā).

Text 38

rāsa-maṇḍala-sevyā ca
rāsa-kriḍā manoharā
puṇḍarīkākṣa-nilayā
puṇḍarīkākṣa-gehinī

She is served in the rāsa dance circle (rāsa-maṇḍala-sevyā), and She enjoys the pastime of the rāsa dance (rāsa-kriḍā). She is beautiful (manoharā), Her dark eyes are lotus flowers (puṇḍarīkākṣa-nilayā), and She is the wife of lotus-eyed Kṛṣṇa (puṇḍarīkākṣa-gehinī).

Text 39

puṇḍarīkākṣa-sevyā ca
puṇḍarīkākṣa-vallabhā
sarva-jīveśvarī sarva-
jīva-vandyā parāt parā

She is served by lotus-eyed Kṛṣṇa (puṇḍarīkākṣa-sevyā), dear to lotus-eyed Kṛṣṇa (puṇḍarīkākṣa-vallabhā), the queen of all living entities (sarva-jīveśvarī), worshiped by all living entities (sarva-jīva-vandyā), and greater than the greatest (parāt parā).

Text 40

prakṛtiḥ śambhu-kāntā ca
sadāśiva-manoharā
kṣut pipāsā dayā nidrā
bhrāntiḥ śrāntiḥ kṣamākulā

She is the goddess of the material nature (prakṛti), and the beautiful wife of Lord Śiva (śambhu-kāntā and sadāśiva-manoharā). She is hunger (kṣut), thirst (pipāsā), mercy (dayā), sleep (nidrā), bewilderment (bhrānti), exhaustion (śrānti), and patience (kṣamākulā).

Text 41

vadhū-rūpā gopa-patnī
bhāratī siddha-yogīnī
satya-rūpā nitya-rūpā
nityāṅgī nitya-gehinī

She is a young girl (vadhū-rūpā), the wife of a gopa (gopa-patnī), the goddess of eloquence (bhāratī), and perfect in the science of yoga (siddha-yogīnī). Her form is eternal (satya-rūpā, nitya-rūpā, and nityāṅgī), and She is Lord Kṛṣṇa's wife eternally (nitya-gehinī).

Text 42

sthāna-dātrī tathā dhātrī
mahā-lakṣmīḥ svayam-prabhā
sindhu-kanyā sthāna-dātrī
dvārakā-vāsinī tathā

She gives Her devotees their homes (sthāna-dātrī). She is the mother (dhātrī), Goddess Mahā-Lakṣmī (mahā-lakṣmī), self-effulgent (svayam-prabhā), the daughter of the milk ocean (sindhu-kanyā), and she who resides in Dvārakā (dvārakā-vāsinī).

Text 43

buddhiḥ sthitiḥ sthāna-rūpā
sarva-kāraṇa-kāraṇā
bhakti-priyā bhakti-gamyā
bhaktānanda-pradāyini

She is intelligence (buddhi), steadiness (sthiti and sthāna-rūpā), the cause of all causes (sarva-kāraṇa-kāraṇā), fond of serving Lord Kṛṣṇa (bhakti-priyā), approached by devotional service (bhakti-gamyā), and the giver of bliss to the devotees (bhaktānanda-pradāyini).

Text 44

bhakta-kalpa-drumātītā
tathātīta-guṇā tathā
mano-'dhiṣṭhāṭṭṛ-devī ca
kṛṣṇa-prema-parāyaṇā

She is more than a kalpa-vṛkṣa tree for the devotees (bhakta-kalpa-drumātītā), the possessor of the greatest transcendental virtues (atīta-guṇā), the predominating Deity of the heart (mano-'dhiṣṭhāṭṭṛ-devī), and the girl completely in love with Lord Kṛṣṇa (kṛṣṇa-prema-parāyaṇā).

Text 45

nirāmayā saumya-dātrī
tathā madana-mohinī
ekānamśā śivā kṣemā
durgā durgati-nāśinī

She is free from all disease (nirāmayā), the most gentle, kind, and generous (saumya-dātrī), more charming than Kāmadeva (madana-mohinī), one without a second (ekā and anamśā), the wife of Lord Śiva (śivā and durgā), happiness and auspiciousness personified (kṣemā), and the person who destroys all calamities (durgati-nāśinī).

Text 46

īśvarī sarva-vandyā ca
gopanīyā śubhaṅkarī
pālinī sarva-bhūtānām
tathā kāmāṅga-hāriṇī

She is the supreme controller (īśvarī), worshiped by all (sarva-vandyā), reclusive (gopanīyā), the giver of auspiciousness (śubhaṅkarī), the protectress of all living entities (pālinī sarva-bhūtānām), and the wife of Lord Śiva who destroyed Kāmadeva's body (kāmāṅga-hāriṇī).

Text 47

sadyo-mukti-pradā devī
veda-sārā parāt parā
himālaya-sutā sarvā
pārvatī girijā satī

She is the person who quickly gives liberation (sadyo-mukti-pradā), the goddess (devī), the essence of the Vedas (veda-sārā), greater than the greatest (parāt parā), and Goddess Pārvatī (himālaya-sutā, sarvā, pārvatī, girijā, and satī).

Text 48

dakṣa-kanyā deva-mātā
manda-lajjā hares tanuḥ
vṛndāraṇya-priyā vṛndā
vṛndāvana-vilāsini

She is Dakṣa's daughter (dakṣa-kanyā), the demigods' mother (deva-mātā), bold (manda-lajjā), Lord Hari's own transcendental form (hares tanuḥ), fond of Vṛndāvana (vṛndāraṇya-priyā), goddess Vṛndā (vṛndā), and the girl who enjoys pastimes in Vṛndāvana (vṛndāvana-vilāsini).

Text 49

vilāsini vaiṣṇavī ca
brahmaloka-pratiṣṭhitā
rukmiṇī revatī satya-
bhāmā jāmbavatī tathā

She is playful (vilāsini), Lord Viṣṇu's companion (vaiṣṇavī), the predominating goddess of the spiritual world (brahmaloka-pratiṣṭhitā), Rukmiṇī (rukmiṇī), Revatī (revatī), Satyabhāmā (satyabhāmā), and Jāmbavatī (jāmbavatī).

Text 50

sulakṣmaṇā mitravindā
kālindī jahnu-kanykā
paripūrṇā pūrṇatarā
tathā haimavatī gatiḥ

She is Sulakṣmaṇā (sulakṣmaṇā), Mitravindā (mitravindā), Kālindī (kālindī), Jāhnavī (jahnu-kanykā), most perfect (paripūrṇā and pūrṇatarā), Goddess Pārvatī (haimavatī), and the supreme goal of life (gati).

Text 51

apūrvā brahma-rūpā ca
brahmāṇḍa-paripālinī
brahmāṇḍa-bhāṇḍa-madbyasthā
brahmāṇḍa-bhāṇḍa-rūpiṇī

She is unprecedented (apūrvā), spiritual (brahma-rūpā), the protectress of the universe (brahmāṇḍa-paripālinī), the goddess who enters the material universe (brahmāṇḍa-bhāṇḍa-madbyasthā), the goddess who Herself is the material universe (brahmāṇḍa-bhāṇḍa-rūpiṇī).

Text 52

aṇḍa-rūpāṇḍa-madhyasthā
tathāṇḍa-paripālinī
aṇḍa-bāhyāṇḍa-samhartrī
śiva-brahma-hari-priyā

She is the goddess who is the material universe (aṇḍa-rūpā), the goddess who has entered the material universe (aṇḍa-madhyasthā), the protectress of the material universe (aṇḍa-paripālinī), the goddess who

is beyond the material universe (aṇḍa-bāhyā), the destroyer of the material universe (aṇḍa-samhartrī), and she who is dear to Śiva, Brahmā, and Viṣṇu (śiva-brahma-hari-priyā).

Text 53

mahā-viṣṇu-priyā kalpa-
vṛkṣa-rūpā nirantarā
sāra-bhūtā sthirā gaurī
gaurāṅgī śaśi-śekhara

She is Lord Mahā-Viṣṇu's beloved (mahā-viṣṇu-priyā), a kalpa-vṛkṣa tree (kalpa-vṛkṣa-rūpā), eternal (nirantarā and sthirā), the best (sāra-bhūtā), fair (gaurī and gaurāṅgī), and Lord Śiva's wife (śaśi-śekhara).

Text 54

śveta-campaka-varṇābhā
śaśi-koṭi-sama-prabhā
mālatī-mālya-bhūṣādhyā
mālatī-mālya-dhāriṇī

She is fair as a śveta campaka flower (śveta-campaka-varṇābhā), splendid as millions of moons (śaśi-koṭi-sama-prabhā), and decorated with jasmine garlands (mālatī-mālya-bhūṣādhyā and mālatī-mālya-dhāriṇī).

Text 55

kṛṣṇa-stutā kṛṣṇa-kāntā
vṛndāvana-vilāsini
tulasy-adhiṣṭhāṭṭṛ-devī
samsārārṇava-pāra-dā

She is praised by Kṛṣṇa (kṛṣṇa-stutā) and loved by Kṛṣṇa (kṛṣṇa-kāntā). She enjoys pastimes in Vṛndāvana (vṛndāvana-vilāsini). She is Goddess Tulasī (tulasy-adhiṣṭhāṭṭṛ-devī). She carries one to the farther shore of the ocean of birth and death (samsārārṇava-pāra-dā).

Text 56

sāradāhāradāmbhodā
yasodā gopa-nandini
atīta-gamanā gaurī
parānugraha-kāriṇī

She gives what is the best (sāradā). She gives food (āhāradā). She gives water (ambhodā). She gives fame (yaśodā). She is a gopa's daughter (gopa-nandini), very graceful (atīta-gamanā), fair (gaurī), and kind to others (parānugraha-kāriṇī).

Text 57

karuṇārṇava-sampurnā
karuṇārṇava-dhāriṇī
mādhavī mādhava-mano-
hāriṇī śyāma-vallabhā

She is a flooding ocean of mercy (karuṇārṇava-sampurnā and karuṇārṇava-dhāriṇī). She is Lord Kṛṣṇa's beloved (mādhavī and śyāma-vallabhā), and she charms Lord Kṛṣṇa's heart (mādhava-mano-hāriṇī).

Text 58

andhakāra-bhaya-dhvastā
maṅgalyā maṅgala-pradā
śrī-garbhā śrī-pradā śrīśā
śrī-nivāsācyutapriyā

She removes the fear of darkness (andhakāra-bhaya-dhvastā). She is auspicious (maṅgalyā), the giver of auspiciousness (maṅgala-pradā), the mother of all beauty (śrī-garbhā), the giver of beauty (śrī-pradā), the queen of beauty (śrīśā), the abode of beauty (śrī-nivāsā), and the beloved of the infallible Supreme Personality of Godhead (acyutapriyā).

Text 59

śrī-rūpā śrī-harā śrīdā
śrī-kāmā śrī-svarūpiṇī
śrīdāmānanda-dātrī ca
śrīdāmeśvara-vallabhā

She is the form of beauty (śrī-rūpā and śrī-svarūpiṇī), the remover of beauty (śrī-harā), the giver of beauty (śrīdā), the desire for beauty (śrī-kāmā), the giver of bliss to Śrīdāmā (śrīdāmānanda-dātrī), and dear to Śrīdāmā's master (śrīdāmeśvara-vallabhā).

Text 60

śrī-nitambā śrī-gaṇeśā
śrī-svarūpāśritā śrutiḥ
śrī-kriyā-rūpiṇī śrīlā
śrī-kṛṣṇa-bhajanānvitā

She has beautiful hips (śrī-nitambā). She is the beautiful queen of the gopīs (śrī-gaṇeśā). She is beautiful (śrī-svarūpāśritā and śrīlā). She is the Vedas (śruti) and the activities of devotional service (śrī-kriyā-rūpiṇī). She devotedly worships Śrī Kṛṣṇa (śrī-kṛṣṇa-bhajanānvitā).

Text 61

śrī-rādhā śrīmatī śreṣṭhā
śreṣṭha-rūpā śruti-priyā
yogeśā yoga-mātā ca
yogātītā yuga-priyā

She worships Lord Kṛṣṇa (śrī-rādhā). She is beautiful (śrīmatī). She is the best (śreṣṭhā and śreṣṭha-rūpā). She is dear to the Vedas (śruti-priyā), the queen of yoga (yogeśā), the mother of yoga (yoga-mātā), beyond yoga (yogātītā), and dear to the two divine persons (yuga-priyā).

Text 62

yoga-priyā yoga-gamyā
yoginī-gaṇa-vanditā

javā-kusuma-saṅkāsā
dāḍ imī-kusumopamā

She is dear to yoga (yoga-priyā), approached by yoga (yoga-gamyā), worshiped by the yoginīs (yoginī-gaṇa-vanditā), glorious as a rose (javā-kusuma-saṅkāsā), and glorious as a pomegranate (dāḍ imī-kusumopamā).

Text 63

nīlāmbaḍharā dhīrā
dhairya-rūpa-dharā dhṛitiḥ
ratna-simhāsana-sthā ca
ratna-kuṇḍala-bhūṣitā

She wears blue garments (nīlāmbaḍharā). She is very sober and serious (dhīrā and dhairya-rūpa-dharā). She is seriousness (dhṛiti). She sits on a jewel throne (ratna-simhāsana-sthā) and She is decorated with jewel earrings (ratna-kuṇḍala-bhūṣitā).

Text 64

ratnālaṅkāra-samyuktā
ratna-mālya-dharā parā
ratnendra-sāra-hārādhyā
ratna-mālā-vibhūṣitā

She wears jewel ornaments (ratnālaṅkāra-samyuktā), a necklace of jewels (ratna-mālya-dharā and ratna-mālā-vibhūṣitā), and a necklace of the kings of jewels (ratnendra-sāra-hārādhyā). She is transcendental (parā).

Text 65

indranīla-maṇi-nyasta-
pāda-padma-śubhā śuciḥ
kārttikī paurṇamāsī ca
amāvasyā bhayāpahā

Her lotus feet are beautiful with sapphire ornaments (indranīla-maṇi-nyasta-pāda-padma-śubhā) and She is beautiful (śuci). She is the month of Kārttika (kārttikī), the full-moon day (paurṇamāsī), the new-moon day (amāvasyā), and the remover of fears (bhayāpahā).

Text 66

govinda-rāja-gr̥hinī
govinda-gaṇa-pūjitā
vaikuṇṭha-nātha-gr̥hinī
vaikuṇṭha-paramālayā

She is Lord Govinda's queen (govinda-rāja-gr̥hinī) and She is worshiped by Lord Govinda's devotees (govinda-gaṇa-pūjitā). She is the queen of Vaikuṇṭha's king (vaikuṇṭha-nātha-gr̥hinī) and She resides in the supreme abode of Vaikuṇṭha (vaikuṇṭha-paramālayā).

Text 67

vaikuṅṭhadeva-devādhyā
tathā vaikuṅṭha-sundarī
mahālasā vedavatī
sītā sādhvī pati-vratā

She is glorious in the company of Vaikuṅṭha's supreme king (vaikuṅṭha-deva-devādhyā) and She is the beautiful goddess of Vaikuṅṭha (vaikuṅṭha-sundarī). She is languid (mahālasā), wise (vedavatī), saintly (sādhvī), and devoted to Her Lord (pati-vratā). She is Goddess Sītā (sītā).

Text 68

anna-pūrṇā sadānanda-
rūpā kaivalya-sundarī
kaivalya-dāyini śreṣṭhā
gopīnātha-manoharā

She is Goddess Durgā (anna-pūrṇā). Her form is full of eternal bliss (sadānanda-rūpā). She is the most beautiful (kaivalya-sundarī), the giver of liberation (kaivalya-dāyini), the best (śreṣṭhā), and the girl who charms Lord Gopīnātha's heart (gopīnātha-manoharā).

Text 69

gopīnātheśvarī caṇḍī
nāyikā-nayanānvitā
nāyikā nāyaka-prītā
nāyakānanda-rūpiṇī

She is Lord Gopīnātha's queen (gopīnātheśvarī). She is passionate (caṇḍī). She has the eyes of a beautiful heroine (nāyikā-nayanānvitā). She is a beautiful heroine (nāyikā). She is dear to the hero Kṛṣṇa (nāyaka-prītā). She delights the hero Kṛṣṇa (nāyakānanda-rūpiṇī).

Text 70

śeṣā śeṣavatī śeṣa-
rūpiṇī jagad-ambikā
gopāla-pālikā māyā
jāyānandapradā tathā

She reclines on Lord Śeṣa (śeṣā, śeṣavatī, and śeṣa-rūpiṇī). She is the mother of the universe (jagad-ambikā), the protectress of the cowherd people (gopāla-pālikā), the Lord's illusory potency (māyā), and she who gives the bliss of victory (jāyānandapradā).

Text 71

kumārī yauvanānandā
yuvatī gopa-sundarī
gopa-mātā jānakī ca
janakānanda-kāriṇī

She is a young girl (kumārī and yuvatī), filled with the bliss of youthfulness (yauvanānandā), a beautiful gopī (gopa-sundarī), the mother of the gopas (gopa-mātā), the daughter of King Janaka (jānakī), and the girl who gives bliss to King Janaka (janakānanda-kāriṇī).

Text 72

kailāsa-vāsinī rambhā
vairāgyākula-dīpikā
kamalā-kānta-gṛhinī
kamalā kamalālayā

She is the Goddess who resides on Mount Kailāsa (kailāsa-vāsinī). She is the apsarā Rambhā (rambhā). She is a glowing lamp of renunciation (vairāgyākula-dīpikā). She is Lord Nārāyaṇa's wife (kamalā-kānta-gṛhinī). She is the goddess of fortune (kamalā) and the abode where the goddess of fortune resides (kamalālayā).

Text 73

trailokya-mātā jagatām
adhiṣṭhātrī priyāmbikā
hara-kāntā hara-ratā
harānanda-pradāyini

She is the mother of the three worlds (trailokya-mātā), the predominating Deity of the universes (jagatām adhiṣṭhātrī), the beloved (priyā), the mother (ambikā), the beloved of Lord Śiva (hara-kāntā and hara-ratā), and She who gives bliss to Lord Śiva (harānanda-pradāyini).

Text 74

hara-patnī hara-prīta
hara-toṣaṇa-tatparā
hareśvarī rāma-ratā
rāmā rāmeśvarī ramā

She is Lord Śiva's wife (hara-patnī), Lord Śiva's beloved (hara-prītā), devoted to pleasing Lord Śiva (hara-toṣaṇa-tatparā), Lord Śiva's queen (hareśvarī), Lord Rāma's beloved (rāma-ratā and rāmā), and Lord Rāma's queen (rāmeśvarī).

Text 75

śyāmalā citra-lekhā ca
tathā bhuvana-mohinī
su-gopī gopa-vanitā
gopa-rājya-pradā śubhā

She is Lord Kṛṣṇa's beloved (śyāmalā), wonderfully beautiful (citra-lekhā), the enchantress of the three worlds (bhuvana-mohinī), a beautiful gopī (su-gopī and gopa-vanitā), she who gives a kingdom to the gopas (gopa-rājya-pradā), and beautiful (śubhā).

Text 76

aṅgāvapūrṇā māheyī
matsya-rāja-sutā satī
kaumārī nārasimhī ca
vārāhī nava-durgikā

She is beautiful (aṅgāvapūrṇā), the queen of the earth (māheyī), the daughter of Matsyarāja (matsya-rāja-sutā), saintly (satī), a young girl (kaumārī), Lord Nṛsimha's beloved goddess of fortune (nārasimhī), Lord Varāha's beloved (vārāhī), and the mother of the nine Durgās (nava-durgikā).

Text 77

cañcalā cañcalāmodā
nārī bhuvana-sundarī
dakṣa-yajña-harā dākṣī
dakṣa-kanyā su-locanā

She is fickle (cañcalā and cañcalāmodā), appears to be a human girl (nārī), is the most beautiful girl in the worlds (bhuvana-sundarī), stopped Dakṣa's yajña (dakṣa-yajña-harā), is Dakṣa's daughter (dākṣī and dakṣa-kanyā), and has beautiful eyes (su-locanā).

Text 78

rati-rūpā rati-prītā
rati-śreṣṭhā rati-pradā
ratir lakṣmaṇa-geha-sthā
virajā bhuvaneśvarī

She is beautiful (rati-rūpā), delightful (rati-prītā and rati-pradā), the most delightful (rati-śreṣṭhā) happiness (rati), the goddess who stays in Lakṣmaṇa's home (lakṣmaṇa-geha-sthā), free from the world of matter (virajā), and the queen who rules the worlds (bhuvaneśvarī).

Text 79

śaṅkhāspadā harer jāyā
jāmāṭṭṛ-kula-vanditā
bakulā bakulāmoda-
dhāriṇī yamunā jayā

She has countless transcendental abodes (śaṅkhāspadā). She is Lord Hari's wife (harer jāyā). She is worshiped by Her in-laws (jāmāṭṭṛ-kula-vanditā). She is beautiful as a bakula flower (bakulā) and fragrant as a bakula flower (bakulāmoda-dhāriṇī). She is the Yamunā river (yamunā) and the goddess of victory (jayā).

Text 80

vijayā jaya-patnī ca
yamalārjuna-bhañjini
vakreśvarī vakra-rūpā
vakra-vikṣaṇa-vikṣitā

She is the goddess of victory (vijayā), the wife of the Lord of victory (jaya-patnī), the beloved of He who

broke the yamalārjuna trees (yamalārjuna-bhañjinī), the queen of the crooked and deceptive (vakreśvarī), graceful (vakra-rūpā), and a girl expert at crooked glances (vakra-vīkṣaṇa-vīkṣitā).

Text 81

Śaparājitā jagannāthā
jagannātheśvarī yatīḥ
khecari khecara-sutā
khecaratva-pradāyinī

She is unconquerable (aparājitā), the queen of the universes (jagannāthā), she who controls the king of the universes (jagannātheśvarī), renounced (yati), a goddess who lives in the celestial worlds (khecari khecara-sutā), and one who brings others to the celestial worlds (khecaratva-pradāyinī).

Text 82

viṣṇu-vakṣaḥ-sthala-sthā ca
viṣṇu-bhāvana-tatparā
candra-koṭi-sugātrī ca
candrānana-manoharī

She rests on Lord Viṣṇu's chest (viṣṇu-vakṣaḥ-sthala-sthā) and is rapt in meditation on Lord Viṣṇu (viṣṇu-bhāvana-tatparā). She is beautiful as millions of moons (candra-koṭi-sugātrī) and Her moonlike face is very beautiful (candrānana-manoharī).

Text 83

sevā-sevyā śivā kṣemā
tathā kṣema-kārī vadhūḥ
yādavendra-vadhūḥ sevyā
śiva-bhaktā śivānvitā

She should be served with devotion (sevā-sevyā). She is Lord Śiva's beloved (śivā). She is patience (kṣemā), patient (kṣema-kārī), a beautiful girl (vadhū), the wife of the Yādavas' king (yādavendra-vadhū), the object of devotional service (sevyā), a great devotee of Lord Śiva (śiva-bhaktā), and Lord Śiva's companion (śivānvitā).

Text 84

kevalā niṣphalā sūkṣmā
mahā-bhīmābhayapradā
jīmūta-rūpā jaimūtī
jitāmitra-pramodinī

She is liberated (kevalā), free from the fruits of karma (niṣphalā), subtle (sūkṣmā), terrifying (mahā-bhīmā), the giver of fearlessness (abhayapradā), the sustainer (jīmūta-rūpā), Lord Viṣṇu's beloved (jaimūtī), and the girl who delights Lord Viṣṇu (jitāmitra-pramodinī).

Text 85

gopāla-vanitā nandā
kulajendra-nivāsini

jayantī yamunāṅgī ca
yamunā-toṣa-kārinī

She is Lord Gopāla's beloved (gopāla-vanitā), dear to King Nanda (nandā), of noble birth (kulajā), the resident of a king's palace (indra-nivāsini), glorious (jayantī), a girl who stays by the Yamunā (yamunāṅgī), and a girl who pleases the Yamunā (yamunā-toṣa-kārinī).

Text 86

kali-kalmaṣa-bhaṅgā ca
kali-kalmaṣa-nāśinī
kali-kalmaṣa-rūpā ca
nityānanda-karī kṛpā

She breaks and destroys the sins of Kali-yuga (kali-kalmaṣa-bhaṅgā and kali-kalmaṣa-nāśinī). She is expert at enjoying pastimes of quarreling with Lord Kṛṣṇa (kali-kalmaṣa-rūpā). She brings Lord Kṛṣṇa eternal bliss (nityānanda-karī). She is kindness personified (kṛpā).

Text 87

kṛpāvati kulavati
kailāsācala-vāsini
vāma-devī vāma-bhāgā
govinda-priya-kāriṇī

She is merciful (kṛpāvati), born in a very respectable and noble family (kulavati), the goddess who resides on Mount Kailāsa (kailāsācala-vāsini), beautiful (vāma-devī and vāma-bhāgā), and she who delights Lord Govinda (govinda-priya-kāriṇī).

Text 88

nagendra-kanyā yogesī
yoginī yoga-rūpiṇī
yoga-siddhā siddha-rūpā
siddha-kṣetra-nivāsini

She is the daughter of Nāgarāja (nagendra-kanyā), the queen of yoga (yogesī) a performer of yoga (yoginī), yoga personified (yoga-rūpiṇī), the perfection of yoga (yoga-siddhā), the perfection of yoga personified (siddha-rūpā), and she who resides in a sacred place (siddha-kṣetra-nivāsini).

Text 89

kṣetrādhiṣṭhāṭṭ-rūpā ca
kṣetrātītā kula-pradā
keśavānanda-dātrī ca
keśavānanda-dāyini

She is the predominating Deity of sacred places (kṣetrādhiṣṭhāṭṭ-rūpā), beyond all places in this world (kṣetrātītā), born in a noble family (kula-pradā), and the giver of happiness to Lord Keśava (keśavānanda-dātrī and keśavānanda-dāyini).

Text 90

keśavā keśava-prītā
keśavī keśava-priyā
rāsa-krīḍā-karī rāsa-
vāsini rāsa-sundarī

She is Lord Keśava's beloved (keśavā, keśava-prītā, keśavī, and keśava-priyā), the enjoyer of the rāsa-dance pastimes (rāsa-krīḍā-karī), the girl who stays in the rāsa-dance arena (rāsa- vāsini), and the beautiful girl of the rāsa dance (rāsa-sundarī).

Text 91

gokulānvita-dehā ca
gokulatva-pradāyini
lavaṅga-nāmnī nāraṅgī
nāraṅga-kula-maṇḍanā

She stays in Gokula (gokulānvita-dehā), gives residence in Gokula to others (gokulatva-pradāyini), has a name beautiful as a lavaṅgha flower (lavaṅga-nāmnī), is amorous (nāraṅgī), and is the transcendental decoration of amorous Kṛṣṇa (nāraṅga-kula-maṇḍanā).

Text 92

elā-lavaṅga-karpūra-
mukha-vāsa-mukhānvitā
mukhyā mukhya-pradā mukhya-
rūpā mukhya-nivāsini

She is anointed with elā, lavaṅga, karpūra and many other fragrances (elā-lavaṅga-karpūra-mukha-vāsa-mukhānvitā), is the most exalted of young girls (mukhyā), gives the most valuable thing (mukhya-pradā), has the most beautiful form (mukhya-rūpā), and lives in the best abode (mukhya-nivāsini).

Text 93

nārāyaṇī kripātītā
karuṇāmaya-kāriṇī
kāruṇyā karuṇā karṇā
gokarṇā nāga-karṇikā

She is Lord Nārāyaṇa's beloved (nārāyaṇī). She is supremely merciful (kripātītā, karuṇāmaya-kāriṇī, kāruṇyā, and karuṇā). She is the sacred place Gokarṇa (gokarṇā), Karṇa (karṇā), and Nāga-karṇikā (nāga-karṇikā).

Text 94

sarpiṇī kaulinī kṣetra-
vāsini jagad-anvayā
jaṭilā kuṭilā nīlā
nīlāmbardharā śubhā

She is graceful (sarpiṇī), born in a noble family (kaulinī), a resident of holy places (kṣetra-vāsini), the

mother of the universes (jagad-anvayā), an ascetic (jaṭilā), crooked (kuṭilā), beautiful (nīlā and śubhā), and dressed in blue garments (nīlāambaradharā).

Text 95

nīlāmbara-vidhātṛī ca
nīlakaṇṭha-priyā tathā
bhaginī bhāginī bhogyā
kṛṣṇa-bhogyā bhageśvarī

She is dressed in blue garments (nīlāmbara-vidhātṛī). She is Lord Śiva's beloved (nīlakaṇṭha-priyā). She is beautiful (bhaginī, bhāginī, and bhogyā), Lord Kṛṣṇa's happiness (kṛṣṇa-bhogyā), and the queen of transcendental opulences (bhageśvarī).

Text 96

baleśvarī balārādhyā
kāntā kānta-nitambinī
nitambinī rūpavatī
yuvatī kṛṣṇa-pīvarī

She is Lord Balarāma's queen (baleśvarī), worshiped by Lord Balarāma (balārādhyā), beautiful (kāntā and rūpavatī), a girl with beautiful hips (kānta-nitambinī nitambinī), youthful (yuvatī), and Lord Kṛṣṇa's beloved (kṛṣṇa-pīvarī).

Text 97

vibhāvarī vetravatī
saṅkaṭā kuṭilālakā
nārāyaṇa-priyā śalilā
sṛkkaṇī-parimohitā

She is amorous (vibhāvarī). She holds a stick (vetravatī). She is slender (saṅkaṭā). Her hair is curly (kuṭilālakā). She is Lord Nārāyaṇa's beloved (nārāyaṇa-priyā). She resides on a hill (śalilā). With the movements of Her mouth She enchants Lord Kṛṣṇa (sṛkkaṇī-parimohitā).

Text 98

dṛk-pāta-mohitā prātar-
āśinī navanītikā
navinā nava-nārī ca
nāraṅga-phala-śobhitā

With a glance She enchants Lord Kṛṣṇa (dṛk-pāta-mohitā). She eats breakfast early (prātar-āśinī) and churns butter (navanītikā). She is young (navinā nava-nārī), and she is splendid as a nāraṅga fruit (ca nāraṅga-phala-śobhitā).

Text 99

haimī hema-mukhī candra-
mukhī śāśi-su-śobhanā

ardha-candra-dharā candra-
vallabhā rohiṇī tamiḥ

She is splendid as gold (haimī). Her face is golden (hema-mukhī). Her face is like the moon (candra-mukhī). She is beautiful as the moon (śaśi-su-śobhanā), like a graceful half-moon (ardha-candra-dharā), dear to moonlike Kṛṣṇa (candra-vallabhā), a beautiful young girl (rohiṇī), and splendid as the night (tami).

Text 100

timiṅgla-kulāmoda-
matsya-rūpāṅga-hāriṇī
kāraṇī sarva-bhūtānām
kāryātītā kiśoriṇī

She became the beloved of Lord Matsya and delighted the timingilas (timiṅgla-kulāmoda-matsya-rūpāṅga-hāriṇī). She is the mother of all living entities (kāraṇī sarva-bhūtānām). She is beyond all material duties (kāryātītā). She is a beautiful young girl (kiśoriṇī).

Text 101

kiśora-vallabhā keśa-
kārikā kāma-kārikā
kāmeśvarī kāma-kalā
kāḷindī-kūla-dīpikā

She is youthful Kṛṣṇa's beloved (kiśora-vallabhā). She has beautiful hair (keśa-kārikā). She is passionate (kāma-kārikā), the queen of amorous pastimes (kāmeśvarī), expert at amorous pastimes (kāma-kalā), and the lamp that splendidly shines on the Yamunā's shore (kāḷindī-kūla-dīpikā).

Text 102

kalindatanayā-tīra-
vāsinī tīra-gehinī
kādambarī-pāna-parā
kusumāmoda-dhāriṇī

She has made Her home on the Yamunā's shore (kalindatanayā-tīra-vāsinī and tīra-gehinī). She is fond of drinking kādambarī nectar (kādambarī-pāna-parā). She is fragrant with many flowers (kusumāmoda-dhāriṇī).

Text 103

kumudā kumudānandā
kṛṣṇeśī kāma-vallabhā
tarkālī vaijayantī ca
nimba-dāḍima-rūpiṇī

She is like a kumuda flower (kumudā). She is pleased by the kumuda flowers (kumudānandā). She is Lord Kṛṣṇa's queen (kṛṣṇeśī) and passionate lover (kāma-vallabhā). She is an expert logician (tarkālī). She is glorious (vaijayantī). Her form is like a nimba or a pomegranate tree (nimba-dāḍima-rūpiṇī).

Text 104

bilva-vṛkṣa-priyā kṛṣṇām-
barā bilvopama-stanī
bilvātmikā bilva-vapur
bilva-vṛkṣa-nivāsini

She is fond of the bilva tree (bilva-vṛkṣa-priyā). She is Lord Kṛṣṇa's garment (kṛṣṇāambarā). Her breasts are like bilva fruits (bilveropama-stanī). Her form is like a bilva tree (bilvātmikā and bilva-vapur). She stays under a bilva tree (bilva-vṛkṣa-nivāsini).

Text 105

tulasī-toṣikā taiti-
lānanda-paritoṣikā
gaja-muktā mahā-muktā
mahā-mukti-phala-pradā

She pleases tulasī (tulasī-toṣikā). She pleases Taitilānanda (taitilānanda-paritoṣikā). She is decorated with gaja pearls (gaja-muktā, mahā-muktā, and mahā-mukti-phala-pradā).

Text 106

anaṅga-mohinī śakti-
rūpā śakti-svarūpinī
pañca-śakti-svarūpā ca
śaiśavānanda-kārinī

She is charming and passionate (anaṅga-mohinī). She is Lord Kṛṣṇa's transcendental potency (śakti-rūpā and śakti-svarūpinī). She is the personification of five transcendental potencies (pañca-śakti-svarūpā). She is filled with the happiness of youth (śaiśavānanda-kārinī).

Text 107

gajendra-gāminī śyāma-
latānaṅga-latā tathā
yoṣit-śakti-svarūpā ca
yoṣid-ānanda-kārinī

She is graceful as an elephant (gajendra-gāminī). She is a flowering vine of beauty (śyāma-latā) and a flowering vine of passionate desires (anaṅga-latā). She is the personification of feminine power (yoṣit-śakti-svarūpā) and feminine bliss (yoṣid-ānanda-kārinī).

Text 108

prema-priyā prema-rūpā
premānanda-taraṅgiṇī
prema-hārā prema-dātrī
prema-śaktimayī tathā

She passionately loves Lord Kṛṣṇa (prema-priyā). She is the form of all transcendental love (prema-rūpā). She is an ocean filled with waves of transcendental love (premānanda-taraṅgiṇī). She is the giver

of transcendental love (prema-hārā and prema-dātrī). She is full of the power of transcendental love (prema-śaktimayī).

Text 109

kṛṣṇa-premavatī dhanyā
kṛṣṇa-prema-taraṅgiṇī
prema-bhakti-pradā premā
premānanda-taraṅgiṇī

She loves Lord Kṛṣṇa (kṛṣṇa-premavatī). She is fortunate (dhanyā). She is an ocean filled with waves of love for Lord Kṛṣṇa (kṛṣṇa-prema-taraṅgiṇī). She gives loving devotional service (prema-bhakti-pradā). She is transcendental love (premā). She is an ocean filled with waves of the bliss of transcendental love (premānanda-taraṅgiṇī).

Text 110

prema-kṛīḍā-parītāṅgī
prema-bhakti-taraṅgiṇī
premārtha-dāyiṇī sarva-
śvetā nitya-taraṅgiṇī

Her limbs are filled with amorous playfulness (prema-kṛīḍā-parītāṅgī). She is an ocean filled with waves of loving devotional service (prema-bhakti-taraṅgiṇī). She gives a great wealth of transcendental love (premārtha-dāyiṇī). She is fair (sarvaśvetā), and She is an ocean of eternity (nitya-taraṅgiṇī).

Text 111

hāva-bhāvānvitā raudrā
rudrānanda-prakāśinī
kapilā śṛṅkhalā keśa-
pāśa-sambandhinī ghaṭī

She is expert at flirting with Lord Kṛṣṇa (hāva-bhāvānvitā). She is Lord Śiva's beloved (raudrā). She delights Lord Śiva (rudrānanda-prakāśinī). She is fair (kapilā). She is the shackle that binds Lord Kṛṣṇa (śṛṅkhalā). She carefully braids Her hair (keśa-pāśa-sambandhinī). She carries a jug (ghaṭī).

Text 112

kuṭīra-vāsinī dhūmrā
dhūmra-keśā jalodarī
brahmāṇḍa-gocarā brahma-
rūpiṇī bhāva-bhāvinī

She lives in a cottage (kuṭīra-vāsinī). She is Goddess Durgā (dhūmrā). Her hair is dark as smoke (dhūmra-keśā). She resides in the milk-ocean (jalodarī). She has descended to the material world (brahmāṇḍa-gocarā). Her form is spiritual (brahma-rūpiṇī). She is full of transcendental love (bhāva-bhāvinī).

Text 113

samsāra-nāsinī śaivā
śaivalānanda-dāyinī
śīśirā hema-rāgāḍbyā
megha-rūpāti-sundarī

She destroys the cycle of repeated birth and death (samsāra-nāsinī). She is Lord Śiva's beloved (śaivā). She bears the pleasing fragrance of śaivala (śaivalānanda-dāyinī). She is pleasantly cool (śīśirā), Her complexion is golden (hema-rāgāḍbyā), Her form is glorious as a cloud (megha-rūpā), and She is very beautiful (ati-sundarī).

Text 114

manoramā vegavatī
vegāḍhyā veda-vādinī
dayānvitā dayādhārā
dayā-rūpā susevinī

She is beautiful (manoramā), quick (vegavatī and vegāḍhyā), eloquent in speaking the Vedas (veda-vādinī), merciful (dayānvitā, dayādhārā, and dayā-rūpā), and the proper object of devotional service (susevinī).

Text 115

kiśora-saṅga-samsargā
gaura-candrānanā kalā
kalādhinātha-vadanā
kalānāthādhīrohiṇī

She meets youthful Kṛṣṇa (kiśora-saṅga-samsargā), Her face is a brilliant moon (gaura-candrānanā), She is a crescent moon (kalā), Her face is a full moon (kalādhinātha-vadanā), and She is glorious as a full moon (kalānāthādhīrohiṇī).

Text 116

virāga-kuśalā hema-
piṅgalā hema-maṇḍanā
bhāṇḍīra-tālavana-gā
kaivartī pīvarī śukī

She is renounced (virāga-kuśalā), Her complexion is golden (hema-piṅgalā), She is decorated with golden ornaments (hema-maṇḍanā), She goes to Bhāṇḍīravana and Tālavana (bhāṇḍīra-tālavana-gā), She catches the fish that is Śrī Kṛṣṇa (kaivartī), She is a beautiful young girl (pīvarī), and She is graceful (śukī).

Text 117

śukadeva-guṇātītā
śukadeva-priyā sakhī
vikalotkarṣiṇī koṣā
kauṣeyāmbara-dhāriṇī

Her virtues are beyond the power of Śukadeva Gosvāmī to describe (śukadeva-guṇātītā), She is dear to

Śukadeva Gosvāmī (śukadeva-priyā), She is friendly (sakhī), She picks up the fallen and unhappy (vikalotkarṣiṇī), She is a treasure-house of transcendental opulences (koṣā), and She is dressed in elegant silk garments (kauṣeyāmbara-dhāriṇī).

Text 118

koṣāvarī koṣa-rūpā
jagad-utpatti-kārikā
srṣṭi-sthiti-karī saṁhā-
riṇī saṁhāra-kāriṇī

She is a treasure-house of transcendental opulences (koṣāvarī and koṣa-rūpā), the mother of the universes (jagad-utpatti-kārikā), the creature and maintainer of the universes (srṣṭi-sthiti-karī), and the destroyer of the universes (saṁhāriṇī and saṁhāra-kāriṇī).

Text 119

keśa-śaivala-dhātrī ca
candra-gātrī su-komalā
padmāṅgarāga-samrāgā
vindhyādri-parivāsiṇī

Her hair is dark moss (keśa-śaivala-dhātrī), and Her limbs are moons (candra-gātrī). She is very gentle and delicate (su-komalā), She is anointed with lotus cosmetics (padmāṅgarāga-samrāgā), and She has a home in the Vindhyā Hills (vindhyādri-parivāsiṇī).

Text 120

Švindhyālayā śyāma-sakhī
sakhī saṁsāra-rāgiṇī
bhūtā bhaviṣyā bhavyā ca
bhavya-gātrā bhavātigā

She has a home in the Vindhyā Hills (vindhyālayā), is the intimate friend of Lord Kṛṣṇa (śyāma-sakhī), is friendly (sakhī), loves the world (saṁsāra-rāgiṇī), existed in the past (bhūtā), will continue to exist in the future eternally (bhaviṣyā), and exists in the present (bhavyā). Her limbs are beautiful (bhavya-gātrā), and She is beyond the material world of repeated birth and death (bhavātigā).

Text 121

bhava-nāśānta-kāriṇy ā-
kāśa-rūpā su-veśinī
rati-raṅga-parityāgā
rati-vegā rati-pradā

She puts an end to the cycle of repeated birth and death (bhava-nāśānta-kāriṇī), Her form is spiritual and subtle (ākāśa-rūpā), She is beautifully dressed (su-veśinī), She left the arena of amorous pastimes (rati-raṅga-parityāgā), and She enjoys the happiness of amorous pastimes (rati-vegā and rati-pradā).

Text 122

tejasvinī tejo-rūpa
kaivalya-patha-dā śubhā

mukti-hetur mukti-hetu-
laṅghinī laṅghana-kṣamā

She is splendid and powerful (tejasvinī and tejo-rūpa), gives the path of liberation (kaivalya-patha-dā), is beautiful (śubhā), is the cause of liberation (mukti-hetur), jumps over impersonal liberation (mukti-hetu-laṅghinī), and is tolerant of offenses (laṅghana-kṣamā).

Text 123

viśāla-netrā vaisālī
viśāla-kula-sambhavā
viśāla-gr̥ha-vāsā ca
viśāla-vadarī ratiḥ

She has large eyes (viśāla-netrā), comes from an exalted family (vaisālī, viśāla-kula-sambhavā, viśāla-gr̥ha-vāsā, and viśāla-vadarī), and is transcendental happiness personified (rati).

Text 124

bhakty-atītā bhakta-gatir
bhaktikā śiva-bhakti-dā
śiva-śakti-svarūpā ca
śivārdhāṅga-vihāriṇī

By serving Her one crosses beyond the world of repeated birth and death (bhakty-atītā), She is the goal of devotional service (bhakta-gati), She is devotional service (bhaktikā), She gives auspicious devotional service (śiva-bhakti-dā), She is an auspicious potency of the Lord (śiva-śakti-svarūpā), and She enjoys pastimes as the beloved who is half the body of the auspicious Lord (śivārdhāṅga-vihāriṇī).

Text 125

śirīṣa-kusumāmodā
śirīṣa-kusumojjvalā
śirīṣa-mṛdhvī śairīṣi
śirīṣa-kusumākṛtiḥ

She is fragrant as a śirīṣa flower (śirīṣa-kusumāmodā), splendid as a śirīṣa flower (śirīṣa-kusumojjvalā), soft as a śirīṣa flower (śirīṣa-mṛdhvī), glorious as a śirīṣa flower (śairīṣi), and beautiful as a śirīṣa flower (śirīṣa-kusumākṛti).

Text 126

vāmāṅga-hāriṇī viṣṇoḥ
śiva-bhakti-sukhānvitā
vijitā vijitāmodā
gaganā gaṇa-toṣitā

She stays at Lord Viṣṇu's left side (vāmāṅga-hāriṇī viṣṇoḥ), She is filled with the auspicious happiness of devotional service (śiva-bhakti-sukhānvitā), She is defeated by Lord Kṛṣṇa (vijitā), She is fragrant (vijitāmodā), She is the spiritual sky (gaganā), and She is pleased by Her companions (gaṇa-toṣitā).

Text 127

hayāsyā heramba-sutā
gaṇa-mātā sukheśvarī
duḥkha-hantrī duḥkha-harā
sevitepsita-sarvadā

She is Lord Hayagrīva's beloved (hayāsyā), Heramba's daughter (heramba-sutā), the demigods' mother (gaṇa-mātā), the queen of happiness (sukheśvarī), the destroyer of sufferings (duḥkha-hantrī and duḥkha-harā), and the goddess who grants everything Her servants wish (sevitepsita-sarvadā).

Text 128

sarvajñatva-vidhātrī ca
kula-kṣetra-nivāsini
lavaṅgā pāṇḍava-sakhī
sakhī-madhya-nivāsini

She gives omniscience (sarvajñatva-vidhātrī). She stays in Her family's place (kula-kṣetra-nivāsini). She is a lavaṅga flower (lavaṅgā). She is the Pāṇḍavas' friend (pāṇḍava-sakhī). She stays with Her friends (sakhī-madhya-nivāsini).

Text 129

grāmyā gītā gayā gamyā
gamanātīta-nirbharā
sarvāṅga-sundarī gaṅgā
gaṅgā-jalamayī tathā

She stays in the village of Vraja (grāmyā). She is glorified in song (gītā). She is the holy city of Gayā (gayā). She is approached by the devotees (gamyā). She cannot be approached by non-devotees (gamanātīta-nirbharā). All Her limbs are very beautiful (sarvāṅga-sundarī). She is the Ganges (gaṅgā and gaṅgā-jalamayī).

Text 130

gaṅgeritā pūta-gātrā
pavitra-kula-dīpikā
pavitra-guṇa-śilāḍhyā
pavitrānanda-dāyini

She is said to be the Ganges (gaṅgeritā). Her body is pure and transcendental (pūta-gātrā). She is a lamp shining in a pure family (pavitra-kula-dīpikā). She is rich with pure virtues and noble character (pavitra-guṇa-śilāḍhyā). She gives pure transcendental bliss (pavitrānanda-dāyini).

Text 131

pavitra-guṇa-sīmāḍhyā
pavitra-kula-dīpanī
kampamānā kaṁsa-harā
vindhyācala-nivāsini

She is rich with the most exalted pure virtues (pavitra-guṇa-sīmāḍhyā). She is a lamp shining in a pure family (pavitra-kula-dīpanī). She trembles (kampamānā). She is the beloved of He who killed Kāṁsa (kāṁsa-harā). She has a home in the Vindhya Hills (vindhyaśāla-nivāsīnī).

Text 132

govardhaneśvarī govar-
dhana-hāsyā hayākṛtiḥ
mīnāvatarā mineśī
gaganeśī hayā gajī

She is the queen of Govardhana Hill (govardhaneśvarī). She smiles on Govardhana Hill (govardhana-hāsyā). She is Lord Haragrīva's beloved (hayākṛti and hayā) and Lord Matsya's beloved (mīnāvatarā and mineśī). She is the queen of the spiritual sky (gaganeśī). She is an amorous girl (gajī).

Text 133

hariṇī hariṇī hāra-
dhāriṇī kanakākṛtiḥ
vidyut-prabhā vipra-mātā
gopa-mātā gayeśvarī

She is beautiful as a doe (hariṇī). She is captivating (hariṇī). She wears a beautiful necklace (hāra-dhāriṇī). Her form is golden (kanakākṛti). She is splendid as lightning (vidyut-prabhā). She is the mother of the brāhmaṇas (vipra-mātā), the mother of the gopas (gopa-mātā), and the queen of Gayā (gayeśvarī).

Text 134

gaveśvarī gaveśī ca
gavīśī gavi-vāsīnī
gati-jñā gīta-kuśalā
danujendra-nivāriṇī

She is the queen of the surabhi cows (gaveśvarī, gaveśī, and gavīśī). She lives in the cowherd village of Vraja (gavi-vāsīnī). She knows the real goal of life (gati-jñā). Her glories are sung in beautiful songs (gīta-kuśalā). She stopped the king of the demons (danujendra-nivāriṇī).

Text 135

nirvāṇa-dātrī nairvāṇī
hetu-yuktā gayottarā
parvatādhinivāsā ca
nivāsa-kuśalā tathā

She gives liberation (nirvāṇa-dātrī). She is liberated (nairvāṇī). She is an expert logician (hetu-yuktā). She is the queen of Gayā (gayottarā). She lives on a mountain (parvatādhinivāsā). She brings beauty and auspiciousness to Her home (nivāsa-kuśalā).

Text 136

sannyāsa-dharma-kuśalā
sannyāseśī śaran-mukhī

śarac-candra-mukhī śyāma-
hārā kṣetra-nivāsini

She is beautiful with renunciation (sannyāsa-dharma-kuśalā). She is the queen of renunciation (sannyāsīs (sannyāseśī)). Her face is like autumn (śaran-mukhi). Her face is an autumn moon (śarac-candra-mukhī). She is a necklace worn by Lord Kṛṣṇa (śyāma-hārā). She lives in a sacred place (kṣetra-nivāsini).

Text 137

vasanta-rāga-samrāgā
vasanta-vasanākṛtiḥ
catur-bhujā śaḍ-bhujā
dvi-bhujā gaura-vigrahā

The melodies of vasanta-rāga fill Her with amorous desires (vasanta-rāga-samrāgā). Her form is filled with the desires of spring (vasanta-vasanākṛti). Sometimes She has four arms (catur-bhujā), and sometimes six arms (śaḍ-bhujā). She has two arms (dvi-bhujā) and Her complexion is fair (gaura-vigrahā).

Text 138

sahasrāsya vihāsyā ca
mudrāsya mada-dāyini
prāṇa-priyā prāṇa-rūpa
prāṇa-rūpiṇy apāvṛtā

She is the beloved of thousand-headed Lord Ananta Śeṣa (sahasrāsya). She laughs (vihāsyā). Her face is very expressive (mudrāsya). She fills Lord Kṛṣṇa with amorous passion (mada-dāyini). She is more dear to Him than life (prāṇa-priyā, prāṇa-rūpa, and prāṇa-rūpiṇi). She appears before Her devotees (apāvṛtā).

Text 139

kṛṣṇa-prītā kṛṣṇa-ratā
kṛṣṇa-tośaṇa-tat-parā
kṛṣṇa-prema-ratā kṛṣṇa-
bhaktā bhakta-phala-pradā

She pleases Lord Kṛṣṇa (kṛṣṇa-prītā and kṛṣṇa-ratā). She is devoted to pleasing Lord Kṛṣṇa (kṛṣṇa-tośaṇa-tat-parā). She loves Lord Kṛṣṇa (kṛṣṇa-prema-ratā and kṛṣṇa-bhaktā). She gives Her devotees the fruits of their service (bhakta-phala-pradā).

Text 140

kṛṣṇa-premā prema-bhaktā
hari-bhakti-pradāyini
caitanya-rūpā caitanya-
priyā caitanya-rūpiṇi

She loves Kṛṣṇa (kṛṣṇa-premā and prema-bhaktā). She gives others devotion to Lord Kṛṣṇa (hari-bhakti-

pradāyini). She is present in the form of Lord Caitanya (caitanya-rūpā and caitanya-rūpiṇī). She is dear to Lord Caitanya (caitanya-priyā).

Text 141

ugra-rūpā śiva-kroḍā
kṛṣṇa-kroḍā jalodarī
mahodarī mahā-durga-
kāntāra-sustha-vāsiṇī

She manifests the terrible form of Durgā-devī (ugra-rūpā), where She sits on Lord Śiva's lap (śiva-kroḍā). She sits on Lord Kṛṣṇa's lap (kṛṣṇa-kroḍā). She rests on the milk-ocean (jalodarī). She descends to the material world (mahodarī). She happily lives in a great forest that is like an unapproachable fortress (mahā-durga-kāntāra-sustha-vāsiṇī).

Text 142

candrāvalī candra-keśī
candra-prema-taraṅgiṇī
samudra-mathanodbhūtā
samudra-jala-vāsiṇī

She is glorious as a host of moons (candrāvalī and candra-keśī). She is an ocean the moon of Śrī Kṛṣṇa fills with waves of love (candra-prema-taraṅgiṇī). She was born from the churning of the milk-ocean (samudra-mathanodbhūtā) and She resides on the ocean of milk (samudra-jala-vāsiṇī).

Text 143

samudrāmṛta-rupā ca
samudra-jala-vāsikā
keśa-pāśa-ratā nidrā
kṣudhā prema-taraṅgikā

Her form is an ocean of nectar (samudrāmṛta-rupā). She resides on the milk-ocean (samudra-jala-vāsikā). She carefully braids Her hair (keśa-pāśa-ratā). She is sleep (nidrā), hunger (kṣudhā), and an ocean filled with waves of love (prema-taraṅgikā).

Text 144

dūrvā-dala-śyāma-tanur
dūrvā-dala-tanu-ccbaviḥ
nāgarā nāgari-rāgā
nāgarānanda-kāriṇī

Her form is glorious as a blade of dūrvā grass (dūrvā-dala-śyāma-tanu and dūrvā-dala-tanu-ccbavi). She is hero Kṛṣṇa's beloved (nāgarā). She is His passionate heroine (nāgari-rāgā). She delights the hero Kṛṣṇa (nāgarānanda-kāriṇī).

Text 145

nāgarāliṅgana-parā
nāgarāṅgana-maṅgalā

ucca-nīcā haimavatī
priyā kṛṣṇa-taraṅga-dā

She earnestly embraces the hero Kṛṣṇa (nāgarāliṅgana-parā). She is happy to embrace the hero Kṛṣṇa (nāgarāṅgana-maṅgalā). She is very humble (ucca-nīcā). She is Goddess Pārvatī (haimavatī). She is Lord Kṛṣṇa's beloved (priyā). She is an ocean filled with waves of love for Lord Kṛṣṇa (kṛṣṇa-taraṅga-dā).

Text 146

premāliṅgana-siddhāṅgī
siddhā sādhya-vilāsikā
maṅgalāmoda-janani
mekhalāmoda-dhāriṇī

Her body is expert at lovingly embracing Lord Kṛṣṇa (premāliṅgana-siddhāṅgī). She is perfect (siddhā). She enjoys transcendental pastimes (sādhya-vilāsikā). She is the mother of auspiciousness and bliss (maṅgalāmoda-janani). She wears a glorious belt and is scented with a sweet fragrance (mekhalāmoda-dhāriṇī).

Text 147

ratna-maṅjīra-bhūṣāṅgī
ratna-bhūṣaṇa-bhūṣaṇā
jambāla-mālikā kṛṣṇa-
prāṇā prāṇa-vimocanā

Her limbs are decorated with tinkling jewel ornaments (ratna-maṅjīra-bhūṣāṅgī). She is the ornament that decorates Her jewel ornaments (ratna-bhūṣaṇa-bhūṣaṇā). She wears a garland of ketakī flowers (jambāla-mālikā). Lord Kṛṣṇa is Her life-breath (kṛṣṇa-prāṇā). She has surrendered Her life to Lord Kṛṣṇa (prāṇa-vimocanā).

Text 148

satya-pradā satyavatī
sevakānanda-dāyikā
jagad-yonir jagad-bījā
vicitra-maṇi-bhūṣaṇā

She is truthful (satya-pradā and satyavatī). She gives the bliss of devotional service (sevakānanda-dāyikā). She is the mother of the universe (jagad-yoni and jagad-bījā). She is decorated with wonderful and colorful jewels (vicitra-maṇi-bhūṣaṇā).

Text 149

rādhā-ramaṇa-kāntā ca
rādhyā rādhana-rūpiṇī
kailāsa-vāsini kṛṣṇa-
prāṇa-sarvasva-dāyini

She is the beloved of Lord Rādhāramaṇa (rādhā-ramaṇa-kāntā), the perfect object of worship (rādhyā),

and the personification of devotional service (rādhana-rūpiṇī). She resides on Kailāsa Hill (kailāsa-vāsinī). She has dedicated Her life and everything She has to Lord Kṛṣṇa (kṛṣṇa-prāṇa-sarvasva-dāyini).

Text 150

kṛṣṇāvatāra-niratā
kṛṣṇa-bhakta-phalārthinī
yācakāyācakānanda-
kāriṇī yācakojjvalā

She devotedly serves Lord Kṛṣṇa's incarnations (kṛṣṇāvatāra-niratā). She gives Lord Kṛṣṇa's devotees the fruits of their services (kṛṣṇa-bhakta-phalārthinī) and whether they ask for it or not She gives them transcendental bliss (yācakāyācakānanda-kāriṇī). She gloriously appears before they who offer prayers to Her (yācakojjvalā).

Text 151

hari-bhūṣaṇa-bhuṣādhyā-
nanda-yuktārdra-pada-gā
hai-hai-tāla-dharā thai-thai-
śabda-śakti-prakāśinī

She is decorated with ornaments that decorate Lord Hari's ornaments (hari-bhūṣaṇa-bhuṣādhyā). She is blissful (ānanda-yuktā). She is half of Lord Lord Kṛṣṇa (ardra-pāda-gā). She expertly beats the rhythm hai hai (hai-hai-tāla-dharā) and the rhythm thai thai (thai-thai-śabda-śakti-prakāśinī).

Text 152

he-he-śabda-svarupā ca
hi-hi-vākya-viśāradā
jagad-ānanda-kartrī ca
sāndrānanda-viśāradā

She expertly sings "Oh! Oh!" (he-he-śabda-svarupā and hi-hi-vākya-viśāradā). She fills the world with bliss (jagad-ānanda-kartrī). She is expert at enjoying intense transcendental bliss (sāndrānanda-viśāradā).

Text 153

paṇḍitā paṇḍita-guṇā
paṇḍitānanda-kāriṇī
paripālana-kartrī ca
tathā sthiti-vinodinī

She is wise and learned (paṇḍitā). She has the virtues of the wise (paṇḍita-guṇā). She delights the wise (paṇḍitānanda-kāriṇī). She protects the devotees (paripālana-kartrī). She enjoys transcendental pastimes in Her home (sthiti-vinodinī).

Text 154

tathā samhāra-śabdādhyā
vidvaj-jana-manoharā

viduṣāṃ prīti-janānī
vidvat-prema-vivardhinī

She is eloquent (samhāra-śabdādhyā). She enchants the wise (vidvaj-jana-manoharā). She is the mother of happiness for the wise (viduṣāṃ prīti-janānī). She increases the love the wise feel for Lord Kṛṣṇa (vidvat-prema-vivardhinī).

Text 155

nādeśī nāda-rūpā ca
nāda-bindu-vidhāriṇī
śūnya-sthāna-sthitā śūnya-
rūpa-pādapa-vāsini

She is the queen of words (nādeśī). She is eloquent words personified (nāda-rūpā). She concisely speaks a droplet of words (nāda-bindu-vidhāriṇī). She stays in a place far beyond the material realm (śūnya-sthāna-sthitā). She stays under a tree far beyond the material realm (śūnya-rūpa-pādapa-vāsini).

Text 156

kārttika-vrata-kartrī ca
vasanā-hāriṇī tathā
jala-śāyā jala-talā
śilā-tala-nivāsini

She performs the vow of Kārttika-vrata (kārttika-vrata-kartrī). She takes away material desires (vasanā-hāriṇī). She resides on the milk-ocean (jala-śāyā and jala-talā) and on a hill (śilā-tala-nivāsini).

Text 157

kṣudra-kīṭāṅga-samsargā
saṅga-doṣa-vināśini
koṭi-kandarpa-lāvaṇyā
kandarpa-koṭi-sundarī

She will show Her mercy to the most insignificant creature (kṣudra-kīṭāṅga-samsargā). She cures the disease born of contact with the material energy (saṅga-doṣa-vināśini). She is more beautiful than many millions of Kāmadevas (koṭi-kandarpa-lāvaṇyā and kandarpa-koṭi-sundarī).

Text 158

kandarpa-koṭi-janānī
kāma-bīja-pradāyini
kāma-śāstra-vinodā ca
kāma-śāstra-prakāśini

She is the mother of millions of Kāmadevas (kandarpa-koṭi-janānī). She gives the seed of the desire to attain Lord Kṛṣṇa (kāma-bīja-pradāyini). She is expert in the science of amorous Śpastes (kāma-śāstra-vinodā and kāma-śāstra-prakāśini).

Text 159

kāma-prakāśikā kāmīny
aṇimādy-aṣṭa-siddhi-dā
yāminī yāminī-nātha-
vadanā yāminīśvarī

She is an amorous girl (kāma-prakāśikā and kāmīnī). She grants the eight mystic perfections, beginning with aṇimā (aṇimādy-aṣṭa-siddhi-dā). She is in control of Her senses (yāminī) and She is the leader of all restrained, self-controlled girls (yāminī-nātha-vadanā and yāminīśvarī).

Text 160

yāga-yoga-harā bhukti-
mukti-dātrī hiraṇya-dā
kapāla-mālinī devī
dhāma-rūpiṇy apūrva-dā

She gives the results of Vedic sacrifices (yāga-yoga-harā). She gives sense gratification and liberation (bhukti-mukti-dātrī). She gives gold (hiraṇya-dā). As Durgā-devī, She wears a garland of skulls (kapāla-mālinī). She is a goddess (devī). Her form is splendid and glorious (dhāma-rūpiṇī). She gives what has never been given before (apūrva-dā).

Text 161

kṛpānvitā guṇā gaṇyā
guṇātīta-phala-pradā
kuṣmāṇḍa-bhūta-vetāla-
nāśinī śaradānvitā

She is merciful (kṛpānvitā), virtuous (guṇā), and the most important (gaṇyā). She gives a result that is beyond the three modes of material nature (guṇātīta-phala-pradā). She kills the kuṣmāṇḍas, bhūtas, and vetālas (kuṣmāṇḍa-bhūta-vetāla-nāśinī). She is glorious like autumn (śaradānvitā).

Text 162

sītalā śavalā helā
līlā lāvaṇya-maṅgalā
vidyārthini vidyamānā
vidyā vidyā-svarūpiṇī

She is pleasingly cool (sītalā). She has a great variety of virtues (śavalā). She is happiness (helā) and playfulness (līlā). She is beautiful and auspicious (lāvaṇya-maṅgalā). She is an earnest student (vidyārthini). She is known by the devotees (vidyamānā). She is knowledge personified (vidyā and vidyā-svarūpiṇī).

Text 163

ānvikṣikī śāstra-rūpā
śāstra-siddhāṅṭa-kāriṇī
nāgendrā nāga-mātā ca
krīḍā-kautuka-rūpiṇī

She is the science of logic (ānvīkṣikī), the Vedas personified (śāstra-rūpā), the teacher of the Vedas' final conclusion (śāstra-siddhāṅṭa-kāriṇī, the beloved of Lord Śeṣa (nāgendrā), the mother of the snakes (nāga-mātā) and playful and happy (kṛīḍā-kautuka-rūpiṇī).

Text 164

hari-bhāvana-śīlā ca
hari-toṣaṇa-tat-parā
hari-prāṇā hara-prāṇā
śiva-prāṇā śivānvitā

She meditates on Lord Hari (hari-bhāvana-śīlā), and is dedicated to pleasing Lord Hari (hari-toṣaṇa-tat-parā). She is Lord Hari's life and soul (hari-prāṇā), Lord Śiva's life and soul (hara-prāṇā and śiva-prāṇā), and Lord Śiva's companion (śivānvitā).

Text 165

narakārṇava-saṁhantrī
narakārṇava-nāśinī
nareśvarī narātītā
nara-sevyā narāṅganā

She destroys the ocean of hellish sufferings (narakārṇava-saṁhantrī and narakārṇava-nāśinī). She is the queen of humans (nareśvarī), is beyond the world of humans (narātītā), should be served by humans (nara-sevyā), and is like an ordinary human girl (narāṅganā).

Text 166

yaśodānandana-prāṇa-
vallabhā hari-vallabhā
yaśodānandanāramyā
yaśodānandaneśvarī

For Yaśodā's son She is more dear than life (yaśodānandana-prāṇa-vallabhā). She is dear to Lord Hari (hari-vallabhā). She delights Yaśodā's son (yaśodānandanāramyā). She is the queen of Yaśodā's son (yaśodānandaneśvarī).

Text 167

yaśodānandanākṛīḍā
yaśodā-kroḍa-vāsinī
yaśodānandana-prāṇā
yaśodānandanārthadā

She enjoys pastimes with Yaśodā's son (yaśodānandanākṛīḍā), sits on the lap of Yaśodā's son (yaśodā-kroḍa-vāsinī), is the life and soul of Yaśodā's son (yaśodānandana-prāṇā), and fulfills the desires of Yaśodā's son (yaśodānandanārthadā).

Text 168

vatsalā kauśalā kālā
karuṇārṇava-rūpiṇī

svarga-lakṣmīr bhūmi-
lakṣmīr draupadī pāṇḍava-priyā

She is affectionate (vatsalā), expert (kauśalā), beautiful (kālā), and an ocean of mercy (karuṇārṇava-rūpiṇī). She is heavenly opulence (svarga-lakṣmī) and earthly opulence (bhūmi-lakṣmī). She is Draupadī (draupadī), who is dear to the Pāṇḍavas (pāṇḍava-priyā).

Text 169

tathārjuna-sakhī bhaumī
bhaimī bhīma-kulodvahā
bhuvanā mohanā kṣīṇā
pānāsakta-tarā tathā

She is Arjuna's friend (arjuna-sakhī), a resident of the earth (bhaumī), very exalted (bhaimī), born in an exalted family (bhīma-kulodvahā), a resident of the material worlds (bhuvanā), charming (mohanā), slender (kṣīṇā), and fond of betelnuts (pānāsakta-tarā).

Text 170

pānārthinī pāna-pātrā
pāna-pānanda-dāyinī
dugdha-manthana-karmādhyā
dugdha-manthana-tat-parā

She begs for betelnuts (pānārthinī), is Lord Śrī Kṛṣṇa's betelnut cup (pāna-pātrā), and gives the happiness of chewing betelnuts (pāna-pānanda-dāyinī). She dutifully churns milk (dugdha-manthana-karmādhyā and dugdha-manthana-tat-parā).

Text 171

dadhi-bhāṇḍārthinī kṛṣṇa-
krodhinī nandanāṅganā
ghṛta-liptā takra-yuktā
yamunā-pāra-kautukā

Lord Kṛṣṇa asks for Her jug of yogurt (dadhi-bhāṇḍārthinī). She becomes angry at Kṛṣṇa (kṛṣṇa-krodhinī). She is a delightful girl (nandanāṅganā) anointed with ghee (ghṛta-liptā), carrying buttermilk (takra-yuktā), and eager to cross to the Yamunā's other shore (yamunā-pāra-kautukā).

Text 172

vicitra-kathakā kṛṣṇa-
hāsyā-bhāṣaṇa-tat-parā
gopāṅganāveṣṭitā ca
kṛṣṇa-saṅgārthinī tathā

She speaks wonderful and colorful words (vicitra-kathakā). Her words mock Kṛṣṇa (kṛṣṇa-hāsyā-bhāṣaṇa-tat-parā). She is surrounded by the gopīs (gopāṅganāveṣṭitā). She yearns for Lord Kṛṣṇa's company (kṛṣṇa-saṅgārthinī).

Text 173

rāsāsaktā rāsa-ratir
āsavāsakta-vāsanā
haridrā haritā hāriṇy
ānandārpita-cetanā

She is attached to the rāsa dance (rāsāsaktā) and She enjoys the rāsa dance (rāsa-rati). She is attached to drinking āsava nectar (āsavāsakta-vāsanā). Her complexion is fair (haridrā and haritā) and She is charming (hāriṇī). She brings bliss to the heart (ānandārpita-cetanā).

Text 174

niścaitanya ca niścetā
tathā dāru-haridrikā
subalasya svasā kṛṣṇa-
bhāryā bhāṣāti-veginī

She faints with love of Kṛṣṇa (niścaitanya and niścetā) and becomes like a golden doll made of wood (dāru-haridrikā). She is Subala's sister (subalasya svasā), and Kṛṣṇa's wife (kṛṣṇa-bhāryā). She is very eloquent (bhāṣāti-veginī).

Text 175

śrīdāmasya śakhī dāma-
dāminī dāma-dhāriṇī
kailāsinī keśinī ca
harid-ambara-dhāriṇī

She is Śrīdāmā's friend (śrīdāmasya śakhī). She is glorious (dāma-dāminī and dāma-dhāriṇī). She is Pārvatī (kailāsinī). She has beautiful hair (keśinī). She wears blue garments (harid-ambara-dhāriṇī).

Text 176

hari-sānnidhya-dātrī ca
hari-kautuka-maṅgalā
hari-pradā hari-dvārā
yamunā-jala-vāsinī

She stays by Lord Kṛṣṇa's side (hari-sānnidhya-dātrī). She is very happy to stay with Lord Kṛṣṇa (hari-kautuka-maṅgalā). She gives Lord Hari (hari-pradā) and She is the door to Lord Hari (hari-dvārā). She resides by the Yamunā (yamunā-jala-vāsinī).

Text 177

jaitra-pradā jītārthī ca
caturā caturī tamī
tamisrā'tāpa-rūpā ca
raudra-rūpā yaśo-'rthinī

She gives victory (jaitra-pradā). She has conquered Her desires (jītārthī). She is expert and intelligent

(caturā and cātūrī). She is darkness (tamī and tamisrā). She is austerity (ātapa-rūpā). She is ferocious (raudra-rūpā). She is famous (yaśo-'rthinī).

Text 178

kṛṣṇārthinī kṛṣṇa-kalā
kṛṣṇānanda-vidhāyini
kṛṣṇārtha-vāsanā kṛṣṇa-
rāginī bhava-bhāvinī

She yearns to associate with Lord Kṛṣṇa (kṛṣṇārthinī). She is an expansion of Lord Kṛṣṇa (kṛṣṇa-kalā). She delights Lord Kṛṣṇa (kṛṣṇānanda-vidhāyini). She yearns to associate with Lord Kṛṣṇa (kṛṣṇārtha-vāsanā), and She passionately loves Lord Kṛṣṇa (kṛṣṇa-rāginī and bhava-bhāvinī).

Text 179

kṛṣṇārtha-rahitā bhaktā
bhakta-bhukti-śubha-pradā
śrī-kṛṣṇa-rahitā dīnā
tathā virahiṇī hareḥ

She has no desire except to associate with Lord Kṛṣṇa (kṛṣṇārtha-rahitā). She is devoted to Lord Kṛṣṇa (bhaktā). She gives happiness and auspiciousness to the devotees (bhakta-bhukti-śubha-pradā). Separated from Lord Kṛṣṇa (śrī-kṛṣṇa-rahitā), She becomes very poor and wretched (dīnā). This happens when She is separated from Lord Hari (virahiṇī hareḥ).

Text 180

mathurā mathurā-rāja-
geha-bhāvana-bhāvanā
śrī-kṛṣṇa-bhāvanāmodā
tatho"nmāda-vidhāyini

She stays in Mathurā (mathurā). When He stays in the home of Mathurā's king, Lord Kṛṣṇa always thinks of Her (mathurā-rāja-geha-bhāvana-bhāvanā). She is happy when She can think of Lord Kṛṣṇa (śrī-kṛṣṇa-bhāvanāmodā). She is mad with love for Lord Kṛṣṇa (unmāda-vidhāyini).

Text 181

kṛṣṇārtha-vyākulā kṛṣṇa-
sāra-carma-dharā śubhā
alakeśvara-pūjyā ca
kuvereśvara-vallabhā

She is agitated with the desire to attain Lord Kṛṣṇa (kṛṣṇārtha-vyākulā). She is the beloved of Lord Śiva, who wears a deerskin (kṛṣṇasāra-carma-dharā). She is beautiful (śubhā). She is worshiped by Kuvera (alakeśvara-pūjyā) and She is dear to Kuvera's master, Lord Śiva (kuvereśvara-vallabhā).

Text 182

dhana-dhānya-vidhātrī ca
jāyā kāyā hayā hayī

praṇavā praṇaveśi ca
praṇavārtha-svarūpiṇī

She gives great wealth (dhana-dhānya-vidhātṛī). She is Lord Kṛṣṇa 's wife (jāyā). Her form is spiritual (kāyā). She is the beloved of Lord Hayagrīva (hayā and hayī). She is the sacred syllable Om (praṇavā), the queen of the sacred syllable Om (praṇaveśi), and the personification of the sacred syllable Om (praṇavārtha-svarūpiṇī).

Text 183

brahma-viṣṇu-śivārdhāṅga-
hāriṇī śaiva-śimsapā
rākṣasī-nāśinī bhūta-
preta-prāṇa-vināśinī

She is the other half of Lord Viṣṇu, Lord Śiva, and Lord Brahmā (brahma-viṣṇu-śivārdhāṅga-hāriṇī). She is Lord Śiva's beloved (śaiva-śimsapā). She kills the demonesses (rākṣasī-nāśinī). She kills the bhūtas and pretas (bhūta-preta-prāṇa-vināśinī).

Text 184

sakalepsita-dātrī ca
śacī sādhvī arundhatī
pati-vratā pati-prāṇā
pati-vākya-vinodinī
aśeṣa-sādhanī kalpa-
vāsinī kalpa-rūpiṇī

She fulfills all desires (sakalepsita-dātrī). She is Śacī (śacī). She is saintly (sādhvī). She is Arundhatī (arundhatī). She is faithful to Her husband (pati-vratā). Her husband is Her very life (pati-prāṇā). She delights in Her husband's words (pati-vākya-vinodinī). She has the power to do anything (aśeṣa-sādhanī). All Her desires are automatically fulfilled (kalpa-vāsinī and kalpa-rūpiṇī).

Śruti-phala

The Result of Hearing the 1000 Holy Names

Text 1

śrī-mahādeva uvāca
ity etat kathitaṁ devi
rādhā-nāma-sahasrakam
yaḥ paṭhet pāṭhayad vapi
tasya tuṣyati mādhaveḥ

Lord Śiva said: Thus I have spoken to you the thousand names of Śrī Rādhā. Lord Mādhava is pleased with anyone who reads or has someone else read these names.

Text 2

kiṁ tasya yamunābhir vā
nadībhiḥ sarvataḥ priye

kurukṣetrādi-tīrthaiś ca
yasya tuṣṭo janārdanaḥ

When one pleases Lord Janārdana what need has he for the sacred rivers headed by the Yamunā, or the holy places headed by Kurukṣetra?

Text 3

stotrasyāsyā prasādena
kiṁ na sidhyati bhū-tale
brāhmaṇo brahma-varcasvī
kṣatriyo jagati-patiḥ

What perfection is not attained in this world by the mercy of this prayer? By its mercy a brāhmaṇa becomes powerful as the demigod Brahmā and a kṣatriya becomes king of the world.

Texts 4 and 5

vaiśyo nidhi-patir bhūyāt
śūdro mucyeta janmataḥ
brahma-hatyā-surā-pāna-
steyāder ati-pātakāt
sadyo mucyeta deveśi
satyaṁ satyaṁ na saṁsayāḥ
rādhā-nāma-sahasrasya
samānam nāsti bhū-tale

By its mercy a vaiśya becomes the master of great wealth and a śūdra becomes free from his low birth. By its mercy one becomes free from a host of sins beginning with killing a śbrāhmaṇa, drinking wine, and committing theft. O queen of the demigods, it is true. There is no doubt it is true. In this world there is nothing equal to the thousand names of Śrī Rādhā.

Text 6

svarge vapy atha pātāle
girau va jalato 'pi vā
nātaḥ param śubham stotram
tīrtham nātaḥ param param

In Svargaloka, in Pātālaloka, on the mountains, or in the oceans no prayer is better than this prayer, no holy place is better than this prayer.

Text 7

ekādaśyām śucir bhūtvā
yaḥ paṭhet susamāhitaḥ
tasya sarvārtha-siddhiḥ syāc
chṛṇuyād va su-śobhane

A person who becomes clean and attentively reads or hears this prayer on the ekādaśī day attains all his desires, O beautiful one.

Text 8

dvādaśyām paurṇamāsyām vā
tulasī-sannidhau śive
yaḥ paṭhet śṛṇuyād vapi
tasya tat tat phalam śṛṇu

O auspicious one, please hear the result attained by a person who reads or hears this prayer in the presence of Tulasī-devī on a dvādaśī or on the full-moon day.

Texts 9-14

aśvamedham rājasūyam
bārhaspatyam tathā trikam
ati-rātram vājapeyam
agniṣtomam tathā śubham
kṛtvā yat phalam āpnoti
śrutvā tat phalam āpnuyāt
kārttike caṣṭamīm prāpya
paṭhed va śṛṇuyād api
sahasra-yuga-kalpāntam
vaikuṅṭha-vasatīm labhet
tataś ca brahma-bhavane
śivasya bhavane punaḥ
surādhinātha-bhavane Ś punar yāti sa-lokatām
gaṅgā-tīram samāsādyā
yaḥ paṭhet śṛṇuyād api
viṣṇoḥ sārūpyam āyāti
satyam satyam sureśvari
mama vaktra-girer jātā
pārvatī-vadanāśritā
rādhā-nātha-sahasrākhyā
nadī trailokya-pāvanī
paṭhyate hi mayā nityam
bhaktyā śaktyā yathocitam

A person who reads or hears this prayer attains the same result as if he had performed aśvamedha, rājasūya, bārhaspatya, trika, atirātra, vājapeya, and agniṣtoma yaj{.sy 241}as. A person who reads or hears this prayer on the aṣṭamī day of the month of Kārttika lives in Vaikuṅṭha for thousands of yugas. He goes to Brahmā's abode, Śiva's abode, and Indra's abode. A person who on the Ganges shore reads or hears this prayer attains a spiritual form like that of Lord Viṣṇu. O queen of the demigods, it is true! It is true! This prayer, called the thousand names of Śrī Rādhā, is a river born on the mountain of my words that now takes shelter in the mouth of Śrī Pārvatī, a river that purifies the three worlds. I regularly read this prayer with devotion, as far as I am able.

Text 15

mama prāṇa-samaṁ hy etat
tava prītyā prakāśitam
nābhaktāya pradātavyaṁ
pāṣaṇḍāya kadācana
nāstikāyāvirāgāya
rāga-yuktāya sundari

This prayer is dear to me as life. That is why I have revealed it to you, my beloved. O beautiful one, this prayer should never be given to one who is not a devotee, to a blasphemer, to an atheist, to one who is not austere, or to one filled with material desires.

Text 16

tathā deyaṁ mahā-stotraṁ
hari-bhaktāya śaṅkari
vaiṣṇaveṣu yathā-śakti
dātre puṇyārtha-śāline

O auspicious one, this prayer should be given to one who is devoted to Lord Hari. It should be given to a pious person who will in turn give it to the Vaiṣṇavas as far as he is able.

Text 17 Ś

rādhā-nāma-sudhā-vāri
mama vaktra-sudhāmbudheḥ
uddhṛtāsau tvayā yatnāt
yatas tvaṁ vaiṣṇavāgraṇiḥ

You are the best of Vaiṣṇavas because you have carefully taken the nectar of Śrī Rādhā's names from the nectar ocean of my words.

Texts 18-20

viśuddha-sattvāya yathārtha-vādine
dvijasya sevā-niratāya mantriṇe
dātre yathā-śakti subhakta-mānase
rādhā-pada-dhyāna-parāya śobhane
hari-pādābja-madhupa-
mano-bhūtāya mānase
rādhā-pada-sudhāsvāda-
śāline vaiṣṇavāya ca
dadyāt stotraṁ mahā-puṇyaṁ
hari-bhakti-prasādhanam
janmāntaram na tasyāsti
rādhā-kṛṣṇa-padārthinaḥ

O beautiful one, a person who gives this very sacred prayer, which gives Kṛṣṇa-bhakti, to one situated in

the mode of pure goodness, to one who speaks the truth, to one who chants sacred mantras, to one who gives charity as far as he is able, to one whose heart is devoted to the Lord, to one who meditates on Śrī Rādhā's feet, to one whose mind is a bumblebee at the lotus flower of Lord Hari's feet, to one who is thoughtful, to one who tastes the nectar at Śrī Rādhā's feet, or to one who is a Vaiṣṇava, attains Śrī Śrī Rādhā-Kṛṣṇa's feet. He does not take birth again.

Text 21

mama prāṇā vaiṣṇavā hi
teṣāṃ rakṣārtham eva hi
śūlam mayā dharyate hi
nānyathā maitra-kāraṇam

The Vaiṣṇavas are my very life. I carry my trident to protect them. There is no other reason.

Text 22

hari-bhakti-dviṣām arthe
śūlam sandharyate mayā
śṛṇu devi yathārtham me
gaditam tvayi su-vrate
Ṣ

I carry my trident to punish they who hate the devotees of Lord Hari. Hear this, O pious goddess, for to you I speak the truth.

Text 23

bhaktāsi me priyāsi tvam
adaḥ snehāt prakāṣitam
kadāpi nocyate devi
mayā nāma-sahasrakam

You are my devotee and You are dear to me. Therefore, out of affection I have revealed this to you. O goddess, I have never before spoken these thousand names.

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Purva Raga of Shri Radha

Shri Radha's Purva Raga

For Chp 8 Ananda Vrindavana Champu by Srila Kavi Karnapura

As Krsna entered His pauganda period (six to ten years old) He looked exceedingly attractive with His sweet nectarean smile, puffy raised cheeks, and the natural fragrance of His body. At this time Krsna and Balarama no longer played in the dust of Vmdavana, nor did They play with the honeybees that always buzz in the lotus flowers. For mother Bhumi, the touch of Krsna's lotus feet gave the perfection of happiness. At six years of age Krsna and the gopas, the abodes of purity and good qualities, stopped caring for the calves and tended the cows instead.

Now Krsna rarely acted restlessly and frivolously as He did during His kaumara period. As a student of the Vedas becomes sober and serious, Krsna turned thoughtful and grave in His movements. His waist reduced to slender proportions and His eyes shone with a glimmer of excitement. He cast anxious glances in all directions. Where did Krsna's naughty child-ish behavior suddenly go? - L

As a great epic is full of expertly placed words and phrases, similarly, Krsna now used precise language with perfect pronunciation. The nectarean beauty of Krsna's effulgence far surpassed the splendor of a tamala tree blooming in spring with fresh sprouts and colorful flowers. Every part of Krsna's transcendental body diffused a special sweetness like the liquid nectar oozing from a lotus flower. When flower buds un-fold their petals, pollen, and honey they become surrounded by swarms of eager bees. Similarly, at this time Krsna's body revealed all the qualities of beauty, softness, fragrance, and sweetness. Krsna combined these at-tributes with a playful desire to enjoy in a way just suitable for this age. This is symptomatic of His characteristic as Cupid personified and His dhira lalita nature (a youthful hero expert at joking, devoid of anxiety, and controlled by the prema of His beloveds).

The creeper named syama-lala becomes free from bitterness before it produces fruits. Even before fully ripe, the fruits are soft, tasty, and tempt-ing. Similarly, though not fully mature, Krsna's body displayed a tantaliz-ing charm. As a necklace acquires more attraction when strung with dif-ferent Jewels, similarly, the elegance of Krsna's body enhanced from the variety of radiant pastimes He performed. The serenity of a lake is de-stroyed when intoxicated elephants enter and playfully spray water from their trunks. Similarly, Krsna's broad chest and wide shoulders emanated a sweet wantonness that enchanted and agitated the minds of all observers. Radha and all the other beloved gopis of Krsna appeared on earth along with the Lord. Krsna's complexion compares with the hue of a blue sap-phire, a blue lotus, or a fresh monsoon cloud. The complexion of the gopis' defeats the brilliance of molten gold, lightning, and gotden campaka flowers. The gopis appeared on earth within two weeks or one month of the birth of Sri Krsna. The beauty of any one gupi could easily crush the pride of Parvati. To increase the various flavors of Radha-Govinda's smgara rasa (ecstatic conjugal love), the gopis appeared in Vrindavana to self-Icssly serve Krsna, the fountainhead of madhura-rasa. Radhika and Syama could not have relished the summit of sweetness in smgara rasa without the VraJa gopis.

In the beginning stage, tulasi manjaris grow straight but upon develop-ing they turn crooked. Similarly, Radhika and the other lovers of Krsna behaved innocently and honestly as children, but upon attaining youth they were crafty and cunning. As a verse from an epic can have many different meanings, the gopis' speech at this time contained many outer and inner meanings. The slow and measured steps of the gopis re-sembled the gentle dripping of water falling off the edge of a roof after a monsoon. The gopis felt a little insecure about the new sensations they felt upon flowering into youth. As the whorl of a lotus flower looks like a golden demigod sitting there ruling over his kingdom, it seemed that the demigod of lust had suddenly taken possession of the gopis' hearts and established his kingdom there. They no longer cared to play in the dust of Vmdavana. The palms of the gopis now displayed a pinkish hue like the rising sun. Their reddened tips looked like luscious ripe bimbo fruits shining with nectar. Under the control of Cupid, their eyes and limbs moved in various enchanting ways. Their hips expanded with shapely curves and their speech sounded sweet and captivating. The gopis now walked with petite and gentle steps. Their long, thick hair defeated the dense darkness. These beautiful characteristics heralded the glories of the gopis like a raised flag waving in the wind. The subtle powers of the nine planets now reposed within them.

Since they had lost all the attributes of their childhood, the gopis now plundered the special qualities of others. Their restless running here and there as children reentered their eyes as furtive glances. Their waists became very slender as the broadness of their childhood waists moved out to their hips. Their talkative nature as children turned into the abundant sweetness of youth,

The eight mystic siddhis now resided in the bodies of the gopis. Anima-siddhi (becoming smaller than the smallest) entered their waists. Mahima-siddhi (becoming bigger than the biggest) took shelter within the broad hips of the gopis. Laghima-siddhi (becoming lighter than the lightest) entered their rarely spoken words. Prapti-siddhi (acquire whatever one desires) took the form of the gopis' shyness. Kamavasayita-siddhi (obtain anything from anywhere) moved into the corner of their eyes- Vasitva-siddhi (ability to control others) took shelter in the gopis' glances. Prakamya-siddhi (fulfillment of all desires) manifested in the sweetness of their forms. Ssitra-siddhi (create something wonderful or willfully annihilate something) entered their sidelong glances. Thus the eight mystic siddhis fully manifested within the bodies of the gopis.

When Krsna's beloved gopi Radhika appeared the whole world drowned in unlimited transcendental ecstasy- Radhika's touch turned the village of Vmdavana into an abode of the sweetest fortune. The birth of the flower-archer Cupid attained perfection by Radha's presence, and the poets achieved perfection by praising the mellow exchanges of Radha and Krsna.

The gopis were extremely anxious to meet Krsna, but they did not manifest any external symptoms of their ecstasy. Transcendental lust had taken over their minds, but they did not show any lusty behavior. Though desiring, they did not act on their desire. They sustained their lives with just one thought: "Soon we will enjoy many playful pastimes with our beloved Syamasundara." The gopis hid this intense longing deep in their hearts. They covered the emotions swirling within their hearts with a veneer of boundless shyness. Their sudden detachment from ordinary activities created a slight fear within their minds. The functions of their minds appeared to be hampered by a type of dreaminess. The incurable disease of inertia had mysteriously infected the gopis. The sudden transformation of the gopis' minds resembled a type of rice that is ripe inside though appearing raw outside.

Though the gopis concealed their internal attachment to Krsna, their relatives detected a change in their behavior. The experience of rasa transcends verbal description. It can only be appreciated by tasting and feeling it. In the same way, no words can accurately depict the agitation in the gopis' minds due to their rising love for Krsna. As a word like Ganga has both outer and inner meanings, similarly, no one can know the confidential desires within the minds of the gopis just by observing their outer behavior.

Somehow they maintained patience despite the fact that the forceful movements of their hearts spun their minds in circles. Though concerned, the gopis did nothing to stop the growing force of their desire. Just as one with a fever always feels thirsty, the gopis always felt severe aching in their bones and joints due to the raging fire of their intense desire to enjoy with Krsna. As termites eat dry bamboo devoid of moisture (rasa), the termites of desire slowly nibbled away the dry, mellow (rasa) less hearts of the gopis. Although their minds vibrated with attraction for Krsna, their tender bodies were not yet experienced in savoring the sweet mellows of love.

The disturbance in the gopis' minds made their cheeks turn pale yellow in color like the laveli fruit. Their lips dried out like fresh leaves withered by the sun. As the petals of blue lotus flowers lose their luster with the arrival of winter, the childish glimmer in the blue lotus eyes of the gopis gradually faded with the onset of youthful desires. They breathed heavily as if afflicted by sunstroke. Their erratic movements resembled a deranged person moving here and there without any purpose. Uttering incoherent phrases, the gopis appeared like a person who has lost his speaking ability due to negative planetary influences. When a person develops a mood of detachment he loses interest in domestic affairs, similarly, the gopis became totally detached from their homes and relatives.

Day by day the minds of the gopis were steadily and spontaneously more attracted to Krsna. This created contempt for their household chores. But they carefully hid these feelings even from their closest friends. As the gopis blossomed with youth, they looked incredibly beautiful and effulgent. Gradually, the gopis understood each other's pun'a-raga (love prior to meeting). Radhika's flourishing heart radiated most prominently. To hide the intolerable rise of affection that they felt for Krsna, the gopis acted in various tricky ways. With their intelligence they reassured themselves of the reality of their deep attachment to Krsna.

Pushed by their disturbed minds, the gopis gave many valuable ornaments to each other in charity. The effulgence of this Jewelry rivaled that of royalty, and resembled the beautiful radiance of Krsna's transcendental body. Receiving these ornaments, the gopis felt blissful and manifested various symptoms of divine ecstasy such as crying, thrill-bumps, and standing up of bodily hairs. Kajaia highlighted their eyes and blue lotus flowers adorned their ears. The sweet fragrance of those flowers filled the earth with jubilation- Because those lotus earrings reminded them of Krsna's beautiful body, they enlivened the gopis and removed the pain in their hearts. The blue lotuses made a perfect match for the golden bodies of the gop'is.

While thus absorbed in thoughts of Krsna, the gopis chanted His sweet name. As the nectar of the name exhilarated [heir hearts, the gopis displayed various symptoms of ecstatic love. Waterfalls of tears washed away the kajala bordering their lotus-petal eyes. Their life airs seemed to pass out of their fragile bodies as they sighed deeply. Their heavy breathing and tear-filled eyes brought the gopis to a wonderful state of intensely desiring to meet Krsna.

Overwhelmed with such feelings of love, one gopi joked with a girlfriend. "O sakhi! Ah! My heart pains and is full of grief. I am completely contaminated by lust. Upon seeing the beautiful form of Syamasundara, my tears have moistened the pathway of my eyes."

Her girlfriend replied cleverly, "Though you are not wearing a blue sapphire, your body is showing the symptoms of divine ecstasy. You have not directly smelled that blue lotus, yet even smelling it from a distance has filled your nose with jubilation. Your eyes and other senses are also illuminated with ecstasy due to this absorption. Therefore I think you should have this ecstatic encounter again and again."

Due to the appearance of their unparalleled love for Krsna, the gopis talked madly with each other. One gopi said to herself, "O sakhi! Do not lament! This is the life of one who rejects the rules of morality. Only because of this are you full of remorse and lamentation. It is a well-known fact that you have a secret love for Krsna. Are you becoming adversely affected by the celestial power of all the gems you are wearing? Or are you just going crazy?"

All the married gopis like Radhika and Candravali, and the unmarried gopis who had fallen in love with Krsna displayed these superexcellent emotional ornaments. They were curious to test each other's loving mood toward Krsna. The exquisite elegance and radiance of even the toenails of the gopis easily derided all the dazzling ornaments decorating the goddess of fortune. The beautiful raised hips of the gopis frustrated the pride of the celestial nymph Rambha, and crushed to dust the royal throne of Cupid, who now sits on their hips to rule his kingdom.

Their slender waists mocked the middle portion of Siva's damru (small x-shaped drum). The luscious beauty of their full breasts made pomegranate fruits seem worthless. Indeed, upon seeing these wonderful fruits the pomegranate tree stops producing fruits. The rich red hue of their lips looked like the sky at sunrise or a blossoming bandhujiva flower- One easily abandons the association of his very self just by glancing at them. Their teeth beamed more brilliantly than shining pearls.

The arrow quiver of Cupid felt insulted upon seeing the charming openings of their noses. Upon viewing the captivating sidelong glances of the gopis, Cupid hung his face in shame and forgot how to shoot his arrows- The attractive blue eyes of the gopis heavily rebuked the natural beauty of the blossoming blue lotuses swaying in the Yamuna. The incomparable beauty of the moon-like lotus faces of the gopis appears to have closed the petals of the lotus flowers and dried up the lake supporting them,

The most beautiful of the gopis acted as group leaders and accepted submissive service from their faithful gopi associates. The gopi group leaders are eternally liberated companions of Sri Krsna, and famous for their expertise in relishing smgara-rasa. They always display favorable moods of love toward Krsna. The intensity of their love, however, is not a by-product of passionate youth as in ordinary humans. Although the gopis are eternally the dearest lovers of Krsna, according to human calculation it appears that the gopis begin to manifest intense loving emotions toward Krsna when they enter youth. Mundane scholars should not be surprised by the natural expression of the gopis' purva-raga for Krsna. The gopis did not taste this rasa upon attaining a particular age, but rather from birth they felt this inconceivably sweet form of love for Krsna.

Visakha, a group leader and dearest friend of Sri Radha. exists as a sweet branch of an enchanting creeper of nectar. Once upon a time in a secluded place, Visakha composed an exceptional verse and spoke to her dear friend Radhika. "Hey Sumukhi! How has Your heart suddenly been so transformed? Your present state of

mental agitation is greatly paining the minds of Your relatives. This mentality has been steadily growing within You from the day of its appearance. Even an intelligent person using his powers of argument and persuasion cannot understand Your mental state!

"Why are You no longer interested in Your studies? Previously, You took such care to train Your pet parrots, and You used to amuse Yourself watching the dancing peacocks. Why have You suddenly stopped playing Your vina and joking and laughing with Your dear friends? Has that Vanamali Krsna stolen the precious Jewel of Your mind?"

"Hey sakhi! As a lake devoid of lotus flowers feels no pleasure, it is not surprising that You feel such anguish. There cannot be any happiness for the white lotus flowers until the life-giving sun rises. Besides seeing the monsoon cloud, nothing gives You joy. Your condition is just like the catbird who lives only by drinking rainwater falling in the sky, or like Rati-devi who accepts no other lover but the flower archer Kamadeva.

"Besides sitting on the lap of a rain cloud, can a lightning bolt ever cherish any other display of elegance? Does the wife of the cuckoo, except in the month of caira, ever become intensely eager or worried about separation from its lover? Can a royal swan appear beautiful if there is no water in the lake? Can a waxing moon grow during the dark fortnight? Without a gold-testing stone, how can pure gold reveal its own character? Only in the presence of spring (madhava-a month or Krsna) does the creeper (mddhavi- Radha) produce its sweet and fragrant flowers. White lilies blossom and give forth their honey only when the full moon appears overhead.

"Hey sakhi Radhe! Why are You concealing Your sentiments from me? Nothing can be hidden from a trained jeweler who can easily test the value and quality of a particular gem- In the same way, You cannot conceal Your emotions from me, for Your love is well known and praised by all. Be merciful and quickly tell me everything about Your new found love."

After Visakha finished speaking, Lalita, who is an abode of all spiritual qualities adorned with Krsna prema, said, "Like the branch of a supremely gorgeous tree of love, Visakha has spoken quite befittingly. The splendor of night is appreciated during the presence of the moon. But who can cherish the beauty of the moon more than a cakori bird?"

Radhika responded, "Lalite! You have acted very boldly and courageously by thinking about the possibility of an impossible attainment. When Visakha-sakhi attains the month of Madhava (Krsna), she does not give up the nature of the star named Visakha, which enters the sky during the month of Madhava. Similarly, it is quite proper to declare that Visakha desires only to unite with Krsna. Therefore do not consider Me to be like You, although Visakha usually helps to enhance the beauty of Madhava (Krsna)."

Lalita replied, "Hey sakhi! Whatever is destined will definitely happen. This is because the month of Visakha is also known as the month Radha. It is only Radhika who gives service during the month named Radha or Visakha. Since the words Radha and Visakha are both of the same category, it can be said that the name of the star called Visakha is actually Radha. Who is the one who becomes beautified by that Radha star? Indeed, it is Krsna who is adorned and served by that Radha."

Her face beaming with a sweet nectarean smile, Radhika said, "Hey Lalite! What kind of flower appears on a creeper in the sky? One may answer by saying that it is a sky flower of course. Similarly, since your question is also illusory, should I give an illusory answer? Certainly sakhi, you have conquered Laksmi by your words. Now do not perturb Me by speaking imaginary statements."

Then Syama-sakhi, whose body by nature is warm in the winter and cool in the summer, came before Radhika. Syama-sakhi had offered her heart to Radha and she came every day to serve Her. Seeing this softhearted, lotus-faced sakhi group leader rilled Radhika's own butter soft heart with joy and enchantment. All of Radha's girlfriends displayed cunning behavior and expertise in all the sixty-four arts.

Srimati Radhika, though displaying an air of gravity to hide Her inner emotions, greeted Syama-sakhi with a gentle, sweet smile and said, "O lotus faced one! Your appearance before Me is like a cooling camphor lamp for My eyes. For you know what is in My mind and heart. So listen as I fill your ears with some pleasing words."

Then Sri Radha told her what Lalita and Visakha had just spoken.

Syama-sakhi replied, "You are the crest-jewel of all the vraja-sundaris (beautiful women of Vmdavana). and the object of everyone's worship and adoration. Due to Your compassionate nature. You cannot tolerate the unhappiness of other sakhis. As the lotus has a natural attraction for the moon, You seem to have developed a spontaneous attraction to Krsnacandra, the moon of Gokula. The sweet fragrance of Your love spreads throughout Gokula."

Radhika, the leader of all the gopis, smiled and replied, "O sakhi\ The effulgence of your smile brightens your beautiful face. Actually sakhi, it seems you desire that man, and that you are projecting your feelings on others. In this regard, you have achieved excellence in all respects. After all, is there any woman who does not desire to reach out and touch the sun or the moon? What woman would not give the valuable jewel of her love to attain that supremely precious blue sapphire (Sri Krsna)? And what woman in the world does not wish to possess all the jewels in the ocean?"

Syama-sakhi said, "Why are You laughing and making fun of my words? You should be happy to hear my statements and accept them as mercy."

Radha replied, "O Syame! O you with a belly shaped like the leaf of a peepul tree. You do not understand Syamasundara's words. Please do not joke with Me. The phrase tat purusa means that He is very difficult to attain. So why are you proposing such an impossible idea? Or you can take tat purusa to mean that Krsna exists in a supremely wonderful state. A person like Me, therefore, could never achieve such a rare fortune. So, how have you become so sure of My success? How could you even guess such a thing? This might happen to someone else, but it could never happen to one as unfortunate as I. Although you are as dear as My very self, You have not fulfilled by desire. Now You are just joking with Me and having fun.

Radharani continued, "O Syame! Your speech is unreasonable. Everyone in Gokula knows that Madhurika-sakhi is your devoted follower. When Madhurika said, 'This parrot belongs to my Devi,' Krsna took the phrase "my Devi" to mean you. Therefore what is the use of thinking anything else." Thus the dispute came to an end.

The Celebration of Krsna's Birthday

One year Nanda Maharaja organized a grand festival (nandotsava) to celebrate Krsna's auspicious birthday. Krsna sat upon a celestial golden throne and all the Vraja gopis came to worship Him. The loud pounding of the bheri drums, the "dhinia dhinta" sounds from the mrdangas and dundubhis, the bols from the madaias, and the skillful beats on the dolaks announced the auspicious festival of Krsna's birthday. The joyous vibration of the occasion was enhanced by the excited voices and jingling ankle-bells of the elderly gopis as they greeted the various guests.

The learned brahmanus bathed Krsna with thousands of streams of pure water poured from crystal pitchers while purifying the environment with perfectly enunciated mantras. This added waves of attraction to Krsna's already gorgeous body. They dried Krsna with a fine linen cloth, dressed Him in a yellow silk dhoti and caddar, decorated Him with glittering gems, and anointed His forehead with tilaka made of gorocana. After fixing His jeweled bracelets and armbands, they tied some durva grass around His wrist with turmeric soaked thread. Following the local customs of such blissful festivals, the merciful Yasoda blessed Krsna by showering flowers upon His head. The elderly gopis sang traditional Vraja bhasa songs and waved lamps respectfully before the Lord. He, who is kind to His friends and the object of the gopis' love, sat quietly on His asana accepting arali. Then with great enthusiasm the Vrajavasis joyfully offered gifts to Krsna and gave Him a variety of creamy milk sweets.

To properly complete the festival, Yasoda had her servants invite the general public. Yasoda offered palatable food to the wives of the village leaders, the married women and the young girls of Vrndavana. Nanda Maharaja invited the cowherd men such as Sananda, Upananda, and their wives to take the sumptuous foods cooked by Rohini, the crest-jewel among women. When the cowherd men arrived Yasoda honored their youngest sons by worshiping them and offering pearl necklaces.

Though pained by separation from their husbands because they had to accompany their mothers-in-law to the festival, the newly married gopis put on ornate and elegant ankle-length dresses. The lender faces of these newlyweds glowed splendidly under the fine fabric of their veils. Feeling intensely attracted to Krsna; the gopis disclosed their loving sentiments by offering Him their sidelong glances in charity. Their bangles fell silent as they embraced Krsna with their eyes. They felt as if they were beholding a bouquet of beautiful flowers. No one noticed the auspicious meeting of Krsna and the gopis.

Though they had seen Krsna before, the young unmarried gopis like Dhanya-sakhi just stood with their mothers and gazed timidly upon Him as if it was the first time. While bathing in the lake of Krsna's exquisite beauty, the unmarried gopis expressed their desire to be His wives by offering Him mental flowers scented with camphor. They became shy, however, when Krsna accepted their proposal with a favorable glance. No one could detect the infinite bliss the gopis now relished within their hearts.

At that time, Krsna's pet parrot left His side and landed on the lotus feet of a gopi whose heart throbbed with love. Hoping to develop a relationship with Krsna, that excited gopi respectfully welcomed the parrot. Understanding the hint of the parrot, Krsna cast the fresh lotus garland of His glance toward Radha, the daughter of Vrsabhanu. Krsna's glance seemed to say, "O parrot! I saw this gopi

Radha looking at Me from the watchtower as I took the cows to the forest."

No one else saw this secret exchange of sweet love. Understanding that Radha's body had become slender due to Her pufva'raga, Krsna looked upon Her with great compassion. Then Yasoda, shining with all auspicious qualities, smiled gently and look lotus-faced Radhika and the other gopis to another room to feed them. After worshipping His best cows with scents and garlands. Vrajaraja Nanda escorted his guests to a wide jeweled veranda and sat them down on wooden seats. Then he bathed their feet, performed acamana, and offered arghya. Nanda arranged for Rohini and the wives of Sananda and Upananda to respectfully serve them first-class food and drink on gold plates. At the conclusion of the meal. Nanda personally gave them betel nut, cardamom, scents, garlands, and ornaments. After the elderly men, children, and babies had eaten the feast, the married women and girls sat down in two rows to eat. Radhika and others received respect according to their position. Yasoda swam in an ocean of happiness as she personally served the gopis. In a voice that sounded as sweet as pattering raindrops of nectar, Yasoda spoke to each guest, "Please do not feel shy. Just eat to your heart's content."

Yasoda affectionately served everyone, and then honored them with offerings of betel nuts, garlands, ointments, sindura, and gold embroidered cloth. Finally, Yasoda, the crest jewel of good fortune, embraced each of the gopis before sending them home. Smiling broadly, Yasoda distributed the remnants of the feast to the sinless residents of the village- Nanda Maharaja presented gifts to the dancers and musicians while Yasoda blessed them with her upraised palm. Upon concluding the festival. Yasoda thought holding such a festival everyday would surely fulfill all her desires. For a moment she felt a touch of sadness, fearing that she may not have fully satisfied all the guests. (Translated by Bhanu Swami and Subhaga Swami and published by Mahanidhi Swami).

Marriage of Shri Radha and Lord Krishna

Chapter Fifteen of Brahma Vaivarta Purana

Sri Radha-Krsna-vivaha

The Wedding of Sri Radha-Krsna

1 Sri Narayana Rsi said: One day, taking infant Krsna with Him, Nanda tended the cows in a banyan grove of Vrndavana forest.

2 He drank the sweet water of a lake, made the cows drinks also, and, holding infant Krsna to his chest, he sat at the roots of a banyan tree.

3 O sage, then Lord Krsna, the Supreme Personality of Godhead who was playing the role of an infant, employed His Yogamaya potency to suddenly cover the sky with clouds.

4-5 Seeing the cloud-covered sky, darkened forest, howling winds, ferocious thunder, great rainstorm, wildly shaking trees, and falling branches, Nanda became afraid.

6 Nanda said: How can I go home now and leave the calves behind? If I do not go home, what will become of my boy?

7 As Nanda spoke these words, infant Krsna, pretending to be afraid, cried and clutched His father's neck.

8-22 At that moment beautiful Radha, walking more gracefully than the khanjana birds and the rajahamsa swans, her beautiful face glorious as the autumn moon, her glistening eyes robbing the midday autumn lotuses of their beauty, Her beautiful eyelashes wonderfully splendid with black kajjala, Her beautiful nose crushing the beauty of the bird-king's beak, Her nose decorated with a great and precious pearl, Her earrings robbing the midday summer sun of its splendour, Her lips robbing the ripe bimba fruits of their beauty, Her splendid teeth eclipsing rows of pearls, Her smile destroying the splendour of jasmine flowers just beginning to bloom, gracefully decorated with musk and sindura dots, Her beautiful cheeks graceful with curly locks of hair, the hairs of Her boy erect with joy, Her breast decorated with necklaces of the kings of jewels, Her firm breasts more graceful than a pair of sriphala fruits, beautiful with painted pictures and decorations, splendid with precious jewels, Her waist very graceful, Her deep navel marked with wonderful tri-bali lines, decorated with a belt of precious jewels, her knitted eyebrows Kamadeva's weapons to bewilder the minds of the kings of the yogis, Her firm thighs graceful like elephant trunks, Her feet robbing the land-growing lotuses of their splendour, Her feet anointed with red lac and decorated with jewel pasakas, Her lac-anointed toenails robbing the regal jewels of their splendour, decorated with tinkling anklets of precious jewels, decorated with jewel bracelets and armllets, beautiful conchshell ornaments, and many finger rings, splendid with garments pure as fire, Her fair complexion robbing beautiful campaka flowers of their glory, and holding a splendid pastime-lotus and a jewel mirror to see the beauty of Her face, approached the infant Krsna.

23 Seeing Radha, illuminating the ten directions with a splendour greater than ten millions suns, suddenly come to that secluded place, Nanda was very surprised.

24 His head bowed and his eyes filled with tears, he said to Her: From Garga Muni's mouth I have learned that to the Supreme Personality of Godhead You are more dear than Goddess Laksmi.

25 I also know that this boy is the infallible Supreme Personality of Godhead, beyond the modes of nature and superior even to Lord Maha-Visnu. Still, I am just an ordinary human being, bewildered by Lord Visnu's illusory potency.

26 O beautiful one, now You may take my son and enjoy with Him as You like. When Your desires are all fulfilled, You will return Him to me.

27 After speaking these words, he fearfully gave the crying infant to Her. She accepted Him with a sweet and happy smile.

28 She said to Nanda: Take care that this secret is not revealed. How many births of pious deeds have made you able to see Me?

29 Garga Muni told you, and therefore you know the secret of why Krsna and I have come to Gokula and Vraja.

30 Please ask for whatever your heart desires. I can easily give to you what even the demigods cannot attain.

31 Hearing Radha's words, Nanda said to Her: Please give me devotion to the feet of Lord Krsna and Yourself. I do not desire anything but that.

32 O supreme goddess, O mother of the universes, please grant the rare boon that Yasoda and I will always stay near You and Krsna.

33 Hearing Nanda's words, Goddess Radha said to him: I will give to you devotional service that has no equal.

34 Day and night You and Yasoda will always remember Lord Krsna and Me in the blossoming flower of your hearts. This memory of Us is very difficult to attain.

35 I give you the blessing that the illusory potency will not cover You and Yasoda. At the end, leaving your human forms behind, you two will go to Goloka.

36 After speaking these words, She held infant Krsna to Her breast, to Her heart's content embracing Him for a long time with both arms.

37 Holding Him to Her breast, embracing and kissing Him again and again, and hairs of Her body erect, She remembered the circle of the rasa dance.

38 Then Radha suddenly saw a jewel palace with a hundred jewel domes...

39 ...opulent with many wonders, beautiful with wonderful gardens, splendid with ruby pillars,...

40 ...fragrant with sandal, aguru, musk, and kunkuma, decorated with jasmine flowers, furnished with many flower couches,...

41 ...filled with many pleasures, decorated with splendid mirrors and many pearls, rubies and the kings of jewels,...

42 ...splendid with great doors made of the kings of jewels, decorated with cloth, ornaments and beautiful

pennants,...

43 ...splendid with seven stairways of jewels the colour of kunkuma, and also splendid with flower gardens frequented by swarms of bees.

44 Seeing this, Goddess Radha happily entered the palace. There she saw betelnuts scented with camphor and spices,...

45 ...a jewel pot of cool, clear, nectarean water, and, O Narada, many jewel pots filled with nectar and honey.

46 There She saw the handsome, youthful, and dark Supreme Personality of Godhead, who was anointed with sandal paste, who was splendid and playful like ten million Kamadevas,...

47 ...who, dressed in yellow garments, smiling, charming, and His face and eyes happy, was reclining on a flower couch,...

48 ...who wore tinkling anklets made of the kings of jewels and bracelets and ornaments made of the best of jewels,...

49 ...whose cheeks were splendid with earrings made of the kings of jewels, whose chest was splendid with the regal Kaustubha jewel,...

50 ...whose face robbed the autumn moon of its splendour, whose eyes eclipsed the splendour of the autumn lotuses,...

51 ...who was embraced by a jasmine garland, who wore a triple crown of peacock feathers, and who was looking at the jewel palace.

52 Noticing that there was no longer any infant on Her lap, Radha gazed at the youth before Her. Even though She remembered everything perfectly, She was still filled with wonder.

53 Gazing at this handsome form, Radha became bewildered with passionate love. The two cakora birds of Her eyes happily gazed at the moon of this person's face.

54 Radha gazed at Him with unblinking eyes. The hairs of Her body stood up. She smiled. Tormented with amorous desires, She yearned to embrace Him.

55 As passionate Radha, Her lotus face smiling, gazed at Him, Lord Krsna spoke to Her.

56 Sri Krsna said: O Radha, You must remember what happened in Goloka. O beloved, now I will fulfil the promise I made to You.

57 O Radha, O girl with the beautiful face, I love You more than anyone. You are identical with Me. We are not different.

58 As whiteness is always present in milk, as heat is always present in fire, and as fragrance is always present in earth, so I am always present in You.

59-60 AS without clay a potter cannot make a pot and without gold a goldsmith cannot make a golden earrings, so without You I cannot create the world. You are the place where the world rests and I am the perfect seed from which it sprouts.

61 O saintly one, recline on this couch. Become the splendour decorating My chest. As an ornament is the body's splendour, so You are My splendour.

62 When You do not stand by My side, the people call Me Krsna. When You do stand by My side the people call Me splendid Krsna (Sri Krsna).

63 You are splendour. You are opulence, You are the resting place of everything. For everyone, and also for Me, You are all power.

64 I am not an ordinary man and You are not an ordinary woman. That is the conclusion of the Vedas. O infallible one, You have the power to assume any form You wish, and I have that power also.

65 When I choose to appear as the Brahman effulgence, You also appear as the Brahman effulgence. When I choose not to manifest a form, You also do not manifest a form.

66 O beautiful one, when I choose to become the seed that begets everything, then by Your mystic powers You become the most beautiful of all women.

67 You are half of My body. You are the Supreme Goddess, the root of all nature. In power, intelligence, knowledge, and glory, You are My equal.

68 One who thinks We are different is the lowest of men. He stays in the hell called Kalasutra for as long as the sun and moon shine in the sky.

69 He makes seven generations of ancestors and seven generations of descendants fall down. The piety he earned in ten million births is destroyed.

70 They who foolishly insult Us are the lowest of men. They burn in hell through the lifetimes of a hundred Brahmas.

71 When one, suddenly frightened, calls out, “Ra!” I give him transcendental devotional service. When one adds the syllable “dha”, I, eager to hear his chanting, visit him.

72-3 O Radha, they who present to Me the sixteen offerings and devotedly serve Me during their entire lifetime are very dear to Me, but one who chants the name “Radha” is even more dear.

74-5 Brahma, Sesa, Siva, Yama, Nara-Narayana Rsi, Kapila, Ganesa, and Karttikeya are not as dear. Laksmi, Sarasvati, Durga, Savitri, Prakrti, and all the goddesses are not as dear.

76 To Me they are as dear as life, but You are more dear than life. They stay in different place, but You stay on My chest.

77 In My four-armed form of Narayana I hold Goddess Laksmi to My chest. In My original form of Krsna, I hold You to My chest always.

78 After speaking these words, Lord Krsna reclined on the beautiful couch. Her head humbly bowed, Radha spoke to Her Lord.

79 Sri Radha said: I know this. I remember everything. Lord, how could I forget? By the mercy of Your lotus feet I am all that You have said of Me.

80 O master of illusion, why do you put devotees like Me into illusion? Many devotees like Me are bewildered by Your maya potency.

81 By one devotee’s curse I have become a gopi on the earth, and You and I will be separated for a hundred years.

82 Why are some dear to the Supreme Lord and some not dear to Him? As they render service to Him, He grants His mercy to them accordingly.

83 You have the power to transform blade of grass into a mountain and a mountain into a blade of grass. Therefore You are equally kind to the competent and the incompetent, to the husband and to the wife.

84 O Lord, You are reclining on this couch and I am standing before You. This moment of Our conversation is like a hundred yugas. I cannot measure the time We have now spent together.

85 Please place Your lotus feet on My head and breast. Please extinguish the fire of separation that burns in My heart.

86 My glance at once fell on Your lotus feet. Only with a great effort am I able to pull My eyes from Your lotus feet and gaze at the rest of Your transcendental form.

87 Gazing, one by one, on each limb, My eyes finally rest on Your lotus face. I have no power to pull them to any other place.

88 Hearing Radha’s words, Lord Krsna smiled and spoke to Her the truthful and auspicious philosophy of the Sruti and smrti sastras.

89 Sri Krsna said: Beloved, for whatever happens to anyone in any place or any lifetime there is nothing to lament. I have already explained this to You.

90 O beautiful one, please wait for a moment. When the proper time comes I will fulfil Your desire and make You happy.

91 O Radha, I will not erase what fate has written. How can the demigod Brahma erase it?

92 I am the father of Brahma. What fate has written for Brahma and the demigods and for the lesser creatures also, is not to be broken.

93 At that moment, carrying a garland and a kamandalu in his hands and his four faces gently smiling, the demigod Brahma came before Lord Krsna.

94 His head humbly bowed, the hairs of his body erect, and tears in his eyes, Brahma bowed down before Lord Krsna and praised Him in many prayers.

95 Offering prayers and bowing down, Brahma approached Sri Krsna. Again bowing down with devotion, he then approached Sri Radha.

96-7 He bowed his head before the lotus feet of Sri Radha, the mother of all. With great respect he washed Her feet with water from his kamandalu and then dried them with the towel of his hair. Then folding his hands, he spoke many prayers.

98 Sri Brahma said: O mother, by Lord Krsna’s mercy I can now see Your lotus feet, which are rarely seen by the people of the earth and other places.

99 In ancient times I performed austerities for sixty thousand years in Puskara-tirtha on the earth.
100 After that Lord Krsna, the giver of boons, came to offer a boon. “Ask for a boon”, He said, and I happily asked for what I long desired.
101 Then I said, “O Lord beyond the modes of material nature, at this very moment please show me Sri Radha’s lotus feet, which are very difficult for anyone to see.”
102 “In time I will show them to you. For now, My child, please wait”, Lord Krsna said and left.
103 O mother of all, the words of the Supreme Personality of Godhead never go in vain. Because of His boon I am now able to see Your lotus feet, which everyone in Goloka and on the earth yearns to see.
104 The demigoddesses in the celestial planets are born into the material world. But You are born from half of Lord Krsna’s transcendental boy. You are His equal in all respects.
105 “This is Sri Krsna, and this is, You, Radha. This is You, Radha and this is Sri Krsna Himself.” Neither the Vedas nor I can say this of You two. We cannot distinguish between You and say that one is different than the other. Who can say it?
106 O mother, above the material world is the spiritual world of Vaikuntha and Goloka. O mother, as the spiritual world is eternal, so You are also eternal.
107 As the living beings in all material universes are part and parcel of Lord Krsna, so You are the powers and abilities that reside within all living beings.
108 All males are part and parcel of Lord Krsna and all females are part and parcel of You. Lord Krsna is the Supersoul present in the bodies of all conditioned souls. You are the resting place of Him.
109 O supreme mother, Lord Krsna’s breath created You, and You breath created Him, the Supreme Personality of Godhead. Of You two, who is the creator and who the created?
110 O supreme mother, as Lord Krsna is eternal, so are You. Is He the part and parcel of You, or are You the part and parcel of Him? Who can say?
111 I am the creator of the material universe and the father of the Vedas. By learning the Vedas from the guru’s mouth one becomes wise.
112 Still, I do not have the power to praise even a hundredth part of Your virtues and glories. What Vedic scripture or what great philosopher has the power to praise You?
113 Intelligence is the father of prayers, and You, O mother, are the mother of intelligence. Who has the power to praise You?
114 What everyone has seen a philosopher can describe. What philosopher can describe something no one has seen or heard of before?
115 Neither I, Lord Siva, Lord Sesa, Goddess Sarasvati, nor all the Vedas have the power to praise You. O goddess, we do not have to power to praise You properly.
116 I have described Your glories as far as I am able. Please do not criticise me. They who are supremely powerful are equally kind to both the wise and the foolish.
117 A child may be virtuous one moment and mischievous the next, but the mother and father, out of love, forgive any mischief he may do.
118 After speaking these words Brahma, the creator of the universe, bowed down before Sri Sri Radha-Krsna’s lotus feet, before which all the devotees yearn to bow. Then Brahma respectfully stood before the divine couple.
119 One who morning, noon and night recites these prayers spoken by the demigod Brahma attains devotional service to the feet of Sri Sri Radha-Krsna.
120 Pulling up all past karma by its roots, defeating invincible death, and jumping over all other worlds, He goes to the supreme abode of Goloka.
121 Sri Narayana Rsi said: After hearing Brahma’s prayers, Sri Radha said to him, “O creator Brahma, you may ask a boon, whatever your heart desires.”
122 Hearing Sri Radha’s words, Brahma said to Her, “Please give me devotion for the feet of You both.”
123 When Brahma said this, Radha at once replied, “So be it”. Then Brahma, the ruler of a material universe, devotedly bowed again before Her.
124 Then, sitting between Them both, Brahma ignited a sacred fire and, meditating on Lord Krsna, properly offered oblations.
125 Then Lord Krsna rose from His couch, sat by the fire, and, as Brahma recited the mantras, properly offered oblations.

126 Then Brahma, the father of the Vedas, bowed down before Sri Sri Radha-Krsna. Then he had Radha circumambulate Lord Krsna seven times.

127 Then he had Radha circumambulate the sacred fire. Then he bowed down before Lord Krsna. Then he offered a sitting place to Sri Radha.

128 Then he had Lord Krsna take Radha's hand and then he had Lord Krsna recite seven Vedic mantras.

129 Then grandfather Brahma, the knower of the Vedas, placed Radha's hand on Lord Krsna's chest, and Lord Krsna's hand on Radha's back. Then he had Radha recite the mantras.

130 Then Brahma had Radha happily place a knee-length parijata garland around Lord Krsna's neck.

131 Then Brahma had Radha bow before Lord Krsna and then he had Lord Krsna place a beautiful garland around Radha's neck.

132 Then Brahma had Lord Krsna sit down and then he had smiling Radha, Her thoughts fixed on Lord Krsna, sit at Lord Krsna's left.

133 O Narada, then Brahma had Radha and Krsna fold Their hands and recite five Vedic mantras.

134 Then Brahma had Radha again bow down before Lord Krsna. Then, as if he were the father and She were his daughter, Brahma gave Radha to Lord Krsna. Then Brahma respectfully stood before Lord Krsna.

135 Then the demigods, the hairs of their bodies erect with joy, sounded many dundubhis, anakas, murajuras, and other kinds of drums.

136 The demigods showered parijata flowers, the gandharvas sang, and the apsaras danced.

137 Smiling, Brahma said to Him, "Now please give me as daksina devotion for the lotus feet of You both."

138 Hearing Brahma's words, Lord Krsna said to him, "You will have very firm devotion for My lotus feet."

139 "Now go to your own abode. All will be auspicious for you. Of this there is no doubt. Son, by My command please perform the duties I have given to you."

140 O sage, hearing the Supreme Personality of Godhead's words, Brahma bowed down before Sri Radha and Krsna and then happily went to his own abode.

141 After Brahma's departure, smiling Goddess Radha gazed again and again with crooked eyes at Lord Krsna's face. Then She shyly covered Her own face.

142 Wounded by Kamadeva's arrows and the hairs of Her boy now erect, She bowed before Lord Krsna and affectionately approached His couch.

143 Then She anointed Lord Krsna's forehead and chest with tilaka markings of sandal, aguru, musk, and kunkuma.

144 Then She affectionately offered Lord Krsna a beautiful jewel cup of nectar and honey. Lord Krsna, the master of the universes, drank it.

145 Then Radha respectfully offered Lord Krsna delicious betelnuts scented with camphor and spices. Lord Krsna chewed them.

146 As Lord Krsna watched, Smiling Radha drank the nectar Lord Krsna offered Her and chewed the betelnuts He offered Her.

147 Lord Krsna happily offered Her the betelnuts He had chewed. She chewed them with great respect. She drank the nectar of His lotus face.

148 Lord Krsna begged for the betelnuts Radha had chewed. Radha refused, smiled, and cheerfully said, "Please forgive Me."

149 Then Lord Krsna anointed all of Radha's limbs with sandal, aguru, and kunkuma.

150 Kamadeva eternally meditates on Lord Krsna's lotus feet. Still, to please Sri Radha, Lord Krsna voluntarily placed Himself under Kamadeva's control.

151 O sage, the servants of Lord Krsna's servants defeat Kamadeva at every moment. Still, Lord Krsna, who is the supremely independent Personality of Godhead whose desires are always fulfilled, happily accepted defeat at Kamadeva's hands.

152 Then Lord Krsna took Radha's hand, placed Her on His chest, loosened Her garments, and kissed Her in four ways.

153 In Their amorous battle Her tinkling ornaments, the red ointment on Her lips, and the pictures and designs drawn with perfumes on Her limbs were all broken.

154 O sage, as They enjoyed amorous pastimes Her sindura tilaka and marks of red lac were all wiped away.

155 Filled with pleasure, and the hairs of Her body erect, Radha did not know whether it was day or night.

156 Pressing Her limbs against His, Lord Krsna, the most learned scholar of the Kama-sastra, enjoyed eight kinds of amorous pastimes with Radha.

157 Pulling smiling, crooked-eyed Radha to Him, Lord Krsna scratched and bit all Her limbs.

158 As They enjoyed amorous pastimes there was a beautiful sound from the tinkling of Radha's bracelets, anklets, and tinkling ornaments.

159 In a secluded place Lord Krsna, the most learned scholar of the Kama-sastra, untied Radha's braids and removed Her ornaments and garments.

160 Then Radha untied Krsna's hair and removed His ornaments and garments. They were both expert in these pastimes. Neither was unhappy at this.

161 Then Lord Krsna forcibly took a jewel mirror from Radha's hand. Radha responded by forcibly taking the flute from Krsna's hand.

162 Lord Krsna sweetly stole Radha's heart and mind, and Radha sweetly stole Lord Krsna's heart and mind.

163 O great sage, when the amorous battle ended, smiling, crooked-eyed Radha lovingly returned the flute to Lord Krsna.

164 Then Lord Krsna returned Her mirror, gave Her a splendid pastime-lotus, made Her braids again beautiful, and marked Her again with sindura tilaka.

165 Lord Krsna dressed Her and decorated Her with ornaments and with wonderful and colourful pictures and designs drawn in perfume. Neither Visvakarma, nor even Radha's gopi friends know how to make such graceful and beautiful decorations. How can they be described here?

166 As Radha was about to dress and decorate Him, Lord Krsna suddenly abandoned His form of Her youthful lover and suddenly became an infant again.

167-8 Seeing that the infallible Supreme Personality of Godhead had again become the crying, frightened, hungry infant that Nanda gave Her, Radha sighed. Her heart was shaken. Overcome with the grief of separation, She looked for Her lover here and there.

169 Distressed, She plaintively appealed, "O master of illusions, why do You show this illusion to Your maidservant?"

170 Radha fell to the ground and wept, and infant Krsna also wept. Then a disembodied voice said:

171-2 O Radha, why do You weep? Remember Krsna's lotus feet. Until the time of pastimes in the rasa-dance circle, every evening You will leave a shadow of Your form at home and You will come here and enjoy amorous pastimes with Lord Krsna to Your heart's content. Please don't weep.

173 O beautiful one, please place on Your lap the infant that I the master of all illusions and the Lord of Your life, abandon Your lamenting and go home.

174-5 O Narada, hearing these words, Goddess Radha placed the infant Krsna on Her lap. She gazed at the jewel palace, the flower garden, and the forest, and then She suddenly left Vrndavana forest and, travelling as fast as the mind, arrived in half an eyeblink at Nanda's palace.

176 Her eyes were red and Her clothing in disarray. As She was about to give the infant to Yasoda, Radha sweetly said:

177 I had to endure many difficulties on the path as I tried to carry this very big, hungry, crying, child Your husband gave to Me in the cow-pasture.

178 O Yasoda, the sky was filled with clouds, it rained again and again, and the path was muddy and almost impassable. My clothes were ruined. It was very difficult to carry your child.

179 O saintly Yasoda, please take your boy, give Him your breast, and make Him happy. I have been gone from home a long time. I must return at once.

180 Speaking these words, and giving her the infant Krsna, Radha went home. Saintly Yasoda took her infant, kissed him, and gave Him her breast.

181 From that time on, every evening Radha would leave Her household duties at home, go to that place in Vrndavana forest, and enjoy amorous pastimes with Lord Krsna.

182 O child, in this way I have told you something of Lord Krsna's beautiful, sacred, peerless, delightful pastimes, which bring to the hearer liberation from the world of birth and death.

Uddhava Sandesh Separation

Srila Rupa Gosvami's
UDDHAVA SANDESH

1 One day in Mathura Lord Krsna was sitting on a throne in His Krida-Bhavan. As He looked out He could see the flowers had started to bloom and new leaves were sprouting on the trees. He thought to Himself that Mathura looks like a new bride. As He was appreciating that sweet scene, the remembrance of His Vrndavana pastimes bloomed in His heart.

Note: This Uddhava Sandesh is the story of Vasudeva Krsna pouring out His heart to His intimate friend Uddhava. In all there are 131 slokas.

A more confidential point is that in Mathura, Krsna's Vasudeva expansion was present who up to the time of Akrura being sent by Kamsa to bring Krsna to Mathura had been present in the body of Krsna for the purpose of killing the demons, accepting prayers from demigods and other pastimes that were tinged by the mood of awe and reverence. Krsna Himself is always enjoying intimate loving pastimes in Vraja, thus He never steps out of Vraja - Vrndavana or has anything to do with what goes on beyond the borders of Vraja Dhama or Vraja pastimes. For the purpose of satisfying the devotees who wish to reciprocate with Him in different moods which cannot be accommodated in Vraja, He has expanded Himself in unlimited forms.

Thus we find in this "Uddhava Sandesh", Vasudeva requesting Uddhava to go to Vrndavana to pacify the friends and relations of Krsna by reminding them of their pastimes with Krsna. Also Vasudeva-Krsna is lamenting His being separated from the body of Krsna and thus no longer being able to witness the intimate simple relationship between the Vrajabasis and Krsna. Having heard from the swan messenger sent by Lalita-sakhi about the intense suffering of the Vrajabasis due to their separation from Krsna (the message which was given to the swan is recorded in Rupa Gosvami's wonderful book "Hansaduta"). His own mood of separation had increased, thus He wished to reach out to the Vrajavasis through this message. He is sending Uddhava, His intimate devotee, friend and advisor, so that he may witness the pure unmotivated love of the Vrajavasis, especially the love of the Vraja gopis.

The result of Uddhava's going to Vraja-Vrndavana and seeing the love of the Vrajabasis was that he prayed for and got the benediction to reside in Vraja as a simple creeper, so that he could get the dust of the lotus feet of the Vrajabasis, Uddhava is residing eternally on the bank of Kusum Sarovar as gulma lata (a creeper).

If the question is asked where was the original Krsna if He had not left Vrndavana, the simple truth is that He was hiding in the bushes watching the fun.

Krida-bhavan - A place of recreation, where kings or princes would enjoy playing chess, gambling, etc.

2 Thereafter Lord Krsna due to the sudden remembrance of His Vrndavana pastimes started to breathe very heavily and the lotus garland around His neck began to shake. As Krsna remembered His amazing pastimes with the Vraja gopis, incessant tears flowed from His eyes. Due to His being unable to enjoy those pastimes again He became stunned and looked like a painted picture.

3 Then Lord Krsna thought for a moment how to cross to the other shore of that ocean of distress and proceeded up to the jewel-studded roof of the palace. Seeing that Uddhava had come close to Him, He wished to reveal His heart to him but due to feelings of love no words were able to come.

4 "Oh ocean of good qualities, Uddhava, you are My closest relative. Due to your advice and directions we Yadavas are enjoying full prosperity. For these reasons I wish to give you the service of fulfilling a very secret desire of Mine. If one gives ones' desired work to a person full of good qualities, then he can be sure of the result.

Note: Sukadeva Gosvami said: The supremely intelligent Uddhava was the best counsellor of the Vrsni dynasty, a beloved friend of Lord Sri Krsna and a direct disciple of Brhaspati. (Srimad-Bhagavatam 10-46-1)

Uddhava is the cousin-brother of Vasudeva-Krsna.

5 O My friend! When we heard from Gandini Nandan (Akrura) Kamsa's puffed up order, we came along with him from Vrndavana to Mathura. At that time the young Vraja-gopis entered into an ocean of separation from Me. O My dear friend! Now they are somehow or other keeping their life-force within their bodies.

Note: The order of Kamsa was : Please go to Nanda's village where the two sons of Anakadundubhi are living, and without delay bring them here on this chariot.

(Srimad Bhagavatam 10-36-32)

6 O My friend! Of all those gopis, beautiful Srimati Radharani, who has no equal and is more dear to Me than My life, is somehow at this time remaining alive due to Lalita and Her other gopi friends tactfully convincing Her that I will be returning to Vrndavana very soon.

7 O best of advisers, Uddhava! You please go to Nandagram, the capitol of Nanda Maharaja, which is situated on a beautiful hill covered by wonderful creepers and the best of trees and surrounded by a wall made of priceless jewels. There kindly deliver My message to Srimati Radharani who has been bitten by the snake of separation and is feeling unlimited anguish in her heart. Please try to bring her back to life and make her happy again.

8 O My dear friend! In this universe there are many holy and important places where I appear in various Deity forms to bring happiness to My pure devotees like yourself. But I honestly swear to you that there is no place which brings more happiness to My heart than Gokula (Vraja).

9 There in Vraja-Vrndavana, what to speak of the moving beings, even the trees, creepers, grass and other non-moving living entities would have been burnt up in the fire of separation long ago, if it was not for the tears of the gopis falling on them.

10 My dear friend! When the gopis would see Me even a little distressed, they became very unhappy but they would not become even a little distressed if a mountain of unhappiness came upon them. So please do not tell them about the unlimited unhappiness I am feeling due to their separation. Simply remind them how much I love them.

11 O brother! Nandisvar Hill (Nandagram) is far from Mathura, so you please leave immediately. The road is easy and very beautiful. When you will enter into an ocean of bliss upon seeing Vraja, I will also become happy because when a highly qualified person becomes happy, his dear friends become also.

Note: By the route which Uddhava was sent, Nandagram was about 90 km from Mathura. Uddhava was sent on the same route which Krsna had come from Nandagram. The next twenty slokas describe the route which Krsna wishes Uddhava to take.

12 O wise one! The first place you will see on your journey is Gokarn Ksetra where the husband of Gauri (Siva) stays in the form of Gokarn, just to rescue the living entities from the ocean of distress. Very close to Gokarn Ksetra is the sangam of the Sarasvati and Yamuna rivers which fulfils all the desires of the living entities.

13 When I first arrived in Mathura it was at Yamuna-Sarasvati sangam that the beautiful women of Mathura welcomed Me with their beautiful sidelong glances. One beautiful lady had addressed her friend thus: "Oh, that Krsna, Who by the sweet playing of His flute caused the clothes of the gopis to loosen, is today standing before you. All glories to you."

14 O Uddhava, next happily proceed to Ambicavan which bestows the topmost bliss. In that Ambicavan I freed the Vidyadhar of the name Sudarshan from the form of a snake who had come suddenly from Kaliya lake and tried to swallow My father Nanda Maharaja. When I had freed My father, the gopis became very happy.

15 O patient one! You then sit on your chariot but you do not need to go to that place on the bank of the Yamuna where I hurled the tusks of the elephant Kuvalyapida, because gentle persons have nothing to do with the demons.

16-17 First proceed south and then to the north. You will arrive at Tirthraj Akrura ghat, where there are many varieties of flowers and birds. Then go ahead from that place where I had shown Akrura My four-armed form and the Vrajabasis Goloka. Now you will pass the residences of the Yajnic-brahmins who had refused to feed Me even though I had requested them. You may not wish to see them but still you should pass close to their

houses and even if you do not wish to see their wives who are always singing about My pastimes, still you should take their darshan and purify your eyes.

Note: The residence of the Yajna-brahmins is known as Bhojana-sthali or Bhatrol.

18 Uddhava, you please next quickly pass through Kotik Tirth which is full of many varieties of flowers and trees. The first time I went through that area a chaste flower girl looked at Me with spontaneous love and raised her two arms while gently smiling.

Note: The area between Akrura-ghat and Chatikara is known as Kotik Tirth-The topmost.

19 In the same way you should proceed into the area of Sattikara (Chatikara) which is under the control of the black bees. Once while I was playing in that place, Sridama took on the form of Garuda and I sat on his back for twelve days (as Visnu).

Note: There is a temple of Garuda-Govinda in Chatikara with a deity of Govinda having twelve arms sitting on the back of Garuda. This is the spot where Krsna lived after leaving Mahavana (Gokula).

20 O Uddhava! When I was coming to Mathura. I passed through that forest (Sattikara) and the ladies spoke to each other like this: "O infatuated ones, look, Syamasundara is looking towards only me." In that way the young ladies of that place stared at Me innocently.

21 On the left hand side of that forest are many villages and on the right hand side is the Kaliya lake. Avoiding those places, take the path which is shaded by creepers which are so thick that the sun cannot penetrate and is skirted on one side by ponds full of lotus flowers.

22 Next you will arrive in Mrigahara Tirth (Maghera), where the deer stay and which is covered by creepers and flowers. In the morning I would go to that forest for playing and when I played my sweet sounding flute, the impatient deer would come and thus gain relief from the pangs of separation they had felt throughout the long night.

Note: This forest is known as Mrigahara because of the many deers (Mriga) which stayed here. It is also known as Magahara the road (Maga) which Krsna travelled by. Today it is known by the name, Maghera.

23 When I was being brought to Mathura by Akrura, the young gopis who were like budding flowers and whose faces were shining like freshly blooming flowers, were looking at Me from a distance and shooting thousands of arrows in the shape of their sweet clever glances.

24 "Friends, just see, there is Madhava who caused Radha to first fall in love with Him by the power of His lusty glances and is now sitting in a chariot going off to Mathura."

O Uddhava, when in this way the wonderful pastimes of the young gopis and the sweet memory of Radha awoke in My heart, I started perspiring profusely and sat just like a painted picture.

25 Near Nagendra Bhog (Govardhan area) is the place where Radharani massaged My feet while I happily slept. Be sure to visit that village which has the fragrance of Ksirsagar, where My hands had been tied. I enjoyed unlimited pleasure there.

26 My dear friend Uddhava! There the sound of the churning of curd is heard in all directions up to a distance of sixteen miles. It will bring you great joy.

I swear there in that place is a large herd of blissful cows created by Brahma that can satisfy the whole world with the amount of ghee they produce.

27-28 Next visit Shalmala Gram (Sahara) which brings victory to the Vrajabasis. There you will see thousands of buffaloes and in every lane cowherd children enacting My various pastimes.

In that Sahara Gram, which, when seen even from a great distance brings happiness to the eyes, lives Upananda. When I was being brought to Mathura on the chariot, I had eaten very tasty pure butter there.

Note: Upananda is the elder brother of Nanda-Maharaja.

29 Next you may proceed to Rahela (Rahera), where the gopis would enjoy wonderful pastimes. In the evening I would go there and through My flute I would call the gopis. When all the gopis heard the flute call, they came running, not caring if they were properly dressed or not.

30 Uddhava! When the gopis were busy churning the curd, I used to steal their butter and then feed it to My boyfriends, thus making them very happy. That pastime place is full of flowering trees and is famous by the name of Pritashavas. You will certainly be relieved of your fatigue there.

31-32 With banana trees shaken by agitating winds and full of fragrant ashoka flowers, that beautiful, wonderful transcendental abode (Nandagram) of Nanda Maharaja will bring you unlimited bliss.

On the southern side of that Nandagram is the place that even today is called Vidyutkari (Vrajavari). When the gopis saw I was going to Mathura, they became grief-stricken and bewildered and fell as if they had been struck by lightning bolts.

Note: Nandagram extends up to this place.

33 O Uddhava, ahead, Akrura, who was overwhelmed with love, had seen Me returning from the goshalla. Even though he was worried in his heart that Kamsa had sent him to take Me to Mathura, still, tears of bliss flowed from his eyes and watered the kadamba trees that adorned that place which is famous as Souyatrika Tirth.

Note: Souyatrika Tirth is located on the path which runs from Vrajavari into the present town of Nandagram.

34 There you will see many calves that look like white crystals as they run around after freeing their tails from the hands of the cowherd boys. You will also see many calves frolicking after having smelled the tips of new grass.

35 O Uddhava, behind the goshalla is My sitting place made of white stone which is eternal and from where a wonderful fragrance emanates. When the gopis glance at that place it gives rise within them to an emotion called mottayita.

Note: Mottayita is defined in Rupa Gosvami's Ujjvala-nilamani (11.47) when a heroine remembers, hears or sees her hero or anything in connection with him, love for him is aroused in her heart and she hankers for his association.

36 One gopi told her friend, "Look carefully, that is not the dust raised by the cows but the smoke coming from the fires and that sound which you think is coming from Krsna's flute is the sound of bamboo whistling in the wind. The sun has not set in the west yet, come I will paint a picture on your breasts."

Note: Here starts a twelve sloka sanskrit sentence, which finishes with text forty 47, in which Vasudeva Krsna remembers some of the sweet conversations of the gopis.

37 One gopi tells her restless friend as Krsna goes into the forest, "The sound of Krsna's flute is coming from the forest but you must not run there, the dust of the cows can no longer be seen. So adjust your loose clothes and come into the house immediately, for the elders are also standing here."

38 "O sakhi, you have been trying to string that flower garland since early morning, now it is evening. Have you not been able to finish it yet?"

O enchanted one. The grey dust from the hooves of the cows has formed clouds and covered the sky thus relieving the thirsty eyes of the gopis.

Note: This conversation between Padma and Candravali is quoted by Rupa Gosvami in his Ujjvala-nilamani (10:83) in the chapter vibhaves-uddipana (That which stimulates ecstatic love) due to seeing the dust by the cows their ecstatic love was stimulated.

39 You talkative old woman, why are you uttering such harsh words? What young girl's heart would not be attracted on seeing Krsna entering the goshalla, wearing a malati garland covered with the dust raised by the hooves of the cows and His bodily fragrance sweetening all directions. To have a glimpse of Krsna every one is eager and anxious.

40 Give up your fear of the superiors and Your shyness and come to the main door at least. You wait anxiously the whole day to see Krsna and do not leave Your apartment even to come to the veranda to have a glimpse of Krsna. O sweetnatured Girl, look! Mukunda, Who has stolen the heart of the gopis is coming in this direction, surrounded by bumblebees who are attracted by His sweet aroma and gunja mala.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter eighteen: sanbhoga-prkarana (union) (18.12). Visakha is talking to Radharani.

41 O Mandit-angi! When Krsna is entering the goshalla, He is enchanted by the sound of your bangles, so what is the need to try and enchant Him with Your eyes? If a deer can be enchanted by a sweet song then who would use a net to capture Him? So drop the net of Your sweet glances.

Note: mandit-decorated, angi-body, Manditangi is a name for Srimati Radharani.

42 O Candravali! The sweet sound coming from your ankle bells has entered into Krsna's heart. Thus He has become confused and is wandering back and forth in the goshalla, having forgotten the path to Nanda Maharaja's house. O sakhi, from where have you learnt this art?

43 O beautiful girl, look! Filled with motherly affection, mother Yasoda is waiting for Krsna by the door. Krsna is simply standing here taking long slow breaths and shivering (due to not seeing Your face.) Therefore, give up Your vivvok-bhava and show Your lotus face to Him through the leaves of this creeper.

Note: Srila Rupa Gosvami has described Vivvokbhava in his Ujjvala-nilamani (11.52) as indifference towards a beloved through pride.

Syama addressed Radharani: Krsna, the killer of Aghasura, now stands before You, gazing at Your face and waiting for a response. O mad girl, You glance at Him with a deeply contemptuous smile, and then ignore Him, and start stringing Your garland of forest flowers.

(Ujjvala-nilamani 11.54)

44 O Radhe! Just see the destroyer of Kamsa! Sri Krsna has dropped His stick and His flute is slipping from His hand along with His buffalo-horn.

Nanda Maharaja is also watching from a distance. I request You thus to stop looking at Krsna in this lusty way and not embarrass Him in front of His superiors.

45 O Radhe! Just to have a glimpse of You, Krsna is eagerly looking from the goshalla again and again towards Your door.

So why are You without reason staying inside and trying to satisfy your heart by looking through the slits in the window. Kindly give up Your vanity and come out into the courtyard and satisfy the Lord of your life.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter sixteen: Mana-Prakar (16:31)

46 Look my friend! Krsna is again and again calling Gouri (Radhika). In front of us She is pretending to be so shy and chaste and is not going to the door. But the shrubs, creepers and trees know how chaste and shy She is when She is running into the forest upon hearing the sweet sound of Krsna's flute.

47 O Uddhava! When I was staying in Vraja - every evening those blue-eyed smiling gopis who always desired to enjoy loving pastimes with Me would discuss My various pastimes.

48-49 In that Nandagram early in the morning as the gopis would start churning the curd, their arms looked wonderfully beautiful and drops of perspiration decorated their cheeks. Their hair covered their foreheads, making them look very beautiful, and with their lotus-mouths they would sing about My pastimes. When the sound of the bangles decorating the arms of those lotus-eyed gopis mingled with the sound of the churning and singing, I would happily awaken from My sleep.

50 My dear friend (Lalita). You keep telling Me not to give into Krsna, so, all-right, you paint a picture of Krsna for Me and I will sit in My room all day with My ears plugged up (so I do not hear His flute calling) remaining angry at Him. If Krsna's picture is in front of Me I can have His darshan all the time and I will be able to follow your order.

Note: The next fourteen slokas form one sanskrit sentence.

Vasudeva-Krsna is trying to describe Nandagram to Uddhava but whenever He tries He remembers the topmost love of the Gopis and thus once again starts describing their unique love for Krsna.

51 (One day Visakha said to Me (Krsna): Here in Vraja there are many worthy young girls to please You but there is no one so affectionate and worthy as my friend (Radha).

So please never displease Her. You are no doubt the Guru of cunningness, but just see in front of You my friend (Radha) is aiming the arrows of Her glances on the bow of Her eye-brows to cut You down to size.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter seven dutibheda (Varieties of messengers). (7.71)

52 O clever messenger! Don't talk about that person (Krsna), who is always enjoying on the bank of the Yamuna in front of me. I will never go near Him. I am famous in this world for being stone-hearted and don't think that I am shivering because of hearing of Krsna. It is due to the wind blowing.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter thirteen vyabhicari (one who transgress) (13.63)

53 O Krsna! Stop all this sweet flattering talk. My friend (Radha) has waited alone the whole night in the garden for You. It is a pity that You have to keep relations with all the gopis. Now You may stay in my courtyard and make Your home there.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter eight sakhi-prakarana (Srimati Radharani's Friends). (8.86)

54 O beautiful young lady (Radha)! Your malati-garland is shrivelled up and strewn on the ground. Krsna is waiting in a dejected mood by Your door. You have been awake all night and Your friends are crying. O my dear friend! What taste do You get from this anger? I do not see why every one is unhappy without reason?

55 O black bee (Krsna)! Why are you hovering around, trying to take the fragrance from my lotus face and not allowing me to do my duties to my husband. If you must restlessly hum (Play your flute), then go to the dense Punnakunj. (garden).

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala nilamani in chapter five: nayikabheda-prkarana (varieties of heroines 5.30)

56 O friend! Even if Krsna is standing in front of Me, I do not get afraid and run and hide in the kunj when you are present. Because you are very strong and will protect Me.

(Lalita replies) What to speak of Pitambhara (Krsna). No one can touch You in front of me.

57 O cunning one! On the pretence of bringing me to pick flowers. You have brought me to this distant garden. Why are you singing loudly and sweetly laughing?

(Krsna replies) I am singing loudly again and again, simply to attract the Krsna sarmrig (a type of deer).

58 My dear friend! I know the real reason why you are coming to the Yamuna again and again. You have fallen in love with Pundrikeksan (white lotus or lotus eyed Krsna).

What do you and me have to do with white lotuses? I am again and again coming to the bank of the Yamuna to enjoy loving pastimes with Raktapadma (Krsna, whose eyes are like red lotus petals).

59 O restless One (Radha)! You are always staying among deceitful-natured ladies. So why do you wish to embrace that Krsnakantha?

My friend, what you say is right, but that lusty arrogant king of peacocks, Who had defeated the Kaliya-snake, forcefully attacks me.

Note: Here Krsna is being compared to a peacock and the gopis to snakes. The peacock is the natural enemy of the snakes, He always attacks and defeats them.

Krsnakantha: Krsna, whose neck is dark blue like a peacock's.

60 O anxious girl (Candravali)! Do not keep running to the door to see if Krsna is coming, otherwise you will burn up in the fire of disappointment.

O foolish girl! If I do not see Krsna today, who destroys all distress, then I will enter that fire!

Note: Saibya Gopi is addressing Candravali.

61 O my dear friend! Today Krsna, whose eyes are intoxicated with lust, caught hold of me with His lotus-hand. That is why I am shivering.

O foolish girl, speak softly, your superiors are close by. They can overhear you!

(The first gopi changes the meaning of what she said before).

Today I was on the bank of the Yamuna when suddenly a black intoxicated elephant caught hold of me from a distance with his lotus-like trunk. That is why I am uncontrollably shivering.

62 Friend! The many wonderful pastimes Krsna performed here in Vrndavana have awakened intense eagerness in me. Now what am I to do.

O mischievous girl! Now I understand your ardent desire for that Nandanandan (Krsna).

O friend, do not misunderstand. It is the Krsnasar (deer) which I love and remember.

63 My dear Uddhava! In this way those beautiful gopi-girls had spoke such soft words which were full of deep meaning and love. Due to their pure and simple nature I would enthusiastically listen to those talks. Where is the chance to hear those sweet words now?

64 O gentle girl (Visakha)! Who is that beautiful dark-complexioned girl?

"A cowherd man's daughter"

"Why has she come here?"

"To tie the knot of friendship with You,"

"I accept her as my close friend."

"Then embrace her tightly."

O Uddhava! When Radha embraced Me, she realised I was Krsna. Radha became embarrassed at that time.

65 In Vraja there are many kunds on the banks of which we drove many beautiful stakes into the ground. I made them with My own hand along with the cowherd-boys out of pure stone to tie the frolicsome happy calves, who were always trying to run away.

66 O Fair One! What kind of future has the creator written for us gopis! In the evening the kings messenger (Akrura) arrived in Nandagram and was whispering some secret thing in Krsna's ear in private.

67 O restless girl! Following the order of Nanda Maharaja, the police officer is announcing in the market place:

"Today Krsna is going to Mathura."

My right eye is twitching again and again, giving the sign of something inauspicious and my heart is breaking into pieces. Who knows what our destiny will be?

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani, chapter seventeen, vipralambha (sentiment of love in separation) (17.8)

68 O my dear friend! When I heard that Krsna would be going to Mathura tomorrow I prayed to the night to go slowly, but just see that sinful night showed her real nature (by passing so quickly). It is true that black things in the mode of ignorance (night) never care for others.

69 O fair one! In the time which remains before Akrura takes Krsna off to Mathura, I wish to beg you to take care and water the malati creeper which is growing in my courtyard and has always provided flowers for decorating Krsna's ears.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani, chapter thirteen. vyabhicari (transgressing the bonds of marriage) (13.50). Radha is addressing Lalita.

70 O infatuated girl! Don't you see lightening bolts are falling on my head and you are thinking about protecting this flower creeper. O I am going to die right now! Come out of the house right now and look Krsna has already sat in the chariot for going to Mathura.

71 O noble lady, is no one in the whole of Vraja trying to stop Him? Are the legs of these sinful horses not going to break? Is something not going to happen to the chariot wheel? What! The killer of the Kesi demon, Krsna, is really going to Mathura?

72 O Akrura! Just see in front of you, that beautiful girl with a slender waist, who has given up all shame. What unparalleled thing is she about to do?

Until you do not put this shining Krsna off your chariot, she will not put down the shining sword she is holding in her hand (for committing suicide).

73 O mystified girl! Open Your eyes and have a last look at Krsna. Give up this illusory state and do not cheat Yourself out of a last glimpse of Krsna. Oh no! This merciless Akrura, even after hearing our crying appeals is quickly driving the chariot away.

74 O slender girl (Radha)! Not being able to see your face tears are profusely pouring Krsna's eyes. But due to the dust raised by the hooves of the horses, misunderstanding will be there (people will understand that it is due to the dust raised by the horses hooves going into Krsna's eyes that He is crying).

75 O Akrura! In this way do not kill the woman of Vraja (by taking Krsna away) and destroy the fame of the Yadu dynasty.

(Krsna) O Uddhava, when I was leaving for Mathura the Vraja-gopis were lamenting in this way and thus they threw every one into an ocean of lamentation.

Note: He who is doing this merciless deed should not be called Akrura. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Krsna, who is more dear to us than life itself.

(Srimad Bhagavatam 10.39.26)

Akrura means "not cruel".

76 Near Nandagram is the pure Pavan-sarovara. The gopis would go there on the pretext that they were filling their water pots. Surrounding that pond are many secret groves where we would enjoy. They are dense and shaded and full of the fragrance of lotuses and unlimited numbers of black bees are hovering around.

Note: Pavan-sarovara is Krsna's favourite sarovara, it was created by Pavan, Visakhadevi's father for Krsna's pleasure.

It appears that Vasudeva-Krsna is first having Uddhava perform parikrama of Nandagram, but as He remembers each pastime place He again starts describing the ecstatic love of the Gopis.

77 O friend (Visakha)! The area surrounding Nandagram is full of Krsna-pastime spots and the land is decorated with His lotus footprints. For the people of this world this place is indescribably wonderful and all-attractive, but alas! Now this wondrous place is setting my heart on fire.

Note: Here starts a fourteen sloka sanskrit sentence which ends with text 90.

78 O Sumukhi (Radha)! The sweet fragrance of Your pure love for Krsna will today or tomorrow definitely cause Krsna to come and embrace you like a garland around Your neck! So why are You speaking these words which are like lightening bolts striking the hearts of Your friends?

79 O despondent girl (Radha)! Why are You doubting that Krsna will come back? Krsna will definitely return so don't say continuously in this way.

O sakhi! Due to the forceful fire of separation, all my vital organs are being burnt and crushed. I would happily give up this body but my body beyond compare due to my having been embraced by Krsna.

80 O slender girl (Radha)! Why are you lamenting in this heart-breaking way and thus throwing the whole world into an unlimited ocean of unhappiness? Just be patient in your heart, because if that king of cunning people does not remember His promise (I will return very quickly to Vraja) and does not come back, every one in the three worlds will blame Him.

81 O sakhi! I thought my Krsna, the killer of the madhu demon, will never leave Vraja and I will always enjoy loving pastimes with Him. Thinking in that way I used to get angry with Him and misbehave. But who knew that the guru of wickedness, the most cruel Akrura (uncruel) would come and throw a lightening bolt on our head (take our Krsna away from us)?

82 O sakhi! I do not even have a drop of love for Krsna in my heart. I have appeared in this world simply to teach everyone how to love Krsna. That is why I am crying and this is the reason I am still alive even though I cannot see beautiful Krsna whose favourite attendant is the flute.

Note: Lord Caitanya Mahaprabhu expressed the same mood.

"My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of my great fortune. Indeed, not seeing the beautiful face

of Krsna playing His flute, I continue to live My life like an insect, without purpose.
(Caitanya-caritamrta Madhya lila 2.55)

83 O sakhi, I keep telling myself, Krsna will return soon but how long can I stay alive fooling myself in this way?

After all, I am just a weak woman here in Vraja. The blossoming trees and the places where Krsna enjoyed His pastimes are forcefully reminding me of Him. Thus my heart is being crushed and I am being thrown to the ground again and again.

84 O sakhi, when will that sweet-smiling Krsna, the destroyer of cupid's fame, whose lusty glances are shot on the bow of His beautifully curved eyebrows, come and pacify my mind?

85 O sakhi! It is not good that Krsna has of His own desire gone to Mathura to live but that pain I can tolerate. But the pain caused by the nail of His promise ("I will come back in two or three days") is piercing my heart and does not allow me to give up my life. That pain is burning internally and continuously growing in intensity.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani chapter seventeen vipralambha (Love in separation) (17.10)

86 O sakhi! When will it be possible for my tongue to taste the sweet lips of Krsna? When will my body be embraced by His cooling body and my eyes see His beautiful decorated body, my nose smell His sweet fragrance and my ears hear His sweet-flowing words? O when will I be able to engage my five senses fully in Krsna's service?

87 O sakhi! When will the son of Nanda Maharaja, Krsna who satisfies everyone's senses return to Nandagram and bring everyone back to life so that once again everything will be green and fresh and thus relieve my eyes of their unlimited suffering by displaying His amazing pastimes in front of me.

88 O Krsna! Previously I had taken You for granted and did not give proper respect to You. Now I will never become angry at You and I will be submissive. I am begging You, please appear on the path of My eyes again. Even if it is not written in My destiny to have Your service, still I have the desire to serve You. so please I am remembering Your unlimited mercy and am begging You in this way.

89 O Krsna! I will take You to the cottage in the nikunja (the bower) and lay You down on a soft flower-bed while laughing and frolicking with You, I will place a tasty betelnut in Your mouth. I will happily serve You.

90 O Uddhava! When the gopis were totally absorbed in that way in Karunabhava and their loud cries of lamentation filled the whole of Vraja, travellers who were passing, on the road upon hearing their loud cries of lamentation covered their ears and with tears pouring from their eyes they ran far from Vraja.

91 O Uddhava! When your chariot which is pulled by horses wearing golden jewellery arrives at Nandagram, Radha and the other gopi girls will come running, thinking I have arrived. You should stop your chariot next to them.

92 O learned one! Please offer My full blessings to those beautiful pure trees and creepers of Vrndavana who are always being kissed by many humming bees. Whose new shoots and buds the Vraja-gopis had adorned themselves with and thus attracted Me to them.

Note: Now Vasudeva-Krsna starts telling Uddhava the messages to be delivered.

93 O Uddhava! To those beautiful cows who upon hearing the sweet song of My flute became restless and leaving aside their calves, rushed to Me with tears gushing from their eyes.

You kindly go close to them and sing My glories loudly and inquire with great love how they are.

94 When Brahma had stolen their calves, I had taken the form of those calves and drunk the sweet milk of those cows. You please offer My obeisances again and again to my mothers (cows).

95 When I would go to the forest to see the flowers, Sridama and My other dear friends would come rushing happily to touch me, shouting: "I will be first, I will be first."

Taking My name and inquiring about their well-being, affectionately embrace them over and over on My behalf.

96 After I had killed Kamsa in front of everyone I had spoken sweet and gentle words of enlightenment to Nanda Maharaja and sent him back to Vraja. Taking My name you should very gently and respectfully surrender at his lotus feet, saying, "Krsna offers His unlimited obeisances."

97 Next taking My name on your lips offer My full obeisances to the lotus feet of My mother. I am her only son, she is thus feeling unlimited pain and has become very skinny. She again and again raised her finger cursing Kamsa, "You have taken my Krsna away, so you will be destroyed!"

98 She (Mother Yasoda) is always singing My names and in a deep mood of separation she takes long slow breaths, (the sound) "Ha Krsna, Ha Krsna." comes from her throat. She becomes bathed in her own perspiration and her body withers while tears gush from her eyes, soaking her clothes, she stares intently at the road to Mathura waiting for My return.

99 The hot summer Akrura has forcefully drawn out the water of their soul leaving the earth of their heart cracked and without water. The lake of their bodies has all but dried up. Their lotus like faces have withered and the turtle of those gopis life force has hidden in the damp mud of their hope.

Note: In this analogy Akrura is compared to the hot summer and Krsna to the water in the lake (the gopis bodies). The gopis heart is compared to the cracked earth at the bottom of the lake after the summer sun has evaporated the water, and their faces are compared to the withered lotuses.

The turtles (their life airs) who are harassed when the water of the lake is reduced thus try to take shelter in the damp mud (the gopis hope that Krsna will return).

100 O ocean of good qualities (Uddhava)! You are going to Nandagram as the messenger of this offender. There the gopis are suffering under the distress of separation. Each and every one of their limbs are agitated. Maybe they can curse you but if you present yourself before them in a self controlled humble way with your hands folded, they will see that this sinless servant is repentant for his master's actions.

101 When the gopis see you are wearing the same clothes as Me and look just like Me, they will come close to you (thinking you to be Me). But when they realise their mistake they will become very surprised, restless, doubtful and their mind fickle.

Various other moods will rise within them and then they will start talking among themselves but you stay there without obstructing them and slowly deliver My captivating message.

102 (First introduce yourself) "I am the secretary for conjugal affairs to that person who has a strong desire to enjoy in the forest on the banks of the Yamuna, who is the master of the sixty four arts, who was taken away to Mathura by Akrura. I have come to you as His messenger. My name is Uddhava."

103 O gentle ladies! Due to intense separation Krsna is taking deep long breaths and His beautiful full lips have faded. He has no interest in any kind of pleasure. His throat is white like foam, He is always remembering your unlimited qualities with a distressed heart. Your Beloved sends this indescribable message to you.

104 O gentle gopis! Now no demons are coming to frighten you like before. Are you all happy and peaceful? Do you ever remember the sweet groves of Vrndavana, where I used to enjoy with you according to your desires?

105 My parents and other relatives are keeping Me tied up with their sweet pleading words and various auspicious works. Thus I have to stay in Mathura. I remember all of the loving pastimes we enjoyed, thus I am passing My days with great difficulty here in Mathura.

106 I am aware of your transcendental nature, so kindly forgive Me but the truth is that you are all responsible for breaking My heart and driving Me mad by causing love for you to sprout in My weak heart. It is very difficult for Me to pass even half a moment without you.

107 O cunning young ladies! Although every night in your dreams You enjoy rasa dancing with Me (Krsna) there in sweet Vrndavana, still again and again you call out "Krsna has deserted us!" Do you not feel ashamed of yourselves for making such false accusations?

108 O Candravali! Due to the sweet loving movements of your eyes and the amorous movements of your eyebrows, I had the strength to defeat the three worlds.

Now when I remember those same amorous movements of your eyebrows My heart is crushed down.

Note: Now Vasudeva-Krsna is giving specific messages for the principle eight gopis Radharani, Candravali, Lalita, Visakha, Syama, Padma, Bhadra and Saibya.

109 O beautiful soft bodied Visakha! Do you remember that day when I was with great joy again and again pulling at your clothes in one nice forest? When along came an old lady seeing her I said, "O crooked girl, give back My gunja garland that you are hiding under your cloth. When I said that I felt ashamed.

110 O Visakha! You are fortunate because you can express the pain and anguish of your heart to your girlfriends and thus gain a little relief.

But unfortunately I have no one here in Mathura to express My heart to.

111 O Syama, even now my heart is throbbing due to the remembrance of your sweet intoxicating words enveloped in Your gentle patience-destroying laughter.

112 O Padma! You will remember that, one day when I was pretending to sleep in the lata-kunja, You had tried to steal My flute. At that time I had again and again pulled at Your clothes with both hands, when I remember what pastimes we enjoyed on that day, My heart is torn asunder.

113 My dear Lalita! In a lonely place You used to enjoy embracing and other love sports with Me. You must be rolling in the dust due to intense feelings of separation in that enfeebled, melancholy state, how are You remaining alive?

114 O beautiful Bhadra, Your beloved Krsna to whom You rendered heart wining wonderful service every night in the kunjās of Vrndavana is now being served in Mathura by new persons who are bereft of pure love. I am unhappily quietly accepting their services.

115 O Saibya, You please try to tolerate the strong influence of cupid. I will return in two or three days to satisfy all your conjugal desires.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter seventeen vipralambha (17.12)

116 O Uddhava! When You have in a polite and captivating way presented My message to those lotus eyed gopis, they will be relieved of their grief and distress.

Next You may kindly approach Radharani who resides in the temple of My heart, She is feeling tormented and helpless.

117 In that splendid Vrndavana Radharani must be lying on a bed of fresh lotus leaves surrounded by Her maid servants, continuously crying. Her body will have become very skinny but You will understand that Her life force is still present by the flickering vibration of Her neck.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter thirteen vyabhicari (13.47).

118 That madhavi creeper (Radha) must be very restless and surviving with great difficulty since Madhava (spring, Krsna) has gone.

At the time I when I was coming to Mathura that virtuous Lady Radha looked very lonely and dejected. I had promised Her I would return quickly. She is alive due to that hope.

119 O Uddhava! You please take this ever-fresh flower garland of five colours (Vaijayanti). Radha is lying in a state of unconsciousness close to death. This garland has the power to bring lotus eyed Radha back to consciousness.

120 Due to the fragrance of this garland Radha will come to external consciousness and with tears in Her eyes start looking here and there.

Then very humbly you should approach Radha who will manifest ecstatic symptoms.

121 Holding the garland in your hand you should approach that bed of lotus petals with a pure heart after first taking permission from Radha's maid servants with your eyes, you should sit down next to the bed and give My message to Radharani.

122 O patient one (Radha)! That person who You consider more dear than all Your relations. That same person who considers You more dear than all His relations, who is more dear to you than Your life, to whom You are more dear than His life, O devi (Radha) that Krsna's heart is burning due to separation from You.

123 I know the sun of separation has dried up the lake of Your heart and the fish of Your life force is gasping for breath in Your throat. But what am I do here! The wind of my relations is stopping Me from coming close to You and thus I am drowning in the ocean of My desire (to meet You).

Note: Krsna is comparing Himself to a cloud here which is being blown to the wind's desire. One of Krsna's names is Ghanasyama.

124 O Vidhumukhi! The meeting which takes place every night between You and Me is not a dream. I am suffering due to not getting any sleep because You have knowledge of some power for pulling forcefully Me away from the Yadavas.

Note: Krsna is enjoying every night with Radha who thinks she is dreaming. Here Krsna is accusing Radha of having some power to forcefully take Him every night to Her, thus He is unable to sleep.

125 The son of Nanda Maharaja is agitated with love for You, humbly requests You not to look upon that madhavi-kunja on Govardhana Hill which witnessed our first conjugal pastimes.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter 10: vibhavanuddipana (that which stimulates ecstatic love: 10.89)

126 O Radha, very soon I will appear before Your eyes with My flute placed in My mouth and decorated with the red pigment of Nandisvara Hill. At that time I will relieve You of Your distress and drive away the pain You are feeling in all Your limbs and shower You with love.

127 Due to intense love rising within Me tears will flow from My eyes and under the strong influence of cupid I will kiss Your cheeks which become yellow and tightly embrace Your shimmering neck. Thus I will definitely cause You to enjoy a festival of love.

128 O highly intelligent Uddhava! You are the foremost of learned persons. So kindly in this way deliver My glorious message to those blue-lotus-eyed gopis and show them the shore of that ocean of separation. Please stay for some days in Vraja to bring happiness to everyone.

129 O My friend! Your going to Nanda Maharaja's Nandagram will not just serve My purpose but you will attain the topmost benefit when you see the spontaneous loving mood of the Vrajavasis towards Me. And when you remember these sweet words of Mine, you will understand their mood.

130 He who always relishes Krsna's transcendental Vraja pastimes and who dances in great ecstasy all over Mathura mandala, whose lotus feet Rupa Gosvami eternally takes shelter of. May this poem cause that Sri Caitanya Mahaprabhu's heart to overflow with ecstatic love.

131 That most merciful Supreme Personality of Godhead, Krsna, Who enjoys childhood pastimes with Sridama and the other cowherd boys, Who dances with the young beautiful gopis and also playfully destroys many demons, should be remembered for He will deliver you to the other shore of the ocean of birth and death.

Shrimati Radharani's 25 transcendental qualities

By which She controls Lord Krishna.

- (1) She is very sweet.// She is sweetness personified;
- (2) She is always freshly youthful.// She is a fresh young girl;
- (3) Her eyes are restless.// Her eyes are always moving;
- (4) She smiles brightly.// She is always brightly smiling;
- (5) She has beautiful, auspicious lines.// She possesses all auspicious marks on Her body;
- (6) She makes Krsna happy with Her bodily aroma.// She can agitate Krsna by the flavor of Her person;
- (7) She is very expert in singing.// She is expert in the art of singing;
- (8) Her speech is charming.// She can speak very nicely and sweetly;
- (9) She is very expert in joking and speaking pleasantly.// She is expert in presenting feminine attractions;
- (10) She is very humble and meek.// She is modest and gentle;
- (11) She is always full of mercy.// She is always very merciful;
- (12) She is cunning.// She is transcendently cunning;
- (13) She is expert in executing Her duties.// She knows how to dress nicely;
- (14) She is shy.// She is always shy;
- (15) She is always respectful.// She is always respectful;
- (16) She is always calm.// She is always patient;
- (17) She is always grave.// She is very grave;
- (18) She is expert in enjoying life.// She is enjoyed by Krsna;
- (19) She is situated at the topmost level of ecstatic love.// She is always situated on the highest devotional platform;
- (20) She is the reservoir of loving affairs in Gokula.// She is the abode of love of the residents of Gokula;
- (21) She is the most famous of submissive devotees.// She can give shelter to all kinds of devotees;
- (22) She is very affectionate to elderly people.// She is always affectionate to superiors and inferiors;
- (23) She is very submissive to the love of Her friends.// She is always obliged by the dealings of Her associates;
- (24) She is the chief gopi.// She is the greatest amongst Krishna's girl friends;
- (25) She always keeps Krishna under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Krishna does.// She always keeps Krishna under Her control.

64 Arts of Shrimati Radharani

Sri Brahma-samhita, Text 37 Purport
Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada

1. gita - art of singing
2. vadya - art of playing on musical instruments
3. nrtya - art of dancing
4. natya - art of theatricals
5. alekhya - art of painting

6. visesakachedya - art of painting the face and body with colored unguents and cosmetics
7. tandula-kusuma-bali-vikara - art of preparing offerings from rice and flowers
8. puspastarana - art of making a covering of flowers for a bed
9. dasana-vasananga-raga - art of applying preparations for cleansing the teeth, cloths and painting the body
10. mani-bhumika-karma - art of making the groundwork of jewels
11. sayya-racana - art of covering the bed
12. udaka-vadya - art of playing on music in water
13. udaka-ghata - art of splashing with water
14. citra-yoga - art of practically applying an admixture of colors
15. malya-grathana-vikalpa - art of designing a preparation of wreaths
16. sekharapida-yojana - art of practically setting the coronet on the head
17. nepathya-yoga - art of practically dressing in the tiring room
18. karnapatra-bhanga - art of decorating the tragus of the ear
19. sugandha-yukti - art of practical application of aromatics
20. bhusana-yojana - art of applying or setting ornaments
21. aindra-jala - art of jugglery
22. kaucumara - art of kaucumara - a kind of art
23. hasta-lagava - art of sleight of hand
24. citra-sakapupa-bhaksya-vikara-kriya - art of preparing varieties of salad, bread, cake and delicious food
25. panaka-rasa-ragasava-yojana - art of practically preparing palatable drinks and tinging draughts with red color
26. suci-vaya-karma - art of needleworks and weaving
27. sutra-krida - art of playing with thread
28. vina-damuraka-vadya - art of playing on flute and small x-shaped drum
29. prahelika - art of making and solving riddles 29a. pratimala - art of caping or reciting verse for verse as a trial for memory or skill.
30. durvacaka-yoga - art of practicing language difficult to be answered by others
31. pustaka-vacana - art of reciting books
32. natikakhyayika-darsana - art of enacting short plays and anecdotes
33. kavya-samasya-purana - art of solving enigmatic verses
34. pattika-vetra-bana-vikalpa - art of designing preparation of shield, cane and arrows
35. tarku-karma - art of spinning by spindle
36. taksana - art of carpentry
37. vastu-vidya - art of engineering
38. raupya-ratna-pariksa - art of testing silver and jewels
39. dhatu-vada - art of metallurgy
40. mani-raga-jnana - art of tinging jewels
41. akara-jnana - art of mineralogy
42. vrksayur-veda-yoga - art of practicing medicine or medical treatment, by herbs
43. mes-kukkuta-lavaka-yuddha-vidhi - art of knowing the mode of fighting of lambs, cocks and birds
44. suka-sarika-prapalana (pralapana?) - art of maintaining or knowing conversation between male and female cockatoos
45. utsadana - art of healing or cleaning a person with perfumes
46. kesa-marjana-kausala - art of combing hair
47. aksara-mustika-kathana - art of talking with letters and fingers
48. mleccchita-kutarka-vikalpa - art of fabricating barbarous or foreign sophistry
49. desa-bhasa-jnana - art of knowing provincial dialects
50. puspa-sakatika-nirmiti-jnana - art of knowing prediction by heavenly voice or knowing preparation of toy carts by flowers
51. yantra-matrka - art of art of mechanics
52. dharana-matrka - art of the use of amulets
53. samvacya - art of conversation

54. manasi kavya-kriya - art of composing verse mentally
55. kriya-vikalpa - art of designing a literary work or a medical remedy
56. chalitaka-yoga - art of practicing as a builder of shrines called after him
57. abhidhana-kosa-cchando-jnana - art of the use of lexicography and meters
58. vastra-gopana - art of concealment of cloths
59. dyuta-visesa - art of knowing specific gambling
60. akarsa-krida - art of playing with dice or magnet
61. balaka-kridanaka - art of using children's toys
62. vainayiki vidya - art of enforcing discipline
63. vajrayiki vidya - art of gaining victory
64. vaitaliki vidya - art of awakening with music at dawn

Lotus Feet & Hands of Shri Radha

radha-pada-saroja-bhaktim acalam udvikshya nishkavitavam
prithah svam bhajato 'pi nirbhara-maha-premnadhikam sarvasah
alingaty atha cumbati sva-vadanat tambulam asye 'rpayet
kanthe svam vana-malikam api mama nyasyet kada mohanah 118

"When, seeing my sincere and unwavering devotion to Sri Radha's Lotus Feet, a devotion filled with boundless love greater even than the love He feels for His own devotees, will charming Lord Krishna embrace me, kiss me, take the betelnuts from His mouth and place them in my mouth, and place His own forest garland upon me?"

at-prema-sindhu-makaranda-rasaugha-dhara-
saran ajasram abhitah sravad-asriteshu
sri-radhike tava kada caranaravindam
govinda-jivana-dhanam sirasa vahami 22

"O Sri Radha, when will I place on my head Your lotus feet, which are a flood of the nectar of spiritual love, a flood that always flows among Your devotees, and are the treasure more dear than life for Lord Krishna?"

alam vishaya-vartaya naraka-koti-bibhatsaya
vritha sruti-katha-sramo bata bibhemi kaivalyatah
paresa-bhajanonmada yadi sukadayah kim tatah
param tu mama radhika-pada-rase mano majjatu 84

"Why talk of material things? Why fear millions of hells? I do fear impersonal liberation. Why should I become mad, like Sukadeva Gosvami and a host of others, after worshiping the Supreme Lord? I would rather that my mind plunges into the nectar at Sri Radha's feet."

upasya-caranambuje vraja-bhritam kisori-ganair
mahadbhir api purushair aparibhavya-bhavotsave
agadha-rasa-dhamani sva-pada-padma-seva-vidhau
vidhehi madhurojjvalam iva kritim mamadhisvari 123

"O queen whose lotus feet are worshiped by the girls of Vraja, O queen whose festival of love is inconceivable to the great saints, O queen who is the abode of fathomless nectar, please give to me the sweet glory of service to Your lotus feet."

kamam tulikaya karena harina yalaktakair ankita
nana-keli-vidagdha-gopa-ramani-vrindais tatha vandita
ya sanguptataya tathopanishadam hridy eva vidyotite
sa radha-carana-dvayi mama gatih lasyaika-lilamayi 206

"Sri Radha's playful dancing feet, which Krishna, holding a painter's brush in His hand, paints with red lac, to which the playful, intelligent, and beautiful gopis offer obeisances, and which, splendid and glorious, are hidden in the heart of the Upanishads, are the only goal of my life."

vrindavanesvari tavaiva padaravindam
premamritaika-makaranda-rasaugha-purnam
hridy arpitam madhu-pateh smara-tapam ugram
nirvapayet parama-sitalam asrayami 13

"O queen of Vrindavana, I take shelter of Your lotus feet, which are flooded with nectar, which are cool and pleasing, and which, placed over Lord Krishna's heart, extinguish the blazing fire of desire that torments Him."

Auspicious Markings on Srimati Radharani's Hands

Radha-Krishna Gannodesha Dipika TEXT 160:

Srimati Radharani's hands are decorated with many auspicious markings such as the signs of the bumblebee, lotus, crescent moon, earring, parasol, sacrificial post, conchshell, tree, flower, camara and svastika.

TEXT 161

These auspicious marks are manifest in various ways on Srimati Radharani's lotus hands. Her splendidly beautiful fingers are also decorated with jeweled rings.

TEXT 165

Her beautiful lotus feet are decorated with jeweled ankle-bells and Her toes with toe rings as beautiful as the treasure of Varuna.

Govinda-Lilamrita Chp 11: Beauty of Shri Radha

By Shрила Krishnadasa Kaviraja Goswami:

Then Kancanalata began to describe Shri Radhika in detail, being encouraged by the moving eyebrows of the Lord of her heart, and being prohibited by the glances of her mistress. She said: "The hairs that the Creator placed on Radhika's breasts, navel and face make one mistake it for a lotus stem (the hairs) coming up from a lake of condensed nectar (the navel) sprouting two golden lotus flowers that are always closed because the moon (Radhika's face) shines on them." (42-43)

Doe-eyed Madhavi said: "Sri Radha is the arena of the sacrifice that aims to attract Krsna's heart. Her navel is the sacrificial pit, Her three-lined belly the belts around this pit, Her middle the altar, the hairs on Her navel the sacrificial ladle, Her breasts the jugs, the place where the priests place the jugs to initiate the sacrifice Her thighs, Her neck the conchshell and Cupid is the priest!" (44-45)

Vasanti, looking at Radhika, said: "How fortunate is king Vrsabhanu's daughter! Her body is like Cupid's great arsenal: Her eyebrows are the bow, Her hairs the sword, Her glances the arrows, Her arms the ropes, Her cheeks two golden shields and Her nails are his goads!" (46-47)

To please Krsna, Vrnda said:

"Radha's excellent body is like the nectar-Ganga for the elephant of Krsna's heart to play in. Her arms are like the lotus stems in it, Her breasts the Cakravaka birds, Her face, navel, hands and feet are all lotus flowers and Her curly locks are like black bees surrounding these lotus flowers. Her smile is like a water lily, Her eyes are blue Indivara-lotuses and the hairs on Her navel are the moss floating in the water." (48-49)

Again each gopi, headed by Lalita, one by one began to describe their friend Radhika's beauty with love, being encouraged by Krsna's indications. (50)

"Sri Radha's foot soles have the marks of a conch shell, a half moon, barleycorn, a lotus flower, an elephant, a chariot, a goad, an arrow, a plough, a flag, a mace, a svastika, a bow and a fish. They are covered by a shield of footlac and Her anklebells. With all these missiles they conquer the kingdom of the world and completely reveal Her beauty of regal opulence." (51)

"The lustre of these feet are cutting down the pride of beautiful fresh soft red lotus petals, therefore their fresh sprouts are known as paflava. The lotus (or nalini) is known as padma because it is contaminated; and the red lotus flower is called Kokanada because it wails (artanada) at night time like a Cakravaka (koka) flamingo out of sorrow. So when lotus flowers have all these shortcomings, then how can we compare Radha's feet with them?" (52)

"The wonderful moons on the nails of Radha's lotus feet are always full, making Han's heart happy with their crimson lustre, causing the lilies of His senses to blossom and making Him forget about Candravali!" (Both the moonlike nails and Radhika's rival are called Candravali) (53)

"Why did Radhika's heels hide? The king of Radha's kingdom, who is named fresh youthfulness, came and behaved indecently. He removed the thickness of Her middle with Her dacoit-like hips and breasts (replacing Her childhood-waist with the waist of adolescence). Then he thought: "Let me blow on Her middle (making it slender like a young girl's waist) and bound it with the strings of Her three-lined belly. Seeing this, Radhika's heels became afraid and hid themselves." (54)

"Sri Radhika's nice thighs shine like stunned golden bananas, or the foundation pillars of a shading house, placed by the Creator to give soothing shade to the Krsna-elephant who is heated with lust." (55)

"Has the Creator given Cupid, upon being asked for, Radhika's thighs, that are like golden posts for tying up elephants? These posts have now tightly bound down Krsna's mad elephant-mind with the chain of their sweet beauty." (56)

"These are not the knees of King Vrsabhanu's daughter, but the wellhidden cases where Cupid placed Krsna's eyes and heart after having blissfully stolen them!" (57)

"What can the sweetness of Sri Radhika's thighs be compared to? Are they the place of enjoyment for Krsna's handpalms? The elephants would be afraid if I compared them with their tough-skinned proboscis and the watery bananas would be ashamed if I compared them with their worthless peels!" (58)

manojanam sri govardhana katakam ancan na lab Ilaic
mudam yah kalindyah pulina guna lila smaranajam na tatradyam casyah pulinam anuvindann agharipum
nitambam so'syas tam sama labhata pasyann ubhayajam

"Krsna does not find as much pleasure in wandering around the beautiful foot of Govardhana Hill, remembering the sports and attributes of the Yamuna-bank, or in remembering Govardhana Hill while walking on the bank of the Yamuna, as much as I-Ic does by looking at Sri Radhika's buttocks" (59)

radha sronir iyam sama na pulinaih satya kaver gir iyam yad veni yamuna tad eva pulinam kanci marali tatili no
cca tatra liarer mano natavarah sri rasalasyam katliam svabhir vrtti sakhi natiblzir anisam kurvann na visramyati
Arent the words of the poet that Radha's buttocks are like the bank of the Yamuna, Her braid is like the Yamuna and Her waistbells sing like the swans in the Yamuna. If not, then why would Krsna's mind, the best dancer, or His mind's girlfriends, the dancinggirls of desires always dance the Rasa there, without ever resting?" (60)

"Sri Radhika's middle has made friends with the waist of the lion, who is the killer of big elephants, thinking out of fear, anger and sorrow: "Those deceitful thieves, Radha's buttocks, breasts and hips, have made friends with the proboscis and the temples of the elephants (gaining their vastness) taking my own vastness away (when Radhika attained adolescence these limbs increased their volume and Her waist became very thin)." (61)

Sri Radhika's buttocks and breasts were first poor, then they teamed up and stole away the volume of Her waist (when She attained puberty). After that, though, they still quarreled out of greed. Seeing this, did the Creator divide them with the three lines on Her belly to stop the quarrel?" (62)

"Has the Creator bound Sri Radhika's waist with these three strings of Her belly-lines out of fear that it would otherwise break out of thinness from separation from Her friend childhood?" (63)

sudha sarasya kanakabfina dalam bhrngali phullabja virajad antaram kim ecad abhati na kintu radhika tundam sa romavali nabhi bhusitam

"Is this a blooming golden lotuspetal in a lake of nectar, surrounded by a swarm of bumblebees? No, it is Sri Radhika's navel, surrounded by hairs in Her belly!" (64)

"Sri Radhika's belly has hairs that defeat the charm of Banyanleaves. When these hairs shiver they defeat fresh golden lotuspets and adorn Her belly as regal opulent musk-tilaka". (65)

"Sri Radhika's hands are beautified by the auspicious marks of a pitcher, a garland of lotusflowers, a fan, a moonbeam, an earring, an umbrella, a post for binding sacrificed animals, a conchshell, a Baeltree, an altar, a seat, a flower, a vine, a whisk and a svastika, as if these items are there to serve Her beloved." (66)

"If lotusflowers (Sri Radhika's hands) were beautified by Campaka flowerbuds (Her fingers) with full ruby moons (Her fingernails) on their tips that are sharper than Cupid's goads, it would still not equal the beauty of Sri Radhika's hands that defeat the beauty of lotusflowers and fresh sprouts!" (67)

radha karabja sukhara nakhara bakarer vaksas tati garuda ratna kabatikayam utkirna citra karanaya ratisa karosfanka susuksma nisitah sphutam ullasanti

"The very sharp nails on Radhika's lotuslike hands, that carve pictures on Krsna's chest (by scratching it), that is like a sapphire door, look like Cupid's chisels to carve stones." (68)

mule 'dho vadanam varataka yugam cagre'mbuje vibhrati naite svarna mnalake ratipater ye pasatam agate krsnotphulla tamala veseana patu bilvat kucadhah phale radha bahu late ime kara yuga sri pallave divyatah

"The pits of Radha's vine-like arms look like downward sheaths of a seed and under these sheath are Her lotuslike handpalms. These arms are not golden lotusstems, but the ropes of Cupid that expertly clasp around Han, who is like a blooming Tamala-tree who holds Her baelfruit-like breasts and sproutlike hands." (69)

kamarti sindhu taranaya harer vidhatra radha vyadhayi taranir mani citra haimi tat ksepani ca nih ita subha roma rajir nyastam ca bahu yugalam kim aritra yugmam

"The Creator has made the golden boat with wonderful jewels named Radha to help Krsna cross over the ocean of His lusty desires. Are Her arms the cups to scoop the water out of this boat and the hairs on Her arms its oars?" (70)

sri radhika parsva ma(ta like subhe saundarya ka nyc vrnutah sma ye svayam madhurya putrau han parsva sadvarau savyapasavya krama vaiparityatah

"Sri Radhika's sides are like two daughters of beauty and Krsna's sides are like the sons of sweetness. They meet eachother's opposites (when Radha and Krsna stand facing Eachother Radhika's left side touches Krsna's right side and vice versa) and embrace Eachother, accepting Eachother as brides and bridegrooms" (71)

smara jaya lipi yukta hataki pattikeyam kim U vidhrta manobhu sastrikam svarna pitham madana bhujaga pasadhara tunam na haimam nahi lasati virajad veni radha supratham

"Is this a golden slab with Cupid's victory inscribed in it? Is it a golden platform holding Cupid's armory or is it a golden quiver holding Cupid's snake-like ropes? No it is none of these things! It is Radha's back, beautified by Her braided hair!" (72)

sahaja vinatam amsa dvandvam asyah kavindra

giridhara kara sasvad bhārato namram ahuh

mama tu matam anuccair apy adali sarvam uccaih sirasa gana matkyodbhati tat saubhagena

"The poets say that Radhika's shoulders are naturally low because Giridhari always holds His strong arms on them, but in my opinion they just appear low because Radhika's head comes up very high out of pride of being superior to all other gopis!" (73)

saundarya laksmir ila kavya laksmih sangitya laksmis ca harer mude'sLi

purlicti dilatur gananat tu rckha

trayena kanthah kim U bhaty amusyah

"Has the Creator blissfully carved three lines on Radhika's throat - the goddess of beauty, the goddess of poetry and the goddess of beautiful song - to complete L~Iari's pleasure?" (74)

simartliam uccaih sirasor vivadcr balistha nasa stanayor vidhata

radha vapur nivrti kantha madhyc rek ha traycilaiva cakara simam

"The Creator made a boundary of three lines in the middle of Radhika's neck, to stop the quarrel between Her nose and Her breasts over supremacy in raisedness." (75)

vyartha krta svāra gunair gahanam pikali bhṛjḥ sudlia ca katutam jadatam tata snil yasya sriya dara tatis ca samudram asyah

kenopamantu kavayas tam imam sukantham

"When the Pika-birds hear Radhika's voice they flee into the forest out of shame, nectar turns sour and the vinas become stunned. Seeing the beauty of Her throat, the conchshells flee into the ocean. Which poets can make a comparison to Radhika's beautiful throat?" (76)

"When a lotuspetal on which a blackbee sleeps in the morning sun meets with a black Pika-bird resting in the window of a golden temple, and both of them see Radhika's beautiful chin decorated with a spot of musk, which is beautified even more by the touch of Sri Krsna's finger, they yearn to attain a beauty equal to that!" (77)

"Radha's lips are known as bandhu jiva and bimbadhara, because they are the life ('iva) of Radha's friend (bandhu) Sri Krsna, and Her love for Krsna is reflected (bimba) in them, so they are known as bimbadhara. Therefore they cannot be compared with Bandhujiva-flowers and Bimbafruits!" (78)

ananda purnamrta sattva murtch krsnasya jiva tu tayapta kiReh

etavata varnita san mahimno radhadharasyanya gunaih kim ukta iii

"Radha's lips are famous as the means of survival for Krsna, who is Himself the very form of full nectarean bliss. After knowing these glories, what is the need of mentioning any of their other qualities?" (79)

radha dantan vjjita sikhara phulla kundadyamitran visva vyaptir ita nyca ka ran unmadan viksyā vedhah

drak ced osthadhara su pihi:ann akarisyat tada te

nana varnam jagad api sitadvaitam eva vyadliasyan

"Radha's teeth, that look like ripe pomegranate-seeds, defeat their enemies the blooming white Kundaflores. Seeing the bright white rays of these jewellike teeth pervading the whole universe, the Creator at once covered them with Her lips. If not, then the whole multicolored universe would be pervaded by an undifferentiated white effulgence!" (80)

kundaktir hira rucir vicitra sri radhikaya rada kira raji
ya nitya krsnadhara bimba matrasvadena lebhc sikilarac chabivam

"Radhika's parrot-like leeth are shaped like Kundaflores and colored like diamonds. These parrots always relish the Bimbafruit-like lips of Sri Krsna, from which they attain the colour of ripe pomegranate-seeds!" (81)

radha rasajnaruna ratna darvi krsnaya reje p)rivcsayanti
san narma sangita sukavya rupan sva vag viiasainrta sad vikaran

"Sri Radha's tongue is like a ruby spoon that serves Krsna the nectar of Her joking words, Her songs, Her poetry and Her clever words like nectarean sweetmeats!" (82)

"Sri Radha has placed the clever dancinggirl of Krsna's true glories in Her throat. Has the red ~etI of this clever dancinggirl now come out of Her mouth in the form of I-Icr tongue?" (83)

sri krsna sat kirty abhidhana namno su navya yunor miehunasya dhatra hindola lilabhir atasya cakrc
radha rasajnaruna vastra dola

"Seeing the true fame of Sri Krsna and the young couple of His names and forms eager to play on the swing, the Creator has made Radha's tongue like this swing, covered by a crimson sheet." (84)

piyusabdhi taranga varna madliuram narma prahelima yam sabdarthobhaya sakti samsita rasalankara vastu
dhvani
bhrngi bhrnga piki pika dhvani kalasvadyapakam rajale sri krsna sravaso rasayanam idam sri radii ika
bhasiiam

"Sri Radhika's words, whose syllables are as beautiful as waves in an ocean of nectar, that are full of clever jokes and speech, sounds, double meanings, analogies and substances, and that teach the male and female bees and Pika-birds how to sing, are like nectar to Sri Krsna's ears!" (85)

premajya narmali sita rasavali madlivika manda smi~a candra samyuta asya mrsersya maricanvitadb1'uta
vani rasalollasat isa trptida

"Sri Radha gives joy to Her Lord with Her amazing words that are flavoured with the gili of love, the sugar of humour, the honey and camphor of Her mild smile and the black pepper of Her feigned envy." (86)

1/2P_ _sudha sand jyam hareh kim u mano maralasyarah sudha kirana kaumudi trsita drk cakori gatih sudha sita
ghana vali sutanu cataki jivani virajati na radhika smita sudhormi unmilati

"Is this a river of nectar, where the swan of Han's mind takes shelter? Is it a ray of ambrosial moonlight, that is the shelter for Han's eyes, that are like thirsty Cakorabirds? (Cakora's only live on moonlight) Or is it a row of clear, white ambrosial clouds that are the only sustenance for Han's Cataki-bird like excellent body? No, it is the high ambrosial wave of Radhika's smile!" (87)

harer gunali vara kalpavallyo radha hrd aramam anu praphullah lasanti ya yah kusumani tasani smita cchalat
kintu bahih skhalanti

"The nice desire-vine of Han's qualities blooms up in the garden of Radha's heart. Do it's flowers now come out in the form of Her smile?" (88)

sri radha vadanam sudhaksaya sarah krsnarnavam yat tato niskramyancati pancama svara sudlia sroia svatiyam
kvacit sangilanirala vahini tato ito vani sudha nimnaga kvapy amoda sudhadhuni smita sudha divya nadi
canyatah

"Sri Radha's beautiful face is a boundless stream of nectar from which sometimes rivers of nectarean songs in the fifth note, as well as blissfull rivers of nectarean words, jokes and smiles flow into the Krsna-ocean."

(89)

"The beauty of Radha's face defeats that of the peak of Mt. Sumeru, from which the celestial nectarstreams of Her smile, Her divine pleasure, Her speech, Her songs and Her tunes flow into the Krsna nectar-ocean!"

(90)

"When a traveller sees a wagtailbird on a lotusflower he knows that his journey will be auspicious. Similarly, the Creator made Radhika's face a lotusflower to bless Krsna's eyes. Then, seeing how restless they were, he bound Her wagtailbird-eyes to the golden post of Her nose." (91)

han nayana cakora pritayc radhikaya mukha sasinam apurvam purnam utpadya dhata nayana harina yugmam nyasya tasmin sulolam nyadhita tad avarodhdhum parsvayoh karna pasau

"The Creator made Radhika's wonderful moonlike face just to please Han's Cakorabird-like eyes. In this moon He placed the marks of Her deer-like eyes (The moon has marks of a deer on its globe also) and he bound these restless deer up with the ropes of 11cr cars." (92)

candrah kalanki ksayitoti vihva las tat padaghatair malinam yathambujam sunirmalam santata puma manda lam kenopanicyam vada radhikananam

"The moon is contaminated by spots and is sometimes eclipsed and the lotusflower is contaminated by the touch of the moonbeams. So tell me, what may we compare Radhika's ever-full and spotless face with?" (93)

radhaya ji(a hema darpana madam ganda dvayam sunaaram lavanyanirta purnitam hi kanaka ks~unyam saw yugmakam yat tatanka suvarna padma kalikam kas(urika citrasac chaiba lam makari vilasa valitam krsnati trsnaharam

9

"Sri Radha's cheeks defeat the luster of golden mirrors. They are like two beautiful nectarfilled lakes on golden soil because there are two golden lotusbuds hanging on them from Her ears (earrings), musk-pictures are like its moss and Capricorn-earrings are playing in them as aquatic beings. Therefore these cheeks naturally ~uench Krsna's conjugal thirst" (94)

sri krsna sri nayana madhupa dvandva posaya dhatra sri lavanyannirta maya sarasy anane radhikayah utpady asmin madhura nayana cchadmanendivare dve sri gandendu nyadhita sa tayoh parsva utphullatayaih

"To feed Sri Krsna's beautiful honeybee-like eyes the Creator made a lake full of nectarean beauty known as Sri Radhika's face. In this lake two sweet blue lotusflowers spring up (Her eyes) and two moonlike cheeks surround these lotusflowers to make them blossom". (95)

"Look'. Is this a great parrot sitting in a cage on Radhika's forehead that became thirsty after seeing Her Bimbafruit-like lips and shows its beak in the form of Her nose?" (96)

asyah sunasa madanadbhutesur vyalola cilli dhanur arpito'pi vivesa muktaphalakagrako'pi drutam harer hrt dhrti varmitam yah

"This nice nose is a wonderful arrow of Cupid in front of which is a pearl. Her restless eyebrows are Cupid's bow on which this arrow is fixed to pierce Han's peaceful heart!" (97)

amusvah .~ri nasa tilakusuma tuno ratipaler adho vak tram purnah kusuma visikhais citra mrgayoh sukha dvara tasmata smita caya misat te nipatitah saravya(vam yesam alabhata hares citta hannah

"Radhika's nose is like Cupid's quiver filled with flower-arrows. When Radhika smiles, keeping Her head low, the hunter Cupid shoots arrows from this quiver to pierce the deer of Han's mind". (98)

radhaya nayanjanadhara ruca vyaptam nu gunjayatc nasa mauktikam etad ity avidusam kavyam mamaitan
matani sasva(krsna viraji ragi hridayasvasani lair bhavitam tat tad varnatayasu tat parinatam tesam hi tat tad
gunaih

"How has the pearl on Radha's nose became black and red just like gunja-beads? Ignorant poets say it is a
reflection of Her black eyeliner above it and Her red lipstick shining under it, but I think that the red colour is
Her passion for Krsna and the black colour represents Krsna Himself. These colours come out when Radhika
breathes out through Her nose and this colors Her nosepearl!" (99)

__β__nayana yuga vidhane radhikaya vidhatra jagati madhura sarah sancitah sad guna ye bhuvi patita tad amsais
tena srstanya sarair bhramara mrga cakorambhoja mino(palani

"The Creator collected the essence of all the sweet and good things of the world to make Radhika's eyes and the
leftover parts fell down to earth to become the blackbees, deer, Cakorabirds, plain lotuses and blue
lotusflowers!" (100)

khanjana tiksanam anjana liptam kanja nava smaya bhanjana drplam sanjananacyuta ranjana silam sumukhi
tavandaja ganjana lilam

"O Fairfaced girl! Your collyrium-smearred eyes act like wagtailbirds, they break the pride of new
lotusflowers, give pleasure to Acyuta, the Creator of bliss, and they belittle the playfulness of the fishes!"
(101)

"Krsna's dancing Makara (an aquatic being) -earrings have been married to the fish-like eyes in Radha's face by
the Creator. Radha's face is like a nectar-lake, and because these fishes (the earrings and the eyes) were attracted
to eachother they are learning how to dance (swing). When Radha's fish-like eyes try to escape (when She turns
them away from Han's face out of shyness) the Creator catches them in the net of Krsna's ears." (102)

radhaksi padma dvaya dhamni tisthatah sada srjantau bhramara prajapati prajavalim manasik im yato'sakau
kataksha dhara misato niretyutah

"In the pupils of Radha's two lotuseycs are progenitors that create progeny of blackbee-like expressions of Her
desires that come out as a swarm of glances." (103)

"Sri Radhika's eyebrows are naturally squinted and extended like the invincible Visnukranta-vines that
sprouted the two black-
bluish flowers of Her eyes!" (104)

"Has the eclipse swallowed the moon that had only two phases, has the moon been polluted by its bites? No, it
is Radhika's spotless forehead, situated in between Her hair and Her creeper-like eyebrows!" (105)

"Sri Radha's forehead has crushed the pride of a new moonbeam under which are Her beautiful eyebrows and
above which are Her locks like a swarm of blackbees above and under a golden Madhavi- petal." (106)

gunamani khanir asya va~labhah krsna eva pranayini bhavitasya krsna evanuragah fti lipir alikantar
vaidhasiyasty asau kim bahir api mada sindurendu dambhat sphutabhut

"Krsna, the mine of jewellike qualities, is certainly Radha's only lover, and loving Radha is attracted to Him
alone. This was written on Her moonlike forehead by the Creator in the form of Her musk-tilaka (which has
Krsna's colour) and the vermilion in Her part (which is red like Her attachment to Him)." (107)

ÛP__simanta rekhancy arunambaravrtam sainduram asyas tilakam vibhati
karavangunthabhidha mudrayavrtam tamrarghya patram sasikham smarasya va

"Sri Radhika's head is covered by a vermilion stripe in the part as well as a crimson veil covering Her head, or maybe it is Cupid's pointed copper Arghya-bowl over which Cupid holds his hand as if practising a mudra?" (108)

sri krsna hrn matta matangajasyavasista radha kaca kananantah
tad ganda sindura madabh isik tam vartmasya simanta misad vibhati

"Sri Radha's hair is like a dense forest where the mad elephant of Krsna's heart enjoys. The sindura from His temples have colored the pathway of Her part (where He stroll~" (109)

"Both Her moonlike face and Her dark hair take shelter of Sri Radha without mutual enmity But still they are afraid of eachother, therefore the darkness of Her hair makes a border for its own protection with a phalanx of locks that appear as bumblebees, while the moon placed its phase-phalanxes on Her bright forehead for it's own defense." (110)

alaka madhupa mala bhati ya radhikaya
mukha kamala madhuli pana Iubdhopavistat nayana harina yugma rodhanayaghasatror
madana mrga yunasau lambhita vaguratvam

"Sri Radhika's honeybee-like locks become eager to drink the honey of Her lotuslike face, above which they reside. The hunter Cupid has placed them as a net to catch Krsna's deer-like eyes." (111)

radha manovrtti latankuragatah krsnasya ye bhavanaya tadatmatam
suksmayatah prema sudhabhisekatas te nihsrta kesa misad bahir dhruvam

"The sprouts of Radha's thought-vines have become bluish like Krsna through constant meditation on Him. These thin, long sprouts are sprinkled by the nectar of love and come out as Her hair." (112)

"The whisk-like hair of Vrndavana's princess defeats the beauty of peacockfeathers and increase Krsna's love and joy, shining beautifully like Lord Visnu's majesty!" (ca + amara and the demigods, sitikantha including Siva. Radhika's hair is more splendid than Siva's and the demigods', like Visnu's prowess) (113)

krsnanga bhaso nicitah susuksmah sri radhaya ya manasa drsa ca
ta eva dhammilla misena vandyah punjikrla murdhni dhrta vibhanii

"All the fine blackish luster of Krsna's body, which is in Sri Radha's eyes and mind was collected in the praiseworthy hairbraid She carries on Her head!" (114)

ratnavali kanti sarasvati yuta mukta prasunavali gangayanvita
n4a sriyasau yamunayita svayam veni triveniya vabhau natabhruvah

"Lowerbrowed Radhika's braid looks like the Triveni (the confluence of three holy rivers). The jewels in it are colored like the Sarasvati, the pearls and flowers in it like the Ganga and the hair itself shines like the blackish Yamuna!" (115)

vilasa visrantam avcksya radhika
sri kesapasam nlja puccha pinchayah nyakkaramasankya hriyeva bhejire
girim camaryo vipinam sikhanditah

"Seeing Radhika's loosened braid when She takes rest after enjoying with Krsna, the peacocks shyly and fearfully flee into the forest, and the deer flee into the mountains, seeing that the lustre of their feathers and tails is defeated!" (116)

"Sri Radha's whole body smells of kunkuma, Her navel, eyebrows, hair and eyes smell of blue lotus smeared with aguru and musk, Her chest, ears, nose, hands and feet smell of lotus smeared with camphor and Her armpits and Her nails smell like Ketaki-flowers sprinkled with sandalpaste." (117)

krsnendriyahlada gunair udara sri radhika rajati radhikeva
sarvopamanavali mardi silany angani vangani ca bhanty amusyah

"Sri Radhika is ornamented with all the qualities of sweetness and beauty that can please Krsna's senses. In this she can only be compared with Radhika Herself! She defeats all standards of comparison with Her every limb!" (118)

sri radhikananya sama lasaty asau madhurya sampattir ivaghavidvisah
madhurya sampattir apiyam uccakaih sri radhikevanupama virajate

"Sri Radhika's body defies all standards of comparison in the world. It is unrivalled in the opulence of sweetness as is Krsna's body!" (119)

prema pramana rahito'nupama guna srih saundarya sampad asa ma ruciram ca silam tarunyam adbhutatamam
sakhi radhikayah krsnah katham na bhavita vasago gunajnah

"Sakhi! How can Krsna's mind, that appreciates qualities, not be controlled by Radhika's incomparable love, qualities, beauty, opulence, righteousness and most wonderful adolescence? This love cannot be proven by any mundane means!" (120)

pativratyam kva nu paravadhutvapavadah kva casyah premodrekah kva ca paravasatvadi vighnah kva cayam
kvaisotkantha kva nu bakaripor nitya sangady alabdhir mulam krstva kasati hrdayam kapi salya trayi nah

"Where there is such devotion to the husband (Krsna), how can there be any accusation of adultery? Where there is such great love, how can there be any obstruction from others? Where there is such eagerness, how can Krsna's eternal company be unattainable? These three spears are piercing our hearts at the roots!" (121)

ka krsnasya pranaya janibhuh srima(i radhikaika
kasya preyasy anupama guna radhikaika na canya
jaihmyam kese drsi taralata nisthuratvam kuce'sya
vancha purtya prabhavati sadamusya radhaiva nanya

"Who is the birthplace of Krsna's love? It is Srimati Radhika only Who is Krsna's most dearly beloved? Radhika and no one else. With Her curly locks, Her restless eyes and Her hard breasts She can full fill Krsna's desires like no-one else!" (122)

prapliulla punnaga krtasraya sada prapliulhtangi 'iadhudaiiasraya amoda puma vara patra bliangika
vrndavane'sau lasatiha radhika

"Sri Radhika is like an ever fully blossoming vine in Vrndavana who takes shelter of the blooming Punnaga-tree (or: adolescent Krsna, who blossoms with desire). Her nice leaves are full of flowers of pleasure that are the shelter of Madhusudana (the rasika honeybee Krsna)." (123)

na diksasya siksa sravana paihane va guru mukhat tathapiyam radha tri jagad abala vismaya bhuvam
kalambodheh saurer api pa ra ma santosana krtam kalanam acarya vraja mrgadrsam apy ajani sa

"Sri Radhika was never initiated, nor did She hear or study from a siksa guru, but still She became the teacher of arts for all the Vraja gopis, who astonish all the ladies of the three worlds with their skills and who give the highest satisfaction to Sauri (Krsna), the Ocean of all arts." (124)

"Although Radha gave up the duties of the housewives, leaving them and Her husband afar like blades of grass, She is worshipable as a chaste lady because of Her pure character, which is a wonderful creation of Lord Brahma." (125)

prajagara svapna susuptisu Sri gandharvikayah satatam Iii nanya mano vapur vag akhilendriyanam
krsnaikatai'atvam rte'sli vrttih

"In wakefulness, dreams or in deep sleep there is no one else in Gandharvika's (Radhika's) mind, body, words or senses but Krsna and no-one else!" (126)

"Sri Radhika's naturally playful dancing eyes, that are expert in stealing the wealth of Han's patience, defeat the beauty of the fishes, the deer, the Cakori-birds, the wagtailbirds, the shebees, Cupid's arrows and the blue lotusflowers!" (127)

cakora vapiha sarojininam palir nabho'ranya jajani dma
hriyeva bheje katham atra hetum krsnaika tane vada radh ike nah

"O Radhike, tell us, why are the Cakora's flying away in the sky, why are the Cataka birds hiding in the forest and why are the lotusflowers humbly hiding in the water? O You who are exclusively fixed in Krsna, tell us, are they ashamed (to come before You, knowing that You are more fixed in Krsna than they are in the moonlight, the rainwater and the sunlight respectively)?" (128)

gir bhu lila yuvatisu varaih sad gunaih sarabhutas tabhyah sa sris tata iha maha prema gopanganas tah
tabhyas candravali mukha lasad yutha natha amubhyah sri radhasyam yad iha nitaram so' pi krsnah satrsnam
Lord Visnu's potencies gi (speech) bhu (earth) and Jila (play) are the best of qualified young girls. Laksmi devi is greater than them and higher than her are the most loving cowherdgirls of Vraja, of whom Candravali is the most beautiful group leader. But the most qualified of all in always arousing Krsna's desires for love is Sri Radha." (130)

candravali pranaya rupa gunaih prayatnad vyakti krtair vyaracayat sva vasam bakarim sri radhika tu sahaja
praktair nijais tair
vyasmarayat tam iha tam api ha kuto'nyah

"Candravali must do some effort to control Krsna by showing her love, her form and her qualities, but Sri Radhika can naturally control Krsna with Her qualities, making Him forget even Candravali, what to speak of others?" (131)

na dosaleso'pi gunair lasantyam sri radhikayam iti gir na salya
kesesu kautilyam uroja yugme kathinyam aksnos ca yad asti laulyam

"The words that there is not the slightest fault in Sri Radhika's qualities are not true, because there is crookedness in Her hair, hardness in Her breasts and restlessness in Her eyes". (132)

(This is a vyaja stuti, or praise on the pretext of criticism, for although crookedness, restlessness and hardness are generally faults, in Radhika's aforementioned features they become qualities)

drsau cakoryau sakhi radhikayah krsnananendau smita kaudmudinam
panan mukham camburuham yad asmin krsnaksi bhrngau patatah satrsnau

"O Sakhi! Sri Radhika's Cakori-bird like eyes blissfully drink the ambrosial rays of Krsna's smilin moonlike face and Krsna's eyes are like bees that thirstily fall on Sri Radhika's lotuslike face!" (133)

vinapy akalpaih sri vrsaravi sula krsna saavidlic mudotphulla bhavabharana valitalih suk hayat
vina krsnam trsnakulita hrdayalankrti cayair
y~tapy esa mlana malinayati tasam tanu manah

"If Sri Vrsabhanu's daughter is with Krsna She is ornamented with blossoms of happiness, looking charming even without ornaments on Her body, giving joy to Her girlfriends. But if She is without Krsna She looks pale and sad out of desire and anxiety, even if She is actually ornamented, and Her girlfriends are also sad in body and mind!" (134)

krsnah purah sphurati parsva yuge ca pascac krtasya vrttisu drsor visayc ca sasvat sri gandayos ca kucayos
tarale yato'syah sri radhika tad iha krsnamayiti satyam

"Sri Radhika is worthy of the name Krsnamayi (filled with Krsna) when Krsna is always seen before Her, at both Her sides, behind Her, in Her heart, cheeks, breasts and amulet." (135)

krsnasya saundarya bhairair vinirjitah kamo'sya kincit pratikartum aksamah radham iha pritimatim samiksya tam
samvadhate'sau tad agocare 'ba lam

"Cupid was defeated by Krsna in his great beauty and was unable to directly revenge, so now he hurts Krsna through Radha, who thinks of Him with love by torturing 11cr." (136)

sprati yadi muk undo radhikam tat sakhinam bhavati vapusi kampa sveda romanca vaspam adhara madhu
mudasyas cet pibaty esa yatnad bhavati bata tad asam mattata citram etat

"How amazing! When Mukunda touches Radhika, all Her girlfriends start shivering, cryi~g and perspiring of joy, and when He drinks the nectar of Her lips (kissing Her) they all become mad!" (137)

krsno vanyan purusesa sad gunaih sri radhika strisu gunair vanyasi sangam vidhatus tv anayoh parasparam
dhatur nan narti gunajnata yasah

"Krsna is the best of men with His good qualities and Sri Radhika is the best of women through Her qualities. The Creator's fame as a knower of qualities is beautiful when He makes Them meet Eachother." (138)

"Sri Radha is very generously giving Krsna Her beautiful pearl necklace (Her bitemarks) while She also wears a pearl necklace from Krsna on Her chest Krsna happily drinks the honey from Her lips and gives Her His bites in charity Seeing only a little of this pastime the sakhis also all surrender their bodies!" (139)

anyaiva saundarya samrddhir asya bhangi tathanya vapuso drsos ca svantasya collasabharas tathanyo radhaiva
sanya priya sangamena

"Sri Radha's wealth of beauty caused by Her union with Her beloved is different, the gestures of Her body and eyes are different, the joy in Her heart is different and Sri Radha is also different." (140)

"Why would Madhusudana (the rasika honeybee Krsna) leave the Radha-lotus whose fragrance pervades all directions and who is full of the honey of beauty and tenderness, to run after a mere Ketaki-flower?" (141)
madhavyah srir madhavaiva ramya madhavya ivotphullaya madhava srih ity anyonya sri
samullasa hetu etau dha:ur yunjato'bhy~natasit

"The beauty of Madhavi (Radhika) is only charming when' She is with Madhava, and Madhava (Krsna, or the spring-season) is only beautiful with blooming Madhavi (flowers or Radhika). In this way the Creator is expert in increasing Their joy from Eachother's beauty." (142)

"Seeing Radha's beauty made by some expert creator, the Creator became embarrassed and wanted to make more young girls like Her, of the most essential ingredients of beauty, but He could not create any girl like Her. Rather, he felt that all his previous creations were worthless! Seeing Her face, he saw that he had made many mistakes while creating the moon and the lotusflower, so he proclaimed their inferiority by smearing spots on the moon and bringing blackbees around the lotusflowers (whereas Radhika's face is spotless)."
(143-144)

radha gunanam gananam ganam vani vacah sampad agocaranam na varnaniyo mahimeti
yuyam janitha tat tat kathanair alam nah

"Sri Radha's are innumerable, they cannot be glorified even by Sarasvati-devi. Our efforts are baffled. If there are not enough words in Sarasvati's storehouse, then who can describe them?" (145)

In this way Radhika's girlfriends jokingly described all of Her limbs with poetic analogies. Hearing this, Sri Radhika contracted Her blooming crooked eyes. All this gives great pleasure to Krsna's ears and eyes. (146)

Shrimati Radharani

From Shrila Rupa Goswami's Radha-Krishna Gannodesha Dipika.

TEXT 135

Srimati Radharani

Among all the beautiful gopis Srimati Radharani is the best. Radharani is the queen of Vrndavana. She has many famous friends, headed by Lalita and Visakha.

TEXT 136 - 139

Srimati Radharani's rival is Candravali. Among Candravali's friends are Padma, Syama, Saibya, Bhadra, Vicitra, Gopali, Palika, Candrasalika, Mangala, Vimala, Lila, Taralaksi, Manorama, Kandarpa-manjari, Manjubhasini, Khanjaneksana, Kumuda, Kairavi, Sari, Saradaksi, Visarada, Sankari, Kunkuma, Krsna, Sarangi, Indravali, Siva, Taravali, Gunavati, Sumukhi, Keli-manjari, Haravali, Cakoraksi, Bharati and Kamala.

TEXT 140

The beautiful gopis may be considered in hundreds of groups, each group containing hundreds of thousands of gopis.

TEXT 141

Among all these gopis the most important are Srimati Radharani, Candravali, Bhadra, Syama and Palika. These gopis are full of all transcendental good qualities.

TEXT 142

Of these gopis Srimati Radharani and Candravali are the best. Each of them has millions of doe-eyed gopi followers.

TEXT 143

Because She possesses all charm and sweetness, Srimati Radharani is the better of the two. She is supremely famous. In the Sruti-sastra She is known by the name Gandharva-devi.

TEXT 144

Sri Krsna, the cowherd prince whose charming sweetness has no equal or superior, is very dear to Srimati Radharani. She considers Him millions and millions of times more dear than Her own life's breath.

TEXT 145

Now the beauty of Srimati Radharani's transcendental form will be described. Srimati Radharani is expert in all the fine arts and Her transcendental form is like an ocean of nectar.

TEXT 146

Her splendid bodily luster is like the yellow pigment gorocana, molten gold, or stationary lightning.

TEXT 147

She wears wonderfully beautiful blue garments and She is decorated with various pearls and flowers.

TEXT 148

She is very beautiful and She has long nicely braided hair. She is decorated with a garland of flowers and a beautiful pearl necklace.

TEXT 149

Her splendid forehead is decorated with the red pigment sindura and with beautiful locks of curling hair.

TEXT 150

Decorated with blue bangles, Her arms have defeated Cupid's staff with their beauty.

TEXT 151

Decorated with black mascara and reaching back almost to Her ears, Srimati Radharani's lotus eyes are the most beautiful in all the three planetary systems.

TEXT 152

Her nose is as beautiful as a sesame flower and it is nicely decorated with a pearl. She is anointed with various perfumes. She is splendidly beautiful.

TEXT 153

Her ears are decorated with wonderful earrings and Her nectarean lips defeat the red lotus flowers.

TEXT 154

Her teeth are like a row of pearls and Her tongue is very beautiful. Decorated with a nectarean smile of pure love for Krsna, Her beautiful face is as splendid as millions of moons.

TEXT 155

The beauty of Her chin has defeated and bewildered the demigod Cupid. Decorated with a drop of musk, Her chin appears like a golden lotus flower with a bumblebee.

TEXT 156

Bearing all the marks of wonderful beauty, Her neck is decorated with a string of pearls. Her neck, back and sides are enchantingly beautiful.

TEXT 157

Her beautiful breasts are like two splendid waterpots covered with a bodice and decorated with a necklace of pearls.

TEXT 158

Her beautiful enchanting arms are decorated with jeweled armlets.

TEXT 159

Her arms are also decorated with jeweled bracelets and other kinds of jeweled ornaments. Her hands are like two red lotus flowers illuminated by the series of moons that are Her fingernails.

Yearly Schedule of Shri Radha

Sri Radhika's Yearly Traveling Schedule

Various mahatmas have given their opinions about Srimati Radhika 's living situation in regards to Her two principal residences - Her father and mother's palace in Barshana and Her in-laws' palace in Yavat. Her regular yearly schedule of coming and going is described as follows. Note: Months and days are according to lunar calendar.

* * * *

Schedule # 1:

From Yavat, Sri Radha goes to Her father's palace at Barshana:

* For Vasantotsava (the Spring Festival), She goes to Barshana on Magha Shukla Panchami (and stays about 5 months until Ashadha Shukla Chaturthi).

* For the occasion of Jhulan-yatra, She goes to Barshana on Shravana Shukla Tritiya (staying there 12 days until Shravani Purnima).

* For Sri Krishna's Janmotsava (Birthday Festival) She goes to Nandagram on Bhadra Krishna Saptami, the day before His birthday.

* On the occasion of Her own Janmotsava, She goes to Barshana on Bhadra Shukla Saptami, the day before Her birthday (staying 3 days until the Dashami).

* For Sharadiya Durgotsava, She goes on Ashvina Shukla Dvitiya (staying 7 days until the Navami).

* On the occasion of Bhratri-dvitiya, She goes on Kartika Shukla Dvitiya (staying 12 days until the Chaturthi).

Then She remains in Yavat for 2 months, Agrahayana and

Pausha.

* * * *

Schedule # 2:

* On Magha Shukla Dvitiya, Sri Radhika's older brother Sridama goes from his residence in Barshana to meet Her in Yavat (at night). The next evening (after dinner), (on the Tritiya), he escorts Her to Barshana in the company of Her younger sister Ananga Manjari and all Her closest sakhis. to remain for the 3 months of Magha, Phalguna and Chaitra.

* During that period, in the month of Magha is celebrated Vasanta-Panchami Utsava, Vasanta-Vihara and Madana-Puja; on the plea of this Madana-puja, She goes (during a Tri-kala-niyama) with Sri Sri Madan Mohan to have darshan of the freshly sprouted forest beauty of the Vasanta Spring season, wandering throughout the forests amidst profuse jokes and laughter,

" During that month of Phalguna, They sport the Holi Utsava and other festivals.

* During that month of Chaitra. They observe the Phula-Dola, the Madhavi- Vilasa and the Vasantotsava.

* After that, on Vaishakha Shukla Dvitiya (at night). Sri Radhika's brother-in-law named Durmada goes to Barshana on horseback. Next day (on the Tntiya), after the evening meal. He escorts Sri Radhika back to Yavat. There She stays for the next 3 months of Vaishakha, Jyaistha and Ashadha.

" After that, on Shravana Shukla Pratipad, Her brother Sridama goes to Yavat and escorts Srimati to Barshana on the next day (the Dvitiya).

* Then She stays in Her father's house for the next 3 months of Shravana. Bhadra, and Ashvina.

* During that period, in the month of Bhadra (on the Krishna Ashtami), being invited for Sri Krishna's Janmashtami. Srimati goes along with Her father and mother to Nandagram and participates in Krishna's birthday celebrations. She stays overnight to see the Nandotsava (the day after Janmashtami). On the occasion of this visit. She has full opportunity to enjoy complete happiness by seeing and meeting Her Prana-kanta (Her life and soul's most beloved Sri Krishna). Then She returns to Barshana.

111 Thereafter, Sri Krishna goes to Barshana, being invited for the occasion of Sri Radhika's Janmotsava (on Bhadra Shukia Ashtami). There He meets His beloved and enjoys a grand festival of bliss.

* After that, on Ashvina Shukla Dvadashi, Durmada goes to Barshana and escorts his sister-in-law Sri Radhika back to Yavat on the next day (the Trayodashi). She remains there for the next 3 months of Kartika, Agrahayana and Pausa.

* During that period, She observes the Sharadiya Utsava in the month of Ashvina;
She observes the Maha-Rasa in the month of Kartika along with the festivals of Dipavali, Annakuta,
Govardhana-puja, Bhratri-Dvitiya and so on.

(Thus She travels four times coming and going to and from Her parents' palace in Barshana.)

Note: During all of Sri Radhika's travels between Yavat and Barshana, She is always accompanied by Her closest sakhis headed by Sri Lalita, etc., manjaris headed by Sri Rupa Manjari, etc., and dasis headed by Sri Tulasi, etc.

Schedule # 3:

*- From Magh Shukla Panchami 10 Ashadha Shukla Chaturthi (about 5 months;) She is situated at Vrishabhanu-pura (Barshana) in Her father's house.

• Next day on Ashadha Shukla Panchami (Hora Panchami Day); She goes from Her father's house to Her mother-in-law's house at Yavat, staying there almost a month until Shravana Shukla Dvitiya.

* The next day, on Shravana Shukla Tritiya, for the occasion of Jhulana Yatra. She leaves Yavat and returns to Barshana to stay 12 days up to the Purnima.

* Next day, on Bhadra Krishna Pratipad She returns to Yavat and stays 5 days until Bhadra Krishna Shasthi.

* For the occasion of Krishna's Janmotsava, on Bhadra Krishna Saptami (the day before Janmashtami) Mother Yashoda arranges to bring Radhika to Nanda Maharaja's house in Nandagram where She stays 14 days until Bhadra Shukla Shasthi.

* For the occasion of Srimati's Janmotsava, Her mother Sri Kirtida Devi brings Her from Nandagram to Barshana on Bhadra Shukla Saptami (the day before Her birthday on the Ashtami), where She remains for 3 days until the Shukla Dashami.

* On the next day, Bhadra Shukla Ekadashi, She goes from Her father's house to Yavat again, staying 20 days until Ashvina Shukla Pratipad.

* Then, for the occasion of Sharadiya Puja. Sri Kirtida Mata brings her daughter back to Barshana on Ashvina Shukla. Dvitiya, where She remains for 8 days until the Dashami.

* The next day, on the Ekadashi. She returns to Yavat and stays 20 days up to Kartika Shukla Pratipad.

* The next day, for the occasion of Bhratri Dvitiya, She goes to Her father's house on the Kartika Shukla Dvitiya to put tilak on Her own brother Sridama, staying in Barshana 2 days more until the Shukla Chaturthi.

* The next day, Kartika Shukla Panchami, Srimati returns to Yavat and remains there about 3 months until Magha Shukla Chaturthi.

* On the occasion of Vasantotsava (Spring festival). She goes to Barshana on Magha Shukla Panchami.

{Editor's Note: Which of these 3 different proposed schedules is correct? Maybe ALL of them... or She may follow yet other schedules for the pleasure of Her own rasika-bhaktas. Sri Radhika's transcendental movements and pastimes cannot ever be limited to someone's schedule written on paper, but rather She comes and goes wherever and whenever She pleases, according to Her own sweet will...}

Seasonal Lilas Honored by Lord Chaitanya Following the Moods of Vraja
Excerpts from Raghunandana Gosvami's Gauranga Champu, Ch, 29, 30, 31

1 * Hemanta (frost season) * Navadvipa: Sri Chaitanya Mahaprabhu tastes from Srivasa's lips the recitation of the Vraja-gopis' worship of Bhadra-Kali to get Krishna as their husband, Vraja-lila: Vastraharana-lila or the stealing of the gopis' clothes.

2 * Shita (cold season) * Navadvipa: He tastes stories of the Vraja Holika Utsava, the throwing of scented powders, singing songs, etc. In honor of the Holi festival of Vraja, Gauranga and His associates also throw colored powders on each other, Vraja-lila: Yajna-patni-anugraha or Krishna showing favor to the wives of the brahmanas. Holika festival with Radha and armies of gopis battling against Krishna and throwing colored dyes.

3 * Vasanta (spring season) * Navadvipa: He hears of Vasanta-rasa from Srivasa; Krishna plays His flute at night in front of Govardhana Hill, and when some gopis respond by coming there He exchanges

much banter with them. Vraja-Jila: Vasantotsava or spring-festival is celebrated in Vrindavan by the flora and fauna blooming everywhere.

4 * Grishma (hot season) * Navadvipa: On plea of tasting the story of Kaliya-damana (Krishna subduing the Kaliya serpent), Lord Chaitanya personally expands the rasa of dancing wildly with His associates in celebration. Vraja-lila:

Pralambasura-vadha (Balarama killing the demon Pralambha); Munjatavi-davanala-pana. (Krishna drinking the forest fire in the forest named Munjatavi); Krishna returning from the pasture and meeting the gopis' eyes as they watch His cow-milking lila from the nearby rooftops.

5 * Varsha (rainy season) * Navadvipa: The tasting of Krishna's Nauka-vilasa (boating pastimes with Radhika), Dana-lila (begging charity), etc. Vraja-lila:

Radha's purva-raga (pre-love); Establishment of lilas by Yogamaya; Radhar-nava-sangama (Her first meeting); At Yavat, She has Rasodgara (discussing and relishing pastimes of the night before) with Her girlfriend Syama Sakhi.

(6) * Sharat (autumn season) * Navadvipa: Lord Chaitanya and His associates stage a play about the Rasa-lila, sing the gopis' songs of separation after Krishna left them, and play music, etc. Vraja-Jila: Sharat-bihare Venu-gita (the songs of the flute during the sports of Autumn); the gopis worship goddess Katyayani; decription of the beginning of their vrata).

»• « «• »

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Shri Radha's Pets

Many cows - Sunadā (one who makes nice sounds), Yamunā (one like the Yamunā river), Bahulā (the black one), etc.

A She-Calf - Tuṅgī (the tall one)

An Old female monkey - Kakkhaṭī (the staunchly determined one)

A She-Deer - Raṅgiṇī (she who is nicely-colored)

A Chakori Bird - Chāru Chandrikā (one with pleasent moonbeams)

A She Swan (who always stays in Radha kunda) - Tuṅḍikerī (the nicely beaked one)

A Peahen - Tuṅḍikā (she who has a nice beak)

2 Talking She Parrots - Sūkṣma-Dhī (she of fine intelligence) and Śubhā (the auspicious one)

Auspicious Markings on Srimati Radharani's Hands

TEXT 160

Auspicious Markings on Srimati Radharani's Hands

Srimati Radharani's hands are decorated with many auspicious markings such as the signs of the bumblebee, lotus, crescent moon, earring, parasol, sacrificial post, conchshell, tree, flower, camara and svastika.

TEXT 161

These auspicious marks are manifest in various ways on Srimati Radharani's lotus hands. Her splendidly beautiful fingers are also decorated with jeweled rings.

TEXT 162

Charming, full of sweet nectar and decorated with a deep navel, Srimati Radharani's beautiful waist enchants the three worlds.

TEXT 163

Her sloping hips lead to Her charmingly beautiful slender waist, which is bound by a creeper of three beautiful folds of skin and decorated with a sash of tinkling bells.

TEXT 164

As beautiful as two exquisite plantain trees, Her thighs enchant the mind of Cupid. Her beautiful knees are like two reservoirs filled with the nectar of various transcendental pastimes.

TEXT 165

Her beautiful lotus feet are decorated with jeweled ankle-bells and Her toes with toe rings as beautiful as the treasure of Varuna.

Radharani's Family

TEXT 167

Srimati Radharani is fifteen years old and full of the luster of youth.

TEXT 168

Yasoda-devi, the queen of the cowherds, is more affectionate to Radharani than millions of mothers can be. Radharani's father is King Vrsabhanu, who is as splendid as the sun.

TEXT 169

Srimati Radharani's mother is Kirtida-devi, who is also known in this world as Ratnagarbha-devi. Radharani's paternal grandfather is Mahibhanu and Her maternal grandfather is Indu.

TEXT 170

Her maternal grandmother is Mukhara-devi and Her paternal grandmother is Sukhada-devi. Her father's brothers (Her uncles) are Ratnabhanu, Subhanu and Bhanu.

TEXT 171

Bhadrakirti, Mahakirti and Kirticandra are Radharani's maternal uncles. Menaka-devi, Sasthi-devi, Gauri-devi, Dhatri-devi and Dhataki-devi are Radharani's maternal aunts.

TEXT 172

Radharani's mother's sister is Kirtimati-devi, whose husband is Kasa. Radharani's father's sister is Bhanumudra-devi, whose husband is Kusa.

TEXT 173

Radharani's elder brother is Sridama and Her younger sister is Ananga-manjari. Radharani's father-in-law is Vrkagopa and Her brother-in-law is Durmada.

TEXT 174

Jatila-devi is Radharani's mother-in-law and Abhimanyu is Radharani's so-called husband. Kutila-devi, who is always eager to find fault, is Radharani's sister-in-law.

Radharani's Friends

TEXT 175

Lalita, Visakha, Sucitra, Campakalata, Ranga-devi, Sudevi, Tungavidya and Indulekha are the eight dearest friends of Srimati Radharani. These gopis are considered the leaders of all the others.

TEXT 176

Kurangaksi, Mandali, Mankiundala, Matali, Candralalita, Madhavi, Madanalasa, Manjumedha, Sasikala, Sumadhya, Madhureksana, Kamala, Kamalatika, Gunacuda, Varangada, Madhuri, Candrika, Prema-manjari, Tanumadhyama, Kandarpa-sundari and Manjukesi are among the millions of dear friends (priya-sakhi) of Srimati Radharani.

TEXT 177

Lasika, Kelikandali, Kadambari, Sasimukhi, Candrarekha, Priyamvada, Madonmada, Madhumati, Vasanti, Kalabhasini, Ratnavali, Manimati and Karpuralatika are among those friends (jivita-sakhi) for whom Srimati Radharani is as dear as life.

TEXT 178

Kasturi, Manojna, Manimanjari, Sindura, Candanavati, Kaumudi and Madira are among Srimati Radharani's eternal friends (nitya-sakhi).

TEXT 179- 181

Srimati Radharani's Manjari Friends.

Ananga-manjari, Rupa-manjari, Rati-manjari, Lavanga-manjari, Raga-manjari, Rasa-manjari, Vilasa-manjari, Prema-manjari, Mani-manjari, Suvarna-manjari, Kama-manjari, Ratna-manjari, Kasturi-manjari, Gandha-manjari, Netra-manjari, Sripadma-manjari, Lila-manjari and Hema-manjari are among Srimati Radharani's manjari friends. Prema-manjari and Rati-manjari are both also known by the name Bhanumati-devi.

The Objects of Srimati Radharani's Worship

TEXT 182

The Objects of Srimati Radharani's Worship

Srimati Radharani's worshipable deity is the sun-god, who enlivens the lotus flowers and acts as an eye for the entire world. Srimati Radharani's maha-mantra is the name of Lord Krsna. Srimati Radharani's benefactor, who brings Her all good fortune, is Bhagavati Purnamasi.

Specific Description of Various Gopis

TEXT 183

Specific Description of Various Gopis

Lalita-devi and the other eight principal gopis, the other gopis and the manjari have forms that are for the most part like the transcendental form of Srimati Radharani, the queen of Vrndavana.

TEXT 184

Vrnda-devi, Kundalat-devi and their followers assist the divine couple in Their pastimes in the various forests of Vrndavana. Dhanistha-devi, Gunamala-devi and their followers remain in the home of Nanda Maharaja, the cowherd king and assist the Lord's pastimes from there.

TEXT 185

Kamada-devi is the daughter of Srimati Radharani's nurse. Kamada is an especially close friend of Radharani. Ragalekha-devi, Kalakeli-devi and Manjula-devi are some of Radharani's maidservants.

TEXT 186

Nandimukhi-devi and Bindumati-devi are the leaders of those gopis who arrange the rendezvous of Radha and Krsna. Syamala-devi and Mangala-devi are the leaders of those gopis who act as well-wishers of Srimati Radharani.

TEXT 187

Candravali-devi is the leader of those gopis who are Srimati Radharani's rivals.

TEXT 188

The talented musicians Rasollasa-devi, Gunatunga-devi, Kalakanthi-devi, Sukhanti-devi, and Pikakanti-devi delight Lord Hari by singing Visakha's musical compositions.

TEXT 189

Maniki-devi, Narmada-devi, and Kusumapesala-devi serve the divine couple by playing drums, cymbals, string instruments like the vina, and wind instruments like the flute.

TEXT 190

In this way we have described some of the sakhis (gopi friends), nitya-sakhis (eternal gopi friends), prana-sakhis (gopi friends who are as dear as life), priya-sakhis (dear gopi friends) and parama-prestha-sakhis (dearest gopi friends)

Srimati Radharani's Maidservants

TEXT 191

Srimati Radharani's Maidservants

Ragalekha-devi, Kalakeli-devi and Bhurida-devi are the leaders of those gopis who are Srimati Radharani's maidservants. Among these maidservants are Sugandha-devi and Nalini-devi (the two daughters of Divakirti-devi) and Manjistha-devi and Rangaraga-devi (the two daughters of Nanda Maharaja's laundry washers).

TEXT 192

Palindri-devi serves Srimati Radharani by dressing and decorating Her. Citrini decorates Radharani with various cosmetics. Mantriki-devi and Tantriki-devi are astrologers who reveal the future to Srimati Radharani.

TEXT 193

Katyayani-devi is the leader of those gopi messengers who are older than Srimati Radharani. Bhagyavati-devi and Punyapunja-devi, the two daughters of Maharaja Nanda's sweeper, are also the maidservants of Srimati Radharani.

TEXT 194

Tunga-devi, Malli-devi and Matalli-devi are the leaders of those girls descended from the uncivilized mountain tribe known as the Pulindas. In Vrndavana some of the Pulinda girls act as the friends of Srimati Radharani and some are the friends of Sri Krsna.

TEXT 195

Also included among Srimati Radharani's servants are Gargi-devi and other very respectable brahmana girls, Bhrngarika-devi and other girls from the ceti community, Vijaya-devi, Rasala-devi, Payoda-devi and other girls from the vita community, as well as the boys Subala, Ujjvala, Gandharva, Madhumangala and Raktaka.

TEXT 196

Tunga-devi, Pisangi-devi and Kalakandala-devi always remain near Srimati Radharani to serve Her. Manjual-devi, Bindula-devi, Sandha-devi, Mrdula-devi and others, although very young still engage in Radharani's service.

TEXT 197

Sunada, Yamuna and Bahula are the most important of Srimati Radharani's pet surabhi cows. Tungi is Her chubby pet calf, Kakkhati is Her old pet monkey, Rangini is Her pet doe and Carucnadrka is Her pet cakori bird.

TEXT 198

Tundikeri is the name of Radharani's pet swan, who is fond of swimming in Radha-kunda. Madhuri is Radharani's pet elephant and Suksmadhi and Subha are Her two pet parrots.

TEXT 199

The two parrots perfectly imitate Lalita-devi's playful jokes spoken to her master and mistress (Sri Sri Radha-Krsna). By this wonderful repetition the parrots astonish the gopis.

Srimati Radharani's Ornaments

TEXT 200

Srimati Radharani's Ornaments

Srimati Radharani's tilaka marking is named Smarayantra. Her jeweled necklace is named Harimohana, Her jeweled earrings are named Rocana and the pearl decorating Her nose is named Prabhakari.

TEXT 201

Her locket which contains a picture of Lord Krsna, is named Madana. Her Syamantaka jewel is also known as Sankhacuda-siromani (Sankhacuda's crest-jewel).

TEXT 202

The auspicious jewel She wears around Her neck is called Puspavan because it eclipses the simultaneous rising of the sun and moon (puspavan⁰ with its splendor. Her anklets are called Catakara because their tinkling sounds resemble the warbling of cataka birds. Her bracelets are called Manikarvura.

TEXT 203

Srimati Radharani's signet ring is named Vipaksamardini. Her sash is named Kancanacitrangi and Her ankle-bells, which stun Lord Krsna with their tinkling sounds, are named Ratnagopura.

TEXT 204

Srimati Radharani's garments are named Meghambara. Her upper garment is red like a ruby and it is the favorite of Lord Hari. Radharani's lower garment is the color of a blue cloud and it is Her own favorite.

TEXT 205

Srimati Radhrani's jeweled mirror is named Sudhamsudarpaharana, which means "that which removes (harana) the moon's (sudhamsu) pride (darpa)."

TEXT 206

Her golden stick for applying mascara is named Narmada, Her jeweled comb is named Svastida and Her private flower garden is named Kandarpakuhali.

TEXT 207

In Radharani's garden is a vine of golden jasmine flowers that She has named Tadidvalli ("the vine of lightning"). Her private lake bears Her own name (Radha-kunda) and on the shore of that lake is a kadamba tree that is the site of very confidential talks between Her and Lord Krsna.

TEXT 208

Her favorite ragas are mallara and dhanasri and Her favorite dances are chalikya and rudravallaki.

Text 162

Charming, full of sweet nectar and decorated with a deep navel, Srimati Radharani's beautiful waist enchants the three worlds.

TEXT 163

Her sloping hips lead to Her charmingly beautiful slender waist, which is bound by a creeper of three beautiful folds of skin and decorated with a sash of tinkling bells.

TEXT 164

As beautiful as two exquisite plantain trees, Her thighs enchant the mind of Cupid. Her beautiful knees are like two reservoirs filled with the nectar of various transcendental pastimes.

Shri Radhikastakam

by Shрила Raghunatha dasa Gosvami

Śrī Rādhikāṣṭaka

Eight Prayers Glorifying Śrī Rādhikā

Text 1

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

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

Text 2

sphurad-aruṇa-dukūla-dyotitodyan-nitamba-
sthalam abhi vara-kāñcī-lāsyam ullāsayantī kuca-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ
snapayatu nija-dāsyē rādhikā mām kadā nu

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

Text 3

sarasija-vara-garbhākharva-kāntiḥ samudyat-
taruṇima-ghanasārāśliṣṭa-kaiśora-sidhuḥ
dara-vikasita-hāsyā-syandi-bimbādharāgrā
snapayatu nija-dāsyē rādhikā mām kadā nu

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

Text 4

ati-caṭulataram taṁ kānanāntar milantaṁ
vraja-nrpati-kumāraṁ vīkṣya śaṅkā-kulākṣī madhura-mṛdu-vacobhiḥ samstutā netra-bhaṅgyā
snapayatu nija-dāsyē rādhikā mām kadā nu

When will Śrī Rādhikā, who, accidentally meeting restless Kṛṣṇa in the outskirts of the forest, stared at Him with suspicious eyes as he cast amorous glances at Her and flattered Her with many sweet and gentle words, bathe me in Her service?

Text 5

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

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

Text 6

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

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

Text 7

prakatita-nija-vāsam snigdha-veṇu-praṇāḍair
druta-gati-harim ārāt prāpya kuñje smitākṣī śravaṇa-kuhara-kaṇḍūm tanvatī namra-vaktrā
snapayatu nija-dāsye rādhikā mām kadā nu

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

Text 8

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

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

Text 9

paṭhati vimala-cetā miṣṭa-rādhāṣṭakam yaḥ
parihṛta-nikhilāśā-santatiḥ kātarāḥ san paśupa-pati-kumāraḥ kāmam āmoditas taṁ
nija-jana-gaṇa-madhye rādhikāyās tanoti

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

Sri Radhikastakam

by Srila Kṛṣṇadas Kaviraja Gosvami in Shri Govinda Lilamrita

"May that Srimati Radhika--whose bodily complexion snatches away the pride of a golden lotus flower tinged with kunkuma, whose bodily fragrance reproaches the fame of a fragrant lotus sprinkled with saffron powder, and who fulfills all the desires of the prince of Vraja, Sri Krishna--always bestow upon me the service of Her lotus feet.

"May that Srimati Radhika--whose dazzling, colorful silk sari defeats the splendour of coral, who is a garden of all varieties of blooming flowers which attract the maddened bumblebee Sri Krishna who comes to play amongst Her flowers, and who worships the sun-god in order to meet with Krishna eternally--always bestow upon me the service of Her lotus feet.

"May that Srimati Radhika--whose softness defeats the fame of delicate budding flowers, whose body's coolness is worshipable for the moon, sandalwood-paste, the lotus, and camphor, and whose touch dispels the heat of Gopijanavallabha, Sri Krishna's amorous desires--always bestow upon me the service of Her lotus feet.

"Although Lakshmi-devi is honored by all the worshipable damsels of the universe, the opulence of her great

beauty and ever-fresh youthfulness is overshadowed by that of Srimati Radhika. Nor can Lakshmi-devi surpass Her by her natural loving and playful disposition. May that Srimati Radhika always bestow upon me the service of Her lotus feet.

"May that Srimati Radhika--who is expert in all the celestial arts of the rasa-lila, like dancing, singing and joking; who is adorned with supernatural prema, enchanting beauty, wonderful dresses and ornaments, and all divine virtues; and who is the topmost youthful maiden of Vraja--always bestow upon me the service of Her lotus feet.

"May that Srimati Radhika--who by Her ever-fresh beauty, ever-fresh playfulness, and ever-fresh wealth of affection causes all the young maidens of Vraja, who are abound in love to Sri Krishna, to tremble in anxiety; and who is immersed in samadhi (meditation) upon Sri Krishna's beauty, attire, and playful pastimes--always bestow upon me the service of Her lotus feet.

"May that Srimati Radhika--who in divine ecstasy manifests perspiration, hairs standing on end, trembling tears, and a choked voice; who is adorned with indignation, joy, and contrariness; and who wears splendid jewel-studded ornaments which delight Sri Krishna's eyes--always bestow upon me the service of Her lotus feet.

"May that Srimati Radhika--who upon being separated from Sri Krishna for even half a moment becomes distressed by the ever-arising feelings of Her own lowliness and great restlessness, and who upon meeting Krishna through the intense efforts of one of Their messengers is relieved of all Her mental anguish--always bestow upon me the service of Her lotus feet.

"Srimati Radhika, whose darshana (audience) is rarely attained even by Parvati-devi and other goddesses, who gives great pleasure to Her sakhis (confidential servants), who Herself becomes elated upon meeting with Sri Krishna, and who is Krishna's dearest lover, very quickly makes that person who prays to Her singing this astaka a recipient for the nectar of Her service. This astaka is recited in the poetic meter known as 'Tunaka'."

Radha Kripa Kataksha

The transliterated verses with the diacritics for recitation are at the end of this page:

1. __munindra vrnda vandite tri loka soka harini
__prasanna vaktra pankaje nikunja bhu vilasini
__vrajendra bhanu nandini vrajendra sunu sangate
__kada karisyasiha mam krpa kataksa bhajanam

Adored by the host of great sages, She drives away the grief of the three spheres. Her face like a lotus blooms with joy.

Delighting in love's games in secret groves, She is the daughter of King Vrsabhanu and lives in the heart of the son of the King of Vraja. O when will She shower upon me Her sidelong glance of over^oflowing grace?

2. __asoka vrksa vallari vitana mandapa sthite
__pravala bala pallava prabharunanghri komale
__varabhaya sphurat kare prabhuta sampad alaye
__ kada karisyasiha mam krpa kataksa bhajanam

She rests upon a flower throne beneath a canopy of creepers and boughs of Ashoka. Her lotus feet are lustrous red like coral, yet as soft as new^osprouted leaves. Her hand is eager to give the blessing of fearlessness. She is the abode of abundant opulences. O when will She shower upon me Her sidelong glance of over^aflowing grace?

3. __ananga ranga mangala prasanga bhangura bhruvam
__sa vibhramam sa sambhrama drg anta bana patanaih
__nirantaram vasi krta pratita nanda nandane
__kada karisyasiha mam krpa kataksa bhajanam

By charming movements Her arched eyebrows are the colourful stage of the play of love. By casting the arrow noose of Her rolling and love laden sidelong glance, She perpetually holds captive the unswerving allegiance of Sri Nanda nandana. O when will Sheshower upon me Her sidelong glance of over flowing grace?

4. __tadit suvarna campaka pradipta gaura vиграhe
__mukha prabha parasta koti saradendu mandale
__vicitra citra sancarac cakora sava locane
__kada karisyasiha mam krpa kataksa bhajanam

As lightning's radiant illumination, or gold, or the blossoms of the champa is the fairness of Her limbs. The shining brilliance of Her face defeats the glory of a million moons of Sharad. Like young Chakoras, Her restless eyes skip to and fro, as if bewildered by strange and dazzling scenes at each new moment. O when will She shower upon me Her sidelong glance of over flowing grace?

5. __madonmadati yauvane pramoda mana mandite
__priyanuraga ranjite kala vilasa pandite
__ananya dhanya kunjya rajye kama keli kovide
__kada karisyasiha mam krpa kataksa bhajanam

In exceedingly intoxicating youth, Her delightful sulking mood is Her bejeweled ornament. Dyed in Her darling's dedication, She is fully skilled in all the arts of making love. In sanctified groves, incomparable, She is learned in the study of all love's Ūr_____ Ū novelties. O when will She shower upon me Her sidelong glance of over flowing grace?

6. __asesa hava bhava dhira hira hara bhusite
__prabhuta satakumbha kumbha kumbhi kumbha sustani
__prasasta manda hasya curna purna saukhya sagare
__kada karisyasiha mam krpa kataksa bhajanam

The infinite and calm ocean of the sentiments of loving gestures adorns Her neck in the shape of a diamond necklace. Her well^adeveloped breasts are like golden water pots or the cranial globes of an elephant. Her slow, enchanting smile glows with a silent bliss like a sea full of mirth. O when will She shower upon me Her sidelong glance of over flowing grace?

7. __mrnala bala vallari taranga ranga dorlate
__latagra lasya lola nila locanavalokane
__lalal lulan milan manojna mugdha mohanasraye
__kada karisyasiha mam krpa kataksa bhajanam

mrnala lotus stems; bala young; vallari creepers; taranga

Her slender arms, creeper slim, rhythmically wave and flow like lotus fibres in a current of water. Like the dancing top of the swaying vine, Her blue lotus eyes flash with enthralling glances. Her playful and alluring movements entice lovely meetings and fascinate Mohan Himself to take refuge in Her charms. O when will She shower upon me Her sidelong glance of over flowing grace?

8. __suvarna malikancita tri rekha kambu kanthage
__tri sutra mangali guna tri ratna dipta didhiti
__sa lola nila kuntala prasuna guccha gumphite
__kada karisyasiha mam krpa kataksa bhajanam

On Her neck, graceful as a lovely conch, its beauty enhanced by three lines, She wears a golden necklace. Three lustrous jewels sparkle and swing from three cords, decreeing all fortune and auspiciousness. Her luxuriant

black tresses, artfully woven with clusters of flowers, flow in waves towards Her heels. O when will She shower upon me Her sidelong glance of over flowing grace?

9. __nitamba bimba lambamana puspa mekhala gune
__prasasta ratna kinkini kalapa madhya manjule
__karindra sunda dandika varoha saubhagoruke
__kada karisyasiha mam krpa kataksa bhajanam

The fullness of Her rounded hips is girdled with a wreath of flowers of excellence. A splendid waist band of costly gems emits a soft melodious sound like the tinkling of bells, applauding Her beauty. Her graceful thighs are slopy like the tapering trunk of the tusker king. O when will She shower upon me Her sidelong glance of over flowing grace?

10. __aneka mantra nada manju nupuraravas khalat
__samaja raja hamsa vamsa nikvanati gaurave
__vilola hema vallari vidambi caru cankrame
__kada karisyasiha mam krpa kataksa bhajanam

Her jingling anklets sweetly resound as the divine and timeless chanting of many mantras, and in their melody is heard all the enchantment of the warbling of a flock of noble swans. The elegant movement of Her limbs is like the bewitching dance of Ü golden creepers. O when will She shower upon me Her sidelong glance of over flowing grace?

11. __ananta koti visnu loka namra padma jarcite
__himadri ja puloma ja virinca ja vara prade
__apara siddhi vrddhi digdha sat padanguli nakhe
__kada karisyasiha mam krpa kataksa bhajanam

Before whom Laksmi, the goddess of millions of unlimited Vaikunthas, stoops to bow with all humility; from whom Sati, Saci and Sarasvati receive favours; endless riches, supernatural powers, perfection and liberation are attained within the light of Her small toe nail. O when will She shower upon me Her sidelong glance of over flowing grace?

12. __makhesvari kriyesvari svadhesvari suresvari
__tri veda bhatarisvari pramana sasanisvari
__ramisvari ksamesvari pramoda kananesvari
__vrajesvari vrajadhipe sri radhike namo stu te

O Goddess Supreme, who presides over all sacrifices, rites and oblations and over the hosts of demigods and saintly persons. O Goddess Supreme, who provides the force to the Vedic utterances and to all arguments of law and logic; O Supreme Mistress of Laksmi and Bhu; O Queen of the celestial gardens of delight; Queen of Vraja, O Sovereign Mistress of Vrndavana, Srimati Radhika, I prostrate before Thee!

13. __itidam adbhutam stavam nisamya bhanu nandini
__karotu santatam janam krpa kataksa bhajanam
__bhavet tadaiva sancita tri rupa karma nasanam
__bhavet tada vrajendra sunu mandala pravesanam

May the Daughter of King Vrsabhanu, thus, on hearing this wonderful hymn of Her glories, be pleased to always shower on Me Her sidelong glance of over flowing grace. Then may the threefold forms of karma, accumulated over many births, be immediately annihilated and may I be granted entrance into the eternal realm of King Nanda's divine son.

PHULA SRUTI

The aspirant who recites this hymn on the full moon day, on the eighth day of the waxing moon, and on the tenth, eleventh and thirteenth days of the waxing and waning moons, achieves the fruition of his desires and, by the grace of Sri Radhika's compassionate sidelong glance, bhakti characterized by prema sprouts in his heart.

The aspirant who recites this hymn one hundred times, while immersed in the waters of Sri Radha kunda, either up to his waist, up to his navel, up to his chest, or up to his neck, achieves the perfection of his desired ends and whatever he speaks comes true, he is endowed with full spiritual opulence and gets the direct, personal darshan of Srimati Radharani.

Being pleased with him, Srimati Radhika immediately grants him the greatest benediction and he gets to see with his own eyes Her darling sweet Lord, Sri Syamasundara. The Lord of Vraja, in His turn, grants that devotee an entrance into His eternal sports. For the Vaisnavas there is no greater goal to be achieved than this.

SHRI RĀDHĀ KRĪPĀ KAṬĀKṢA - The PRAYER FOR THE MERCIFUL SIDELONG GLANCE OF SHRI RADHA

(by Lord Śiva from the Urdhvamnaya-tantra)

1. munīndra vṛnda vandite! tri loka śoka-hārini!
prasanna-vaktra-pañkaje! nikuñjā-bhū-vilāsini!
vrajendra-bhānu-nandini! vrajendra-sūnu-saṅgate!
kadā kariṣyasīha mām, kṛpā-kaṭākṣa-bhājanam?
2. aśoka-vṛkṣa-vallarī! vitāna-maṇḍapa-sthite!
pravāla-vāla-pallava! prabhāruṅghri-komale!
varābhaya-sphurat-kare! prabhūta-sampadālaye!
kadā kariṣyasīha mām, kṛpā-kaṭākṣa-bhājanam?
3. anāṅga-raṅga-maṅgala! prasaṅga-bhaṅgura-bhruvām!
savibhramam sasambhramam! dṛganta-vāṇa-pātanaiḥ!
nirantaram vaśī-kṛta! pratīta-nanda-nandane!
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?
4. taḍit-suvarṇa-campaka! pradīpta-gaura-vigrahe!
mukha-prabhā-parāsta-koṭi! śāradendu-maṇḍale!
vicitra-citra-saṅcarac! cakora-śāva-locane!
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?
5. madonmadāti-yauvane! pramoda-māna-maṇḍite!
priyānurāga-rañjite! kāla-vilāsa-panḍite!
ananya-dhanya-kuñja-rājya! kāma-keli-kovide!
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?
6. aśeṣa-hāva-bhāva-dhīra! hīra-hāra-bhūṣite!
prabhūta-śāta-kumbha-kumbha! kumbhi kumbha-sustani
praśaṣṭā-manda-hāsya-cūrṇa! pūrṇa-saukhya-sāgare
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?
7. mṛṇāla-vāla-vallarī! taraṅga-raṅga-dor-late!
latāgra-lāsya-lola-ñila! locanāvalokane!
lalal-lulan-milan-manojña! mugdha-mohanāśrite!
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?
8. suvarṇa-mālikāñcita! tri-rekha-kambu-kaṅṭhage!
tri-sūtra-maṅgalī-guṇa! tri-ratna-dīpti-dīdhite!
salola-ñila-kuntala-prasūna-guccha-gumphite!

kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?

9. nitamba-bimba-lambamāna! puṣpa-mekhalā-guṇe!
praśaṣṭā-ratna-kiṅkiṇī! kalāpa-madhya-mañjule!
karīndra-śuṇḍa-daṇḍikā! varoha-saubhagoruke!
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?

10. aneka-mantra-nāda-mañju! nūpurā-rava-skhalat!
samāja-rāja-haṁsa-vaiśa! nikvanāti-gaurave!
vilola-hema-vallarī! viḍambi-cāru-caṅkrame!
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?

11. ananta-koṭi-viṣṇu-loka! namra-padma-jārcite!
himādriyā-pulomajā! viriñcijā-vara-prade!
apāra-siddhi-vṛddhi-digdha! sat-padāṅguli-nakhe!
kadā kariṣyasīha mām! kṛpā-kaṭākṣa-bhājanam?

12. makheśvari! kriyeśvari! svadheśvari! sureśvari!
triveda-bhāratiśvari! pramāṇa! śāsaneśvari!
rameśvari! kṣameśvari! pramoda-kānaneśvari!
vrajeśvari! vrajādhipē! śrī-rādhike! namo stu te!

13. iti mamadbhutam stavaiṁ niśamya bhānu nandini
karotu saṅtataṁ janaiṁ kṛpā kaṭākṣa bhājanam
bhavet tadaiva sañcita trirūpa-karma nāśanam
bhavet tadā vrajendra-sūnu maṇḍala praveśanam

Catu-puspanjaliḥ [Stavamala]

Rupa Goswami prays to Srimati Radharani in his Catu-puspanjaliḥ [Stavamala] as follows:

"O Queen of Vrndavana, Sri Radha, I worship You. Your fair complexion is more resplendent than molten gold, the color of Your sari the hue of a blue lotus flower. Your beautiful braided hair is long and raven-black, its coiffure studded with many brilliant gems, like the shining black hood of a cobra.

"Even the beautiful lotus in full bloom or the rising full moon offers no comparison to Your breathtaking face, for it is much more exquisite. Your shining forehead is marked by a tidy saffron tilaka.

"The arches of Your elegant eyebrows put to shame Cupid's bow. Your cascading black tresses sway, and the dark mascara on Your roving eyes makes them look like restless black partridges.

"Your fine nose is decorated by a ring studded with the noblest pearl, and Your lips are more charming than bright red tulips. Your sparkling, even teeth are like rows of spotlessly white jasmine buds.

"The golden earrings that dangle gracefully from Your ears like a pair of Laburnum flowers are inlaid with many precious gems. The gentle cleft of Your delicate chin is decorated with a dot of musk, and an intricately bejewelled necklace sparkles on You with regal splendor.

"Your nicely formed arms are like lotus stems, adorned with fine and precious gems, and the two armlets inlaid with blue sapphires softly jingle with Your slightest movements, pleasing all ears with their sweet music.

"Your hands are beautiful and soft, like the lotus, and Your fingers are decorated with rings mounted with precious jewels. Your breasts are adorned with a large necklace finely set with stones and gems.

"The central jewel of Your regal necklace sits atop a line of dark gems that grow gradually larger in size. One could mistake it for a black snake carrying a gem on its hood. You are slender around the waist, and Your belly is concave because it must carry the burden of Your full breasts. It is marked by three lines like entwining creepers.

"A tinkling girdle of gold inset with precious stones adorns Your broad flaring hips, and Your shapely thighs put to shame the pride of the golden trunks of banana trees.

"Your kneecaps are so delicate and well-formed that they are far more attractive than round golden caskets studded with gems. The ankle-bells on Your finely formed feet sing an eternal melody, and the pink lotuses that blossom in autumn bow their heads in ardent worship to the beauty of Your lotus feet.

"The brilliance of millions upon millions of full moons pales before the opalescent nails of Your lotus feet. Innumerable ecstatic symptoms are Your natural embellishments, and You become stunned and perspire freely when Your yearning sidelong looks from afar intimately traverse Krsna's body. Uncontrollable erotic waves overcome You, and when You meet with Your beloved Krsna You are swept away in a surge of sublime ecstasy. O Queen of Vrndavan, You are the reservoir of all divine qualities, and I therefore worship Your lotus feet.

"O Srimati Radharani, all the symptoms of the very highest ecstasy, maha-bhava, become simultaneously manifest in You, and Your heart is benumbed. You are the ocean of unlimited transcendental emotions found only in perfect heroines, and everyone is amazed when You exhibit these ecstatic emotions.

"All the charming and captivating traits which make a heroine perfect are offering their obeisances to Your lotus feet in silent praise. The great beauty Laksmi-devi, the goddess of fortune, is humbly praying to attain residence on the toenails of Your lotus feet.

"You are the crest jewel of the damsels of Vraja, an eternal resident of Gokula, the most beloved object of the gopis. Your gentle smile acts as the life sustaining salve for Lalita and other sakhis.

"When Your roving eyes glance on Krsna with a sidelong look, it acts on Him like a drop of ambrosia, maddening and inciting Him with love. You are the apple of Your father king Vrisabhanu's eyes, and the sooting rays of Your moonlike activities exhilarate him.

"Your heart is like an ocean which is overflowing with waves of compassion. Therefore, O Radhika! shower Your mercy, and be pleased with this person who is begging to become Your maidservant.

"O Radha my mistress! When will I be fortunate to see that after a lover's quarrel, when Krsna tries to pacify You, His indignant lady-love, with sweet cajoling words, in which He is truly expert, and begs You for a lovers' tryst, You are really pleased within but nonetheless turn Your face away and look at Krsna from the corner of Your eyes.

"O Divine Lady! Will that day ever come? When Lord Krsna, who is adept at everything, strings a charming garland of myrtle blossoms and slips it over Your head and His electric touch sends waves of ecstasy pulsating through You, and You begin to perspire profusely, when will I be fortunate enough to gently fan You with a palm leaf fan?

"O divine Lady! O beautiful Queen! When after Your hours of pleasure with Krsna Your intricately made-up hair becomes dishevelled and You need someone to set it properly again, when will You instruct this maidservant to do this service?

"O Divine beauty with cherry lips! Will I be able to see the wonderful dalliances between You and Krsna? When I place betel-nut pan into Your lotus mouth, Krsna tries to take it out of Your mouth and chew the same pan.

"O Srimati Radha! Among all the beloved gopis of Krsna You are His most cherished jewel. Therefore kindly be pleased with me and quickly shower Your mercy by including me amongst Your family members.

"O Queen of Vraja! I beg repeatedly at Your lotus feet for Your compassionate grace. Please allow me to become Your maid-in-attendance (sakhi) and confidante, so that when You become indignant after a lover's

quarrel Krsna will approach me, knowing that I am Your sakhi, and flatter me to take Him to You; then I will take His hand and guide Him to You.

"Anyone who reads this prayer, named Catuspuspanjali, dedicated to Radharani, the Queen of Vrndavana, with faith and devotion, will very soon receive Her mercy directly."

Sri Sri Gandharva Samprarthanastakam

by Srila Rupa Goswami

1. O Goddess! Be merciful to me and reveal Your lotus face to me when You and Sri Krsna play in the playgroves of Vrndavana, enjoying like intoxicated, blissful Lordly elephants!

2. O Goddess! In great distress I prostrate myself before You, falling on the ground, praying piteously unto You with faltering voice. O Gandharvike! After You bestowed Your mercy on this fool, count him (her) amongst Your own people!

3. O Syame (Sri Radhe)! When will I worship You as Indira (Laksmi), when Your beautiful body is bound up by Syama's left arm? Krsna's beauty enchants all the people of the world and is even greater than that of Rama-ramana (Lord Visnu, Laksmi's husband).

4. O Goddess! When can I arrange for Your blissful nocturnal meeting with the son of the king of Vraja in the grove by covering Your body with a cloudblue sari and by removing the anklebells from Your feet?

5. When will this person serve Your lotus feet, that adorn the three worlds by massaging them, as You are sitting together on a playbed made of flowers in a grove, while You are making sweet jokes with each other?

6. O Queen of Vrndavana! When can I fan You with a yaktail fan with a jeweled rod when You and Sri Krsna are sitting under a tree, Your lotus-like faces beautified by drops of perspiration from fatigue after Your pastimes on the shore of Your pond (Sri Radha Kund)?

7. O beautiful-eyed One! It was not me who told Mukunda in which corner of the kunjia You were hiding! Citra did it! Don't frown Your eyebrows at me in false anger! When can I take You before the son of the king of Vraja?

8. When You defeat Krsna in a joking argument, You show even greater pride, extending Your proud words to Your blooming friends, who will praise You. When will I see You like this?

9. Anyone who nicely recites these eight prayers to the daughter of king Vrsabhanu will be accepted by Her in a wave of mercy and She will joyfully appear before her with Her lover.

End of Gandharva Samprarthanastakam.

Vilapa Kusumanjali

by Srila Raghunatha dasa Goswami

Special Prayers

*tvad-alokana-kalahi-**
damsair eva mrtam janam
tvat-padabja-milal-laksa-
bhesajair devi jivaya

TRANSLATION

O Radharani, the queen of Vrndavana, with the medicine of the red lac from Your lotus feet, please bring back to life this person now dead from the bites of the black snake of not seeing You. (Vilapa-kusumanjali by RDG)

tavaivaasmi tavaivaasmi
na jivaami tvayaa vinaa
iti vijnaaya devi tvam
naya mam caranaantikam

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

Shrila Raghunatha dasa Goswami writes further in the Vilapa-kusumanjali

"O Supreme Ladyship, Queen of my heart, Radha! Laksmi-devi the goddess of fortune does not possess even a drop of the beauty that exudes from Your exquisite toenails, therefore if You do not grant me the proper vision to perceive Your transcendental pastimes, then what use do I have for this life, which is burning in the fire of excruciating sorrow?

"O merciful Lady! Indeed, lately I am floating in a nectarean ocean of hope, and passing time in hardship and pain, but if You do not shower mercy upon me then this life, living in Vrndavana, and even Lord Krsna are all meaningless to me." 101-102

"The Queen of Vraja is my mistress. O Lady mistress, O Radha, I am Your maidservant, but the flames of intense separation are incinerating my heart and I grow feeble from profuse crying. Finding no other means, I am therefore sitting somewhere in Govardhana and composing these verses in deep lamentation.

"O dallying damsel of Vraja, Sri Radhika, I am sucked into an ocean of grief and my condition is so miserable! Kindly send me Your mercy in the form of an infallible boat and save me from this whirlpool. Please give me sanctuary at Your lotus feet."

"O Radha-kunda, pond of sublime joy, my mistress Srimati Radhika is always absorbed in divine amorous pastimes with her beloved paramour Sri Krsna on your banks, and you have endeared yourself to this Divine Couple more than anything else They cherish. Please, therefore, be merciful upon me and allow me but a moments vision of the object of my greatest adoration, Srimati Radharani.

Shrila Raghunatha dāsa Goswami's

SRI VILAPA KUSUMANJALI

1. O friend Rupa Manjari, although you are a famous and important person in this town, still you cannot see the face of the Supreme Personality of Godhead standing before you. Your husband is not here, and yet there is a mark on the bimba fruits of your lips as if someone has bitten them. Did a great parrot bite them?
2. O lotus tree, on the pretext of this bunch of new blossoms you are now broadly smiling in this forest. You have every right to be proud. After all, the black Krishna bee has left all the fragrant flower vines and He is now searching for the pathway to you.
3. O Rati manjari, in the king of Vraja's city, where many gopis live, you are the most pious of all. That is why you are now going to a cave, requested by your queen to search for the favourite belt She forgot in the midst of many pastimes.
4. Let me surrender to my spiritual master, Yadunandana Acarya. A powerful and dear devotee of the Supreme

Lord, Yadunandana, he sprinkled the nectar of his mercy on me.

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

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

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

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

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

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

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

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

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

14. O queen of Vrndavan, since Rupa manjari filled my eyes with light in the land of Vraja, I have yearned to see the red lac decorating Your lotus feet.

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

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

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

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

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

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

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

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

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

24. O queen, when will I happily place on Your forehead beautiful musk tilaka as splendid as the full moon, on Your limbs glistening kunkuma, and on Your breasts wonderful pictures in fragrant colors?

25. O queen, will I, drawing a line of red sindura with a jeweled salaka, decorate the part in Your hair?

26. O queen, with a steady hand will I artistically decorate You with the aromatic red tilaka dots that are the

most powerful aphrodisiac to madden Lord Krishna?

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

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

29. O golden-complexioned one, will this maidservant place lovely necklaces of pearls and jewels on Your beautiful breasts, Lord Mukunda's pillows when He is sleepy and fatigued?

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

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

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

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

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

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

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

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

38. O restless-eyed one, the rings I place in Your ears made Lord Krishna, who agitates all the gopis, aimlessly wander in a circle.

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

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

41. O girl with the golden lips, will the Krishna-parrot bite the nectar bimba fruits of Your lips, splendid with red khadira and camphor, placed by Me?

42. When will this person worship with black kajjala Your two eyes, which defeat the khanjana birds, and which, with the slightest movement from their corners, in a moment tightly bind the regal elephant of Lord Krishna?

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

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

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

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

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

48. O queen, will I place before You the prasadam remnants tasted by the lotus mouth of Lord Krishna and respectfully brought by Danistha-gopi.

49. O girl whose limbs are anointed with kunkuma, when will I carefully feed You, Lalita, and Your other

friends many kinds of ambrosia foods and nectar drinks mixed with the remnants of what was directly tasted by Lord Krishna?

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

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

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

53. O queen, O beloved of Lord Krishna, will Lalita worship you with an arati lamp as Your other friends worship You with auspicious new songs and flowers and this maidservant, thinking You millions of times more dear than her own life's breath, worships You with a camara whisk?

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

55. O merciful one, O girl with the beautiful heart, will the beautiful and auspicious time come when this maidservant massages Your feet and Rupa manjari massages Your two lotus hands?

56. O girl with the beautiful face, on the strength of some good fortune will I, as a vine of devotion here, in a secret place with Your affectionate friends, attain the remnants You had spit out and the waves of nectar water that washed Your lotus feet?

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

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

59. Will Rupa manjari lead You on the path with Lalita and Visakha at Your two sides, Your friends all around, and me holding Your delicate waist from behind?

60 - 61. When will Danistha, seeing it in the distance, affectionately lead You, in my presence, to Nandisvara, the great abode of the king of Vraja, which is filled with affectionate gopi friends, which is even more important than the Govardhana Hill worshipped by Vraja, which is very dear to the prince of Vraja, and which is filled with the tumultuous sounds of the eloquent gopas and the lowing of the surabhi cows?

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

63. O queen, when will You be seen, Your head bowed and Your face blossoming with happiness as You place the ambrosia foods and nectar drinks for Lord Madhava in the hand of Rohini devi?

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

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

66. O girl bashful at heart, O girl with the beautiful face, seeing You happily taking Your meal, according to Your promise, with your dear friends and with the queen of Vraja, who is more affectionate than millions and trillions of mothers, will I at once attain bliss in my heart?

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

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

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

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

71. O queen, when will I decorate the splendid doorway with garlands of many flowers filled with buzzing bees and with many splendid pictures of Kama drawn in kunkuma? O moon-faced girl, when will I decorate the bed in the cottage named Madananandada with networks of flowers?
72. O girl as fair as gold, will I happily and gently massage Your lotus feet as You rest Your head against the arm of the prince of Vraja, His lotus feet worshipped by Rupa manjari's hands?
73. Will I see You, Your eyebrows knitted and Your eyes burning with pride as Lord Madhusudana, the crown on the heads of expert jesters, stops You near Govardhana Hill on the pretext of collecting a toll?
74. O sweet-faced girl, when, seeing Lord Mukunda because of the breeze carrying the fragrance of Your slender form on some pretext leave the pastime-bed Candravali with her own hand decorated with jasmine flowers, and, like a black bee, meet You at the lake shore, will I shine with pride?
75. O sweet, moon-faced girl, when will we see the new pastimes You enjoy with the Lord of Your life and with Your friends at Your sweet lake filled everywhere with the humming of intoxicated bees, the cooing of birds, and hosts of splendid, blossoming lotuses?
76. O girl with the beautiful thighs, when will Lord Krishna, who floods me with an ocean of bliss, happily decorate You with many kinds of flowers on the splendid lake shore crowded with blossoming flowers and forests full of humming bees?
77. As Her limbs blossom with happiness, will my queen's hair, decorated by jubilant, trembling Lord Hari with many types of slightly blossomed flowers, many large gunjas, and many splendid peacock feathers, all hastily brought by a certain happy girl, bring bliss to my eyes?
78. O girl with the beautiful face, seeing Lord Madhava struck with a lotus flower by intoxicated You in a flurry of amorous pastimes, will I try to hide the smile on my face?
79. When, O girl with the beautiful face, as You sing sweet love songs with the prince of Vraja, Your splendid graceful shoulder embraced by His long arms and He embraced by Your beautiful arms, will You give me transcendental bliss?
80. O queen, when will I hide the flute that You won from Lord Hari in the dice game, broke, and tossed to me?
81. O girl with the beautiful face, when, the hairs of my body standing up in ecstasy, will I fan You as You lay on a pastime bed of jasmine flowers in the temple of bliss of amorous love, smiling and conversing very sweetly with Your beloved?
82. O queen, O girl whose face is a blossoming lotus flower, O personification of shyness, when, Your two lotus feet exhausted by walking from the rendezvous, will You affectionately call this shameless person by name and engage her in massaging them?
83. "O granddaughter Radha, the time for You to worship the sungod has come! Where are You." Will Mukhara devi, appearing like the personification of nectar as she angrily speaks in this way, delight me?
84. O queen with my eyes and ears will I serve the nectar of Your words scented with the camphor of Your smile?
85. O pious one, when, picking flowers with Your sweet and crooked friends, You pretend to quarrel with the Lord of Your life and You angrily leave Him, will You fill me with boundless happiness?
86. O merciful one, sweetly begged by Madhava with many unbearable appeals, will this agitated person fall down before Lalita's feet to break Your jealous anger?
87. O wise and solemn one, will Your coronation as the queen of Vrndavan forest, jubilantly performed by Paurnamasi with a great festival of auspicious singing, dancing and the music of vinas and other instruments, and with many pitchers of pure, scented water, be seen by me?
88. O girl with the beautiful face, when on the full moon day of the month of Sravana Your brother Sridama pleases the miser Jatila by giving her ten thousand cows and then takes You home for a visit, will, as You melt with weeping from both happiness and sorrow, Your parents lovingly embrace You in my presence?
89. O merciful one, when, because I feel shy before Your friends, will You take me to a cave in the king of mountains and there tutor me in the art of melodious singing?
90. O queen, when, requested by Lalita devi, will You affectionately ask me, my head bowed with shyness in the assembly, to recite many splendid and sweet poems?
91. O queen, when, on the shore of Your lake, in a grove filled with humming bees, will You teach me to play the kacchapi lute?
92. O queen, when, because Your friends are too shy to act, will You hint that I should restring the favourite

necklace, broken in Your pastimes?

93. O queen, when, after looking in all directions, will You take the chewed betel nuts from Your mouth and affectionately place them in mine?

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

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

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

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

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

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

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

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

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

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

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

Sri Svapna-vilasamrtastaka

Eight Prayers Describing Nectar Pastimes in a Dream
by Srila Visvanatha Chakravarti Thakura

1 priya svapne drsta saridina-sutevatra pulinam
yatha vrndaranye natana-patavas tatra bahavah
mrdangadyam vadyam vividham iha kascid dvija-manih
sa vidyud-gaurangah ksipati jagatim prema-jaladhau

Srimati Radharani said: Beloved, in a dream I saw a river shore like the Yamuna here. There were many expert dancers as in Vrndavana. There were mrdangas and other instruments. There was a brahmana jewel as splendid as lightning who was tossing the universe into an ocean of pure love.

2 kadacit krsneti pralapati rudan karhicid asau
kva radhe ha hetu svasiti patati projjhati dhrtim
nataty ullasena kvacid api ganaih svaih pranayibhis
trnadi-brahmantam jagad atitaram rodayati sah

Sometimes He calls out: "O Krsna!" and sometimes He sighs: "O Radha, where are You?" Sometimes He falls to the ground, sometimes He acts wildly, losing all composure, and sometimes He dances ecstatically with His loving associates. He has made all the residents of this world, from the blades of grass up to Lord Brahma, loudly call out the name of Krsna.

3 tato buddhir bhranta mama samajani preksya kim aho
bhavet so 'yam kantah kim ayam aham evasmi na parah
aham cet kva preyan mama sa kila cet kvaham iti me
bhramo bhuyo bhuyan abhavad atha nidram gatavati

As I gazed at Him, My intelligence became bewildered. If He is my lover, where am I? If He is I, where is My lover? If He is My lover, where am I? As I slept, I became more and more bewildered.

4 priye drstva tas tah kutukini maya darsita-cari
ramesadya murtir na khalu bhavati vismayam agat
katham vipro vismapayitum asakat tvam tava katham
tatha bhrantim dhatte sa hi bhavati ko hanta kim idam

Sri Krsna said: O inquisitive girl, when I showed You Narayana and My other forms You were not surprised. Why does this brahmana surprise You? Why does He bewilder You so You say "Who is He?"

5 iti procya prestham ksanam atha paramrsya ramano
hasann akuta jnam vyanudad atha tam kaustubha-manim
tatha diptim tene sapadi sa yatha drstim iti tad
vilasanam laksmam sthira-cara-ganaih sarvam abhavat

After speaking these words to His beloved, the smiling lover, Krsna, touched His Kaustubha jewel. The jewel, understanding the Lord's intent, glowed and then showed all the same pastimes and all the moving and non moving entities She saw in her dream.

6 vibhavyatha proce priyatama maya jnatam akhilam
tavakutam yat tvam smitam atanuthas tattvam asi mam
sphutam yan navadir yad abhimatir atrapy aham iti
sphuranti me tasmad aham api sa evety anumime

Srimati Radharani reflected for a moment and said: Beloved, I know what is in Your heart now that makes You smile. You are He. What You have said and thought is now clear to Me, and therefore I think I am also He.

7 yad apy asmakinam rati-padam idam kaustubha-manim
pradipyatraivadidsad akhila-jivan api bhavan
sva-saktyavirbhuya svam akhila-vilasam pratijanam
nigadya premabdhou punar api tadahasyasi jagat

Making this Kaustubha jewel, which is so delightful to Us, shine in this way, You have revealed Yourself to all living entities. By Your own transcendental potency You will appear, display Your pastimes, teach everyone, and again plunge the world into the ocean of pure love.

8 yad uktam gargena vraja-pati-samaksam sruti-vida
bhavet pito varnah kvacid api tavaitan na hi mrsa
atah svapnah satyo mama ca na tada bhrantir abhavat
tvam evasau saksad iha yad anubhuto 'si tad-rtam

In the king of Vraja's presence, the learned Vedic scholar Gargacarya said that You will appear with a yellow complexion. He did not lie. This dream of Mine is true. It is not an illusion. In this dream I have directly seen You.

9 pibed yasya svapnamrtam idam aho citta-madhupah
sa sandeha-svapnat tvaritam iha jagarti su-matih
avaptas caitanyam pranaya-jaladhau khelati yato
bhramam dhatte tasminn atula-karunam kunja-nrpatau

If the bumble-bee of the reader's mind drinks the nectar of this Svapna-vilasamrta, then that intelligent reader will quickly awaken from the dream of materialistic doubt. Such a reader will attain Lord Caitanya Mahaprabhu. He will sport in the ocean of pure love. He will attain the peerless mercy of the king of Vrndavana.

Sri Prarthana-paddhati [Stavamala]

In his Sri Prarthana-paddhati [Stavamala], Srila Rupa goswami prays:

"O Queen of Vrndavana, O Radharani, Your complexion is like molton gold, Your doe-like eyes are captivantly restless, a million full and brilliant moons wane before Your lustrous countenance, and a blue sari, having stolen the hue of a fresh rain-laden cloud, has enwrapped Your exquisite form. O Radha, You are the crest-jewel of all the dallying damsels of Vrndavana, fragrant and pristine like a budding jasmine flower. Your sublime form is adorned with priceless jewelry, and you are the best of all the charming and intelligent gopis. You are decorated with all wonderful excellences and surrounded by eight dedicated and beloved cowherd girls known as the asta-sakhis.

"The ambrosia of Your beautiful lips, red as the bimba fruit, is life-giving syrup to Krsna. O Radha, I am rolling on the banks of the Yamuna, my poor heart filled with anticipation, praying to You with all humility. I am guilty of being an offender, a rascal, a useless wretch-yet I beg You to kindly engage me in even the smallest service to Your lotus feet. O most merciful Lady, it will not become You to ignore this most distressed soul, for Your heart is always overflowing with compassion and love."

Radha Stuti

Radha-Stuti

radha raseshvari ramya
rama cha paramatmanah
rasodbhava krishna-kanta
krishna-vaksha-sthala-sthita

"Beautiful Shrimate Radharani is the queen and the origin of the rasa dance. She is the giver of pleasure to Krishna, who is the Supersoul in the hearts of all. She is the lover of Krishna and is always situated upon the chest of the Lord."

krishna-pranadhidevi cha
maha-vishnoh prasur api
sarvadya vishnu-maya cha
satya nitya sanatani

"She is the presiding Deity of Krishna's very life, and She is the first of all persons, the energy of Lord Vishnu, the embodiment of truthfulness--eternal and ever-youthful."

brahma-svarupa parama
nirlipta nirguna para
vrinda vrindavane tvam cha
viraja-tata-vasini

"Her form is spiritual, therefore She is transcendental and beyond mundane qualities. She is divine energy and is unattached. O Radha, in Vrindavana You are the leader of the gopis, and You reside on the banks of the Viraja River."

goloka-vasini gopi
gopisha gopa-matrika
sananda paramananda
nanda-nandana-kamini

"She is a resident of Goloka Vrindavana and is a cowherd damsel. She is the queen of the gopis and the divine

mother of the cowherd boys. She is joyful and always experiencing the highest bliss, and She incites lusty desires in the heart of the son of Nanda (Lord Krishna)."

vrishabhanu-suta shanta
kanta purnatama tatha
kanya kalavati-kanya
tirtha-putra sati shubha

"Radha is the daughter of Maharaja Vrishabhanu. She is very peaceful and lovely. She is completely contented and fulfilled, very pleasing and is the daughter of Kalavati. She is the purifier of the tirthas (holy places) and She is most auspicious and chaste to Lord Krishna."

samsara-sagare ghore
bhitam mam sharanagatam
sarvebhyo 'pi vinirmuktam
kuru radhe surshvari

"O Radha, I have fallen into the horrible ocean of birth and death and am frightened, but I am seeking Your shelter. O queen of the demigods, please free me from all fears."

tvat-pada-padma-yugale
pada-padmalayarcite
dehi mahyam param bhaktim
krishnena parisevite

"O Radhika, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahma and Lakshmi, and which are served even by Lord Krishna."

tapta-kanchana-gaurangi
radhe vrindavaneshvari
vrishabhanu-sute devi
pranamami hari-priye

"O Shrimati Radharani, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vrindavana. You are the daughter of King Vrishabhanu, and are very dear to Lord Krishna."

mahabhava-svarupa tvam
krishna-priya-variyasi
prema-bhakti-prade devi
radhike tvam namamy aham

"O Shrimate Radharani, You are the exalted form of mahabhava, therefore You are the most dear to Krishna. O Goddess, You alone are able to bestow pure love for the Supreme Lord; therefore I offer my humble obeisances unto You."

Shri Radha-Kundastakam

[The Glories of Shrimati Radhika's Kund, Pond]

by Shrila Raghunatha dasa Gosvami

"After the killing of Aristasura, Srimati Radhika and Her sakhis exchanged many joking words with Sri Krishna concerning the necessary atonement for one who has committed the offence of killing a bull. As a result, the Queen of Vrindavana, Srimati Radhika, and Her sakhis joyfully excavated and filled Sri Radha-kunda with their own hands. May that immensely fragrant Radha-kunda be my shelter.

"In the land of the hearts of those who bathe in Radha-kunda, a desire tree of the superlative prema, which is not attainable even for Krishna's principal queens in Dvaraka, will arise. May that supremely charming Radha-kunda be my shelter.

"For the pleasure of Srimati Radhika, even Sri Krishna Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Radha-kunda, carefully observing all the appropriate rituals. May that supremely enchanting Radha-kunda be my shelter.

"May that supremely enchanting Radha-kunda, which the moon of Vraja, Sri Krishna, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Srimati Radhika, and which He has made known by the name of Radhika Herself, be my shelter.

"The mercy obtained by serving Radha-kunda makes the desire-creeper of prema for the prince of Vraja sprout and is celebrated for bearing the flower of service to the svamini Srimati Radhika. May that supremely charming Radha-kunda be my shelter.

"Gloriously manifest on the banks of Radha-kunda are eight kunjās (groves) named after Radhika's principal sakhis. Acting as stimuli for the amorous pastimes of the Divine Couple, these kunjās are filled with the sweet humming of bumblebees and are desired by everyone. May that supremely enchanting Radha-kunda be the shelter of my life.

"Situated on an exquisite dais on the bank of Radha-kunda and accompanied by Her beloved sakhis, our svamini Srimati Radhika charmingly engages in sweet, joking words with Sri Krishna, the moon of Vraja. These playful verbal exchanges are enhanced by the suggestion of so many innuendoes. May that Radha-kunda be the shelter of my life.

"May that very charming and especially fragrant Radha-kunda, where intoxicated with love the Divine Couple and the sakhis daily sport with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

"To that devotee who, in a resolute mood of aspiring to serve Srimati Radhika, reads this charming prayer describing Sri Radha-kunda, even in their present body Sri Krishna will quickly grant them darshana of not only His beloved Radhika, but also of their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kishora (Krishna) in various ways, such a devotee will feel immense jubilation. This astaka is recited in the poetic meter known as 'Malini'."

Shri Radha Rasa Sudha Nidhi

The Topmost Glorification to Shrimati Radhika

by Shrila Prabodhananda Sarasvati Thakura

Verses 1-272: Translated and copyrighted by Kushakratha dasa

Rādha-rasa-sudha-nidhi

Text 1

nindantam pulakotkarena vikasan-nīpa-prasūna-cchavim
prordhvī-kṛtya bhujā-dvayam hari-harīty-uccair vadantam muhuḥ

nṛtyantam drutam āsru-nirjhara-cayaiḥ siñcantam ūrvī-talam
gāyantam nija-pārśadaiḥ parivṛtam śrī-gaura-candram numah

nindantam-rebuking; pulakotkareṇa-with bodily hairs erect; vikasat-blossoming; nīpa-kadamba; prasūna-flowers; cchavim-splendor; prordhvī-kṛtya-raising; bhuja-dvayam-both arms; hari-harīty-uccaiḥ-with loud sounds of "Hari! Hari!"; vadantam-speaking; muhuḥ-again and again; nṛtyantam-dancing; drutam-quickly; āsru-nirjhara-cayaiḥ-with streams of tears; siñcantam-sprinkling; ūrvī-talam-the surface of the earth; gāyantam-singing; nija-pārśadaiḥ-with His associates; parivṛtam-surrounded; śrī-gaura-candram-Lord Gauracandra; numah-we praise.

Standing erect, the hairs of His body rebuke the blossoming campaka flowers. Raising His arms, again and again He calls out "Hari! Hari!" Surrounded by His devotees, again and again He sings and dances. Streams of tears flow from His eyes and sprinkle the ground. Let us glorify Him, Lord Gauracandra.

Text 2

yasyāḥ kadāpi vasanāñcala-khelanottha-
dhanyāti-dhanya-pavanena kṛtārtha-mānī
yogīndra-durgama-gatir madhusūdano 'pi
tasyā namo 'stu vṛṣabhānu-bhuvo diśe 'pi

yasyāḥ-of whom; kadāpi-sometimes; vasana-of the garment; āñcala-the corner; khelana-playfully; uttha-lifted; dhanyāti-dhanya-very fortunate and glorious; pavanena-by the breeze; kṛtārtha-mānī-thinking successful; yogīndra-durgama-gatiḥ-the gould unattainable even by the kings of yogis; madhusūdanaḥ-Kṛṣṇa; api-also; tasyā-of Her; namaḥ-obeisances; astu-may be; vṛṣabhānu-bhuvaḥ-of the land of King Vrsabhanu; diśe'to the direction; api-also.

Obeisances to the direction that faces Śrī Vṛṣabhānu's daughter. When the breeze coming from that direction playfully moves the edge of His garment, Lord Kṛṣṇa, who cannot be attained by even the kings of the yogīs, thinks that His life has now become a great success.

Text 3

brahmeśvarādi-su-durūha-padāravinda-
śrīmat-parāga-paramādbhuta-vaibhavāyāḥ
sarvārtha-sāra-rasa-varṣi-krpārdra-dṛṣṭes
tasyā namo 'stu vṛṣabhānu-bhuvo mahimne

brahmeśvarādi-beginning with Brahma and Siva; su-durūha-unattainable; padāravinda-lotus feet; śrīmat-glorious; parāga-pollen; paramādbhuta-most wonderful; vaibhavāyāḥ-glorfy; sarvārtha-sāra-rasa-varṣi-showering the best of all nectars; krpārdra-moistened with mercy; dṛṣṭeḥ-from the glance; tasyā-of Her; namaḥ-obeisances; astu-should be; vṛṣabhānu-bhuvaḥ-the daughter of Vrsabhanu; mahimne-to the glory.

Obeisances to the glory of Śrī Vṛṣabhānu's daughter. Even Brahmā, Śiva and all the demigods cannot attain the pollen of Her lotus feet. Her merciful glance showers the best of all nectars.

Text 4

yo brahma-rudra-śuka-nārada-bhīṣma-mukhyair

ālakṣito na sahasā puruṣasya tasya
sadyo-vaśī-karaṇa-cūrṇam ananta-śaktim
tam rādhikā-caraṇa-reṇum anusmarāmi

yaḥ-who; brahma-rudra-śuka-nārada-bhīṣma-mukhyaḥ-headed āy Brahma, Siva, Suka, Narada, and Bhisma;
ālakṣitaḥ-seen; na-not; sahasā-forcibly; puruṣasya-of the Supreme Personality of Godhead; tasya-of Him;
sadyo-vaśī-karaṇa-bringing under control; cūrṇam-powder; ananta-śaktim-limitless power; tam-to that;
rādhikā-caraṇa-reṇum-the dust of Śrī Rādhā's feet; anusmarāmi-I meditate.

I meditate on the dust of Śrī Rādhā's feet, dust that even Brahma, Siva, Śukadeva, Nārada, Bhīṣma, and a host of great saints cannot see, dust that has limitless power, dust that at once transforms the Supreme Personality of Godhead into Śrī Rādhā's submissive servant.

Text 5

ādhāya mūrdhani yad āpur udāra-gopyaḥ
kāmyam padam priya-guṇair api piccha-mauleḥ
bhāvotsavena bhajatām rasa-kāmadhenum
tam rādhikā-caraṇa-reṇum aham smarāmi

ādhāya-placing; mūrdhani-on the head; yat-which; āpuḥ-attained; udāra-gopyaḥ-noble gopīs; kāmyam-to be desired; padam-attainment; priya-guṇaiḥ-with pleasing qualities; api-also; piccha-mauleḥ-peacock-feather crown; bhāva-of love; utsavena-with a festival; bhajatām-worshiping; rasa-kāmadhenum-a kamadhenu cow of rasa; tam-that; rādhikā-caraṇa-reṇum-the dust of Śrī Rādhā's feet; aham smarāmi-I meditate.

I meditate on the dust of Śrī Rādhā's feet, dust that becomes a kāmadhenu cow to give the nectar of rasa as the devotees celebrate a festival of spiritual love. Placing this dust on their heads, the beautiful gopīs attain something even peacock-feather-crowned Kṛṣṇa yearns to attain.

Text 6

divya-pramoda-rasa-sāra-nijāṅga-saṅga-
pīyūṣa-vīci-nicayair abhiṣecyantī
kandarpa-koṭi-śara-mūrchita-nandasūnu-
sañjivinī jayati kāpi nikuñja-devī

divya-splendid; pramoda-delight; rasa-nectar; sāra-best; nija-own; aṅga-limbs; saṅga-touch; pīyūṣa-of nectar; vīci-waves; nicayaiḥ-with multitudes; abhiṣecyantī-splashes; kandarpa-Kamadevas; koṭi-millions; śara-of arrows; mūrchita-become unconscious; nandasūnu-Kṛṣṇa; sañjivinī-the elixer that restores life; jayati-all glories; kāpi-something; nikuñja-of the forest; devī-the goddess.

Glory to the forest-goddess. When, wounded by millions of Kāmadeva's arrows, Nanda's son fell, She brought Him to life by splashing Him with many waves of the blissful nectar of Her touch.

Text 7

tan naḥ pratīkṣaṇa-camatkṛta-cāru-lilā-
lāvaṇya-mohana-mahā-madhurāṅga-bhaṅgī

rādhānam hi madhurāṅga-kalā-nidhānam
āvīrbhaviṣyati kadā rasa-sindhu-sāram

tat-that; naḥ-of us; pratīkṣaṇa-at every moment; camatkṛta-wonderful; cāru-beautiful; līlā-pastimes; lāvaṇya-beauty; mohana-charming; mahā-great; madhura-sweet; aṅga-limbs; bhaṅgī-movements; rādhā-of Śrī Rādhā; ānanam-the face; hi-indeed; madhura-sweet; aṅga-limbs; kalā-artistry; nidhānam-abode; āvirbhaviṣyati-will be manifest; kadā-when?; rasa-sindhu-sāram-the ocean of nectar.

When will the sweet and graceful nectar ocean that is Rādhā's face, an ocean filled at every moment with waves sweetness, charm, beauty, and wonderfully beautiful pastimes, appear before us?

Text 8

yat-kiṅkariṣu bahuśaḥ khalu kāku-vāṇī
nityam parasya puruṣasya śikhaṇḍa-mauleḥ
tasyāḥ kadā rasa-nidher vṛṣabhānu-jāyās
tat-keli-kuñja-bhavanāṅgana-marjanī syām

yat-kiṅkariṣu-among whose maidservants; bahuśaḥ-many; khalu-indeed; kāku-vāṇī-plaintive words; nityam-always; parasya-of the supreme; puruṣasya-person; śikhaṇḍa-mauleḥ-who wears a peacock-feather crown; tasyāḥ-of Her; kadā-when?; rasa-nidheḥ-an ocean of nectar; vṛṣabhānu-of King Vṛṣabhanu; jāyāḥ-of the daughter; tat-keli-pastime; kuñja-groves; bhavana-abode; aṅgana-courtyard; marjanī-cleaning; syām-I will be.

When will I become a sweeper in the forest courtyard where, surrounded by many maidservants, the peacock-feather-crowned Supreme Personality of Godhead speaks His appeal to the nectar ocean that is Śrī Rādhā?

Text 9

vṛndāni sarva-mahatām apahāya dūrād
vṛndātavīm anusara praṇayena cetaḥ
sat-tāraṇī-kṛta-su-bhāva-sudhā-rasaugham
rādhābhidhānam iha divya-nidhānam asti

vṛndāni-multitudes; sarva-mahatām-of the great ones; apahāya-removing; dūrāt-far away; vṛndātavīm-to Vṛndāvana forest; anusara-please meditate; praṇayena-with love; cetaḥ-O heart; sat-the saintly devotees; tāraṇī-kṛta-delivering; su-bhāva-of spiritual love; sudhā-rasa-nectar; augham-flood; rādhā-Rādhā; abhidhānam-the name; iha-here; divya-spiritual; nidhānam-wealth; asti-is.

O my heart, please turn from great things of this world and run to Vṛndāvana, where the great treasure, the nectar flood that delivers the devotees from this world, is Śrī Rādhā's name.

Text 10

kenāpi nāgara-vareṇa pade nipatya
samprārthitaika-parirambha-rasotsavāyāḥ
sa-bhrū-vibhaṅgam ati-raṅga-nidheḥ kadā te
śrī-rādhike nahi-nahīti-giraḥ śṛṇomi

kenāpi-by someone; nāgara-vareṇa-the best of lovers; pade-at the feet; nipatyā-falling; samprārthita-requested; eka-one; parirambha-embrace; rasa-of nectar; utsavāyāḥ-festival; sa-bhrū-of the eyebrows; vibhaṅgam-knitting; ati-raṅga-of great happiness; nidheḥ-of the treasure; kadā-when?; te-of You; śrī...-rādhike-O Śrī Rādhā; nahi-nahīti-giraḥ-the words "No! No!"; śṛṇomi-I will hear.

O Śrī Rādhā, O great treasure of bliss, when, as the best of lovers falls at Your feet and begs for the nectar festival of a single embrace, will I see You knit Your eyebrows and hear You say "No. No."

Text 11

yat-pāda-padma-nakha-candra-maṇi-cchatayā
visphurjitam kim api gopa-vadhūṣṭ adarśi
pūrṇānurāga-rasa-sāgara-sāra-mūrṭiḥ
sā rādhikā mayi kadāpi kṛpām karotu

yat-whose; pada-feet; padma-lotus; nakha-nails; candra-maṇi-Candrakanta jewels; chatayā-splendor; visphurjitam-manifested; kim api-something; gopa-vadhūṣṭ-among the gopīs; adarśi-saw; pūrṇa-perfect; anurāga-love; rasa-nectar; sāgara-ocean; sāra-best; mūrṭiḥ-form; sā-She; rādhikā-Rādhā; mayi-to me; kadāpi-sometimes; kṛpām-mercy; karotu-may do.

May Śrī Rādhā, who is the personified nectar ocean of perfect spiritual love, and the splendor of whose candrakānta-jewel toenails glistens amongst the gopīs, be merciful to me.

Text 12

ujjṛmbhamāna-rasa-vāri-nidhes taraṅgair
aṅgair iva praṇaya-lola-vilocanāyāḥ
tasyāḥ kadā nu bhavitā mayi puṇya-dṛṣṭir
vṛndātavī-nava-nikuṅja-grhādhidevyāḥ

ujjṛmbhamāna-manifesting; rasa-of nectar; vāri-nidheḥ-ocean; taraṅgaiḥ-with waves; aṅgaiḥ-limbs; iva-like; praṇaya-with love; lola-restless; vilocanāyāḥ-eyes; tasyāḥ-of Her; kadā-when?; nu-indeed; bhavitā-will be; mayi-to me; puṇya-sacred; dṛṣṭiḥ-glance; vṛndātavī-nava-nikuṅja-grhādhidevyāḥ-of the queen of the blossoming forest groves of Vṛndāvana.

When will Vṛndāvana's queen Rādhā, Her eyes restless with love and Her limbs like waves in the flooding ocean of nectar, place Her merciful glance upon me?

Text 13

vṛndāvaneśvari tavaiva padāravindam
premāmṛtaika-makaranda-rasaugha-pūrṇam
hṛdy arpitam madhu-pateḥ smara-tāpam ūgram
nirvāpayet parama-śītaḥ āśrayāmi

vṛndāvaneśvari-O queen of Vṛndāvana; tava-of You; eva-indeed; padāravindam-lotus feet; prema-of love; amṛtaika-makaranda-rasaugha-pūrṇam-the flood of nectar; hṛdi-in the heart; arpitam-placed; madhu-pateḥ-of Kṛṣṇa; smara-tāpam-torment of amorous desires; ūgram-terrible; nirvāpayet-will extinguish; parama-śītaḥ-great coolness; āśrayāmi-I tak shelter.

O queen of Vṛndāvana, I take shelter of Your lotus feet, which are flooded with nectar, which are cool and pleasing, and which, placed over Lord Kṛṣṇa's heart, extinguish the blazing fire of desire that torments Him.

Text 14

rādhā-karāvacita-pallava-vallarīke
rādhā-padāṅka-vilasan-madhura-sthalīke
rādhā-yaśo-mukhara-matta-khagāvalīke
rādhā-vihāra-vipine ramatām mano me

rādhā-of Rādhā; kara-by the hands; avacita-picked; pallava-blossoms; vallarīke-vine; rādhā-of Rādhā; padāṅka-footprints; vilasat-glistening; madhura-sweet; sthalīke-place; rādhā-of Rādhā; yaśaḥ-fame; mukhara-eagerly talking; matta-passionate; khagāvalīke-birds; rādhā-of Rādhā; vihāra-pastime; vipine-in the forest; ramatām-may enjoy; manaḥ-the heart; me-of me.

I pray that my heart may find its happiness in Rādhā's pastime forest, where the vines bear flowers picked by Rādhā's own hands, where many charming places bear Rādhā's footprints, and where the birds passionately sing of Rādhā's glories.

Text 15

kṛṣṇāmṛtam cala vigāḍhum itiritāham
tāvat sahasva rajanī sakhi yāvad eti
ittham vihasya vṛṣabhānu-sutāha lapsye
mānam kadā rasada-keli-kadamba-jātam

kṛṣṇa-dark (of Kṛṣṇa); amṛtam-to the nectar; cala-go; vigāḍhum-to dive; iti-thus; iritā-said; aham-I; tāvat-then; sahasva-bear; rajanī-night; sakhi-O friend; yāvat-when; eti-goes; ittham-thus; vihasya-joking; vṛṣabhānu-sutā-the daughter of King Vṛṣabhanu; āha-said; lapsye-I will attain; mānam-honor; kadā-when?; rasada-giving nectar; keli-pastime; kadamba-kadamba tree; jātam-born.

I will say, "You should go there and bathe in the dark nectar". Smiling, Rādhā will joke, "O friend, wait until night. Then the dark nectar will come here." When will I pick this glorious flower on the kadamba tree of Rādhā's sweet pastimes?

Text 16

pādāṅguli-nihita-dṛṣṭim apatra-piṣṇum
dūrād udikṣya rasikendra-mukhendu-bimbam
vikṣe calat-pada-gatim caritābhirāmam
jhaṅkāra-nūpuravatim bata karhi rādhām

pādāṅguli-toes; nihita-placed; dṛṣṭim-glimpse; apatra-piṣṇum-unworthy; dūrāt-from afar; udikṣya-seeing; rasikendra-of the king of they who enjoy nectar; mukha-face; indu-bimbam-moon; vikṣe-I see; calat-pada-gatim-steps; carita-pastimes; abhirāmam-delight; jhaṅkāra-nūpuravatim-wearing tinkling anklets; bata-indeed; karhi-whether; rādhām-Rādhā.

Will I see graceful Rādhā, first shyly gazing at her own toes, then from afar gazing at the full-moon face of the king of rasikas, and then Her anklets tinkling as She runs to meet Him?

Text 17

ujjāgaram rasika-nāgara-saṅga-raṅgaiḥ
kuñjodare kṛtavatī nu mudā rajanyām
su-snāpitā hi madhunaiva su-bhojitā tvam
rādhe kadā svapiṣi mat-kara-lālitāṅghriḥ

ujjāgaram-staying awake; rasika-nāgara-saṅga-raṅgaiḥ-with pastimes in the company of the most charming of lovers; kuñjodare-in a forest grove; kṛtavatī-did; nu-indeed; mudā-happily; rajanyām-at night; su-snāpitā-peacefully sleeping; hi-indeed; madhuna-with Kṛṣṇa; eva-indeed; su-bhojitā-enjoyed; tvam-You; rādhe-O Rādhā; kadā-when?; svapiṣi-You will sleep; mat-kara-my my hand; lālita-stroked; aṅghriḥ-the feet.

O Rādhā, when, after You have spent the entire night enjoying pastimes with the best of charming lovers, and after You have bathed and eaten breakfast with Kṛṣṇa, will You finally fall asleep, the soles of Your feet gently stroked by my hand?

Text 18

vaidagdhya-sindhur anurāga-rasaika-sindhur
vātsalya-sindhur ati-sāndra-kṛpāika-sindhuḥ
lāvaṇya-sindhur amṛta-cchavi-rūpa-sindhuḥ
śrī-rādhikā sphurati me ḥṛdi keli-sindhuḥ

vaidagdhya-of expert intelligence; sindhuḥ-ocean; anurāga-love; rasaika-tasting the nectar; sindhuḥ-ocean; vātsalya-of affection; sindhuḥ-ocean; ati-sāndra-very intense; kṛpā-mercy; eka-only; sindhuḥ-ocean; lāvaṇya-of beauty; sindhuḥ-the ocean; amṛta-nectar; cchavi-splendor; rūpa-form; sindhuḥ-the ocean; śrī...-rādhikā-Śrī Rādhā; sphurati-may appear; me-before me; ḥṛdi-in the heart; keli-of pastimes; sindhuḥ-an ocean.

May Śrī Rādhā, who is an ocean of intelligence, a nectar ocean of love, an ocean of kind affection, an ocean of great mercy, an ocean of beauty, an ocean of nectar splendor, and an ocean of transcendental pastimes, appear in my heart.

Text 19

dr̥ṣṭvaiva campaka-lateva camatkṛtāṅgi
veṇu-dhvanim̐ kva ca niśamya ca vihvalāṅgi
sā śyāmasundara-guṇair anugīyamānaiḥ
prītā pariṣvajatu mām vṛṣabhānu-putrī

dr̥ṣṭvā-seeing; eva-indeed; campaka-latā-a campaka vine; iva-like; camatkṛta-wonderful; aṅgi-limbs; veṇu-dhvanim̐-the sound of the flute; kva ca-somewhere; niśamya-hearing; ca-and; vihvala-agitated; aṅgi-limbs; sā-She; śyāmasundara-guṇaiḥ-with the virtues of Kṛṣṇa; anugīyamānaiḥ-singing; prītā-pleased; pariṣvajatu-may embrace; mām-me; vṛṣabhānu-putrī-Vṛsabhanu's daughter.

May King Vṛṣabhānu's daughter, who becomes startled when She hears the musī of Kṛṣṇa's flute, and whose limbs become like a wonderful blossoming campaka vine when She gazes at Kṛṣṇa, become pleased with my singing songs about Kṛṣṇa's glories. May She suddenly embrace me.

Text 20

śrī-rādhike surata-raṅgi-nitamba-bhāge
kāñcī-kalāpa-kalahāmsa-kalānūlāpaiḥ
mañjīra-siñjita-madhuvrata-guñjitānghri-
pañkeruhaiḥ śīśirayā sva-rasa-cchaṭābhiḥ

śrī...-rādhike-O Śrī Rādhā; surata-raṅgi-the arena of amorous pastimes; nitamba-bhāge-hips; kāñcī-kalāpa-belt; kalahāmsa-swan; kalānūlāpaiḥ-with cooking; mañjīra-siñjita-tinkling anklets; madhuvrata-bees; guñjita-humming; ānghri-feet; pañkeruhaiḥ-lotus; śīśirayā-make cool; sva-rasa-cchaṭābhiḥ-with the nectar of Your effulgence.

O Śrī Rādhā' whose hips are the dancing arena of amorous pastimes, with the cooing swan of Your belt, the buzzing bees of Your anklets, and the nectar splendor of Your beauty, please bring coolness to Your lover, Kṛṣṇa.

Text 21

śrī-rādhike sura-taraṅgini divya-keli-
kallola-mālīni lasad-vadanāravinde
śyāmāmṛtambunidhi-saṅgama-tīvra-veginy
āvarta-nābhi-rucire mama sannidhehi

śrī...-rādhike-O Śrī Rādhā; sura-taraṅgini-O celestial Ganges; divya-keli-transcendental pastimes; kallola-mālīni-with garlands of waves; lasad-vadanāravinde-splendid lotus face; śyāmāmṛta-dark nectar; ambunidhi-ocean; saṅgama-contact; tīvra-sharp; vegini-passion; āvarta-whirlpool; nābhi-navel; rucire-beautiful; mama-to me; sannidhehi-please come near.

O Śrī Rādhā, O celestial Ganges, O ocean garlanded with waves of splendid pastimes, O girl with the glistening lotus face, O river passionately running to meet the dark ocean of Lord Kṛṣṇa, O goddess whose whirlpool navel is so graceful, please appear before me.

Text 22

sat-prema-sindhu-makaranda-rasaugha-dhārā-
sārān ajasram abhitaḥ sravad-āśriteṣu
śrī-rādhike tava kadā caraṇāravindam
govinda-jīvana-dhanam śirasā vahāmi

sat-prema-sindhu-the ocean of love; makaranda-rasaugha-dhārā-the flood of nectar; sārān-flowing; ajasram-always; abhitaḥ-everywhere; sravat-flowing; āśriteṣu-taken shelter; śrī...-rādhike-O Śrī Rādhā; tava-of You; kadā-when?; caraṇāravindam-lotus feet; govinda-jīvana-dhanam-the wealth of Lord Kṛṣṇa's life; śirasā-with my head; vahāmi-I carry.

O Śrī Rādhā, when will I place on my head Your lotus feet, which are a flood of the nectar of spiritual love, a flood that always flows among Your devotees, and are the treasure more dear than life for Lord Kṛṣṇa?

Text 23

saṅketa-kuñjam anu kuñjara-manda-gāminy
ādāya divya-mṛdu-candana-gandha-mālyam
tvām kāma-keli-rabhasena kadā calantīm
rādhe 'nuyāmi padavīm upadarśayantī

saṅketa-for the rendezvous; kuñjam-the forest grove; anu-following; kuñjara-manda-gāmini-slowly walking like an elephant; ādāya-taking; divya-mṛdu-candana-gandha-mālyam-a splendid and fragrant garland anointed with sandal paste; tvām-You; kāma-keli-amorous pastimes; rabhasena-with the desire; kadā-when?; calantīm-going; rādhe-O Rādhā; anuyāmi-I will follow; padavīm-the path; upadarśayantī-showing.

O Rādhā, when, carrying splendid sandal paste, scents, and flower garlands, walking slowly like a graceful elephant, and showing You which path to take, will I follow behind as, eager to enjoy amorous pastimes, You hurry to the forest rendezvous?

Text 24

gatvā kalinda-tanayā-vijanāvatāram
udvartayanty amṛtam aṅgam anaṅga-jīvam
śrī-rādhike tava kadā nava-nāgarendram
paśyāmi magna-nayanam sthitam ucca-nīpe

gatvā-going; kalinda-tanayā-of the Yamuna; vijana-secluded; avatāram-shore; udvartayanti-massaging; amṛtam-nectar; aṅgam-limbs; anaṅga-jīvam-the life of Kamadeva; śrī...-rādhike-O Śrī Rādhā; tava-of You; kadā-when?; nava-nāgarendram-the youthful king of lovers; paśyāmi-I see; magna-plunged; nayanam-eyes; sthitam-staying; ucca-tall; nīpe-on a kadamba tree.

O Śrī Rādhā, when, as I massage Your nectar limbs, which are Kāmadeva's life, will I suddenly see the king of youthful lovers sitting high on a kadamba tree, His eyes plunged in the sight of You?

Text 25

sat-prema-rāśi-saraso vikasat-sarojam
svānanda-sīdhu-rasa-sindhu-vivardhanendum
tā chrī-mukham kuṭīla-kuntala-bhṛṅga-juṣṭam
śrī-rādhike tava kadā nu vilokayiṣye

sat-prema-rāśi-sarasaḥ-of the lake of spiritual love; vikasat-sarojam-blossoming lotus; svānanda-sīdhu-rasa-the nectar of bliss; sindhu-the ocean; vivardhana-increasing; indum-the moon; tat-that; śrī-mukham-beautiful face; kuṭīla-curly; kuntala-hairs; bhṛṅga-black bees; juṣṭam-endowed; śrī...-rādhike-O Śrī Rādhā; tava-of You; kadā-when?; nu-indeed; vilokayiṣye-I will see.

O Śrī Rādhā, when will I gaze on Your beautiful face, which is a blossoming lotus in the lake of pure love, a

lotus decorated with the black bees of Your curling locks of hair, a face that is a moon bringing great tidal waves to the nectar ocean of bliss?

Text 26

lāvaṇya-sāra-rasa-sāra-sukhaika-sāre
kāruṇya-sāra-madhura-cchavi-rūpa-sāre
vaidagdhya-sāra-rati-keli-vilāsa-sāre
rādhābhidhe mama mano 'khila-sāra-sāre

lāvaṇya-of beauty; sāra-the essence; rasa-of sweetness; sāra-the essence; sukha-of happiness; eka-the only; sāre-essence; kāruṇya-of mercy; sāra-the essence; madhura-sweet; cchavi-splendor; rūpa-form; sāre-the essence; vaidagdhya-of expert intelligence; sāra-the essence; rati-amorous; keli-vilāsa-pastimes; sāre-the essence; rādhā-Rādhā; abhidhe-bearing the name; mama-of me; manaḥ-the heart; akhila-of all; sāra-essence; sāre-the essence.

My thoughts rest in something that bears the name Rādhā, something that is the essence of beauty, the essence of nectar, the essence of happiness, the essence of mercy, the essence of charming and splendid forms, the essence of expert intelligence, the essence of playful amorous pastimes, and the essence of the best of everything.

Text 27

cintāmaṇiḥ praṇamatām vraja-nāgarīṇām
cūḍāmaṇiḥ kula-maṇir vṛṣabhānu-nāmaṇḥ
sā śyāma-kāma-vara-śānti-maṇir nikuṅja-
bhūṣā-maṇir hṛdaya-samputa-san-maṇir naḥ

cintāmaṇiḥ-cintamani jewel; praṇamatām-of the surrendered; vraja-nāgarīṇām-girls of Vraja; cūḍāmaṇiḥ-the crest jewel; kula-maṇiḥ-the jewel of the family; vṛṣabhānu-nāmaṇḥ-named Vrsabhanu; sā-She; śyāma-kāma-vara-śānti-maṇiḥ-the jewel that pacifies the desires of Lord Kṛṣṇa; nikuṅja-of the forest groves; bhūṣā-decoration; maṇiḥ-jewel; hṛdaya-of the heart; samputa-of the jewelry chest; sat-transcendental; maṇiḥ-jewel; naḥ-of us.

She is the cintāmaṇi jewel of the surrendered devotees, the crest jewel of the girls of Vraja, the jewel of King Vṛṣabhānu's family, the jewel that pacifies Lord Kṛṣṇa's desires, the jewel that decorates the forest groves, the splendid jewel we keep in the jewelry chest of our hearts.

Text 28

mañju-svabhāvam adhi-kalpa-latā-nikuṅjam
vyañjantam adbhuta-kṛpā-rasa-puñjam eva
premāmṛtāmbudhim agādham abādham etam
rādhābhidham drutam upāśraya sādhu-cetaḥ

mañju-svabhāvam-gentle nature; adhi-kalpa-latā-nikuṅjam-the grove of kalpa-lata vines; vyañjantam-manifesting; adbhuta-kṛpā-rasa-puñjam-an abundance of wonderful mercy; eva-indeed; premāmṛtāmbudhim-the ocean of the nectar of love; agādham-fathomless; abādham-unstoppable; etam-this; rādhābhidham-named Rādhā; drutam-quickly; upāśraya-take shelter; sādhu-cetaḥ-O heart of the devotee.

O saintly heart, please at once take shelter of the something that bears the name Rādhā, something that is gentle by nature, a forest of kalpa-lata' vines, a wonderful flood of nectar mercy, and a fathomless and shoreless nectar ocean of love.

Text 29

śrī-rādhikām nija-viṭena
jarīkām
sindūra-samvalita-mauktika-paṅkti-śobhām
yo bhavayed daśana-kundavatīm sa dhanyaḥ

śrī...-rādhikām-Śrī Rādhā; nija-viṭena-Her lover; saha-with; ālapantīm-conversing; śoṇa-red; ādhara-lips; prasṁmara-flowing; cchavi-splendor; mañjarīkām-sprout; sindūra-samvalita-with red sindura;.

?????

Text 61

pāda-sparśa-rasotsavam praṇatibhir govindam indīvara-
śyāmam prārthayitum su-mañjula-rahāḥ-kuñjāmś ca sammarjitum
mālā-candana-gandha-pūra-rasavat-tāmbūla-sat-pānakāny
ādātum ca rasaika-dāyini tava preṣyā kadā syām aham

pāda-of the foot; sparśa-touch; rasa-nectar; utsavam-festival; praṇatibhiḥ-with obeisances; govindam-Kṛṣṇa; indīvara-blue lotus; śyāmam-dark; prārthayitum-to request; su-mañjula-charming; rahāḥ-secluded; kuñjān-groves; ca-and; sammarjitum-to clean; mālā-garlands; candana-sandal; gandha-fragrances; pūra-flood; rasavat-like nectar; tāmbūla-betelnuts; sat-excellent; pānakāni-nectar; ādātum-to take; ca-and; rasaika-dāyini-the giver of nectar; tava-of You; preṣyā-to be sent; kadā-when; syām-will be; aham-I.

O giver of nectar, when will I become Your maidservant? When will You order me to bow down again and again before lotus-dark Kṛṣṇa, celebrate a nectar festival of touching His feet, and place Your request before Him? When will You order me to carefully clean and arrange the charming forest grove? When will You order me to bring flower garlands, sandal paste, fragrances, pleasant betelnuts, and nectar drinks?

Text 62

lāvaṇyāmrta-vārtayā jagad idam samplāvayantī śarat-
rākā-candram anantam eva vadana-jyotsnābhir ātanvatī
śrī...-vṛndāvana-kuñja-mañju-grhīni... kāpy asti tucchām aho
kurvāṇākhila-sādhya-sādhana-kathām dattvā sva-dāsyotsavam

lāvaṇya-of beauty; amṛta-of nectar; vārtayā-with the description; jagat-universe; idam-this; samplāvayantī-floods; śarat-autumn; rākā-candram-full moon; anantam-limitless; eva-indeed; vadana-of the face; jyotsnābhiḥ-with the moonlight; ātanvatī-extends; śrī...-vṛndāvana-of Śrī Vṛndāvana; kuñja-in the groves; mañju-charming; grhīni-the girl of the house; kāpi-someone; asti-is; tucchām-insignificant; aho-aha; kurvāṇa-doing; akhila-all; sādhya-goals; sādhana-means of attainment; kathām-talk; dattvā-giving; sva-dāsyā-of Your service; utsavam-a festival.

Ah! A very beautiful girl stays in the groves of Vṛndāvana forest. With the news of Her nectar beauty She

floods the world. Her face is splendid like limitless full-moons in autumn. When She gives to someone the happy festival that is service to Her, that festival makes all other goals and means seem very petty and insignificant.

Text 63

dr̥ṣṭyā yatra kvacana vihitāmredane nanda-sūnoḥ
pratyākhyāna-cchalata uditodāra-saṅketa-deśā
dhūrtendra tvad-bhayam upagatā sā raho nīpa-vātyām#
naika gacchet kitava-kṛtam ity ādiśet karhi rādhā

dr̥ṣṭyā-with a glance; yatra-where; kvacana-somewhere; vihitā-placed; āmredane-in repetition; nanda-sūnoḥ-of Nanda's son; pratyākhyāna-rejection; chalataḥ-from the trick; udita-manifested; udāra-great; saṅketa-deśā-meeting place; dhūrtendra-O king of rascals; tvad-bhayam-fear of You; upagatā-attained; sā-She; rahaḥ-in a secluded place; nīpa-vātyām-in a kadamba grove; na-not; ekā-also; gacchet-should go; kitava-by the cheater; kṛtam-done; iti-thus; ādiśet-taught; karhi-when?; rādhā-Rādhā.

When, after pretending to reject Kṛṣṇa's proposal, and after with repeated glances indicating where They should meet, will Rādhā' instruct me to tell Kṛṣṇa, "O king of rascals, Rādhā' is very afraid of You. Do not think She will enter that kadamba grove without a companion."?

Text 64

sā bhrū-nartana-cāturī nirupamā sā cāru-netrāñcale
lilā-khelana-cāturī vara-tanos tādr̥g-vaco-cāturī
saṅketāgama-cāturī nava-nava-kṛdā-kalā-cāturī
rādhāyā jayatāt sakhī-jana-parihāsotsave cāturī

sā-She; bhrū-eyebrows; nartana-dancing; cāturī-expert; nirupamā'peerless; sā-She; cāru-beautiful; netra-eyes; añcale-in the corner; lilā-khelana-playfulness; cāturī-expert; vara-tanoḥ-beautiful form; tādr̥g-vaco-cāturī-expert in words like that; saṅketa-at the place of rendezvous; āgama-arriving; cāturī-expert; nava-nava-kṛdā-kalā-cāturī-expert at newer and newer pastimes; rādhāyāḥ-of Rādhā; jayatāt-glories; sakhī-jana-with Her friends; parihāsa-joking; utsave-in the festival; cāturī-expert.

Glory to Rādhā, who is expert in making Her eyebrows dance, expert in playful sidelong glances, expert in speaking playful words, expert in meeting Her lover, expert in newer and newer pastimes, and expert in enjoying a festival of joking words with Her gopī friends.

Text 65

unmīlan-mithunānurāga-garimodāra-sphuran-mādhurī-
dhārā-sāra-dhurīṇa-divya-lalitānaṅotsavaiḥ khelatoḥ
rādhā-mādhavayoḥ param bhavatu naś citte cirārti-spr̥ṣoḥ
kaumāre nava-keli-sīlpa-lahari-sīkṣādi-dikṣā-rasaḥ

unmīlan-opening; mithuna-amorous; anurāga-love; garima-greatness; udāra-great; sphurat-manifesting; mādhurī-sweetness; dhārā-flood; sāra-best; dhurīṇa-intense; divya-splendid; lalita-playful; anaṅga-of amorous pastimes; utsavaiḥ-with many festivals; khelatoḥ-playing; rādhā-mādhavayoḥ-of Śrī Śrī Rādhā'-Kṛṣṇa; param-greatly; bhavatu-may be; naḥ-of us; citte-in the heart; cira-long; ārti-distress; spr̥ṣoḥ-touching;

kaumāre-in youth; nava-new; keli-pastimes; śilpa-skill; laharī-waves; śikṣā-teaching; ādi-beginning with; dīkṣā-initiation; rasaḥ-nectar.

May the nectar of Śrī Śrī Rādhā'-Kṛṣṇa's pastimes appear in our hearts, pastimes where in childhood Kṛṣṇa becomes both dīkṣa'-guru and śikṣa'-guru and teaches Rādhā' the art of playing in the waves of newer and newer pastimes, pastimes where Rādhā' and Kṛṣṇa enjoy a splendid playful festival of the flooding sweetness of Their just-beginning love, pastimes where Rādhā' and Kṛṣṇa are agitated by each other's touch.

Text 66

kadā vā khelantau vraja-nagara-vīthīṣu hṛdayam
harantau śrī-rādhā-vrajapatikumārau sukṛtinaḥ
akasmāt kaumāre prakāṭa-nava-kaiśora-vibhavau
prapaśyan pūrṇaḥ syām rahasi parihāsādi-niratau

kadā-when?; vā-or; khelantau-enjoying pastimes; vraja-nagara-of Vraja Village; vīthīṣu-on the pathways; hṛdayam-the heart; harantau-stealing; śrī...-rādhā-vrajapatikumārau-Śrī Rādhā' and the prince of Vraja; sukṛtinaḥ-pious; akasmāt-suddenly; kaumāre-in childhood; prakāṭa-manifested; nava-new; kaiśora-of teenagers; vibhavau-glory; prapaśyan-seeing; pūrṇaḥ-full; syām-I may be; rahasi-in a secluded place; parihāsa-joking; ādi-beginning with; niratau-enjoying pastimes.

When, staying in a secluded place, will I become fulfilled as I see Śrī Rādhā' and Kṛṣṇa, even though They are only children, suddenly become teenagers, teenagers enjoying playful joking words and many other pastimes in Vraja Village's pathways, teenagers who roā the devotees of their hearts?

Text 67

dhammillam te nava-parimalair ullasat-phulla-mallī-
mālam bhāla-sthalam api lasat-sāndra-sindūra-bindu
dīrghāpāṅga-cchavim anupamam cāru-candrāmśu-hāsam
premollāsam tava tu kucayor dvandvam antaḥ smarāmi

dhammillam-briads; te-of You; nava-parimalaiḥ-new fragrance; ullasat-splendid; phulla-blossomed; mallī-of jasmine flowers; mālam-garland; bhāla-sthalam-forehead; api-also; lasat-glistening; sāndra-thick; sindūra-of red sindura; bindu-dot; dīrgha-long; apāṅga-corner of the eyes; cchavim-splendor; anupamam-peerless; cāru-beautiful; candra-moon; amśu-light; hāsam-smile; prema-of love; ullāsam-the joy; tava-of You; tu-indeed; kucayorḥ-of the breasts; dvandvam-the pair; antaḥ-within; smarāmi-I meditate.

O Rādhā, I meditate on Your braids decorated with fragrant jasmine flowers, Your forehead anointed with a glistening dot of red sindūra, the peerless splendor of Your large eyes, the beautiful moonlight of Your smile, the joyful splendor of Your pure love, and the beauty of Your graceful breasts.

Text 68

lakṣmī-koṭi-vilakṣya-lakṣaṇa-lasal-līlā-kīśorī-śatair
ārādhyam vraja-maṇḍale 'ti-madhuram rādhābhīdhānam param
jyotiḥ kiñcana siñcad-ujjala-rasa-prāg-bhāvam āvirbhavad-
rādhe cetasi bhūri-bhāgya-vibhavaiḥ kasyāpy aho jṛmbhate

lakṣmī-of goddesses of fortune; koṭi-millions; vilakṣya-visible; lakṣaṇa-qualities; lasat-glistening; līlā-pastimes; kiśorī-teenage girls; śataiḥ-by hundreds; ārādhyam-to be worshiped; vraja-maṇḍale-in the circle of Vraja; ati-madhuram-very charming and sweet; rādhābhīdhānam-named Rādhā; param-spiritual; jyotiḥ-splendor; kiñcana-something; siñcat-sprinkling; ujjala-splendid; rasa-nectar; prāg-bhāvam-excellence; āvirbhavāt-manifesting; rādhe-O Rādhā; cetasi-in the heart; bhūri-bhāgya-vibhavaiḥ-with great good fortune; kasyāpi-of someone; aho-aha; jṛmbhate-is manifested.

A spiritual splendor that bears the name Rādhā, that is the most sweet, that showers a monsoon of glorious nectar, and that is worshiped in Vraja-maṇḍala by many hundreds of splendid and playful teenage girls more beautiful and glorious than millions of goddesses of fortune, shines in the heart of a very fortunate person, a heart where Śrī Rādhā' stays.

Text 69

taē jīyān nava-yauvanodaya-mahā-lāvaṇya-līlāmayam
sāndrānanda-ghanānurāga-ghaṭita-śrī-mūrti-sammohanam
vṛndāraṇya-nikuñja-keli-lalitām kāśmīra-gaura-cchavi-
śrī-govinda iva vrajendra-gr̥hiṇī-premaika-patram mahāḥ

tat-that; jīyāt-glory; nava-yauvana-new youth; udaya-rising; mahā-great; lāvaṇya-beauty; līlāmayam-consisting of the pastimes; sāndra-intense; ānanda-bliss; ghana-intense; anurāga-love; ghaṭita-manifested; śrī-beautiful; mūrti-form; sammohanam-charming; vṛndāraṇya-of Vṛndāvana forest; nikuñja-in the groves; keli-pastimes; lalitam-playful; kāśmīra-kunkuma; gaura-fair; cchavi-splendor; śrī...-govinda-Śrī Govinda; iva-like; vrajendra-of Vraja's king; gr̥hiṇī-of the wife; prema-of love; eka-the sole; patram-object; mahāḥ-a splendor.

Glory to the glorious splendor that is filled with the great beauty and playfulness of youth, that has a charming beautiful form filled with deep love and bliss, that plays in the forests of Vraja, that is fair like yellow kāśmīra, and that Vraja's queen loves in the same way she loves Lord Govinda.

Text 70

premānanda-rasaika-vāridhi-mahā-kallola-mālākulā
vyālolāruṇa-locaṇāñcala-camatkāreṇa sañcinvati
kiñcit keli-kalā-mahotsavam aho vṛndāṭavī-mandire
nandaty adbhuta-kāma-vaibhavamayī rādhā-jagan-mohinī

prema-love; ānanda-bliss; rasa-nectar; eka-one; vāridhi-ocean; mahā-great; kallola-waves; mālākulā-tossed; vyālola-rolling; aruṇa-red; locana-eyes; añcala-corners; camatkāreṇa-with wonder; sañcinvati-collecting; kiñcit-something; keli-kalā-mahotsavam-a great festival of transcendental pastimes; aho-aah; vṛndāṭavī-of Vṛndāvana; mandire-in the palace; nandati-recoices; adbhuta-kāma-vaibhavamayī-with the wonderful glory of amorous love; rādhā-Rādhā; jagan-mohinī-the most enchanting girl in the world.

Rādhā, who is tossed to and fro by the great waves in the nectar ocean of bliss and love, who with the great wonder of playful glances from the corners of Her restless reddish eyes enjoys a great festival of pastimes, who is filled with the most wonderful glory of love, and who is the most charming goddess in all the worlds, enjoys pastimes in the palace that is Vṛndāvana forest.

Text 71

vṛndāraṇya-nikuñja-sīmani nava-premānubhāva-bhramad-
bhrū-bhaṅgī-lava-mohita-vraja-maṇiḥ bhaktaika-cintāmaṇiḥ
sāndraṇanda-rasāmṛta-srava-maṇiḥ proddāma-vidyul-latā-
koṭi-jyotir udeti kāpi ramaṇī-cūdāmaṇiḥ mohini

vṛndāraṇya-of Vṛndāvana; nikuñja-in the groves; sīmani-in the apex; nava-premānubhāva-new love;
bhramat-moving; bhrū-eyebrows; bhaṅgī-knitting; lava-slight; mohita-bewildered; vraja-maṇiḥ-the jewel of
Vraja; bhakta-the devotees; eka-one; cintāmaṇiḥ-cintamani jewel; sāndra-intense; ānanda-bliss; rasāmṛta-
nectar; srava-flowing; maṇiḥ-jewel; proddāma-great; vidyut-lightning; latā-vine; koṭi-millions; jyotiḥ-
splendor; udeti-arises; kāpi-something; ramaṇī-cūdāmaṇiḥ-the crest jewel of beautiful girls; mohini-
charming.

The crest jewel of all beautiful girls is now manifest deep in Vṛndāvana forest, a girl who is the devotees' cintāmaṇi jewel, a girl who is a jewel streaming the nectar of great bliss, a girl who with the slightest amorous signal from Her eyebrows bewilders He who is the jewel of Vraja.

Text 72

līlāpāṅga-taraṅgitair udabhavann ekaikaśaḥ koṭīśaḥ
kandarpaḥ puru-darpa-ṭaṅkṛta-mahā-kodaṅḍa-visphāriṇaḥ tārūnya-prathama-praveśa-samaye yasyā mahā-
mādhurī-
dhārānanta-camatkṛtā bhavatu naḥ śrī-rādhikā svāminī

līlā-playful; apāṅga-sidelong glances; taraṅgitaiḥ-with waves; udabhavan-manifested; ekaikaśaḥ-one by one;
koṭīśaḥ-millions; kandarpāḥ-Kāmadevas; puru-great; darpa-pride; ṭaṅkṛta-twanging; mahā-kodaṅḍa-great
bows; visphāriṇaḥ-manifested; tārūnya-youth; prathama-first; praveśa-entrance; samaye-at the time; yasyāḥ-
of whom; mahā-mādhurī-great sweetness; dhārā-floods; ananta-limitless; camatkṛtā-wonders; bhavatu-may
be; naḥ-of us; śrī...-rādhikā-Śrī transcendental; svāminī-the controller.

Śrī Rādhā, whose waves of sidelong glances give birth to many millions of Kāmadevas proudly standing with twanging archers' bows, and who, in the first entrance of youth has become wonderful and glorious with limitless floods of the greatest sweetness, is our queen.

Text 73

yat-pādāmburuhaika-reṇu-kaṇikām mūrdhnā nidhātum na hi
prāpur brahma-śivādayo 'py adhikṛtim gopy-eka-bhāvāśrayaiḥ
sāpi prema-sudhā-rasāmbudhi-nidhī rādhāpi sādharmaṇi-
bhūtā kāla-gati-krameṇa balinā he daiva tubhyaṁ namaḥ

yat-of whom; pāda-feet; amburuha-lotus; eka-one; reṇu-kaṇikām-particle of dust; mūrdhnā-with the head;
nidhātum-to place; na-not; hi-indeed; prāpuḥ-attain; brahma-śivādayaḥ-the demigods headed by Brahm and
Siva; api-even; adhikṛtim-qualification; gopi-of the gopīs; eka-one; bhāva-nature; āśrayaḥ-taken shelter;
sāpi-that; prema-love; sudhā-rasa-nectar; ambudhi-of the ocean; nidhī-the treasure; rādhā-Rādhā; api-also;
sādharmaṇi-bhūtā-shared; kāla-of time; gati-krameṇa-by the gradual movement; balinā-powerful; he-O;
daiva-destiny; tubhyaṁ-to you; namaḥ-obeisances.

Brahmā, Śiva, and the demigods are not qualified to place on their heads even teven a single particle of dust from Rādhā's feet. Even so, they who take shelter of the gopīs, in the course of time eventually attain Śrī Rādhā, who is the great treasure of the nectar ocean of love. O destiny, I bow down before you.

Text 74

dūre snigdha-paramparā vijayatām dūre suhṛn-maṇḍalī
bhṛtyāḥ santu vidūrato vraja-pater anyaḥ prasaṅgaḥ kutaḥ
yatra śrī-vṛṣabhānujā kṛta-ratiḥ kuñjodare kāmīnā
dvāra-sthā priya-kiṅkarī param aham- śroṣyāmi kāñcī-dhvanim

dūre-far away; snigdha-paramparā-the host of affectionate persons; vijayatām-may be glorious; dūre-far away; suhṛn-maṇḍalī-the friends; bhṛtyāḥ-the servants; santu-may be; vidūrataḥ-far away; vraja-pateḥ-of the king of Vraja; anyaḥ-another; prasaṅgaḥ-copnatct; kutaḥ-where?; yatra-where; śrī...-vṛṣabhānujā-Śrī Rādhā; kṛta-ratiḥ-affectionate; kuñjodare-in the forest grove; kāmīnā-passionate; dvāra-at the entrance; sthā-standing; priya-kiṅkarī-dear maidservant; param-greatly; aham-I; śroṣyāmi-will hear; kāñcī-of the belt; dhvanim-the sound.

Let the affectionate relatives stay far away. Let the friends and servants stay far away. How can anyone approach? In a forest grove King Vṛṣabhānu's daughter now enjoys pastimes with Her passionate lover. Standing at the doorway, I, Her dear maidservant, will hear the tinkling of the ornaments at Her waist.

Text 75

gaurāṅge mraḍimā smite madhurimā netrāñcale drāghimā
vakṣoje garimā tathaiva tanimā madhye gatau mandimā
śroṇyām ca prathimā bhruvoḥ kuṭilimā bimbādhare śoṇimā
śrī-rādhe hṛdi te rasena jaḍimā dhyane 'stu me gocaraḥ

gaura-fair; aṅge-limbs; mraḍimā-softness; smite-in the smile; madhurimā-sweetness; netrāñcale-in the corners of the eyes; drāghimā-longness; vakṣoje-on the breasts; garimā-fulness; tatha-so; eva-indeed; tanimā-slenderness; madhye-on the waist; gatau'in the walking; mandimā-slowness; śroṇyām-on the hips; ca-and; prathimā-broadness; bhruvoḥ-on the eyebrows; kuṭilimā-crookedness; bimbādhare-on the bimba fruit lips; śoṇimā-redness; śrī...-rādhe-O Śrī Rādhā; hṛdi-in the heart; te-of You; rasena-with the nectar; jaḍimā-coolness; dhyane-in meditation; astu-may be; me-of me; gocaraḥ-in the range of perception.

O Śrī Rādhā, in my heart may I always seen in meditation the softness of Your fair limbs, the sweetness of Your smile, the longness of the corners of Your eyes, the heaviness of Your breasts, the slenderness of Your waist, the slow grace of Your steps, the broadness of Your hips, the curve of Your eyebrows, the redness of Your bimba-fruit lips, and the coolness of the nectar in Your heart.

Text 76

prātaḥ pīta-paṭam kadā vyapanayāmy anyāmsukasyārpaṇāt
kuñje vismṛta-kañcukīm api samānetum- pradhāvāmi vā
badhnīyam kavarīm yunajmi galitam muktāvalīm āñjaye
netre nāgari raṅgakaiś ca pidadhāmy aṅga-vraṇam vā kadā

prātaḥ-in the morning; pīta-ṣaṭam-yellow garment; kadā-when?; vyapanayāmi-I will place; anyāṃśukasya-of another cloth; arpaṇāt-from placing; kuñje-in the ofrest; vismṛta-forgotten; kañcukīm-bodice; api-also; samānetum-tobring; pradhāvāmi-I run; vā-or; badhnīyam-to bind; kavārīm-braids; yunajmi-I do; galitam-swallowed; muktāvalīm-pearls; āñjaye-I anoint; netre-the eyes; nāgari-O heroine; raṅgakaiḥ-with cosmetic; ca-and; pidadhāmi-I cover; aṅga-vraṇam-the wounds; vā-or; kadā-when?.

When, in the early morning, will I remove the yellow garment and replace it with another, run to the forest to reclaim the lost bodice, again tie Your braids, again string the broken pearl-necklace, decorate Your eyes with mascara, and, O heroine, with colored ointment conceal the wounds on Your limbs?

Text 77

yad vṛndāvana-mātra-gocaram aho yan na śrutikaṃ śiro 'py
aroḍhum kṣamate na yā chiva-śukādīnām tu yad dhyānagam
yat premāmṛta-mādhurī-rasamayam yan nitya-kaiśorakaṃ
tad-rūpaṃ pariveṣṭum eva nayanam lolāyamānam mama

yat-what; vṛndāvana-Vṛndāvana; mātra-only; gocaram-in the sphere of perception; aho-aha; yan-what; na-not; śrutikaṃ-ear; śiraḥ-head; api-also; aroḍhum-to stop; kṣamate-is able; na-not; yac-what; chiva-śukādīnām-beginning with Siva and Suka; tu-but; yat-what; dhyānagam-attained in meditation; yat-what; premāmṛta-mādhurī-rasamayam-the sweet nectar of love; yan-what; nitya-kaiśorakaṃ-eternal youth; tad-rūpaṃ-that form; pariveṣṭum-to embrace; eva-indeed; nayanam-eye; lolāyamānam-restless; mama-my.

My restless eyes yearn to embrace the eternally youthful form that is filed with the sweet nectar of pure love, that is seen only in Vṛndāvana, that the Upaniṣads, which stay at the head of all the Vedas, cannot describe, and that Śiva, Śukadeva, all the demigods and sages cannot find in their meditations.

Text 78

dharmādy-artha-catuṣṭayam vijayatām kiṃ tad-vṛthā-vārtayā
saikānteśvara-bhakti-yoga-padavī tṭ āropitā mūrdhani
yo vṛndāvana-sīmni kācana ghanāścaryaḥ kiśorī-maṇis
tat-kaiṅkarya-rasāmṛtād iha param citte na me rocate

dharmādy-artha-catuṣṭayam-the four goals of life thta begin with dharma; vijayatām-may be glorious; kim-why?; tad-vṛthā-the uselessnes of them; vārtayā-by the description; sa-that; ekānta-unalloyed; īśvara-of the Supreme Personality of Godhead; bhakti-yoga-padavī-the path of brāhmaṇa; tv-indeed; āropitā-ascended; mūrdhani-on the head; yaḥ-who; vṛndāvana-sīmni-deep in Vṛndāvana forest; kāś#cana-someone; ghanāścaryaḥ-very wonderful; kiśora-maṇiḥ-the jewel of youths; tat-kaiṅkarya-rasāmṛtāt-than the nectar of brāhmaṇa; iha-here; param-different; citte-the heart; na-of me; me-not; rocate-pleases.

The four goals of life, which begin with material piety, may be glorious to some people, but I think they are useless. Why should I waste my time talking about them? Other people may place on their heads the path of devotional service to the Supreme Personality of Godhead. I am still not interested. The only thing that pleases my heart is the nectar that is service to a wonderful jewellike girl who stays deep in Vṛndāvana forest. Nothing else pleases my heart.

Text 79

premṇaḥ san-madhurojjvalasya hṛdayam śṛṅgāra-lilā-kalā-
vaicitrī-paramāvadhīr bhagavataḥ pūjyaiva kāpīśatā
īśānī ca śacī mahā-sukha-tanuḥ śaktiḥ svatantrā parā
śrī-vṛndāvana-nātha-paṭṭamahīṣī rādhāiva sevyā mama

preṇaḥ-of pure love; san-madhura-sweet; ujjvalasya-splendor; hṛdayam-heart; śṛṅgāra-lilā-amorous
pastimes; kalā-skill; vaicitrī-wonder; paramāvadhīr-the highest; bhagavataḥ-of the Supreme Personality of
Godhead; pūjyā-to be worshiped; eva-indeed; kāpi-something; īśatā-the state of being a master; īśānī-Durga;
ca-and; śacī-Saci; mahā-sukha-tanuḥ-blissful form; śaktiḥ-potency; svatantrā-independent; parā-supreme;
śrī...-vṛndāvana-nātha-paṭṭamahīṣī-the chief queen of Vṛndāvana's master; rādhā-Rādhā; eva-indeed; sevyā-
to be served; mama-by me.

I serve Rādhā, who is the heart of the sweetest and most splendid love, who is the highest limit of skill in
transcendental amorous pastimes, who is the goddess worshipped by the Supreme Personality of Godhead
Himself, who is the supreme goddess, who appears as Durga' and Śacī, whose form is full of bliss, who is the
Lord's first potency, who is supremely independent, and who is the first consort of Vṛndāvana's master.

Text 80

rādhā-dāsyam apasya yaḥ prayatate govinda-saṅgāśayā
so 'yam pūrṇa-sudhā-ruceḥ paricayām rākām vinā kaṅkṣati
kiṁ ca śyāma-rati-pravāha-laharī-bījam na ye taṁ vidus
te prāpyāpi mahāmṛtāmbudhim aho binduṁ paraṁ prāpnuyuḥ

rādhā-to Rādhā; dāsyam-service; apasya-renouncing; yaḥ-who; prayatate-endeavors; govinda-saṅgāśayā-with
a hope to attain the association of Lord Kṛṣṇa; so 'yam-that person; pūrṇa-sudhā-ruceḥ-of the sweetest
nectar; paricayām-knowledge; rākām-full moon; vinā-without; kaṅkṣati-desires; kim- ca-furthermore;
śyāma-for Lord Kṛṣṇa; rati-love; pravāha-stream; laharī-waves; bījam-seed; na-not; ye-who; taṁ-that; viduḥ-
know; te-they; prāpyā-attained; api-also; mahāmṛtāmbudhim-a great nectar ocean; aho-aha; binduṁ-a drop;
paraṁ-great; prāpnuyuḥ-attained.

Persons who avoid service to Rādhā, but yearn to attain Lord Kṛṣṇa's company, are like persons seek
moonlight without the moon. Persons who do not understand that Rādhā' is the spring from which the
nectar waves of love for Kṛṣṇa flow can attain only one single drop, and no more, of the great ocean of
nectar.

Text 81

kaiśorādbhuta-mādhurī-bhara-dhurīṅga-cchaviṁ rādhikām
premollāsa-bharādhikām niravadhi dhyāyanti ye tad-dhiyaḥ
tyaktaḥ karmabhir ātmanaiva bhagavad-dharme 'py aho nirmamaḥ
sarvāścarya-gatiṁ gatā rasamayīm tebhyo mahadbhयो namaḥ

kaiśora-of youth; adbhuta-wonderful; mādhurī-sweetness; bhara-dhurīṅga-abundance; aṅga-of the limbs;
chaviṁ-splendor; rādhikām-Rādhā; prema-of love; ullāsa-bhara-splendor; adhikām-great; niravadhi-
limitless; dhyāyanti-meditate; ye-who; tad-dhiyaḥ-thinking of that; tyaktaḥ-renounced; karmabhiḥ-karma;
ātmana-by the self; eva-indeed; bhagavad-dharme-in brāhmaṇa; api-even; aho-aha; nirmamaḥ-without
possessiveness; sarvāścarya-gatiṁ-the most wonderful goal; gatā-attained; rasamayīm-nectarean; tebhyaḥ-to
them; mahadbhyaḥ-the great souls; namaḥ-obeisances.

I offer my respectful obeisances to the great souls who, renouncing all fruitive work, not attached even to devotional service to the Supreme Lord, and living the most wonderful and sweet life, always meditate on Śrī Rādhā, who is filled with the joy of pure love and glorious with the splendor of the wonderful sweetness of youth.

Text 82

likhantī bhujā-mūlato na khalu śaṅkha-cakrādikaṁ
vicitra-hari-mandiraṁ na racayantī bhāla-sthale
lasat-tulasi-mālikam dadhati kaṅṭha-piṭhe na vā
guror bhajana-vikramāt ka iha te mahā-buddhayaḥ

likhanti-mark; bhujā-mūlataḥ-shoulders; na-not; khalu-indeed; śaṅkha-cakrādikam-with conch, cakra, and other marks; vicitra-wonderful; hari-of Lord Kṛṣṇa; mandiram-the temple; na-not; racayantī-mqark; bhāla-sthale-on the forehead; lasat-tulasi-mālikam-splendid tulasi necklace; dadhati-place; kaṅṭha-piṭhe-on the neck; na-not; vā-or; guroḥ-of the spiritual master; bhajana-of worship; vikramāt-by the power; ke-who?; iha-here; te-they; mahā-very; abuddhayaḥ-unintelligent.

Who are these fools that, because of their spiritual master's order, do not mark their shoulders with the conch, cakra, and other symbols, do not draw a temple of Lord Hari on their foreheads, and do not wear splendid tulasī necklaces around their necks?

Text 83

karmāṇi śruti-bodhitāni nitarāṁ kurvantu kurvantu mā
gudhāścarya-rasaḥ srāg-ādi-viṣayān grhṇantu muñcantu vā
kair vā bhāva-rahasya-pāraga-matiḥ śrī-rādhikā-preyasah
kiñci-jñair anuyujyatām bahir aho bhrāmyadbhir anyair api

karmāṇi-fruitive works; śruti-bodhitāni-described in the Vedas; nitarāṁ-always; kurvantu-may do; kurvantu-may do; mā-not; gudhāścarya-rasaḥ-wonderful sweet nectar; srāg-ādi-viṣayān-with flower garlands and other like things; grhṇantu-may accept; muñcantu-may reject; vā-or; kaiḥ-by whom?; vā-or; bhāva-of ecstasī love; rahasya-the secret; pāra-to the farthest shore; ga-gone; matiḥ-thoughts; śrī...-rādhikā-preyasah-dear of Śrī Rādhā; kiñcit-something; jñaiḥ-knowing; anuyujyatām-may be asked; bahiḥ-outside; aho-aha; bhrāmyadbhiḥ-wandering; anyaiḥ-bvy others; api-also.

The devotees may perform Vedī rituals or not perform them. The devotees who taste the wonderful secret nectar of devotional service may accept flower garlands and other things pleasing to the senses, or they may reject them. What foolish non-devotees, who wander aimlessly in this world, have the right to question the actions of Śrī Rādhā's dear devotees, whose hearts have traveled to the farther shore of pure love?

Text 84

alam viṣaya-vārtayā naraka-koṭi-bībhatsayā
vr̥thā śruti-kathā-śramo bata bibhemi kaivālyataḥ
pareśa-bhajanonmadā yadi śukādayaḥ kiṁ tataḥ
param tu mama rādhikā-pada-rase mano majjatu

alam-what is the use?; viṣaya-vārtayā-of material topics; naraka-koṭi-bībhatsayā-with the fear of millions of hells; vṛthā-useless; śruti-kathā-śramaḥ-exhaustive study of the Vedas; bata-indeed; bibhemi-I fear; kaivālyataḥ-from impersonal liberation; pareśa-of the Supreme Personality of Godhead; bhajana-worship; unmadā-mad; yadi-if; śukādayaḥ-the stages headed by Śrīla Sukadeva Gosvami; kim-what?; tataḥ-then; param-more; tu-indeed; mama-of me; rādhikā-of Śrī Rādhā; pada-of the feet; rase-in the nectar; manaḥ-mind; majjatu-is plunged.

Why talk of material things? Why fear millions of hells? I do fear impersonal liberation. Why should I become mad, like Śukadeva Gosvāmī and a host of others, after worshiping the Supreme Lord? I would rather that my mind plunges into the nectar at Śrī Rādhā's feet.

Text 85

tat saundāryam sa ca nava-vayo-yauvana-śrī-praveśaḥ
sā dṛg-bhaṅgī sa ca rasa-ghanāścarya-vakṣoja-kumbhaḥ
so 'yam bimbādhara-madhurimā tat smitaṁ sā ca vāṇī
seyam līlā-gatir api na vismaryate rādhikāyaḥ

tat-that; saundāryam-beauty; sa-that; ca-and; nava-vayo-yauvana-śrī...-praveśaḥ-entrance into the beauty of new youth; sā-that; dṛg-bhaṅgī-waves of crooked glances; sa-that; ca-and; rasa-ghana-with sweet nectar; āścarya-wonderful; vakṣoja-breasts; kumbhaḥ-waterpot; so 'yam-that; bimbādhara-of bimba-fruit lips; madhurimā-sweetness; tat-that; smitam-smile; sā-that; ca-and; vāṇī-words; seyam-this; līlā-gatiḥ-playful motions; api-also; na-not; vismaryate-is forgotten; rādhikāyaḥ-of Śrī Rādhā.

I cannot forget Śrī Rādhā's beauty, the splendor of Her new youth, Her wonderful and sweet waterpot breasts, the sweetness of Her bimba-fruit lips, Her smile, Her words, or Her playful motions.

Text 86

yal-lakṣmī-śuka-nāradādi-paramāścaryānurāgotsavaiḥ
prāptam tvat-kṛpayai va hi vraja-bhṛtām tat-tat-kiśorī-gaṇaiḥ
tat-kainkaryam anukṣaṇādbhuta-rasaṁ prāptum dhṛtāse mayi
śrī-rādhe nava-kuñja-nāgari kṛpā-dṛṣṭim kadā dāsyasi

yat-of whom; lakṣmī-śuka-nāradādi-beginning with Lakṣmī, Śukadeva, and Nārada; paramāścarya-very wonderful; anurāga-of love; utsavaiḥ-with festivals; prāptam-attained; tvat-kṛpayai-by Your mercy; eva-indeed; hi-indeed; vraja-bhṛtām-of Vraja's people; tat-tat-kiśorī-gaṇaiḥ-with the multitude of young girls; tat-kainkaryam-service to Her; anukṣaṇa-at every moment; adbhuta-wonderful; rasam-nectar; prāptum-to attain; dhṛtāse-hoping; mayi-to me; śrī...-rādhe-O Śrī Rādhā; nava-kuñja-nāgari-O heroine of the newly-blossoming forest groves; kṛpā-dṛṣṭim-a glance of mercy; kadā-when?; dāsyasi-will You give.

O Śrī Rādhā, O beautiful girl of the forest groves, when will You place Your glance of mercy on me? I yearn to attain the wonderful nectar of eternal service to You, service that the young girls of Vraja, who celebrate a festival of love that fills Lakṣmī, Śukadeva, Nārada, and all the demigods, saints, and sages with wonder, attained by Your mercy.

Text 87

labdhvā dāsyam tad ati-kṛpayā mohana-svāditena
saundārya-śrī-pada-kamalayoḥ lālanaiḥ svāpitāyāḥ
śrī-rādhāyā madhura-madhurocchiṣṭa-pīyūṣa-sāram
bhojam bhojam nava-nava-rasānanda-magnaḥ kadā syām

labdhvā-attaining; dāsyam-service; tat-that; ati-kṛpayā-with great mercy; mohana-svāditena-charming;
saundārya-beauty; śrī...-pada-kamalayoḥ-of lotus feet; lālanaiḥ-with affection; svāpitāyāḥ'sleeping; śrī...-
rādhāyā-of Śrī Rādhā; madhura-sweet; madhura-sweet; ucchiṣṭa-pīyūṣa-sāram-the remnants of nectar;
bhojam-tasting; bhojam-and tasting; nava-nava-newer and newer; rasa-nectar; ānanda-in bliss; magnaḥ-
plunged; kadā-when?; syām-I will be.

When, by Her mercy now become Śrī Rādhā's maiservant? When will I massage Her beautiful lotus feet as She sleeps? When, again and again tasting the nectar of the very sweet remnants of Her meal, will I become plunged into the ever-new nectar of transcendental bliss?

Text 88

yadi snehād rādhe diśasi rati-lāmpatyā-padavīm
gatam me sva-preṣṭham tad api mama niṣṭham śṛṇu yathā
kaṭākṣair āloke smita-sahacarair jāta-pulakam
samāśliṣyāmy uccair atha ca rasaye tvat-pada-rasam

yadi-if; snehāt-out of love; rādhe-O Rādhā; diśasi-You show; rati-lāmpatyā-padavīm-the path of the
debauchee; gatam-gone; me-to me; sva-preṣṭham-dear to You; tad api-nevertheless; mama-of me; niṣṭham-
the faith; śṛṇu-please hear; yathā-as; kaṭākṣaiḥ-with sidelongglances; āloke-I see; smita-sahacaraiḥ-with
smiling friends; jāta-pulakam-bodily hairs standing erect; samāśliṣyāmi-I will embrace; uccaiḥ-tightly;
atha'then; ca-and; rasaye-I will taste; tvat-pada-rasam-the necatr at Yoru feet.

O Rādhā, if You affectionately show me to Your beloved, who walks on the path of debauchery, then please hear how I will faithfully serve You. With smiling sidelong glances, and with the hairs of my body standing up with joy, I will tightly embrace Your beloved. In this way I will taste the nectar of service to Your feet.

Text 89

kṛṣṇaḥ pakṣo nava-kuvalayam kṛṣṇasāras tamālo
nīlāmbhodhas tava ruci-padam nāma-rūpaiś ca kṛṣṇā
kṛṣṇe kasmāt tava vimukhatā mohana-śyāma-mūrtāv
ity uktvā tvām prahasita-mukhīm kim nu paśyāmi rādhe

kṛṣṇaḥ pakṣaḥ-the dark fortnight; nava-kuvalayam-the new lotus; kṛṣṇasāraḥ-the black stag; tamālaḥ-the
tamal tree; nīlāmbhodhaḥ-the dark cloud; tava-of You; ruci-padam-the splendor; nāma-rūpaiḥ-with names
and forms; ca-and; kṛṣṇā-Yamunā; kṛṣṇe--in Kṛṣṇa; kasmāt-from what?; tava-of You; vimukhatā-aversion;
mohana-śyāma-mūrtāv-charming dark form; iti-thus; uktvā-speaking; tvām-to You; prahasita-smiling;
mukhīm-face; kim-whether?; nu-indeed; paśyāmi-I see; rādhe-O Rādhā.

"You like the dark sky when the moon is waning, the newly-blossoming blue lotus, the black deer, the dark tamāla tree, the dark monsoon clouds, and the dark Yamuna' river. Why, then, do You dislike charming Kṛṣṇa, who is so like them in name and form?" Will I see You smile, O Rādhā, as I speak these words?

Text 90

lilāpaṅga-taraṅgitair iva dṛśau nīlotpala-śyāmalā
dolāyat-kanakādri-maṇḍalam iva vyoma stanais tanvatīm
utphulla-sthala-paṅkajam iva bhuvam rāse pada-nyāsataḥ
śrī-rādhām anudhāvatīm vraja-kiśorīṅām ghaṭām# bhāvaye

lilā-playful; apaṅga-sidelong glances; taraṅgitaiḥ-with waves; iva-like; dṛśau-eyes; nīlotpala-śyāmalā-dark like a blue lotus; dolāyat-moving; kanaka-golden; adri-mountain; maṇḍalam-circle; iva-like; vyoma-sky; stanaiḥ-with breasts; tanvatīm-slender; utphulla-sblossoming; sthala-paṅkajam-land-groiwing lotus flower; iva-like; bhuvam-world; rāse-nectar; pada-nyāsataḥ-by placing tyhe foot; śrī...-rādhām-Śrī Rādhā; anudhāvatīm-following; vraja-kiśorīṅām-of the yoing girls of Vraja; ghaṭām-multitude; bhāvaye-I meditate.

I meditate on the girls of Vraja as they follow Śrī Rādhā, their eyes like blue lotus flowers tossed to and fro by waves of playful glances, Their breasts like pairs of golden mountains flying in the sky, and their feet like blossoming lotus flowers suddenly planted in the ground.

Text 91

dṛśau tvayi rasāmbudhau madhura-mīna-vad bhrāmyataḥ
sthanau tvayi sudhā-rasasy ahaha cakravākāv iva
mukham sura-taraṅginī tvayi vikasi humāmbujam
milantu mayi rādhike tava-krpā-taraṅga-cchaṭāḥ

dṛśau-eyes; tvayi-in You; rasāmbudhau-in the ocean of nectar; madhura-mīna-vat-like charming fish; bhrāmyataḥ-wandering; sthanau-breasts; tvayi-in You; sudhā-rasasi-in nectar waters; ahaha-aha; cakravākāv-two cakravaka birds; iva-like; mukham-face; sura-taraṅgini-O celestial Ganges; tvayi-in You; vikasi-blossoming; hemāmbujam-golden lotus; milantu-may meet; mayi-in me; rādhike-O Rādhā; tava-krpā-Your mercy; taraṅga-of waves; chaṭāḥ-the splendor.

Your eyes are like two charming fishes swimming in the ocean of nectar. Your breasts are like two cakravāka birds in the lake of nectar. Your face is like a golden lotus blossoming in the celestial Gaṅgā. O Rādhā, may the many glories of the waves of Your mercy splash against me.

Text 92

kāntadhyaścarya-kānta-kula-maṇi-kamalā-koṭi-kāmyaika-padām-
bhoja-bhrājan-nakhendu-cchavi-lava-vibhavā kāpy agamyā kiśorī
unmāryāda-pravṛddha-praṇaya-rasa-mahāmbhodhi-gambhīra-līlā
mādhuryoējṛmbhitāṅgī mayi kim api krpā-raṅgam aṅgī-karotu

kānta-with the lover; adhya-enriched; āścarya-wonderful; kāntā-lover; kula-maṇi-jewel of the family; kamala-goddesses of fortune; koṭi-millions; kāmya-charming; eka-single; pada-foot; ambhoja-lotus; bhrajat-shining; nakha-nails; indu-moons; chavi-splendor; lava-particle; vibhava-glory; kāpi-something; āgamyā-unapproachable; kiśorī-girl; unmāryāda-without limit; pravṛddha-expanded; praṇaya-love; rasa-nectar; mahāmbhodhi-great ocean; gambhīra-deep; līlā-pastimes; mādhurya-sweetness; ujjṛmbhita-manifesting; aṅgī-limbs; mayi-in me; kim api-something; krpā-mercy; raṅgam-joy; aṅgī-karotu-may accept.

Will a certain unattainable girl, who is wonderfully glorious in Her lover's company, who is the jewel of saintly and beautiful girls, whose toenail moons on Her lotus feet shine with great moonlight a single ray of which is more glorious than millions of goddesses of fortune, who enjoys pastimes in the nectar ocean of fathomless love, and whose limbs blossom with sweetness and charm, be merciful to me?

Text 93

kalinda-giri-nandinī-pulina-mālatī-mandire
praviṣṭa-vana-malinā lalita-keli-lolī-kṛte
pratīkṣaṇa-camatkṛtādbhuta-rasaika-līlā-nidhe nidhehi mayi rādhike nija-kṛpā-taraṅga-cchaṭām

kalinda-giri-nandinī-of the Yamuna; pulina-on the shore; mālatī-of jasmine flowers; mandire-in a palace; praviṣṭa-entered; vana-malinā-with he who wears a forest-garland; lalita-charming; keli-pastimes; lolī-kṛte-restless; pratīkṣaṇa-at every moment; camatkṛtādbhuta-wonderful; rasa-nectar; eka-one; līlā-of pastimes; nidhe-ocean; nidhehi-please place; mayi-in me; rādhike-O Rādhā; nija-kṛpā-taraṅga-cchaṭām-the splendor of the waves of Your mercy.

O Rādhā, O goddess who in a temple of jasmine flowers by the Yamunā's shore enjoys charming pastimes with your forestflower-garlanded lover, O goddess who plays in a wonderful and eternal nectar ocean of pastimes, please splash me with the many glories of the waves of Your mercy.

Text 94

yasyās te bata kiṅkarīṣu bahuśaś cāṭūni vṛndātavī-
kandarpaḥ kurute tavaiva kim api prepsuḥ prasādotsavam
sāndrānanda-ghanānurāga-laharī-nisyanda-pādāmbuja-
dvandve śrī-vṛṣabhānu-nandini sadā vande tava śrī-padam

yasyāḥ-of whom; te-of You; bata-indeed; kiṅkarīṣu-of maidservants; bahuśaḥ-many; cāṭūni-sweet words; vṛndātavī-of Vṛndāvana; kandarpaḥ-the Kāmadeva; kurute-does; tava-of You; eva-indeed; kim api-something; prepsuḥ-desiring to attain; prasādotsavam-the festival of Your mercy; sāndra-intense; ānanda-ghana-bliss; anurāga-of love; laharī-waves; nisyanda-flowing; pādāmbuja-dvandve-lotus feet; śrī...-vṛṣabhānu-nandini-the daughter of Vṛṣabhānu; sadā-always; vande-I offer obeisances; tava-of You; śrī...-padam-to the beautiful feet.

O daughter of Vṛṣabhānu, O goddess from whose lotus feet stream waves of love and bliss, O goddess before whose maidservants the Kāmadeva of Vṛndāvana, yearning to attain the festival of Your mercy, speaks sweet words, I bow down before Your beautiful feet.

Text 95

yaj-japaḥ sakṛd eva gokula-pater ākarṣakas tat-kṣaṇād
yatra premavatām samasta-puruṣārtheṣu sphuret tucchata
yan-nāmānkita-mantra-jāpana-paraḥ prītyā svayam mādhaveḥ
śrī-kṛṣṇo 'pi tad-adbhutam sphuratu me rādheti varṇa-dvayam

yat-which; japaḥ-japa; sakṛt-once; eva-indeed; gokula-pateḥ-of the Lord of Gokula; ākarṣakaḥ-attracting; tat-kṣaṇāt-from that moment; yatra-where; premavatām-filled with love; samasta-puruṣārtheṣu-all goals of

life; sphuret-manifested; tucchatā-insignificance; yat-of whom; nāma-the name; aṅkita-marked; mantra-mantra; jāpana-paraḥ-devoted to chanting; prītyā-with love; svayam-personally; mā-of the goddess of fortune; dhavaḥ-the husband; śri...-kṛṣṇaḥ-Śrī Kṛṣṇa; api-also; tad-adbhutam-wonderful; sphuratu-may be manifested; me-before me; rādhā-Rādhā; iti-thus; varṇa-dvayam-two syllables.

May the two wonderful syllables Ra'-dhā, which at once attract even the king of Gokula, which teach the love-filled devotees that all material goals are very petty and unimportant, and which are chanted by Lord Kṛṣṇa Himself, even though He is already the husband of the goddess of fortune, appear before me.

Text 96

kālindī-taṭa-kuñja-mandira-gato yogīndra-vad yat-pada-
jyotir dhyāna-paraḥ sada japati yaṁ premāśru-pūrṇo hariḥ
kenāpy adbhutam ullasad-rati-rasānandena sammohitaḥ
sā rādheti sadā hr̥di sphuratu me vidyā parā dvy-akṣarā

kālindī-of the Yamuna; taṭa-on the shore; kuñja-forest grove; mandira-palace; gataḥ-gone; yogīndra-vat-like the king of yogis; yat-pada-jyotiḥ-the splendor of whose feet; dhyāna-paraḥ-devoted to meditation; sada-always; japati-chants; yaṁ-which; premāśru-pūrṇaḥ-filled with tears of love; hariḥ-Kṛṣṇa; kenāpi-with something; adbhutam-wonderful; ullasad-rati-rasānandena-with the bliss of the nectar of splendid loving pastimes; sammohitaḥ-bewildered; sā--She; rādha-Rādhā; iti-thus; sadā-always; hr̥di-in the heart; sphuratu-may be manifested; me-of me; vidyā-mantra; parā-transcendental; dvy-akṣarā-two syllables.

May the two-syllable mantra "Rādhā", which Lord Hari, sitting like the king of yogis in a cottage by the Yamunā's shore, meditating on Her lotus feet, overcome with splendid bliss and nectar love, and His eyes filled with tears, always chants, always appear in my heart.

Text 97

devānām atha bhakta-mukta-suhṛdām atyanta-dūram ca yat
premānanda-rasam mahā-sukha-karam coccāritam premataḥ
premnākarnayate japaty atha mudā gāyaty athāliṣṭ ayam
jalpaty āśru-mukho haris tad amṛtam rādheti me jīvanam

devānām-of the demigods; atha-then; bhakta-mukta-suhṛdām-the friends of the devotees and liberated souls; atyanta-dūram-very far; ca-and; yat-what; premānanda-rasam-the nectar of bliss and love; mahā-sukha-karam-giving great happiness; ca-and; coccāritam-chanted; premataḥ-with love; premnā-with love; ākarnayate-heard; japati-chants; atha-then; mudā-happily; gāyati-sings; atha-then; āliṣṭv-among the gopīs; ayam-this; jalpati-speaks; āśru-mukhaḥ-face filled with tears; hariḥ-Kṛṣṇa; tat-that; amṛtam-nectar; rādhā-Rādhā; iti-thus; me-of me; jīvanam-the life.

The nectarean word "Rādhā", which is very far from the demigods, the liberated souls, the devotees, and the kindly persons who are friends to all, which when spoken with love brings a flood of the blissful nectar of love, and which Lord Hari, tears streaming down His face, happily hears, chants, and sings in the company of the gopīs, is my life and soul.

Text 98

yā vā rādhayati priyam vraja-maṇim prauḍhānurāgotsavaiḥ
samsidhyanti yad āśrayeṇa hi param govinda-sakhy-utsukaḥ
yat siddhiḥ parama padaika-rasavaty ārādhānte nu sa
śrī-rādhā śruti-mauli-śekhara-latā-nāmni mama priyatām

yā-which; vā-or; rādhayati-worships; priyam-dear; vraja-maṇim-the jewel of Vraja; prauḍhānurāgotsavaiḥ-with many festivals of deep love; samsidhyanti-become perfect; yat-which; āśrayeṇa-with the shelter; hi-indeed; param-then; govinda-of Kṛṣṇa; sakhi-friend; utsukaḥ-eager; yat-what; siddhiḥ-perfection; parama-great; padaika-rasavati-relishing one word; ārādhānte-worship; nu-indeed; sā-She; śrī...-rādhā-Śrī Rādhā; śruti-mauli-of the crowns of the Veda; śekhara-the crown; latā-vine; nāmni-in the name; mama-to me; priyatām-may become pleased.

May Śrī Rādhā, by taking shelter of whom they who yearn to become Kṛṣṇa's gopī friends attain their goal, by worshipping whom one attains the supreme perfection, whose holy name is the vine-crown adorning the Upaniṣads, and who with many festivals of deep love worships the boy who is the jewel of Vraja, be pleased with me.

Text 99

gātre koṭi-taḍic-chavi pravitatānanda-cchavi śrī-mukhe
bimboṣṭhe nava-vidruma-cchavi kare sat-pallavaika-cchavi
hemāmbhoruha-kuḍmala-cchavi kuca-dvandve 'ravindekṣaṇam
vande tan nava-kuñja-keli-madhuram rādhābhidhānam mahāḥ

gātre-on the limbs; koṭi-taḍī-chavi-the splendor of millions of lightning flashes; pravitatānanda-cchavi-the splendor of bliss; śrī...-mukhe-on the beautiful face; bimboṣṭhe-on the bimba fruit lips; nava-vidruma-cchavi-the splendor of red coral; kare-on the hand; sat-pallavaika-cchavi-the splendor of a beautiful twig; hemāmbhoruha-kuḍmala-cchavi-the splendor of a golden lotus bud; kuca-dvandve'breasts; aravindekṣaṇam-lotus eyes; vande-I bow down; tat-to that; nava-kuñja-in the newly blossoming forest groves; keli-pastimes; madhuram-charming; rādhābhidhānam-bearing the name Rādhā; mahāḥ-splendor.

I bow down before a splendor that bears the name Rādhā, a splendor that has limbs splendid like millions of lightning flashes, a beautiful face splendid with bliss, bimba-fruit lips splendid like coral, hands splendid like budding twigs, breasts splendid like golden lotus buds, a splendor that has lotus eyes, a splendor that enjoys charming pastimes in the newly-blossoming forest groves.

Text 100

muktā-paṅkti-pratimā-daśanā cāru-bimbādharoṣṭhī
madhya-kṣāmā nava-nava-rasāvarta-gambhīra-nābhiḥ
pīna-śroṇiḥ taruṇima-samunmeṣa-lāvaṇya-sindhur
vaidagdhinām kim api hṛdayam nāgarī pātu rādhā

muktā-of pearls; paṅkti-string; pratimā-form; daśanā-teeth; cāru-beautiful; bimbādharoṣṭhī-bimba fruit lips; madhya-kṣāmā-a slender waist; nava-nava-rasāvarta-a newer and newer whirlpool of nectar; gambhīra-deep; nābhiḥ-navel; pīna-śroṇiḥ-broad hips; taruṇima-of youthfulness; samunmeṣa-expanded; lāvaṇya-sindhur-ocean of beauty; vaidagdhinām-of intelligent girls; kim api-something; hṛdayam-the heart; nāgarī-the charming girl; pātu-may protect; rādhā-Rādhā.

May charming Śrī Rādhā, whose teeth are a row of pearls, whose beautiful lips are bimba fruits, whose waist is slender, whose deep navel is a whirlpool of newer and newer nectar, whose hips are graceful and broad, who is a rising ocean of the beauty of youth, and who is the heart of the intelligent gopīs, protect us.

Text 101

snigdha-akuñcita-nīla-keśi vilasad-bimboṣṭhi candrānane
khelat-kañjana-gaṇjanākṣi ruciman-nāsāgra-muktā-phale
pīna-śroṇi tanūdari sthana-taṭi-vṛtta-cchaṭādy-adbhute
rādhe śrī-bhuja-valli-cāru-valaye svam rūpam āviṣkuru

snigdha-glistening; akuñcita-curl; nīla-black; keśi-hair; vilasad-bimboṣṭhi-glistening bimba fruit lips; candrānane-moon face; khelat-kañjana-gaṇjanākṣi-playful khanjana bird eyes; ruciman-splendid; nāsāgra-tip of the nose; muktā-phale-pearl; pīna-śroṇi-broad hips; tanūdari-slender waist; sthana-taṭi-vṛtta-round breasts; cchaṭā-with splendor; ādi-beginning; adbhute-wonderful; rādhe-O Rādhā; śrī...-bhuja-valli-whose vine arms; cāru-valaye-beautiful armlets; svam-own; rūpam-form; āviṣkuru-may manifest.

O Śrī Rādhā, O goddess with glistening curly black hair, glistening bimba-fruit lips, a moonlike face, playful khañjana-bird eyes, a splendid pearl in the tip of Your nose, broad hips, slender waist, splendid breasts, a host of wonderful glories, and vine-arms decorated with graceful armlets, please appear before me.

Text 102

lajjāntaḥ-ṣaṭam āracayya racita-smāya-prasūnāñjalau
rādhānge nava-raṅga-dhāmni lalita-prastavane yauvane
śroṇi-hema-varāsane smara-nṛpenādhyāsīte mohanam
lilāpaṅga-vicitra-tāṇḍava-kalā-pāṇḍityam unmilati

lajjā-shy; antaḥ-within; ṣaṭam-cloth; āracayya-arranging; racita-smāya-smiling; prasūna-flowers; añjalau-handful; rādhānge-on Śrī Rādhā's limbs; nava-raṅga-dhāmni-the dashncing-arena of newer and newer bliss; lalita-charming; prastavane-introduction; yauvane-youth; śroṇi-hips; hema-varāsane-golden throne; smara-nṛpena-by the king of love; ādhyāsīte-practiced; mohanam-charm; lilāpaṅga-playful sidelong glances; vicitra-wonderful; tāṇḍava-dancing; kalā-pāṇḍityam-knowledge of the art; unmilati-arises.

In the newly-fashioned stage of Śrī Rādhā's limbs a play will now be performed. The curtain of shyness now rises. A smile now offers a handful of flowers. Youthfulness speaks graceful words of prologue. The king of love enters and sits on the golden throne of Her hips. Now playful sidelong glances show their wonderful skill in wild dancing.

Text 103

sā lāvaṅya-camatkṛtir nava-vayo-rūpaṁ ca tan mohanam
tat-tat-keli-kala-vilāsa-laharī-cāturyam āścarya-bhūḥ
no kiñcit kṛtam eva yatra na nutir nago na vā sambhramo
rādhā-mādhavayoḥ sa ko 'pi sahaḥ premotsavaḥ pātu vaḥ

sā-that; lāvaṅya-camatkṛtiḥ-wonder of beauty; nava-vayo-rūpaṁ-youthful form; ca-and; tan-that; mohanam-charm; tat-tat-keli-kala-vilāsa-of pastimes; laharī-waves; cāturyam-expertness; āścarya-bhūḥ-land of wonder;

na-not; u-indeed; kiñcit-something; kṛtam-done; eva-indeed; yatra-where; na-not; nutiḥ-reverence; na-not; agaḥ-unapproachableness; na-not; vā-or; sambhramaḥ-awe; rādhā-mādhavayoḥ-of Śrī Śrī Rādhā'-Kṛṣṇa; sa-that; ko 'pi-something; sahajaḥ-natural; premotsavaḥ-festival of love; pātu-may protect; vaḥ-you all.

May Śrī Śrī Rādhā'-Mādhava's festival of love, where there is a great wonder of beauty, and where there are new youthfulness, charm, skill in the playing among the waves of many pastimes, and places of great wonder, and where there is no awe, reverence, or unapproachableness, protect you all.

Text 104

yeṣāṁ prekṣaṁ vitarati navodara-gādhānurāgan
megha-śyāmo madhura-madhurānanda-mūrtir mukundaḥ
vṛndāavyām su-mahima-camatkāra-kāriṇy aho kim
tāni prekṣe 'dbhuta-rasa-nidhānāni rādhā-padāni

yeṣāṁ-of whom; prekṣaṁ-sight; vitarati-expands; navodara-gādhānurāgan-new and deep love; megha-śyāmaḥ-dark like a cloud; madhura-madhura-very sweet; ānanda-bliss; mūrtiḥ-form; mukundaḥ-Kṛṣṇa; vṛndāavyām-in Vṛndāvana; su-mahima-glory; camatkāra-wonder; kāriṇi-doing; aho-aha; kim-what?; tāni-them; prekṣe-sees; adbhuta-rasa-nidhānāni-abodes of wonderful nectar; rādhā-padāni-the footprints of Śrī Rādhā.

Will I someday gaze on Śrī Rādhā's footprints, which are the abodes of wonderful nectar and glory, and which cloud-dark Mukunda, whose form is filled with the sweetest bliss, lovingly searches for in Vṛndāvana forest?

Text 105

balān nitvā talpe kim api parirabhyādhara-sudhām
nipīya prollikhya prakhara-nakhareṇa sthana-bharam
tato nīvim nyaste rasika-maṇinā tvat-kara-dhṛte
kadā kuñja-cchidre bhavatu mama rādhe 'nunayanam

balāt-forcibly; nitvā-bringing; talpe-to the bed; kim api-something; parirabhya-embracing; ādhara-sudhām-the nectar of the lips; nipīya-drinking; prollikhya-scratching; prakhara-nakhareṇa-with sharp nails; sthana-bharam-full breasts; tataḥ-then; nīvim-belt; nyaste-casted aside; rasika-maṇinā-the jewel of rasikas; tvat-kara-dhṛte-in held in Your hands; kadā-when?; kuñja-cchidre-in an opening in the forest; bhavatu-may be; mama-of me; rādhe-O Rādhā; anunayanam-in the eyes.

O Rādhā, when will I look on as the jewel of rasikas forcibly drags You to the bed, drinks the nectar of Your lips, with sharp fingernails scratches Your full breasts, throws away Your belt, and holds You in His hands in an opening of the forest?

Text 106

karaṁ te patrālim kim api kucayoḥ kartum ucitam
padam te kuñjeṣu priyam abhisarantya abhisṛtau
dṛṣau kuñja-cchidrais tava nibhṛta-keliṁ kalayitum
yadā vīkṣe rādhe tad api bhavitā kim śubha-dinam

karam-the hand; te-of You; patrālim-pictures; kim api-something; kucayoḥ-on the breasts; kartum-to do; ucitam-appropriate; padam-feet; te-of You; kuñjeṣu-in the forest groves; priyam-dear; abhisarantya-meeting; abhisṛtau-in the rendezvous; dṛṣau-the eyes; kuñja-cchidraih-with openings in the forest; tava-of You; nibhṛta-kelim-secret pastimes; kalayitum-to see; yadā-when?; vīkṣe-I will see; rādhe-O Rādhā; tad api-still; bhavitā-will be; kim-whenther; śubha-dinam-the auspicious day.

O Rādhā, when will the auspicious day come when my hands will draw pictures on Your breasts, my feet follow You as You go to meet Your beloved, and my eyes see Your secret pastimes in the forest?

Text 107

raho-goṣṭhim srotum tava nija-viṭendreṇa lalitam
kare dhṛtvā tvam vā nava-ramaṇa-talpe ghaṭayitum
ratāmarda-sraṣṭam kaca-bharam atho sāmyamayitum
vidadhyaḥ śrī-rādhe mama kim adhikārotsava-rasam

rahaḥ-secret; goṣṭhim-talks; srotum-to hear; tava-of You; nija-viṭendreṇa-by the king of lovers; lalitam-graceful; kare-on the hand; dhṛtvā-holding; tvām-You; vā-or; nava-ramaṇa-talpe-on the new comfortable bed; ghaṭayitum-do do; rata-by amorous pastimes; amarda-undone; sraṣṭam-done; kaca-bharam-hair; athaḥ-then; sāmyamayitum-to confine; vidadhyaḥ-doing; śrī...-rādhe-O Śrī Rādhā; mama-of me; kim-whether; adhikāra-qualification; utsava-festival; rasam-nectar.

O Śrī Rādhā, when will I celebrate a nectar festival of being eligible to hear Your playful intimate conversations with Your lover, to take You by the hand and lead You to Your lover's bed, and to retie Your braids undone in Your amorous pastimes?

Text 108

vṛndāṭavyām nava-nava-rasānanda-puñje nikuñje
guñjad-bhṛṅgi-kula-mukharite mañju-mañju-prahasaiḥ
anyonya-kṣepana-nicayana-prāpta-saṅgopanādyaiḥ
krīḍā jiyād rasika-mithunam klapta-kelī-kadambam

vṛndāṭavyām-in Vṛndāvana forest; nava-nava-rasānanda-puñje-in newer and newer nectar bliss; nikuñje-in the forest; guñjad-bhṛṅgi-kula-mukharite-the sounds of buzzing bees; mañju-mañju-prahasaiḥ-with charming smiles; anyonya-mutual; kṣepana-tossing; nicayana-multitude; prāpta-attainment; saṅgopana-hiding; ādyaiḥ-beginning with; krīḍat-playing; jiyāt-all glories; rasika-mithunam-to the rasika couple; klapta-kelī-kadambam-who enjoy many pastimes.

Glory to the playful rasika couple, who with charming smiles and laughter enjoy pastimes of hide-and-peek in Vṛndāvana's forest groves filled with the always-new nectar of bliss and the humming of bumblebees.

Text 109

rūpaṁ śārada-candra-koṭi-vadane dhammilla-malli-srajaṁ
āmodair vikalī-kṛtāli-patale rādhe kadā te 'dbhutam
graiveyojjala-kāmbu-kaṇṭhi mṛdu-dor-valli-calat-kaṅkaṇe
vīkṣe paṭṭa-dukūla-vāsini raṇan-mañjīra-pādāmbuje

rūpam-form; śārada-candra-koṭi-vadane-face like millions of autumn moons; dhammilla-malli-srajam-jasmine garland in the hair; āmodaiḥ-with fragrances; vikalī-kṛtāli-patale-agitating the bees; rādhe-O Rādhā; kadā-when?; te-of You; adbhutam-wonderful; graiveya-collar; ujjvala-splendid; kāmbu-conchshell; kaṇṭhi-neck; mṛdu-dor-valli-calat-kaṅkaṇe-moving bracelets on Your graceful wrists; vikṣe-I see; paṭṭa-dukūla-vāsini-wearing splendid silk garments; raṇan-mañjīra-tinkling anklets; pādāmbuje-lotus feet.

O Rādhā' whose face is more glorious than millions of autumn moons, the fragrance of whose jasmine-braided hair makes the bumblebees go wild, whose conchshell neck is splendid with a necklace, the vines of whose delicate arms hold moving bracelets, who is dressed in splendid silk garments, and whose lotus feet hold tinkling anklets, when will I see Your wonderful form?

Text 110

ito bhayam itas trapā kulam ito yaśaḥ śrīr ito
hinasty akhila-śṛṅkhalam api sakhi nivāsas tvayā
sa-gadgadam udīritam su-bahu-mohanākaṅṣayā
katham katham ayīśvari prahasitaiḥ kadā mreḍyase

itaḥ-from Him; bhayam-fear; itaḥ-from Him; trapā-embarrassment; kulam-family; itaḥ-from Him; yaśaḥ-fame; śrīḥ-beauty; itaḥ-thus; hinasti-manifests; akhila-śṛṅkhalam-all shackles; api-also; sakhi-O friend; nivāsaḥ-resieence; tvayā-by You; sa-gadgadam-with faltering words; udīritam-said; su-bahu-mohana-great charm; ākaṅṣayā-with the desire; katham-how?; katham-how?; ayī-I; īśvari-queen; prahasitaiḥ-smiling; kadā-when?; mreḍyase-You are mad.

O my queen, when will I say to You, "You threw away fear, shyness, glory, Your family's reputation and a host of shackles in order to be with Him!", and when will You, bewildered, stuttering, and laughing, angrily reply, "When did I do that? When?"

Text 111

śyāme caturutāni kurvati saḥālapaṇ praṇetri mayā
gṛhṇāne ca dukūla-pallavam aho huṅ-kṛtya mām drakṣyasi
bibhrāṇe bhuja-vallim ullasitaya roma-srajālaṅkṛtam
dṛṣṭvā tvam rasa-līna-mūrtim atha kim paśyāmi hāsyam tataḥ

śyāme-dark; caturutāni-sweet words; kurvati-does; saḥa-with; ālapaṇ-talking; praṇetri-leader; mayā-by me; gṛhṇāne-accepting; ca-and; dukūla-cloth; pallavam-sprout; aho-Oh; huṅ-kṛtya-speaking the sound hum; mām-me; drakṣyasi-will see; bibhrāṇe-holding; bhuja-arms; vallim-vine; ullasitaya-splendid; roma-srajālaṅkṛtam-decorated with garlands of hairs; dṛṣṭvā-seeing; tvam-You; rasa-in nectar; līna-plunged; mūrtim-form; atha-then; kim-why?; paśyāmi-I see; hāsyam-laughing; tataḥ-then.

O my queen, when will I see You smiling, Your form plunged into the nectar of transcendental mellows as dark Kṛṣṇa speaks sweetly to You, holding Your silk garment and the blossoming vine of Your arm? When, Your body garlanded with its hairs standing up in ecstasy, will You, humming in agreement, glance at me?

Text 112

aho rasika-śekharaḥ sphurati ko 'pi vṛndāvane

nikuñja-nava-nāgarī-kuca-kiśora-keli-priyaḥ
karotu sa kṛpām sakhī-prakaṭa-pūrṇa-naty-utsavo
nija-priyatamā-pade rasa-maye dadhātu sthitim

aho-Ah; rasika-śekharaḥ-the crown of rasikas; sphurati-manifests; ko 'pi-someone; vṛndāvane-in Vṛndāvana; nikuñja-forest; nava-nāgarī-of the beautiful beloved; kuca-breast; kiśora-youthful; keli-pastimes; priyaḥ-dear; karotu-does; sa-He; kṛpām-mercy; sakhī-gopī friends; prakṭa-manifested; pūrṇa-full; nati-of bowing down; utsavaḥ-a festival; nija-priyatamā-pade-the foot of His beloved; rasa-maye-made of nectar; dadhātu-may place; sthitim-place.

The king of rasikas stays in Vṛndāvana forest. Resting on the breast of beautiful gopī, He enjoys the pastimes of a playful teenager. He enjoys a festival of bowing down before His gopī friend. May He be merciful to me. May He place me at His beloved's nectar feet.

Text 113

vicitra-vara-bhūṣaṇojjvala-dukūla-sat-kañcukaiḥ
sakhībhir ati-bhūṣitā tilaka-gandha-mālyair api
svayam ca sakala-kalāsu kuśalī-kṛtā naḥ kadā
su-rasa-madhuotsave kim api veśayet svāminī

vicitra-vara-wonderful; bhūṣaṇa-ornaments; ujjvala-splendid; dukūla-garments; sat-kañcukaiḥ-bodice; sakhībhiḥ-with friends; ati-bhūṣitā-nicely decorated; tilaka-gandha-mālyaiḥ-with tilaka, scents, and garlands; api-also; svayam-personally; ca-and; sakala-kalāsu-in all arts; kuśalī...-kṛtā-expert; naḥ-to us; kadā-when?; su-rasa-madhuotsave-in a sweet festival; kim api-something; veśayet-may cause to enter; svāminī-queen.

When will our queen, who is expert in all arts, and whom many gopī friends dress in splendid silk garments, a graceful bodice, wonderful ornaments, and glorious tilaka, scents, and flower garlands, allow us to enter the sweet festival of rasas?

Text 114

kadā su-maṇi-kiñkinī-valaya-nūpura-prollasan-
mahā-madhura-maṇḍalādbhuta-vilāsa-rasotsave
āpi praṇayino bṛhad-bhuja-gṛhita-kañthyō vayam
param nija-raśeṣ#varī-caraṇa-lakṣmā vīkṣāmahe

kadā-when?; su-maṇi-with jewels; kiñkini...-valaya-nūpura-with bracelets, anklets, and other tinkling ornaments; prollasan-glistening; mahā-madhura-great sweetness; maṇḍala-circle; adbhuta-wonderful; vilāsa-rasotsave-festival of nectar pastimes; āpi-also; praṇayinaḥ-loving; bṛhad-bhuja-great arms; gṛhita-grasped; kañthyāḥ-neck; vayam-we; param-greatly; nija-raśeṣ#varī-of our queen of rasas; caraṇa-lakṣmā-footprints; vīkṣāmahe-we will see.

When, our necks embraced by the great arms of our lover in the sweet and wonderful rāsa-dance festival splendid with tinkling bracelets, anklets, and other ornaments, will we fix our eyes on the footprints of our queen?

Text 115

yad govinda-kathā-sudhā-rasa-hrade ceto mayā jṛmbhitam
yad vā tad guṇa-kīrtanārcana-vibhūṣādyair dinaṁ prāpitam
yad tat prītir akari tat priya-janeṣv atyantikī tena me
gopendrātmaja-jīvana-praṇayanī śrī-rādhikā tuṣyatu

yat-what; govinda-kathā-topics of Kṛṣṇa; sudhā-rasa-nectar; hrade-in the lake; cetaḥ-heart; mayā-by me; jṛmbhitam-manifested; yat-what; vā-or; tat-that; guṇa-qualities; kīrtana-chanting; arcana-worship; vibhūṣa-ornaments; ādyaiḥ-beginning with; dinam-day; prāpitam'attained; yat-what; tat-that; prītiḥ-love; akari-did; tat-that; priya-janeṣv-in the dear devotees; atyantikī-great; tena-by that; me-of me; gopendrātmaja-the prince of the gopas; jīvana-life; praṇayani-love; śrī...-rādhikā-Śrī Rādhā; tuṣyatu-may be pleased.

My heart swims in the nectar lake of the descriptions of Lord Kṛṣṇa. I decorate each day with the ornaments of worshiping Kṛṣṇa and chanting the glories of His transcendental virtues. I love Kṛṣṇa's dear devotees. I pray that Śrī Rādhā, who loves Lord Kṛṣṇa, the prince of the gopas, and considers Him more dear than life, may be pleased with me.

Text 116

raho dāysam tasyāḥ kim api vṛṣabhānor vraja-varī
yaśaḥ putryaḥ pūrṇa-praṇaya-rasa-mūrteḥ yadi labhe
tadā naḥ kim dharmaiḥ kim u sura-gaṇaiḥ kim ca vidhinā
kim īsena śyāma-priya-milana-yatnair api ca kim

rahaḥ-secret; dāysam-service; tasyāḥ-of Her; kim api-something; vṛṣabhānoḥ-of Vṛṣabhanu; vraja-varīyasah-the best of Vraja; putryaḥ-of the daughter; pūrṇa-praṇaya-rasa-mūrteḥ-the form of perfect nectar love; yadi-ife; labhe-I attain; tadā'then; naḥ-of us; kim-what is the use?; dharmaiḥ-of religion; kim-what is the use?; u-indeed; sura-gaṇaiḥ-of the demigods; kim-what is the use?; ca-and; vidhinā-of Brahma; kim-what is the use; īsena-of Siva; śyāma-priya-milana-yatnaiḥ-of efforts to meet the dear devotees of Lord Kṛṣṇa; api-also; ca-and; kim-what is the use?.

If I can attain confidential service to King Vṛṣabhānu's daughter, whose form is filled with the nectar of pure love, then how important are pious deeds to me? How important are the demigods? How important is Brahmā? How important is Śiva? How important is the struggle to meet the dear devotees of Lord Kṛṣṇa?

Text 117

candrāsyē hariṇākṣi devī su-nase śoṇādhare su-smite
cil-lakṣmī bhujā-valli kāmbu-rucira-grīve girīndra-stani
bhājyan-madhyā bṛhan-nitāmbā kadali-khaṇḍoru pādāmbuja-
pronmīlan-nakha-candra-maṇḍali kadā rādhe mayārādhyae

candra-moon; āsyē-face; hariṇa-deer; akṣi-eyes; devī-O goddess; su-nase-beautiful nose; śoṇādhare-red lips; su-smite-graceful smile; cil-lakṣmī-O transcendental goddess of fortune; bhujā-valli-vine arms; kāmbu-rucira-grīve-graceful conchshell neck; girīndra-stani-regal-mountain breasts; bhājyan-madhyā-slender waist; bṛhan-nitāmbā-broath hips; kadali...-khaṇḍoru-banana-tree thighs; pādāmbuja-lotus feet; pronmīlan-rising; nakha-nails; candra-maṇḍali-moon; kadā-when; rādhe-O Rādhā; mayā-by me; ārādhyae-You are worshiped.

O Rādhā, O goddess with a splendid moon face, doe eyes, beautiful nose, red lips, graceful smile, vine arms,

graceful-conchshell neck, regal-mountain breasts, slender waist, broad hips, banana-tree thighs, lotus feet, and moon toenails, when will I be able to worship You?

Text 118

rādhā-pāda-saroja-bhaktim acalām udvīkṣya niṣkaiṭavaṁ
prītaḥ svam bhajato 'pi nirbhara-mahā-premṇādhikam sarvaśaḥ
āliṅgaty atha cumbati sva-vadanāt tāmbūlam āsye 'rpayet
kaṅṭhe svam vana-mālikām api mama nyasyet kadā mohanaḥ

rādhā-of Śrī Rādhā; pāda-saroja-bhaktim-devotion to the lotus feet; acalām-unwavering; udvīkṣya-gazing; niṣkaiṭavam-without cheating; prītaḥ-pleased; svam-own; bhajataḥ-worshiping; api-also; nirbhara-mahā-premṇā-with great spiritual love; adhikam-freat; sarvaśaḥ-in all ways; āliṅgati-embraces; atha-then; cumbati-kisses; sva-vadanāt-from the face; tāmbūlam-betelnuts; āsye-in the mouth; arpayet-places; kaṅṭhe-on the neck; svam-own; vana-mālikām-forest garland; api-also; mama-of me; nyasyet-may place; kadā-when?; mohanaḥ-charming.

When, seeing my sincere and unwavering devotion to Śrī Rādhā's lotus feet, a devotion filled with boundless love greater even than the love He feels for His own devotees, will charming Kṛṣṇa embrace me, kiss me, take the betelnuts from His mouth and place them in my mouth, and place His own forest garland upon me?

Text 119

lāvaṇyam paramādbhutam rati-kalā-cāturiam aty-adbhutam
kāntiḥ kāpi mahādbhutā vara-tanor līlā-gatiś cādbhutā
dṛg-bhaṅgī punar adbhutādbhutatamā yasyāḥ smitam cādbhutam
sā rādhādbhūta-mūrtir adbhuta-rasam dāsyam kadā dāsyati

lāvaṇyam-beauty; paramādbhutam-very wonderful; rati-kalā-cāturiam-expertise in amorous pastimes; aty-adbhutam-very wonderful; kāntiḥ-splendid beauty; kāpi-something; mahādbhutā-very wonderful; vara-tanoḥ-of She who has a beautiful form; līlā-gatiḥ-playful movements; ca-also; adbhutā-wonderful; dṛg-bhaṅgī-sidelong glances; punaḥ-again; adbhutādbhutatamā-the greatest wonder of wonders; yasyāḥ-of whom; smitam-smiling; ca-and; adbhutam-wonderful; sā-She; rādhā-Śrī Rādhā; adbhūta-mūrtiḥ-wonderful form; adbhuta-rasam-wonderful nectar; dāsyam-service; kadā-when?; dāsyati-will give.

When will Śrī Rādhā, whose beauty is supremely wonderful, whose expert skill in amorous pastimes is very wonderful, whose splendid glory is very wonderful, whose playful movements are wonderful, whose sidelong glances are the greatest wonder of wonders, whose smile is wonderful, and whose form is wonderful, give me the opportunity to engage in Her wonderfully sweet service?

Text 120

bhramad-bhrū-kuti-sundaram sphurita-cāru-bimbādharam
grahe madhura-huṅkṛtam praṇaya-keli-kopākulam
mahā-rasika-maulinā sa-bhaya-kautukam vīkṣitam
smarāmi tava rādhike rati-kalā-sukham śrī-mukham

bhramat-movingl bhrū-eyebrows; kuti-knitting; sundaram-beautiful; sphurita-cāru-bimbādharā-beautiful bimba fruit lips; grahe-in speaking; madhura-huṅkṛtam-sweet humming; praṇaya-keli-amorous pastimes; kopa-anger; ākulam-filled; mahā-rasika-maulinā-wityh the crown of rasikas; sa-bhaya-kautukam-with fear and eagerness; vīkṣitam-seeing; smarāmi-I meditate; tava-of You; rādhike'O Rādhā; rati-amorous pastimes; kalā-expertise; sukham-happiness; śri...-mukham-the beautiful face.

O Śrī Rādhā, I meditate on Your beautiful face with its graceful restless knitted eyebrows, beautiful pouting bimba-fruit lips, fear, joy, playful amorous happiness, and sweet sarcastic words, all caused by Your lovers' quarrel with the crown of great rasikas.

Text 121

unmīlan-mukūṭa-cchāṭā-parilasat-dik-cakravālam sphurat-
keyūrāṅgada-hāra-kaṅkana-ghaṭā-nirdhūta-ratna-cchavi
śroṇi-maṇḍala-kiṅkiṇī-kalā-ravam mañjīra-mañju-dhvani
śrīmat-pāda-saroruham bhaja mano rādhābhīdhānam mahāḥ

unmīlan-opening; mukūṭa-crown; chāṭā-splendor; parilasat-glistening; dik-directions; cakravālam-the circle; sphurat keyūrāṅgada-hāra-kaṅkana-of glistening bracelets, armlets, necklaces, ghaṭā-splendor; nirdhūta-shaken; ratna-cchavi-the splendor of jewels; śroṇi-maṇḍala-hips; kiṅkiṇī...-kalā-ravam-the sound of tinkling ornaments; mañjīra-mañju-dhvani-the beautiful abode of tinkling anklets; śrīmat-pāda-saroruham-beautiful lotus feet; bhaja-please worship; mahā-O mind; rādhābhīdhānam-nmaed Rādhā; mahāḥ-the splendor.

O heart, please worship the splendor that bears the name Rādhā, a splendor that with its crown fills the circle of the directions with rays of light, a splendor that shines with the glory of jewels in many tinkling bracelets, armlets, and necklaces, a splendor that wears a tinkling belt on its hips, and sweetly tinkling anklets on its beautiful lotus feet.

Text 122

śyāmā-maṇḍala-mauli-maṇḍana-maṇiḥ śyāmānurāga-sphurad-
romodbheda-vibhāvitākṛtir aho kāsmīra-gaura-cchaviḥ
sātivonmada-kāma-keli-taralā mām pātu manda-smitā
mandāra-druma-kuñja-mandira-gatā govinda-paṭṭeśvarī

śyāmā-of beautiful girls; maṇḍala-circle; mauli-crown; maṇḍana-ornament; maṇiḥ-jewel; śyāma-for Kṛṣṇa; anurāga-love; sphurat-manifesting; romodbheda-vibhāvitākṛtiḥ-bodily hairs standing upright; aho-aha; kāsmīra-gaura-cchaviḥ-splendid like kunkuma; sā-She; ativonmada-very passionate; kāma-keli-amorous pastimes; taralā-trembling; mām-me; pātu-may protect; manda-smitā-gewntly smiling; mandāra-druma-of coral trees; kuñja-grove; mandira-palace; gatā-gone; govinda-paṭṭeśvarī-the most important of Lord Kṛṣṇa's queens.

May Lord Kṛṣṇa's first beloved, who is the crown jewel of beautiful girls, whose bodily hairs stand upright because of Her intense love for Lord Kṛṣṇa, who is splendid like kunkuma, who trembles in passionate amorous pastimes, who smiles gently, and who stays in a palace in a mandāra-tree forest, protect me.

Text 123

upāsyā-caraṇāmbuje vraja-bhṛtam kiśori-gaṇair
mahadbhir api pūruṣair aparibhāvya-bhāvotsave
agādha-rasa-dhāmani sva-pada-padma-sevā-vidhau
vidhehi madhurojvalam iva kṛtim mamādhīsvari

upāsyā-worshipable; caraṇāmbuje-lotus feet; vraja-bhṛtam-in Vraja; kiśori-gaṇaiḥ-by the girls; mahadbhiḥ-
great; api-also; pūruṣaiḥ-by persons; aparibhāvya-inconceivable; bhāvotsave-festival of love; agādha-rasa-
dhāmani-the abode of fathomless nectar; sva-pada-padma-sevā-vidhau-service to the lotus feet; vidhehi-
please give; madhurojvalam-the splendor of sweetness; iva-like; kṛtim-action; mama-to me; adhīsvari-O
queen.

O queen whose lotus feet are worshiped by the girls of Vraja, O queen whose festival of love is
inconceivable to the great saints, O queen who is the abode of fathomless nectar, please give to me the sweet
glory of service to Your lotus feet.

Text 124

anamrānana-candram īrita-dṛg-apaṅga-cchaṭā-mantharam
kiñcid drasi-siro 'vaguṇṭhana-paṭam# līlā-vilāsāvdhim
unnīyāḷaka-mañjariḥ kararuhair ālakṣya san-nāgarāsy-
āṅge 'ṅgam tava rādhike sa-cakitālokaṁ kadā lokaye

anamra-bowed; ānana-head; candram-moon; īrita-said; dṛg-eyes; apaṅga-corner; chaṭā-splendor;
mantharam-treasure; kiñcit-something; darśi-seeing; śiraḥ-head; avaguṇṭhana-paṭam-veil; līlā-vilāsa-
pastimes; avadhim-limit; unnīya-lifting; alaka-curling locks of hair; mañjariḥ-blossom; kararuhaiḥ-with
fingernails; ālakṣya-seeing; san-nāgarasya-of the lover; āṅge-in the body; āṅgam-the limb; tava-of You;
rādhike-O Rādhā; sa-cakita-frightened; ālokaṁ-eyes; kadā'when?; lokaye-I will see.

O Rādhā, when will I see You as, the playful moon of Your face humbly bowed, and Your veil and curling
locks of hair a little lifted by Your graceful fingers, with a great splendor of sidelong glances from frightened
eyes You suddenly see Your lover?

Text 125

rākā-candro varāko yad anupama-rasānanda-kandānanendos
tat tādṛk candrikayā api kim api kaṇa-mātrakasyāṇuto 'pi
yasyāḥ śoṇādhara-śrī-vidhṛta-nava-sudhā-mādhurī-sāra-sindhuḥ
sā rādhā kāma-bādhā vidhura-madhu-pati-prāṇadā prīyatām naḥ

rākā-candraḥ-full moon; varākaḥ-insignificant; yat-what; anupama-peerless; rasa-nectar; ānanda-bliss;
kanda-origin; ānana-face; indoḥ-of the moon; tat-that; tādṛk-like that; candrikayā-with moonlight; api-also;
kim api-something; kaṇa-mātrakasya-of only a drop; aṇutaḥ-because of being a tiny particle; api-also;
yasyāḥ-of whom; śoṇa-red; ādhara-lips; śrī-beauty; vidhṛta-manifested; nava-new; sudhā-nectar; mādhurī-
sweetness; sāra-best; sindhuḥ-ocean; sā-She; rādhā-Rādhā; kāma-by desire; badha-bound; vidhura-agitated;
madhu-pati-of the master of Mathura; prāṇadā-giving life; prīyatām-may be dear; naḥ-to us.

May Śrī Rādhā, a single ray of light from the blissful nectar moon of whose face makes the full moon of this

world seem very insignificant, whose red lips are an ocean of nectar sweetness, who passionately loves Kṛṣṇa, and who is His very life, be pleased with us.

Text 126

rākāneka-vicitra-candra uditāḥ premāmṛta-jyotiṣam
vīcībhiḥ paripūrayed agaṇita-brahmāṇḍa-koṭim yadi
vṛndāraṇya-nikuṅja-sīmani tad-ābhāsaḥ param lakṣyase
bhāvenaiva yadā tadaiva tulaye rādhe tava śrī-mukham

rākāneka-vicitra-candra-many full moons; uditāḥ-risen; premāmṛta-jyotiṣam-withthe nectarlight of spiritual love; vīcībhiḥ-with waves; paripūrayet-floods; agaṇita-brahmāṇḍa-koṭim-countless millions of universes; yadi-if; vṛndāraṇya-nikuṅja-sīmani-deep in the groves of Vṛndāvana forest; tad-ābhāsaḥ-the splendor of that; param-greatly; lakṣyase-You may be seen; bhāvena-with the state; eva-indeed; yadā-when; tadā-then; eva-indeed; tulaye-I may equate; rādhe-O Rādhā; tava-of You; śrī...-mukham-the beautiful face.

If a multitude of full moons were to flood countless millions of universes with many waves of the nectar moonlight of pure love, then that flood might give a slight hint of Your beautiful face in Vṛndāvana forest, O Rādhā.

Text 127

kālindī-kula-kalpa-druma-tala-nilaya-prollasat-keli-kandā
vṛndāṭavyām sadaiva prakāṭatara-raho-ballavī-bhāva-bhāvya
bhaktānām hṛt-saroje madhura-rasa-sudhā-syandi-pādāravindā
sāndrānandākṛtir naḥ sphuratu nava-nava-prema-lakṣmīr amandā

kālindī...-kula-by the Yamuna's shore; kalpa-druma-kalpa druma tree; tala-surface; nilaya-abode; prollasat-glistening; keli-pastimes; kandā-source; vṛndāṭavyām-in Vṛndāvana; sadā-always; eva-indeed; prakāṭatara-manifest; rahaḥ-secret; ballavī-of the gopīs; bhāva-love; bhāvya-to be; bhaktānām-of devotees; hṛt-saroje-in the lotus of the heart; madhura-rasa-sudhā-sweet nectar; syandi-flowing; pādāravindā-lotus feet; sāndra-intense; ānanda-bliss; ākṛtiḥ-form; naḥ-of us; sphuratu-may be manifested; nava-nava-prema-lakṣmīḥ-theopulence of new love; amandā-great.

May She who is glorious with ever-new spiritual love, whose form is filled with spiritual bliss, who enjoys splendid pastimes under a kalpa-vṛkṣa tree by the Yamunā's shore, who is a gopī residing in a secluded place in Vṛndāvana forest, and whose lotus feet make streams of sweet nectar flow in the hearts of Her devotees, appear before us.

Text 128

śuddha-premaika-lilā-nidhir ahaha mahā-tāṅkam aṅka-sthite ca
preṣṭhe bibhraty adabhra-sphurad-atula-kṛpā-sneha-mādhurya-mūrṭiḥ
praṇālī-koṭi-nirājita-pada-suṣama-mādhurī-mādhavena
śrī-rādhā mām agādhāmṛta-rasa-bharite karhi dāsye 'bhīṣiṅcet

śuddha-pure; prema-love; eka-only; lilā-of pastimes; nidhiḥ-treasure-house; ahaha-aha; mahā-great; a-without; tāṅkam-fear; aṅka-sthite-staying on the lap; ca-and; preṣṭhe-beloved; bibhrati-holds; adabhra-sphurad-atula-kṛpā-peerless mercy; sneha-love; mādhurya-and sweetness; mūrṭiḥ-form; praṇālī-of dear

friends; koṭi-by millions; nirājita-offered arati; pada-feet; suśama-beauty; mādhurī-and sweetness; mādhavena-with Kṛṣṇa; śrī...-rādhā-Śrī Rādhā; mām-me; agādhāmṛta-rasa-bharite-filled with limitless nectar; karhi-when; dāsyē-in service; abhiṣīcēt-will anoint.

When will Śrī Rādhā, who is a treasure-house of the wealth of the pastimes of pure love, who, free from all fear and trouble, happily sits on Her beloved's lap, whose form is filled with limitless and peerless mercy, love, and sweetness, and whose dear gopī friends offere āraṭi to the beauty and sweetness of Her feet, stand by Lord Kṛṣṇa's side and perform an abhiṣeka ceremony to formally grant me the post of Her servant?

Text 129

vṛndāraṇya-nikuñja-sīmasu sadā svānaṅga-raṅgotsavair
mādyanty adbhuta-mādhavādhara-sudhā-mādhvika-saṁsvādanaiḥ
govinda-priya-varga-durgama-sakhī-vṛndāir analakṣitā
dāsyam dāsyati me kadā nu kṛpayā vṛndāvanādhīśvarī

vṛndāraṇya-nikuñja-sīmasu-in teh groves of Vṛndāvana forest; sadā-always; svānaṅga-raṅgotsavaiḥ-with a festuval of amorous pastimes; mādyanti-maddens; adbhuta-wonderful; mādhava-of Kṛṣṇa; ādhara-lips; sudhā-mādhvika-the madvika nectar; saṁsvādanaiḥ-by tasting; govinda-priya-varga-dear to Kṛṣṇa; durgama-unapproachable; sakhī-vṛndāiḥ-with friends; an-not; alakṣitā-unseen; dāsyam-service; dāsyati-may give; me-to me; kadā-when?; nu-indeed; kṛpayā-with mercy; vṛndāvanādhīśvarī-the queen of Vṛndāvana.

When will Vṛndāvana's queen, who deep in Vṛndāvana forest always enjoys a festival of transcendental amorous pastimes, who becomes intoxicated by drinking the mādhvika nectar of Kṛṣṇa's lips, and who is surrounded by gopīs dear to Kṛṣṇa, mercifully make me Her maidservant?

Text 130

mallī-dāma-nibaddha-cāru-kavaram sindūra-rekhollasat-
sīmantam nava-ratna-citra-tilakam gaṇḍollasat-kuṇḍalam
niškā-grīvam udāra-hāram aruṇam bibhrad dukūlam navam
vidyut-koṭi-nibham smarotsava-mayam rādhākhyam īkṣe mahaḥ

mallī-dāma-nibaddha-cāru-kavaram-beautiful braids tied with strings of jasmine flowers; sindūra-rekha-a line of red sindura; ullasat-glistening; sīmantam-the aprt in Her hair; nava-ratna-citra-tilakam-wonderful tilaka made with nine jewels; gaṇḍa-cheeks; ullasat-glistening; kuṇḍalam-earrings; niškā-grīvam-a locket on Her neck; udāra-hāram-a great necklace; aruṇam-red; bibhrat-holding; dukūlam-garment; navam-new; vidyut-koṭi-nibham-splendid like lightning; smarotsava-mayam-consisting of a festival of transcendental amorous pastimes; rādhākhyam-named Rādhā; īkṣe-I see; mahaḥ-splendor.

I gaze on a splendor that bears the name Rādhā, a splendor glorious like millions of lightning flashes, a splendor joyful with a festival of amorous pastimes, a festival that has beautiful jasmine-decorated braids, hair parted with a splendid line of red sindūra, wonderful tilaka drawn with nine jewels, glistening earrings on its cheeks, a locket on its neck, a great necklace, and new red garments.

Text 131

premollāsaika-sīmā parama-rasa-camatkāra-vaicitrya-sīmā

saundaryasyaika-sīmā kim api nava-vayo-rūpa-lāvaṇya-sīmā
lilā-mādhurya-sīmā nija-jana-paramaudārya-vātsalya-sīmā
sā rādhā saukhya-sīmā jayati rati-kalā-keli-mādhurya-sīmā

prema-of love; ullāsa-of the glory; eka-only; sīmā-the topmost limit; parama-rasa-camatkāra-vaicitrya-the wonder of the highest nectar; sīmā-apex; saundaryasya-of beauty; eka-sīmā-the apex; kim api-something; nava-vayo-rūpa-lāvaṇya-of youthful charm; sīmā-the apex; lilā-mādhurya-the sweetness of transcendental pastimes; sīmā-the apex; nija-jana-to the devotees; paramaudārya-vātsalya-of kindness and love; sīmā-the apex; sā-She; rādhā-Rādhā; saukhya-of friendship; sīmā-the apex; jayati-all glories; rati-kalā-keli-of amorous pastimes; mādhurya-of sweetness; sīmā-the apex.

Glory to Śrī Rādhā, who is the pinnacle of love's splendor, the pinnacle of the great wonder of transcendental nectar, the pinnacle of beauty, the pinnacle of youthful charm, the pinnacle of the sweetness of transcendental pastimes, the pinnacle of love and kindness to Her devotees, the pinnacle of happiness, and the pinnacle of the sweetness of transcendental amorous pastimes.

Text 132

yasyās tat sukumāra-sundara-padonmīlan-nakhendu-cchaṭā-
lāvaṇyaika-lavopajīvi-sakala-śyāma-maṇi-maṇḍalam
śuddha-prema-vilāsa-mūrtir adhikonmīlan-mahā-mādhurī-
dhārā-sāra-dhurīṇa-keli-vibhavā sā rādhikā me gatiḥ

yasyāḥ-of whom; tat-that; sukumāra-soft; sundara-beautiful; pada-feet; unmīlan-opening; nakha-nails; indu-moon; cchaṭā-light; lāvaṇya-of beauty; eka-lava-a single particle; upajīvi-life; sakala-śyāma-all beautiful girls; maṇi-maṇḍalam-the jewels; śuddha-prema-pure love; vilāsa-mūrtiḥ-the form of pastimes; adhikonmīlan-mahā-mādhurī-of great sweetness; dhārā-sāra-dhurīṇa-flooded with streams; keli-vibhavā-the glory of pastimes; sā-She; rādhikā-Rādhā; me-of me; gatiḥ-the goal.

Śrī Rādhā, who is the personification of pure love and transcendental pastimes, whose glorious pastimes are flooded with the nectar of great sweetness, and a tiny particle of the beauty of moonlight of the toes on whose soft and beautiful feet is the life and soul of all jewellike beautiful girls, is the only goal of my life.

Text 133

kalinda-giri-nandinī-salila-bindu-sandoha-bhṛn
mṛdūdgati-rati-śramam mithunam adbhuta-kṛḍayā
amanda-rasa-tundilam bhramara-vṛnda-vṛndāṭavī-
nikuṅja-vara-mandire kim api sundaram nandati

kalinda-giri-nandinī-of the Yamuna; salila-of water; bindu-sandoha-drops; bhṛt-holding; mṛdu-sweet; udgati-appearance; rati-of amorous pastimes; śramam-exhaustion; mithunam-couple; adbhuta-kṛḍayā-with wonderful pastimes; amanda-rasa-sweet nectar; tundilam-filled; bhramara-vṛnda-bees; vṛndāṭavī-nikuṅja-vara-mandire-in a palace in Vṛndāvana forest; kim api-something; sundaram-beautiful; nandati-enjoys.

Exhausted from enjoying pastimes of splashing in the Yamunā, and now flooded with the nectar of other wonderful pastimes, the beautiful divine couple enjoy in a beautiful palace in bumblebee-filled Vṛndāvana forest.

Text 134

vyākośendīvara-vikāsītāmanda-hemāravindam
śrīman-nisyandana-rati-rasāndoli-kandarpa-keli
vṛndāraṇye nava-rasa-sudhā-syandi-pādāravindam
jyotir-dvandvam kim api paramānanda-kandam cakāsti

vyakośa-blossomed; indīvara-blue lotus; vikasita-blossomed; amanda-great; hema-golden; aravindam-lotus; śrīmat-beautiful; nisyandana-flowing; rati-rasa-nectar of pastimes; āndoli-restless; kandarpa-keli-amorous pastimes; vṛndāraṇye-in Vṛndāvana; nava-rasa-sudhā-new nectar; syandi-flowing; pāda-feet; aravindam-lotus; jyotir-dvandvam-two splendors; kim api-something; paramānanda-transcendental bliss; kandam-the source; cakāsti-is splendidly manifested.

Two splendors, one dark like a blossoming blue lotus and the other fair like a blossoming golden lotus, beautiful splendors restless in amorous pastimes, splendors whose lotus feet are a flood of ever-new nectar, are gloriously manifested in Vṛndāvana forest.

Text 135

tāmbūlam kvacid arpayāmi caraṇau samvāhayāmi kvacin
mālādyaiḥ parimaṇḍaye kvacid aho samvijayāmi kvacit
karpūrādi-suvāsitam kva ca punaḥ su-svādu cāmbho-'mṛtam
pāyāmy eva gṛhe kadā khalu bhaje śrī-rādhikā-mādhavau

tāmbūlam--betelnuts; kvacit-sometimes; arpayāmi-I place; caraṇau-at the feet; samvāhayāmi-I massage; kvacin-sometimes; mālādyaiḥ-beginning with garlands; parimaṇḍaye-I decorate; kvacit-sometimes; aho-aha; samvijayāmi-I fan; kvacit-sometimes; karpūrādi-suvāsitam-fragrant with camphor and other fragrances; kva ca-sometimes; punaḥ-again; su-svādu-delicious; ca-and; ambho-'mṛtam-nectar water; pāyāmy-I give to drink; eva-indeed; gṛhe-in the house; kadā-when?; khalu-indeed; bhaje-I worship; śrī...-rādhikā-mādhavau-Śrī Śrī Rādhā'-Kṛṣṇa.

When, sometimes offering Them betelnuts, sometimes massaging Their feet, sometimes decorating Them with flower garlands and other ornaments, sometimes fanning Them, and sometimes offering Them nectar water fragrant with camphor and other scents, will I serve Śrī Śrī Rādhā-Kṛṣṇa in Their cottage?

Text 136

pratyāṅgocchalad-ujjvalāmṛta-rasa-premaika-pūrṇāmbudhir
lāvaṇyaika-sudhā-nidhiḥ puru-krpā-vātsalya-sārāmbudhiḥ tārūṇya-prathama-praveśa-vilasan-mādhurya-
sāmrajya-bhūr
gupto ko 'pi mahā-nidhir vijayate rādhā rasaikāvadhiḥ

pratyāṅga-every limb; ucchalad-ujjala-splendid; amṛta-rasa-nectar; prema-love; eka-only; pūrṇa-filled; ambudhiḥ-ocean; lāvaṇyaika-sudhā-nidhiḥ-an ocean of the nectar of beauty; puru-krpā-vātsalya-sārāmbudhiḥ-an ocean of the nectar of great mercy and love; tāruṇya-prathama-praveśa-the entrance of youth; vilasat-glistening; mādhurya-of sweetness; sāmrajya-bhūḥ-the kingdom; guptaḥ-concealed; ko 'pi-something; mahā-nidhiḥ-great treasure; vijayate-glory; rādhā-Śrī Rādhā; rasaikāvadhiḥ-the sweetest nectar.

Glory to Śrī Rādhā, who is the most valuable hidden treasure, the sweetest nectar, a nectar ocean of beauty, an ocean of great mercy and affection, and a kingdom of the glistening sweetness of new youth, and whose every limā is a splendid nectar ocean of pure love.

Text 137

yasyāḥ sphurjat-pada-nakha-maṇi-jyotir eka-cchaṭāyāḥ
sāndra-premāmṛta-rasa-mahā-sindhu-koṭir vilāsaḥ
sā ced rādhā racayati kṛpā-dṛṣṭi-paṭam kadācin
muktis tucchī-bhavati bahuśaḥ prākṛtāprākṛta-śrīḥ

yasyāḥ-of whom; sphurjat-pada-nakha-maṇi-jyotiḥ-the splendor of jewel toenails; eka-cchaṭāyāḥ-one splendor; sāndra-premāmṛta-rasa-mahā-sindhu-koṭiḥ-millions of oceans of the sweet bliss of love; vilāsaḥ-pastimes; sā-She; cet-if; rādhā-Rādhā; racayati-creates; kṛpā-dṛṣṭi-paṭam-a glance of mercy; kadācin-sometimes; muktiḥ-liberation; tucchī-bhavati-becomes insignificant; bahuśaḥ-many; prākṛtāprākṛta-śrīḥ-spiritual and material opulences.

If Śrī Rādhā, a single ray of light from the moons of whose jewel toenails brings playful waves to many millions of sweet nectar oceans of love, once casts a glance of mercy, then liberation and all spiritual and material opulences become very insignificant.

Text 138

kadā vṛndāraṇye madhura-madhurānanda-rasade
priyeśvaryāḥ kelī-bhavana-nava-kuñjāni mṛgaye
kadā śrī-rādhāyāḥ pada-kamala-mādhvika-lahari-
parivāhaiś ceto madhukaram adhīram madayitā

kadā-when?; vṛndāraṇye-in Vṛndāvana; madhura-madhurānanda-rasade-with very sweet nectar of bliss; priyeśvaryāḥ-of the dear queen; kelī-bhavana-the abode of transcendental pastimes; nava-kuñjāni-new forest groves; mṛgaye-I seek; kadā-when?; śrī...-rādhāyāḥ'of Śrī Rādhā; pada-kamala-of the lotus feet; mādhvika-of madhvika nectar; lahari...-parivāhaiḥ-with waves; cetaḥ-heart; madhukaram-bee; adhīram-wild; madayitā-intoxicates.

When in sweet and blissful Vṛndāvana forest will I search for the newly-blossoming forest grove where by dear queen now enjoys pastimes? When will my heart become a wild bumblebee intoxicated by tasting the waves of mādhvika nectar in the lotus flower of Śrī Rādhā's feet?

Text 139

rādhā-keli-nikuñja-vīthiṣu caran rādhābhidham uccaran
rādhāyā anurūpam eva paramam dharmam rasenācaran
rādhāyās caraṇāmbhujam paricaran nānopacārir mudā
karhi syām śruti-śekharopari carann āścarya-caryām caran

rādhā-keli-of Rādhā's pastimes; nikuñja-groves; vīthiṣu-on the pathways; caran-walking; rādhābhidham-the name Rādhā; uccaran-saying; rādhāyā-of Rādhā; anurūpam-according to; eva-indeed; paramam-highest; dharmam-religion; rasena-with nectar; ācaran-following; rādhāyāḥ-of Rādhā; caraṇāmbhujam-lotus feet;

paricaran-serving; nānopacāriḥ-in various ways; mudā-happily; karhi-when?; syām-I will be; śruti-śekharopari-over the heads of the Vedas; carann-walking; āścarya-caryām-wonderful service; caran-performing.

When will I walk on the pathways in Rādhā's pastime forests, chant the holy name of Rādhā, follow the religion of worshiping Rādhā, and happily serve Rādhā's lotus feet in many ways? When, walking on the heads of all the Vedas, will I serve Rādhā' in the most wonderful ways?

Text 140

yatāyata-śatena saṅgam itayor anyonya-vaktrollasac-
candrālokana-samprabhūta-bahulānaṅgāmbudhi-kṣobhayoḥ
antaḥ kuñja-kuṭīra-talpa-gatayor divyādbhuta-kṛḍayoḥ
rādhā-mādhavayoḥ kadā nu śṛṇuyām- mañjīra-kāñcī-dhvanim

yatāyata-śatena-with coming and going a hundred times; saṅgam itayoḥ-meeting; anyonya-of each other; vaktra-faces; ullasat-glistening; candra-moons; ālokana-seeing; samprabhūta-manifested; bahula-many; anaṅga-amorous desire; ambudhi-oceans; kṣobhayoḥ-agitated; antaḥ-within; kuñja-kuṭīra-talpa-gatayoḥ-resting on a bed in a cottage in the forest; divyādbhuta-kṛḍayoḥ-wonderful and splendid transcendental pastimes; rādhā-mādhavayoḥ-of Śrī Śrī Rādhā'-Kṛṣṇa; kadā-when?; nu-indeed; śṛṇuyām-I may hear; mañjīra-kāñcī-dhvanim-the sound of tinkling anklets and belts.

When will I hear the tinkling of anklets and belts as Śrī Śrī Rādhā'-Kṛṣṇa, finally meeting after a hundred comings and goings, and now splashed by waves of amorous desires, waves created by the splendid moon of gazing at each other's faces, enjoy wonderful transcendental pastimes on a bed in a forest cottage?

Text 141

aho bhuvana-mohanam madhura-mādhavī-maṇḍape
madhūtsava-samutsukam kim api nīla-pīta-cchavi
vidagdha-mithunam mitho-dṛḍhatarānurāgollasan
madam madayate kadā cirataram mādiyam manaḥ

aho-Oh; bhuvana-mohanam-enchanting the world; madhura-mādhavī-maṇḍape-in a charming cottage of madhavi vines; madhūtsava-a festival of spring; samutsukam-eager; kim api-something; nīla-pīta-cchavi-blue and yellow splendors; vidagdha-mithunam-expert at amorous pastimes; mithaḥ-mutual; dṛḍhatarā-firm; anurāga-love; ullasan-splendid; madam-passion; madayate'inflames; kadā-when?; cirataram-forever; mādiyam-of me; manaḥ-the heart.

When will my heart become forever wild with love for the two fair and dark splendors that charm all the worlds, deeply love each other, are expert in transcendental amorous pastimes, and are eager to enjoy a spring-festival in the charming cottage of flowering mādhavī vines?

Text 142

rādhā-nāma-sudhā-rasam rasayitum jihvāsti me vihvalā
pādaḥ tat-padakāṅkitāsu caratām vṛndāṭavī-vīthiṣu

tat-karmaiva karaḥ karotu hṛdayam tasyāḥ padam dhyāyatām
tad-bhāvotsavataḥ param bhavatu me tat-prāṇa-nāthe ratiḥ

rādhā-nāma-sudhā-rasam-the nectar of Rādhā's name; rasayitum-to taste; jihvā-tongue; asti-is; me-of me; vihvālā-agitated; pādau-feet; tat-padakāṅkitāsu-marked with Her footprints; caratām-should walk; vṛndātavī-vīthiṣu-on the pathways in Vṛndāvana; tat-karma-Her work; eva-indeed; karaḥ-hand; karotu-should do; hṛdayam-heart; tasyāḥ-of Her; padam-feet; dhyāyatām-should meditate; tad-bhāvotsavataḥ-with a festival of love; param-great; bhavatu-may be; me-of me; tat-prāṇa-nāthe-to the Lord of Her life; ratiḥ-love.

May my tongue tremble with the desire to taste the nectar of Rādhā's name. May my feet follow Her footprints in Vṛndāvana forest. May my hands work to please Her. May my heart meditate on Her feet. May I celebrate a great festival of love for the Lord of Her life.

Text 143

mandi-kṛtya mukunda-sundara-pada-dvandvāravindāmala-
premānandam amandam indu-tilakādy-unmāda-kandam param
rādhā-keli-kathā-rasāmbudhi-calad-vīcībhīr āndolitam
vṛndāraṇya-nikuñja-mandira-varālinde mano nandatu

mandi...-kṛtya-may be disinterested; mukunda-sundara-pada-dvandvāravindāmala premānandam-the bliss and love at Lord Kṛṣṇa's beautiful lotus feet; amandam-great; indu-tilakādi-the demigods headed by Siva; unmāda-kandam-making wild with joy; param-great; rādhā-of Rādhā; keli-kathā-talk of the pastimes; rasāmbudhi-nectar ocean; calat-moving; vīcībhīh-with waves; āndolitam-tossed to and fro; vṛndāraṇya-in Vṛndāvana; nikuñja-in the forest groves; mandira-varālinde-on a palace terrace; manaḥ-heart; nandatu-may enjoy.

May my heart become less interested in the great bliss at Lord Kṛṣṇa's beautiful lotus feet, a bliss that makes Śiva and all the demigods wild with joy. Instead, may my heart, tossed to and fro by the nectar waves of the talk of Śrī Rādhā's pastimes, happily stay on the terrace of Śrī Rādhā's palace in Vṛndāvana forest.

Text 144

rādhā-nāmaiva kāryam hy anudina-militam sādhanādhiśa-koṭis
tyājyā nīrājya rādhā-pada-kamala-sudhām sat-pumarthāgra-koṭiḥ
rādhā-pādābja-līlā-bhuvi jayati sadāmanda-mandāra-koṭiḥ
śrī-rādhā-kiṅkarīṇām luṭhati caraṇayor adbhutā siddha-koṭiḥ

rādhā-nāma-Śrī Rādhā's holy name; eva-indeed; kāryam-ot be done; hi-indeed; anudina-militam-every day; sādhanādhiśa-koṭiḥ-millions of exalted goals of life; tyājyā-to be rejected; nīrājya-offering arati; rādhā-pada-kamala-sudhām-the nectar at Śrī Rādhā's lotus feet; sat-pumarthāgra-koṭiḥ'millions of goals of life; rādhā-pādābja-of Śrī Rādhā's lotus feet; līlā-pastime; bhuvi-place; jayati-glory; sadāmanda-mandāra-koṭiḥ-millions of noble mandara trees; śrī...-rādhā-kiṅkarīṇām-of Śrī Rādhā's maidservants; luṭhati-ross about on the ground; caraṇayoḥ-of the feet; adbhutā-wonderful; siddha-koṭiḥ-millions of perfections.

Chant the holy name of Rādhā' every day. Reject millions of other great spiritual practices. Millions of the best goals of life perform ārati to the nectar at Rādhā's lotus feet. Millions of noble mandāra trees are glorious in the land where Rādhā's lotus feet enjoy pastimes. Millions of wonderful spiritual perfections roll at the feet of Śrī Rādhā's maidservants.

Text 145

mitho-bhaṅgi-koṭi-pravadad-anuragāmṛta-rasot-
taraṅga-bhrū-bhaṅga-kṣubhita-bahir-abhyantaram aho
madāghūrṇan-netraṁ racayati vicitraṁ rati-kalā-
vilasaṁ tat-kuñje jayati nava-kaiśora-mithunam

mithaḥ-mutual; bhaṅgi-bent; koṭi-millions; pravadaḥ-anuragāmṛta-rasa-the nectar of love; uttaraṅga-waves;
bhrū-eyebrows; bhaṅga-knitting; kṣubhita-agitated; bahir-abhyantaram-within and without; aho-Oh;
madāghūrṇan-netraṁ-restless eyes; racayati-does; vicitraṁ-wonderful; rati-kalā-vilasaṁ-amorous pastimes;
tat-kuñje-in the forest; jayati-all glories; nava-kaiśora-mithunam-the youthful divine couple.

Glory to the youthful divine couple, who, Their eyes wild and restless, and Their eyebrows tossed to and fro
by millions of waves of nectar love, enjoy wonderful amorous pastimes in the forest.

Text 146

kācid vṛndāvana-nava-latā-mandire nanda-sūnor
dṛpyad-doṣ-kaṇḍala-dṛḍha-parirambha-niṣpanda-gātrī
divyānantādbhuta-rasa-kalāḥ kalpayanty āvirāste
sāndrānandāmṛta-rasa-ghana-prema-mūrṭiḥ kiśorī

kācit-a certain girl; vṛndāvana-nava-latā-mandire-in a newly blossoming vine cottage in Vṛndāvana; nanda-
sūnoḥ-of Nanda's son; dṛpyad-doṣ-kaṇḍala-by the strong arms; dṛḍha-parirambha-firm embrace; niṣpanda-
motionless; gātrī-limbs; divyānantādbhuta-rasa-kalāḥ-wonderful, limitless, splendid nectar; kalpayanti-does;
āvirāste-is manifested; sāndra-intense; ānandāmṛta-rasa-nectar if bliss; ghana-prema-mūrṭiḥ-the form of
deep love; kiśorī-a young girl.

May a certain girl, whose form is the sweetest nectar of pure love, who is expert in the splendid limitless,
wonderful, and sweet arts of love, and who, in a palace of blossoming vines in Vṛndāvana forest stands
motionless, caught in the tight embrace of Lord Kṛṣṇa's arms, appear before me.

Text 147

na jānīte lokam na ca nigama-jātam kula-param
param vā no jānīty ahaha na satām cāpi caritam
rasam rādhāyām ābhajati kila bhāvam vraja-maṇau
rahasye tad yasya sthitir api na sādharma-gatiḥ

na-not; jānīte-knows; lokam-the world; na-not; ca-and; nigama-jātam-born from the scriptures; kula-param-
family; param-more; vā-or; naḥ-not; jānīti-knows; ahaha-aha; na-not; satām-of the saints; ca-and; api-also;
caritam-lives; rasam-nectar; rādhāyām-in Rādhā; ābhajati-worships; kila-indeed; bhāvam-love; vraja-maṇau-
in the jewel of Vraja; rahasye-secret; tat-that; yasya-of whom; sthitiḥ-situation; api-also; na-not; sādharma-
gatiḥ-ordinary destination.

He is very fortune who, unaware of the many worlds, unaware of the scriptures, unaware of family, and
unaware of the activities of the great saints, knows only the nectar of love that resides in Śrī Rādhā, the
jewel of Vraja.

Text 148

brahmānandaika-vādaḥ katucana bhagavad-vandanānanda-mattāḥ
kecid govinda-sakhyād anupama-paramānandam anye svadante
śrī-rādhā-kiṅkarīṇām tṭ akhila-sukha-camatkāra-sāraika-sīmā
tat-pādāmbhoja-rājan-nakha-maṇi-vilasaj-jyotir eka-cchaṭāpi

brahmānandaika-vādaḥ-who speak only of Brahman bliss; katucana-some; bhagavad-vandanānanda-mattāḥ-wild with the bliss of āowing sown before the Supreme Personality of Godhead; kecid-some; govinda-sakhyāt-because of friendship for Kṛṣṇa; anupama-paramānandam'peerless bliss; anye-others; svadante-taste; śrī...-rādhā-kiṅkarīṇām-of Śrī Rādhā's, maidservants; tv-indeed; akhila-sukha-camatkāra-sāraika-sīmā-the pinnacle of the wonders of all happinesses; tat-pādāmbhoja-on Her lotus feet; rājat-glistening; nakha-nail; maṇi-jewels; vilasā-jyotiḥ-splendid effulgence; eka-cchaṭā-one particle of light; api-even.

Some talk only of the happiness of impersonal Brahman. Others are wild with the bliss of offering prayers to the Suprteme Person. Others taste the peerless bliss of being Kṛṣṇa's friend. Still, Śrī Rādhā's maidservants taste the highest, most wonderful bliss, the bliss found in a single particle of the splendor of the glistening toenails of Her lotus feet.

Text 149

na devair brahmādyair na khalu hari-bhaktair na suhrd-ā-
dibhir yad vai rādhā-madhupati-rahasyam su-viditam
tayor dāsī-bhūtvā tad-upacita-kelī asamaye
durantaḥ pratyāśā hari hari dṛṣor gocarayitum

na-not; devaiḥ-by demigods; brahmādyaiḥ-beginning with Brahma; na-not; khalu-indeed; hari-bhaktaiḥ-by the devotees of Lord Kṛṣṇa; na-not; suhrd-ādibhiḥ-beginning with friends; yat-what; vai-indeed; rādhā-madhupati-rahasyam-the secret of Śrī Śrī Rādhā'-Kṛṣṇa; su-viditam-well known; tayor-of Them; dāsī-bhūtvā-becoming a maidservant; tad-upacita-kelī-Their pastimes; asamaye-at the wrong time; durantaḥ-from afar; pratyāśā-hope; hari-alas!; hari-alas!; dṛṣoḥ-of the eyes; gocarayitum-to see.

Neither the demigods headed by Brahmā, nor the devotees of Lord Hari, nor the Lord's friends and other associates know the secrets of Rādhā' and Kṛṣṇa. Alas! Alas! I hope for what is so difficult to attain. I yearn to become Their maidservant and see Their pastimes with my own eyes.

Text 150

tvayi śyāme nitya-praṇayini vidagdhe rasa-nidhau
priye bhūyo bhūyaḥ su-dṛḍham ati-rāgo bhavatu me
iti preṣṭheṇoktā ramaṇa mama citte tava vaco
vadantīti smerā mama manasi rādhā vilasatu

tvayi-in You; śyāme-beautiful; nitya-praṇayini-eternal lover; vidagdhe'intelligent; rasa-nidhau-ocean of nectar; priye-beloved; bhūyo bhūyaḥ-again and again; su-dṛḍham-very firmly; ati-rāgaḥ-great love; bhavatu-may be; me-of me; iti-thus; preṣṭheṇa-by Her dearmost; uktā-said; ramaṇa-O lover; mama-of Me; citte-in the heart; tava-of You; vacaḥ-words; vadanti-speak; iti-thus; smerā-smiling; mama-of Me; manasi'in the heart; rādhā-Rādhā; vilasatu-may be splendidly manifested.

May Śrī Rādhā' who, when Her dearest Kṛṣṇa tells Her, "O beautiful, eternal lover, O wise treasure of nectar, O beloved, I pray that My love for You will always grow stronger and stronger.", smiles and replies to Him, "O lover, Your words stay always in My heart.", be always splendidly manifested in my thoughts.

Text 151

sad-ānandaṁ vṛndāvana-nava-latā-mandira-vareṣv
amandaiḥ kandarponmada-rati-kala-kautuka-rasam
kiśoraṁ taē jyotir-yugalam ati-ghoraṁ mama bhavaṁ
jvalaj-jvālaṁ śītaiḥ sva-pada-makarandaiḥ śamayatu

sad-ānandaṁ-transcendental bliss; vṛndāvana-nava-latā-mandira-vareṣv-in the vine cottages of Vṛndāvana forest; amandaiḥ-great; kandarponmada-rati-kala-kautuka-rasam-the nectar of passionate amorous pastimes; kiśoraṁ-youth; taj-that; jyotir-yugalam-two splendours; ati-ghoraṁ-horrible; mama-of me; bhavaṁ-material existence; jvalaē-jvālam-blazing flames; śītaiḥ-with cool; sva-pada-from Her feet; makarandaiḥ-with the nectar; śamayatu-may extinguish.

May the effulgent youthful divine couple, who eternally enjoy blissful passionate amorous pastimes in a newly-blossoming vine cottage in Vṛndāvana forest, with the cooling nectar of Their feet extinguish for me the terrible flames that are the world of birth and death.

Text 152

unmīlan-nava-malli-dhāma-vilasat-dhammilla-bhāre bṛhac-
chroṇī-maṇḍala-mekhalā-kala-rave siñjat-su-mañjirīnī
keyūrāṅgada-kaṅkanāvali-lasad-dor-valli-dīpti-cchaṭe
hemāmbhoruha-kuḍmala-stani kadā rādhe dṛśā pīyase

unmīlan-blossoming; nava-malli-new jasmine flowers; dhāma-abode; vilasat-splendid; dhammilla-bhāre-braids; bṛhat-great; chroṇī-maṇḍala-hips; mekhalā-kala-rave-tinkling of the belt; siñjat-su-mañjirīnī-tinkling anklets; keyūrāṅgada-kaṅkanāvali-bracelets, armlets, and other ornaments; lasad-dor-splendid arms; valli-vine; dīpti-splendor; cchaṭe-effulgence; hemāmbhoruha-kuḍmala-stani-lotus bud breasts; kadā-when?; rādhe-O Rādhā; dṛśā-with the eyes; pīyase-will be drunk.

O Rādhā, O girl whose splendid braids are decorated with newly blossoming jasmine flowers, whose belt tinkles on broad hips, whose anklets tinkle, whose vine arms are splendid with bracelets, armlets, and other ornaments, and whose breasts are golden lotus-buds, when with my own eyes will I drink the nectar of seeing You?

Text 153

amaryādonmīlat-surata-rata-pīyūṣa-jaladheḥ
sudhāṅgair uttuṅgair iva kim api dolāyita-tanuḥ
sphuranti preyo-'ñke sphuṭa-kanaka-paṅkeruha-mukhi
sakhīnām no rādhe nayana-sukham ādhāsyasi kadā

amaryāda-limitless; unmīlat-opening; surata-rata-pīyūṣa-jaladheḥ-nectar ocean of amorous pastimes; sudhāṅgaiḥ-with limbs of nectar; uttuṅgaiḥ-rising waves; iva-like; kim api-something; dolāyita-tanuḥ-body

swaying to and fro; sphuranti-manifest; preyaḥ-of the beloved; anke-on the lap; sphuṭa-kanaka-pañkeruha-blossoming golden lotus flower; mukhi-face; sakhinām-of friends; naḥ-not; rādhe-O Rādhā; nayana-sukham'happiness of the eyes; ādhāsya-You will place; kadā-when?

O Rādhā, O girl whose body rocks to and fro, tossed by the waves in the limitless nectar ocean of amorous pastimes as You sit on Your beloved's lap, O girl with the blossoming golden-lotus face, when will You give happiness to the eyes of us, Your gopī friends?

Text 154

kṣarantīva pratyakṣaram anupama-prema-jaladhīm
sudhā-dhārā-vṛṣṭir iva vidadhati śrotra-putayoḥ
rasārdrā san mṛdvī parama-sukhadā śītalatarā
bhavitrī kim rādhe tava saha mayā kāpi su-kathā

kṣaranti-manifesting; iva-like; pratyakṣaram-every syllable; anupama-prema-jaladhīm-ocean of peerless love; sudhā-nectar; dhārā-vṛṣṭiḥ-shower; iva-like; vidadhati-manifests; śrotra-putayoḥ'on the ears; rasārdrā-melting with nectar; san-being so; mṛdvī-sweet; parama-sukhadā-giving great happiness; śītalatarā-very cool; bhavitrī-will be; kim-whether?; rādhe-O Rādhā'; tava-of You; saha-with; mayā-me; kāpi-something; su-kathā-sweet words.

O Rādhā, will You and I talk, Your every syllable like a peerless ocean of love, a cooling, sweet, gentle, delightful, shower of nectar falling on the ears?

Text 155

anullikhyānāntān api sad-aparādhān madhu-patir
mahā-premāviṣṭas tava parama-deyam vimṛśati
tavaikaṁ śrī-rādhe gṛhṇata iha nāmāmṛta-rasam
mahimnaḥ kaḥ sīmām sprśati tava dāśyaika-manasam

anullikhya-not writing down; anāntān-limitless; api-even; sad-aparādhān-offenses to the devotees; madhu-patiḥ-Kṛṣṇa; mahā-great; prema-love; āviṣṭaḥ-entered; tava-of You; parama-deyam-the great gift; vimṛśati-considers; tava-of You; ekam-one; śrī...-rādhe-O Śrī Rādhā; gṛhṇata-accepts; iha-here; nāmāmṛta-rasam-the nectar of the holy name; mahimnaḥ-of the glory; kaḥ-who?; sīmām-the limit; sprśati-touches; tava-of You; dāśyaika-manasam-the mind whose only thought is service.

O Rādhā, when a person once tastes the nectar of Your holy name, Lord Kṛṣṇa becomes filled with love for him, makes no record of his offenses, and considers giving him the greatest gift. Who, then, can touch the pinnacle of the glory possessed by persons whose only thought is to serve You?

Text 156

lulita-nava-lavaṅgodāra-karpūra-pūram
priyatama-mukha-candrodgīrṇa-tāmbūla-khaṇḍam
ghana-pulaka-kapolā svādayantī mad-āsye
'rpayatu kim api dāsī-vatsalā karhi rādhā

lulita-nava-lavaṅgodāra-karpūra-pūram-mixed with cloves and camphor; priyatama-mukha-from the mouth of the most beloved; candra-by the moon; udgīrṇa-emitted; tāmbūla-khaṇḍam-betelnuts; ghana-pulaka-kapolā-cheeks manifesting signs of ecstasy; svādayantī-relishing; mad-āsyē-in my mouth; arpayatu-may place; kim api-something; dāsī-vatsalā-affectionate to the maidservants; karhi-when?; rādhā-Rādhā.

When will Rādhā, who loves Her maidservants, take from the moon of Her mouth the betelnuts, mixed with camphor and cloves, She has chewed and, Her cheeks filled with signs of ecstasy, place them in my mouth?

Text 157

saundaryāmṛta-rāsīr adbhuta-mahā-lāvaṇya-līlā-kalā
kālindī-vara-vīci-ḍambara-parisphujat-katākṣa-cchaviḥ
sā kāpi samara-keli-komala-kala-vaicitrya-koṭi-sphurat-
premānanda-ghanākṛtīr diśatu me dāsyam kiśorī-maṇiḥ

saundaryāmṛta-rāsīḥ-with the nectar of beauty; adbhuta-mahā-lāvaṇya-līlā-kalā'wonderful beauty and pastimes; kālindī-vara-vīci-ḍambara-waves of the Yamuna; parisphujat-katākṣa-cchaviḥ-the splendor of sidelong glances; sā-She; kāpi-someone; samara-keli-komala-kala-vaicitrya-wonder of gentle amorous pastimes; koṭi-millions; sphurat-manifesting; premānanda-bliss of love;-ghanākṛtīḥ-form; diśatu-may show; me-of me; dāsyam-service; kiśorī-maṇiḥ-the jewel of girls.

May the jewel of teenage girls, who is a flood of the nectar of beauty, who enjoys wonderful and beautiful pastimes, whose splendid sidelong glance is like a flood of Yamuna' waves, and whose glorious form is like a monsoon cloud of love, bliss, and millions of wonders of the gentle arts of amorous pastimes, allow me to serve Her.

Text 158

dukūlam ati-komalam kalayād eva kausumbhakam
nibaddha-madhu-mallikā-lalita-mālya-dhāmmillakam
bṛhat-kati-taṭa-sphuran-mukhara-mekhalālaṅkṛtam
kadā nu kalayāmi tat kanaka-campakābham mahāḥ

dukūlam-fine garments; ati-komalam-very fine; kalayāt-may see; eva'indeed; kausumbhakam-red; nibaddha-tied; madhu-mallikā-sweet jasmine flowers; lalita-graceful; mālya-garlands; dhāmmillakam-braids; bṛhat-kati-taṭa-broad hips; sphuran-mukhara-mekhalālaṅkṛtam-decorated with glistening shark-shaped earrings; kadā-when; nu-indeed; kalayāmi-I will see; tat-that; kanaka-campakābham-golden campaka flower; mahāḥ-effulgence.

When will I see a splendor dressed in fine red garments, its braids gracefully tied with sweet jasmine flowers, a tinkling belt on its broad hips, and is effulgence like a golden campaka flower?

Text 159

kadā rāse premonmada-rasa-vilāse 'dbhuta-maye
dṛṣor madhye bhrājan-madhupati-sakhī-vṛnda-valaye
mudantaḥ kāntena sva-racita-mahā-lāsyā-kalayā
niṣeve nṛtyantīm vyajana-nava-tāmbūla-śakalaiḥ

kadā-when?; rāse-in the rasa dance; premonmada-rasa-vilāse-pastimes wild with love; adbhuta-maye-wonderful; dṛṣoḥ-of the eyes; madhye-in the midst; bhrājat-glistening; madhupati-Kṛṣṇa; sakhī-vṛnda-friends; valaye-ina bracelet; mudantaḥ-happy at heart; kāntena-with the lover; sva-racita-mahā-lāsya-kalayā-with Her graceful dancing; niṣeve-I serṭe; nṛtyantīm-dancing; vyajana-with fanning; nava-tāmbūla-śakalaiḥ-with offering betelnuts.

When, as Kṛṣṇa dances, splendid to Her eyes, in the midst of a great bracelet of gopīs in the wonderful, playful, sweet, wild with love rāsa-dance circle, and as She happily and gracefully dances with Him, will I serve Her with a fan and betelnuts?

Text 160

prasṛmara-paṭa-vāse prema-sīmā-vikāśe
madhura-madhura-hāse divya-bhūṣā-vilāse
pulakita-dayitāmśe samvalad-bāhu-pāśe
tad ati-lalita-rāse karhi rādhām upāse

prasṛmara-paṭa-vāse-wearing graceful garments; prema-sīmā-vikāśe'the pinnacle of love; madhura-madhura-hāse-very sweet smiles; divya-bhūṣā-vilāse-splendid ornaments; pulakita-dayitāmśe-on Her beloved's shoulder; samvalad-bāhu-pāśe-the rope of the arm; tat-that; ati-lalita-rāse-very sweet nectar; karhi-when?; rādhām-Rādhā; upāse-I worship.

When will I worship Rādhā, who wears graceful garments, stands in the highest pinnacle of glorious love, smiles with the sweetest of sweetnesses, is splendid with glistening ornaments, happily rests on Her beloved's shoulder, and is tied by the rope of His arms in the playful and graceful rāsa dance?

Text 161

yadi kanaka-sarojam koṭi-candrāmśu-pūrṇam
nava-nava-makaranda-syandi-saundarya-dhāma
bhavati lalita-cañcat-khañjana-dvandvam āsyam
tad api madhura-hāsyam datta-dāsyam na tasyāḥ

yadi-if; kanaka-sarojam-a golden lotus; koṭi-candrāmśu-pūrṇam-with the moonlight of millions of moons; nava-nava-newer and newer; makaranda-nectar; syandi-flowing; saundarya-of beauty; dhāma-abode; bhavati-is; lalita-cañcat-khañjana-dvandvam-two playful khañjana birds; āsyam-face; tat-that; api-also; madhura-hāsyam-sweet smile; datta-given; dāsyam-service; na-not; tasyāḥ-of Her.

If there were a golden lotus filled with the light of ten million moons, flowing with ever new nectar, situated in the abode of great beauty, and the home of a pair of graceful and playful khañjana birds, that lotus would still not be qualified to serve Śrī Rādhā's smiling face.

Text 162

sudhākara-mudhākaram pratipada-sphuran-mādhurī-
dhurīṇa-nava-candrikā-jaladhi-tundilam rādhike
atrpta-hari-locana-dvaya-cakora-peyam kadā
rasāmbudhi-samunnatam vadana-candram ikṣe tava

sudhākara-the nectar moon; mudhākaram-shaming; pratipada-at every moment; sphurat-manifesting; mādhuri-of sweetness; dhurīṇa-an abundance; nava-candrikā-new moonlight; jaladhi-tundilam-greta ocean; rādhike-Rādhā; atrpta-unsatiated; hari-of Kṛṣṇa; locana-dvaya-cakora-for the cakora birds of the eyes; peyam-nectar to be drunk; kadā-when?; rasāmbudhi-samunnatam-risen from the ocean of nectar; vadana-candram-moon of the face; ikṣe-I see; tava-of You.

O Rādhā, when will I see the moon of Your face, a moon risen from the ocean of nectar, a moon that shames the nectar moon of this world, a moon shining at every moment with a flood of glistening, sweet, ever-new moonlight, moonlight the two cakora birds of Kṛṣṇa's eyes drink again and again with a thirst that is never satisfied?

Text 163

aṅga-pratyaṅga-riṅgan-madhuratara-mahā-kīrti-pīyūṣa-sindhur
indoḥ koṭir vinindād vadanam ati-mahā-lola-netram dadhatyaḥ
rādhāyāḥ saukumāryādbhuta-lalita-tanoḥ keli-kallolinīnām
ānanda-syandinīnām praṇaya-rasa-mayān kim vigahe pravāhān

aṅga-pratyaṅga-in the limbs; riṅgat-manifested; madhuratara-mahā-kīrti-pīyūṣa-the very sweet nectar of the glory; sindhuḥ-ocean; indoḥ-of the moon; koṭiḥ-millions; vinindāt-from eclipsing; vadanam-the face; ati-mahā-lola-netram-veryt restless eyes; dadhatyaḥ'placing; rādhāyāḥ-of Rādhā; saukumāryādbhuta-lalita-tanoḥ-soft, graceful, wonderful form; keli-kallolinīnām-waves of pastimes; ānanda-syandinīnām-flowing with nectar; praṇaya-rasa-mayān-the nectar of love; kim-whether?; vigahe-I will dive; pravāhān-into the current.

Will I dive into the flooding current of the nectar of love, a current rippling with waves of blissful pastimes, a current flowing in the supremely glorious and sweet nectar ocean of the limbs of Śrī Rādhā's soft, delicate, wonderful, graceful form, which has passionate restless eyes, and a face that eclipses millions of moons?

Text 164

mat-kaṅṭhe kim nakhara-śikhayā daitya-rājo 'smi nāham
maivam pīḍām kuru kuca-taṭe pūtanā nāham asmi
ittham kīrair anukṛta-vacaḥ preyasa-saṅgatāyāḥ
prātaḥ śroṣye tava sakhi kadā keli-kuñjam- mṛjantī

mat-kaṅṭhe-on My neck; kim-why?; nakhara-śikhayā-with the swords of fingernails; daitya-rājaḥ-the king of demons; asmi-am; na-not; aham-I; mā-not; evam-thus; pīḍām-pressing; kuru-do; kuca-taṭe-breasts; pūtanā'Putana; nāham asmi-I am not; ittham-thus; kīraiḥ-by parrots; anukṛta-vacaḥ-imitated words; preyasa-saṅgatāyāḥ-from meeting with the beloved; prātaḥ-in the morning; śroṣye'I will hear; tava-of You; sakhi-O friend; kadā-when? keli-kuñjam-the pastime forest; mṛjantī-cleaning.

"Why do You wound My neck with the swords of Your fingernails? I am not the king of demons. Why do You press My breasts? I am not Pūtanā." O friend, when, as I clean the pastime forest-grove at sunrise, will I hear a host of parrots repeat these words You spoke to Your beloved?

Text 165

jāgrat-svapna-susuptiṣu sphuratu me rādhā-padābja-cchaṭā
vaikuṅṭhe narake 'tha vā mama gatir nānyāstu rādhām vinā
rādhā-keli-kathā-sudhāmbudhi-mahā-vīcībhīr āndolitam
kālindī-taṭa-kuñja-mandira-varālinde mano vindatu

jāgrat-waking; svapna-dream; susuptiṣu-in dreamless sleep; sphuratu-may be manifested; me-of me; rādhā-padābja-of Śrī Rādhā's lotus feet; cchaṭā-the splendor; vaikuṅṭhe-in Vaikuntha; narake-in hell; atha-then; vā-or; mama-of me; gatir-the goal; na-not; anyā-another; astu'may be; rādhām-Rādhā; vinā-without; rādhā-keli-kathā-sudhāmbudhi-mahā-vīcībhīr-the great waves in the nectar ocean of the description of Śrī Rādhā's pastimes; āndolitam-rocking to and fro; kālindī-taṭa-on the Yamuna's shore; kuñja-mandira-in the palace in the forest; varālinde-on the beautiful terrace; manaḥ-the heart; vindatu-may find.

Whether I stay in wakefulness, dream, or dreamless sleep, may the splendor of Rādhā's lotus feet always appear before me. Whether I stay in Vaikuṅṭha or in hell, I have no goal but Rādhā. May my heart be tossed to and fro by the great waves in the nectar ocean of the descriptions of Rādhā's pastimes on the terrace of the palace by the Yamunā's shore.

Text 166

ālinde kālindī-taṭa-nava-latā-mandira-gate
ratāmarodbhuta-śrama-jala-bharāpūrṇa-vapuṣoḥ
sukha-sparśenāmīlita-nayanayoḥ śītam atulam
kadā kāryam samvījanam ahaha rādhā-murabhidoḥ

ālinde-on the terrace; kālindī-taṭa-nava-latā-mandira-gate'in the vine cottage by the Yamuna's shore; ratāmaroda-from amorous pastimes; udbhuta-manifested; śrama-jala-bhara-many driops of perspiration; āpūrṇa-filled; vapuṣoḥ-whose forms; sukha-happiness; sparśena-by the touch; āmīlita-nayanayoḥ-closed eyes; śītam-cool; atulam-peerless; kadā-when?; kāryam-to be done; samvījanam-fanning; ahaha-aha; rādhā-murabhidoḥ-of Rādhā' and Kṛṣṇa.

Ah, when will I, moving a fan, bring peerless pleasant coolness to Śrī Śrī Rādhā'-Kṛṣṇa as, perspiring, exhausted from amorous pastimes, and Their eyes happily closed, They rest on the terrace of the newly-blossoming vine palace by the Yamunā's shore?

Text 167

kṣaṇam madhura-gānataḥ kṣaṇam amanda-hindolataḥ
kṣaṇam kusuma-vāyutaḥ surata-keli-śilpaiḥ kṣaṇam
aho madhura-sad-rasa-praṇaya-keli-vṛndāvane
vidagdha-vara-nāgarī-rasika-śekharaḥ khelataḥ

kṣaṇam-one moment; madhura-gānataḥ-from sweet singing; kṣaṇam-one moment; amanda-hindolataḥ-from moving on the swing; kṣaṇam-one moment; kusuma-vāyutaḥ-from the breeze carrying the scent of flowers; surata-keli-śilpaiḥ-from expertise in creating amorous pastimes; kṣaṇam'one moment; aho-aha; madhura-sad-rasa-sweet nectar; praṇaya-keli-pastimes of love; vṛndāvane-in Vṛndāvana forest; vidagdha-vara-nāgarī-the intelligent girl; rasika-śekharaḥ-the crown of rasikas; khelataḥ-enjoy pastimes.

One moment sweetly singing, the next moment moving back and forth on a swing, the next moment

enjoying a breeze fragrant with flowers, and the next moment artistically creating new kinds of amorous pastimes, the most intelligent of girls and the crown of playful nectar lovers enjoy pastimes together in Vṛndāvana, the natural home of sweet loving pastimes.

Text 168

adya śyāma-kiśora-maulir ahaha prāpto rājanyā mukhe
nitvā taṁ karayoḥ pragṛhya sahasā nīpāṭavīm prāviśat
śroṣye talpa-milan-mahā-rati-bhare prāpto 'pi śītkāritam
tad-vīci-sukha-tarjanam kim u hareḥ sva-śrotra-randhrāśritam

adya-now; śyāma-kiśora-mauliḥ-the crown of dark youths; ahaha-aha; prāptaḥ-attained; rājanyā-of the night; mukhe-ijn the beginning; nitvā-bringing; taṁ-Her; karayoḥ-by the hands; pragṛhya-grasping; sahasā-suddeently; nīpāṭavīm-to the forest of kadamba trees; prāviśat-entered; śroṣye'I will hear; talpa-on the bed; milan-meeting; mahā-rati-bhare-greta amorous pastimes; prāptaḥ-attained; api-even; śītkāritam-sounds of amorous āliss; tad-vīci-waves; sukha-happiness; tarjanam-rebuking; kim-whether?; u-indeed; hareḥ-of Lord Kṛṣṇa; sva-śrotra-randhrāśritam-taking shelter of the ears.

This evening the crown of dark youths takes Her by both hands and end quickly enters the kadamba grove. As They enjoy amorous pastimes on the bed, will the sounds of Their pleasures, waves of sound that mock every other kind of happiness, enter my ears?

Text 169

śrīmad-rādhe tvam atha madhuram śrī-yaśodā-kumāre
prāpte kaiśorakam ati-rasād valgase sādhu-yogam
ittham bale mahasi kathayā nitya-līlā-vayaḥ-śrī-
jātāveśā prakāṭa-sahajā kim nu dṛśyā kiśorī

śrīmad-rādhe-O Śrī Rādhā; tvam-You; atha-then; madhuram-sweet; śrī...-yasoda-kumare'the son of Yasoda; prāpte-attained; kaiśorakam-youth; ati-rasāt-great sweetness; valgase-You leap; sādhu-yogam'good match; ittham-thus; bale-girl; mahasi-in splendor; kathayā-with words; nitya-līlā-vayaḥ-śrī...-jātāveśā-with eternal pastimes, youth, and beauty; prakāṭa-sahajā-naturally manifested; kim-whether?; nu-indeed; dṛśyā-to be seen; kiśorī-teenage girl.

"O Śrīmad Rādhā, Nanda's son and You have both leapt into the same kind of very sweet and charming youth. Therefore You are a perfect match." When, as I speak these words, will I gaze on the most beautiful, playful, and eternally young teenage girl?

Text 170

ekam kañcana-campaka-cchavi param nīlāmbuda-śyāmalam
kandarpottaralam tathaikam aparam naivānukūlam bahiḥ
kim caikam bahu-māna-bhaṅgi rasavac-cātūni kurvat param
vikṣe kṛiḍā-nikuñja-simni tad aho dvandvam mahā-mohanam

ekam-one; kañcana-campaka-cchavi-splendor of a golden campaka flower; param-great; nīlāmbuda-dark cloud; śyāmalam-dark; kandarpottaralam-trembling with amorous desires; tatha-so; ekam-one; aparam-another; na-not; eva-indeed; anukūlam-favorable; bahiḥ-outside; kim-whether?; ca-and; ekam-one; bahu-

māna-bhaṅgi-crooked with great pride; rasavā-cāṭūni-with nectar sweet words; kurvat-doing; param-great; vīkṣe-I see; krīḍā-nikuñja-sīmni-in the pastime forest; tat-that; aho-Oh; dvandvam-pair; mahā-mohanam-very charming.

One is splendid like a golden campaka flower. The other is dark like a raincloud. One trembles with amorous passion. The other pretends to be averse. One is proud and contrary. The other begs with sweet words. I gaze on Them, the most charming couple, as They enjoy pastimes in the forest.

Text 171

vicitra-rati-vikramam dadhad anukramād ākulam
mahā-madana-vegato nibhṛta-mañju-kuñjodare
aho vinimayān navam kim api nīla-pītam paṭam
mitho militam adbhutam jayati pīta-nīlam mahaḥ

vicitra-rati-vikramam-wonderful amorous pastimes; dadhat-placing; anukramāt-in sequence; ākulam-filled; mahā-madana-vegataḥ-with great amorous desires; nibhṛta-mañju-kuñjodare-in a charming secluded forest grove; aho-aha; vinimayān-from the exchange; navam-new; kim api-something; nīla-pītam-blue and yellow; paṭam-cloth; mithaḥ-mutually; militam-met; adbhutam-wonderful; jayati-all glories; pīta-nīlam-yellow and blue; mahaḥ-splendor.

Glory to the fair and dark splendors that are dressed in opposite fair and dark garments and that meet in a charming and secluded forest grove and enjoy passionate and wonderful amorous pastimes.

Text 172

kare kamalam adbhutam bhramayator mitho 'mśārpita-
sphurat-pulaka-dor-lata-yugalayoḥ smaronmattayoḥ
sa-hāsa-rasa-peśalam mada-karīndra-bhaṅgī-śatair
gatim rasikayor dvayoḥ smarata cāru-vṛndāvane

kare-in the hand; kamalam-lotus flower; adbhutam-wonderful; bhramayatoḥ-playing; mithaḥ-mutually; aṁsa-on the shoulders; arpita-placed; sphurat-pulaka-dor-lata-yugalayoḥ-vine arms filled with signs of ecstasy; smaronmattayoḥ-passionate with amorous desires; sa-hāsa-rasa-peśalam-with sweet smiling; mada-karīndra-bhaṅgī-śataiḥ-with a hundred wild graceful regal elephants; gatim-movement; rasikayoḥ-of the two rasikas; dvayoḥ'two; smarata-please remember; cāru-vṛndāvane-in beautiful Vṛndāvana.

Please remember the smiling, sweet, charming pastimes the two rasikas enjoy in beautiful Vṛndāvana, two rasikas who play with the wonderful lotus flowers in Their hands, two rasikas who place the blossoming vines of Their arms around each other's shoulders, two rasikas wild with amorous passion, two rasikas whose graceful motions are like the graceful motions of a hundred regal elephants.

Text 173

khelan-mugdhākṣī-mīna-sphurad-adhara-maṇi-vidruma-śroṇi-bhāra-
dvīpāyāmottaraṅga-smara-kalabha-katāṭopa-vakṣoruhāyāḥ
gambhīrāvarta-nābher bahula-hari-mahā-prema-pīyūṣa-sindhoh
śrī-rādhāyāḥ padāmbhoruha-paricaraṇe yogyatām eva mṛgye

khelat-playing; mugdha-charming; akṣī-eyes; mīna-fish; sphurat-glistening; adhara-lips; maṇi-vidruma-coral jewels; śroṇi-bhāra-broad hips; dvīpāyāma-islands; uttaraṅga-with rising waves; smara-kalabha-katāṭopa-the foreheads of the baby elephant of amorous desires; vakṣoruhāyāḥ-breasts; gambhīrāvarta-deep whirlpool; nābheḥ-naṭel; bahula-hari-mahā-prema-great love of Lord Hari; pīyūṣa-sindhoḥ-ocean of nectar; śrī...-rādhāyāḥ-of Śrī Rādhā; padāmbhoruha-paricarāṇe-service to the lotus feet; yogyatām-suitability; eva-indeed; mṛgye-I seek.

I search for a way to become qualified to serve the lotus feet of Śrī Rādhā, whose enchanting eyes are restless like two playful fishes, whose glistening lips are like coral jewels, whose hips are like an island, whose raised breasts are like the raised forehead of the baby elephant of amorous pastimes, whose deep navel is a whirlpool, and who is a great nectar ocean of love for Kṛṣṇa.

Text 174

vicchedābhāsa-mātrād ahaha nimiṣato gātra-viśrāmsanādau
dīpyad-kalpāgni-koṭi-jvalitam iva bhaved bāhyam abhyantaram ca
gāḍha-snehānubaddha-grathitam iva yayor adbhuta-prema-mūrtyoḥ
śrī...-rādhā-mādhavākhyam- param iha madhuram- tad dvayam- dhāma jāne

viccheda-of separation; ābhāsa-mātrāt-merely from the shadow; ahaha-aha; nimiṣataḥ-for an eyeblink; gātra-limbs; viśrāmsanādau-devastated; dīpyad-kalpāgni-koṭi-jvalitam-blazing with the flames that destroy the universe at the end of the kalpa; iva-like; bhavet-may be; bāhyam-without; abhyantaram-and within; ca-and; gāḍha-snehānubaddha-grathitam-tied with the knot of intense love; iva-like; yayoḥ-of whom; adbhuta-prema-mūrtyoḥ-forms of wonderful love; śrī...-rādhā-mādhavākhyam-bearing the name Śrī Śrī Rādhā'-Mādhava; param-great; iha'here; madhuram-sweet; tat-that; dvayam-two; dhāma-splendors; jāne-I know.

I meditate on the two charming splendors that bear the names Śrī Śrī Rādhā'-Mādhava, two splendors that, simply by the thought of being separated from each other for the duration of an eyeblink become devastated within and without as if burned by millions of the fires that destroy the universe at the kalpa's end, two splendors that are tightly tied to each other with the ropes of deep love, two splendors that are the personifications of the most wonderful love.

Text 175

kadā raty-unmuktam kaca-bharam aham samyamayitā
kadā vā sandhāsyē truṭita-nava-muktāvalim api
kadā vā kāstūryās tilakam api bhūyo racayitā
nikuñjāntar-vṛtte nava-rati-raṇe yauvana-maṇeḥ

kadā-when; raty-unmuktam-released because of amorous pastimes; kaca-bharam-braids; aham-I; samyamayitā-will tie; kadā-when?; vā-or; sandhāsyē-I will place; truṭita-nava-muktāvalim-broken pearl necklace; api-also; kadā-when?; vā-or; kāstūryāḥ-of musk; tilakam-tilaka; api-also; bhūyaḥ-again and again; racayitā-to make; nikuñjāntar-vṛtte-in the forest grove; nava-rati-raṇe-in the amorous battle; yauvana-maṇeḥ-of the jewel of tennage boys.

When will I retie the braids undone in amorous pastimes? When will I restring the broken pearl-necklace? When will I redraw the musk tilaka broken in the forest in the amorous battle with the jewel of youths?

Text 176

kim brūmo 'nyatra kuṅṭhī-kṛtaka-janapade dhāmny api śrī-vikuṅṭhe
rādhā-mādhurya-vettā madhupatiṭh atha tan-mādhurīm vetti rādhā
vṛndāraṇya-sthalīyaṁ parama-rasa-sudhā-mādhurīnaṁ dhurīṇā
tad dvandvaṁ svādanīyaṁ sakalam api dadau rādhikā-kiṅkarībhyaḥ

kim-what?; brūmaḥ-shall I say; anyatra-in another place; kuṅṭhī-kṛtaka-janapade'made dull; dhāmni-in the abode; api-also; śrī...-vikuṅṭhe-in Śrī Vaikuntha; rādhā-mādhurya-vettā-knows the sweetness of Rādhā; madhupatiṭh-Kṛṣṇa; atha-then; tan-mādhurīm-His sweetness; vetti-knows; rādhā-Rādhā; vṛndāraṇya-sthalī-Vṛndāvana forest; iyam-this; parama-rasa-sudhā-mādhurīnam-the sweetness of nectar; dhurīṇā-great; tat-that; dvandvam-the divine couple; svādanīyam-relishable; sakalam-all; api-also; dadau-gave; rādhikā-kiṅkarībhyaḥ-to Śrī Rādhā's maidservants.

What can I say of other places, like Śrī Vaikunṭha-dhāma, which is dull and uninteresting when compared to this place? In this place, Vṛndāvana, Kṛṣṇa experiences the sweetness of Rādhā' and Rādhā' experiences the sweetness of Kṛṣṇa. Vṛndāvana is flooded with the sweetest nectar. To Rādhā's maidservants Vṛndāvana gives the gift that is the charming divine couple.

Text 177

lasad-vadana-pañkajā nava-gabhīra-nābhi-bhramā
niṭamba-pulinollasan-mukhara-kāñcī-kādambinī
viśuddha-rasa-vāhinī rasika-sindhu-saṅgonmadā
sadā sura-taraṅginī jayati kāpi vṛndāvane

lasad-vadana-pañkajā-glistening lotus face; nava-gabhīra-nābhi-bhramā'whirlpool of the deep navel; niṭamba-hips; pulina-riverbank; ullasan-mukhara-kāñcī-kādambinī-glistening tinkling belt of cooing waterbirds; viśuddha-rasa-pure nectar; vāhinī-flowing; rasika-sindhu-saṅgonmadā-eager to meet the ocean that is the rasika; sadā-always; sura-taraṅginī-the celestial Ganga; jayati'glories; kāpi-something; vṛndāvane-in Vṛndāvana forest.

Eternal glory to a certain celestial Gaṅga' that flows in Vṛndāvana, a Gaṅga' where the lotus flowers are a splendidly beautiful face, the whirlpool is a deep navel, the riverbanks are hips, the cooing waterbirds are a tinkling belt, and the currents, flowing with pure nectar, passionately yearn to meet the ocean that is the most charming of rasikas.

Text 178

anaṅga-nava-raṅginī rasa-taraṅginī-saṅgatā
dadhat sukha-sudhā-maye sva-tanu-nīradhau rādhikā
aho madhupa-kākalī-madhura-mādhavī-maṇḍape
smara-kṣubhitam edhate surata-sīdhu-mattam mahāḥ

anaṅga-nava-raṅginī-new amorous pastimes; rasa-taraṅginī...-saṅgatā'waves of nectar; dadhat-placing; sukha-of happiness; sudhā-maye-nectar; sva-tanu-nīradhau-into the ocean of the body; rādhikā'Rādhā; aho-then; madhupa-kākalī-humming of bees; madhura-sweet; mādhavī-maṇḍape-pavilion of madhavi vines; smara-kṣubhitam-agitated with amorous desires; edhate-increases; surata-sīdhu-ocean of amorous pastimes; mattam-passionate; mahāḥ-splendor.

Glory to the passionate splendor intoxicated by drinking the nectar of amorous pastimes in a mādhavī-vine pavilion charming with the humming of bumblebees, a splendor whose form is an ocean of bliss and nectar, an ocean into which the river named Rādhā, filled with nectar waves of amorous desires, flows.

Text 179

romālī-mihirātmajā su-lalitā bandhuka-bandhu-prabhā
sarvāṅge sphuṭa-campaka-cchavir aho nābhi-saraḥ śobhanā
vakṣoja-stabakā lasad-bhuja-latā śiñjā-pataê-jhankṛtiḥ
śrī-rādhā harate mano madhupater anyeva vṛndāṭavī

romālī-hair; mihirātmajā-Yamuna; su-lalitā-graceful and playful; bandhuka-bandhu-prabhā-splendor of bandhuka flowers; sarvāṅge-in all limbs; sphuṭa-campaka-cchaviḥ-splendor of blossomed campaka flower; aho-aha; nābhi-saraḥ-lake of the navel; śobhanā-beautiful; vakṣoja-breasts; stabakā-clusters of flowers; lasad-bhuja-latā-glistening vine of the arms; śiñjā-patat-jhankṛtiḥ-tinkling anklets; śrī...-rādhā-Śrī Rādhā; harate-steals; manaḥ-heart; madhupateḥ-of Kṛṣṇa; anyā-another; eva-like; vṛndāṭavī-Vṛndāvana forest.

Her hair a flowing Yamunā, Her complexion bandhūka flowers, the glory of Her limbs campaka flowers, Her navel a beautiful lake, Her breasts clusters of flowers, Her arms splendid blossoming vines, and Her tinkling ornaments cooing birds, Śrī Rādhā, become like another Vṛndāvana forest, has stolen Lord Kṛṣṇa's heart.

Text 180

rādhā-mādhavayor vicitra-suratārambhe nikuñjodare
srasta-prastara-saṅgatair vapur alaṅkurve 'ṅga-rāgaiḥ kadā
tatraiva truṭitaḥ srajo nipatitaḥ sandhāya bhūyaḥ kadā
kaṅthe dhārayitāsmi marjana-kṛte prātaḥ praviṣṭāsmi aham
rādhā-mādhavayoḥ-of Śrī Śrī Rādhā'-Kṛṣṇa; vicitra-suratārambhe-in wonderful amorous pastimes;
nikuñjodare-in the forest; srasta-prastara-saṅgataiḥ-with contact; vapuḥ-body; alaṅkurve-I decorate; aṅga-rāgaiḥ-with fragrant ointments; kadā-when?; tatra-there; eva-indeed; truṭitaḥ-broken; srajaḥ-garland;
nipatitaḥ-fallen; sandhāya-I place; bhūyaḥ-again; kadā-when?; kaṅthe'on the neck; dhārayitāsmi-I will hold;
marjana-kṛte-for celaing; prātaḥ-at sunrise; praviṣṭāsmi-I will enter; aham-I.

When, at sunrise entering the forest grove where Śrī Śrī Rādhā'-Kṛṣṇa enjoyed wonderful amorous pastimes, will I decorate my limbs with the remnants of fragrant ointment fallen from Their limbs, and will I place around my neck the broken flower garlands They once wore?

Text 181

slokān preṣṭha-yaśo-'ñkitān gr̥ha-sukān adhyāpayet karhicid
guñjā-mañjula-hāra-bārha-mukuṭam- nirmāti kāle kvacit
ālikhya priya-mūrtim ākula-kucau saṅghaṭṭayed vā kadāpy
evam vyāprtibhir dinam nayati me rādhā priya-svāminī

slokān-verses; preṣṭha-yaśo-'ñkitān-glorifying Her beloved; gr̥ha-sukān'pet parrot; adhyāpayet-teaches; karhicit-sometimes; guñjā-mañjula-hāra-charming gunja necklace; bārha-mukuṭam-and peacock-feather crown; nirmāti-makes; kāle-time; kvacit-at another; ālikhya-drawing; priya-mūrtim-the form of Her

beloved; ākula-kucau-to Her passionate breast; saṅghaṭṭayet-presses; vā-or; kadāpi-sometimes; evam-thus; vyāpṛtibhiḥ-with these activities; dinam-day; nayati-passes; me-of me; rādhā-Rādhā; priya-svāminī-the dear queen.

Sometimes to Her pet parrot She teaches verses glorifying Her beloved. Sometimes She makes a charming guñjā necklace and a peacock-feather crown. Sometimes She draws a picture of Her beloved and presses it to Her passionate breast. That is how my queen passes Her day.

Text 182

preyaḥ-saṅga-sudhā-sadānubhavinī bhuyo bhavad-bhāvinī
līlā-pañcama-rāginī rati-kalā-bhaṅgi-śatodbhāvinī
kāruṇya-drava-bhāvinī kaṭi-taṭe kāñcī-kalā-rāvinī
śrī-rādhāiva gatir mamāstu padayoḥ premāmṛta-srāvinī

preyaḥ-of Her beloved; saṅga-the company; sudhā-nectar; sadā-always; anubhavinī-experiencing; bhuyaḥ-again and again; bhavad-bhāvinī'loving Him eternally; līlā-playful; pañcama-rāginīin the fifth raga; rati-kalā-bhaṅgi-śatodbhāvinī-with a hundred waves of amorous pastimes; kāruṇya-drava-bhāvinī-melting with mercy; kaṭi-taṭe-on the hips; kāñcī-kalā-rāvinī-tinkling belt; śrī...-rādhā-Śrī Rādhā; eva-indeed; gatiḥ-the goal; mama-of me; astu-may be; padayoḥ-of the feet; premāmṛta-srāvinī-flowing with the nectar of love.

Śrī Rādhā, who always tastes the sweet nectar of Her beloved's company, who loves Him eternally, who playfully sings in the fifth rāga, who plays in a hundred waves of amorous pastimes, who melts with mercy, who wears a tinkling belt on Her hips, and whose feet are a nectar stream of pure love, is the only goal of my life.

Text 183

koṭīndu-cchavi-hāsinī nava-sudhā-sambhāra-sambhāṣiṇī
vakṣoja-dvitayena hema-kalasa-śrī-garva-nirvāsini
caitra-grāma-nivāsini nava-nava-premotsavollāsini
vṛndāraṇya-vilāsini kim u raho bhuyād dhṛd-ullāsini

koṭīndu-cchavi-splendor of millions of moons; hāsinī-smile; nava-sudhā-sambhāra-a flood of new nectar; sambhāṣiṇī'speaking words; vakṣoja-dvitayena-with breasts; hema-kalasa-of golden waterpots; śrī-in beauty; garva-pride; nirvāsini...-breaking; caitra-grāma-nivāsini-residing in a wonderful palace; nava-nava-premotsavollāsini-with a joyful festival of ever-new love; vṛndāraṇya-vilāsini'enjoying pastimes in Vṛndāvana; kim-whether?; u-indeed; rahaḥ-in a secluded place; bhuyāt-will be; dhṛt-the heart; ullāsini-delighting.

Will She who smiles with the splendor of ten millions moons, whose words are flood of new nectar, whose breasts break the pride of golden waterpots, who lives in a wonderful palace, who celebrates a festival of ever-new love, and who enjoys pastimes in Vṛndāvana forest, ever secretly fill my heart with bliss?

Text 184

kadā govindārādhana-galitā tāmbūla-śakalam
mudā svādaṁ svādaṁ pulakita-tanur me priya-sakhī

dukūlenonmīlan-nava-kamala-kiñjalka-rucinā
nivītāngī saṅgītaka-nija-kalāḥ śikṣayati mām

kadā-when?; govinda-of Kṛṣṇa; ārādhana-in the worship; galitā-eaten; tāmbūla-śakalam-betelnuts; mudā-happily; svādam-tasted; svādam-and tasted; pulakita-tanuḥ-hairs standing erect in ecstasy; me-of me; priya-sakhī-dear friend; dukūlena-with garments; unmīlan-blossoming; nava-new; kamala-lotus; kiñjalka-whorl; rucinā-with the splendor; nivīta-covered; aṅgī-limbs; saṅgītaka-nija-kalāḥ-arts of singing and playing musical instruments; śikṣayati-will teach; mām-me.

When, Her limbs clothed in silk garments splendid like a new lotus whorl, and the hairs of Her body erect because again and again She happily tasted the betelnuts chewed by Kṛṣṇa, will my dear friend teach me the arts of singing and playing musical instruments?

Text 185

lasad-daśana-mauktika-pravara-kānti-pūra-sphuran-
manojña-nava-pallavādhara-maṇi-cchaṭā-sundaram
caran-makara-kuṇḍalam cakita-cāru-netrāñcalam
smarāmi tava rādhike vadana-maṇḍalam nirmalam

lasat-glistening; daśana-teeth; mauktika-pravara-pearls; kānti-pūra-flood of splendor; sphuran manojña-beautiful; nava-pallava-newly blossomed; ādhara-lips; maṇi-jewel; cchaṭā-sundaram-beautiful with splendor; caran-makara-kuṇḍalam-moveing shark earrings; cakita-frightened; cāru-beautiful; netrāñcalam-sidelong glances; smarāmi-I meditate; tava-of You; rādhike-O Rādhā; vadana-maṇḍalam-on the face; nirmalam-splendid.

O Rādhā, I meditate on Your splendid face beautiful with the jewels of newly blossomed lips, the flood of splendor from the glistening pearls of Your teeth, Your swinging shark-shaped earrings, and Your timid beautiful sidelong glances.

Text 186

calat-kuṭīla-kuntalam tilaka-śobhi-bhāla-sthalam
tila-prasava-nāsikā-puta-virāji-muktā-phalam
kalāñka-rahitāmṛta-cchavi-samujjvalam rādhike
tavāti-rati-peśalam vadana-maṇḍalam bhāvaye

calat-kuṭīla-kuntalam-moving curling hairs; tilaka-śobhi-bhāla-sthalam-forehead splendid with tilaka; tila-prasava-sesame flower; nāsikā-puta-nose; virāji-muktā-phalam-spkendid pearl; kalāñka-rahita-spotless; amṛta-chavi-samujjvalam-splendid in the nectar moonlight; rādhike-O Rādhā; tava-of You; ati-rati-peśalam-the beauty and cheerfulness; vadana-maṇḍalam-face; bhāvaye-I meditate.

O Rādhā, I meditate on Your beautiful cheerful face graceful with moving curling locks of hair, a forehead splendid with tilaka, a splendid pearl on Your sesame-flower nose, and a spotless nectar effulgence.

Text 187

pūrṇa-premāmṛta-rasa-samullāsa-saubhāgya-sāram
kuñje kuñje nava-rati-kalā-kautukenāṭṭa-keli

utphullendīvara-kanakayoḥ kānti-coram kiśoram
jyotir dvandvam kim api paramānanda-kandaṁ cakāsti

pūrṇa-prema-perfect love; amṛta-rasa-mectar; samullāsa-splendor; saubhāgya-sāram-the best good fortune; kuñje kuñje-in forest grove after forest grove; nava-rati-kalā-kautukena-with the joy of ever-new amorous pastimes; atta-keli-great pastimes; utphullendīvara-a blossoming blue lotus; kanakayoḥ-and gold; kānti-splendor; coram-robbing; kiśoram-teenagers; jyotiḥ-splendor; dvandvam-two; kim api-somethign; paramānanda-kandaṁ-delightful; cakāsti-is manifested.

Two delightful splendors, filled with the supreme good fortune of perfect nectar bliss and love, and enjoying ever-new amorous pastimes in one forest grove after another, roā both gold and the blossoming blue lotus of their beauty.

Text 188

yayonmīlat-keli-vilasita-kaṭākṣaika-kalayā
kṛto bandī vṛndāvipina-kalabhendro mada-kalaḥ
jaḍī-bhūtaḥ krīḍā-mrga iva yad-ājñā-lava-kṛte
kṛtī naḥ sā rādhā śithilayatu sādharāṇa-gatim

yayā-by whom; unmīlat-keli-vilasita-kaṭākṣaika-kalayā-with pastimes of playful amorous sidelong glances; kṛtaḥ-done; bandī-bound; vṛndāvipina-kalabhendraḥ-the babdy elephant of Vṛndāvana jungle; mada-kalaḥ-passionate; jaḍī-bhūtaḥ-subdued; krīḍā-mrga-pet animal; iva-like; yad-ājñā-lava-kṛte-by whose order; kṛtī-doing; naḥ'to us; sā-She; rādhā-Rādhā; śithilayatu-may slacken; sādharāṇa-gatim-the material life.

May Śrī Rādhā, who with a single glistening playful sidelong glance captures the wild elephant of Vṛndāvana jungle, ties Him up, and makes Him into Her helpless pet, slacken the bonds that tie us to this world of birth and death.

Text 190

oṣṭha-prāntocchalita-dayitodgīrṇa-tāmbūla-rāgā
rāgān uccair nija-racitayā citra-bhaṅgyonnayantī
tiryag-grīvā rucira-rucirodañcad-ākuñcita-bhrūḥ
preyaḥ-pārsve vipula-pulakair maṇḍitā bhāti rādhā

oṣṭha-lips; prānta-edge; ucchalita-dayitodgīrṇa-tāmbūla-rāgā-red with the betelenuts from Her beloved; rāgān-ragas; uccaiḥ-aloud; nija-racitayā-composed by herself; citra-bhaṅgyonnayantī-gracefully doing; tiryag-grīvā-tilted neck; rucira-rucirodañcad-ākuñcita-bhrūḥ-gracefully raised eyebrow; preyaḥ-pārsve-on Her beloved's side; vipula-pulakaiḥ-hairs erect; maṇḍitā-decorated; bhāti-is manifest; rādhā-Rādhā.

The corner of Her lips red with betelnuts from Her beloved's mouth, gracefully singing wonderful songs She Herself has written, Her neck tilted, Her eyebrows gracefully arched, decorated with ecstatī symptoms, and staying at Her beloved's side, Śrī Rādhā' shines with great splendor.

Text 191

kim re dhurta pravara nikaṭam yāsi naḥ prāṇa-sakhyā
nūnam bālā-kuca-tāṭa-kara-sparśa-mātrād vimuhyet

ittham rādhe pathi pathi rasān nāgaram te 'nulagnam
kṣiptvā bhaṅgyā hr̥dayam ubhayoḥ karhi sammohayiṣye

kim-whether?; re-O; dhurta-rascal; pravara-best; nikaṭam-near; yāsi'you go; naḥ-of us; prāṇa-sakhyā-of the dear friend; nūnam-indeed; bālā-kuca-taṭa-kara-sparśa-mātrāt-by touching her breast; vimuhyet-will faith; ittham-thus; rādhe-O Rādhā; pathi pathi-on path after path; rasān-sweetly; nāgaram-lover; te-of You; 'nulagnam-following; kṣiptvā-castingaway; bhaṅgyā'with crookedness; hr̥dayam-the heart; ubhayoḥ-of both; karhi-when?; sammohayiṣye-I will charm.

"Rascal, why do You come near our dear friend? If You touch Her breast She will faint!" O Rādhā, when Your lover follows You wherever You go, I will chase Him away with these words. When will I delight both Your hearts with these words?

Text 192

kadā vā rādhāyaḥ pada-on path;-kamalam āyojya-after path; hr̥daye
dayeśām niḥśeṣam nīyatam iha jāhyam upavidhim
kadā vā govindaḥ sakala-sukhadaḥ prema-karaṇād
ananye dhanye vai svayam upanayeta smara-kalām

kadā-when; vā-or; rādhāyaḥ-of Rādhā; pada-kamalam-lotus feet; āyojya'joining; hr̥daye-in the heart; dayeśām-master of mercy; niḥśeṣam-all; nīyatam-may bring; iha-here; jāhyam-I may reject; upavidhim'rules; kadā-when; vā-or; govindaḥ-Kṛṣṇa; sakala-sukhadaḥ-giving all happiness; prema-karaṇāt-from the cause of love; ananye-without another; dhanye-fortunate; vai-indeed; svayam-personally; upanayeta-may teach; smara-kalām-the art of love.

When will I turn from the petty rules of karma-kāṇḍa and place only Śrī Rādhā's merciful lotus feet always in my heart. When will delightful Govinda personally teach me the art of love?

Text 193

kadā vā proddāma-smara-samara-samrambha-rabhasa-
prarūḍha-svedāmbhaḥ-pluta-lulita-citrākhila-tanū
gatau kuñja-dvāre sukha-maruti samvījya parayā
mudāham śrī-rādhā-rasikatilakau syām sukṛtini

kadā-when; vā-or; proddāma-smara-samara-samrambha-rabhasa-in the passionate battle of amorous pastimes; prarūḍha-svedāmbhaḥ-pluta-flooded with perspiration; lulita-citrākhila-tanu-wonderful forms; gatau-attained; kuñja-dvāre-at the entrance to the forest; sukha-maruti-pleasant breeze; samvījya-fanning; parayā-with great; mudā-happiness; aham-I; śrī...-rādhā-Śrī Rādhā; rasikatilakau-and the tilaka of rasikas; syām-I may be; sukṛtini-fortunate.

When will I become fortunate, happily fanning Śrī Rādhā' and He who is the tilaka mark of rasikas as. Their wonderful bodies flooded with perspiration from a ferocious amorous battle. They rest in a forest grove?

Text 194

mithaḥ-premāveśād ghana-pulaka-dor-valli-racita-
pragāḍhaśleṣeṇotsava-rasa-bharonmilita-dr̥śau

nikuñja-klapte vai nava-kusuma-talpe 'bhiśayitau
kadā pat-samvahādibhir aham adhişau nu sukhaye

mithaḥ-premāveśāt-because of mutual love; ghana-pulaka-dor-valli-the blossoming vines of the arms; racita-attained; pragādhaśleşotsava-a festival of tight embraces; rasa-bhara-sweet nectar; unmilita-dṛśau-eyes wide open; nikuñja-in the forest; klapte-done; vai-indeed; nava-kusuma-talpe-a couch of new flowers; 'bhiśayitau-reclining; kadā-when; pat-samvahādibhiḥ-with massaging the feet; aham-I; adhişau-the two masters; nu-indeed; sukhaye-will please.

When, by massaging Their feet, will I please my two masters as, filled with love, the vines of Their arms blossoming with happiness and Their eyes also blossoming in the nectar festival of a tight embrace, They recline on a couch of new flowers in the forest grove?

Text 195

madāruṇa-vilocanam kanaka-darpakāmocanam
mahā-praṇaya-mādhurī-rasa-vilāsa-nityotsukam
lasan-nava-vayaḥ-śriyā lalita-bhaṅgi-līlā-mayam
hr̥dā tad aham udvahe kim api hema-gauram mahāḥ

madāruṇa-vilocanam-eyes red with passion; kanaka-darpakāmocanam-destroying the pride of the golden mirror; mahā-praṇaya-great love; mādhurī-rasa-sweetness; vilāsa-nityotsukam-eternal festival of pastimes; lasan-nava-vayaḥ-śriyā-with the beauty of glistening youth; lalita-playful; bhaṅgi-waves; līlā-mayam-pastimes; hr̥dā-with the heart; tat-that; aham-I; udvahe-will hold; kim api-something; hema-gauram-fair like gold; mahāḥ-effulgence.

In my heart I embrace a golden splendor that shames the pride of the golden mirror, a splendor with reddish passionate eyes, a splendor that always yearns to enjoy sweet pastimes of love, a graceful and playful splendor glistening with the beauty of new youth.

Text 196

madāghuṇan-netram nava-rati-rasāveśa-vivaśol-
lasad-gātram prāṇa-praṇaya-paripatyam parataram
mitho-gādhāśleşād valayam iva jātam marakata-
druta-svarṇa-cchayam sphuratu mithunam tan mama hr̥di

madāghuṇan-netram-eyes restless with passion; nava-rati-rasāveśa-with the nectar of new love; vivaśollasad-gātram-glistening limbs; prāṇa-praṇaya-paripatyam-great love; parataram'greatly; mithaḥ-mutual; gādhāśleşāt-from the deep embrace; valayam-armlet; iva-like; jātam-born; marakata-sapphire; druta-svarṇa-cchayam-the splendor of molten gold; sphuratu-may be manifested; mithunam-the divine couple; tan-that; mama-of me; hr̥di-in the heart.

May the divine couple, splendid like sapphires and molten gold, tightly embracing each other as an armlet embraces an arm, deeply in love with each other, Their limbs glistening with the nectar of love, and Their eyes restless with passion, appear in my heart.

Text 197

parasparam prema-rase nimagnam
aśeṣa-sammohana-rūpa-keli
vṛndāvanāntar-nava-kuñja-gehe
tan-nīla-pītam mithunam cakasti

parasparam-mutual; prema-rase-in the nectar of,love; nimagnam-plunged; aśeṣa-sammohana-completely charming; rūpa-keli-forms and pastimes; vṛndāvanāntar-nava-kuñja-gehe-in a cottage in Vṛndāvana forest; tan-nīla-pītam-blue and yellow; mithunam-divine couple; cakasti-is manifested.

Plunged in a nectar ocean of love for each other, and Their forms and pastimes all perfectly enchanting, the fair and dark divine couple is splendidly manifested in a cottage in newly-blossoming Vṛndāvana forest.

Text 198

āśāsyā dāsyam vṛṣabhānu-jāyās
tīre samadhyāsyā ca bhānujāyāḥ
kadā nu vṛndāvana-kuñja-vīthiṣv
aham nu rādhe hy athitir bhaveyam

āśā-hope; asyā-of whom; dāsyam-service; vṛṣabhānu-jāyāḥ-of Rādhā; tīre-on the shore; samadhyāsyā-arranging; ca-and; bhānujāyāḥ-of the Yamuna; kadā-when; nu-indeed; vṛndāvana-kuñja-vīthiṣv-on the pathways of Vṛndāvana forest; aham-I; nu-indeed; rādhe-O Rādhā; hi-indeed; athitir-a guest; bhaveyam-may become.

O Rādhā, when, yearning to become Your maidservant, will I become Your guest by the Yamunā's shore in Vṛndāvana forest?

Text 199

kāḷindī-taṭa-kuñje
puñjī-bhūtam rasāmṛtam kim api
adbhuta-keli-nidhānam
niravadhi rādhābhidhānam ullasati

kāḷindī-taṭa-kuñje-in a forest by the Yamuna's shore; puñjī-bhūtam-become great; rasāmṛtam-nectar; kim api-something; adbhuta-keli-nidhānam-abode of wonderful pastimes; niravadhi-limitless; rādhābhidhānam-named Rādhā; ullasati-is splendidly manifest.

Bearing the name Rādhā, a nectar abode of wonderful pastimes is splendidly manifest in a forest by the Yamunā's shore.

Text 200

pṛītir iva mūrtimatī
rasa-sindhoḥ sāra-sampad iva vimalā
vaidagdhinām hṛdayam
kācana vṛndāvanādhikāriṇī jayati

prītiḥ-love; iva-like; mūrtimatī-personified; rasa-sindhoh-ocean of nectar; sāra-sampat-greatest treasure; iva-like; vimalā'splendid; vaidagdhinām-of intelligent girls; hṛdayam-the heart; kācana-someone; vṛndāvanādhikāriṇī-the goddess of Vṛndāvana; jayati-all glories.

Glory to the goddess of Vṛndāvana, a goddess like love personified, a goddess like the sweetest part of the ocean of sweetness, a goddess who is the heart of all intelligent girls.

Text 201

rasa-ghana-mohana-mūrtim
vicitra-keli-mahotsavollasitam
rādhā-caraṇa-viloḍita-
rucira-śikhaṇḍam harim vande

rasa-ghana-mohana-mūrtim-a charming form of nectar; vicitra-keli-mahotsavollasitam-splendid with a festival of wonderful pastimes; rādhā-caraṇa-at Śrī Rādhā's feet; viloḍita-placed; rucira-śikhaṇḍam-charming peacock-feather crown; harim-Kṛṣṇa; vande-I bow down.

I offer my respectful obeisances to Lord Hari, who is the charming form of bliss, who is splendid in a great festival of wonderful pastimes, and whose charming peacock-feather crown now rests before Śrī Rādhā's feet.

Text 202

kadā gāyaṁ gāyaṁ madhura-madhu-riyā madhu-bhidas
caritrāṇi sphārāmṛta-rasa-vicitrāni bahuśaḥ
mṛjantī tat-keli-bhavanam abhirāmaṁ malayaja-
cchaṭābhiḥ siṅcantī rasa-hrada-nimagnāsmi bhavitā

kadā-when; gāyam-singing; gāyam-and singing; madhura-madhu-riyā'with sweet voice; madhu-bhidaḥ-of Kṛṣṇa; caritrāṇi-pastimes; sphārāmṛta-rasa-vicitrāni-wonderful with sweet nectar; bahuśaḥ-many; mṛjantī-cleaning; tat-keli-bhavanam-the pastime cottage; abhirāmaṁ-delightful; malayaja-of sandal paste; cchaṭābhiḥ-with an abundance; siṅcantī-sprinkling; rasa-hrada-nimagnā-plunged in a lake of nectar; asmi bhavitā-I will be.

When, again and again very sweetly singing Kṛṣṇa's pastimes as with sandal-paste I anoint the delightful pastime-cottage, will I become plunged in a lake of sweetness?

Text 203

udañcad-romāñca-pracaya-khacitam vepathumatīm
dadhānām śrī-rādhām ati-madhura-līlāmaya-tanum
kadā vā kastūryā kim api racayanty eva kucayor
vicitrām pātrālīm aham ahaha vīkṣe sukṛtinī

udañcad-romāñca-pracaya-khacitam-with hairs standing erect in ecstasy; vepathumatīm-trembling; dadhānām-placing; śrī...-rādhām-Śrī Rādhā; ati-madhura-līlāmaya-tanum'charming playful form; kadā-when; vā-or; kastūryā-with musk; kim api-something; racayanti-drawing; eva-indeed; kucayoḥ-on the breasts; vicitrām-wonderful; pātrālīm-pictures; aham-I; ahaha-aha; vīkṣe-see; sukṛtinī-fortunate.

When will fortunate I see Śrī Rādhā' tremble, the hairs on Her charming body erect with joy, as Śrī Kṛṣṇa paints graceful and colorful pictures on her breasts?

Text 204

kṣaṇam śītkurvāṇā kṣaṇam atha mahā-vepathumatī
kṣaṇam śyāma śyāmety amum abhilapantī pulakitā
mahā-premā kāpi pramada-madanoddāma-rasadā
sadānanda-mūrtir jayati vṛṣabhānoḥ kula-maṇiḥ

kṣaṇam-for a moment; śītkurvāṇā-making sounds of bliss; kṣaṇam-one moment; atha-then; mahā-vepathumatī-trembling; kṣaṇam-one moment; śyāma śyāmety-Syama Syama; amum-Him; abhilapantī-talking; pulakitā-hairs erewct; mahā-premā-great love; kāpi-someone; pramada-madanoddāma-rasadā-with the great nectar of amorous passtion; sadānanda-mūrtiḥ-form of eternal bliss; jayati-glory; vṛṣabhānoḥ'of Vrsabhanu; kula-maṇiḥ-the jewel of the family.

Glory to the jewel of King Vṛṣabhānu's family, a jewel that one moment sighs with bliss, another moment trembles, and another moment, the hairs of its body erect with joy, calls out "Śyāma! Śyāma!", a jewel that is full of love, is overcome with the nectar of passionate love, and is the form of eternal bliss.

Text 205

yasyāḥ prema-ghanākṛteḥ pada-nakha-jyotsnā-bhāra-snapita-
svāntānām samudeti kāpi sarasā bhaktiś camatkāriṇī
sā me gokula-bhūpa-nandana-manaś-corī kiśori kadā
dāsyam dāsyati sarva-veda-śirasam yat tat rahasyam param

yasyāḥ-of whom; prema-ghanākṛteḥ-the form of love; pada-nakha-jyotsnā-bhāra-in the moonlight of the toenails; snapita-bathed; svāntānām-ends; samudeti-attains; kāpi-someone; sarasā-with nectar; bhaktiḥ-devotion; camatkāriṇī...-wonderful; sā-She; me-of me; gokula-bhūpa-nandana-of the prince of Gokula; maṇiḥ-the heart; corī-stealing; kiśori-girl; kadā-when?; dāsyam-service; dāsyati-will give; sarva-veda-śirasam-of the Upanisads, the heads of the Vedas; yat'what; tat-that; rahasyam-secret; param-great.

When will the teenage girl who is the form of love and who steals the heart of Gokula's prince engage me in Her service, wonderful service that is given to fortunate persons now bathed in the moonlight of Her toenails, service that is the great secret hidden in the Upanisads?

Text 206

kāmam tūlikayā kareṇa hariṇā yālakṭakair aṅkitā
nānā-keli-vidagdha-gopa-ramaṇī-vṛndais tathā vanditā
yā saṅguptatayā tathopaniṣadām hr̥dy eva vidyotite
sā rādhā-caraṇa-dvayī mama gatir lāsyaika-līlāmayī

kāmam-voluntarily; tūlikayā-with a brush; kareṇa-with the hand; hariṇā-by Kṛṣṇa; yā-who; ālakṭakaiḥ-with red lac; aṅkitā-marked; nānā-various; keli-pastimes; vidagdha-expert; gopa-ramaṇī-vṛndaiḥ-by the gopīs; tathā-so; vanditā-offered respectful obeisances; yā-who; saṅguptatayā'secretly; tathā-so; upaniṣadām-of the

Upanisads; hr̥di-in the heart; eva-indeed; vidyotite-effulgent; s̥a-She; r̥adhā-caraṇa-dvayī-the two feet of Śrī R̥adhā; mama-of me; gatiḥ-the goal; l̥āsyaiḥ-līlāmayī-playful and dancing.

Śrī R̥adhā's playful dancing feet, which Kṛṣṇa, holding a painter's brush in His hand, paints with red lac, to which the playful, intelligent, and beautiful gopīs offer obeisances, and which, splendid and glorious, are hidden in the heart of the Upanisads, are the only goal of my life,

Text 207

sāndra-prema-rasaugha-varṣiṇi navonmīlan-mahā-mādhurī-
samrājyaika-dhurīṇa-keli-vibhavat-kāruṇya-kallolini
śrī-vṛndāvana-candra-citta-hariṇī-bandhu-sphurad-vāgure
śrī-rādhe nava-kuñja-nāgari tava krītāsmi dāsyotsavaiḥ

sāndra-prema-rasaugha-varṣiṇi-showering a flood of deep love; navonmīlan-mahā-mādhurī-of newly arising great sweetness; samrājyaika-dhurīṇa-a great kingdom; keli-pastimes; vibhavat-manifesting; kāruṇya-mercy; kallolini-possessing waves; śrī...-vṛndāvana-candra-of He who is the moon of Vṛndāvana; citta-hariṇī...-stealing the heart; bandhu-sphurad-vāgure-manifested as a trap; śrī...-rādhe-O Śrī R̥adhā; nava-kuñja-nāgari-O beautiful girl of the forest groves; tava-by You; krītā-purchased; asmi-I am; dāsyotsavaiḥ-by festivals of service.

O Śrī R̥adhā, O shower of the nectar of love, O ocean filled with waves of newer and newer sweetness, glory, pastimes, and mercy, O trap to catch the heart of He who is like Vṛndāvana's moon, O beautiful girl who plays in the newly-blossoming forest groves, paying the price that is the festival of Your service, You have purchased me.

Text 208

sveda-pūraḥ kusuma-cayanair dūrataḥ kaṇṭakāṅko
vakṣoje 'syas tilaka-vilayo hanta gharmāmbhasaiva
oṣṭhaḥ sakhyā hima-pavanataḥ sa-vraṇo rādhiḥ te
krūrāṣṭ evaṁ sva-ghaṭitam aho gopaye preṣṭha-saṅgam

sveda-pūraḥ-flood of perspiration; kusuma-cayanaiḥ-by carrying flowers; dūrataḥ-from afar; kaṇṭakāṅkaḥ-bitten by thorns; vakṣoje'breasts; 'syas-of whom; tilaka-vilayaḥ-broken tilaka; hanta-indeed; gharmāmbhasā-by perspiration; eva-indeed; oṣṭhaḥ-lips; sakhyā-of the friend; hima-cold; pavanataḥ-from the wind; sa-vraṇaḥ-wounded; rādhiḥ-O R̥adhā; te-of You; krūrāṣṭ-cruel people; evaṁ-thus; sva-ghaṭitam-enjoyed; aho-aha; gopaye-I will conceal; preṣṭha-saṅgam-the meeting with Your beloved.

"She is flooded with perspiration. That comes from bringing so many flowers from so far away. The scratches on Her breasts are from thorns. Her tilaka was broken by perspiration. Her lips were bitten by the cold winds." O R̥adhā, speaking these words to Your cruel relatives, I will conceal Your meeting with Your beloved.

Text 209

pātaṁ pātaṁ pada-kamalayoh kṛṣṇa-bhr̥ṅgena tasyāḥ
smerāsyendor mukulita-kuca-dvandva-hemāravindam

pītvā vaktrāmbujam ati-rasān nūnam antaḥ praveṣṭum
aty-āveśān nakhara-śikhayā paṭyamānam kim īkṣe

pātam- pātam-falling and falling; pada-kamalayoḥ-at the lotus feet; kṛṣṇa-bhṛṅgena-by the Kṛṣṇa-bee;
tasyāḥ-of Her; smerāsyendoḥ-smiling moon face; mukulita-kuca-dvandva-hemāravindam'golden lotus buds
of the breasts; pītvā-drinking; vaktrāmbujam-lotus face; ati-rasān-sweetly; nūnam-indeed; antaḥ-within;
praveṣṭum-to enter; aty-āveśān-from great entrance; nakhara-śikhayā-with sharp fingernails; paṭyamānam-
tearing; kim-whether?; īkṣe-I will see.

Again and again the Kṛṣṇa-bee falls at the lotus feet of She whose face is like the moon. Now that bee drinks
the nectar of Her golden-lotus face. Now, as if to get the nectar within them, that bee scratches the golden
lotus buds of Her breasts with His sharp nails. When will I see all this?

Text 210

aho te 'mi kuñjās tad anupama-rāsa-sthalam idam
giri-droṇī saiva sphurati rati-raṅge praṇayinī
na vīkṣe śrī-rādhām hara hara kuto 'pīti śatadhā
vidīryeta prāṇeśvarī mama kadā hanta hṛdayam

aho-O; te-they; 'mi-they; kuñjaḥ-groves; tat-that; anupama-rasa-sthalam'peerless rasa dance place; idam-
this; giri-of the hill; droṇī-valley; sa-that; eva-indeed; sphurati-is manifested; rati-raṅge-place of pastimes;
praṇayinī-filled with love; na-not; vīkṣe-I see; śrī...-rādhām-Śrī Rādhā; hara hara-alas, alas; kutaḥ-where?;
'pi-also; iti-thus; śatadhā-hundreds of times; vidīryeta-is broken; prāṇeśvarī-O queen of my life; mama-of
me; kadā-when?; hanta-indeed; hṛdayam-heart.

Here are the forest groves. Here is the peerless rāsa-dance circle. Here is the valley were She enjoys amorous
pastimes. Alas! Alas! I do not see Rādhā' anywhere. Alas! O queen of my life, my heart now breaks in a
hundred pieces.

Text 211

ihaivābhūt kuñje nava-rati-kalā mohana-tanor
aho atrānṛtyād dayita-sahitā sā rasa-nidhiḥ
iti smāram smāram tava carita-pīyūṣa-laharim
kadā syām śrī-rādhe cakita iha vṛndāvana-bhuvī

iha-here; eva-indeed; abhūt-was; kuñje-in the forest grove; nava-rati-kalā-mohana-tanoḥ-expert at ever new
amorous pastimes; aho-aha; atra-here; anṛtyāt-danced; dayita-sahitā-with the beloved; sā-She; rasa-nidhiḥ-
an ocean of nectar; iti-thus; smāram- smāram-remembering and remembering; tava-of You; carita-pīyūṣa-
laharim-trhe nectar waves of pastimes; kadā-when?; syām-I will be; śrī...-rādhe-O Śrī Rādhā; cakita-
trembling; iha-here; vṛndāvana-bhuvī-in the land of Vṛndāvana.

"In this forest the charming girl enjoyed new amorous pastimes. In this place She who is an ocean of nectar
danced with Her beloved." O Śrī Rādhā, when will I tremble in the land of Vṛndāvana as I remember the
nectar waves of Your pastimes in this way?

Text 212

śrīmad-bimbādhare te sphurati nava-sudhā-mādhurī-sindhu-koṭiḥ
netrāntas te vikīrṇādbhuta-kusuma-dhanuś-caṇḍa-sat-kanda-koṭiḥ
śrī-vakṣoje tavāti-pramada-rasa-kalā-sāra-sarvasva-koṭiḥ
śrī-rādhē tvat-padābjāt sravati niravadhi-prema-pīyūṣa-koṭiḥ

śrīmad-bimbādhare-beautiful; bimba fruit lips; te-of You; sphurati-manifested; nava-sudhā-mādhurī-sindhu-oceans of new nectar; koṭiḥ-millions; netrāntaḥ-corner of the eyes; te-of You; vikīrṇa-shot; adbhuta-wonderful; kusuma-dhanuḥ-of Kamadeva; caṇḍa-ferocious; sat-kanda-koṭiḥ-millions of arrows; śrī...-vakṣoje-beautiful breasts; tava-of You; ati-pramada-rasa-kalā-sāra-of passionate amorous pastimes; sarvasva-treasures; koṭiḥ-millions; śrī...-rādhē-O Śrī Rādhā; tvat-padābjāt-from Your lotus feet; sravati-flows; niravadhi-limitless; prema-love; pīyūṣa-koṭiḥ-millions of nectars.

O Śrī Rādhā, from the beautiful bimba fruits of Your lips flow millions of sweet nectar oceans. The corners of Your eyes shoot millions of ferocious and wonderful Kāmadeva arrows. Within Your breast are millions of treasures of passionate amorous pastimes. From Your lotus feet flow millions of limitless nectars of love.

Text 213

sāndrānandonmada-rasa-ghana-prema-pīyūṣa-mūrteḥ
śrī-rādhāyā atha madhu-pateḥ suptayoḥ kuñja-talpe
kurvāṇāham mṛdu mṛdu padāmbhoja-samvāhanāni
śayyānte kim kim api patitā prāpta-tandrā bhaveyam

sāndra-intense; ānanda-bliss; unmada-passionate; rasa-ghana-very sweet; prema-pīyūṣa-nectar of love; mūrteḥ-forms; śrī...-rādhāyā'of Śrī Rādhā; atha-then; madhu-pateḥ-of Kṛṣṇa; suptayoḥ-sleeping; kuñja-talpe-on a bed in the forest; kurvāṇā-doing; aham-I; mṛdu mṛdu-very gently; padāmbhoja-samvāhanāni-massaging the lotus feet; śayyā-of the bed; ante-on the edge; kim-whether?; kim api-somehow; patitā-fallen; prāpta-tandrā-sleepy; bhaveyam-I will become.

Will I, exhausted, eventually fall asleep on the forest-bed's edge as I very gently massage the lotus feet of sleeping Rādhā' and Kṛṣṇa, the two nectar forms of deep bliss and sweet passionate love?

Text 214

rādhā-pādāravindocchalita-nava-rasa-prema-pīyūṣa-puñje
kālindī-kūla-kuñje hṛdi kalita-mahodara-mādhurya-bhāvaḥ
śrī-vṛndāraṇya-vīthī-lasita-rati-kalā-nāgarīm tam garīyo
gambhīraikānurāgam manasi paricaran vismṛtānyaḥ kadā syām

rādhā-pādāravinda-from Śrī Rādhā's lotus feet; ucchalita-manifested; nava-rasa-prema-pīyūṣa-puñje-the nectar of love; kālindī-kūla-kuñje-in forest grove by the Yamuna's shore; hṛdi-in the heart; kalita-perceived; mahodara-mādhurya-bhāvaḥ-great sweetness; śrī...-vṛndāraṇya-vīthī-on the pathways in Śrī Vṛndāvana; lasita-splendid; rati-kalā-amorous pastimes; nāgarīm-girl; tam-Her; garīyaḥ-great; gambhīraikānurāgam-deep love; manasi-in the heart; paricaran-worshipping; vismṛta-forgotten; anyāḥall else; kadā-when?; syām-I will become.

When, staying in a forest grove by the Yamunā, a grove flooded with the ever-new nectar of spiritual love that flows from Rādhā's lotus feet, seeing the most wonderful sweetness, and in my mind serving a beautiful

young girl expert at enjoying amorous pastimes in forest Vṛndāvana forest, a girl filled with the deepest, most exalted love, will I forget everything else?

Text 215

adr̥ṣṭvā rādhānke nimīṣam api taṁ nāgara-maṇim
tayā vā khelantam lalita-lalitānaṅga-kalayā
kadāham duḥkhābdhau sapadi patitā murchitavatī
na tām āśvāsyārtām su-ciram anuśoce nija-daśām

adr̥ṣṭvā-not seeing; rādhānke-on Rādhā's lap; nimīṣam-eyeblook; api-even; taṁ-Him; nāgara-maṇim-the jewel of loters; tayā-with Her; vā-or; khelantam-playing; lalita-lalitānaṅga-kalayā-with playful amorous pastimes; kadā-when?; aham--I; duḥkhābdhau-in the ocean of sufferings; sapadi-at once; patitā-fallen; murchitavatī-unconscious; na-not; tām-that; āśvāsyā-consoling; ārtām-suffering; su-ciram-for a long time; anuśoce/I lament; nija-daśām-own condition.

When, for a moment not seeing the jewel of lovers enjoy pastimes on Rādhā's lap, will I suddenly fall unconscious, plunging into the ocean of suffering, for a long time unable to comfort Her or even lament my own situation?

Text 216

bhūyo bhūyaḥ kamala-nayane kiṁ mudhā varyate 'sau
vān-mātre 'pi tvad-anugamanam na tyajyaty eva dhūrtaḥ
kiñcid rādhe kuru kuca-taṭī-prāntam asyā mradīyaś
cakṣur-dvārā tam anupatitam cūrṇatām etu cetaḥ

bhūyo bhūyaḥ-again and again; kamala-nayane-lotus eyes; kiṁ-whether?; mudhā-uselessly; varyate-is covered; 'sau-thsi; vāk-words; mātre-only; 'pi-even; tvad-anugamanam-following You; na-not; tyajyati-abandons; eva-iindeed; dhūrtaḥ-rascal; kiñcit-something; rādhe-O Rādhā; kuru-do; kuca-taṭī-prāntam-on the edge of Your breasts; asyā-of Her; mradīyaḥ-gentle; cakṣur-dvārā-by the eyes; tam-that; anupatitam-fallen; cūrṇatām-to powder; etu-may go; cetaḥ -heart.

"O lotus-eyed one, why do you try again and again, and always without success, to stop Him? Mere words will not stop that rascal from following You wherever You go. O Rādhā, do this much: Arrange so that His eyes will see the edge of Your breast. Then His mind will at once be crushed into a powder."

Text 217

kim- vā naḥ taiḥ su-śāstraiḥ kim atha tad-uditair vartmabhiḥ sad-gr̥hītaiḥ
yatrāsti prema-mūrter na hi mahima-sudhā nāpi bhāvas tadīyaḥ
kiṁ vā vaikuṇṭha-lakṣmyāpy ahaha paramayā yatra me nāsti rādhā
kintṭ āśāpy astu vṛndāvana-bhuvi madhurā koṭi-janmāntare 'pi

kim- vā-whether?; naḥ-of us; taiḥ-with them; su-śāstraiḥ-by scriptures; kim-whwther?; atha-then; tad-uditaiḥ-spoken; vartmabhiḥ-by the pathways; sad-gr̥hītaiḥ-accepted; yatra-where; asti-is; prema-mūrteḥ-the form of love; na-not; hi-indeed; mahima-of glory; sudhā-the nectar; na-not; api-also; bhāvaḥ-nature; tadīyaḥ-of that; kim- vā-whether?; vaikuṇṭha-lakṣmyā-by the opulences of Vaikuntha; api-even; ahaha-aha; paramayā-great; yatra-where; me-of me; na-not; asti-is; rādhā-Rādhā; kintv-however; āśā-hope; api-also;

astu-may be; vṛndāvana-bhuvi-in the land of Vṛndāvana; madhurā-sweet; koṭi-janmāntare-after millions of births; 'pi-even.

Of what good are the scriptures? Of what good are the paths described in them and followed by great saints? Of what good are they if they do not describe the nectar glory of She who is the form of love? Of what good are they if they do not describe Her ecstasy of love? Of what good is the opulence of Vaikuṅṭha if Rādhā' does not stay there? I cherish the sweet hope that I may some day attain the land of Vṛndāvana, even if it takes me ten million births.

Text 218

śyāma śyāmety anupama-rasāpūrṇa-varṇair japantī
sthitvā sthitvā madhura-madhurottaram uccārayantī
muktā-sthulān nayana-galitān āsru-bindūn vahantī
hṛṣyad-romā pratipada-camatkurvantī pātu rādhā

śyāma śyāma-Syama! Syama; iti-thus; anupama-rasāpūrṇa-varṇaiḥ-peerlessly sweet syllables; japantī-chanting; sthitvā-staying; sthitvā-and staying; madhura-madhurottaram-most sweet; uccārayantī'saying; muktā-sthulān-great pearls; nayana-galitān-fallen from the eyes; āsru-bindūn-tears; vahantī-flowing; hṛṣyad-romā-hairs standing erect; pratipada-at every moment; camatkurvantī-making wonders; pātu-may protect; rādhā-Rādhā.

May Śrī Rādhā, who, chanting the peerlessly sweet syllables "Śyāma! Śyāma!", becomes stunned in ecstasy, sheds tears like pearls, and, the hairs of Her body standing up with joy, displays many wonders, protect us.

Text 219

tādṛk-mūrtir vrajapati-sutaḥ pādayor me pativā
dantāgrenātha dhṛta-tṛṇakam kāku-vādān bravīti
nityam cānuvrajati kurute saṅgamāyodyamaṁ cety
udvegam me praṇayinī kim āvedayeyam nu rādhe

tādṛk-like this; mūrṭiḥ-form; vrajapati-sutaḥ-the prince of Vraja; pādayoḥ-at the feet; me-of me; pativā-falling; dantāgre-na-with the tips of His teeth; atha-then; dhṛta-tṛṇakam-holding a blade of grass; kāku-vādān-speaking sweet words; bravīti-speaks; nityam-always; ca-also; anuvrajati-follows; kurute-does; saṅgamāyodyamaṁ-eager to meet; ca-and; iti-thus; udvegam-eagerness; me-of Me; praṇayinī-full of love; kim-whether?; āvedayeyam-I may inform; nu-indeed; rādhe-O Rādhā.

"The prince of Vraja falls at my feet. He places a straw between His teeth and begs with sweet words. He follows me wherever I go. He yearns to meet You. He is very troublesome. O affectionate Rādhā, what should I tell Him?"

Text 220

calal-līlā-gatyā kvacid anucalad-dhāmsa-mithunaṁ
kvacit kekiny-agre kṛta-naṭana-candraky-anukṛti
latāśliṣṭam sakhī-pravaram anukurvat kvacid aho
vidagdha-dvandvaṁ tad ramata iha vṛndāvana-bhuvi

calat-moving; līlā-pastimes; gatyā-with movements; kvacit-somewhere; anucalad-dhāmsa-mithunam-moving pair of swans; kvacit'somewhere; kekiny-agre-before a peacock; kṛta-naṭana-candraky-anukṛti-with dancing of the peacock's tails; latā-vine; āśliṣṭam-embracing; sakhī-friends; pravaram-best; anukurvāt-imitates; kvacit-somewhere; aho-aha; vidagdha-dvandvam-intelligence divine couple; tat-that; ramata-enjoys; iha-here; vṛndāvana-bhuvi-in Vṛndāvana.

Sometimes imitating a graceful pair of swans, sometimes imitating a peacock dancing before a peahen, and sometimes imitating a tree embraced by a flowering vine, the playful divine couple enjoy pastimes here in Vṛndāvana.

Text 221

vyākośendīvaram atha ruca hāri hemāravindam
kālindīyam surabhim anilam śītalam sevyamānam
sāndrānandam nava-nava-rasam prollassat-keli-vṛndam
jyotir-dvandvam madhura-madhuram prema-kandam cakāsti

vyākośendīvaram-lotus whorl; atha-then; ruca-with splendor; hāri-defeating; hemāravindam-charming golden lotus; kālindīyam-Yamuna; surabhim-fragrant; anilam-breeze; śītalam-cool; sevyamānam-serving; sāndrānandam-intense bliss; nava-nava-newer and newer; rasam-nectar; prollassat-keli-vṛndam-splendid pastimes; jyotir-dvandvam-two splendors; madhura-madhuram-very sweet; prema-kandam-delightful; cakāsti-are manifested.

Eclipsing the golden and blue lotus flowers, served by the cool and fragrant breezes blowing over the Yamunā, and filled with bliss, newer and newer nectar, and many splendid pastimes, two very sweet and loving splendors shine with great glory.

Text 222

kadā madhura-śārikāḥ sva-rasa-padyam adhyāpayat
pradāya kara-tālikāḥ kvacana nartayat kekinam
kvacit kanaka-vallārī-vṛta-tamāla-līlā-dhanam
vidagdha-mithunam tad adbhutam udeti vṛndāvane

kadā-when?; madhura-śārikāḥ-charming female parrot; sva-rasa-padyam'own sweet verses; adhyāpayat-teaches; pradāya-giving; kara-tālikāḥ-palms; kvacana-somewhere; nartayat-causes to dance; kekinam-peacock; kvacit-somewhere; kanaka-golden; vallārī-vine; vṛta-embraced; tamāla-tamala tree; līlā-dhanam-wealth of pastimes; vidagdha-mithunam-intelligent divine couple; tat-that; adbhutam-wonderful; udeti-is manifested; vṛndāvane-in Vṛndāvana.

Sometimes teaching a parrot to recite nectar poetry, sometimes clapping Their hands as a peacock dances, and sometimes imitating the pastimes of a flowering vine embracing a tamāla tree, the wonderful and playful divine couple enjoy pastimes in Vṛndāvana.

Text 223

pātrālim lalitām kapola-phalake netrāmbuje kajjalām
raṅgam bimba-phalādhare ca kucayoḥ kāsmīrajā-lepanam

śrī-rādhe nava-saṅgamāya tarale pādāṅgulī-panktiṣu
nyasyantī praṇayād alaktaka-rasaṁ pūrṇā kadā syām aham

pātrālim-pictures; lalitam-charming; kapola-phalake-on the cheeks; netrāmbuje-on the lotus eyes; kajjalām-mascara; raṅgam-red ointment; bimba-phalādhare-on the bimba fruit lips; ca-and; kucayoḥ-on the breasts; kāśmīrajā-lepanam-red kunkuma; śrī...-rādhe-O Śrī Rādha'; nava-saṅgamāya-new meeting; tarale-trembling; pādāṅgulī-panktiṣu'marked with the footprints; nyasyantī-placing; praṇayāt-out of love; alaktaka-rasam-red lac; pūrṇā-filled; kadā-when?; syām-become; aham-I.

When, drawing graceful pictures and designs on Your cheeks, decorating Your eyes with black kajjala, Your lips with red raṅga, Your breasts with kunkuma, and Your toes with red lac, will I feel happy, O Śrī Rādha' who trembles to meet Your beloved?

Text 224

śrī-govardhana eka eva bhavatā pāṇau prayatnād dhṛtaḥ
śrī-rādhā-tanu-hema-śaila-yugale dṛṣṭe 'pi te syād bhayam
tad gopendra-kumāra mā kuru vṛthā garvaṁ parihāsataḥ
karhy evaṁ vṛṣabhānu-nandini tava preyāmsam ābhāṣaye

śrī...-govardhane-on Śrī Govardhana; eka-one; eva-indeed; bhavatā'with You; pāṇau-hand; prayatnāt-carefully; dhṛtaḥ-held; śrī...-rādhā-of Śrī Rādhā; tanu-body; hema-śaila-yugale-two golden mountains; dṛṣṭe-seen; 'pi-also; te-of You; syāt-I will be; bhayam-fear; tat-that; gopendra-kumāra-the prince of gopas; mā-don't; kuru-do; vṛthā-uselessly; garvam-pride; parihāsataḥ-laughter; karhi-when?; evam-thus; vṛṣabhānu-nandini-O Rādhā; tava-of You; preyāmsam-beloved; ābhāṣaye-O will speak.

O daughter of Vṛṣabhānu, when will I joke with Your beloved, telling Him, "O prince of the gopas, don't be so uselessly proud. With a great struggle You may have held up one Govardhana Hill. Still, You become terrified when You see the two golden hills on Śrī Rādhā's body."?

Text 225

anaṅga-jaya-maṅgala-dhvanita-kiṅkinī-ḍindimaḥ
stanādi-vara-tāḍanair nakhara-danta-ghātair yutaḥ
aho catura-nāgarī-nava-kiśorayor mañjule
nikuñja-nilayājire rati-raṇotsavo jṛmbhate

anaṅga-of amorous desires; jaya-glory; maṅgala-auspiciousness; dhvanita-sounded; kiṅkinī-tinkling ornaments; ḍindimaḥ-drum; stana-breasts; ādi-beginning; vara-tāḍanaiḥ-with attacks; nakhara-danta-ghātaiḥ-teeth and nails; yutaḥ'which; aho-aha; catura-nāgarī-nava-kiśorayoḥ-ekpert teenagers; mañjule nikuñja-nilayājire-in the beautiful forest; rati-raṇotsavaḥ-a festival of amorous pastimes; jṛmbhate-is manifested.

Tinkling ornaments the war drums, and Their weapons the nails and teeth that attack breasts and limbs, the playful and youthful divine couple fight an amorous battle in the charming courtyard of Their forest cottage.

Text 226

yūnor vīkṣya dara-trapa-naṭa-kalām ādikṣyantī dṛśau
vṛṇvānā cakitena sañcita-mahā-ratna-stanam cāpy uraḥ
sā kacid vṛṣabhānu-veṣmāni sakhī-mālāsu bālāvalī-
mauliḥ khelati viśva-mohana-mahā-sārūpyam ācinvati

yūnoḥ-of the young couple; vīkṣya-seeing; dara-trapa-naṭa-kalām'expertise in shy dancing; ādikṣyantī-accepts initiation; dṛśau-eyes; vṛṇvānā-choosing; cakitena-frightened; sañcita-mahā-ratna-stanam-great jewel breasts; ca-and; api-also; uraḥ-chest; sā-She; kacit-someone; vṛṣabhānu-veṣmāni-in the home of Vrsabhanu; sakhī-mālāsu-in a garland of friends; bālāvalī-of girls; mauliḥ-the crown; khelati-enjoys pastimes; viśva-mohana-mahā-sārūpyam'charming the worlds; ācinvati-chooses.

Accepting, with Her eyes, initiation in the art of shy dancing glances, and then shyly covering Her great jewel breasts, She who stays in Vṛṣabhānu's palace, who is surrounded by a garland of dear friends, and who is the crown of beautiful girls, plays the pastime of an impersonalist, suddenly discovering that She is one with He who charms all the worlds.

Text 227

jyotiḥ-puñja-dvayam idam aho maṇḍalākāram asyā
vakṣasy unmādayati hṛdayam kim phalaty anyad agre
bhru-kodaṇḍam na kṛta-ghaṭanam sat-kaṭākṣaughā-bāṇaiḥ
praṇān hanyāt kim u paramato bhavi bhūyo na jāne

jyotiḥ-puñja-dvayam-two splendors; idam-this; aho-aha; maṇḍalākāram'round; asyā-of Her; vakṣasi-on the chest; unmādayati-makes passionate; hṛdayam-the heart; kim-what?; phalati-results; anyat-another; agre-in the presence; bhru-eyebrows; kodaṇḍam-archer's bows; na-not; kṛta-ghaṭanam-striking; sat-kaṭākṣaughā-bāṇaiḥ-with a flood of arrows of sidelong glances; praṇān'life; hanyāt-may kill; kim-whether?; u-indeed; paramataḥ-greatly; bhavi-is; bhūyaḥ-again; na-not; jāne-I know.

"The two brilliant circles of light that shine on Her chest make my heart wild with passion. What will happen to Me next? Wounded by arrows of sidelong glances shot from the bows of Her eyebrows, my life has come to end. What will happen to Me next? I do not know."

Text 228

bhoḥ śrīdāman subala vṛṣabha stoka-kṛṣṇarjunādyah
kim vo dṛṣṭam mama nu cakitā dṛg-gatā naiva kuñje
kācid devī sakala-bhuvanāplāvi-lāvaṇya-purā
dūrāt evākhilam aharata preyaso vastu sakhyuḥ

bhoḥ-O friend; śrīdāman-Sridama; subala-Subala; vṛṣabha-Vrsabha; stoka-kṛṣṇarjunādyah-Stoaka-krsna, Arjuna, and the others; kim-whether; vaḥ-of you; dṛṣṭam-seen; mama-of me; nu-indeed; cakitā-frightened; dṛg-gatā-gone before the eyes; na-not; eva-indeed; kuñje-in the forest; kācit-some; devī-goddess; sakala-bhuvana-all the worlds; āplāvi-flooding; lāvaṇya-purā-a flood of beauty; dūrāt-from afar; eva-indeed; akhilam-all; aharata-removed; preyasaḥ-of the beloved; vastu'thing; sakhyuḥ-of the friend.

"Śrīdāmā, Subala, Vṛṣabha, Stokakṛṣṇa, Arjuna, what did you see? My frightened eyes would not enter that

forest."

"A goddess who flooded all the worlds with Her beauty robbed our dear friend of everything He owned."

Text 229

gatā dūre gāvo dinam api turīyāmsam abhajat
vayaṁ yātum kṣāntas tava ca janāni vartma-nayanā
akasmāt tūṣṇike sajala-nayane dīna-vadane
luṭṭaty asyām bhūmau tvayi na hi vayaṁ prāṇi-niṣavaḥ

gatā-gone; dūre-afar; gāvaḥ-cows; dinam-day; api-also; turīyāmsam'fourth part; abhajat-attained; vayaṁ-we; yātum-to go; kṣāntaḥ-patient; tava-pf You; ca-qand; janāni-mother; vartma-path; nayanā-eyes; akasmāt-suddenly; tūṣṇike-silent; sajala-nayane-tears ion the eyes; dīna-vadane-poor face; luṭṭati-rolls on the great; asyām-on this; bhūmau-ground; tvayi-in You; na-not; hi-indeed; vayaṁ-we; prāṇi-niṣavaḥ-life.

"The cows have gone far. The day has come to its last quarter. We can go. Your mother has fixed her eyes on the path. You suddenly stop. You are silent. Your face shows that You are overwhelmed. Tears fill Your eyes. Now You are rolling about on the ground. O friend, if You act in this way we no longer wish to live.

Text 230

nāsāgre nava-mauktikaṁ su-ruciraṁ svarṇojjvalaṁ bibhratī
nānā-bhaṅgair anaṅga-raṅga-vilasal-līlā-taraṅgāvaliḥ
rādhe tvam- pravilobhaya vraja-maṇim- ratna-cchaṭā-mañjarī-
citrodāñcita-kañcuka-sthagitayor vakṣojayoḥ śobhayā

nāsāgre-on the tip of the nose; nava-mauktikaṁ-new pearl; su-ruciram-chamring; svarṇojjvalam-splendid gold; bibhratī-holds; nānā-bhaṅgaiḥ-with various gestures; anaṅga-raṅga-vilasal-līlā-taraṅgāvaliḥ-with glistening waves of amorous pastimes; rādhe'O Rādhā; tvam-You; pravilobhaya-desiring; vraja-maṇim-the jewel of Vraja; ratna-cchaṭā-mañjarī-the blossom of the jewel effulgence; citra-picture; udāñcita-kañcuka-sthagitayor-hideen inm the bodice; vakṣojayoḥ-breasts; śobhayā-with the beauty.

O Rādhā, O girl who wears a beautiful nose-pearl set in gold, O girl who plays on the glistening waves of transcendental amorous pastimes, please use the beauty of Your breasts, breasts now concealed by a bodice embroidered with glistening jewel-pictures of newly-blossoming flowers, to make He who is the jewel of Vraja wild with passion.

Text 231

aprekṣe kṛta-niścayāpi su-ciraṁ dṛk-koṇato vīkṣate
maune dārḍhyam upāśritāpi nigadet tam eva yāhīty aho
asparśe su-dhṛtāsayāpi karayor dhṛtvā bahir yāpayed
rādhāyā iti māna-duṣṭhitim ahaṁ prekṣe hasantī kadā

aprekṣe-not see; kṛta-niścayā-conclusion; api-also; su-ciram-long time; dṛk-koṇataḥ-from the corner of the eyes; vīkṣate-sees; maune-in silence; dārḍhyam-firmness; upāśritā-taken shelter; api-also; nigadet-speaks; tam-that; eva-indeed; yāhi-please go; iti-thus; aho-Oh; asparśe-not souching; su-dhṛtāsayā-desiring; api-also; karayoḥ-of the hands; dhṛtvā-holding; bahiḥ-outside; yāpayet-causes to go; rādhāyā-Rādhā; iti'thus; māna-duṣṭhitim-the wickedness fo jealous anger; aham-I; prekṣe-see; hasantī'laughing; kadā-when?.

She vows never to see Him again. Yet She stares at Him from the corner of Her eye. She vows never to speak to Him again. Yet She tells Him, "Go to her." She vows never to touch Him again. Yet She holds both His hands to lead Him outside. When, seeing all this, will I smile at Rādhā's desperate struggle to remain angry and jealous?

Text 232

rasāgādhe rādhā-hṛdi sarasi hamsaḥ kara-tale
lasad-vaṁśa-srotasy amṛta-guṇa-saṅgaḥ pratipadam
calat-picchottāmsaḥ su-racitavatāmsaḥ pramadaya
sphurd-guñjā-gucchaḥ sa hi rasika-maulir milatu me

rasāgādhe-in fathomless nectar; rādhā-hṛdi-in Rādhā's heart; sarasi-in the lake; hamsaḥ-swan; kara-tale-in the palm of the hand; lasat-glistening; vaṁśa-bamboo; srotasi-in the stream; amṛta-guṇa-saṅgaḥ-nectar; pratipadam-at evrey moment; calat-picchottāmsaḥ-moving peacock-feather crown; su-racitavatāmsaḥ-graceful crown; pramadaya-exchiting; sphurd-guñjā-gucchaḥ-gunja necklace; sa-He; hi-indeed; rasika-mauliḥ-the crown of rasikas; milatu-may meet; me-me.

I pray that one day I may meet He who is the crown of rasikas, who wears a swaying peacock-feather crown and a splendid guñjā necklace, who in His hand holds a flute that brings nectar to the ear, and who has become a swan swimming in the fathomless nectar-lake of Śrī Rādhā's heart.

Text 233

akasmāt kasyāścin nava-vasanam ākarṣati param
muralyā dhammille spr̥ṣati kurute 'nyakara-dhṛtim
patan nityam rādhā-pada-kamala-mule vraja-pure
tat ittham vīthīṣu bhramati sa mahā-lampāṭa-maṇiḥ

akasmāt-suddenly; kasyāścin-of someone; nava-vasanam-the new garment; ākarṣati-tugs; param-great; muralyā-with the flute; dhammille-on the braids; spr̥ṣati-touches; kurute-does; 'nyakara-dhṛtim'rebuke; patan-falling; nityam-always; rādhā-of Rādhā; pada-kamala-mule-at the lotus feet; vraja-pure-in Vraja Village; tat-that; ittham-thus; vīthīṣu-on the paths; bhramati-wanders; sa-He; mahā-lampāṭa-maṇiḥ-the jewel of rakes.

The great jewel of debauchees, who one moment suddenly tugs one gopī's garment, another moment touches His flute to another gopī's braid, another moment hold's another gopī's hand, and again and again falls down before Rādhā's lotus feet, wanders in the pathways of Vraja Village.

Text 234

ekasya rati-caura eva cakitam cānyā-stanānte karam
dhṛtvā karṣati veṇunānyā-sudṛśo dhammilla-mallī-srajam
dhatte 'nyā-bhuja-vallim utpulkanitam saṅketayaty anyayā
rādhāyāḥ padayor luṭhaty alam amuṁ jāne mahā-lampāṭam

ekasya-of one; rati-caura-the thief of amorous pastimes; eva-indeed; cakitam-trembling; ca-and; anya-another; stanānte-atthe edge of the breast; karam-hand; dhṛtvā-holding; karṣati-tugs; veṇuna-with the flute;

anya-sudṛśaḥ-another beautiful-eyed girl; dhammilla-mallī-srajam-the jasmine garland in the braids; dhatte-placed; 'nya-another; bhujā-vallim-the vine arms; utpulakitam-blossomign with happiness; saṅketayati-meets; anyayā-with another; rādhāyaḥ-of Rādhā; padayoḥ-at the feet; luṭhati-rolls on the ground; alam-enough; amum-Him; jane-I know; mahā-lamptaṁam-the great rake.

Well I know this great debauchee who steals one gopī's heart, places a trembling hand on another gopī's breast, with His flute tugs the jasmine garland in another beautiful-eyed gopī's braids, touches another gopī's joyous blossoming-vine arm, arranges to meet another gopī, and still falls down before Rādhā's feet.

Text 235

priyāmse nikṣiptotpulaka-bhujā-daṇḍaḥ kvacid api
bhraman vṛndāraṇye mada-kalā-karīndrādbhuta-gatiḥ
nijam vyañjann aty-ādbhuta-surata-sikṣām kvacid aho
rahaḥ-kuñje guñja-dhvanita-madhupe krīḍati hariḥ

priya-of the beloved; amse-on the shoulder; nikṣipta-placed; utpulaka-bhujā-daṇḍaḥ-blossoming arm; kvacit-sometimes; api-also; bhraman-wandering; vṛndāraṇye-in Vṛndāvana forest; mada-kalā-karīndrādbhuta-gatiḥ-wonderfully walking like a passionate elephant; nijam-own; vyañjan-manifesting; aty-ādbhuta-surata-sikṣām-wonderful instructions about amorous pastimes; kvacit-sometimes; aho-aha; rahaḥ-kuñje-in a secluded forest grove; guñja-dhvanita-madhupe-filled with humming bees; krīḍati-enjoys pastimes; hariḥ-Kṛṣṇa.

Sometimes resting His joyous arm on His beloved's shoulder, sometimes wandering like a wonderful maddened elephant in Vṛndāvana forest, and sometimes giving wonderful instructions in the arts of love, Kṛṣṇa enjoys pastimes in a secluded forest grove filled with humming bees.

Text 236

dūre sṛṣṭy-ādi-vartā na kalayati manān- nāradādīn sva-bhaktān
śrīdāmādyaiḥ suhṛdibhir na milati harate sneha-vṛddhim sva-pitroḥ
kintu premaika-sīmām madhura-rasa-sudhā-sindhu-sarair agādham
śrī...-rādhām eva jānan madhu-patir anīsam- kuñja-vīthim upāste

dūre-far away; sṛṣṭy-ādi-beginning with the creation; vartā-talk; na-not; kalayati-hears; manāk-at all; nāradādīn-beginning with Narada Muni; sva-bhaktān-own devotees; śrīdāmādyaiḥ-beginning with Sridama; suhṛdibhiḥ-with friends; na-not; milati-meets; harate-removes; sneha-love; vṛddhim-increase; sva-pitroḥ-of His parents; kintu-however; premaika-sīmām-the pinnacle of love; madhura-rasa-sudhā-sweet nectar; sindhu-saraiḥ-with oceans; agādham-fathomless; śrī...-rādhām-Śrī Rādhā; eva-indeed; jānan-knowing; madhu-patiḥ-Kṛṣṇa; anīsam-day and night; kuñja-vīthim-in the forest pathways; upāste-worships.

He stays far away from talk of creating, maintaining, or destroying material worlds. He does not listen to Nārada and the devotees. He will not meet with Śrīdāma' and other friends. He ignores His parents' love. Thinking only of Śrī Rādhā, who is the pinnacle of love and the fathomless ocean of sweet nectar, day and night Kṛṣṇa worships the path that leads to the forest.

Text 237

susvādu-surasa-tundilam
indīvara-vṛndā-sundaram kim api
adhi-vṛndāṭavī nandati
rādhā-vakṣoja-bhūṣaṇam jyotiḥ

susvādu-surasa-tundilam-sweet nectar; indīvara-vṛnda-sundaram-beautiful like blue lotus flowers; kim api-something; adhi-vṛndāṭavī-Vṛndāvana; nandati-enjoys; rādhā-vakṣoja-bhūṣaṇam-the ornament of Śrī Rādhā's breast; jyotiḥ-the splendor.

A glorious splendor, dark like the blue lotus, very sweet, and the great glory of Vṛndāvana forest, has now become the playful ornament of Śrī Rādhā's breast.

Text 238

kāntiḥ kāpi paroḥjvalā nava-milac-chrī-candrikodbhāsini
ramatyādbhuta-varṇakañcita-rucir nityādhikāṅga-cchaviḥ
lajjānamra-tanuḥ smayena madhurā prīṇati keli-cchaṭā
san-muktā-phala-cāru-hāra-suruciḥ svātmārpanenācyutam

kāntiḥ-splendor; kāpi-something; paroḥjvalā-splendid; nava-milā-chrī-candrikodbhāsini'splendid like new moonlight; ramatyādbhuta-varṇakañcita-ruciḥ-with delightful syllables; nityādhikāṅga-cchaviḥ-eternal splendor; lajjānamra-tanuḥ-shyly bending form; smayena-with a smile; madhurā'sweet; prīṇati-delights; keli-cchaṭā-splendor of pastimes; san-muktā-phala-cāru-hāra-suruciḥ-beautiful with a pearl necklace; svātmārpanena-with offering of the self; acyutam-to the infallible Supreme Personality of Godhead.

By offering Herself to Him, a certain eplendor glorious like the new moonlight, more wonderful than Goddess Lakṣmī, eternally glorious, decorated with a beautiful pearl necklace, and possessing a shyly curved form, a sweet smile, and a great glory of pastimes, pleases the infallible Supreme Personality of Godhead.

Text 239

yan nāradeśa-śukair agamyam
vṛndāvane vañjula-mañju-kuñje
tat kṛṣṇa-ceto-haraṇaika-vijñam
atrāsti kiñcit paramam rahasyam

yan-what; nāradeśa-śukaiḥ-by Narada, Siva, and Sukadeva; agamyam-unattainable; vṛndāvane-in Vṛndāvana; vañjula-mañju-kuñje-in the charming forest groves; tat-that; kṛṣṇa-ceto-haraṇa-stealing Kṛṣṇa's heart; eka-vijñam-knowledge; atra-here; asti-is; kiñcit-something; paramam-supreme; rahasyam-secret.

Here in the beautiful forest of Vṛndāvana resides a great secret, a secret unknown to Nārada, Brahmā, Śiva, and Śukadeva, a secret that knows how to steal Kṛṣṇa's heart.

Text 240

lakṣmyā yasyā na gocarī-bhavati yan nāpuḥ sakhāyaḥ prabhoh
sambhāvyo 'pi viriñci-nārada-śiva-svāyambhuvādyair na yaḥ

yo vṛndāvana-nāgarī-paśupati-strī-bhāva-labhyaḥ katham
rādhā-mādhavayor mamāstu sa raho-dāsyādhikārotsavaḥ

lakṣmī-of the goddess of fortune; yasyā-of whom; na-not; gocarī-bhavati-in the range of perception; yan-what; na-not; āpuḥ-attained; sakhāyaḥ-friends; prabhoḥ-of the Lord; sambhāvyāḥ-to be attained; 'pi-even; viriñci-nārada-śiva-svāyambhuvādyaiḥ-by Brahma, Narada, Siva, and Svayambhuva Manu and others; na-not; yaḥ-whom; yaḥ-who; vṛndāvana-nāgarī-paśupati-strī-of the Vṛndāvana gopīs; bhāva-the nature; labhyaḥ-to be obtained; katham-how?; rādhā-mādhavayoḥ-of Śrī Śrī Rādhā'-Kṛṣṇa; mama-of me; astu-may be; sa-that; rahaḥ-secret; dāsyā-service; adhikāra-qualification; utsavaḥ-festival.

How will I celebrate a festival of being qualified to engage in the confidential service of Śrī Śrī Rādhā' and Kṛṣṇa, a festival that Goddess Lakṣmī cannot understand, Kṛṣṇa's friends cannot attain, and Brahmā, Nārada, Śiva, Svāyambhuva Manu, and a host of others cannot imagine, a festival attained only the gopī maidservants of Vṛndāvana's queen?

Text 241

ucchiṣṭāmṛta-bhuk tavaiva caritaṁ śṛṇvaṁs tavaiva smaran
pādāmbhoja-rajās tavaiva vicaran kuñjāṁs tavaivālayān
gāyan divya-guṇāṁs tavaiva rasade pasyaṁs tavaivākṛtim
śrī-rādhē tanu-vān-manobhir amalaiḥ so 'ham tavaivāśritaḥ

ucchiṣṭa-remnant; amṛta-nectar; bhuk-tasting; tava-of You; eva-indeed; caritam-pastime; śṛṇvaṁḥ-hearing; tava-of You; eva-indeed; smaran-remembering; pādāmbhoja-rajāḥ-the pollen of the lotus feet; tava-of You; eva-indeed; vicaran-thinking; kuñjāṁḥ-forest groves; tava-of You; eva-indeed; ālayān-abodes; gāyan-singing; divya-guṇāṁḥ-transcendental virtues; tava-of You; eva-indeed; rasade-sweet; pasyaṁḥ-seeing; tava-of You; eva-indeed; ākṛtim-form; śrī...-rādhē-O Śrī Rādhā; tanu-vān--manobhiḥ-with body, mind, and words; amalaiḥ-pure; saḥ-he; 'ham-I; tava-of You; eva-indeed; āśritaḥ-taken shelter.

Eating the remnants of Your meal, hearing Your pastimes, meditating on the dust of Your lotus feet, walking to the forest groves that are Your home, singing of Your divine virtues, and gazing on Your form, with a pure body, mind, and words, I take shelter of You, O Śrī Rādhā, O giver of nectar.

Text 242

krīḍan-mīna-dvayākṣyāḥ sphurat-adhara-maṇi-vidruma-śroṇi-bhāra-
dvīpāyāmottaraṅga-smara-kalabha-katāṭopa-vakṣoruhāyāḥ
gambhīrāvarta-nābher bahula-hari-mahā-prema-pīyūṣa-sindhoh
śrī-rādhāyaḥ padāmbhoruha-paricaraṇe yogyatām eva cinve

krīḍan-mīna-playing fish; dvayākṣyāḥ-two eyes; sphurat-glistening; adhara-lips; maṇi-vidruma-coral jewels; śroṇi-bhāra-broad hips; dvīpāyāma-islands; uttaraṅga-with rising waves; smara-kalabha-katāṭopa-the foreheads of the baby elephant of amorous desires; vakṣoruhāyāḥ-breasts; gambhīrāvarta-deep whirlpool; nābheḥ-navel; bahula-hari-mahā-prema-great love of Lord Hari; pīyūṣa-sindhoh-ocean of nectar; śrī...-rādhāyaḥ-of Śrī Rādhā; padāmbhoruha-paricaraṇe-service to the lotus feet; yogyatām-suitability; eva-indeed; cinve-I seek.

I search for a way to become qualified to serve the lotus feet of Śrī Rādhā, whose enchanting eyes are restless like two playful fishes, whose glistening lips are like coral jewels, whose hips are like an island,

whose raised breasts are like the raised forehead of the baby elephant of amorous pastimes, whose deep navel is a whirlpool, and who is a great nectar ocean of love for Kṛṣṇa.

Text 243

mālā-granthana-śikṣayā mṛdu-mṛdu-śrīkhaṇḍa-nirgharṣaṇā-
deśenādbhuta-modakādi-vidhibhiḥ kuñjanta-sammarjanaiḥ
vṛndāraṇya-rahāḥ-sthalīṣu vivaśā premārti-bhārodgamāt
prāṇeśam paricārikaiḥ khalu kadā dāsyā mayādhiśvarī

mālā-garland; granthana-stringing; śikṣayā-with instruction; mṛdu-mṛdu-very soft; śrīkhaṇḍa-sandal paste; nirgharṣaṇa-grinding; ādeśena-by teaching; adbhuta-modaka-wonderful candies; ādi-beginning with; vidhibhiḥ-with methods; kuñjanta-sammarjanaiḥ-with cleaning the forest groves; vṛndāraṇya-rahāḥ-sthalīṣu-in secluded places in Vṛndāvana forest; vivaśā-overwhelmed; premārti-bhārodgamāt-with intense love; prāṇeśam-the Lord of life; paricārikaiḥ-with servants; khalu-indeed; kadā-when?; dāsyā-a maidservant; mayā-with me; adhiśvarī-queen.

When, by stringing flower garlands, grinding very soft sandal paste, making wonderful moadaka candies, and cleaning the secluded grove in Vṛndāvana forest, will I become a maidservant and serve my queen, who is overcome with love for the master of Her life?

Text 244

premāmbhodhi-rasollasat-taruṇimārambheṇa gambhīra-dṛk
bheda-bhaṅgi-mṛdu-smitāmṛta-nava-jyotsnāñcita-śrī-mukhi
śrī-rādhā sukha-dhāmani pravilasad-vṛndātavī-sīmani
preyo-'ñke rati-kautukāni kurute kandarpa-līlā-nidhiḥ

premāmbhodhi-ocean of love; rasa-nectar; ullasat-splendid; taruṇimārambhena-with the beginning of youth; gambhīra-deep; dṛk'eyes; bheda-bhaṅgi-mṛdu-smitāmṛta-with the nectar of gentle smiles; nava-jyotsnāñcita-with the new moonlight; śrī...-mukhi-beautiful face; śrī...-rādhā-Śrī Rādhā; sukha-dhāmani-abode of happiness; pravilasad-vṛndātavī-sīmani'in splendid Vṛndāvana forest; preyo-'ñke-on Her beloved's lap; rati-kautukāni-amorous pastimes; kurute-does; kandarpa-līlā-nidhiḥ-the treasure house of amorous pastimes.

Staying in glistening Vṛndāvana forest, and sitting on Her beloved's blissful lap, Śrī Rādhā, who is the treasure-house of amorous pastimes, whose beautiful face is flooded with the sweet moonlight of Her gentle smile, and whose deep glances come from glistening youthfulness in the nectar ocean of pure love, enjoys great happiness.

Text 245

śuddha-prema-vilāsa-vaibhava-nidhiḥ kaiśora-śobhā-nidhir
vaidagdhi-madhurāṅga-bhaṅgima-nidhir lāvaṇya-sampan-nidhiḥ
śrī-rādhā jayatān mahā-rasa-nidhiḥ kandarpa-līlā-nidhiḥ
saundaryaika-sudhā-nidhir madhu-pateḥ sarvasva-bhūto nidhiḥ

śuddha-pure; prema-love; vilāsa-pastimes; vaibhava-glory; nidhiḥ-treasure; kaiśora-śobhā-nidhiḥ-the treasure of youthful beauty; vaidagdhi-madhurāṅga-bhaṅgima-nidhiḥ-the treasure of intelligent and sweet

motions; lāvanya-sampan-nidhiḥ-the treasure of beauty; śri...-rādhā-Śrī Rādhā; jayatān-all glories; mahā-rasa-nidhiḥ-the treasure of great nectar; kandarpa-līlā-nidhiḥ-the treasure of amorous pastimes; saundaryaika-sudhā-nidhiḥ-the treasure of the nectar of beauty; madhu-pateḥ-of Kṛṣṇa; sarvasva-bhūtaḥ-become the great treasure; nidhiḥ-the treasure.

Glory to Śrī Rādhā, who is the glorious and playful treasure of pure love, the treasure of youthful splendor, the treasure of sweetly graceful limbs, the treasure of graceful opulence, the treasure of great sweetness, the treasure of amorous pastimes, the treasure of the nectar of beauty, the treasure that means everything to Lord Kṛṣṇa.

Text 246

nīlendīvara-vṛnda-kānti-laharī-cauram kiśora-dvayam
tvayy etat kucayoś cakāsti kim idam rūpeṇa sammohanam
tan mām ātma-sakhīm kuru dvi-taruṇīyam nau dṛḍham śliṣyati
sva-cchayām abhivikṣya muhyati harau rādhā-smitam pātu naḥ

nīlendīvara-vṛnda-kānti-the splendor of blue lotus flowers; laharī-waves; cauram-robbing; kiśora-dvayam-a teenage couple; tvayy-in You; etat-this; kucayoḥ-on the breasts; cakāsti-is manifested; kim-what?; idam-this; rūpeṇa-with the form; sammohanam-charming; tan-that; mām-me; ātma-sakhīm-friend; kuru-do; dvi-taruṇīyam-two youths; nau-us; dṛḍham-firmly; śliṣyati-embrace; svacchayām-own splendor; abhivikṣya-seeing; muhyati-is charmed; harau-Kṛṣṇa; rādhā-smitam-Rādhā's smile; pātu-may protect; naḥ-us.

"Two youths who eclipse the blue lotus waves of splendor are now reflected on Your breasts. How did they become so charming and enchanting? Please accept them as Your friends and tightly embrace them. May Śrī Rādhā's smile, which appears when Kṛṣṇa sees His own reflection and speaks these bewildered words, protect us all.

Text 247

saṅgatyāpi mahotsavena madhurākāram hr̥di preyaśaḥ
sva-cchayām abhivikṣya kaustubha-maṇau sambhūta-śoka-trudhā
utkṣipta-priya-pāṇim eva vinayety uktvā gatāyā bahiḥ
sakhyaī sāśra-nivedanāni kim aham śroṣyāmi te rādhike

saṅgatyā-meeting; api-also; mahotsavena-with a great festival; madhurākāram-charming form; hr̥di-in the heart; preyaśaḥ-of the beloved; svacchayām-own splendor; abhivikṣya-seeing; kaustubha-maṇau-in the Kaustubha jewel; sambhūta-śoka-trudhā-breaking the grief; utkṣipta-priya-pāṇim-heloved the beloved's hand; eva-indeed; vinaya-humble; iti-thus; uktvā-saying; gatāyā-gone; bahiḥ-outside; sakhyaī-for the friend; sāśra-nivedanāni-tear-filled appeals; kim-what?; aham-I; śroṣyāmi-I will hear; te-of You; rādhike-O Rādhā.

O Rādhā, when will I hear You say "Run into Your beloved's hands!" as, seeing Your own charming reflection in His Kaustubha jewel as You enjoy a festival of pastimes with You beloved, You suddenly flee, weeping and overcome with grief?

Text 248

mahā-maṇi-vara-srajam kusuma-sañcayair añcitam

mahā-marakata-prabha-grathita-mohita-śyāmalam
mahā-rasa-mahīpateḥ iva vicitra-siddhāsanam
kadā nu tava rādhike kavara-bhāram ālokaye

mahā-maṇi-vara-srajam-a necklace of great jewels; kusuma-saṅcayaiḥ-with flowers; aṅcitam-bending; mahā-marakata-prabha-grathita-mohita-śyāmalam'enchanting dark like the splendor of sapphires; mahā-rasa-mahīpateḥ-the great king of nectar; iva-like; vicitra-siddhāsanam-a wonderful throne; kadā-when?; nu-indeed; tava-of You; rādhike'O Rādhā; kavara-bhāram-the braids; ālokaye-I will see.

O Rādhā, when will I see Your braids, which are decorated with strings of jewels and flowers, which are gloriously dark like the splendor of sapphires, and which are like a great throne where the king of nectars sits?

Text 249

madhye madhye kusuma-khacitam ratna-dāmnā nibaddham
mallī-mālyair ghana-parimalair bhūṣitam lambamānaiḥ
paścād rājan-maṇi-vara-kṛtodāra-māṇikya-guccham
dhammillam te hari-kara-dhṛtam karhi paśyāmi rādhe

madhye madhye-in the midst; kusuma-khacitam-made of flowers; ratna-dāmnā'jewel necklace; nibaddham-bound; mallī-mālyaiḥ-with jasmine garlands; ghana-parimalaiḥ-fragrant; bhūṣitam-decorated; lambamānaiḥ-extending; paścāt-behind; rājan-glistening; maṇi-vara-kṛtodāra-māṇikya-guccham-clusters of rubies and other jewels; dhammillam-braids; te-of You; hari-kara-dhṛtam-held by Kṛṣṇa's hand; karhi-when?; paśyāmi-I will see; rādhe-O Rādhā.

O Rādhā, which will I see Your braids, which with His own hand Kṛṣṇa has decorated with flowers, jewels, strings of fragrant jasmies, and, at their end, a glistening cluster of rubies?

Text 250

vicitrābhir bhaṅgi-vitatibhir aho cetasi param
camatkāram yacchan lalita-maṇi-muktādi-lasitaḥ
rasāveśād vittaḥ smara-madhura-vṛttākhila-mahā-
dbhutas te sīmānte nava-kanaka-paṭṭo vijayate

vicitrābhiḥ-wonderful; bhaṅgi-vitatibhiḥ-crooked; aho-aha; cetasi'in the heart; param-great; camatkāram-wonder; yacchan-begging; lalita-maṇi-muktādi-lasitaḥ-splendid with graceful pearls and jewels; rasāveśāt-from the entrance of nectar; vittaḥ'wealthy; smara-madhura-vṛtta-sweet amorous pastimes; akhila-mahādbhutaḥ-completely wonderful; te-of You; sīmānte-on the border; nava-kanaka-new gold; paṭṭaḥ-garment; vijayate-glory.

All glories to the golden cloth that covers Your parted hair, a cloth that with its colorful grace fills the heart with wonder, a cloth glistening with pearls and jewels, a cloth filled with all the wonder and sweetness that belongs to the god of love.

Text 251

aho dvaidhī-kartum kṛtibhir anurāgāmṛta-rasa-

pravāhaiḥ su-snigdhaiḥ kuṭila-ruciraḥ śyāma ucitaḥ
itīyaṁ sīmānte nava-rucira-sindūra-racitā
su-rekhā naḥ prakhyāpayitum iva rādhe vijayate

aho-Oh; dvaidhī-kartum-to make two; kṛtibhiḥ-by deeds; anurāga-of love; amṛta-rasa-of nectar; pravāhaiḥ-with currents; su-snigdhaiḥ-graceful; kuṭila-ruciraḥ-charmingly curled; śyāma-black; ucitaḥ-appropriate; iti-thus; iyam-this; sīmānte-on the border; nava-rucira-sindūra-racitā-made with splendid red sidura; su-rekhā-nice line; naḥ-of us; prakhyāpayitum-to describe; iva-like; rādhe-O Rādhā; vijayate-all glories.

O Rādhā, all glories to the sindūra-anointed part in Your hair, which seems to say to us, "Because of me the nectar stream of Rādhā's glistening curly hair is divided into two parts, just like charming, dark, crooked, two-faced Kṛṣṇa."

Text 252

cakoras te vaktrāmṛta-kiraṇa-bimbe madhukaras
tava śrī-pādābje jaghana-puline khañjana-varaḥ
sphuran-mīno jātas tvayi rasa-sarasyām madhu-pateḥ
sukhāṭavyām rādhe tvayi ca hariṇas tasya nayanam

cakoraḥ-cakora; te-of You; vaktra-face; amṛta-nectar; kiraṇa-bimbe-light; madhukaraḥ-bee; tava-of You; śrī...-pādābje-beautiful lotus feet; jaghana-puline-on the hips; khañjana-varaḥ-khanjana bird; sphuran-mīnaḥ-glistening fish; jātaḥ-âorn; tvayi-in You; rasa-sarasyām-lake of nectar; madhu-pateḥ-of Kṛṣṇa; sukhāṭavyām-in the forest of happiness; rādhe-O Rādhā; tvayi-in You; ca-and; hariṇaḥ-deer; tasya-of Him; nayanam-the eyes.

O Rādhā, Kṛṣṇa's eyes are cakora birds drinking the nectar moonlight of Your face, bees attracted to the lotus flower of Your beauty, khañjana birds playing on the riverbank of Your hips, glistening fish swimming in the lake of Your sweetness, and two dear playing in the forest of Your happiness.

Text 253

sprṣtvā sprṣtvā mṛdu-kara-talenāṅgam aṅgam su-śītam
sāndrānandāmṛta-rasa-hrade majjato mādhasya
aṅke paṅkeruha-sunayanā prema-mūrtiḥ sphurantī
gādhāśleṣonnamita-cibukā cumbitā pātu rādhā

sprṣtvā sprṣtvā-touching and touchinmg; mṛdu-kara-talena-with a gaentle hand; aṅgam aṅgam-limā after limb; su-śītam-sweetly smiling; sāndrānandāmṛta-rasa-hrade-with the nectar lake of bliss; majjataḥ-plunged; mādhasya-of Kṛṣṇa; aṅke-on the lap; paṅkeruha-lotus; sunayanā-eyes; prema-mūrtiḥ-form of love; sphurantī-manifest; gādhāśleṣa-firm embrace; unnamita-raised; cibukā-chin; cumbitā-kissed; pātu-may protect; rādhā-Rādhā.

May Śrī Rādhā, whose eyes are lotus flowers, and who, plunged into the blissful nectar lake of Kṛṣṇa's lap, finds Her cooling limbs touched by His hand, Her nectar form tightly embraced by His arms, and Her raised chin kissed by His lips, protect us.

Text 254

sadā gāyaṁ gāyaṁ madhuratara-rādhā-priya-yaśaḥ
sadā sāndrānandā nava-rasada-rādhā-rati-kathāḥ
sadā sthāyaṁ sthāyaṁ nava-nibhṛta-rādhā-rati-vane
sadā dhyāyaṁ dhyāyaṁ vivaśa-hṛdi rādhā-pada-sudhāḥ

sadā-always; gāyam- gāyam-singing and singing; madhuratara-rādhā-priya-yaśaḥ-the sweet glories fo Rādhā's beloved; sadā-always; sāndrānandā-great bliss; nava-rasada-rādhā-rati-kathāḥ-the sweet topics of Rādhā's pastimes; sadā-always; sthāyam- sthāyam-staying; nava-nibhṛta-rādhā-rati-vane-in Rādhā's secluded pastime forest; sadā-always; dhyāyam- dhyāyam-meditating; vivaśa-hṛdi-overcome heart; rādhā-pada-sudhāḥ-the nectar of Rādhā's feet.

Again and again I sing the sweet glories of Śrī Rādhā. Again and again I describe the blissful nectar glories of Śrī Rādhā. Again and again I stay in the secluded forest where Śrī Rādhā' enjoys pastimes. With a heart overcome with love, again and again I meditate on the nectar flowing from Śrī Rādhā's feet.

Text 255

śyāma śyāmety amṛta-rasa-saṁsrāvi-varṇān japantī
premautkaṅṭhāt kṣaṇam api sa-romaṅcam uccair lapantī
sarvatrocatanam iva gatā duḥkha-duḥkhena pāram
kaṅkṣaty ahno dinakaram alam krudhyati pātu rādhā

śyāma śyāma-Syama Syama; iti-thus; amṛta-rasa-saṁsrāvi-varṇān'nectar syllables; japanti...-chanting; premautkaṅṭhāt-from great love; kṣaṇam-a moment; api-even; sa-romaṅcam-with bodily hairs erect; uccair- aloud; lapantī-saying; sarvatra-everywhere; uccatanam-aloud; iva-as if; gatā-gone; duḥkha-duḥkhena-with the greatest sadness; pāram-the farther shore; kaṅkṣati-desires; ahnaḥ-of the day; dinakaram-the sun; alam-enough; krudhyati-is cruel; pātu-may protect; rādhā-Rādhā.

May Śrī Rādhā, whose bodily hairs now stand erect, and who again and again chanting the nectar syllables "Śyāma! Śyāma!", and with longings of love again and again talking of Kṛṣṇa, now angrily yearns that this day of suffering may somehow pass, protect us.

Text 256

kadācid gāyantī priya-rati-kalā-vaibhava-gatim
kadācid dhyāyantī priya-saha-bhaviṣyad-vilasitam
alam muñcāmuñcety ati-madhura-mugdha-pralapitair
nayantī śrī-rādhā dinam iha kadā nandayatu naḥ

kadācit-sometimes; gāyantī-singing; priya-rati-kalā-vaibhava-gatim-amorous pastimes with the beloved; kadācit-sometimes; dhyāyantī-meditating; priya-saha-bhaviṣyad-vilasitam-pastimes that will be with the beloved in the future; alam-enough; muñcāmuñca-leave leave; iti-thus; ati-madhura-mugdha-pralapitair-with sweet words; nayanti...-leading; śrī...-rādhā-Śrī Rādhā; dinam-the day; iha-here; kadā-when?; nandayatu-may delight; naḥ-us.

When will Śrī Rādhā, who passes Her days sometimes singing of Her beloved's skill in amorous pastimes, and sometimes meditating on how in the future She will enjoy with Her beloved, perhaps pretending sweetly to beg Him, "Enough! Stop! O please stop!", delight us all.

Text 257

śrī-govinda vraja-vara-vadhū-vṛnda-cūḍāmaṇis te
koṭi-prāṇābhyadhika-parama-preṣṭha-pādābja-lakṣmīḥ
kaiṅkaryeṇādbhuta-nava-rasenaiva mām svī-karotu
bhūyo bhūyaḥ pratimuhur adhi-svāmy ahaṁ prārthayāmi

śrī...-govinda-Śrī Kṛṣṇa; vraja-vara-vadhū-vṛnda-cūḍāmaṇiḥ-the crest jewel of Vraja-gopīs; te-of You; koṭi-millions; prāṇa-lives; abhyadhika-more dear; parama-preṣṭha-most dear; pādābja-lakṣmīḥ-glory of the lotus feet; kaiṅkaryeṇa-with service; adbhuta-nava-rasena-with wonderful new nectar; eva-indeed; mām-me; svī-karotu-accepts; bhūyaḥ-again; bhūyaḥ'and again; pratimuhur-at every moment; adhi-svāmi-controller; aham-I; prārthayāmi-request.

O Śrī Govinda, please accept me as a person engaged in the wonderful sweet service of the girl who is the crest jewel of all girls in Vraja, the girl whose lotus feet You consider millions of times more dear than life. O Supreme Master, at every moment I beg this of You.

Text 258

anena pritā me diśatu nija-kaiṅkārya-padavīm
davīyo dṛṣṭinām padam ahaha rādhā sukhamayī
nidhāyaivaṁ citte kuvalaya-rucim barha-mukutaṁ
kiśoraṁ dhyayāmi druta-kanaka-pita-cchavi-ṣaṭam

anena-by this; pritā-pleased; me-of me; diśatu-may show; nija-kaiṅkārya-padavīm-the path of service; davīyaḥ-far away; dṛṣṭinām-of glances; padam-abode; ahaha-aha; rādhā-Rādhā; sukhamayī'happy; nidhāya-placing; evam-thus; citte-in the heart; kuvalaya-rucim-splendor of the lotus; barha-mukutaṁ-peacock-feather crown; kiśoraṁ-youth; dhyayāmi-I meditate; druta-kanaka-molten gold; pita-yellow; cchavi-splendor; ṣaṭam-garment.

"May Śrī Rādhā' be pleased and grant me service to Her, service that even the great self-realized souls find difficult to attain." With this desire in my heart, I meditate on a certain teenage boy who is dark like a blue lotus, crowned with a peacock feather, and dressed in garments splendid like molten gold.

Text 259

dhyāyāms tam śikhi-piccha-maulim anīśam tan-nāma saṅkirtayan
nityam tā-caraṇāmbhujam paricarams tan-mantra-varyam japan
śrī-rādhā-pāda-dāsyam eva paramābhiṣṭam hṛdā dhārayan
karhi syām tad-anugrahena paramodbhūtanurāgotsavaḥ

dhyāyan-meditating; tam-on Him; śikhi-piccha-maulim-peacock-feather crown; anīśam-day and night; tan-nāma-His name; saṅkirtayan-chanting; nityam-always; tā-caraṇāmbhujam-His lotus feet; paricaramḥ-serving; tan-mantra-varyam-His mantra; japan-chanting; śrī...-rādhā-pāda-dāsyam-service to Śrī Rādhā's feet; eva-indeed; paramābhiṣṭam-greatest desire; hṛdā-with the heart; dhārayan-holding; karhi-when?; syām-I will be; tad-anugrahena-by His mercy; paramodbhūtanurāgotsavaḥ-a great festival of love.

When, day and night meditating on He who wears a peacock-feather crown, always chanting His names,

servng His lotus feet, chanting His mantra, and all the while in my heart yearning to attain service to Śrī Rādhā's feet, will I become able, by His mercy, to celebrate a wonderful festival of pure spiritual love?

Text 260

śrī-rādhe rasikendra-rūpa-guṇavad-gītāni saṁsrāvayan
guñjā-mañjula-hāra-barha-mukutādy āvedayaṁs" cāgrataḥ
śyāma-preṣita-pūga-mālya-nava-gandhādyaiś ca samprīṇayaṁs
tvat-pādābja-nakha-cchaṭā-rasa-hrade magnaḥ kadā syām aham

śrī...-rādhe-O Śrī Rādhā; rasikendra-of the king of rasikas; rūpa-guṇavad-gītāni-songs describing the form and qualities; saṁsrāvayan'causing to hear; guñjā-mañjula-hāra-gunja necklaces; barha-mukutādi-begionning wirth peacock-feather crowns; āvedayaṁs-informing; ca-and; agrataḥ-in the beginning; śyāma-preṣita-sent by Kṛṣṇa; pūga-betelnuts; mālya-garlands; nava-gandhaḥ-new scents; ādyaiḥ-beginning with; ca-and; samprīṇayan-pleasing; tvat-pādābja-nakha-cchaṭā-rasa-hrade-in the nectar lake of the splendor of the toenails on the lotus flower of the feet; magnaḥ-plunged; kadā-when?; syām aham-I will be.

O Śrī Rādhā, when, singing songs about the form and qualities of the king of rasikas, placing before Him a graceful guñja' necklace and a crown, and pleasing Him with the betelnuts, garlands, and fragrances sent by the beautiful gopīs, will I become plunged in the nectar lake of the glory of Your lotus toenails?

Text 261

kvāsau rādhā nigama-padavī-dūragā kutra cāsau
kṛṣṇas tasyāḥ kuca-kamalyor antaraikānta-vāsaḥ
kvāhaṁ tucchaḥ paramam adhamāḥ praṇy aho gārhya-karma
yat tan nāma sphurati mahimā hy eṣa vṛndāvanasya

kva-where?; asau-She; rādhā-Rādhā; nigama-padavī-dūragā-far from the path of the Vedas; kutra-where?; ca-and; asau-He; kṛṣṇaḥ-Kṛṣṇa; tasyāḥ-of Her; kuca-kamalyoḥ-on the 4 lotus breasts; antaraikānta-vāsaḥ-residing within; kva-where?; aham-I; tucchaḥ-insignificant; paramam'greatly; adhamāḥ-lowest; praṇi-living being; aho-ahas; gārhya-karma-household duties; yat-what; tan-that; nāma-name; sphurati-is manifested; mahimā-glory; hi-indeed; eṣa-this; vṛndāvanasya-of Vṛndāvana.

Who is Rādhā? She is the goddess even the Vedas cannot approach. Who is Kṛṣṇa? He is the beloved whose home is at the lotus flower of Rādhā's breast. Who am I? I am an insignificant living being entangled in household duties. It is only because Vṛndāvana is such a glorious abode that the holy name was ever given to a person like me.

Text 262

vṛndāraṇye nava-rasa-kalā-komala-prema-mūrteḥ
śrī-rādhāyaś caraṇa-kamalāmōda-mādhurya-sīmā
rādhām dhyāyan rasika-tilakenāṭṭa-keli-vilāsam
tam evāhaṁ katham iha tanuṁ nyasya dāsī bhaveyam

vṛndāraṇye-in Vṛndāvana; nava-rasa-kalā-komala-prema-mūrteḥ-the form of soft and swet love; śrī...-rādhāyaḥ-of Śrī Rādhā; caraṇa-kamala-lotus feet; āmoda-mādhurya-sīmā-the pinncale of fragrance and sweetness; rādhām-Rādhā; dhyāyan-meditating; rasika-of rasikas; tilakena-by the tilaka mark; āṭṭa-keli-

vilāsam-transcendental pastimes; tam-that; eva-indeed; aham-I; katham-how?; iha-here; tanum-form; nyasya-placing; dāsī-maidservant; bhaveyam-may become.

The great sweetness present in the lotus feet of Śrī Rādhā, who is the form of eternally-new, sweet, gentle spiritual love, is manifest in Vṛndāvana forest. I meditate on Śrī Rādhā, who enjoys pastimes with He who is the tilaka mark of rasikas. What shall I do, that one day I will be able to leave this material form behind and become Śrī Rādhā's maidservant?

Text 263

hā kālindī tvayi mama nidhiḥ preyasā khelitābhūt
bho bho divyādbhuta-tanu-latās tat-kara-sparśa-bhājaḥ
he rādhāyā rati-gr̥ha-śukā he mṛgā he mayūrā
bhūyo bhūyaḥ praṇatibhir aham prārthaye vo 'nukampām

hā-O; kālindī-Yamuna; tvayi-in You; mama-my; nidhiḥ-treasure; preyasā'with the beloved; khelitā-played; abhūt-was; bhaḥ-Oh; bhaḥ-Oh; divyādbhuta-tanu-latāḥ-wonderful and splendid vine of the form; tat-kara-sparśa-bhājaḥ-the touch of ther hand; he-O; rādhāyā-of Rādhā; rati-gr̥ha-śukā-the pet parrot; he-O; mṛgā-deer; he-O; mayūrā-peacock; bhūyaḥ-again; bhūyaḥ-and again; praṇatibhiḥ-with obeisances; aham-I; prārthaye-request; vaḥ-of you; 'nukampām-the mercy.

O Yamunā, in your waters She who is my treasure enjoyed pastimes with Her beloved. O splendid, wonderful, spiritual trees and vines touched by Their hands! O pet parrots who stay in Rādhā's pastime-cottage! O deer! O peacocks! Again and again I bow down before You and beg for Your mercy.

Text 264

vahantī rādhāyaḥ kuca-kalaśa-kāsmīrajam aho
jala-kṛīḍāveśād galitam atula-prema-rasadam
iyam sā kālindī vikasita-navendīvara-ruciḥ
sadā mandī-bhūtam hṛdayam iha sandīpayatu me

vahantī-flowing; rādhāyaḥ-of Rādhā; kuca-breasts; kalaśa-waterpots; kāsmīrajam-kunkuma; aho-ahal jala-kṛīḍāveśāt-with water pastimes; galitam-swallowed; atula-prema-rasadam-peerless nectar of love; iyam-She; sā-She; kālindī-the Yamuna; vikasita-navendīvara-ruciḥ-splendid like a newly blossoming blue lotrus flower; sadā-always; mandī-bhūtam-eclipsing; hṛdayam-heart; iha'here; sandīpayatu-may cause to blaze; me-of me.

May the Yamuna' river, which is splendid like a blue lotus, and which carries in its streams the nectar of peerless love, a nectar that seems to be the kunkuma washed from Śrī Rādhā's waterpot breasts as She enjoyed pastimes in the water, fill my slow heart with light.

Text 265

sad-yogīndra-su-dṛśya-sāndra-rasadānandaika-san-mūrtayaḥ
sarve 'py adbhuta-san-mahimni madhure vṛndāvane saṅgataḥ
ye krūrā api pāpino na ca satām sambhāṣya dṛśyaś ca ye
sarvān vastutayā nirīkṣya parama-svārādhyā-buddhir mama

sad-yogīndra-the kings of yogis; su-dṛśya-visible; sāndra-rasada-great nectar; ānanda-bliss; eka-sole; san-mūrtayaḥ-transcendental forms; sarve-all; 'pi-even; adbhuta-san-mahimni-in wonderful glory; madhure'sweet; vṛndāvane-in Vṛndāvana; saṅgataḥ-from contact; ye-who; krūrā-cruel; api-even; pāpinaḥ-sinners; na-not; ca-and; satām-of thre saintly devotees; sambhāṣya-talking; dṛśyaḥ-visible; ca-and; ye'who; sarvān-all; vastutayā-in truth; nirīkṣya-seeing; parama-svārādhyā-buddhiḥ-glorious intelligence; mama-of me.

Even cruel sinners, whom saintly persons will refuse to see or talk with, become great saints if they live in wonderful, glorious, charming Vṛndāvana. They attain transcendental forms that give bliss to the kinds of the yogīs. When I see them, I know in my heart that they should be worshiped with great care.

Text 266

yad rādhā-pada-kiṅkarī-kṛta-hṛdam samyag bhaved gocaram
dhyeyam naiva kadāpi yad hṛdi vinā tasyāḥ kṛpā-sparśataḥ
yat premāmṛta-sindhu-sāra-rasadam pāpaika-bhājām api
tad vṛndāvana-duṣpraveśa-mahimāścaryam hṛdi sphurjatu

yat-what; rādhā-pada-kiṅkarī-kṛta-hṛdam-placed in the hearts of Śrī Rādhā's maidservants; samyag-completely; bhavet-may be; gocaram-the range of perception; dhyeyam-the object of meditation; na-not; eva-indeed; kadāpi-ever; yat-what; hṛdi-in the heart; vinā-without; tasyāḥ-of Her; kṛpā-sparśataḥ'from the touch of mercy; yat-what; premāmṛta-sindhu-sāra-rasadam-the nectar ocean of love; pāpaika-bhājām'of sinners; api-also; tat-that; vṛndāvana-duṣpraveśa-mahimāścaryam-the wonder of Vṛndāvana's glories; hṛdi-in the heart; sphurjatu-may be manifested.

May the wonderful and rare glory of Vṛndāvana, glory that is seen in the hearts of the gopīs who serve Rādhā's feet, glory that cannot be understood by a heart untouched by Rādhā's mercy, glory that floods even sinners with the sweet nectar of spiritual love, appear in my heart.

Text 267

rādhā-keli-kalāsu sākṣiṇi kadā vṛndāvane pāvane
vatsyāmi sphuṭam ujjvalādbhuta-rase premaika-mattākṛtiḥ
tejo-rūpa-nikuñja eva kalayan netrādi-piṇḍa-sthitam
tādṛk svocita-divya-komala-vapuḥ svīyam samālokaye

rādhā-keli-kalāsu-in Rādhā's pastimes; sākṣiṇi-witness; kadā-when?; vṛndāvane-in Vṛndāvana; pāvane-purifying; vatsyāmi-I will reside; sphuṭam-clearly; ujjvalādbhuta-rase-in splendid and wonderful nectar; premaika-mattākṛtiḥ-forms intoxicated with passionate love; tejo-rūpa-form of splendor; nikuñja-grove; eva-indeed; kalayan-seeing; netrādi-beginning with the eyes; piṇḍa-pinda; sthitam-situated; tādṛk-like that; svocita-divya-komala-vapuḥ-with a soft and splendid form; svīyam-own; samālokaye-I see.

When will I reside in wonderful, sweet, effulgent, purifying Vṛndāvana forest, the witness of Śrī Rādhā's pastimes? When, maddened with spiritual love, with my own eyes will I see that I have a graceful, splendid, appropriate spiritual form in effulgent Vṛndāvana forest?

Text 268

yatra yatra mama janma-karmabhir
nāraḱe 'tha parame pade 'tha vā
rādhikā-rati-nikuñja-maṇḁalī
tatra tatra hṛḁi me virajātam

yatra yatra-wherever; mama-my; janma-karmabhiḥ-birth and deeds; nāraḱe'in hell; 'tha-then; parame-in the supreme; pade-abode; 'tha-then; vā-or; rādhikā-rati-nikuñja-maṇḁalī-the forest where Śrī Rādhā' enjoys pastimes; tatra tatra-there; hṛḁi-in the heart; me-of me; virajātam-is gloriously manifested.

Wherever my karma forces me to take birth, either in hell or in the highest abode, I pray that the forest where Śrī Rādhā' enjoys pastimes will always shine in my heart.

Text 269

kvāhaṁ mudha-matiḥ kva nāma paramānandaika-sāraṁ rasam
śrī-rādhā-caraṇānubhāva-kathayā niḥsyandamānā girah
lagnaḥ komala-kuñja-puñja-vilasad-vṛndāṭavī-maṇḁale
krīḁac-chrī-vṛṣabhānujā-pada-nakha-jyotiś-chaṭāḥ prayasaḥ

kva-where?; aham-I; mudha-matiḥ-fool; kva-where; nāma-indeed; paramānandaika-sāraṁ-the essence of love and bliss; rasam-nectar; śrī...-rādhā-caraṇānubhāva-kathayā-by descriptions of Śrī Rādhā's lotus feet; niḥsyandamānā-flowing; girah-words; lagnaḥ-placed; komala-kuñja-puñja-vilasad-vṛndāṭavī-maṇḁale-in the graceful gove of Vṛndāvana forest; krīḁat-playing; śrī-vṛṣabhānujā-of Śrī Rādhā; pada-nakha-jyotiś-chaṭāḥ-splendor of the toenails; prayasaḥ-greatly.

What kind of person am I? I am a fool. What is the nature of Śrī Rādhā's name? It is the sweet nectar of transcendental bliss. What in this book seem to be words describing Śrī Rādhā's feet are actually the splendor of playful Śrī Rādhā's toenails in the graceful and splendid groves of Vṛndāvana.

Text 270

śrī-rāḁhe śrutibhir budhair bhagavatāpy amṛgya-sad-vaibhave
sva-stotra-sva-kr̥pāta eva sahaḁo yogyo 'py ahaṁ kāritaḥ
padyenaiva sadāparādhini mahan-mārgam virudhya tvad-ek-
āse sneha-jalākulakṣi kim api pṛitim prasāḁi-kuru

śrī...-rāḁhe-O Śrī Rādhā; śrutibhiḥ-by the Vedas; budhaiḥ-by the wise; bhagavatā-by the Supreme Personality of Godhead; api-also; amṛgya-sad-vaibhave'unattainable opulence; sva-stotra-sva-kr̥pāta-by prayers and mercy; eva-indeed; sahaḁaḥ-easy; yogyaḥ-appropriate; 'pi-also; aham-I; kāritaḥ-done; padyena-by verse; eva-indeed; sadāparādhini-an offender; mahan-mārgam-the path of the great souls; virudhya-blocking; tvad-ekāse sneha-jalākulakṣi-eyes filled with love; kim api-something; pṛitim-love; prasāḁi-kuru-please be merciful.

O Śrī Rādhā, whose glory the Vedas, the wise devotees, and even the Supreme Personality of Godhead Himself try to find, it is only by Your mercy that I was able to compose these verses. Even in these verses I have committed many offenses and I often strayed from the path walked by the great souls. O goddess whose eyes are filled with tears of love, please be merciful to me.

Text 271

adbhutānanda-lobhaś cen
nāmnā rasa-sudhā-nidhiḥ
stavo 'yam karna-kalaśair
grhītvā pīyatām budhaḥ

adbhutānanda-lobhaḥ-greedy for wonderful bliss; cen-if; nāmnā-by name; rasa-sudhā-nidhiḥ-rasa-sudha-nidhi; stavaḥ-prayer; 'yam-this; karna-kalaśaiḥ-with the cups of the ears; grhītvā-grasping; pīyatām-should be drunk; budhaḥ-the wise.

O wise reader, if You yearn to taste the nectar of wonderful bliss, then pick up the cup of your ears and drink this prayer, which bears the name "Rasa-sudha'-nidhi" (the nectar moon).

Text 272

sā jayati gaura-payodhir
māyāvadarka-tāpa-santaptam
hṛt-nabha udasitālayād
yo rādhā-rasa-sudhā-nidhinā

sā-Her; jayati-glory; gaura-payodhiḥ-a golden ocean of nectar; māyāvadarka-tāpa-santaptam-the blazing light of the mayavadi sun; hṛt-of the heart; nabhaḥ-the sky; udasitālayāt-manifested; yaḥ-who; rādhā-rasa-sudhā-nidhinā-by the rasa-sudha-nidhi.

Glory to the fair nectar moon that bears the name "Rādhā'-rasa-sudha'-nidhi" (the nectar moon of Śrī Rādhā's sweetness), and which, rising in the sky of the heart, cools the burning fever born from the impersonalism-sun.