

# *Srila Rupa Gosvami*

## *Śrī Padyāvalī*

Śrīla Rupa Gosvami's

Śrī Padyāvalī

Auspicious Introduction

### TEXT 1

padyāvalī viracitā rasikair mukunda-  
sambandha-bandhura-padā pramadormi-sindhuḥ  
ramyā samasta-tamasām damanī krameṇa  
saṅgrhyate kṛti-kadambaka-kautukāya

padyā-of verses; āvalī-anthology; viracitā-written; rasikaiḥ-by those who are expert a relishing the mellows of devotional service; mukunda-with Lord Mukunda; sambandha-in relation; bandhura-beautiful; pramada-of delight; ūrmi-with waves; sindhuḥ-ocean; ramyā-pleasing; samasta-all; tamasām-of ignorance; damanī-the destroyer; krameṇa-with a methodical arrangement; saṅgrhyate-collected; kṛti-of devotees; kadambaka-of the multitude; kautukāya-for the pleasure.

This Padyāvalī (Anthology of Poetry) was written by devotees expert in the mellows of devotional service. This book contains many beautiful

verses, which have been collected for the pleasure of the devotees. It illuminates the darkness of ignorance, and it is an ocean of transcendental bliss.

-Śrī Rūpa Gosvāmī

Granthārambhe maṅgalācaraṇam  
Auspicious Introductions

### TEXT 2

namo nalina-netrāya  
veṇu-vādyā-vinodine  
rādhādhara-sudhā-pāna-  
śāline vana-māline

namaḥ-obeisances; nalina-lotus flowers; netrāya-eyes; veṇu-flute; vādyā-music; vinodine-pastimes; rādhā-of Śrīmatī Rādhārāṇī; adhara-of the lips; sudhā-nectar; pāna-drinking; śāline-engaged; vana-māline-wearing a garland of forest flowers.

To Śrī Kṛṣṇa, whose eyes are beautiful as lotus flowers, who delights in playing the flute, who drinks the nectar Rādhā's lips, and who is garlanded with forest flowers, I offer respectful obeisances.

-author unknown

### TEXT 3

bhakti-prahva-vilokana-praṇayinī nīlotpala-spardhinī  
dhyānālambanatām samādhi-niratair nīte hita-prāptaye  
lāvaṇyaika-mahā-nidhī rasikatām rādhā-dṛśos tanvatī  
yuṣmākaṁ kurutām bhavārti-śamanaṁ netre tanur vā hareḥ

bhakti-with devotion; prahva-bowed down; vilokana-with the sight; praṇayinī-affectionate; nīla-blue; utpala-lotus flowers; spardhinī-

rivaling; dhyāna-meditation; ālambanatām-support; samādhi-in meditation; nirataiḥ-by those who are engaged; nīte-attained; hita-of auspiciousness; prāptaye-for the attainment; lāvaṇya-of beauty; eka-one; mahā-great; nidhī-abode; rasikatām-love; rādhā-of Śrīmatī Rādhārāṇī; dṛśoḥ-of the eyes; tanvatī-expanding; yuśmākam-of you; kurutām-may He create; bhava-of the material world; ārti-of the distresses; śamanam-the quelling; netre-eyes; tanuḥ-form; vā-or; hareḥ-of Lord Hari.

This verse may be interpreted for either Lord Kṛṣṇa's eyes or form. The two possible translations follow.

#### Translation 1

May Lord Hari's eyes, which lovingly gaze on the devotees, which rival the splendor of blue lotuses, on which the yogīs meditate to attain auspiciousness, which are two great oceans of handsomeness, and which fill Rādhā's eyes with the nectar of love, quell for you the sufferings of material life.

#### Translation 2

May Lord Hari's form, on which the devotees lovingly gaze, which rivals the splendor of blue lotuses, on which the yogīs meditate to attain auspiciousness, which is a great ocean of handsomeness, and which fills Rādhā's eyes with the nectar of love, quell for you the sufferings of material life.

-Śrī Sāraṅga

### TEXT 4

ye govardhana-mūla-kardama-rasa-vyādṛṣṭa-barhāṅgadā  
ye vṛndāvana-kukṣiṣu vraja-vadhū-nīlopadhānāni ca  
ye cābhyaṅga-sugandhayaḥ kuvalayāpīdasya dānāmbhasā  
te vo maṅgalam ādiśantu satataṁ kaṁsa-dviṣo bāhavaḥ

ye-which; govardhana-of Govardhana Hill; mūla-from the base; kardama-rasa-with mud; vyādṛṣṭa-observed; barha-peacock feather; aṅgadāḥ-bracelets; ye-which; vṛndāvana-of Vṛndāvana; kukṣiṣu-in the depths; vraja-of Vṛndāvana; vadhū-of the wives; nīla-dark; upadhānāni-pillows; ca-and; ye-which; ca-and; abhyaṅga-with aromatic substances; sugandhayaḥ-fragrant; kuvalayāpīḍasya-of Kuvalāypīḍa elephant; dāna-ambhasā-with the liquid which flows from the temples of a maddened elephant; te-they; vaḥ-to you; maṅgala-auspiciousness; ādiśantu-may show; satatam-always; kaṁsa-of Kāṁsa; dviṣaḥ-of the enemy (Śrī Kṛṣṇa); bāhavaḥ-arms.

May Kṛṣṇa's arms, their golden ornaments and peacock feathers anointed with mud when He lifted Govardhana Hill, deep in Vṛndāvana forest the gopīs' two blue pillows, and anointed with Kuvalayāpīḍa's fragrant ichor, always grant auspiciousness to you.  
-Śubhāṅka

### TEXT 5

sāyam vyāvartamānākhila-surabhi-kulāhvāna-saṅketa-nāmāny  
ābhīrī-vṛnda-ceto-haṭha-haraṇa-kalā-siddha-mantrākṣarāṇi  
saubhāgyam vaḥ samantād dadhatu madhu-bhidaḥ keli-gopāla-mūrteḥ  
sānandākṛṣṭa-vṛndāvana-rasika-mṛga-śreṇayo veṇu-nādāḥ

sāyam-at evening; vyāvartamāha-becoming separated; akhila-all; surabhi-of surabhi cows; kula-community; āhvāna-calling; saṅketa-hints; nāmāni-names; ābhīrī-of gopīs; vṛnda-of the multitude; cetaḥ-minds; haṭha-forcibly; haraṇa-enchanting; kalā-trick; siddha-successful; mantra-mantra; akṣarāṇi-syllables; saubhāgyam-blessedness; vaḥ-to you; samantāt-completely; dadhatu-may grant; madhu-of the Madhu demon; bhidaḥ-of the destroyer (Śrī Kṛṣṇa); keli-pastimes; gopāla-cowherd boy; mūrteḥ-form; sa-with; ānanda-bliss; ākṛṣṭa-attracted; vṛndāvana-of Vṛndāvana; rasika-connoisseurs; mṛga-deer; śreṇayaḥ-multitudes; veṇu-of the flute; nādāḥ-sounds.

May playful Gopāla's flute-music, which calls the faraway surabhi cows by name, which is the mystic mantra that charms the gopīs' hearts, and which delights and attracts the deer enjoying in Vṛndāvana, bless you all.

-Śrī Hara

Śrī Kṛṣṇasya mahimā  
The Glory of Kṛṣṇa

### TEXT 6

ambhodhiḥ sthalatām sthalam jaladhitām dhūlī-lavaḥ śailatām  
śailo mṛt-kaṇatām tṛṇam kuliśatām vajram tṛṇa-kṣīnatām  
vahniḥ śīlatām himam dahanatām āyāti yasyecchayā  
līlā-durlalitādbhuta-vyasanine kṛṣṇāya tasmai namaḥ

ambhodhiḥ-ocean; sthalatām-the state of being dry land; sthalam-dry land; jaladhitām-the state of being the ocean; dhūlī-of dust; lavaḥ-a particle; śailatām-the state of being a mountain; śailaḥ-a mountain; mṛt-kaṇatām-the state of being a particle of dust; tṛṇam-a blade of grass; kuliśatām-the state of being a thunderbolt; vajram-a thunderbolt; tṛṇa-as a blade of grass; kṣīnatām-the state of being insignificant; vahniḥ-fire; śīlatām-the state of being cool; himam-snow; dahanatām-the state of being able to burn; āyāti-goes; yasya-of whom; icchayā-with the wish; līlā-pastimes; durlalita-mischievous; adbhuta-wonderful; vyasanine-attached to performing; kṛṣṇāya-to Kṛṣṇa; tasmai-to Him; namaḥ-I offer respectful obeisances.

I offer my respectful obeisances to wonderful, playful, mischievous Kṛṣṇa who, if He desires, can make an ocean dry land, dry land an ocean, a blade of grass a thunderbolt, a thunderbolt an insignificant blade of grass, fire cool, or snow a blazing fire.

-author unknown

## TEXT 7

vātsalyād abhaya-pradāha-samayād ārtārti-nirvāpaṇād  
audāryād agha-śoṣanād agaṇita-śreyah-pada-prāpaṇāt  
sevyah śrī-patir eva sarva-jagatām ete yataḥ sākṣināḥ  
prahlādaś ca vibhīṣaṇaś ca kari-rāṭ pāñcālī ahalyā dhruvaḥ

vātsalyāt-because of paternal affection; abhaya-of fearlessness; pradāna-gift; samayāt-because of the promise; ārtā-of the distressed; ārti-of the distress; nirvāpaṇāt-because of the negation; audāryāt-because of generosity; agha-of sins; śoṣanāt-because of the removal; agaṇita-immeasurably; śreyah-auspicious; pada-position; prāpaṇāt-because of the gift; sevyah-should be served; śrī-of the goddess of fortune (Śrīmatī Rādhārāṇī); patiḥ-the Lord (Śrī Kṛṣṇa); eva-certainly; sarva-all; jagatām-by the universes; ete-these; yataḥ-because; sākṣināḥ-witnesses; prahlādaḥ-Prahlāda; ca-and; vibhīṣaṇaḥ-Vibhīṣaṇa; ca-and; kari-rāṭ-Gajendra, the king of the elephants; pāñcālī-Draupadī; ahalyā-Ahalyā; dhruvaḥ-Dhruva.

Because He is very affectionate, He promises to give fearlessness to His devotees, He removes His devotees' sufferings, He is generous, He takes away His devotees' sins, and He bestows limitless auspiciousness, and because Prahlāda, Vibhīṣaṇa, Gajendra, Draupadī, Ahalyā, and Dhruva testify to these virtues, Lord Kṛṣṇa, the husband of the goddess of fortune, should be served by all the worlds.

-author unknown

Bhajana-māhātmya  
The Glory of Devotional Service

## TEXT 8

vyādhasyācaraṇam dhruvasya ca vayo vidyā gajendrasya kā

kubjāyāḥ kim u nāma rūpam adhikam kim tat sudāmno dhanam  
vaṁśaḥ ko vidurasya yādava-pater ugrasya kim pauruṣam  
bhaktyā tuṣyati kevalam na ca guṇair bhakti-priyo mādhaveḥ

vyādhasya-of the hunter named Dharma; acaraṇam-pious activities;  
dhruvasya-of Dhruva Mahārāja; ca-and; vayaḥ-mature age; vidyā-  
knowledge; gajendrasya-of Gajendra; kā-what?; kubjāyāḥ-of Kubjā; kim u  
nāma-how much more; rūpam-beauty; adhikam-great; kim-what; tat-  
that; sudāmnaḥ-of Sudāmā Vipra; dhanam-wealth; vaṁśaḥ-good family;  
kaḥ-what; vidurasya-of Vidura; yādava-of the Yadu dynasty; pateḥ-of the  
king; ugrasya-of Ugrasena; kim-what; pauruṣam-prowess; bhaktyā-by  
devotional service; tuṣyati-is pleased; kevalam-only; na-not; ca-and;  
guṇaiḥ-by material qualifications; bhakti-of devotional; priyaḥ-fond;  
mādhaveḥ-Lord Mādhava.

Where were the hunter Dharma's piety, Dhruva's maturity, and  
Gajendra's knowledge? Where was Kubjā's beauty? Where was Sudāmā's  
wealth? Where was Vidura's noble birth? Where was Ugrasena's  
chivalrous strength? Lord Mādhava is pleased only by devotional service  
and not by material qualifications.

-Śrī Dākṣiṇātya

## TEXT 9

anucitam ucitam vā karma ko 'yam vibhāgo  
bhagavati param āstām bhakti-yogo draḍhīyān  
kirati viṣam ahīndraḥ sāndra-pīyūṣam indur  
dvayam api sa maheśo nirviṣeṣam bibharti

anucitam-improper; ucitam-proper; vā-or; karma-activities; kaḥ-what?;  
ayam-this; vibhāgaḥ-difference; bhagavati-to the Supreme Personality of  
Godhead; param-however; āstām-there may be; bhakti-yogaḥ-devotional  
service; draḍhīyān-firm; kirati-emanates; viṣam-poison; ahi-of snakes;  
indraḥ-king; sāndra-intense; pīyūṣam-nectar; indur-the moon; dvayam-

both; api-even; saḥ-he; maheśaḥ-Lord Śiva; niviśeṣam-without making distinction; bibharti-carries.

What is the difference between good and bad deeds? Let there be only firm devotional service to the Supreme Lord. Although the king of snakes gives poison and the moon gives sweet nectar, Lord Śiva and does not see any difference between them.

-Śrī Viṣṇu Purī

### TEXT 10

yadi madhu-mathana tvad-aṅghri-sevām  
hṛdi vidadhāti jahāti vā vivekī  
tad-akhilam api duṣkṛtaṁ tri-loke  
kṛtam akṛtaṁ na kṛtaṁ kṛtam ca sarvam

yadi-if; madhu-of the Madhu demon; mathana-O killer; tvat-Your; aṅghri-feet; sevām-service; hṛdi-in the heart; vidadhāti-perform; jahāti-abandon; vā-or; vivekī-discriminating person; tat-of him; akhilam-all; api-even; duṣkṛtam-sinful deeds; tri-loke-in the three worlds; kṛtam-performed; akṛtam-not performed; na-not; kṛtam-performed; kṛtam-performed; ca-and; sarvam-all.

O Madhusūdana, if a wise person in his heart serves Your lotus feet, then any sins he may have done are all nullified. If he rejects Your service he gets all sinful reactions, even though he may not have done any sinful deed.

-author unknown

### TEXT 11

kāśāyan na ca bhojanādi-niyamān no vā vane vāsato  
vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣīyate  
kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikṛīdato



govindasya padāravinda-bhajanārambhasya leśād api

kāśāyāt-from the saffron color; na-not; ca-and; bhojana-of eating; ādi-etc.; niyamāt-from restraint; na-not; vā-or; vane-in the forest; vāsataḥ-from the residence; vyākhyānāt-from explanation of the scriptures; athavā-or; muni-vrata-from the vow of silence; bharāt-great; citta-udbhavaḥ-cupid; kṣīyate-becomes weakened; kintu-but; sphīta-broad; kalinda-of Mount Kalinda; śaila-mountain; tanayā-of the daughter (the Yamunā River); tīreṣu-on the banks; vikrīdataḥ-playing; govindasya-of Lord Govinda; pada-feet; aravinda-lotus flowers; bhajana-of the devotional service; ārambhasya-of the beginning; leśāt-from a little particle; api-even.

Not by wearing saffron cloth, not by restricting food and other sense-activities, not by living in the forest, not by discussing philosophy, and not by observing a vow of silence, but only by even the slightest beginning of devotional service to the lotus feet of Lord Govinda, who enjoys pastimes on the Yamunā's wide banks, is Kāmadeva stopped.  
-author unknown

### TEXT 12

alam alam iyam eva prāṇinām pātakānām  
nirasana-viṣaye yā kṛṣṇa kṛṣṇeti vāṇī  
yadi bhavati mukunde bhaktir ānanda-sāndrā  
viluṭhati caraṇābje mokṣa-sāmrājya-lakṣmīḥ

alam-enough; alam-enough; iyam-this; eva-certainly; prāṇinām-of the living entities; pātakānām-of the sins; nirasana-viṣaye-in the matter of becoming free; yā-which; kṛṣṇa-O Kṛṣṇa; kṛṣṇa-O Kṛṣṇa; iti-thus; vāṇī-words; yadi-if; bhavati-there is; mukunde-for Lord Mukunda; bhaktiḥ-devotional service; ānanda-bliss; sāndrā-abundance; viluṭhati-rolls; caraṇa-feet; abje-lotus; mokṣa-of liberation; sāmrājya-lakṣmīḥ-kingly opulence.

The words "Kṛṣṇa!" "Kṛṣṇa!" are sufficient to purify the people's sins. If they have blissful service to Lord Mukunda, then the goddess of liberation bows before their lotus feet.

-Śrī Sarvajña

### TEXT 13

nāncopacāra-kṛta-pūjanam ārta-bandhoḥ  
preṃṇaiva bhakta-hṛdayam sukha-vidrutam syāt  
yāvat kṣud asti jaṭhare jaṛaṭhā pipāsā  
tāvat sukhāya bhavato nanu bhakṣya-peye

nānā-upacāra-by varieties of ingredients; kṛta-performed; pūjanam-worshiping; ārta-bandhoḥ-of the Supreme Personality of Godhead, who is the friend of all distressed persons; preṃṇā-by ecstatic love; eva-indeed; bhakta-hṛdayam-the heart of a devotee; sukha-vidrutam-melted in transcendental bliss; syāt-becomes; yāvat-as long as; kṣut-appetite; asti-there is; jaṭhare-in the stomach; jaṛaṭhā-strong; pipāsā-thirst; tāvat-so long; sukhāya-for happiness; bhavataḥ-are; nanu-indeed; bhakṣya-eatables; peye-and drinkables.

As long as there is hunger and thirst, eating and drinking make one feel very happy. When the Lord is worshiped with pure love, transcendental bliss is awakened in the heart of the devotee.\*

-Śrī Rāmānanda Rāya

### TEXT 14

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ  
krīyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalaṃ  
janma-koṭi-sukṛtair na labhyate

kṛṣṇa-bhakti-rasa-bhāvitā-absorbed in the mellows of executing

devotional service to Kṛṣṇa; matiḥ-intelligence; kriyatām-let it be purchased; yadi-if; kutaḥ api-somewhere; labhyate-is available; tatra-there; laulyam-greed; api-indeed; mūlyam-price; ekalam-only; janma-koṭi-of millions of births; sukṛtaiḥ-by pious activities; na-not; labhyate-is obtained.

Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousand of lives. It can be attained only by paying one price-that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.\*

-Śrī Rāmānanda Rāya

### TEXT 15

jñānam asti tulitaṁ ca tulāyām  
prema naiva tulitaṁ tu tulāyām  
siddhir eva tulitātra tulāyām  
kṛṣṇa-nāma tulitaṁ na tulāyām

jñānam-knowledge; asti-is; tulitam-equalled; ca-and; tulāyām-in the scale; prema-of love of God; na-not; eva-certainly; tulitam-equal; tu-but; tulāyām-in the scale; siddhiḥ-mystic powers; eva-certainly; tulitā-equal; atra-here; tulāyām-in the scale; kṛṣṇa-of Śrī Kṛṣṇa; nāma-name; tulitam-equal; na-not; tulāyām-in the scale.

Knowledge is not equal to love of Kṛṣṇa, and the ability to perform mystic tricks is not equal to Kṛṣṇa's holy name.

-Śrī Śrīdhara Svāmī

Nāma-māhātmya  
The Glory of the Holy Name

### TEXT 16

amhaḥ samharad akhilaṁ  
sakṛd udayād eva sakala-lokasya  
taraṇiḥ iva timira-jaladhīṁ  
jayati jagat-maṅgalaṁ harer nāma

amhaḥ-the resultant action of sinful life, which causes material bondage;  
samharat-completely eradicating; akhilaṁ-all; sakṛt-once only; udayāt-by  
rising; eva-certainly; sakala-all; lokasya-of the people of the world;  
taraṇiḥ-the sun; iva-like; timira-of darkness; jala-dhīṁ-the ocean; jayati-  
all glories to; jagat-maṅgalaṁ-auspicious for the whole world; hareḥ  
nāma-the holy name of the Lord.

As the rising sun immediately dissipates all the world's darkness, which  
is deep like an ocean, so the holy name of the Lord, if chanted once  
without offenses, can dissipate all the reactions of a living being's sinful  
life. All glories to that holy name of the Lord, which is auspicious for the  
entire world!\*

-Śrī Lakṣmīdhara

### TEXT 17

caturṇām vedānām hṛdayam idam ākṛṣya hariṇā  
caturbhir yad varṇaiḥ sphuṭam aghati nārāyaṇa-padam  
tad etad gāyanto vayam aniśam ātmānam adhunā  
punīmo jānīmo na hari-paritoṣāya kim api

caturṇām-of the four; vedānām-Vedas; hṛdayam-the heart; idam-this;  
ākṛṣya-extracted; hariṇā-by Lord Hari; caturbhiḥ-with four; yat-which;  
varṇaiḥ-syllables; sphuṭam-clearly; aghati-manifests; nārāyaṇa-  
Nārāyaṇa; padam-the word; tat-therefore; etat-this; gāyantaḥ-chanting;  
vayam-we; aniśam-day and night; ātmānam-ourselves; adhunā-now;  
punīmaḥ-purifying; jānīmaḥ-we know; na-not; hari-of Lord Kṛṣṇa;  
paritoṣāya-for the satisfaction; kim api-something.

Extracting the four syllables that are the heart of the four Vedas, Lord

Hari makes the word Nārāyaṇa. Day and night chanting this name, we become purified. We do not know any other better way to please Lord Hari.

-author unknown

### TEXT 18

yoga-śruty-upapatti-nirjana-vana-dhyānādhva-sambhāvita-  
svārājyaṃ pratipadya nirbhayaṃ amī muktā bhavantu dvijāḥ  
asmākaṃ tu kadamba-kuñja-kuhara-pronmīlad-indīvara-  
śreṇī-śyāmala-dhāma-nāma juṣatām janmāstu lakṣāvadhi

yoga-of yoga; śruti-and Vedic study; upapatti-attainment; nirjana-in a solitary; vana-forest; dhyāna-meditation; adhva-path; sambhāvita-may be; svārājyaṃ-kingdom; pratipadya-entering; nirbhayaṃ-fearless; amī-they; muktāḥ-liberated; bhavantu-may become; dvijāḥ-the twice-born; asmākaṃ-of us; tu-however; kadamba-of kadamba trees; kuñja-of a grove; kuhara-deep within; pronmīlat-blooming; indīvara-of blue lotus flowers; śreṇī-of a series; śyāmala-a dark; dhāma-splendor; nāma-the name; juṣatām-engaged; janma-birth; astu-may be; lakṣa-avadhi-100,000.

Let the twice-born enter the fearless kingdom of yoga, Vedic study, and solitary meditation in the forest. Let them become liberated in that way. As for us, we will spend hundreds of thousands of births chanting the holy name of Lord Kṛṣṇa, whose splendid dark complexion and yellow garments are like a host of blue lotus flowers blooming in a grove of yellow-flower-bearing kadamba trees.

-Śrī Īśvara Purī

### TEXT 19

kalyāṇānām nidhānaṃ kali-mala-mathanaṃ pāvanaṃ pāvanānām  
pātheyaṃ yan mumukṣoḥ sapadi para-pada-prāptaye procyamānam  
viśrāma-sthānam ekaṃ kavi-vara-vacasām jīvanaṃ saj-janānām  
bijaṃ dharma-drumasya prabhavatu bhavatām bhūtaye kṛṣṇa-nāma

kalyāṇānām-of an abundance of happinesses; nidhānam-the reservoir;  
kali-of the Kali-yuga; mala-of sins; mathanam-chasing away; pāvanam-  
the purifier; pāvanānām-of purifiers; pātheyam-the lunch; yat-which;  
mumukṣoḥ-of one aspiring for liberation; sapadi-at once; para-pada-the  
supreme abode; prāptaye-for attaining; procyamānam-described;  
viśrāma-sthānam-the pleasure garden; ekam-sole; kavi-of saints,  
philosophers, and poets; vara-of the best; vacasām-of the words; jīvanam-  
the life; sat-janānām-of the righteous; bījam-the seed; dharma-of  
religion; drumasya-of the tree; prabhavatu-may be; bhavatām-of you;  
bhūtaye-for the auspiciousness; kṛṣṇa-of Lord Kṛṣṇa; nāma-the name.

May Kṛṣṇa's holy name, which is a reservoir of all transcendental  
happiness, the destruction of Kali-yuga's sins, the most purifying of all  
purifying things, the saintly person's food as he traverses the path to the  
spiritual world, the pleasure-garden where the voices of the greatest  
saints, philosophers, and poets play, the life of the righteous, and the  
seed of the tree of religion, bring transcendental auspiciousness to you  
all.

-author unknown

## TEXT 20

vepante dūritāni moha-mahimā sammoham ālambate  
sātaṅkaṁ nakha-rañjanīm kalayati śrī-citraguptaḥ kṛtī  
sānandaṁ madhu-parka-sambhṛti-vidhau vedhāḥ karoty udyamaṁ  
vaktuṁ nāmni taveśvarābhilaṣite brūmaḥ kim anyat param

vepante-tremble; dūritāni-sins; moha-of illusion; mahimā-the glory;  
sammoham-fainting; ālambate-attains; sa-with; ātaṅkaṁ-fear; nakha-  
rañjanīm-the toenails; kalayati-observes; śrī-citraguptaḥ-Yamarāja's  
scribe Citragupta; kṛtī-satisfied; sa-with; ānandaṁ-bliss; madhu-parka-  
water and honey; sambhṛti-vidhau-in the offering; vedhāḥ-Lord Brahmā;  
karoti-does; udyamaṁ-readiness; vaktuṁ-to be spoken; nāmni-when the  
name; tava-of You; īśvara-O Supreme Personality of Godhead;

abhilaṣite-is desired; brūmaḥ-we may say; kim-what?; anyat-else; param-more.

O Supreme Personality of Godhead, when someone desires to chant Your holy name, sins tremble in fear, the glory of material illusion faints unconscious, Yamarāja's scribe Citragupta becomes happy and gazes at the chanter's toenails with awe and reverence, and Lord Brahmā prepares madhu-parka to worship him. O Lord, what more can we say than this?

-author unknown

### TEXT 21

kaḥ pareta-nagarī-purandaraḥ  
ko bhaved atha tadīya-kiṅkaraḥ  
kṛṣṇa-nāma jagad-eka-maṅgalaṁ  
kaṅṭha-pīṭham urarī-karoti cet

kaḥ-who?; pareta-nagarī-of the other world; purandaraḥ-the king; kaḥ-who?; bhavet-is; atha-then; tadīya-of him; kiṅkaraḥ-the servant; kṛṣṇa-of Kṛṣṇa; nāma-the holy name; jagat-in the world; eka-the sole; maṅgalaṁ-auspiciousness; kaṅṭha-of the throat; pīṭham-in the seat; urarī-karoti-places; cet-if.

Lord Kṛṣṇa's holy name is the only auspiciousness in this world. If one keeps it in his throat, then what is Yamarāja, the king of the other world, to him? What are Yamarāja's servants to him?

-Śrī Ānandācārya

### TEXT 22

ceto-darpana-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇaṁ  
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam  
ānandāmbudhi-varḍhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ

sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

cetaḥ-of the heart; darpana-the mirror; mārjanam-cleansing; bhava-of material existence; mahā-dāvāgni-the blazing forest fire; nirvāpaṇam-extinguishing; śreyaḥ-of good fortune; kairava-the white lotus; candrikā-the moonshine; vitaṇam-spreading; vidyā-of all education; vadhū-wife; jīvanam-the life; ānanda-of bliss; ambudhi-the ocean; vardhanam-increasing; prati-padam-at every step; pūrṇa-amṛta-of the full nectar; āsvādanam-giving a taste; sarva-for everyone; ātma-snapanam-bathing of the self; param-transcendental; vijayate-let there be victory; śrī-kṛṣṇa-saṅkīrtanam-for the congregational chanting of the holy name of Kṛṣṇa.

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.\*

-Bhagavān Śrī Caitanya Mahāprabhu

### TEXT 23

brahmāṇḍānām koṭi-saṅkhyādhikānām  
aiśvaryaṁ yac cetanā vā yad-aṁśaḥ  
āvīrbhūtaṁ tan-mahaḥ kṛṣṇa-nāma  
tan me sādhyān sādhanam jīvanam ca

brahmāṇḍānām-of universes; koṭi-of millions; saṅkhyā-the number; adhikānām-exceeding; aiśvaryaṁ-the opulence; yat-which; cetanā-knowledge; vā-or; yat-of which; aṁśaḥ-a portion; āvīrbhūtam-manifested; tat-of that; mahaḥ-the glory; kṛṣṇa-of Lord Kṛṣṇa; nāma-the name; tat-that; me-of me; sādhyam-the goal; sādhanam-the means of attaining the goal; jīvanam-the life; ca-also.



If the opulence or knowledge of many millions of universes were clustered together, they would hardly equal a small fragment of the glory of Kṛṣṇa's holy name. Kṛṣṇa's holy name is my life. It is the goal of my life. It is the means I will employ to attain the goal of my life.

-author unknown

### TEXT 24

viṣṇor nāmaiva puṁsaḥ śamalam apaharat puṇyam utpādayac ca  
brahmādi-sthāna-bhogād viratim atha guroḥ śrī-pada-dvandva-  
bhaktim

tattva-jñānam ca viṣṇor iha mṛti-jananā-bhrānti-bījam ca dagdhvā  
sampūrṇānanda-bodhe mahati ca puruṣam sthāpayitvā nivṛttam

viṣṇoḥ-of Lord Viṣṇu; nāma-the holy name; eva-certainly; puṁsaḥ-of a person; śamalam-sin; apaharat-removes; puṇyam-piety; utpādayat-establishes; ca-and; brahmā-with Lord Brahmā; ādi-beginning; sthāna-of the posts; bhogāt-to the enjoyment; viratim-indifference; atha-then; guroḥ-of the spiritual master; śrī-pada-of the feet; dvandva-for the pair; bhaktim-devotion; tattva-of the truth; jñānam-knowledge; ca-also; viṣṇoḥ-of Lord Viṣṇu; iha-here; mṛti-of death; janana-and birth; bhrānti-the wandering; bījam-the seed; ca-also; dagdhvā-burning; sampūrṇā-perfect and complete; ānanda-of transcendental bliss; bodhe-in awareness; mahati-great; ca-also; puruṣam-a person; sthāpayitvā-placing; nivṛttam-saintly.

Lord Viṣṇu's holy name removes sin, establishes piety, makes one disinterested in the attempt to gain an exalted post like that of Lord Brahmā, grants devotion for the lotus feet of the spiritual master, brings transcendental knowledge of Lord Viṣṇu, burns the seed of repeated birth and death, and places the saintly devotee in complete awareness of perfect transcendental bliss.

-Śrī Vyāsa

## TEXT 25

nāma cintāmaṇiḥ kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoḥ

nāmaḥ-the holy name; cintāmaṇiḥ-transcendentally blissful giver of all spiritual benedictions; kṛṣṇaḥ-not different from Kṛṣṇa; caitanya-rasa-vigrahaḥ-the form of all transcendental mellows; pūrṇaḥ-complete; śuddhaḥ-pure, without material contamination; nitya-eternal; muktaḥ-liberated; abhinna-tvāt-due to not being different; nāma-of the holy name; nāminoḥ-and of the person who has the name.

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.\*

-Śrī Vyāsa

## TEXT 26

madhura-madhuram etan maṅgalaṁ maṅgalānām  
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam  
sakṛd api parigītaṁ śraddhayā helayā vā  
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

madhura-of sweet things; madhuram-the sweetest; etat-this; maṅgalaṁ-most auspicious; maṅgalānām-of auspicious things; sakala-of all; nigama-the Vedic literatures; vallī-of the vine; sat-phalaṁ-the best fruit; cit-spiritual; svarūpam-in nature; sakṛt-once; api-even; parigītaṁ-chanted; śraddhayā-with faith; helayā-with contempt; vā-or; bhṛgu-vara-O best of

the Bṛḥguṣ; nara-mātram-a person; tārayet-delivers; kṛṣṇa-of Lord Kṛṣṇa; nāma-the name.

Kṛṣṇa's name is the sweetest of sweet things, the most auspicious of auspicious things, the transcendental fruit of the vine of all Vedic literature. O best of the Bṛḥguṣ, chanted even once, either with faith or contempt, it delivers the chanter.

-Śrī Vyāsa

### TEXT 27

svargārthīyā vyavasitir asau dīnayaty eva lokān  
mokṣāpekṣā janayati janam kevalam kleśa-bhājam  
yogābhyāsaḥ parama-virasas tādṛśaiḥ kiṁ prayāsaiḥ  
sarvam tyaktvā mama tu rasanā kṛṣṇa kṛṣṇeti rautu

svarga-the heavenly material realms; arthīyā-to attain; vyavasitiḥ-the attempt; asau-this; dīnayati-impoverishes; eva-certainly; lokān-the worlds; mokṣa-for liberation; apekṣā-the desire; janayati-makes; janam-a person; kevalam-only; kleśa-of sufferings; bhājam-the possessor; yoga-of yoga; abhyāsaḥ-the endeavors; parama-virasaḥ-supremely dry; tādṛśaiḥ-like these; kiṁ prayāsaiḥ-what is the use of such hard endeavors; sarvam-all of them; tyaktvā-abandoning; mama-of me; tu-indeed; rasanā-the tongue; kṛṣṇa-Kṛṣṇa; kṛṣṇa-Kṛṣṇa; iti-thus; rautu-may chant.

The attempt to attain the heavenly svarga planets impoverishes the entire world. The desire to attain impersonal liberation brings only trouble. The regimen of yoga is dry and tasteless. What is the use of endeavors like these? I will abandon them all, and simply make my tongue chant "Kṛṣṇa, Kṛṣṇa."

-author unknown

### TEXT 28

sadā sarvatrāste nanu vimalam ādyaṁ tava padam

tathāpy ekam stokaṁ na hi bhava-taroḥ pātram abhinat  
kṣaṇam jihvā-grastam tava tu bhagavan nāma nikhilam  
sa-mūlam saṁsāram kasati katarāt sevyam anayoḥ

sadā-always; sarvatra-everywhere; aste-is; nanu-it not?; vimalam-splendid; ādyam-spiritual; tava-Your; padam-effulgence; tathā api-still; ekam-one; stokaṁ-small; na-not; hi-indeed; bhava-of birth and death; taroḥ-from the tree; patram-a leaf; abhinat-breaks; kṣaṇam-for a moment; jihva-by the tongue; grastham-grasped; tava-Your; tu-indeed; bhagavan-O Lord; nāma-name; nikhilam-completely; sa-with; mulam-the root; saṁsāram-the cycle of repeated birth and death; kasati-destroys; katarāt-which?; sevyam-should be accepted; anayoḥ-of the two.

O Lord, is Your impersonal spiritual effulgence not always present everywhere? Even so, it has not been able to break even a single small leaf from the tree of repeated birth and death. On the other hand, the moment Your holy name is taken by the tongue it thoroughly shatters the tree of birth and death down to its roots. Of these two (the spiritual effulgence or the holy name), which should be served?

-Śrī Śrīdhara Svāmī

### TEXT 29

ākṛṣṭiḥ kṛta-cetasām sumanasām uccāṭanam cāmhasām  
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ  
no dikṣām na ca sat-kriyām na ca puraścaryām manāg īkṣate  
mantra 'yam rasanā-sprḡ eva phalati śrī-kṛṣṇa-nāmātmakaḥ

ākṛṣṭiḥ-attraction; kṛta-cetasām-of saintly persons; su-manasām-of the most liberal-minded; uccāṭanam-annihilator; ca-also; amhasām-of sinful reactions; ā-caṇḍālam-even to the caṇḍālas; amūka-except the dumb; loka-sulabhaḥ-very easy to achieve for all persons; vaśyaḥ-full controller; ca-and; mukti-śriyaḥ-of the opulence of liberation; no-not; dikṣām-initiation; na-not; ca-also; sat-kriyām-pious activities; na-not; ca-also; puraścaryām-regulative principles before initiation; manāk-slightly; īkṣate-depends upon; mantraḥ-mantra; ayam-this; rasanā-tongue; sprḡ-

touching; eva-simply; phalati-is fruitful; śrī-kṛṣṇa-nāma-ātmakaḥ-  
consisting of the holy name of Lord Kṛṣṇa.

The holy name of Lord Kṛṣṇa is an attractive feature for many saintly liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's tongue, immediately effects are produced. Chanting the holy name does not depend on initiation, pious activities or the puraścaryā regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.\*

-Śrī Lakṣmīdhara

### TEXT 30

viceyāni vicāryāṇi  
vicintyāni punaḥ punaḥ  
kṛpaṇasya dhanānīva  
tvan-nāmāni bhavantu naḥ

viceyāni-to be collected; vicāryāṇi-to be counted; vicintyāni-to become the object of thoughts; punaḥ-again; punaḥ-and again; kṛpaṇasya-of a miser; dhanāni-the wealth; iva-like; tvat-of You; nāmāni-the holy names; bhavantu-may become; naḥ-for us.

O Lord, just as a miser continually collects, counts and remembers his money, in the same way let us continually collect, count, and remember Your holy names,  
-Śrī Bhavānanda

### TEXT 31

nāmnām akāri bahudhā nija-sarva-śaktis  
tatrārpitā niyamitaḥ smaraṇe na kālaḥ  
etādṛśī tava kṛpā bhagavan mamāpi  
durdaivam idṛśam ihājāni nānurāgaḥ

nāmnām-of the holy names of the Lord; akāri-manifested; bahudhā-various kinds; nija-sarva-śaktiḥ-all kinds of personal potency; tatra-in that; arpitā-bestowed; niyamitaḥ-restricted; smaraṇe-in remembering; na-not; kālaḥ-consideration of time; etādṛśī-so much; tava-Your; kṛpā-mercy; bhagavan-O Lord; mama-My; api-although; durdaivam-misfortune; idṛśam-such; iha-in this (the holy name); ajāni-was born; na-not; anurāgaḥ-attachment.

My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.\*

-Śrī Caitanya Mahāprabhu

Nāma-kīrtana  
Glorification of the Holy Names

### TEXT 32

tṛnād api sunicena  
taror iva sahiṣnunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ

tṛṇāt-then downtrodden grass; sunīcena-being lower; taroḥ-than a tree; iva-like; sahiṣnunā-with tolerance; amāninā-without being puffed up by false pride; mānadena-giving respect of all; kīrtanīyaḥ-to be chanted; sadā-always; hariḥ-the holy name of the Lord.

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.\*

-Śrī Caitanya Mahāprabhu

### TEXT 33

śrī-rāmeti janārdaneti jagatām nātheti nārāyaṇety  
ānandeti dayāpareti kamalākānteti kṛṣṇeti ca  
śrīman-nāma-mahāmṛtābdhi-laharī-kallola-magnaṁ muhur  
muhyantaṁ galad-aśru-netram avaśaṁ mām nātha nityaṁ kuru

śrī-rama-O Śrī Rama; iti-thus; janārdana-O Janardana; iti-thus; jagatām-of the universes; nātha-O Lord; iti-thus; nārāyaṇa-O Nārāyaṇa; iti-thus; ānanda-O bliss; iti-thus; dayā-para-O merciful one; iti-thus; kamalā-of Lakṣmī; kānta-O husband; iti-thus; kṛṣṇa-O Kṛṣṇa; iti-thus; ca-and; śrīmat-beautiful; nāma-of names; mahā-great; amṛta-of nectar; abdhi-of the ocean; laharī-kallola-in the waves; magna-plunged; muhuḥ-constantly; muhyantaṁ-overwhelmed; galat-flowing; aśru-tears; netram-eyes; avaśaṁ-not free; mām-me; nātha-O Lord; nityaṁ-always; kuru-make.

Śrī Rāma, Janārdana [rescuer of the devotees], Jagatām Nātha [master of the universes], Nārāyaṇa, Ananda [personified transcendental bliss], Dayāpara [merciful one], Kamalākānta [husband of Lakṣmī], Kṛṣṇa. Lord please make me become overwhelmed with tears streaming from my eyes as I repeatedly plunge into the waves of the great nectar ocean of these beautiful transcendental names.

-Śrī Lakṣmīdhara

### TEXT 34

śrī-kānta kṛṣṇa karuṇāmaya kañja-nābha  
kaivalya-vallabha mukunda murāntaketi  
nāmāvalim vimala-mauktika-hāra-lakṣmi  
lāvaṇya-vañcana-karim karavāṇi kaṇṭhe

śrī-of the goddess of fortune; kānta-O husband; kṛṣṇa-O Kṛṣṇa; karuna-maya-merciful; kañja-lotus; nabha-navel; kaivalya-vallabha-O liberator; mukunda-O Mukunda; mura-of the Mura demon; antaka-O death; iti-thus; nāma-of holy names; avalim-the series; vimala-splendid; mauktika-of pearls; hara-of a necklace; lakṣmī-lavanya-the great beauty; vañcana-theft; karim-doing; karavāṇi-let me place; kaṇṭhe-on the neck.

Calling out, "O Śrīkānta (husband of the goddess of fortune), O Kṛṣṇa, (all-attractive one), O Karuṇāmaya (merciful one), O Kañjanābha (whose navel is like a lotus flower), O Kaivalyavallabha (O master of liberation), O Mukunda (giver of liberation), O Murāntaka (killer of the Mura demon)," I will place upon my neck the Lord's holy names, which eclipse the beauty of a splendid strand of pearls.

-Śrī Lakṣmīdhara

### TEXT 35

kṛṣṇa rāma mukunda vāmana vāsudeva jagad-guro  
matsya kacchapa nārasimha varāha rāghava pāhi mām  
deva-dānava-nāradādi-munindra-vandya dayā-nidhe  
devakī-suta dehi me tava pāda-bhaktim acañcalām

kṛṣṇa-O Kṛṣṇa; rāma-O Balarāma; mukunda-O Mukunda; vāmana-O Vāmana; vāsudeva-O Vāsudeva; jagat-of the universe; guro-O master; matsya-O Matsya; kacchapa-O Kūrma; nārasimha-O Nṛsimha; varāha-O Varāha; rāghava-O Rāmacandra; pāhi-please protect; mām-me; deva-by



the demigods; dānava-demons; nārada-with Nārada; ādi-beginning;  
muni-of sages; indra-by the leaders; vandyā-worshiped; dayā-of mercy;  
nidhe-O ocean; devakī-of Devakī; suta-O son; dehi-please grant; me-to  
me; tava-of You; pāda-for the feet; bhaktim-devotion; acañcalām-  
unwavering.

O Kṛṣṇa, O Balarāma, O Mukunda, O Vāmana, O Vāsudeva, O master  
of the universe, O Matsya, O Kūrma, O Nṛsimha, O Varāha, O  
Rāmacandra, please protect me. O Lord worshiped by the demigods,  
demons, and great sages who have Nārada as their leader, O ocean of  
mercy, O son of Devakī, please grant me unwavering devotion to Your  
feet,  
-author unknown

### TEXT 36

he gopālaka he kṛpā-jala-nidhe he sindhu-kanyā-pate  
he kaṁsāntaka he gajendra-karuṇā-pārīṇa he mādharma  
he rāmānuja he jagat-traya-guro he puṇḍarikākṣa mām  
he gopījana-nātha pālāya param jānāmi na tvām vinā

he-O; gopalaka-transcendental cowherd boy; he-O; kṛpa-of mercy; jala-  
nidhe-O ocean; he-O; sindhu-kanya-of Lakṣmī (the daughter of the  
ocean); pate-husband; he-O; kaṁsa-of Kaṁsa; antaka-killer; he-O;  
gajendra-to Gajendra; karuna-parina-merciful; he-O; mādharma-  
Mādharma; he-O; rama-of Balarama; anuja-younger brother; he-O; jagat-  
worlds; traya-three; guro-spiritual master; he-O; pundarika-lotus; akṣa-  
eyes; mam-me; he-O; gopī-jana-of the gopīs; nātha-O master; pālāya-  
please protect; param-superior; jānāmi-I understand; na-not; tvam-You;  
vina-except for.

O Gopālaka (cowherd boy), O Kṛpā-jala-nidhi (ocean of mercy), O  
Sindhukanyā-pati (husband of Lakṣmī), O Kaṁsāntaka (killer of  
Kaṁsa), O Gajendra-karuṇa-pārīṇa (merciful savior of Gajendra), O  
Mādharma (husband of Lakṣmī), O Rāmānuja (younger brother of

Balarāma, O Jagat-traya-guru (master of the three worlds), O  
Puṇḍarīkākṣa (lotus-eyed), O Gopījana-nātha (master of the gopīs),  
please protect me. I do not accept anyone as the Supreme, except for  
You.

-Śrī Vaiṣṇava

### TEXT 37

śrī-nārāyaṇa puṇḍarīka-nayana śrī-rāma sītā-pate  
govindācyuta nandanandana mukundānanda dāmodara  
viṣṇo rāghava vāsudeva nṛhare devendra-cūḍāmaṇe  
saṁsārārṇava-karṇadhāraka hare śrī-kṛṣṇa tubhyaṁ namaḥ

śrī-narayana-O Śrī Narayana; pundarika-lotus; nayana-eyes; śrī-rama-O  
Śrī Rama; sita-of Sita; pate-O husband; govinda-O Govinda; acyuta-O  
infallible one; nanda-of Nanda Maharaja; nandana-O son; mukunda-O  
Mukunda; ānanda-O bliss; damodara-O Damodara; viṣṇo-O Viṣṇu;  
raghava-O Raghava; vasudeva-O Vasudeva; nrhare-O Nṛsimha; deva-of  
the devas; indra-of the king; cuda-mane-O crest jewel; saṁsara-of  
repeated birth and death; arṇava-in the ocean; karṇadharaka-O captain;  
hare-O Hari; śrī-kṛṣṇa-O Śrī Kṛṣṇa; tubhyam-to You; namaḥ-obeisances.

O Śrī Nārāyaṇa, O Puṇḍarīka-nayana (lotus-eyed one), O Śrī Rāma, O  
Sītā-pati (husband of Sītā), O Govinda, O Acyuta (infallible one), O  
Nandanandana (son of Nanda) O Mukunda (giver of liberation), O  
Ananda (personified transcendental bliss), O Dāmodara (whose waist  
Mother Yaśodā bound with a rope), O Viṣṇu, O Rāghava (descendant of  
Raghu), O Vāsudeva (son of Vasudeva), O Nṛhari (Nṛsimha), O  
Devendra-cūḍāmaṇi (crest jewel of the demigods), O Saṁsārārṇava-  
karṇadhāraka (captain of the boat for crossing the ocean of repeated  
birth and death), O Hari, O Śrī Kṛṣṇa, I offer my respectful obeisances  
to You.

-Śrī Vaiṣṇava

### TEXT 38

bhaṅḍīreśa śikhaṅḍa-maṅḍana vara śrikhaṅḍa-liptāṅga he  
vṛndāraṅya-purandara sphurad-amandendīvara-śyāmala  
kālindī-priya nanda-nandana parānandāravindekṣaṇa  
śrī-govinda mukunda sundara-tano mām dīnam ānandaya

bhandira-of Bhandiravana; isa-O Lord; sikhanda-with a peacock feather;  
mandana-decorated; vara-O Supreme Personality of Godhead;  
śrikhanda-with sandalwood paste; lipta-anointed; aṅga-whose limbs; he-  
O; vṛndā-aranya-of Vṛndāvana forest; purandara-O king; sphurat-  
glistening; amanda-great; indivara-blue lotus flower; śyāmala-dark;  
kālindī-of the Yamunā River; priya-fond; nanda-of Nanda Maharaja;  
nandana-O son; para-transcendental; ānanda-with bliss; aravinda-lotus;  
īkṣaṇa-whose eyes; śrī-govinda-O Śrī Govinda; mukunda-O Mukunda;  
sundara-handsome; tano-whose form; mam-me; dinam-poor; ānandaya-  
please delight.

O Bhāṅḍīreśa (master of Bhāṅḍiravana), O Śikhaṅḍa-maṅḍana  
(decorated with peacock feathers), O Vara (Supreme Personality of  
Godhead), O Śrikhaṅḍa-liptāṅga (whose limbs are anointed with  
sandalwood paste), O Vṛndāraṅya-purandara (king of Vṛndāvana), O  
Sphurad-amandendīvara-śyāmala (whose dark complexion is like a  
splendid blue lotus flower), O Kālindī-priya (fond of the Yamunā), O  
Nandanandana (son of Nanda), O Parānanda (filled with  
transcendental bliss), O Aravindekṣaṇa (lotus-eyed), O Śrī Govinda, O  
Mukunda, O Sundara-tanu (handsome one), to me, who am very poor  
and weak, please give transcendental bliss.

-Śrī Gopāla Bhaṭṭa

Śrī Kṛṣṇa-kathā-māhātmya  
The Glory of the Description of Śrī Kṛṣṇa

### TEXT 39

śrutam apy aupaniṣadam  
dūre hari-kathāmṛtāt  
yan na santi dravac-citta-  
kampāśru-pulakādayaḥ

śrutam-the knowledge; api-even; aupaniṣadam-of the Upaniṣads; dure-is far away; hari-of Lord Hari; katha-of the narrations; amṛtat-from the nectar; yat-because; na-not; santi-are; dravat-melting; citta-heart; kampa-trembling; āśru-tears; pulaka-hairs standing up; ādayaḥ-beginning with.

The message of the Upaniṣads is far from the nectar topics of Lord Hari. For this reason Upaniṣad study does not result in a heart melting with emotion, or ecstatic symptoms, such as trembling, shedding tears, or standing of hairs on the body.

-Śrī Bhagavān Vyāsapada

#### TEXT 40

naiva divya-sukha-bhogam arthaye  
nāpavargam api nātha kāmāye  
yāntu karṇa-vivaram dine dine  
kṛṣṇa-keli-caritāmṛtāni me

na-not; eva-certainly; divya-of the demigods; sukha-of the happiness; bhogam-the enjoyment; arthaye-I pray; na-not; apavargam-liberation; api-even; nātha-O Lord; kāmāye-I desire; yāntu-may travel; karṇa-vivaram-to the ears; dine-day; dine-after day; kṛṣṇa-of Kṛṣṇa; keli-carita-of the pastimes; amṛtāni-the nectar; me-my.

O Lord, I do not pray for heavenly happiness, I do not even aspire for liberation. Simply let, day after day, the nectar of Kṛṣṇa's transcendental pastimes flood my ears,

-Śrī Kaviratna

### TEXT 41

aho ahobhir na kaler vidūyate  
sudhā-su-dhārā-madhuram pade pade  
dine dine candana-candra-śītaḥ  
yaśo yaśodā-tanayasya gīyate

aho-Oh!; ahobhir-by the days; na-not; kaleḥ-of Kali-yuga; vidūyate-is troubled; sudhā-of nectar; su-a great; dhārā-torrent; madhuram-sweet; pade-step; pade-after step; dine-day; dine-after day; candana-of sandalwood; candra-and camphor; śītaḥ-cooling; yaśaḥ-the glory; yaśodā-of Yaśodā; tanayasya-of the son; gīyate-is sung.

One who daily sings the glories of Yaśodā's son, Kṛṣṇa, which are cooling as sandalwood and camphor, is not troubled by the days of Kali-yuga. For him at every step there is a torrential flood of the sweetest nectar.

-Śrī Kaviratna

### TEXT 42

nandanandana-kaiśora-  
līlāmṛta-mahāmbudhau  
nimagnānām kim asmākam  
nirvāṇa-lavaṇāmbhasā

nandānandana-of Lord Kṛṣṇa, the son of Mahārāja Nanda; kaiśora-youthful; līlā-of pastimes; amṛta-of nectar; mahā-great; ambudhau-in the ocean; nimagnānām-immersed; kim-what is the use?; asmākam-for us; nirvāṇa-of impersonal liberation; lavaṇa-salt; ambhasā-with the water.

We have now plunged into the great nectar-ocean of the transcendental youthful pastimes of Mahārāja Nanda's son, Kṛṣṇa. Of what use to us is the salt-water of impersonal liberation?

-Śrī Yādavendra Purī

### TEXT 43

tvat-kathāmṛta-pāthodhau  
viharanto maha-mudaḥ  
kurvanti kṛtinaḥ kecic  
catur-vargaṁ tṛṇopanam

tvat-of You; kathā-of the topics; amṛta-of the nectar; pāthodhau-in the ocean; viharantaḥ-playing; mahā-with great; mudaḥ-happiness; kurvanti-make; kṛtinaḥ-the saintly devotees; kecic-some; catuḥ-vargam-the four goals of life; tṛṇa-a blade of straw; upamam-like.

O Lord, the saintly devotees, who happily play in the nectar ocean of the narration of Your glories, think the four puruṣārthas (material piety, economic development, sense-gratification, and liberation) insignificant as a blade of grass.

-Śrī Śrīdhara Svāmī

### TEXT 44

tatraiva gaṅgā yamunā ca tatra  
godāvarī tatra sarasvatī ca  
sarvāṇi tīrthāni vasanti tatra  
yatrācyutodāra-kathā-prasaṅgaḥ

tatra-there; eva-certainly; gaṅgā-the Ganges River; yamunā-the Yamunā River; ca-also; tatra-there; godāvarī-the Godāvarī River; tatra-there; sarasvatī-the Sarasvatī River; ca-and; sarvāṇi-all; tīrthāni-holy places of pilgrimage; vasanti-reside; tatra-there; yatra-where; acyuta-of the infallible Supreme Personality of Godhead; udāra-the transcendental; kathā-topics; prasaṅgaḥ-contact.

The Ganges, Yamunā, Godāvarī, Sarasvatī, as well as all holy places of

pilgrimage, stay where the transcendental topics of the infallible  
Supreme Personality of Godhead are narrated,  
-author Unknown

### TEXT 45

yā bhukti-lakṣmīr bhuvi kāmukānām  
yā mukti-lakṣmīr hṛdi yoga-bhājām  
yānanda-lakṣmī rasikendra-mauleḥ  
sā kāpi līlāvatu mādhasya

ya-which; bhukti-of sense-gratification; lakṣmīḥ-the opulence; bhuvi-in  
this world; kamukanam-of hedonist; ya-which; mukti-of liberation;  
lakṣmīḥ-the opulence; hṛdi-in the hearts; yoga-bhajam-of the yogis; ya-  
which; ānanda-of transcendental bliss; lakṣmīḥ-the opulence; rasika-  
indra-of those expert at relishing mellows; mauleḥ-of the crown; sa-that;  
ka api-a certain; līlā-transcendental pastimes; avatu-may protect;  
mādhasya-of Lord Kṛṣṇa.

May Lord Mādhava's pastimes, which bring a sense-pleasure stronger  
than that experienced by the hedonists, a liberation more real than that  
felt by the yogīs in their hearts, and a bliss more intense than that tasted  
by the most experts drinkers of nectar, protect you.  
-Śrī Śaṅkara

Śrī Kṛṣṇa-dhyāna  
Meditation on Śrī Kṛṣṇa

### TEXT 46

phullendīvara-kāntim indu-vadanam barhāvataṁsa-priyam  
śrīvatsaṅkam udāra-kaustubha-dharam pītāmbaram sundaram  
gopīnām nayanotpalārcita-tanuṁ go-gopa-saṅghāvṛtam

govindam kala-veṇu-vādana-param divyāṅga-bhūṣam bhaje

phulla-blossoming; indivara-of a blue lotus flower; kāntim-the splendor; indu-moon; vadanam-whose face; barha-peacock feather; avatamsa-crown; priyam-fond; śrīvatsa-of Śrīvatsa; aṅkam-with mark; udara-large; kaustubha-Kaustubha gem; dharam-wearing; pita-yellow; ambaram-with garments; sundaram-handsome; gopīnam-of the gopīs; nayana-of the eyes; utpala-with the lotus flowers; arcita-worshiped; tanum-whose transcendental form; go-of surabhi cows; gopa-and gopas; saṅgha-with the hosts; avṛtam-accompanied; govindam-Kṛṣṇa; kala-sweet; veṇu-of the flute; vadana-of music; param-fond; divya-glittering; aṅga-of the body; bhusam-with ornaments; bhaje-I worship.

I worship Lord Govinda, whose complexion is the color of a blooming blue lotus flower, whose His face is like the moon, who is fond of wearing a peacock feather crown, who bears the mark of Śrīvatsa, who wears a great Kaustubha gem, who is dressed in yellow garments, whose handsome form is worshiped with offerings of the lotus flowers that are the gopīs' glances, who is accompanied by a host of surabhi cows and gopas, who is fond of sweetly playing the flute, and whose transcendental body is decorated with glittering ornaments.

-Śrī Śāradākāra

### TEXT 47

aṁsāmbita-vāma-kuṇḍala-dharam mandonnata-bhrū-lataṁ  
kiñcit-kuñcita-komalādhara-putam sāci-prasārekṣaṇam  
ālolāṅguli-pallavair muralikām āpūrayantaṁ mudā  
mūle kalpa-taros tri-bhaṅga-lalitaṁ dhyayej jagan-mohanam

aṁsa-to His shoulders; āmbita-reaching; vāma-splendid; kuṇḍala-earrings; dharam-wearing; manda-gently; unnata-raised; bhrū-of eyebrows; lataṁ-vines; kiñcit-somewhat; kuñcita-curved; komala-delicate; adhara-putam-lips; sāci-crooked; prasāra-īkṣaṇam-glances; ālola-



moving; aṅguli-of fingers; pallavaiḥ-by the blossoms; muralikām-the flute; āpūrayantam-filling; mudā-with happiness; mūle-at the root; kalpa-taroḥ-of a kalpa-vṛkṣa tree; tri-three; bhaṅga-bending; lalitam-charming; dhyāyet-may meditate; jagat-the universe; mohanam-enchanted.

His handsome form gracefully bending in three places, His beautiful earrings reaching to His shoulders, the vines of His eyebrows slightly raised, His glance crooked, His delicate lips slightly pursed, and His flower-blossom fingers moving restlessly, Kṛṣṇa happily enchants the entire world as He fills His flute with music under a kalpa-vṛkṣa tree. In this way one may meditate on Lord Kṛṣṇa,  
-author Unknown

#### TEXT 48

adhare vinihitam vaṁsam  
campaka-kusumena kalpitottamsam  
vinatam dadhānam aṁsam  
vāmam satatam namāmi jita-kamsam

adhare-on His lips; vinihitam-placed; vaṁsam-the flute; campaka-kusumena-with campaka flowers; kalpita-fashioned; uttamsam-a garland; vinatam-bending; dadhānam-wearing; aṁsam-shoulders; vāmam-graceful; satatam-eternally; namāmi-I offer my respectful obeisances; jita-who defeated; kamsam-Kaṁsa.

A garland of campaka flowers resting on His gracefully sloping shoulders, Kṛṣṇa places the flute to His lips. I eternally offer my respectful obeisances to Kṛṣṇa, who was victorious over Kaṁsa.  
-Śrī Puruṣottamadeva

#### TEXT 49

vyatyasta-pāda-kamalam lalita-tri-bhaṅgi-

saubhāgyam aṁsa-viralī-kṛta-keśa-pāśam  
piñchāvataṁsam urarī-kṛta-vaṁśa-nālam  
avyāja-mohanam upaimi kṛpā-viśeṣam

vyatyasta-crossed; pāda-feet; kamalam-lotus; lalita-graceful; tri-three;  
bhaṅgi-bending; saubhāgyam-handsomeness; aṁsa-on the shoulders;  
viralī-kṛta-disveheled; keśa-pāśam-hair; piñcha-peacock feather;  
avataṁsam-crown; urarī-kṛta-taken; vaṁśa-nālam-the flute; avyāja-of  
simplicity; mohanam-with charm; upaimi-I worship; kṛpā-viśeṣam-very  
merciful.

His loosened hair crowned with a peacock-feather and flowing over His  
shoulders, His handsome form bending in three places, and His feet  
crossing as He dances, merciful and charming Kṛṣṇa plays His flute.  
Such is the Lord whom I worship.  
-Śrī Nārada

Bhakta-vātsalyam  
Love For the Devotees

### TEXT 50

atandrita-camūpati-prahita-hastam asvī-kṛta-  
praṇīta-maṇi-pādukam kim iti vismṛtāntaḥpuram  
avāhana-pariṣkriyam pataga-rājam ārohataḥ  
kari-pravara-bṛmhite bhagavatas tvarāyai namaḥ

atandrita-vigilant; camupati-by the general; prahita-offered; hastam-  
hand; asvi-kṛta-not accepted; pranita-made; māni-of jewels; padukam-  
sandal; kim-why?; iti-thus; vismṛta-forgotten; antaḥ-puram-within the  
palace; avahana-without a carrier; pariskriyam-decorated; pataga-rajam-  
Garuda, the king of birds; arohataḥ-climbing; kari-of elephants; pravara-  
the best; brmhite-in the expansive trumpeting; bhagavataḥ-of the  
Supreme Personality of Godhead; tvarayai-to the speed; namaḥ-

obeisances.

Carrying Lord Kṛṣṇa, undecorated, saying "Why?" as he rejects the jewel sandals a military commander offers in his hand, and forgetting that they are inside the palace, the bird-king Garuḍa suddenly leaves, making a sound like the trumpeting of elephants. I offer my respectful obeisances to the Lord's swift departure.

-Śrī Dakṣiṇātya

Draupadī-trāṇe tad-vākyam  
Draupadī's Appeal for Protection

### TEXT 51

tamasi ravir ivodyan majjatām āplavānām  
plava iva tṛṣitānām svādu-varṣīva meghaḥ  
nidhir iva nidhanānām tīvra-duḥkhāmayānām  
bhiṣag iva kuśalam no dātum āyāti śauriḥ

tamasi-in the darkness; raviḥ-the sun; iva-like; udyan-rising; majjatam-drowning; aplavanam-without a boat; plavaḥ-a boat; iva-like; trsitanam-dying of thirst; svadu-sweet; varsi-with rain; iva-like; meghaḥ-a cloud; nidhiḥ-wealth; iva-like; nidhanam-of the poverty-stricken; tivra-sharp; duhkha-with pain; amayanam-of the diseased; bhisak-a physician; iva-like; kusalam-auspiciousness; naḥ-to us; datum-to give; ayati-comes; sauriḥ-Kṛṣṇa.

Lord Kṛṣṇa, who is like a sun rising in the darkness, like a boat to the drowning, like a sweet raincloud to those dying of thirst, like fabulous wealth to the poverty-stricken, and like an infallible physician to those afflicted with the most painful disease, has come to grant auspiciousness to us.

-Śrī Vyāsa

Bhaktānām māhātmyam  
The Glory of the Devotees

TEXT 52

prahlāda-nārada-parāśara-puṇḍarīka-  
vyāsāmbarīṣa-śuka-śaunaka-bhīṣma-dalbhyān  
rukmaṅgadoddhava-vibhīṣaṇa-phālgunādīn  
puṇyān imān parama-bhāgavatān namāmi

prahlada-Prahlada; nārada-Nārada; parāśara-Parāśara; puṇḍarīka-Pundarika; vyāsa-Vyāsa; ambarīṣa-Ambarīṣa; śuka-Śuka; śaunaka-Śaunaka; bhīṣma-Bhīṣma; dalbhyān-Dalbhyā; rukmaṅgada-Rukmaṅgada; uddhava-Uddhava; vibhīṣaṇa-Vibhīṣaṇa; phālguna-Arjuna; ādin-beginning with; puṇyān-saintly; imān-to these; parama-transcendental; bhāgavatān-devotees of the Lord; namāmi-I offer respectful obeisances.

To the saintly devotees of the Lord, headed by Prahlāda, Nārada, Parāśara, Puṇḍarīka, Vyāsa, Ambarīṣa, Śuka, Śaunaka, Bhīṣma, Dalbhya, Rukmaṅgada, Uddhava, Vibhīṣaṇa, and Arjuna, I offer my respectful obeisances.  
-Śrī Dakṣiṇātya

TEXT 53

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane  
prahlādaḥ smarāṇe tad-aṅghri-bhajane lakṣmiḥ pṛthuḥ pūjane  
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ  
sarvasvātma-nivedane balir abhūt kṣṇāptir eṣāṁ parā

śrī-viṣṇoḥ-of Lord Śrī Viṣṇu; śravaṇe-in hearing; parīkṣit-King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; abhavad-was; vaiyāsakiḥ-Śukadeva Gosvāmī; kīrtane-in reciting Śrīmad-

Bhāgavatam; prahlādaḥ-Mahārāja Prahlāda; smarane-in remembering; tat-aṅghri-of Lord Viṣṇu's lotus feet; bhajane-in serving; lakṣmīḥ-the goddess of fortune; pṛthuḥ-Mahārāja Pṛthu; pūjane-in worshipping the Deity of the Lord; akrūraḥ-Akrūra; tu-but; abhivandane-in offering prayers; kapi-patiḥ-Hanumāñjī, or Vajrāgajī; dāsyē-in servitude to Lord Rāmacandra; atha-moreover; sakhye-in friendship; arjunaḥ-Arjuna; sarvasva-ātma-nivedane-in fully dedicating oneself; baliḥ-Mahārāja Bali; abhūt-was; kṛṣṇa-āptiḥ-the achievement of lotus feet of Lord Kṛṣṇa; eṣām-of all of them; parā-transcendental.

Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa's lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection by worshipping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa's friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.\*

-author unknown

#### TEXT 54

tebhyo namo 'stu bhava-vāridhi-jīrṇa-paṅka-  
sammagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ  
kṛṣṇeti varṇa-yugala-śravaṇena yeṣām  
ānandathur bhavati nartita-roma-vṛndaḥ

tebhyaḥ-to them; namaḥ-obeisances; astu-let there be; bhava-of repeated birth and death; vāridhi-of the ocean; jīrṇa-in the festering; paṅka-mud; sammagna-stuck; mokṣaṇa-releasing; vicakṣaṇa-expert; pādukebhyaḥ-with their sandals; kṛṣṇa-Kṛṣṇa; iti-thus; varṇa-of syllables; yugala-the pair; śravaṇena-by hearing; yeṣām-of whom; ānandathuḥ-in bliss;

bhavati-become; nartita-dancing; roma-vṛndaḥ-hairs standing up.

I offer my respectful obeisances to the devotees of the Lord. Simply by hearing the two syllables "Kṛṣṇa", their bodily hairs stand up in ecstasy and they become moved to dance in ecstatic bliss. With their sandals they expertly extricate the fallen souls deeply sunk in the fetid mud of the ocean of repeated birth and death.

-Śrī Autkala

### TEXT 55

hari-smṛty-āhlāda-stimita-manaso yasya kṛtinaḥ  
sa-romāñcaḥ kāyaḥ nayanam api sānanda-salilām  
tam evācandrārkaṁ vaha puruṣa-dhaureyam avane  
kim anyais tair bhārair yama-sadana-gaty āgati-paraiḥ

hari-of Lord Kṛṣṇa; smṛti-by the memory; āhlāda-by bliss; stimita-overwhelmed; manasaḥ-heart; yasya-whose; kṛtinaḥ-the devotee; sa-with; romāñcaḥ-hairs standing up; kāyaḥ-body; nayanam-eyes; api-also; sa-with; ānanda-of joy; salilām-tears; tam-him; eva-certainly; ācandra-as long as there is a moon; arkam-and a sun; vaha-please carry; puruṣa-of men; dhaureyam-the best; avane-O earth; kim-what is the use?; anyaiḥ-of others; taiḥ-them; bhāraiḥ-burdens; yama-of Yamaraja; sadana-to the abode; gati-going; āgati-coming; paraiḥ-intently.

By remembering Lord Hari, the devotees' hearts become overwhelmed with bliss, their bodily hairs stand erect, and their eyes become filled with tears of joy. O earth, these devotees are the best of men. Please carefully maintain them for long as the sun and the moon shine in the sky. What is the use of your carefully maintaining those other burdensome persons who are simply intent on coming and going to and from the house of Yamarāja?

-Śrī Sarvānanda

### TEXT 56

tvad-bhaktaḥ saritām patim culukavat khadyotavad bhāskaram  
merum paśyati loṣṭravat kim aparam bhūmeḥ patim bhṛtyāvat  
cintāratna-cayam śilā-sakala vat kalpa-drumam kaṣṭavat  
saṁsāram tṛṇa-rāśivat kim aparam deham nijam bhāravat

tvat-of You; bhaktaḥ-the devotee; saritām-of rivers; patim-the king;  
culuka-a handful of water; vat-like; khadyota-a firefly; vat-like;  
bhāskaram-the sun; merum-Mount Meru; paśyati-sees; loṣṭra-a clod; vat-  
like; kim-what?; aparam-further; bhūmeḥ-of the earth; patim-the  
emperor; bhṛtya-a servant; vat-like; cintāratna-of precious jewels;  
cayam-a host; śilā-of a rock; sakala-a portion; vat-like; kalpa-drumam-a  
kalpa-druma tree; kaṣṭa-wood; vat-like; saṁsaram-the world; tṛṇa-rāśi-  
straw; vat-like; kim-what?; aparam-further; deham-body; nijam-own;  
bhāra-a burden; vat-like.

O Lord, Your devotee sees the king of rivers as a handful of water, the sun a firefly, Mount Meru a clump of earth, the emperor of the world a servant, a multitude of cintāmaṇi jewels simply pebbles, a valuable kalpa-druma tree a mere stick, the entire world a bunch of straw, and his own body a burden only.

-Śrī Sarvajña

### TEXT 57

mīmāṁsā-rajasā malīmasa-dṛśām tāvan na dhīr īsvare  
garvodarka-ku-karkaṣa-dhiyām dūre 'pi vartā hareḥ  
jānanto 'pi na jānate śruti-mukham śrī-raṅgi-saṅgād ṛte  
su-svādum pariveśayanty api rasam gurvī na darvī spr̥šet

mīmāṁsā-of the karma-mīmāṁsā philosophy; rajasā-by the dust;  
malīmasa-dirtied; dṛśām-whose eyes; tāvat-then; na-not; dhīḥ-the  
consciousness; īsvare-on the Supreme Personality of Godhead; garva-of  
pride; udarka-the conclusion; ku-bad; tarka-logic; karkaṣa-hard; dhiyām-  
whose minds; dūre-far away; api-also; vartā-the topics; hareḥ-of Lord

Kṛṣṇa; jānantaḥ-understanding; api-although; na-do not; jānate-understand; śruti-mukham-the Vedas; śrī-raṅgi-of Lord Kṛṣṇa, who enjoys pastimes with the goddess of fortune; saṅgāt-of the contact; ṛte-bereft; su-very; svādum-sweet; pariveśayanti-distributing; api-even; rasam-nectar; gurvī-a great ladle; na-not; darvi-their own spoon; spr̥set-touches.

They whose eyes are blinded by the dust of the Karma-mīmāṃsā philosophy cannot fix their hearts on the Supreme Personality of Godhead. They whose intelligence is atrophied by illogical conclusions dictated by pride stay far away from the topics of Lord Hari. They who understand the Vedas but cannot become devotees of Lord Kṛṣṇa do not actually understand the Vedas. Distributing the sweetest nectar with a great ladle, these persons will not touch it with their own spoon.  
-Śrī Mādhava Sarasvatī

### TEXT 58

jñānāvalambakāḥ kecit  
kecit karmāvalambakāḥ  
vayaṁ tu hari-dāsānām  
pāda-trāṇāvalambakāḥ

jñāna-of knowledge; avalambakāḥ-taking shelter; kecit-some; kecit-some; karma-of fruitive action; avalambakāḥ-taking shelter; vayam-we; tu-but; hari-of Lord Kṛṣṇa; dāsānām-of the servants; pāda-of the feet; trāṇa-the shelter; avalambakāḥ-taking shelter.

Some are inclined to speculative knowledge and other are inclined to fruitive work. We, however, are inclined to take shelter of the lotus feet of Lord Hari's servants.  
-Śrī Mādhava Sarasvatī



### TEXT 59

nāmāni praṇayena te sukṛtinām tanvanti tuṇḍotsavam  
dhāmāni prathayanti hanta jalada-śyāmāni netrāñjanam  
sāmāni śruti-śaṣkulīm muralikā-jātāny alaṅkurvate  
kaṁānīvṛta-cetasām iha vibho nāśāpi naḥ śobhate

nāmāni-the names; praṇayena-with love; te-of You; sukṛtinām-of the saintly devotees; tanvanti-manifest; tuṇḍa-for the mouth; utsavam-a jubilant festival; dhāmāni- the bodily splendor; prathayanti-manifests; hanta-indeed; jalada-of a raincloud; śyāmāni-the dark color; netra-for the eyes; añjanam-ointment; sāmāni-the music; śruti-śaṣkulīm-the ears; muralikā-from the flute; jātāni- produced; alaṅkurvate-decorates; kāmā-in material sense-gratification; anīvṛta-not finding happiness; cetasām-in our hearts; iha-here; vibho-O almighty Lord; na-does not; āśā-material desire; api-also; naḥ-to us; śobhate-appear beautiful.

Now that we have become Your devotees, Your holy names have affectionately created a jubilant festival in our mouths. Your bodily splendor, like a dark raincloud, has become the black ointment of our eyes, and the music of Your flute has become the ornament of our ears. We no longer take pleasure in material desires. O Almighty Lord, material desires no longer appear beautiful to us.

-Śrī Rūpa Gosvāmī

### TEXT 60

sāmsārāmbhasi sambhṛta-bhrama-bhare gambhīra-tāpa-traya-  
grāheṇābhigṛhītam ugra-gatinā krośantam antar-bhayāt  
dīpreṇādyā sudarśanena vibudha-klānti-cchidākāriṇā  
cintā-santatati-ruddham uddhara hare mac-citta-dantīśvaram

sāmsāra-of repeated birth and death; ambhasi-in the waters; sambhṛta-held; bhrama-of illusions; bhare-in the bewilderment; gambhīra-deep; tāpa-of miseries; traya-threefold; grāheṇa-by the crocodile; abhigṛhītam-grasped; ugra-gatinā-ferocious; krośantam-crying; antaḥ-within; bhayāt-

out of fear; dipreṇa-glowing; adya-now; sudarśanena-with the Sudarśana cakra; vibudha-of the demigods; klānti-the sufferings; chidākāriṇā-cutting; cintā-of anxieties; santatati-by a host; ruddham-overwhelmed; uddhara-please rescue; hare-O Kṛṣṇa; mat-of me; citta-of the mind; dantīśvaram-the elephant.

The elephant of my mind is drowning in the waters of material illusion. Strongly held by the ferocious crocodile of the threefold miseries, it anxiously cries with fear in its heart. O Lord Hari, please rescue it with Your glowing Sudarśana cakra, which cuts the sufferings of the demigods to pieces.

-Śrī Rūpa Gosvāmī

### TEXT 61

vivṛta-vividha-bādhe bhrānti-vegād agādhe  
balavati bhava-pūre majjato me vidūre  
aśaraṇa-gaṇa-bandho hā kṛpā-kaumudīndo  
sakṛt akṛta-vilambam dehi hastāvalambam

vivṛta-manifested; vividha-various; bādhe-sufferings; bhrānti-of the whirlpool; vegāt-by the force; agādhe-fathomless; balavati-powerful; bhava-of repeated birth and death; pūre-in the ocean; majjataḥ-drowning; me-me; vidūre-far; aśaraṇa-gaṇa-of those who have no shelter; bandho-O friend; hā-O; kṛpā-of mercy; kaumudī-moonlight; indo-O moon; sakṛt-this one; akṛta-without; vilambam-delay; dehi--please give; hasta-of Your hand; avalambam-the extension.

I am drowning in the painful, fathomless whirlpool of repeated birth and death. O Lord, O friend of the shelterless, O effulgent moon of mercy, please, this one time, quickly extend Your hand to save me.

-Śrī Rūpa Gosvāmī

## TEXT 62

nṛtyan vāyu-vighūrṇitaiḥ sva-viṭapair gāyann alīnām rutair  
muñcann aśru maranda-bindubhir alam romāñca-vānāṅkuraiḥ  
mākando 'pi mukunda mūrchatī tava smṛtyā nu vṛndāvane  
brūhi prāṇa-samāna cetasi katham nāmāpi nāyāti te

nṛtyan-dancing; vāyu-by the wind; vighūrṇitaiḥ-agitated; sva-own;  
vitapaiḥ-by the branches; gāyan-singing; alīnam-of the bees; rutaiḥ-with  
the sounds; muñcan-releasing; aśru-tears; maranda-of honey; bindubhiḥ-  
with drops; alam-greatly; romañca-hairs standing erect; vana-in the  
forest; āṅkuraiḥ-by the new sprouts; makandaḥ-the mango tree; api-also;  
mukunda-O Kṛṣṇa; murchati-faints; tava-of You; smṛtya-by the memory;  
nu-indeed; vṛndāvane-in Vṛndāvana; brūhi-please tell; prāṇa-as life;  
samāna-who is as dear; cetasi-in the heart; katham-why?; nāma-the  
name; api-even; na-does not; ayati-arrive; te-Your.

This mango tree in Vṛndāvana is now overwhelmed by remembering  
You. It dances, moving its branches in the breeze. It sings in the form of  
these humming bees. It sheds tears in the form of these many drops of  
honey. Its hairs stand erect in ecstasy in the form of these new sprouts.  
O Mukunda, as dear to me as my own life, why is this tree so filled with  
love for You? Who am I so hard-hearted that even Your name will not  
enter my heart?

-Śrī Śvara Purī

## TEXT 63

yā draupadī-paritrāṇe  
yā gajendrasya mokṣaṇe  
mayy arte karuṇā-mūrte  
sā tvarā kva gatā hare

ya-which; draupadī-of Draupadī; paritrāṇe-in the protection; ya-which;  
gajendrasya-of Gajendra; mokṣaṇe-in the liberation; mayi-to me; arte-  
suffering; karuṇa-of mercy; murte-O form; sa-that; tvarā-speed; kva-

where?; gata-gone; hare-O Kṛṣṇa.

O Lord Hari, O form of mercy, You quickly rescued both Draupadī and Gajendra. What has happened to that quick action now that I suffer so acutely?

-Śrī Autkala

### TEXT 64

dīna-bandhur iti nāma te smaran  
yādavendra patito 'ham utsahe  
bhakta-vatsalatayā tvayi śrute  
māmakam hṛdayam āśu kampate

dīna-of the wretched; bandhuḥ-the friend; iti-thus; nāma-the name; te-of You; smaran-remembering; yādava-of the Yādavas; indra-O king; patitaḥ-fallen; aham-I; utsahe-become encouraged; bhakta-to the devotees; vatsalatayā-with affection; tvayi-to You; śrute-heard; māmakam-my; hṛdayam-heart; āśu-at once; kampate-trembles.

O Lord Yādavendra, I am fallen. When I remember Your name Dīna-bandhu (the friend of the fallen) I become encouraged, and when I hear that You love Your devotees my heart trembles.

-Śrī Jagannātha Sena

### TEXT 65

stāvakās tava caturmukhādayo  
bhāvakās tu bhagavan bhavādayaḥ  
sevakāḥ śatamakhādayaḥ surāḥ  
vāsudeva yadi ke tadā vayam

stavakaḥ-offering prayers; tava-to You; caturmukha-by Lord Brahma; ādayaḥ-those headed; bhavakaḥ-filled with love; tu-indeed; bhagavan-O

Lord; bhava-with Lord Siva; ādayaḥ-those headed; sevakaḥ-servants;  
satamakha-by Lord Indra; ādayaḥ-those headed; suraḥ-demigods;  
vasudeva-O Kṛṣṇa; yadi-if; ke-who?; tada-then; vayam-are we.

O Lord, Brahmā and his associates offer prayers to You, Śiva and his  
associates are full of love for You, and Indra and the demigods are Your  
servants. Who are we in comparison to them?

-Śrī Dhanañjaya

### TEXT 66

parama-kāruṇiko na bhavat-paraḥ  
parama-śocyatamo na ca mat-paraḥ  
iti vicintya hare mayi pāmare  
yad ucitam yadu-nātha tad ācara

parama-supremely; kāruṇikaḥ-merciful; na-not; bhavat-than You; paraḥ-  
more; parama-supremely; śocyatamaḥ-lamentable; na-not; ca-and; mat-  
than me; paraḥ-more; iti-thus; vicintya-considering; hare-O Kṛṣṇa;  
mayi-to me; pāmare-fallen and lowly; yat-what; ucitam-is proper; yadu-of  
the Yadus; nātha-O Lord; tat-that; ācara-please do.

O Lord, no one is more merciful than You, and no one is more pathetic  
than I. I am very lowly and fallen. O Lord Yadunātha, please reflect on  
my case and do to me whatever is appropriate.

-author unknown

### TEXT 67

bhavodbhava-kleśa-kaśā-śatāhataḥ  
paribhramann indriya-kāpathāntare  
niyamyatām mādharma me mano-hayas  
tvad-aṅghri-śaṅkau dṛḍha-bhakti-bandhane

bhava-by material nature; udbhava-produced; kleśa-of sufferings; kaśā-by the whips; śata-hundreds; āhataḥ-struck; paribhraman-wandering; indriya-of the material senses; kāpatha-the bad road; antare-on; niyamyatām-may be restrained; mādharma-O Kṛṣṇa; me-of me; manaḥ-of the mind; hayaḥ-the horse; tvat-of You; aṅghri-of the feet; śaṅkhu-to the post; dṛḍha-firm; bhakti-of devotional service; bandhane-in the rope.

Beaten by the hundred whips of material sufferings, the horse of my mind runs wildly on the bad road of the senses. O Lord Mādhava, please pull up the reins of devotional service. Stop the horse and tie it to the post of Your lotus feet.

-author unknown

### TEXT 68

na dhyāto 'si na kīrtito 'si na manāg ārādhito 'si prabho  
no janmāntara-gocare tava padāmbhoje ca bhaktiḥ kṛtā  
tenāhaṁ bahu-duḥkha-bhājanatayā prāpto daśām īdrśīm  
tvam kārūṇya-nidhe vidhehi karuṇām śrī-kṛṣṇa dīne mayi

na-not; dhyātaḥ-meditated; asi-You have been; na-not; kīrtitaḥ-glorified; asi-You have been; na-not; manāk-slightly; ārādhitāḥ-worshipped; asi-You have been; prabho-O Lord; na-not; u-indeed; janma-birth; antara-gocare-within; tava-of You; pada-feet; ambhoje-for the lotus; ca-also; bhaktiḥ-devotion; kṛtā-done; tena-by this; aham-I; bahu-many; duḥkha-of sufferings; bhājanatayā-by attaining; prāptaḥ-attained; daśām-a condition; īdrśīm-like this; tvam-You; kārūṇya-of mercy; nidhe-O ocean; vidhehi-please grant; karuṇām-mercy; śrī-kṛṣṇa-O Śrī Kṛṣṇa; dīne-poor; mayi-to me.

O Lord, in this birth I have not meditated on You, glorified You, even slightly worshiped You, or developed any devotion for Your lotus feet. That is why I suffer in this condition. I am very poor and fallen. O Śrī Kṛṣṇa, O ocean of mercy, please be compassionate on me.

-Śrī Śaṅkara

### TEXT 69

śaraṇam asi hare prabho murāre  
jaya madhusūdana vāsudeva viṣṇo  
niravadhi kaluṣāugha-kāriṇam mām  
gati-rahitaṁ jagadīśa rakṣa rakṣa

śaraṇam-the shelter; asi-You are; hare-O Hari; prabho-O Lord; murāre-O enemy of the Mura demon; jaya-all glories; madhusūdana-O killer of the Madhu demon; vāsudeva-O son of Vasudeva; viṣṇo-O all-pervading Lord; niravadhi-boundless; kaluṣa-of sins; augha-a host; kāriṇam-performing; mām-me; gati-a goal; rahitam-without; jagadīśa-O master of the universe; rakṣa-please protect; rakṣa-please protect.

I have no goal in life, and I have committed countless sins. O Lord Hari, O Murāri, You are my shelter. O Madhusūdana, O Vāsudeva. O Viṣṇu, all glories to You. O Jagadīśa, please protect me, please protect me.  
-author unknown

### TEXT 70

dinādaṁ murāre niśādaṁ murāre  
dinārdhe murāre niśārdhe murāre  
dinānte murāre niśānte murāre  
tvam eko gatir nas tvam eko gatir naḥ

dina-of the day; ādaṁ-in the beginning; murāre-O Kṛṣṇa; niśā-of the night; ādaṁ-in the beginning; murāre-O Kṛṣṇa; dina-of the day; ardhe-in the middle; murāre-O Kṛṣṇa; niśā-of the night; ardhe-in the middle; murāre-O Kṛṣṇa; dina-of the day; ante-at the end; murāre-O Kṛṣṇa; niśā-of the night; ante-at the end; murāre-O Kṛṣṇa; tvam-You; ekaḥ-the only; gatiḥ-goal of life; naḥ-for us; tvam-You; ekaḥ-the only; gatiḥ-goal of life; naḥ-for us.

O Lord Murāri, during the beginning, middle and end of all our days and nights, You always remain the only goal of our lives.

-Śrī Dakṣiṇātya

### TEXT 71

ayi nanda-tanuja kiṅkaram  
patitam mām viṣame bhavāmbudhau  
kṛpayā tava pāda-paṅkaja-  
sthita-dhūli-sadṛśam vicintaya

ayi-oh, My Lord; nanda-tanuja-the son of Nanda Mahārāja, Kṛṣṇa;  
kiṅkaram-the servant; patitam-fallen; mām-Me; viṣame-horrible; bhava-  
ambudhau-in the ocean of nescience; kṛpayā-by causeless mercy; tava-  
Your; pāda-paṅkaja-lotus feet; sthita-situated at; dhūli-sadṛśam-like a  
particle of dust; vicintaya-kindly consider.

O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant,  
but because of My own fruitive acts, I have fallen in this horrible ocean  
of nescience. Now please be causelessly merciful to Me. Consider Me a  
particle of dust at Your lotus feet.\*

-Śrī Caitanya Mahāprabhu

Bhaktānām niṣṭhā  
The Devotees' Faith

### TEXT 72

na vyaṁ kavayo na tarkikā  
na ca vedānta-nitānta-pāragāḥ  
na ca vādi-nivārakāḥ param  
kapaṭābhīra-kiśora-kiṅkarāḥ



na-not; vayam-we; kavayaḥ-poets; na-not; tarkitāḥ-logicians; na-not; ca-and; vedānta-of Vedānta; nitānta-greatly; pāra-to the farther shore; gāḥ-gone; na-not; ca-also; vādi-nivārakāḥ-expert in debate; param-then; kapaṭa-cheating; abhīra-cowherd; kiśora-of a boy; kiṅkarāḥ-the servants.

We are not poets. We are not logicians. We are not philosophers who have crossed to the farther shore of Vedānta. We are not eloquent debaters. We are the servants of a rascal cowherd boy.

-Śrī Sārvabhauma Bhaṭṭācārya

### TEXT 73

parivadatu jano yathā tathāyaṁ  
nanu mukharo na vyaṁ vicārayāmāḥ  
hari-rasa-madira-madāti-mattā  
bhuvī viluthāma natāma nirviśāma

parivadatu-may rebuke; janaḥ-the people; yathā-just as; tathā-in that way; ayam-this; nanu-is it not so?; mukharaḥ-talkative; na-not; vayam-we; vicarayamaḥ-consider it; hari-of Lord Hari; rasa-of the nectar; madira-mada-by the liquor; ati-extremely; mattaḥ-intoxicated; bhuvī-on the ground; viluthama-I will roll; natama-I will dance; nirvisama-I will enjoy.

The talkative people will rebuke us. Is it not? We do not care. We will drink the liquor of love for Lord Hari. We will become completely intoxicated. We will roll about on the ground. We will dance. We will experience ecstasy.

-Śrī Sārvabhauma Bhaṭṭācārya

### TEXT 74

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro

nāham varṇi na ca gṛha-patir no vanastho yatir vā  
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ

na-not; aham-I; vipraḥ-a brāhmaṇa; na-not; ca-also; nara-patiḥ-a king or  
kṣatriya; na-not; api-also; vaiśyaḥ-belonging to the merchantile class; na-  
not; sūdraḥ-belonging to the worker class; na-not; aham-I; varṇī-  
belonging to any caste, or brahmacārī (A brahmacārī may belong to any  
caste. Anyone can become a brahmacārī or lead a life of celibacy); na-  
not; ca-also; gṛha-patiḥ-householder; no-not; vana-sthaḥ-vānaprastha,  
one who, after retirement from family life, goes to the forest to learn  
how to be detached from family life; yatiḥ-mendicant or renunciant; vā-  
either; kintu-but; prodyan-brilliant; nikhila-universal; parama-ānanda-  
with transcendental bliss; pūrṇa-complete; amṛta-abdheḥ-who is the  
ocean of nectar; gopī-bhartuḥ-of the Supreme Person, who is the  
maintainer of the gopīs; pada-kamalayoḥ-of the two lotus feet; dāsa-of  
the servant; dāsa-anudāsaḥ-the servant of the servant.

I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a sūdra.  
Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I  
identify Myself only as the servant of the servant of the servant of the  
lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an  
ocean of nectar, and He is the cause of universal transcendental bliss.  
He is always existing with brilliance.\*  
-Śrī Caitanya Mahāprabhu

### TEXT 75

dhanyānām hṛdi bhāsatām girivara-pratyagra-kuñjaukasām  
satyānanda-rasām vikāra-vibhava-vyāvṛttam antar-mahaḥ  
asmākaṁ kila ballavī-rati-raso vṛndāṭavī-lālaso  
gopaḥ ko 'pi mahendranīla-ruciraś citte muhuḥ krīdatu

dhanyanam-of those who are fortunate; hṛdi-in the heart; bhasatam-  
manifest; girivara-of Govardhana Hill; prati-in each; agra-kuñja-grove;

aukasam-residing; satya-transcendental; ānanda-of bliss; rasam-nectar; vikara-vibhava-vyavṛta-m-transcendental ecstasy; antaḥ-in the heart; mahaḥ-festival; asmākam-of us; kila-indeed; ballavī-with the gopīs; rati-rasaḥ-with the nectar of love; vṛndā-atavi-in Vṛndāvana forest; lalasaḥ-eagerly enjoying pastimes; gopaḥ-cowherd boy; kah api-a certain; maha-great; indranīla-of a sapphire; ruciraḥ-with the splendor; citte-in the heart; muhuḥ-repeatedly; krīdatu-may enjoy pastimes.

May the cowherd boy who is a festival of ecstatic bliss for the hearts of the fortunate creatures residing in the groves of Govardhana Hill, who is the lover of the gopīs, who eagerly enjoy pastimes in Vṛndāvana forest, and whose complexion is as splendid as a great sapphire, eternally enjoy transcendental pastimes in our hearts.

-Śrī Iśvara Purī

### TEXT 76

rasam praśamsantu kavitva-niṣṭhā  
brahmāmṛtam veda-śiro-niṣṭhāḥ  
vayam tu guñjā-kalitāvataṁsam  
gṛhīta-vaṁśam kam api śrayāmaḥ

rasam-the mellows of poetry; praśamsantu-may glorify; kavitva-to poetry; niṣṭhāḥ-those devoted; brahma-of Brahman; amṛtam-the nectar; veda-śiraḥ-niṣṭhāḥ-those devoted to studying the Vedas; vayam-we; tu-but; guñja-of guñja; kalita-fashioned; avataṁsam-with a garland; gṛhīta-taken; vaṁśam-a flute; kam api-of a certain person; śrayāmaḥ-we have taken shelter.

Those devoted to poetry may praise the nectar of poetry and those devoted to Vedic study may praise the nectar of impersonal Brahman. We will praise neither. We will simply take shelter of a flutist who wears a guñjā-necklace.

-Śrī Yādavendra Purī

### TEXT 77

dhyānātītaṁ kim api paramaṁ ye tu jānanti tattvaṁ  
teṣāṁ āstāṁ hṛdaya-kuhare śuddha-cin-mātra ātmā  
asmākaṁ tu prakṛti-madhuraḥ smera-vaktrāravindo  
megha-śyāmaḥ kanaka-paridhiḥ paṅkajākṣo 'yam ātmā

dhyāna-meditation; atītaṁ-beyond; kim api-something; paramaṁ-supreme; ye-who; tu-indeed; jānanti-understand; tattvaṁ-the truth; teṣāṁ-of them; āstāṁ-may be; hṛdaya-kuhare-in the heart; śuddha-pure; cit-mātraḥ-transcendent; ātmā-self; asmākaṁ-of us; tu-but; prakṛti-by nature; madhuraḥ-sweetly charming; smera-smiling; vaktra-face; aravindaḥ-lotus; megha-as a cloud; śyāmaḥ-dark; kanaka-with golden; paridhiḥ-garments; paṅkaja-lotus; akṣaḥ-with eyes; ayam-this; ātmā-person.

They who understand the inconceivable, impersonal absolute will find that pure transcendence in their hearts. That is not, however, what is in our hearts. In our hearts resides a charming, lotus-faced, lotus-eyed person who wears golden garments and whose complexion is the color of a dark raincloud.

-Śrī Kaviratna

### TEXT 78

jātu prārthayate na pārthiva-padaṁ naindre pade modate  
sandhate na ca yoga-siddhiṣu dhiyaṁ mokṣaṁ ca nākāṅkṣate  
kālindī-vana-sīmāni sthira-taḍin-megha-dyutau kevalam  
śuddhe brahmaṇi ballavī-bhuja-latā-baddhe mano dhāvati

jātu-ever; prārthayate-prays; na-not; pārthiva-of an earthly king; padam-

the post; na-not; aindre-of Indra, the king of Svargaloka; pade-the post; modate-pleases; sandhatte-fixes; na-not; ca-and; yoga-of the yoga system; siddhiṣu-on the mystic perfections; dhiyam-the mind; mokṣam-liberation; ca-also; na-not; ākāṅśate-desires; kālindī-of the Yamunā River; vana-in the forest; sīmāni-on the shore; sthira-stationary; taḍit-lightning flash; megha-a cloud; dyutau-the splendor; kevalam-only; śuddhe-pure; brahmaṇi-the Brahman; ballavī-of a gopī; bhuja-of the arm; latā-by the vine; baddhe-bound; manaḥ-the mind; dhāvati-runs.

My mind never prays for the post of an earthly king. The post of King Indra does not appeal to it. It does not like the yogic perfections. It does not yearn after liberation. It only runs after the pure supreme Brahman, who, bound by the vine of a gopī's arm, appears like a dark raincloud and stationary lightning flash in the forest by the Yamunā's shore.

-Śrī Kaviratna

### TEXT 79

sandhyā-vandana bhadrām astu bhavato bhoḥ snāna tubhyam namo  
bho devāḥ pitaraś ca tarpaṇa-vidhau nāham kṣamaḥ kṣamyatām  
yatra kvāpi niśadya yādava-kulottamasya kāmśa-dviṣaḥ  
smāram smāram agham harāmi tad alam manye kim anyena me

sandhya-vandana-O Sandhya-vadana; bhadrām-auspiciousness; astu-let there be; bhavate-to you; bhoḥ-O; snāna-bath; tubhyam-to you; namaḥ-obeisances; bhoḥ-O; devāḥ-demigods; pitaraḥ-forefather; ca-also; tarpaṇa-vidhau-in the offering of tarpaṇa; na-not; aham-I am; kṣamaḥ-able; kṣamyatām-may be forgiven; yatra-where; kva api-somewhere; niśadya-sitting; yādava-of the Yadu; kula-of the dynasty; uttāmsasya-of the crown; kāmśa-of Kāmśa; dviṣaḥ-of the enemy; smāram-remembering; smāram-and remembering; agham-sin; harāmi-I remove; tat-that; alam-sufficient; manye-I think; kim-what is the use?; anyena-of something else; me-for me.

O my evening prayer, all good unto you. O my morning bath, I bid you good-bye. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions to sins simply by remembering anywhere and everywhere the great descendant of Yadu and the great enemy of Kāṁsa [Lord Kṛṣṇa]. I think that this is sufficient for me. So what is the use of further endeavors?\*

-Śrī Mādhavendra Purī

### TEXT 80

snānam mlānam abhūt kriyā na ca kriyā sandhyā ca vandhyābhavad  
vedaḥ khedam avāpa śāstra-paṭalī sampūṭitāntaḥ-sphuṭa  
dharmo marma-hato hy adharma-nicayaḥ prāyaḥ kṣayam prāptavān  
cittam cumbati yādavendra-caraṇāmbhoje mamāhar-niśam

snanam-bathing; mlanam-withered; abhūt-was; kriya-Vedic studies; na-not; ca-also; kriya-to be done; sandhya-rituals performed at sunrise, noon and sunset; ca-also; vandhya-barren; abhavat-were; vedaḥ-the Veda; khedam-unhappiness; avapa-attained; sastra-of scriptures; patali-the multitude; smaputita-boxed up; antaḥ-sphuta-in the heart; dharmaḥ-piety; marma-at the core of life; hataḥ-wounded; hi-indeed; adharma-of sinful acts; nicayaḥ-the host; prayah-for the most part; kṣayam-destruction; prāptavan-attained; cittam-heart; cumbati-kisses; yadava-of the Yadu dynasty; indra-of the king (Kṛṣṇa); caraṇa-of the feet; ambhoje-the two lotus flowers; mama-of me; ahaḥ-day; nisam-and night.

My ritual bath has wilted away, my religious duties are undone, my prayers at sunrise, noon, and sunset are unsaid, the four Vedas are unhappy, the host of other scriptures stay boxed in the heart, their orders unfollowed, material piety is wounded at the core of its life, and a multitude of sins are annihilated, for day and night my heart kisses the two lotus feet of Lord Yādavendra.

-author unknown

### TEXT 81

devakī-tanaya-sevakī-bhavān  
yo bhavāni sa bhavāni kim tataḥ  
utpathe kvacana sat-pathe 'pi vā  
mānasam vrajatu daiva-deśīkam

devaki-of Devaki; tanaya-of the son; sevaki-a servant; bhavan-become;  
yaḥ-one who; bhavāni-becomes; saḥ-he; bhavāni-becomes; kim-how?;  
tataḥ-then; utpathe-on a rough path; kvacana-someone; sat-pathe-on a  
smooth path; api-even; va-or; manasam-the heart; vrajatu-may go; daiva-  
of the Supreme Lord; desitam-to the instructions.

I will become a servant of the son of Devakī. Because of my past karma  
the path may be rough or smooth. What is that to me?  
-author unknown

### TEXT 82

mugdham mām nigadantu nīti-nipuṇā bhrāntam muhur vaidikāḥ  
mandam bāndhava-sañcayā jaḍa-dhiyam muktādarāḥ sodarāḥ  
unmattam viveka-caturāḥ kāmam mahā-dāmbhikam  
moktum na kṣāmate manāḥ api mano govinda-pāda-spṛhām

mugdham-illusioned; mam-me; nigadantu-may say; niti-in morality;  
nipunaḥ-the experts; bhrantam-misled; muhuḥ-continually; vaidikaḥ-  
experts in Vedic activities; mandam-a fool; bandhava-of friends and  
relatives; sañcayaḥ-hosts; jada-stunted; dhiyam-whose intelligence;  
mukta-without; adaraḥ-respect; sodaraḥ-brothers; unmattam-mad;  
dhaninaḥ-the wealthy; viveka-caturaḥ-learned philosophers; kamam-to  
their hearts content; maha-dambhikam-very proud; moktum-to  
abandon; na-not; kṣamate-is able; manak-slightly; api-even; manaḥ-my

mind; govinda-of Lord Kṛṣṇa; pada-of the feet; sprham-the desire.

Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it.\*

-Śrī Mādhavendra Purī

### TEXT 83

śyāmam eva param rūpaṁ  
purī madhu-purī varā  
vayaḥ kaiśorakaṁ dhyeyam  
ādyā eva paro rasaḥ

śyāmam-the form of Śyāmasundara; eva-certainly; param-supreme; rūpaṁ-form; purī-the place; madhu-purī-Mathurā; varā-best; vayaḥ-the age; kaiśorakaṁ-fresh youth; dhyeyam-always to be meditated on; ādyāḥ-the original transcendental mellow, or conjugal love; eva-certainly; paraḥ-the supreme; rasaḥ-mellow.

The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.\*

-Śrī Raghupati Upādhyāya

### TEXT 84

purataḥ sphuratu vimuktiś  
ciram iha rājyaṁ karotu vairājyam



paśupāla-bālaka-pateḥ  
sevām evābhivañchāmi

purataḥ-in the presence; sphuratu-may become manifest; vimuktiḥ-  
liberation; ciram-enduring; iha-here; rajyam-kingdom; karotu-may be;  
vairajyam-of Lord Brahma; pasupala-of the cowherd; balaka-boys; pateḥ-  
of the leader; sevam-the service; eva-certainly; abhivañchāmi-I desire.

Liberation may appear before me. The enduring kingdom of Lord  
Brahmā may also appear before me. I do not care for them. I simply  
desire to serve Lord Kṛṣṇa, the leader of the cowherd boys.  
-Śrī Surottamācārya

### TEXT 85

kṣauni-patitvam athavaikam akiñcanatvam  
nityam dadāsi bahu-mānam athāpamānam  
vaikuṅṭha-vāsam atha vā narake nivāsam  
hā vāsudeva mama nāsti gatis tvad-anyā

kṣauni-patitvam-the post of a king; athava-or; ekam-one; akiñcanatvam-  
a poverty-stricken condition; nityam-always; dadasi-You give; bahu-very;  
manam-respectable; atha-or; apamanam-not respected; vaikuntha-in  
Vaikuntha; vasam-residence; atha va-or; narake-in hell; nivasam-  
residence; ha-O; vasudeva-Kṛṣṇa; mama-of me; na-not; asti-is; gatiḥ-goal;  
tvat-for You; anya-except.

O Vāsudeva, You may make a king, or a poverty-stricken beggar. You  
may make others respect me, or revile me. You may give residence in  
Vaikuṅṭha, or in hell. Whatever You do, You will always remain the  
only goal of my life. No one else will ever become my goal.  
-Śrīgarbha Kavīndra

## TEXT 86

diśatu svārājyaṃ vā  
vitaratu tāpa-trayaṃ vāpi  
sukhitam duḥkhitam api mām  
na vimuñcatu keśavaḥ svāmī

diśatu-may show; svārājyaṃ-Your own kingdom; va-or; vitaratu-may give; tāpa-miseries; trayam-three-fold; vā-or; api-even; sukhitam-happy; duḥkhitam-distressed; api-even; mām-me; na-not; vimuñcatu-may abandon; keśavaḥ-Kṛṣṇa; svāmī-Lord.

He may show His own kingdom, or He may make me suffer the three-fold miseries. Whether I suffer or enjoy, I pray that Lord Keśava never abandon me.

-Śrī Kavirāja Miśra

Bhaktānām sautsukya-prārthanā  
The Devotees' Earnest Prayers

## TEXT 87

nandanandana-padāravindayoḥ  
syandamāna-makaranda-bindavaḥ  
sindhavaḥ parama-saukhya-sampadām  
nandayantu hṛdayaṃ mamāniśam

nanda-nandana-of Lord Kṛṣṇa, the son of Mahārāja Nanda; pada-feet; aravindayoḥ-of the two lotus flowers; syandamāna-flowing; makaranda-of honey; bindavaḥ-drops; sindhavaḥ-oceans; parama-transcendental; saukhya-of happiness; sampadām-the opulence; nandayantu-may delight; hṛdayam-heart; mama-my; aniśam-day and night.

The drops of honey trickling from the two lotus flowers of Lord Nandanandana's feet are so many oceans of transcendental bliss. I pray those drops of honey may eternally delight my heart.

-Śrīkarācārya

### TEXT 88

iha vatsān samacārayad  
iha naḥ svāmī jagau vaṁsīm  
iti sāsraṁ gadato me  
yamunā-tīre dinaṁ yāyāt

iha-here; vatsān-the calves; samacārayat-herded; iha-here; naḥ-our; svāmī-Lord; jagau-played; vaṁsīm-the flute; iti-thus; sa-with; asram-tears; gadataḥ-speaking; me-of me; yamunā-of the Yamunā; tīre-on the shore; dinam-the day; yāyāt-may pass.

"Here our Lord herded the calves, and here He played the flute." I pray that I may pass my days shedding tears as I speak these words on the Yamunā's shore.

-Śrī Raghupati Upādhyāya

### TEXT 89

anuśīlita-kuñja-vāṭikāyām  
jaghanālbhita-pīta-śāṭikāyām  
muralī-kala-kūjite ratāyām  
mama ceto 'stu kadamba-devatāyām

anuśīlita-staying; kuñja-in the grove; vāṭikāyām-in the garden; jaghana-on the hips; ālbhita-resting; pīta-yellow; śāṭikāyām-garment; muralī-of

the flute; kala-the sweet music; kūjite-sounding; ratāyām-intent; mama-of me; cetaḥ-the heart; astu-may be; kadamba-of the kadamba flowers; devatāyām-on the diety.

The Supreme Personality of Godhead is decorated with yellow kadamba flowers. A yellow dhotī girds His waist, He enjoys playing sweet flute music in the forest garden. I pray that my heart may become fixed on Him.

-Śrī Govinda

### TEXT 90

arakta-dīrgha-nayano nayanābhirāmaḥ  
kandarpa-koṭi-lalitaṁ vapur ādadhānaḥ  
bhūyāt sa me 'dya hṛdayāmburuhādhivartī  
vṛndāṭavī-nagara-nāgara-cakravartī

ārakta-reddish; dīrgha-long; nayanaḥ-eyes; nayana-of the eyes;  
abhirāmaḥ-the delight; kandarpa-of cupids; koṭi-of millions; lalitaṁ-  
more charming; vapuḥ-a form; ādadhānaḥ-manifesting; bhūyāt-may be;  
saḥ-He; me-of me; adya-now; hṛdaya-of the heart; amburuha-of the lotus  
flower; adhivartī-in the middle; vṛndāṭavī-of Vṛndāvana; nagara-of the  
town; nāgara-of the residents; cakravartī-the ruler.

May Lord Kṛṣṇa, who has long reddish eyes, whose transcendental form is more charming than millions of Kāmadevas, who is very pleasing to the eyes, and who is the king of Vṛndāvana village, appear on the lotus flower of my heart.

-Śrī Bhavānanda

### TEXT 91

lāvaṇyāṁṛta-vanyā  
madhurima-laharī-parīpākaḥ  
kāruṇyāṇām hṛdayam  
kapaṭa-kiśoraḥ parisphuratu

lāvaṇya-of beauty; amṛta-of the nectar; vanyā-the flood; madhurima-of  
sweetness; laharī-with waves; parīpākaḥ-filled; kāruṇyāṇām-of mercy;  
hṛdayam-the heart; kapaṭa-rascal; kiśoraḥ-a youth; parisphuratu-may  
appear.

I pray that Lord Kṛṣṇa, the mischievous youth who is a flood of  
handsomeness, who is waves of sweet charm, and who is the heart of  
mercy, may appear before me.  
-Śrī Sārvabhauma Bhaṭṭācārya

## TEXT 92

bhavantu tatra janmāni  
yatra te muralī-kalaḥ  
karṇa-peyatvam āyāti  
kim me nirvāṇa-vārtayā

bhavantu-may be; tatra-there; janmāni-births; yatra-where; te-of You;  
muralī-of the flute; kalaḥ-the sweet music; karṇa-by the ears; peyatvam-  
the state of being drunk; āyāti-attains; kim-what?; me-for me; nirvāṇa-of  
impersonal liberation; vārtayā-is the use of talking.

O Lord, I pray that I may take birth again and again in a place where my  
ears may drink the sweet music of Your flute. What is the use of talking  
to me about impersonal liberation?  
-Śrī Sārvabhauma Bhaṭṭācārya

### TEXT 93

āsvādyam̐ pramadā-radacchadam̐ iva śravyam̐ navam̐ jalpitaṁ  
bālāyā iva dṛśya uttama-vadhū-lāvaṇya-lakṣmī iva  
prodghoṣyam̐ cira-viprayukta-vanitā-sandeśa-vāṇīva me  
naivedyam̐ caritaṁ ca rūpam̐ anīśam̐ śrī-kṛṣṇa nāmāstu te

āsvādyam̐-to be tasted; pramadā-of a woman; radacchadam̐-the lips; iva-like; śravyam̐-to be heard; navam̐-new; jalpitaṁ-conversation; bālāyāḥ-of a young girl; iva-like; dṛśyam̐-to be seen; uttama-supreme; vadhū-of a wife; lāvaṇya-of beauty; lakṣmī-the opulence; iva-like; prodghoṣyam̐-to be spoken aloud; cira-for a long time; viprayukta-separated; vanitā-of a woman; sandeśa-in a letter; vāṇī-the statement; iva-like; me-for me; naivedyam̐-the remnants of foodstuff; caritaṁ-pastimes; ca-and; rūpam̐-form; anīśam̐-day and night; śrī-kṛṣṇa-O Śrī Kṛṣṇa; nāma-the name; astu-may become; te-of You.

O Lord Kṛṣṇa, I pray that the remnants of Your foodstuff may become as palatable for to me as a woman's lips are palatable for a materialist. I pray that the narration of Your pastimes may become as sweet to my ears as the words of a young girl are sweet for a materialist. I pray that the sight of Your transcendental form may become as pleasing to my eyes as the beauty of a young bride is pleasing to her husband. I pray that I may always chant Your holy name in the same way a lover reads aloud a letter from his long-separated beloved.

-author unknown

### TEXT 94

nayanam̐ galad-aśru-dhārayā  
vadanam̐ gadgada-ruddhyā girā  
pulakair̐ nicitaṁ vapuḥ kadā  
tava nāma-grahaṇe bhaviṣyati

nayanam̐-the eyes; galat-aśru-dhārayā-by streams of tears running down;

vadanam-mouth; gadgada-faltering; ruddhayā-choked up; girā-with words; pulakaiḥ-with erection of the hairs due to transcendental happiness; nicitam-covered; vapuḥ-the body; kadā-when; tava-Your; nāma-grahaṇe-in chanting the name; bhaviṣyati-will be.

My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?\*

-Śrī Caitanya Mahāprabhu

### TEXT 95

na dhanam na janam na sundarim  
kavitam va jagadisa kamaye  
mama janmani jamanisvare  
bhavatad bhaktir ahaituki tvayi

na-not; dhanam-riches; na-not; janam-followers; na-not; sundarim-a very beautiful woman; kavitam-fruitive activities described in flowery language; va-or; jagat-isa-O Lord of the universe; kamaye-I desire; mama-My; janmani-in birth; jamanisvare-into the Supreme Personality of Godhead; bhavatad-let there be; bhaktiḥ-devotional service; ahaituki-with no motives; tvayi-onto You.

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.\*

-Śrī Caitanya Mahāprabhu

### TEXT 96

govardhana-prastha-navāmbuvāhaḥ  
kālinda-kanyā-nava-nīla-padmān  
vṛndāvanodāra-tamāla-śākhī  
tāpa-trayasyābhibhavam karotu

govardhana-on Govardhana Hill; prastha-staying; nava-a new;  
ambuvahaḥ-raincloud; kalinda-kanya-in the Yamunā River; nava-a  
fresh; nīla-blue; padmam-lotus flower; vṛndāvana-in Vṛndāvana forest;  
udara-a great; tamala-tamala; sakhi-tree; tapa-miseries; trayasya-of the  
three-fold; abhibhavam-the defeat; karotu-may do.

May Lord Kṛṣṇa, who is a fresh raincloud over Govardhana Hill, a new  
blue lotus in the Yamunā River, and a great tamāla tree in Vṛndāvana  
forest, protect me from the three-fold miseries of material existence.  
-Śrī Gauḍīya

### TEXT 97

anaṅga-rasa-cāturī-capala-cāru-netrāñcalaś  
calan-makara-kuṇḍala-sphurita-kānti-gaṇḍa-sthalaḥ  
vrajollasita-nāgarī-nikara-rāsa-lāsyotsukaḥ  
sa me sapadi mānase sphuratu ko 'pi gopālakaḥ

anaṅga-of amorous love; rasa-in the mellows; caturi-expertness; capala-  
restless; caru-beautiful; netra-of the eyes; añcalaḥ-the corners; calat-  
moving; makara-shark; kundala-earrings; sphurita-glistening; kānti-  
splendor; ganda-sthalaḥ-on the cheeks; vraja-of Vraja; ullasita-splendid;  
nagari-of girls; nikara-with a multitude; lasya-dance; rasa-rasa; lasya-  
dance; utsukaḥ-eager; saḥ-He; me-of me; sapadi-at once; manase-in the  
heart; sphuratu-may appear; kah api- a certain; gopalakaḥ-cowherd boy.

I pray that the cowherd boy who expertly casts amorous glances from the



corners of His restless eyes, whose cheeks are decorated with glistening, beautiful, swinging shark-shaped earrings, and who is very eager to enjoy the rāsa dance with the beautiful girls of Vraja, may at once appear within my heart.

-Śrī Mādhavendra Purī

Bhaktānām utkaṅṭhā  
The Devotees' Yearning

### TEXT 98

śrutayaḥ palala-kapaḥ  
kim iha vyaṁ sāmprataṁ cinumaḥ  
āhriyata puraiva nayanair  
ābhīribhiḥ param brahma

śrutayaḥ-the śruti-sastras; palala-a bunch of straw; kalpaḥ-like; kim-why?; iha-here; vyaṁ-we; sāmpratam-now; cinumaḥ-consider; ahriyata-has been taken; pura-before; eva-certainly; nayanaiḥ-by the eyes; abhiribhiḥ-with the gopīs; param-the Supreme Brahman.

The śruti-śāstra is insignificant as a bunch of straw. Why do we now think in this way? Our eyes have seen the Supreme Brahman enjoying pastimes with the gopīs.

-Śrī Raghupati Upādhyāya

### TEXT 99

kaṁ prati kathayitum īše  
samprati ko vā pratītim āyātu  
go-pati-tanayā-kūñje  
gopa-vadhūṭi-ṣiṭaṁ brahma

kam prati-unto whom; kathayitum-to speak; īśe-am I able; samprati-now; kaḥ-who; vā-or; pratītim-belief; āyātu-would do; go-pati-of the sun-god; tanayā-of the daughter (the Yamunā); n̄je-in the bushes on the bank; gopa-vadhūti-of the cowherd girls; viṭam-the hunter; brahma-the Supreme Personality of Godhead.

To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme Personality of Godhead, is hunting the gopīs in the bushes by the banks of the River Yamunā? In this way the Lord demonstrates His pastimes.\*

-Śrī Raghupati Upādhyāya

### TEXT 100

jñātaṁ kāṇabhujam matam paricitaivānvīkṣikī śikṣitā  
mīmāṁsā viditaiva sāṅkhya-saraṇir yoge vitīrṇā matiḥ  
vedāntaḥ pariśilitaḥ sa-rabhasam kintu sphuran-mādhurī-  
dhārā kācana nandasūnu-muralī mac-cittam ākarśati

jñātam-understood; kāṇabhujam-of Kaṇāda Rśi; matam-the philosophy; paricitā-studied; eva-certainly; anvīkṣikī-the nyāya philosophy of Gautama Rśi; śikṣitā-studied; mīmāṁsā-the Karma-mīmāṁsā philosophy of Jaimini; viditā-understood; eva-certainly; sāṅkhya-the sāṅkhya philosophy of pseudo-Kapila; saraṇiḥ-the path; yoge-in the yoga philosophy of Patañjali Ṛṣi; vitīrṇa-applied; matiḥ-the mind; vedāntaḥ-the Vedānta philosophy of Vyāsa; pariśilitaḥ-studied; sa-with; rabhasam-ardor; kintu-however; sphurat-manifesting; mādhurī-of sweetness; dhārā-stream; kācana-a certain; nanda-of Nanda Mahārāja; sūnu-of the son; muralī-the flute; mat-my; cittam-heart; ākarśati-attracts.

I have carefully understood Kaṇāda's Paramāṇuvāda philosophy. I have studied Gautama's Nyāya philosophy. I know Jaimini's Karma-mīmāṁsā

philosophy. I have already traveled on the path of pseudo-Kapila's Sāṅkhya philosophy. I have applied my mind to Patañjali's Yoga philosophy. I have ardently studied Vyāsa's Vedānta philosophy. None of these attracts me. It is the flood of sweetness from Lord Nandasūnu's flute that attracts my heart.

-Śrī Sārvabhauma Bhaṭṭācārya

### TEXT 101

amarī-mukha-sīdhu-mādhurīṇām  
laharī kācana cāturī kalānām  
taralī-kurute mano madīyam  
muralī-nāda-paramparā murāreḥ

amarī-of demigoddesses; mukha-from the mouths; sīdhu-of nectar; mādhurīnām-of sweetness; laharī-waves; kācana-a certain; cāturī-expertness; kalānām-of the arts; taralī-kurute-make tremble; manaḥ-heart; madīyam-my; muralī-of the flute; nāda-of sounds; paramparā-the sucession; mura-areḥ-of Lord Kṛṣṇa, the enemy of the Mura demon.

Eclipsing both the demigoddesses' artistry and the waves of sweetness flowing from their mouths, the music of Lord Murāri's flute makes my heart tremble.

-Śrī Sārvabhauma Bhaṭṭācārya

### TEXT 102

apaharati mano me ko 'py ayam kṛṣṇa-cauraḥ  
praṇata-durita-cauraḥ pūtanā-prāṇa-cauraḥ  
valaya-vasana-cauro bāla-gopī-janānām  
nayana-hṛdaya-cauraḥ paśyatām saj-janānām

apaharati-steals; manaḥ-heart; me-my; kaḥ api-a certain; ayam-He;

kṛṣṇa-Kṛṣṇa; cauraḥ-thief; praṇata-of the surrendered devotees; durita-of the sins; cauraḥ-the thief; pūtanā-of Pūtanā; prāṇa-of the life breath; cauraḥ-the thief; valaya-of bracelets; vasana-and garments; cauraḥ-the thief; bāla-of the young; gopī-janānām-gopīs; nayana-of the eyes; hṛdaya-and hearts; cauraḥ-the thief; paśyatām-may be seen; sat-jananam-of the saintly devotees.

A dark-complexioned thief has stolen my heart. Look! He has already stolen the sins of the surrendered devotees, the life-breath of Pūtanā, the bracelets and garments of the young gopīs, and the eyes and hearts of the saintly devotees.

-author unknown

### TEXT 103

alam tri-diva-vārtayā kim iti sarva-bhauma-ṣṛiyā  
vidūratara-vārtinī bhavatu mokṣa-lakṣmīr api  
kalinda-giri-nandinī-taṭa-nikuñja-puñjodare  
mano harati kevalam nava-tamāla-mīlam mahaḥ

alam-enough!; tri-diva-of the heavenly planets; vārtayā-with talk; kim-what is the use?; iti-thus; sarva-bhauma-of sovereignty over a great kingdom; ṣṛiyā-with the opulence; vidūratara-far away; vārtinī-being; bhavatu-may become; mokṣa-of liberation; lakṣmīḥ-the opulence; api-also; kalinda-giri-nandinī-of the Yamunā River, the daughter of Mount Kalinda; taṭa-on the shore; nikuñja-the groves; puñja-of the multitude; udare-within; manaḥ-my heart; harati-steals; kevalam-exclusively; nava-a new; tamāla-tamāla tree; nīlam-blue; mahaḥ-splendor.

Enough with this talk of celestial planets! What is the use of a great kingdom on earth? Even the opulence of liberation should go far away from me! In the groves by the Yamunā's shore a person whose dark complexion is like a young tamāla tree has now stolen my heart.

-Śrī Haridāsa

TEXT 104

avalokitam anumoditam  
aliṅgitam aṅganābhir anurāgaiḥ  
adhi-vṛndāvana-kuñjam  
marakata-puñjam namasyāmaḥ

avalokitam-seen; anumoditam-pleased; aliṅgitam-embraced;  
aṅganabhiḥ-by the gopīs; anuragaiḥ-with love; adhi-vṛndāvana-kuñjam-  
in the groves of Vṛndāvana; marakata-of sapphires; puñjam-a multitude;  
namasyamaḥ-we offer our respectful obeisances.

We offer our respectful obeisances to the host of sapphires, gazed on,  
pleased, and lovingly embraced by the gopīs in the groves of Vṛndāvana  
forest.

-Śrī Sarvavidyāvinoda

TEXT 105

kadā drakṣyāmi nandasya  
bālakam nīpa-mālakam  
pālakam sarva-sattvānām  
lasat-tilaka-bhālakam

kadā-when?; drakṣyāmi-will I see; nandasya-of Mahārāja Nanda;  
bālakam-the son; nīpa-of kadamba flowers; mālakam-wearing a garland;  
pālakam-the protector; sarva-of all; sattvānām-the saintly devotees;  
lasat-glistening; tilaka-with tilaka decorations; bhālakam-on His  
forehead.

When will I see Nanda's son? He is the protector of the devotees. He is garlanded with kadamba flowers, and His forehead is decorated with glistening tilaka.

-Śrī Mādhavendra Purī

### TEXT 106

kadā vṛndāraṇye mihira-duhituḥ saṅga-mahite  
muhur bhrāmam bhrāmam carita-laharīm gokula-pateḥ  
lapan uccair nayana-payasām veṇibhir aham  
kariśye sotkaṅṭho nividam upasekam viṭapinām

kadā-when?; vṛndā-araṇye-in the forest of Vṛndāvana; mihira-duhituḥ-of the Yamunā River, the daughter of the sun-god; saṅga-by the touch; mahite-glorified; muhuḥ-repeatedly; bhrāmam-wandering; bhrāmam-and wandering; carita-of pastimes; laharīm-the waves; gokula-of Gokula; pateḥ-of the king; lapan-speaking; uccaiḥ-loudly; uccaiḥ-greatly; nayana-of the eyes; payasām-of water; veṇibhiḥ-with streams; aham-I; kariśye-will do; sa-with; utkaṅṭhaḥ-longings; nividam-thick; upasekam-sprinkling; viṭapinām-of the trees.

When, in Vṛndāvana forest, which is glorified by the Yamunās' touch, will I continually wander, filled with the longings of love, loudly chanting the transcendental pastimes of Gokula's king, Kṛṣṇa, and thickly sprinkling the trees with streams of tears from my eyes.

-Śrī Rūpa Gosvāmī

### TEXT 107

durārohe lakṣmīvati bhagavatīnām api padaṁ  
dadhānā dhammille naṭati kaṭhine yopaniśadām  
rutir vaṁsī-janmā dhṛta-madhurimā sā madhu-ripor  
akasmād asmākaṁ ṣruti-śikharam ārokṣyati kadā

durārohe-difficult to reach; lakṣmīvati-opulent; bhagavatīnām-of the goddesses; api-even; padam-the foot; dadhānā-placing; dhamille-on the braided hair; naṭati-dances; kaṭhine-hard; yā-which; upaniśadām-of the Upaniśads; rutiḥ-the sound; vaṁśī-from the flute; janmā-born; dhṛta-manifested; madhurimā-sweetness; sā-that; madhu-ripoḥ-of Lord Kṛṣṇa, the enemy of the Madhu demon; akasmāt-suddenly; asmākam-of us; śruti-of the ears; śikharam-the top; āroksyati-may climb; kadā-when?

When will Lord Madhuripu's (Kṛṣṇa's) sweet flute music, which dances with a lotus foot on the anapproachable braided hair of the goddesses who are the Upaniśads, suddenly enter my ear?

-Śrī Rūpa Gosvāmī

### TEXT 108

utphulla-tāpiñcha-manorama-śrīr  
mātuḥ stana-nyasta-mukhāravindaḥ  
sañcālayan pāda-saroruhāgram  
kṛṣṇaḥ kadā yāsyati dṛk-patham me

utphulla-spread out; tāpiñcha-peacock feather; manorama-charming; śrīḥ-with beauty; mātuḥ-of His mother; stana-on the breast; nyasta-placed; mukha-mouth; aravindaḥ-lotus; sañcālayan-moving; pāda-feet; saroruha-lotus; agram-tip; kṛṣṇaḥ-Kṛṣṇa; kadā-when?; yāsyati-will go; dṛk-of the eyes; patham-to the path; me-of me.

When will infant Kṛṣṇa, charmingly decorated with a great peacock feather, wriggling His lotus toes, and His lotus mouth placed on His mother's breast, enter the pathway of my eyes?

-author unknown

### TEXT 109

rohiṇī-ramaṇa-maṇḍala-dyuti-  
drohiṇīm vadana-kānti-santatim  
kṛṣṇa nūtana-tamāla-komalām  
ko 'malām tava tanuṁ ca vismaret

rohini-ramana-of the moon-god, the husband of Rohini; mandala-of the planet; dyuti-of the splendor; drohinim-the enemy; vadana-of the face; kānti-of beauty; santatim-the abundance; kṛṣṇa-O Kṛṣṇa; nutana-fresh; tamala-of a tamala leaf; komalam-delicate; kaḥ-who?; amalam-splendid; tava-Your; tanum-form; ca-also; vismaret-may forget.

O Kṛṣṇa, who can forget Your face, which eclipses the beauty of the moon? Who can forget Your splendid transcendental form delicate as a new tamāla leaf?

-author unknown

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### TEXT 110

barhāpīḍam maulau bibhrad vaṁśī-nādān ātanvan  
nānākalpa-śrī-sampanno gopa-sṛibhiḥ samvītaḥ  
netrānandaṁ kurvan kṛṣṇa tvam ced asmān vikṣethāḥ  
sarve kāmāḥ sampadyerann asmākaṁ hr̥dy asīnaḥ

barha-apidam-a peacock feather; maulau-in the crown; bibhrat-wearing; vaṁśī-of the flute; nadan-the sounds; atanvan-making; nana-various; akalpa-of decorations; śrī-with the beauty; sampannaḥ-endowed; gopa-sṛibhiḥ-by the gopīs; samvītaḥ-accompanied; netra-of the eyes; nandam-bliss; kurvan-doing; kṛṣṇa-O Kṛṣṇa; tvam-You; cet-if; asman-on us; vikṣethaḥ-glance; sarve-all; kamaḥ-the desires; sampadyeran-will become fulfilled; asmākam-of us; hr̥di-in the heart; asinaḥ-sitting.

O Kṛṣṇa, if, wearing a peacock-feather crown, playing the flute, Your



form beautifully decorated with various ornaments, and accompanied by the gopīs, You glance on us and delight our eyes, then all the desires sitting in our hearts become at once fulfilled.

-Śrī Sārvabhauma Bhaṭṭācārya

Mokṣānādarah  
Contempt for Liberation

### TEXT 111

bhaktiḥ sevā bhagavato  
muktis tat-pada-laṅghanam  
ko mūḍho dāsatām prāpya  
prābhavam padam icchati

bhaktiḥ-bhakti; sevā-service; bhagavataḥ-to the Supreme Personality of Godhead; muktiḥ-mukti; tat-that; pada-position; laṅghanam-jumping over; kaḥ-what?; mūḍhaḥ-fool; dāsatām-the position of a servant; prāpya-having attained; prābhavam padam-liberation; icchati-desires.

Bhakti means devotional service to the Supreme Personality of Godhead. Mukti means impersonal liberation, where there is no longer any devotional service. Who is so foolish that, after attaining devotional service, would still desire to attain this mukti?

-Śrī Śivamauni

### TEXT 112

bhava-bandha-cchide tasyai  
spṛhayāmi na muktaye  
bhavān prabhur aham dāsa  
iti yatra vilupyate

bhava-of repeated birth and death; bandha-the bonds; chide-breaking; tasyai-for that; spṛhayāmi-I desire; na-not; muktaye-liberation; bhavān-You; prabhuḥ-the master; aham-I; dāsaḥ-the servant; iti-thus; yatra-where; vilupyate-is broken.

O Lord, You are the master, and I am Your servant. I do not desire any kind of liberation from the bonds of repeated birth and death that will also break our relationship.

-Śrī Hanumān

### TEXT 113

hanta citrīyate mitra  
smṛtvā tān mama māhasam  
vivekino 'pi ye kuryus  
tṛṣṇām ātyantike laye

hanta-indeed; citrīyate-becomes struck with wonder; mitra-O friend; smṛtvā-remembering; tān-them; mama-my; māhasam-heart; vivekinaḥ-intelligent, discriminating people; api-even; ye-who; kuryuḥ-do; tṛṣṇām-thirst; ātyantike-great; laye-impersonal liberation.

Many intelligent people thirst after impersonal liberation. O friend, when my heart considers their folly it becomes struck with wonder.

-author unknown

### TEXT 114

kā tvaṁ muktir upāgatāsmi bhavatī kasmād akasmād iha  
śrī-kṛṣṇa-smaraṇena deva bhavato dāsī-padaṁ prāpitā

dūre tiṣṭha manāg anāgasi katham kuryād anāryam mayi  
tvad-gandhān nija-nāma-candana-rasālepaśya lopo bhavet

kā-who?; tvam-are you; muktiḥ-impersonal liberation; upāgatā-arrived;  
asmi-I am; bhavatī-you; kasmāt-why?; akasmāt-suddenly; iha-her; śrī-  
kṛṣṇa-Śrī Kṛṣṇa; smaraṇena-by remembering; deva-O Lord; bhavataḥ-of  
you; dāsī-of a maidservant; padam-the post; prāpitā-attained; dūre-far  
away; tiṣṭha-stay; manāk-slightly; anāgasi-not sinful; katham-why?;  
kuryāt-may do; anāryam-impiety; mayi-to me; tvat-of you; gandhāt-from  
the fragrance; nija-own; nāma-of the name; candana-of sandalwood; rasa-  
of the nectar; ālepaśya-of the ointment; lopaḥ-breaking; bhavet-may he.

"Who are you?"

"I am impersonal liberation."

"Why have you suddenly come here?"

"My lord, I have come because by constantly remembering Lord Kṛṣṇa  
you are now qualified to become His maidservant."

"Stay away! Why do you trouble a person like me? I have not done  
anything wrong. Your smell alone will ruin the sweet fragrance of the  
sandalwood paste of my reputation as a devotee."

-author unknown

Śrī Bhagavad-dharma-tattvam  
The Nature of Devotional Service

### TEXT 115

ārcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir  
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ  
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he sabda-sāmānya-buddhir  
viṣṇau sarveśvare tad-itara-sama-dhīr yasya vā nārakī saḥ

arcye-worshippable diety; viṣṇau-of Lord Viṣṇu; sila-as stone; dhiḥ-the

conception; gurusu-to the spiritual masters; nara-of being an ordinary man; matiḥ-the conception; vaiṣṇave-to the vaiṣṇavas; jati-of birth; buddhiḥ-the conception; viṣṇoḥ-of Lord Viṣṇu; va-or; vaiṣṇavanam-of the Vaiṣṇavas; kali-of Kali-yuga; mala-of the impurity; mathane-in the destruction; pada-of the feet; tirthē-in the pilgrimage place; ambu-of water; buddhiḥ-the conception; śrī-viṣṇoḥ-of Lord Viṣṇu; namni-in the name; mantre-a mantra; sakala-all; kalusa-impurities; he-destroying; sabda-a sound; samanya-ordinary; buddhiḥ-the conception; viṣṇau-to Lord Viṣṇu; sarva-of all; isvare-the master; tat-than Him; itara-others; sama-equal; dhiḥ-the conception; yasya-of whom; va-or; naraki-a resident of hell; saḥ-he.

One who thinks the worshipable Deity form of Lord Viṣṇu is a stone, the bona-fide spiritual master is an ordinary man, the Vaiṣṇava belongs to a caste in the varṇāśrama system, the water that has washed the feet of Lord Viṣṇu or the Vaiṣṇavas, and that actually removes the sins of the Kali-yuga, is ordinary water, the name of Lord Viṣṇu, which is a sacred mantra that removes all sin, is an ordinary sound, or the Supreme Lord Viṣṇu is the same as other persons, is a resident of hell.

-Śrī Dakṣiṇātya

### TEXT 116

hātyaṁ hānti yad-aṅghri-saṅga-tulasī steyaṁ ca toyāṁ pador  
naivedyaṁ bahu-madya-pāna-duritaṁ gurv-aṅganā-saṅga-jam  
śrīsādhīna-matiḥ sthitir hari-janais tat-saṅga-jam kilbiṣaṁ  
śālagrāma-śilā-nṛsimha-mahimā ko 'py eṣa lokottaraḥ

hatyam-the sin of murder; hanti-kills; yat-of whom; anghri-the feet; saṅga-touching; tulasi-a tulasi leaf; steyam-theft; ca-also; toyam-the water; padoḥ-of the feet; naivedyam-the remnants of foodstuff; bahu-much; madya-liquor; pana-of drinking; duritam-the sin; guru-of the guru and other superiors; aṅgana-with wife; saṅga-from intercourse; jam-produced; śrī-isa-on Lord Narayana, the master of the goddess of

fortune; adhina-dependence; matiḥ-the conception; sthitiḥ-situation; hari-janaiḥ-with the devotees of Lord Hari; tat-of them; saṅga-from the contact; jam-produced; kilbisam-the sin; salagrama-sila-of the Salagrama-sila; nrsimha-of Lord Nrsimha; mahima-the glory; kah api-a certain; esaḥ-this; loka-uttaraḥ-extraordinary.

A tulasī leaf offered to the lotus feet of the Nṛsimha Śālagrāma-śilā destroys the sin of murder. Water that has washed the lotus feet of the Nṛsimha Śālagrāma-śilā destroys the sin of theft. Foodstuff offered to the Nṛsimha Śālagrāma-śilā destroys the sin of drinking liquor. Sincere surrender to the Nṛsimha Śālagrāma-śilā destroys the sin of adultery with the wife of the spiritual master. Association with the devotees of the Nṛsimha Śālagrāma-śilā destroys the sin of offenses to the devotees. This is the extraordinary glory of the Nṛsimha Śālagrāma-śilā.

-Śrī Agama

Naivedyārpaṇe vijñaptiḥ  
Prayers for Offering Prasādam

### TEXT 117

dvija-strīṇām bhakte mṛduni vidurāṇne vraja-gavām  
dadhi-kṣire sakhyuḥ sphuṭa-cipita-muṣṭau mura-ripo  
yaśodāyāḥ stanye vraja-yuvati-datte madhuni te  
yathāsīd āmodas tam imam upahāre 'pi kurutām

dvija-of the brahmanas; strinam-of the wives; bhakte-in the foodstuff; mṛduni-palatable; vidura-offered by Vidura; anne-in the foodstuff; vraja-of Vraja; gavam-of the cows; dadhi-the yogurt; kṣire-and milk; sakhyuḥ-of Your friend Sudama Vipra; sphuta-manifested; cipita-of chipped rice; mustau-a handful; mura-of the Mura demon; ripo-O enemy; yasodayaḥ-of Yasoda; stanye-in the breast-milk; vraja-of Vraja; yuvati-by the young gopīs; datte-presented; madhuni-palatable foods; te-to You; yathā-just as;

asit-was; amodaḥ-happiness; tam-this; imam-this; upahare-in the offering; api-also; kurutam-may be done.

O Lord Murāri, as You enjoyed the palatable food presented by the wives of the brāhmaṇas, the meal offered by Vidura, the milk and yogurt of the cows in Vraja, the handful of chipped rice from Your friend Sudāmā Brāhmaṇa, the breast-milk of Mother Yaśodā, and the delicious foods prepared by the young girls of Vraja, I hope the offering I now place before You You will also enjoy in the same way.

-Śrī Rāmānuja

### TEXT 118

yā prītir vidurārpite madhu-ripo kunty-arpite yādṛśī  
yā govardhana-mūrdhni yā ca pṛthuke stanye yaśodārpite  
bhāradvāja-samarpite śabarikā-datte 'dhare yoṣitām  
yā vā te muni-bhāminī-vinihite 'nne 'trāpi tām arpayā

ya-which; pritiḥ-pleasure; visura-by Vidura; arpite-offered; madhu-of the Madhu demon; ripo-O enemy; kunti-by Kunti-devi; arpite-offered; yadṛśī-like which; ya-which; govardhana-of Govardhana Hill; murdhni-on the summit; ya-which; ca-also; pṛthuke-in the chipped rice; stanye-in the breast-milk; yasoda-by Yasoda-devi; arpite-offered; savarika-by Sabarika; datte-presentede; adhare-in the lips; yositam-of the gopīs; ya-which; va-or; te-of You; muni-of the sages; bhamini-by the wives; vinihite-presented; anne-in the foods; atra-here; api-also; tam-that; arpayā-please place.

O Lord Madhusūdana, as You enjoyed the meal offered by Vidura, the foods presented by Kuntī, Your lunch on the peak of Govardhana Hill, the chipped rice of Sudāmā Brāhmaṇa, the breast-milk offered by Mother Yaśodā, the meal offered by Bharadvāja Muni, the food offered by Śabarikā, the many dishes presented by the wives of the brāhmaṇas,

as well as the taste of the gopīs' lips, I hope the offering of food I now place before You You will enjoy in the same way.

-author unknown

### TEXT 119

kṣīre śyāmalayārpite kamalayā viśrānite phānite  
datte laḍḍūni bhadrayā madhu-rase somābhayā lambhite  
tuṣṭir yā bhavatas tataḥ śata-guṇam rādhā-nideśān mayā  
nyaste 'smin puratas tvam arpayā hare ramyopahāre ratim

kṣīre-in the milk; śyāmalaya-by Syamala; arpite-presented; kamalaya-by Kamala; visranite-presented; phanite-the phanita; datte-given; ladduni-the laddus; bhadraya-by Bhadra; madhu-rase-the madhu-rasa; somabhaya-by Candravali; lambhite-presented; tustiḥ-pleasure; ya-which; bhavataḥ-of You; tataḥ-then; sata-a hundred times; guṇam-multiplied; rādhā-of Rādhā; nidesat-from the instruction; maya-by me; nyaste-placed; asmin-in this; purataḥ-in Your presence; tvam-You; arpayā-please place; hare-O Lord Hari; ramya-delicious; upahare-in the presentation; ratim-pleasure.

O Lord Hari, You greatly enjoyed the kṣīra presented by Śyāmalā, the phāṇita presented by Kamalā, the laḍḍus given by Bhadrā, and the madhura offered by Candrāvalī. I hope that the delicious food I have prepared under Rādhārāṇī's guidance, and I now place before You, You will enjoy a hundred times more that what was offered by these other gopīs.

-Śrī Rūpa Gosvāmī

Śrī Mathurā-mahimā  
The Glory of Mathurā

## TEXT 120

he mātara māthure tvam eva niyatam dhanyāsi bhūmi-tale  
nirvyājam natayaḥ śatam sa-vidhayas tubhyam sadā santu naḥ  
hitvā hanta nitantam adbhuta-guṇam vaikuṅṭham utkaṅṭhaya  
tvayy ambhoja-vilocanaḥ sa bhagavān yenāvatīrṇo hariḥ

he-O; mataḥ-mother; mathure-Mathurā; tvam-you; eva-certainly;  
niyatam-eternally; dhanya-fortunate and glorious; asi-are; bhumi-of the  
earth; tale-on the surface; nirvyajam-without duplicity; natayaḥ-  
obeisances; satam-hundreds of times; sa-vidhayaḥ-failing down like a  
stick; tubhyam-to you; sada-always; santu-may be; naḥ-of us; hitva-  
leaving; sada-always; santu-may be; naḥ-of us; hitva-leaving; hanta-  
indeed; nitantam-the extraordinary; adbhuta-with wonderful; guṇam-  
qualities; vaikuntham-Vaikuntha world; utkaṅṭhaya-eagerly; tvayi-in  
you; ambhoja-lotus; vilocanaḥ-with eyes; saḥ-He; bhagavan-the Supreme  
Personality of Godhead; yena-because; avatirnaḥ-descended; hariḥ-Lord  
Hari.

O Mother Mathurā, lotus-eyed Lord Hari left His wonderful Vaikuṅṭha  
world and eagerly appeared within your boundary. You are very  
fortunate and glorious in this world. We repeatedly offer our respectful  
obeisances, bowing before you hundreds of times.

-author unknown

## TEXT 121

atrāsīt kila nanda-sadma śakaṭasyātrābhavad bhañjanam  
bandha-ccheda-karo 'pi dāmabhir abhūd baddho 'tra dāmodaraḥ  
itthaṁ māthura-vṛddha-vigalat-pīyūśa-dhārām pibann  
ānandāṣru-dharaḥ kadā madhu-purīm dhanyaś carīśyāmy aham

atra-here; asīt-was; nanda-of Mahārāja Nanda; sadma-the home;  
śakaṭasya-of the cart; atra-here; abhavad-occurred; bhañjanam-the  
breaking; bandha-of bondage; cheda-karaḥ-the breaker; api-although;



dāmabhiḥ-by ropes; abhūt-was; baddhaḥ-bound; atra-here; dāmodaraḥ-Kṛṣṇa; ittham-in this way; māthura-in Māthura; vṛddha-of the elderly guides; vaktra-from the mouths; vicalat-flowing; pīyūśa-of nectar; dhārām-the stream; piban-drinking; ānanda-of bliss; aṣru-tears; dharaḥ-manifesting; kadā-when; madhu-purīm-the city of Mathūra; dhanyaḥ-fortunate; cariśyāmi-will go; aham-I.

When will I become fortunate to visit Mathurā Purī and shed tears of bliss as I drink from the stream of nectar words flowing from the mouths of the old guides there who say, "Here was Nanda Mahārāja's home. Here the cart was broken. Here Lord Dāmodara, who breaks the bonds of birth and death for His devotees, was Himself tied up with ropes by Mother Yaśodā"?

-Śrī Kaviśekhara

### TEXT 122

yatrākhilādi-gurur ambuja-sambhavo 'pi  
stambātmanā janur anusprhayām babhūva  
cakra-dhvajāṅkuśa-lasat-pada-rāji-ramyā  
sā rājate 'dya mathurā hari-rājadhānī

yatra-where; akhila-of everyone; adi-the original; guruḥ-guru; ambuja-from the lotus flower; sambhavaḥ-born; api-even; stamba-atmana-as a bunch of grass; januḥ-a birth; anusprhayam babhuva-desired; cakra-with the cakra; dhvaja-flag; aṅkusa-elephant-goad; lasat-splendid; pada-of footprints; raji-series; ramya-delightful; sa-that; rajate-is splendidly manifest; adya-today; mathura-Mathurā; hari-of Lord Kṛṣṇa; rajadhānī-the capital.

Mathurā, Lord Kṛṣṇa's capitol, beautifully decorated with footprints marked with a cakra, flag, and elephant-rod, where Brahmā, who was born from a lotus flower and is the original guru of everyone, yearned to

take birth as a blade of grass, is splendidly manifest, even now.  
-author unknown

### TEXT 123

bījam mukti-taror anartha-patalī-nistārakam tārakam  
dhāma prema-rasasya vāñchita-dhurā-sampārakam pārakam  
etat yatra nivāsinām udayate cic-chakti-vṛtti-dvayam  
mathnātu vyasanāni māthura-purī sā vaḥ śrīyam ca kritāt

bījam-seed; mukti-of liberation; taroḥ-of the tree; anartha-of distresses;  
paṭalī-of the multitude; nistārakam-delivering; tārakam-the Tāraka  
energy; dhāma-abode; prema-rasanya-of pure love of God; vāñchita-of  
desires; dhurā-of the multitude; sampārakam-fulfilled; pārakam-the  
Pāraka energy; etat-this; yatra-where; nivāsinām-of those who dwell;  
udayate-arises; cit-transcendental; śakti-energy; vṛtti-activities; dvayam-  
two; mathnātu-may destroy; vyasanāni-sins; māthura-Mathurā; purī-city;  
sā-she; vaḥ-to you; śrīyam-treasure of pure love of God; ca-and; kriyāt-  
may grant.

May Mathurā Purī, where two transcendental potencies, tāraka, which is  
the seed of the tree of liberation and the savior from a host of sufferings,  
and pāraaka, which satisfies the thirst for the nectar of pure love of  
Kṛṣṇa, arise among the residents, crush all your sins and give you the  
treasure of pure love for Lord Kṛṣṇa.

-Śrī Rūpa Gosvāmī

### TEXT 124

vitirati mura-mardanaḥ prabhus te  
na hi bhajamāna-janāya yaṁ kadāpi  
vitarasi bata bhakti-yogam etaṁ  
tava mathure mahimā girām abhūmiḥ

uitarati-gives; mura-of the Mura demon; mardanaḥ-the crusher;  
prabhuḥ-the Lord; te-of you; na-not; hi-indeed; bhajamana-janaya-to the  
devotees; yam-which; kada api-at any time; vitarasi-you give; bata-  
indeed; bhakti-yogam-devotional service; etam-that; tava-of you;  
mathure-O Mathurā; mahima-the glory; giram-by words; abhumiḥ-  
inexpressable.

O Mathurā, even your master, Lord Muramardana, refuses to give the  
exalted stage of devotional service you easily give to the devotees. O  
Mathurā, words have no power to properly describe your glories.

-Śrī Rūpa Gosvāmī

### TEXT 125

śravaṇe mathurā nayane mathurā  
vadane mathurā hṛdaye mathurā  
purato mathurā parato mathurā  
madhurā madhurā mathurā mathurā

sravane-in the ears; mathura-Mathurā; nayane-in the eyes; mathura-  
Mathurā; vadane-in the mouth; mathura-Mathurā; hṛdaye-in the heart;  
mathura-Mathurā; purataḥ-in front; mathura-Mathurā; parataḥ-behind;  
mathura-Mathurā; madhura-sweet; madhura-sweet; mathura-Mathurā;  
mathura-Mathurā.

Mathurā is in my ears. Mathurā is in my eyes. Mathurā is in my voice.  
Mathurā is in my heart. Mathurā is before me. Mathurā is behind me.  
Mathurā is sweet. Mathurā is sweet.

-Śrī Govinda Miśra

Śrī Vṛndāṭavī-vandanam

Obeisances to Vṛndāvana

TEXT 126

tvam bhaja hiraṇyagarbham  
tvam api haram tvam ca tat param brahma  
vinihita-kṛṣṇānandam  
aham tu vṛndāṭavīm vande

tvam-you; bhaja-worship; hiraṇyagarbham-Lord Brahmā; tvam-you; api-also; haram-Lord Śiva; tvam-you; ca-also; tat param brahma-the Supreme Brahman; vinihita-given; kṛṣṇa-to Lord Kṛṣṇa; ānandam-bliss; aham-I; tu-but; vṛndāṭavīm-the forest of Vṛndāvana; vande-worship.

Go ahead and worship Lord Brahmā! Go ahead and worship Lord Śiva!  
Go ahead and worship the Supreme Brahman! I will not follow you. I  
will simply worship Vṛndāvana forest, which brought transcendental  
delight to Lord Kṛṣṇa.

-author unknown

Śrī Nanda-praṇāmaḥ  
Obeisances to Nanda Mahārāja

TEXT 127

ṣrutim apare smṛtim itare  
bhāratam anye bhajantu bhava-bhitāḥ  
aham iha nandam vande  
yasyālinde param brahma

ṣrutim-Vedic literature; smṛtim-corollary to the Vedic literature; itare-others; bhāratam-Mahābhārata; anye-still others; bhajantu-let them

worship; bhava-bhitāḥ-those who are afraid of material existence; aham-I; iha-here; nandam-Mahārāja Nanda; vande-worship; yasya-whose; alinde-in the courtyard; param brahma-the Supreme Brahman, Absolute Truth.

Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing.

-Śrī Raghupati Upādhyāya

### TEXT 128

bandhūkāruṇa-vasanam  
sundara-kūrcam mukunda-hṛta-nayanam  
nandam tundila-vapuṣam  
candana-gaura-tviṣam vande

bandhūka-as a bandhūka flower; aruṇa-red; vasanam-wearing garments; sundara-handsome; kūrcam-whose face; mukunda-by Kṛṣṇa; hṛta-taken; nayanam-whose eyes; nandam-to Nanda Mahārāja; tundila-chubby; vapuṣam-whose form; candana-of sandalwood; gaura-yellow; tviṣam-whose complexion; vande-I offer my respectful obeisances.

I offer my respectful obeisances to Nanda Mahārāja. His garments are red as a bandhūka flower. His face is handsome. His chubby form is the golden color of sandalwood paste. His eyes are enchanted by the sight of Lord Mukunda.

-Śrī Rūpa Gosvāmī

Śrī Yaśodā-vandanam

## Obeisances to Mother Yaśodā

### TEXT 129

aṅkaga-pañkajanābhām  
navya-ghanābhām vicitra-ruci-sicayām  
viracita-jagat-pramodām  
muhur yaśodām namayāmi

aṅka-on the lap; ga-gone; pañkaja-nābhām-lotus-naveled Lord Kṛṣṇa;  
navya-a fresh; ghana-of a raincloud; ābhām-the color; vicitra-wonderful;  
ruci-with beauty; sicayām-garments; viracita-created; jagat-of the world;  
pramodām-delight; muhuḥ-repeatedly; yaśodām-to Mother Yaśodā;  
namasyāmi-I offer respectful obeisances.

Mother Yaśodā holds Lord Pañkajanābha (Kṛṣṇa) on her lap. Her garments are wonderfully beautiful. Her complexion is the color of a fresh raincloud. She delights the entire world. I repeatedly offer my respectful obeisances to her.

-Śrī Rūpa Gosvāmī

Śrī Kṛṣṇa-śaiśavam  
Śrī Kṛṣṇa's Childhood

### TEXT 130

ati-lohita-kara-caraṇam  
mañjula-gorocana-tilakam  
haṭha-parivartita-śakaṭam  
mura-ripum uttama-śāyinaṁ vande

ati-lohita-charmingly reddish; kara-hands; caraṇam-and feet; mañjula-

beautiful; gorocana-with the yellow pigment gorocana; tilakam-tilaka markings; hatha-violently; paritvartita-overturned; sakatam-the cart; mura-of the Mura demon; ripum-to the enemy; uttana-sayinam-lying on His back; vande-I offer my respectful obeisances.

Lying on His back, His hands and feet charmingly reddish, and His forehead gracefully decorated with yellow gorocana tilaka markings, Lord Murāri violently overturned the cart. I offer my respectful obeisances to Him.

-author unknown

### TEXT 131

ardhonmīlita-locanasya pibataḥ paryāptam ekam stanam  
sadyaḥ prasnuta-dugdham-digdham aparam hastena sammārjataḥ  
mātrā cāṅguli-lālitasya vadane smerāyamāne muhur  
viṣṇoḥ kṣīra-kaṇora-dhṛma-dhavalā danta-dyutiḥ pātu vaḥ

ardha-half; unmīlita-opened; locanasya-whose eyes; pibataḥ-drinking; paryāptam-attained; ekam-one; atanam-breast; sadyaḥ-at once; prasnuta-flowing; dugdha-with milk; digdham-anointed; aparam-the other; hastena-with a hand; sammārjataḥ-rubbing; mātrā-by His mother; ca-also; aṅguli-with her fingers; lālitasya-being fondled; vadane-in the mouth; smerāyamāne-smiling; muhuḥ-continually; viṣṇoḥ-of Lord Kṛṣṇa; kṣīra-of milk; kaṇa-with drops; danta-of the teeth; dyutiḥ-the beauty; pātu-may protect; vaḥ-you all.

His eyes half-opened, Lord Viṣṇu drinks the milk of His mother's breast. Finishing one breast, with His hand He rubs the other, from which the milk has already begun to flow. His mother fondles Him with her fingers. He smiles. May the white splendor of Lord Viṣṇu's teeth, which are anointed with drops of milk, protect you all.

-Śrī Maṅgala

### TEXT 132

gopeśvarī-vadana-phūtkṛti-lola-netraṁ  
jānu-dvayena dharaṇīm anu sañcarantam  
kañcin nava-smita-sudhā-madhurādharaḥbhaṁ  
bālaṁ tamāla-dala-nīlam ahaṁ bhajāmi

gopa-of the gopas; īśvarī-of the queen; vadana-the face; phūtkṛti-ignoring; lola-restless; netraṁ-whose eyes; jānu-of knees; dvayena-with the pair; dharaṇīm-the earth; anu-on; sañcarantam-going; kañcit-someone; nava-new; smita-of a smile; sudhā-of the nectar; madhura-with the sweetness; adhara-of the lips; ābhaṁ-manifesting; bālaṁ-a child; tamāla-of a tamala tree; dala-leaf; nīlam-with the dark complexion; ahaṁ-I; bhajāmi-worship.

His restless eyes ignoring the face of the queen of the gopas, and His lips anointed with the sweet nectar of a smile, a infant crawls on the ground with His knees. I worship that infant, whose complexion is the dark color of a tamāla leaf.

-Śrī Raghunātha dāsa

### TEXT 133

kvānanaṁ kva nayanam kva nāsikā  
kva ṣṛutiḥ kva ca śikhēti deśitaḥ  
tatra tatra nihitāṅguli-dalo  
ballavī-kulam ānandayat prabhuḥ

kva-where?; ānanaṁ-face; nayanam-eyes; kva-where?; nāsikā-nose; kva-where?; ṣṛutiḥ-ears; kva-where?; ca-also; śikhēti-top of the head; iti-thus; deśitaḥ-from the words; tatra-there; tatra-and there; nihita-placed; aṅguli-finger; dalaḥ-flower petal; ballavī-of gopīs; kulam-the community;



ānandayat-delighted; prabhuḥ-the Lord.

The gopīs asked: "Where is Your face? Where are Your eyes? Where is Your nose? Where are Your ears? Where is the top of Your head?" With each question the Lord placed His flower-petal finger in the appropriate spot. In this way the infant Lord delighted the gopīs.

-Śrī Kavi Sārvabhauma

### TEXT 134

idānīm aṅgam akṣali  
racitaṁ cānulepanam  
idānīm eva te kṛṣṇa  
dhūli-dhūṣaritaṁ vapuḥ

idanim-now; aṅgam-body; akṣali-I wash; racitam-done; ca-also;  
anulepanam-anointing; idanim-now; eva-certainly; te-of You; kṛṣṇa-O  
Kṛṣṇa; dhuli-with dust; dhusaritam-dirtied; vapuḥ-body.

Kṛṣṇa, one moment I carefully bathe and anoint You, and the next moment You are again covered with dust!

-Śrī Sārvabhauma Bhaṭṭācārya

### TEXT 135

pañca-varśam ati-lolam aṅgane  
dhāvamānam alakākulekṣaṇam  
kiṅkinī-valaya-hāra-nūpurai  
rañjitaṁ namata nanda-nandanam

pañca-five; varśam-years old; ati-very; lolam-restless; aṅgane-in the  
courtyard; dhāvamānam-running; alaka-with curls of hair; ākula-filled;

īkṣaṇam-whose eyes; kiṅkinī-of bells; valaya-bracelets; hāra-necklaces; nūpuraiḥ-and anklets; rañjitaṁ-tinkling sounds; namata-all of you please offer respectful obeisances; nanda-of Mahārāja Nanda; nandanam-of the son.

His hair getting in His eyes, and His bells, bracelets, necklaces, and anklets all tinkling, the restless five-year old son of Mahārāja Nanda runs in the courtyard. All of you please bow down to offer respect to Him.

-Śrī Agama

Śaiśave 'pi tāruṇyam

Adolescence Manifested in Childhood

### TEXT 136

adharam adhare kaṅṭham kaṅṭhe sa-cātu dṛśau dṛśor  
alikaṁ alike kṛtvā gopījanena sa-sambhramam  
śiśur iti rudan kṛṣṇo vakṣaḥ-sthale nihitaṁ ciraṁ  
nibhṛta-pulakaḥ smerah pāyāt smarālasa-vigrahaḥ

adharam-lips; adhare-to lips; kaṅṭham-neck; kaṅṭhe-the neck; sa-with; catu-sweet words; dṛśau-eyes; dṛśoḥ-to eyes; alikaṁ-forehead; alike-to forehead; kṛtvā-doing; gopījanena-with gopī; sa-with; sambhramam-care; siśuḥ-child; iti-thus; rudan-crying; kṛṣṇaḥ-Kṛṣṇa; vakṣaḥ-sthale-on the chest; nihitaḥ-placed; ciraṁ-for a long time; nibhṛta-manifested; pulakaḥ-hairs standing up; smerah-smiling; payat-may protect; smarālasa-amorous feelings; alasa-slow; vigrahaḥ-whose form.

Child Kṛṣṇa approached a gopī and carefully placed His lips against her lips, His neck against her neck, His eyes against her eyes, and His forehead against her forehead. Speaking sweetly, He explained that He

was, after all, only a small child, and then He pressed Himself against her breasts for a long time. He then smiled and the hairs of His body stood up with excitement. May child Kṛṣṇa, whose body appeared to be too young to enjoy amorous pastimes, protect you all.

-Śrī Divākara

### TEXT 137

brūmaḥ tvac-caritaṁ tavābhi jananīm chadmāti-bālākṛte  
tvam yādṛg giri-kandareṣu nayanānanda kuraṅgī-dṛśam  
ity uktaḥ parilehana-cchalatayā nyastāṅgulīn ānane  
gopībhiḥ purataḥ punātu jagatīm uttāna-supto hariḥ

brumaḥ-we will describe; tvat-You; caritam-activities; tava-Your; abhi-to; jananim-mother; chadma-disguised; ati-bala-of a small child; akṛte-in the form; tvam-You; yadrk-as; giri-of Govardhana Hill; kandareṣu-in the caves; nayana-of the eyes; ānandaḥ-the bliss; kuraṅgi-dṛśam-of the doe-eyed gopīs; iti-thus; uktaḥ-spoken; parilehana-sucking; chalataya-in His own; anane-mouth; gopībhiḥ-the gopīs; purataḥ-before; punatu-may purify; jagatim-the whole world; uttana-suptaḥ-a small child lying on His back; hariḥ-Kṛṣṇa.

The gopīs complained: "We will tell Your mother what You have done, how, even though You pretend to be only a small child, You enjoy amorous pastimes with the doe-eyed girls, delighting their eyes in the caves of Govardhana Hill." In the view of all these gopīs, baby Kṛṣṇa cleverly placed a finger in His mouth and began to suck on it to refute their arguments. May baby Kṛṣṇa purify the entire world.

-Śrī Vanamālī

### TEXT 138

vane-mālinī pitur aṅke

racayati bālyocitaṁ caritam  
nava-nava-gopī-vadhūti-  
smita-paripātī parisphurati

vane-malini-garlanded with forest-flowers; pituḥ-of His father; aṅke-on  
the lap; racayati-performs; balya-for a small child; ucitam-suitable;  
caritam-activities; nava-nava-young; gopī-vadhuti-with the gopīs; smita-  
of amorous smiles; paripati-series; parisphurati-manifests.

While on His father's lap, Lord Vanamālī acts as a small child, although  
when He is alone with the young gopīs, He exchanges amorous smiles.

-Śrī Mukunda Bhaṭṭācārya

### TEXT 139

nītaṁ nava-navanītaṁ  
kīyad iti kṛṣṇo yaśodayā prātaḥ  
iyad iti guru-jana-savidhe  
vidhṛta-dhaniṣṭhā-payodharaḥ pāyāt

nitam-taken; nava-fresh; navanitam-butter; kiyat-how much?; iti-thus;  
kṛṣṇaḥ-Kṛṣṇa; yasodaya-by Yasoda; prataḥ-was asked; iyat-this much; iti-  
thus; garu jana-of the grown ups; savidhe-in the presence; vidhṛta-held;  
dhanistha-of Dhanista; payodharaḥ-the breast; payat-may protect.

Mother Yaśodā asked child Kṛṣṇa: "How much butter did You take?" In  
the presence of all the grown-ups child Kṛṣṇa grasped Dhaniṣṭhā's breast  
and said: "This much."

-Śrī Sāraṅga

### TEXT 140

kva yāsi nanu caurike pramuṣitaṁ sphuṭaṁ dṛśyate

dvitīyam iha māmakaṁ vahaṣi kañcuke kaṇḍukam  
tyajati nava-gopikā-yugaṁ nimathnan balāl  
lasat-pulaka-maṇḍale jayati gokule keśavaḥ

kva-where?; yasi-are you going; nanu-is it no?; caurike-O thief;  
pramusitam-the theft; sphutam-clearly; dṛśyate-is seen; dvitīyam-two;  
iha-here; māmakaṁ-My; vahaṣi-you carry; kañcuke-in your bodice;  
kaṇḍukam-balls; tyaja-give them up; iti-thus; nava-of the young; gopīka-  
gopī; kuca-of breasts; yugaṁ-the pair; nimathnan-attacking; balat-  
forcibly; lasat-manifesting; pulaka-of hairs standing up in ecstasy;  
maṇḍalaḥ-the multitude; jayati-all glories; gokule-in Gokula; keśavaḥ-to  
Lord Kṛṣṇa.

Child Keśava said to a young gopī: "Thief, where are you going? Have I not caught you stealing? Under your bodice you are hiding My two toy balls! Give them up!" His bodily hairs standing erect with joy, He violently attacked that young gopī's breasts to retrieve His toy balls. All glories to Lord Keśava, who enjoyed these extraordinary pastimes in Gokula Village.

-Śrī Dīpaka

Gavya-haraṇam  
Stealing Milk-products

### TEXT 141

dūra-dṛṣṭa-navanīta-bhājanam  
jānu-caṅkramaṇa-jāta-sambhramam  
mātr-bhīti-parivartitānanaṁ  
kaiśavaṁ kim api śaiśavaṁ bhaje

dūra-from far away; dṛṣṭa-seen; navanīta-of butter; bhājanam-the pot;  
jānu-on His knees; caṅkramaṇa-going; jāta-manifested; sambhramam-

haste; mātṛ-of His mother; bhīti-with fear; parivartita-turning; ānanam-His face; kaiśavam-of Lord Kṛṣṇa; kim api-something; śaiśavam-childhood; bhaje-I worship.

Seeing a pot of butter in the distance, baby Keśava quickly crawled there, anxiously turning His face out of fear of His mother. I worship these childhood pastimes of the Lord.

-author unknown

### TEXT 142

sammuśṇan navanītam antika-maṇi-stambhe sva-bimbodgamam  
dṛṣṭvā mugdhatayā kumāram aparam sañcintayan śaṅkayā  
man-mitram hi bhavān mayātra bhavato bhāgaḥ samaḥ kalpito  
mā mām sūcaya sūcayety anunayan bālo hariḥ pātu vaḥ

sammuśṇan-stealing; navanītam-butter; antika-nearby; maṇi-jewelled; stambhe-in a pillar; sva-own; bimba-in the reflection; udgamam-manifested; dṛṣṭvā-seeing; mugdhatayā-with bewilderment; kumāram-child; aparam-another; sañcintaya-thinking; śaṅkayā-with apprehension; mat-My; mitram-friend; hi-indeed; bhavān-You are; mayā-with Me; atra-here; bhavataḥ-of You; bhāgaḥ-a share; samaḥ-equal; kalpitaḥ-will be; mā-do not; mām-Me; sūcaya-reveal; sūcaya-reveal; iti-thus; anunayan-appeasing; bālaḥ-the child; hariḥ-Kṛṣṇa; pātu-may protect; vaḥ-you all.

As child Hari was stealing butter He noticed His own reflection in a nearby jeweled column. Thinking this to be another boy, He became frightened and begged: "You are My friend. I will share this butter with You. Please don't tell on Me! Don't tell on Me!" May child Hari protect you all.

-author unknown

### TEXT 143

dadhi-mathana-ninādais tyakta-nidraḥ prabhāte  
nibhṛta-padam agāraṁ ballavīnām praviṣṭaḥ  
mukha-kamala-samīrair āśu nirvāpya dīpān  
kavalita-navanītaḥ pātu mām bāla-kṛṣṇaḥ

dadhi-yogurt; mathana-of churning; ninādaiḥ-by the sounds; tyakta-abandoned; nidraḥ-sleep; prabhāte-at daybreak; nibhṛta-silent; padam-with feet; agāraṁ-the house; ballavīnām-of the gopīs; praviṣṭaḥ-entered; mukha-mouth; kamala-of the lotus; samīraiḥ-with the breeze; āśu-at once; nirvāpya-extinguishing; dīpān-the lamps; kavalita-with a handful; navanītaḥ-of butter; pātu-may protect; mām-me; bāla-child; kṛṣṇaḥ-Kṛṣṇa.

Awakened at daybreak by the sounds of yogurt-churning, on silent feet child Kṛṣṇa stealthily entered the gopīs' home, extinguished the lamps with His lotus breath, and stole a handful of butter. I pray child Kṛṣṇa may protect me.

-author unknown

### TEXT 144

savye pānāu niyamita-ravam kiṅkinī-dāma dhṛtvā  
kubjī-bhūya prapada-gatibhir manda-mandaṁ vihasya  
akṣṇor bhaṅgye vihasita-mukhīr vārayan sammukhīnā  
mātuḥ pāścād aharata harir jatu haiyāṅgavīnam

savye-in His left; panau-hand; niyamite-checked; ravam-sound; kinkini-of bells; dama-the string; dhṛtvā-holding; kubjī-crooked; bhūya-becoming; prapada-on His toes; gatibhiḥ-by going; manda-mandaṁ-very gently; vihasya-smiling; akanoḥ-of His eyes; bhaṅgya-with crooked glances; vihasita-smiling; mukhiḥ-mouths; varayaḥ-warding off; sammukhinaḥ-the gopīs standing before Him; matuḥ-His mother; pascat-behind; aharata-stole; hariḥ-Kṛṣṇa; jatu-one time; haiyāṅgavīnam-

butter.

Silencing His belt of bells by holding it in His left hand, gently smiling, arching His back, creeping up on His tip-toes, and with a crooked glance warding off the smiling gopīs standing before Him, child Hari stole butter behind His mother's back.

-Śrī Śrīmān

### TEXT 145

pada-nyāsān dvārāñcala-bhuvi vidhāya tri-caturān  
samantād ālolaṁ nayana-yugalaṁ dikṣu vikiran  
smitaṁ bibhrad vyaktaṁ dadhi-haraṇa-lilā-caṭula-dhīḥ  
sa-śaṅkam gopīnām madhu ripur agāraṁ praviśati

pada-nyāsān-footsteps; dvāra-añcala-bhuvi-in the doorway; vidhāya-placing; tri-three; caturān-or four; samantāt-everywhere; ālolaṁ-restless; nayana-of eyes; yugalaṁ-the pair; dikṣu-in all directions; vikiran-casting; smitaṁ-a smile; bibhrat-manifesting; vyaktaṁ-manifested; dadhi-of yogurt; haraṇa-stealing; sa-with; śaṅkam-fear; gopīnām-of the gopīs; madhu-ripuḥ-Lord Kṛṣṇa, the enemy of the Madhu demon; agāraṁ-the house; praviśati-enters.

Taking two or three steps in the doorway, turning His restless eyes in all directions, smiling, and intent on stealing yogurt, child Madhuripu (Kṛṣṇa) fearfully enters the house.

-Śrī Rūpa Gosvāmī

### TEXT 146

mṛdnan kṣīrādi-cauryān masṛṇa-surabhinī sṛkkanī pāṇi-gharṣair  
āghrāyāghrāya hastaṁ sapadi paruṣayān kiṅkinī-mekhalāyām



vāraṁ vāraṁ viśāle diśi diśi vikiral-locane lola-tāre  
mandam mandam jananyāḥ parisaram ayate kūṭa-gopāla-bālaḥ

mṛdnan-pressing; kṣira-milk; adi-beginning with; sauryat-from the theft;  
masrna-only; surabhini-and fragrant; srkkāni- the corner of the mouth;  
pāni-of His hands; gharsaiḥ-by rubbing; aghraya-smelling; aghraya-and  
smelling; hastam-His hand; sapadi-immediately; parusayan-striking;  
kinkini-of bells; mekhalayam-of the belt; varam-again; varam-and again;  
visale diśi diśi-in all directions; vikirat-casting; locane-His eyes; lola-  
restless; tare-with pupils; mandam mandam-very slowly; jananyāḥ-of His  
mother; parisaram-in the vicinity; ayate-goes; kūṭaḥ-the tricky; gopala-  
cowherd; balaḥ-child.

Rubbing His hand against the corner of His mouth, which had become  
oily and fragrant from eating the stolen milk-products, repeatedly  
smelling His hand, silencing His belt of bells, and with restless eyes  
glancing in all directions, the tricky child Gopāla slowly approached His  
mother.

-author unknown

Hareḥ svapnāyitam  
Lord Hari Speaks in His Sleep

### TEXT 147

śambho svāgatam āsyatām ita ito vāmena padmodbhava  
krauñcāre kuśalam sukham sura-pate vittaśa no dṛśyase  
ittham avapna-gatasya kaiṭabha-ripoḥ ṣrutvā jananyā girah  
kim kim bālaka jalpasīty anucitam thūthū-kṛtam pātu vaḥ

śambho-○ Śiva; svāgatam-welcome; āsyatām-be seated; itaḥ-here; itaḥ-  
here; vāmena-on the left; padma-udbhava-○ Brahmā; krauñcā-are-○  
Kārttikeya; kuśalam-auspiciousness; sukham-happiness; sura-pate-○

Indra; vitta-īśa-Ō Kuvera; na-not; u-indeed; dṛśyase-you have been seen; ittham-in this way; svapna-gatasya-dreaming; kalṭabha-ripoḥ-of Lord Kṛṣṇa, the enemy of Kaiṭabha; śrutvā-hearing; jananyāḥ-of His mother; giraḥ-the words; kim-what?; kim-what?; bālaka-improper; thūthū-kṛtam-ejected from the mouth; pātu-may protect; vaḥ-you all.

Hearing sleeping Kṛṣṇa say, "Śiva, welcome! Sit down. Brahmā, you sit at my left. Kārttikeya! Auspiciousness to you. Indra! Happiness to you. Kuvera! I did not see you." Mother Yaśodā said: "Child! What, what nonsense are You saying?" I pray these words of Mother Yaśodā will protect you all.

-Śrī Mayūra

#### TEXT 148

dhīrā dharitri bhava bhāram avehi śāntam  
nanv eśa kaṁsa-hatakam vinipātayāmi  
ity adbhuta-stimita-gopa-vadhū-śrutāni  
svapnāyitāni vasudeva-śiśor jayanti

dhīrā-calm; dharitri-Ō earth; bhava-please become; bhāram-the burden; avehi-please know; śāntam-is removed; nanu-is it not?; eśaḥ-this; kaṁsa-Kaṁsa; hatakam-the demon; vinipātayāmi-I kill; iti-thus; adbhuta-with wonder; stimita-stunned; gopa-vadhū-of the gopīs; śrutāni-the ears; svapnāyitāni-words spoken in sleep; vasudeva-of Mahārāja Vasudeva; śiśoḥ-of the son; jayanti-all glories.

Hearing Vasudeva's son Kṛṣṇa say in His sleep, "Mother Earth, please become calm. Know that your burden will certainly be removed. Have I not already practically killed the demon Kaṁsa?" the gopīs became stunned with wonder. All glories to these words Lord Kṛṣṇa spoke in His sleep.

-Śrī Vāsudeva

Pitror vismāana-śikṣaṇāi

Instructions and Other Pastimes That Fill Kṛṣṇa's Parents With Wonder

### TEXT 149

kāḷindī-puline mayā na na mayā śailopaśālye na na  
nyāgrodhasya tale mayā na na mayā rādhā-pituḥ praṅgane  
dṛṣṭaḥ kṛṣṇa itīrite sa-niyamaṁ gopair yaśodā-pater  
vismerasya puro hasan nija-gṛhān niryan hariḥ pātu vaḥ

kāḷindī-of the Yamunā; puline-on the shore; maya-by me; na-not; na-not;  
maya-by me; saila-on Govardhana Hill; upasalye-in the outskirts of Vraja  
Village; na-not; na-not; nyagrodhasya-of the Banyan tree; tale-at the  
base; maya-by me; na-not; na-not; maya-by me; rādhā-of Rādhārāṇī;  
pituḥ-of the father; praṅgane-in the courtyard; dṛṣṭaḥ-has been seen;  
kṛṣṇaḥ-Kṛṣṇa; iti-thus; irite-spoken; sa-with; niyamam-certainly; gopaiḥ-  
by the gopas; yasoda-of Yasoda; pateḥ-of the husband; vismeranya-  
astonished; puraḥ-home; niryan-going; hariḥ-Lord Kṛṣṇa; patu-may  
protect; vaḥ-you all.

The gopas confidently said, "I did not see Kṛṣṇa at the Yamunā's shore. I did not see Him on Govardhana Hill or at the outskirts of Vraja village. I did not see Him at the base of the banyan tree. I did not see Him in the courtyard of Rādhā's father Mahārāja Vṛṣabhānu." As Nanda Mahārāja became struck with wonder to hear all this, smiling Kṛṣṇa slipped out of the house, from right under Nanda's nose. May Kṛṣṇa protect you all.

-Śrī Umāpatidhara

### TEXT 150

vatsa sthāvara-kandareśu vicaran dūra-pracāre gavāṁ

himsrān vīkṣya puraḥ purāṇa-puruṣam nārāyaṇam dhyāsyani  
ity uktasya yaśodayā mura-ripor vavyāj jaganti sphurad-  
bimboṣṭha-dvaya-gāḍha-pīḍana-vaśād avyakta-bhāvam smitam

vatsa-O child; sthāvara-in the forests; kandareśu-in and the caves of  
Govardhana Hill; vicaran-going; dūra-pracāre-far away; gavām-of the  
cows; himsrān-wild beasts; vīkṣya-seeing; puraḥ-in the presence; purāṇa-  
the oldest; puruṣam-supreme person; nārāyaṇam-on Lord Nārāyaṇa;  
dhyāsyasi-You should meditate; iti-thus; uktasya-spoken; yaśodayā-by  
Mother Yaśodā; mura-ripor-of Lord Kṛṣṇa, the enemy of the Mura  
demon; avyat-may protect; jaganti-all the universes; sphurat-  
manifesting; bimba-bimba fruit; oṣṭha-lips; dvaya-pair; gāḍha-hard;  
pīḍana-pressing; vaśāt-from the control; avyakta-not manifested;  
bhāvam-nature; smitam-a smile.

Mother Yaśodā said, "Child, when You take care of the cows far away in  
the forests or the caves of Govardhana Hill, and You see dangerous wild  
animals, then You should meditate on the ancient Supreme Person, Lord  
Nārāyaṇa, and He will protect You." As Lord Kṛṣṇa heard these words it  
was only with great difficulty that He prevented a smile from appearing  
on His bimba-fruit lips. May that suppressed smile protect all the worlds.

-Śrī Abhinanda

### TEXT 151

rāmo nāma babhūva hum tad-abalā sīteti hum tām pitur  
vācā pañcavatī-vane nivasatas tasyāharad rāvaṇaḥ  
kṛṣṇayeti purātanīm nija-kathām ākarṇya mātṛeritam  
saumitre kva dhanur dhanur dhanur iti vyagrā giraḥ pāntu-vaḥ

rāmaḥ-Rāma; nāma-named; babhūva-was; hum-yes; tat-His; abalā-  
wife; sītā-was Sītā; iti-thus; hum-yes; tām-her; pituḥ-of the father; vācā-  
by the words; pañcavati-vane-in Pañcavatī forest; nivasataḥ-residing;  
tasya-of Him; aharat-kidnapped; rāvaṇaḥ-Rāvaṇa; kṛṣṇasya-of Kṛṣṇa; iti-

thus; purātanīm-ancient; nija-of Himself; kathām-the narrative;  
ākarnya-hearing; mātṛā-by His mother; īritām-spoken; saumitre-O  
Lakṣmaṇa, son of Sumitra; kva-where; dhanuḥ-My bow; dhanuḥ-bow;  
dhanuḥ-bow; iti-thus; vyagrā-alarmed; giraḥ-words; pāntu-may protect;  
vaḥ-you all.

"There once was a king named Rāma."

"Yes."

"His wife was Sītā."

"Yes."

"On the order of His father, Rāma lived in the Pañcavatī forest. There  
Rāvaṇa kidnapped Sītā."

As Lord Kṛṣṇa heard His mother narrate His own activities performed  
in ancient times, He suddenly called out: "Lakṣmaṇa! Where is My bow?  
Where is My bow? Where is my bow?" I pray these alarmed words of Lord  
Kṛṣṇa may protect you all.

-author unknown

## TEXT 152

śyāmoccandra svapiśi na śiśo naiti mām adya nidrā  
nidrā-hetoḥ śṛṇu suta kathām kām apūrvām kuruśva  
vyaktaḥ stambhān naraharir abhūd dānavam dārayiśyann  
ity uktasya smitam udayate devakī-nandanasya

śyāma-darkness; uccandra-the rising moon; svapiśi-You sleep; na-not;  
śiśo-O child; na-not; iti-thus; mām-to Me; adya-now; nidrā-sleep; nidrā-  
of sleep; hetoḥ-of the cause; śṛṇu-please hear; suta-O son; kathām-a  
story; kām-what?; apūrvām-unprecedented; kuruśva-you may do;  
vyaktaḥ-appeared; abhūt-was; dānavam-the demon; dārayiśān-about to  
rip into pieces; iti-thus; uktasya-spoken; smitam-a smile; udayate-arose;  
devakī-nandanasya-of Lord Kṛṣṇa, the son of Devakī.

"O my rising dark moon, my child, You are not asleep?"

"No. Sleep has not yet come to Me."

"Listen, my son. I will tell You a bedtime story that will make You fall asleep."

"What is this story I have never heard? Please tell it."

Mother Yaśodā then told the story. When she came to the sentences,

"Then Lord Nṛsimha appeared from the pillar. Lord Nṛsiṅha was very eager to rip the demon to shreds." a smile suddenly arose on child Kṛṣṇa's lips.

-Śrī Sarvānanda

Go-rakṣādi-līlā

Protecting the Cows and Other Pastimes

### TEXT 153

deva tvam eka-jaṅghavālayita-lāguḍi-mūrdhni vinyasta-bāhur  
gāyan go-yuddha-gītir uparacita-śiraḥ-śekharaḥ pragraheṇa  
darpa-sphurjan-mahokṣa-dvaya-samara-kalābaddha-dīrghānubandhaḥ  
krīḍā-gopāla-mūrtir mura-ripur avatā atta-go-rakṣa-līlāḥ

devaḥ-Lord; tvam-You; eka-one; jaṅgha-leg; avalayita-straight; lagudi-of the stick; murdhni-on the head; vinyasta-placed; bahuḥ-an arm; gayan-singing; go-for a cow; yuddha-of the battle; gitiḥ-the songs; uparacita-fashioned; sirah-on the head; sekharah-a crown; pragrahena-by holding; darpa-arrogance; sphurjat-manifesting; mahokṣa-by great bulls; dvaya-of a pair; samara-of battle; kala-in the arts; abaddha-entangled; dirgha-for a long time; anubandhaḥ-in relationship; krīḍa-pastime; gopala-of a cowherd boy; murtiḥ-in the form; mura-ripuḥ-Lord Kṛṣṇa, the enemy of the Mura demon; avatat-may protect; atta-great; go-of the cows; rakṣa-in protecting; līlāḥ-whose pastimes.

Wearing a crown, and His hand on the head of a cane, the Lord loudly

sings the song sung by bulls when they challenge each other for the sake of a cow. Hearing the challenge, two large, arrogant bulls appear and for a long time remain absorbed in the arts of battle. I pray Lord Murāri, the playful cowherd boy who enjoys pastimes of protecting the cows and bulls, will always protect you.

-Śrī Yogeśvara

### TEXT 154

yāvad gopā madhura-muralī-nāda-mattā mukundam  
manda-spandair ahaha sakalair locanair āpibanti  
gāvas tāvan masṛṇa-yavasa-grāsa-lubdhā vidūram  
yātā govardhana-giri-darī-droṇikābhyantareṣu

yāvat-when; gopaḥ-the cowherd boys; madhura-the sweet; murali-of the flute; nada-by the sounds; mattaḥ-intoxicated; mukundam-Lord Kṛṣṇa; manda-without; spandaiḥ-movement; ahaha-aha!; sakalaiḥ-with all; locanaiḥ-eyes; apibanti-drink; gavaḥ-the cows; tavat-then; masrṇa-soft; yavasa-of grasses; grāsa-for mouthfuls; lubdhaḥ-eager; viduram-far away; yataḥ-gone; govardhana-giri-of Govardhana Hill; dari-dronkia-abhyntareṇa-in the caves.

When the cowherd boys become intoxicated by the sweet sounds of the flute, and with unblinking eyes drink the sight of Lord Mukunda, then the unattended cows, eager for soft grasses to eat, wander far away and enter the caves of Govardhana Hill.

-Śrī Keśavacchatrī

Gopīnām premotkarṣaḥ

The Exalted Nature of the Gopīs' Love

### TEXT 155

dhairyaṁ māna-parigrahe 'pi jaghane yac cāṁśukālambanam  
gopīnām ca vivecanam nidhuvanārambha raho-marganam  
sādhvī-sac-caritam vilāsa-viratau patyur gṛhānveṣaṇam  
tat-tad-gaurava-rakṣaṇam mura-ripor vaṁśī-ravāpekṣaṇam

dhairyam-peaceful composure; mana-in pride; parigrahe-in taking; api-although; jaghane-on the gopīs; yat-which; ca-also; aṁsuka-of garments; alambanam-resting; gopīnam-of the gopīs; ca-also; vivecanam-decision; nidhuvana-of amorous pastimes; arambhe-in the action; rahaḥ-a solitary place; marganam-the search; sadhvi-of pious girls; sat-the pious; caritam-actions; vilasa-of amorous pastimes; viratau-in the cessation; patyuh-of their husbands; gṛha-for the homes; anvesanam-the search; tat-tat-various; gaurava-of respectable elders; rakṣaṇam-protection; mura-ripoḥ-of Lord Kṛṣṇa, the enemy of the Mura demon; vaṁśī-of the flute; rava-for the sound; apekṣaṇam-hope.

With an air of peaceful respectability the gopīs placed nice garments around their hips and went to enjoy amorous pastimes with Kṛṣṇa in a solitary place. The sound of Kṛṣṇa's flute stunned their vow of chastity, their attachment to their husbands' homes, and all the protections offered by their elders.

-Śrī Sarvavidyāvinoda

### TEXT 156

vilokya kṛṣṇam vraja-vāma-netraḥ  
sarvendriyānām nayanatvam eva  
ākārṇya tad-veṇu-nināda-bhaṅgīm  
aicchan punas tāḥ śravaṇatvam eva

vilokya-seeing; kṛṣṇam-Kṛṣṇa; vraja-of Vraja; vāma-netraḥ-the beautiful-eyed girls; sarva-of all; indriyānām-the senses; nayanatvam-hearing; tat-of Him; veṇu-of the flute; nināda-of the sounds; bhaṅgīm-



the waves; aicchan-desired; punaḥ-again; tāḥ-they; śravaṇatvam-the nature of being ears; eva-certainly.

When the beautiful-eyed girls of Vraja saw Lord Kṛṣṇa they wished all their senses were eyes, and when they heard the waves of music from His flute they wished all their senses were ears.

-author unknown

Gopībhiḥ saha līlā  
Pastimes With The Gopīs

### TEXT 157

kālindī-jala-keli-lola-taruṇir āvīta-cīnāmśukā  
nirgatyāṅga-jalāni sārītavatīr ālokya sarvā diśaḥ  
tīropanta-milan-nikuñja-bhavane gūḍhaṁ cirāt paśyataḥ  
śaureḥ sambhramayann imā vijayate sākūṭa-veṇu-dhvaniḥ

kālindī-of the Yamunā; jala-water; keli-for pastimes; lola-eager; taruṇiḥ-the young girls; avīta-abandoned; cīna-their silk; āmsuka-garments; nirgatyā-emerging from the water; āṅga-of their bodies; jalāni-the water; sarītavatīḥ-removing; ālokya-looking; sarvaḥ-in all; diśaḥ-directions; tira-the shore; upanta-near; milat-meeting; nikuñja-of the grove; bhavane-in the abode; gudham-hidden; cirat-for a long time; paśyataḥ-looking; saureḥ-of Lord Kṛṣṇa; sambhramayan-enchanting; imaḥ-the gopīs; vijayate-all glories; sa-akuta-tricky; veṇu-of the flute; dhvaniḥ-to the sound.

Removing their silk saris, the young gopīs eagerly sported in the waters of the Yamunā. After some time they intently looked in all directions, and then, certain that no one was watching, emerged from the water and carefully dried their naked bodies. Meanwhile, hidden in a nearby

forest grove, Lord Kṛṣṇa had been watching their every movement for a long time. At a certain moment He began to play His flute. All glories to Lord Kṛṣṇa's tricky flute-music, which completely charms the girls of Vraja.

-Śrī Puruṣottamadeva

Tasu kṛṣṇasya bhavah  
Lord Kṛṣṇa's Love for the Gopīs)

### TEXT 158

svedāplāvita-pāṇi-padma-mukula-prakrānta-kampodayād  
visrastam avijānato muralikām pādāravindopari  
lilā-vellita-ballavī-kavalita-svāntasya vṛndāvane  
jīyāt kām̐sa-ripos tri-bhaṅga-vapuṣaḥ sūnyodayā phut-kṛtiḥ

sveda-with perspiration; aplavita-infatuated; pāni-hands; padma-lotus; mukula-buds; prakranta-begun; kampa-of trembling; udayat-from the arisal; visrastam-fallen; avijanataḥ-unaware; muralikam-the flute; pada-foot; avijanataḥ-lotus; upari-on; lilā-with pastimes; vellita-moving; ballavī-by the gopīs; kavalita-devoured; sva-antasya-whose heart; vṛndāvana-in Vṛndāvana; jiyat-all glories; kām̐sa-ripoḥ-of Lord Kṛṣṇa, the enemy of Kām̐sa; tri-three-fold; bhaṅga-bending; vapusaḥ-whose form; sunyap-nothing; udaya-arising; phut-kṛtiḥ-blowing.

The gracefully moving gopīs captured Lord Kṛṣṇa's heart. His hands perspired and trembled. Lord Kṛṣṇa, whose form was bent in three places, was unaware that the flute had dropped from His lotus-bud hands and fallen to His lotus feet. He began to blow into what He thought was His flute, but no sound emerged. All glories to that soundless blowing of Lord Kṛṣṇa.

-Śrī Cirañjīva

Śrī-Kṛṣṇasya prathama-darśane śrī-rādhā-praśnaḥ  
(Śrīmatī Rādhārāṇī's Inquiry on First Seeing Śrī Kṛṣṇa)

TEXT 159

bhrū-valli-tāṇḍava-kalā-madhurānana-śrīḥ  
kaṅkelli-koraka-karambita-karṇapūraḥ  
ko 'yaṁ navīna-nikaṣopala-tulya-deho  
vaṁśī-ravena sakhi mām avasī-karoti

bhrū-of the eyebrows; valli-of the vines; tāṇḍava-of dancing; kalā-with the art; madhura-charming; anana-of the face; śrīḥ-beauty; kaṅkelli-asoka; koraka-buds; karambita-mixed; karṇapūraḥ-earrings; kaḥ-who?; ayam-is this; navīna-new; nikaṣa-upala-a black stone; tulya-with the sound; sakhi-O friend; mām-Me; avasi-karoti-overwhelms.

Friend, who is this person? His body is like a new black nikaṣa stone. He wears earrings of aśoka buds. The vines of eyebrows dance on His charming, handsome face. I am overcome by the sound of His flute.

-author unknown

TEXT 160

indīvarodara-sahodara-medura-śrīr  
vāso dravat-kanaka-vṛndā-nibhaṁ dadhānaḥ  
āmukta-mauktika-manohara-hāra-vakṣaḥ  
ko 'yaṁ yuvā jagad anaṅgamayaṁ karoti

indivara-of the blue lotus flowers; udara-of the whorl; sahodara-the brother; medura-glistening; śrīḥ-beauty; vasaḥ-garments; dravat-molten; kanaka-of gold; vṛndā-of an abundance; nibham-the likeness; dadhanaḥ-wearing; amukta-wearing; mauktika-of pearls; manohara-charming;

hara-necklace; vakṣaḥ-on His chest; kaḥ-who?; ayam-is this; yuva-youth;  
jagat-the entire world; anaṅga-with amorous desire; mayam-filled;  
karoti-does.

Who is this teen-age boy? A charming pearl-necklace decorates His chest. He is dressed in garments the color of molten gold. The splendid complexion is the brother of the blue lotus whorl. He fills the world with amorous passion.

-Śrī Sarvavidyavinoda

Sakhya uttaram  
The Reply of Rādhā's Gopī-friend

### TEXT 161

asti ko 'pi timira-stānandhayaḥ  
kiñcid añcita-padaṁ sa gāyati  
yan manāg api niśamya kā vadhūr  
nāvadhūta-hṛdayopajāyate

asti-is; kaḥ api-this person; timira-dark-complexioned; stānandhayaḥ-  
boy; kañcit-something; añcita-beautiful; padam-music; saḥ-He; gāyati-  
plays; yat-which; manāk-slightly; api-even; niśamya-hearing; kā-what?;  
vadhūḥ-girl; na-not; avadhūta-trembling; hṛdaya-heart; upajāyate-is  
manifested.

He is a dark-complexioned boy who plays very beautiful music. What girl will not tremble at heart by hearing His music for even a moment?

-author unknown

Śrī-Rādhāyāḥ pūrva-rāgaḥ

## The Beginning of Rādhā's Love

### TEXT 162

mano gataṁ manmatha-bāṇa-bādham  
āvedayantīva tanor vikāraiḥ  
dīnānanā vācam uvāca rādhā  
tadā tad āli-jana-sammukhe sā

manaḥ-in the heart; gatam-gone; manmatha-of cupid; bana-of the arrow;  
badham-the wound; avedayanti-informing; iva-as if; tanoḥ-of the body;  
vikaraiḥ-with ecstatic symptoms; dina-unhappy; anana-face; vacam-  
words; uvaca-spoke; rādhā-Rādhā; tada-then; tat-of Her; ali-jana-of the  
friends; sammukhe-in the presence; sa-She.

Unhappy-faced Rādhā said to Her friends: "My heart is wounded by  
Kāma's arrow. My body is now filled with the symptoms of love."

-Śrī Puruṣottamadeva

### TEXT 163

yad-avadhi yamunā-kuñje  
ghana-rucir avalokitaḥ ko 'pi  
nalinī-dala iva salilam  
tad-avadhi taralāyate cetaḥ

yat-avadhi-when; yamunā-on the Yamunā's shore; kuñje-in the grove;  
ghana-of a raincloud; ruciḥ-this person whose splendid bodily  
complexion is like the color; avalokitaḥ-is seen; kaḥ api-this person;  
nalini-of a lotus flower; dala-on the leaf; iva-like; salilām-a drop of water;  
tat-avadhi-then; taralayate-trembles; cetaḥ-My heart.

Since, in the forest by the Yamunā, I saw this person whose complexion is the color of a dark raincloud, My heart has been trembling like a drop of water on a lotus leaf.

-Śrī Kavicandra

### TEXT 164

akasmād ekasmin pathi sakhi mayā yāmuna-taṭam  
vrajantye dṛṣṭo 'yam nava-jaladhara-śyāmala-tanuḥ  
sa dṛg-bhaṅgyā kim vākuruta na hi jāne tata idam  
mano me vyālolam kvacana gṛha-kṛtye na balate

akasmāt-by accident; ekasmin-on one; pathi-path; sakhi-O friend; mayā-by Me; yamunā-of the Yamunā; tatam-to the bank; vrajantya-going; dṛṣṭaḥ-was seen; ayam-He; nava-fresh; jaladhara-raincloud; śyāmala-black; tanuḥ-whose body; saḥ-He; dṛk-bhaṅgya-with a crooked glance; kim-what?; vā-or; akuruta-did; na-not; hi-indeed; jāne-I know; tataḥ-since then; idam-this; manaḥ-mind; me-my; vyālolam-restless; kvacana-something; gṛha-kṛtye-in household duties; na-not; balate-is able.

Friend, one time, as I walked on the path to the Yamunā's bank I saw a boy whose complexion was the color of a dark raincloud. What spell did He cast on Me when He glanced at Me with those crooked eyes? I do not know. Since that time My heart is always very agitated. It no longer allows Me to perform My household duties.

-Śrī Jayanta

### TEXT 165

puro nīla-jyotsnā tad anu mṛganābhi-parimalas  
tato līlā-veṇu-kvaṇitam anu kāñcī-kala-ravaḥ  
tato vidyud-vallī-valayita-camatkāra-laharī-  
taraṅgāl lāvaṇyam tad anu saha-jānanda udagāt

puraḥ-in My presence; nīla-a dark; jyotana-effulgent; tat anu-then;  
mrganabhi-of musk; parimalaḥ-the fragrance; tataḥ-then; līlā-playful;  
veṇu-of the flute; kvanitam-music; anu-then; kañci-of a sash of bells;  
kala-the sweet; ravaḥ-sound; tataḥ-then; vidyut-of lightning; valli-of a  
vine; valayita-encircled; camatkara-of wonder; lahari-taraṅgāt-from the  
waves; lavanyam-beauty; tat anu-then; sahaja-natural; ānandaḥ-bliss;  
udagat-arose.

First I saw a splendid blue effulgence. Then I smelled the fragrance of  
musk. Then I heard graceful flute music. Then I heard the sweet tinkling  
of a sash of bells. Then I saw waves of wonderful handsomeness  
encircled by a vine that was a stationary lightning flash. Then I became  
filled with bliss.

-author unknown

### TEXT 166

adya sundari kalinda-nandinī-  
tīra-kuñja-bhuvi keli-lampaṭaḥ  
vādayan muralikām muhur muhur  
mādhavo harati māmakaṁ manaḥ

adya-now; sundari-O beautiful one; kalinda-nandini-of the Yamunā  
River, the daughter of Mount Kalinda; tīra-on the shore; kuñja-bhuvi-in  
the grove; keli-playful; lampataḥ-debauchee; vādayan-playing;  
muralikam-a flute; muhuh muhuh-repeatedly; mādhavaḥ-Lord Kṛṣṇa;  
harati-steals; mamakam-My; manaḥ-heart.

O beautiful friend, as He played the flute for a long time on the  
Yamunā's shore, the playful debauchee Mādhava stole My heart.

-author unknown

### TEXT 167

yad-avadhi yamunāyās tīra-vānīre-kuñje  
muraripu-pada-līlā locanābhyām aloki  
tad-avadhi mama cittaṁ kutracit kārya-mātre  
na hi lagati muhūrtaṁ kim vidheyam na jāne

yat-avadhi-since; yamunāyaḥ-of the Yamunā River; tira-on the shore;  
vanira-of vanira trees; kuñje-in the grove; muraripu-pada-of Lord  
Kṛṣṇa, the enemy of the Mura demon; līlā-the pastimes; locanabhyam-  
with two eyes; aloki-I saw; tat-avadhi-since then; kārya-matre-in  
household duties; na-not; hi-indeed; lagati-rests; muhurtam-for a  
moment; kim-what?; vidheyam-should be done; na-do not; jane-I know.

Since with My own eyes I saw Kṛṣṇa's pastimes in the vānīra grove on  
the Yamunā's shore, My heart has not allowed Me to perform My  
household chores. What should I do? I do not know what to do.

-Śrī Kavīcandra

### TEXT 168

yad-avadhi yadunandanānanenduḥ  
sahacari locana-gocarī-babhūva  
tad-avadhi malayānile 'nale vā  
sahaja-vicāra-paraṇmukhaṁ mano me

yat-avadhi-since; yadu-nandana-of Lord Kṛṣṇa, the descendent of  
Maharaja Yadu; anana-of the face; induḥ-the moon; sahacari-O friend;  
locana-of the eyes; gocarī-within the field of perception; babhūva-has  
come; tat-avadhi-then; malaya-from the Malaya Hill; anile-in the breeze;  
anale-in a fire; va-or; sahaja-natural; vicāra-discrimination;  
paraṇamukham-turned away; manaḥ-mind; me-My.



O My friend, since the moon of Kṛṣṇa's face has appeared within the perception of My eyes, My mind has lost all discrimination. It no longer has the power to distinguish between the cooling Malayan breeze and the blazing fire.

-Śrī Sañjaya Kaviśekhara

### TEXT 169

asamañjasam asamañjasam  
asamañjasam etad āpatitam  
ballava-kumāra-buddhyā  
hari hari harir ikṣitaḥ kutukāt

asamañjasam-wrong; asamañjasam-wrong; asamañjasam-wrong; etad-this; āpatitam-has occurred; ballava-cowherd; kumāra-boy; buddhyā-with the conception; hari-alas!; hari-alas!; hariḥ-Lord Hari; ikṣitaḥ-is seen; kutukāt-enthusiastically.

It is wrong, wrong, wrong! Alas! Alas! I saw the Supreme Personality of Godhead, Lord Hari, and I thought He was an ordinary cowherd boy!

-Śrī Śaraṇa

### TEXT 170

śuṣyati mukham uru-yugaṁ puṣyati jaḍatām pravepate hṛdayam  
svidyati kapola-pālī  
sakhi vana-mālī kim āloki

susyati-dries up; mukham-My mouth; uru-of thighs; yugaṁ-the pair; puṣyati jadatam-becomes stunned; pravepate-trembles; hṛdayam-heart; svidyati-perspires; kapola-pali-cheeks; sakhi-O friend; vana-mali-Lord Kṛṣṇa, who wears a garland of forest-flowers; kim-why?; āloki-when I

see.

Friend, when I see Kṛṣṇa, who wears a garland of forest-flowers, why does My mouth become dry, My thighs become stunned, My heart tremble, and My cheeks perspire?

-Śrī Mukunda Bhaṭṭācārya

### TEXT 171

upari tamāla-taroḥ sakhi pariṇata-śarad-indu-maṇḍalaḥ ko 'pi  
tatra ca muralī-khuralī kula-maryādām adho nayati

upari-above; tamala-taroḥ-a tamal tree; sakhi-O friend; parinata-a full; sarat-autumn; indu-mandalaḥ-moon; kah api-a certain; tatra-there; ca-also; murali-flute; khurali-playing; kula-maryadam-morality; adhah nayati-mocks.

Friend, I have seen an autumn full-moon shining above a tamāla tree. This moon's flute music mocks My chastity.

-Śrī Sañjaya Kaviśekhara

### TEXT 172

hanta kāntam api taṁ didrkṣate  
mānasam mama na sādhu yat-kṛte  
indur indumukhi nanda-mārutas  
candanam ca vitanoti vedanam

hanta-indeed; kāntam-My lover; api-certainly; taṁ-Him; didrkṣate-desires of see; manasam-heart; mama-My; na-not; sadhu-happily; yat-kṛte-for His sake; induḥ-the moon; indu-mukhi-O moon-faced girl; manda-the gentle; marutaḥ-breezes; vitanoti-give; vedanam-torment.

O moon-faced friend, the gentle breezes, the moon, and the scent of sandalwood torment My heart. It is not happy. It yearns to see My lover, Kṛṣṇa.

-author unknown

### TEXT 173

guru-jana-gaṅjanam ayaśo  
gṛha-pati-caritaṁ ca dāruṇaṁ kim api  
vismārayati samastaṁ  
śiva śiva muralī murārāteḥ

guru-jana-of My elders; gaṅjanam-the rebukes; ayasaḥ-My infamy; gṛha-pati-of My husband; caritam-the activities; ca-also; dārunam-harsh; kim api-something; vismarayati-causes to forget; samastam-everything; siva-alas!; siva-alas!; murali-the flute; mura-arateḥ-of Lord Kṛṣṇa, the enemy of the Mura demon.

Alas! Alas! Kṛṣṇa's flute makes Me completely forget the rebukes of My elders, My own growing infamy, and the harsh actions of My husband.

-Śrī Sarvavidyāvinoda

### TEXT 174

draviṇaṁ bhavanam apatyam tāvan mitram tathābhijātyam ca  
upayamunam vana-mālī  
yāvan netre na nārtayati

dravinam-wealth; bhavanam-home; apatyam-children; tavat-then; mitram-friends; tathā-in that way; abhijatyam-good family; ca-also; upayamunām-on the shore of the Yamunā; vana-mali-Lord Kṛṣṇa, who

wears a garland of forest flowers; yāvat-as long as; netre-two eyes; na-  
does not; nartayati-cause to dance.

My wealth, home, children, friends, and family all seen important only  
as long as Vanamālī Kṛṣṇa does not glance on Me with dancing eyes on  
the Yamunā's shore.

-Śrī Sarvavidyāvinoda

### TEXT 175

tuṣyantu me chidram avāpya śātravaḥ  
karotu me śasti-bharam gṛheśvaraḥ  
maṇis tu vakṣoruha-madhya-bhūṣaṇam  
mamāstu vṛndāvana-kṛṣṇa-candramāḥ

tusyantu-may become pleased; me-of Me; chidram-faults; avāpya-  
attaining; śātravaḥ-enemies; karotu-may do; me-to Me; sasti-of  
punishment; bharam-a host; gṛha-isvaraḥ-My husband; maṇiḥ-the jewel;  
tu-indeed; vakṣoruha-breasts; madhya-in the middle; bhūṣaṇam-the  
ornaments; mama-of Me; astu-may be; vṛndāvana-in Vṛndāvana; kṛṣṇa-  
candramāḥ-the dark moon of Lord Kṛṣṇa.

Let My enemies be pleased to find fault with Me. Let My husband  
punish Me again and again. I do not care. Lord Kṛṣṇacandra, who enjoys  
transcendental pastimes in Vṛndāvana forest, will always be the precious  
jewel that decorates My breasts.

-author unknown

### TEXT 176

svāmī nihantu vihasantu puraḥ sapatnyo  
bhārtur bhajantu guravaḥ pitaraś ca lajjām

etāvata yadi kalaṅki-kulam tathāstu  
rāmānuje mama tanotu mano 'nurāgam

svāmi-My husband; nihantu-may beat Me; vihasantu-may laugh; puraḥ-  
in My presence; sapatnyaḥ-enemies; bhartuḥ-of My husband; bhajantu-  
may create; guravaḥ-elders; pitarah-parents; ca-and; lajjam-shame;  
etavata-in this way; yadi-if; kalaṅki-polluted; kulam-family; tathā-in that  
way; astu-let it be; rama-anuje-for Lord Kṛṣṇa, the younger brother of  
Balarama; mama-My; tanotu-will do; manaḥ-heart; anuragam-love.

Let My husband beat Me! Let My enemies laugh in My face! Let My  
parents and elderly relatives shame Me before My husband! Let My  
whole family become polluted! I do not care. My heart will continue to  
love Balarāma's younger brother, Kṛṣṇa.

-author unknown

### TEXT 177

svāmī kupyati kupyatām parijanā nindanti nindantu mām  
anyat kim prathatām ayam ca jagati prauḍho mamopādravaḥ  
āśāsyam punar etad eva yad idam cakṣuś ciram vardhatām  
yenedam pariṇiyate mura-ripoḥ saundarya-sāram vapuḥ

svāmi-My husband; kupyati-is angry; kupyatam-let him be angry;  
parijanaḥ-friends; nindati-rebuke; nindantu-let them rebuke; mam-Me;  
anyat-else; kim-what?; prathatam-may be; ayam-that; ca-also; jagati-in  
the world; praudhaḥ-great; mama-for Me; upadravaḥ-catastrophe;  
asasyam-desired; punaḥ-again; etat-this; eva-certainly; yat-which; idam-  
that; cakṣuḥ-eyes; ciram-eternally; vardhatam-may increase; yena-by  
which; idam-this; pariṇiyate-may be drunk; mura-ripoḥ-of Lord Kṛṣṇa,  
the enemy of Mura; saundarya-of handsomeness; saram-the nectar;  
vapuḥ-the form.

My husband is angry? Let him be angry. My friends rebuke Me? Let them. Let there fall upon Me whatever other catastrophe there may be in this world. I do not care. I simply wish that My eyes may eternally drink the nectar of Kṛṣṇa's handsome form.

-Śrī Puṣkarākṣa

### TEXT 178

kiṁ durmilena mama dūti manorathena  
tāvanti hanta sukṛtāni kayā kṛtāni  
etāvad eva mama janma-phalaṁ murārī  
yan netrayoḥ pathi bibharti gatāgatāni

kim-what is the use?; durmilena-of this difficult to attain; mama-My; duti-O messenger; manorathena-desire; tavanti-is that way; hanta-indeed; sukṛtāni-pious deeds; kaya-by whom?; kṛtāni-performed; etavat-in that way; eva-certainly; mama-My; janma-of the birth; phalam-the fruit; mura-ariḥ-Lord Kṛṣṇa, the enemy of the Mura demon; yat-which; netrayoḥ-of the eyes; pathi-on the pathway; bibhati-manifests; gata-going; agatāni-and coming.

O messenger-friend, if Kṛṣṇa would walk on the pathway of My eyes, then My birth will become fruitful. What is the use of this impossible desire? Who is able to perform the pious activities to obtain this?

-author unknown

### TEXT 179

sakhi mama niyati-hatāyās  
tad-darśana-bhāgyam astu vā mā vā  
punar api sa veṇu-nādo  
yadi karṇa-pathe patet tad evālam

sakhi-O friend; mama-of Me; niyati-whose good fortune; hatayaḥ-is destroyed; tat-of Him; darśana-of the sight; bhagyam-the good fortune; astu-may be; va-or; ma-not; va-or; punah api-again; saḥ-that; veṇu-of the flute; nadaḥ-the sound; yadi-if; kaṛṇa-of the ears; pathe-on the path; patet-may fall; tat-then; eva-certainly; alam-greatly.

O friend, I am very unfortunate. If the sound of Kṛṣṇa's flute fell once again on the pathway of My ears, I would not care even whether or not I had the fortune to see Him.

-Śrī Rūpa Gosvāmī

### TEXT 180

tārābhisāraka caturtha-niśā-saśaṅka  
kāmburāśi-parivardhana deva tubhyam  
ardho namo bhavatu me saha tena yūnā  
mithyāpavāda-vacasāpy abhimāna-siddhiḥ

tara-with the stars; abhisaraka-meeting; catustha-on the fourth; nisa-night; saśaṅka-O moon; kama-of a orous desires; ambu-rasi-the ocean; parivardhana-causing tidal waves; deva-O Lord; tubhyam-unto you!; arghaḥ-arghya water; namaḥ-and obeisances; bhavatu-let there be; me-for me; saha-with; tena-Him; yuna-the youthful Kṛṣṇa; mithya-lies; apavada-negating; vacana-with words; api-also; abhimana-of desire; siddhiḥ-the perfection.

O moon surrounded by stars on the fourth night on the month of Bhadrā, O lord, O moon making tidal waves in the ocean of amorous desire, I respectfully offer arghya water to you and I bow down before you. I pray (that by your mercy) my desire to become the beloved of youthful Kṛṣṇa will become fulfilled in truth.

-author unknown

Anya-catura-sakhī-vitarkaḥ  
The Guess of Another Expert Gopī-friend

TEXT 181

siddhantayati na kiñcid  
bhramayati dṛśam eva kevalam rādhe  
tad avagataṁ sakhi lagnaṁ  
kadamba-taru-devatā-marutā

siddhantayati-a definite conclusion; na-not; kiñcit-something;  
bhramayati-restlessly rolling about; dṛśam-eyes; eva-certainly; kevalam-  
indeed; rādḥā-Rādhā; tat-this; avagataṁ-understood; sakhi-O friend;  
lagnaṁ-touched; kadamba-taru-of the kadamba tree; devata-of the diety;  
maruta-by the breeze.

Friend,I canot say for certain why Rādhā's eyes are rolling about in this way. Perhaps She was touched by the flute-music breeze blowing from the Supreme Personality of Godhead under the kadamba tree.

-Śrī Raṅga

Rādhām prati sakhī-praśnaḥ  
A Gopī-friend's Question to Śrīmatī Rādhārāṇī

TEXT 182

kāmaṁ yapuḥ pulakitaṁ nayane dhṛtāśre  
vācaḥ sa-gadgada-padaḥ sakhi kampi vakṣaḥ  
jñātaṁ mukunda-muralī-rava-mādhurī te  
cetaḥ sudhāmśu-vadane taralī-karoti



kamam-completely; vapuḥ-body; pulakitam-hairs standing erect; nayane-eyes; dhṛta-held; asre-tears; vacaḥ-words; sa-with; gadgada-padaḥ-stuttering with a choked up voice; sakhi-O friend; kampi-heaving; vakṣaḥ-chest; jñātam-understood; mukunda-of Lord Kṛṣṇa; murali-of the flute; rava-of the sound; madhuri-the sweetness; te-of You; cetaḥ-the heart; sudhāmsu-vadane-O moon-faced girl; tarali-karoti-causes to tremble.

The hairs stand erect on Your body. Your eyes are full of tears. Your words are choked-up. Your chest heaves with sighs. O moon-faced friend, I know it is the sweetness of Mukunda's flute music that makes Your heart tremble.

-Śrī Raṅga

### TEXT 183

gatam kula-vadhū-vratam viditam eva tat-tad-vacas  
tathāpi taralāśaye na viratāsi ko durgrahaḥ  
karomi sakhi kim śrute danuja-vairi-vaṁśī-rave  
manāg api mano na me sumukhi dhairyam ālambate

gatam-gone; kula-of faithful; vadhu-wife; vratam-the vow; viditam-known; eva-certainly; tat-tad-various; vacaḥ-words; tathā api-still; tarala-asaye-O fickle-hearted girl; na-not; virata-stopped; asi-You are; kaḥ-what?; durgrahaḥ-is the difficulty; karomi-will I do; sakhi-O friend; kim-what?; śrute-when heard; danuja-vairi-of Lord Kṛṣṇa, the enemy of the demons; vaṁśī-of the flute; rave-the sound; manak-slightly; api-even; manaḥ-heart; na-not; me-My; su-mukhi-O beautiful-faced friend; dhairyam-peace; alambate-attains.

"O fickle-hearted girl, I know You broke the vow of a faithful wife, and I know the harsh words You exchanged with Your husband and relatives. Still You will not give up this affair with Kṛṣṇa. Why is it so hard for

You to give Him up?"

"My beautiful-faced friend, what will I do? When i hear the sound of Kṛṣṇa's flute My heart cannot find a moment's peace."

-author unknown

### TEXT 184

astam tāvad akīrtir me  
tvayā tathyam tu kathyatām  
cittam katham ivāsīt te  
hari-vaṁśī-rava-śrutau

astam-let there be; tavat-in that way; akīrtiḥ-infamy; me-my; tvayā-by You; tathyam-the truth; tu-indeed; kathyatam-should be spoken; cittam-heart; katham-how is it?; iva-like; asit-because; te-of you; hari-of Lord Kṛṣṇa; vaṁśī-of the flute; rava-of the sound; śrutau-in the hearing.

Let Me become infamous as Kṛṣṇa's mistress! I don't care. Tell me the truth. When it heard the sound of Kṛṣṇa's flute, what happened to your heart?

-author unknown

### TEXT 185

satyam jalpasi duḥsahā khala-giraḥ satyam kulaṁ nirmalam  
satyam niṣkaruṇo 'py ayam sahacaraḥ satyam sudūre sarit  
tat sarvaṁ sakhi nismarāmi jhaṭiti śrotrātithir jāyate  
ced unmāda-mukunda-mañju-muralī-nisvāna-rāgodgatih

satyam-the truth; jalpasi-you speak; duhsaha-difficult to bear; khal-harsh; giraḥ-words; satyam-the truth; kulam-family; nirmalam-pure and spotless; satyam-the truth; niskarunaḥ-merciless; api-also; ayam-this; sahacaraḥ-friend; satyam-the truth; su-very; dure-far away; sarit-the

river; tat-this; sarvam-all; sakhi-O friend; vismarāmi-I forget; jhatiti-at once; srotra-of the ears; atithiḥ-a guest; jayate-becomes manifested; cet- if; unmada-intoxicating; mukunda-of Lord Kṛṣṇa; mañju-the beautiful; murali-of the flute; nisvana-sounds; raga-music; udgatiḥ-manifestation.

You speak the truth. It is true that the harsh rebukes of My superiors are very hard to bear. It is true that My family's reputation is spotless. It is true that this friend Kṛṣṇa is merciless. It is true that the Yamunā is very far away. Still, when the beautiful, intoxicating sound of Kṛṣṇa's flute music becomes a guest in My ears, I immediately forget all of this.

-Śrī Govinda Bhaṭṭa

Śrī-Rādhām prati sakhī-narmāśvāsaḥ

A Gopī's Joking Words of Encouragement to Śrīmatī Rādhārāṇī

### TEXT 186

niśā jalada-saṅkulā timira-garbha-līnaṁ jagad  
vayas tava navam navam vapur apūrva-lilā-mayam  
alam sumukhi nidrayā vraja-gṛhe 'pi naktañcarī  
kadamba-vana-devatā nava-tamāla-nīla-dyutiḥ

nisa-the night; jalada-with clouds; saṅkula-is filled; timira-of darkness; garbham-in the opening; linam-entered; jagat-the world; vayaḥ-age; tava-Your; navam-is young; navam-fresh; vapuḥ-body; apurva-unprecedented; lilā-of pastimes; mayam-consisting; alam-what is the use?; su-mukhi-O beautiful-faced girl; nidraya-of this sleeping; vraja-of Vraja Villge; gṛhe-in a house; api-even; naktam-in the night; cari-wandering; kadamba-of the kadamba trees; vana-of the forest; devata-the diety; nava-fresh; tamala-of a tamala tree; nīla-with the dark; dyutiḥ-splendor.

The night is filled with clouds. Darkness has swallowed the world. You are a young girl and Your body is filled with unprecedented, ever-fresh, playful, graceful, beauty. O beautiful-faced girl, what is the use of Your sleeping like this in a house in Vraja village? Wake up! At this moment Kṛṣṇa, whose dark complexion is the color of a young tamāla tree, and who is the Deity of the kadamba forest, wanders about in the night.

-Śrī Sarvavidyāvinoda

Śrī Kṛṣṇaṁ prati śrī-rādhānurāga-kathanam  
Śrīmatī Rādhārāṇī's Love is Described to Lord Kṛṣṇa

### TEXT 187

tvām añjanīyati phalāsu vilokayantī  
tvām śṛṇvati kuvalayīyati karṇapūram  
tvām pūrṇimā-vidhu-mukhī hṛdi bhāvayantī  
vak\śo-nilīna-nava-nīlamanim karoti

tvam-You; añjanīyati-makes black mascara; phalasu-in a picture; vilokayanti-gazing; tvam-You; srnvati-hearing; kuvalayiyati-makes into a blue lotus flowers; karma-puram-an earrings; tvam-You; purnima-full; vindhu-moon; mukhi-whose face; hṛdi-in the heart; bhavayanti-meditation; vaksah-on the chest; nilina-placed; nava-new; nīlamanim-sapphire; karoti-makes.

When this girl, whose face is like the full moon, gazes at Your picture, She transforms You into black mascara anointing Her eyes. When She hears about You, She makes You into a blue lotus flower on Her ear. In Her heart She meditates on You as a new sapphire decorating Her breast.

-author unknown

### TEXT 188

gṛhītaṁ tambūlaṁ parijana-vacobhir na sumukhī  
smaraty antaḥ-sūnyā murahara gatāyām api niśi  
tathaivāste hastaḥ kalita-phaṇi-vallī-kīśalayam  
tathaivāsyam tasyāḥ kramuka-phala-phālī-paricitam

virahena-with separation; yathā-just as; padyavalyam-in Padyavali;  
gṛhitam-taken; tambulam-betel-nuts; parijana-of the associates;  
vacobhiḥ-by the words; na-not; su-mukhi-the beautiful-faced girl;  
smarati-remembers; antaḥ-within; sunya-empty; mura-hara-O Kṛṣṇa,  
killer of the Mura demon; gatayam-gone; api-even; nisayam-the night;  
tathā-in that way; eva-certainly; aste-rests; hastaḥ-the hand; kalita-  
manifested; phāni-betel; valli-of the vine; kisalayaḥ-sprouts; tathā-in  
that way; eva-certainly; asyam-mouth; tasyāḥ-of her; kramula-phala-  
phali-with betel nuts; pairicitam-filled.

O Kṛṣṇa, O killer of the Mura demon, Your absence has so stunned  
beautiful-faced Rādhārāṇī that as She talks at night with Her friends  
She cannot remember whether She took any betelnuts, whether  
betelnuts are in Her hand, or betelnuts in Her mouth.

-Śrī Harihara

### TEXT 189

prema-pāvaka-līdhāṅgī  
rādhā tava jagat-pate  
śayyāyāḥ skhalitā bhūmau  
punas taṁ gantum akṣamā

prema-of love; pavaka-by the fire; lidha-licked; āṅgi-whose limbs; rādhā-  
Rādhā; tava-for You; jagat-of the universe; pate-O Lord; sayyayaḥ-from  
the bed; skhalita-fallen; bhumau-on the ground; punaḥ-again; taṁ-to it;  
gantum-to go; akṣama-unable.

O Lord of the universe, Her body licked by the flames of love for You,  
Rādhā fell from Her bed to the floor and could not rise again.

-Śrī Kavicandra

### TEXT 190

murahare sahasa-garimā  
katham iva vācyaḥ kuraṅga-savākṣyaḥ  
khedārṇava-patitāpi  
prema-dhūraṁ te samudvahati

mura-hara-O killer of the Mura demon; sahasa-garima-the greatness;  
matham-how?; iva-like; vacyaḥ-may be described; kuraṅga-sava-akṣyaḥ-  
of fawn-eyed Rādhārāṇī; kheda-of suffering; arṇava-in the ocean; patita-  
fallen; api-although; prema-of love; dhuram-a great abundance; te-for  
You; samudvahati- .

O Kṛṣṇa, how can I describe the greatness of fawn-eyed Rādhā's love for  
You? Even though She has fallen into the ocean of suffering, She still  
loves You deeply.

-Śrī Kavicandra

### TEXT 191

gāyati gīte śamsati  
vaṁse vādayati sa vipañciṣu  
pāṭhayati pañjara-śukaṁ  
tava sandeśākṣaraṁ rādhā

gayati-as She sings; gite-songs; samsati-plays; vaṁse-the flute; vādayati-  
plays; sa-She; vipancisu-the vina; pathayati-causes to recite; pañjara-in a  
cage; sukam-a parrot; tava-Your; sandesa-of the letter; akṣaram-the

words; rādhā-Rādhā.

Rādhā taught Her caged parrot to recite the words of Your letter. She turned Your letter into a song She sings to the accompaniment of flute and vīṇā.

-Śrī Govardhanācārya

Śrī-Rādhām prati śrī-kṛṣṇānurāga-kathanam  
Śrī Kṛṣṇa's Love is Described to Śrīmatī Rādhārāṇī

### TEXT 192

keli-kalāsu kuśalā nagare murārer  
ābhīra-nīraja-dṛśaḥ kati vā na santi  
rādhe tvayā mahad akāri tapo yad eṣa  
dāmodaras tvayi param paramānurāgaḥ

keli-of amorous pastimes; kalasu-in the arts; kusalaḥ-expert; nagare-in the village of Vraja; mura-areḥ-of Lord Kṛṣṇa, the enemy of the Mura demon; abhira-gopīs; niraja-lotus; dṛśaḥ-with eyes; kati-how many?; va-or; na-not; santi-are; rādhe-○ Rādhā; tvayā-by You; mahat-great; akari-performed; tapaḥ-austerity; yat-which; esaḥ-this; damodaraḥ-Lord Kṛṣṇa; tvayi-for You; param-then; parama-supreme; anuragaḥ-has love.

○ Rādhā, in Vraja village are there not very many lotus-eyed gopīs expert in amorous pastimes and completely in love with Murāri? What great austerities did You perform to make Dāmodara love You so much?

-author unknown

### TEXT 193

vatsān na cārayati vādayate na veṇum  
āmodate na yamunā-vana-mārutena  
kuñje nilīya śīthilam valitottamāṅgam  
antas tvayā śvasiti sundari nanda-sūnuḥ

vatsan-the calves; na-does not; carayati-herd; vādayate-plays; na-not;  
veṇum-the flute; amodate-is pleased; na-not; yamunā-from the Yamunā;  
vana-through the forest; marutena-by the breeze; kuñje-in the forest  
grove; niliya-entered; sithilam-slackened; valita-bent; uttamaṅgam-head;  
antaḥ-within; tvayā-by You; svasiti-sighs; sundari-O beautiful girl;  
nanda-of Nanda Maharaja; sunuḥ-the son.

He will not take care of the calves. He does not play the flute. He is not  
pleased by the cooling breezes blowing into the forest from the Yamunā  
River. He sits in the forest grove with His head bowed down. O beautiful  
girl, in His heart the son of Nanda sighs for You.

-Śrī Daityāri Paṇḍita

#### TEXT 194

sarvādhikaḥ sakala-keli-kalā-vidagdhah  
snigdhaḥ sa eṣa mura-sātrur anargha-rūpaḥ  
tvam yācate yadi bhaja vraja-nāgari tvam  
sādhyam kim anyad adhikam bhuvane bhavatyāḥ

sarva-of all; adhikaḥ-the best; sakala-in all; keli-of amorous pastimes;  
kala-in the arts; vidagdhah-expert; snigdhaḥ-affectionate; saḥ-he; eṣaḥ-  
He; mura-of the Mura demon; satruḥ-the enemy; anargha-rupaḥ-the  
most handsome; tvam-You; yacate-begs; yadi-if; bhaja-then worship;  
vraja-of Vraja; nagari-O heroine; tvam-You; sādhyam-attainable; kim-  
what; anyat-other; adhikam-greater; bhuvane-in the entire world;  
bhavatyāḥ-for You.



Kṛṣṇa is the best of lovers. He is the most expert in all the arts of amorous love. He is the most handsome. He loves You. O heroine of Vraja village, if He begs You, You should respond to His advances. You should worship Him. What greater lover could You find in all the world?

-Śrī Raṅga

Śrī-Rādhābhisāraḥ

The Meeting With Rādhā

### TEXT 195

mandam vidhehi caraṇau paridhehi nīlam  
vāsaḥ pidhehi valayāvalim añcalena  
me jalpa sāhasini śārada-candra-kānti-  
dantāmsavas tava tamaṁsi samāpayanti

mandam-softly; vidhehi-place; caraṇau-Your feet; paridhehi-wear;  
nīlam-blue; vasaḥ-garments; pidhehi-cover; valaya-of bracelets; avalim-  
the host; añcalena-with the edge of Your sari; ma-don't; jalpa-talk;  
sahasini-O reckless girl; sarada-autumn; candra-of the moon; kānti-the  
effulgence; danta-of the teeth; amsavaḥ-the rays of light; tava-of You;  
tamaṁsi-the darkness; samapayanti-dispells.

Move Your feet softly. Wear these dark blue garments. Cover Your bracelets with the edge of Your sari. Don't talk. O reckless girl, the autumn moonlight of Your teeth dispels the darkness.

-Śrī Śāṅmāsika

### TEXT 196

kim uttīrṇaḥ panthāḥ kupita-bhujati-bhoga-viṣamo  
viśodhā bhūyasyāḥ kim iti kula-pālī-katu-giraḥ

iti smāraṁ smāraṁ dara-dalita-śītadyuti-rucau  
sarojākṣi sonaṁ diśi nayana-koṇaṁ vikirati

kim-why?; uttirnaḥ-arisen; panthaḥ-a path; kupita-angry; bhujagi-of a snake; bhoga-the coils; visamaḥ-herd; visodhaḥ-tolerated; bhuyasyāḥ-many; kim-why?; iti-thus; kula-pali-of the gopīs; katu-harsh; giraḥ-words; iti-thus; smaram-remembering; smaram-and remembering; dara-slightly; dalita-broken; sitadyuti-of the moon; rucau-in the effulgence; saroja-akṣi-lotus-eyes Rādhā; sonam-red; disi-in the direction; nayana-of the eyes; konam-the corner; vikirati-cast.

The gopīs said: "What kind of path is this? It turns like the winding coils of an angry snake. Why must we tolerate this?" Repeatedly remembering the gopīs harsh words and prayers that the moonlight would light up the darkness, lotus eyed Rādhā cast in the direction of the very faint moon an angry glance from the reddish corner of Her eyes. She forbade the moon to shine.

-Śrī Sarvavidyāvinoda

### TEXT 197

citrokīrṇād api visadharād bhīti-bhājo rajanyām  
kim vā brūmas tvad-abhisaraṇe sāhasaṁ mādhavāsyāḥ  
dhvānte yāntyā yad ati-nibhṛtaṁ rādhayātma-prakāśa-  
trāsāt pāṇiḥ pathi phaṇi-phaṇā-ratna-rodhī vyadhāyi

citra-utkirnat-engraved on a medallion; api-even; visadharat-from a serpent; bhiti-fear; bhajaḥ-possessing; rajanyam-at night; kim-what?; va-or; brumaḥ-we may say; tvat-with You; abhisarane-at the meeting; sahasam-rashness; mādhava-O Mādhava; asyaḥ-of Her; dhvante-in the darkness; yantya-going; yat-because; ati-very; nibhṛtam-secretly; rādhāya-by Rādhā; atma-of it; prakasa-from the effulgence; trasat-out of fear; paṇiḥ-a hand; pathi-on the path; phāni-of the serpent; phana-the hood; ratna-the jewel; rodhi-covering; vyadhayi-was done.

O Mādhava, how can we describe Rādhā's reckless fear of the serpent engraved on Her medallion? As She walked on the path to secretly meet You in the middle of the night, She became so afraid the effulgence of the jewel on that serpent's hood would light up the darkness She covered it with Her hand.

-author unknown

Śrī-Rādhām prati sakhī-vākyam  
A Gopī-friend's Statement to Śrīmatī Rādhārāṇī

### TEXT 198

manmathonmathitam acyutaṁ prati  
brūhi kiñcana samullasat-smitam  
kiñca siñca mṛgaśāva-locane  
locaneṅgita-sudhaugha-nirjaharaiḥ

manmatha-by amorous desires; unmathitam-agitated; acyutam-infallible Kṛṣṇa; prati-to; bruhi-please speak; kiñcana-something; samllasat-glistening; smitam-smile; kiñca-therefore; sinca-please sprinkle; mrgasava-fawn; locane-with eyes; locana-from the eyes; iṅgita-of hints; sudha-of nectar; augha-flooding; nirjharaiḥ-with streams.

Say something to the splendidly smiling infallible Personality of Godhead who stands before You filled with amorous desire. O fawn-eyed girl, sprinkle Him with the flooding nectar of Your amorous glance.

-author unknown

### TEXT 199

govinde svayam ākaroḥ saroja-netre  
emāndha vāra-vapur-arpanaṁ sakhi tvam  
kārpaṇyaṁ na kuru darāvaloka-dāne  
vikrīte kariṇi kim aṅkuṣe vivādaḥ

govinde-to Lord Kṛṣṇa; svayam-personally; akaroh-do; saroja-netre-O  
lotus-eyes girl; prema-by love; andha-blinded; vara-beautiful; vapuḥ-of  
the body; arpanam-offering; sakhi-O friend; tvam-You; karpanyam-  
miserliness; na-do not; kuru-do; dara-slight; avaloka-of a glance; dane-in  
the gift; vikrite-in the elephant-goad; vivadaḥ-an argument.

My dear friend, You have already sold Yourself and all Your beauty to  
Govinda. Now You should not be bashful. Please look upon Him  
cheerfully. One who has sold an elephant to another person should not  
make a miserly quarrel about selling the trident which controls the  
elephant.\*

-Śrī Rūpa Gosvāmī

Srila Rupa Gosvami's  
Sri Padyavali

### TEXT 200

paramānurāga-parayātha rādhayā  
pariram-bha-kauśala-vikāsi-bhāvayā  
sa tayā saha smara-sabhājanotsavaṁ  
niravāhayāc chikhi-śikhaṇḍa-śekharah

parama-supremely; anurāga-to love; parayā-devoted; atha-then; rādhayā-  
with Rādhā; pariram-bha-in embracing; kauśala-expertise; vikāsi-

bhāvayā-manifesting; saḥ-He; tayā-Her; saha-with; smara-of cupid;  
sabhājana-welcoming; utsavam-a festival; niravāhayat-performed; śikhi-  
śikhaṇḍa-śekharaḥ-Lord Kṛṣṇa, who wears a peacock feather crown.

With affectionate Rādhārāṇī, who is very expert at the art of embracing,  
peacock-feather crowned Kṛṣṇa enjoyed a great festival to welcome the  
arrival of Kāmadeva.

-Śrī Kavirāja Miśra

### TEXT 201

asmin kuñje vināpi pracalati pavanam vartate ko 'pi nūnam  
paśyāmaḥ kiṁ na gatvety anusarati gaṇe bhīta-bhīte 'rbhakānām  
tasmin rādhā-sakho vaḥ sukhayatu vilasan kṛīḍayā kaiṭabhārīr  
vyātanvāno mṛgāri-prabala-ghuraghura-rāva-raudrocca-nādāḥ

asmin-in this; kuñje-forest grove; vinā-without; api-even; pracalati-  
trembles; pavanam-breeze; vartate-is; kaḥ api-someone; nūnam-certainly;  
paśyāmaḥ-we see; kiṁ-what?; na-not; gatvā-having gone; iti-thus;  
anusrati-follows; gaṇe-the host; bhīta-bhīte-terrified; arbhakānām-of  
boys; tasmin-in this place; rādhā-sakhaḥ-Lord Kṛṣṇa, the friend of  
Rādhā; vaḥ-us; sukhayatu-may delight; vilasan-playing; kṛīḍayā-playfully;  
kaiṭabha-ariḥ-the enemy of the Kaiṭabha demon; vyātanvānaḥ-  
manifesting; mṛgāri-of a tiger; prabala-ferocious; ghuraghura-roaring;  
rāva-sounds; raudra-frightening; ucca-loud; nādān-sounds.

This forest grove trembles even though there is no wind. Someone  
must be here. We don't see anyone. The cowherd boys have all fled from  
this place in terror. In this place there is only Rādhā's friend Kṛṣṇa, who  
enjoys pastimes of loudly playfully, ferociously, and frighteningly roaring  
like a tiger. May Lord Kṛṣṇa delight you all.

-author unknown

Kṛīḍānantaram jānatīnām sakhīnām  
narmoktiḥ

Joking Words of Gopī-friends Aware of the Divine Couple's Intimate Pastimes

TEXT 202

iha nicula-nikuñje madhyam adhyasya rantur  
vijanam ajani śayyā kasya bāla-pravālaiḥ  
iti nigadati vṛṇde yoṣitām pāntu yuṣmān  
smita-śabalita-rādhā-mādhavālokitāni

iha-here; nicula-of nicula trees; nikuñje-in the grove; madhyam-the middle; adhyasya-attained; rantuḥ-of the lover; vijanam-solitary; ajani-was made; śayyā-a bed; kasya-of whom?; bāla-with new; pravālaiḥ-flower petals; iti-thus; nigadati-speaking; vṛṇde-to the host; yoṣitām-of gopīs; pāntu-may protect; yuṣman-you all; smita-with smiles; śabalita-mixed; rādhā-of Rādhā; mādhava-and Kṛṣṇa; alokitāni-glances.

The gopīs said: "What passionate lover made this couch of new flower-petals here in the middle of this solitary grove of nicula trees?" I pray that Śrī Rādhā-Mādhava's smiling glances at these joking gopīs may protect you all.

-Śrī Rūpadeva

Mugdha-bāla-vākyam  
The Words of an Innocent Child

TEXT 203

kṛṣṇa tvad-vanamālayā saha hṛtaṁ kenāpi kuñjodare  
gopī-kuntala-arha-dāma tad idam prāptaṁ mayā gṛhyatām  
itthaṁ dugdha-mukhena gopa-śīsunākhyāte trapā-namrayo  
rādhā-mādhavayor jayanti valita-smerālasā dṛṣṭayah

kṛṣṇa-O Kṛṣṇa; tvat-Your; vana-of forest flowers; mālayā-the garland;

saha-with; hṛtam-taken; kena api-by someone; kuñja-of the forest grove; udare-in the middle gopī-of the gopīs; kuntala-in the hair; barha-of peacock feathers; dāma-the necklace; tat-this; idam-this; prāptam-obtained; mayā-by me; gr̥hyatam-it may be taken; ittham-in this way; dugdha-mukhena-by a small child; gopa-of a cowherd; śiśunā-the son; akhyate-spoken; trapā-with embarrassment; namrayoḥ-with bowed heads; rādhā-mādhavayoḥ-of Śrī Rādhā-Kṛṣṇa; jayanti-all glories; valita-manifested; smerā-smiling; ālasaḥ-gentle; dṛṣṭayaḥ-glances.

A very young gopa said: "Kṛṣṇa, deep in the forest I found Your forest flower garland and peacock-feather necklace in this gopī's hair. Someone must have taken them from You. Please take them back." Hearing these words, Rādhā and Mādhava glanced at each other. All glories to Their gently smiling, embarrassed glances.

-Śrī Lakṣmaṇa Sena

Śrī-Rādhayā saha dināntara-keliḥ. atra sakhī-vākyaṁ

A Gopī-friend Alludes to Rādhā's Pastimes With Lord Kṛṣṇa on the Previous Day

### TEXT 204

adhunā dadhi-manthanānubandham

kuruṣe kim guru-vibhramālasāṅgi

kalaśa-stani lālasīti kuñje

muralī-komala-kākalī murāreḥ

adhuna-now; dadhi-yogurt; manthana-churning; anubandham-activity; kuruṣe-You do; kim-why?; guru-great; vibhrama-with fatigue; ālasa-tired; aṅgi-whose limbs; kalaśa-stani-whose breasts are like waterpots; lālasī-of the flute; iti-thus; kuñje-in the forest; muralī-flute; komala-the sweet; kākalī-spund; mura-areḥ-of Lord Kṛṣṇa, the enemy of the Mura demon.

O girl whose breasts are like waterpots, You are very tired. Why churn yogurt now? At this moment Lord Murāri sweetly plays His flute in the forest.

-Śrī Rūpa Gosvāmī

Tasyāḥ sākūta-vākyam

Her Reply With a Hidden Meaning

### TEXT 205

śvaśrur iṅgita-daivatam nayanayoḥ ihā-liho yātarah  
svāmī niḥśvasite 'py asūyati mano-jighrah sapatnī-janaḥ  
tad dūrād ayam añjaliḥ kim amunā dṛg-bhaṅgi-bhāvena te  
vaidagdhī-vividha-prabandha-rasike vyartho 'yam atra śramah

śvaśruḥ-of My mother-in-law; iṅgita-hints; daivatam-diety;  
nayanayoḥ-of the eys; ihā-activities; lihaḥ-licking; yātarah-sisters-in-law;  
svāmī-husband; niḥśvasite-sighs; api-also; asūyati-is jealous; manaḥ-the  
mind; jighrah-smelling; sapatni-janaḥ-rivals; tat-therefore; dūrāt-from  
far away; ayam-this; añjaliḥ-folded hands; kim-what is the use?; amunā-  
of these; dṛk-bhaṅgi-bhāvena-crooked sidelong glances; te-of You;  
vaidagdhī-in expertize; vividha-various; prabandha-activities; rasike-  
expert at relishing transcendental mellows; vyarthaḥ-useless; ayam-this;  
atra-here; śramah-endeavor.

My mother-in-law is suspicious. My sisters-in-law watch My every move, licking Me with their eyes. My husband sighs with jealousy. My enemies sniff about to discover My intentions. I cannot go with You now. From a distance please accept My respects with folded hands. What is the use of these crooked sidelong glances? O friend expert at relishing transcendental mellows, these endeavors to convince Me to go with You are all useless.

-author unknown



### TEXT 206

saṅketa-kṛta-kokilādi-ninadam kaṁsa-dviṣaḥ kurvato  
dvāronmocana-lola-śaṅkha-valaya-kvāṇaṁ muhuḥ śṛṇvataḥ  
keyaṁ keyaṁ iti pragalbha-jarati-vākyena dūnātmano  
rādhā-prāṅgaṇa-koṇa-koli-viṭapi-kroḍe gatā śarvarī

saṅketa-kṛta-meeting; kokila-cuckoos; adi-beginning with; ninadam-the sound; kaṁsa-dviṣaḥ-of Lord Kṛṣṇa, the enemy of Kaṁsa; kurvataḥ-doing; dvāra-the door; unmocana-opening; lola-moving; śaṅkha-conch-shells; valaya-bracelets; kvāṇaṁ-sound; muhuḥ-repeatedly; śṛṇvataḥ-hearing; ka-who?; iyam-is it; ka-who?; iyam-is it; iti-thus; pragalbha-arrogant; jarati-of Jarati; vākyena-with the words; dūna-depressed and pained; ātmanaḥ-at heart; rādhā-of Śrīmatī Rādhārāṇī; prāṅgaṇa-of the courtyard; koṇa-in a corner; koli-viṭapi-of a tree; kroḍe-in the lap; gatā-passed; śarvarī-the night.

When Lord Kṛṣṇa arrived in Rādhā's courtyard for Their rendezvous, His tinkling ornaments sounded as the cooing of cuckoos and other birds. He suddenly heard the door open, and He also heard the continual jingling sounds of conchshell bracelets. When He heard the arrogant Jaratī call out, "Who's there? Who's there?" He became pained at heart. He spent that entire night hiding in a tree in a corner of the courtyard.

-Śrī Hara

### TEXT 207

āhūtādyā mahotsave niśi gṛhaṁ sūnyaṁ vimucyāgatā  
kṣīvaḥ preṣya-janaḥ kathaṁ kula-vadhūr ekākinī yāsyati  
vatsa tvaṁ tad imāṁ nayālayam iti śrutvā yaśodā-giro  
rādhā-mādhavayor jayanti madhura-smerālasā dṛṣṭyaḥ

āhūta-called; adya-now; mahā-to a great; utsave-festival; niśi-at night; gṛham-house; sūnyam-empty; vimucya-leaving; āgatā-came; kṣīvaḥ-

excited; preṣya-janaḥ-servants; katham-how is it?; kula-vadhuḥ-a chaste wife; ekākinī-alone; yāsyati-will go; vatsa-O child; tvam-You; tat-then; imām-to this; naya-bring; ālayam-home; iti-thus; śrutvā-hearing; yaśodā-of Yaśodā; giraḥ-the words; rādhā-mādhavayoḥ-of Śrī Rādhā-Kṛṣṇa; jayanti-all glories; madhura-sweet; smerā-smiling; ālāsaḥ-gentle; dṛṣṭayaḥ-to the glances.

Mother Yaśodā said to Kṛṣṇa: "My child, I invited Rādhā to a party at night. Her husband wasn't at home. She left Her empty home and came here. When She came the servants were very agitated and said: 'How can a chaste wife travel about all alone? How can She return to Her home unaccompanied?' For this reason, my child, I want You to escort Her home." When Rādhā and Mādhava heard Mother Yaśodā's words, They glanced at each other. All glories to Their sweetly smiling gentle glances.

-Śrī Lakṣmaṇa Sena

### TEXT 208

gacchāmy acyuta darśanena bhavataḥ kim tṛptir utpadyate  
kintv evaṁ vijana-sthayor hata-janaḥ sambhāvayaty anyathā  
ity āmantraṇa-bhaṅgi-sūcita-vṛthāvasthāna-khedālasam  
āśliṣyan pulakotkarāñcita-tanur gopīm hariḥ pātu vaḥ

gacchāmi-I am going; acyuta-O infallible Kṛṣṇa; darśanena-by the sight; bhavataḥ-of You; kim-how?; tṛptiḥ-happiness; utpadyate-is manifested; kintu-furthermore; evam-in this way; vijana-sthayoḥ-in a solitary place; hata-ruined; janaḥ-a person; sambhāvayati-becomes; anyathā-otherwise; iti-thus; āmantraṇa-of advice; bhaṅgi-by crooked words; sūcita-indicated; vṛthā-useless; avasthāna-situation; kheda-unhappy; ālasam-immobile; āśliṣyan-embracing; pulaka-with hairs standing up; utkara-añcita-manifested; tanuḥ-whose form; gopīm-the gopī; hariḥ-Lord Kṛṣṇa; pātu-may protect; vaḥ-you all.

One day Rādhā accidentally met Kṛṣṇa in the forest. She said: "I am

going. O Acyuta, what happiness will I get by seeing You? If a girl stays in a secluded place with a man her reputation is ruined." After saying these crooked hints, Rādhā feigned unhappiness and remained motionless. Lord Kṛṣṇa suddenly embraced Her, making the hairs of His body stand up with joy. I pray Lord Kṛṣṇa will protect you all.

-author unknown

Sakhī-narma

Joking Words of a Gopī-friend

### TEXT 209

sakhi pulakinī sa-kampā  
bahiḥ-sthalitaḥ tvam ālayam prāptā  
vikṣobhitāsi nūnam  
kṛṣṇa-bhujāṅgena kalyāṇi

sakhi-O friend; pulakinī-hairs standing up; sa-with; kampā-trembling; bahiḥ-sthalitaḥ-from outside; tvam-You; ālayam-the house; prāptā-entered; vikṣobhita-agitated; asi-You have been; nūnam-certainly; kṛṣṇa-bhujāṅgena-by the black snake of Kṛṣṇa; kalyāṇi-O beautiful girl.

O friend, You are trembling. The hairs on Your body are standing up. You have run into the house from outside. O beautiful girl, You must certainly have been attacked by the black snake of Lord Kṛṣṇa.

-Śrī Rūpa Gosvāmī

Punar anyedyur abhisārikā tatra sakhī-vakyaṁ

A Gopī-friend Encourages Śrīmatī Rādhārāṇī to Meet Lord Kṛṣṇa

### TEXT 210

aklānta-dyutibhir vasanta-kusumair uttamsayan kuntalān  
antaḥ khelati khañjarīta-nayane kuñjeṣu kañjekṣaṇaḥ

asmān mandira-karmatas tava karau nādyāpi viśramyataḥ  
kim brūmo rasikāgraṇīr asi ghaṭī neyaṁ vilamba-kṣamā

aklānta-great; dyutibhiḥ-with splendor; vasanta-spring; kusumaiḥ-with flowers; uttamsayan-decorating; kuntalān-hair; antaḥ-within; khelati-enjoys pastimes; khañjarīta-nayane-O khañjana-eyed girl; kuñjeṣu-in the forest groves; kañjekṣaṇaḥ-lotus-eyed Kṛṣṇa; asmāt-therefore; mandira-karmataḥ-from this housework; tava-Your; karau-hands; na-not; adya-now; api-even; viśramyataḥ-may be rested; kim-why?; brūmaḥ-we say; rasikā-of all girls expert at enjoying transcendental pastimes; agraniḥ-the leader; asi-You are; ghaṭī-time; na-not; iyam-this; vilamba-kṣamā-to be delayed.

O khañjana-eyed girl, at this moment in the forest groves lotus-eyed Kṛṣṇa is decorating the gopīs' hair with splendid springtime flowers. For this reason we say: You are the best of all girls expert at relishing transcendental pastimes. Why do You not take Your hands from this housework and go to Him? There is not a moment to lose.

-Śrī Rūpa Gosvāmī

Parīkṣaṇa-kāriṇīm sakhīm prati śrī-rādhā-vākyam  
Śrīmatī Rādhārāṇī's Reply to a Questioning Gopī-friend

### TEXT 211

lajjaivodghaṭitā kim atra kuliśodbaddhā kapāṭa-sthitir  
maryādaiva vilaṅghitā pathi punaḥ keyaṁ kalindātmajā  
ākṣiptā khala-dṛṣṭir eva sahasā vyālāvalī kidṛśī  
prāṇā eva samarpitaḥ sakhi ciraṁ tasmai kim eṣā tanuḥ

lajjā-shame; eva-certainly; udghaṭita-manifested; kim-whether?; atra-here; kuliśa-by a thunderbolt; udbaddhā-struck; kapāṭa-sthitiḥ-the door; maryāda-the boundary; eva-certainly; vilaṅghitā-crossed; pathi-on the path; punaḥ-again; ka-what?; iyam-this; kalinda-ātmajā-the Yamunā River, the daughter of Mount Kalinda; ākṣipta-cast; khala-angry; dṛṣṭiḥ-

glance; eva-certainly; sahasa-violently; vyala-of snakes; avalī-the multitude; kidṛśī-like what?; praṇaḥ-life breath; eva-certainly; samarpitaḥ-offered; sakhi-O friend; ciram-eternally; tasmai-to Him; kim-whether?; eṣā-this; tanuḥ-body.

(One day, as Rādhā was hurrying to meet Kṛṣṇa in the forest, a gopī-friend met Her and asked why She was hurrying so quickly. Rādhā said:) "I'm embarrassed. Has lightning struck My door? Does the Yamunā flood My house? Do snakes stare at Me with angry eyes? Are these the reasons for My haste, or is the reason that I have eternally offered My body and life to Lord Kṛṣṇa?"

-author unknown

### TEXT 212

dvi-traiḥ keli-saroruham tri-caturair dhammilla-mallī-srajam  
kaṇṭhān mauktika-mālikā tad anu ca tyaktvā padaiḥ pañcaśaiḥ  
kṛṣṇa-prema-vighūrnitāntaratayā dūrābhisārāturā  
tanv-aṅgī nirupāyam adhvani param śṛoṇī-bharam nindati

dvi-with two; traiḥ-or three; keli-pastime; saroruham-lotus flower; tri-with three; caturaiḥ-or four; dhammilla-in braided hair; mallī-of mallī flowers; srajam-garland; kaṇṭhāt-from the neck; mauktika-of pearls; mālikā-a necklace; tat-that; anu-following; ca-also; tyaktvā-leaving; padaiḥ-feet; pañcaśaiḥ-with five; kṛṣṇa-for Lord Kṛṣṇa; prema-by love; vighūrnita-agitated; antaratayā-in the heart; dūra-far away; abhisāra-rendezvous; āturā-weak; tanu-slender; aṅgī-body; nirupāyam-without a remedy; adhvani-on the path; param-great; śṛoṇī-of Her hips; bharam-weight; nindati-rebukes.

After two or three steps, She thinks Her toy lotus flower a burden and sets it down by the road. After three or four steps She sets down the garland of jasmine flowers decorating Her braids, and after five steps She removes the pearl-necklace from Her neck. Then slender Rādhā, unhappy that the meeting is so far away, and Her heart trembling with

love for Kṛṣṇa, rebukes Her hips for being so heavy, but She cannot abandon them, and so She is forced to carry them.

-author unknown

Vāsaka-sajjā

Śrīmatī Rādhārāṇī Makes Careful Arrangements for the Rendezvous  
With Lord Kṛṣṇa

### TEXT 213

talpaṁ kalpaya dūti pallava-kulair antar latā-maṇḍape  
nirbandham mama puṣpa-maṇḍana-vidhau nādyāpi kim muñcasi  
paśya krīḍad-amandam andha-tamasam vṛndāṭavīm tastare  
tad gopendra-kumāram atra milita-prāyam manaḥ śaṅkate

talpaṁ-the bed; kalpaya-make; dūti-O messenger; pallava-of flowers;  
kulaiḥ-with a multitude; antaḥ-within; latā-of vines; maṇḍape-the  
cottage; nirbandham-devotion; mama-My; puṣpa-with flowers; maṇḍana-  
of decorating; vidhau-in the activity; na-not; adya-now; api-even; kim-  
whether; muñcasi-You abandon; paśya-look; krīḍat-playing; amandam-  
great; andha-blinding; tamasam-darkness; vṛndā-atavīm-Vṛndāvana  
forest; tastare-extends; tat-then; gopa-of the gopas; indra-of the king;  
kumāram-the son; atra-here; milita-prāyam-the meeting; manaḥ-heart;  
śaṅkate-hopes.

O messenger friend, why don't you stop decorating Me with flowers, and  
decorate the bed in this forest-cottage instead. Look! Playful, blinding  
darkness now covers Vṛndāvana forest. My heart hopes that here I will  
meet Lord Kṛṣṇa, the prince of the gopas.

-Śrī Raghunātha dāsa

Utkanṭhitā

Śrīmatī Rādhārāṇī Longs to Meet Kṛṣṇa

## TEXT 214

sakhi sa vijito vīṇā-vādyaiḥ kayāpy apara-striyā  
paṇitam abhavad tābhyām tatra kṣapā-lalitām dhruvam  
katham itarathā śephālīṣu skhalat-kusumāsv api  
prasarati nabho-madhye 'pīndau priyeṇa vilambyate

sakhi-O friend; saḥ-He; vijitaḥ-conquered; vīṇā-of the vīṇā; vādyaiḥ-by the music; kaya api-by a certain; apara-other; striyā-woman; paṇitam-won in a gambling match; abhavad-was; tābhyām-by them; tatra-there; kṣapā-the night; lalitām-beauty; dhruvam-certainly; katham-why?; itarathā-otherwise; śephālīṣu-sephali; skhalat-falling; kusumāsu-as the flowers; api-even; prasarati-travels; nabhaḥ-of the sky; madhye-in the middle; api-even; indau-as the moon; priyeṇa-by My lover; vilambyate-there is delay.

My friend, perhaps some other women enticed Kṛṣṇa with lute-music? Perhaps she won Him in a gambling match? The night is very beautiful. The śephālī flowers are in bloom. The moon has already half traversed the sky. Some other woman have lured My lover, Kṛṣṇa. Otherwise, why is He so late in coming here?

-author unknown

## TEXT 215

aratir iyam upaiti mām na nidrā  
gaṇayati tasya guṇān mano na doṣān  
viramati rajanī na saṅgamāśā  
vrajati tanus tanutām na cānurāgaḥ

aratiḥ-unhappy; iyam-this; upaiti-approaches; mām-Me; na-not; nidra-sleep; gaṇayati-counts; tasya-Him; guṇān-virtues; manaḥ-heart; na-not; doṣān-faults; viramati-ends; rajanī-the night; na-not; saṅgama-of meeting; āśā-the hope; vrajati-attains; tanuḥ-the body; tanutām-thinness; na-not; ca-also; anurāgaḥ-love.

Unhappy sleep does not come near Me. My heart counts His virtues but not His faults. The night ends, but My desire to meet Him does not end. My body has become weak and thin, but My love for Him has not become weak at all.

-Śrī Kañka

Vipralabdhā

Śrīmatī Rādhārāṇī is Separated From Lord Kṛṣṇa

### TEXT 216

uttiṣṭha dūti yāmo  
yāmo yātas tathāpi nāyātaḥ  
yātaḥ param api jīvej  
jīvita-nātho bhavet tasyāḥ

uttiṣṭha-rise; dūti-O messenger-friend; yāmaḥ-let us go; yamaḥ-the hour; yataḥ-is past; tathā api-still; na-not; ayataḥ-has come; ya-who; ataḥ-then; param-after; ayataḥ-has come; ya-who; ataḥ-then; param-after; api-even; jīvet-lives; jīvita-of life; nāthaḥ-the Lord; bhavet-must be; tasyāḥ-of her.

Messenger friend, get up! Let us go. The hour is passed, and still He has not come. A girl who can remain alive in this situation certainly has the god of life in her control.

-Śrī Kañka

Khaṇḍitā

Śrīmatī Rādhārāṇī is Cheated by Lord Kṛṣṇa

### TEXT 217



lākṣā-lakṣma lalāṭa-paṭṭam abhitaḥ keyūra-mudrā gale  
vaktre kajjala-kālimā nayanayoḥ tām̐būla-rāgo ghaṇaḥ  
dṛṣṭvā kopa-vidhāyi-maṇḍanam idaṁ prātaś ciraṁ preyaśo  
līlā-tāmarasodare mṛga-dṛśaḥ śvāsaḥ samāptim gataḥ

lakṣa-of red lac; lakṣma-the mark; lalata-of the forehead; pattam-the surface; abhitaḥ-on; keyura-of bracelets and armlets; mudra-the mark; gale-on the neck; vaktre-on the mouth; kajjala-of mascara; kalima-the blackness; nayanayoḥ-on the eyes; tambula-of betel-nuts; ragaḥ-the redness; ghaṇaḥ-intense; dṛṣṭva-seeing; kopa-anger; vidhayi-doing; mandanam-the ornament; idam-this; prataḥ-at daybreak; ciraṁ-for the ornament; idam-this; prataḥ-at daybreak; ciraṁ-for a longtime; preyaśaḥ-of Her lover; līlā-pastimes; tamarasa-a red lotus flower; udare-within; mrga-dṛśaḥ-of the doe-eyed gopī; svasaḥ-the sighs; samaptim-an end; gataḥ-attained.

At daybreak seeing marks of red lac on Kṛṣṇa's forehead, the impression of armlets on His neck, black mascara on His mouth, and the red betel stains around His eyes, doe-eyed Rādhā suddenly stopped sighing. Decorated with intense anger, She was like a red lotus flower.

-Śrī Autkala

Tasyā vākyam  
Her Words

### TEXT 218

kṛtaṁ mithyā-jalpair virama viditaṁ kāmuka cirāt  
priyāṁ tām evocair abhisara yadiyair nakha-padaih  
vilāśaiś ca prāptaṁ tava hṛdi padaṁ rāga-bahulair  
mayā kim te kṛtyaṁ dhruvam akuṭilācāra-parayā

kṛtam-what is the use?; mithya-jalpaiḥ-of these lies; virama-stop;

viditam-known; kamuka-O debauchee; cirat-for a long time; priyam-to the beloved; tam-her; eva-certainly; ucchaiḥ-greatly; abhisara-go; yadiyaiḥ-of whom; nakha-padaiḥ-by the scratches; vilasaiḥ-glistening; ca-also; prāptam-attained; tava-Your; hṛdi-on the chest; padam-a place; raga-with redness; bahulaiḥ-abundant; maya-with Me; kim-what?; te-for You; kṛtyam-is useful; dhruvam-certainly; akutila-not crooked; acara-to activities; paraya-devoted.

What is the use of these lies? Stop! Stay, O debauchee, with the girl who placed these glistening red scratch marks on Your chest. What do You want with an honest girl like Me?

-Śrī Rudra

### TEXT 219

sārdham manoratha-śatais tava dhūrta kāntā  
saiva sthitā manasi kṛtrima-bhāva-ramyā  
asmākam asti na hi kaścid ihāvakāśas  
tasmāt kṛtam caraṇa-pāta-vidambanābhiḥ

sardham-with; manoratha-of desires; sataiḥ-hundreds; tava-Your; dhurta-O rascal; kānta-mistress; sa-she; eva-certainly; sthita-stays; manasi-in the heart; kṛtrima-pretended; bhava-with love; ramya-beautiful; asmākam-of Us; asti-is; na-not; hi-indeed; kascit-this; iha-here; avakasaḥ-opportunity; tasmāt-therefore; kṛtam-what is the use?; caraṇa-at My feet; pata-of falling; vidambanabhiḥ-of pretenses.

Filled with hundreds of lusty desires, Your beautiful new mistress pretends she loves You in her heart. I am not like her. What is the use of pretending to fall at My feet?

-Śrī Rudra

## TEXT 220

analañkṛto 'pi mādharma  
harasi mano me sadā prasabham  
kim punar alañkṛtas tvam  
samprati nakha-rakṣatais tasyāḥ

analañkṛtaḥ-not devorated; apu-even; mādharma-O Kṛṣṇa; harasi-You enchant; manaḥ-mind; me-My; sada-always; prasabham-strongly; kim punaḥ-how much more; alañkṛtaḥ-decorated; tvam-You; samprati-now; nakha-rakṣatais-with the scratches; tasyāḥ-of her.

O Mādharma, even when You do not wear ornaments You enchant My heart. How much more enchanting You are decorated with the nice scratch-marks of this other girl.

-Śrī Viśvanātha

Khaṇḍanāpta-nirvedāyās tasyā vākyam  
The Statement of Śrīmatī Rādhārāṇī Is Depressed Because She Was  
Cheated by Lord Kṛṣṇa, Who Failed to Appear at the Rendezvous

## TEXT 221

vyatītāḥ prārambhaḥ praṇaya-bahu-māno vigalito  
durāśā yātā me pariṇatim iyam prāṇitum api  
yatheṣṭam ceṣṭantām virahi-vadha-vikhyāta-yaśaso  
vibhāvā mayy ete pika-madhu-sudhāmsu-prabhṛtayaḥ

vyatitaḥ-passed; prarambhaḥ-endeavors; praṇaya-of love; bahu-manaḥ-respect; vigalitaḥ-gone; durasa-hope against hope; yata-attained; me-of Me; parinatim-transformation; iyam-this; pranitum-to live; api-even; yathā-as; istam-desired; cestantam-activities; virahi-of lovers separated from their beloved; vadha-killing; vikhyaata-yasasaḥ-celebrated; vibhavaḥ-arousing ecstatic love; mayi-in Me; ete-then; pika-

cuckoos; madhu-spring season; sudhaṁsu-moon; prabhṛtayaḥ-beginning with.

Now all My endeavors have come to and end. Now My heart is crushed. Now My last hopes have left and I am on the verge of giving up this life. Now the cuckoos, springtime, moon, and all the others famous for killing lovers separated from their beloved, torment My heart.

-Śrī Puruṣottamadeva

### TEXT 222

mā muñca pañcaśara pañca-śarīm śarīre  
mā siñca sāndra-makaranda-rasena vāyo  
aṅgāni tat-praṇaya-bhaṅga-vigarhitāni  
nālambitum kṣaṇam api kṣamate 'dye jīvaḥ

ma-don't; muñca-release; pañcasara-O cupid; pañca-five; sarim-arrows; sarire-on the body; ma-don't; sinca-sprinkled; sandra-intense; makaranda-of honey; rasena-with nectar; vayo-O breeze; aṅgāni-limbs; tat-that; praṇaya-of love; bhaṅga-breaking; vigarhitāni-polluted; na-not; alambitum-to rest; kṣaṇam-for a moment; api-even; kṣamate-is able; adya-now; jīvaḥ-life.

Dear Mr. Cupid, please do not excite Me by throwing your arrows at My body. Dear Mr. Air, please do not arouse Me with the fragrance of flowers, I am now bereft of Kṛṣṇa's loving attitude, and so, under the circumstances, what is the use of My sustaining this useless body? There is no need for such a body by any living entity.\*

-Śrī Puruṣottamadeva

Puanḥ sāyam āyāti mādhave sakhī-śikṣā

When Lord Kṛṣṇa Returned in the Evening, a Gopī-friend

Spoke the Following Instructions

TEXT 223

kañcana vañcana-cature  
prapañcaya tvam murāntake mānam  
bahu-vallabhe hi puruṣe  
dākṣiṇyaṁ duḥkham udvahati

kañcana-something; vañcana-at cheating; cature-expert; prāpañcaya-manifest; tvam-You; murantake-to Kṛṣṇa; manam-anger; bahu-vallabhe-who has many girl-friends; hi-indeed; puruse-to a man; dakṣiṇyam-gentlelness; duhkham-suffering; udvahati-brings.

Now You should be angry with this expert cheater Kṛṣṇa. Being gentle to a debauchee will bring only suffering.

- Śrī Rūpa Gosvāmī

Mānini  
The Angry Gopī

TEXT 224

bhavatu viditam cchadmālāpair alam priya gamyatām  
tanur api na te doṣo 'smākaṁ vidhis tu parāṇmukhaḥ  
tava yadi tathābhūtaṁ prema prāpannam imāṁ daśāṁ  
prakṛti-capale ka na pīḍā gate hata-jīvite

bhavatu-let it be; viditam-known; chadma-deceptive; alapaiḥ-with talking; alam-enough!; priye-O beloved; gamyatam-should be gone; tanuḥ-slight; api-even; na-not; te-of You; doṣaḥ-fault; asmākam-to us; vidhiḥ-fate; tu-indeed; paramukhaḥ-is averse; tava-of You; yadi-if; tathā-

bhūtam-is that way; prema-love; prāpannam-attained; imam-this; dasam-condition; prakṛti-by nature; capale-fickle; ka-what?; na-not; pida-suffering; gate-gone; hata-wretched; jīvite-life.

Say it! What is the use of these tricky lies? Beloved, go now. It is not Your fault at all. Destiny is against us. If Your love me, do this. Alas! What suffering have I not seen in this wretched, fickle life?

-Śrī Amaru

### TEXT 225

kas tvam̐ tāsū yadṛcchayā kitava yas tiṣṭhanti gopāṅganāḥ  
premanam̐ na vidanti yas tava hare kim̐ tāsū te kaitavam  
eṣā hanta hatāśayā yad abhavam̐ tvayy ekatānā param̐  
tenāsyāḥ praṇayo 'dhunā khalu mama prāṇaiḥ samam̐ yāsyati

kaḥ-what?; tvam-are You; tasu-to them; yadrcchaya-accidentally;  
kitava-O cheater; yaḥ-who; tisthanti-stand; gopa-aṅganah-gopīs;  
premanam-love; na-do not; vidanti-find; yaḥ-who; tava-for You; hare-O  
Kṛṣṇa; kim-how?; tasu-to them; te-of You; kaitavam-cheating; esa-she;  
hanta-alas!; hata-asaya-without hope; yat-because; abhavam-I have been;  
tvayi-for You; ekatana-intent; param-greatly; tena-by this; asyāḥ-of her;  
praṇayaḥ-love; adhuna-now; khalu-indeed; mama-my; praṇaiḥ-with the  
life-breath; samam-equally; yasyati-will attain.

O cheater, to the gopīs who have accidentally come here, what are You? O Lord Hari, these girls don't love You. How can You cheat them? I alone have fallen hopelessly in love with You. You are dear to me as life.

-Śrī Puruṣottamadeva

Niṣkramati kṛṣṇe sakhī-vākyam̐  
A Gopī-friend's Words as Kṛṣṇa's Departs

### TEXT 226

sāci-kandharam amum kim ikṣase  
yātu yātu sakhi pūtanārdanaḥ  
vāma-rīti-caturām hi pāmarīm  
sevatām parama-devatām iva

saci-with tilted; kandharam-neck; amum-on Him; kim-why?; ikṣase-do you gaze; yatu-let go; yatu-let go; sakhi-O friend; putana-ardanaḥ-Kṛṣṇa, the killer of Putana; vama-riti-at crookedness; caturam-expert; hi-indeed; pamarim-wretched person; sevatom-may serve; parama-devatam-the Supreme Personality of Godhead; iva-like.

Why do you tilt your neck and stare at Him? Friend, let Kṛṣṇa go. Let Him go. Only a fool will treat this tricky debauchee like the Supreme Personality of Godhead.

-Śrī Rūpa Gosvāmī

Śrī Kṛṣṇa-dūtī-vākyaṁ  
Kṛṣṇa's Message Sent Through a Gopī-messenger

### TEXT 227

premāvagāhana-kṛte  
mānam mā kuru cirāya karambhoru  
nākarṇi kim nu mugdhe  
jātam pīyūṣa-manthane garalam

prema-of love; avagahana-plunging into the ocean; kṛte-for the purpose; manam-anger; ma-do not; kuru-do; ciraya-for a long time; karabhoru-O beautiful girl; na-not; ākarṇi-been heard; kim-whether; nu-

indeed; mugdhe-O charming girl; jatam-produced; piyusa-of nectar;  
mathane-in the churning; garalam-poison.

O beautiful one, for plunging You into this ocean of love don't be  
eternally angry with Me. O charming one, have You not heard how  
poison is produced by churning nectar?

-Śrī Raṅga

### TEXT 228

vidhumukhi vimukhī-bhāvaṁ  
bhāvini mad-bhāṣaṇe mā gāḥ  
mudhe nigama-nigūḍhaḥ  
katipaya-kalyāṇato milati

vidhu-mukhi-O moon-faced girl; vimukhi-bhavam-aversion; bhavini-  
O affectionate one; mat-of Me; bhasane-in this words; ma-do not; gaḥ-  
attain; mudhe-O charming girl; nigama-to the Vedas; nigudhaḥ-hidden;  
katipaya-how many?; kalyanataḥ-from pious activities; milati-meets.

O moon-faced girl, O affectionate one, don't turn from My words. O  
charming one, how many pious activities must one perform in order to  
hear My words, which are carefully kept secret from even the  
Personified Vedas?

-Śrī Raṅga

Dūtīm prati śrī-rādhā-vākyaṁ  
Śrīmatī Rādhārāṇī's Statement to the Gopī-messenger

### TEXT 229



alam alam aghṛtasya tasya nāmnā  
punar api saiva kathā gataḥ sa kālaḥ  
kathaya kathaya vā tathāpi dūti  
prativacanaṁ dviṣato 'pi mānanīyam

alam-enough!; alam-enough!; aghṛtasya-merciless; tasya-of tis person;  
namna-with the name; punar api-again; sa-this; eva-certainly; katha-  
statement; gataḥ-gone; saḥ-the; kalaḥ-time; kathaya-tell; kathaya-tell;  
va-or; tathā api-still; dūti-O messenger; prativacanam-the reply;  
dviṣataḥ-from the enemy; api-also; mananiyam-should be carefully  
heard.

Enough! Stop saying the name of this merciless person! Again the  
time is passed talking of Him! O gopī-messenger, tell Me again what He  
said! Tell Me! Careful attention should be given to the words of the  
enemy.

-Śrī Aṅgada

Kalahāntaritām tām prati dakṣiṇa-sakhī-vākyam  
A Gentle-hearted Friend's Statement to a Gopī Who has Quarreled  
With Lord Kṛṣṇa

### TEXT 230

anālocya premṇaḥ pariṇatim anādr̥tya suhṛdas  
tvayākāṇḍe mānaḥ kim iti sarale preyasi kṛtaḥ  
samākṛṣṭā hy ete viraha-dahanodbhāsura-śikhāḥ  
sva-hastenāṅgārās tad alam adhunāraṇya-ruditaiḥ

anālocya-not seeing; premṇaḥ-of love; parinatim-the symptoms;  
anadr̥tya-not respecting; suhṛdaḥ-friends; tvayā-by You; akāṇḍe-  
suddenly; mānaḥ-anger; kim-why?; iti-thus; sarale-O pious girl; preyasi-to  
Your lover; kṛtaḥ-is done; samakṛstaḥ-pulled; hi-indeed; ete-they;

viraha-of separation; dahana-of the fire; udbhasura-glistening; sikhaḥ-flames; sva-own; hastena-with the hand; agaraḥ-charcoal; tat-therefore; alam-what is the use; adhuna-now; aranya-in the wilderness; ruditaiḥ-with crying.

O pious girl, first You refuse to see His love, then you insult your friends, and now You are suddenly angry with Your lover. Still, I can see that you are burning in the flames of separation from Kṛṣṇa, and your anger at Him is like crying in the wilderness.

-Śrī Amaru

Karkaśa-sakhī-vākyam  
Harsh Words From a Gopī-friend

### TEXT 231

māna-bandham abhitaḥ ślathayantī  
gauravaṁ na khalu hāraya gauri  
ārjavaṁ na bhajate danujārīr  
vañcake saralatā na hi sādhvī

mana-of anger; bandhaḥ-the knot; abhitaḥ-completely; alathayanti-loosening; gauravam-tightness; na-not; khalu-indeed; haraya-You should remove; gauri-O fair-complexioned girl; arjavam-honesty; na-does not; bhajate-appreciate; danuja-ariḥ-Lord Kṛṣṇa, the enemy of the demons; vañcake-for a cheater; saralata-honesty; na-not; hi-indeed; sadhvi-is considered good.

O fair-complexioned gopī, please do not loosen and untie the knot of Your anger. Kṛṣṇa does not like gentle saintliness. A cheater does not think honesty is a virtue.

-Śrī Rūpa Gosvāmī

Tām prati śrī-rādhā-vākyam  
Śrīmatī Rādhārāṇī's Reply

### TEXT 232

bhrū-bhaṅgo guṇitaś ciraṁ nayanayor abhyastam āmīlanam  
roddhum śikṣitam ādareṇa hasitaṁ maune 'bhiyogaḥ kṛtaḥ  
dhairyaṁ kartum api sthirī-kṛtam idaṁ cetaḥ kathañcin mayā  
baddho māna-parigrahe parikaraḥ siddhis tu daive sthite

bhrū-of the eyebrows; bhaṅgaḥ-knitting; gunitaḥ-practiced; ciraṁ-for a long time; nayanayoḥ-of the eyes; abhyastam-practiced; smīlanam-closing; roddhum-to stop; śikṣitam-studied; ādareṇa-carefully; hasitam-smiling; maune-in silence; abhiyogaḥ-practice; kṛtaḥ-done; dhairyam-calm composure; kartum-to do; api-also; sthiri-kṛtam-somehow; maya-by Me; baddhaḥ-bound; mana-of pride; praigrahe-in the taking; parikaraḥ-preparation; siddhiḥ-succes; tu-but; daiva-in destiny; sthita-stands.

I repeatedly practiced knitting My eyebrows. I studied how to stare without blinking. Again and again I practiced remaining silent with a sarcastic smile. I studied how to keep My heart steady and not lose My composure. I can practice how to be angry with Kṛṣṇa, but My final success still remains in the hands of fate.

-Śrī Amaru

### TEXT 233

jānāmi maunam alasāṅgi vaco-vibhaṅgī  
bhaṅgī-śataṁ nayanayor api cāturīm ca  
ābhīra-nandana-mukhāmbuja-saṅga-śamsī  
vaṁśī-ravo yadi na mām avaśī-karoti

janāmi-I understand; alasaṅgi-O Alasaṅgi; maunam-silence; vacaḥ-of words; vibhaṅgaiḥ-with crookedness; bhaṅgi-of crooked movements; satam-hundreds; nayanayoḥ-of the eyes; api-also; caturim-expertness; ca-also; abhira-of a cowherd; nandana-of the son; mukha-of the mouth; ambuja-the lotus flower; saṅga-saṁsi-from; vaṁśī-of the flute; ravaḥ-the sound; yadi-if; na-not; mam-Me; avasi-karoti-overwhelms.

O Alansāṅgī, I know how to display an angry silence. I know how to speak crooked sarcastic words, and I know how to angrily knit My eyebrows in hundreds of ways. If I do not become overwhelmed by the sound of the flute on Lord Kṛṣṇa's lotus mouth, I know how to display all these angry features.

-author unknown

### TEXT 234

satyaṁ śṛṇomi sakhi nitya-nava-priyo 'asau  
gopas tathāpi hṛdayaṁ madano dunoti  
yuktyā kathaṅcana samam gamite 'pi tasmin  
mām tasya kāla-muralī kavalī-karoti

satyam-truth; srnami-I hear; sakhi-O friend; nitya-always; nava-new; priyaḥ-lovers; asau-He; gopaḥ-the cowherd; tathā api-still; hṛdaya-My heart; madanaḥ-cupid; dunoti-causes to tremble; yuktya-with logical arguments; kathaṅcana-somehow; samam-pacified; gamite-chased away; api-even; tasmin-when he is; mam-Me; tasya-His; kala-murali-the sweet sounds of the flute; kavali-karoti-devours.

Yes, My friend, I have heard that Kṛṣṇa is a debauchee always searching for new lovers. Still, My heart trembles with love for Him. I pacified My heart with many logical arguments and was able to chase the love from it, but then, in the next moment I found Myself devoured by

the sweet sound of Kṛṣṇa's flute.  
-Śrīmān Prabhupāda

### TEXT 235

na jāne sammukhāyāte  
priyāṇi vadati priye  
prayānti mama gātrāṇi  
śrotratām kim u netratām

na-not; jane-I know; sammukhayate-comes before me; priyāni-sweet words; vadati-speaking; priye-when my lover Kṛṣṇa; prayanti-attain; mama-my; gatrāni-senses and limbs; srotatam-the status of being ears; kim u-whether?; netratam-of the status of being eyes.

When My lover, Kṛṣṇa, stands before Me and speaks sweet words, do all My senses become ears, or do they become eyes? I do not know.

-author unknown

### TEXT 236

murāriṁ paśyantyaḥ sakhi sakalam aṅgam na nayanam  
kṛtam yac chrnvantya hari-guṇa-gaṇam śrotra-nicitam  
samān tenālāpam sapadi racayantya mukhamayaṁ  
vidhātur naivāyam ghaṭana-paripāṭi-madhurimā

mura-arim-Lord Kṛṣṇa, the enemy of the Mura demon; paśyantyaḥ-seeing; sakhi-O friend; sakalam-entire; aṅgam-body; na-not; nayanam-eye; kṛtam-done; yat-which; srnvantyaḥ-hearing; hari-of Lord Kṛṣṇa; guna-of the transcendental qualities; gaṇam-the multitude; srotra-alapam-conversation; sapadi-at once; racayantya-doing; mukha mayan-full of mouths; vidhatuḥ-of the creator Brahma; na-not; eva-certainly; ayam-this; ghatana-paripati-madhurima-great sweetness.

When I gaze at Kṛṣṇa, the creator Brahmā does not transform all My senses into eyes. When I hear about Kṛṣṇa's transcendental qualities, Brahmā does not transform all My senses into ears. When I speak with Kṛṣṇa, Brahmā does not transform all My limbs into mouths. Brahmā does not know anything about drinking the nectar of Kṛṣṇa.

-Śrī Śaraṇa

Sakhyāḥ sābhyasūya-vākyaṁ  
Jealous Words From a Gopī-friend

### TEXT 237

tvam asi viśuddhā sarale  
muralī-vaktras tridhā vakraḥ  
bhaṅgurayā khalu sulabham  
tad-uraḥ sakhi vaijayantyeva

tvam-You; asi-are; viśuddha-pure; sarale-O honest girl; murali-vakraḥ-the flute-player Kṛṣṇa; tridha-in three places; vakraḥ-is bent; bhaṅguraya-bending; khalu-indeed; su-labham-easily attained; tat-His; uraḥ-chest; sakhi-O friend; vaijayantya-by the vaiyanti garland; iva-as if.

O honest, upright friend, You are very pure in heart, and this flutist Kṛṣṇa is very crooked. Because He is so crooked, with His form bending in three places, the crooked vaijayantī garland finds it very easy to rest on His chest.

-Śrī Rūpa Gosvāmī

Kṣubhita-rādhikoktiḥ  
Words of Agitated Rādhārāṇī

### TEXT 238

niḥśvāsā vadanam dahanti hṛdayam nirmūlam unmathyate  
nidrā naiti na dṛśyate priya-mukham rātrindivam rudyate  
aṅgam śoṣam upaiti pāda-patitaḥ preyāms tathopekṣitaḥ  
sakhyaḥ kim guṇam ākalayya dayite mānam vayam kāritāḥ

nihsvasaḥ-sighs; vadanam-mouth; dahanti-burn; hṛdayam-the heart;  
nirmulam-uprooted; unmathyate-is agitated; nidra-sleep; na-does not;  
eti-come; na-not; dṛśyate-is seen; priya-of My lover; mukham-the face;  
ratrim-night; divam-and day; rudyate-crying; aṅgam-body; sosam-dried  
up; upati-attains; pada-of the feet; patitaḥ-falling; preyān-lover; tathā-in  
that way; upekṣitaḥ-awaited; sakhyaḥ-O gopī-friend; kim-what?; guṇam-  
the qualities; akalaya-considering; dayite-to the lover Kṛṣṇa; manam-  
anger; vayam-we; karitaḥ-may do.

Now that I can no longer see the face of My lover, Kṛṣṇa, sighs burn  
My mouth, My heart is torn from His roots, sleep refuses to come to Me,  
I cry day and night, My limbs have dried up, and I simply wait for the  
footsteps of My beloved Kṛṣṇa. O friends, what quality of Kṛṣṇa will I  
remember so I may become angry with Him?

-Śrī Amaru

Mānaja-viraheṇa dhyāyantīm tām prati kasyāścid vākyam  
A Gopī's Words to Śrīmaṭi Rādhārāṇī, Who Was Meditating on Lord  
Kṛṣṇa in Separation

### TEXT 239

āhāre viratiḥ samasta-viṣaya-grāme nivṛttiḥ parā  
nāsāgre nayanam yad etad aparam yac caikatānam manah

maunaṁ cedam idaṁ ca śūnyam akhilaṁ yad viśvam ābhāti te  
tad brūyāḥ sakhi yoginī kim asi bhoḥ kim vā viyoginy asi

ahare-in eating; viratiḥ-cessation; samasta-all; visaya-of sense objects;  
grame-in the host; nivṛttiḥ-renunciation; pura-previously; nasa-agre-  
nostrils; nayanam-eyes; yat-which; etat-this; aparam-other; yat-which;  
ca-also; ekatanam-with single-pointed concentration; manaḥ-the mind;  
maunam-silence; ca-also; idam-this; idam-this; ca-also; sunyam-  
emptiness; akhilaṁ-all; yat-which; visvam-the universe; abhati-is  
manifested; te-they; tat-that; bruyāḥ-say; sakhi-O friend; yogini-a mystic  
yoginī; kim-whether?; asi-You are; bhoḥ-Oh; kim-whether?; va-or;  
viyogini-separated; asi-You are.

You refuse to eat. You have stopped all activities of the senses. Your  
eyes are fixed on the tip of Your nose, and Your mind is fixed on a single  
thought. You are now silent, and You see the entire world as a void.  
Friend, please tell me, have You become a mystic yoginī, or are You rapt  
in meditation on Kṛṣṇa?

-author unknown

Tāṁ prati śrī-rādhā-vākhyam  
Śrīmatī Rādhārāṇī's Reply

### TEXT 240

saṅgama-viraha-vikalpe  
varam iha viraho na saṅgamān tasya  
ekaḥ sa eva saṅge  
tri-bhuvanam api tan-mayaṁ virahe

saṅgama-meeting; viraha-and separation; vikalpe-in the creation;  
varam-better; iha-here; virahaḥ-separation; na-not; saṅgamaḥ-meeting;  
tasya-of Him; ekaḥ-one; saḥ-He; eva-certainly; saṅge-in meeting; tri-



bhuvanam-the three worlds; api-even; tat-of Him; mayam-consisting;  
viraha-in separation.

Separation from Kṛṣṇa is better than meeting Him. When I meet Him there is only one Kṛṣṇa, but when I am separated from Him the three worlds become filled with Kṛṣṇas.

-author unknown

Kṛṣṇa-virahaḥ  
Kṛṣṇa's Feelings of Separation

### TEXT 241

sañjāte viraha kayāpi hṛdaye sandānine cintayā  
kālindī-taṭa-vetasī-vana-ghana-cchāyā-niṣaṇṇātmanaḥ  
pāyāsuḥ kalakaṇṭha-kūjita-kalā gopasya kamsa-dviṣo  
jihvā-varjita-tālu-mūrcchita-marud-visphāritā gītayaḥ

sañjate-manifested; virahe-in separation; kaya api-from a certain gopī; hṛdaye-in His heart; sandanine-agitated; cintaya-with anxiety; kālindī-of the Yamunā River; tata-on the shore; vetasi-of vetasi trees; vana-in the grove; ghana-dense; chaya-in the shade; nisanna-sitting; atmanaḥ-Himself; payasuḥ-may protect; kalakaṇṭha-of the cuckoos; kujita-warbling; kalaḥ-soft; gopasya-of the cowherd boy; kamsa-of Kamsa; dviṣaḥ-the enemy; jihva-His tongue; varjita-without; talu-palate; murcchita-dumb; marut-a breeze; vispharitaḥ-expanded; gitayaḥ-melodies.

His heart agitated in separation from a certain gopī, Lord Kṛṣṇa sat down in the dark shade of the vetasī trees by the Yamunā's shore. Without using His tongue or palate, He played flute melodies as sweet as the warbling of the cuckoos. May those melodies protect you all.

-author unknown

Śrī Kṛṣṇānunaya-rādhā-prasādanam  
Rādhā and Kṛṣṇa Become Pleased With Each Other

TEXT 242

śiraś-chāyām kṛṣṇaḥ svayam akṛta rādhā-caraṇayor  
bhuja-vallī-cchāyām iyam api tadya-pratikṛtau  
iti kṛḍā-kope nibhṛtam ubhayor apy anunaya-  
prasādau jīyās tām api guru-samakṣam sthitavatoḥ

siraḥ-of His head; chayam-the shadow; kṛṣṇaḥ-Kṛṣṇa; svayam-personally; akṛta-placed; rādhā-of Rādhā; caraṇayoḥ-at the feet; bhuja-of Her arms; valli-of the vine; chayam-the shadow; iyam-this; api-also; tadya-to Him; pratikṛtau-in response; iti-thus; kṛḍa-playful; kope-in anger; nibhṛtam-secretly; ubhayoḥ-of Them both; api-also; anunaya-prasadau-pleased; jiyāḥ-all glories; tam-this; api-even; guru-of Their elder; samakṣam-before the eyes; sthitavatoḥ-standing.

In the presence of His elders Kṛṣṇa moved His head so it's shadow appeared at Rādhā's feet. Rādhā responded by moving the vines of Her arms so their shadows embraced Kṛṣṇa. In this way Rādhā and Kṛṣṇa ended Their playful lover's quarrel and became again pleased with each other as Their unsuspecting elders looked on. All glories to Rādhā and Kṛṣṇa's again becoming pleased.

-Śrī Hara

Śrī Kṛṣṇam prati śrī-rādhā-sakhī-vākyam  
Words of Rādhā's Gopī-friend to Lord Kṛṣṇa

### TEXT 243

sā sarvathaiva raktā  
rāgaṁ guñjeva na tu mukhe vahati  
vacana-paṭos tava rāgaḥ  
kevalam āsye śukasyeva

sa-She; sarvatha-in all respects; eva-certainly; rakta-is red with love; ragam-red; guñja-a guñja berry; iva-like; na-not; tu-indeed; mukhe-only on the mouth; vahati-carries; vacana-paṭoḥ-clever-talking; tava-of You; ragaḥ-the redness of love; kevalam-is only; asye-on the mouth; sukasya-of a parrot; iva-like.

Rādhā is completely red with love for You. Her love is not like the redness of a guñjā berry, which is red not only on the surface, but through and through. O clever-talking Kṛṣṇa, the redness of Your love for Her is not in Your heart but only in Your mouth, just as a parrot's mouth is red, but the rest of him is some other color.

-Śrī Govardhanācārya

### TEXT 244

subhaga bhavatā hṛdye tasyā jvalat-smara-pāvake 'py  
abhiniviśatā premādhikyam cirāt prakāṭi-kṛtam  
tava tu hṛdaye śīte 'py evaṁ sadaiva mukhāptaye  
mama saha-carī sā nihsnehā manāg api na sthitā

subhaga-O handsome Kṛṣṇa; bhavata-by You; hṛdaye-friendly; tasyāḥ-of Her; jvalat-burning; smara-passion; pavake-in the fire; api-even; abhinivisata-entered; prema-of love; adhikyam-greatness; cirat-for a long time; prakati-kṛtam-is manifested; tava-of You; tu-but; hṛdaya-in the heart; site-cool; api-even; evam-in this way; sada-always; eva-certainly; sukha-of happiness; aptaye-for the attainment; mama-my; saha-carī-friend; sa-She; nihsneha-unloved; manak-slightly; api-even; na-not; sthita-stays.

O handsome Kṛṣṇa, Rādhā's heart burns with love for You. You eternally stay in Her heart. On the other hand, Your heart is always very cool and cheerful. My unloved friend Rādhā is never allowed to enter there even for a moment.

-Śrī Rudra

Dināntara-vārtā

Narration of Another Day's Pastimes

### TEXT 245

āgatya praṇipāta-sāntvita-sakhī dattāntare sāgasi  
svairam kurvati talpa-pārśva-nibhṛte dhūrte 'ṅga-samvāhanam  
jñātvā sparśa-vaśāt tayā kila sakhī-bhrānty eva vakṣaḥ śanaiḥ  
khinnāsīty abhidhāya mīlita-dṛśā sānandam āropitam

āgatya-arriving; praṇipata-by obeisances; santvita-pacified; sakhi-the gopī-friend; datta-performed; antare-within; sa-agasi-with an offense; svairam-independently; kurvati-does; talpa-of the bed; parsva-on the side; nibhṛta-secluded; dhurte-when the rascal Kṛṣṇa; aṅga-of the body; samvahanam-massage; jñātvā-understanding; sparsa-vasat-from the touch; taya-by Her; kila-indeed; sakhi-of being a gopī-friend; bhrantya-by the illusion; iva-as if; vakṣaḥ-chest; sanaiḥ-gradually; khinna-unhappy; asi-You are; iti-thus; abhidhaya-saying; mīlita-met; dṛśa-eyes; sa-with; ānandam-bliss; aropitam-risen.

One time Lord Kṛṣṇa offended Rādhā, and They quarreled. Afterwards, Kṛṣṇa disguised Himself as a gopī, fell down at the feet of one of Rādhā's gopī-friends, pacified Her, and by her arrangement was able to enter Rādhā's house. When Rādhā was alone on Her bed, disguised Kṛṣṇa approached Her bedside and began to massage Her body. The touch of His hand reminded Her of Kṛṣṇa. Still thinking Kṛṣṇa to

be a gopī, She said to Him: .sy 168Ah! You must be very unhappy. Kṛṣṇa must have forsaken You as He has Me." She looked into Kṛṣṇa's eyes. After that She slowly and very happily fell into His arms.

-author unknown

### TEXT 246

vastutas tu guru-bhītayā tayā  
vyañjite kapaṭa-māna-kudmale  
peśala-priya-sakhī-dṛśā harir  
bodhitas taṭa-latā-gṛham yayau

vastutaḥ-genuinely; tu-indeed; guru-of Her superiors; bhītaya-afraid; taya-by Her; vyañjite-manifested; mana-of anger; kudmale-the bud; pesala-clever; priya-dear; sakhi-of the gopī-friend; dṛśa-by the glance; hariḥ-Kṛṣṇa; bodhitaḥ-understanding; tata-the shore of the Yamunā; lata-of vines; gṛham-to the cottage; yayau-went.

Rādhā became genuinely afraid of the possible intrusion of Her elders, and for this reason the bud of Her feigned anger began to blossom. Her dear and intelligent gopī-friend cast a meaningful glance at Kṛṣṇa to apprise Him of the situation. He undertood. He took His leave and went to the cottage of vines by the Yamunā's shore, only to meet Rādhā again in that more secluded place.

-author unknown

### TEXT 247

mādhavo madhura-mādhavī-latā-  
maṇḍape patur aṭan madhuvrate  
sañjagau śravaṇa-cāru gopikā-  
māna-mīna-baḍīśena veṇunā

mādhavaḥ-Kṛṣṇa; madhura-charming; mādhami-of mādhami; lata-vines; maṇḍape-in the grove; patuḥ-intelligent; atan-going; madhuvrate-with bumble-bees; sañjajagau-played; sravana-caru-music very pleasing to the ears; gopīka-of the gopīs; mana-of the minds; mina-for the fish; badisena-the fishhook; veṇuna-with the flute.

Walking in the mādhami grove where there were many bumble-bees, intelligent Mādhava played very beautiful music on His flute, which was like a fishhook to catch the fish of the gopīs' hearts.

-author unknown

Puṣpa-cchalena śrī-kṛṣṇam anveṣayantīm śrī-rādhām prati kasyāścid  
uktiḥ

Words of a Certain Gopī to Śrīmatī Rādhārāṇī, Who Was Searching for  
Lord Kṛṣṇa on the Pretext of Picking Flowers

### TEXT 248

panthāḥ kṣemamayo 'stu te parihara pratyūha-sambhāvanām  
etan mātram adhāri sundari mayā netra-praṇālī-pathe  
nīre nīla-sarojam ujjvala-guṇam tīre tamālānkuraḥ  
kuñje ko 'pi kalinda-śaila-duhituḥ pums-kokilaḥ khelati

panthaḥ-path; kṣemamayaḥ-auspicious; astu-may be; te-of You;  
parihara-give up; pratuha-of obstacles; sambhavanam-the consideration;  
etat-matram-here; adhāri-bed; sundari-O beautiful girl; maya-by me;  
netra-of the eyes; praṇālī-of the stream; pathe-on the path; nīre-in the  
water; nīla-a blue; sarojam-lotus flower; ujjvala-splendid; guṇam-with  
qualities; tīre-on the shore; tamala-aṅkuraḥ-a tamala tree; kuñje-in the  
grove; kah api-a certain; kalinda-saila-duhituḥ-of the Yamunā River, the  
daughter of Mount Kalinda; pum-male; kokilaḥ-cuckoo; khelati-plays.

This is a good path. Don't think there are obstacles here. I have seen this path with my own eyes. It leads to the Yamunā's waters where there are splendid blue lotus flowers. On the shore is a tamāla tree, and in the grove nearby the male cuckoo of the Supreme Personality of Godhead enjoys pastimes.

-Śrī Sarvavidyāvinoda

Tatra yamunā-tīre gatayā śrī-rādhayā saha hareḥ śaṅkathā  
Conversation Between Rādhā and Kṛṣṇa on the Yamunā's Shore

### TEXT 249

kā tvam mādharma-dūtikā vadasi kim mānam jahīhi priye  
dhūrtaḥ so 'nyamanā manāg api sakhi tvayy ādaram nojjhati  
ity anyonya-kathā-rasaiḥ pramuditam rādhām sakhī-veśavān  
nītvā kuñja-gṛham prakāśita-tanuḥ smero hariḥ pātu vaḥ

ka-who?; tvam-are You; mādharma-of Kṛṣṇa; dutika-I am the gopī-messenger; vadasi-You say; kim-what?; manam-anger; jahīhi-please give up; priye-O beloved; dhūrtaḥ-rascal; saḥ-this; anya-to another girl; manaḥ-has given His heart; manak-slightly; api-even; sakhi-O friend; tvayy-to You; adaram-worship; na-does not; ujjhati-abandon; iti-thus; anyonya-between each other; katha-of conversation; rasaiḥ-with the nectar; pramuditam-delighted; rādhām-Rādhā; sakhi-of a gopī; vesavan-in the disguised; nitva-bringing; kuñja-in the grove; gṛham-to the cottage; prakasita-revealed; tanuḥ-His actual form; smero-smiling; hariḥ-Lord Kṛṣṇa; patu-may protect; vaḥ-you all.

"Who are You?"

"I am a gopī-messenger sent by Mādharma."

"What is His message?"

"He says: 'O beloved, please don't be angry with Me.'"

"That rascal has given His heart to another girl!"

"O friend, He never stopped worshipping You for a moment."

Rādhā was pleased by the nectar of this conversation. Disguised as a gopī, Kṛṣṇa brought Her to a cottage in the forest grove, and then revealed His real form. May smiling Lord Kṛṣṇa protect you all.

-Śrī Vasava

### TEXT 250

vasantaḥ sannaddho vipinam ajanam tvam ca taruṇī  
sphurat-kāmāveśe vayasi vayam apy āhita-padāḥ  
vraja tvam vā rādhe kṣaṇam atha vilambasva yadi vā  
sphuṭam jātas tāvac catura-vacanānām avasaraḥ

vasantaḥ-spring; sannaddhaḥ-is manifested; vipinam-the forest;  
ajanam-is secluded; tvam-You; ca-also; taruṇi-are a young girl; sphurat-  
manifested; kama-of amorous desires; aveśe-in the entrance; vayasi-in  
the age; vayam-We; api-also; ahita-padaḥ-have entered; vrajam-come  
here; tvam-You; va-or; rādhe-O Rādhā; kṣaṇam-for a moment; atha-now;  
vilambasva-You delay; yadi-if; va-or; sphutam-clearly; jataḥ-manifested;  
tavat-then; catura-of clever; vacananam-words; avasaraḥ-the  
opportunity.

It is spring. This forest is very secluded. You are a young girl, and I am  
an amorous young boy. O Rādhā, come to Me. If You hesitate for a  
moment, You will simply become the object of Your friends' clever  
teasing jokes.

-author unknown

Tatra śrī-rādhā-vakyaṁ  
Śrīmatī Rādhārāṇī's Reply



## TEXT 251

svāmī mugdhataro vanam ghanam idam bālāham ekākinī  
kṣauṇīm āvṛṇute tamāla-malina-cchāyā-tamaḥ-santatiḥ  
tan me sundara kṛṣṇa muñca sahasā vartmeti rādhā-giraḥ  
śrutvā tām parirabhya manmatha-kalāsakto hariḥ pātu vaḥ

svāmi-My Lord; mugdhatarah-is quite mistaken; vanam-forest;  
ghanam-is dense and dark; idam-this; bala-a young girl; aham-I am;  
ekakini-all alone; kṣauṇim-a young girl; aham-I; ekakini-all alone;  
kṣauṇim-the ground; avṛṇute-covers; tamala-of the tamala trees; malina-  
chaya-tamaḥ-of dark shade; santatiḥ-the abundance; tat-therefore; me-  
of Me; sundara-O handsome; kṛṣṇa-Kṛṣṇa; muñca-please leave; sahasa-at  
once; vartma-the path; iti-thus; rādhā-of Rādhā; giraḥ-the words; śrutva-  
hearing; tam-Her; parirabhya-embracing; manmatha-kala-asaktaḥ-  
amorous; hariḥ-Lord Kṛṣṇa; patu-may protect; vaḥ-you all.

"My Lord, You are mistaken. This forest is dense and dark. I am a young girl all alone. This place is completely covered by the shade of these tamāla trees. O handsome Kṛṣṇa, please leave Me at once." When Kṛṣṇa heard Rādhā's words, He at once embraced Her. May passionate Lord Kṛṣṇa protect you all.

-author unknown

Svādhīna-bhartṛkā  
The Gopī Who Controls Her Lover

## TEXT 252

makarī-viracana-bhangyā  
rādhā-kuca-kalasa-mardana-vyasanī  
ṛjum api rekhām lumpan  
ballava-veśo harir jayati

makari-dolphins; viracana-bhangya-with drawing pictures; rādhā-of Śrīmatī Rādhārāṇī; kuca-of the breasts; kalasa-the waterpots; mardana-pressing; vyaṣāni-intent; rjum-straight; api-also; rekham-line; lumpan-breaking; ballava-vesaḥ-the cowherd boy; hariḥ-Kṛṣṇa; jayati-all glories.

All glories to the gopa Kṛṣṇa who as He was drawing pictures of dolphins on Śrīmatī Rādhārāṇī's waterpotlike breasts became so agitated He was unable to draw a single straight line.

-author unknown

Kṛīḍānantaram śrī-kṛṣṇasya svapnāyitam  
After Enjoying Transcendental Pastimes, Lord Kṛṣṇa Takes a Nap and Speaks in His Sleep

### TEXT 253

ete lakṣmaṇa jānakī-virahiṇam mām khedyayanty ambude  
marmāṇīva ca ghaṭṭayanty alam amī krūraḥ kadambānilaḥ  
ittham vyāhṛta-pūrva-janma-viraho yo rādhayā vīkṣitaḥ  
serṣyam śaṅkitayā sa vaḥ sukhayatu svapnāyamāno hariḥ

ete-these; lakṣmana-O Lakṣmana; janaki-from Janaki; virahinam-separated; mam-Me; khedayanti-torture; ambudaḥ-clouds; marmāni-heart; iva-as if; ca-also; ghattayanti-strike; alam-violently; āmi-these; kruraḥ-cruel; kadamba-blowing over the kadamba flowers; anīlaḥ-breeze; ittham-in this way; vyāhṛta-described; purva-previous; janma-of a birth; virahaḥ-separation from the beloved; yaḥ-with; irsyam-jealous anger; saṅkitaya-frightened; saḥ-He; vaḥ-you all; sukhayatu-may grant transcendental bliss; svapnayamaṇaḥ-sleeping; hariḥ-Lord Kṛṣṇa.

"O Lakṣmana, now that I am separated from Jānakī, these rainclouds torture Me, and these cruel breezes blowing from the kadamba flowers

violently strike My heart." As Rādhā heard sleeping Kṛṣṇa's description of His feelings of separation in a previous birth, She became frightened and filled with jealous anger. May dreaming Lord Kṛṣṇa delight you all.

-Śrī Śubhāṅka

Vaṁsī-cauryam  
Theft of the Flute

### TEXT 254

nīcair nyāsād atha caraṇayor nūpure mūkayantī  
dhṛtvā dhṛtvā kanaka-valayāny utkṣipantī bhujante  
mudrām akṣṇoś cakita-cakitaṁ śaśvad ālokayantī  
smitvā smitvā harati muralīm aṅkato mādhasya

nicaiah nyasat-from below; atha-then; caraṇayoḥ-of the feet; nūpure-the two anklets; mukayanti-silencing; dhṛtvā dhṛtvā-making!; kanaka-golden; vāyalāni-armlets; utkṣipanti-placing; bhujante-ante-on the arms; mudrām-the sign; akṣṇoḥ-of the eyes; cakita-cakitam-startled; śaśvat-continually; ālokayanti-observing; smitvā smitvā-repeatedly smiling; harati-steals; muralīm-the flute; aṅkataḥ-from the lap; mādhasya-of Lord Kṛṣṇa.

Silencing Her anklets by placing them on Her arms as golden armlets, and carefully observing Kṛṣṇa's eyes for any sign of His becoming startled, smiling Rādhā stole the flute from His lap.

-Śrī Daityāri Paṇḍita

Tāṁ muralīm prati śrī-rādhā-vākyam  
Śrīmatī Rādhārāṇī's Words to the Flute

### TEXT 255

acchidram astu hṛdayam paripūrṇam astu  
maukharyam astu mitam astu gurutvam astu  
kṛṣṇa-priye sakhi disāmsi sad-āśiṣas te  
yad vāsare murali me karuṇām karoti

acchidram-without faults; astu-may be; hṛdayam-inside; paripurnam-filled; astu-may be; maukharyam-talkativeness; astu-may be; mitam-slender; astu-may be; gurutvam-worshippableness; astu-may be; kṛṣṇa-to Kṛṣṇa; priye-O beloved; sakhi-O friend; disāmi-I will grant; sat-nice; asisaḥ-benediction; te-to you; yat-which; vasare-on the day; murali-O flute; me-to Me; karunam-mercy; karosi-you grant.

O flute who is so dear to Kṛṣṇa, when you grant Me your mercy I will also give you many benedictions in return. I will bless you, saying, "May you become faultless. May your heart become filled with the nectar from Kṛṣṇa's lips. May you become very eloquent. May you become charmingly slender. May you become the object of Lord's Kṛṣṇa's worship."

-Śrī Govinda Miśra

### TEXT 256

śūnyatvam hṛdaye sa-lāghavam idam śuṣkatvam aṅgeṣu me  
maukharyam vraja-nātha-nāma-kathane dattam bhavatyā nijam  
tat kim no murali prayacchasi punar govinda-vaktrāsavam  
yam pītvā bhuvanam vaśe vidadhatī nirlajjam udgāyasi

sunyatvam-emptiness; hṛdaye-in the heart; sa-with; laghavam-lightness; idam-this; suskatvam-dryness; aṅgeṣu-in the limbs; me-My; maukharyam-talkativeness; vraja-of Vraja; nātha-of the Lord; nama-of the name; kathane-in chanting; dattam-given; bhavatyā-by you; nijam-own qualities; tat-then; kim-why?; na-not; u-indeed; murali-O flute; prayacchasi-you give; punaḥ-again; govinda-of Lord Kṛṣṇa; vaktra-from

the mouth; asavam-the honey; yam-which; pitva-having drunk;  
bhuvanam-the world; vase-in control; vidadhati-placing; nirlajjam-  
shamelessly; udgayasi-you sing.

O flute, you have blessed Me by giving Me the emptiness in your heart, your lightness, the dryness of your body, and your eloquence in constantly chanting the holy name of Kṛṣṇa, the king of Vraja. Why do you now not give to Me the nectar of Kṛṣṇa's lips, which you drink, turn into song, and shamelessly use to enchant the entire world and bring it under your control.

-Śrī Govinda Miśra

Sāyam harer vrajāgamanam

Lord Hari Returns to Vraja Village in the Evening

### TEXT 257

mandra-kvāṇita-veṇuḥ ahni śithile vyāvartayan gokulaṁ  
barhāpīḍakam uttamāṅga-racitaṁ go-dhūli-dhūmraṁ dadhat  
mlāyantyā vana-mālayā parigataḥ śrānto 'pi ramyākṛtir  
gopa-strī-nayanotsavo vitaratu śreyāṁsi vaḥ keśavaḥ

mandra-sweetly; kvanita-played; veṇuḥ-the flute; ahni-when the day;  
sithile-had ended; vyāvartayan-bringing back; go-of cows; kulam-the  
herd; barha-apidakam-a peacock feather; uttamāṅga-head; racitam-  
placed; go-of the cows; dhuli-with the dust; dhumram-darkened; dadhat-  
wearing; mlayantya-with a wilting; vana-of forest-flowers; malaya-  
garland; parigataḥ-accompanied; srantaḥ-tired; api-even; ramya-  
charming; akṛtiḥ-whose form; gopa-stri-of the gopīs; nayana-of the eyes;  
utsavaḥ-a festival; vitaratu-may grant; sreyāṁsi-auspiciousness; vaḥ-to  
you all; kesavaḥ-Lord Kṛṣṇa.

May Lord Keśava who, sweetly playing the flute, a peacock feather in His hair, blackened with dust, decorated with a wilted forest-flower garland, tired, handsome, and a festival of happiness for the gopīs' eyes, returns with the surabhi cows at the day's end, grant auspiciousness to you all.

-author unknown

Tatra kasyāścid uktiḥ  
A Certain Gopī's Words Then

### TEXT 258

dr̥ṣṭya keśava go parāga-hṛtayā kiñcin na dr̥ṣṭam mayā  
tenādyā skhalitāsmi nātha patitām kim nāma nālambase  
ekas tvam viṣameṣu khinna-manasām sarvābalānām gatiḥ  
gopyaivam gaditaḥ sa-leśam avatād goṣṭhe harir vaś ciram

dr̥ṣṭya-with the eyes; kesava-O Kṛṣṇa; go-of the cows; paraga-by the dust; hṛtaya-taken; kiñcit-somewhat; na-not; dr̥ṣṭam-seen; maya-by me; tena-by this; adya-now; skhalita-stumbled; asmi-I have; nātha-O Lord; patitam-to the fallen soul; kim-why?; nama-indeed; na-not; alambase-You are inclined; ekaḥ-alone; tvam-You; viṣameṣu-among calamities; khinna-unhappy; manasam-at heart; sarva-of all; abalanam-women; gatiḥ-the shelter; gopya-by a gopī; evam-in this way; gaditaḥ-spoken; sa-pesam-completely; avatat-may protect; goṣṭhe-in Vrajabhumi; hariḥ-Lord Kṛṣṇa; vaḥ-you; ciram-eternally.

"O Keśava, my eyes are now filled with the dust raised by the cow's hooves and I cannot see anything. I have stumbled and fallen to the ground. O Lord, are You not kind to the fallen? You are the only shelter for all women distressed at heart." I pray Lord Hari, to whom a gopī spoke these words, will protect you always.

-author unknown

## TEXT 259

ābhideśa-viniveśita-veṇur  
dhenu-puccha-nihitaika-karābjah  
anya-pāni-parimaṇḍita-daṇḍah  
puṇḍarīka-nayano vrajam āpa

nabhidesa-in His waist; vinivesita-placed; veṇuḥ-the flute; dhenu-of a cow; puccha-on the back; nihita-placed; eka-one; kara-hand; abjah-lotus; anya-the other; pāni-hand; parimandita-decorated; dandaḥ- a stick; pundarika-nayanaḥ-lotus-eyed Lord Kṛṣṇa; vrajam-to Vraja Village; apa-went.

His flute tucked into His belt, one lotus hand on a surabhi cow's back and the other holding a stick, lotus-eyed Kṛṣṇa entered the village of Vraja.

-author unknown

Tatraiva śrī-rādhikāyaḥ saubhāgyam  
Śrīmatī Rādhārāṇī's Good Fortune

## TEXT 260

bhrū-valli-valanaiḥ kayāpi nayanonmeśaiḥ kayāpi smita-  
jyotsnā-vicchuritaiḥ kayāpi nibhṛtaṁ sambhāvitasyādhvani  
garvodbheda-kṛtāvahela-lalita-śrī-bhāji rādhānane  
sātaṅkānunayam jayanti patitāḥ kaṁsa-dviṣo dṛṣṭayaḥ

bhrū-of the eyebrows; valli-of the vines; valanaiḥ-with the movements; kaya api-by one gopī; nayana-unmesaiḥ-with glances; kaya

api-by one gopī; smita-of smiles; jyotsna-vicchuritaḥ-with the moonlight; kaya api-by one gopī; nibhṛtam-secretly; sambhavitasya-worshipped; adhvāni-on the path; garva-pride; udbheda-breaking; kṛta-done; avahela-contempt; lalita-charming; śrī-bhaji-beautiful; rādhā-of Śrīmatī Rādhārāṇī; anane-on the face; sa-with; ataṅka-fear; anunayam-and supplication; jayanti-all glories; patitaḥ-fallen; kām̐sa-dviṣaḥ-of Lord Kṛṣṇa, the enemy of Kām̐sa; dṛṣṭayaḥ-the glances.

As Kṛṣṇa walked on the path one gopī secretly worshiped Him with the playful movements of her vine eyebrows, another with her sidelong glances, and another with the moonlitght of her smiles. However, it was on Rādhā's face, which was filled with a graceful beauty that mocked the other gopīs and broke their pride, that His shy, amorous glances fell. All glories to those glances of Kṛṣṇa, the enemy of Kām̐sa.

-Śrī Umāpatidhara

### TEXT 261

tiryak-kandharam aṁsa-deśa-milita-śrotrāvataṁsam sphurad-  
barhottambhita-keśa-pāśam anṛju-bhrū-vallari-vibhramam  
guñjad-veṇu-niveśitādhara-putaṁ sākūta-rādhānana-  
nyastāmilita-dṛṣṭi gokula-pater vaktrāmbujam pātu vaḥ

tiryak-tilted; kandharam-neck; aṁsa-desa-shoulders; milita-meeting;  
srotra-avataṁsam-earrings; sphurat-splendid; barha-peacock feather;  
uttambhita-held; kesa-pasam-in the hair; anṛju-crooked; bhrū-of the  
eyebrows; vallari-the vines; vibhramam-restless; guñjat-sounding; veṇu-  
flute; nivesita-placed; adhara-putam-to the lips; sa-with; akuta-meaning;  
rādhā-of Śrīmatī Rādhārāṇī; anana-on the face; nyasta-placed; smilita-  
dṛṣṭi-sidelong glance; gokula-of Gokula; pateḥ-of the king; vaktra-face;  
ambujam-lotus; patu-may protect; vaḥ-you all.

May Gokulapati Kṛṣṇa's lotus face, with neck tilted, earrings touching



His shoulders, a splendid peacock feather decorating His hair, bending vines of His eyebrows moving restlessly, a flute on His lips making sweet music, and an amorous sidelong glance falling on Rādhā's face, protect you all.

-Śrī Lakṣmaṇa Sena

### TEXT 262

aṁsāsakta-kapola-vaṁśa-vadana-vyāsakta-bimbādhara-  
dvandvodīrita-manda-manda-pavana-prārabdha-mugdha-dhvaniḥ  
īṣad-vakrīma-lola-hāra-nikaraḥ pratyeka-rokānana-  
nyañca-cañcad-udañcad-aṅguli-cayaś tvam pātu rādhā-dhavaḥ

aṁsa-on His shoulders; asakta-resting; kapola-on His cheeks; vaṁsa-the flute; vadana-the mouth; vyasakta-resting; bimba-bimba fruit; adhara-of lips; dvandva-on the pair; udīrita-arisen; manda-manda-very gentle; pavana-breeze; prarabdha-begun; mugdha-beautiful; dhvaniḥ-sounds; īṣat-slightly; vakrīma-crooked; lola-moving; hara-of necklaces; nikaraḥ-group; pratyeka-each; roka-anana-hole; nyañcat-placing; candcat-moving; udañcat-arched; aṅguli-of fingers; cayaḥ-group; tvam-you; patu-may protect; rādhā-of Śrīmatī Rādhārāṇī; dhavaḥ-the lover.

May Rādhā's lover, Kṛṣṇa, who, resting the flute on His cheek and shoulder, placing the flute's mouth to His bimba-fruit lips and, gently blowing, makes a very sweet sound, His necklaces slightly swaying as He moves His arched fingers over the flute's holes, protect you.

-Śrī Nāthoka

Go-dohanam  
Milking the Cows

### TEXT 263

aṅguṣṭhāgrima-yantritāṅgulir asau pādārdha-nīruddha-bhūr  
ārdri-kṛtya payodharāñcalam alam dvi-traiḥ payo-bindubhiḥ  
nyag-jānu-dvaya-madhya-yantrita-ghaṭī-vaktrāntarāla-skhalad-  
dhārādhvāna-manoharam sakhi payo gām dogdhi dāmodaraḥ

angustha-of the thumb; agrima-by the tip; yantrita-held; angulih-  
finger; asau-He; pada-foot; ardha-by half; niruddha-pressed; bhuḥ-the  
ground; ārdri-kṛtya-moistening; payodhara-milk; añcalam-corner; alam-  
greatly; dvi-with two; traiḥ-or three; payaḥ-of milk; bindubhiḥ-drops;  
nyak-turned down; janu-of knees; dvaya-the pair; madhya-in the middle;  
yantrita-held; ghati-the pot; vaktra-the mouth; antarala-within; skhalat-  
falling; dhara-stream; adhvana-path; manoharam-charming; sakhi-O  
friend; payaḥ-milk; gam-from the cow; dogdhi-milks; damodaraḥ-Lord  
Kṛṣṇa.

Resting on half His feet, grasping the under between His thumb and  
finger, spraying Himself with two or three stray drops, and making a  
charming stream of milk pour into the pail balanced between His arched  
knees, Dāmodara milks a surabhi cow.

-Śrī Śaraṇa

Śrī Kṛṣṇam prati candrāvalī-sakhī-vakyam  
Words of Candrāvalī's Friend to Lord Kṛṣṇa

### TEXT 264

saṭhānyasyāḥ kāñcī-māni-raṇitam ākarṇya sahasā  
yadāśliṣṭann eva praśithila-bhuja-granthir abhavaḥ  
tad etat kvācakṣe ghr̥ta-madhu-mayā tvad-bahu-vaco  
viṣeṇāghūrṇantī kim api na sakhī me gaṇayati

satha-O cheater; anyasyāḥ-of another girl; kañci-of the belt; māni-of

the jewels; ranitam-the tinkling; ākarṇya-hearing; sahasa-at once; yada-when; aslistan-embracing; eva-certainly; prasithila-slackened; bhujā-of the arms; granthiḥ-the knot; abhavaḥ-became; tat etat-this; kva-where?; acakṣe-I speak; ghṛta-of ghee; madhu-and honey; maya-consisting; tvat-Your; bahu-many; vacaḥ-of the words; visena-by the poison; aghurnanti-agitated; kim api-anything; na-not; me-my; sakhi-friend; ganayati-notices.

O cheater, even as You are embrace Candrāvalī, when You hear the tinkling of the jeweled belt of some other girl, Your attention turns to her and the knot of Your arms around Candrāvalī becomes loosened. How can I tell her? My friend Candrāvalī has been poisoned by Your eloquent words mixed with honey and ghee, She can no longer see.

-author unknown

Śrī Govardhana-dharaṇam  
Lifting Govardhana Hill

### TEXT 265

sa-trāsārti yaśodayā priya-guṇa-prītekṣaṇam rādhayā  
nagnair ballava-sūnubhiḥ sa-rabhasam sambhāvitātmorjitaiḥ  
bhītānandita-vismitena viṣamam nandena cālokitaḥ  
pāyād vaḥ kara-padmaḥ su-sthita-mahā-śailaḥ sa-līlo hariḥ

sa-with; trasa-fear; arti-suffering; yasodaya-by Yasoda; priya-of Her lover; guṇa-the transcendental qualities; prīta-with pleasure; īkṣaṇam-with the glance; rādhāya-by Śrīmatī Rādhārāṇī; nagnaiḥ-naked; ballava-of the gopas; sunubhiḥ-by the sons; sa-with; rabhasam-joy; sambhavita-considered; atma-to themselves; urjitaiḥ-equal in strength; bhīta-frightened; ānandita-delighted; vismitena-and struck with wonder; viṣamam-greatly; nandena-by Nanda Maharaja; ca-also; alokitaḥ-seen; payat-may protect; vaḥ-you all; kara-hand; padmaḥ-lotus; su-sthita-

comfortably placed; maha-great; sailaḥ-hill; sa-with; līlāḥ-playfulness; hariḥ-Kṛṣṇa.

May Kṛṣṇa on whom, as He playfully lifted tall Govardhana Hill with His lotus hand, Mother Yaśodā gazed with fear and pain, Rādhā gazed with pleasure to see the transcendental qualities of Her lover, the small naked gopa-boys happily gazed, thinking they were as strong as He and could also lift the hill if they tried, and Mahārāja Nanda gazed with simultaneous terror, delight, and wonder, protect you all.

-Śrī Sohnoka

### TEXT 266

ekenaiva cirāya kṛṣṇa bhavatā govardhano 'yam dhṛtaḥ  
śrānto 'si kṣaṇam āssva sāmpratam amī sarve vyaṁ dadhmahe  
ity ullāsita-doṣṇi gopa-nivahe kiñcid-bhujākuñcana-  
nyañcac-chaila-bharārdite viruvati smero hariḥ pātu vaḥ

ekena-alone; eva-certainly; ciraya-for a long time; kṛṣṇa-O Kṛṣṇa; bhavata-by You; govardhana-Govardhana Hill; ayam-this; dhṛtaḥ-has been held; srantaḥ-tired; asi-You are; kṣaṇam-for a moment; assva-sit down; sampratam-now; āmi- these; sarve-all; vyaṁ-we; dadhmahe-will hold it; iti-thus; ullasita-raised; doṣni-on the arms; gope-of gopas; nivahe-on the multitude; kiñcit-a little; bhujā-arms; akuncana-bending; nyañcat-placing; saila-of the hill; bhara-by the burden; ardite-distressed; viruvati-screaming; smerāḥ-smiling; hariḥ-Lord Kṛṣṇa; patu-may protect; vaḥ-you all.

"O Kṛṣṇa, for a long time You held up Govardhana Hill without any help. You must be very tired now. Please sit down and rest. All of us will hold the hill in Your place." Kṛṣṇa then shifted a small portion of the hill's weight onto the raised arms of the cowherd men. When they felt the pressure of the hill, their arms became bent and they began to

scream. May Kṛṣṇa, who smiled to see all this, protect you all.  
-Śrī Saraṇa

### TEXT 267

khinno 'si muñca śailam  
bibhṛmo vayan iti vadatsu śithila-bhujah  
bhara-bhugna-vitata-bahuṣu  
gopeṣu hasan harir jayati

khinnaḥ-distressed; asi-You are; muñca-give up; sailam-the hill;  
bibhṛmaḥ-hold; vayan-we will; iti-thus; vadatsu-speaking; sithila-  
slackened; bhujah-arm; bhara-by the weight; bhugna-bending; vitata-  
extended; bahusu-arms; gopeṣu-among the cowherd men; hasan-smiling;  
hariḥ-Lord Kṛṣṇa; jayati-all glories.

"You must be exhausted by now. Let go of the hill and we will hold it  
for You." When He shifted a little of the hill's weight, and the arms of  
the cowherd men began to become crushed, Kṛṣṇa began to smile. All  
glories to Kṛṣṇa.

-Śrī Subandhu

### TEXT 268

dūram dṛṣṭi-pathāt tirobhava harer govardhanam bibhratas  
tvayy āsakta-dṛśah kṛśodari kara-srasto 'sya mā bhūd ayam  
gopīnām iti jalpitaṁ kalayato rādhā-nirodhāśrayam  
śvāsāḥ śaila-bhara-śrama-bhramakarāḥ kamsa-dviṣah pāntu vaḥ

duram-far away; dṛṣṭi-of the glance; pathat-from the path; tirobhava-  
You should disappear; hareḥ-of Lord Kṛṣṇa; govardhanam-Govardhana  
Hill; bibhṛataḥ-holding; tvayi-to You; asakta-attached; dṛśah-glances;  
krśa-udari-O slender girl; karaḥ-of the hand; srastaḥ-slipping; asya-of

Him; ma-not; bhūt-may be; ayam-this; gopīnam-of the gopīs; iti-thus; jalpitam-the words; kalayataḥ-hearing; rādhā-of Rādhā; nirodha-asrayam-the restraint; svasaḥ-sighs; saila-of the hill; bhara-the weight; srama-from fatigue; bhramarakaḥ-slipping; kām̐sa-dviṣaḥ-of Lord Kṛṣṇa, the enemy of Kām̐sa; pantu-may protect; vaḥ-you all.

"Please go far away from the path of Kṛṣṇa's eyes. O slender girl, don't make Govardhana Hill fall from His hand because He is absorbed in gazing on You." When Kṛṣṇa heard the gopīs' words to stop Rādhā, He sighed and the hill began to slip from His hand. May those sighs of Lord Kṛṣṇa protect you all.

-Śrī Śubhāṅka

Nauka-līlā  
Boating Pastimes

### TEXT 269

kuru pāraṁ yamunāyā  
muhur iti gopībhir utkarāhūtaḥ  
tari-taṭa-kapaṭa-śayālor  
dvi-guṇālasyo harir jayati

kuru-carry us; param-to the other shore; yamunāyaḥ-of the Yamunā; muhuḥ-repeatedly; iti-thus; gopībhiḥ-by the gopīs; utkara-many times; ahutaḥ-called; tari-of the boat; tata-on the side; kapata-pretended; sayaluḥ-sleepy; dvi-guna-doubled; alasyaḥ-laziness; hariḥ-to Lord Kṛṣṇa; jayati-all glories.

"Take us to the other side of the Yamunā!" Repeatedly called by the gopīs, Kṛṣṇa pretended to nap by His boat. All glories to doubly indolent Lord Kṛṣṇa.

-Śrī Sañjaya Kaviśekhara

TEXT 270

uttiṣṭharāt tarau me taruṇi mama taroḥ śaktir ārohane kā  
sākṣād ākhyāmi mugdhe taraṇim iha raver ākhyayā kā ratir me  
vāteyaṁ nau-prasaṅge katham api bhavitā nāvayoḥ saṅgamārthā  
vārtāpīti smitāsyam̐ jita-giram̐ ajitam̐ rādhayārādhayāmi

yathā-just as; padyavalyam-in Padyavali; uttistha-stand; arat-nearby;  
tarau-on the boat; me-My; taruni-o young girl; mama-of Me; taroḥ-of the  
tree; saktiḥ-the power; arohane-in climbing; ka-what?; sakṣat-directly;  
ākhyāmi-I say; mugdhe-O charming and bewildered girl; taranim-boat;  
iha-in this connection; raveḥ-of the sun; akhyaya-by name; ka-what?;  
ratiḥ-happiness; me-of Me; varta-words; iyam-these; nau-to the boat;  
prasaṅge-in relation; katham api-somehow; bhavita-will be; na-not;  
avayoḥ-of Us two; saṅgama-association; artha-for the purpose; varta-  
words; api-also; iti-in this way; smita-smiling; asyam-whose face; jita-  
defeated; giram-in words; ajitam-undefeatable Lord Kṛṣṇa; rādhāya-  
with Śrīmatī Rādhārāṇī; arādhayāmi-I worship.

Kṛṣṇa: My dear young girl, please step into My tari (boat, which  
become tarau in the locative case).

Rādhā: What power do I have to climb trees? (Here Rādhā interprets  
tarau to be the locative of taru, which means tree.)

Kṛṣṇa: My dear, charming, bewildered girl, I do not mean tree, I mean  
taraṇi (boat).

Rādhā: Why would I want to go to the sun? (Here She interprets the  
word taraṇi to mean sun.)

Kṛṣṇa: All these words I have used mean nau (boat).

Rādhā: All these words are meant to bring Us together. (Here She  
interprets the word nau to mean Us.)

I worship unconquerable Lord Kṛṣṇa, who happily smiled as Śrī

Rādhā defeated Him in this playful verbal-duel.  
-Śrī Rūpa Gosvāmī

### TEXT 271

muktā taraṅga-nivahena pataṅga-putrī  
navyā ca naur iti vacas tava tathyam eva  
śaṅka-nidānam idam eva mamāti-mātram  
tvam cañcalo yad iha mādharma nāviko 'si

mukta-free; taraṅga-of waves; nivahena-of the multitude; pataṅga-putri-the Yamunā River, the daughter of the sun-god; navya-new; ca-also; nauḥ-boat; iti-thus; vacaḥ-statement; tava-of You; tathyam-true; eva-certainly; śaṅka-of anxiety; nidanam-the cause; idam-this; eva-certainly; mama-of me; ati-matram-boundless; tvam-You; cañcalaḥ-restless; yat-because; iha-here; mādharma-O Kṛṣṇa; navikaḥ-the navigator; asi-are.

What You say is true. There are no waves on the Yamunā, and this is a new, sturdy boat. I am so afraid because You, O Mādharma, are the reckless captain of the boat.

-Śrī Rūpa Gosvāmī

### TEXT 272

jirṇā tarī sarid atīva-gabhīra-nīrā  
bālā vyaṁ sakalam ittham anartha-hetuḥ  
nistāra-bijam idam eva kṛśodarīṇām  
yan mādharma tvam asi samprati karṇadhāraḥ

jirna-old; tari-boat; sarit-the river; atīva-very; gabhīra-deep; nīra-water; balaḥ-young girls; vyaṁ-we; sakalam-completely; ittham-in this way; anartha-of danger; hetuḥ-the source; nistara-for crossing; bijam-the



method; idam-this; eva-certainly; krsa-udarinam-of slender girls; yat-because; mādhave-O Kṛṣṇa; tvam-You; asi-are; samprati-now; karṇadharaḥ-captain of the boat.

The river is very deep, this is an old boat, and we are simply helpless girls. It is very dangerous for us. Nevertheless, O Mādhava, at the present moment You are the only boat-captain who can take us slender girls across the Yamunā.

-Śrī Jagadānanda Rāya

### TEXT 273

ambhasi taraṇi-sutāyāḥ  
stambhita-taraṇiḥ sa devakī-sutaḥ  
ātura-virahita-gopyāḥ  
kā tara-mukham ikṣate smerāḥ

ambhasi-in the water; tarāni-of the Yamunā River, the daughter of the sun-god; stambhita-motiless; taraniḥ-boat; saḥ-He; devaki-sutaḥ-Lord Kṛṣṇa, the son of Devaki; atara-the boat-fare; virahita-without; gopyaḥ-of the gopī; katara-distressed; mukha-face; ikṣate-gazes; smerāḥ-smiling.

Kṛṣṇa suddenly stopped the boat in the middle of the Yamunā and demanded immediate payment of the fare. He smiled as He gazed at the frightened face of the gopī, who had no money to give.

-Śrī Sūryadāsa

### TEXT 274

vācā tavaiva yadunandana gavya-bhāro  
hāro 'pi vāriṇi mayā sahasā vikīrṇaḥ

dūri-kṛtam ca kucayor anayor dukūlam  
kūlam kalinda-duhitur na tathāpy adūram

vaca-by the statement; tava-of You; eva-certainly; yadu-nandana-O Kṛṣṇa, descendent of Maharaja Yadu; gavya-of milk-products; bharah-the great load; harah-the necklace; api-also; varini-in the water; maya-by Me; sahasa-at once; vikirnah-in the water; maya-by Me; sahasa-at once; vikirnah-cast; duri-kṛtam-thrown far away; ca-also; kucayoḥ-on the breasts; anayoḥ-on them; dukulam-the garment; kulam-the shore; kalinda-Kalinda; na-not; tathā api-still; aduram-is near.

O Yadunandana, by Your order I have cast into the water these milk-products as well as My own necklace. I have thrown My bodice far away. Still, the shore of the Yamunā has not come any closer.

-author unknown

### TEXT 275

payah-pūraiḥ pūrṇā sapadi gata-ghūrṇā ca pavanair  
gabhire kālindī-payasi tarir eṣā praviśati  
aho me durdaivam parama-kutukākṛānta-hṛdayo  
harir vāram vāram tad api kara tālim racayati

payah-of water; puraiḥ-with floods; purna-filled; sapadi-at once; gata-gone; ghurna-tossed; ca-also; pavanaiḥ-by the winds; gabhire-into the deep; kālindī-of the Yamunā; payasi-in the water; tariḥ-boat; eṣah-this; pravisati-enters; aho-alas!; me-my; durdaivam-misfortune; parama-supreme; kutuka-by eagerness; akranta-overwhelmed; hṛdayah-whose heart; hariḥ-Kṛṣṇa; varam-again; varam-and again; tat-api-still; kara-of the hands; talim-the surface; racayati-does.

The boat is violently tossed by the wind. Filling with water, it is now sinking into the Yamunā. Alas! Destiny has become my enemy. Even in

this calamity lusty-hearted Kṛṣṇa again and again puts His hand on me!  
-Śrī Manohara

### TEXT 276

pānīya-secana-vidhau mama naiva pānī  
viśramyatas tad api te parihāna-vānī  
jīvāmi cet punar ahaṁ na tadā kadāpi  
kṛṣṇa tvadīya-taraṇau caraṇau dadāmi

paniya-of water; secana-vidhau-is splashing; mama-my; na-not; eva-certainly; pāni-hands; visramyataḥ-exhausted; tat api-sitll; te-of You; parihasa-joking; vāni-words; jīvāmi-I live; cet-if; punaḥ-again; aham-I; na-not; tada-then; kada api-at any time; kṛṣṇa-O Kṛṣṇa; tvadiya-in Your; taraṇau-boat; caraṇau-two feet; dadāmi-I will place.

My hands are exhausted. They can no longer push the water out. All You do is speak joking words. O Kṛṣṇa, if I live through this, never again will I place my feet in Your boat.

-Śrī Manohara

### TEXT 277

idam uddiśya vayasyaḥ  
sva-samīhita-daivatam namata  
yamunaiva jānu-daghni  
bhavatu na vā nāviko 'stv aparāḥ

idam-to this; uddiśya-in relation; vayasyaḥ-O gopī-friends; sva-own; samihita-desired; daivatam-to the deity; namata-everyone bow down; yamunā-the Yamunā River; janu-the knees; daghni-as deep as; bhavatu-may be; na-not; va-or; navikaḥ-a boat-captain; astu-may be; aparāḥ-someone else.

O gopī-friends, all of you please bow down before your chosen deity and pray that either the Yamunā River will not be deep as our knees, or we get a boat-captain other than Kṛṣṇa.

-Śrī Mukunda Bhaṭṭācārya

### TEXT 278

tarir uttaralā sarid gabhīrā  
taralo nanda-sutaś ca karṇadhāraḥ  
abalāham upaiti bhānur astam  
sakhi dūre nagarīha kim karomi

tariḥ-the boat; uttarala-rock to and fro; sarit-the river; gabhira-is deep; taralaḥ-reckless; nanda-of Maharaja Nanda; sutaḥ-the son; ca-also; karṇadharaḥ-is the boat-captain; abala-a helpless girl; aham-I am; upaiti-attains; bhānuḥ-the sun; astam-the western horizon; sakhi-O friend; kim-what?; karomi-will I do.

The boat rocks to and fro. The river is deep. The reckless son of Mahārāja Nanda is the captain. I am a helpless girl. The sun is setting in the west, and the village of Vraja is still far away. O gopī-friend, what will I do now?

-author unknown

### TEXT 279

nāpekṣate stuti-katham na śṛṇoti kākum  
śāśvat-kṛtam na manute praṇipāta-jātam  
hā kim vidheyam adhunā sakhi nanda-sūnur  
madhye taraṅgini tariṁ taralo dhunoti

na-does not; apekṣate-pay attention; stuti-katham-to My prayers; na-does not; srnoti-hear; kakum-My begging with a broken voice; sasvat-repeatedly; kṛtam-done; na-does not; manuta-consider; pranipata-jatam-My bowing down before Him; ha-alas!; kim-what?; vidhayam-can I do; adhuna-now; sakti-O gopī-friend; nanda-of Maharaja Nanda; sunuḥ-the son; madhye-in the middle; taraṅgini-of the wave-filled river; tarim-the boat; taralaḥ-reckless; dhunoti-shakes.

He pays no attention to My prayers. He does not hear My begging in a broken voice. He does not consider My repeatedly bowing down before Him. O gopī-friend, what will I do now? In the middle of this wave-filled river, the reckless son of Mahārāja Nanda violently shakes the boat.

-Śrī Rūpa Gosvāmī

### TEXT 280

eṣottuṅga-taraṅga-laṅghita-taṭosaṅgā patāṅgātmajā  
pūrṇeyam tarir ambubhir na hi hareḥ śaṅkā kalaṅkāḍ api  
kāṭhiṅyam bhaja nāḍya sundari vayam rādhe prasādena te  
jīvāmaḥ sphuṭam ātarī-kuru giri-droṇī-vinodotsavam

esa-this; uttaṅga-with tall; taraṅga-waves; langhita-crossec; tata-utsaṅga-the surface and shore; patāṅga-atmaja-the Yamunā River, the daughter of the sun-god; purna-filled; iyam-this; tariḥ-boat; ambubhiḥ-with water; na-not; hi-indeed; hareḥ-of Kṛṣṇa; śaṅka-fear; kalaṅkat-from the calamity; api-even; kathiyam-harshness; bhaja-do; na-not; adya-now; sundari-O beautiful girl; vayam-we; rādhe-O Rādhā; prasadena-by the mercy; ta-of You; jīvanaḥ-will live; sphutam-clearly; atari-kuru-pay the fare; giri-of Govardhana Hill; droni-in the cave; vinoda-of pastimes; utsavam-a festival.

"The Yamunā is filled with huge waves, and the boat is filling with water. Still, Kṛṣṇa is not afraid."

"O beautiful Rādhā, don't be so harsh. By Your mercy We will live through this. All You need do is pay the boat-fare of a promise to enjoy with Me a festival of amorous pastimes in the cave of Govardhana Hill."

-Śrī Rūpa Gosvāmī

### TEXT 281

kākuṁ karosi gṛha-koṇa-karīṣa-puñja-  
gūḍhāṅga kim nanu vṛthā kitava prayāhi  
kutrāḍya jīrṇa-taraṇi-bhramaṇāti-bhīti-  
gopāṅganā-gaṇa-vidambana-cāturī te

kakum-an emotional appeal; karosi-You do; gṛha-of the house; kona-in a corner; karosi-You do; gṛha-of the house; kona-in a corner; karisa-of dried cow-dung; puñja-in a heap; gudha-hidden; aṅga- whose body; kim-why?; nanu-is it not?; vṛtha-useless; kitava- O cheater; prayahi-go away; kutra-where?; adya-now; jirna- old; tarāni-in a boat; bhramana-by the rocking motion; ati- great; bhiti-because of fear; gopa-aṅgana-of gopīs; gana-the multitude; vidambana-at tricking caturi-expertize; te-of You.

O Kṛṣṇa, O cheater hiding behind this heap of dried cow-dung, why do you uselessly beg me in this way? Go away! (This is a foolish trick.) You used to be very expert at tricking the gopīs. You expertly tricked them when You frightened them in an old boat. Where is that expertise now?

-Śrī Rūpa Gosvāmī

Note: One time Lord Kṛṣṇa took the gopīs for a ride in an old boat. When the boat began to rock dangerously in a storm, Kṛṣṇa extorted various amorous favors from the frightened gopīs in return for their rescue.

Rādhayā saha harer vāko-vākyam

## Conversation Between Kṛṣṇa and Rādhā

### TEXT 282

aṅgulyā kaḥ kavāṭam praharati kuṭile mādhaveḥ kim vasanto  
no cakrī kim kulālo na hi dharaṇi-dharaḥ kim dvi-jihvaḥ phaṇīndraḥ  
nāham ghorā-mardī kim asi khaga-patir no hariḥ kim kapiśo  
rādhā-vāṇībhir ittham prahasita-vadanaḥ pātu vaś cakra-pāṇiḥ

aṅgulyā-with a single finger; kaḥ-who; kavāṭam-on the door;  
praharati-taps; kuṭila-O crooked girl; mādhaveḥ-It is Kṛṣṇa; kim-  
whether?; vasantaḥ-springtime; na-not; u-indeed; cakrī-Kṛṣṇa who  
wields the cakra; kim-whether?; kulālaḥ-a potter; na-not; hi-certainly;  
dharaṇi-dharaḥ-Kṛṣṇa, who maintains the earth; kim-whether; dvi-with  
two; jihvaḥ-tongues; phaṇi-indraḥ-Ananta Śeśa, the king of the snakes;  
na-not; aham-I am; ghora-terrible; ahi-of snakes; mardī-the crusher; kim-  
whether; asi-You are; khaga-patiḥ-Garuḍa, the king of the birds; na-not;  
u-indeed; hariḥ-I am Hari; kim-whether; kapi-īśaḥ-Hanumān, the king  
of the monkeys; rādhā-of Śrīmatī Rādhārāṇī; vāṇībhiḥ-by the words;  
ittham-in this way; prahasita-smiling; vadanaḥ-whose face; pātu-may  
protect; vaḥ-you all; cakra-pāṇiḥ-Lord Kṛṣṇa, who wields the Sudarśana  
cakra.

"Who taps on My door with one finger?"

"O crooked girl, it is Mādhava."

"Mādhava is a name of spring. Has springtime come knocking on My door?"

"Certainly not. It is the holder of the Sudarśana wheel."

"Potters hold wheels. Are You a potter?"

"I am not. I am the person who holds up the entire world."

"The forked-tongued serpent king Ananta holds up the world. Are You He?"

"No. I am a person who crushes serpents."

"The bird-king Garuḍa crushes serpents. Are You he?"

"No. I am Lord Hari."

"Hari is a name of the monkey-king Hanumān. Are You he?"

May Lord Kṛṣṇa, who holds the Sudarśana cakra, and who smiled to hear these clever words from Śrīmatī Rādhārāṇī, protect you all.

-author unknown

### TEXT 283

kas tvam̐ bho niśi keśavaḥ sirasijaiḥ kim̐ nāma garvāyase  
bhadre śaurir aham̐ guṇaiḥ pitṛ-gataiḥ putrasya kim̐ syād iha  
cakrī candramukhi prayacchasi nu me kuṇḍīm̐ ghaṭīm̐ dohaṇīm̐  
ittham̐ gopa-vadhū-jitottaratayā hrīṇo hariḥ pātu vaḥ

kaḥ-who; tvam-are You; bhoḥ-O; nisi-in the night; kesavaḥ-I am Kesava; sirasijaiḥ-with hair; kim-what is the use?; nama-indeed; garvayase-You are proud; bhadre-O beautiful girl; sauriḥ-the descendent of Maharaja Surasena; aham-I am; guṇaiḥ-with virtues; pitṛ-to the ancestor; gataiḥ-gone; putrasya-of the descendant; kim-what?; syat-is to be done; iha-here; cakri-I am the holder of the Sudarśana wheel; candra-mukhi-O moon-faced girl; prayacchasi-You give; nu-will?; dohanim-a milk-bucket; ittham-in this way; gopa-vadhu-the gopī; jita-defeated; uttarataya-by replies; hrinaḥ-embarrassed; hariḥ-Lord Kṛṣṇa; patu-may protect; vaḥ-you all.

"Who is there in the darkness of night?"

"It is Keśava."

"Keśa means hair. Why should hair approach Me? You are awfully proud, hair."

"O beautiful girl, I am the grandson of Mahārāja Śūrasena."

"Of what use is the worthless son of a virtuous grandfather?"

"O moon-faced girl, I am the holder of the Sudarśana wheel."

"Ah, You are a potter who spins a potter's wheel! Will You give Me a bowl, a pot, and a milk-bucket?"



May Lord Kṛṣṇa, who was embarrassed by these clever replies of the gopī Rādhā, protect you all.

-Śrī Cakrapāṇi

### TEXT 284

vāsaḥ samprati keśava kva bhavato mugdhekṣaṇe nanv idam  
vāsaṁ brūhi śaṭha prakāma-subhage tvad-gātra-sāmsargataḥ  
yāminyām uṣitaḥ kva dhūrta vitanur muṣṇāti kiṁ yāminī  
śaurir gopa-vadhūm chalaiḥ parihasann evam-vidhaiḥ pātu vaḥ

vasaḥ-garment (or residence); samprati-at present; kesava-O Kṛṣṇa; kva-where?; bhavataḥ-of You; mugdha-beautiful; ikṣaṇe-in the eyes; nanu-is it not?; idam-this; vasam-garment (or fragrance); bruhi-speak; satha-O cheater; prakama-subhage-O beautiful girl; tvat-Your; gatra-body; sāmsargataḥ-to be associated; yaminyam-during the night; usitaḥ-resided; kva-where?; dhurta-O rascal; vitanuḥ-slender; musnati-steals; kim-whether; yamini-night; sauriḥ-Lord Kṛṣṇa, the descendent of Maharaja Surasena; gopa-vadhūm-the gopī; chalaiḥ-with clever words; parihasann-smiling; evam-vidhaiḥ-in this way; patu-may protect; vaḥ-you all.

One morning, when Kṛṣṇa came to Rādhā, Rādhā asked Him, "My dear Keśava, where is Your vāsa at present?" The Sanskrit word "vāsa: has three meanings: one meaning is residence, one meaning is fragrance, and another meaning is dress.

Actually Rādhārāṇī inquired from Kṛṣṇa "Where is Your dress?" But Kṛṣṇa took the meaning as residence, and He replied to Rādhārāṇī, "My dear captivated one, at the present moment My residence is in Your beautiful eyes."

To this Rādhārāṇī replied, "My dear cunning boy, I did not ask You about Your residence, I inquired about Your dress."

Kṛṣṇa then took the meaning of "vāsa" as fragrance and said, "My dear fortunate one, I have just assumed this fragrance in order to be associated

with Your body."

Śrīmatī Rādhārāṇī again inquired from Kṛṣṇa, "Where did You pass Your night?" The exact Sanskrit word used in this connection was "yāminyāmuṣitaḥ". "Yāminyām" means "at night", and uṣitaḥ means "pass." Kṛṣṇa, however, divided the word "yāminyāmuṣitaḥ" into two separate words, namely "yāminyā" and "muṣitaḥ". By dividing this word into two, it came out to mean that He was kidnapped by Yāminī, or night, Kṛṣṇa therefore replied to Rādhārāṇī, "My dear Rādhārāṇī, is it possible that night can kidnap Me?" In this way He was answering all of the questions of Rādhārāṇī so cunningly that He gladdened this dearest of the gopīs.\* May smiling Lord Kṛṣṇa protect you all.

-author unknown

### TEXT 285

rādhe tvam kupitā tvam eva ku-pitā sraṣṭāsi bhūmer yato  
mātā tvam jagatām tvam eva jagatām mātā na vijñō 'paraḥ  
devi tvam parihāsa-keli-kalahe 'nanta tvam evety asau  
smero ballava-sundarīm avanamañ chauriḥ śrīyam vaḥ kriyāt

rādhe-O Rādhā; tvam-You; kupita-are angry; tvam-You; eva-certainly; ku-of the earth; pita-the father; sraṣṭa-the creator; asi-You are; bhumeḥ-of the earth; yataḥ-because; mata-the mother; tvam-You are; jagatam-of the universes; tvam-You; eva-certainly; jagatam-of the universes; mata-the mother; na-not; vijñāḥ-intelligent; aparāḥ-another; devi-O goddess; tvam-You; parihasa-joking; keli-of pastimes; kahale-in the lover's quarrel; ananta-boundless; tvam-You are; eva-certainly; iti-thus; asau-He; smerāḥ-smiling; ballava-sundarim-to the beautiful gopī; avanaman-bowing down; sauriḥ-Lord Kṛṣṇa; śrīyam-auspiciousness; vaḥ-to you all; kriyat-may do.

"Rādhā, You have become kupitā (angry)."

"Ku means earth, and pitā means father. It is You who are father of the earth."

"And You are the mother of all the universes."

"You are the actual mother of the universes. You are omniscient. No one is Your equal."

"O Goddess, Your skill in joking lover's quarrels is ananta (unlimited)."

"Nan means bowing down, ta means the state of being, and a means without. It is You whom possess this quality of ananta (refusing to bow down)."

May Lord Kṛṣṇa, who smiled as He then bowed down before the beautiful gopī Rādhā, grant auspiciousness to you all.

-Śrī Harihara

Rāsa

The Rāsa-dance

### TEXT 286

ṛndāraṇye pramada-sadane mallikā-puṣpa-mode  
śrī-śubhrāṁsoḥ kiraṇa-rucire kokilādyair manojñe  
rātrau citre paśupa-vanitā-citta-dehāpahārī  
kamsārāter madhura-muralī-vādyā-rājo rarāja

vṛndā-aranye-in the forest of Vṛndāvana; pramada-of pleasure; sadane-the abode; mallika-puṣpa-of jasmine flowers; mode-with the fragrance; śrī-subhramsoḥ-of the beautiful moon; kiraṇa-with the shining; rucire-splendid; kokila-adyaiḥ-with the cuckoos and other birds; manojne-charming; ratrau-in the night; citrau-wonderful; pasupa-vanita-of the gopīs; citta-the hearts; deha-and bodies; apahari-stealing; madhura-sweet; murali-of the flute; vadya-of the music; rajaḥ-the king; raraja-was splendidly manifest.

On a wonderful night, in delightful Vṛndāvana forest filled with the

fragrance of jasmine flowers, illuminated by beautiful moonlight, and made charming by the singing of the cuckoos and other birds, Kṛṣṇa's sweet, regal flute music, which stole away the gopīs hearts and bodies, was splendidly manifest.

-author unknown

### TEXT 287

adharāmṛta-mādhurī-dhurīṇo  
hari-līlā-muralī-nināda eṣaḥ  
pratātāna manaḥ-pramodam uccair  
hariṇīnām hariṇī-dṛśām munīnām

adhara-of the lips; amṛta-of the nectar; madhuri-with the sweetness; dhurinaḥ-filled; hari-of Lord Kṛṣṇa; līlā-of pastimes; murali-of the flute; ninadaḥ-sound; eṣaḥ-this; pratātana-gave; manaḥ-of the heart; harini-dṛśam-of the doe-eyed gopīs; muninam-of the sages.

Filled with the sweet nectar of Kṛṣṇa's lips, the playful sound of the flute delighted the does, the doe-eyed gopīs, and the sages.

-Śrī Mādhavendra Purī

### TEXT 288

līlā-mukharita-muralī-  
taralī-kṛta-gopa-bhāvinī-nivahaḥ  
tad-adhara-madhuni sa-tṛṣṇaḥ  
kṛṣṇaḥ pāyād apāyato bhavataḥ

līlā-playfully; mukharita-talkative; murali-by the flute; tarali-kṛta-made to tremble; gopa-bhavini-of the gopīs; nivahaḥ-the multitude; tat-of them; adhara-of the lips; madhuni-for the honey; sa-with; tṛṣṇaḥ-thirst; kṛṣṇaḥ-Lord Kṛṣṇa; payat-may protect; apayataḥ-from calamity;

bhavataḥ-you all.

May Kṛṣṇa, who thirsted after the honey of the gopīs' lips, and whose playful, talkative flute made the gopīs tremble, protect you from all dangers.

-Śrī Mādhava Cakravartī

### TEXT 289

kāraya nāmba vilambam  
muñca karam me harim yāsi  
na sahe sthātum yad asau  
garjati muralī pragalbha-dūtīva

karaya-make; na-don't; amba-O mother; vilamba-delay; muñca-let go;  
karam-of the hand; me-my; harim-to Kṛṣṇa; yāmi-I am going; na-not;  
sahe-I am able; sthatum-to stay; yat-because; asau-this; garjati-sounds;  
murali-the flute; pragalbha-an audacious; duti-messenger; iva-like.

Mother, don't stop me! Let go of my hand! I am going to Kṛṣṇa.  
Because Kṛṣṇa's bold messenger, the flute, calls me, I cannot stay here.

-Śrī Rūpa Gosvāmī

### TEXT 290

cūḍā-cumbita-cāru-candraka-cayam cāmīkarābhāmbaram  
karṇottaṃsita-karṇikāra-kusumam kandarpa-kallolinam  
vaṃśī-vādana-vāvadūka-vadanam vakrī-bhavad-ikṣaṇam  
bhāgyam bhaṅgura-madhyamaḥ pariṇatam kuñjāntare bhejire

cuda-crown; cumbita-kissed; caru-beautiful; candraka-of peacock  
feathers; cayam-with a host; camikara-of gold; abha-with the color;

ambaram-whose garments; karṇa-uttamsita-earrings; karnikara-karnikara flowers; kandarpa-of cupid; kallolinam-tossed by the waves; vaṁśī-of the flute; vadana-in the music; vavaduka-eloquent; vadanam-whose mouth; vakri-bhavat-crooked; ikṣaṇam-whose glance; bhagyam-transcendental bliss; bhangura-madhyamaḥ-the slender-waisted gopīs; parinatam-fully manifested; kuñja-the forest-grove; antare-within; bhejire-worshiped.

The top of His head kissed by a crown of peacock feathers, His garments the color of gold, a karṇikāra flower in His ear, His heart swept away by waves of amorous desire, the flute placed to His expert-musician lips, and His eyes decorated with crooked sidelong glances, Lord Kṛṣṇa, whose form is the full development of all transcendental bliss, was worshiped by the slender-waisted gopīs in the forest of Vṛndāvana.

-Śrī Jīvadāsa Vāhinīpati

Śrī-Kṛṣṇa-vākyaṁ  
Śrī Kṛṣṇa's Words

## TEXT 291

uṣṭaḥ ko 'pi karoti vaḥ paribhavaṁ saṅke muhur gokule  
dhāvantyāḥ skhalad-ambaraṁ niśi vane yūyaṁ yad abhyāgatāḥ  
āḥ kā bhītir amanda-dānava-vadhū-sindūra-mudrā-hare  
dor-daṇḍe mama bhāti divyata pati-kroḍe kuraṅgī-dṛśaḥ

dustaḥ-demon; kaḥ api-some; karoti-does; vaḥ-to you; paribhavan-harm; saṅke-I think; muhuḥ-repeatedly; gokule-in Gokula; dhāvantyāḥ-running; skhalat-falling; ambaram-garments; nisi-in the night; vane-in the forest; yuyam-you; yat-because; abhyagataḥ-come here; aḥ-aha!; ka-what?; bhītiḥ-fear; amanda-swift; danava-of the demons; vadhu-of the wives; sindura-of red sindura; mudra-the mark; hare-removing; doḥ-

dande-arms; mama-My; bhati-when manifested; divyata-all of you enjoy pastimes; pati-of your husband; krode-on the chest; kuraṅgi-dṛśaḥ-O doe-eyes girls.

All your garments became disarrayed as you ran here through the forest at night. I think you must have been repeatedly attacked by some demon. Aha! What fear can remain as long as My arms, which swiftly turn the demon's wives into widows, are present. O doe-eyed girls, all of you go home and enjoy pastimes on the chest of your husbands. I will take care of this demon.

-Śrī Rūpa Gosvāmī

### TEXT 292

dhūtottāpe vahati gahane dharma-pūre vrajāntaḥ  
kā vas tṛṣṇā balati hṛdaye durmadeyaṁ satīnām  
sīmantinyaḥ sprhayata gṛhān mā viruddham kurudhvaṁ  
nāyaṁ dṛṣṭau mama vighaṭate hanta puṇyasya panthāḥ

dhuta-shaken off; uttape-sufferings; vahati-is manifested; gahane-in the forest; dharma-pure-sacred; vraja-Vraja; antaḥ-within; ka-what; vaḥ-of you; tṛṣṇa-thirst; balati-is; hṛdaye-in the heart; durmada-impossible; iyam-this; satinam-of pious, chaste girls; simantinyaḥ-O girls; sprhayata-please desire; gṛhan-homes; ma-don't; viruddham-sin; kurudhvam-do; na-not; ayam-this; dṛṣṭau-in the sight; mama-of Me; vighatate-is broken; hanta-indeed; punyasya-of piety; panthaḥ-the path.

What is the overwhelming thirst that troubles your hearts in this pleasant, sacred forest of Vraja? O pious girls, please return to your homes. Do not sin. Within My sight the path of religion will never be broken.

-Śrī Rūpa Gosvāmī

Note: These ambiguous words may also be translated:

"What is the overwhelming thirst that troubles your hearts in this pleasant, sacred forest of Vraja? O pious girls, please do not return to your homes. Stay here. Within My sight the path of religion is never broken."

Vraja-devīnām uttaram

The Reply of the Goddesses of Vraja

### TEXT 293

katham vīthīm asmān upadīśasi dharma-praṇayinīm  
prasīda svām śiṣyām ati-khala-mukhīm śādhi muralīm  
harantī maryādām śiva śiva pare puṁsi hṛdayam  
nayantī dhṛṣṭeyam yaduvara yathā nāhvayati naḥ

katham-why?; vithim-the path; asman-to us; upadisasi-You teach;  
dharma-praṇayinim-of religion; praside-be kind; svam-to Your own;  
siṣyam-disciple; ati-khala-mukhim-bad-mouthed; sadhi-order; muralim-  
the flute; haranti-removing; maryadam-modesty; siva-alas!; siva-alas;  
apre-to the Supreme; pumsi-Personality of Godhead; hṛdayaḥ-the heart;  
nayanti-bringing; dhrsta-bold; ayam-it; yadu-of the Yadu dynasty; vara-  
O best; yathā-as; na-not; ahvayati-calls; naḥ-us.

Why do You teach us the path of religion? Be kind. Teach Your bad-mouthed disciple, the flute. Alas! Alas! Your bold flute robs our modesty and carries our hearts to the Supreme Personality of Godhead. Teach it not to call us here.

-Śrī Rūpa Gosvāmī



## TEXT 294

gopījanāliṅgita-madhya-bhāgam  
veṇum dhamantam bhṛśa-lola-netram  
kalevare prasphuṭa-roma-vṛndām  
namāmi kṛṣṇam jagad-eka-kandam

gopījana-by the gopīs; aliṅgita-embraced; madhya-bhagam-whose waist; veṇum-the flute; dhamantam-playing; bhṛśa-very; lola-restless; netram-whose eyes; kalevare-on the body; prasphuṭa-standing up; roma-of hairs; vṛndām-the multitude; namāmi-I offer my respectful obeisances; kṛṣṇam-to Lord Kṛṣṇa; jagat-for the entire world; eka-the only; vandam-worshippable Lord.

The gopīs arms around His waist, the hairs on His body standing up in joy, and His eyes restlessly moving, Kṛṣṇa plays the flute. I bow down to offer my respects to Śrī Kṛṣṇa, the only worshipable Lord for the entire world.

-Śrī Puruṣottamadeva

## TEXT 295

kālindyaḥ pulineṣu keli-kupitam utsrjya rāse rasam  
gacchantīm anugacchato 'śru-kaluṣam kaṁsa-dviṣo rādhikām  
tat-pāda-pratimā niveśita-padasyodbhūta-romodgatair  
akṣuṇṇo 'nunayaḥ prasanna-dayitā-dṛṣṭasya puṣṇātu vaḥ

kalindyaḥ-of the Yamunā; pulineṣu-of the shores; keli-pastimes; kupitam-angry; utsrjya-abandoning; rase-in the rasa dance; rasam-nectar; gacchantīm-going; anugacchataḥ-following; aśru-by tears; kaluṣam-polluted; kaṁsa-dviṣaḥ-of Lord Kṛṣṇa, the enemy of Kaṁsa; rādhikām-Śrīmatī Rādhārāṇī; tat-of Her; pada-pratima-the footprints; nivesita-entered; padasya-whose feet; udbhūta-roma-udgataiḥ-with hairs standing up; akṣunnaḥ-successful; anunayaḥ-entreaty; prasanna-pleased; dayita-of the beloved; dṛṣṭasya-seen; pusnatu-may bless; vaḥ-you all.

With tears in Her eyes, angry Rādhārāṇī left the nectarean pastimes of the rāsa dance and fled to the Yamunā's shore. His bodily hairs standing up, Kṛṣṇa followed Her footprints. He eventually caught up with Her and obtained Her merciful glance. May Lord Kṛṣṇa's successful appeal to Her bless you all.

-Śrī Bhaṭṭa Nārāyaṇa

Śrī Kṛṣṇāntardhāne tāsām praśnaḥ

Questions of the Gopīs During Śrī Kṛṣṇa's Disappearance

### TEXT 296

tulasi vilasasi tvam malli jātāsi phullā  
sthala-kamalini bhṛṅgaiḥ saṅgatāṅgī vibhāsi  
kathayata bata sakhyaḥ kṣipram asmāsu kasmin  
vasati kapaṭa-kandaḥ kandare nanda-sūnuḥ

tulasi-O Tulasi; tvam-you; vilasasi-are very beautiful; tvam-you; malli-O jasmine flower; jata-manifested; asi-you are; phulla-blossoming; sthala-kamalini-O land-growing lotus; bhrngaiḥ-with bees; saṅgata-accompanied; aṅgi-body; vibhasi-you are very splendid; kathayata-please tell; bata-ah; sakhyaḥ-friends; kṣipram-quickly; asmasu-among you all; kasmin-in which; vasati-stays; kapata-of cheaters; kandaḥ-the crest-jewel; kandare-cave; nanda-sunūḥ-Kṛṣṇa, the son of Maharaja Nanda.

O Tulasī, you are very beautiful. O jasmine vine, you are filled with splendid blossoms. O land-growing lotus flower, you are very lovely with all these bumble-bees. O friends, please tell me at once: In which cave did Nandanandana, the king of cheaters, go?

-Śrī Rūpa Gosvāmī

### TEXT 297

dr̥ṣṭaḥ kvāpi sa mādhave vraja-vadhūm ādaya kāñcid gataḥ  
sarvā eva hi vañcitāḥ sakhi vyaṃ so 'nveṣaṇīyo yadi  
dve dve gacchatam ity udīrya sahasā rādhām gṛhītvā kare  
gopī-veśa-dharaḥ nikuñja-kuharam prāpto hariḥ pātu vaḥ

dr̥ṣṭaḥ-seen; kva-where?; api-whether?; saḥ-He; mādhaveḥ-Kṛṣṇa;  
vraja-of Vraja; vadhūm-a girl; ādaya-taking; kāñcit-a certain; gataḥ-  
gone; sarvaḥ-all; eva-certainly; hi-indeed; vañcitaḥ-are cheated; sakhi-O  
friend; vyaṃ-us; saḥ-He; anveṣaṇīyaḥ-to be found; yadi-if; dve dve-two  
by two; gacchatam-should go; iti-thus; udīrya-speaking; sahasa-at once;  
rādhām-Rādhā; gṛhītvā-taking; kare-in hand; gopī-of a gopī; veśa-the  
disguise; dharaḥ-wearing nikuñja-into the forest; kuharam-in a cave;  
prāptaḥ-attained; hariḥ-Lord Kṛṣṇa; pātu-may protect; vaḥ-you all.

"Did You see where Mādhava went? He took one vraja-girl and left. O  
friend, we are all cheated."

"If you want to find Kṛṣṇa, then divide into groups of two and go  
everywhere searching for Him."

Saying these words, Kṛṣṇa, disguised as a gopī, at once took Rādhā's  
hand and went with Her deep into the forest. May Lord Kṛṣṇa protect  
you all.

-Author Unknown

Śrī Rādhā-sakhī-vākyam  
The Words of Śrīmatī Rādhārāṇī's Friend

### TEXT 298

adoṣād doṣād vā tyajati vipine tām yadi bhavān  
abhadraṃ bhadraṃ vā vraja-kula-pate tvaṃ vadatu kaḥ

idaṁ tu krūraṁ me smarati hṛdayaṁ yat kila tayā  
tvad-arthaṁ kāntāre kula-tilaka nātmāpi gaṇitaḥ

nayake-the thehero; yukta-proper; vadini-speech; yathā-just as;  
padyavalyam-in Padyavali; adosat-without any fault; dosat-with a fault;  
va-or; tyajati-abandons; vipine-in the forest; tam-Her; yadi-if; bhavan-  
You; abhadram-inauspiciousness; bhadram-auspiciousness; va-or; vraja-  
kula-pate-O Prince of Vraja; tvam-You; vadatu-may describe; kaḥ-who?;  
ida-this; tu-indeed; kruram-cruel; me-of me; smarati-remembers;  
hṛdayam-heart; yat-which; kila-indeed; taya-by Her; tvat-Your; artham-  
for the sake; kāntāre-in the dangerous forest; kula-of Your family; tilaka-  
O tilaka marking; na-not; atma-Her own self; api-even; ganitaḥ-was  
considered.

O prince of Vraja, who can say whether You are at fault or not at  
fault for abandoning this girl? Who can say whether Your actions are  
auspicious or inauspicious? Still, O tilaka-marking of Your family, my  
cruel heart remembers how this girl entered the dangerous forest for  
Your sake, without caring for Her own self.

-Śrī Rāmacandra dāsa

### TEXT 299

lakṣmīm madhya-gatena rāsa-valaye vistārayann ātmano  
kastūrī-surabhir vilāsa-muralī-vinyasta-vaktrendunā  
krīḍā-tāṇḍava-maṇḍalena parito dṛṣṭena tuṣyad-dṛśā  
tvām hallīśaka-śaṅku-saṅkula-padā pāyād vihārī hariḥ

lakṣmīn-splendor; madhya-in the middle; gatena-gone; rasa-of the  
rasa dance; valaye-in the circle; vistarayan-displaying; atmana-  
personally; kasturi-with musk; surabhiḥ-fragrant; vilasa-with pastimes;  
murali-the flute; vinyasta-placed; vaktra-mouth; induna-with the moon;  
krīḍa-pastimes; tāṇḍava-of enthusiastic dancing; maṇḍalena-with the  
circle; paritaḥ-completely; dṛṣṭena-seen; tusyat-pleased; dṛśa-by the

glance; tvam-you; hallikṣaka-of the hallakṣaka dance; saṅku-saṅkula-following the movements; pada-whose feet; payat-may protect; vihari-enjoying transcendental pastimes; hariḥ-Lord Kṛṣṇa.

Displaying His own splendor, Lord Kṛṣṇa appeared in the middle of the rāsa-dance circle. He was fragrant with musk, and the flute was placed to the moon of His lips. The dancing gopīs gazed at Him and He glanced at them with pleasure. May Lord Kṛṣṇa, who moved His feet in the rāsa-dance, protect you.

-author unknown

Srila Rupa Gosvami's  
Sri Padyavali  
-author unknown

Tatra khecarāṇām ukṭiḥ  
Words of the Demigods Observing the Rāsa Dance From Their  
Airplanes in the Sky

### TEXT 300

mukta-munīnām mṛgyam  
kim api phalam devakī phalati  
tat pālayati yaśodā  
nikāmam upabhuñjate gopyaḥ

mukta-liberated; muninam-by the sages; mrgyam-sought; kim api-a certain; phalam-fruit; devaki-Devaki; phalati-bore fruit; tat-that fruit; palayati-protects; yasoda-Yasoda; nīkamam-to their hearts' content; upabhuñjate-eat; gopyaḥ-the gopīs.

Devakī bore a precious fruit sought by the liberated sages, Yaśodā protected that fruit, and now the gopīs taste that fruit to their hearts' content.

-Śrī Dakṣiṇātya

### TEXT 301

taptam tapobhir anyaiḥ  
phalitam tad gopa-bālānām  
āsām yat kuca-kumbhe  
nīla-nicolayati brahma

taptam-performed austerities; tapobhiḥ-with austerities; anyaiḥ-other; phalitam-borne fruit; tat-therefore; gopa-balanam-of the young gopīs; asam-of them; yat-because; kuca-of the breasts; kumbha-on the waterpot; nīla-nicolayati-has become a blue bodice; brahma-the Supreme Personality of Godhead.

The young gopīs must have performed many austerities and pious deeds in their previous births so that the Supreme Personality of Godhead has now become a blue garment covering their waterpotlike breasts.

-Śrī Raghupati Upādhyāya

Jala-keli  
Water Pastimes

## TEXT 302

jala-keli-tarala-kara-tala-  
mukta-punaḥ pihita-rādhikā-vadanah  
jagad avatu koka-yūnor  
vighaṭana-saṅghaṭana-kautukī kṛṣṇah

jala-in the water; keli-pastimes; tarala-trembling; kara-of the hand;  
tala-from the surface; mukta-released; punaḥ-again; pihita- covered;  
rādhikā-of Rādhārāṇī; vadana-face; jagat-the universe; avatu-may  
protect; koka-of cakravaka birds; yunoḥ-of the youthful pair; vighatana-  
separating; saṅghatana-and uniting; kautuki-eager; kṛṣṇoḥ-Lord Kṛṣṇa.

As a young cakravāka couple separates and then meets again, Kṛṣṇa,  
His palms trembling in His water-pastimes, delights in covering and  
uncovering Rādhā's face. May Lord Kṛṣṇa protect the entire world.  
-author unknown

Note: The male and female cakravāka birds associate during the day,  
but separate again at night.

Śrī Rādhā-sakhīm prati candrāvalī-sakhyāḥ sāsūya-vākyam  
Jealous Words From Candrāvalī's Friend to Rādhārāṇī's Friend

## TEXT 303

mā garvam udvaha kapola-tale cakāsti  
kṛṣṇa-sva-hasta-likhitā nava-mañjarītī  
anyāpi kiṁ na sakhi bhājanam īdṛśīnām  
vairī na ced bhavati vepathur antarāyaḥ

ma-don't; garvam-proud; udvaha-be; kapola-of the cheek; tale-on the surface; cakasti-is manifested; kṛṣṇa-by Kṛṣṇa; sva-with His own; hasta-hand; likhita-drawn; nava-a new; mañjari-flower blossoms; iti-thus; anya-another; api-even; kim-whether; na-not; sakhi-O friend; bhajanam-object; idṛśīnam-of those like this; vairi-the enemy; na-not; cet-if; bhavati-is; vepathaḥ-trembling; antaryaḥ-obstacle.

My friend, please do not be too puffed up because Kṛṣṇa has decorated Your forehead with His own hand. It may be that Kṛṣṇa is yet attracted by some other beautiful girl. I see that the decoration on Your forehead is very nicely made, and so it appears that Kṛṣṇa was not too disturbed in painting it. Otherwise, He could not have painted such exact lines!\*

-Śrī Dāmodara

Śrī Rādhā-sakhyāḥ sākūta-vākyam  
Śrīmatī Rādhārāṇī's Friend's Words, Which Contain a Hidden Meaning

### TEXT 304

yad-avadhi gokulam abhitaḥ  
samajani kusuma-citāsana-śreṇī  
pītāmsuka-priyeyam  
tad-avadhi candrāvalī jātā

yad-avadhi-when; gokulam-in Gokula; abhitaḥ-everywhere; samajāni-is born; kusuma-with flowers; cita-filled; asana-of priyara trees; sreni-a host; pita-of yellow; āmsuka-garments; priya-fond; iyam-this; tat-avadhi-then; candra-of moons; avalī-a multitude; jāta-is born.



When the priyāra trees bloom everywhere in Gokula, their flowers are like a host of moons decked in yellow garments.

-Śrī Govardhanācārya

Note: The second meaning hidden in these ambiguous words is:  
"When the priyāra trees bloom everywhere in Gokula, then Candrāvalī becomes dear to Lord Kṛṣṇa, who wears yellow garments."

The second meaning implies that Candrāvalī is not beautiful by herself, but only is beautiful when surrounded by beautiful things, such as priyāra flowers.

Gāndharvām prati sakhī-vākyam  
A Gopī-friend's Words to Śrīmatī Rādhārāṇī

### TEXT 305

saujanyena vaśī-kṛto vayam atas tvam kiñcid ācakṣmahe  
kālindīm yadi yāsi sundari punar mā gāḥ kadambāṭavīm  
kaścit tatra nitanta-nirmalatama-stomo 'sti yasmin manāg  
lagne locana-sīmni notpala-dṛśaḥ paśyanti patyur gṛham

saujanyena-by friendship; vasi-conquered; kṛtaḥ-are; vayam-we; ataḥ-therefore; tvam-to you; kiñcit-something; acakṣmahe-we will say; kalindam-to the Yamunā River; yadi-if; yasi-You go; sundari-O beautiful girl; punaḥ-again; ma-don't; gaḥ-go; kadamba-of kadamba trees; atavim-to the forest; kascit-a person; tatra-there; nitanta-great; nirmala-splendid; tama-darkness; stomaḥ-an abundance; asti-is; yasmin-in which; manak-slightly; lagne-touching; locana-of the eyes; simni-in the corner; na-not; utpala-dṛśaḥ-lotus-eyed girls; paśyanti-see; patyuḥ-of their husband; gṛham-the home.

We are conquered by Your friendship. For this reason we will tell You something. O beautiful one, if You go again to the Yamunā, don't go to the kadamba forest. In that place is a great splendid darkness. When that darkness even lightly touches the corner of a young girls lotus eyes, she is never again able to see her husband's house.

-Śrī Govinda Bhaṭṭa

### TEXT 306

śyāmo 'yam divasaḥ payoda-paṭalaiḥ sāyam tathāpy utsukā  
puṣpārtham sakhi yāsi yāmuna-taṭam yāhi vyathā kā mama  
kintv ekam khara-kaṅṭhaka-kṣatam urasy ālokya sadyo 'nyathā  
śaṅkam yat kuṭilaḥ kariṣyati jano jātāsmi tenākulā

śyāmaḥ-dark; ayam-this; divasaḥ-day; payoda-of clouds; patalaiḥ-with a host; sayam-at sunset; tathā api-still; utsuka-eager; puṣpa-of flowers; artham-for the purpose; sakhi-O friend; yasi-You are going; yāmuna-of the Yamunā; tatam-to the shore; yahi-go; vyathā-distress; ka-what?; mama-my; kintu-however; ekam-one; khara-deep; kaṅṭhaka-kṣatam-scratches; urasi-on the breast; alokya-seeing; sadyaḥ-at once; anyathā-otherwise; śaṅkam-fear; yat-because; kuṭilaḥ-a crooked; kariṣyati-will do; janaḥ-man; jata-manifested; asmi-I am; tena-for this reason; akula-agitated.

The whole day has been dark with clouds. And now, at sunset, You are eager to go to the Yamunā's shore for flowers. Go ahead. What is my distress? When I see the deep thorn-scratches on Your breast I become afraid some crooked man will attack You.

-Śrī Karṇapūra

## TEXT 307

gantavyā te manasi yamunā vartate cet tadānīm  
kuñjam mā gāḥ sahaja-sarale vāñjulaṁ mad-vacobhiḥ  
gacches tatrāpy ahaha yadi vā mā murārer udāre  
kutrāpy ekā rahasi muralī-nādam ākarṇayethāḥ

gantavya-to be gone; te-by you; manasi-in the heart; yamunā-the Yamunā; vartate-is; cet-if; tadanīm-then; kuñjam-the grove; ma-don't; gaḥ-go; sahaja-sarala-O honest girl; vāñjulam-of asoka trees; mat-my; vacobhiḥ-by the words; gaccheḥ-You go; tatra-there; api-even; ahaha-aha!; yadi-if; va-or; ma-don't; murareḥ-of Kṛṣṇa; udare-O noble girl; kutra api-somewhere; eka-alone; rahasi-in a secluded place; murali-of the flute; nadam-the sound; ākarṇayethāḥ-hear.

O pious girl, if in Your heart You wish to go to the Yamunā, then please follow my advice and don't go to the aśoka grove, or if You go there, don't go alone and listen to the sound of Kṛṣṇa's flute in that secluded place.

-Śrī Tairabhukta Kavi

## TEXT 308

tarale na kuru vilambam  
kumbham sambhṛtya mandiram yāhi  
yāvan na mohana-mantram  
śamsati kaṁsa-dviṣo vaṁśī

tarale-O restless girl; na-don't; kuru-do; vilambam-delay; kumbham-

jar; sambhṛtya-taking; mandiram-home; yahi-go; yāvat-when; na-not;  
mohana-charming; mantram-spell; saṁsati-speaks; kaṁsa-dviṣaḥ-of Lord  
Kṛṣṇa, the enemy of Kāṁsa; vaṁśī-the flute.

O restless girl, don't delay. Fill Your jar and go home while Kṛṣṇa's  
flute does not recite it's mantra charm.

-Śrī Rūpa Gosvāmī

### TEXT 309

pr̥ṣṭhena nīpam avalambya kalindajāyāḥ  
kūle vilāsa-muralīm kvaṇayan mukundaḥ  
prāk pūraṇāt kalasam ambhasi lolayantya  
vaktram vivartayati gopa-kulāṅganāyāḥ

pr̥sthenā-behind; nīpam-a kadamba tree; avalambya-staying;  
kalindajayaḥ-of the Yamunā; kūle-on the shore; vilāsa-pastime; muralim-  
flute; kvaṇayan-playing; mukundaḥ-Kṛṣṇa; prak-before; puraṇāt-filling;  
kalasam-the jar; ambhasi-in the water; lolayantya-moving; vaktram-face;  
vivartayati-causes to turn; gopa-kula-aṅganayaḥ-of the gopī.

Hiding behind a kadamba tree to the Yamunā's shore, and suddenly  
beginning to play His pastime-flute, Lord Mukunda made the gopī  
dipping her jar in the water turn her face.

-author unknown

### TEXT 310

sakhyo yayur gr̥ham ahaṁ kalasīm vahantī  
pūrṇam atīva-mahatīm anulambitāsmi  
ekākinīm spr̥sasi mām yadi nanda-sūno  
mokṣyāmi jīvanam idam sahasā puras te

sakhyaḥ-gopī-friends; yayuḥ-have gone; gr̥ham-home; aham-I;  
kalasim-far; vahanti-carrying; purnam-full; ativa-very; mahatim-big;  
anulambita-left behind; asmi-I am; ekakinim-all alone; spr̥sasi-You  
touch; mam-Me; yadi-if; nanda-suno-O son of Nanda Maharaja;  
mokṣyāmi-I will give up; jīvanam-life; idam-this; sahasa-at once; puraḥ-  
inthe presence; te-of You.

My gopī-friends have already gone home and I am left behind  
carrying this big, full jar. O son of Nanda, if You touch Me now that I  
am all alone, I will immediately give up this life in Your presence.

-Śrī Rūpa Gosvāmī

Tām prati kasyāścid uktiḥ  
One Gopī's Words to Her

### TEXT 311

valgantya vana-mālayā tava hr̥tam vakṣojayoś candanam  
gaṇḍa-sthā makarī-ghaṭā ca makarāndolena vidhvaṁśitā  
klāntā svaira-taraṅga-kelibhir iyam tanvī ca dhūrte tanuḥ  
satyam jalpasi bhānujām abhi rase magnādya harṣād abhūḥ

valgantya-moving; vana-malaya-by the garland of forest-flowers; tava-  
of You; hr̥tam-removed; vakṣojayoḥ-on the breasts; candanam-  
sandalwood paste; ganda-stha-on the cheeks; makari-ghata-tilaka  
pictures of sharks; ca-also; makara-of the shark-shaped earrings;

andolena-by the swinging; vidhvamśīta-destroyed; klanta-fatigued;  
svaira-independent; taraṅga-waves; kelibhiḥ-by pastimes; iyam-this;  
tanvi-slender; ca-also; dhurte-O rascal gopī; tanuḥ-body; satyam-the  
truth; jalpasi-You say; bhanujam-the Yamunā; abhi-in; rase-the nectar  
water; magna-plunged; adya-now; harsat-out of joy; abhuḥ-You are.

"The moving forest-flower garland must have wiped the sandalwood  
paste from Your breasts and the movements of the shark-shaped earrings  
must have destroyed the pictures of sharks drawn on Your cheeks."

"O rascal gopī, this slender body was washed of these things by the  
water's playful waves."

"You speak the truth. Even now You are jubilantly submerged in the  
nectar waters of the Yamunā."

-Śrī Rūpa Gosvāmī

Note: In this verse a gopī-friend accuses Śrīmatī Rādhārāṇī of  
enjoying pastimes with Kṛṣṇa. The gopī says that the sandalwood paste  
on Rādhārāṇī's breasts must have been wiped away by Lord Kṛṣṇa's  
flower garland when He embraced Her, and the picture of the sharks  
drawn on Rādhārāṇī's cheeks must have become destroyed by Kṛṣṇa's  
shark-shaped earrings when He kissed Her. Rādhārāṇī then defends  
Herself, saying that the sandalwood paste and shark-pictures were  
washed away when She bathed in the Yamunā. The gopī is reluctant to  
believe it.

Candrāvalīm prati tasyā vākyam  
This Gopī's Words to Candrāvalī

TEXT 312

katyāyanī-kusuma-kāmanayā kim artham

kāntāra-kukṣi-kuharam kutukād gatāsi  
paśya stana-stabakayoḥ tava kaṅṭakāṅkaṁ  
gopaḥ sukaṅṭhi bata paśyati jāta-kopaḥ

katyayāni-for goddess Katyayani; kusuma-for flowers; kamanaya-with a desire; kim artham-why?; kāntara-kukṣi-kuharam-deep into the forest; kutukat-eagerly; gata asi-you are going; paśya-look; stana-stabakayoḥ-on the breasts; tava-your; kāntaka-aṅkaṁ-the scratches; gopaḥ-the cowherd man; su-kaṅṭhi-O girl with the beautiful neck; bata-indeed; paśyati-stares; jata-manifested; kopaḥ-anger.

Why are you eagerly going into the deep, dark forest to pick flowers for goddess Katyāyanī? Look! O beautiful-necked girl, your gopa-husband is angrily staring at the scratches on your breasts.

-Śrī Rūpa Gosvāmī

Tad-bhartāram prati sakhī-vākyam  
That Gopī Friend's Words to Candrāvalī's Husband

### TEXT 313

subhaga mama priya-sakhyāḥ  
kim iva sa-śaṅkaṁ muhur vilokayasi  
yamunā-pavana-vikīrṇa-  
priyaka-rajah-piñjaram pṛṣṭham

subhaga-O handsome one; mama-my; priya-sakhyāḥ-of the dear friend; kim-why?; iva-like; sa-with; śaṅkaṁ-fear; muhuḥ-continually; vilokayasi-you stare; yamunā-from the Yamunā; pavana-by the breeze; vikirna-spread; priyaka-from the priyaṅga vines; rajah-from the pollen; pinjaram-yellow; pṛstham-back.

O handsome one, why do you suspiciously stare at my dear friend's back, now yellow from the priyāṅgu flower pollen blown by the Yamunā breeze?

-Śrī Rūpa Gosvāmī

Note: Candrāvalī's back is yellow because she enjoyed pastimes with Lord Kṛṣṇa on a bed of flowers.

Nitya-līlā  
Eternal Pastimes

### TEXT 314

vṛndāvane mukundasya  
nitya-līlā virājate  
spaṣṭam eṣā rahasyatvāj  
jānadbhir api nocyate

vṛndāvane-in Vṛndāvana; mukundasya-of Lord Kṛṣṇa; nitya-eternal; līlā-pastimes; virajate-are manifested; spastam-clearly; esa-these pastimes; rahasyatvat-because of being confidential; janadbhiḥ-by those who know; api-even; na-not; ucyate-are described.

Lord Mukunda's eternal pastimes are manifested even now in Vṛndāvana. Because these pastimes are very confidential, they are not clearly described by they who know of them.

Note: The authorship of texts 314-316 is not given in the original.



## TEXT 315

tābhir nitya-vihāram eva tanute vṛndāvane mādhave  
goṣṭhāmbhoja-mukhībhir ity abhi manāk proce priyāyai haraḥ  
līlā-ratna-rahasyatā vraja-pater bhūyasy aho paśya yat  
tattva-jñō 'pi purantare ca gamanaṁ vyācaṣṭa vaiyāsakiḥ

tabhiḥ-with them; nitya-eternal; viharam-pastimes; eva-certainly;  
tanute-performs; vṛndāvane-in Vṛndāvana; mādhave-Kṛṣṇa; goṣṭha-of  
Vraja; ambhoja-mukhiḥ-with the lotus-faced girls; iti-thus; abhi-in this  
matter; manak-slightly; proce-explained; priyayai-to his dear wife; haraḥ-  
Lord Siva; līlā-of pastimes; ratna-of the jewel; rahasyata-the secretness;  
vraja-pateḥ-of Lord Kṛṣṇa, the king of Vraja; bhuyāni-great; aho-ah!;  
paśya-look; yat-because; tattva-the truth; jñāḥ-understanding; api-  
although; pura-Mathurā City; antare-within; ca-also; gamanam-going;  
vyacasta-described; vaiyasakiḥ-Vyasa's son Sukadeva Gosvami.

Lord Śiva hinted to his wife Pārvatī that Lord Mādhava eternally enjoys pastimes with the lotus-faced gopīs in Vṛndāvana. Because these jewel-pastimes are a very great secret, Vyāsa's son Śukadeva Gosvāmī, who knows the actual truth, described Lord Kṛṣṇa's entrance into Mathurā City.

## TEXT 316

tathā hi pādme pārvatyai  
vyajahāra haro rahaḥ  
go-gopa-gopikā-saṅge  
yatra krīḍati kaṁsahā

tathā hi-furthermore; padme-in Padma Puraṇa; parvatyai-to Parvati; vyajahara-said; haraḥ-Lord Siva; rahaḥ-privately; go-of the cows; gopa-gopas; gopīka-and gopīs; saṅge-in the association; yatra-where; krīḍati-enjoys pastimes; kamsaha-Lord Kṛṣṇa, the killer of Kamsa.

In the Padma Purāṇa Lord Śiva privately said to Pārvatī: "Lord Kṛṣṇa, the killer of Kamsa, eternally enjoys pastimes in Vṛndāvana with the cows, gopas, and gopīs.

Prakaṭa-līlānusāreṇa bhāvinī harer mathurā-prasthāne rādhā-sakhī-vākyam

Words of Śrīmatī Rādhārāṇī's Gopī Friend As In His Manifest Pastimes  
Kṛṣṇa Is About To Leave for Mathurā City

### TEXT 317

adyaiva yat pratipad-udgata-candralekha-  
sakhyaṁ tvayā vapur idam gamitam varākyāḥ  
kṛṣṇe gate kusuma-sāyaka tat prabhāte  
bāṇāvalim kathaya kutra vimokṣyasi tvam

adya-now; eva-certainly; yat-which; pratipat-on the first day; udgata-risen; candra-lekha-with the crescent moon; sakhyaṁ-friendship; tvayā-by you; vapuḥ-body; idam-this; gamitam-made to go; varakhyaḥ-of the insignificant girl; kṛṣṇe-when Kṛṣṇa; gate-has gone; kusuma-sayaka-O cupid, who shoots flower-arrows; avalim-a host; kathaya-tell; kutra-where?; vimokṣyasi-will release; tvam-you.

O Kāmadeva, you have given this lowly girl's body friendship with the

new moon. Tell me, after Kṛṣṇa leaves at sunrise, where will you shoot your arrows?

-Śrī Rudra

Note: Anxious because of Kṛṣṇa's imminent departure, Rādhā has become thin and pale as the new moon.

Śrī Rādhā-vakyaṁ  
Words of Śrīmatī Rādhārāṇī

### TEXT 318

prasthānaṁ valayaiḥ kṛtaṁ priya-sakhair asrair ajasraṁ gataṁ  
dhṛtyā na kṣaṇam āsitaṁ vyavasitaṁ cittena gantuṁ puraḥ  
gantuṁ niścita-cetasi priyatame sarve samaṁ prasthite  
gantavye sati jīvita priya-suhṛt sārthaṁ kathaṁ tyajyate

prasthana-going; valayaiḥ-by the bracelets; kṛtam-down done; priya-dear; sakhaiḥ-with friends; asraiḥ-tears; ajasram-continually; gatam-gone; dhṛtya-with peacefulness; na-not; kṣaṇam-for a moment; asitam-seated; vyasitam-is; cittena-with the heart; gantum-to go; puraḥ-in the presence; gantum-to go; niscita-determined; cetasi-in heart; priyatame-beloved; sarve-all; samam-with; prasthitaḥ-set own; gantavye-about to go; sati-when He is; jīvita-O life; priya-dear; suhṛt-friend; sa-artham-genuinely; katham-how is it possible?; tyajyate-is abandoned.

The bracelets repeatedly slide from My wrists. My tears fall without interruption. Peacefulness will not sit in My heart for even a moment. In His heart My beloved has decided to go. Everyone has come. Now He is about to go. O My life, how can My dear friend be abandoned?

-Śrī Amaru

Harer mathurā-praveśe tatrāyānām autsukyam  
The Eagerness of the Citizens When Lord Kṛṣṇa Entered Mathurā

TEXT 319

chāyāpi locana-patham na jagāma yasyāḥ  
seyam vadhūr nagara-madhyam alaṅkaroti  
kim cākalayya mathurā-nagare mukundam  
andho 'pi bandhukara-datta-karaḥ prayāti

chaya-shadow; api-even; locana-of the eyes; patham-the path; na-not;  
jagama-went; yasyāḥ-of whom; sa-iyam-vadhuḥ-a girl; nagara-of the city;  
madhyam-the middle; alaṅkaroti-decorates; kim ca-furthermore;  
akalayya-learning; mathure-of Mathurā; nagare-in the city; mukundam-  
Lord Mukunda; andhaḥ-blind; api-although; bandhukara-a bandhukara  
flower; datta-placed; karaḥ-in the hand; prayati-goes.

A blind girl, on the path of whose eyes even the shadow of a form  
never entered, decorated the city of Mathurā. When she heard that  
Mukunda had entered the city, she at once took a bandhukara flower  
offering in her hand, and went to meet him.

-Śrī Vāñīvilāsa

Tatra pura-strīṇām vākyam  
Words of the Women of Mathurā When Lord Kṛṣṇa Entered the City

TEXT 320

asram ajasram moktum  
dhiñ naḥ karṇayate nayane  
draṣṭavyam paridrṣṭam  
tat kaiśoram vraja-srībhiḥ

asram-tears; ajasram-continually; moktum-to shed; dhik-fie!; naḥ-on our; karṇa-to the ears; ayate-reaching; nayane-eyes; drastavyam-to be seen; paridrṣṭam-seen; tat-that; kaisoram- ; vraja-of Vraja; srībhiḥ-by the girls.

Fie on our large beautiful eyes reaching to our ears! By continually shedding tears they interrupt our vision of the young man the girls of Vraja saw.

-Śrī Tairabhukta Kavi

### TEXT 321

sāndrānandam anantam avyayam ajam yad yogino 'pi kṣaṇam  
sākṣāt kartum upāsate pratidinam dhyānaika-tānāḥ param  
dhanyās tā vraja-vāsinām yuvatayas tad brahma yāḥ kautukād  
āliṅganti samālapanti śatadhā karṣanti cumbanti ca

sandra-intense; ānandam-bliss; anantam-limitless; avyayam-imperishable; ajam-unborn; yat-which; yoginaḥ-the yogis; api-even; kṣaṇam-for a moment; sakṣat-kartum-to directly see; upasate-worship; pratidinam-every day; dhyana-ekataṇaḥ-fortunate; taḥ-they; vraja-of Vraja; vasinam-of the residents; yuvatayaḥ-the young girls; tat-that; brahma-Brahman; yaḥ-who; kautukat-happily; alinganti-embrace; samlapanti-speak with; satadha-hundreds of times; karsanti-pull; cumbanti-kiss; ca-and.

The same intensely blissful, limitless, eternal, unborn Supreme Brahman, whom the yogīs worship in a trance of meditation in order to directly see for a moment, was completely conquered by the fortunate young girls of Vraja. Hundreds of times they happily spoke with Him, kissed Him, and embraced Him.

-Śrī Vāhinīpati

### TEXT 322

priya-sakhi na jagāma vāma-śiḷaḥ  
sphuṭam amunā nagare na nanda-sūnuḥ  
adalita-nalinī-dalaiva vāpi  
yad ahata-pallava eva kānanāntaḥ

priya-O dear; sakhi-friend; na-did not; jagama-go; vama-handsome; silaḥ-by nature; sphutam-clearly; amuna-with him; nagare-in the town; na-not; nanda-of Nanda Maharaja; sunuḥ-the son; adalita-unblossomed; nalini-lotus; dala-petals; eva-certainly; vapi-the lake; yat-because; ahata-unblossomed; pallavaḥ-flower; eva-certainly; kanana-the forest; antaḥ-in.

O dear friend, the lotus flowers in the lake remain with petals unopened, and the flowers in the forest refuse to blossom. From this I can understand that the handsome son of Mahārāja Nanda has not yet returned to Vraja Village.

-Śrī Kumāra

Śrī Rādhāyā vilāpaḥ  
Śrīmatī Rādhārāṇī's Lament

### TEXT 323

yāsyāmīti samudyatasya vacanam viśrabdham ākarṇitam  
gacchan dūram upekṣito muhur asau vyāvṛtya paśyann api  
tac chūnye punar āgatāsmi bhavane prāṇas ta eva sthitāḥ  
sakhyaḥ paśyata jīvita-praṇayinī dambhād aham rodimi

yasyāmi-I will go; iti-thus; samudyatasya-about to go; vacanam-the statement; visrabdham-peacefully; ākarṇitam-heard; gacchan-going; duram-far away; upekṣitaḥ-ignored; asau-He; vyāvṛtya-hiding; paśyan-looking; api-although; tat-then; sunye-in the empty; punaḥ-again; agata smi-I went; praṇaḥ-life-breathing; taḥ-they; eva-certainly; sthitaḥ-staying; sakhyaḥ-O friends; paśyata-look!; jīvita-of life; praṇayini-fond; dambhat-by-pocritically; aham-I; rodimi-cry.

When Kṛṣṇa was about to leave, and I heard Him say, "Now I will go." I remained peaceful. As He was leaving He continually fixed His eyes on Me, even from a distance, and I responded by ignoring Him and turning from Him. When I returned to My empty house, the breath was still present in My body. O friends, look! I, who love only My own life, am pretending to cry.

-Śrī Rudra

### TEXT 324

gato yāmo gatau yāmau  
gatā yāmā gataṁ dinam  
ha hanta kim kariṣyāmi

na paśyāmi harer mukham

gataḥ-gone; yamaḥ-one yama (a period to three hours); gatau-gone; yamau-two yamas; gataḥ-gone; yamaḥ-more yamas; gatam-gone; dinam-the day; ha-alas!; hanta-alas!; kim-what?; kariṣyāmi-will I do; na-not; paśyāmi-I see; hareḥ-of Kṛṣṇa; mukham-the face.

Three hours have passed. Six hours have passed. Nine hours have passed. The day has passed. Alas! Alas! What will I do? I do not see Kṛṣṇa's face!

-Śrī Śaṅkara

### TEXT 325

yamunā-puline samutkṣipan  
nata-veśaḥ kusumasya kandukam  
na punaḥ sakhi lokayiṣyate  
kapaṭābhīra-kisōra-candramāḥ

yamunā-of the Yamunā River; puline-on the shore; samutkṣipan-tossing; nata-of a dancer; veśaḥ-with the appearance; kusumasya-of a flower; kandukam-the bell; na-not; punaḥ-again; sakhi-O friend; lokayiṣyate-will be seen; kapata-treacherous; abhora-cowherd; kisōra-youth; candramāḥ-the moon.

O friend, the moon who pretends to be a young gopa will never again be seen dancing and playing ball with a flower on the Yamunā's shore.

-Śrī Ṣaṣṭhī dāsa



## TEXT 326

yāḥ paśyanti priyaṁ svapne  
dhanyās tāḥ sakhi yoṣitaḥ  
asmākan tu gate kṛṣṇe  
gatā nidrāpi vairiṇī

atha-now; jagaraḥ-insomnia; yathā-just as; padyavalyam-in Padyavali;  
yaḥ-those girls who; paśyanti-see; priyam-their beloved svapne-in dream;  
dhanyaḥ-fortunate; taḥ-they; sakhi-O friend; yositaḥ-women; asmākam-  
of Us; tu-indeed; gate-gone away; kṛṣṇe-since Lord Kṛṣṇa has; gata-gone  
away; nidra-sleep; api-also; vairini-enemy.

O My friend, girls who can see their lover in dreams are very fortunate. As for Me, since Kṛṣṇa left, My enemy sleep has left Me for good.

-Śrī Dhanya

## TEXT 327

so 'yaṁ vasanta-samayo vipinaṁ tat etat  
so 'yaṁ nikuñja-viṭapī nikhilaṁ tadāste  
ha hanta kintu nava-nīrada-komalāṅgo  
nāloki puṣpa-dhanuṣaḥ prathamāvatāraḥ

sah ayam-this; vasanta-spring; samayaḥ-time; vipinam-forest; tat etat-  
this; sah ayam-this; nikuñja-of the forest; vitapi-the tree; nikhilam-  
everything; tada-then; aste-is; ha-alas!; hanta-alas!; kintu-however;  
nava-a fresh; nirade-raincloud; komala-delicate; aṅgaḥ-whose body; na-  
not; aloki-is seen; puṣpa-dhanuṣaḥ-of cupid, who carries a bow of flowers;  
prathama-the first; avataraḥ-incarnation.

It is the same springtime. It is the same forest. It is the same tree. Everything is the same as it was then, but, alas! Alas! That person whose delicate body is splendid as a fresh raincloud, that person who is the first incarnation of Kāmadeva, is nowhere to be seen.

-Śrī Sañjaya Kaviśekhara

### TEXT 328

yugāyitaṁ nimeśena  
cakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ  
govinda-viraheā me

yugāyitaṁ-appearing like a great millennium; nimeśena-by a moment; cakṣuṣā-from the eyes; prāvṛṣāyitaṁ-tears falling like torrents of rain; śūnyāyitaṁ-appearing void; jagat-the world; sarvaṁ-all; govinda-from Lord Govinda, Kṛṣṇa; viraheṇa me-by My separation.

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.\*

-Śrī Caitanya Mahāprabhu

### TEXT 329

dalati hṛdayaṁ gāḍhodvegaṁ dvidhā na tu bhidyate  
vahati vikalaḥ kāyo mūrchaṁ na muñcati cetanam

jvalayati tanum antar dahaḥ karoti na bhasmasāt  
praharati vidhir marma-cchedī na kṛntati jīvitam

dalati-breaks; hṛdayaḥ-heart; gadha-violently; udvegam-trebling;  
dvidha-in two; na-not; tu-but; bhidyate-is broken; vahati-carries;  
vikalaḥ-wretched; kayāḥ-body; murcham-the state of being stunned; na-  
does not; muñcati-abandon; cetanam-consciousness; jvalayati-burns;  
tanum-the body; antaḥ-within; dahaḥ-fire; karoti-does; na-not;  
bhasmasat0-into ashes; praharati-attacks; vidhiḥ-fate; marma-the vital  
part; chedi-cutting; na-does not; kṛntati-cut; jīvitam-the life.

My trembling heart is torn, but will not break in two. My wretched  
body is stunned, but will not lose consciousness. A fire burns in My  
body, but does not turn it to ash. Fate wounds My heart, but will not  
destroy My life.

-Śrī Bhavabhūti

### TEXT 330

bhramaya jaladān ambho-garbhān pramodaya cātakān  
kalaya śikhinaḥ kekotkaṅṭhān kaṭhoraya ketakān  
virahiṇi jane mūrchaṁ labdhvā vinodayati vyathām  
akaruṇa punaḥ samjñā-vyādhiṁ vidhāya kim ihase

bhramaya-move; jaladan-the clouds; ambhaḥ-garbhan-filled with  
water; pramodaya-delight; cataka-the cataka birds; kalaya-cause to  
sing; sikhinaḥ-the peacocks; keka-utkaṅṭhan-calling out "keka";  
kathoraya-make blossom; ketakān-the ketaka flowers; virabhini-  
separated from the beloved; jane-in the person; murdham-  
unconsciousness; labdhva-attaining; vinodayati-relieves; vyathām-the  
pain; akaruna-O merciless one; punaḥ-again; samjñā-of consciousness;  
vyadhim-the disease; vidhaya-giving; kim-why?; ihase-you endeavor.

O fate, go move the raincloud! Please the cātaka birds! Make the peacocks cry "keka"! Make the ketakī flowers bloom! When a lover separated from his beloved faints and loses consciousness, that drives away the pain. O merciless fate, why do you again afflict him with the disease of consciousness?

-Śrī Bhavabhūti

### TEXT 331

dr̥ṣṭam̐ ketaki-dhūli-dhūsaram idam̐ vyoma kramād̐ vīkṣitaḥ  
kacchantaś ca śilīndhra-kandala-bhṛtaḥ soḍhaḥ kadambānilāḥ  
sakhyaḥ samvṛṇutāśru muñcata bhayaṁ kasmān mudhaivākulā  
etān apy adhunāsmi vajra-ghaṭitā nūnam̐ sahiṣye ghanān

dr̥ṣṭam-*seen*; ketaki-*of jetaki flowers*; dhuli-*with the pollen*;  
dhusaram-*grey*; idam-*this*; vyoma-*sky*; kramat-*one after another*;  
vīkṣitaḥ-*seen*; kaccha-*antaḥ-the shores of the Yamunā*; ca-*also*;  
silīndhra-kandala-*plaintain flowers*; bhṛtaḥ-*holding*; soḍhaḥ-*tolerated*;  
kadamba-*from the kadamba flowers*; anīlaḥ-*the breezes*; sakhyaḥ-*O*  
friends; samvṛṇuta-*suppress*; āśru-*tears*; muñcata-*give up*; bhayaṁ-*fear*;  
kasmāt-*why?*; mudha-*without reason*; eva-*certainly*; akulaḥ-*you are*  
suffering; etan-*these*; api-*even*; adhuna-*now*; asmi-*I am*; vajra-*of*  
thunderbolt; ghaṭita-*made*; nunam-*is it not?*; sahiṣye-*I will tolerate*;  
ghanan-*these hard things*.

I have already seen the sky gray with ketakī pollen. I have seen the river's shore filled with new banana flowers. I have already tolerated the breeze blowing from the kadamba flowers. O friends, wipe your tears. Give up your anxiety. Why are you unnecessarily pained? I am made of thunderbolts, I will be able to withstand the ferocious attack of all these

things.

-Śrī Rudra

TEXT 332

seyam nadī kumudabandhu-karas ta eva  
yad yāmunam taṭam idam vipinam tad etat  
te mallikā-surabhayo marutas tvam eva  
he praṇa-vallabha sudurlabhatām gato 'si

sa iyam-this; nadi-the river; kumukabandhu-of the moon; karaḥ-the shining; te-this; eva-certainly; yat-which; yamunām-of the Yamunā River; tatam-the shore; idam-this; vipinam-forest; tat etat-this; te-they; mallika-of mallika flowers; surabhayaḥ-with the scent; marutaḥ-breezes; tvam-You; eva-certainly; ha-O; praṇa-than life; vallabha-more dear; sudurlabhatam-the state of being very hard to reach; gataḥ-attained; asi-You have.

This is the same river. This is the same moonlight. This is the same shore of the Yamunā. This is the same forest. These are the same jasmine-scented breezes. O love more dear to Me than life, You have now become unattainable for Me.

-Śrī Hari Bhaṭṭa

TEXT 333

yadhunātha bhavantam āgatam  
kathayiṣyanti kada mad-ālayaḥ  
yugapat paritaḥ prādhāvitāḥ

vikasadbhir vadanendu-maṇḍalaiḥ

yadu-of the Yadu dynasty; bhavantam-You; agatam-have arrived;  
kathayiṣyanti-will tell; kada-when?; mat-My; alayaḥ-gopī-friends;  
yugapat-simultaneously; paritaḥ-from all directions; prādhāviṭaḥ-  
running; vikasadbhiḥ-with expanded; vadana-faces; indu-of the moon;  
mandalaiḥ-with the circles.

○ Yadunātha, when will My friends come running from all directions  
with full-moon faces to tell Me that You have come?

-Śrī Tairabhukta Kavi

### TEXT 334

ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyate  
hṛdayam tvad-āloka-kātaram  
dayita bhramyati kim karomy aham

ayi-○ my Lord; dina-on the poor; daya-ārdra-compassionate; nātha-○  
master; he-○; mathurā-nātha-the master of Mathurā; kada-when;  
avalokyase-I shall see You; hṛdayam-my heart; tvat-of You; aloka-  
without seeing; kataram-very much aggrieved; dayita-○ most beloved;  
bhramyati-becomes overwhelmed; kim-what?; karomi-shall do; aham-I.

○ my Lord! ○ most merciful master! ○ master of Mathurā! When  
shall I see You again? Because of not seeing You, my agitated heart has  
become unsteady. ○ most beloved one, what shall I do now?\*

-Śrī Mādhavendra Purī

## TEXT 335

āśaika-tantum avalambya vilambamānā  
rakṣāmi jīvam avadhir niyato yadi syāt  
no ced vidhiḥ sakala-loka-hitaika-kārī  
yat kālakūṭam asṛjat tad idam kim artham

asa-of hope; eka-on a single; tantum-rope; avalambya-resting;  
vilambamana-waiting; rakṣasi-I protect; jīvan-this life; avadhiḥ-time;  
niyataḥ-eternal; yadi-if; syat-must be; na-not; u-indeed; vidhiḥ-the  
creator; sakala-all; loka-to people; hita-welfare; eka-sole; kari-doer; yat-  
which; kalakutam-deadly poison; asṛjat-created; tat-that; idam-this; kim  
artham-why?

If I must remain alive in this way, eternally hanging by a single thread  
of hope, then why did the supremely benign creator Brahmā not create a  
deadly poison (to save Me)?

-Raghunātha dāsa

## TEXT 336

cūtāṅkure sphurati hanta nave nave 'smin  
jīvo 'pi yāsyatitarām tarala-svabhāvaḥ  
kintv ekam eva mama duḥkham abhūd analpam  
prāṇeśvareṇa sahito yad ayaṁ na yātaḥ

cuta-mango; aṅkure-when the sprouts; sphurati-appear; hanta-indeed;  
nave-new; nave-new; asmin-in this; jīvaḥ-life; api-even; yasyatitaram-  
about to depart; tarala-fickle; svabhavaḥ-by nature; kintu-however;  
ekam-sole; eva-certainly; mama-My; duḥkham-suffering; abhūt-has been;  
analpam-great; praṇa-of My life; isvareṇa-the Lord; sahitaḥ-with; yat-

because; ayam-this; na-not; yataḥ-gone.

When the mango trees begin to bloom, this fickle life becomes eager to depart. The Lord of My life is not here. That alone is the intense pain that afflicts Me.

-Śrī Raṅga

### TEXT 337

prathayati na tathā mamārtim uccaiḥ  
sahacari ballava-candra-viprayogaḥ  
kaṭubhir asura-maṇḍalaiḥ parīte  
danuja-pater nagare yathāsya vāsaḥ

prathayati-manifests; na-not; tathā-in that way; mama-of Me; artim-suffering; uccaiḥ-greatly; sahacari-O gopī-friend; ballava-of the gopas; candra--from the moon; viprayogaḥ-separation; katubhiḥ-cruel; asura-of demons; maṇḍalaiḥ-by the hosts; parite-filled; danuja-of the demons; pateḥ-of the king; nagare-in the city; yathā-just as; asya-of Him; vasaḥ-the residence.

O friend, I don't suffer because I am separated from Kṛṣṇa, the moon of the gopas. I suffer because Kṛṣṇa is now in Kāmsa's city, which is filled with cruel demons.

-Śrī Raghunātha dāsa

### TEXT 338



prasara śísirāmodam̐ kaundam̐ samīra samīraya  
prakaṭaya śāsinn āśāḥ kāmam̐ manoja samullasa  
avadhi-divasaḥ pūrṇaḥ sakhyo vimuñcata tat-katham  
hṛdayam̐ adhunā kiñcit kartum mamānyad ihecchati

prasara-spread; sisira-O cool season; amodam-the fragrance; kaundam-of the jasmine flowers; samira-O breeze; samiraya-blow; pratayaya-illuminate; sasin-O moon; asaḥ-the directions; kamam-desire; manoja-O cupid; samullasa-arouse; avadhi-these; divasaḥ-days; purnaḥ-are over; sakhyaḥ-O gopī-friends; vimuñcata-give up; tat-of Him; katham-talk; hṛdayam-heart; adhuna-now; kiñcit-something; kartum-to do; mama-My; anyat-else; iha-here; icchati-wishes.

"O Śísira season, please spread the fragrance of these jasmine flowers. O breeze please blow nicely. O moon, please illuminate the directions. O Kāmadeva, now you may arouse desire." Those days have passed. Friends, please give up talking of Him. Now My heart wishes to do something else in this place.

-Śrī Rudra

### TEXT 339

nayati ced yadu-patiḥ sakhi naitu kāmam̐  
prāṇam̐ tadiya-virahād yadi yāntu  
ekaḥ param̐ hrī mahān mama vajra-pāto  
bhūyo yad indu-vadanam̐ na vilokitam̐ tat

na-not; ayati-comes; cet-if; yadu-of the Yadus; patiḥ-the king; sakhi-O friend; na-not; etu-let Him come; kamam-of His own wish; praṇaḥ-life-breath; tadiya-from Him; virahat-from the separation; yadi-if; yanti-goes; yantu-let it go; ekaḥ-one; param-afterwards; hṛdi-in the heart; mahan-great; mama-My; vajra-pataḥ-thunderbolt; bhuyaḥ-again; yat-

which; indu-vadanam-the moon of the face; na-not; vilokitam-seen; tat-that.

O friend, if Yadupati Kṛṣṇa will not come here, let Him not come. If, out of separation from Him, My life-breath goes away, let it go. The fact that I will never again see the moonlike face of Kṛṣṇa is a great thunderbolt striking My heart.

-Śrī Hari Bhaṭṭa

### TEXT 340

pañcatvaṃ tanur etu bhūta-nivahaḥ svāmśe viśantu sphuṭaṃ  
dhātāraṃ praṇipatya hanta śirasā tatrāpi yāce varam  
tad-vāpīṣu payas tadiya-mukure jyotis tadiyāṅgaṇa-  
vyomni vyoma tadiya-vartmani dharā tat-tāla-vṛṅte 'nilaḥ

pañcatvam-to death; tanuḥ-this body; etu-let go; bhūta-of elements; nivahaḥ-the group; sva-amśe-into their parts; viśantu-may enter; sphuṭam-clearly; dhataram-to the creator Brahma; pranipatya-bowind down; hanta-indeed; sirasa-with My head; tatra api-still; tace-I beg; varam-for a benediction; tat-vapisu-in His lake; payaḥ-the water; tadiya-in His; mukure-mirror; jyotiḥ-the fire; tadiya-in His; āṅgaṇa-courtyard; vyomni-in the space; vyoma-the space; tadiya-on His; vartmāni-pathway; dhara-the earth; tat-in His; tala-vṛṅte-palm-leaf fan; anīlaḥ-the air.

Let this body die. Let it's elements merge with the other elements. I bow My head before the creator Brahmā and beg from Him the benediction that the water of My body may enter the waters of Kṛṣṇa's lake, Śyāma-kunḍa, the fire of My body may enter Kṛṣṇa's mirror, the ether of My body may enter His courtyard, the earth in My body may be placed before His path, and the air in My body may join the breeze

created by His palm-leaf fan.

-Śrī Ṣaṇmāsika

### TEXT 341

āśliśya vā pāda-ratām pinaṣtu mām  
adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampaṭo  
mat-prāṇa-nāthas tu sa eva nāparaḥ

āśliśya-embracing with great pleasure; vā-or; pāda-ratām-who is fallen at the lotus feet; pinaṣtu-let Him trample; mām-Me; adarśanāt-by not being visible; marma-hatām-brokenhearted; karotu-let Him make; vā-or; yathā-as (He likes); tathā-so; vā-or; vidadhātu-let Him do; lampaṭaḥ-a debauchee who mixed with other women; mat-prāṇa-nāthaḥ-the Lord of My life; tu-but; saḥ-He; eva-only; na aparaḥ-not anyone else.

Let Kṛṣṇa embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.\*

-Śrī Caitanya Mahāprabhu

Mathurāyām yaśodām smṛtvā śrī-kṛṣṇa-vākyam  
Remembering Mother Yaśodā, Śrī Kṛṣṇa Spoke the Following Words in  
Mathurā City

### TEXT 342

tāmbūlaṁ sva-mukhārdha-carcitam itaḥ ko me mukhe niḥṣiped  
unmarga-prasṛtaṁ ca cātu-vacanaḥ ko mām vaśe sthāpayet  
ehy eḥīti vidūra-sārīta-bhujāḥ svāṅke nidhāyādhunā  
keli-srasta-śikhaṇḍakaṁ mama punar vyādhūya badhnātu kaḥ

tambulam-betel-nuts; sva-own; mukha-by the mouth; ardha-half;  
carcitam-chewed; itaḥ-then; kaḥ-who?; me-My; mukhe-in the mouth;  
niḥṣipet-will place; unmarga-from the right path; prasrtam-gone; ca-and;  
catu-with sweet; sthapayet-wil bring; ehi-come; ehi-come; iti-thus;  
vidura-from far away; sarita-waving; bhujāḥ-his arms; sva-own; aṅke-on  
the lap; nidhaya-placing; adhuna-now; keli-by pastimes; srasta-slipped;  
sikhandakam-peacock feather; mama-My; punaḥ-again; vyadhuya-  
loosening; badhnata-will tie; kaḥ-who?

Now who will take half-chewed betelnuts from his own mouth and  
place them in Mine? Now who will subdue Me with sweet words when I  
depart from the path of righteousness? Now who will call: "Come!  
Come!" wave his arm, and place Me on his lap? Now who will re-tie My  
peacock-feather when it falls because of My pastimes?

-Śrī Tairabhukta Kavi

Śrī Rādhā-smṛtyā harer vākyam  
Remembering Śrīmatī Rādhārāṇī, Lord Kṛṣṇa Spoke the Following  
Words

### TEXT 343

yadi nibhṛtam araṇyam prantaram vāpy apantham  
katham api cira-kālam puṇya-pākena lapsye  
avirala-galad-asrair gharghara-dhvāna-miśraiḥ

śaśimukhi tava śokaiḥ plāvayiṣye jaganti

yadi-if; nibhṛtam-solitary; sranyam-a forest; prantaram-lonely path;  
va-or; api-even; apantham-without a path; katham api-somehow; cira-for  
a long; kalam-time; punya-of pious reactions; pakena-by the maturity;  
lapsye-I will attain; avirala-ceaseless; galat-flowing; asraiḥ-with tears;  
gharghara-dhvana-with moans; misraiḥ-mixed; sasi-mukhi-O moon-  
faced girl; tava-of You; sokaiḥ-with lamentation; plavayiṣye-I will flood;  
jaganti-the universes.

O moon-faced girl, because the reactions of My past deeds have  
become mature, I walk on a solitary forest path, or away from the path,  
and I flood the universes with My lamentations filled with loud moans  
and ceaselessly flowing tears for You.

-Śrī Tairabhukta Kavi

Uddhavamṁ prati harer vākyaṁ  
Lord Kṛṣṇa's Words to Uddhava

### TEXT 344

viṣayeṣu tāvad abalās  
tāsv api gopyaḥ svabhāva-mṛdu-vācaḥ  
madhye tāsām api sā  
tasyām api sāci-vīkṣitaṁ kim api

visayeṣu-among the resident of Vraja; tavat-then; abalaḥ-the women;  
tasu-among them; api-also; gopyaḥ-the gopīs; svabhava-naturally; mṛdu-  
of them; api-also; sa-She; tasyam-in whom; api-also; saci-crooked;  
vīkṣitam-glances; kim api-something.

Among the vrajavāsīs the gopīs are the best, and their best quality is their sweet words. Among the gopīs there is one who is the best, and Her best quality is Her crooked sidelong glance.

-author unknown

Uddhavana rādhāyām hareḥ sandeśaḥ  
Lord Kṛṣṇa's Message to Śrīmatī Rādhārāṇī Delivered by Uddhava

### TEXT 345

āvirbhāva-dine na yena gaṇito hetus tanīyān api  
kṣiyetāpi na cāparādha-vidhinā natyā na yo vardhate  
pīyūṣa-prativeditaṁ tri-jagatī-duḥkha-druhaḥ sāmpratam  
preṁṇas tasya guroḥ katham nu karavai vāñ-niṣṭhatā-lāghavam

avirbhava-of appearance; dine-on the day; na-not; yena-by which; ganitaḥ-counted; hetuḥ-cause; taniyan-the slightest; api-even; kṣiyeta-is diminished; na-not; ca-also; aparādhā-vidhina-by offense; nytya-by prayers; na-not; yaḥ-which; vardhate-increases; piyusa-nectar; prativeditaḥ-giving; tri-three; jagati-of the worlds; duhkha-of the sufferings; druhaḥ-the enemy; sampratam-now; preṁṇaḥ-of love; tasya-of that; guroḥ-intense; katham-how is it possible?; nu-indeed; karavai-I will do; nak-of words; nisthata-faith; laghavam-lightness.

On the day We met Your love suddenly appeared without the slightest cause. Your love is not diminished by My offenses, nor increased by My prayers. It is full of nectar and it destroys the sufferings of the three worlds. How can I easily describe Your intense love for Me?

-author unknown

## TEXT 346

āstām tāvad vacana-racanābhajanatvaṁ vidūre  
dūre cāstām tava tanu-parīrambha-sambhāvanāpi  
bhūyo bhūyaḥ praṇatibhir idam kintu yāce vidhāya  
smāraṁ smāraṁ svajana-gaṇane kāpi rekhā mamāpi

astam-let be; tavat-then; vacana-racana-bhajanatvam-conversation;  
vidure-far away; dure-far away; va-or; astam-let be; tava-of You; tanu-of  
the body; parirambha-of embraces; smabhavana-the possibility; api-also;  
bhuyat-again; bhuyaḥ-and again; praṇatibhiḥ-with obeisances; idam-  
this; kintu-however; yace-I beg; vidheya-may be done; smaram smaram-  
remembering again and again; svajana-among friends; ganane-in the  
counting; ka api-some; rekha-line; mama-of Me; api-also.

The possibility of Our conversing is very distant. So be it! The  
possibility of My embracing Your transcendental body is also distant. So  
be it! However, again and again I bow down before You and beg: Please  
always count Me among Your friends, and please write a line to Me.

-Śrī Keśava Bhaṭṭācārya

Vṛndāvanaṁ gacchata uddhavasya vākyam  
Uddhava's Words on Arriving in Vṛndāvana

## TEXT 347

iyam sā kālindī kuvalaya-dala-snigha-madhurā  
madāndha-vyākūjat-tarala-jalaraṅku-praṇayiṇī

purā yasyās tire sa-rabhasa-sa-tṛṣṇam mura-bhido  
gataḥ prāyo gopī-nidhuvana-vinodena divasāḥ

iyam-this; sa-this; kālindī-the Yamunā River; kuvalaya-lotus; dala-  
petals; snigdha-glistening; madhura-charming; mada-with joy; andha-  
blinded; vyakujat-warbling; tarala-restless; jalaraṅku-of jalaraṅku birds;  
praṇayini-the favorite place; pura-formerly; yasyāḥ-of which; tire-on the  
shore; sa-with; rabhasa-joy; sa-with; tṛṣṇam-thirst; mura-bhidaḥ-of Lord  
Kṛṣṇa, the killer of Mura; gataḥ-spent; prayaḥ-for the most part; gopī-  
with the gopīs; nidhuvana-amorous; vinodena-with pastimes; divasaḥ-  
the days.

This is the Yamunā, very beautiful with many blue lotus petals, and  
the favorite place of restless, warbling jalaraṅku birds blinded with  
happiness. On this shore Lord Kṛṣṇa's days were mostly spent in  
passionate and blissful amorous pastimes with the gopīs.

-Śrī Daśaratha

### TEXT 348

pureyam kālindī vraja-jana-vadhūnām stana-taṭī-  
tanu-rāgair bhinnā śabala-salilābhūd anudinam  
aho tāsām nityam rudita-galitaiḥ kajjala-jalair  
idānīm yāte 'smin dvi-guṇa-malinābhūn mura-ripau

pura-formerly; iyam-this; kālindī-Yamunā River; vraja-jana-  
vadhunam-of the vraja-gopīs; stana-of the breasts; tati-of the surface;  
tanu-of the bodies; ragaiḥ-with the musk ointment; bhinna-broken;  
sabala-spotted; salilā-the water; abhūt-became; anudinam-every day;  
aho-ah!; tasam-of them; nityam-always; rudita-from crying; galitaḥ-  
fallen; kajjala-of mascara; jalaiḥ-by the water; idanim-now; yate-has  
gone; asmin-now that; dvi-guṇa-doubled; malina-dark; abhūt-has



become; mura-ripau-Lord Kṛṣṇa, the enemy of the Mura demon.

In the past the Yamunā would every day become muddied with the black musk anointing the vraja-gopīs bodies and breasts. Now that Kṛṣṇa has left the water is twice as muddy, but this time with the mascara washed away by the gopīs' constant tears.

-Śrī Sarvānanda

### TEXT 349

idaṁ tat kālindī-pulinam iha kamsāsura-bhido  
yaśaḥ-śṛṇvad-vaktra-skhalita-kavalaṁ gokulam abhūt  
bhramad-veṇu-kvāṇa-śravaṇa-masṛṇottāra-madhura-  
svarābhir gopībhir diśi diśi samudghūrṇam anīśam

idam-this; tat-that; kālindī-of the Yamunā River; pulinam-the shore;  
iha-here; kamsasura-of Kamsasura; bhidaḥ-the killer; yasaḥ-the glories;  
srnvat-hearing; vaktra-from the mouths; skhalita-fallen; kavalam-morsel;  
go-of cows; kulam-the herd; abhūt-became; bhramat-wandering; veṇu-of  
the flute; kvana-the sound; sravana-by hearing; masrna-glistening;  
uttara-wide open eyes; madhura-sweet; svarabhiḥ-with the sounds;  
gopībhiḥ-by the gopīs; diśi diśi-in all directions; samudghurnam-  
trembling; anisam-day and night.

This is the shore of the Yamunā. In this place, when the cows heard the glories of Kṛṣṇa, the grass fell from their mouths. When the gopīs in different places heard the sweet sounds of Kṛṣṇa's flute, their beautiful eyes opened wide and they trembled continually.

-Śrī Moṭaka

## TEXT 350

tabhyo namo ballava-vallabhābhyo  
yāsām guṇais tair abhicintyamānaiḥ  
vakṣaḥ-sthale niḥśvasitaiḥ kad-uṣṇair  
lakṣmī-pater mlāyati vaijayantī

tabhyaḥ-to them; namaḥ-respectful obeisances; ballava-vallabhyaḥ-to the gopīs; yasam-of whom; gunaiḥ-by the transcendental qualities; taiḥ-by them; abhicintyamanaiḥ-meditated; vakṣaḥ-sthale-on the chest; niḥśvasitaiḥ-by the sighs; kat-usnaiḥ-warm; lakṣmī-pateḥ-of Lord Kṛṣṇa, the husband of the goddess of fortune; mlayati-wilts; vaijayanti-the vaijayanti garland.

I offer my respectful obeisances to the gopīs. When Kṛṣṇa, the husband of the goddess of fortune, remembers their transcendental qualities, His warm sighs wilt the vaijayantī garland on His chest.

-author unknown

Vraja-devī-kulaṁ praty uddhava-vākyam  
Uddhava's Words to the Goddesses of Vraja

## TEXT 351

viyoginīnām api paddhatim vo  
na yogino gantum api kṣamante  
yad dhyeya-rūpasya parasya puṁso  
yūyam gatā dhyeya-padaṁ durāpam

viyogininam-separated from Lord Kṛṣṇa; api-even; paddhatim-the

path; vaḥ-of you; na-not; yoginaḥ-the yogis; gantum-to travel; api-even; kṣamante-are able; tat-by them; dhyeya-meditated upon; rupaśya-whose form; parasya pumsaḥ-of the Supreme Personality of Godhead; yuyam-you; gataḥ-have attained; dhyeya-of the object of meditation; padam-the position; durapam-difficult to be achieved.

O gopīs separated from Lord Kṛṣṇa, even the great yogīs are not able to travel your path. They meditate on the transcendental form of the Supreme Personality of Godhead, but the Supreme Person meditates on you. This is your rare good fortune.

-author unknown

Uddhave dṛṣṭe sakhīm prati śrī-rādhā-vākyam  
Śrīmatī Rādhārāṇī's Words to Her Gopī-friend On Seeing Uddhava

### TEXT 352

kalyāṇam kathayāmi kim sahari svaireṣu śasvat purā  
yasyā nāma samīritam mura-ripoḥ prāṇeśvarīti tvayā  
sāham prema-bhidā bhayāt priyatamaṁ dṛṣṭvāpi dūtam prabhoḥ  
sandiṣṭāsmi na veti saṁsayavati prcchāmi no kiñcana

kalyana-auspiciousness; kathayāmi-I will tell; kim-what?; sahari-O friend; svaireṣu-among My rivals; sasvat-always; pura-previously; yasyāḥ-of whom; nama-the name; samiritam-spoken; mura-ripoḥ-of Lord Kṛṣṇa, the enemy of the Mura demon; prāṇa-of the life; isvari-the queen; iti-thus; tvayā-by you; sa-She; aham-I; prema-of love; bheda-breaking; bhayat-because of fear; priyatamam-most dear; dṛṣṭva-seeing; api-although; dutam-the messenger; prabhoḥ-of the Lord; sandista-the message spoken to; asmi-I am; na-not; va-or; iti-thus; saṁsayāvati-full of doubts and fears; prcchāmi-I ask; na-not; u-indeed; kiñcana-anything.

O friend, what good thing will I tell you? You used to approach My rivals, speak My name, and affirm that I was the queen of Lord Kṛṣṇa's life. Now when I see this messenger I become afraid he will tell Me that Kṛṣṇa's love for Me has broken. I refuse to hear his message. I will not ask him any question.

-Śrī Rāmacandra dāsa

Śrī Rādhām praty uddhava-vākyam  
Uddhava's Statement to Śrīmatī Rādhārāṇī

### TEXT 353

malinaṁ nayanāmbu-dhārayā  
mukha-candram karabhoru mā kuru  
karuṇā varuṇālayo haris  
tvayi bhūyaḥ karuṇām vidhāsyati

malinam-polluted; nayana-from Your eyes; ambu-of water; dharaya-with a stream; mukha-of Your face; candram-the moon; karabha-uru-O girl with beautiful thighs; ma-do not; kuru-do; karuna-of mercy; varunalayaḥ-an ocean; hariḥ-Lord Kṛṣṇa; tvayi-to You; bhuyaḥ-again; karunam-mercy; vidhasyati-will give.

O beautiful-thighed Rādhārāṇī, don't stain Your moonlike face with these tears from Your eyes. Lord Hari, who is an ocean of mercy, will be merciful to You again."

-Śrī Ṣaṣṭhīvara dāsa

Uddhavaṁ prati rādhā-sakhī-vākyam  
The Words of Śrīmatī Rādhārāṇī's Gopī-friend to Uddhava

TEXT 354

hastodare vinihitaika-kapola-pāṇer  
aśrānta-locana-jala-snapitānanāyāḥ  
prasthāna-maṅgala-dināvadhi mādhasvasya  
nidrā-lavo 'pi kuta eva saroruhākṣyāḥ

hasta-of Her hand; udare-in the middle; vinihita-placed; eka-one;  
kapola-of the cheek; paṇeḥ-the middle; asranta-ceaseless; locana-from  
the eyes; jala-water; snapita-bathed; ananayaḥ-whose face; prasthana-of  
the departure; maṅgala-auspicious; dina-day; avadhi-since; mādhasvasya-  
of Kṛṣṇa; nidra-of sleep; lavaḥ-a moment; api-even; kutaḥ-where?; eva-  
certainly; saroruha-akṣyaḥ-of this lotus-eyed girl.

She rests a cheek on Her hand and bathes her face in continual tears.  
Since the auspicious day of Kṛṣṇa's departure, how what method could  
this lotus-eyed girl employ to obtain even a moment's sleep?

-Śrī Harihara

TEXT 355

niścandanāni vaṇijām api mandirāṇi  
niṣpallavāni ca dig-antara-kānanāni  
niṣpaṅkajāny api sarit-sarasī-kulāni  
jātāni tad-viraha-vedanayā na śāntam

niḥ-candanasi-witout sandalwood; vanijam-of the vaiśyas; api-even; mandirāni-the homes; niḥ-pallavāni-without flowers; ca-also; dik-antara-in all directions; kananāni-the forests; niḥ-paṅkajāni-without lotus flowers; api-also; sarit-of the streams; sarasi-kulāni-the waters; jatāni-manifested; tat-from Him; viraha-of separation; vedanaya-by the torment; na-not; santam-peaceful.

There is no sandalwood incense in the homes of the vaiśyas. There are no flower in any forest. There are no lotuses in the waters of the rivers and streams. Because of the torture of separation from Kṛṣṇa, no one is peaceful.

-Śrī Harihara

### TEXT 356

prāṇas tvam jagatām harer api purā saṅketa-veṇu-svanān  
ādāya vraja-subhruvām iha bhavān mārgopadeśe guruḥ  
hamho māthura-niṣkuṭānila sakhe sampraty api śrī-pater  
aṅga-sparśa-pavitra-śītala-tanus trātā tvam eko 'si naḥ

praṇaḥ-the life-breath; tvam-you; jagatam-of the universes; hareḥ-of Lord Kṛṣṇa; api-also; pura-formerly; saṅketa-of the rendezvous; veṇu-of the flute; svanan-the sounds; ādaya-taking; vraja-subhruvam-of the beautiful-eyebrowed girls of Vraja; iha-here; bhavan-you; marga-of the path; upadesa-in the teaching; guruḥ-the teacher; hamho-O; mathura-of Mathurā; niskuta-of the garndens; anila-O breeze; sakhe-O friend; samprati-now; api-also; śrī-pateḥ-of Lord Kṛṣṇa, the husband of the goddess of fortune; aṅga-of the body; sparsa-by the touch; pavitra-pure; sitala-cool; tanuḥ-whose form; trata-the protector; tvam-you; ekaḥ-alone; api-even; naḥ-of us.

O breeze, you are the life-breath of all the universes. By picking up the sound of Kṛṣṇa's flute and revealing the path to Him, you formerly became the leader of the beautiful-eyebrowed girls of Vraja. O breeze from the gardens of Mathurā, by touching the transcendental body of Lord Kṛṣṇa you have become very pure and cool. At this moment you are our only protector.

-Śrī Rāmacandra dāsa

Rādhā-sakhyā eva kṛṣṇa-sandeśaḥ  
A Letter to Kṛṣṇa From Rādhā's Gopī-friend

### TEXT 357

tvad-deśāgata-mārutena mṛdunā sañjāta-romañcayā  
tvad-rūpāṅkita-cāru-citra-phalake santarpayantyaḥ dṛśam  
tvan-nāmāmṛta-sikta-karṇa-putayā tvan-mārga-vātāyane  
tanvyā pañcama-gīta-garbhita-girā rātran divam sthīyate

tvat-Your desa-from the courtyard; agata-arrived; marutena-by the breeze; mṛduna-gentle; sañjata-manifested; romañcaya-hairs standing up; tvat-Your; rupa-form; āṅkita-drawn; caru-beautiful; citra-phalake-in the picture; santarpayantya-satisfying; dṛśam-Her eyes; tvat-Your; nama-of the name; amṛta-by the nectar; sikta-sprinkled; karṇa-putaya-ears; tvat-Your; marga-path; vatayane-at the window; tanvya-by the slender girl; pañcama-in the fifth raga; gīta-with songs; garbhita-filled; gira-whose words; ratram-night; divam-and day; sthiyate-is stood.

The gentle breeze blowing from the place where You stay makes the hairs of Her body stand up. She satisfies Her eyes by showing them the beautiful picture of Your transcendental form. Her ears are sprinkled with the nectar of Your name. Her words filled with songs in the fifth

rāga, day and night this slender girl stays by the window overlooking the path where You might return.

-Śrī Trivikama

### TEXT 358

aṅge 'naṅga-jvara-huta-vahaś cakṣuṣi dhyāna-mudrā  
kaṅṭhe jīvaḥ kara-kiśalaye dīrgha-śāyī kapolaḥ  
amse veṇī kuśa-parisare candanam vāci maunam  
tasyāḥ sarvam sthitam iti na ca tvam vinā kvāpi cetaḥ

ange-on the body; anaṅga-of cupid; jvara-of the fever; hutavahaḥ-the fire; cakṣusi-on the eyes; dhyana-of meditation; mudra-the mark; kaṅṭhe-on the throat; jīvaḥ-the life; kara-of the hand; kiśalaye-the flower bud; dīrgha-for a long time; śāyī-resting; kapolaḥ-the cheek; amse-on the shoulders; veṇī-braids; kuśa-of the breasts; parisare-in the aerea; candanam-sandalwood paste; vaci-on the words; maunam-silence; tasya-of Her; sarvam-everything; sthitam-situated; iti-thus; na-not; ca-and; tvam-You; vīna-without; kvāpi-anywhere; cetaḥ-the heart.

Flames of amorous yearning burn in Her body. The mark of rapt meditation rests in Her eyes. Her life rests in Her throat. Her cheek rests for a long time on Her flower-bud hand. Her braid rests on Her shoulder. Sandalwood paste rests on Her breasts. Silence rests in Her words. These things rest firmly in their places, but Her heart and mind cannot rest anywhere without You.

-Śrī Kṣemendra

### TEXT 359



dṛṣṭe candramasi pralupta-tamasi vyomāṅgana-stheyasi  
sphurjan-nirmala-tejasi tvayi gate dūram nija-preyasi  
śvāsaḥ kairava-korakīyati mukhaṁ tasyāḥ sarojīyati  
kṣīrodīyati manmatho dṛg api ca drāk candrakāntīyati

dṛṣṭe-when seen; candramasi-the moon; pralupta-removed; tamasi-the  
darkness; vyoma-of the sky; āṅgana-in the courtyard; stheyasi-staying;  
sphurjat-manifesting; nirmala-splendid; tejasi-effulgence; tvayi-You;  
gate-ate gone; duram-far away; nija-own; preyasi-beloved; svasaḥ-sighs;  
kairava-korakiyati-become like a lotus flower with its petals closed;  
kṣīrodiyati-becomes like an ocean of milk; manmathaḥ-amorous desire;  
drk-eyes; api-also; drak-at once; candrakāntiyati-become candrakānta  
jewels.

When She sees that You, Her beloved, the splendid moon that  
dispells the darkness in the courtyard of the sky, have gone far away,  
Her sighs become like lotus buds, Her face becomes like a lotus flower  
with petals closed, Her love for You becomes like a churning ocean of  
milk with great waves, and Her eyes become like two melting  
candrakānta jewels.

-Śrī Bhīma Bhaṭṭa

### TEXT 360

asyāḥ sadā viraha-vahni-śikhā-kalāpa-  
tapte sthito 'si hṛdaye tvam iha priyāyāḥ  
prāleya-śikara-same hṛdi te murāre  
rādhā kṣaṇaṁ vasati naiva kadāpi dhūrte

asyāḥ-of Her; sada-always; viraha-of separation; vahni-of fire; sikha-of  
flames; kalapa-by the multitude; tapte-heated; sthitaḥ-situated; asi-are;

hṛdaye-in the heart; tvam-You; iha-here; priyayaḥ-of the beloved;  
praleya-sikara-to snow; same-equal; hṛdi-in the heart; te-of You; mura-  
are-O Kṛṣṇa, the enemy of the Mura demon; rādhā-Rādhā; kṣaṇam-for a  
moment; vasati-resides; na-not; eva-certainly; kada api-ever; dhurta-O  
cheater.

O cheater Kṛṣṇa, You eternally stay in Your lover Rādhā's heart,  
which burns with flames of separation from You. Still, Rādhā cannot  
stay for even a moment in Your heart, which is as cool as ice and snow.  
-Śrī Śaṅkara

### TEXT 361

asyās tāpam ahaṁ mukunda kathayāmy eṇī-dṛśas te katham  
padminyāḥ sa-rasaṁ dalam vinihitam yasyāḥ sa-tāpe hṛdi  
ādau śuśyati saṅkucaty anu tataś cūrṇatvam āpadyate  
paścān murmuratām dadhad dahati ca śvāsāvadhūtaḥ śikhī

asyāḥ-of Her; tapam-the suffering; aham-I; mukunda-O Kṛṣṇa;  
kathayāmi-will describe; eṇī-dṛśaḥ-of the doe-eyes girl; te-to You;  
katham-how?; padminyaḥ-of a lotus flower; sa-rasaṁ-beautiful; dalam-  
petal; vinihitam-placed; yasyāḥ-of whom; sa-tāpe-burning; hṛdi-on the  
heart; adau-at first; śuśyati-dries up; saṅkucati-shrivels; anu-then; tataḥ-  
then; curnatvam-the state of being powder; apadyate-attains; pascat-  
then; murmuratam-a fire made from burning chaff; dadhat-places;  
dahati-burns; ca-also; svasa-by sighs; avadhutaḥ-fanned; sikhi-the flame.

O Mukunda, how will I describe the sufferings of this doe-eyed girl?  
Her sighs constantly fan the flames of Her suffering. When a beautiful  
lotus petal is placed on Her burning breast it first become dried, then  
shriveled, then turns to powder, and then becomes a blazing dust-fire.

-Śrī Śāntikara

TEXT 362

uddhyeta tanū-lateti nalinī-patreṇa nodvijyate  
sphoṭaḥ syād iti nāṅgakaṁ malayaja-kṣodāmbhasā sicyate  
syād asyāti-bharāt parābhava iti prāyo na vā pallavā-  
ropo vakṣasi tat katham kṛśa-tanor ādhiḥ samādhīyatām

uddhuyeta-may tremble; tanu-of the body; lata-the vine; iti-thus;  
nalini-lotus; patreṇa-with a petal; na-not; udvijyate-is fanned; sphoṭaḥ-  
burst; syat-may become; iti-thus; na-not; aṅgakaṁ-the body; malayaja-  
sandalwood; kṣoda-powder; ambhasa-with water; sicyate-is sprinkled;  
syat-may be; asya-of that; ati-great; bharat-from the burden; parabhavaḥ-  
defeat; iti-thus; prayah-for the most part; na-not; va-or; pallava-of a  
flower; aropaḥ-placing; vakṣasi-on the breast; tat-that; katham-how?;  
krśa-tanoḥ-of the slender girl; adhiḥ-the disease of the heart;  
samadhiyatam-may be cured.

Because the vine of Her body may violently tremble, we do not fan Her even with a single lotus petal. Because She may become overwhelmed we do not sprinkle Her body with sandalwood powder and water. Because She may become crushed by the great burden, we generally do not place even a flower on Her breast. How may the disease of this slender girl's heart become cured?

-Śrī Ananda

TEXT 363

nivasati yadi tava hṛdaye  
sā rādhā vajra-ghaṭite 'smin  
tat khalu kuśalam tasyāḥ  
smara-viśikhais tāḍyamānāyāḥ

nivasati-resides; yadi-if; tava-Your; hṛdaye-in the heart; sa-She;  
rādhā-Rādhā; vajra-of thunderbolts; ghatite-constructed; asmin-in this;  
tat-then; khalu-certainly; kusalam-well-being; tasyāḥ-of Her; smara-of  
cupid; visikhaiḥ-by the sharpened arrows; tadyamanayaḥ-struck.

Rādhā is again and again attacked by the sharpened arrows of cupid.  
If She may live in the protection of Your thunderbolt-heart, that will be  
very good for Her.

-author unknown

### TEXT 364

unmīlanti nakhair lunīhi vahati kṣaumāñcalenāvṛṇu  
krīḍā-kānanam āviśanti valaya-kvāṇaiḥ samutrāsaya  
ittham pallava-dakṣiṇānila-kuhūkaṇṭhīṣu saṅketika-  
vyāhārāḥ subhaga tvadiya-virahe rādhā-sakhīnām mithaḥ

unmilanti-they are opening; nakhaiḥ-with fingernails; lunīhi-cut  
them; vahati-it blows; kṣauma-of cloth; añcalena-with the corners;  
avṛṇu-cover; krīḍā-of pastimes; kānanam-the forest; avisanti-enters;  
valaya-of bracelets; kvāṇaiḥ-with the sounds; samutrasaya-frighten;  
ittham-in this way; pallava-to the flowers; dakṣiṇa-southern; anila-  
breeze; kuhūkaṇṭhisu-and cuckoos; saṅketika-meeting; vyaharaḥ-words;  
subhaga-O handsome one; tvadiya-from You; virahe-in separation;  
rādhā-of Rādhā; sakhīnam-of the gopī-friends; mithaḥ-mutual.

"They are blooming."

"Cut them with fingernails."

"It is blowing."

"Stop it with the edge of your sari."

"They are now entering the pastime-forest."

"Frighten them away with the tinkling of your bracelets."

O handsome Kṛṣṇa, afflicted by separation from You. Rādhā's friends spoke about the blooming flowers, pleasant southern breeze, and cooing cuckoos in this way.

-Śrī Śambhu

### TEXT 365

galaty ekā mūrchā bhavati punar anyā yad anayoḥ  
kim apy āsīn madhyam subhaga nikhilāyam api niśi  
likhantyaś tatrāsyāḥ kusumaśara-lekham tava kṛte  
samāptim svastīti prathama-pada-bhāgo 'pi na gataḥ

galati-falls; eka-one gopī; murcha-unconscious; bhavati-is; punaḥ-again; anya-another; yat-which; anayoḥ-of the two gopīs; kim api-something; asit-was; madhyam-the middle; subhaga-O handsome one; nikhilayam-in all; api-also; nisi-at night; likhantyaḥ-writing; tatra-there; asyāḥ-of her; kusumasara-a love; lekham-letter; tava-for Your; kṛte-sake; samaptim-completion; svasti-greetings; iti-thus; prathama-first; pada-bhagaḥ-word; api-even; na-not; gataḥ-gone.

One evening one of the gopīs fainted, and then a second, and gradually all the gopīs fainted. O handsome Kṛṣṇa, one gopī tried to write a love letter to You, but she became overwhelmed and was unable to complete the first word "svasti" (greetings).

-Śrī Śacīpati

## TEXT 366

citrāya tvayi cintite tanu-bhuvā cakre tatajyaṃ dhanur  
vartim dhartum upāgate 'ṅguli-yuge bāno guṇe yojitaḥ  
prārabdhe tava citra-karmaṇi dhanur-muktāstra-bhinne bhṛśaṃ  
bhittim drāg avalambya keśava ciraṃ ca tatra citrāyate

citrāya-for drawing a picture; tvayi-You; cintite-were meditated upon;  
tanu-bhuva-by cupid; cakre-was done; tatajyam-stretched; dhanuḥ-the  
bow; vartim-the paintbrush; dhartum-to hold; upagate-approached;  
aṅguli-of fingers; yuge-the pair; banaḥ-the arrow; guṇe-on the bowstring;  
yojitaḥ-was placed; prarabdhe-was begun; tava-of You; citra-of the  
picture; karmāni-the activity; dhanuḥ-from the bow; mukta-was  
released; astra-by the weapon; bhinna-wounded; bhṛśam-severely; bhittim-  
breaking; drak-at once; avalambya-attaining; keśava-O Kṛṣṇa; ciraṃ-for  
a long time; sa-She; tatra-there; citrayate-became like a picture.

When She meditated on You in order to draw Your picture,  
Kāmadeva drew his bow. When Her two fingers moved to grasp the  
paintbrush, Kāmadeva placed an arrow on the bowstring. When She  
began to draw, Kāmadeva shot an arrow. She was severely wounded. O  
Keśava, She fainted and for a long time She was motionless as a painted  
picture.

-Śrī Bāṇa

## TEXT 367

tvāṃ antaḥ-sthira-bhāvanā-pariṇataṃ matvā puro 'vasthitaṃ

yāvad dor-valayaṃ karoti rabhasād agre samāliṅgitum  
tāvāt taṃ nijam eva deham acirād āliṅgya romāñcitaṃ  
dṛṣṭvā vṛṣṭi-jala-cchalena ruditaṃ manye payodair api

tvam-You; antaḥ-in Her heart; sthira-constant; bhavana-by  
meditation; parinataṃ-transformed; matva-considerating; puraḥ-in Her  
presence; avasthitaṃ-standing; yāvāt-when; doḥ-of arms; valayaṃ-the  
bracelets; karoti-does; rabhasat-passionately; agre-in the presence;  
samaliṅgitum-to embrace; tavāt-then; taṃ-that; nijam-own; eva-  
certainly; deham-body; acirat-for a long time; alingya-embracing;  
romancitaṃ-hairs standing up; dṛṣṭva-seeing; vṛṣṭi-jala-of rain; chhalena-  
on the pretext; ruditaṃ-crying; manye-I think; payodaiḥ-by rainclouds;  
api-even.

Constantly meditating on You in Her heart, and imagining that You  
had appeared before Her, She made Her arms like a bracelet around You.  
Her hairs standing up, She passionately embraced Her own body for a  
long time. When I saw Her, I thought Her tears were a monsoon rain is  
disguise.

-author unknown

### TEXT 368

acchinnaṃ nayanāmbu bandhuṣu kṛtaṃ tāpaḥ sakhīṣv āhito  
dainyaṃ nyastam aśeṣataḥ parijane cintā gurubhyo 'rpite  
adya śvaḥ kila nirvṛtiṃ vrajati sā śvāsaiḥ param khidyate  
viśrabdho bhava viprayoga-janitaṃ duḥkhaṃ vibhaktaṃ tayā

acchinnaṃ-unbroken; nayana-ambu-tears; bandhusu-among friends;  
kṛtaṃ-done; tapaḥ-suffering; sakhisu-among other friends; ahitaḥ-  
placed; dainyam-humble supplication; nyastam-placed; asesataḥ-  
completely; parijane-to other friends; cinta-anxiety; gurubhyaḥ-to

elderly relatives and superiors; arpita-to given; adya-today; svaḥ-tomorrow; kila-indeed; nirvṛtim-happiness; vrajati-attains; sa-She; svasaiḥ-by sighs; param-greatly; khidyate-troubled; visrabdhaḥ-peaceful; bhava-please become; virpayoga-from separation; janitam-born; dukkham-suffering; vibhaktam-in different ways; taya-by Her.

In the presence of some friends She sheds continual tears, to other friends She narrates Her grief, to other friends She humbly begs mercy, and because of Her superiors and elderly relatives She is anxious. These are the ways She suffers in separation from You. Please become peaceful. She will become happy today or tomorrow. She is only really tortured by the constant sighing.

-Śrī Rudra

Asyā eva sa-praṇayerṣyaṁ jalpitaṁ  
Her Words Mixed With Love and Anger

### TEXT 369

mukha-mādhurya-samṛddhyā  
para-hṛdayasya grahītari prasabham  
kṛṣṇātmani para-puruṣe  
sauhṛda-kāmasya kā śarīrāśā

mukha-of the face; madhurya-of the sweetness; samṛddhya-with the opulence; para-of others; hṛdayadya-of the heart; grahitari-the thief; prasabham-violently; kṛṣṇa-atmāni-with the dark-complexioned; para-puruṣe-Supreme Personality of Godhead; sauhṛda-friendship; kāmasya-of one who desires; ka-what; sarīra-of the body; asa-hope.



The dark-complexioned Supreme Personality of Godhead is expert at capturing the hearts of others with the sweet handsomeness of His face. What hope is left for a person who desires friendship with Him?

-Śrī Jagannātha Sena

Vraja-devīnām sotprāsaḥ sandeśaḥ  
A Joking Message From the Goddesses of Vraja

### TEXT 370

vācā ṭṛtīya-jana-śaṅkaṭa-duḥsthayā kim  
kim vā nimeṣa-virasena vilokitena  
he nātha nanda-suta gokula-sundarīṇām  
antaś-carī saha-carī tvayi bhaktir eva

vaca-with words; trtiya-a third; jana-person; śaṅkata-duhsthaya-without; kim-what is the use?; kim-what is the use?; va-or; nimesa-blinking; virasena-without; vilokitena-with seeing; he-O; nātha-Lord; nanda-of Nanda; suta-O son; gokula-of Gokula; sundarinam-of the beautiful girls; antaḥ-cari-within the heart; saha-cari-the friend; tvayi-for You; bhaktiḥ-devotion.

What is the use of talking with You in a solitary place? What is the use of gazing at You with unblinking eyes? O Lord, O son of Nanda, it is the love they bear for You in their hearts that is the only real friend of the beautiful girls in Gokula.

-author unknown

Yathārtha-sandeśaḥ  
A Very Appropriate Letter

## TEXT 371

muralī-kala-nikvaṇair na yā  
guru-lajjā-bharam apy ajīgaṇan  
virahe tava gopikāḥ katham  
samayaṁ tā gamayantu mādharma

murali-of the flute; kala-by the sweet; nikvanaiḥ-sounds; na-not; yaḥ-who; guru-of their superiors; lajjam-embarrassment; api-even; ajiganan-considered; viraha-in separation; tava-of You; gopīkaḥ-O gopīs; katham-why?; samayan-an opportunity; taḥ-they; gamayantu-may cause to go; mādharma-O Kṛṣṇa.

When they heard the sweet sounds of Your flute they were not shy of their superiors. Why should the gopīs become shy now that they are separated from You?

-Śrī Ṣaṣṭhī dāsa

## TEXT 372

mathurā-pathika murārer  
upageyam dvāri ballavī-vacanam  
punar api yamunā-salile  
kāliya-garalānalo jvalati

mathura-to Mathurā; pathika-O travellers; mura-areḥ-to Lord Kṛṣṇa, the enemy of the Mura demon; upageyam-should be spoken; dvari-at the door; ballavī-of the gopīs; vacanam-the statement; punaḥ-again; api-also;

yamunā-of the Yamunā; salile-in the water; kaliya-of Kaliya; garala-of the poison; analaḥ-the fire; jvalati-burns.

O traveler to Mathurā, at Lord Kṛṣṇa's door please speak this message from the gopīs: "The fire of Kālīya's poison again burns in the Yamunā's water."

-Śrī Vīra Sarasvatī

Dvāravatī-sthasya harer virahaḥ  
Lord Kṛṣṇa's Feelings of Separation in Dvārakā

### TEXT 373

kāḷindīm anukūla-komalarayām indīvara-śyāmalāḥ  
śailopanta-bhuvāḥ kadamba-kusumair āmodinaḥ kandarān  
rādhām ca prathamābhisāra-madhuram jātānutāpaḥ smarann  
astu dvāravatī-patis tri-bhuvanāmodāya dāmodaraḥ

kāḷindīm-the Yamunā; anukula-komalarayam-gently flowing;  
indivara-with lotus flowers; śyāmalaḥ-dark; saila-of Govardhana Hill;  
upanta-bhuvāḥ-the aerea around; kadamba-kadamba; kusumaiḥ-with  
flowers; amodinaḥ-fragrant; kandan-the caves; rādhān-Rādhā; ca-also;  
prathama-first; abhisara-in the meeting; madhuram-sweet; jata-born;  
anutapaḥ-suffering; smaran-remembering; astu-may be; dvaravati-of  
Dvārakā; patiḥ-the king; tri-the three; bhuvana-worlds; amodaya-for the  
delight; damodaraḥ-Lord Kṛṣṇa.

Remembering the gently flowing Yamunā River, the area around Govardhana Hill, dark with blue lotuses, and the valleys fragrant with many kadamba flowers, and also remembering sweetly beautiful Rādhā

during Their first meeting, He became filled with pain. May Lord Dāmodara, the king of Dvārakā, delight the three worlds.

-Śrī Śaraṇa

### TEXT 374

kāmaṁ kāmayate na keli-nalinīm nāmodate kaumudī-  
nīsyandair na samīhate mṛga-dṛśām ālāpa-līlām api  
sīdann eṣa niśāsu niḥsaha-tanur bhogābhilāṣālasair  
aṅgais tāmyati cetasi vraja-vadhūm ādhāya mugdho hariḥ

kamam-voluntarily; kamayate-desired; na-not; keli-the pastime;  
nalinim-lotus; na-not; amodate-is pleased; kaumudi-of the moonlight;  
niṣyandaiḥ-by the flowing; na-not; samihate-endeavor; mrga-dṛśam-of  
the doe-eyed girls; alapa-of conversation; līlām-the pastime; api-even;  
sidan-sitting down; eṣaḥ-He; nīśāsu-during the nights; niḥsaha-  
desponded; tanuḥ-and thin; bhoga-pleasures; abhilasa-desire; alaiḥ-  
without; aṅgaiḥ-with limbs; tamyati-pale and wilting; cetasi-in His heart;  
vraja-of Vraja; vadhūm-a girl; adhaya-taking; mugdhaḥ-fainted; hariḥ-  
Lord Kṛṣṇa.

He does not wish the pastime lotus flower. The moonlight does not please Him. He does not try to playfully talk with His doe-eyed queens. He spends the evenings sitting down, pale, wan, and languid, without desiring to enjoy anything. A vraja-gopī staying in His heart, Lord Hari is stunned.

-Śrī Śaraṇa

### TEXT 375

ratna-cchāyā-cchurita-jaladhau mandire dvārakāyā  
rukmiṇyāpi prabala-pulakodbhedam āliṅgitasya  
viśvaṁ pāyān maṣṣṇa-yamunā-tīra-vānīra-kuñje  
rādhā-keli-bhara-parimala-dhyāna-mūrchā murāreḥ

tatra-in this matter; kānta-with the lover; asliste-in contact; api-even;  
harau-Lord Kṛṣṇa; murcha-fainting; karitvam-the cause; yathā-just as;  
padyavalyam-in Padyavali; ratna-of jewels; chaya-in the shadow; churita-  
covered; jaladhau-in the ocean; mandire-in the palace; dvarakaya-of  
Dvārakā; rukminya-by Rukmini; api-even; prabala-strongly;  
pulakodbhedam-hairs standing up; āliṅgitasya-embraced; visvā-the  
universe; payat-protects; maṣṣṇa-charming; yamunā-of the Yamunā; tira-  
on the shore; vanira-of vanira plants; kuñje-in the grove; rādhā-of  
Śrīmatī Rādhārāṇī; keli-of pastimes; bhara-of the abundance; parimala-  
on the fragrance; dhyana-by meditation; murcha-fainting; mura-reḥ-of  
Lord Kṛṣṇa, the enemy of the Mura demon.

Even though tightly embraced by Rukmiṇī-devī in a jeweled palace in  
Dvārakā by the sea, Lord Kṛṣṇa, remembering the fragrance of Śrīmatī  
Rādhārāṇī's transcendental pastimes in the vānīra grove by the lovely  
shore of the Yamunā, suddenly fainted.

-Śrī Umāpatidhara

### TEXT 376

nirmagnena mayāmbhasi praṇayataḥ pālī samāliṅgitā  
kenālikam idaṁ tavādyā kathitaṁ rādhe mudhā tāmyasi  
ity utsvapna-paramparāsu śayane śrutvā vacaḥ śārṅgino  
rukmiṇyāḥ śithilī-kṛtaḥ sa-kapaṭaṁ kaṇṭha-grahaḥ pātu vaḥ

nirmagnena-plunged; maya-by Me; ambhasi-in the water; praṇayataḥ-

out of love; pali-Pali; samalingita-is embraced; kena-why?; alikam-harsh words; idam-this; tava-of You; adya-now; kathitam-is spoken; rādhe-O Rādhā; mudha-in vain; tamyasi-You pine; iti-thus; utsvapna-paramparasu-in sleep; sayane-on the bed; śrutva-hearing; vacaḥ-the words; sarṅginaḥ-of Lord Kṛṣṇa, who holds the Sarṅga bow; rukminyaḥ-of Rukmini; sithili-kṛtaḥ-loosened; sa-with; kapatam-cheating; kaṅṭha-of the neck; grahaḥ-the hold; patu-may protect; vaḥ-you all.

"Now I am passionately embracing Pālī in the water. Why do You speak angry words? O Rādhā, You pine for Me in vain!" Hearing these crooked words from Kṛṣṇa as He slept on the bed, Rukmiṇī stopped embracing His neck. May Lord Kṛṣṇa protect you all.

-Śrī Umāpatidhara

Vṛndāvanādhiśvarī-viraha-gītam  
The Queen of Vṛndāvana's Words of Separation

### TEXT 377

yāte dvāravatī-puram madhu-ripau tad-vastra-samvyānayā  
kālindī-taṭa-kuñja-vañjula-latām ālambya sotkaṅṭhayā  
udgītam guru-bāṣpa-gadgada-galat-tāra-svaram rādhayā  
yenāntar jala-cāribhir jala-carair apy utkam utkūjitam

tiracam-like a bird; api-even; rodanam-crying; yathā-just as;  
padyavalyam-in Padyavali; yate-hasd gone; dvaravati-Dvārakā; puram-to  
the city; madhu-ripau-when Lord Kṛṣṇa, the enemy of the Mura demon;  
tat-of Him; vastra-of the Yamunā; tata-on the shore; kuñja-in the grove;  
vañjula-a vañjula; latam-vine; alambya-resting; sa-with; utkaṅṭhaya-  
yearning; udgitam-sung; guru-intense; baspa-tears; gadgada-choked up  
voice; galat-falling; tara-shrill; svaram-notes; rādhāya-by Śrīmatī

Rādhārāṇī; yena-by which; jala-caraiḥ-by the fish; api-also; utkam-anxious; utkujitam-warbling.

When Kṛṣṇa left for Dvārakā, Rādhā wrapped Herself in His garments and sat down by a charming vine in a grove on the Yamunā's shore. Filled with longing, She shed tears and sang in a shrill, choked up voice. When the fish in the water heard Her they became anxious, thinking the singing the warbling of a predator crane or pelican.

-Śrī Aparājita

Vraja-devīnām sandeśaḥ  
A Letter From the Goddesses of Vraja

### TEXT 378

pāntha dvāravatīm prayāsi yadi he tad devakīnandano  
vaktavyaḥ smara-moha-mantra-vivaśā gopyo 'pi nāmojjhitāḥ  
etāḥ keli-kadamba-dhūli-paṭalair āloka-sūnyo diśaḥ  
kālindī-taṭa-bhūmayo 'pi bhavato nāyānti cittāspadam

pantha-O traveller; dvaravatim-to Dvārakā; prayasi-you go; yadi-if; he-O; tat-this; devaki-nandanaḥ-Kṛṣṇa, the son of Devaki; vaktavyaḥ-should be told; smara-of cupid; moha-enchanted; mantra-by the mantra; vivasaḥ-overwhelmed; gopyaḥ-the gopīs; api-even; nama-indeed; ujjhitaḥ-are rejected; etaḥ-they; keli-of Your pastimes; kadamba-of the kadamba flower; dhuli-of pollen; patalaiḥ-by the multitude; aloka-seeing; sunyaḥ-without; disaḥ-the directions; kālindī-of the Yamunā; tata-of the shore; bhumayaḥ-the ground; api-even; bhavataḥ-of Your na-does not; ayanti-go; citta-of the heart; aspadam-to the abode.

O traveler, if you go to Dvārakā, tell this to the son of Devakī: "Now that You have rejected them, the gopīs are overwhelmed by Kāmadeva's mantra-charm, and their eyes are blinded by the kadamba pollen of Your pastimes. In spite of all this, the shore of the Yamunā still does not enter Your heart.

-Śrī Govardhanācārya

### TEXT 379

te govardhana-kandarāḥ sa yamunā-kacchaḥ sa ceṣṭo vaṭo  
bhāṇḍīraḥ sa vanaspatiḥ saharāṣ te tac ca goṣṭhāṅgaṇam  
kim te dvāravati-bhujāṅga hṛdayam nāyāti doṣair apīty  
avyād vo hṛdi duḥsaham vraja-vadhū-sandeśa-śalyam hareḥ

te-they; govardhana-of Govardhana Hill; kandaraḥ-the caves; saḥ-that; yamunā-of the Yamunā; kacchaḥ-shore; saḥ-that; ca-also; istaḥ-favorite; vataḥ-vata trees; bhandiraḥ-named Bhandira; sa-that; vanaspatiḥ-kadamba tree by Kaliya lake; saharāḥ-friends; te-they; tat-that; ca-also; goṣṭha-aṅganam-the Village of Vraja; kim-whether?; te-they; dvaravati-of Dvārakā; bhujāṅga-O debauchee; hṛdayam-to the heart; na-not; ayati-go; dosaiḥ-with faults; api-even; iti-thus; avyat-may protect; vaḥ-you all; hṛdi-in the heart; duhsaham-unbearable; vraja-of Vraja; vadhu-of the girls; sandesa-of the message; sakyam-the javelin; hareḥ-of Kṛṣṇa.

"Why do Govardhana's caves, the Yamunā's shore, Your favorite vaṭa tree named Bhāṇḍīra, the kadamba tree at Kāliya Lake, Your friends, and Vraja village, not enter Your heart, even to be criticized, O debauchee of Dvārakā". These words of the vraja-gopīs were an unbearable javelin wounding Lord Hari's heart. May that javelin protect you all.

-Śrī Nīla



## TEXT 380

kālindyāḥ pulinaṁ pradoṣa-maruto ramyāḥ śaśāṅkāṁśavaḥ  
santāpaṁ na harantu nāma nitarāṁ kurvanti kasmāt punaḥ  
sandiṣṭaṁ vraja-yoṣitāṁ iti hareḥ saṁśṛṅvato 'ntaḥ-pure  
niḥśvāsāḥ prasṛtā jayanti ramaṇī-saubhagya-garva-cchidaḥ

kalindyaḥ-of the Yamunā river; pulinam-the shore; pradosa-at sunset;  
marutaḥ-the breezes; ramyaḥ-charming; saśaṅka-of the moon; aṁsavaḥ-  
the rays of light; santapam-burning suffering; na-do not; harantu-  
remove; nama-indeed; nitaram-continually; kurvanti-doing; kasmāt-for  
what reason?; punaḥ-again; sandistam-the instructions of a letter; vraja-  
of Vraja; yositam-of the girls; iti-thus; hareḥ-of Lord Kṛṣṇa; saṁsṛvataḥ-  
listening; antaḥ-pure-in the women's quarters in the middle of the  
house; nihvasaḥ-sighs; prasṛtaḥ-manifested; jayanti-all glories; ramāni-of  
all beautiful girls; saubhagya-of the good fortune; garva-the pride;  
chidaḥ-breaking.

The girls of Vraja wrote Lord Kṛṣṇa a letter, that said: "(O Kṛṣṇa) why is it that the constantly shining charming moonlight and the constant breezes on the shore of the Yamunā are not able to cool the burning sufferings we feel?' When He heard these words within His palace, Kṛṣṇa began to sigh. Those sighs broke into pieces the pride of His beautiful queens.

-Śrī Pañcatantrakṛt

Sudāmānaṁ vipraṁ prati dvārakeśvara-vākyam  
Words of Dvārakā's King to Sudāmā Vipra

## TEXT 381

mā gā ity apamaṅgalaṁ vraja sakhe snehena śūnyaṁ vacas  
tiṣṭheti prabhutā yathābhilaṣitaṁ kurv ity udāsīnatā  
brūmo hanta sudāma-mitra-vacanaṁ naivopacārād idam  
smartavyā vayam ādareṇa bhavatā yāvad bhavad-darśanam

ma-don't; gaḥ-go; iti-thus; apamaṅgalam-inasuspiciousness; vraja-  
attain; sakhe-O friend; snehena-of affection; sunyam-devoid; vacaḥ-  
words; tistha-stay; iti-thus; prabhūta-independence; yathā-just as;  
abhilasitam-desired; kuru-you may do; iti-thus; udasinata-alooftness;  
brumaḥ-we say; hanta-indeed; sudama-O Sudama; mitra-friend;  
vacanam-words; idam-this; smartavyaḥ-may be remembered; vayam-wer;  
adareṇa-with respect; bhavata-by you; yāvat-as long as; bhavat-of you;  
darśanam-the sight.

Please don't go. Friend, it is not auspicious for you to speak these  
unloving words. Stay here. You can be completely independent. You can  
do whatever you like. You can remain completely aloof. O friend  
Sudāmā, I tell you until I see you again I will always remember you with  
reverence and love.

-Śrī Hari

Sva-grhādikaṁ drṣṭvā tasya vacanam  
Sudāmā's Words on Seeing His Home, Possessions and Family

## TEXT 382

tad geḥ nata-bhitti mandiram idam labdhāvakaśam divaḥ  
sā dhenur jaratī caranti kariṇām etā ghanābhā ghaṭāḥ

sa kṣudro muṣala-dhvaniḥ kalam idam saṅgītakam yoṣitām  
citram hanta katham dviyo 'yam iyatīm bhūmim samāropitaḥ

tat-that; geham-home; nata-with slanting; bhitti-walls; manidaram-a palace; idam-this; labdha-attained; avakasam-a place; divaḥ-of the heavenly planets; sa-that; dhenuḥ-cow; jarati-old; caranti-move; karinam-of elephants; etaḥ-they; ghana-of a cloud; abhaḥ-the appearance; ghataḥ-multitude; saḥ-that; kṣudraḥ-little; musala-of a pestle; dhvaniḥ-sound; kalam-sweet; idam-this; saṅgītakam-singing; yositam-of women; citram-a great wonder; hanta-indeed; katham-how is it?; dvijaḥ-brahmana; ayam-this; iyatim-like this; bhūmim-place; aropitaḥ-attained.

Before my home was a small shack with slanted walls, and now it is a heavenly palace. Before I had only one old cow, and now there are many elephants moving like a great cloud. Before there was only the occasional sound of the grinding mortar, and now there is the sweet singing of many women. This is very wonderful. How has this brāhmaṇa obtained a place like this?

-author unknown

Kurukṣetre śrī-vṛndāvanādhīśvarī-ceṣṭitam  
The Queen of Vṛndāvana's Activities at Kurukṣetra

### TEXT 383

yenaiva sūcita-navābhyudaya-prasaṅgā  
mīnāhata-sphurita-tāmarasopamena  
anyān nimīlya nayanam muditaiva rādhā  
vāmena tena nayanena dadarśa kṛṣṇam

yena-by which; eva-certainly; sucita-indicated; nava-hew; abhyudaya-good fortune; prasaṅga-touching; mine-of a fish; ahata-struck; sphurita-glistening; tamarasa-a red lotus flower; upamena-like; anyat-the other; nimilya-closing; nayanam-eye; mudita-jubilant; eva-certainly; rādhā-Rādhā; vamera-with the left; tena-with that; nayanena-eye; dadarśa-saw; kṛṣṇam-Kṛṣṇa.

Jubilant, fortunate Rādhā closed Her right eye, and with Her left eye, which was like a glistening red lotus flower pushed by a fish, gazed at Lord Kṛṣṇa.

-Śrī Hara

### TEXT 384

ānandodgata-bāṣpa-pūra-pihitaṁ cakṣuḥ kṣamaṁ nekṣitum  
bāhu sīdata eva kampa-vidhurau śaktau na kaṅṭha-grahe  
vāṇī sambhrama-gadgadākṣara-padā saṅkṣobha-lolaṁ manaḥ  
satyaṁ vallabha-saṅgamo 'pi su-cirāj jāto viyogāyate

ānanda-from bliss; udgate-arisen; baspa-of tears; pura-a flood;  
pihitam-placed; cakṣuḥ-eyes; kṣamam-able; na-not; īkṣitum-to see; bahu-  
arms; sidata-remained; eva-certainly; kampa-vidhurau-trembling; saktau-  
able; na-not; kaṅṭha-the neck; grahe-in holding; vāṇi-words;  
sambhrama-being overwhelmed; gadgada-choked up; akṣara-pade-in  
words; saṅkobha-lolaṁ-restless; manaḥ-heart; satyam-in truth; vallabha-  
with Her beloved; saṅgamaḥ-association; api-even; su-cirat-after a long  
time; jataḥ-was manifested; viyogayate-as separation.

Her eyes flooded with tears and could no longer see. Her arms were overwhelmed with trembling and could not wrap themselves around His neck. Her choked voice could speak no words, and Her heart was

restless. After such a long time, the meeting with Her lover was just like Her separation from Him.

-Śrī Śubhra

Rahasy anunayantaṁ kṛṣṇaṁ prati rādhā-vākyam  
Lord Kṛṣṇa Tries to Console Śrīmatī Rādhārāṇī With Sweet Words in a Solitary Place, and She Replies in the Following Way

### TEXT 385

kiṁ pādānte luṭhasi vīmanāḥ svāmino hi svatantrāḥ  
kiñcit kālāṁ kvacid abhiratas tatra kaś te 'parādhāḥ  
āgas-kāriṇy aham iha yayā jīvitāṁ tvad-viyoge  
bhartr-prāṇāḥ striya iti nanu tvāṁ mamaivānuneyaḥ

kim-why; pada-of the feet; ante-at the end; luthasi-You have fallen;  
vīmanāḥ-unhappy at heart; svāmīnaḥ-the husband; hi-indeed;  
svatantraḥ-are independent; kiñcit-somewhat; kalam-time; kvacit-  
somewhere; abhirataḥ-devoted; tatra-there; kaḥ-what?; te-of You;  
aparādhāḥ-offense; aḡaḥ-sin; karini-doing; aham-I am; iha-here; yayā-by  
whom; jīvitam-lived; tvat-of You; viyoge-in separation; bhartr-for whom  
the husband; prāṇāḥ-is the very life and soul; striyaḥ-wives; iti-thus;  
nanu-is it not?; tvam-You; mama-by Me; anuneyaḥ-should be apologized  
to.

Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You.

-author unknown

Tatraiva sakhīm prati śrī-rādhā-vacanam  
Śrīmatī Rādhārāṇī's Words to a Gopī-friend at Kurukṣetra

TEXT 386

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās  
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ  
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau  
revā-rodhasi vetasi-tanu-tale cetaḥ samutkaṅṭhate

yaḥ-that same person who; kaumāra-haraḥ-the thief of my heart during youth; saḥ-he; eva hi-certainly; varaḥ-lover; tāḥ-these; eva-certainly; caitra-kṣapaḥ-moonlit nights of the month of Caitra; te-those; ca-and; unmīlita-fructified; mālatī-of mālatī flowers; surabhayaḥ-fragrance; prauḍhāḥ-full; kadamba-with the fragrance of the kadamba flower; anilāḥ-the breezes; sā-that one; ca-also; eva-certainly; asmi-I am; tathāpi-still; tatra-there; surata-vyāpāra-in intimate transaction; līlā-of pastimes; vidhau-in the manner; revā-of the river named Revā; rodhasi-on the bank; vetasī-of the name Vetasī; taru-tale-underneath the tree; cetaḥ-my mind; samutkaṅṭhate-is very eager to go.

That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.\*

-author unknown

## TEXT 387

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas  
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pācama-juṣe  
mano me kālindi-pulina-vipināya spr̥hayati

priyaḥ-very dear; saḥ-He; ayam-this; kṛṣṇaḥ-Lord Kṛṣṇa; saha-cari-O  
My dear friend; kuru-kṣetra-militaḥ-who is met on the field of  
Kuruṣetra; tathā-also; aham-I; sā-that; rādhā-Rādhārāṇī; tad-that; idam-  
this; ubhayoḥ-of both of Us; saṅgama-sukham-the happiness of meeting;  
tathāpi-still; antaḥ-within; khelan-playing; madhura-sweet; muralī-of the  
flute; pañcama-the fifth note; juṣe-which delights in; manaḥ-the mind;  
me-My; kālindī-of the River Yamunā; pulina-on the bank; vipināya-the  
trees; spr̥hayati-desires.

My dear friend, now I have met My very old and dear friend Kṛṣṇa on  
this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are  
meeting together. It is very pleasant, but still I would like to go to the  
bank of the Yamunā beneath the trees of the forest there. I wish to hear  
the vibration of His sweet flute playing the fifth note within that forest  
of Vṛndāvana.\*

-Śrī Rūpa Gosvāmī

Samāptau maṅgalācaraṇam  
Auspicious Conclusion

## TEXT 388

mugdhe muñca viṣādam atra balabhit kampo gurus tyajyatām  
sad-bhāvaṁ bhaja puṇḍarīka-nayane mānyān imān mānayā  
lakṣmīm śikṣayataḥ svayamvara-vidhau dhanvantarer vāk-chalād  
ity anya-pratiṣedham ātmani vidhim śṛṇvan hariḥ patu vaḥ

mugdhe-O beautiful girl; muñca-abandon; visadam-Siva; atra-here;  
balabhit-Indra; kampaḥ-Varuna; guruḥ-Bṛhaspati; tajyatam-should be  
rejected; sat-bhavam-the transcendental Supreme Person; bhaja-you  
should worship; pundarika-nayane-O lotus-eyed girl; ma-don't; anyan-  
others; iman-these; manaya-accept; lakṣmīn-the goddess of fortune;  
śikṣayataḥ-instructions; svayamvara-vidhau-in the matter of selecting a  
husband; dhanvantareḥ-of Dhanvantari; vak-chalat-from the clever  
words; iti-thus; anya-of the others; pratishedhau-rejection; atmāni-in  
Himself; vidhim-acceptance; srnvan-hearing; hariḥ-May Lord Hari;  
patu-protect; vaḥ-you all.

"O beautiful girl, reject Śiva. Reject Indra, Varuṇa, and Bṛhaspati. O  
lotus-eyed girl, worship the transcendental Personality of Godhead, and  
reject all the others."

May Lord Hari, who overheard Dhanvantari as he was instructing  
Lakṣmī-devī to select the Lord as her husband, protect you all."

-author unknown

## TEXT 389

yadu-vaṁśāvataṁsāya  
vṛndāvana-vihāriṇe  
saṁsāra-sagarottāra-  
taraye haraye namaḥ



yadu-of the Yadu; vaṁsa-dynasty; avatamsaye-the crown; vṛndāvana-in Vṛndāvana; vilasine-who enjoys transcendental pastimes; saṁsara-of repeated birth and death; sagara-the ocean; uttara-for crossing; taraye-the boat; haraye-to Lord Kṛṣṇa; namaḥ-obeisances.

To Kṛṣṇa, the crown of the Yadu dynasty, the Lord who enjoys transcendental pastimes in Vṛndāvana, and the boat for crossing the ocean of repeated birth and death, I offer my respectful obeisances.

-Śrī Avilamba Sarasvatī

### TEXT 390

bhramyad-bhāsvara-mandarādri-śikhara-vyāghaṭṭanād visphurat-  
keyūrāḥ puruhūta-kuñjara-kara-prāg-bhāra-samvardhinaḥ  
daityendra-pramadā-kapola-vilasat-patrāṅkura-cchedino  
dor-daṇḍāḥ kali-kāla-kalmaṣa-muṣaḥ kāmśa-dviṣaḥ pāntu vaḥ

bhramyat-wandering; bhasvara-splendid; mandara-adri-Mandara Mountain; sikhara-the summit; vyaghattanat-from striking; visphurat-glistening; keyuraḥ-with armlets; puruhuta-kuñjara-of the elephant Airavata; kara-of the trunk; prak-bhara-the front; sammardinaḥ-eclipsing; daitya-of the demons; indra-of the kings; pramada-of the wives; kapola-on the cheeks; vilasat-the splendid; patra-aṅkura-decorations; chedinaḥ-breaking; doḥ-dandaḥ-the arms; kali-of Kali; kala-of the time; kalmusa-the sins; muṣaḥ-removing; kāmśa-dviṣaḥ-of Lord Kṛṣṇa, the enemy of Kāmśa; pantu-may protect; vaḥ-you all.

May Lord Kṛṣṇa's arms, which are decorated with armlets glistening because of striking the splendid summit of Mount Mandara, which eclipse the beauty of the forepart of Airāvata Elephant's trunk, which break the decoration on the cheeks of the great demons' wives by

turning them into widows, and which remove the sins of the age of Kali,  
protect you all.

-Śrī Yogeśvara

### TEXT 391

jayadeva-bilvamaṅgala-  
mukhaiḥ kṛtā ye 'tra santi sandarbhaḥ  
teṣāṃ padyāni vinā  
samāhṛtānītarāṇy atra

jayadeva-by Jayadeva Gosvami; bilbamaṅgala-and Bilvamaṅgala  
Thakura; mukhaiḥ-headed; kṛtaḥ-written; ye-which; atra-hers; santi-  
have been; sandarbhaḥ-many books; tesam-of them; padyāni-the verses;  
vina-without; samahṛtāni-collected; itarāni-others; atra-here.

Jayadeva Gosvāmī, Bilvamaṅgala Ṭhākura, and other famous authors  
have written many books. Without referring to their verses, the work of  
other, less-famous authors has been assembled in this book.

-Śrī Rūpa Gosvāmī

### TEXT 392

lasad-ujjvala-rasa-sumanā  
gokula-kula-pālikāli-kalitaḥ  
mad-abhīpsitam abhidadyāt  
taruṇa-tamāla-kalpa-pādapaḥ ko 'pi

lasat-splendid; ujjvla-rasa-in the mellows of conjugal love; sumanaḥ-

very expert; gokula-of Gokula; kula-palika-of the pious girls; ali-by the multitudes; kalitaḥ-worshipped; mat-my; abhipsitam-desire; abhidadyat-may grant; taruna-young; tamala-tamala; kalpa-padapaḥ-desire trees; kah api-a certain.

I pray that the young tamāla kalpa-vrkṣa tree expert at enjoying splendid amorous pastimes and worshiped by the pious girls of Gokula will grant my desire.

-Śrī Rūpa Gosvāmī