

Śrī Kṛṣṇa-karṇāmṛta

by Śrīla Bilvamaṅgala Ṭhākura

Text 1*

*cintāmaṇiḥ jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piṣcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayamvara-rasam labhate jayaśrīḥ*

cintāmaṇiḥ jayati—all glories to Cintāmaṇī; *soma-giriḥ*—Somagiri (the initiating guru); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Personality of Godhead; *śikhi-piṣcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpataru*—like desire trees; *pallava*—like new leaves; *śekhareṣu*—at the toenails; *līlā-svayam-vara*—of conjugal pastimes; *rasam*—the mellow; *labhate*—obtains; *jaya-śrīḥ*—Śrīmatī Rādhārāṇī.

All glories to Cintāminī and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort.

Text 2

*asti svastaruṇī-karāgra-vigalat-kalpa-prasūna-plutam
vastu prastuta-veṇu-nāda-laharī-nirvāṇa-nirvyākulam
srasta-srasta-niruddha-nīvi-vilasad-gopī-sahasrāvṛtam
hasta-nyasta-natāpavargam akhilodāram kisorākṛti*

asti—there is; *svastaruṇī*—damsels of heaven; *kara-agra*—fingertips; *vigalat*—falling; *Kalpa*—of desire trees; *prasūna*—flowers; *plutam*—covered; *vastu*—an entity; *prastuta*—famed; *veṇu-nāda*—flute sound; *laharī*—waves; *nirvāṇa*—transcendental beatitude; *nirvyākulam*—carefree; *srasta-srasta*—repeatedly falling; *niruddha*—held up; *nīvi*—undergarments; *vilasad*—shining; *gopī*—milkmaids; *sahasra*—thousands; *avṛtam*—surrounded; *hasta*—into the hads; *nyasta*—placed; *nata*—of the surrendered souls; *apavargam*—liberation; *akhila*—of all; *udāram*—most munificent; *kiśora*—of an adolescent boy; *akṛti*—having the appearance or form.

There is an entity who has the appearance of an adolescent boy, and who is being inundated with desire-tree flowers falling from the fingertips of the damsels of heaven. That boy is completely carefree, situated in transcendental

beatitude, as He sends forth waves of sound from His famed flute. He is encircled by thousands of effulgent milkmaids, whose garments are becoming loose again and again (from their extreme pleasure at hearing the flute) and who are trying to hold them up. That adolescent boy, the pinnacle of munificence, places liberation from birth and death into the hands of His surrendered devotees.

Text 3

cāturaika-nidāna-sīma-capalāpāṅga-cchaṭā-mantharam
lāvanyāmṛta-vīci-lolita-dṛṣam lakṣmī-katākṣādṛtam
kālinḍī-pulināṅgana-praṇayinam kāmāvatārāṅkuram
bālamnīlam amīvayam mahurima-svārājyam ārādhnmaḥ

cātura—amicableness, amorous restiveness; *eka*—only; *nidāna*—cause of existence; *sīma*—limit; *capala*—flickering; *apāṅga*—sidelong glances; *cchaṭā*—the many; *mantharam*—becomes or makes languid; *lāvanya*—beauty; *amṛta*—nectar; *vīci*—waves; *lolita*—moving; *dṛṣam*—eyes; *lakṣmī*—Radharani; *katākṣa*—sidelong glances; *adṛtam*—attentively worshiped; *kālinḍī*—the Yamunā (daughter of Mount Kalinda); *pulina*—the bank; *āṅgana*—the milkmaids; *praṇayinam*—enjoys pastimes with; *kāma*—supramundane love; *avatāra*—the incarnation; *āṅkuram*—source or root; *bālam*—adolescent boy; *nīlam*—dark blue; *amī*—is; *vayam*—by us; *madhurima*—love's sweetness; *svārājyam*—unrestricted dominion; *ārādhnmaḥ*—worshiped.

We worship that dark bluish young boy, in whom culminate the principal stimuli for amorous love, who causes Rādhā to become languid with the beauty of His dancing sidelong glances, and who in turn becomes languid with love when Śrī Rādhā and Her friends cast their sidelong glances at Him. That boy's beauty, like waves of nectar, engenders an extreme thirst in the eyes of Rādhā and Her companions, and, conversely, their nectarous beauty makes Him thirsty to see them. He is affectionately worshiped by Rādhā's wistful glances, and He enjoys loving pastimes with Rādhā and Her friends on the bank of the Yamunā. We worship that young bluish boy, the source of the god of love, who has attained unchallenged dominion over love's sweetness.

Text 4

bharottamaṅsa-vilāsa-kuntala-bharam mādhurya-magnānanam
pronmīlan-nava-yauvanam pravilasat veṇu-pranādamṛtam
āpīna-stana-kuḍmalābhir abhito gopībhir ārādhitam
jyotiś cetasi naś cakāstu jagatām ekābhirāmādbhutam

bharottamaṅsa—peacock feather; *vilāsa*—charming; *kuntala*—lock of hair; *bharam*—wearing; *mādhurya*—sweetness; *magna*—steeped; *ānanam*—face; *pronmīlat*—manifesting; *nava*—fresh; *yauvanam*—youthfulness; *pravilasat*—shining forth brightly, revealing itself; *veṇu*—of the flute; *pranāda*—murmur or sound of rapture; *amṛtam*—nectar; *āpīna*—udderlike; *stana*—breasts; *kuḍmalābhiḥ*—with buds; *abhitaḥ*—on all sides; *gopībhiḥ*—the milkmaids of Vraja; *ārādhitam*—adore, worship; *jyotiḥ*—the effulgence, i.e., Kṛṣṇa; *cetasi*—in our hearts; *naḥ*—of us; *cakāstu*—let it shine; *jagatām*—in the universe; *eka*—the only;

abhirāma—enjoyer or source of enjoyment; *adbhutam*—wonderful, amazing.

Let the effulgence personified (i.e., Kṛṣṇa) shine within our hearts. He is wearing a bright peacock plume on His head, His face is steeped in sweet beauty, His fresh youthfulness is bursting forth, and His flute is pouring out murmuring, nectarous sounds of rapture. On all sides the milkmaids of Vraja, who have blooming, budlike breasts, worship Him in adoration. Indeed, He is, amazingly, the only enjoyer and the only source of enjoyment in the entire universe.

Text 5

madhuratara-smitāmṛta-vimugdha-mukhāmburuham
mada-śikhi-piṣcha-lāṣchita-manojṣa-kaca-pracayam
viṣaya-viṣāmiṣa-grasana-grdhnuni cetasi me
vipula-vilocanam kim api dhāma cakāstu ciram

madhuratara—very sweet; *smita*—smiles; *amṛta*—the nectar; *vimugdha*—very charming; *mukha*—the face; *amburuham*—the lotus; *mada*—proud; *śikhi*—peacock; *piṣcha*—feather; *lāṣchita*—decorated; *manojṣa*—charming, pleasing; *kaca*—locks of hair; *pracayam*—profusion; *viṣaya*—that which binds the mind; either worldly objects of attachment or Kṛṣṇa Himself; *viṣa*—poison, or pain of separation from Kṛṣṇa; *amiṣa*—meat, or any coveted thing; *grasana*—to swallow; *grdhnuni*—greedy; *cetasi*—mind; *me*—my; *vipula*—wide, like long lotus petals; *vilocanam*—eyes; *kim api*—indescribable; *dhāma*—embodiment of brightness; *cakāstu*—let it shine; *ciram*—forever.

Śrī Kṛṣṇa's eyes are long like petals of a blooming lotus, and His very charming lotuslike face is made all the more charming by His extremely beautiful and sweet, nectarous smiles. His profuse curling locks look delightful with their decoration of a proud peacock's tail-feather. Let Him, the embodiment of all effulgence, forever shine within my heart, which is (outwardly) greedy for the poisonous meat of sense objects, [or (inwardly) greedy for the beauty of Śrī Kṛṣṇa, a beauty that binds the devotee's mind and causes burning pain at the time of separation from Him.]

Text 6

mukulāya-māna-nayanāmbujam vibhor
muralī-nināda-makaranda-nirbharam
mukurāyamāna-mṛdu-gaṇḍa-maṇḍalam
mukha-paṅkajam manasi me vijṛmbhitām

mukulāya—buds; *māna*—resembling; *nayana*—eyes; *ambujam*—lotus; *vibhor*—of the Lord; *muralī*—flute; *nināda*—sound; *makaranda*—nectar, honey; *nirbharam*—full of; *mukurāya*—mirror; *māna*—resembling; *mṛdu*—delicate; *gaṇḍa*—of the cheeks; *maṇḍalam*—the orbs; *mukha*—face; *paṅkajam*—the lotus; *manasi*—heart, mind; *me*—my; *vijṛmbhitām*—open within.

May the lotus of my Lord's face blossom within [the lake of] my mind. The eyes of that face resemble lotus buds, being half-closed, and the delicate

mirrorlike orbs of its cheeks are puffed with the nectarous honey of the flute-sound.

Text 7

*kamañiya-kiśora-mugdha-mūrteḥ
kala-venu-kvañitādr̥tānanendoḥ
mama vāci vijṛmbhitām murārer
madhurimṇaḥ kañi-kāpi kāpi kāpi*

kamañiya—enrapturing; *kiśora*—adolescent; *mugdha*—artless; *mūrteḥ*—the figure; *kala*—medodies; *venu*—flute; *kvañita*—sounding; *adr̥ta*—worshiped; *ānana*—face; *indoḥ*—the moon; *mama*—my; *vāci*—words; *vijṛmbhitām*—let there be expressex; *murāreḥ*—who is irreproachable and very beautiful, or the enemy of the Mura demon; *madhurimṇaḥ*—of the sweet beauty; *kani*—a small particle; *ka api*—even a particle; *ka api*—of a particle; *ka api*—of a particle.

Let my words express even a tiny particle of a particle of a particle of the luscious beauty of Murāri, whose artless adolescent figure enraptures me, and whose moon-face is worshiped by the soft melodies of His flute.

Text 8

*mada-śikhañḍi-sikhañḍa-vibhūṣaṇam
madana-manthara-mugdha-mukhāmbujam
vraja-vadhū-nayanāsjana-raṣjitaṁ
vijayatām mama vāñmaya-jīvitam*

mada—of the impassioned; *śikhañḍi*—peacock; *śikhañḍa*—the feathers; *vibhūṣaṇam*—decorated; *madana*—Cupid, or love; *manthara*—languid; *mugdha*—charming, artless; *mukha*—face; *ambujam*—lotus; *vraja-vadhū*—the wives of Vraja (the milkmaids); *nayana*—from the eyes; *asjana*—collyrium; *raṣjitaṁ*—decorated; *vijayatām*—all glories; *mama*—my; *vāñmaya*—of words; *jīvitam*—the life.

All glories to [Kṛṣṇa] the life of my words! The collyrium from the eyes of the young girls of Vraja decorates His charming lotus face, which is languid with love, and an impassioned peacock's feather adorns His head.

Text 9

*pallavāruṇa-pāñi-paṅkaja-saṅgi-venu-ravākulaṁ
phulla-pāṭala-pāṭali-parivādi-pāda-saroruham
ullasan-madhurādhara-dyuti-maṣjarī-sarasānanaṁ
ballavī-kuca-kumbha-kuñkuma-paṅkilaṁ prabhum āśraye*

pallava—like twigs; *aruṇa*—reddish; *pāñi*—hands; *paṅkaja*—lotus; *saṅgi*—in contact; *venu*—flute; *rava*—sound; *ākulam*—agitated; *phulla*—fully blossomed; *pāṭala*—blossom; *pāṭali*—the *pāṭali* flower; *parivādi*—reproach; *pāda*—feet; *saroruham*—lotus; *ullasan*—joyful; *madhura-adhara*—of sweet lips; *dyuti*—the glow; *maṣjarī*—blossoms; *sarasa*—amiable, luscious; *ānanaṁ*—face; *ballavī*—of the milkmaids; *kuca*—breasts; *kumbha*—pitcherlike; *kuñkuma*—kunkuma powder; *paṅkilaṁ*—muddied up; *prabhum*—the Lord; *āśraye*—I take shelter.

I take shelter of the Lord [Kṛṣṇa], who becomes agitated with passion when He hears the sound of His own flute, held in His lotus hands, which resemble newly sprouted reddish twigs. His lotus feet reproach fully blossomed *pāṭali* flowers with their beauty, and His amiable face sends forth blossoms of brilliance from His delightfully sweet lips. He is smeared with the *kuṅkuma* powder from the milkmaids' pitcherlike breasts.

Text 10

apāṅga-rekhābhir abhaṅgurābhir
anaṅga-rekhā-rasa-raṣjitābhiḥ
anukṣaṇam ballava-sundarībhir
abhyarcyamānam vibhum āśrayāmaḥ

apāṅga—from the corners of the eyes; *rekhābhiḥ*—direct glances; *abhaṅgurābhir*—unbroken; *anaṅga*—Cupid ("the bodiless one"); *rekhā*—direct; *rasa*—with emotion; *raṣjitābhiḥ*—ruddy; *anukṣaṇam*—at every moment; *ballava*—of the cowherd men; *sundarībhiḥ*—the beauties (i.e., the milkmaids of Vraja); *abhyarcyamānam*—who is always worshiped; *vibhum*—of the Lord; *āśrayāmaḥ*—I take shelter.

I take shelter of my Lord [Kṛṣṇa], whom the beautiful milkmaids worship at every moment with unbroken sidelong glances from eyes tinged red with passion.

Text 11

hṛdaye mama hṛdya-vibhramāṇām
hṛdayam harṣa-viśāla-lola-netram
taruṇam vraja-bāla-sundarīnām
taralam kiṣcana dhāma sannidhattām

hṛdaye—to the heart; *mama*—my; *hṛdya*—in the hearts; *vibhramāṇām*—confusions; *hṛdayam*—knower of the hearts (of the milkmaids); *harṣa*—extreme pleasure; *viśāla*—wide open; *lola*—wantonly restless; *netram*—the eyes; *taruṇam*—a youth; *vraja*—of Vrindavana; *bāla*—young; *sundarīnām*—of beautiful women; *taralam*—moving to and fro, or the central gem of a necklace; *kiṣcana*—inexpressible; *dhāma*—effulgence; *sannidhattām*—come near.

Let that effulgent youth [Kṛṣṇa] come near to my heart. His wantonly restless, wide-open eyes are full of joy, and, being fully aware of the hearts of the beautiful young girls of Vraja, He fills them with the fluttering confusions of love. ??He is fickle, yet He is like the central jewel in the necklace of the milkmaids.

Text 12

nikhila-bhuvana-lakṣmī-nitya-līlāspadābhyām
kamala-vipina-vīthī-garva-sarvaṁ kaṣābhyām
praṇamad-abhaya-dāna-prauḍhi-gāḍhāḍṛtābhyām
kim api vahatu cetah kṛṣṇa-pādāmbujābhyām

nikhila—all; *bhuvana*—the worlds; *lakṣmī*—beauties (i.e., the mildmaids); *nitya*—eternal; *lilāḥ*—pastimes; *padābhyām*—home; *kamala*—lotus; *vipina*—*vīthī*—thickets or clusters; *garva*—pride; *sarvam*—all; *kaṣābhyām*—break down; *praṇamad*—those who bow down (i.e., His devotees); *abhaya*—fearlessness; *dāna*—giving; *prauḍhi*—assurance; *gāḍha*—excessively; *adṛtābhyām*—worshiped; *kim api*—something in expressible, inexpressible bliss; *vahatu*—attain; *cetaḥ*—my mind; *kṛṣṇa*—of Kṛṣṇa; *pāda*—the feet; *ambujābhyām*—lotus.

Let my mind attain some inexpressible beatific bliss from [thinking of] Kṛṣṇa's lotus feet, which are the home of the eternal pastimes of the most beautiful maidens in all the worlds, which destroy the pride of whole clusters of lotuses, and which are highly esteemed for their great eagerness in providing safety for the Lord's humble devotees.

Text 13

praṇaya-pariṇatābhyām śrī-bharālanābhyām
prati-pada-lalitābhyām prati-ahaṁ nūtanābhyām
prati-muhur adhikābhyām prasphural-locanābhyām
pravahatu hṛdaye naḥ prāṇa-nāthaḥ kiśoraḥ

praṇaya—by love (for Rādhā); *pariṇatābhyām*—become full, developed; *śrī*—of beauty; *bhara*—excessive; *alanābhyām*—the abode; *prati*—every; *pada*—step; *lalitābhyām*—acquired charm and elegance; *prati*—every; *ahaṁ*—day; *nūtanābhyām*—fresh, novel; *prati*—every; *muhur*—moment; *adhikābhyām*—more and more; *prasphuram*—sparkling; *locanābhyām*—the eyes; *pravahatu*—continue to attain (a place); *hṛdaye*—in hearts; *naḥ*—of us; *prāṇa*—of life; *nāthaḥ*—the Lord; *kiśoraḥ*—the fresh youth (Kṛṣṇa).

May the Lord of our life, that young boy [Kṛṣṇa], shine incessantly within our hearts. His eyes, full of love for Rādhā, are the abode of infinite beauty. Every day they appear newer and newer, at every step they increase their charm and elegance, and at every moment they sparkle more and more brilliantly.

Text 14

mādhurya-vāridhi-madāmbu-taraṅga-bhaṅgi-
śṛṅgāra-saṅkulita-śīta-kiśora-veṣam
āmanda-hāsa-lalitānana-candra-bimbam
ānanda-samplavam anu plavatām mano me

mādhurya—of sweetness; *vāridhi*—ocean; *mada*—passion; *ambu*—water; *taraṅga*—waves; *bhaṅgi*—breaking; *śṛṅgāra*—passionate ecstasy; *saṅkulita*—distress; *śīta*—cools; *kiśora*—of a youth; *veṣam*—the appearance; *āmanda*—very mild; *hāsa*—by the smile; *lalita*—sweetened, made charming; *ānana*—face; *candra*—moon; *bimbam*—the orb; *ānanda*—bliss; *samplavam*—a flood; *anu*—along; *plavatām*—may float; *manaḥ*—mind; *me*—of me.

May my mind float along in the flood of bliss emanating from Kṛṣṇa's moonlike face, made charming by a very mild smile. Kṛṣṇa has the appearance

of a young boy, and, beautified by the waves of His passionate ecstasy breaking in the ocean of sweetness, He soothes all distress.

Text 15

*avyāja-maṣjula-mukhāmbuja-mugdha-bhāvair
āsvādyamāna-nija-veṇu-vinoda-nādam
ākrīdatām aruṇa-pāda-saroruhābhyām
ārdre madīya-hṛdaye bhuvanārdram ojaḥ*

avyāja—open, not deceitful; *maṣjula*—lovely; *mukha*—face; *ambuja*—lotus; *mugdha*—amiable, charming, artless; *bhāvair*—emotions, ecstasies; *āsvādyamāna*—eagerly tasted; *nija*—His own; *veṇu*—flute; *vinoda*—playing; *nādam*—sound; *ākrīdatām*—may it play; *aruṇa*—reddish; *pāda*—feet; *saroruhābhyām*—by the lotus; *ārdre*—moistened; *madīya*—my; *hṛdaye*—in the heart; *bhuvana*—the universe; *ārdram*—moistening; *ojaḥ*—force (of the overflowing current of bliss emanating from Kṛṣṇa's moonlike face).

Let the force [of the flood of bliss emanating from Kṛṣṇa's face], which saturates the whole universe, play within my heart, which is moistened by contact with Kṛṣṇa's lotus feet, by the display of charming, artless emotions on His open, lovely lotus face, and by the melody of His flute, which is relished by Rādhā.

Text 16

*maṇi-nūpura-vācālam
vande tac caraṇam vibhoḥ
lalitāni yadiyāni
lakṣmāni vraja-vīthiṣu*

maṇi—jeweled; *nūpura*—anklets; *vācālam*—sound, tinkle; *vande*—I bow down; *tad*—those; *caraṇam*—the feet; *vibhoḥ*—of the Lord; *lalitāni*—decorate; *yadiyāni*—whose; *lakṣmāni*—the marks (of the feet); *vraja*—of Vṛndāvana; *vīthiṣu*—the paths.

I bow down to the feet of Lord Kṛṣṇa, whose jeweled anklets tinkle and whose footprints decorate the paths of Vraja.

Text 17

*mama cetasi sphuratu vallavī-vibhor
maṇi-nūpura-praṇayi maṣju śiṣjitam
kamalā-vanecara-kalinda-kanyakā-
kalahaṁsa-kaṇṭha-kala-kūjitāḍṛtam*

mama—in my; *cetasi*—mind; *sphuratu*—let there be manifested; *vallavī*—of the milkmaids; *vibhoḥ*—the master; *maṇi*—jeweled; *nūpura*—anklets; *praṇayi*—provided with; *maṣju*—sweet; *śiṣjitam*—jingling; *kamalā*—of Kamalā (Rādhā); *vanecara*—lotus—filled ponds; *kalinda*—*kanyakā*—the daughter of Mount Kalinda (i.e., the Yamuna River); *kalahaṁsa*—white swans; *kaṇṭha*—in the throats; *kala*—warbling cries; *kujita*—melodious; *āḍṛtam*—worshiped, accorded welcome.

May the sweet jingling of the jeweled anklets of Kṛṣṇa, the master of the milkmaids, be manifest in my mind. Kamalā's [Rādhā's] white swans swimming in the lotus-filled ponds of the Yamunā accord that sweet jingling a warm welcome with the melodious warbling from their throats.

Text 18

taruṇāruṇa-karuṇāmaya-vipulāyata-nayanam
kamalā-kuca-kalaśi-bhara-vipulī-kṛta-pulakam
muralī-rava-taralī-kṛta-muni-mānasa-nalinam
mama khelatu mada-cetasi madhurādharam amṛtam

taruṇa—like the sun; *aruṇa*—red; *karuṇāmaya*—full of compassion; *vipulāyata*—broad, wide open; *nayanam*—eyes; *kamalā*—Rādhā; *kuca*—breasts; *kalaśi*—pitcherlike; *bhara*—heavy; *vipulī*—pressing; *kṛta*—caused; *pulakam*—standing of the hairs on end; *muralī*—flute; *rava*—sound; *taralī*—loose, liquified; *kṛta*—made; *muni*—of the sages; *mānasa*—the minds; *malinam*—lotuses; *mama*—my; *khelatu*—play; *mada*—intoxicated with glee; *cetasi*—mind; *madhura*—sweet; *adharam*—lips; *amṛtam*—(filled with) nectar.

May Kṛṣṇa's nectar-filled sweet lips play in my mind, intoxicated with delight. His broad eyes, reddish like the rising sun, are full of compassion, His hair is standing on end because of touching Kamalā's [Rādhā's] heavy, pitcherlike breasts, and He has melted the lotuslike hearts of the sages with the sound of His flute.

Text 19

āmugdham ardha-nayanāmbuja-cumbyamāna-
harṣākula-vraja-vadhū-madhurānanendoḥ
ārabdha-veṇu-ravam ārta-kiśora-mūrter
āvirbhavantu mama cetasi ke 'pi bhāvāḥ

āmugdham—of the completely charming one; *ardha*—half-closed; *nayana*—eyes; *ambuja*—lotus; *cumbyamāna*—as if kissing; *harṣa*—with joy; *ākula*—agitated; *vraja-vadhū*—the wives of Vraja (i.e., the milkmaids); *madhura*—sweetly beautiful; *ānana*—faces; *indoḥ*—moon; *ārabdha*—commencement; *veṇu*—flute; *ravam*—sounding; *ārta*—assumed; *kiśora*—youth; *mūrteḥ*—form; *āvirbhavantu*—may there appear; *mama*—in my; *cetasi*—mind; *ke api*—some; *bhāvāḥ*—ecstatic states.

May there appear in my mind some of the ecstatic states of very charming Śrī Kṛṣṇa. As He glances at the milkmaids' sweet moonlike faces, agitating them with joy, He seems to be kissing them with His half-closed eyes. As He begins sounding His flute, He assumes the attitude of an adolescent youth.

Text 20

kala-kvaṇita-kañkaṇam kara-niruddha-pītāmbaram
klama-prasṛta-kuntalam galita-barha-bhūṣam vibhoḥ
punaḥ prakṛti-cāpalam praṇayinī-bhujā-yantritam
mama sphuratu mānase madana-keli-śayyotthitam

kala—soft sound; *kvaṇita*—sounding; *kañkaṇam*—bracelets; *kara*—by the hand; *niruddha*—grasped; *pīta*—yellow; *ambaram*—cloth; *klama*—fatigue; *prasṛta*—disheveled; *kuntalam*—hair; *galita*—slips; *barha*—peacock; *bhūṣam*—plume; *vibhoḥ*—of the Lord; *punaḥ*—again; *prakṛti*—natures; *cāpalam*—fickle; *praṇayiṇī*—of the beloved; *bhujā*—by the arms; *yantritam*—held; *mama*—my; *sphuratu*—let it manifest; *mānase*—in the mind; *madana*—amorous; *keli*—play, pastimes; *śayya*—the bed; *utthitam*—rising.

May there awaken in my mind a vision of the Lord arising from the bed of amorous play. The bracelets of Rādhā and Kṛṣṇa tinkle softly, and Kṛṣṇa's yellow cloth is grasped by Them both. Their hair is disheveled from fatigue, and Kṛṣṇa's peacock plume slips from His hair. Again Their fickle, playful natures manifest, and at last Rādhā holds Kṛṣṇa with Her arms.

Text 21

stoka-stoka-nirudhyamāna-mṛdula-prasyandi-manda-smitam
premodbheda-nirargala-prasṛmara-pravyakta-romodgamam
śrotum śrotra-mano-haram vraja-vadhū-lilā-mitho-jalpitam
mithyā-svāpam upāsmāhe bhagavataḥ kṛdāni-mīlad-dṛśaḥ

stoka-stoka—drop by drop; *nirudhyamāna*—although held back, or as if held back; *mṛdula*—softly, gently; *prasyandi*—oozes; *manda*—gentle; *smitam*—smile; *prema*—transcendental love; *udbheda*—rising; *nirargala*—uncheckable; *prasṛmara*—streaming forth; *pravyakta*—evident; *roma*—hair standing on end; *udgamam*—appearing; *śrotum*—in order to hear; *śrotra*—to the ear; *manaḥ*—the mind; *haram*—pleasing; *vraja*—*vadhū*—the wives of Vraja (i.e., the milkmaids); *lilā*—playful; *mithaḥ*—mutual; *jalpitaḥ*—talks; *mithyā*—false; *svāpam*—sleep; *upāsmāhe*—we worship; *bhagavataḥ*—the Lord; *kṛdāni*—playfully; *mīlan*—closed; *dṛśaḥ*—with eyes.

We worship Lord Kṛṣṇa, who is mischievously keeping His eyes closed, pretending to sleep, in order to hear the milkmaids' playful talks, which are so pleasing to the ear and mind. Though Kṛṣṇa is trying to restrain Himself, a gentle smile trickles from His lips drop by drop, and He cannot check the rising tide of love, which causes His hair to begin standing on end.

Text 22

vicitra-patrāṅkura-śāli-bālā-
stanāntaram yāma vanāntaram vā
apāsya vṛndāvana-pāda-lāsyam
upāsyaḥ anyam na vilokayāmaḥ

vicitra—drawn decorations; *patra*—with leaves; *aṅkura*—with sprouts; *śāli*—resplendent; *bālā*—of the young girl (Rādhā); *stana*—greasts; *antaram*—filled with memories; *yāma*—going; *vana*—the forest; *antaram*—inside; *vā*—or; *apāsya*—having disregarded; *vṛndāvana*—the forests of Vṛndāvana; *pāda*—whose feet; *lāsyam*—dancing, or beauty; *upāsyaḥ*—object of worship; *anyam*—other; *na*—not; *vilokayāmaḥ*—we do see.

We do not see any object of worship other than Lord Kṛṣṇa, whether He is deeply in thought, remembering how He decorated the breasts of the resplendent young girl Rādhā with pictures drawn with leaves and sprouts, or whether He is wandering in Vṛndāvana Forest, which is adorned with the beauty of His dancing feet.

Text 23

*sārdham samṛddhair amṛtāyamānair
atāyamānair muralī-ninādaiḥ
mūrdhābhiṣiktam madhurākṛtīnām
bālam kadā nāma vilokayiṣye*

sārdham—along with; *samṛddhaiḥ*—fully endowed with musical embellishments; *amṛtāyamānaiḥ*—like nectar; *atāyamānaiḥ*—pouring forth; *muralī*—flute; *ninādaiḥ*—sound; *mūrdha*—as the head or king; *abhiṣiktam*—universally acknowledged; *madhura*—sweet; *ākṛtīnām*—those with forms; *bālam*—the young boy (Kṛṣṇa); *kadā*—when; *nāma*—if ever; *vilokayiṣye*—shall I see.

When oh when shall I see that young boy Kṛṣṇa, the unchallenged king of those who are exquisitely beautiful, and when shall I experience along with that vision the flooding nectar of His flute's sound, endowed with the topmost musical embellishments?

Text 24

*śīśirī-kurute kadā nu naḥ
śikhi-picchā-bharaṇaḥ śīśur dṛśoḥ
yugalam vigalan-madhu-drava-
smita-mudrā-mṛdunā mukhendunā*

śīśirī—cooling; *kurute*—perform; *kadā*—when; *nu*—indeed; *naḥ*—of us; *śikhi*—peacock; *picchā*—plumes; *bharaṇaḥ*—adorned; *śīśuḥ*—the child (Kṛṣṇa); *dṛśoḥ*—of our eyes; *yugalam*—the pair; *vigalan*—trickling; *madhu*—honey; *drava*—mild; *smita*—of the smile; *mudrā*—gesture; *mṛdunā*—made soft and gentle; *mukha*—face; *indunā*—moonlike.

When will that child [Kṛṣṇa], adorned with peacock plumes, soothe and cool our eyes with a vision of His moonlike face, imbued with gentleness by the trickling honey of His tender smiles?

Text 25

*kāruṇya-karbura-kaṭākṣa-nirīkṣaṇena
tāruṇya-saṁvalita-śaiśava-vaibhavana
āpuṣṇatā bhuvanam adbhuta-vibhramena
śrī-kṛṣṇa-candra śīśirī-kuru locanam me*

kāruṇya—full of mercy; *karbura*—colored with various tints; *kaṭākṣa*—from the corners of the eyes; *nirīkṣaṇena*—with glances; *tāruṇya*—youth; *saṁvalita*—touched; *śaiśava*—childhood; *vaibhavana*—with the magnificence; *āpuṣṇatā*—

nourishing; *bhuvanam*—the universe; *adbhuta*—amazing; *vibhramena*—with playfulness; *śrī—kṛṣṇa*—of Kṛṣṇa; *candra*—O moon; *śīśirī*—cool down; *kuru*—please (do); *locanam*—eyes; *me*—my.

O moonlike Kṛṣṇa, please soothe and cool my eyes with Your sidelong glances, tinged with mercy; with the magnificence of your childhood, touched by youth; and with Your wondrous playfulness, which nourishes the whole universe.

Text 26

kadā vā kālindī-kuvalaya-dala-śyāma-taralāḥ
kaṭākṣā lakṣyante kim api karuṇā-vīci-nicitāḥ
kadā vā kandarpa-pratibhaṭa-jaṭā-candra-śīśirāḥ
kam apy antas toṣam dadhati muralī-keli-ninadāḥ

kadā—when; *vā*—alas; *kālindī*—the Yamunā; *kuvalaya*—blue lotus; *dala*—petals; *śyāma*—blue; *taralāḥ*—moving to and fro; *kaṭākṣā*—sidelong glances; *lakṣyante*—marked by; *kim api*—wonderful; *karuṇā*—mercy or grace; *vīci*—waves; *nicitāḥ*—full of; *kadā*—when; *vā*—indeed; *kandarpa*—of Cupid; *pratibhaṭa*—the enemy (i.e., Śiva); *jaṭā*—matted locks; *candra*—moon; *śīśirāḥ*—cooler; *kam api*—ineffable; *antas*—my heart; *toṣam*—joy; *dadhati*—give; *muralī*—of the flute; *keli*—playful; *ninadāḥ*—notes.

When will Kṛṣṇa cast upon me His sidelong glances, which are as dark blue as the blue lotuses growing in the Yamunā and tremulous with waves of mercy? And when will my heart find ineffable joy in the playful notes of His flute, which are more cooling than the moon held on the head of Śiva, Cupid's enemy?

Text 27

adhīram ālokitam ārdra-jalpitam
gataṁ ca gambhīra-vilāsa-mantharam
amandam āliṅgitam ākulonmada-
smitam ca te nātha vadanti gopikāḥ

adhīram—fickle; *ālokitam*—glances; *ārdra*—tender, witty ("moist"); *jalpitam*—talking; *gataṁ*—gait; *ca*—and; *gambhīra*—profound swell; *vilāsa*—passion; *mantharam*—slowness; *amandam*—fast, deep, eager; *āliṅgitam*—embrace; *ākula*—distracting, agitating; *unmada*—intoxicating; *smitam*—smile; *ca*—and; *te*—Your; *nātha*—O Lord; *vadanti*—describing; *gopikāḥ*—the milkmaids.

O Lord, the milkmaids are describing your fickle glances, your tender, witty talking, Your slow gait, made graceful by the swell of deep passion, Your eager embraces, and Your distracting, agitating, intoxicating smile.

Text 28

astoka-smita-bharam āyatāyatākṣam
niḥśeṣa-stana-mṛditām vrajāṅganābhiḥ
niḥsīma-stabakita-nīla-kānti-dhāram
dṛśyāsam tribhuvana-sundaram mahas te

astoka—continuous; *smita*—smilings; *bharam*—bearing; *āyatāyata*—long and wide; *akṣam*—eyes; *niḥśeṣa*—tightly, completely; *stana*—breasts; *mṛditam*—embraced; *vraja*-of Vraja; *aṅganābhiḥ*—by the milkmaids of Vraja; *niḥsīma*—boundless; *stabakita*-cluster of blossoms; *nīla*-blue; *kānti*-of effulgence; *dhāram*-diffusing a flood; *dr̥śyāsam*-may I see; *tribhuvana*-in the three worlds; *sundaram*-most magnificently beautiful; *mahaḥ*-the splendor; *te*-of You.

[OLord], please let me see Your bodily spender, which is the most magnificently beautiful in all the three worlds, which bears Your continuous smiles and Your long, wide eyes, which is tightly embraced by the milkmaids of Vraja to their breasts, and which diffuses an endless flood of bluish effulgence, like clusters of blossoms.

Text 29

mayi prasādam madhuraiḥ katākṣair
vaṁśī-ninādānucarair vidhehi
tvayi prasanne kim ihā 'parair nas
tvayy aprasanne kim ihā 'parair naḥ

mayi—to me; *prasādam*—mercy; *madhuraiḥ*—charming; *katākṣaiḥ*—with sidelong glances; *vaṁśī*—of the flute; *nināda*—the sounds; *anucaraiḥ*—accompanying, moving with; *vidhehi*—please grant me; *tvayi*—by You; *prasanne*—blessed; *kim ihā*—what (need); *aparaiḥ*—other, else; *naḥ*—for us; *tvayi*—by You; *aprasanne*—not blessed; *kim ihā*—what (use); *aparaiḥ*—other, else; *naḥ*—for us.

O Lord, please show me Your mercy by casting upon me Your charming sidelong glances, moving to the accompaniment of Your flute-song. If I have Your blessings, what use are others'? And if I'm without Your blessings, what use are others'?

Text 30

nibaddha-mūrdhāsjalir eṣa yāce
nīrandhra-dainyonnati-mukta-kaṅṭhaḥ
dayā-nidhe deva bhavat-kaṭākṣa-
dākṣinya-leśena sakṛt niṣiṣca

nibaddha—fixed; *mūrdha*—on the head; *aṣjaliḥ*—folded palms; *eṣa*—this one (I); *yāce*—prays; *nīrandhra*—gapless (constant); *dainya*—pitiable misery (i.e., pain of separation from Kṛṣṇa); *unnati*—increasing; *mukta*—opened; *kaṅṭhaḥ*—throat; *dayā*—of mercy; *nidhe*—Ocean; *deva*—O Lord; *bhavad*—Your; *kaṭākṣa*—sidelong glance; *dākṣinya*—kindness; *leśena*—a drop; *sakṛt*—once; *niṣiṣca*—anoint.

I fix my folded palms upon my head and, given voice by my increasing, ceaseless, pitiable misery, pray, "O Lord, O ocean of mercy, please anoint me just once with a drop of kindness from Your sidelong glance."

Text 31

picchāvataṁsa-racanocita-keśa-paśe

*pīna-stanī-nayana-pañkaja-pūjanīye
candrāravinda-vijayodyata-vaktra-bimbe
cāpalyam eti nayanam tava śaiśave naḥ*

piccha—peacock feather; *avataṁsa*—crown; *racana*—adorned; *ucita*—delightful; *keśa*—hair; *paśe*—mass; *pīna*—plump; *stanī*—those who have (plump) breasts (i.e., the milkmaids); *nayana*—by the eyes; *pañkaja*—lotus; *pūjanīye*—worshiped; *candra*—moon; *aravinda*—lotus; *vijaya*—defeating; *udyata*—begun; *vaktra*—face; *bimbe*—orb; *cāpalyam*—restive; *eti*—have become; *nayanam*—eyes; *tava*—Your; *śaiśave*—childlike form; *naḥ*—of us.

O Lord, our eyes have become restless to see Your childlike form, with its clustered locks delightfully adorned with a peacock feather. That form, which is worshiped by the buxom milkmaids' lotus eyes, possesses a face that has begun defeating the beauty of the moon and the lotus.

Text 32*

*tvac-chaiśavam tri-bhuvanādbhutam ity avehi
mac-cāpalam ca tava vā mama vādhigamyam
tat kim karomi viralam muralī-vilāsi
mugdham mukhāmbujam udikṣitum ikṣaṇābhyām*

tvac—Your; *śaiśavam*—early age; *tri*—bhuvana—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat*—*cāpalam*—My unsteadiness; *ca*—and; *tava*—of YOU; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to be understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-valāsi*—Oplayer of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udikṣitum*—to see sufficiently; *ikṣaṇābhyām*—by the eyes.

O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?

Text 33

*paryācitāmṛta-rasāni padārtha-bhaṅgi-
valgūni valgita-viśāla-vilocanāni
bālyādhikāni mada-vallava-bhāvinībhir
bhāve luṭhanti sukrām tava jalpitāni*

paryācita—abundantly full of; *amṛta*—nectar; *rasāni*—mellows, feelings of love; *pada*—*artha*—witty meanings; *bhaṅgi*—array, waves; *valgūni*—very pleasant; *valgita*—with dancing; *viśāla*—wide; *vilocanāni*—eyes; *bālya*—to boyishness; *adhikāni*—natural; *mada*—impassioned; *vallava*—of the cowherd men; *bhāvinībhiḥ*—wives; *bhāve*—the state of being, heart; *luṭhanti*—exhilarate, stir; *sukrām*—the lucky, the good; *tava*—Your; *jalpitāni*—verbal duels, talks.

O Kṛṣṇa, Your verbal duels with the impassioned, vivacious milkmaids exhilarate the hearts of the fortunate. These talks are filled with the nectar of

the exchanges of love, rendered very pleasant by waves of witty meanings, imbued with Your natural boyishness, and punctuated by the movements of Your wide, dancing eyes.

Text 34

*punaḥ prasannendu-mukhena tejasā
puro 'vatīrṇasya kṛpā-mahāmbudheḥ
tad eva līlā-muralī-ravāmṛtam
samādhi-vighnāya kadā nu me bhavet*

punaḥ—again; *prasanna*—spotless; *indu*—moon; *mukhena*—of the face; *tejasā*—effulgence; *puraḥ*—before me; *avatīrṇasya*—appearing; *kṛpā*—mercy; *mahā*—great; *ambudheḥ*—ocean; *tad*—that; *eva*—certainly; *līlā*—(expressive of) pastimes; *muralī*—flute; *rava*—sound; *amṛtam*—nectar; *samādhi*—meditation, or great disease; *vighnāya*—interrupt, or remove; *kadā*—when; *nu*—certainly, indeed; *me*—of me; *bhavet*—will it.

Oh, when will Kṛṣṇa, the great ocean of mercy, appear before me again with His spotless, effulgent moon-face? And when will the nectarous sound of His flute, expressive of His pastimes, remove my great disease? [or, "interrupt my deep meditation?"]

Text 35

*bālena mugdha-capalena vilokitena
man-mānase kim api cāpalam udvahantam
lolena locana-rasāyanam ikṣaṇena
līlā-kīśoram upagūhitum utsuko 'smi*

bālena—tender; *mugdha*—artless, charming; *capalena*—fickle; *viloketena*—glances; *man*—in my; *mānase*—mind; *kim api*—indescribable; *cāpalam*—unsteadiness, agitation; *udvahantam*—produces; *lolena*—restless, longing; *locana*—to the eyes; *rasāyanam*—giving pleasure; *ikṣaṇena*—with the eyes; *līlā*—playful; *kīśoram*—adolescent (Kṛṣṇa); *upagūhitum*—embrace; *utsukaḥ*—very eager; *asmi*—I am.

I am very eager to embrace that playful young boy Kṛṣṇa with my restless, longing eyes. He is delightful to see, and with His tender, artless, darting glances He fills my mind with an indescribable agitation.

Text 36

*adhīra—bimbādhara-vibhramena
harṣārdra-veṇu-svara-sampadā ca
anena kenāpi mono-hareṇa
hā hanta hā hanta mano dunoṣi*

adhīra—restless; *bimba*—red, like a bimba fruit; *adhara*—lips; *vibhramena*—sportive movements; *harṣa*—glee, joy; *ārdra*—full of feeling; *veṇu*—flute; *svara*—sound; *sampadā*—excellence, glory, abundance; *ca*—and; *anena kenāpi*—other such things; *manaḥ*—the mind; *hareṇa*—stealing away (i.e., very attractive); *hā*

hanta—alas, alas; *hā hanta*—alas, alas; *manaḥ*—mind; *dunoṣi*—You are tormenting.

O Kṛṣṇa, the playful movements of Your restless red lips, the flood of Your joyous flute sounds, and other such enchantments of Yours are, alas, alas, tormenting me!

Text 37

yāvan na me mikhila-marma-dṛdhābhigātām
niḥsandhi-bandhanam upaiti na ko 'pi tāpaḥ
tāvad vibho bhavatu tāvaka-vaktra-candra-
candrātapa-dvigunitā mama citta-dhārā

yāvan—until; *na*—not; *me*—of me; *nikhila*—all; *marma*—vital, tender parts; *dṛdha*—violently; *abhigātām*—striking; *niḥsandhi*—tight; *bandhanam*—bonds, tendons or joints; *upaiti*—arises, comes about; *na*—not; *kaḥ api*—some kind of; *tāpaḥ*—torment; *tāvad*—till then; *vibhoḥ*—O Lord; *bhavatu*—may You; *tāvaka*—Your; *vaktra*—face; *candra*—moon; *candrātapa*—awaning; *dvigunitā*—twofold; *mama*—my; *citta*—of consciousness; *dhārā*—current.

O Lord, until some terminal disease comes to strike violently at my vital parts and cripple my limbs and joints, may the moon of Your face by the double-thick awning for the current of my consciousness [against the burning heat of separation].

Text 38

yāvan na me nara-daśā daśamī kuto 'pi
randhrād upaiti timirī-kṛta-sarva-bhāvā
lāvaṇya-keli-sadanam tava tāvad eva
lakṣyāsam utkvaṇita-veṇu mukhendu-bimbam

yāvat—until; *na*—not; *me*—my; *nara*—of man; *daśā*—stage; *daśamī*—tenth ("the tenth stage of man," death); *kutaḥ api*—somehow; *randhrād*—through some flaw; *upaiti*—attains; *timirī*—in darkness; *kṛta*—producing; *sarva*—all; *bhāvā*—states of existence, or senses; *lāvaṇya*—of beauty; *keli*—os pastimes; *sadanam*—abode; *tava*—Your; *tāvat*—till then; *eva*—certainly; *lakṣyāsam*—seen, observed (by me); *utkvaṇita*—high sounding; *veṇu*—flute; *mukha-indu*—face like the moon; *bimbam*—orb.

Till the tenth stage of man (death) comes upon me through some physical defect, enveloping me in total darkness, let me ever see the orb of Your moon-face, which is the abode of both the pastimes of beauty and Your high-sounding flute.

Text 39

ālola-locana-vilokita-keli-dhārā-
nīrājita-gra-caranaiḥ karuṇāmburāśeḥ
ārdrāṇi veṇu-ninadaiḥ pratināda-pūrain
ākaraṇa-yāmi maṇi-nūpura-siṣjitāni

ālola—rolling; *locana*—eyes; *vilokita*—the glance; *keli*—playful; *dhārā*—waves; *nīrājita*—illuminated; *agra*—*caranaiḥ*—the forefeet; *karuṇā*—of mercy; *amburāśeḥ*—the ocean (Kṛṣṇa); *ārdrāṇi*—wetted or sweetened; *veṇu*—flute; *ninadaiḥ*—sound; *pratināda*—resonances; *pūraiḥ*—full of; *ādarna*—ear; *yāmi*—I give; *maṇi*—bejeweled; *nūpura*—anklets; *siṣjitāni*—tinkling.

My ear catches the tinkling of the bejeweled anklets of Kṛṣṇa, the ocean of mercy. That tinkling is sweetened by His effulgent forefeet, which are receiving waves of playful glances from His rolling eyes, and by the flooding resonances of His flute-song.

Text 40*

he deva he dayita he bhuvanaika-bandho
he Kṛṣṇa he capala he daruṇaika-sindho
he nātha he ramaṇa he nayanābhirāma
hā hā kadā nu bhavitāsi padam dṛśor me

he deva—O lord; *he dayita*—O most dear one; *he bhuvana*—*eka*—*bandho*—O only friend of the universe; *he kṛṣṇa*—O Lord Kṛṣṇa; *he capala*—O restless one; *he karuṇa*—*eka*—*sindho*—O only ocean of mercy; *he nātha*—O my Lord; *he ramaṇa*—O my enjoyer; *he nayana*—*abhirāma*—O most beautiful to my eyes; *hā hā*—alas, alas; *kadā*—when; *nu*—certainly; *bhavitāsi*—will You be; *padam*—the dwelling place; *dṛśor me*—of my vision.

O my Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O only ocean of mercy! O my Lord, O my enjoyer, O beloved to my eyes! Alas, when will YOU again be visible to me?

Text 41*

amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anārtha-bandho karuṇaika-sindho
hā hanta hā hanta katham nayami

amūni—all those; *adhanyāni*—inauspicious; *dinā*—*antarāni*—other days; *hare*—O my Lord; *tvad*—of You; *ālokanam*—seeing; *antareṇa*—without; *anārtha*—*bandho*—O friend of the helpless; *karuṇa*—*ika*—*sindho*—O only ocean of mercy; *hā hanta*—alas, alas; *hā hanta*—alas, alas; *katham*—how; *nayāmi*—shall I pass.

O my Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.

Text 42*

kim iha kṛṇumaḥ kasya brūmaḥ kṛtam kṛtam āsayā
kathayata kathām anyām dhanyām aho hṛdaye śayaḥ
madhura-madhurā-smerākāre mano-nayanotsave
kṛpana-kṛpanā kṛṣṇe tṛṣṇā ciraṁ bata lambate

kim—what; *iha*—here; *kṛnumaḥ*—shall I do; *kasya*—to whom; *brūmaḥ*—shall I speak; *kṛtam*—what is done; *kṛtam*—done; *āsayā*—in the hope; *kathayata*—please speak; *kathām*—words; *anyām*—other; *dhanyām*—auspicious; *aho*—alas; *hṛdaye*—within My heart; *śayaḥ*—lying; *madhura*—*madhurā*—sweeter than sweetness; *smera*—smiling; *ākāre*—whose form; *manaḥ*—*nayana*—to the mind and eyes; *utsave*—who gives pleasure; *kṛpana*—*kṛpanā*—the best of misers; *kṛṣṇe*—for Kṛṣṇa; *tṛṣṇā*—thirst; *ciram*—at every moment; *bata*—alas; *lambate*—is increasing.

Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to my mind and eyes. Alas, my great thirst for Kṛṣṇa is increasing moment by moment!

Text 43

ābhyām vilocanābhyām
amburuha-vilocanam bālam
dvābhyām api parirabdhum
dūre mama hanta daiva-sāmagrī

ābhyām—far away; *vilocanābhyām*—the sight; *amburuha*—lotus; *vilocanam*—with eyes; *bālam*—young boy (Kṛṣṇa); *dvābhyām*—doubly far away; *api*—even; *parirabdhum*—embracing; *dūre*—far away; *mama*—my; *hanta*—alas; *daiva*—luck; *sāmagrī*—the entirety.

Alas! For me, a glimpse of that young boy with lotus eyes is far away-doubly so His embraces. Alas, I am completely unlucky!

Text 44

āsrānta-smitam aruṇāruṇādharoṣṭham
harṣārdra-dviguṇa-manojṣa-veṇu-gītam
vibhrāmya-dvipula-vilocanārdha-mugdham
vikṣiṣye tava vadanāmbujam kadā nu

āsrānta—always; *smitam*—smiling; *aruṇa-aruṇa*—very red; *adhara-oṣṭham*—upper and lower lips; *harṣa*—with jubilation; *ārdra*—moistened; *dviguna*—doubly; *manojṣa*—charming; *veṇu*—flute; *gītam*—song; *vibhrāmya*—wandering; *dvipula*—very wide; *vilocana*—eyes; *ardha*—half-closed; *mugdham*—very charming, artless; *vikṣiṣye*—I shall see; *tava*—Your; *vadana*—face; *ambujam*—lotus; *kadā*—when; *nu*—alas, oh.

O Kṛṣṇa! When oh when shall I see Your lotus face, with its deep red lips, its constant smiling, its very charming flute-song saturated with jubilation, and its delightful, half-closed eyes that sometimes open very wide and wander here and there?

Text 45

līlayitābhyām rasa-śitalābhyām
nīlāruṇābhyām nayanāmbujābhyām

ālokayed adbhuta-vibhramābhyām
kāle kadā kārūnikāḥ kiśoraḥ

līlayitābhyām—playful; *rasa*—with mellows, with feelings of love; *śītalābhyām*—cooling, soothing; *nīla*—blue (at the irises); *aruṇābhyām*—reddish (at the corners); *nayana*—eyes; *ambujābhyām*—lotus; *ālokayed*—look upon; *adbhuta*—wonderful; *vibhramābhyām*—rolling, moving, dancing; *kāle*—the time; *kadā*—when; *kārūnikāḥ*—kind, merciful; *kiśoraḥ*—adolescent (Kṛṣṇa).

When will the time come when that merciful boy Kṛṣṇa will look upon me with His playful lotus eyes, which are soothing and cooling with loving emotion, reddish at the corners and dark bluish at the irises, and wonderfully rolling and dancing?

Text 46

bahula-cikura-bhāram baddha-picchāvataṁsam
capala-capala-netraṁ cāru-bimbādharoṣṭṭham
madhura-mṛdula-hāsam mandaroddhāra-līlam
mṛgayati nayanam me mugdha-veṣam murāreḥ

bahula—thick; *cikura*—locks; *bhāram*—having a large quantity; *baddha*—tied; *piccha*—peacock feather; *avataṁsam*—adorned; *capala*—*capala*—very unsteady, quickly moving; *netraṁ*—eyes; *cāru*—fascinating, lovely; *bimba*—red (like bimba fruits); *adhara*—*oṣṭham*—upper and lower lips; *madhura*—sweet; *mṛdula*—gentle; *hāsam*—laughter; *mandara*—Mount Mandara; *uddhāra*—lifting; *līlam*—pastime; *mṛgayati*—searching for; *nayanam*—eyes; *me*—of me; *mugdha*—enchanted, artless; *veṣam*—appearance; *murāreḥ*—Murari.

My eyes search for that enchantingly adorned one, Murari, whose thick locks bear a peacock plume, and whose gaze darts here and there very quickly. His lovely lips are red like bimba fruits, and with His sweet, gentle laughter he seems to be churning [the ocean of my heart] with Mount Mandara.

Text 47

bahula-jalada-cchāyā-coram vilāsa-bharālasam
mada-śikhi-sikhā-lilottaṁsam manojsa-mukhāmbhjam
kam api kamalāpāṅgodagra-prasaṅga-jadam jagan-
madhurima-parīpākodrekaṁ vyaṁ mṛgayāmahe

bahula—thick, dense; *jalada*—clouds; *cchāyā*—effulgence; *coram*—stolen; *vilāsa*—playing; *bhara*—much; *ālasam*—languid; *mada*—impassioned; *śikhi*—peacock; *sikhā*—feathers; *līlā*—playful; *uttaṁsam*—crest; *manojsa*—fascinating; *mukha*—face; *ambujam*—lotus; *kam api*—someone; *kamalā*—Rādhā; *apāṅga*—sidelong glances; *udagra*—upward—pointing; *prasaṅga*—long contact; *jadam*—stunned; *jagat*—the universe; *madhurima*—sweetness; *parīpāka*—perfection; *udrekaṁ*—excess; *vyaṁ*—we; *mṛgayāmahe*—search for.

We are searching for that person who has stolen the effulgence of thick clouds, who has grown a bit languid from playing so much, who wears a crest

made from the playful feathers of an impassioned peacock, whose lotus face is so fascinating, who has become stunned by long and close contact with the upward-pointing sidelong glances of Kamalā (Rādhā), and who is the very overabundance of perfection of all the sweet beauty in the universe.

Text 48

*parāmr̥ṣyam dūre pathi pathi munīnām vraja-vadhū-
dṛṣā dṛṣyam śaśvat tribhuvana-mano-hāri-vadanam
anāmṛṣyam vācā muni-samudayānām api kadā
darīdṛṣye devam̐ dara-dalita-nīlotpala-rucim*

parāmr̥ṣyam—sought for; *dūre*—further away; *pathi pathi*—(further and further) along the path; *munīnām*—of the sages; *vraja*—of Vraja; *vadhū*—the wives (i.e., the milkmaids); *dṛṣā*—to the eyes; *dṛṣyam*—visible; *śaśvat*—always; *tribhuvana*—in all three worlds; *manah*—minds; *hāri*—stealing (i.e., enchanting); *vanam*—face; *anāmṛṣyam*—not found or described; *vācā*—in words; *muni*—of sages (like Vyāsa, etc.); *samudayānām*—multitude; *api*—indeed; *kadā*—when; *darīdṛṣye*—I shall see; *devam̐*—that God; *dara*—a little; *dalita*—opened; *nīlotpala*—blue lotus; *rucim*—luster.

When shall I see to my hearts content my Lord (Kṛṣṇa), for whom the sages must always search further along the path, but whose face, which enchants all the three worlds, is always visible to the eyes of the milkmaids of Vraja? When shall I see Him, whose luster resembles a slightly open blue lotus bud, and who is always beyond the reach of the words of the great sages like Vyāsa?

Text 49

*līlānāmbujam adhīram udīkṣamānam
narmāni veṇu-vivareṣu niveśayantam
dolāyamāna-nayanam̐ nayanābhirāmam
devam̐ kadā nu dayitam̐ vyatilokayīṣye*

līlā—sportive; *ānana*—face; *ambujam*—lotus; *adhīram*—fickle; *udīkṣamānam*—looking out; *narmāni*—amorous joking; *veṇu*—flute; *vivareṣu*—holes; *niveśayantam*—reveals; *dolāyamāna*—rolling; *devam̐*—the Lord (Kṛṣṇa); *kadā*—when; *nu*—indeed; *dayitam̐*—my darling; *vyatilokayīṣye*—I shall see.

When shall I see my darling Lord (Kṛṣṇa), who is so fickle yet so delightful to my eyes? His eyes are rolling, and as He looks out from His sportive lotus face He sends a song of loving jokes through the holes of His flute.

Text 50

*lagnam̐ muhur manasi lampāṭa-sampradāya-
lekhāvālehini rasajṣa-manojṣa-veṣam
rajyan-mṛdu-smita-mṛdūllasitādhārāṃśu
rākendu-lālita-mukhendu mukunda-bālyam*

lagnam—clings; *muhur*—constantly, again and again; *manasi*—mind; *lampāṭa*—debauchee; *sampradāya*—tradition; *lekha*—drawings; *avālehini*—fond (of tasting dainties); *rasajṣa*—those knowledgeable of the taste; *manojṣa*—enraptures;

veṣam—appearance; *rajyan*—reddened; *mṛdu*—gentle; *smita*—smile; *mṛdu*—*ullasita*—softly glowing, or kunda flowers; *adhara*—*aṃsu*—lip—rays, or teeth; *rāka*—*indu*—full moon; *lālita*—cherished; *mukha*—*indu*—face like a moon; *mukunda*—of Mukunda; *bālyam*—adolescent loveliness.

The adolescent loveliness of Mukunda, whose appearance enraptures the connoisseurs, clings to my mind, which is always fond of drawings from the libertine tradition. His moon-face is cherished by the moon itself, and the softly glowing rays of his lips redden His gentle smile [or, His kunda-flower-like teeth are reddened by the effulgence of His gentle smile].

Text 51

ahimakara-kara-nikara-mṛdu-mṛdita-lakṣmī-
sarasatara-sarasiruha-saḍṛśa-dṛśi deve
vraja-yuvati-rati-kalaha-vijayi-nija-līlā-
mada-mudita-vadana-śaśi-madhurimaṇi liye

ahimakara—the sun; *kara*—rays; *nikara*—mass; *mṛdu*—gently; *mṛdita*—developing; *lakṣmī*—beauty; *sarasatara*—with much taste, luscious; *sarasiruha*—lotuses; *saḍṛśa*—resemble; *dṛśi*—eyes; *deve*—my Lord; *vraja*—*yuvati*—Vraja—s young girls (i.e., the milkmaids); *rati*—smorous; *kalaha*—quarrels; *vijayi*—triumph; *nija*—His own; *līlā*—sports; *mada*—exhilarated; *mudita*—delighted; *vadana*—face; *śaśi*—moon; *madhurimaṇi*—sweet beauty; *liye*—I am absorbed.

I am absorbed in contemplating my Lord, whose eyes resemble luscious lotuses gently developing their beauty under the rays of the sun, and whose moon-face is full of beauty, being exhilarated with delight at His having defeated the milkmaids in the lovers' quarrels.

Text 52

kara-kamala-dala-kalita-lalitatarā-varṣī-
kala-ninada-galad-amṛta-ghana-sarasi deve
sahaja-rasa-bhara-bharita-dara-hasita-vīthī-
satata-vahad-adhara-maṇi-madhurimaṇi liye

kara—hands; *kamala*—lotus; *dala*—petals (i.e., petallike fingers); *kalita*—held; *lalitatarā*—very melodious; *varṣī*—of the flute; *kala*—warbling; *ninada*—sounds; *galad*—oozing; *amṛta*—of nectar; *ghana*—deep; *sarasi*—lake; *deve*—my Lord; *sahaja*—natural; *rasa*—of mellow, of tastiness of love; *bhara*—great quantity; *bharita*—filled with; *dara*—gentle, slight; *hasita*—laughter; *vīthī*—series; *satata*—constantly; *vahad*—bearing; *adhara*—lips; *maṇi*—rubylike; *madhurimaṇi*—sweetness, sweet beauty; *liye*—I am absorbed.

I am lost in thoughts of my Lord, who is a deep lake of nectar trickling forth as the very melodious warbling of His flute, which He holds with His lotus-petallike fingers. I am absorbed in thoughts of the sweetness of His ruby-red lips, which bear a constant series of tender laughs filled with an abundance of His innate loving mellows.

Text 53

*kusumaśara-śara-samara-kupita-mada-gopī-
kuca-kalaśa-ghuṣṛṇa-rasa-lasad-urasi deve
mada-mudita-mṛdu-hasita-muṣita-śaśi-śobhā-
muhur-adhika-mukha-kamala-madhurimaṇi līye*

kusumaśara—he who shoots flower arrows (i.e., Cupid); *śara*—arrows; *samara*—in the battle; *kupita*—provoked; *mada*—ardent; *gopī*—the milkmaids; *kuca*—breasts; *kalaśa*—jar—like; *ghuṣṛṇa*—sandalwood; *rasa*—paste; *lasad*—shines; *urasi*—chest; *deve*—my Lord; *mada*—amorous; *mudita*—delightful; *mṛdu*—gentle; *hasita*—smile; *muṣita*—stolen; *śaśi*—moon; *śobhā*—splendor; *muhuh*—at every moment; *adhika*—increasing; *mukha*—face; *kamala*—lotus; *madhurimaṇi*—sweet beauty; *līye*—I am absorbed.

I am absorbed in thinking of my Lord. His chest shines with the sandalwood paste from the pitcherlike breasts of the ardent milkmaids, who have been incited to amorous battle by Cupid's flower arrows, and the sweet beauty of His lotus face is magnified at every moment by His gentle smile, which is full of passionate delight and which has stolen the splendor of the moon.

Text 54

*ānamrām asita-bhruvor upacitām akṣīna-pakṣmānkureṣv
ālolām anurāginor nayanayor ādrām mṛdau jalpīte
ātāmrām adharāmṛte madakalām amlāna-vaṁśī-svaneṣv
āśāste mama locanam vraja-śīṣor mūrtim jagat-mohinīm*

ānamrām—curved; *asita*—dark; *bhruvoḥ*—eyebrows; *upacitām*—furnished abundantly with; *akṣīna*—thick; *pakṣmā*—eyelashes; *ānkureṣu*—like sprouts; *ālolām*—rolling; *anurāginor*—passionate; *nayanayoḥ*—eyes; *ādrām*—full of feeling; *mṛdau*—gentle; *jalpīte*—speech; *ātāmrām*—very red; *adhara*—of the lips; *amṛte*—nectar; *madakalām*—soft, slurred; *amlāna*—clear; *vaṁśī*—of the flute; *svaneṣu*—deep notes; *āśāste*—desires; *mama*—my; *locanam*—eye; *vraja-śīṣor*—Vraja's child (Kṛṣṇa); *mūrtim*—the form; *jagat*—the universe; *mohinīm*—enchanter.

My eye desires to see the form of the young child of Vraja, who enchants the whole universe. His dark eyebrows are curved, His blossoming eyelashes quite thick, His rolling eyes full of passion, and His gentle speech saturated with feeling. His nectarous lips are very red, and He sounds low, clear, soft notes on His flute.

Text 55

*tat kaiśoram tac ca vaktrāravindam
tat kāruṇyam te ca līlā-kaṭākṣāḥ
tat saundaryam sā ca manda-smīta-śrīḥ
satyam satyam durlabham daivate 'pi*

tat—that; *kaiśoram*—adolescence, boyishness; *tat*—that; *ca*—and; *vaktra*—*aravindam*—face like a lotus; *tat*—that; *kāruṇyam*—compassion, tenderness; *te*—

those; *ca*—and; *līlā*—playful; *kaṭākṣāḥ*—sidelong glances; *tat*—that; *saundaryam*—beauty; *sā*—of His; *ca*—and; *manda*—mild; *smita*—smile; *śrīḥ*—loveliness; *satyam*—truly; *satyam*—truly; *durlabham*—hard to find; *daivate*—among the demigods; *api*—even.

Truly, truly, even among the demigods it would be hard to find such beauty, such sweet adolescence, such a lotus face, such tender compassion, such playful, sidelong glances, or such lovely, mild smiling as we find in Kṛṣṇa.

Text 56

viśvopaplava-śamanaika-baddha-dīkṣam
viśvāsa-stabakita-cetasām janānām
praśyāma-pratinava-kānti-kandalārdram
paśyāmaḥ pathi pathi śaiśavam murāreḥ

viśva—all, every one of; *upaplava*—afflictions; *śamana*—relieve; *eka*—one, only; *baddha*—fixed; *dīkṣam*—vow, or purpose; *viśvāsa*—with faith; *stabakita*—blossoming with; *cetasām*—hearts; *janānām*—people; *praśyāma*—bright bluish; *pratinava*—newer and newer; *kānti*—glow; *kandala*—cheeks; *ārdram*—moist, fresh; *paśyāmaḥ*—we see; *pathi pathi*—on every path, in every direction; *śaiśavam*—the childlike form; *murāreḥ*—of Murāri.

On every path we see the childlike form of Murāri, whose one fixed vow is to relieve all the afflictions of the people whose hearts are blossoming with faith in Him. His soft, bright bluish cheeks glow with ever new effulgence.

Text 57

mauliś candraka-bhūṣaṇo marakata-stambhābhirāmam
vaktram citra-vimugdha-hāsa-mudhuram bāle vilole dṛśau
vācaḥ śaiśava-śitalā mada-gaja-ślāghyā vilāsa-sthitir
mandam mandam aye ka eṣa mathurā-vīthīm ito gāhate

mauliḥ—head; *candraka*—peacock feather; *bhūṣaṇo*—adorned; *marakata*—emerald; *stambha*—than a column; *abhirāmam*—more captivating; *vapuḥ*—body; *vaktram*—face; *citra*—wonderfully; *vimugdha*—very fascinating, very artless; *hāsa*—smiles; *madhuram*—sweet; *bāle*—O girlfriend; *vilole*—rolling; *dṛśau*—eyes; *vācaḥ*—words; *śaiśava*—innate to adolescence; *śitalā*—cooling; *mada*—in rut; *gaja*—elephant; *ślāghyā*—praised; *vilāsa*—graceful; *sthitir*—nature; *mandam*—slowly; *mandam*—slowly; *aye*—oh; *ka eṣa*—who is this, who is He; *mathurā*—Mathurā; *vīthīm*—the way to; *itaḥ*—along; *gāhate*—coming.

O girlfriend, who is this slowly coming along the path to Mathurā? His head is adorned with a peacock feather, and His body is more captivating than an emerald column. His eyes are rolling, and His face is beautified by the sweetness of His wonderfully fascinating smiles. His words, with their natural boyishness, are very soothing, and His natural grace would win praise from an elephant in rut.

Text 58

*pāḍau vāda-vinirjitāmbuja-vanau padmālayālabitau
pāṇī veṇu-vinodana-praṇayīṇau paryāpta-śilpa-śriyau
bāhū daurhṛda-bhājanam mṛga-drśam mādhyura-dhārā-kirau
vaktram vāg-viṣayātilaṅghitam aho bālam kim etan mahah*

pāḍau—feet; *vāda*—in a contest; *vinirjita*—completely defeated; *ambuja*—*vanau*—a cluster of lotuses (on a pond); *padmālaya*—Lakṣmī, who rests on a lotus; *ālabitau*—taken shelter; *pāṇī*—hands; *veṇu*—flute; *vinodana*—playing; *praṇayīṇau*—expressing love; *paryāpta*—seats; *śilpa*—artistic; *śriyau*—beauty; *bāhū*—arms; *daurhṛda*—of the object of desire; *bhājanam*—vessel; *mṛga-drśam*—the doe-eyed (milkmaids); *mādhyura*—sweetness; *dhārā*—flood; *kirau*—diffusing; *vakram*—face; *vāg*—*viṣayā*—words' scope (ability to describe); *atilaṅghitam*—beyond; *aho*—oh; *bālam*—in the form of an adolescent youth; *kim*—what; *etat*—this; *mahah*—luster.

Oh, what is this luster in the form of a young boy! His feet, having in a contest totally conquered clusters of lotuses, are the shelter for Lakṣmī-devī. His hands, which express His love while playing the flute, are seats of artistic beauty. His arms, diffusing a flood of sweetness, are the vessel of desire's fulfillment for the doe-eyed milkmaids. And His face-ah, His face is beyond words.

Text 59

*etan nāma vibhūṣaṇam bahumatam veśāya śeṣair alam
vaktram dvi-tri-viṣeṣa-kānti-laharī-vinyāsa-dhanyādharam
śilpair alpa-dhiyām agamyā-vibhavaiḥ śṛṅgāra-bhaṅgī-mayam
citram citram aho vicitram aha ho citram vicitram mahah*

etat—this (face of Kṛṣṇa's); *nāma*—indeed; *vibhūṣaṇam*—adorned; *bahumatam*—sufficiently, abundantly; *veśāya*—ornamentation; *śeṣaiḥ*—further (ornamentation); *alam*—no need; *vaktram*—face; *dvi*—*tri*—two or three; *viṣeṣa*—special; *kānti*—glow; *laharī*—waves; *vinyāsa*—arrangement; *dhanya*—making lovely; *adharam*—lips; *śilpaiḥ*—wealth of artistic attributes; *alpa-dhiyām*—(those of) little understanding; *agamyā*—not comprehended; *vibhavaiḥ*—manifestations; *śṛṅgāra*—amorous; *bhaṅgī*—gestures; *mayam*—full of; *citram*—wonderful; *citram*—amazing; *aho*—oh; *vicitram*—so amazing; *aha ho*—oh, oh; *citram*—very wonderful; *vicitram*—very amazing; *maha*—luster.

Indeed, His face, abundantly adorned with lovely lips that possesses two or three specially arranged waves of luster, needs no other ornament. The wealth of His artistic attributes and amorous gestures are beyond the understanding of fools. Oh, oh, oh, how wonderful, how amazing, how every, very wonderfully amazing is this splendor [in the form of the young boy Kṛṣṇa]!

Text 60

*agre samagrayati kām api keli-lakṣmīm
anyāsu dikṣv api vilocanam eva sākṣi
hā hanta hasta-patha-dūram aho kim etad
āśā-kiśoramayam amba jagat-trayam me*

agre—before me; *samagrayati*—reveals to the fullest extent; *kām api*—indescribable; *keli*—sportive; *lakṣmīm*—beauty; *anyāsu*—other, all; *dikṣu*—in directions; *api*—even; *vilocanam*—eye; *eva*—indeed; *śakṣi*—witness; *hā hanta*—alas, alas; *hasta*—of my hands; *patha*—the path; *dūram*—beyond; *aho*—oh; *kim*—what; *etad*—(is) this; *āśā*—longed—for; *kiśoramayam*—filled with youth; *amba*—O mother; *jagat*—worlds; *trayam*—three; *me*—my.

Oh, what an ineffable sportive beauty Kṛṣṇa has fully revealed before me! In all directions my eye witnesses this beauty. But alas, alas, He is beyond my grasp! O mother, the three worlds are filled with my longed-for youth, Kṛṣṇa!

Text 61

cikuram bahulam viralam bhramaram
mṛdulam vacanam vipulam nayanam
adharam madhuram vadanam madhuram
capalam caritam ca kadā nu vibhoḥ

cikuram—locks of hair; *bahulam*—thick; *viralam*—separated; *bhramaram*—(like rows of) bees; *mṛdulam*—mild; *vacanam*—words; *vipulam*—big; *nayanam*—eyes; *adharam*—lips; *madhuram*—sweet; *vadanam*—face; *madhuram*—sweetly beautiful; *capalam*—fickle; *caritam*—disposition, activities; *ca*—and; *kadā*—when (shall I); *nu*—indeed; *vibhoḥ*—of my Lord.

Oh, when [shall I again fasten into a top-know] my Lord's thick locks, [lying] like separate rows of bees [on His shoulders]? When [shall I hear] His mild words, [see] His large eyes, [kiss] His sweet lips, [see] His sweetly beautiful face, and [experience] His fickle nature?

Text 62

paripālaya naḥ kṛpālaye 'ty
asakṛt kranditam ārta-bāndhavaḥ
muralī-mṛdula-svanāntare
vibhur ākarṇayitā kadā nu naḥ

paripālaya—protect; *naḥ*—us; *kṛpālaye*—O abode of mercy; *iti*—thus (saying); *asakṛt*—repeated; *kranditam*—cries; *ārta*—of the distressed; *bāndhavaḥ*—friend; *muralī*—flute; *mṛdula*—mild; *svana*—sound; *antare*—within, surrounded by; *vibhuḥ*—the Lord; *ākarṇayitā*—hear; *kadā*—when; *nu*—indeed; *naḥ*—of us.

If the Lord, the friend of the distressed, is surrounded by the beguiling wound of His flute, when will He be able to hear us repeatedly crying out, "O abode of mercy, please protect us!"

Text 63

kadā nu kasyām nu vipad-daśāyām
kaiśora-gandhiḥ karuṇāmbudhir naḥ
vilocanābhyām vipulāyatābhyām
ālokayīṣyan viṣayī-karoti

kadā—when; *nu*—indeed; *kasyām*—what; *nu*—indeed; *vipad*—dangerous; *daśāyām*—circumstances; *kaiśora*—of youth; *gandhiḥ*—the fragrance; *karuṇā*—mercy; *ambudhiḥ*—ocean; *ālokayīṣyan*—will look at; *viṣayī*—an object of attention; *karotī*—having been made.

Kṛṣṇa, an ocean of mercy, bears the fragrance of fresh youth. When oh when will some danger to me focus His attention so that He looks upon me with His wide eyes?

Text 64

madhuram adhara-bimbe maṣjulaṁ manda-hāse
śīśiram amṛta-nāde śīṭalaṁ dṛṣṭi-pāte
vipulam aruṇa-netre viśrutam veṇu-nāde
marakata-maṇi-nīlam bālam alokaye nu

madhuram—sweet; *adhara*—lips; *bimbe*—like bimba fruit; *maṣjulaṁ*—charming; *manda*—mild; *hāse*—smile; *śīśiram*—soothing; *amṛta*—nectarous; *nāda*—words, voice; *śīṭalaṁ*—cooling; *dṛṣṭi pāte*—glances; *vipulam*—large; *aruṇa*—reddish like dawn; *netre*—eyes; *viśrutam*—famous; *veṇu—nāde*—flute—song; *marakata*—of sapphire (? emerald); *maṇi*—jewel; *nīlam*—deep blue color; *bālam*—boy (Kṛṣṇa); *ālokaye*—I shall see; *nu*—oh.

Oh, that I may see that young boy, who has a complexion as deep blue as a sapphire; sweet lips like bimba fruit; charming, mild smiling; soothing, nectarous words; cooling glances; and large, dawn-red eyes, and who is famous for His flute-song.

Text 65

mādhuryād api madhuram
manmatha-tātasya kim api kaiśoram
cāpalyād api capalam
ceto bata harati hanta kim kurmaḥ

mādhuryād—sweeter than; *api*—even; *madhuram*—sweetness; *manmatha*—Cupid; *tātasya*—the father; *kim api*—ineffable; *kaiśoram*—adolescence; *cāpalyād*—more fickle than; *api*—even; *capalam*—fickleness; *cetaḥ*—my heart; *bata*—oh, alas; *harati*—steals; *hanta*—alas; *kim*—what; *kurmaḥ*—should I do.

The ineffable adolescence of Kṛṣṇa, the father of Cupid, is sweeter than sweetness yet fickler than fickleness. Alas, that adolescence has stolen away my heart! What shall I do now?

Text 66

vakṣa-sthale ca vipulaṁ nayanotpale ca
manda-smite ca mṛdulaṁ mada-jalpīte ca
bimbādhare ca madhuram muralī-rave ca
bālam vilāsa-nidhim ākalaye kadā nu

vakṣa—sthale—chest; ca—and; vipulam—wide; nayana—eyes; utpale—lotus; ca—and; manda—soft, gentle; smite—smiles; ca—and; mṛdulam—mild; mada—passionate; jalpita—talks; ca—and; bimba—like bimba fruits, cherry—red and luscious; adhara—lips, lips; ca—and; bālam—the boy (kṛṣṇa); vilāsa—of jubilation or playfulness; nidhim—an ocean or treasury; ākalaye—I shall see; kadā—when; nu—oh.

Oh, when shall I see that young boy (Kṛṣṇa), who is an ocean of jubilation and a treasury of playfulness? Broad are His lotus eyes and His chest, mild are His gentle smiles and His loving talks, sweet are His cherry-red lips and His flute-song.

Text 67

*ārdrāvalokita-dhurā pariṇaddha-netram
āviṣkṛta-smita-sudhā-madhurādharoṣṭham
ādyam pumāmsam avatāmsita-barhi-barham
ālokayanti kṛtinaḥ kṛta-punya-pusjāḥ*

ārdra—tender; avalokita—glance; dhurā—extremely; pariṇaddha—brought under control; netram—eyes; āviṣkṛta—open; smita—smile; sudhā—nectar; madhura—sweet; adhara—oṣṭham—upper and lower lips; ādyam—foremost, original; pumāmsam—man, person; avatāmsita—adorned; barhi—of a peacock; barham—a fether; ālokayanti—they see; kṛtinaḥ—the fortunate; kṛta—performed; punya—pious deeds; pusjāḥ—heaps.

The fortunate, who have heaped up pious merit, can see (Kṛṣṇa) the original person, who brings their eyes under control with His extremely tender glances, whose lips are sweet with the nectar of his open smile, and who has adorned His head with a peacock feather.

Text 68*

*māraḥ svayam nu madhura-dyuti-maṇḍalam nu
mādhuryam eva nu mano-nayanāmṛtam nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya*

māraḥ—Cupid; svayam—personally; nu—whether; madhura—sweet; dyuti—of effulgence; maṇḍalam—encirclement; nu—whether; mādhuryam—sweetness; eva—even; nu—certainly; maṇḍalam—nayanā—amṛtam—nectar for the mind and eyes; nu—whether; veṇī—mṛjaḥ—loosening of the hair; nu—whether; mama—my; mīvita—vallabhaḥ—the pleasure of the life and soul; nu—whether; kṛṣṇaḥ—Lord Kṛṣṇa; ayam—this; abhyudayate—manifests; mama—my; locanāya—for the eyes.

My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar for my eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss, and my life and soul? Has He come before my eyes again?

Text 69

*bālo 'yam ālola-vilocanena
vaktreṇa citrī-kṛta-dīnmukhena
veṣeṇa ghoṣocita-bhūṣaṇena
mugdhenā dugdhe nayanotsavaṁ naḥ*

bālaḥ—boy (Kṛṣṇa); *ayam*—this; *ālola*—dancing; *vilocanena*—with eyes; *vaktreṇa*—with face; *citrī*—beauty; *kṛta*—making (i.e., beautifying); *dīnmukhena*—in all directions; *veṣeṇa*—with dress; *ghoṣa*—for a cowherd; *ucita*—suitable; *bhūṣaṇena*—with ornaments, trappings; *mugdhenā*—charming, artless; *dugdhe*—extracts milk; *nayana*—for the eyes; *utsavam*—joy; *naḥ*—us.

This boy (Kṛṣṇa), with His dancing eyes, His face beautifying all directions, and His charming outfit just suitable for a cowherd, has extracted the milk of joy for our eyes.

Text 70

*āṅdolitāgra-bhujam ākula-lola-netraṁ
maṅḍa-smitārḍra-vadanāmbuja-candra-bimbam
śiṣjāna-bhūṣaṇa-śataṁ śikhi-piccha-mauli
śītaṁ vilocana-rasāyanam abhyupaiti*

āṅdolita—swinging; *agra*—*bhujam*—the forearms; *ākula*—agitated (with love); *lola*—restless; *netraṁ*—eyes; *maṅḍa*—gentle; *smita*—smile; *ārḍra*—tender; *vadana*—face; *ambuja*—lotus; *candra*—of the moon; *bimbam*—the orb; *śiṣjāna*—tinkling; *bhūṣaṇa*—of ornaments; *śataṁ*—a large number; *śikhi*—of a peacock; *piccha*—feather; *mauli*—on the head; *śītaṁ*—cooling; *vilocana*—for the eyes; *rasāyanam*—balm; *abhyupaiti*—comes before us.

He comes before us—the cooling balm for our eyes—wearing many tinkling ornaments on His body and a peacock feather on His head. His forearms are swinging, His eyes move restlessly with the agitation of love, and the moon of His lotus face displays a tender, gentle smile.

Text 71

*paśu-pāla-bāla-pariṣad-vibhūṣaṇāḥ
śiśur eṣa śītala-vilola-locanaḥ
mṛdula-smitārḍra-vadanendu-sampadā
madayan madīya-hṛdayaṁ vigāhate*

paśu—*pāla*—cowherd boys or girls; *bāla*—young; *pariṣad*—intimate group; *vibhūṣaṇāḥ*—adorning; *śiśuḥ*—the child (Kṛṣṇa); *eṣa*—this; *śītala*—cooling, refreshing; *vilola*—lively; *locanaḥ*—eyes, gaze; *mṛdula*—soft; *smita*—smiles; *ārḍra*—tender; *vadana*—face; *indu*—moon; *sampadā*—wealth; *madayan*—gladdening; *madīya*—my; *hṛdayam*—heart; *vigāhate*—enters deep within.

This child (Kṛṣṇa), who is the ornament for the intimate community of cowherd boys and girls, whose lively glances are so soothing, and whose moon-face has a wealth of soft, tender smiles, gladdens my heart and enters deep

within it.

Text 72

*kim idam adhara-vīthī-kṛpta-vamśī-ninādam
kirati nayanayor naḥ kām api prema-dhārām
tad idam amara-vīthī-durlabham vallabham nas
tribhuvana-kamanīyam daivatam jīvitam ca*

kim idam—How wonderful this is!; *adhara*—of the lips; *vīthī*—on the path; *kṛpta*—affixed; *vamśī*—the flute; *ninādam*—sound; *kirati*—pouring; *nayanayoḥ*—before eyes; *naḥ*—our; *kām api*—indescribably; *prema*—of divine love; *dhārām*—flood; *tad*—He, that; *idam*—this; *amara*—the demigods, deathless ones; *vīthī*—in the planets; *durlabham*—difficult to find; *vallabham*—darling; *naḥ*—our; *tribhuvana*—by the three worlds; *kamanīyam*—pleasing, delighting; *daivatam*—our God; *jīvitam*—our life; *ca*—and.

How wonderful! The sound of the flute Kṛṣṇa is holding to His lips is pouring forth an indescribable flood of divine love before our very eyes! This is rare even among the planets of the demigods. Kṛṣṇa, our darling, our God, our very life, delights the three worlds.

Text 73

*tad idam upanataṁ tamāla-nīlam
tarala-vilocana-tārakābhirāmam
mudita-mudita-vaktra-candra-bimbam
mukharita-veṇu-vilāsi jīvitam me*

tad—that one (Kṛṣṇa); *idam*—this one (me); *upanatam*—near; *tamāla*—like a tamala tree; *nīlam*—bluish; *tarala*—restless; *vilocana*—eyes; *tārakā*—pupils or stars; *abhirāmam*—charming, friendly; *mudita (or muditam)*—delightful; *mudita (or uditam)*—very delightful, or rising; *vaktra*—face; *candra*—moon; *bimbam*—shining orb; *mukharita*—sounding; *veṇu*—flute; *vilāsi*—sportively; *jīvitam*—life; *me*—my.

This person approaching me is dark bluish like a tamāla tree. His charming eyes, which resemble stars, move restlessly, the shining orb of His moon-face is overflowing with delight [or, His face radiates joy like the rising moon], and He sportively begins sounding His flute. He is my very life.

Text 74

*cāpalya-sīma capalānubhavaika-sīma
cāturya-sīma caturānana-śilpa-sīma
saurabhya-sīma sakalādbhuta-keli-sīma
saubhāgya-sīma tad idam vraja-bhāgya-sīma*

cāpalya—of fickleness; *sīma*—the acme; *capalā*—*anubhava*—of those who have unsteady natures (i.e., the milkmaids); *eka*—the one; *sīma*—ultimate goal of existence; *cāturya*—of cleverness; *sīma*—epitome; *catur*—*ānana*—the four—faced one (i.e., Brahmā); *śilpa*—artistic skill; *sīma*—extreme perfection; *saurabhya*—of fragrance; *sīma*—the limit; *sakala*—all; *adbhuta*—wonderful; *keli*—pastimes;

sīma—utmost embodiment; *saubhāgya*—of good fortune; *sīma*—culmination; *tad*—that (very life of mine); *idam*—this is, here is; *vraja*—*bhāgya*—Vraja's auspiciousness; *sīma*—zenith.

Here is that Kṛṣṇa, my very life! He is the acme of fickleness, the one ultimate end of the existence of the fickle-minded milkmaids, the epitome of cleverness, the extreme perfection of the artistic skill of four-faced Brahmā, the limit of good fragrance, the utmost embodiment of all sorts of astounding pastimes, the culmination of good fortune, and the zenith of auspiciousness for Vraja.

Text 75

mādhuryeṇa dviguṇa-sīśiram vaktra-candram vahnatī
vamśī-vīthī-vigalad-amṛta-srotasā secayantī
mad-vāṇīnām viharāṇa-padam matta-saubhāgya-bhājām
mat-punyānām pariṇatir aho netrayoḥ sannidhatte

mādhuryeṇa—with sweet tenderness; *dviguṇa*—doubly; *sīśiram*—refreshing; *vaktra*—face; *candram*—moon; *vahnatī*—bearing; *vamśī*—flute; *vīthī*—holes; *vigalad*—oozing; *amṛta*—nectar; *srotasā*—current; *secayantī*—sprinkling; *mat*—my; *vāṇīnām*—words; *viharāṇa*—scope; *padam*—ground; *matta*—mad; *saubhāgya*—luck; *bhājām*—possessing; *mat*—my; *punyānām*—virtuous merit; *pariṇatīḥ*—(reached a) culmination; *aho*—oh; *netrayoḥ*—eyes; *sannidhatte*—appears before.

Oh! My good deeds have reached their culmination: Kṛṣṇa has appeared before my eyes! The moon of His face is made doubly refreshing by its sweet tenderness, and He sprinkles me with the current of nectar dropping note by note from the holes of His flute. He is the object of my words, which, though mad, are fortunate [to be describing Him].

Text 76

tejase 'stu namo dhenu-
pāline loka-pāline
rādhā-payodharotsaṅga-
śāyine śeṣa-śāyine

tejase—the splendor (Kṛṣṇa); *astu*—let (me); *namaḥ*—obeisances; *dhenu*—cows; *pāline*—the protector; *loka*—the worlds; *pāline*—protector; *rādhā*—of Rādhā; *payodhara*—that which holds milk (i.e., breasts); *utsaṅga*—slope; *śāyine*—reclining; *śeṣa*—Śeṣa—nāga; *śāyine*—reclining.

I bow down to the personified splendor (Kṛṣṇa), who is the protector of the cows-and also all the worlds-and who reclines on the sloping breasts of Rādhā-and also on Śeṣanāga.

Text 77

dhenu-pāla-dayitā-stana-sthalī-
dhanya-kuṅkuma-sanātha-kāntaye
veṇu-gīta-gati-mūla-vedhase

brahma-rāṣi-mahase namo namaḥ

dhenu—cow; *pāla*—protectors; *dayitā*—the darlings, the wives; *stana*—the breasts; *sthalī*—a position, a place; *dhanya*—glorified; *kuṅkuma*—jūnkuma powder; *sanātha*—possessing; *kāntaye*—possessing a glow, complexion; *veṇu—gīta*—flute—sone; *gati*—way of sounding; *mūla*—the original; *vedhase*—creator; *brahma*—of Brahmās; *rāṣi*—a multitude; *mahase*—greatness, luster; *namaḥ*—obeisances; *namaḥ*—obeisances again.

I bow again and again before Him (Kṛṣṇa), whose glowing complexion is embellished with the kuṅkuma powder glorified by its place on the breasts of the cowherd men's wives, who is the original creator of the flute song, and who possesses the glory of innumerable Brahmās.

Text 78

mṛdu-kvaṇan-nūpura-mantharena
bālena pādāmbuja-pallavena
anusmaran-maṣjula-veṇu-gītam
āyāti me jīvitam āttakeli

mṛdu—softly; *kvaṇan*—tinkling; *nūpura*—anklets; *mantharena*—slowed down; *bālena*—youthful, tender; *pāda*—feet; *ambuja—pallavena*—lotus flower; *anusmaran*—recollecting; *maṣjula*—charming; *veṇu—gītam*—flute songs; *āyāti*—here comes; *me*—of me; *jīvitam*—very life; *āttakeli*—having assumed a sporting attitude.

Here comes my very life [Kṛṣṇa]! Having assumed a sporting attitude, He slowly approaches on tender lotus feet weighed down by softly tinkling anklets as He recollects various charming flute-songs.

Text 79

so 'yam vilāsa-muralī-ninadāmṛtena
siṣcann udaṣcitam idaṁ mama karṇa-yugmam
āyāti me nayana-bandhur ananya-bandhor
ānanda-kandalita-keli-katākṣa-lakṣmīḥ

saḥ—He (Kṛṣṇa, my very life); *ayam*—this (is); *vilāsa*—sportive; *muralī*—flute; *ninādā*—tunes; *amṛtena*—with nectar; *siṣcann*—sprinkling; *udaṣcitam*—perked up, cocked; *idaṁ*—this; *mama*—my; *karṇa*—ears; *yugmam*—two; *āyāti*—here comes; *me*—of me; *nayana*—eyes; *bandhuḥ*—befriending; *ananya*—no other; *bandhoḥ*—friend; *ānanda*—bliss; *kandalita*—overflowing; *keli*—playful; *katākṣa*—of sidelong glances; *lakṣmīḥ*—the beauty.

Here comes [my very life, Kṛṣṇa]! The beauty of His playful sidelong glances overflows with bliss, and He sprinkles my two perked-up ears with the nectar of His sportive flute-songs. He is the only friend for my eyes.

Text 80

dūrād vilokayati vāraṇa-khela-gāmī

*dhārā-katākṣa-bharitena vilokitena
ārād upaiti hṛdayaṅ-gama-veṇu-nāda-
veṇī-mukhena daśanāṁśu-bharena devaḥ*

dūrad—from a distance; *vilokayati*—seeing (me); *vāraṇa*—elephant; *khela*—sportive; *gāmī*—gait; *dhārā*—flood; *katākṣa*—sidelong glances; *bharitena*—filled with; *vilokitena*—with glances; *ārād*—near; *upaiti*—coming; *hṛdayam*—the heart; *gama*—touching (going to); *veṇu*—*nāda*—flute sound; *veṇī*—current; *mukhena*—from the mouth; *daśanā*—teeth; *amśu*—glowing rays; *bharena*—with great; *devaḥ*—the Lord

Seeing me from a distance with a flood of sidelong glances, my Lord walks toward me with the sportive grace of an elephant and moves my heart with the current of flute-sound emanating from His mouth, which is filled with brightly glowing teeth.

Text 81

*tribhuvana-sarasābhyām divya-līlā-kulābhyām
diśi diśi taralābhyām dīpta-bhūṣādarābhyām
aśaraṇa-śaraṇābhyām adbhutābhyām padābhyām
ayam ayam anukūjad-veṇur āyāti devaḥ*

tribhuvana—the three worlds; *sarasābhyām*—with mellows of love; *divya*—*līlā*—divine sports; *kulābhyām*—having an abundance; *diśi diśi*—in all directions; *taralābhyām*—with fickleness; *dīpta*—glowing; *bhūṣa*—ornaments; *adarābhyām*—many; *aśaraṇa*—for the shelterless, the forlorn; *śaraṇābhyām*—the shelter; *adbhutābhyām*—wondrous; *padābhyām*—feet; *ayam ayam*—this (is He), this (is He); *anukūjad*—playing; *veṇuḥ*—flute; *āyāti*—coming (here); *devaḥ*—the Lord (i.e., sportive Kṛṣṇa).

This is He! This is He-my Lord [Kṛṣṇa], playing on His flute! He possesses two wondrous feet, which are the shelter for the shelterless, which glow with the brilliance of many ornaments, which move this way and that, which are abundant with divine pastimes, and which fill the three worlds with the mellows of love.

Text 82

*so 'yaṁ munīndra-jana-mānasa-tāpa-hārī
so 'yaṁ mada-vraja-vadhū-vasanāpahārī
so 'yaṁ ṛtīya-bhuvaneśvara-darpa-hārī
so 'yaṁ madīya-hṛdayāmburuhāpahārī*

saḥ—He; *ayam*—this; *muni*—*indra*—the leaders of the sages; *jana*—the people; *mānasa*—of the heart; *tāpa*—burning pain; *hārī*—took away; *saḥ*—He; *ayam*—this; *mada*—impassioned; *vraja*—of Vraja; *vadhū*—the wives; *vasana*—the clothes; *apahārī*—stole; *saḥ*—He; *ayam*—this; *ṛtīya*—*bhuvana*—the third world (i.e., the heavenly realm); *īśvara*—the lord (i.e., Lord Indra); *darpa*—pride; *hārī*—curbed; *saḥ*—He; *ayam*—this; *madīya*—my; *hṛdaya*—heart; *amburuha*—lotus; *apahārī*—has stolen away.

This is He, who removed the burning distresses of great sages. This is He, who stole the clothes of the impassioned wives of the cowherd men of Vraja. This is He, who curbed the pride of Indra, lord of the third world (the heavenly realm). This is He, who has stolen the lotus of my heart.

Text 83

*sarva-jṣātve ca maugdhye ca
sarva-bhaumam idam mahah
nirviśan nayanam hanta
nirvāṇa-padam āsnute*

*sarva—jṣātve—omniscience; ca—and; maugdhye—innocence; ca—and; sarva—
all; bhaumam—excellence; idam—this; mahah—glory, luster (i.e., Kṛṣṇa);
nirviśan—has entered; nayanam—my eye; hanta—oh; nirvāṇa—of great bliss;
padam—situation; āsnute—enjoys.*

This personified glory [Kṛṣṇa] has attained all excellence, both in His omniscience and His innocence. Having entered my eye, He is enjoying great bliss. This is a great wonder!

Text 84

*puṣṇānam etat punarukta-śobhām
uṣṇetarāṁsor udayān mukhendoh
tṛṣṇāmburāsim dviguṇī-karoti
kṛṣṇāhvayam kiścana jīvitam me*

*puṣṇānam—nourishing; etat—this; punarukta—faded, superfluous; śobham—
luster; uṣṇa—itarā—other than hot (i.e., cool); amśoh—that which possesses rays
(i.e., the moon); udayān—rise, appear; mukha—indoh—moon—face; tṛṣṇa—thirst;
amburāsim—ocean; dviguṇī—double; karotī—making; kṛṣṇa—Kṛṣṇa; āhvayam—
named; kiścana—certain (person); jīvitam—life; me—of me.*

With the rising of His moon-like face this certain person known as Kṛṣṇa is nourishing the faded luster of the cooling moon and doubling the ocean of my thirst [to see Him]. He is my very life.

Text 85

*tad etad ātāmra-vilocana-śrī-
sambhāvitāśeṣa-vinamra-vargam
muhur murārer madhurādharoṣṭham
mukhāmbujam cumbati mānasam me*

*tad—of that (Kṛṣṇa); etad—this; ātāmra—slightly reddish; vilocana—eyes; śrī—
beauty, gracious looks; sambhāvita—to honor, to bless; aśeṣa—all; vinamra—those
who are humble; vargam—groups of; muhuḥ—repeatedly; murāreḥ—of Murāri;
madhura—sweet; adhara—oṣṭham—lower and upper lips; mukha—face;
ambujam—lotus; cumbati—kiss; mānasam—with the mind; me—of me.*

Again and again I mentally kiss Murāri's lotus face, with its sweet lips and its beautiful, slightly reddish eyes, which grace all His humble devotees.

Text 86

*karau śaradijāmbuja-krama-vilāsa-sikṣā-gurau
padau vibudha-pādapa-prathama-pallavollāṅghināu
dṛṣāu dalita-durmada-bribhuvanopamāna-śriyau
vilokaya vilocanāmṛtam aho mahāḥ śaiśavam*

karau—His hands; *śaradija*—born in the season of Śarat; *ambuja*—lotus; *krama*—gestures; *vilāsa*—graceful; *sikṣā-gurau*—instructing spiritual masters; *padau*—His feet; *vibudha*—of the gods (i.e., heavenly); *pādapa*—tree (i.e., desire tree); *prathama*—first; *pallava*—sprouts; *ullāṅghināu*—excel; *dṛṣāu*—His eyes; *dalita*—destroy; *durmada*—pride; *tribhuvana*—in all three worlds; *upamāna*—comparisons; *śriyau*—the beauty; *vilokaya*—behold!; *vilocanā*—for the eyes; *amṛtam*—nectar; *aho*—Oh!; *mahāḥ*—luster, glory; *śaiśavam*—adolescent (Kṛṣṇa).

Behold this nectar for the eyes, the luster of this young boy Kṛṣṇa! His hands teach graceful gestures to the autumnal lotus, His feet excel freshly grown desire-tree sprouts in tenderness, and the beauty of His eyes destroys the pride of all comparable things.

Text 87

*ācinvānam ahany ahany ahani sākārān vihāra-kramān
ārundhānam arundhatī-hṛdayam apy ārdra-smitārdra-śriyā
ātanvānam ananya-janma-nayana-ślāghyām anarghyām daśām
ānandam vraja-sundarī-stana-taṭī-sāmrājyam ujṛmbhate*

ācinvānam—generating; *ahani*—every day; *ahani*—every moment; *ahani*—every twinkling of an eye; *sākārān*—with form, embodied; *vihāra*—of sports; *kramān*—arrangements; *ārundhānam*—attracting; *arundhatī*—of Arundhati; *hṛdayam*—the heart; *api*—even; *ārdra*—tender; *smita*—smile; *ārdra*—gentle; *śriyā*—charm; *ātanvānam*—spreading; *ananya*—none other; *janma*—birth (than the milkmaids); *nayana*—eyes; *ślāghyām*—appreciation; *anarghyām*—priceless; *daśām*—condition, stage; *ānandam*—the bliss; *vraja-sundarī*—Vraja's beauties (i.e., the milkmaids); *stana*—breasts; *taṭī*—the slopes; *sāmrājya*—reigning supreme; *ujṛmbhate*—manifesting itself.

The bliss manifesting itself [in the wondrous luster of the young boy Kṛṣṇa] reigns supreme between the sloping breasts of the beautiful milkmaids of Vraja. That spreading, glowing bliss reaches a rarified stage far beyond the appreciation of the eyes of anyone by the milkmaids of Vṛndāvana, and every day, every moment, and every twinkling of an eye that bliss, embodied as Kṛṣṇa, arranges pastimes and attracts even Arundhati [chastity personified] with the gentle charm of His tender smile.

Text 88

tad ucchvasita-yauvanam tarala-śaiśavālamkṛtam

*mada-cchurita-locanam madana-mugdha-hāsāmṛtam
prati-kṣana-vilobhanam praṇaya-pīta-vaṁśī-mukham
jagat-traya-vimohanam jayati māmakaṁ jīvitam*

tad—that (Kṛṣṇa); *ucchvasita*—just begun; *yauvanam*—youth; *tarala*—flickering; *śaiśava*—childhood; *alamkṛtam*—adorned; *mada*—delight, passion; *cchurita*—flashing; *locanam*—eyes; *madana*—Cupid; *mugdha*—bewilders; *hāsa*—smile; *amṛtam*—nectar; *prati-kṣana*—every second; *vilobhanam*—beguiling; *praṇaya*—out of love; *pīta*—drinking; *vaṁśī*—flute; *mukham*—mouth; *jagat*—worlds; *traya*—three; *vimohanam*—enchants; *jayati*—all glories!; *māmakaṁ*—my; *jīvitam*—life.

All glories to Kṛṣṇa, my very life and the enchanter of the three worlds! His now-blooming youth is adorned with the last flickering of childhood. His eyes flashing with delight, He bewilders Cupid with the nectar of His smile. His beauty beguiles at every moment, and out of love He drinks from the mouth of His flute.

Text 89

*citram tad etac caraṇāravindam
citram tad etan nayanāravindam
citram tad etad vadanāravindam
citram tad etad vapurasya citram*

citram—wondrous; *tad*—of that one (Kṛṣṇa); *etat*—these; *carāṇa*—*aravindam*—lotus feet; *citram*—wondrous; *tad*—of that one; *etat*—these; *nayana*—*aravindam*—lotus eyes; *citram*—wondrous; *tad*—of that one; *etat*—this; *vadana*—*aravindam*—lotus face; *citram*—wondrous; *tad*—of that one; *etat*—this; *vapurasya*—body of His; *citram*—wondrous.

How wondrous are these lotus feet of that [Lord Kṛṣṇa]! How wondrous these lotus eyes! How wondrous this lotus face! Oh, how wondrous, wondrous is this body!

Text 90

*akhila-bhuvanaika-bhūṣaṇam
adhibhūṣita-jaladhi-duhitṛ-kuca-kumbham
vraja-yuvati-hāra-vallī-
marakata-nāyaka-mahā-maṇim vande*

akhila—of all; *bhuvana*—the worlds; *eka*—the best or only; *bhūṣaṇam*—ornament; *adhibhūṣita*—who is adorned with; *jaladhi*—of the sun (i.e., Vṛṣabhānu), or of the sea; *duhitṛ*—the daughter (i.e., Rādhā, daughter of Vṛṣabhānu, or Lakṣmī, daughter of the sea); *kuca*—breasts; *kumbham*—jars; *vraja-yuvati*—Vraja's young girls; *hāra*—the necklace; *vallī*—string; *marakata*—emerald; *nāyaka*—principal; *mahā*—great, large; *maṇim*—jewel; *vande*—I bow.

I bow down to [Kṛṣṇa, who is] the only ornament of the entire world, yet who is ornamented by the pitcher-like breasts of Rādhā. He is the great, central jewel

among the necklace of emerald-like young girls of Vraja.

Text 91

*kāntā-kuca-grahaṇa-vigraha-labdha-lakṣmī-
khaṇḍāṅga-rāga-nava-rañjita-mañjula-śrīḥ
gaṇḍa-sthalī-mukura-maṇḍala-khelamāna-
gharmāṅkuraḥ kim api khelati kṛṣṇa-devaḥ*

kāntā—darling's; *kuca*—breasts; *grahaṇa*—grabbing; *vigraha*—body; *labdha*—obtained; *lakṣmī*—loveliness; *khaṇḍa*—scattering; *aṅga*—on their bodies; *rāga*—red kuṅkuma; *nava*—fresh; *rañjita*—colored; *mañjula*—delightful; *śrīḥ*—beauty; *gaṇḍa*—of His cheeks; *sthalī*—place; *mukura*—mirrors; *maṇḍala*—round; *khelamāna*—as if playing; *gharmāṅkuraḥ*—drops of perspiration; *kim api*—ineffable, oh!; *khelati*—sportive; *kṛṣṇa-devaḥ*—Lord Kṛṣṇa.

Oh, what ineffable beauty my Lord Kṛṣṇa is displaying—a delightful beauty enhanced by a loveliness acquired when the fresh kuṅkuma on His darling's [Rādhā's] breasts scattered over His own body as He grabbed them [and She fought Him off], and enhanced as well by the drops of perspiration that seem to play on the mirror-like orbs of His cheeks.

Text 92*

*madhuram madhuram vapur asya vibhor
madhuram madhuram vadanam madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuram madhuram madhuram madhuram*

madhuram—sweet; *madhuram*—sweet; *vapuh*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etad*—this; *aho*—Oh!; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*; sweet.

O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.

Text 93

*śṛṅgāra-rasa-sarvasvam
śikhi-piccha-vibhūṣaṇam
aṅgī-kṛta-narākāram
āśraye bhuvanāśrayam*

śṛṅgāra—conjugal; *rasa*—mellow; *sarvasvam*—the be—all and end—all; *śikhi*—*piccha*—peacock feather; *vibhūṣaṇam*—adorned; *aṅgī*—form; *kṛta*—accepted; *nara-ākāram*—a human being; *āśraye*—I take shelter; *bhuvana*—of everyone in the universe; *āśrayam*—the shelter.

I take shelter of [Kṛṣṇa], who is the shelter of everyone in the universe, who

has the form of a human being, who is adorned with a peacock feather, and tho is the be-all and end-all of the conjugal mellow.

Text 94

*nā 'dyāpi paśyate kadāpi na darśanāya
citte tatho 'paniṣadām sudṛśām sahasram
sa tvam ciraṁ nayanayoḥ anayoḥ padavyām
svāmin kayā nu kṛpayā mama sannidhatse*

nā—not; *adya*—till today; *api*—even; *paśyati*—sight; *kadāpi*—ever; *na*—not; *darśanāya*—a glimpse, vision; *citte*—mental; *tathā*—in the same way; *upaniṣadām*—the Upaniṣads; *sudṛśām*—seers; *sahasram*—thousands; *sa*—that (vision); *tvam*—of You; *ciraṁ*—for so long; *nayanayoḥ*—of the eyes; *anayoḥ*—unlucky, distressed (?); *padavyām*—range; *svāmin*—O master; *kayā*—in what manner; *nu*—indeed; *kṛpayā*—grace, mercy; *mama*—my; *sannidhatse*—come near.

O Lord, even to this very day thousands of Upaniṣadic sages have not seen you with their eyes or in their hearts. So by what great mercy of Yours have You come within the range of my distressed vision for so long?

Text 95

*ke 'yam kāntiḥ keśava tvam mukendoḥ
ko 'yam veśaḥ kāpi vācām abhūmiḥ
se 'yam so 'yam svādatām aśjaliḥ te
bhūyo bhūyo bhūyaśas tvām namāmi*

ke—what?; *ayam*—this; *kāntiḥ*—bright glow; *keśava*—O Keśava; *tvam*—of Your; *mukha*—*indoḥ*—face like a moon; *kaḥ*—what?; *ayam*—this; *veśaḥ*—whose appearance; *ka api*—even; *vācām*—words; *abhūmiḥ*—beyond the scope; *se ayam*—that (glow); *saḥ ayam*—that (appearance); *svādatām*—let them be relished; *aśjaliḥ*—with folded hands; *te*—unto You; *bhūyaḥ*—again; *bhūyaḥ*—again; *bhūyaśaḥ*—again; *tvām*—unto You; *namāmi*—obeisances.

O Keśava, what is this bright glow of Your moon-face? What is this appearance of Yours, which is beyond description? Let that [glow] and that [appearance] be relished [by Yourself or by those souls competent to do so]. I simply bow down before You again and again, and yet again.

Text 96

*vadanendu-vinirjitaḥ śaśī
daśadhā deva padam prapadya te
adhikam śriyam aśnutetarām
tava kārūṇya-vijṛmbhitam kiyat*

vadana—*indu*—face like the moon; *vinirjitaḥ*—having been conquered; *śaśī*—the moon; *daśadhā*—dividing into ten parts (the toenails of Kṛṣṇa); *deva*—O Lord; *padam*—Your feet; *prapadya*—taken shelter; *te*—Your; *adhikam*—greater; *śriyam*—beauty, brightness; *aśnutā*—gaining, enjoying; *itarām*—than before; *tava*—Your; *kārūṇya*—of mercy; *vijṛmbhitam*—slight spreading; *kiyat*—how great!

O Lord, the moon, having been conquered by Your moonlike face, has taken shelter at Your feet and split into ten parts—that is, Your toenails—thereby gaining much greater brilliance and beauty than before. O Lord, how great is even a slight manifestation of Your mercy!

Text 97

*tat tvan mukham katham ivāmbuja-tulya-kakṣyam
vācām avāci nanu parvaṛi parvaṛīndoḥ
tat kim bruve kim aparaṁ bhuvanaika-kāntam
kṛṣṇa tvad ānanam anena samam nu yat syāt*

tat—that; *tvat*—Your; *mukham*—face; *katham*—how; *iva*—like; *ambuja*—lotus; *tulya*—equal; *kakṣyam*—similarity; *vācām*—by words; *avāci*—unspeakable; *nanu*—certainly; *parvaṛi*—on the new—moon day; *parvaṛi*—*īndoḥ*—the new moon; *tat*—that; *kim*—what; *bruve*—I say; *kim*—what; *aparam*—else; *bhuvana*—in the universe; *eka*—only; *kāntam*—loveliness; *kṛṣṇa*—O Kṛṣṇa; *tvat*—Your; *ānanam*—face; *anena*—other; *samam*—equal; *nu*—certainly; *yat*—to that; *syāt*—be.

O Kṛṣṇa, how can anyone compare Your face to the lotus? And as for the moon—it attains a simply unmentionable state on the new-moon day. So what else can I say? What other thing in the universe could possibly equal the loveliness of Your face?

Text 98

*śuśrūṣase śṛṇu yadi praṛidhāna-pūrvam
pūrvair apūrva-kavibhir na katākṣitam yat
nīrājana-krama-dhurām bhavadānanendor
nirvyājam arhati cirāya śasi-pradīpaḥ*

śuśrūṣase—you want to hear; *śṛṇu*—hear; *yadi*—if; *praṛidhāna*—*pūrvam*—with careful attention; *pūrvaiḥ*—of old; *apūrva*—unprecedented; *kavibhiḥ*—poets; *na*—not; *katākṣitam*—take notice; *yat*—that; *nīrājana*—ceremony (*ārati*); *krama*—bearing; *dhurām*—burden; *bhavadā*—Your; *ānana*—face; *īndoḥ*—moon; *nirvyājam*—without pretense; *arhati*—ought; *cirāya*—for a long time; *śasi*—of the moon; *pradīpaḥ*—the lamp.

If you want to hear, then listen carefully to something that even the incomparable poets of old did not take note of. And that is this: The lamp of the moon deserves to bear for a long time the burden of worshipping your moon-face in the *ārati* ceremony.

Text 99

*akhaṇḍa-nirvāṇa-rasa-pravāhair
vikharḍitāśeṣa-rasāntarāṛi
ayantritodvānta-sudhārnāvāni
jayanti śītāni tava smitāni*

akhaṇḍa—unbroken; *nirvāṇa*—bliss; *rasa*—loving mellow; *pravāhaiḥ*—current;

vikharḍitā—destroys; *aśeṣa*—all; *rasa*—mellows; *antarāri*—other; *ayantritā*—without restraint; *udvānta*—flows; *sudhā*—of nectar; *arnavāni*—an ocean; *jayanti*—all glories; *śītāni*—cooling; *tava*—Your; *smitāni*—smiles.

All glories to Your cooling smiles, which are an overflowing ocean of nectar destroying all other joys with unbroken strams of the elixir of bliss!

Text 100

kāmam santu sahasraśaḥ katipaye sārasya-dhaureyakāḥ
kāmam vā kamanīyatā-parimala-svārājya-baddha-vratāḥ
naivaivam vividāmahe na ca vayam deva priyam brūmahe
yat satyam ramanīyatā-parinatis tvayy eva pāram gatā

kāmam—let there be; *santu*—be; *sahasraśaḥ*—thousands; *katipaye*—some; *sārasya*—relishable sweetness; *dhaureyakāḥ*—finest bearers; *kāmam*—let there be; *vā*—or; *kamanīyatā*—attractive beauty; *parimala*—fragrance; *svārājya*—glory; *baddha*—*vratāḥ*—those who are steady, fixed in vow; *na*—not; *eva*—certainly; *evam*—with them; *vividāmahe*—quarrel; *na*—not; *ca*—and; *vayam*—we; *deva*—O Lord; *priyam*—well; *brūmahe*—speak; *yat*—that; *satyam*—truth; *ramanīyatā*—attractive beauty, conjugal beauty; *parinatiḥ*—perfection; *tvayi*—in You; *eva*—certainly; *pāram*—to its limit; *gatā*—gone.

Let there be thousands of men who possess relishable beauty, and let there be thousands of men who are steady in the glory of the fragrance of attractiveness. We shall neither quarrel with them nor speak well of them. But the truth, O Lord, is that in You the perfection of attractive beauty has reached its limit.

Text 101

galad-vrīḍā lolā madana-vinitā gopa-vanitā
mada-sphītam gītam kimapi madhurā cāpala-dhurā
samujjrmbhā gumbhā madhurima-kirām mādrśa-girām
tvayi sthāne jāte dadhati capalam janma saphalam

galat—destroyed; *vrīḍā*—shyness; *lolā*—restless; *madana*—with love, by Cupid; *vinitā*—made humble; *gopa*—*vanitā*—the cowherd men's wives; *mada*—lustful passion; *sphītam*—swollen; *gītam*—songs; *kimapi*—ineffable; *madhurā*—sweetness; *cāpala*—frivolity; *dhurā*—excess; *samujjrmbhā*—fully elated; *gumbhā*—stringing a garland; *madhurima*—sweetness; *kirām*—scattering, spreading; *mādrśa*—my; *girām*—words; *tvayi*—in You; *sthāne*—situated; *jāte*—achievement; *dadhati*—gotten; *capalam*—transient; *janma*—of birth; *saphalam*—fruit.

O Kṛṣṇa, being situated in You, the following things have achieved the fruit of thier transient existences: the wives of the cowherd men who become restless, their shyness destroyed, and who turn humble with love for You; songs, which become swollen with passion; Your excess of frivolity, which becomes very sweet; and my fully elated words, which scatter sweetness by stringing a garland [of verses about You].

Text 102

*bhuvanam bhavanam vilāsinī śrīś
tanayas tāmara-sāsanah smaraś ca
paricāra-paramparāḥ surendrās
tad api tvac-caritam vibho vicitram*

bhuvanam—universe; *bhavanam*—(Your) abode; *vilāsinī*—consort; *śrīś*—Lakṣmī, the goddess of fortune; *tanayah*—son; *tāmara*—lotus; *sāsanah*—he who sits on (i.e., Brahmā); *smarah*—Cupid (Pradyumna); *ca*—also; *paricāra*—attendants; *paramparāḥ*—series of; *sura*—*indrāḥ*—the demigods' leaders; *tat*—all of that; *api*—although; *tvac*—Your; *caritam*—pastimes (here in Vraja); *vibho*—O Lord; *vicitram*—very wonderful.

O Lord, although the entire universe is Your abode, Lakṣmī is Your consort, Lord Brahmā and Pradyumna and Your sons, and the chiefs of the demigods are Your attendants, still, Your pastimes [here in Vraja] are most wonderful.

Text 103

*devas trilokī-saubhāgya-
kasturī-tilakāṅkuraḥ
jīyād vrajāṅganānaṅga-
keli-lālita-vibhramah*

devah—to the Lord; *trilokī*—of the three worlds; *saubhāgya*—beneficent; *kasturī*—musk; *tilaka*—tilaka; *āṅkuraḥ*—marks (on the forehead); *jīyāt*—all glories; *vraja*—*āṅganā*—Vraja's beautiful—limbed ones (i.e., the milkmaids); *anaṅga*—"the bodiless one" (i.e., Cupid); *keli*—sports; *lālita*—joy, pleasure; *vibhramah*—encouraged, increased.

All glories to Kṛṣṇa, the most beneficent in all the three worlds, whose forehead is marked with musk-tilaka and whose love and joy are increased by the love-sprots of Vraja's milkmaids!

Text 104

*premadam ca me kāmadam ca me
vedanam ca me vaibhavam ca me
jīvanam ca me jīvitam ca me
daivatam ca me deva nā 'param*

premadam—giver of His love; *ca*—and; *me*—for me; *kāmadam*—fulfiller of desire; *ca*—and; *me*—for me; *vedanam*—knowledge; *ca*—and; *me*—my; *vaibhavam*—power, wealth; *ca*—and; *me*—my; *jīvanam*—cause of life, vital energy; *ca*—and; *me*—my; *jīvitam*—very life; *ca*—and; *me*—my; *daivatam*—god; *ca*—and; *me*—for me; *deva*—O Lord; *nā*—none; *aparam*—other.

O Lord, You and You alone are my worshipful Deity, giver of love, fulfiller of desire. You alone are my knowledge, my power and wealth, my vital force, and my very life.

Text 105

*mādhuryeṇa vivardhantām
vāco nas tava vaibhave
cāpalyena vijrmbhantām
cintā nas tava śaiśave*

mādhuryeṇa—with sweetness; *vivardhantām*—increasing power; *vāco*—words; *naḥ*—our; *tava*—Your; *vaibhave*—wealth, beauty; *cāpalyeṇa*—with eagerness; *vijrmbhantām*—swell; *cintā*—thoughts; *naḥ*—our; *tava*—Your; *śaiśave*—childhood.

O Lord, let our words be empowered to sweetly describe Your beauty, and let our thoughts swell with eagerness when dwelling on Your childhood.

Text 106

*yāni tvac-caritāmṛtāni rasanālehyāni dhanyātmanām
ye vā śaiśava-cāpala-vyatikarā rādhāvarodhonmukhāḥ
yā vā bhāvita-veṇu-gīta-gatayo līlā mukhāmbhoruḥ
dhārā-vāhikayā vahantu hṛdaye tāny eva tāny eva me*

yāni—those which; *tvac*—Your; *carita*—of pastimes; *amṛtāni*—nectar; *rasanā*—tongues; *alehyāni*—tasted; *dhanyā*—blessed, fortunate; *ātmanām*—souls; *ye*—those; *vā*—or; *śaiśava*—childhood; *cāpala*—frivolities; *vyatikarā*—pranks; *rādhā*—of Rādhā; *avarodha*—obstruction; *unmukhāḥ*—laying in wait; *yā*—those; *vā*—or; *bhāvita*—Your; *veṇu*—*gīta*—flute—song; *gatayah*—modulations; *līlā*—sportive gestures; *mukha*—face; *ambhoruḥ*—lotus; *dhārā*—flow; *vāhikayā*—bearing of the flow continuously; *vahantu*—let there be; *hṛdaye*—heart; *tāni*—those; *eva*—certainly; *tāni*—those; *eva*—certainly; *me*—my.

Let there ever flow in my heart the nectarous pastimes tasted by the tongues of blessed, fortunate souls; Your mischievous childhood pranks (such as laying in wait to obstruct Rādhā); and the sportive gestures of Your lotus face, inspired by Your rippling flute-song.

Text 107

*bhaktis tvayi sthitararā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayam mukulitāṣjali sevate 'smān
dharmārtha-kāma-gatayah samaya-pratīkṣāḥ*

bhaktiḥ—devotional service; *tvayi*—unto You; *sthitararā*—fixed—up; *bhagavan*—O Lord; *yadi*—if; *syāt*—it may be; *daivena*—as destiny; *naḥ*—unto us; *phalati*—bears the fruit; *divya*—transcendental; *kiśora*—*mūrtiḥ*—the youthful form of Kṛṣṇa; *muktiḥ*—liberation; *svayam*—personally; *mukulita*—*āṣjaliḥ*—standing with folded hands; *sevate*—renders service; *asman*—unto us; *dharma*—religiosity; *artha*—economic development; *kāma*—sense gratification; *gatayah*—the final goals; *samaya*—nearby; *pratīkṣāḥ*—expecting.

O Lord, if I am engaged in firm devotional service to You, then I can very easily perceive Your divine youthful form. And as far as liberation is concerned, she stands at my door with folded hands, waiting to serve me, and all material

conveniences of religiosity, economic development, and sense gratification stand with her.

Text 108

*jaya jaya jaya deva deva deva
tribhuvana-maṅgala-divya-nāmadheya
jaya jaya jaya deva kṛṣṇa deva
śravaṇa-mano-nayanāmṛtāyvatāra*

jaya—all glories; *jaya*—all glories; *jaya*—all glories; *deva*—O Lord; *deva*—O Lord; *deva*—O Lord; *tribhuvana*—the three world; *maṅgala*—auspicious; *divya*—divine; *nāmadheya*—name; *jaya*—all glories; *jaya*—all glories; *jaya*—all glories; *deva*—O Lord; *kṛṣṇa*—O Kṛṣṇa; *deva*—O Lord; *śravaṇa*—the ear; *manah*—the mind; *nayana*—the eye; *amṛta*—nectar; *avatāra*—an incarnation.

All glories, all glories, all glories to You, O Lord, whose holy name is auspicious for all three worlds! All glories, all glories, all glories to You, Lord Kṛṣṇa! You are the incarnation who are nectar for the ear, mind, and eyes.

Text 109

*tubhyam nirbhara-harṣa-varṣa-vivaśāveśa-sphutāvir-bhavad-
bhūyaś-cāpala-bhūṣiteṣu sukṛtām bhāveṣu nirhāsine
śrīmad-gokula-maṅdanāya manasām vācām ca dūre sphuran
mādhuryaika-mahārṇavāya mahase kasmai cid asmai namaḥ*

tubhyam—to You; *nirbhara*—excess; *harṣa*—delight; *varṣa*—deluge; *vivaśā*—spontaneous, unrestrained; *āveśa*—to cause; *sphuta*—manifest; *āvirbhavad*—You manifest; *bhūyaḥ*—repeated; *cāpala*—agitations; *bhūṣiteṣu*—ornamented; *sukṛtām*—very pious souls; *bhāveṣu*—emotional states; *nirhāsine*—shine forth; *śrīmat*—glorious; *gokula*—Gokula; *maṅdanāya*—You adorn; *manasām*—mind; *vācām*—speech; *ca*—and; *dūre*—beyond; *sphuran*—shining; *mādhurya*—sweetness, loving tenderness; *eka*—exclusive; *maha*—*arṇavaya*—great ocean; *mahase*—glory; *kasmai*—whatever; *cit*—that [spiritual energy] (?); *asmai*—I; *namaḥ*—obeisances.

I bow down to You, Kṛṣṇa, who shine forth in the ecstatic states of those very pious souls adorned with repeated agitations occasioned by a spontaneous deluge of excessive transcendental delight. I bow to You, who are the ornament of glorious Gokula and who are the unique ocean of sweet, loving tenderness glowing in the distance beyond words and thought. To You, to whatever glory You embody, I bow down.

Text 110

*īśāna-deva-carakṇā-bharaṇena nīvī-
dāmodara-sthira-yaśaḥ stabakodgamena
līlāśukena racitaṁ tava kṛṣṇa deva
karṇāmṛtaṁ vahatu kalpa-śatāntare 'pi*

īśāna—*deva*—the Lord; *carakṇā*—the feet; *bharaṇena*—with adornments; *nīvī*—wealth, capital; *dāmodara*—of Dāmodara; *sthira*—lasting; *yaśaḥ*—fame; *stabhaka*—

bouquet; *udgamena*—with the production; *lilāśukena*—by Līlāśuka (Bilvamaṅgala Ṭhākura); *racitam*—composed; *tava*—for Your; *kṛṣṇa*—O Kṛṣṇa; *deva*—O Lord; *karṇa—amṛtam*—the ear's nectar (nectar for the ears of Kṛṣṇa); *vahatu*—may it flow, may it continue to exist; *kalpa*—a day of Brahmā; *śata—antare*—for one hundred; *api*—indeed.

With the production of this bouquet of verses, which has the lasting fame of Dāmodara as its capital and which adorns īśānadeva's lotus feet, Līlāśuka has written about You, O Lord Kṛṣṇa, this nectar for Your ears. May it continue to flow (to be heard, chanted, and sung) for one hundred days of Brahmā.

Text 111

dhanyānām sarasānulāpa-saraṇī-saurabhyam abhyasyatām
karṇānām vivareṣu kām api sudhāvṛsttīm duhānam muhuḥ
ramyānām sudṛśām mano-nayanayoḥ magnasya devasya naḥ
karṇānām vacasām vijṛmbhitam aho kṛṣṇasya karṇāmṛtam

dhanyānām—the fortunate souls; *sarasa*—with sweetness; *anulāpa*—poetic; *saraṇī*—waves; *saurabhyam*—fragrance; *abhyasyatām*—repeat; *karṇānām*—of the ears; *vivareṣu*—the holes; *kām api*—indescribable; *sudhā*—nectar; *vṛsttīm*—shower; *duhānam*—pours; *muhuḥ*—repeatedly; *ramyānām*—the milkmaids; *sudṛśām*—with beautiful eyes; *manah*—in the minds; *nayanayoḥ*—eyes; *magnasya*—sunk; *devasya*—of the Lord; *naḥ*—us; *karṇānām*—ears; *vacasām*—voices; *vijṛmbhitam*—surges; *aho*—oh; *kṛṣṇasya*—of Kṛṣṇa; *karṇa—amṛtam*—nectar for the ears.

Repeatedly pouring an indescribable shower of nectar into the ear-holes of those fortunate souls who relish, through repetition, the fragrance of its waves of poetic sweetness, this nectar for the ears of Kṛṣṇa, who is sunk deep in the minds and eyes of the beautiful-eyed milkmaids (and in ours), surges in voices and ears.

Text 112

anugraha-dviguṇa-viśāla-locanair
anusmaran mṛdu-muralī-ravāmṛtaiḥ
yato yataḥ prasarati me vilocanam
tatas tataḥ sphurau tavaiva vaibhavam

anugraha—with mercy; *dviguṇa*—doubly; *viśāla*—expanded; *locanair*—eyes; *anusmaran*—constant remembrance; *mṛdu*—gentle, soft; *muralī*—flute; *rava*—low sounds; *amṛtaiḥ*—nectar; *yataḥ*—wherever; *yataḥ*—wherever; *prasarati*—wanders; *me*—my; *vilocanam*—vision; *tataḥ tataḥ*—there; *sphuratu*—You may manifest; *tava*—Your; *eva*—certainly; *vaibhavam*—beauty, sweetness, wealth.

O Kṛṣṇa, always remembering the nectarous, low, soft sounds of Your flute, as well as Your eyes, doubly expanded with mercy, I pray that wherever my sight shall wander, You will always manifest Your beauty, sweetness, and opulence before me.

śrī-kṛṣṇa-karṇāmṛtam samāptaḥ

śrī-kṛṣṇa-karṇāmṛtam-the nectar for Kṛṣṇa's ears (the literary work by that name); *samāptaḥ*-ends.

Śrī-Kṛṣṇa-karṇāmṛta ends here.