

Śrī Saṅkalpa-kalpadruma

The Kalpadruma Tree That Fulfills All Desires

?? Saṅkalpa-kalpaṅkṣa

Introduction

Text 1

śrī-kṛṣṇa kṛṣṇa-caitanya
sa-sanātana-rūpaka
gopāla raghunāthāpta-
vraja-vallabha pāhi mām

śrī-kṛṣṇa-O Śrī Kṛṣṇa; kṛṣṇa-caitanya-O Śrī Kṛṣṇa Caitanya; sa-sanātana-rūpaka-O Lord whose form is eternal; gopāla-O protector of the cows; raghunāthāpta-attained by the master of the Raghus; vraja-vallabha-O beloved of Vraja; pāhi-save; mām-me.

O Śrī Kṛṣṇa, O Lord who appears as Śrī Kṛṣṇa Caitanya, O Lord whose form is eternal, O protector of the cows, O Lord who appears as Śrī Rāmacandra, O beloved of Vraja, please protect me.

Note: Śrīla Jīva Gosvāmi has placed in this verse the names of Śrīla Rūpa Gosvāmi, Śrīla Sanātana Gosvāmi, Śrīla Gopāla Bhaṭṭa Gosvāmi, Śrīla Raghunātha dāsa Gosvāmi, Śrīla Raghunātha Bhaṭṭa Gosvāmi, and his own cousin Vallabha.

Texts 2 and 3

nandanandana ity uktas
trailokyānanda-varḍhanaḥ
anādi-janma-siddhānām
gopīnām patir eva yaḥ

navīna-nīrada-śyāmam
tam rajīva-vilocanam
ballavī-nandanam vande
kṛṣṇam gopāla-rūpiṇam

nandanandana-Nandanandana; ity-thus; uktaḥ-said; trailokyānanda-varḍhanaḥ-increasing the bliss of the three worlds; anādi-without beginning; janma-birth; siddhānām-of the perfect; gopīnām-of the gopīs; patiḥ-the master; eva-indeed; yaḥ-who; navīna-nīrada-śyāmam-dark as a monsoon cloud; tam-to Him; rajīva-vilocanam-lotus eyes; ballavī-of the gopīs; nandanam-the happiness; vande-I bow down; kṛṣṇam-to Śrī Kṛṣṇa; gopāla-of a gopa; rūpiṇam-the form.

I offer my respectful obeisances to the Śrī Kṛṣṇa, who is known as Nanda's son, who is the protector of the cows, who fills the three worlds with bliss, who is the master of the birthless and perfect gopīs, who is dark as a monsoon cloud, and whose eyes are lotus flowers.

Text 4

vṛndāraṇye jaran jīvaḥ
kaścit prāha manaḥ prati
mriyase sāmpratam mūḍha
gūḍhām etām sudhām piba

vṛndāraṇye-in Vṛndāvana; jaran-growing old; jīvaḥ-a living entity; kaścit-a certain; prāha-says; manaḥ-to his mind; prati-to; mriyase-you are dying; sāmpratam-now; mūḍha-O fool; gūḍhām-secret; etām-this; sudhām-nectar; piba-drink.

A person gradually growing old in Vṛndāvana tells his mind: Fool, now you are close to death. Drink this nectar I give you.

Note: Śrīla Jīva Gosvāmī has placed his name in this verse.

Text 5

tām pibann eva he svāntaḥ
svam ca gokula-saṅgatam
sevām ca vāñchitām kāñcid
bhāva-bhedena bhāvaya

tām-that; pibann-drinking; eva-indeed; he-O; svāntaḥ-mind; svam-you; ca-and; gokula-saṅgatam-in Gokula; sevām-service; ca-and; vāñchitām-desired; kāñcit-

something; bhāva-bhedena-with love; bhāvaya-meditate.

O mind, as you drink this nectar think of yourself being in Gokula and think of the lovingly service you wish to give the Lord.

Text 6

maṅgalaḥ sarva-lokānām
gopa-kṣauṇī-bhr̥d-aṅgajaḥ
bhavyam pallavayan pāyād
ballavī-jana-vallabhaḥ

maṅgalaḥ-auspicious; sarva-lokānām-of all people; gopa-kṣauṇī-bhr̥d-aṅgajaḥ-the son of the gopa king; bhavyam-auspiciousness; pallavayan-making bloom; pāyād-may protect; ballavī-jana-of the gopīs; vallabhaḥ-the beloved.

May the gopa-prince Kṛṣṇa, who makes the devotees blossom with happiness, and who is the auspiciousness of all the worlds and the gopīs' beloved, protect us.

Texts 7-9

aho bakīty-ādi-kīrtiḥ
kṛṣṇas tu bhagavān svayam
asti yas tasya pitrādi-
tayā citrayā klptavān

stutas tad bhūri-bhāgyeti
tathā cetthaṁ satām iti
nemaṁ viriñcety evaṁ
nāyaṁ striya iti vrajaḥ

yas taṁ ko nāśrayan nātra
kṣitāv indriyavān naraḥ
tasmād bhratar nija-trātaḥ
svāntaḥ svāntas tam āśraya

aho bakīty-ādi-Śrīmad-Bhāgavatam 3.2.23; kīrtiḥ-fame; kṛṣṇaḥ-Kṛṣṇa; tu-indeed; bhagavān svayam-the Original Supreme Personality of Godhead (Śrīmad-Bhāgavatam 1.3.28); asti-is; yaḥ-who; tasya-of Him; pitrādītayā-beginning with His father; citrayā-wonderful; klptavān-did; stutaḥ-glorified with prayers; tat-that; bhūri-bhāgyeti-Śrīmad-Bhāgavatam 10.14.38; tathā-so; cetthaṁ satām iti-Śrīmad-Bhāgavatam 10.12.11; nemaṁ viriñcety-Śrīmad-Bhāgavatam 10.9.20; evaṁ-thus; nāyaṁ striya-Śrīmad-Bhāgavatam 10.47.60; iti-thus; vrajaḥ-Vraja; yaḥ-who; tam-to

Him; kaḥ-who?; na-not; āsrayan-taking shelter; na-not; atra-here; kṣitāv-on the earth; indriyavān-sensible; naraḥ-person; tasmāt-therefore; bhrataḥ-O brother; nija-own; trātaḥ-O protector; svāntaḥ-O mind; svāntaḥ-O mind; tam-Him; āsraya-take shelter.

What sensible person on this earth will not take shelter of Lord Kṛṣṇa, who filled His parents with wonder, who is the original Supreme Personality of Godhead as described in Śrīmad-Bhāgavatam 1.3.28, and whose glory is seen in Śrīmad-Bhāgavatam 3.2.23, 10.14.38, 10.12.11, 10.9.20, and 10.47.60? O mind, O brother mind, O my protector, please take shelter of Him.

Text 10

upadeśam deśa-rūpam
mama mānaya mānasa
sudhādhārādharah so 'yam
kalpaḥ syāt kalpa-bhūruhaḥ

upadeśam-instruction; deśa-rūpam-for this place; mama-my; mānaya-please accept; mānasa-O mind; sudhā-of nectar; ādhārādharah-a monsoon cloud; saḥ ayam-He; kalpaḥ-proper; syāt-is; kalpa-bhūruhaḥ-a kalpa-ṛkṣa tree.

O mind, please understand what I will now teach you: Kṛṣṇa is a monsoon cloud of nectar. He is a kalpa-ṛkṣa tree that fulfills all desires.

Text 11

mūlam janmādi-līlāsya
skandhaḥ syān nitya-līlatā
śākhās tat-tad-ṛtu-ślokāḥ
phalam premamayī sthitiḥ

mūlam-the root; janma-with birth; ādi-beginning; līlā-pastimes; asya-of Him; skandhaḥ-the trunk; syān-is; nitya-līlatā-the eternal pastimes; sakhaḥ-the branches; tat-tad-ṛtu-the pastimes in the various seasons; ślokaḥ-verse; phalam-the fruit; premamayī-full of love; sthitiḥ-the condition.

The root of that kalpa-ṛkṣa tree is the pastimes that begin with His birth. The trunk is His eternal pastimes. The branches are the verses describing His pastimes in the different seasons. The fruit is love for Him.

Chapter One
Janmādi-līlā
Lord Kṛṣṇa's Birth and Other Pastimes

Text 12

yaḥ tantra-mantrayor guptaṁ
uktaḥ śrī-nanda-nandanaḥ
tad-rūpatām nijam vyañjit
kutaścīt kutukād bhuvī

yaḥ-who; tantra-mantrayoḥ-of the Tantras and mantras; guptam-hidden; uktaḥ-said; śrī-nanda-nandanaḥ-the son of Nanda; tad-rūpatām-His form; nijam-own; vyañjit-manifest; kutaścīt-somewhere; kutukāt-joyfully; bhuvī-in this world.

Śrī Kṛṣṇa, the son of Nanda, who, although He hides from the Vedic rituals and He is not in the Vedic mantras, does happily appear before some persons in this world, . . .

Note: Here begins a very long sentence that finds its end in Text 266.

Text 13

yaḥ prāg iti hi padyābhyām
nandātmajatayā svataḥ
vāsudevatayā kārya-
vaśād gargaṇa niścitaḥ

yaḥ-who; prāg-before; iti-thus; hi-indeed; padyābhyām-with two verses; nandātmajatayā-as the son of Nanda; svataḥ-Himself; vāsudevatayā-as the son of Vasudeva; kārya-vaśāt-because of duty; gargaṇa-by Garga Muni; niścitaḥ-determined.

. . . who, even though He is naturally Nanda's son, was said by Garga Muni (in Śrīmad-Bhāgavatam 10.8.14) to be out of duty the son of Vasudeva, . . .

Text 14

yaḥ śrī-nanda-yaśodāntar-
hṛdi sphūrtim gatas tataḥ
udyamś cakre dugdha-sindhora

indor janma-vidambanam

yaḥ-who; śrī-nanda-of Śrī Nanda; yaśodā-and Śrī Yaśodā; antaḥ--in; hṛdi-the heart; sphūrtim-manifestation; gataḥ-attained; tataḥ-then; udyan-appearing; cakre-did; dugdha-sindhoḥ-of the ocean of milk; indoḥ-of the moon; janma-birth; vidambanam-imitation.

. . . who first appeared in the hearts of Nanda and Yaśodā and then was born like the moon from the milk ocean, . . .

Text 15

yaḥ sarvarddhi-vrajaṁ nanda-
vrajaṁ svam janma-mātrataḥ
ramānām jāyamānānām
āramaṁ dhāma nirmame

yaḥ-who; sarva-all; ṛddhi-opulence; vrajaṁ-filled; nanda-of Nanda; vrajaṁ-the cowherd village; svam-own; janma-mātrataḥ-simply by birth; ramānām-of goddesses of fortune; jāyamānānām-being born; āramam-the garden; dhāma-the abode; nirmame-created.

. . . who, simply by being born brought to this world His own forest-garden home, Nanda's all-opulent cowherd village where many beautiful goddesses were also born, . . .

Text 16

yaḥ sva-mādhurya-pīyūṣam
sarvatra pariveśayam
jigāya mohinī-rūpam
kṣīra-nīrādhi-tīra-gam

yaḥ-who; sva-mādhurya-pīyūṣam-the nectar of His own sweetness; sarvatra-everywhere; pariveśayam-going; jigāya-defeated; mohinī-rūpam-charming; kṣīra-nīrādhi-tīra-gam-to the shore of the milk ocean.

. . . the nectar of whose sweetness flowed everywhere, defeating even the form of Mohinī on the milk-ocean's shore, . . .

Text 17

yaḥ kṛpām janmato vyañjan
pūtanām api pūtanām
nītam dhātrī-gatim sphītām
cākarsin nūtanārbhakaḥ

yaḥ-who; kṛpām-mercy; janmataḥ-from birth; vyañjan-manifesting; pūtanām-to Putana; api-even; pūtanām-purified; nītam-brought; dhātrī-gatim-to to status of a nurse; sphītām-great; ca-and; akarsit-dragged; nūtanārbhakaḥ-small child.

. . . who from the moment of His birth was very compassionate, who when He was a small child defeated Pūtanā, purified her, and made her His nurse, . . .

Text 18

yaḥ komala-padāgreṇa
śakaṭam tad-viśaṅkaṭam
sva-jyotsnāvaraṇam matvā
cikṣepākṣepavān iva

yaḥ-who; komala-padāgreṇa-with His soft toes; śakaṭam-a cart; tad-viśaṅkaṭam-great; svajyotsnā-glory; āvaraṇam-hiding; matvā-considering; cikṣepa-kicked; ākṣepavān-throwing away; iva-as if.

. . . who, confident that His glory would remain hidden, with His soft toes kicked a great cart and made it collapse, . . .

Text 19

yaḥ pūjita-pāda-kṣepa-
kūjita-smita-rociṣam
śobhayā lobhayām āsa
bālikāḥ kula-pālikāḥ

yaḥ-who; pūjita-worshiped; pāda-kṣepa-by the kick; kūjita-warbling; smita-smile; rociṣam-splendor; śobhayā-with splendor; lobhayām āsa-desired; bālikāḥ-girls; kula-pālikāḥ-saintly.

. . . who with the sound of His kick and the glory of His smile filled many saintly girls with desire, . . .

Text 20

yaḥ sva-nāmādyam āsādya
gargād vargān nijān anu
harṣam vavarṣa nyag jalpann
om ittham soma-jin-mukhaḥ

yaḥ-who; sva-nāma-His names; ādyam-beginning with; āsādya-attaining; gargāt-from Garga Muni; vargān-groups; nijān-own; anu-following; harṣam-happiness; vavarṣa-showered; nyag jalpann-speaking broken words; om-Om; ittham-thus; soma-jin-mukhaḥ-His face defeating the moon.

. . . whose face eclipses the glory of the moon, who after receiving His names from Garga Muni spoke the word "Om" (yes) in the broken words of an infant, and thus showered His relatives with happiness, . . .

Text 21

yaḥ tṛṇāvartam āsādya
sadyaḥ samvarta-vartanam
samvartayaṁs tam āninye
viparīta-parītatām

yaḥ-who; tṛṇāvartam-Tranavarta; āsādya-attaining; sadyaḥ-at once; samvarta-vartanam-whirlwind; samvartayan-whirling around; tam-him; āninye-brought; viparīta-parītatām-to the opposite condition.

. . . who made the Tṛṇāvarta whirlwind fall and gave him the opposite of what he expected, . . .

Text 22

yaḥ śrī-rāmam nijārāmam
saṅgacchann accha-khelayā
bālān ānandayan nanda-
rāja-keśari-nandanah

yaḥ-who; śrī-rāmam-Śrī Balarāma; nijārāmam-to His own garden; saṅgacchann-going; accha-khelayā-with splendid pastimes; bālān-to the boys; ānandayan-delighted; nanda-rāja-of King Nanda; keśari-nandanah-the lion's cub.

. . . who was King Nanda's lion-cub son, who, going to His own forest-garden, delighted Balarāma and the boys with many splendid pastimes, . . .

Text 23

yaḥ puṇḍraṁ rocanārucyāṁ
kañcukam kāñcana-prabham
dadhan mātus tat tad āsīd
utsaṅgāsi yadājani

yaḥ-who; puṇḍram-tilaka; rocanārucyam-spkendid with gorocana; kañcukam-garments; kāñcana-prabham-splendid as gold; dadhān-wearing; mātuḥ-of His mother; tat tat-whenever; āsīt-was; utsaṅgāsi-on the lap; yadā-when; ajani-was.

. . . who, wearing clothes splendid with gold and tilaka splendid with gorocanā, sat on His mother lap, . . .

Text 24

yaḥ kurvan kardama-kṛīḍām
nirvyājam anayā dhṛtaḥ
dvayoḥ sukhena duḥkhena
snigdhan digdhan vinirmame

yaḥ-who; kurvan-doing; kardama-in th mud; kṛīḍām-playing; nirvyājam-truthfully; anayā-by her; dhṛtaḥ-held; dvayoḥ-of them both; sukhena-with happiness; duḥkhena-with unhappiness; snigdhan-affectionate; digdhan-anointed; vinirmame-did.

. . . who, a small child playing in the mud, was suddenly picked up by Mother Yaśodā, who then anointed both Himself and His mother with mud, affection, distress and happiness, . . .

Text 25

yaḥ samam saha-jātena
riṅgann aṅgana-kardame
kiñcit kātara-dhīḥ paśyan
mātaram drutam iyivān

yaḥ-who; samam-with; saha-jātena-His bother; riṅgan-crawling; aṅgana-kardame-in the mud of the courtyard; kiñcit-somewhat; kātara-dhīḥ-agitated at heart; paśyan-seeing; mātaram-to His mother; drutam-at once; iyivān-went.

. . . who, seeing that His mother became alarmed when He and His brother crawled in the muddy courtyard, quickly went to her, . . .

Text 26

yas tayāliṅgitaḥ sāsra-
smitam stanyam ananya-dhiḥ
apāyi suṣṭhu cāpyāyi
smitam bibhrad udaikṣi ca

yaḥ-who; tayā-by her; āliṅgitaḥ-embraced; sa-with; asra-tears; smitam-smile;
stanyam-breast milk; ananya-dhiḥ-without any other thought; apāyi-drunk;
suṣṭhu-nicely; ca-and; apyāyi-drunk with kisses; smitam-the smile; bibhrat-
holding; udaikṣi-saw; ca-and.

. . . who was embraced by His mother with a tear-filled smile, who without thinking of any other thing drank the milk of her breast, who, kissed by her again and again, smiled and gazed at her, . . .

Text 27

yas tadā matur āninye
sarvam vismṛiti-vismṛtam
rudann iva hasan mugdha-
bāla-simhāvalokanaḥ

yaḥ-who; tadā-then; matuḥ-of His mother; āninye-brought; sarvam-all; vismṛiti-
forgetfulness; vismṛtam-forgotten; rudan-crying; iva-as if; hasan-laughing;
mugdha-charming; bāla-lion; simha-cub; avalokanaḥ-glance.

. . . who, laughing and roaring, and His charming eyes like those of a lion cub, made His mother forget everything but Him, . . .

Text 28

yas tadā mṛttikām bhakṣann
alakṣyam anayā dhṛtaḥ
dayayā kim bhayād asyās
trātaḥ srāg yogamāyayā

yaḥ-who; tadā-then; mṛttikām-clay; bhakṣann-eating; alakṣyam-unseen; anayā-
by her; dhṛtaḥ-held; dayayā-with kindness; kim-what?; bhayāt-out of fear; asyāḥ-of
her; trātaḥ-protected; srāg-at once; yogamāyayā-by Yogamāyā.

. . . who when His mother wasn't looking at clay, who was caught by Her and gently asked, "What is this?", who was at once rescued by His Yogamāyā potency, . . .

Text 29

yaḥ śrī-rāmānvayī kāmān
nanāṭa saha-pāṭavam
vṛddhānām sukham ṛddhānām
kurvāṇas tāla-pālanam

yaḥ-who; śrī-rāmānvayī-with balarāma's friends; kāmān-at He wished; nanāṭa-danced; saha-pāṭavam-with great skill; vṛddhānām-elder; sukham-with happiness; ṛddhānām-wealthy; kurvāṇaḥ-doing; tāla-pālanam-keeping time.

. . . who, keeping time and pleasing His fortunate elders, expertly danced with Balarāma's friends, . . .

Text 30

yaḥ krīṇan kara-vibhraṣṭa-
mūlyenāpy amitam phalam
phalāny ananya-labhyāni
dade vikrīṇatīm prati

yaḥ-who; krīṇan--purchasing; kara-from the hand; vibhraṣṭa-fallen; mūlyena-with the price; api-also; amitam-limitless; phalam-fruits; phalāny-fruits; ananya-labhyāni-not attainable in another way; dade-gave; vikrīṇatīm-purchase; prati-to.

. . . who, the grains He was about to give as payment slipping from His hand, purchased limitless fruits and gave the woman who was selling them many priceless jewels in return, . . .

Text 31

yas tarṇakān purā muñcann
añcan bāla-balānvitaḥ
dohānukaraṇam kurvan
sukha-dohāya klptavān

yaḥ-who; tarṇakān-the calves; pura-before; muñcan-releasing; añcan-bending;
bāla-balānvitaḥ-with Balarāma and the boys; doha-milking; anukaraṇam-imitation;
kurvan-doing; sukha-dohāya-for enjoyment; klptavān-engaged.

. . . who, accompanied by Balarāma and the boys, released the calves and enjoyed
a game of pretending to milk them, . . .

Text 32

yaḥ karṣann api vatsasya
puccham saṅkarṣanānvitaḥ
tena karṣam vrajan bhratr-
bhāryābhiḥ paryahasyata

yaḥ-who; karṣann-dragging; api-even; vatsasya-of a calve; puccham-the tail;
saṅkarṣanānvitaḥ-with Balarāma; tena-by it; karṣam-pulling; vrajan-going; bhratr-
bhāryābhiḥ-by His aunts; paryahasyata-laughed.

. . . who, accompanied by Balarāma, tugged at a calves tail and was pulled here
and there as His aunts laughed, . . .

Text 33

yaḥ kurvann api gavyānām
cauryam bhavyāya didyute
yasya tābhir vivādaś ca
sukha-samvāda-siddhaye

yaḥ-who; kurvann-doing; api-also; gavyānām-of the milk products; cauryam-
theft; bhavyāya-for good fortune; didyute-giving; yasya-of whom; tābhiḥ-by them;
vivādaḥ-dispute; ca-and; sukha-happiness; samvāda-words; siddhaye-for
perfection.

. . . who stole milk and yogurt to give a blessing and to enjoy the happiness of
seeing the gopīs argue over whether He had indeed been a thief, . . .

Text 34

yaḥ svam dāmodaram śrṇvan
sāmōda-vrīdam añcati
prasū-śikṣa-maya-snehād
bālyasvehāntarād api

yaḥ-who; svam-Himself; dāmodaram-His waist bound with arope; śṛṇvan-hearing; sāmōda-vrīḍam-with shyness and happiness; añcati-bends; prasū-of His mother; śikṣa-taching; maya-consisting of; snehāt-out of love; bālyasva-of childhood; ihā-actions; antarāt-out of another; api-also.

. . . who, hearing His mother affectionately call Him by the name "Dāmodara", would come, both embarrassed and happy, from His childhood play, . . .

Text 35

yaḥ suṣṭhu khelayāviṣṭaḥ
sva-mātrā praṇayān muhuḥ
kṛṣṇa kṛṣṇāravindakṣety
āhūto 'py āśu nāyayau

yaḥ-who; suṣṭhu-nicely; khelayā-with pastimes; āviṣṭaḥ-entered; sva-mātrā-by His mother; praṇayāt-out of love; muhuḥ-again and again; kṛṣṇa-O Kṛṣṇa; kṛṣṇa-O Kṛṣṇa; aravindakṣa-O lotus-eyed; iti-thus; āhūtaḥ-called; api-even; āśu-at once; na-not; āyayau-came.

. . . who was so rapt in playing that at first He would not come when again and again His mother lovingly called, "Kṛṣṇa! Lotus-eyed Kṛṣṇa!", . . .

Text 36

yaḥ śrī-vṛndāvanam prañcan
bhrātrā saha vanāspadam
hāsayan bhāṣayām āsa
mātarau yātarau mithaḥ

yaḥ-who; śrī-vṛndāvanam-to Śrī Vṛndāvana; prañcan-going; bhrātrā-His brother; saha-with; vanāspadam-to the forest; hāsayan-making laugh; bhāṣayām-making talk; āsa-did; mātarau-the two mothers; yātarau-sisters-in-law; mithaḥ-together.

. . . who as He was leaving with Balarāma for Vṛndāvana forest inspired Yaśodā and Rohiṇī to talk and joke and laugh, . . .

Text 37

yaḥ śrī-vṛndāvane labdhe
prārabdha-kṛīḍam anvabhūt
rāma-dāmādibhiḥ sakhyam
tat-prakhyam bhramarādibhiḥ

yaḥ-who; śrī-vṛndāvane-Śrī Vṛndāvana; labdhe-attained; prārabdha-kṛīḍam-playing; anvabhūt-experienced; rāma-dāmādibhiḥ-the boys headed by Balarāma and Śrīdāmā; sakhyam-friendship; tat-prakhyam-resembling; bhramarādibhiḥ-beginning with bees.

. . . who, imitating the bees and other creatures, played with Balarāma, Śrīdāmā, and other friends in beautiful Vṛndāvana forest, . . .

Text 38

yaḥ śrī-rāmeṇa tatrāpi
vikṣya prītim agāt parām
vṛndāvanam govardhanam
yamunā-pulināny api

yaḥ-who; śrī-rāmeṇa-with Śrī Balarāma; tatrāpi-still; vikṣya-seeing; prītim-happiness; agāt-went; parām-great; vṛndāvanam-to Vṛndāvana; govardhanam-to Govardhana; yamunā-pulināny-to the Yamunā's shore; api-also.

. . . who, in Lord Balarāma's company gazing at Vṛndāvana, Govardhana, and the Yamunā's shore, became very happy, . . .

Text 39

yaḥ prāpta-madhya-kaumāraḥ
pitṛā sārdham vanam vrajan
ṛcchan nāmāni dhāmāni
paśyan mudam avāptavān

yaḥ-who; prāpta-madhya-kaumāraḥ-in the middle of boyhood; pitṛā-His father; sārdham-with; vanam-to the forest; vrajan-going; ṛcchan-asking; nāmāni-the names; dhāmāni-the abodes; paśyan-seeing; mudam-happiness; avāptavān-attained.

. . . who in the middle of His boyhood went to the forest with His father, asked the names of the different creatures, and became happy as He gazed at the different places, . . .

Text 40

yaḥ krīḍan śīsur avrīḍam
agrajena vrajendra-jaḥ
jalpājalpi mithaś cakre
hastāhasti padāpadi

yaḥ-who; krīḍan-playing; śīsuḥ-aboy; avrīḍam-without shyness; agrajena-with His elder brother; vrajendra-jaḥ-the son of Vraja's king; jalpājalpi mithaḥ-taking together; cakre-did; hastāhasti-foot by foot; padāpadi-hand in hand.

. . . who was the prince of Vraja, who without shyness played with His elder brother Balarāma, talked with Him, and wrestled with Him hand-to-hand and foot-to-foot, . . .

Text 41

yaś cārayan nijān vatsān
vatsakam nāma dānavam
bakam bakavad ākāram
dārayan muktim ārdayat

yaḥ-who; cārayan-herding; nijān-His own; vatsān-calves; vatsakam-vatsasura; nāma-named; dānavam-a demon; bakam-Baka; bakavat-like a duck; ākāram-form; dārayan-killing; muktim-liberation; ārdayat-gave.

. . . who herded the calves, who killed Vatsāsura and the duck-demon Bakāsura and gave them liberation, . . .

Text 42

yaḥ svair viharāṇam cakre
meṣi-haraṇa-samjñitam
vyomam ca vyomatām ninye
kurvantam prati-lomatām

yaḥ-who; svaiḥ-with His own friends; viharāṇam-playing; cakre-did; meṣi-haraṇa-samjñitam-the game of stealing lambs; vyomam-Vyoma; ca-and; vyomatām-to the void; ninye-led; kurvantam-doing; prati-lomatām-hostility.

. . . who played the game of "stealing lambs" with His friends, who pushed His enemy Vyomāsura into the impersonal void, . . .

Text 43

yaḥ kurvaṁs tam aghaṁ khaṇḍam
vidher agham ataḥ param
ninye sva-jyotiṣi prāñcam
tad arvāg bhakti-tejasi

yaḥ-who; kurvaṁḥ-doing; tam-to him; agham-Agha; khaṇḍam-broken; vidheḥ-of teh creator Brahmā; agham-Agha; ataḥ param-then; ninye-brought; sva-jyotiṣi-to His effulgence; prāñcam-intelligent; tat-that; arvāg-after; bhakti-tejasi-in the power of devotional service.

. . . who killed Aghāsura and pushed Him into the Brahman effulgence, who led the creator Brahmā to the glory of devotional service, . . .

Text 44

yaḥ kaumāram atikramya
ramya-paugandha-maṇḍanaḥ
cakre gopālatām gacchal
loka-pālaka-pālatām

yaḥ-who; kaumāram-kaumara; atikramya-surpassing; ramya-paugandha-maṇḍanaḥ-decorated with the handsome features of the pauganda age; cakre-did; gopālatām-the protector of the cows; gacchal-going; loka-pālaka-pālatām-the protector of the planets' protectors.

. . . who, leaving behind the kaumāra age, and now decorated with the handsomeness of the pauganda age, became the protector of the cows, even though He was already the protector of the rulers of the planets, . . .

Note: The fifth year is the time when the kaumāra age ends and the pauganda age begins.

Text 45

yaḥ kālakūṭa-niṣpiṣṭa-
cetanām vraja-ketanān
cetaḥ āsa kṛpayā
locanāmṛta-vṛṣṭibhiḥ

yaḥ-who; kālakūṭa-by poison; niṣpiṣṭa-crushed; cetanam-consciousness; vraja-ketanān-the people of Vraja; cetaṃ āsa-revived; kṛpayā-with mercy; locanāmṛta-vṛṣṭibhiḥ-with the shower of nectar from His eyes.

. . . who, when the boys of Vraja fainted, their consciousness crushed by drinking poison, compassionately revived them with a shower of nectar from His eyes, . . .

Text 46

yaḥ kāliyam api vyaktam
nijānghri-yuga-mudrayā
vyañjan mameti śaraṇa-
gatān anyān araṅjayat

yaḥ-who; kāliyam-to Kaliya; api-also; vyaktam-manifested; nijānghri-yuga-of His two feet; mudrayā-with the mark; vyañjan-manifesting; mama-of Me; iti-thus; śaraṇa-shelter; gatān-attained; anyān-others; araṅjayat-delighted.

. . . who placed His footprints on the Kāliya snake, footprints that proclaimed, "This is My servant", who delighted the other snakes that took shelter of Him, . . .

Texts 47 and 48

yaḥ śukena vraja-premās-
padatvenettham īritaḥ
kṛṣṇārpitātma-suhṛd ity
ādi procya praśocya ca

ā-bāla-vṛddha-vanitāḥ
sarve 'ṅga paśu-vṛttayaḥ
nirjagmatur gokulād dīnāḥ
kṛṣṇa-darśana-lālasāḥ

yaḥ-who; śukena-by Śrī Śukadeva; vraja-of Vraja; prema-of love; āspadatvena-as the abode; ittham-thus; īritaḥ-declared; kṛṣṇa-to Lord Kṛṣṇa; arpita-offered; ātma-self; suhṛt-friend; ity-thus (Śrīmad-Bhāgavatam 10.16.10); ādi-beginning; procya-saying; praśocya-lamenting; ca-and; ā-bāla-vṛddha-vanitāḥ-the women and girls; sarve-all; aṅga-indeed; paśu-vṛttayaḥ-the cowherd people; nirjagmatuḥ-went; gokulāt-from Gokula; dīnāḥ-distressed; kṛṣṇa-of Kṛṣṇa; darśana-for the sight; lālasāḥ-yearning.

. . . who, as Śrīla Śukadeva explained in Śrīmad-Bhāgavatam 10.16.10, was the object of love for Vraja's people, for whose sake the gopas and gopī, young and old, left Gokula, lamenting and yearning to see Him, . . .

Text 49

yaḥ tasmin sambhrame rodhan
niṣkrantā vraja-kanyakāḥ
mene tāḥ prathamam paśyan
svam kṛtārtham kṛtāv iha

yaḥ-who; tasmin-in that; sambhrame-bewilderment; rodhan-crying; niṣkrantā-stopped; vraja-kanyakāḥ-the girls of Vraja; mene-thought; tāḥ-they; prathamam-first; paśyan-seeing; svam-own; kṛtārtham-benefit; kṛtau-in the activity; iha-here.

. . . who, when He saw that the girls of Vraja had come in spite of all obstacles, thought that this activity was now a success, . . .

Text 50

yaḥ tadā dahanam goṣṭha-
premṇākṛṣṭa-vivecanaḥ
premṇas tasya parīkṣārtham
iva drāg apibat prabhuḥ

yaḥ-who; tadā-then; dahanam-fire; goṣṭha-of Vraja; premṇā-with love; ākṛṣṭa-extracted; vivecanaḥ-expert; premṇaḥ-of love; tasya-of that; parīkṣārtham-to test; iva-as if; drāg-at once; apibat-drunk; prabhuḥ-the Supreme Personality of Godhead.

. . . who quickly swallowed the forest-fire He expertly created to test Vraja's love for Him, . . .

Text 51

yaḥ sparśād amṛti-kurvān
viṣam viṣa-dharam ca tam
svāśritān amṛtī-kartum
kṛtī kaimutyam aikṣayat

yaḥ-who; sparśāt-from the touch; amṛti-kurvān-turning into nectar; viṣam-poison; viṣa-dharam-poisonous snake; ca-and; tam-that; svāśritān-because of

taking shelter of Him; amṛtī-kartum-to change into nectar; kṛtī-doing; kaimutyam-how much more?; aikṣayat-showed.

. . . who by a single touch turned nectar to poison and made the Kāliya snake immortal, who even more so gave immortality to the devotees taking shelter of Him, . . .

Texts 52-55

yas tu bhāṇḍīram āsādyā
malla-tāṇḍavam ācaran
subhadra-maṇḍalībhadrā-
bhadravardhana-gobhaṭāḥ

yakṣendrabhaṭa ity evam
klpta-samjñaiḥ kumārakaḥ
sa-vayobhiḥ sukham yatra
lebhe kaścit kumārikāḥ

gopālī pālikā dhanyā
viśākhā dhyāna-niṣṭhikā
rādhānurādhā somābhā
tārakā daśamī tathā

kautukāya gatā yāsu
mallī mallīti-namra-kṛt
madhv ājya-nibham āsavdya
yābhiḥ klptam sma mādyati

yaḥ-who; tu-indeed; bhāṇḍīram-to Bhandiravan; āsādyā-went; malla-tāṇḍavam-wrestling; ācaran-doing; subhadra-maṇḍalībhadrā-bhadravardhana-gobhaṭāḥ-Subhadra, Maṇḍalībhadrā, Bhadravardhana, Gobhaṭāḥ; yakṣendrabhaṭa-Yaksendrabhata; ity-thus; evam-thus; klpta-samjñaiḥ-with names; kumārakaḥ-boys; sa-vayobhiḥ-the same age; sukham-happiness; yatra-where; lebhe-attained; kaścit-some; kumārikāḥ-girls; gopālī-Gopālī; pālikā-Pālikā; dhanyā-Dhanyā; viśākhā-Visakha; dhyāna-niṣṭhikā-Dhanyā-niṣṭhikā; rādhā-Rādhā; anurādhā-Anurādhā; somābhā-Somabhā; tārakā-Tārakā; daśamī-ten; tathā-so; kautukāya-for happiness; gata-attained; yāsu-in whom; mallī-girl wrestlers; mallī-wrestler; iti-thus; namra-kṛt-bending; madhv-honey; ājya-ghee; nibham-like; āsavdya-attaining; yābhiḥ-with whom; klptam-made; sma-indeed; mādyati-is delighted.

. . . who went to Bhāṇḍīravana forest and enjoyed wrestling pastimes with His friends, the boys Subhadra, Maṇḍalībhadrā, Bhadravardhana, Gobhaṭāḥ, and Yakṣendrabhaṭa, who joked with the ten gopīs Gopālī, Pālikā, Dhanyā, Viśākhā,

Dhyāna-niṣṭhikā, Rādhā, Anurādhā, Somābhā, and Tārakā, declaring "I am wrestler, and you are also wrestlers," and enjoyed with them as if drinking madhu liquor, . . .

Note: The lists of names here are direct quotes from scripture, the gopas' names quoted from Śrī Bhakti-rasāmṛta-sindu 3.3.23, and the gopīs' names from Śrī Bhaviṣya Purāṇa.

Text 56

yaḥ kāmye kāmyake gatvā
saraḥ sāgara-sannibham
laṅkā-kalpākṛtākalpam
nityam dīvyati saṅgibhiḥ

yaḥ-who; kāmye-in Kamyavana forest; kāmyake-beautiful; gatvā-going; saraḥ-lake; sāgara-sannibham-like an ocean; laṅkā-Lanka; kalpākṛtākalpam-imagining; nityam-again and again; dīvyati-plays; saṅgibhiḥ-with His friends.

. . . who went to beautiful Kāmyavana forest and, pretending that a lake was the ocean and the shore was Laṅkā, played with His friends, . . .

Text 57

yaḥ kaiśoram tataḥ sajjan
vasantam iva ṣaṭpadaḥ
lolayann ātmanaś cittam
lolayām āsa padminiḥ

yaḥ-who; kaiśoram-the kaisora age; tataḥ-then; sajjan-attaining; vasantam-to a flowering vasanta vine; iva-like; ṣaṭpadaḥ-a bee; lolayan-yearning; ātmanaḥ-His own; cittam-heart; lolayām āsa-yearned; padminiḥ-for the lotuslike gopīs.

. . . who when He attained adolescence yearned after the lotuslike gopīs as a bumblebee yearns after a flowering vasanta vine, . . .

Text 58

yas tā vraja-ramā nitya-
preyasiḥ kutukātmanā
līlā-śaktyānyathā bhānam
nītā guptam araṅjayat

yaḥ-who; tś-to them; vraja-ramā-the beautiful girls of Vraja; nitya-eternal; preyasīḥ-beloveds; kutukātmanā-eager at heart; lilā-pastimes; śaktyā-by the potency; anyathā-otherwise; bhānam-manifestation; nītā-bringing; guptam-hidden; araṅjayat-pleased.

. . . who with the help of His pastime-potency eagerly took the beautiful girls of Vraja, His eternal beloveds, to a secluded place and pleased them with many pastimes, . . .

Text 59

yaḥ śrī-rāmeṇa dhenūnām
rakṣāyām dhenukāsuram
nighnan vighnam apākārṣīd
ākārṣīd abhayam divi

yaḥ-who; śrī-rāmeṇa-with Śrī Balarāma; dhenūnām-of the cows; rakṣāyām-in the protection; dhenukāsuram-Dhenukāśura; nighnan-killing; vighnam-impediment; apākārṣīt-led; ākārṣīt-did; abhayam-fearlessness; divi-in heaven.

. . . who in Balarāma's company protected the cows, killed troublesome Dhenukāśura, and removed the fears of the demigods in heaven, . . .

Text 60

yaś cakre dhenum ādāya
sāyam vrajam upāgataḥ
pūrva-rāgam kiśorīṇām
apūrvam vyativikṣayā

yaḥ-who; cakre-did; dhenum-cow; ādāya-taking; sāyam-in the evening; vrajam-to Vraja; upāgataḥ-went; pūrva-rāgam-the beginnings of love; kiśorīṇām-of the young gopīs; apūrvam-unprecedented; vyativikṣayā-with mutual sidelong glances.

. . . who, in the evening returning to Vraja with the cows, exchanged sidelong glances with the young gopīs, glances that were the beginning of Their love, . . .

Text 61

yaḥ pūrvam lajjayā dūta-

kāma-lekhādy-upāyatam
vijahan nija-netrāntam
ninye nūtana-dūtātām

yaḥ-who; pūrvam-before; lajjayā-with shyness; dūta-messenger; kāma-lekhā-loveletter; ady-beginning with; upāyatam-attained; vijahan-abandoning; nija-netrāntam-the corner of His eye; ninye-led; nūtana-dūtātām-to a new messenger.

. . . who, throwing away the love-letter He had timidly written, made His sidelong glance the messenger of His love, . . .

Text 62

yas tāsū sphuṭam āsajya
virajya laghu sarvataḥ
tad-aṅga-saṅga-bhikṣārtham
veṇu-śikṣām asādhayat

yaḥ-who; tāsū-for them; sphuṭam-manifested; āsajya-attaining love; virajya-renouncing; laghu-insignificant; sarvataḥ-all; tad-aṅga-of their limbs; saṅga-touch; bhikṣā-begging; artham-for the purpose; veṇu-śikṣām-the teaching of the flute; asādhayat-attained.

. . . who, now passionately in love with the gopīs and thinking everything else uninteresting, had the music of His flute send a message begging in charity the touch of their limbs, . . .

Text 63

yaś cetanācetanālim
karṣann apy āśu veṇunā
tāḥ kraṣṭum suṣṭhu nāśaknod
yatas tā lajjayā sitāḥ

yaḥ-who; cetana-conscious; acetana-and unconscious; ālim-multitude; karṣann-attracting; apy-also; āśu-at once; veṇunā-with the flute; tāḥ-them; kraṣṭum-to attract; suṣṭhu-nicely; na-not; āśaknot-was able; yataḥ-then; tā-them; lajjayā-with shyness; sitāḥ-bound.

. . . who with His flute-music at once attracted all conscious and unconscious entities although He could not attract the gopīs tightly bound with shyness, . . .

Text 64

yaḥ śrī-bhāṇḍīra-nāmānam
vaṭam śasvad aṭann adhāt
nānā-kriḍam sva-nīḍānām
adabhram bibhrad-utsavam

yaḥ-who; śrī-bhāṇḍīra-nāmānam-namd Bhandiravana; vaṭam-the banyan tree forest; śasvat-always; aṭann-wandering; adhāt-placed; nānā-kriḍam-various pastimes; sva-nīḍānām-of the birds in their nests; adabhram-great; bibhrad-utsavam-having a festival.

. . . who, again and again wandering in the banyan forest named Bhāṇḍīravana, and enjoying many pastimes there, gave a great festival of happiness to the birds in their nests, . . .

Text 65

yaḥ śrīdāmnā sudāmnā ca
bhadrasenārjunādibhiḥ
khelā-dambhā-balāt cakre
tat-pralamba-pralambhanam

yaḥ-who; śrīdāmnā-with Śrīdama; sudāmnā-with Sudama; ca-and; bhadrasenārjunādibhiḥ-with Bhadrasena, Arjuna, and the others; khelā-pastimes; dambhā-cheating; balāt-on the power; cakre-did; tat-pralamba-pralambhanam-the death of Pralambasura.

. . . who on the pretext of playing with Śrīdāmā, Sudāmā, Bhadrasena, Arjuna, and the others, arranged for the killing of Pralambāsura, . . .

Text 66

yaḥ pralambam lambamānam
jīvanād bala-tejasā
vidhāya vidadhe tīvram
nava-śaktim davīyasim

yaḥ-who; pralambam-Pralambasura; lambamānam-delaying; jīvanāt-life; bala-of Lord Balarāma; tejasā-by teh power; vidhāya-placing; vidadhe-did; tīvram-sharp; nava-śaktim-new power; davīyasim-far away.

. . . who, far away and after a long time, arranged that Balarāma use His great power to push Pralambāsura far from life, . . .

Text 67

yaḥ kānane su-dīrghāhe
nidaghe kṛta-kelikaḥ
aparāhne preyasīnām
ānandaṁ vidadhe yathā

yaḥ-who; kānane-in the forest; su-dīrghāhe-on a very long day; nidaghe-in the summer; kṛta-kelikaḥ-enjoyed pastimes; aparāhne-in the afternoon; preyasīnām-to His beloveds; ānandaṁ-bliss; vidadhe-gave; yathā-as.

. . . who during the summer spent long days enjoying pastimes in the forest and then later in the day gave pleasure to His gopī beloveds, as Śrīmad-Bhāgavatam (10.19.16) explains, . . .

Text 68

gopīnām paramānanda
āsīt govinda-darśane
kṣaṇam yuga-śatam iva
yāsām yena vinābhavat

gopīnām-of the gopīs; paramānanda-supreme bliss; āsīt-was; govinda-darśane-in the sight of Lord Kṛṣṇa; kṣaṇam-a moment; yuga-śatam-a hundred yugas; iva-like; yāsām-of whom; yena-by whom; vinā-without; abhavat-was.

. . . "For the gopīs seeing Kṛṣṇa was the only happiness. A moment without Him was like a hundred yugas.", . . .

Text 69

yaḥ sadā dr̥ṣṭi-hṛd-vṛṣṭi-
varṣa-rūpa-niśā-kṣaye
śaradaṁ prātar āsādyā
priyānām āhṛtāndhatām

yaḥ-who; sadā-always; dr̥ṣṭi-glance; hṛt-heart; vṛṣṭi-shower; varṣa-shower; rūpa-form; niśā-night; kṣaye-destroying; śaradaṁ-autumn; prātaḥ-in the morning; āsādyā-attaining; priyānām-of the beloveds; āhṛta-removed; andhatām-the blinding

darkness.

. . . who ended the monsoon night of their separation and became an autumn sunrise that restored the sight of His beloved gopīs, . . .

Text 70

yaḥ śrī-govardhana-prema
sva-prema-dhana-jīviṣu
sva-gotreṣv api sañcāryān-
yān apy aryān aśikṣayat

yaḥ-who; śrī-govardhana-prema-love for Śrī Govardhana; sva-prema-own love; dhana-wealth; jīviṣu-whose life; sva-own; gotreṣu-relatives; api-also; sañcārya-givṅg; anyān-others; apy-also; aryān-devotees; aśikṣayat-taught.

. . . who gave love for Govardhana Hill to His own family and to His associates living by the treasure of love for Him, who taught about that love to the other saintly devotees, . . .

Text 71

yaḥ śrī-govardhanam bibhrac
chatram vibhraṣṭa-garvatām
ninye goṣṭham yad unninye
śreṣṭham sva-preṣṭha-jātiṣu

yaḥ-who; śrī-govardhanam-Śrī Govardhana Hill; bibhrac-holding; chatram-an umbrella; vibhraṣṭa-garvatām-broken pride; ninye-led; goṣṭham-Vraja; yat-which; unninye-lifted; śreṣṭham-best; sva-preṣṭha-jātiṣu-among His dear relatives.

. . . who lifted Govardhana Hill like an umbrella, broke Indra's pride, and showed that His dear gopa associates are the most exalted of people, . . .

Text 72

yaḥ śrī-govindatām vindann
avindad viśva-nanditām
yān mithaḥ śakra-jantūnām
maitryā vyadhita śambhutām

yaḥ-who; śrī-govindatām-the happiness of the cows; vindann-seeing; avindat-

found; viśva-nanditām-the happiness of the worlds; yān-who; mithaḥ-together;
śakra-jantūnām-of the followers of Indra; maitryā-with friendship; vyadhita-placed;
śambhutām-happiness.

. . . who was the happiness of the cows and the entire world, who offered
friendship and happiness to Indra's followers, . . .

Text 73

yaḥ paśilokād āñīya
pitaram mātr-jīvanam
ajīvayad vrajam sarvam
tam vinā gata-jīvanam

yaḥ-who; paśilokāt-from the realm of Varuṇa; āñīya-taking; pitaram-His father;
mātr-jīvanam-the life of His mother; ajīvayat-brought to life; vrajam-Vraja; sarvam-
all; tam-that; vinā-without; gata-jīvanam-their life gone.

. . . who by bringing His father, who was His mother's very life, back from
Varuṇa's kingdom, saved the life of Vraja, which had been almost dead in King
Nanda's absence, . . .

Text 74

yaḥ svānām vraja-lokānām
hṛdokās tām viśokayan
teṣām svasya ca golokam
nitya-lokam alokayat

yaḥ-who; svānām-of His own; vraja-lokānām-the people of Vraja; hṛt-heart;
okāḥ-home; tām-them; viśokayan-making free from lamentation; teṣām-of them;
svasya-own; ca-and; golokam-Goloka; nitya-lokam-eternal realm; alokayat-showed.

. . . who comforted the sufferings of His own people of Vraja, people that always
kept Him in their hearts, who showed them His own realm of Goloka, . . .

Text 75

yaś citta-vāsasī nitvā
kumarīṇām param dade
na pūrvam yena ta baddhā

sambaddhā nityam ātmani

yaś-who; citta-vāsasī-dear gamrnets; nitvā-taking; kumarīṇām-of the young gopīs; param-then; dade-gave; na-not; pūrvam-before; yena-by whom; ta-they; baddhā-bound; sambaddhā-bound; nityam-always; ātmani-in the heart.

. . . who stole the young gopīs' garments, gave them a great blessing, and bound their hearts with unprecedented eternal love for Him, . . .

Text 76

yaḥ sa-vaṁśikayā moha-
bādhitam rādhikām anu
pūrṇaḥ pulindya ity-ādi
vṛttām vṛttām vinirmame

yaḥ-who; sa-vaṁśikayā-with His flute; moha-with enchantment; bādhitam-stopped; rādhikām-Rādhā; anu-following; pūrṇaḥ-full; pulindya-the pulinda girls; ity-ādi-thus beginning (Śrīmad-Bhāgavatam 10.21.17); vṛttām-action; vṛttām-action; vinirmame-did.

. . . who with the sound of His flute enchanted Śrī Rādhā, who enchanted the Pulinda girls, as is described in Śrīmad-Bhāgavatam 10.21.17, . . .

Text 77

yaḥ sakhīn akhilāgrīyān
grīṣmāntaḥ-prema-sampadā
sammadād ājuhāv amūn
kramād evaṁ mudam pradaḥ

yaḥ-who; sakhīn-friends; akhila-all; agrīyān-important; grīṣmāntaḥ-in the summer; prema-of love; sampadā-treasure; sammadāt-from passion; ājuhau-called; amūn-them; kramāt-one by one; evam-thus; mudam-happiness; pradaḥ-giving.

. . . who in the summer called one by one His gopa friends eager to play with Him, who delighted them by saying, . . .

Text 78

he stokakṛṣṇa he aṁśo
śrīdāman subalārjuna

viśāla vṛṣabhaujasvin
devaprastha varūthapa

he-O; stokakṛṣṇa-Stokakṛṣṇa; he-O; amśaḥ-Amśu; śrīdāman-O Śrīdāma;
subalāṛjuna-Subala and Arjuna; viśāla-Viśāla; vṛṣabhaujasvin-Vṛṣabha and Ojasvī;
devaprastha-Devaprastha; varūthapa-Varūthapa.

. . . "Stokakṛṣṇa! Amśu! Śrīdāma! Subala! Arjuna! Viśāla! Vṛṣabha! Ojasvī!
Devaprastha! Varūthapa!". . .

Note: This verse is quoted from Śrīmad-Bhāgavatam (10.22.31).

Text 79

evam āhūya bhūyas tān
narma-sunṛta-gīr-vṛtam
āha vṛndāvana-sthānām
sthāvarāṇām varām gatim

evam-thus; āhūya-calling; bhūyaḥ-again and again; tān-them; narma-sunṛta-gīr-
vṛtam-joking words; āha-said; vṛndāvana-sthānām-in the land of Vṛndāvana;
sthāvarāṇām-of the unmoving creatures; varām-the superior; gatim-position.

. . . who after calling them joked about the exalted position of the unmoving trees
in Vṛndāvana, . . .

Text 80

yas tāsām yajña-patnīnām
mahima-sneha-vṛddhaye
bubhuksām sakhībhīḥ vyañjann
anna-bhikṣām vinirmame

yaḥ-who; tāsām-of them; yajña-patnīnām-the wives of the yajna-brahmanas;
mahima-sneha-vṛddhaye-to increase the love; bubhuksām-hungry; sakhībhīḥ-by
friends; vyañjan-manifesting; anna-bhikṣām-beginning for food; vinirmame-made.

. . . who to increase the yajñika-brāhmaṇas' wives' love for Him sent His friends
begging for food, . . .

Text 81

tās tatrāśoka-vanyāyām
dhanyayaṁ sakhibhiḥ saha
krīḍan nirvarṇitaḥ tābhiḥ
śyāmam ity ādi varṇitaḥ

tāḥ-them; tatra-there; aśoka-vanyāyām-in a grove of asoka trees; dhanyayam-opulent; sakhibhiḥ-friends; saha-with; krīḍan-playing; nirvarṇitaḥ-described; tābhiḥ-by them; śyāmam-dark; ity ādi-Śrī mad-Bhāgavatam 10.23.22; varṇitaḥ-described.

. . . who, enjoying pastimes in a beautiful aśoka garden with His friends and the brāhmaṇa' wives, is described in Śrīmad-Bhāgavatam 10.23.22, . . .

Text 82

yaḥ sadā narma-śarmārthī
madhumaṅgala-nāminam
narma-mantriṇam āsajya
bhojyair mitrāṇy araṅjayat

yaḥ-who; sadā-always; narma-śarmārthī-expert in joking; madhumaṅgala-nāminam-named madhumaṅgala; narma-mantriṇam-the misiter of jokes; āsajya-taking; bhojyaiḥ-with delicious foods; mitrāṇy-friends; araṅjayat-delighted.

. . . who, taking lunch and expertly joking with Madhumaṅgala, His minister of jokes, delighted His friends, . . .

Text 83

yaḥ sva-jīvana-jīvanām
cātakīnām ivāmbudaḥ
sva-jīvanena tādātmyam
akarod vraja-subhruvām

yaḥ-who; sva-jīvana-jīvanām-the life of life; cātakīnām-cataki birds; iva-like; ambudaḥ-a cloud; sva-jīvanena-with the life; tādātmyam-the same nature; akarot-did; vraja-subhruvām-of the beautiful-eyebrowed girls.

. . . who, as a cloud is the life of the cātakī birds, is the very life of the beautiful-eyebrowed gopīs, . . .

Text 84

yaḥ pareṣām hrepanatām
śakti-saṅkhyālpatām vidan
guptāganya-sva-kāntāsu
vaṁśī-dūtīm amanyata

yaḥ-who; pareṣām-of others; hrepanatām-putting to shame; śakti-potency; saṅkhya-counting; alpatām-smallness; vidan-knowing; gupta-hidden; aganya-countless; sva-kāntāsu-among His beloveds; vaṁśī-dūtīm-the messenger of the flute; amanyata-considered.

. . . who, His messenger-flute speaking to numberless gopī-beloveds, eclipses the tiny powers of all other messengers, . . .

Text 85

yaś cirād eva muralī-
śikṣāyām vikṣya pūrṇatām
tayāsādyā priyās tūrṇam
pūrṇam mene svam añjasā

yaḥ-who; cirāt-after a long time; eva-indeed; muralī-of the flute; śikṣāyām-in the teachings; vikṣya-seeing; pūrṇatām-fulness; tayā-with that; āsādyā-attaining; priyāḥ-beloveds; tūrṇam-quickly; pūrṇam-full; mene-considered; svam-own; añjasā-nicely.

. . . who, seeing that after a long time His flute had concluded its teachings to His gopī-beloveds, became perfectly happy at heart, . . .

Text 86

yaś tyāga-vyāja-bhṛn narma
vyajahāra priyāḥ prati
prati narma priyā-vṛndād
vindan śarmānvavindata

yaḥ-who; tyāga-renunciation; vyāja-trick; bhṛt-manifesting; narma-joke; vyajahāra-did; priyāḥ-beloved; prati-to; prati-to; narma-joke; priyā-vṛndāt-from the group of beloveds; vindan-finding; śarma-happiness; anvavindata-experienced.

. . . who, pretending to be a renunciant, joked with His gopī-beloveds and enjoyed their joking replies, . . .

Text 87

yaḥ sadā yoga-māyākhyām
śaktim āsaktitaḥ śrītaḥ
paurṇamāsīti-nāmāsīd
vraje yāsīt tapasvinī

yaḥ-who; sadā-always; yoga-māyākhyām-named yogamaya; śaktim-potency; āsaktitaḥ-attached; śrītaḥ-taken shelter; paurṇamāsī-Paurṇamāsī; iti-thus; nāma-named; āsīt-was; vraje-in Vraja; yā-who; sīt-was; tapasvinī-austere.

. . . who always takes help from His Yogamāyā potency, the renunciant named Paurṇamāsī in Vraja, . . .

Text 88

yas tayā divyayā śaktyā-
nantadhānanta-subhruvām
bibhrad-vilāsana-narmādī
śarmālabhata sarvadā

yaḥ-who; tayā-by her; divyayā-divine; śaktyā-potency; anantadhā-limitless time; ananta-numberless; subhruvām-of beautiful-eyebrowed gopīs; bibhrat-holding; vilāsana-pastimes; narma-joking; adi-beginning; śarma-happiness; ālabhata-attained; sarvadā-in all respects.

. . . who with the help of this divine potency enjoys pastimes of joking with numberless beautiful-eyebrowed gopīs, . . .

Text 89

yaḥ prītyā rāsa-khelāyām
mudam dvandvam punar mudam
kheleyam iti tad vyañjann
amūm udadamūḥ priyāḥ

yaḥ-who; prītyā-with happiness; rāsa-khelāyām-in the rasa-dance; mudam-happiness; dvandvam-two; punaḥ-again; mudam-happiness; khelā-pastime; iyam-this; iti-thus; tat-that; vyañjan-manifesting; amūm-that; udat-manifesting; amūḥ-to

them; priyāḥ-beloveds.

. . . who in the rāsa-dance enjoyed happiness that doubled again and again, who appeared before each delighted gopī, . . .

Text 90

yas tyajann api tāḥ sarvāḥ
parvātanuta kutracit
apy eṇa-patnīty ādyam yat
tatra karṇāmṛtam matam

yaḥ-who; tyajann-abandoning; api-also; tāḥ-them; sarvāḥ-all; parva-happiness; atanuta-gave; kutracit-somewhile; apy-also; eṇa-of the deer; patnī-the wives; iti-thus; ādyam-beginning (Śrīmad-Bhāgavatam 10.30.11; yat-what; tatra-there; karṇāmṛtam-nectar for the ears; matam-considered.

. . . who left them all and enjoyed with someone else, who inspired them to speak Śrīmad-Bhāgavatam 10.30.11, a verse that is nectar for the ears, . . .

Text 91

yas tāsām jayatīty ādi-
vilāpād vyagratām gataḥ
tāsām āvirabhūd evam
sudhībhir adhivarṇitaḥ

yaḥ-who; tāsām-of them; jayati iti ādi-Śrīmat--Bhāgavatam 10.31.1; vilāpāt-from the lament; vyagratām-alarm; gataḥ-attained; tāsām āvirabhūd evam-Śrīmad-Bhāgavatam 10.32.2; sudhībhiḥ-by the intelligent; adhivarṇitaḥ-described.

. . . who, hearing their lament recorded in Śrīmad-Bhāgavatam 10.31.1, became agitated and again appeared before them, as the wise have described in Śrīmad-Bhāgavatam 10.32.2, . . .

Text 92

yas tāsām stana-kaśmīra-
śasta-vastrāsanam gataḥ
rarāja tārakārāja-
rājat-pulina-dhāmani

yaḥ-who; tāsām-of them; stana-of the breasts; kaśmīra-kunkuma; śasta-glorious; vastra-garments; āsanam-sitting place; gataḥ-attained; rarāja-shone; tārakārāja-the moon; rājat-shining; pulina-dhāmani-on the shore.

. . . who as the moon shone on the riverbank sat on the gopīs' cloth glorious with the kunkuma of their breasts, . . .

Text 93

yaḥ prahelikayā tāsām
svaparājayam āmṛśan
na pārāye 'ham ity ādi-
rītyā sammatavān ṛṇī

yaḥ-who; prahelikayā-with a riddle; tāsām-of them; sva-own; parājayam-defeat; āmṛśan-considering; na pārāye 'ham ity ādi-rītyā-Śrīmad-Bhāgavatam 10.32.22; sammatavān-considered; ṛṇī-a debtor.

. . . who, speaking in riddles, declared Himself conquered by them and in Śrīmad-Bhāgavatam 10.32.22, declared Himself in debt to them, . . .

Text 94

yaḥ śyāmaḥ svarṇa-gaurābhiḥ
param śobham yayau yathā
tatrāti-śuśubhe rājan
bhagavān iti sat-prathā

yaḥ-who; śyāmaḥ-dark; svarṇa-gaurābhiḥ-fasir as gold; param-great; śobham-beauty; yayau-attained; yathā-as; tatrāti-śuśubhe rājan bhagavān iti-Śrīmad-Bhāgavatam 10.33.6; sat-prathā-transcendental glory.

. . . who, His own complexion dark, was glorious and handsome in the company of the golden-complexioned gopīs, as is described in Śrīmad-Bhāgavatam 10.33.6, . . .

Text 95

yas tāsām sva-vihāreṇa
śrāntānām mukha-pankajam

prāmr̥jat karuṇaḥ premṇā
śantam enāṅga pāṇinā

yaḥ-who; tāsām-of them; sva-vihāreṇa-with pastimes; śrāntānām-exhausted;
mukha-paṅkajam-lotus face; prāmr̥jat-wiped; karuṇaḥ-kind; premṇā-with love;
śantamena-comfortin; aṅga-O pious one; pāṇinā-with His hand.

. . . who, when they became exhausted by again and again enjoying these
pastimes, lovingly wiped their lotus faces with His soothing hand, as is described
in Śrīmad-Bhāgavatam 10.33.20, . . .

Text 96

yaḥ krīḍan vāri-vanayos
cakrīḍa iva tāḥ punaḥ
anunīya vivarṇīya
sva-saṅgam̐ nilayam̐ gataḥ

yaḥ-who; krīḍan-playing; vāri-vanayoḥ-in the forest and in the water; cakrīḍa-
played; iva-like; tāḥ-to them; punaḥ-again; anunīya-comforting; vivarṇīya-
concluding; sva-saṅgam-association; nilayam-home; gataḥ-went.

. . . who played with them in the forest and the water, comforted them, and then
left them to return home, . . .

Text 97

yas tīrtha-vyājam avrajīt
vrajena vanam ambikam
yatrāśeṣeṇa veṣeṇa
chālayām āsa cābalāḥ

yaḥ-who; tīrtha-vyājam-on the pretext of going on pilgrimage; avrajīt-went;
vrajena-with vraja; vanam ambikam-to Ambikāvana; yatra-where; āśeṣeṇa-with all;
veṣeṇa-garments; chālayām āsa-tricked; ca-and; abalāḥ-the girls.

. . . who on the pretext of going on pilgrimage to Ambikāvana with the people of
Vraja, cheated the gopīs of their garments and ornaments, . . .

Text 98

yaḥ sarva-jīvanām jīvam
vitaran pitaram prati
padā sarpan spṛśan sarpaṁ
muneḥ śāpād apākarot

yaḥ-who; sarva-jīvanām-to the life of all; jīvam-the living entity; vitaran-rescuing; pitaram-His father; prati-to; padā-with a foot; sarpan-going; spṛśan-touching; sarpaṁ-the snake; muneḥ-of the sage; śāpād-from the curse; apākarot-delivered.

. . . who is the life of all, who saved His father's life, who with the touch of His foot delivered a snake from a sage's curse, . . .

Text 99

yaḥ sudarśanatām ninye
mahā-sarpaṁ ku-darśanam
kāruṇya-karuḥ kañcāriṁ
na cakārāpi dāruṇam

yaḥ-who; sudarśanatām-the stet of being Sudarśana; ninye-brought; mahā-sarpaṁ-the great snake; ku-darśanam-horrible to see; kāruṇya-karuḥ-kind; kañcā-one; arim-enemy; na-not; cakāra-did; api-also; dāruṇam-terrible.

. . . who transformed the terrible snake into handsome Sudarśana Vidyādhara, who is kind even to His enemy and is never cruel to anyone, . . .

Text 100

yaḥ pūrvam nirmame horī-
parvam yakṣasya dhurvaṇam
antaryāmi-vat tan manye
tādṛg grāmīṇa-parvasu

yaḥ-who; pūrvam-before; nirmame-did; horī-parvam-the holi festival; yakṣasya-of the Yaksa; dhurvaṇam-killing; antaryāmi-vat-like the Supersoul; tan-that; manye-in the middle; tādṛg-like that; grāmīṇa-parvasu-in the village festivals.

. . . who celebrated the Holi festival, killed the yakṣa Śaṅkhacūḍa, and is present as the Supersoul in all village festivals, . . .

Text 101

yaḥ prātar-ādi-jāḥ krīḍāḥ
kurvaṁs tāsu sphurann api
ślokānām yugma-saṅghena
ślokitaḥ tābhir anv-aham

yaḥ-who; prātaḥ-in the morning; ādi-beginning with; jāḥ-born; krīḍāḥ-pastimes; kurvan-performing; tāsu-among them; sphurann-manifesting; api-also; ślokānām-of verses; yugma-saṅghena-with two; ślokitaḥ-praised; tābhiḥ-by them; anv-aham-every day.

. . . who enjoyed pastimes from morning to night, pastimes that the gopīs daily praised in songs of many verses, . . .

Text 102

yaḥ śrī-govardhane rāsa-
vardhaneccha-vivardhane
saṅgamyā preyasī-saṅgham
narma-saṅgara-raṅgavān

yaḥ-who; śrī-govardhane-on Govardhana Hill; rāsa-the rasa dance; vardhana-increase; icchā-desire; vivardhane-in the increase; saṅgamyā-going; preyasī-saṅgham-the multitude of gopī-beloveds; narma-saṅgara-raṅgavān-enjoying a battle of joking words.

. . . who, yearning to enjoy a rāsa-dance, met the gopīs on Govardhana Hill and enjoyed with them a great battle of joking words, . . .

Text 103

goṣṭha-prakoṣṭhataḥ kruṣṭam
śrutvāriṣṭa-kṛtam kaṭu
tatra saṅgatyā samyatya
tam nihatya mudam gataḥ

goṣṭha-of Vraja; prakoṣṭhataḥ-from the area; kruṣṭam-cry; śrutvā-hearing; ariṣṭa-kṛtam--made by Aristasura; kaṭu-sharp; tatra-there; saṅgatyā-going; samyatya-defeating; tam-him; nihatya-killing; mudam-happiness; gataḥ-attained.

. . . who, hearing Ariṣṭāura roaring in Vraja, met, defeated, and happily killed him, . . .

Text 104

punaḥ śīghram girim gacchan
saṅginībhiḥ sa-bhaṅgibhiḥ
rāsam ullasayām āsa
bhāsayām āsa cākhillam

punaḥ-again; śīghram-quickly; girim-to the hill; gacchan-going; saṅginībhiḥ-sa-bhaṅgibhiḥ-with the beautiful gopīs; rāsam-a rasa dance; ullasayām āsa-bhāsayām āsa-splendidly manifested; ca-and; akhillam-all.

. . . who quickly went to Govardhana Hill and enjoyed a splendid rāsa-dance with the beautiful and graceful gopīs, . . .

Text 105

yaḥ kuṇḍam puṇḍarikākṣas
tan nirmāya su-narma-kṛt
śrī-rādhikām dhanyam anyat
kārayām āsa sāra-bhṛt

yaḥ-who; kuṇḍam-a lake; puṇḍarikākṣas-lotus-eyed; tan-that; nirmāya-made; su-narma-kṛt-joking; śrī-rādhikām-Śrī Rādhā; dhanyam-glory; anyat-another; kārayām āsa-made; sāra-bhṛt-wise.

. . . who, intelligent, playfully joking, and His eyes like lotus flowers, made a glorious pond for Himself and another one for Śrī Rādhā, . . .

Text 106

yaḥ kamseneśinam goṣṭha-
kleśinam vāji-veśinam
veśinam keśinam cakre
yamasya prati-veśinam

yaḥ-who; kamsena-by Kamsa; īśinamsent; goṣṭha--to Vraja; kleśinam-calamity; vāji-veśinam-in the form of a horse; veśinamentering; keśinam-Kesi; cakre-did; yamasya-of Yama; prati-veśinam-entrance.

. . . who, when the horse-demon Keśī entered Vraja on Kamsa's order, sent Keśī to the house of death, . . .

Text 107

yaḥ pitṛ-ādy-anurāgena
citrābhaḥ sarva-vismṛtiḥ
kaṁsa-dhvaṁsakam apy ācchīn
na hantum gantu-kāmatām

yaḥ-who; pitṛ-ādy-anurāgena-with the love His father and the other people of Vraja; citrābhaḥ-like a painted picture; sarva-vismṛtiḥ-forgetting everything; kaṁsa-Kaṁsa; dhvaṁsakam-killing; apy-also; ācchīn-desired; na-not; hantum-to kill; gantu-kāmatām-the desire to go.

. . . who, overcome with love for His father and the other people of Vraja, became stunned, standing motionless like a painted picture and forgetting everything about His mission on the earth, who for this reason did not wish to leave Vraja and kill Kaṁsa, . . .

Texts 108 and 109

yaḥ snigdha-smitayā dr̥ṣṭyā
vācā pīyūṣa-kalpayā
caritreṇānavadyena
śrī-niketena cātmanā

imam lokam amūm cābhi-
ramayan sutarām vrajam
reme kṣaṇadayā datta-
kṣaṇa-strīkṣaṇa-sauhrdaḥ

yaḥ-who; snigdha-affectionately; smitayā-smiling; dr̥ṣṭyā-with a glance; vācā-with words; pīyūṣa-kalpayā-like nectar; caritreṇa-with pastimes; anavadyena-pure; śrī-niketena-the abode of the goddess of fortune; ca-and; ātmanā-with Himself; imam-this; lokam-world; amūm-this; ca-and; abhiramayan-delighting; sutarām-more so; vrajam-Vraja; reme-enjoyed; kṣaṇadaya-giving a festival of happiness; datta-given; kṣaṇa-festival; strī-of the girls; īkṣaṇa-the eyes; sauhrdaḥ-friendship.

. . . who with His affectionately smiling glances, words sweet as nectar, pure and noble character, and transcendental form that is the goddess of fortune's home, delighted the land of Vraja and the entire world, who enjoyed many pastimes, giving a festival of happiness to the gopīs' eyes, . . .

Note: Text 109 is a quote from Śrīmad-Bhāgavatam (3.3.21).

Text 110

yaḥ tathā saha gopībhis
cakrīḍa vraja-rāja-jaḥ
yathābda-koṭi-pratimaḥ
kṣaṇas tena vinābhavat

yaḥ-who; tathā-then; saha-with; gopībhiḥ-the gopīs; cakrīḍa-enjoyed pastimes; vraja-rāja-jaḥ-the prince of Vraja; yathā-as; abda-years; koṭi-ten million; pratimaḥ-like; kṣaṇaḥ-a moment; tena-Him; vinā-without; abhavat-became.

. . . who is the prince of Vraja, who enjoyed many pastimes with the gopīs, in whose absence the gopīs thought a single moment was like ten million years, . . .

Note: The second half of this verse is a quote from Śrī Viṣṇu Purāṇa (5.13.57).

Text 111

yaḥ kāntā-mukha-candrāṇām
bhāsā bhāsini dig-gaṇe
rāga-sāgara-nirmagnaḥ
calitum nāpi ca kṣamaḥ

yaḥ-who; kāntā-of His beloveds; mukha-the faces; candrāṇām-of the many moons; bhāsā-the light; bhāsini-shining; dig-gaṇe-in the directions; rāga-of love; sāgara-into an ocean; nirmagnaḥ-plunged; calitum-to move; na-not; api-also; ca-and; kṣamaḥ-able.

. . . who, plunged in a great ocean of love whipped with great waves by the moonlight of His beloved gopīs' faces, had no power to escape, . . .

Text 112

kiñcit tad-vyakti-vātāli-
lajjā-vīci-vicāliṭaḥ
kaṁsa-ghāta-miṣāpāta-
nijecchābhāsam āgataḥ

kiñcit-somewhat; tad-vyakti-vātāli--by the waves of that; lajjā-vīci-vicāliṭaḥ-pushed by waves of bashfulness; kaṁsa-of Kamsa; ghata-killing; miṣā-pretext; āpāta-attained; nija-own; icchā-desire; abhāsam-shining; āgataḥ-attained.

. . . who, carried by waves of embarrassment pushed by the winds of the gopis' love, came to a shore that was His own voluntary wish to kill Kaṁsa, . . .

Text 113

taṭasthatām aṭann urī-
cakre madhupurī-gatim

taṭasthatām-on the shore; aṭann-walking; urī-cakre-accepted; madhupurī-gatim-the destination of Mathurā City.

. . . who, walking on that shore, came to Mathurā City, . . .

Text 114

āḥ kim vācyā vraje yācyā
prāṇi-mātre tanoḥ sthitiḥ

āḥ-Ah!; kim-what?; vācyā-may be said; vraje-in Vraja; yācyā-may be prayed; prāṇi-mātre-to the living entities; tanoḥ-of the body; sthitiḥ-the situation.

. . . who went to Mathurā left the people of of Vraja in a condition that was like. . . Ah! How can it be described? . . .

Text 115

yaḥ svāms tat-tad-guṇaḥ
sarvān alam hāturṁ na te ca yam
āstām vraje prema-sūro
dūrād eva tathā kathā

yaḥ-who; svān-to His own; tat-tad-guṇaḥ-various virtues; sarvān-all; alam-greatly; hāturṁ-to renounce; na-not; te-they; ca-and; yam-whom; āstām-is; vraje-in Vraja; prema-sūraḥ-the hero of love; dūrāt-from afar; eva-indeed; tathā-so; kathā-the words.

. . . who is full of all transcendental virtues, who does not have the power to abandon the devotees of Vraja, whom the devotees of Vraja would never abandon, who in Vraja is the great hero of love, whose loving relationship with the people of

Vraja is proclaimed in all the worlds, . . .

Text 116

yaḥ pṛthvyā prathama-skandhe
dharmāgre varṇitān guṇān
nityam āptas tathātrāpi
varṇyaḥ sann avakarṇyatām

yaḥ-who; pṛthvyā--of the earth; prathama-skandhe-in the First Canto;
dharmāgre-to Dharma; varṇitān-described; guṇān-virtues; nityam-eternal; āptaḥ-
attained; tathā-so; atra-here; api-also; varṇyaḥ-to be described; sann-being so;
avakarṇyatām-should be heard.

. . . whose many eternal virtues, which were described by the earth to the bull
Dharma in Śrīmad-Bhāgavatam 1.16.26-26, should be heard by the devotees, . . .

Text 117

sarvānanda-pradānanda-
kandas tat-tad-guṇāvaliḥ
sarva-parvada-māhātmyād
varaḥ sarvata īśvaraḥ

sarvānanda-all bliss; prada-giving; ānanda-of bliss; kandaḥ-the root; tat-tad-
guṇāvaliḥ-who has many virtues; sarva-all; parvada-festivals of happiness;
māhātmyāt-because of the glory; varaḥ-the best; sarvata-everywhere; īśvaraḥ-the
Supreme Personality of Godhead.

. . . who is the root of all bliss, who has all transcendental virtues, who is a great
festival of all transcendental bliss, who for this reason is declared to be the original
Supreme Personality of Godhead, . . .

Text 118

sarvadā vṛddhi-bhāg-vṛddhiḥ
sarvārādhana-bhū-dhanam
svarūpa-rūpa-sad-guṇya-
puṇya-kṛt karma-śarma-daḥ

sarvadā-in all ways; vṛddhi-bhāg-vṛddhiḥ-increase; sarvārādhana-bhū-dhanam-
who is worshiped by all; svarūpa-rūpa-whose transcendental form; sad-guṇya-with
all transcendental virtues; puṇya-kṛt-pious; karma-śarma-daḥ-whose pastimes are

blissful and auspicious.

. . . whose opulences always increase, who is worshiped by all, whose transcendental form possesses all virtues and piety, whose pastimes are all blissful and auspicious, . . .

Text 119

dr̥ṣṭi-prati-sudhā-vṛṣṭi-
prabhā-sundaratā-prabhaḥ
varṇānām syanda-dīn-mātra-
karṇānanda-kara-svaraḥ

dr̥ṣṭi-glimpse; prati-to; sudhā-of nectar; vṛṣṭi-shower; prabhā-splendor; sundaratā-handsomeness; prabhaḥ-splendor; varṇānām-of the syllables; syanda-flowing; dik-directions; mātra-only; karṇānanda-kara-svaraḥ-sounds giving bliss to the ear.

. . . who glorious handsomeness showers nectar on the eyes, whose words fill the ears with bliss, . . .

Text 120

āśvāsānām api śvāsa-
kāri-saurabha-gauravaḥ
ādhāra-spr̥ṣṭa-nīrādi-
sṛṣṭa-śrī-rasanā-rasaḥ

āśvāsānām-of breaths; api-also; śvāsa-breath; kāri-doing; saurabha-fragrance; gauravaḥ-great; ādhāra-lips; spr̥ṣṭa-touching; nīra-water; ādi-beginning; sṛṣṭa-created; śrī-of the goddess of fortune; rasanā-of the tongue; rasaḥ-the taste.

. . . whose breath is sweetly fragrant, whose lips touch water or other liquids, liquids that the goddess of fortune then yearns to taste with her own tongue, . . .

Text 121

sva-sparśi-sparśana-sparśād
viśva-tāpāpayāpanaḥ
jagataḥ śucita-dhāma-
nāma-dhāma-smṛtīditaḥ

sva-own; sparśi-touching; sparśana-of the touch; sparśāt-of the touch; viśva-of the universes; tāpa-the sufferings; apayāpanaḥ-removing; jagataḥ-of the universe; śucita-purified; dhāma-abode; nāma-name; dhāma-abode; smṛti-memory; īditaḥ-described.

. . . whose touch removes the sufferings of the world, whose sacred name and transcendental abode are glorified in all the worlds, . . .

Text 122

ananta-sac-cid-ānanda-
jyotir-dyoti-kalevaraḥ
vapur-amśukayor amśu-
sampad-viṣṇu-ramā-jayī

ananta-endless; sat-eternal; cit-knowledge; ānanda-bliss; jyotir-dyoti-splendid; kalevaraḥ-form; vapuḥ-of the form; amśukayoḥ-and garments; amśu-splendor; sampat-opulence; viṣṇu-of Lord Viṣṇu; ramā-and the goddess of fortune; jayī-defeating.

. . . whose form is limitless, splendid, eternal, and full of knowledge and bliss, whose handsome form and glorious garments eclipse the splendor of Viṣṇu and Lakṣmī, . . .

Text 123

jagad-bhūṣaṇa-śobha-bhṛd
vibhūṣaṇa-vibhūṣaṇaḥ
tūrṇam yathā-ruci-vyāpi-
ruci-vīrya-guṇākṛtiḥ

jagat-of the universe; bhūṣaṇa-ornaments; śobha-splendor; bhṛt-holding; vibhūṣaṇa-of ornaments; vibhūṣaṇaḥ-the ornament; tūrṇam-quickly; yathā-as; ruci-desired; vyāpi-omnipresent; ruci-happiness; vīrya-heroism; guṇa-virtues; ākṛtiḥ--the form.

. . . who is splendid with all ornaments, who decorates the ornaments He wears, who has all splendor, virtues, and power, who can be present in many places at once according to His wish, . . .

Text 124

lakṣmī-dṛk-pakṣma-viṣkambhi-
lakṣma-lakṣita-vigrahaḥ
śaṅkha-cakrādi-cihna-śrī-
durnihṇava-nija-sthitiḥ

lakṣmī-of tyhe goddess of fortune; dṛk-pakṣma-eyelids; viṣkambhi-obstructing;
lakṣma-qualities; lakṣita-seen; vigrahaḥ-form; śaṅkha-cakrādi-beginning with
conch and disc; cihna-marks; śrī-the goddess of fortune; durnihṇava-concealment;
nija-own; sthitiḥ-situation.

. . . whose transcendental virtues make the goddess of fortune blink, who does not
hold the conchshell, disc and other paraphernalia, . . .

Text 125

jetum svam apy aviśrāntam
śaśvad-valgad-balāvaliḥ
kiśoratā-manah-sāra-
coratā-viśva-mohanaḥ

jetum-to conquer; svam-own; apy-even; aviśrāntam-without tiring; śaśvad-
valgad-balāvaliḥ-with eternal strength; kiśoratā-youthfulness; manah-mind; sāra-
best; coratā-theft; viśva-the world; mohanaḥ-enchanting.

. . . who is so powerful He can defeat even Himself again and again without tiring,
whose youthfulness enchants the worlds and steals the hearts of the great souls, . .

Text 126

vilāsa-hāsa-lilāśya-
kṛta-lāśya-kalā-jayaḥ
vikāra-rahitākāraḥ
sphurat-prema-vikāravān

vilāsa-playful; hāsa-laughter; lilā-pastimes; āśya-face; kṛta-done; lāśya-of
dancing; kalā-the art; jayaḥ-defeating; vikāra-change; rahita-without; ākāraḥ-whose
form; sphurat-manifested; prema-of love; vikāravān-changes of ecstasy.

. . . whose face filled with splendid smiles and laughter is more graceful than the
most artistic dancing, whose transcendental form never changes, who displays the
symptoms of ecstatic love, . . .

Text 127

purāpi nava ity evam
purāṇādi-viniścitaḥ
anūtana-tanuḥ śrīmān
sadā nūtanavat-tanuḥ

purā-previously; api-also; nava-new; ity-thus; evam-thus; purāṇa-the Puranas;
ādi-beginning; viniścitaḥ-concluded; anūtana-ancient; tanuḥ-form; śrīmān-
handsome and glorious; sadā-always; nūtanavat-tanuḥ-as if a youth.

. . . whom the Purāṇas say is the ancient Supreme Person who is like a fresh
youth, whose handsome and glorious form is the oldest although He is like a fresh
youth eternally, . . .

Text 128

sarveṣāṃ manasaḥ kartum
pramanastām sphuran-manāḥ
vaidagdhī-digdha-sad-buddhi-
cāturī-pracurī-karaḥ

sarveṣāṃ-of all; manasaḥ-the minds; kartum-to do; pramanastām-blossoming
with happiness; sphurat-manifested; manāḥ-mind; vaidagdhī-intelligence; digdha-
anointed; sat-transcendental; buddhi-intelligence; cāturī-pracurī-karaḥ-most
expert.

. . . who makes everyone's heart blossom with happiness, who appears before the
wise, . . .

Text 129

viśveṣāṃ buddhi-kṛd-buddhiḥ
siddhīnām api siddhi-kṛt
dakṣatā-lakṣa-śikṣā-kṛd
dakṣatābhir vilakṣaṇaḥ

viśveṣāṃ-of all; buddhi-kṛd-buddhiḥ-giving intelligence; siddhīnām-of
perfections; api-also; siddhi-kṛt-giving perfections; dakṣatā-expertise; lakṣa-
characteristic; śikṣā-kṛt-teaching; dakṣatābhiḥ-with expertnesses; vilakṣaṇaḥ-
supreme.

. . . who gives intelligence to all living entities, who gives all perfections, who teaches all, who is the wisest and the most expert, . . .

Text 130

tucchopakārita-bindu-
sindhu-kārī kṛtajñataḥ
su-dṛḍha-vratatā-vrāta-
trāta-śāśvad-anuvrataḥ

tuccha-insignificant; upakārita-help; bindu-drop; sindhu-the ocean; kārī-doing; kṛtajñataḥ-grateful; su-dṛḍha-vratatā-vrāta-to those who strickly follow vows; trāta-protecting; śāśvat-always; anuvrataḥ-following a vow.

. . . who, even though He is great like an ocean, is grateful for the smallest drop of service, who strictly keeps His vow always to protect they who have vowed to serve Him, . . .

Text 131

nija-maryādayābaddha-
śruti-maryāda-ceṣṭataḥ
ceṣṭatām tāvad āstām tad-
dṛṣṭa-mātras tathā-guṇaḥ

nija-own; maryādayā-by morality; abaddha-not bound; śruti-of the Vedas; maryāda-by the rules; ceṣṭataḥ-from the actions; ceṣṭatām-the actions; tāvat-so; āstām-may be; tat-that; dṛṣṭa-mātraḥ-only seen; tathā-guṇaḥ-with those qualities.

. . . who creates the rules of the Vedas by His own wish, whose glance bestows all virtues, . . .

Text 132

yajña-jñaḥ kāla-deśādi-
prajñaḥ sarvajña-śekharaḥ
sarvajñātam avajñāya
prajñatā-tarkitākhilāḥ

yajña-of sacrifice; jñaḥ-aware; kāla-of time; deśa-place; ādi-beginning with; prajñaḥ-intelligence; sarvajña-of they who know everything; śekharaḥ-the crown; sarvajñātam-knowing everything; avajñāya-insulting; prajñatā-known; tarkita-

logic; akhilaḥ-all.

. . . who knows the truth about sacrifice, who understands all times and places, who is the crown of they who know everything, who does not consider His potency of knowing everything to be very important, who by His supreme intelligence knows everything, . . .

Text 133

dhīratā-sthīratā-śobhi-
vīratā-niratāntaraḥ
kāntyā dāntyā ca śāntyā ca
saha-kāntyā svayam vṛtaḥ

dhīratā-thoughtfulness; sthīratā-steadiness; śobhi-handsomeness; vīratā-heroism; nirata-always; antaraḥ-within; kāntyā-with splendor; dāntyā-self-control; ca-and; śāntyā-peacefulness; ca-and; saha-kāntyā-with glory; svayam-personally; vṛtaḥ-endowed.

. . . who is virtuous with perfect thoughtfulness, steadiness, handsomeness, splendor, self-control, and peacefulness, . . .

Text 134

dharma-dāna-nidāna-śrīḥ
śūra-surata-mānasaḥ
mānya-sāmānya-varḍhiṣṇu-
mānyatā-kriyatā-paraḥ

dharma-religion; dāna-charity; nidāna-giving; śrīḥ-opulence; śūra-heroism; surata-mānasaḥ-playful at heart; mānya-sāmānya-varḍhiṣṇu-mānyatā-kriyatā-paraḥ-who is respectful to all living entities.

. . . who is saintly, generous, glorious, heroic, playful, happy at heart, respectful to all, . . .

Text 135

akṣiṇa-vinayaḥ suṣṭhu
lajjitaḥ kūṭa-varjitaḥ
kīrti-pratāpa-pūrtibhyām

kr̥ta-sal-loka-mūrtikaḥ

akṣīṇa-undiminished; vinayaḥ-humbleness; suṣṭhu-greatly; lajjitaḥ-shy; kūṭa-varjitaḥ-without being deceptive; kīrti-fame; pratāpa-power; pūrtibhyām-with fulness; kr̥ta-sal-loka-mūrtikaḥ-who manifests His transcendental form before the saintly devotees.

. . . who is always humble, shy, honest, famous, and powerful, who manifests His transcendental form before the saintly devotees, . . .

Text 136

sādhūnām mādhurī-dānān
nitya-sādhu-samāśrayaḥ
dviṣām ca mukti-kṛṇ mukti-
bhāgākarṣi-guṇāmbudhiḥ

sādhūnām-of the devotees; mādhurī-dānān-giving sweetness; nitya-sādhu-samāśrayaḥ-always the shelter of the devotees; dviṣam-to His enemies; ca-and; mukti-kṛṇ-giving impersonal liberation; mukti-bhāg-the liberated souls; ākarṣi-attracting; guṇāmbudhiḥ-an ocean of transcendental qualities.

. . . who fills the devotees with sweetness, who is the devotees' eternal shelter, who gives impersonal liberation to His enemies, who is an ocean of transcendental qualities that attract even the liberated souls, . . .

Text 137

nānā-bhāṣāli-sambhāṣo
deva-paryanta-devanaḥ
pratyag-vādīny api prīti-
satyatā-sphurad-īritaḥ

nānā-bhāṣāli-sambhāṣaḥ-speaking in many languages; deva-paryanta-devanaḥ-who is more glorious than the demigods; pratyag-vādīny-speaking in debates; api-also; prīti-love; satyatā-truth; sphurat-manifest; īritaḥ-spoken.

. . . who is supremely eloquent in all languages, who is more glorious than the demigods, who is most expert in debate, whose words are glorious with love and truth, . . .

Text 138

vāvadūka-sudhī-mūka-
sthiti-kāri-sudhī-dharaḥ
dṛṣṭa-mātratayā sarva-
budhatā-budhatā-guruḥ

vāvadūka-eloquent; sudhī-intelligent; mūka-unable to speak; sthiti-situation;
kāri-doing; sudhī-intelligence; dharaḥ-manifesting; dṛṣṭa-seen; mātratayā-by only;
sarva-all; budhatā-of the wise; budhatā-of wisdom; guruḥ-the teacher.

. . . who is so intelligent that He easily silences the most eloquent philosophers,
who with only a glance enlightens the wise, . . .

Text 139

yogyānām api yogyāṣīr
aṅkānām api śaṅkaraḥ
śaraṇāgata-rakṣāyāḥ
śaraṇam śarma-karmaṭhaḥ

yogyānām-of the suitable; api-also; yogyāṣīḥ-suitable blessings; aṅkānām-of
the poor; api-also; śaṅkaraḥ-giving happiness; śaraṇāgata-of they who take
shelter; rakṣāyāḥ śaraṇam-the shelter; śarma-karmaṭhaḥ-whose actions are
auspicious.

. . . who gives appropriate blessings to the right persons, who brings happiness
to the poor and downtrodden, who protects they who approach for shelter, whose
activities are auspicious and sublime, . . .

Text 140

na ca bhaktim vināsakti-
binduḥ sindhu-vad antaraḥ
samaḥ sarvatra bhaktānām
bhakta ity apy asau samaḥ

na-not; ca-and; bhaktim-devotion; vinā-without; āsakti-binduḥ-a drop of
attachment; sindhu-vat-like an ocean; antaraḥ-another; samaḥ-equal; sarvatra-
everywhere; bhaktānām-of the devotees; bhakta-devoted; ity-thus; apy-also; asau-
He; samaḥ-equal.

. . . who cannot be loved with even a tiny drop of love by they who do not engage
in devotional service, who is deep like an ocean, who is equal to all, who loves His

devotees, who is equal to all His devotees, . . .

Text 141

bhaktānām bhaktatānandī
prema-sthema-vaśī-kṛtaḥ
tat-tad-rūpa-guṇa-kṛīḍā-
kṛta-svāvadhi-vismayaḥ

bhaktānām-of the devotees; bhaktatā-by the devotion; ānandī-pleased; prema-sthema-vaśī-kṛtaḥ-conquered by love; tat-tat-various; rūpa-forms; guṇa-qualities; kṛīḍā-pastimes; kṛta-done; sva-own; āvadhi-up to; vismayaḥ-wonder.

. . . who is pleased by the service of His devotees, who is conquered by love, whose forms, qualities, and pastimes are all wonderful, . . .

Text 142

snehābhiṣekād viśveṣam
prājya-sāmrājya-pūjitaḥ
sarvatra sneha-pīyūṣa-
varṣi-nitya-navāmbudaḥ

sneha-of love; abhiṣekāt-from the sprinkling; viśveṣam-of all; prājya-great; sāmrājya-kingdoms; pūjitaḥ-worshiped; sarvatra-everywhere; sneha-of love; pīyūṣa-nectar; varṣi-showering; nitya-eternal; nava-new; āmbudaḥ-cloud.

. . . who showers love on all living entities, who is worshiped by great kings, who is a new cloud eternally showering the nectar of love on all living entities, . . .

Text 143

goṣṭha-vṛndāṭavī-śamsi-
vaṁśī-gāna-madhūnmadaḥ
nija-priyāvalī-bhāgya-
spṛhi-viṣṇu-priyārcitaḥ

goṣṭha-in the village of Vraja; vṛndāṭavī-in the forest of Vṛndāvana; śamsi-speaking; vaṁśī-the flute; gāna-song; madhu-with the honey; unmadaḥ-maddened; nija-own; priyā-avalī-beloveds; bhāgya-good fortune; spṛhi-desiring; viṣṇu-of Lord Viṣṇu; priyā-by the beloved; arcitaḥ-worshiped.

. . . whose nectar flute music fills Vraja village and Vṛndāvana forest and makes everyone intoxicated with love for Him, who earnestly desires the welfare of of His beloved gopīs, who is worshiped by Lord Viṣṇu's beloved Lakṣmī, . . .

Text 144

kiṁ bahūktena sūktena
sūktena śrūyatām idam
kṛṣṇa eva hi kṛṣṇaḥ syāt
kṛṣṇaḥ syāt kṛṣṇa eva hi

kim-what?; bahu-with more; uktena-said; sūktena-with words; sūktena-with words; śrūyatām-may be heard; idam-this; kṛṣṇa-Kṛṣṇa; eva-indeed; hi-indeed; kṛṣṇaḥ-Kṛṣṇa; syāt-is; kṛṣṇaḥ-Kṛṣṇa; syāt-is; kṛṣṇa-Kṛṣṇa; eva-indeed; hi-indeed.

. . . about whom what is the need to say many words?, about whom what is the need the hear many words?, about whom it may be said, "Kṛṣṇa is Kṛṣṇa", about whom it may then also further be said, "Kṛṣṇa is Kṛṣṇa", . . .

Text 145

yas tādr̥g guṇavān goṣṭham
nātyantam tyaktum arhati
tādr̥g-guṇānvayi-premṇā
tasya baddhasya tad yathā

yaḥ-who; tādr̥g-like that; guṇavān-with transcendental qualities; goṣṭham-to Vraja; na-not; atyantam-greatly; tyaktum-to leave; arhati-is able; tādr̥k-like that; guṇa-qualities; anvayi-following; premṇā-with love; tasya-of Him; baddhasya-bound; tat-that; yathā-as.

. . . who is filled with all transcendental virtues, who, bound with love for His saintly devotees there, is not able to leave Vṛndāvana, . . .

Text 146

dustyajaś cānurāgo 'smin
sarveṣāṁ no vrajaukasām
nanda te tanaye 'smāsu
tasyāpy autpattikaḥ katham

dustyajaḥ-difficult to give up; ca-and; anurāgaḥ-love; asmin-in this; sarveṣāṁ-of

all; naḥ-of us; vrajaukasām-the people of Vraja; nanda-O Nanda; te-of you; tanaye-in the son; asmāsu-among us; tasya-of Him; api-also; autpattikaḥ-natural; katham-how?

. . . about whom it was said, "O Nanda, why is it that we people of Vraja cannot give up our love for your son, and why does He love us so sincerely?", . . .

Note: This verse is a quote from Śrīmad-Bhāgavatam (10.26.13).

Text 147

yaḥ sajjan kāliya-kroḍam
vrajam sajjantam ātmani
vimṛśann unnamajja drāg
varṣan harṣam jagaty api

yaḥ-who; sajjan-resting; kāliya-kroḍam-on Kaliya's lap; vrajam-Vraja; sajjantam-attached; ātmani-at heart; vimṛśann-thinking; unnamajja-rose; drāg-at once; varṣan-showering; harṣam-happiness; jagaty-on them all; api-also.

. . . who rested on Kāliya's lap, who, aware that the people of Vraja had become anguished at heart, emerged from Kāliya's lap and thus showered them all with sweet nectar, . . .

Text 148

yaḥ śakre vakratām paśyan
premnā yān vraja-vaśyatām
hṛdyārtham tam imam vidvān
atra vyānag yathārthatām

yaḥ-who; śakre-in Indra; vakratām-crookedness; paśyan-seeing; premnā-with love; yān-to whom; vraja-vaśyatām-being under the dominion of Vraja; hṛdyā-friendship; artham-for the purpose of; tam-this; imam-this; vidvān-wise; atra-here; vyānag-manifested; yathārthatām-in that way.

. . . who, being very wise, being conquered by the love of Vraja's people and wishing their welfare, and seeing that Indra had become crooked-hearted, revealed the desire in His heart in these words: . . .

Text 149

tasmān mac-charaṇam goṣṭham
man-nātham mat-parigraham
gopaye svātma-yogena
so 'yaṁ me vrata āhitaḥ

tasmāt-therefore; mac-charaṇam-shelter of Me; goṣṭham-Vraja; man-nātham-with Me as their Lord; mat-parigraham-My family; gopaye-I will protect; svātma-yogena-by My mystic power; saḥ-He; ayam-that person; me-of Me; vrata-vow; āhitaḥ-taken.

. . . "With My mystic power I will protect the people of Vraja, who have taken shelter of Me, who consider Me their Lord, and who are all My relatives. This is My vow.", . . .

Text 150

yaḥ saṅkalpaṁ vyadhāt evaṁ
kiṁ ca bhūdhara-dhāraṇam
sāpta tatrāpy aho-ratrāṁs
tan-mātrāṅgī-kṛti-sthitiḥ

yaḥ-who; saṅkalpaṁ-desire; vyadhāt-did; evam-thus; kim ca-furthermore; bhūdhara-dhāraṇam-mountain; sapta-seven; tatrāpi-still; aho-ratrān-day and night; tan-mātra-only that; aṅgī-kṛti-sthitiḥ-acceptance.

. . . who after making this vow lifted Govardhana Hill for seven days and nights, . . .

Text 151

kiṁ ca yaḥ sakhi-vatseṣu
luñciteṣu viriñcinā
sasarjānyāṁs tad-ākārān
param svena pareṇa na

kim ca-furthermore; yaḥ-who; sakhi-when His friends; vatseṣu-and calves; luñciteṣu-stolen; viriñcinā-by Brahmā; sasarja-created; anyān-other; tat-their; ākārān-forms; param-then; svena-with His own; pareṇa-with others; na-not.

. . . who, when Brahmā stole His friends and calves, expanded Himself into many

forms like theirs, forms that were actually Him and not anyone else, . . .

Text 152

tathāpy anirvṛtim gacchaṁs
tān āyacchad viriñcitaḥ
sva-premādhika-tat-prema-
vaśatām āśadad yataḥ

tathāpy-still; anirvṛtim-anxiety; gacchaṁs-attaining; tān-to them; ayacchat-extended; viriñcitaḥ-from Brahmā; sva-prema-love for Him; adhika-more; tat-prema-vaśatām-the state of being under the control of their love; āśadat-attained; yataḥ-because of that.

. . . who, unhappy with what Brahmā had done, expanded Himself into the forms of the boys and calves, who in this way increased the love the people of Vraja bore for Him, who became conquered by their love, . . .

Text 153

yaś tān svasmin baka-graste
grasteha-prāṇatāmitān
sva-mātra-prāṇa-pātrāṅgān
vidan bhindann api sthitaḥ

yaḥ-who; tān-to them; svasmin-in His own; baka-graste-swallowed by Baka; grasta-swallowed; ihā-action; prāṇatā-life; amitān-limitless; sva-mātra-only; prāṇa-life; pātra-object; aṅgān-limbs; vidan-knowing; bhindann-breaking; api-also; sthitaḥ-situated.

. . . who was swallowed by Bakāsura, who, seeing that because of this the actions and lives of His friends, who lived only for His sake, were now also swallowed up, suddenly broke the Baka demon, . . .

Text 154

yaś teṣv agha-nigīrṇeṣu
svayam kīrṇehatām vrajan
tad-gaṇāntarviśann ātma-
nirviśeṣān viveda tān

yaḥ-who; teṣv-among them; agha-nigīrṇeṣu-swallowed by Aghasura; svayam-personally; kīrṇa-scattered; ihatām-actions; vrajan-going; tad-gaṇa-multitude;

antarviśan-entering; ātma-own; nirviśeṣān-without qualities; viveda-knew; tān-them.

. . . who was stunned when Aghāsura swallowed the gopas, who thinking the gopas as dear as life, entered Aghāsura to rescue them, . . .

Text 155

yaś tatrāpy adbhutaṁ prema
śrīman-nanda-yaśodayoḥ
dam-patyor nitarāṁ āsīd
gopa-gopīṣv iti smaran

yaḥ-who; tatrāpy-still; adbhutam-wonderful; prema-love; śrīman-nanda-yaśodayoḥ-of Nanda and Yaśodā; dam-patyoḥ-husband and wife; nitarāṁ-greatly; āsīt-was; gopa-gopīṣv-for the gopas and gopīs; iti-thus; smaran-thinking,

. . . who remembered how Nanda and Yaśodā, the king and queen of the gopas and gopīs, dearly loved Him with a very wonderful love, . . .

Text 156

sadāpi vedavad veda
tad-aśeṣa-vidāṁ varaḥ
yad eva śukadevādyā
vādyābham jagur uccakaiḥ

sadā-always; api-also; vedavat-like the Vedas; veda-knew; tad-aśeṣa-vidāṁ-of they who know everything; varaḥ-the best; yat-what; eva-indeed; śukadevādyā-headed by Śukadeva; vādyābham-statement; jaguḥ-sang; uccakaiḥ-greatly.

. . . who is the best of they who know everything, who knows everything like the Vedas, whose glories are loudly sung by Śukadeva Gosvāmī and other great saints, . . .

Text 157

yaḥ svīyam ṛṇitāṁ vyaktāṁ
tyaktāṁ kartum aśaknuvan
na pārāye 'ham ity ādyam
pratijajñe priyāḥ prati

yaḥ-who; svīyam-personal; ṛṇitām-debtor; vyaktām-manifesting; tyaktam-abandoned; kartum-to do; aśaknuvan-did; na pārāye 'ham ity ādyam-Balarāma 10.32.22; pratijajñe-promise; priyāḥ-gopī beloveds; prati-to.

. . . who, speaking to the gopīs in Śrīmad-Bhāgavatam 10.32.22, said He was a debtor who could not repay His debt, . . .

Text 158

yaḥ kaṁsādyān dantavakra-
prāntān śāntān vinirmame
tad vinā vrajam āgantum
śāntiḥ syān nety acintayat

yaḥ-who; kaṁsādyān-headed by Kāṁsa; dantavakra-Dantavakra; prāntān-ending with; śāntān-quiet; vinirmame-made; tat-that; vinā-without; vrajam-Vraja; āgantum-to return; śāntiḥ-peace; syān-is; na-not; iti-thus; acintayat-thought.

. . . who killed a host of demons beginning with Kāṁsa and ending with Dantavakra, who thought that until He returned the people of Vraja would never be peaceful at heart, . . .

Text 159

yas tan-madhya samutkaṅṭham
akuṅṭham śamayann iva
sva-sthān kartum vrajānta-sthān
muhuḥ sāntvanam ādadhe

yaḥ-who; tan-madhya-in their midst; samutkaṅṭham-yearning; akuṅṭham-sharp; śamayann-pacifying; iva-as if; svasthān-own places; kartum-to do; vrajānta-sthān-staying in Vraja; muhuḥ-again and again; sāntvanam-consolation; ādadhe-did.

. . . who visited the people of Vraja and, comforting them again and again, stopped their great sufferings, . . .

Text 160

yaḥ sva-prasthāna-samaye
śarīra-sthā imā na hi

bhaveyur iti samjñajñe
pratijajñe nijāgatim

yaḥ-who; sva-prasthāna-samaye-at the time He was away; śarīra-sthā-situated in their bodies; imā-they; na-not; hi-indeed; bhavyeṣu-were; iti-thus; samjñajñe-was born; pratijajñe-promised; nija-own; āgatim-destination.

. . . in whose absence the people of Vraja almost left their bodies, who promised them they would return to His spiritual abode, . . .

Text 161

yas tatra śukadevena
drāghitaḥ ślāghitaḥ stutaḥ
ubhayeṣāṁ prema-samyam
vyañjata vyañjitāspadaḥ

yaḥ-who; tatra-there; śukadevena-by Śrī Śukadeva Gosvāmī; drāghitaḥ-expanded; ślāghitaḥ-glorified; stutaḥ-offered prayers; ubhayeṣāṁ-both; prema-samyam-equal love; vyañjata-manifested; vyañjita-manifested; aspadaḥ-abode.

. . . who was glorified by Śukadeva Gosvāmī, who loved the gopīs as much as they loved Him, . . .

Text 162

tās tathā tapyatir vikṣya
sva-prasthāne yadūttamaḥ
sāntvayām āsa sva-premaḥ
āyāsyati iti dautyakaiḥ

tāḥ-them; tathā-so; tapyatiḥ-suffering; vikṣya-seeing; sva-prasthāne-in His absence; yadūttamaḥ-the best of the Yādavas; sāntvayām āsa-comforted; sva-premaḥ-with his own love; āyāsyati-will go; iti-thus; dautyakaiḥ-with messengers.

. . . who, leaving for Mathurā, and seeing the gopīs were in great distress, consoled them with the loving words, "I will return.", . . .

Note: This verse is a quote from Śrīmad-Bhāgavatam (10.39.35).

Text 163

yaḥ kām̐sa-ghnaḥ śaśam̐sedaṁ
hari-vam̐se 'py anuditam
niḥsvāsā yasya vedāḥ syus
tad etat katham anyathā

yaḥ-who; kām̐sa-ghnaḥ-killing Kām̐sa; śaśam̐sa-said; idam-this; hari-vam̐se--inb
the Hari-vam̐sa; api-also; anuditam-said; niḥsvāsā-breath; yasya-of whom; vedāḥ-
the Vedas; syuḥ-are; tat-that; etat-this; katham-how?; anyathā-otherwise.

. . . who killed Kām̐sa, who in the Hari-vam̐sa spoke words that had never before
been spoken, who created the Vedas from His breath, who certainly returned to
Vraja (for how could it be otherwise?), . . .

Text 164

aham̐ sa eva go-madhye
gopaiḥ saha vanecaraḥ
prītimān vicariṣyāmi
kāma-cārī yathā gajaḥ

aham̐-I; sa-He; eva-indeed; go-madhye-among the cows; gopaiḥ-the gopas; saha-
with; vanecaraḥ-going in the forest; prītimān-happy; vicariṣyāmi-I will wander;
kāma-cārī-independent; yathā-as; gajaḥ-an elephant.

. . . who said, "Like an elephant free to go as he likes, I will happily wander in the
forest with many cows and gopas.", . . .

Text 165

yaḥ kam̐se lambhita-dhvam̐se
svam̐ vināti-vilambitam
kurvantam̐ pitaram̐ proce
śoceḥ katham itaḥ pitaḥ

yaḥ-who; kam̐se-when Kām̐sa; lambhita-dhvam̐se-was killed; svam̐-own; vinā-
without; ati-vilambitam-delay; kurvantam̐-doing; pitaram̐-top His father; proce-
said; śoceḥ-of lamentation; katham-why?; itaḥ-from this; pitaḥ-O father.

. . . who, after Kām̐sa was dead, approached His father, Nanda, who was reluctant
to return to Vraja without Him, and said, "Father, why do you lament?, . . .

Text 166

yāta yūyaṁ vrajaṁ tāta
vayaṁ ca sneha-duḥkhitān
jñātīn vo draṣṭum eṣyāmo
vidhāya suhr̥dām sukham

yāta-go; yūyam-you; vrajam-to Vraja; tāta-O father; vayam-We; ca-and; sneha-with love; duḥkhitān-unhappy; jñātīn-relatives; vaḥ-you; draṣṭum-to see; eṣyāmaḥ-will come; vidhāya-placing; suhr̥dām-friends; sukham-happiness.

. . . "Please return to Vraja. As soon as We give some happiness to Our friends in Mathurā, We will return to Vraja and see our relatives, who dearly love Us and are always unhappy in Our absence." . . .

Note: This verse is a quote from Śrīmad-Bhāgavatam (10.45.23).

Text 167

snehena duḥkhitān ity e-
tat procya sneha-vastuni
atr̥ptim vyānag atr̥pi
draṣṭum ity eva darśanam

snehena-with love; duḥkhitān-unhappy; ity-thus; etat-this; procya-saying; sneha-vastuni-the things of love; atr̥ptim-dissatisfaction; vyānag-attained; atra-here; api-also; draṣṭum-to see; ity-thus; eva-indeed; darśanam-the sight.

. . . who spoke these words to His relatives, relatives tormented with love for Him, relatives He loved without limit, relatives He promised to see again, . . .

Text 168

puruṣārthatayāvocad
bhāvi-kālatayāpi ca
atr̥pter bhāvi-kālasya
cānanyāt tad-anantakam

puruṣārthatayā-as the goal of life; avocat-said; bhāvi-of the future; kālatayā-by the time; api-and; ca-also; atr̥pteḥ-of dissatisfaction; bhāvi-kālasya-of the future; ca-and; ānanyāt-from limitlessness; tad-anantakam-to the unlimited.

. . . who in promising that His relatives would see Him in the future meant that they would see Him eternally, . . .

Text 169

tāta-jñāti-padābhyām ca
tad-yuktam idam uktavān
suhṛdām sukham ity ākhyās-
yate yadvat tathā na hi

tāta-of His father; jñāti-and relatives; padābhyām-the feet; ca-and; tad-yuktam-with that; idam-thus; uktavān-said; suhṛdām-offreinds; sukham-happiness; ity-thus; ākhyāsyate-will say; yadvat-as; tathā-so; na-not; hi-indeed.

. . . who grasped the feet of His father and relatives and said that He would stay in Mathurā a little longer to give happiness to His friends there, . . .

Text 170

suhṛc-chabdenopakāryo-
pakāritvam pratīyate
sukham ca suhṛdām gamyam
upakāramayam param

suhṛt-friend; śabdena-by the world; upakārya-worthy to be helped; upakāritvam-being the person giving help; pratīyate-is believed; sukham-happiness; ca-and; suhṛdām-of friends; gamyam-to be attained; upakāramayam-helpful; param-great.

. . . who spoke the word "friend", which implies one person helping another for one is always happy to help a friend, . . .

Text 171

vidhāyeti ca pūrvasya
kālasya chinna-rūpatā
nirdīśams tad-vidhānasya
nyādīśac chinna-rūpatām

vidhāya-giving; iti-thus; ca-and; pūrvasya-previous; kālasya-of thr time; chinna-

broken; rūpatā-from; nirdiśan-showing; tad-vidhānasya-of that gift; nyādiśat-said; chinna-broken; rūpatām-form.

. . . who with the word "giving" hinted at His impending separation from the people of Vraja, . . .

Text 172

tasmāt teṣām śatru-vadhaḥ
sukhaṁ yat tat samāpsyati
jñātīnām sneha-śīlānām
tat tu vo na samāpsyati

tasmāt-therefore; teṣām-of them; śatru-vadhaḥ-kinng Hisenemies; sukham-happiness; yat-what; tat-that; samāpsyati-will attain; jñātīnām-of His relatives; sneha-śīlānām-affectionate; tat-that; tu-indeed; vaḥ-of you; na-not; samāpsyati-will attain.

. . . who said, "after killing My enemies I will give happiness to you, My affectionate relatives", . . .

Text 173

iti procyedam avyañjīt
teṣām dhairya-pradaḥ param
māgadhādi-vadhānta-stha-
svasthatā-dhāma yad bhavet

iti-thus; procyā-saying; idam-this; avyañjīt-manifested; teṣām-of them; dhairya-pradaḥ-giving patience; param-then; māgadhādi-beginning wiht the king of māgadha; vadha-killing; anta-at the end; stha-sitaued; svasthatā-of good fortune; dhāma-the abode; yat-which; bhavet-will be.

. . . who urged the people of Vraja to be patient, who told them that He would make them happy after He had killed Jarāsandha and a host of other demons, . . .

Text 174

jarāsandhādi-śatrūṇām
pratibandhān upekṣya ca
yady eṣām anusandhānaṁ
kuryus tatrāpi te dviṣaḥ

jarāsandhādi-śatrūṇām-of the enemies headed by Jarāsandha; pratibandhān-obstacles; upekṣya-ignoring; ca-and; yady-if; eṣam-of them; anusandhānam-searching; kuryuḥ-do; tatrāpi-still; te-they; dviṣaḥ-enemies.

. . . who said that if Jarāsandha and the other demons attacked Him, He would have to put His attention to stopping the trouble they would make, . . .

Text 175

sveṣām eva pratijñāya
vrajāgamanam īśvaraḥ
na yūyam atrāyātetī
vyajya vyañjīd idam punaḥ

sveṣām-of His own; eva-indeed; pratijñāya-promising; vraja-to Vraja; āgamanam-a return; īśvaraḥ-the Supreme Personality of Godhead; na-not; yūyam-you; atra-here; āyātā-come; iti-thus; vyajya-manifesting; vyañjīt-manifested; idam-this; punaḥ-again.

. . . who promised His relatives that He would return to Vraja, who said to them, "Don't come to Mathurā. I will return.", . . .

Text 176

yadi vātra bhavantaḥ syur
gamāgama-vidhāyinaḥ
tathāpy achinnamat-sneham
jñātvā hanyur vrajam dviṣaḥ

yadi-if; vā-or; atra-here; bhavantaḥ-you; syuḥ-are; gama-going; āgama-and coming; vidhāyinaḥ-doing; tathāpy-still; achinnamat-unbroken; sneham-love; jñātvā-knowing; hanyuḥ-may destroy; vrajam-Vraja; dviṣaḥ-enemies.

. . . who said to them, "If you come back and forth to visit Me, My enemies will know that I love you. Then they will destroy the village of Vraja to spite Me.", . . .

Text 177

tasmāt tāvad dhīra-bhāvam
vidhatta vraja-samsadi

mām ca yuṣmāt-priyaṁ nityaṁ
lālanāṁ ca samāpsyatha

tasmāt-therefore; tāvat-then; dhīra-bhāvam-patience; vidhatta-do; vraja-saṁsadi-in the land of Vraja; mām-to Me; ca-and; yuṣmāt-priyam-dear to you; nityam-always; lālanam-affection; ca-and; samāpsyatha-will attain.

. . . who said to them, "Please be patient. Once again We will meet and exchange Our feelings of love.", . . .

Text 178

yaḥ saṅgatyā guror gehāt
pratatyā sva-vraja-smṛtim
prāhiṇod uddhavaṁ vaktum
su-niścitam idam yathā

yaḥ-who; saṅgatyā-going; guroḥ-of His guru; gehāt-from the house; pratatyā-manifesting; sva-vraja-smṛtim-memory of Vraja; prāhiṇot-sent; uddhavam-uddhava; vaktum-to tell; su-niścitam-decision; idam-this; yathā-as.

. . . who, after He left His guru's home, remembered Vraja and sent Uddhava with a message for the people of Vraja, . . .

Text 179

hatvā kaṁsam raṅga-madhya
pratīpaṁ sarva-sātvatām
yad āha vaḥ samāgatya
kṛṣṇaḥ satyaṁ karoti tat

hatvā-having killed; kaṁsam-Kaṁsa; raṅga-madhya-in the arena; pratīpam-the enemy; sarva-sātvatām-of all the devotees; yat-what; āha-said; vaḥ-to you; samāgatya-coming; kṛṣṇaḥ-Kṛṣṇa; satyam-truth; karoti-does; tat-that.

. . . whose message said, "Now that in the wrestling arena He has killed the devotees' enemy Kaṁsa, Lord Kṛṣṇa will fulfill His promise to you and return to Vraja.", . . .

Note: This verse is a quote from Śrīmad-Bhāgavatam (10.46.35).

Text 180

āgamisyaty adīrghēṇa
kālena vrajam acyutaḥ
priyām vidhāsyate pitror
bhagavān sātvatām patiḥ

āgamisyaty-will return; adīrghēṇa-soon; kālena-time; vrajam-to Vraja; acyutaḥ-
infallible; priyām-dear; vidhāsyate-will please; pitror-of His parents; bhagavān-the
Supreme Personality of Godhead; sātvatām-of the devotees; patiḥ-the master.

. . . whose message said, "Infallible Kṛṣṇa, the master of the devotees, will soon
return to please His parents.", . . .

Note: This verse is a quote from Śrīmad-Bhāgavatam (10.46.34).

Text 181

yaḥ sāsram uddhavaṁ sāsraḥ
patis tāsām svayam rahaḥ
asaṅkocam avocat tam
preṣṭham ekāntinam kvacit

yaḥ-who; sāsram-with tears; uddhavam-to Uddhava; sāsraḥ-with tears; patiḥ-
the Lord; tāsām-of them; svayam-personally; rahaḥ-in a secluded place;
asaṅkocam-without hesitating; avocat-said; tam-Him; preṣṭham-the most dear;
ekāntinam-only; kvacit-anywhere.

. . . who is the master of the gopīs, who, tears in His eyes, took His dear devotee
Uddhava to a secluded place and spoke confidential words to him, . . .

Text 182

grhītvā pāṇinā pāṇim
prapannārti-haro hariḥ

grhītvā-taking; pāṇinā-with His hand; pāṇim-the hand; prapannārti-haraḥ-who
removes distress; hariḥ-Kṛṣṇa.

. . . who relieves the sufferings of His devotees, who took Uddhava by the hand, . . .

Note: This and the following four verses are quotations from Śrīmad-Bhāgavatam (10.46.2-6).

Text 183

gacchoddhava vrajaṁ saumya
pitror naḥ prītim āvaha
gopīnām mad-viyogādhiṁ
mat-sandేశair vimocaya

gaccha-go; uddhava-Uddhava; vrajam-to Vraja; saumya-O noble one; pitroḥ-of the parents; naḥ-of Us; prītim-happiness; āvaha-bring; gopīnām-of the gopīs; mad-viyogādhiṁ-the suffering in My separation; mat-sandేశaiḥ-with My message; vimocaya-relieve.

. . . who said, "Gentle Uddhava, please go to Vraja. Make My parents happy. Bring a message to the gopīs and relieve the sufferings they feel in My absence.", . . .

Text 184

tā man-manaskā mat-prāṇā
mad-arthe tyakta-daiḥikāḥ
mām eva dayitaṁ preṣṭham
ātmānam manasā gatāḥ
ye tyakta-loka-dharmāś ca
mad-arthe tān bibharmy aham

tāḥ-they; man-manaskā-their hearts fixed on Me; mat-prāṇā-their lives dedicated to Me; mad-arthe-for my sake; tyakta-daiḥikāḥ-abandoned their bodies; mām-to Me; eva-indeed; dayitaṁ-beloved; preṣṭham-deardest; ātmānam-self; manasā-with the mind; gatāḥ-gone; ye-who; tyakta-abandoned; loka-the world; dharmāḥ-duty; ca-and; mad-arthe-for My sake; tān-them; bibharmy-maintain; aham-I.

. . . who said, "The gopīs always think of Me. They have dedicated their lives to Me. For My sake they have renounced everything. They always think of Me as their dearest beloved. I will protect anyone who renounces his reputation and duty for My sake.", . . .

Text 185

mayi tāḥ preyasām preṣṭhe
dūra-sṭhe gokula-striyaḥ
smarantyo 'ṅga vimuhyanti
virahautkaṅṭhya-vihvalāḥ

mayi-to Me; tāḥ-they; preyasām-of objects of love; preṣṭhe-the most dear; dūra-sṭhe-far away; gokula-striyaḥ-the girls of Gokula; smarantyaḥ-remembering; aṅga-O dear friend; vimuhyanti-are overcome; virahautkaṅṭhya-vihvalāḥ-overcome with feelings of separation.

. . . who said, "The girls of Gokula think of Me as their dearest beloved. Always remembering Me, who am so far away, they are overcome with the anxiety of separation.", . . .

Text 186

dhārayanty ati-kṛcchreṇa
prāyaḥ prāṇān kathaṅcana
pratyāgamana-sandēśair
ballavyo me mad-ātmikāḥ

dhārayanty-holding; ati-kṛcchreṇa-with great difficulty; prāyaḥ-for the most part; prāṇān-lives; kathaṅcana-somehow; pratyāgamana-of return; sandēśaiḥ-with a message; ballavyaḥ-the gopīs; me-Me; mad-ātmikāḥ-who have given their hearts to Me.

. . . who said, "My gopīs have given their hearts to Me. They are like My very self. Because they have heard that I will return they struggle somehow or other to remain alive.", . . .

Text 187

yas tathā procya yat pratyā-
yayat tac ca vilokyatām
yad-vilocana-mātreṇa
bhramas te svabhṛatām vrajet

yaḥ-who; tathā-so; procya-speaking; yat-what; pratyāyayathad faith; tac-that; ca-and; vilokyatām-may see; yad-vilocana-mātreṇa-simply by glancing; bhramaḥ-wandering; te-they; svabhṛatām-the void; vrajet-attained.

. . . who said, "Convince them of My words. Make them see the truth of My

message. Then all their bewilderment will disappear.", . . .

Text 188

mām evety ādinā tāsām
antaḥ patir ahaṁ param
barhir vyavahṛtir loka-
dr̥ṣṭyeti spaṣṭam ātanot

mām-Me; eva-indeed; iti-thus; ādinā-beginning with; tāsām-of them; antaḥ-the end; patiḥ-the master; ahaṁ-I; param-great; bahiḥ-outside; vyavahṛtiḥ-actions; loka-of the world; dr̥ṣṭyeti-the eyes; spaṣṭam-clearly; ātanot-manifested.

. . . who, when he said (in Śrīmad-Bhāgavatam 10.46.4) that He was the gopīs' dearest beloved, revealed that although to the external vision of the people of the world the gopīs were married to others, He was actually the Lord of the hearts, . . .

Text 189

yat pitror ity urī-cakre
pitṛtvam ballavendrayoḥ
tasmād ballava-mānitvam
ātmanaś ca vyajijñapat

yat-which; pitroḥ-of His parents; ity-thus; urī-cakre-accepted; pitṛtvam-parenthood; ballavendrayoḥ-of the king and queen of the gopas; tasmāt-therefore; ballava-mānitvam-the glory of the gopas; ātmanaś-of Himself; ca-and; vyajijñapat-manifested.

. . . who (in Śrīmad-Bhāgavatam 10.45.21) affirmed that His real parents are Nanda and Yaśodā, the king and queen of the gopas, who thus declared the great glory of the gopas and gopīs, . . .

Text 190

tatra cāha na ity etad
bahu-vāci-padād idam
mayi jāte tayōḥ putre
rāme tvayi ca putratā

tatra-there; ca-and; āha-said; naḥ-of Us; ity-thus; etat-this; bahu-vāci-padat-many words; idam-this; mayi-for Me; jāte-manifested; tayōḥ-of them both; putre-the son; rāme-for Balarāma; tvayi-for You; ca-and; putratā-the state of being a son.

. . . who by speaking the word "Us" (in Śrīmad-Bhāgavatam 10.45.21) affirmed that He and Balarāma are the two sons of Nanda and Yaśodā, . . .

Text 191

tataś ca tāḥ prati prākhyad
ballavyo ma iti sphuṭam
yad amūsu sva-dāratvaṁ
vyanañja svayam añjasā

tataḥ-then; ca-and ; tāḥ-manifested; prati-to; prākhyat-said; ballavyaḥ-to teh gopīs; me-of Me; iti-thus; sphuṭam-clearly; yat-what; amūsu-for them; sva-dāratvam-the state of being Hsi wives; vyanañja-manifested; svayam-personally; añjasā-clearly.

. . . who (in Śrīmad-Bhāgavatam 10.46.6) called the gopīs "My gopīs", and thus affirmed that they were all His wives, . . .

Text 192

mad-dāratvaṁ ca tāsām tāḥ
sadā yasmān mad-ātmikāḥ
mad-ātmakatvam āsu syād
abhedāc chakti-tadvatoḥ

mat-of Me; dāratvam-the state of being wives; ca-and; tāsām-of themn; tāḥ-to them; sadā-always; yasmān-from which; mad-ātmikāḥ-my self; mad-ātmakatvam-having Me as their self; āsu-at once; syāt-is; abhedāt-because of not being different; śakti-tadvatoḥ-of the potency and the master of the potency.

. . . who (in Śrīmad-Bhāgavatam 10.46.6) said the gopīs were "Like My very Self", thus affirming that they were His wives and His transcendental potencies, in one sense not different from Him, the master of all potencies, . . .

Text 193

iti vyañjan man-manaskā
ity uktam nāty-apaikṣyata
na cānya-vad ihāpekṣyaṁ
anyad ity apy amanyata

iti-thus; vyañjan-manifested; man-manaskā-thinking of Me; ity-thus; uktam-spoken; na-not; aty-greatly; apaikṣyata--was considered; na-not; ca-and; anya-vat-like others; iha-here; apekṣyam-consideration; anyat-another; ity-thus; apy-also; amanyata-is considered.

. . . who (in Śrīmad-Bhāgavatam 10.46.4) said, "The gopīs always think of Me.", and thus showed that the gopīs were very exalted and were not at all like anyone else, . . .

Text 194

dhārayantīti ca procya
pratyāgamanam uddiśan
ballavyo ma iti prākhyat
tasmād eva nyajīgamat

dhārayanti-holding; iti-thus; ca-and; procya-saying; pratyāgamanam-return; uddiśan-indicating; ballavyaḥ-gopīs; me-My; iti-thus; prākhyat-said; tasmāt-therefore; eva-indeed; nyajīgamat-returned.

. . . who (in Śrīmad-Bhāgavatam 10.46.6) said, "Because they have heard that I will return, the gopīs struggle somehow or other to remain alive.", and thus affirmed they He would return to them, who used the words "My gopīs," and in these words also affirmed that He would return to them, . . .

Text 195

gamanam mama taj jajñe
svām avaśyam kṛtim prati
āgamyā svīyatām tāsām
pūrayiṣyāmy adūrataḥ

gamanam-going; mama-of me; tat-that; jajñe-manifested; svām-own; avaśyam-inevitably; kṛtim-pious deed; prati-to; āgamyā-arriving; svīyatām-the state of being His wives; tāsām-of them; pūrayiṣyāmy-I will fulfill; adūrataḥ-soon.

. . . who promised, "Soon I will return to Vraja. Then I will formally marry all the gopīs.", . . .

Text 196

yas t̥asu bahudhā-jñānam
nidiśyāpi mudhā vidan
sākṣād-ātmīya-samprāptim
sākṣād eva nidiṣṭavān

yāḥ-who; t̥asu-to them; bahudhā-many; jñānām-knowledge; nidiśya-speaking;
api-also; mudhā-in vain; vidan-thinking; sākṣāt-directly; ātmīya-His own;
samprāptim-attainment; sākṣāt-directly; eva-indeed; nidiṣṭavān-indicated.

. . . who, thinking that the message of transcendental knowledge He sent the gopīs
was not successful in appeasing them, decided that He would visit them and teach
them personally, . . .

Text 197

mayy āveśya manaḥ kṛṣṇe
vimuktāśeṣa-vṛtti yat
anusmarantyo mām nityam
acirān mām upaiśyatha

mayi-in Me; āveśya-placing; manaḥ-minds; kṛṣṇe-in Kṛṣṇa; vimuktāśeṣa-vṛtti-
abandoning all other actions; yat-which; anusmarantyaḥ-remembering; mām-Me;
nityam-always; acirān-soon; mām-Me; upaiśyatha-will attain.

. . . who said to the gopīs, "Because your hearts and minds are fixed on Me, Śrī
Kṛṣṇa, because you have renounced everything for My sake, and because you
always think of Me, very soon you will attain My company.", . . .

Note: This verse is a quotation from Śrīmad-Bhāgavatam (10.47.36).

Text 198

yā mayā krīdatā rātryām
vane 'smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo
māpur mad-vīrya-cintayā

yāḥ-who; mayā-with Me; krīdatā-enjoyed pastimes; rātryām-at night; vane-
forest; asmin-in this; vraje-in Vraja; āsthitāḥ-situated; alabdha-not attained; rāsāḥ-
the rasa dance; kalyāṇyaḥ-fortunate; mā-Me; āpuḥ-attained; mad-vīrya-cintayā-
thinking of My glories.

. . . who said to the gopīs, "Even the gopīs in Vraja village that could not go to the rāsa dance I was enjoying at night in the forest became very fortunate. Always thinking of My glories, they attained Me.", . . .

Note: This verse is a quotation from Śrīmad-Bhāgavatam (10.47.37).

Text 199

yas tadā sandīśan sandī-
pitam etad vinirmame
tad etac chṛnu mac-citta
gupta-vittam manuṣya ca

yaḥ-who; tadā-then; sandīśan-teaching; sandīpitam-inflamed; etad-this; vinirmame-created; tat-that; etad-that; śṛnu-please hear; mac-citta-My heart; gupta-hidden; vittam-treasure; manuṣya-think; ca-and.

. . . who when He spoke these words became agitated and said to Himself, "O heart, please listen. Please understand the value of this carefully hidden treasure.", . . .

Text 200

vṛttir yad anyā nirmucya
mayy āmucya manaḥ-sthitāḥ
mām āpsyatha drutaṁ tasmān
mama nātra svatantratā

vṛttiḥ-actions; yat-what; anyā-other; nirmucya-abandoning; mayy-Me; āmucya-attaining; manaḥ-sthitāḥ-staying in the heart; mām-Me; āpsyatha-will attain; drutaṁ-soon; tasmān-therefore; mama-of Me; na-not; atra-here; svatantratā-independence.

. . . who said to the gopīs, "You have renounced everything for My sake. You always think of Me. You will attain Me very soon. I am under your dominion. I am not independent.", . . .

Text 201

mayīty anena prāpte 'pi
kṛṣṇe kṛṣṇa-padaṁ bruvan

anya-rūpaṁ manyamānān
hanyamānān vyadhāt prabhuḥ

mayI-in me; iti-thus; anena-by that; prāpte-attained; api-even; kṛṣṇe-Kṛṣṇa;
kṛṣṇa-padam-Kṛṣṇa's abode; bruvan-saying; anya-rūpaṁ-another form;
manyamānān-thinking; hanyamānān-being killed; vyadhāt-killed; prabhuḥ-the
Lord.

. . . who said to the gopīs (Śrīmad-Bhāgavatam 10.47.36), "Because your hearts
and minds are fixed on Me, Śrī Kṛṣṇa, because you have renounced everything for
My sake, and because you always think of Me, very soon you will attain My
company.", who with these words affirmed that the gopīs would attain His abode,
the abode of Śrī Kṛṣṇa, and they would attain the company of Śrī Kṛṣṇa Himself, not
another form of the Lord, . . .

Text 202

mayīty evaṁ mām iti ca
procya mām ity avocata
tac cāvṛtyā dṛḍhī-kṛtyā
matam paridṛḍhī-kṛtam

mayi-in Me; iti-thus; evam-thus; mām-Me; iti-thus; ca-and; procya-saing; mām-
Me; ity-thus; avocata-said; tat-that; ca-and; āvṛtyā-returning; dṛḍhī-kṛtyā-making
firm; matam-opinion; paridṛḍhī-kṛtam-made firm.

. . . who, speaking the word "Me" again and again in Śrīmad-Bhāgavatam, Canto
10, Chapters 46 and 47, made it very clear that the gopīs would attain His
company, . . .

Text 203

kṛṣṇe iti padam labdhe
mayīty asya viśeṣaṇe
mām dvaye 'py apalabdha sā
tad-viśeṣaṇatā svataḥ

kṛṣṇe-Kṛṣṇe; iti-thus; padam-word; labdhe-attained; mayī-in Me; iti-thus; asya-
of Him; viśeṣaṇe-modifying; mām-Me; dvaye-two; api-also; apalabdha-attained; sā-
that; tad-viśeṣaṇatā-modifying that; svataḥ-personally.

. . . who said to the gopīs (Śrīmad-Bhāgavatam 10.47.36), "Your hearts and minds
are fixed on Me, Śrī Kṛṣṇa," who thus identified Himself with two words (Me and
Kṛṣṇa), . . .

Text 204

mayi kṛṣṇe 'tra mām kṛṣṇam
mām kṛṣṇam iti sidhyati
kalyānya iti sambodhya
prabodhyam kṛtavān idam

mayi-in Me; kṛṣṇe-Kṛṣṇa; atra-here; mām-to Me; kṛṣṇam-Kṛṣṇa; mām-to Me;
kṛṣṇam-Kṛṣṇa; iti-thus; sidhyati-established; kalyānyaḥ-O fortunate ones; iti-thus;
sambodhya-addressing; prabodhyam-awareness; kṛtavān-did; idam-this.

. . . who by again and again speaking in these verses the word "for me, Kṛṣṇa,"
and "to me, Kṛṣṇa," and by describing the gopīs as "fortunate," made the the gopīs
aware of the actual truth, . . .

Text 205

na tāsām iva mat-prāptir
deham vaḥ param īhate
ity evam anyad apy atra
manyamānam manaḥ kuru

na-not; tāsām-of them; iva-like; mat-prāptir-the attainment of Me; deham-the
body; vaḥ-of Us; param-then; īhate-endeavors; ity-thus; evam-thus; anyat-another;
apy-also; atra-here; manyamānam-considering; manaḥ-the mind; kuru-do.

. . . who said the gopīs that were stopped from going to the rāsa dance and at that
moment died did not give up their bodies and attain new bodies, but rather in
their very same bodies attained Him, who therefore urged the gopīs to think of
Him always, . . .

Text 206

yaḥ śrī-rāmeṇa sandīśya
priyāsu nija-hṛd-gatam
yathāvad vyajñayām āsa
śrī-parāśara-gīḥ yathā

yaḥ-who; śrī-rāmeṇa-with Lord Balarāma; sandīśya-instructing; priyāsu-His
beloveds; nija-hṛd-gatam-to His own heart; yathāvat-as; vyajñayām āsa-manifested;
śrī-parāśara-gīḥ-the words of Parāśara Muni; yathā-as.

. . . who sent with Lord Balarāma a message to the gopīs, a message explaining the feelings in His heart, a message described by Parāśara Muni in the Viṣṇu Purāṇa, . .

Text 207

sandేశaiḥ sāma-madhuraiḥ
prema-garbhair agarvitaiḥ
rāmeṇāśvāsītā gopyaḥ
kṛṣṇasyāti-manoharaiḥ

sandేశaiḥ-with a message; sāma-consoling; madhuraiḥ-sweet; prema-garbhair-creating love; agarvitaiḥ-humble; rāmeṇa-by Lord Balarāma; āśvāsītā-comforted; gopyaḥ-the gopīs; kṛṣṇasya-of Lord Kṛṣṇa; ati-manoharaiḥ--very beautiful.

. . . who sent with Lord Balarāma a sweet, humble, beautiful, comforting message that greatly consoled the gopīs, . . .

Text 208

yaḥ kurukṣetra-yātrāyā
vyajan mātrādikāṁś cirāt
santyaajyāmūn viṣṛjyānyān
saha-vāsa-mudam dadhe

yaḥ-who; kurukṣetra-yātrāyā-the pilgrimage to Kurukṣetra; vyajan-manifesting; mātr- His mother; ādikān-beginning with; cirāt-for a long time; santyaajya-abandoning; amūn-them; viṣṛjya-abandoning; anyān-others; saha-with; vāsa-residence; mudam-happiness; dadhe-placed.

. . . who on the pretext of going on a pilgrimage to Kurukṣetra slipped away from the Yādavas and visited His mother and the other people of Vraja, bringing them great happiness, . . .

Text 209

yaḥ sura-ghnān vraje gantum
vighnān hantum vrajesītuḥ
vraje gamanam ācarya
dvārakā-gatim ādade

yaḥ-who; sura-the demigods; ghnān-destroying; vraje-in Vraja; gantum-to go; vighnān-obstacles; hantum-to destroy; vraješituḥ-of Vraja's king; vraje-in Vraja; gamanam-going; ācarya-doing; dvārakā-gatim-the destination of Dvārakā; ādade-accepted.

. . . who killed the demons that prevented His return to Vraja, returned to Nanda's Vraja, and then went to Dvārakā, . . .

Text 210

yaḥ krāmadbhiḥ su-dīrghena
suṣṭhu kroṣṭum vrajaṁ prati
āmuktaḥ paśa-saṅkāśa-
manasā vraja-vāsibhiḥ

yaḥ-who; kramadbhiḥ-walking; su-dīrghena-very long; suṣṭhu-nicely; kroṣṭum-to forcibly bring; vrajam-Vraja; prati-to; āmuktaḥ-freed; paśa-saṅkāśa-by ropes; manasā-the mind; vraja-vāsibhiḥ-by the people of Vraja.

. . . whose thoughts the Vrajavāsīs captured, bound, and forcibly dragged to the land of Vraja, . . .

Text 211

yaḥ prakāśaṁ mahā-rāja-
sampadam dadhad īkṣitaḥ
vrajāya vraja-rājādyen-
āhūtaḥ pūrvavad girā

yaḥ-who; prakāśam-manifestation; mahā-rāja-O great king; sampadam-opulence; dadhat-placing; īkṣitaḥ-seen; vrajāya-for Vraja; vraja-rājādyena-headed by the king of Vraja; āhūtaḥ-called; pūrvavat-as before; girā-with words.

. . . who, even though he had riches greater than the greatest kings, felt drawn to Vraja by the calls of Nanda and the others, . . .

Text 212

yas teṣāṁ suṣṭhu nirṇinye
yan-manah svāgati-spr̥hi
tenāntaḥ-karṣaṇaṁ prāptaḥ
karṣam anyena nārhati

yaḥ-who; teṣām-of them; suṣṭhu-nicely; nirṇinye-was led; yan-manaḥ-whose mind; svāgati-own abode; sṛṅhi-desiring; tena-by that; antaḥ-within; karṣaṇam-attraction; prāptaḥ-attained; karṣam-happiness; anyena-by another; na-not; arhati-deserves.

. . . whose thoughts were captured and drawn away only by the people of Vraja and by no one else, . . .

Text 213

yaḥ svīya-śobhitas teṣām
svīya-kāmān apūrayat
kṛṣṇe kamala-patrākṣe
sannyastākhila-rādhasām

yaḥ-who; svīya-own; śobhitaḥ-made glorious; teṣām-of them; svīya-kāmān-own desires; apūrayat-filled; kṛṣṇe-Kṛṣṇa; kamala-lotus; patra-petal; akṣe-eyes; sannyasta-abandoned; akhila-all; rādhasām-possession.

. . . who is all-attractive, who has lotus eyes, who is glorious in the company of His devotees, who fulfills the desires of the devotees that have given up everything for His sake, . . .

Note: the last two lines of this verse are a quotation from Śrīmad-Bhāgavatam (10.65.6).

Text 214

āgamiṣyety adīrghenety
āśā-labdham yad-ipsitam
tad-artham eva tān arthān
ye svī-cakruḥ parān api

āgamiṣyaty-will return; adīrghenety-soon; āśā-labdham-attainment of desire; yad-ipsitam-what is desired; tad-artham-for that purpose; eva-indeed; tān-those; arthān-purposes; ye-who; svī-cakruḥ-accepted; parān-others; api-also.

. . . whose promise, sent through Uddhava, that "Kṛṣṇa will return very soon," was accepted, with other promises, by the people of Vraja, . . .

Text 215

yaḥ svāgamana-maryādām
preyasīṣu nijam vyadhāt
dantavakrānta-śatrūṇām
māraṇam sarva-tāraṇam

yaḥ-who; svāgamana-maryādām-return; preyasīṣu-to the beloved gopīs; nijam-own; vyadhāt-placed; dantavakra-with Dantavakra; anta-ending; śatrūṇām-of the enemies; māraṇam-the death; sarva-tāraṇam-resvuing all.

. . . who, after He had killed the enemies of whom Dantavakra was the last, returned to Vraja, . . .

Text 216

āpi smaratha naḥ sakhyaḥ
svānām artha-cickīrṣayā
gatāms cirāyitān śatru-
pakṣa-kṣapaṇa-cetasah

api-whether?; smaratha-you remember; naḥ-us; sakhyaḥ-O friends; svānām-own; artha-cickīrṣayā-for the purpose; gatān-gone; cirāyitān-for a long time; śatru-pakṣa-enemies; kṣapaṇa-destruction; cetasaḥ-mind.

. . . who said to the gopīs, "Friends, do you remember Me? I was gone for a long time, My heart intent on protecting My relatives and killing the demons.", . . .

Note: This verse is a quotation from Śrīmad-Bhāgavatam (10.82.41).

Text 217

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

mayi-to Me; bhaktiḥ-devotional service; hi-certainly; bhūtānām-of the living entities; amṛtatvāya-the eternal life; kalpate-brings about; diṣṭyā-by good fortune; yat-which; āsīn-was; mat-for Me; snehaḥ-the affection; bhavatīnām-of all of you; mat-of Me; āpanaḥ-the attaining.

. . . who said to the gopīs, "Devotional service rendered to Me by the living entities revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have attained My favor."
*"

Note: This verse is a quotation from Śrīmad-Bhāgavatam (10.82.44).

Text 218

yas tat-kālika-śānty-arthe
tathāpi jñānam ādiśat
āhuś cety ādike padye
prārthitas tābhir anyathā

yaḥ-who; tat-kālika-of that time; śānty-arthe-for peace; tathāpi-still; jñānam-knowledge; ādiśat-taught; āhuḥ-they said; ca-and; iti-thus; ādike-beginning; padye-in the verse; prārthitaḥ-begged; tābhiḥ-by them; anyathā-otherwise.

. . . who tried to pacify the gopīs by teaching them transcendental knowledge, although they themselves asked (Śrīmad-Bhāgavatam 10.82.49) for something other than what He taught them, . . .

Text 219

tatrāṅghri-smṛti-yācnā tu
lakṣyam eva vinirmame
tat-pratyāgati-tātparyā
sā tu paryavasāyate

tatra-there; aṅghri-feet; smṛti-memory; yācnā-request; tu-indeed; lakṣyam-to be considered; eva-indeed; vinirmame-made; tat-pratyāgati-His return; tātparyā-the meaning; sa-that; tu-indeed; paryavasāyate-is completed.

. . . who heard the gopīs' request that they may always remember His lotus feet, who heard the gopīs' request that He return to Vraja, . . .

Text 220

mayi tāḥ preyāsām ity ādy-
uktaṁ tena svayam yataḥ
tasmāt tac-cintanāsaktyā

vyaktyā tad-darśanārthitā

mayi tāḥ preyāsām ity ādy-uktam-Śrīmad-Bhāgavatam 10.46.5; tena-by Him; svayam-personally; yataḥ-from which; tasmāt-from that; tac-cintanā-meditating on Him; āsakyā-attachment; vyaktyā-manifest; tad-darśanārthitā-to see Him.

. . . who in Śrīmad-Bhāgavatam 10.46.5 described the gopīs' constant meditation on Him and their yearning to see Him, . . .

Text 221

tathānugrhya bhagavān
gopīnām sa gurur gatiḥ
ity anena muniḥ procya
tāsām vāñchita-pūraṇam

tathā-so; anugrhya-being kind; bhagavān-the Lord; gopīnām-of the gopīs; sa-He; guruḥ-the guru; gatiḥ-the goal; ity-thus; anena-by him; muniḥ-the sage; procya-saying; tāsām-of them; vāñchita-the desire; pūraṇam-fulfillment.

. . . whose fulfillment of the gopīs' desires was described by the sage Śukadeva in the words (Śrīmad-Bhāgavatam 10.83.1), "Then Lord Kṛṣṇa, their master, teacher, and goal, gave His mercy to the gopīs.", . . .

Text 222

mayi bhaktir hīti kṛṣṇa-
proktam eva nyajīgamat
mayy āveśya manaḥ kṛṣṇa
ity adyāpi ca tad-vacaḥ

mayi bhaktir hi iti-Śrīmad-Bhāgavatam 10.82.44; kṛṣṇa-by Lord Kṛṣṇa; proktam-said; eva-indeed; nyajīgamat-returned; mayy āveśya manaḥ kṛṣṇe ity ādy-Śrīmad-Bhāgavatam 10.47.36; api-and; ca-also; tad-vacaḥ-His words.

. . . who in Śrīmad-Bhāgavatam 10.82.44 and 10.47.36 promised that He would return to Vraja, . . .

Text 223

yaḥ pṛthivyā guṇa-stome

satyenādāv abhiṣṭutaḥ
satyaṁ vidhātum satyaṁ tan
nāvrajat kim vraje bata

yaḥ-who; pṛthivyā-of the earth; guṇa-stome-full of good qualities; satyenādāv-
beginning with truthfulness; abhiṣṭutaḥ-requested; satyaṁ-truth; vidhātum-to do;
satyaṁ-truth; tat-that; na-not; āvrajat-returned; kim-how?; vraje-in Vraja; bata-
indeed.

. . . who is full of good qualities beginning with truthfulness, who is true to His
promise, about whom how could it be said that He did not keep His promise and
return to Vraja?, . . .

Texts 224 and 225

sambhāvanā mamaiveyaṁ
iti nātra vicāryatām
vraja-sthānām vraja-prāṇa-
varyasyāpy avadhāryatām

śrīmad-vrajādhirājasya
kṛṣṇa-kāntā-gaṇasya ca
uddhavam prati gīr īdṛg
dṛśyatām daśamādiṣu

sambhāvanā-thought; mama-of Me; eva-indeed; iyam-this; iti-thus; na-not; atra-
here; vicāryatām-should be considered; vraja-in Vraja; sthānām-of they who stay;
vraja-of Vraja; prāṇa-the life; varyasya-best; api-also; avadhāryatām-is determined;
śrīmad-vrajādhirājasya-of the king of Vraja; kṛṣṇa-kāntā-gaṇasya-of Lord Kṛṣṇa's
gopī beloveds; ca-and; uddhavam-Uddhava; prati-to; gīr-words; īdṛg-like this;
dṛśyatām-may be seen; daśamādiṣu-in the Tenth Canto and other places.

. . . who spoke to Uddhava words recorded in Śrīmad-Bhāgavatam's Tenth Canto
and in other places of the scriptures, words that said, "Please deliver this message
to the people of Vraja, the king of Vraja, and the gopīs.", . . .

Text 226

yas tu yarhy ambujakṣeti
stavadbhir dvārakā-janaiḥ
kadācid vrajam āgād ity
abhyadhāyi kadācana

yaḥ-who; tu-indeed; yarhy ambujakṣa iti-Śrīmad-Bhāgavatam 1.11.9;
stavadbhiḥ-by the prayers; dvārakā-janaiḥ-by the people of Dvārakā; kadācit-at a
certain time; vrajam-Vraja; āgāt-went; ity-thus; abhyadhāyi-is explained; kadācana-
at one time.

. . . who returned to Vraja, as the people of Dvārakā explained in the prayer
recorded in Śrīmad-Bhāgavatam 1.11.9, . . .

Text 227

yas tathā śrūyate padmo-
ttara-khaṇḍād api sphuṭam
adād vrajāya sva-prāpti-
maṅgalaṁ nityam ity api

yaḥ-who; tathā-so; śrūyate-is heard; padma-from the Padma Purāṇa; uttara-
khaṇḍāt-Uttara-khaṇḍa; api-also; sphuṭam-manifested; adāt-gave; vrajāya-to Vraja;
sva-prāpti-His own attainment; maṅgalaṁ-auspiciousness; nityam-always; ity-thus;
api-also.

. . . who grants His auspicious presence to the people of Vraja eternally, as is
described in the Padma Purāṇa, Uttara-khaṇḍa, . . .

Text 228

dattvā tat kṛta-kṛtyaḥ san
prādurbhāvāntaram gataḥ
jagāma dvārakām ity apy
aśrāvīty api yuktimat

dattvā-having given; tat-that; kṛta-kṛtyaḥ-successful; san-being so;
prādurbhāva-manifestation; antaram-another; gataḥ-attained; jagāma-went;
dvārakām-to Dvārakā; ity-thus; apy-also; aśrāvī-is heard; iti-thus; api-also;
yuktimat-suitable.

. . . who, staying in Vraja, assumed another form and went to Dvārakā, this action
clearly recorded in the scriptures, . . .

Text 229

āgamiṣyaty adīrghēty

uddhavād buddham anyathā
yathā na syāt tathā bhāvyaṁ
kathānyā vitathā matā

āgamisyaty-will return; adīrghēṇa-soon; iti-thus; uddhavāt-from Uddhava;
buddham-understood; anyathā-otherwise; yathā-as; na-not; syāt-is; tathā-so;
bhāvyaṁ-will be; kathā-words; anyā-other; vitathā-untrue; matā-considered.

. . . about whom Uddhava said, "Kṛṣṇa will soon return to Vraja" (Śrīmad-
Bhāgavatam 10.46.34), who must have returned to Vraja, for otherwise Uddhava
had spoken a lie, . . .

Text 230

yaḥ tyajann api gām ākhyat
tam uddhvakam utsukaḥ
rāmeṇa sārddham ity ādyam
tāsām kāmīta-lambhanam

yaḥ-who; tyajann-abandoning; api-also; gām-the land; tam-to him;
uddhvakam-to Uddhava; ākhyat-said; tam-to him; uddhvakam-Uddhava;
utsukaḥ-eager; rāmeṇa-with Balarāma; sārddham-with; ity-thus; ādyam-beginning;
tāsām-of them; kāmīta-desired; lambhanam-attainment.

. . . who, as He was about to depart, eagerly described (in Śrīmad-Bhāgavatam
11.12.10) to Uddhava the nature of the gopīs' desires, . . .

Text 231

rāmeṇeti dvayenāha
viyuktair yad-vyatītatām
tena nāsti viyuktiḥ sā
tadānīm iti bhāvyaṁ

rāmeṇa iti-beginning with the word "rāeṇa; dvayena-two verses; āha-said;
viyuktaiḥ-separated; yad-vyatītatām-passed; tena-by Him; na-not; asti-is; viyuktiḥ-
separation; sā-that; tadānīm-then; iti-thus; bhāvyaṁ-will be.

. . . who (in Śrīmad-Bhāgavatam 11.12.10-11) described the gopīs' sufferings in
separation from Him, who after speaking these words explained that the gopīs
were never actually separated from Him, . . .

Text 232

mayi tāḥ preyāsām preṣṭhā
iti prāktana-vāg-dvaye
viyukter vartamānatvaṁ
dṛṣṭvā niṣṭaṅkyatām idam

mayi tāḥ preyāsām preṣṭhā iti-Śrīmad-Bhāgavatam 10.46.5; prāktana-vāg-dvaye-previous two statements; viyukteḥ-of separation; vartamānatvam-being in the present time; dṛṣṭvā-seeing; niṣṭaṅkyatām-is guessed; idam-this.

. . . who in Śrīmad-Bhāgavatam 10.46.5-6 explained the gopīs' feelings in separation from Him, . . .

Text 233

svena tāsām punaḥ saṅge
yad-vṛttam prathame 'hani
tad apy atitarīty āha
prītyā sandadhad uddhavam

svena-own; tāsām-of them; punaḥ-again; saṅge-in the company; yad-vṛttam-whose actions; prathame-in the first; ahani-on the day; tat-that; apy-also; atitari-passed; iti-thus; āha-said; prītyā-with love; sandadhat-placed; uddhavam-Uddhava.

. . . who had Uddhava, on the first day of his meeting with the gopīs, speak His message of love for them, . . .

Text 234

tā nāvidann iti proce
yatra tāsām mad-ātmatām
babhūva saḥ mahā-bhāvaḥ
sarvāsām parataḥ paraḥ

tā nāvidann iti-Śrīmad-Bhāgavatam 11.12.12; proce-said; yatra-where; tāsām-of them; mad-ātmatām-My self; babhūva-became; saḥ-He mahā-bhāvaḥ-great love; sarvāsām-of all the gopīs; parataḥ-than the greatest; paraḥ-greater.

. . . who in Śrīmad-Bhāgavatam 11.12.12 explained that the gopīs were rapt in meditation on Him and their love for Him was greater than the greatest love, . . .

Text 235

tataś ca nāma-rūpātmany
udbhūte svīya-vaibhave
praviṣṭā iva na spaṣṭam
praviṣṭā gaty-abhāvataḥ

tataḥ-then; ca-and; nāma-names; rūpa-forms; ātmany-in the Self; udbhūte-manifested; svīya-vaibhave-own potency; praviṣṭā-entered; iva-like; na-not; spaṣṭam-clearly; praviṣṭā-entered; gaty-abhāvataḥ-because of not moving.

. . . into whom the gopīs, rapt in meditation, seemed to enter with their names and forms, although they did not actually enter but kept their individuality (Śrīmad-Bhāgavatam 11.12.12), . . .

Text 236

dr̥ṣṭānta-yugalam tat tu
nāvidann iti kevale
avedanam nadī-pakṣe
'py abdhya-anya-rasatā-hatiḥ

dr̥ṣṭānta-yugalam-the pair of examples; tat-that; tu-indeed; na avidan iti-Śrīmad-Bhāgavatam 11.12.12; kevale-in monism; avedanam-without awareness; nadī-pakṣe-in the river; api-also; abdhi-of the ocean; anya-other; rasatā-kind of water; hatiḥ-destruction.

. . . who spoke in this verse (Śrīmad-Bhāgavatam 11.12.12) two examples: the example of the great sages and the example of the rivers entering the ocean, examples that do not confirm the impersonalist theory because the river water is very different from the water in the ocean, . . .

Text 237

samadhāv iti dr̥ṣṭāntasya-
āṅga-rūpatayeritam
dar̥ṣṭāntikasyānusāṅgaḥ
syād āṅgam tad-bhidā dvayoḥ

samadhau-in trance; iti-thus; dr̥ṣṭāntasya-of the example; āṅga-limb; rūpatayā-as the form; iritam-is said; dar̥ṣṭāntikasya-the example; anusāṅgaḥ-the relation; syāt-is; āṅgam-the limb; tad-bhidā-different; dvayoḥ-of both.

. . . who spoke in this verse the example of the great sages in spiritual trance, an example that also does not prove the impersonalist theory because a single limb can never equal the whole body, and therefore the limb and the body are different, . . .

Text 238

mat-kāmā ramaṇam jāram
asvarūpa-vido 'balāḥ
brahma mām paramam prāpur
iti padye tu tat-pare

mat-kāmā-desiring Me; ramaṇam-handsome; jāram-lover; asvarūpa-vidaḥ-not knowing the true nature; abalāḥ-women; brahma-the Supreme Personality of Godhead; mām-Me; paramam-the Supreme; prāpuḥ-attained; iti-thus; padye-in the verse; tu-indeed; tat-pare-the Supreme Personality of Godhead.

. . . who said, "Desiring Me as their handsome lover, and unaware of My true identity, the gopīs attained the company of Me, the perfect Supreme Personality of Godhead.", . . .

Note: This verse is a quote from Śrīmad-Bhāgavatam (11.12.13).

Text 239

pacyantām vividhāḥ pākā
itivātrārthikaḥ kramaḥ
ta brahma prāpur ity evam
tā ity asyātra cānvayaḥ

pacyantām vividhāḥ pākā iti-Śrīmad-Bhāgavatam 10.24.26; vā-or; atra-here; arthikaḥ-the meaning; kramaḥ-sequence; tāḥ-they; brahma-the Supreme Personality of Godhead; prāpuḥ-attained; ity-thus; evam-thus; ta-they; ity-thus; asya-of Him; atra-here; ca-and; anvayaḥ-the meaning.

. . . whose true nature the gopīs did not understand, as is seen the Śrīmad-Bhāgavatam 10.24.26 and other verses, who is the Supreme Personality of Godhead attained by the gopīs, . . .

Text 240

kīdṛg brahmeti bodhāya
yat prāha paramam padam
tatrāpy akaṅkṣayāvādīn
mām iti svam punaḥ prabhuḥ

kīdṛk-like what?; brahma-Brahman; iti-thus; bodhāya-for understanding; yat-what; prāha-said; paramam-supreme; padam-abode; tatrāpy-nevertheless; akaṅkṣayā-with desire; āvādīn-said; mām-Me; iti-thus; svam-own; punaḥ-again; prabhuḥ-the master.

. . . about whom the question is asked, "What is the nature of the Supreme?", about whom the answer is given, "The Supreme is the supreme abode," who affirms that He is Himself the Supreme, who uses the word "Me" to describe the Supreme, . . .

Text 241

mayi bhaktir hīti vākyad
āha prāg etad eva hi
dhārayanty ati-kṛcchreṇety
uktyā vyānag idam purā

mayi bhaktir hi iti vākyat-from the words of Śrīmad-Bhāgavatam 10.82.44; āha-said; prāg-first; etad-this; eva-indeed; hi-indeed; dhārayanty ati-kṛcchreṇa iti uktyā-by the statement of Śrīmad-Bhāgavatam 10.46.4; vyānag-manifested; idam-this; purā-before.

. . . who, speaking Śrīmad-Bhāgavatam 10.82.44 and 10.46.6, revealed that He is the perfect Supreme Personality of Godhead, . . .

Text 242

prāṇa-tyāgena mat-prāptir
nānyavat tāsū man-matā
mat-kāmā iti pūrvārdhe
cākhyāt prāpti-vibhaktatām

prāṇa-life; tyāgena-by giving up; mat-prāptiḥ-attainment of Me; na-not; anyavat-another; tāsū-them; man-matā-thinking of Me; mat-kāmā-desiring Me; iti-thus; pūrvārdhe-in the first half; ca-and; ākhyāt-said; prāpti-vibhaktatām-the attainment.

. . . who, saying, "Giving up their lives thinking of Me, the gopīs attained Me,"

"The gopīs thought of Me alone and no one else," and "The gopīs desired me as their lover," described how the gopīs attained Him, . . .

Text 243

asvarūpa-vidaḥ satyaḥ
prāpur jāra-dhiyety avak
nitya-tat-preyasī-rūpa-
svarūpam hi tadīyakam

asvarūpa-vidaḥ-unaware of the true nature; satyaḥ-saintly girlsd; prāpuḥ-attained; jāra-dhiyā-thinking as a paramour; iti-thus; avak-said; nitya-eternal; tat-His; preyasī-beloveds; rūpa-svarūpam-nature; hi-indeed; tadīyakam-His.

. . . whom the saintly gopīs, unaware of His true nature and thinking Him to be their paramour, attained, who is the eternal lover of His eternally dear gopīs, . . .

Text 244

yat pūrvam bhāvayan bhāvam
bhavinīnām amūḍṛśām
mat-kāmā iti nikṣipyā
jāratve 'sthairyam akṣipat

yat-who; pūrvam-before; bhāvayan-manifesting; bhāvam-love; bhavinīnām-of the beautiful gopīs; amūḍṛśām-them; mat-kāmā-desiring Me; iti-thus; nikṣipyā-placing; jāratve-in the status of a paramour; asthairyam-instability; akṣipat-discarded.

. . . who described in Śrīmad-Bhāgavatam 11.12.13 the nature of the gopīs' passionate love for Him, . . .

Text 245

mayi kāmāḥ sadā yāsām
ta mat-kāmā itīritam
kāmaś ca ramaṇatvena
spṛhātra pratipadyate

mayi-for Me; kāmāḥ-desire; sadā-always; yāsām-of whom; ta-they; mat-kāmā-desiring Me; iti-thus; īritam-said; kāmaś-desire; ca-and; ramaṇatvena-as a lover; spṛhā-desire; atra-here; pratipadyate-is established.

. . . who in Śrīmad-Bhāgavatam 11.12.13 spoke the word "mat-kāmāḥ", which means "as girls passionately desire their lover, so the gopīs desired Me.", . . .

Text 246

asminn api batety ādi
śrī-rādhā-gīḥ alim prati
vivicyatām tataḥ sarvaṁ
anyad anyad vivicyatām

asmin-in this; api bata iti ādi-Śrīmad-Bhāgavatam 10.47.21; śrī-rādhā-gīḥ-the words of Śrī Rādhā; alim-a bee; prati-to; vivicyatām-should be considered; tataḥ-then; sarvaṁ-all; anyat-another; anyat-another; vivicyatām-should be considered.

. . . who thought again and again about the words Rādhā spoke to a bee (Śrīmad-Bhāgavatam 10.47.21), . . .

Text 247

atrārya-putraḥ śabdaḥ syāt
patyāv eva prasiddhi-bhāk
tathāpi sveṣu kainkaryam
dainyam kanyāvadīritam

atra-here; ārya-putraḥ-the son of an exalted father; śabdaḥ-the word; syāt-is; patyau-for a husband; eva-indeed; prasiddhi-bhāk-appropriate; tathāpi-still; sveṣu-on their own; kainkaryam-service; dainyam-humbleness; kanyā-by a girl; avadīritam-dishonored.

. . . about whom (in Śrīmad-Bhāgavatam 10.47.21) Śrī Rādhā used the word "ārya-putra" (son of an exalted father), a word properly used only by a wife addressing her husband, even though She also referred to Herself and the gopīs as His maidservants, . . .

Text 248

saṅklptāḥ patitā tābhiḥ
punar ittham udīritam
śyāmasundara te dāsya
iti yadvat tatheha ca

saṅklptāḥ-created; patitā-fallen; tābhiḥ-by them; punaḥ-again; ittham-thus;

udīritam-said; śyāmasundara-O Lord Śyāmasundara; te-of You; dāsya-the maidsrvants; iti-thus; yadvat-as; tathā-so; iha-here; ca-and.

. . . of whom the gopīs affirmed they were the maidservants (Śrīmad-Bhāgavatam 10.22.15), . . .

Text 249

ārya-putraḥ kadāsmākaṁ
kiṅkarīṇāṁ tu mūrdhani
bhujam dhāsyaty evam āsāṁ
tat-patnī-pada-kāmatā

ārya-putraḥ-the son of an exalted father; kadā-when?; asmākaṁ-of us; kiṅkarīṇāṁ-the maidservants; tu-indeed; mūrdhani-on the head; bhujam-the arm; dhāsyati-will place; evam-thus; āsāṁ-of them; tat-patnī-pada-kāmatā-the desire to become the wives.

. . . whom Śrī Rādhā, saying (in Śrīmad-Bhāgavatam 10.47.21) "When will Lord Kṛṣṇa place His hand on the heads of us, His maidservants?", yearned to marry, . . .

Text 250

tat-kāmatā hi siddhā cet
tena tad-dānam avyayam
ye yathā mām prāpadyante
iti yadvat pratiśravaḥ

tat-kāmatā-that desire; hi-indeed; siddhā-fulfilled; cet-if; tena-by Him; tad-dānam-that gift; avyayam-eternal; ye yathā mām prāpadyante iti-Śrīmad-Bhagavad-gītā 4.11; yadvat-as; pratiśravaḥ-heard.

. . . who, following His promise in Bhagavad-gītā 4.11, fulfilled that desire, . . .

Text 251

ballavyo me mad-ātmāna
iti yat proktam ātmanā
sarveṣāṁ vacasam ūrdhvaṁ
tad āstām sarva-mūrdhani

ballavyaḥ-the gopīs; me-of Me; mad-ātmāna-the self; iti-thus; yat-which;
proktam-said; ātmanā-by the self; sarveṣām-of all; vacasam-the word; ūrdhvam-
above; tat-that; āstām-is; sarva-all; mūrdhani-on the head.

. . . who spoke the words (in Śrīmad-Bhāgavatam 10.46.6) “ballavyo me mad-
ātmikāḥ”, which mean "the gopīs have given their hearts to Me", who with these
words explained that the gopīs stand at the head of all exalted persons, . . .

Text 252

yan mat-kāmā iti proce
tāsām prāptis tathā svayam
tan-mayā sādhu tat proktam
tāsām kāmīta-lambhanam

yat-which; mat-kāmā-desiring Me; iti-thus; proce-said; tāsām-of them; prāptiḥ-
attainment; tathā-so; svayam-personally; tan-mayā-consisting of that; sādhu-
good; tat-that; proktam-said; tāsām-of them; kāmīta-lambhanam-the attainment of
the desire.

. . . who in Śrīmad-Bhāgavatam 11.12.13 explained that the gopīs did attain Him
and their desires were all fulfilled, . . .

Text 253

mat-kāmā iti padyasya
tūryāmśe tv idam ucyate
paraś ca saṅgatas tāsām
prāpuḥ śata-sahasraśaḥ

mat-kāmā-desiring Me; iti-thus; padyasya-of the verse; tūryāmśe-in the fourth
part; tv-indeed; idam-this; ucyate-is said; paraḥ-great; ca-and; saṅgataḥ-association;
tāsām-of them; prāpuḥ-attained; śata-sahasraśaḥ-hundreds and thousands.

. . . who in fourth line of Śrīmad-Bhāgavatam 11.12.13 said that hundreds of
thousands of gopīs attained Him, . . .

Text 254

yaḥ śrī-garga-vacaḥ pūrṇam
tūrṇam cakre svayam dvayam

eṣa vaḥ śreya ādhāsyad
ya etasmin maheti dik

yaḥ-who; śrī-garga-vacaḥ-the owrds of Garga Muni; pūrṇam-fulfilled; tūrṇam-quickly; cakre-did; svayam-personally; dvayam-both; eṣa-He; vaḥ-of you; śreya-best; ādhāsyat-will place; ya-who; etasmin-in this; mahā-Mahā; iti-thus; dik-the direction.

. . . who quickly fulfilled the predictions Garga Muni made in Śrīmad-Bhāgavatam 10.8.16 and 10.8.18, . . .

Text 255

nāśād vighnasya kamsādeḥ
paty-ābhāsādi-jasya ca
sadā svam adadād yasmād
vraje kānta-vrajeṣv api

nāśāt-from the destruction; vighnasya-of the obstacles; kamsādeḥ-beginning with Kamsa; paty-ābhāsādi-jasya-beginning with being a paramour; ca-and; sadā-always; svam-Himself; adadāt-took; yasmāt-from which; vraje-in Vraja; kānta-vrajeṣv-of His beloved gopīs; api-even.

. . . who stopped the troubles caused by Kamsa and a host of demons, who stopped the obstruction cause by the gopīs' so-called husbands, who gave Himself to His dear gopīs, . . .

Text 256

yaḥ prādād vraja-vāsibhyaḥ
pūrva-rītyā nijām gatim
vṛndāvana-stham goloka-
nāmnīm yaṁ prāg alokayat

yaḥ-who; prādāt-gave; vraja-vāsibhyaḥ-to the people of Vraja; purva-rītyā-before; nijām-own; gatim-destination; vṛndāvana-stham-in Vṛndāvana; goloka-Goloka; nāmnīm-named; yaṁ-which; prāg-before; alokayat-showed.

. . . who showed the people of Vraja His abode named Goloka, who gave them Goloka as their home, . . .

Text 257

yam śrī-bṛhad-gautamiye
prāha vṛndāvanam prati
sarva-deva-mayaś cāham
na tyajāmi vanam kvacit

yam-which; śrī-bṛhad-gautamiye-in Śrī Bṛhad-gautamiya Tantra; prāha-said;
vṛndāvanam-Vṛndāvana; prati-to; sarva-deva-all demigods; mayaḥ-consisting; ca-
and; aham-I; na-not; tyajāmi-leave; vanam-forest; kvacit-ever.

. . . who said in the Bṛhad Gautamiya Tantra, "I, the Supreme Personality of
Godhead, the master of the all the demigods, never leave the forest of Vṛndāvana. .
..

Text 258

āvirbhāvas tirobhāvo
bhaven me 'tra yuge yuge
tejomayam idam ramyam
adṛśyam carma-cakṣuṣā

āvirbhāvaḥ-appearance; tirobhāvaḥ-disappearance; bhaven-is; me-of Me; atra-
here; yuge-yuga; yuge-after yuga; tejomayam-splendid; idam-this; ramyam-
beautiful; adṛśyam-invisible; carma-material; cakṣuṣā-to eyes.

. . . who said in the Bṛhad Gautamiya Tantra, "Millennium after millennium I
appear in Vṛndāvana and then again I disappear. Vṛndāvana cannot be seen with
material eyes.", . . .

Text 259

tad etad viṣṭarād brahma-
samhitāyām nirūpitam
goloka-nāma tan-madhye
golokākhyam hareḥ padam

tad etat-this; viṣṭarāt-elaborately; brahma-samhitāyām-in Brahma-samhitā;
nirūpitam-described; goloka-Goloka; nāma-named; tan-madhye-in the middle
there; golokākhyam-named Goloka; hareḥ-of Lord Kṛṣṇa; padam-the abode.

. . . whose abode named Goloka is elaborately described in Brahma-samhitā, . . .

Text 260

na tyajāmīti yat tat tu
dvidhābhiprāyakam matam
virahe 'pi vraje sphurtyā
pūrtyā śīghrāgater api

na-not; tyajāmi-I leave; iti-thus; yat-what; tat-that; tu-indeed; dvidhā-two; abhiprāyakam-meanings; matam-considered; virahe-in separation; api-also; vraje-in Vraja; sphurtyā-with the manifestation; pūrtyā-with the fulfillment; śīghra-quick; āgateḥ-of the arrival; api-also.

. . . whose words, "I never leave Vṛndāvana" may be interpreted in two ways: either, "I am always present in Vṛndāvana, even when it seems that I have left," or "If somehow I leave Vṛndāvana I always quickly return.", . . .

Text 261

yaḥ sva-pūryor api sthairyam
yati nityam yathāha ca
mathurā bhagavān yatra
nityam sannihito hariḥ

yaḥ-who; sva-pūryoḥ-of His two cities; api-also; sthairyam-steadiness; yati-attains; nityam-eternally; yathā-as; āha-says; ca-and; mathurā-Mathurā; bhagavān-the Supreme Personality of Godhead; yatra-where; nityam-eternally; sannihitaḥ-stays; hariḥ-Kṛṣṇa.

. . . . who eternally stays in His two cities (Mathurā and Dvārakā), as Śrīmad-Bhāgavatam (10.1.28) explains, "The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.*", . . .

Texts 262 and 263

dvārakām hariṇā tyaktam
samudro 'plavayat kṣaṇat
varjayitvā mahā-rāja
śrīmad-bhagavad-ālayam

smṛtvāśeṣāsubha-haraḥ

sarva-maṅgala-maṅgalam
nityam sannihitas tatra
bhagavān madhusūdanaḥ

dvārakām-Dvārakā; hariṇā-by Lord Kṛṣṇa; tyaktam-abandoned; samudraḥ-the ocean; aplavayat-flooded; kṣaṇat-in a moment; varjayitvā-abandoning; mahā-rāja-O great king; śrīmad-bhagavad-ālayam-the Lord's abode; smṛtvā-remembering; aśeṣa-all; aśubha-inauspicious; haraḥ-removing; sarva-maṅgala-maṅgalam-attaining all auspiciousness; nityam-always; sannihitaḥ-staying; tatra-there; bhagavān-Lord; madhusūdanaḥ-Kṛṣṇa.

. . . about whose abode of Dvārakā, Śrīmad-Bhāgavatam (11.31.23-24) explains, "O great king, the moment Lord Kṛṣṇa left, the ocean flooded the city of Dvārakā, leaving only the Lord's palace. Lord Kṛṣṇa eternally resides in Dvārakā. Simply by remembering Dvārakā, a person becomes free of all sins and attains auspiciousness.", . . .

Text 264

yaś tasmād ubhayatrāpi
rājatīti śukena ca
jayatīty ādi vākyena
varṇitaḥ kṣitipam prati

yaḥ-who; tasmāt-from that; ubhayatra-in both places; api-also; rājati-is manifested; iti-thus; śukena-by Śrī Śukadeva Gosvāmī; ca-and; jayati iti ādi-Śrīmad-Bhāgavatam 10.90.84; vākyena-by the statement; varṇitaḥ-described; kṣitipam-the king; prati-to.

. . . who eternally stays in both places (Mathurā and Dvārakā), as Śrīla Śukadeva Gosvāmī explained to King Parīkṣit in Śrīmad-Bhāgavatam 10.90.48), . . .

Text 265

yaś campū-yugala-prāntam
īdṛk-siddhāntam īritam
jīvāntaryāmitām prāptas
tūrṇam pūrṇam acīkarat

yaḥ-who; campū-yugala-prāntam-at the end of the two campūs; īdṛk-siddhāntam-the same conclusion; īritam-spoken; jīva-in Jīva Gosvāmī; antaryāmitām-the state of being the Supersoul; prāptaḥ-attained; tūrṇam-at once; pūrṇam-full; acīkarat-made.

. . . and who, as the Supersoul in Jīva Gosvāmī's heart, made the final portion of Śrī Gopāla-campū present the same conclusion, . . .

Text 266

sa tu harir adhivartma dantavakram
yudhi samayan vraja-vāsam āsāda
tam abhiyayur amī vrajeśa-mukhyāḥ
śāsinam iva kṣudhitāś cakora-vārāḥ

sa-He; tu-indeed; hariḥ-Lord Kṛṣṇa; adhivartma-on the path; dantavakram-Dantavakra; yudhi-in a fight; śamayan-making quiet; vraja-vāsam-residence in Vraja; āsāda-attained; tam-that; abhiyayur-went; amī-they; vrajeśa-mukhyāḥ-headed by the king of Vraja; śāsinam-to the moon; iva-like; kṣudhitāḥ-hungry; cakora-vārāḥ-cakora birds.

. . . killed Dantavakra on the open road, and then returned to live in Vraja. King Nanda and the other people of Vraja went to Him like hungry cakora birds gazing at the moon.

Note: The very long sentence that began in Verse 12 ends here.

Text 267

sa ca janaka-mukhān nirīkṣya śuṣkān
sva-dṛg-amṛtena sṛtena siñcati sma
pulaka-kula-miśād yathānkurāṇām
tatim adadhur bata te 'pi gopa-vṛkṣāḥ

saḥ-he; ca-and; janaka-mukhān-headed by His father; nirīkṣya-seeing; śuṣkān-dry; svadṛg-amṛtena-with the nectar of His sight; sṛtena-flowing; siñcati-sprinkled; sma-indeed; pulaka-kula-hairs standing erect; miśād-on the pretext of; yathā-as; ānkurāṇām-new shoots; tatim-series; adadhur-did; bata-indeed; te-they; api-also; gopa-of the gopas; vṛkṣāḥ-the trees.

Seeing His father and the people of Vraja were withered and dry from not having seen Him, Lord Kṛṣṇa splashed them all with the nectar of His presence. Pretending to stand with the hairs of their bodies erect, the trees that were the cowherd people again and again sprouted new shoots of joy.

Text 268

atha harir hariṇī-dṛśāś ca tarhi
sphuraṇam iva pratipadya pūrva-tulyam
nayana-gatatayānyathā ca matvā
muhur agaman bhramam abhramam ca tatra

atha-then; hariḥ-Lord Kṛṣṇa; hariṇī-dṛśāś-doe-eyed girls; ca-and; tarhi-then;
sphuraṇam-manifestation; iva-like; pratipadya-showing; pūrva-before; tulyam-
equal; nayana-to the eyes; gatatayā-the state of having gone; anyathā-otherwise; ca-
and; matvā-considering; muhuḥ-again and again; agamat-went; bhramam-
wandering; abhramam-not wandering; ca-and; tatra-there.

Then Lord Kṛṣṇa, showing the same features as before, approached the doe-eyed gopīs. Wondering whether Lord Kṛṣṇa had actually come before them, the gopīs were bewildered, not bewildered, and bewildered again, moment after moment.

Text 269

vrajam atha viśataḥ sa-ratnam ārāt-
rikam anulabdhavataś ca tasya lokaḥ
kusuma-kula-sahodaram vitanvan
jaya jaya ghoṣam uvāca bhadra-vācam

vrajam-Vraja; atha-then; viśataḥ-entering; sa-ratnam-with a jewel; ārātrikam-
arati; anulabdhavataḥ-attained; ca-and; tasya-of Him; lokaḥ-the people; kusuma-
kula-sahodaram-many flowers; vitanvan-showering; jaya-Glory; jaya-Glory;
ghoṣam-the sound; uvāca-said; bhadra-auspicious; vācam-words.

As He entered Vraja the people offered arati to Him with many jewels, showered Him with flowers, called out "Glory! Glory!", and greeted Him with auspicious words.

Text 270

vrajam atha sukhayan vinīta-vācā
kramam anulabdha-tadīya-saṅgamaś ca
druta-gati jananiṁ sukkena sektum
gṛham adasīyam iyāya kṛṣṇacandraḥ

vrajam-Vraja; atha-then; sukhayan-pleasing; vinīta-vācā-with humble words;
kramam-grādually; anulabdha-attained; tadīya-of Him; saṅgamaḥ-the association;
ca-and; druta-gati-quickly going; jananiṁ-to His mother; sukkena-with happiness;
sektum-to sprinkle; gṛham-to His home; adasīyam-who was there; iyāya-went;

kr̥ṣṇacandraḥ-Lord Kṛṣṇacandra.

Pleasing them with graceful and humble words, Lord Kṛṣṇa gave His association to the people of Vraja. Then, to shower His mother with happiness, He quickly entered His home.

Text 271

ciram api viracayya śarma tasyās
tad anumatiṁ pratilabhya tat-tanujaḥ
saha-sakhi-nikareṇa divya-śayyām
sukham adhiśayya niśā-virāma-dṛṣṭaḥ

ciram-for a long time; api-also; viracayya-making; śarma-happiness; tasyāḥ-of her; tat-that; anumatiṁ-permission; pratilabhya-attaining; tat-tanujaḥ-her son; saha-sakhi-nikareṇa-with His friends; divya-śayyām-on a splendid bed; sukham-happily; adhiśayya-lying; niśā-night; virāma-stopping; dṛṣṭaḥ-seen.

For a long time He pleased her. Then, with her permission He lay down on a splendid bed and, surrounded by all His friends, slept at night.

Text 272

punar api nija-vṛnda-saukhya-vṛndam
vidadhad uditya sa nitya-citra-mitraḥ
nija-mukha-kamalam vikāśya netra-
bhramara-madhūtsavam ātatāna tatra

punaḥ-again; api-also; nija-vṛnda-saukhya-vṛndam-the happiness of His friends; vidadhat-doing; uditya-rising; sa-He; nitya-citra-mitraḥ-with His eternal and glorious friends; nija-mukha-kamalam-His own lotus face; vikāśya-making blossom; netra-eyes; bhramara-bees; madhu-of honey; utsavam-a festival; ātatāna-did; tatra-there.

Rising from bed, glorious Kṛṣṇa brought great happiness to His eternal friends. His lotus face blossoming with happiness, He began a great festival of nectar for the bumblebee eyes of His friends.

Text 273

ahar ahar idam eva tatra pūrvam

pratinava-bhāvam avāpa kevalam na
jana-samuditir apy adṛṣṭa-pūrvam
vapur anukāntim iyāya śāśvad eva

ahar ahaḥ-day after day; idam-this; eva-indeed; tatra-there; pūrvam-before;
pratinava-bhāvam-newer and newer love; avāpa-attained; kevalam-exclusive; na-
not; jana-of the people; samuditih-multitude; apy-also; adṛṣṭa-pūrvam-not seen
before; vapuḥ-form; anukāntim-handsomess; iyāya-attained; śāśvat-eternal; eva-
indeed.

Day after day the people of Vraja loved Kṛṣṇa with a love greater than before.
Day after day they saw that Kṛṣṇa's handsomeness was greater than they had seen
before.

Text 274

divasa-katipaye tadātiyāte
paśupati-pālaka-dīptatā-dṛg-icchuh
nija-ratha-tarasā nināya goṣṭham
saha-janani-kavalam tam uddhavam ca

divasa-katipaye-some days; tadā-then; atiyāte-passed; paśupati-pālaka-of the
king of the gopas; dīptatā-glory; dṛk-sight; icchuḥ-desiring; nija-ratha-tarasā-with
His swift chariot; nināya-taking; goṣṭham-to Vraja; saha-with; janani-His mother;
kavalam-multitude; tam-that; uddhavam-Uddhava; ca-and.

Yearning to see King Nanda after some days, Lord Kṛṣṇa took Rohiṇī, Uddhava,
and many others and quickly went by chariot to Vraja.

Text 275

agharipu-su-dṛśām dhavābhimāniṣv
akṛta tanu-pratimaḥ purā tu māyā
sarabhasa-madhunā sma ta vibhajya
prakṛta-tanus tanute pramāspadāni

agharipu-of Lord Kṛṣṇa; su-dṛśām-beautiful eyes; dhava-as their husband;
abhimāniṣu-considering; akṛta-made; tanu-of the form; pratimaḥ-a statue; purā-
previously; tu-indeed; māyā-maya; sarabhasa-madhunā-with sweet honey; sma-
indeed; ta-they; vibhajya-worshiping; prakṛta-natural; tanuḥ-form; tanute-
manifests; prema-of love; aspadāni-abodes.

Goddess Yogamāyā created a Deity form of Kṛṣṇa. The beautiful-eyed gopīs that

yearned to marry Kṛṣṇa worshiped that Deity with the honey of their passionate love.

Text 276

atha gatavati mūrti-bheda-rītyā
yadu-puram atra ca rājamāna-dhāmni
vraja-bhava-jana-mātra-dṛśya-rūpe
matir udiyāt tava citta gopa-kṛṣṇe

atha-then; gatavati-went; mūrti-bheda-rītyā-with a different form; yadu-puram-to the city of the Yādavas; atra-here; ca-and; rājamāna-splendid; dhāmni-in the abode; vraja-bhava-jana-mātra-dṛśya-rūpe-in a form visible only to they who are like the people of Vraja; matir-idea; udiyāt-may arise; tava-of you; citta-O heart; gopa-kṛṣṇe-for the gopa Kṛṣṇa.

When Lord Kṛṣṇa assumed a different form and went to the city of the Yādavas, His original form was visible only to the people in the glorious village of Vraja. O mind, please always think of that form of the gopa Kṛṣṇa.

Chapter Two Nitya-līlā Eternal Pastimes

Text 1

prakaṭatara-vikāśa-bhāji vṛndā-
vana iha bhāti kim apy adṛśya-dhāma
vraja-jana-sahitaḥ sa yatra kṛṣṇaḥ
sukha-vihṛtiṁ vidadhad vibhāti nityam

prakaṭatara-vikāśa-bhāji-manifested; vṛndā-vane-in Vṛndāvana; iha-here; bhāti-manifestes; kim api-something; adṛśya-dhāma-invisible abode; vraja-jana-sahitaḥ-with the people of Vraja; sa-He; yatra-where; kṛṣṇaḥ-Kṛṣṇa; sukha-vihṛtim-happiness; vidadhat-placing; vibhāti-shines; nityam-eternally.

Within the realm of Vṛndāvana manifested on the earth, an unmanifested realm of Vṛndāvana, invisible to ordinary eyes, exists. In that invisible realm Lord Kṛṣṇa eternally enjoys blissful pastimes with the people of Vraja.

Text 2

parilasati payaḥ-samudra-sīmā
vraja-yuva-rāja-samāja-loka eṣaḥ
amum anu caturasram atra vanyā
giri-sarid-añcita-cārutāti-dhanyā

parilasati-shines; payaḥ-samudra-sīmā-the greatest milk ocean; vraja-yuva-the youth of Vraja; rāja-king; samāja-assembly; loka-people; eṣaḥ-this; amum-to Him; anu-following; caturasram-square; atra-here; vanyā-forest; giri-hill; sarit-streams; añcita-with; cārutā-beauty; ati-dhanyā-very glorious.

That realm is very splendid, beautiful and glorious with forests, hills, streams, the friends of Vraja's prince, and a great ocean of milk.

Text 3

giri-samuditir atra suṣṭhu govar-
dhana-valitā paribhāti citra-tulyā
vilasati yamunādikā nadīnām
tatir api mānasa-gaṅgayānuṣaktā

giri-of hills; samuditir-manifestation; atra-here; suṣṭhu-great; govardhana-Govardhana; valitā-manifested; paribhāti-shines; citra-wonder; tulyā-equal; vilasati-shines; yamunādikā-beginning with the Yamunā; nadīnām-of rivers; tatiḥ-multitude; api-also; mānasa-gaṅgayā-with the Mānasa-gaṅgā; anuṣaktā-attached.

That realm is splendid with wonderful mountains around Govardhana, with many streams around the Yamunā, and with many lakes around the Mānasa-gaṅgā.

Text 4

abhiruci-dada-ratna-citra-mitram
bhuvanam idam paribhāti yatra vṛkṣaḥ
tad-anukṛti-parā rucā samṛddhyā
hari-rati-dāyitayā ca ye vibhātāḥ

abhiruci-happiness; dada-giving; ratna-jewel; citra-wonder; mitram-sun; bhuvanam-world; idam-this; paribhāti-shines; yatra-where; vṛkṣaḥ-tree; tad-anukṛti-parā-imitation; rucā-with splendor; samṛddhyā-opulent; hari-to Lord Kṛṣṇa; rati-pleasure; dāyitayā-giving; ca-and; ye-who; vibhātāḥ-splendid.

That realm is splendid like a cintāmaṇi-jewel sun. The splendid and opulent trees there bring great pleasure to Lord Kṛṣṇa.

Text 5

vilasati caturasra-dhāmni ghasra-
kṣīti-pati-bimba-mahaḥ-sahasra-patram
upavanam adhi patram atra kṛṣṇa-
priyatama-dāra-vihāra-sāra-varaḥ

vilasati-shines; caturasra-dhāmni-in the courtyard; ghasra-kṣīti-pati-bimba-of the sun; mahaḥ-splendor; sahasra-a thousand; patram-petals; upavanam-garden; adhi patram-to a petal; atra-there; kṛṣṇa-of Kṛṣṇa; priyatama-dāra-with His beloved gopīs; vihāra-sāra-varaḥ-enjoying pastimes.

In the courtyard of the realm is a thousand-petal lotus shining like the sun. In each of its petals is a garden where Lord Kṛṣṇa enjoys with His gopī-beloveds.

Text 6

iha kamala-dala-dvayāli-madhya-
sthiti-pathi-vṛndam ati-sphuṭam vibhāti
apara-para-gatāvacaḥkṣuṣāṇi
śruti-vihitāny ayanāni yat tu jetṛ

iha-here; kamala-lotus; dala-petals; dvaya-two; ali-host; madhya-middle; sthiti-situation; pathi-on the path; vṛndam-host; ati-sphuṭam-very clearly; vibhāti-is manifested; apara-para-gata-between one and another avacaḥkṣuṣāṇi-beyond the eyes; śruti-vihitāni-placed on the ears; ayanāni-paths; yat-which; tu-indeed; jetṛ-victorious.

Between the petals of this lotus are many splendid paths, paths invisible to the material senses, paths known only by the Vedas.

Text 7

mañijani-kamalasya tasya cāgrā-
vali-valaya-pratisandhi-labdha-sandhi
surabhi-gaṇa-vṛtā sudhābha-dugdha
surabhi-tatiḥ śrayate śubhamyu goṣṭham

mañijani-kamalasya-a jewel lotus; tasya-of that; ca-and; agra-before; āvali-

multitudes; valaya-circles; pratisandhi-contact; labdha-attained; sandhi-contact; surabhi-gaṇa-vṛtā-filled with beauty and virtue; sudhābha-dugdhā-with nectar milk; surabhi-tatiḥ-surabhi cows; śrayate-rests; śubhamyu-auspicious; goṣṭham-in a cow place.

In that jewel lotus is a place of many beautiful and virtuous surabhi cows filled with nectar milk.

Text 8

atha dala-valayasya madhya-bhāgam
pratilasati vraja-rāja-rājadhānī
paridhivad abhitaḥ samasta-gopa-
prakara-grhāvalir atra yatra bhāti

atha-then; dala-valayasya-of the circle of petals; madhya-bhāgam-in the middle; pratilasati-shines; vraja-rāja-of the king of Vraja; rājadhānī-the capitol; paridhivat-like a circle; abhitaḥ-around; samasta-gopa-of all the gopas; prakara-grhāvaliḥ-palaces; atra-here; yatra-where; bhāti-is manifested.

In the middle of the circle of petals is the splendid palace of Vraja's king. In a circle around it are the splendid palaces of all the gopas.

Text 9

ruci-lasad-avabodha-madhya-bhāgam
sa-pariṣad-antima-ṣaṣṭha-bhāga-puṣṭam
vraja-nṛpa-bhavanam tu tatra cāntar
dinakara-vad vidadhāti raśmi-sṛṣṭim

ruci-splendor; lasat-shining; avabodha-palace; madhya-bhāgam-middle; sa-pariṣat-with assembly halls; antima-final; ṣaṣṭha-sixth; bhāga-part; puṣṭam-completed; vraja-nṛpa-bhavanam-the home of Vraja's king; tu-indeed; tatra-there; ca-and; antaḥ-within; dinakara-vat-like the sun; vidadhāti-places; raśmi-sṛṣṭim-the creation of light.

In the middle of that glorious place is the King of Vraja's palace, filled with royal opulences and royal assemblies, and splendid like the sun.

Text 10

yad api maṇimayaṁ tad-eka-rūpaṁ

tad api sad-adbhuta-madhya-madhya-bhāgam
yadi bahu-vidham ūhitum samihā
smara mama mānasa gopa-campū-yugmam

yat-what; api-also; maṇimayam-made of jewels; tad-eka-rūpam-the most beautiful; tat-that; api-also; sad-adbhuta-wonderful; madhya-middle; madhya-middle; bhāgam-part; yadi-if; bahu-vidham-in many ways; ūhitum-to know; samihā-desire; smara-remember; mama-my; mānasa-heart; gopa-campū-yugmam-the two Gopāla-campūs.

Although that palace is the most beautiful, its inner inner part is even more wonderfully beautiful. O heart, if you wish to know all about that place, then please remember my Gopāla-campū.

Texts 11 and 12

iha sahacara-tārakāli-puṣṭaḥ
svaka-paricari-cakora-vāra-juṣṭaḥ
smitam anu yaśa ity anudya kaumudy-
avatarīty uditāt kaveḥ su-tuṣṭaḥ

vraja-kula-kumudāvali-mudam yaḥ
satata-mahā-mahā-kṛd-vidhāv atandraḥ
pitṛ-mukha-sadasi priyāvalinām
mahasi ca nandati gopa-kṛṣṇacandraḥ

iha-here; sahacara-companions; tārakā-stars; ali-multitude; puṣṭaḥ-opulent; svaka-own; paricari-companions; cakora-cakoras; vāra-multitudes; juṣṭaḥ-endowed; smitam-smiling; anu-following; yaśa-glory; iti-thus; anudya-descending; kaumudy-moonlight; avatarī-descent; iti-thus; uditāt-risen; kaveḥ-of the poet; su-tuṣṭaḥ-satisfied; vraja-kula-of the people of Vraja; kumudāvali-of the lotus flowers; mudam-the happiness; yaḥ-who; satata-eternal; mahā-great; maha-festival; kṛt-doing; vidhau-in the action; atandraḥ-without becoming tired; pitṛ-mukha-sadasi-in His father's assembly; priyāvalinām-of His dear associates; mahasi-in the festival; ca-and; nandati-is happy; gopa-kṛṣṇacandraḥ-the moon of the gopa Kṛṣṇa.

Surrounded by the stars and cakora birds of His friends, gently smiling, the moonlight of His glories shining, happy with the words of the poet devotees, never tiring of giving a great festival of happiness to the lotus flowers of His devotees, surrounded by His father and elders, and enjoying great festivals with the dear gopīs, in that place the moon of Gopa Kṛṣṇa enjoys blissful pastimes.

Text 13

sura-pati-maṇi-manitāṅga-saṅgha-
paṭa-paṭutā-kṛta-hema-raṅga-bhaṅgaḥ
guṇa-gaṇa-bhṛta-bhāratī-samājaḥ
sa jayati gokula-rāja-varṣa-rājaḥ

sura-pati-maṇi-with sapphires; mānita-worshiped; aṅga-saṅgha-limbs; paṭa-graments; paṭutā-expertness; kṛta-done; hema-raṅga-golden arena; bhaṅgaḥ-breaking; guṇa-gaṇa-virtues; bhṛta-manifesting; bhāratī-of eloquence; samājaḥ-assembly; sa-He; jayati-is glorious; gokula-rāja-varṣa-rājaḥ-the king of Gokula.

His limbs worshiped by sapphires, His garments eclipsing the land of gold, and His Self the home of eloquence and a host of virtues, the ruler of Vraja shines with great splendor.

Text 14

iha hari-vihṛtir atīta-rītyā
śṛṇu kathayāmi sadāpi nāti-bhinnāḥ
yad anṛtam api pūrva-rīti-cetaḥ
praviśati nādyatanam tathā yathārtham

iha-here; hari-vihṛtiḥ-Lord Kṛṣṇa's pastimes; atīta-rītyā-beyond; śṛṇu-please hear; kathayāmi-I will tell; sadā-always; api-also; na-not; ati-bhinnāḥ-different; yat-what; anṛtam-untruth; api-also; pūrva-rīti-cetaḥ-previous descriptions; praviśati-enters; na-not; adyatanam-now; tathā-so; yathārtham-appropriate.

In this place Lord Kṛṣṇa enjoys pastimes. Please listen, and I will tell them to you in detail. They are not different from His manifest pastimes. I will not say anything that is not true. Now it is not right to say anything like that.

Text 15

iha ca yad uditam hareś caritram
tad akhilaṁ eva dig eva tasya gamyā
prati-lavam api citram asya tat tat
ka iva sudhīr avasānam ādadīta

iha-here; ca-and; yat-what; uditam-said; hareḥ-of Lord Kṛṣṇa; caritram-the pastimes; tat-that; akhilaṁ-all; eva-indeed; dig-the direction; eva-indeed; tasya-of that; gamyā-to be attained; prati-lavam-a small part; api-even; citram-wonder; asya-of Him; tat-that; tat-that; ka-who?; iva-indeed; sudhīḥ-intelligent; avasānam-

satiation; ādadīta-accepts.

I will only point the direction to all that has been said of Lord Kṛṣṇa's pastimes. Even the smallest part of His pastimes is a great wonder. What wise man will ever tire of hearing Lord Kṛṣṇa's pastimes?

Text 16

atha niśi rahasā gatāntarāyām
balajam ite stava-vādyā-vidyā-loke
vraja-bhavana-janaḥ sahaiva jāgran
manasi hariṁ dadhad āgatam nananda

atha-now; niśi-at night; rahasā-in secret; gata-gone; antarāyām-in the heart; balajam-to the gate; ite-vome; stava-vādyā-vidyā-loke-in the poets learned in offering prayers; vraja-bhavana-janaḥ-the people of Vraja; saha-with; eva-indeed; jāgran-waking; manasi-in the heart; hariṁ-Lord Kṛṣṇa; dadhat-placing; āgatam-come; nananda-rejoiced.

When the night had ended and the poets expert at composing prayers stood at the door, the people of Vraja awakened and became very happy at heart when Lord Kṛṣṇa appeared before them.

Text 17

sa-mathana-ninadam sa-gīta-nādam
sa-surabhi-doha-ravam sa-gopa-vādam
amṛta-mathana-yuk-payodhi-tulyam
vraja-kulam ullasitam didhinva kṛṣṇam

sa-mathana-of churning; ninadam-the sound; sa-gīta-nādam-the sound of singing; sa-surabhi-doha-ravam-the sound of milking the cows; sa-gopa-vādam-with the sound of the gopas; amṛta-mathana-yuk-payodhi-tulyam-like the churning of an ocean of nectar; vraja-kulam-the people of Vraja; ullasitam-happy; didhinva-pleased; kṛṣṇam-Lord Kṛṣṇa.

The sounds in Vraja of the cowherd people talking and singing, the the cows being milked, and the butter being churned, sounds like the churning of a nectar ocean, filled Lord Kṛṣṇa with happiness.

Text 18

vraja-pati-mithunam tadātha putra-
pramada-mada-ślathita-pradāna-setū
tanaya-jaya-virut-tatim pathadbhyaḥ
pracurataram vitatāra vāra-vāram

vraja-pati-mithunam-the king and queen of Vraja; tadā-then; atha-then; putra-son; pramada-mada-with intense love; ślathita-slackened; pradāna-of charity; setū-limits; tanaya-to the son; jaya-glory; virut-calling out; tatim-series; pathadbhyaḥ-reciting; pracurataram-greatest; vitatāra-manifested; vāra-vāram-again and again.

Overcome with love for their son, the king and queen of Vraja again and again gave limitless charity to the poets reciting virut poems praising Him.

Text 19

iha lasati harer vilāsa-geha-
pratatiḥ udāra-sudāra-sāra-dhārā
śayana-sukhamayī nikuñja-vīthiḥ
kva ca na ca tādṛśatām gatā vibhāti

iha-here; lasati-shines; hareḥ-of Lord Kṛṣṇa; vilāsa-geha-home of pastimes; pratatiḥ-multitude; udāra-exalted; sudāra-beautiful wives; sāra-best; dhārā-flood; śayana-sukhamayī-in the happiness of sleep; nikuñja-vīthiḥ-the forest path; kva-where?; ca-and; na-not; ca-and; tādṛśatām-the state of being like that; gatā-attained; vibhāti-is manifested.

In that place are many pastime cottages and many beautiful and exalted gopīs dear to Lord Kṛṣṇa. On what forest path are there not gopīs, cottages, and pastime couches?

Text 20

nija-nija-śayanam gatam tam āliṅ-
ana-valitam vidadhur vidhu-sutanvaḥ
rajani-viramaṇam yathā yathāsīd
aghaṭata dor-draḍhimā tathā tathāsām

nija-nija-śayanam-to their own beds; gatam-gon; tam-Him; āliṅgana-valitam-embraced; vidadhuḥ-did; vidhuḥ-Kṛṣṇa; su-tanvaḥ-the slender girls; rajani-viramaṇam-the end of the night; yathā-as; yathā-as; āsīt-was; aghaṭata-was; doḥ-of the arms; draḍhimā-firmness; tathā-so; tathā-so; āsām-of them.

Lord Kṛṣṇa went to each gopī's bed. The beautiful slender gopīs embraced Him.

For the whole night He tightly held the gopīs in His arms.

Text 21

iha parama-ramā vibhāti rādhā
sad-uḍu-gaṇe gagane yathendu-mūrtiḥ
tad iyam adhikayā girā sabhājyā
tad anugatim dadhatam parāḥ sapatnyaḥ

iha-there; parama-ramā-the supreme goddess of fortune; vibhāti-shines; rādhā-Rādhā; sad-uḍu-gaṇe-filled with stars; gagane-in the sky; yathā-as; indu-of the moon; mūrtiḥ-the form; tat-that; iyam-that; adhikayā-more; girā-with words; sabhājyā-to be praised; tat-that; anugatim-following; dadhatam-placed; parāḥ-great; sapatnyaḥ-the co-wives.

Śrī Rādhā, the supreme goddess of fortune shines like a moon surrounded by stars. The gopīs follow Her and praise Her virtues.

Text 22

vraja-sukṛta-vilāsa-sāra-ratnā-
kara-vṛṣabhānu-sujāta-śāta-lakṣmīḥ
agharipu-ramaṇi-ramāsu mukhyā
svayam anurāga-vihāra-hari-mūrtiḥ

vraja-of Vraja; sukṛta-vilāsa-sāra-transcendental pastimes; ratna-jewels; ākara-reservoir; vṛṣabhānu-from King Vṛṣabhānu; sujāta-born; śāta-beautiful; lakṣmīḥ-goddess; agharipu-ramaṇi-ramāsu-of Lord Kṛṣṇa's beautiful girls; mukhyā-the most important; svayam-personally; anurāga-love; vihāra-pastimes; hari-charming; mūrtiḥ-the form.

She is a beautiful goddess born from King Vṛṣabhānu, who is a jewel ocean of the pastimes of saintly deeds in Vraja. She is the first of Lord Kṛṣṇa's beautiful beloveds. She is charming and playful in the pastimes of love.

Text 23

dayita-ghana-taḍid-vilāsi-varṇā
priyatama-varṇa-savarṇa-svasta-vastrā
harimaṇi-taralādi-divya-divyan-
maṇimaya-bhūṣaṇa-bhūṣaṇāṅga-bhaṅgiḥ

dayita-the beloved; ghana-cloud; tadit-lightning flash; vilāsi-splendid; varṇā-color; priyatama-of the beloved; varṇa-color; savarṇa-gold; svasta-manifested; vastrā-garments; harimaṇi-sapphire; taralā-locket; ādi-beginning; divya-splendid; divyat-glistening; maṇimaya-made of jewels; bhūṣaṇa-ornaments; bhūṣaṇa-ornament; aṅga-of limbs; bhaṅgiḥ-the grace.

She is like a glittering lightning flash by the monsoon cloud of Her beloved. She wears beautiful garments colored like Her beloved. The beautiful grace of Her limbs decorates Her sapphire locket and glistening ornaments.

Text 24

upamiti-padaṅgāṃ svam eva yānti
su-parimita-vyatisobhitāṅga-saṅghā
prati-kakubha-śubhaṅkara-prathāliḥ
sahaja-vilakṣaṇa-lakṣaṇāṅkita-śrīḥ

upamiti-padaṅgāṃ-comparison; svam-own; eva-indeed; yānti-attains; su-parimita-beautiful; vyatisobhita-glorious; aṅga-saṅghā-limbs; prati-kakubha-in all directions; śubhaṅkara-prathāliḥ-giving auspiciousness; sahaja-natural; vilakṣaṇa-extraordinary; lakṣaṇa-characteristics; āṅkita-marked; śrīḥ-beauty.

She can be compared only to Herself. Her limbs are very beautiful. Her glories have made all directions auspicious. She is glorious with the most auspicious marks.

Text 25

śaśi-kamala-rucam padāpi jetrī
nija-nakha-kāntibhir ujjvalena tena
avayava-kulam anyad anyad astu
pratinava-rociḥ upātta-kānti-cittam

śaśi-moon; kamala-lotus; rucam-glory; padā-with a foot; api-even; jetrī-defeating; nija-nakha-kāntibhiḥ-with the splendor of nails; ujjvalena-glorious; tena-by that; avayava-kulam-limbs; anyat-another; anyat-another; astu-may be; pratinava-rociḥ-new splendor; upātta-kānti-beauty; cittam-the heart.

The splendor of Her toenails defeats the beauty of the moon and the lotus. The beauty of each of Her limbs enchants the heart of Śrī Kṛṣṇa.

Text 26

su-kusuma-sukumāratāvatāras
tri-jagati saurabha-saurabhākara-śrīḥ
ṛta-mita-madhura-priyārtha-rīti-
pravalita-varṇana-rīti-labdha-varṇā

su-kusuma-beautiful flowers; sukumāratā-softness and delicacy; avatāraḥ-
descent; tri-jagati-the three worlds; saurabha-of all fragrant things; saurabha-the
fragrance; ākara-host; śrīḥ-beauty; ṛta-true; mita-slight; madhura-sweet; priya-
beloved; artha-for the sake; rīti-movement; pravalita-done; varṇana-description;
rīti-way; labdha-attained; varṇā-color.

She is the softness and delicateness of flowers descended to the three worlds.
She is the fragrance of fragrances. She speaks sweet and graceful words to please
Her beloved.

Text 27

sumati-mati-guruḥ samasta-vidyā
sakala-kalā-valitāpi namra-cittā
hriyam anu vinayaṁ nayaṁ samajñām
api dadhāti svajanādi-śarma-dātrī

sumati-mati-guruḥ-the most intelligent of the intelligent; samasta-vidyā-all
knowledge; sakala-kalā-valitā-skilled in all arts; api-also; namra-humble; cittā-
heart; hriyam-shyness; anu-following; vinayaṁ-gentleness; nayaṁ-righteousness;
samajñām-fame; api-also; dadhāti-places; svajana-own devotees; ādi-beginning
with; śarma-auspiciousness; dātrī-giving.

She is the most intelligent of the intelligent, learned in all knowledge, artistic in
all arts, humble at heart, and the giver of shyness, humbleness, righteousness,
fame, happiness, and auspiciousness to Her devotees.

Text 28

nikhilaga-karuṇādikair guṇais tam
sva-dayitam eva tulāṁ sadāpi dhartrī
guru-nikara-dayāspadāti-bhaktiḥ
sthira-cara-hārda-sukhāmṛtābhiṣiktā

nikhilaga-going to all; karuṇā-mercy; ādikaiḥ-beginning with; guṇaiḥ-with
virtues; tam-to Him; sva-dayitam-Her beloved; eva-indeed; tulāṁ-equality; sadā-
always; api-also; dhartrī-manifesting; guru-nikara-great; dayā-mercy; aspada-abode;
ati-bhaktiḥ-great devotion; sthira-cara-to the moving and unmoving beings; hārda-

friendship; sukha-happiness; amṛta-nectar; abhiṣiktā-anointed.

Her virtues, beginning with kindness to all living beings, are equalled only by those of Lord Kṛṣṇa Himself. She is affectionate and devoted to Her superiors. She is the well-wisher of all living beings, moving and inert. She is sprinkled with the nectar of happiness.

Text 29

priya-pada-nakha-kānti-leśa-nirmaṇ-
chana-para-citta-daśā-vaśānuvelam
bhramaram api tadīya-dūta-buddhyā
praṇayaja-citra-girā vicitrayanti

priya-dear; pada-nakha-toenails; kānti-splendor; leśa-fragment; nirmaṇchana-arati; para-devoted; citta-heart; daśā-condition; vaśa-control; anuvelam-the limit; bhramaram-bee; api-also; tadīya-dūta-buddhyā-with the idea of a messenger; praṇayaja-affectionate; citra-wonderful; girā-words; vicitrayanti-fills with wonder.

In Her heart She again and again offers āraṭi to a single ray of light from Her beloved's toenail. Thinking a bumblebee to be His messenger, She speaks very wonderful words of love for Him.

Text 30

marud api calati sva-bhāvataḥ cet
kvacid anukulatayā nijābhisāre
nava-vidham api tatra bhakta-bhāvam
vinidadhāti priya-bhakta-citta-saktā

marut-breeze; api-even; calati-moves; sva-bhāvataḥ-by Her own nature; cet-if; kvacid-somewhere; anukulatayā-with love; nijābhisāre-in the meeting; nava-vidham-nine kinds; api-also; tatra-there; bhakta-bhāvam-love of the devotee; vinidadhāti-places; priya-bhakta-citta-saktā-heart attached to the dear one.

If the breeze moves as She approaches the rendezvous, She thinks Her lover must be coming. She enters the heart of a devotee that lovingly engages in nine kinds of devotional service.

Text 31

bahir anumiti-dūra-bhāva-pūra-
sva-carita-cārutayā sadā vasantī
racayati rahasi priyā-jane sa
sva-dayitam anv api narma-keli-śarma

bahiḥ-outside; anumiti-comparison; dūra-far; bhāva-love; pūra-flood; sva-own;
carita-pastimes; cārutayā-with the beauty; sadā-always; vasantī-residing; racayati-
does; rahasi-in secret; priyā-jane-dear; sa-following; sva-dayitam-beloved; anv-
following; api-also; narma-keli-śarma-playful joking pastimes.

She is always decorated with incomparable loving pastimes. In a secluded place
She happily jokes with Her gopī friends and Her beloved.

Text 32

bhru-kuṭi-nayana-bhaṅgi-saṅgi kutrāpy
ati-vinaya-prathi cātu kutrācic ca
vaśayati dayitam harim priyā sā
kim idam iti prathanāya nāham īse

bhru-kuṭi-nayana-bhaṅgi-saṅgi-knitted eyebrows; kutrāpi-somewhere; ati-
vinaya-prathi-very humble; cātu-flattering words; kutrācic-somewhere; ca-and;
vaśayati-brings under control; dayitam-beloved; harim-Lord Kṛṣṇa; priyā-dear; sā-
She; kim-what?; idam-this; iti-thus; prathanāya-to glorify; na-not; aham-I; īse-am
able.

Sometimes She knits Her eyebrows and sometimes She speaks sweet and
humble words. In this way She brings her beloved Kṛṣṇa completely under Her
control. How can I glorify Her properly? I do not have the power to glorify Her
properly.

Text 33

harir api suśubhe sa yābhir uccair
anugati-māditayā su-gāna-dhāmni
praṇaya-ṛṇi-daśām avāpa yāsām
prathamamā khalu tāsu saiva saiva

hariḥ-Kṛṣṇa; api-also; suśubhe-shines; sa-he; yābhiḥ-with whom; uccaiḥ-
greatly; anumati-māditayā-present before each gopī; su-gāna-dhāmni-in the rāsa-
dance circle; praṇaya-ṛṇi-daśām-the state of being a debtor in love; avāpa-attaining;
yāsām-of whom; prathamamā-the first; khalu-kindeed; tāsu-among them; sā-She;
eva-indeed; sā-She; eva-indeed.

Śrī Kṛṣṇa is splendidly manifest before each gopī in the rāsa-dance circle. He is deeply in debt for the gopīs' love. Rādhā is the first of the gopīs. She is the first.

Text 34

śṛṇu guṇam aparaṁ kṛpā-vilāsaṁ
vṛṣaravijāṁ anu rāsa-keli-naktam
muraripur amukāṁ nināya dūraṁ
nija-nayanam bubudhe mudā tu neyam

śṛṇu-hear; guṇam-quality; aparaṁ-peerless; kṛpā-vilāsaṁ-pastimes of mercy; vṛṣaravijāṁ-the daughter of King Vṛṣabhānu; anu-following; rāsa-keli-rāsa pastimes; naktam-night; muraripuḥ-Kṛṣṇa; amukāṁ-her; nināya-leading; dūraṁ-far away; nija-nayanam-own destination; bubudhe-knew; mudā-happily; tu-indeed; na-not; iyam-She.

Now please hear the pastimes of mercy Rādhā enjoyed on the night of the rāsa dance. Lord Kṛṣṇa took Her far away. With great happiness She did not know where He was taking Her.

Text 35

tad api tad-asahiṣṇavaḥ sapatnyaḥ
kim api jajalpur amūr amūṁ vinindya
iyam api tu murāri-melanāya
svayam upapattim adāt amūṣu suṣṭhu

tad api-nevertheless; tad-asahiṣṇavaḥ-intolerant; sapatnyaḥ-rivals; kim api-something; jajalpuḥ-said; amūḥ-they; amūṁ-to Her; vinindya-rebuking; iyam-She; api-also; tu-indeed; murāri-melanāya-to meet Lord Kṛṣṇa; svayam-personally; upapattim-attainment; adāt-gave; amūṣu-to them; suṣṭhu-indeed.

Unable to tolerate Rādhā's good fortune, Her gopī rivals criticized Her. Rādhā still arranged for their meeting with Kṛṣṇa.

Text 36

guṇa-kulam aparaṁ kim aṅga varṇyam
hari-rati-varidhi-bhaṅga-saṅgha-rūpam
ayi śṛṇu hṛdaya prage ca tasyās
caritam idaṁ mṛdu tat-priyasya cātha

guṇa-kulam-many virtues; aparam-peerless; kim-what?; aṅga-O gentle one; varṇyam-describable; hari-with Lord Kṛṣṇa; rati-amorous pastimes; varidhi-in the ocean; bhaṅga-saṅgha-waves; rūpam-the form; aya-O; śṛṇu-hear; hṛdaya-O heart; prage-in the presence; ca-and; tasyāḥ-of Her; caritam-pastime; idam-this; mṛdu-sweet; tat-priyasya-of Her beloved; ca-and; atha-now.

How can I describe her peerless virtues? How can I describe the girl who is a flood of waves in an ocean of amorous pastimes with Lord Kṛṣṇa? O heart, please hear a sweet pastime She enjoyed with Her beloved at sunrise.

Text 37

anumitam akarod yadālpa-kalpaṁ
rajani-vibhagam iyam tadā tu kāntam
akuruta bhuja-pāśa-baddham asra-
snapita-nibhaṁ kurute sma varṣma cāsya

anumitam-followed; akarot-did; yadā-when; alpa-kalpam-a little done; rajani-vibhagam-the night; iyam-She; tadā-then; tu-indeed; kāntam-beloved; akuruta-did; bhuja-pāśa-baddham-bound with rope of the arms; asra-with tears; snapita-bathed; nibham-near; kurute sma-did; varṣma-body; ca-and; asya-of Him.

When She understood that only very little of the night remained, Rādhā tightly bound Her lover with the ropes of Her arms and bathed His body with Her tears.

Text 38

atha bahu-vinayaṁ dadhan murāriḥ
nayana-payāṁsy apasārayann amuṣyāḥ
sva-nayana-salilena sārdham aṅgam
nijam akarod idam iyam apy abhīkṣnam

atha-then; bahu-vinayam-great humbleness; dadhan-doinf; murāriḥ-Lord Kṛṣṇa; nayana-payāṁsi-tears from His eyes; apasārayann-wiping away; amuṣyāḥ-of Her; sva-nayana-salilena-own tears from the eyes; sārdham-with; aṅgam-body; nijam-own; akarot-did; idam-this; iyam-Dhe; api-also; abhīkṣnam-again and again.

Lord Kṛṣṇa very gently wiped away Her tears, but then He bathed His body again and again with His own tears.

Text 39

tad anu ca lalitā-visākhike dve
sama-vayasāv anayor upetya pārśvam
ahima-kara-himartu-raśmi-tulyāt
khara-vacanāt pātu lumpataḥ sma jāḍyam

tad anu-then; ca-and; lalitā-visākhike-Lalitā and Viśākhā; dve-both; sama-vayasau-the same age; anayoḥ-both; upetya-approaching; pārśvam-the side; ahima-kara-warm; himartu-in the winter; raśmi-rays; tulyāt-like; khara-vacanāt-hard words; paṭu-sharp; lumpataḥ sma-broke; jāḍyam-coolness.

Then Rādhā's two friends Lalitā and Viśākhā came to Their side. With sharp words like a warm winter sun, the two girls broke the coolness of the divine couple's motionless embrace.

Text 40

hriyam iyam abalā tadā tu yātā
dayita-tanor upaguhanam visṛjya
svapanam iva gatā kṣaṇam nirīhā
punar iva jāgaraṇam bhayād dadambha

hriyam-syness; iyam-this; abalā-girl; tadā-then; tu-indeed; yātā-attained; dayita-tanoḥ-of Her lover's body; upaguhanam-embrace; visṛjya-doing; svapanam-sleep; iva-as if; gatā-attained; kṣaṇam-a moment; nirīhā-motionless; punaḥ-again; iva-like; jāgaraṇam-wakefulness; bhayāt-from fear; dadambha-cheated.

Rādhā became embarrassed. Again She embraced Her lover. Pretending to be asleep, She lay motionless for a moment. Frightened, She tried to cheat the wakefulness that had come.

Text 41

ahar-udita-nibham paraś ca yātā
hari-dayitā hari-mātaram bhaveyuḥ
iti tad-udita-sambhramād ayāsīd
ahar-udayānuga-karma-dharma-dhāma

ahar-udita-nibham-like the coming of day; paraḥ-again; ca-and; yātā-attained; hari-dayitā-Lord Kṛṣṇa's beloved; hari-mātaram-to Lord Kṛṣṇa's mother; bhaveyuḥ-would be; iti-thus; tad-udita-sambhramāt-in haste; ayāsīt-went; ahar-udaya-the coming of daytime; anuga-following; karma-dharma-dhāma-duties.

When daytime came, Kṛṣṇa's dear gopīs remembered Kṛṣṇa's mother. In great haste they went to perform their duties.

Text 42

rajani-vilasita-prasaṅgi-vāsaḥ-
kulam ajahat tadiyam yad eva hr̥dyam
aparam akurutāṅga-saṅgi yat tu
skhalayitum iṣṭam aho balī tu diṣṭaḥ

rajani-night; vilasita-splendid; prasaṅgi-touching; vāsaḥ-kulam-garments;
ajahat-abandoned; tadiyam-His; yat-what; eva-indeed; hr̥dyam-dear; aparam-
peerless; akuruta-did; āṅga-limbs; saṅgi-touching; yat-what; tu-indeed;
skhalayitum-to stumble; iṣṭam-desired; ahaḥ-Oh; balī-powerful; tu-indeed; diṣṭaḥ-
showed.

When night came She was happy to abandon Her favorite garment. Now that day has come, She again holds the garment to Her limbs. Ah, time has the power to take away what is most dear.

Text 43

pada-kara-vadanam muhuḥ punānā
yad iha jalam visasarja śubhra-pātre
bhuvam api tad idam bhuvaḥ-svarādīny
api bhuvanāni sadā punad vibhāti

pada-feet; kara-hands; vadanam-mouth; muhuḥ-again and again; punānā-
washing; yat-what; iha-here; jalam-water; visasarja-took; śubhra-pātre-in a
beautiful cup; bhuvam-the ground; api-and; tat-that; idam-this; bhuvaḥ-svarādīni-
beginning with worlds Bhuvar and Svar; api-also; bhuvanāni-realms; sadā-
always; punat-purifying; vibhāti-shines.

With water from a beautiful cup again and again She washed her mouth, hands, and feet, and then threw the water to the ground, water that purifies the celestial worlds beginning with Bhuvar and Svar.

Text 44

akuruta na param bahiḥ-sniham sa
hari-dayitā muhur antara-sniham ca
hari-vapur-upayukta-taila-śeṣam
vinidadhāti khalu ya tulam siṣeve

akuruta-did; na-not; param-more; bahiḥ-sniham-external love; sa-She; hari-dayitā-Lord Kṛṣṇa's beloved; muhuḥ-again and again; antara-sniham-love within; ca-and; hari-of Lord Kṛṣṇa; vapuḥ-on the form; upayukta-engaged; taila-oil; śeṣam-remaining; vinidadhāti-places; khalu-indeed; ya-who; tulam-equal; siṣeve-attained.

No longer openly showing Her love, Lord Kṛṣṇa's beloved now kept that love hidden in Her heart. Taking the remaining oil, She massaged Lord Kṛṣṇa's limbs. She was His equal.

Text 45

surabhibhir atha mardanāni kṛtvā-
snapayad amūm udakena tādṛśena
sahaja-surabhitā tatas tad-aṅgād
udayamitā vijitā diśaś cakāra

surabhibhiḥ-fragrant; atha-then; mardanāni-massage; kṛtvā-doing; asnapayat-bathed; amūm-Him; udakena-with water; tādṛśena-like that; sahaja-surabhitā-naturally fragrant; tataḥ-then; tad-aṅgāt-from His body; udayamitā-exalted; vijitā-defeated; diśaḥ-directions; cakāra-did.

After massaging Him, She bathed Him with scented water, and all the directions became filled with a sweet fragrance.

Text 46

tanum anu vavase sāraṁśukam sā
tad api tanuś-chavim ujjagāra tasyāḥ
ghana-tati-pihite 'pi sūrya-bimbe
diśi diśi rajati tasya raśmi-saṅghaḥ

tanum-body; anu-following; vavase-covered; sāraṁśukam-with fine garments; sa-She; tat-taht; api-also; tanuḥ-body; chavim-splendor; ujjagāra-awakened; tasyāḥ-of Her; ghana-tati-pihite-eclipsing a host of monsoon clouds; api-evebn; sūrya-bimbe-the sun; diśi-in the directions; diśi-after direction; rajati-shines; tasya-of Him; raśmi-saṅghaḥ-the rays of light.

Although She covered Kṛṣṇa's form with beautiful garments, She made the glory of His limbs increase. He became like a host of monsoon clouds and a brilliant sun filling all directions with rays of light.

Text 47

athavā

hari-ratir ati-gupyate tayā sā
tad api ca tac-chavir īkṣyate bahiś ca
vividha-maṇi-vibhūṣaṇam varākṣyāḥ
sukhayati tāḥ sva-sakhī itīdam ittham

athavā-or; hari-ratiḥ-Lord Kṛṣṇa's love; ati-gupyate-became hidden; tayā-by Her; sā-She; tad api-still; ca-and; tac-chaviḥ-His glory; īkṣyate-is seen; bahiḥ-outside; ca-and; vividha-maṇi-vibhūṣaṇam-various ornaments; varākṣyāḥ-of the girl with the beautiful eyes; sukhayati-pleases; tāḥ-them; sva-sakhīḥ-Her friends.

Or, it may also be said:

Although She carefully hid Her love for Kṛṣṇa, it could still be seen manifested as Lord Kṛṣṇa's glory. The many jewel ornaments beautiful-eyed Rādhā placed on Him delighted Her gopī friends.

Text 48

vraja-nṛpa-mithunasya cāṅghri-tīrtham
vraja-nṛpates tanayasya ca prapīya
japa-vidhi-vihita-dvi-varṇa-mantrā
hari-jananīm avalokitum pratasthe

vraja-nṛpa-mithunasya-of the king and queen of Vraja; ca-and; aṅghri-of the feet; tīrtham-to the holy place; vraja-nṛpateḥ-of the king of Vraja; tanayasya-of the son; ca-and; prapīya-drinking; japa-vidhi-vihita-dvi-varṇa-mantrā-by chanting the mantra of two syllables; hari-Lord Kṛṣṇa; jananim-the mother; avalokitum-to see; pratasthe-went.

By chanting the two-syllable mantra "Kṛṣ-ṇa", Rādhā drank the sacred water of the feet of Lord Kṛṣṇa, King Nanda, and Mother Yasodā. Then She went to see Yaśodā, Lord Kṛṣṇa's mother.

Text 49

atha hari-jananīm prati prayātāpy
abhimukham eti na sakhī-vṛtāpi
api tu kuṭīla-vartmanānugamya
praṇamati tat-padayor nidhāya bhālam

atha-then; hari-jananīm-to Lord Kṛṣṇa's mother; prati-to; prayātā-went; api-also; abhimukham-before; eti-went; na-not; sā-She; sakhī-vṛtā-surrounded by friends; api-also; api-also; tu-indeed; kuṭīla-vartmanā-by the crooked path; anugamya-following; praṇamati-bows down; tat-padayoḥ-at her feet; nidhāya-placing; bhālam-forehead.

Then Rādhā went to Lord Kṛṣṇa's mother, Yaśodā. Accompanied by many friends, and not able to approach her directly, Rādhā went by a crooked path, finally placing Her forehead at Yaśodā's feet.

Text 50

atha hari-jananī svayam karābhyām
śirasi samunnamite sa-yatnam asyāḥ
parimalam upalabhya sāsram enām
pihita-tanum parirabhya nandati sma

atha-then; hari-jananī-Mother Yaśodā; svayam-personally; karābhyām-with both hands; śirasi-on the head; samunnamite-raised; sa-yatnam-with care; asyāḥ-of Her; parimalam-scent; upalabhya-attaining; sāsram-with tears; enām-Her; pihita-covered; tanum-the body; parirabhya-embracing; nandati sma-was delighted.

With both hands touching Rādhā's head, Mother Yaśodā carefully picked Her up, smelled Her head, wept, enveloped Her in a great hug, and became very happy.

Text 51

tad anu tad-upadeśataḥ samastam
guru-vanitām avanamya ramya-cittā
pṛthag upaviśati samasta-dṛṣṭir
aharata candra-mukhī cakora-tulyāḥ

tad anu-then; tad-upadeśataḥ-by her instruction; samastam-all; guru-vanitām-the elder lady; avanamya-bowing down; ramya-beautiful; cittā-heart; pṛthag-specific; upaviśati-sits down; samasta-dṛṣṭir-all eyes; aharata-takes; candra-mukhī-moon face; cakora-tulyāḥ-like cakora birds.

By Yaśodā's order, Rādhā with the beautiful heart bowed down before the elder ladies and then sat down. Her face like the moon, She charmed everyone's cakora-bird eyes.

Text 52

yad api muhur iyaṁ sadānubhūtā
tad api tadā milati pratisvam ārdram
rajani-virahitā cakāra varṣā-
janir iva gharma-kaṇīyasī samastam

yad api-although; muhuḥ-again and again; iyaṁ-She; sadā-always; anubhūtā-experienced; tad api-still; tadā-then; milati-meets; pratisvam-own; ārdram-melting with love; rajani-virahitā-without the night; cakāra-did; varṣājaniḥ-frog; iva-like; gharma-kaṇīyasī-troubled by the hot summer; samastam-completely.

Again and again gazing at Her, the ladies melted with love for Rādhā. They became agitated like frogs troubled by summer heat when the cool night is over.

Text 53

iti sati carite hari-priyāyā
hari-caritaṁ śṛṇu citta varṇayāmi
gr̥ha-gata-vibhāve su-varṇite syād
gr̥ha-pati-varṇanam āśu saukhya-dāyī

iti-thus; sati-being so; carite-pastimes; hari-priyāyā-of Lord Kṛṣṇa's beloved; hari-caritaṁ-Lord Kṛṣṇa's pastimes; śṛṇu-please hear; citta-O heart; varṇayāmi-I shall describe; gr̥ha-gata-vibhāve-in the opulence of His home; su-varṇite-described; syāt-is; gr̥ha-pati-varṇanam-description of the master of the home; āśu-at once; saukhya-dāyī-giving happiness.

O heart, I have told you something of Rādhā's pastimes. Now I will tell you something of Lord Kṛṣṇa's pastimes. I have told you something of the glory of Lord Kṛṣṇa's abode. Now I will give to you the blissful description of that abode's ruler.

Text 54

hari-dayitatamā yadāśu talpād
dina-mukha-kṛtya-kṛte kṛteham āsīt
harir api sa tadā tad-artham ātma-
priyā-sakha-dāsa-gatena sevyate sma

hari-dayitatamā-Kṛṣṇa's dearest beloved; yadā-when; āśu-quickly; talpāt-from the bed; dina-mukha-kṛtya-kṛte-to perform daily duties; kṛta-done; iham-duty; āsīt-was; hariḥ-Lord Kṛṣṇa; api-also; sa-He; tadā-then; tad-artham-for that purpose;

ātma-to His heart; priyā-dear; sakha-friend; dāsa-servant; gatena-attained; sevyate sma-was served.

When Kṛṣṇa's most beloved Rādhā rose from bed to perform Her daily duties, Lord Kṛṣṇa, rising for the same purpose, was served by His servant-friend.

Text 55

sa rajani-vasanam sasarja tac ca
sphuṭam iva sūcayati sma gūḍha-vṛttam
iha ca tad idam antaraṅgam ittham
piśu-namitīva tadā smitam suhṛdbhiḥ

sa-He; rajani-vasanam-the garment of night; sasarja-abandoning; tac-that; ca-and; sphuṭam-clearly; iva-as if; sūcayati sma-indicated; gūḍha-vṛttam-confidential pastimes; iha-here; ca-and; tat-that; idam-this; antaraṅgam-secret; ittham-thus; piśunam-indication; iti-thus; iva-like; tadā-then; smitam-smile; suhṛdbhiḥ-with friends.

When Lord Kṛṣṇa removed His night garment, the marks of His secret amorous pastimes became exposed. They were like a traitor telling His secrets. Seeing them, His servant friends smiled and laughed.

Text 56

mukha-kara-caraṇam hareḥ su-dhautam
kamala-vanāni jigāya tac ca paśya
vrajam anu kamalālayāpi yasya
śrayati rajaḥ padayor yathātra vandī

mukha-kara-caraṇam-face, hands, and feet; hareḥ-of Lord Kṛṣṇa; su-dhautam-carefully washed; kamala-vanāni-the forest of lotus flowers; jigāya-defeating; tac-that; ca-and; paśya-see; vrajam-Vraja; anu-following; kamalālayā-the abode of lotus flowers; api-also; yasya-of which; śrayati-takes shelter; rajaḥ-dust; padayoḥ-of the feet; yathā-as; atra-here; vandī-praising.

O heart, gaze on Lord Kṛṣṇa's carefully washed face, hands, and feet, which defeat forests of lotus flowers. Goddess Lakṣmī, who is beautiful like a world of lotus flowers, has come to Vraja, become a poet, and taken shelter of the dust of His feet.

Text 57

bahu-vidham api tailam iṣṭa-gandham
dhṛtam abhitaḥ sa vidagdha-tāni-digdhaḥ
surabhitam iha rādhayā tu devyā
svayam urarī-kurute sma kṛṣṇacandraḥ

bahu-vidham-many kinds; api-also; tailam-oil; iṣṭa-gandham-sweetly scented; dhṛtam-held; abhitaḥ-everywhere; sa-He; vidagdha-tāni-digdhaḥ-expertly anointed; surabhitam-fragrant; iha-here; rādhayā-by Rādhā; tu-indeed; devyā-goddess; svayam-personally; urarī-kurute sma-accepted; kṛṣṇacandraḥ-Lord Kṛṣṇacandra.

Then Lord Kṛṣṇacandra allowed Goddess Rādhā to expertly anoint His limbs with many kinds of sweetly scented oil.

Text 58

tad aghajiti su-tailam ādadāne
samajani pūṣitatā na tat tu citram
prathamam api sa tan-mudābhijghrann
agamad amūdr̥ṣatām tad eva citram

tad-that; aghajiti-Lord Kṛṣṇa; su-tailam-sweet oil; ādadāne-accepted; samajani-manifested; pūṣitatā-nourished; na-not; tat-that; tu-indeed; citram-wonderful; prathamam-first; api-even; sa-He; tad-that; mudā-happoily; abhijghrann-smelling; agamat-went; amūdr̥ṣatām-to a condition like that; tad-that; eva-indeed; citram-wonderful.

Whoever accepts the remnants of this oil that massaged Lord Kṛṣṇa attains intense love for Kṛṣṇa. That is not surprising. Whoever even once happily smells the fragrance of that oil also attains intense love for Kṛṣṇa. That is surprising.

Text 59

sa suci-surabhinā jalena siktam
sva-vapur akārayad īdr̥ṣam vidhātum
ahaha śṛṇu manas tad eva tat-tad-
guṇa-mahasā samabhūd atīva sāndram

sa-He; suci-surabhinā-by that sweet fragrance; jalena-by water; siktam-sprinkled; sva-vapuḥ-own form; akārayat-caused; īdr̥ṣam-like this; vidhātum-to place; aha-aha; śṛṇu-please hear; manaḥ-O heart; tat-that; eva-indeed; tat-tat-

various; guṇa-of qualities; mahasā-with the glory; samabhūt-became; atīva-very; sāndram-intense.

With scented water Lord Kṛṣṇa then washed His own limbs. O heart, please hear about the great splendor of Lord Kṛṣṇa's form.

Text 60

hari-tanum anumarjanam vidhitsan
mṛdur iyam ity adhigatya kampate sma
jala-guru-vasanam visarjayanṣ tad-
dvayam aparam sa dadhat praphullati sma

hari-of Lord Kṛṣṇa; tanum-the form; anumarjanam-massage; vidhitsān-doing; mṛduḥ-gentle; iyam-She; iti-thus; adhigatya-understanding; kampate sma-trembled; jala-guru-vasanam-garments heavy with water; visarjayanṣ-removing; tat-that; dvayam-both; aparam-another; sa-He; dadhat-He; praphullati sma-blossomed.

After massaging Lord Kṛṣṇa's body, the servant knew that Kṛṣṇa's form was now very soft and relaxed. Trembling, the servant removed Lord Kṛṣṇa's wet garments and dressed Him in two dry garments. He blossomed with happiness.

Text 61

kanaka-nibha-paṭa-dvayam paṭiyān
paridadhad ambuda-rociḥ upta-keśaḥ
sa-tilaka-laghu-bhūṣaṇaḥ sva-kāntyā
tri-jagati kānti-dayā-sakhīn didhinva

kanaka-nibha-paṭa-dvayam-two garments like gold; paṭiyān-expert; paridadhat-placed; ambuda-rociḥ-splendid like a cloud; upta-tied; keśaḥ-hair; sa-tilaka-laghu-bhūṣaṇaḥ-with tilaka and graceful ornaments; sva-kāntyā-with splendor; tri-jagati-in the three worlds; kānti-splendor; dayā-mercy; sakhīn-friends; didhinva-pleased.

The expert servant placed two garments splendid like gold on the monsoon-cloud limbs of Lord Kṛṣṇa. Splendid, decorated with tilaka and graceful ornaments, and His hair expertly tied, Lord Kṛṣṇa delighted the friends of splendor and mercy in the three worlds.

Text 62

harir atha kanakāsane niviśya
vyaracayat ācamanaṁ yathā nidiṣṭam
paridadhad upavītam anyat āsij
japam anu sandadhad apy adīpi tatra

hariḥ-Lord Kṛṣṇa; atha-then; kanakāsane-on a golden throne; niviśya-sitting;
vyaracayat-did; ācamanaṁ-acamana; yathā-as; nidiṣṭam-indicated; paridadhat-
placing; upavītam-sacred thread; anyat-another; āsīt-did; japam-japa; anu-
following; sandadhat-did; api-also; adīpi-shone; tatra-there.

Sitting on a golden throne, Lord Kṛṣṇa performed ācamana, accepted a new
sacred thread, and chanted mantras. He shone with great splendor.

Text 63

yadu-puram anu yat pradhāna-bhāvaṁ
harir akarot janake 'pi vidyamāne
tad ucitam ucitaṁ tu nātra yasmāt
pitṛ-sutatāgata-tāratamyam asti

yadu-of the Yādavas; puram-to the city; anu-following; yat-what; pradhāna-
bhāvaṁ-bowing down three times a day; hariḥ-Lord ṛṣṇa;K akarot-did; janake-to
His father; api-also; vidyamāne-being so; tat-that; ucitam-proper; ucitam-proper;
tu-indeed; na-not; atra-here; yasmāt-because; pitṛ-father; sutatā-being a son; āgata-
attained; tāratamyam-hierarchy; asti-is.

Three times a day Lord Kṛṣṇa bowed down to His father in Dvārakā. That was
proper. It was not proper in Vraja. The father and son relationship in both places
were different.

Text 64

vraja-pati-mithunaṁ sadāpi bālyam
harim anucintayed evam āha nityam
vayam iha su-kṛtāni yāni kūrmaḥ
pratinidhayas tava tatra na sva-tantraḥ

vraja-pati-mithunam-the king and queen of Vraja; sadā-always; api-also;
bālyam-child; harim-Kṛṣṇa; anucintayet-remembered; evam-thus; āha-said;
nityam-always; vayam-we; iha-here; su-kṛtāni-poious deeds; yāni-which; kūrmaḥ-
we did; pratinidhayaḥ-pictures; tava-of You; tatra-there; na-not; sva-tantraḥ-
independent.

O Kṛṣṇa, as the king and queen of Vraja daily meditated on You, so we have given these pictures of You. We have not invented anything.

Text 65

iti harir iha nāti-dharma-karmāny
uṣasi karoti pituḥ pramoda-kārī
āpi tu tad-anumodanānukūlaṁ
bhavika-kṛtīm vidadhāti mātur agre

iti-thus; hariḥ-Lord Kṛṣṇa; iha-here; na-not; ati-dharma-karmāṇi-beyond religious duties; uṣasi-at dawn; karoti-does; pituḥ-of the father; pramoda-kārī-delighting; āpi-also; tu-indeed; tad-anumodanānukūlam-following his happiness; bhavika-kṛtīm-religious duties; vidadhāti-does; mātuh-of the mother; agre-in the presence.

Lord Kṛṣṇa never deviated from His religious duties. Every morning He would please His father and mother by performing these duties.

Text 66

harir atha calati sma mātṛ-pārśvam
saha sakhibhir dhvanayan vibhūṣaṇāni
sa tad avakalayan vadhū-nikāyaḥ
sapadi sasāra rahasya-pāka-dhāma

hariḥ-Lord Kṛṣṇa; atha-then; calati sma-went; mātṛ-pārśvam-to His mother's side; saha-with; sakhibhiḥ-friends; dhvanayan-sounding; vibhūṣaṇāni-ornaments; sa-He; tat-that; avakalayan-seeing; vadhū-nikāyaḥ-the women; sapadi-at once; sasāra-went; rahasya-pāka-dhāma-to the kitchen.

His ornaments tinkling, Kṛṣṇa went to His mother. Seeing that the gopīs had come, He went to the kitchen.

Text 67

atha hari-jananī harim nirīkṣya
vraja-mahilābhir iyāya tasya pārśvam
sutam anugamanam vyaloki dhenoḥ
samam anayā na tarām gavām parāsām

atha-then; hari-jananī-Kṛṣṇa's mother; harim-Kṛṣṇa; nirīkṣya-seeing; vraja-

mahilābhiḥ-with the girls of Vraja; iyāya-went; tasya-of Him; pārśvam-to the side; sutam-the son; anugamanam-following; vyaloki-saw; dhenoh-a cow; samam-with; anayā-by her; na-not; tarām-crossing; gavām-of the cows; parāsām-transcendental.

When they saw Him, Yaśodā and the gopīs went to Kṛṣṇa. A cow can approach her own calf but the other cows cannot.

Text 68

padam anu patanam bhaven na tasyāḥ
savidha-juṣā hariṇā drutam milantyāḥ
iti harir avanamya dūra-deśāc
ciram iva tadvad atiṣṭhād iṣṭa-bhaktiḥ

padam-foot; anu-following; patanam-falling; bhaven-may be; na-not; tasyāḥ-of her; savidha-juṣā-engaged in that way; hariṇā-by Lord Kṛṣṇa; drutam-quickly; milantyāḥ-meeting; iti-thus; hariḥ-Lord Kṛṣṇa; avanamya-bowing; dūra-deśāc-from afar; ciram-slowly; iva-as if; tadvat-thus; atiṣṭhāt-stood; iṣṭa-bhaktiḥ-devoted.

Kṛṣṇa devotedly bowed to her from afar. She stumbled as she ran to Him.

Text 69

drutam atha janani tam etya putram
drutam udanīnayad āgraham dadhānā
tad anu ca su-ciram prasajya mūrdhni
sra vad-udakākṣi-yugam tam āluloke

drutam-quickly; atha-then; janani-the mother; tam-Him; etya-attaining; putram-son; drutam-quickly; udanīnayad-picked up; āgraham-taking; dadhānā-holding; tat-that; anu-following; ca-and; su-ciram-for a long time; prasajya-smelling; mūrdhni-on the head; sra vad-flowing; udaka-tears; akṣi-yugam-eyes; tam-at Him; āluloke-gazed.

Mother Yaśodā ran to Her son, held Him, smelled His head, and gazed at Him with tear-filled eyes.

Text 70

harir avakalayan sa-rohiṇīkā
vraja-mahilā janani-samāna-bhāvā
tad-anuḡaṇaka-bhakti-bhāḡ amūṣam

namana-kṛd ajasra-jalena sicyate sma

hariḥ-Lord Kṛṣṇa; avakalayan-seeing; sa-rohiṇīkā-with Rohiṇī; vraja-mahilā-the women of Vraja; janani-samāna-like to His mother; bhāvā-love; tad-anuṅakā-bhakti-bhāga-with devotion like that; amūṣam-of them; namana-kṛt-bowing down; ajasra-jalena-with tears; sicyate sma-was sprinkled.

Seeing Rohiṇī and the other women of Vraja, women that loved Him as His mother loved Him, Lord Kṛṣṇa respectfully bowed before them, and they sprinkled Him with the tears from their eyes.

Text 71

atha bala-valitaḥ pare sakhāyaḥ
saha-madhumaṅgalakāḥ samāgatās te
yad ajitam abhajaṁs tad ahni citraṁ
vidhum anusajya śubha-grahā virejuḥ

atha-then; bala-valitaḥ-accompanied by Balarāma; pare-other; sakhāyaḥ-friends; saha-madhumaṅgalakāḥ-with Madhumaṅgala; samāgatāḥ-came; te-they; yat-which; ajitam-Kṛṣṇa; abhajaṁḥ-worshiped; tat-that; ahni-in the day; citraṁ-wonder; vidhum-moon; anusajyabeing surrounded; śubha-grahā-by auspicious planets; virejuḥ-shone.

Then Balarāma, Madhumaṅgala, and other friends came and worshiped Kṛṣṇa. They were like a moon and many auspicious stars wonderfully shining in the daytime.

Text 72

atha punar upaveśam āgatās te
hari-bala-mātr-mukhāḥ sukhād aśeṣāḥ
hari-bala-valitā yathāsvamāsann
adhivividhāsanam udyad-asra-netrāḥ

atha-then; punaḥ-again; upaveśam-sitting; āgatāḥ-came; te-they; hari-bala-mātr-mukhāḥ-headed by Kṛṣṇa, Balarāma, and Yaśodā; sukhāt-happily; aśeṣāḥ-the others; hari-bala-valitā-accompanied by Kṛṣṇa and Balarāma; yathā-as; svam-own; āsann-sitting; adhivividhāsanam-various seats; udyat-rising; asra-tears; netrāḥ-eyes.

Then Kṛṣṇa, Balarāma, Yaśodā, and the others all happily sat down. Tears filled the eyes of the friends of Kṛṣṇa and Balarāma.

Text 73

atha puru-guru-dāra-lambhitāśir
baṭu-sahitāḥ pratipadya vipra-bharyā
valayita-sakalaḥ sa rama-kṛṣṇaḥ
praṇamana-saṅgatam unnaman didhinva

atha-then; puru-guru-dāra-the noble ladies; lambhitāśiḥ-blessing; baṭu-sahitāḥ-with the boys; pratipadya-approaching; vipra-bharyā-the wives of the brāhmaṇas; valayita-sakalaḥ-surrounded; sa-He; rama-kṛṣṇaḥ-Kṛṣṇa and Balarāma; praṇamana-saṅgatam-bowing down; unnaman-rising; didhinva-pleased.

Accompanied by their sons, the exalted brāhmaṇa ladies gave their blessings. Kṛṣṇa and Balarāma bowed before them, stood up, and did everything to please them.

Text 74

dvija-kula-mahilā baṭu-pradhānā
dina-dinam āśiṣam adbhutam dadānāḥ
tad-udayam api śaśvat ikṣamānā
vidadhāti sākṣata-lāja-puṣpa-vṛṣṭim

dvija-kula-mahilā-the brāhmaṇa ladies; baṭu-pradhānā-with their sons in front; dina-dinam-day after day; āśiṣam-blessing; adbhutam-wonderful; dadānāḥ-giving; tad-udayam-the rising of that; api-also; śaśvat-always; ikṣamānāḥ-seeing; vidadhāti-places; sākṣata-lāja-puṣpa-vṛṣṭim-a shower of grains and flowers.

Day after day the brāhmaṇa ladies and their sons came, blessed Kṛṣṇa, gazed on Him, and showered Him with rice and flowers.

Text 75

harir atha kapilāḥ sa-navya-vatsā
rajata-khura-prakarāḥ suvarṇa-śṛṅgīḥ
vividha-maṇi-vibhūṣaṇāḥ samarcya
dvija-baṭusād akarod vidhāna-yuktam

hariḥ-Lord Kṛṣṇa; atha-then; kapilāḥ-the brown cows; sa-navya-vatsā-with new calves; rajata-khura-prakarāḥ-with silver hooves; suvarṇa-śṛṅgīḥ-with gold horns; vividha-maṇi-vibhūṣaṇāḥ-with many ornaments; samarcya-worshipping; dvija-baṭusāt-like brāhmaṇa boys; akarod-did; vidhāna-yuktam-properly.

After worshiping the cows and calves, who all had silver hooves, gold horns, and many jewel ornaments, Lord Kṛṣṇa gave them in charity to the brāhmaṇa boys.

Text 76

dhṛta-maṇi-navakam suvarṇa-pātram
ghṛta-paripūrita-bhūri-kānti-madhyam
paricita-mukha-bimba-bimbam īśas
tithi-gaṇakāya dideśa deśa-rūpam

dhṛta-maṇi-navakam-with nine jewels; suvarṇa-pātram-golden plates; ghṛta-paripūrita-bhūri-kānti-madhyam-very splendid; paricita-mukha-bimba-bimbam-reflecting the face; īśaḥ-the Lord; tithi-gaṇakāya-to the guests; dideśa-gave; deśa-rūpam-beautiful.

Then Lord Kṛṣṇa gave to His guests splendidly beautiful golden plates decorated with the nine kinds of jewels, plates like mirrors that gave a clear reflection of the holder's face.

Text 77

dvija-kulaja-satīr baṭūmś ca kṛṣṇaḥ
praṇamana-pūrvakam īpsayābhivandya
madhuratara-girā viśṛjya dhāmne
nija-jananī-ruci-maṅgalaṁ puṣa

dvija-kulaja-satīḥ-to the saintly brāhmaṇa ladies; baṭūmḥ-the sons; ca-and; kṛṣṇaḥ-Kṛṣṇa; praṇamana-pūrvakam-first bowing down; īpsayā-with desires; abhivandya-praising; madhuratara-girā-with the most sweet words; viśṛjya-giving; dhāmne-in the abode; nija-jananī-His mother; ruci-splendor; maṅgalam-auspiciousness; puṣa-increased.

Then Lord Kṛṣṇa bowed down before the saintly brāhmaṇa ladies and their sons, praised them with the sweetest of words, and fulfilled their desires. In this way He brought happiness and auspiciousness to His mother.

Text 78

janayatṛ-jananī-svasṛḥ pitṛvyā-
dika-vanitās ca vadhū-sutā vimiśrāḥ

anunaya-vinaya-praṇāma-pūjā-
dibhir upaveśatayā harir didhinva

janayatṛ-jananī-svasṛḥ-aunts; pitṛvyādika-vanitāḥ-the wives of His uncles; ca-
and; vadhū-sutā-children; vimiśrāḥ-mixed; anunaya-vinaya-praṇāma-humbkly
bowing down; pūjā-worship; dibhiḥ-beginning with; upaveśatayā-with sitting;
hariḥ-Lord Kṛṣṇa; didhinva-pleased.

Then Lord Kṛṣṇa humbly bowed down before His aunts and cousins,
worshiped them, gave them sitting places, and pleased them.

Text 79

iti puru-kṛta-maṅgalaḥ sa kṛṣṇaḥ
svaka-gr̥ha-nirmita-tat-kṛtir balaś ca
sakhi-citam ucita-pradeśam aṅcann
aśana-vidhim vidhinā vidhitsati sma

iti-thus; puru-great; kṛta-done; maṅgalaḥ-auspiciousness; sa-He; kṛṣṇaḥ-Kṛṣṇa;
svaka-gr̥ha-own home; nirmita-done; tat-that; kṛtiḥ-pious deed; balaḥ-Balarāma;
ca-and; sakhi-citam-friends; ucita-pradeśam-proper place; aṅcan-bowing; aśana-
vidhim-meal; vidhinā-peoperly; vidhitsati sma-desired to give.

His auspicious morning duties now completed, Lord Kṛṣṇa took His friends to
the breakfast room. Now He wished to eat.

Texts 80-86

asita-kuṭīla-keśa-veśa-bhaṅgi-
jana-jana-lobhana-śobhayā manojñam
nirupama-vadanam sa-nīla-śubhra-
cchavi-sa-vilāsa-sa-śoṇa-koṇa-netram

alaka-vitata-bhala-mandi-puṇḍram
pṛthutara-nīrada-mukta-mukta-nāsam
maṇi-gaṇa-maya-kuṇḍala-prabhābhiḥ
savalita-gaṇḍa-rucāti-roci-tuṇḍam

gala-valaya-vibhūṣaṇati-ramyam
maṇi-sāra-madhya-nibaddha-ratna-varyam
valaya-vilasad-ūrmikāṅgadānām
chavi-calad-ūrmi-bhuja-dvayāti-cāru

nṛhari-vad-avalagna-lagna-kāñcī-
stabaka-calāñcala-cañcad-amśu-jālam
kanaka-ghana-jid antarāmśukāmśa-
sprśa-maṇi-nūpura-kānti-pūra-pūrṇam

abhimukham upaviṣṭam iṣṭa-pāras-
parika-nirīkṣaṇa-sakṣaṇākṣi-yugmam
nava-ghana-ghanasāra-kānti-prada-
vapūr unnata-daśā-juṣṭa-prṣṭham

vividha-vidha-vicitra-mitra-paṅkti-
dvaya-racita-drava-tarṣi-māṭṛ-harṣi
nija-nija-vadhū-dṛśya-dṛśya-rūpam
rahasi vinirmita-jāla-randhra-vṛndāt

svayam api sa-miṣam nirīkṣamānām
tad anu gavākṣa-kulam kriyākulākṣam
dina-mukham adhikṛtya bhāvya-kṛtyam
smara sahaja-dvayam iṣṭam iṣṭa-bhukti

asita-black; kuṭīla-curly; keśa-hair; veśa-decoration; bhaṅgi-graceful; jana-jana-
the people; lobhana-eagerness; śobhayā-with splendor; manojñam-pleasing;
nirupama-peerless; vadanam-face; sa-with; nīla-dark; śubhra-beautiful; cchavi-
splendor; sa-with; vilāsa-playfulness; sa-with; śoṇa-redness; koṇa-corners; netram-
eyes; alaka-curly hair; vitata-expansion; bhala-forehead; mandi-puṇḍram-tilaka;
pṛthutara-nīrada-mukta-mukta-nāsam-His nose decorated with a great pearl; maṇi-
gaṇa-maya-kuṇḍala-prabhābhiḥ-with the splendor earrings fashioned with many
jewels; savalita-gaṇḍa-rucāti-roci-tuṇḍam-with splendid cheeks; gala-valaya-
vibhūṣaṇati-ramyam-beautiful with necklaces and other ornaments; maṇi-sara-
madhya-nibaddha-ratna-varyam-studded with precious jewels; valaya-vilasad-
ūrmikāṅgadānām-with glittering bracelets, armlets, and rings; chavi-calad-ūrmi-
bhujā-dvayāti-cāru-His two arms flooded with waves of handsomeness; nṛhari-vat-
like Lord Nṛsimhadeva; avalagna-resting; lagna-kāñcī-belt; stabaka-bumvhes of
flowers; calāñcala-cañcat-moving; amśu-light; jālam-abundance; kanaka-ghana-jit-
defeating gold and a cloud; antarāmśukāmśagsarment in the middle;- sprśa-maṇi-
cintamaṇi jewels; nūpura-anklets; kānti-of splendor; pūra-with a flood; pūrṇam-
flooded; abhimukham-facing; upaviṣṭam-sitting; iṣṭa-desired; pārasparika-each
other; nirīkṣaṇa-glances; sakṣaṇa-with a festival of happiness; akṣi-eyes; yugmam-
two; nava-ghana-ghanasāra-kānti-splendid like a new monsoon cloud; prada-
giving; vapuḥ-form; unnata-daśā-juṣṭa-prṣṭham-with a braod back; vividha-vidha-
various; vicitra-wonders; mitra-of suns; paṅkti-multitude; dvaya-two; racita-made;
drava-flowing; tarṣi-thirsty; māṭṛ-mother; harṣi-pleasing; nija-nija-own; vadhū-
girls; dṛśya-to be seen; dṛśya-handsome; rūpam-form; rahasi-in a secluded place;
vinirmita-jāla-randhra-vṛndāt-from the windows; svayam-personally; api-also; sa-
miṣam-ona pretext; nirīkṣamānām-seeing; tat-that; anu-following; gavākṣa-kulam-
the windows; kriyākulākṣam-with playful eyes; dina-mukham-the sun; adhikṛtya-
in relation to; bhāvya-kṛtyam-pious duties; smara-please meditate; sahaja-dvayam-

Kṛṣṇa and Balarāma; iṣṭam-worshiped; iṣṭa-bhukti-who desired to eat.

O heart, please meditate on Kṛṣṇa and Balarāma, who are gracefully decorated with curly locks of hair, whose faces have no peer, who are splendidly fair and dark, the corners of whose playful eyes are reddish, whose foreheads are decorated with tilaka and curly locks of hair, whose noses are decorated with great pearls, whose cheeks are splendid with jewel earrings, who are glorious with jewel necklaces, whose handsome arms, decorated with jewel bracelets, armlets, and rings, are flooded with waves of splendor, who wear belts glorious like Lord Nṛsiṃhadeva Himself, who are decorated with hosts of flowers, who are more glorious than gold and dark monsoon clouds, who are flooded with the splendor of cintāmaṇi-jewel anklets, who sit facing each other, who glance at each other with eyes filled with festivals of happiness, whose forms are splendid like white camphor and dark clouds, whose backs are broad and graceful, who pleased Their mothers and friends with many wonderful joking words, whose handsome forms the young girls, pretending to look at other things, secretly gazed at from their windows, and who, having completed Their morning duties, now wished to eat breakfast.

Text 87

bahuṣu dina-mukheṣu goṣu śīghram
vrajanam iti vraja-bhubhṛtā su-bhojyam
svayam āsana-kṛta praheyam ity apy
āsanam idam laghu vaṣṭi kṛṣṇacandraḥ

bahuṣu-many; dina-mukheṣu-in mornings; goṣu-in the cows; śīghram-quickly; vrajanam-going to pasture; iti-thus; vraja-bhūbhṛtā-by the king of Vraja; su-bhojyam-with good foods; svayām-personally; āsana-kṛta-eating; praheyam-to be sent; iti-thus; api-also; āsanam-food; idam-thus; laghu-light; vaṣṭi-desired; kṛṣṇacandraḥ-Lord Kṛṣṇacandra.

Every day in this way Lord Kṛṣṇa quickly took the cows to pasture. Thinking, "The king of Vraja will send Our lunch," Lord Kṛṣṇacandra ate only a light breakfast.

Text 88

atha marica-sitā-sitāṃśu-miśram
ghṛta-paramāṇnam adann asāv amībhiḥ
nija-ruci-mitayā nicālayaṃś ca
prati-kavalaṃ praśaśamsa kaṃsa-śatruḥ

atha-then; marica-sitā-sitāṃśu-miśram-mixed with pepper, sugar, and camphor;

ghṛta-paramānnam-sweet-rice mixed with ghee; adann-eating; asau-He; amībhiḥ-with them; nija-ruci-mitayā-with His glory; nicālayan-manifesting; ca-and; prati-kavalam-each bite; praśaśaṁsa-praised; kaṁsa-śatruḥ-Kaṁsa's enemy.

Kṛṣṇa and His friends ate sweet-rice seasoned with sugar, camphor, and pepper. Enjoying as He ate, Kṛṣṇa praised every bite.

Text 89

nava-vadhu-nihitam balasya mātṛā
svayam upanīya dhṛtam vrajādhirājyām
akuruta pariveśanam tathā sā
lavam api nātra yathā sa hātum aiṣṭa

nava-vadhu-by the young girls; nihitam-placed; balasya-of Balarāma; mātṛā-by the mother; svayam-personally; upanīya-bringing; dhṛtam-held; vrajādhirājyām-the queen of Vraja; akuruta-did; pariveśanam-entrance; tathā-so; sā-He; lavam-a moment; api-even; na-not; atra-here; yathā-as; sa-He; hātum-to leave; aiṣṭa-desired.

Śrī Rādhā cooked, Mother Rohiṇī carried the finished dishes to Mother Yaśodā, and Mother Yaśodā served them to Kṛṣṇa and His friends. For this reason Lord Kṛṣṇa did not wish to leave the breakfast table for even a moment.

Text 90

sa-parimala-jalam tathā jananyor
mṛdu mṛdu jalpa-vikāśi-manda-hāsam
anubhavad iha rāma-kṛṣṇa-yugmam
kramam anubhojana-tṛṣṇatām ahāsīt

sa-parimala-jalam-with scented water; tathā-so; jananyoḥ-of the two mothers; mṛdu-gently; mṛdu-gently; jalpa-vikāśi-talking; manda-gently; hāsam-smiling; anubhavad-saw; iha-here; rāma-kṛṣṇa-yugmam-Kṛṣṇa and Balarāma; kramam-gradually; anubhojana-eating; tṛṣṇatām-hunger; ahāsīt-abandoned.

Gently smiling and very gently talking, the two mothers also served scented water. Gradually Kṛṣṇa and Balarāma lost Their hunger.

Text 91

punar api janani-dvayi śiśūnān
aśana-rasam vyatihāsanāt pupoṣa

harir atha ca gavāvanāya khelā-
vana-gamanāya ca tam kramāt tatāra

punaḥ-again; api-also; janani-dvayi-the two mothers; śiśūnān-of the boys;
aśana-rasam-the meal; vyatihāsanāt-from joking; puṣa-nourished; hariḥ-Lord
Kṛṣṇa; atha-then; ca-and; gavāvanāya-to herd the cows; khelā-pastimes; vana-to the
forest; gamanāya-for going; ca-and; tam-that; kramāt-gradually; tatāra-went.

Speaking joking words, the two mothers encouraged the boys to continue eating. Lord Kṛṣṇa gradually ended His breakfast pastimes and prepared to take the cows to the pastime forest.

Text 92

parimala-jala-dhauta-vaktra-bimba-
nava-haricandana-cāru-carcitāṅgāḥ
khapura-pāṇi-dali-pūtibhir ete
surabhita-vyañjitaṁ uhuḥ āśya-madhyam

parimala-jala-with scented water; dhauta-washed; vaktra-bimba-moth; nava-
haricandana-with new sandal paste; cāru-beautiful; carcita-anointed; āṅgāḥ-limbs;
khapura-pāṇi-dali-pūtibhiḥ-with betelnuts and camphor; ete-they; surabhita-
vyañjitaṁ-scented; uhuḥ-carried; āśya-madhyam-mouth.

Then Kṛṣṇa and His friends washed their mouths with scented water, anointed their limbs with sandal paste, and made their mouths fragrant with betelnuts and camphor.

Text 93

vraja-nṛpa-bhṛti-bhuk kumāra-vṛndār-
pita-maharābharaṇāñci-kañcukādi
suta-tanum anu sā virājayantī
jana-nayanāny akarod virājitaṇi

vraja-nṛpa-bhṛti-bhuk-enjoyed by the king of Vraja; kumāra-vṛnda-to the boys;
arpita-offered; mahā-ābharaṇa-añci-kañcuka-ādi-the great garments and
ornaments; suta-tanum-on the son's body; anu-following; sā-she; virājayantī-made
shine; jana-nayanāni-the eyes of the people; akarod-did; virājitaṇi-splendid.

Dressing Him in the fine garments and ornaments used by His father, Mother Yaśodā made her son very splendid in the eyes of the people.

Text 94

tam asita-maṇi-kānti-deha-kānti-
snapita-suvarṇaja-varṇa-kānta-vastram
sva-viracita-vibhūṣaṇam nirīkṣya
stana-nayanād amṛtāny avoḍha mātā

tam-Him; asita-maṇi-kānti-the splendor of sapphires; deha-of the body; kānti-splendor; snapita-bathed; suvarṇaja-golden; varṇa--color; kānta-beautiful; vastram-garments; sva-viracita-vibhūṣaṇam-ornaments made by her; nirīkṣya-seeing; stana-nayanāt-from the breasts and eyes; amṛtāni-nectar; avoḍha-flowed; mātā-mother.

Mother Yaśodā bathed Her son's sapphire-splendid form in the golden color of splendid garments. As she gazed at how she had decorated Him, nectar flowed from her eyes and breasts.

Text 95

maṇi-ruci-muralī-suvarṇa-yaṣṭi-
pravara-sikhaṇḍaka-śobhayā ca kṛṣṇaḥ
asukhayad avarodha-loka-dṛṣṭim
sukhayitum ittham iyeṣa sabhya-dṛṣṭim

maṇi-jewels; ruci-splendor; muralī-flute; suvarṇa-golden; yaṣṭi-stick; pravara-best; sikhaṇḍaka-peacock feather; śobhayā-with the glory; ca-and; kṛṣṇaḥ-Kṛṣṇa; asukhayat-delighted; avarodha-loka-dṛṣṭim-the eyes ofn the people; sukhayitum-to delight; ittham-thus; iyeṣa-desired; sabhya-dṛṣṭim-the eyes of the people.

Wearing a peacock feather and holding a jewel flute and a golden stick, Kṛṣṇa pleased everypne's eyes.

Text 96

harim anu kathanīyam atra yad yad
balam anu tat tad eva hi kintu yogyam
hari-bala-jananī-yugam ca tulyam
parikelayā priyatā hi tatra tulyā

harim-Kṛṣṇa; anu-following; kathanīyam-to be said; atra-here; yat-waht; yat-what; balam-Balarāma; anu-following; tat-that; tat-that; eva-indeed; hi-indeed; kintu-however; yogyam-proper; hari-bala-jananī-yugam-the mother of Kṛṣṇa and Balarāma; ca-and; tulyam-equality; parikelayā-with pastimes; priyatā-deariness; hi-

indeed; tatra-there; tulyā-equality.

Whatever could be said about Kṛṣṇa could also be said about Balarāma. Yaśodā and Rohiṇī are equals. Look! The love they bear for their sons is the same.

Text 97

dina-dinam anu sa vanāya gantum
kṛta-manasas tanayasya maṅgalāya
sa-jala-kalasa-dīpa-sāram ārāt-
rika-mukha-maṅgala-vastu vistr̥ṇoti

dina-dinam anu-day after day; sa-He; vanāya-to the forest; gantum-to go; kṛta-manasaḥ-decided; tanayasya-of the son; maṅgalāya-for auspiciousness; sa-jala-kalasa-dīpa-sāram-with ht ebest lamp and jar filled with water; ārātrika-arati; mukha-beginning; maṅgala-auspicious; vastu-thing; vistr̥ṇoti-gives.

Every day as Kṛṣṇa was about to go to the forest, Mother Yaśodā would make offerings of a cup of water and a lamp, perform ārati, and perform many auspicious rituals for His safety.

Text 98

atha calitu-manāḥ sva-mātur arād
aracayad aṅjalim acyutaḥ praṇamya
iyam avamṛśati kareṇa cāmūm
stana-nayanāmṛta-sārdram āha cedam

atha-then; calitu-manāḥ-deciding to go; sva-mātuḥ-His mother; arāt-near; aracayat-made; aṅjalim-folded hands; acyutaḥ-Lord Kṛṣṇa; praṇamya-bowing down; iyam-He; avamṛśati-touches; kareṇa-with a hand; ca-and; amūm-Him; stana-nayanāmṛta-nectar from her eyes and breasts; sārdram-intense; āha-said; ca-and; idam-this.

In His heart eager to depart for the forest, Kṛṣṇa approached His mother and with folded hands bowed before her. She touched Him with her hand. Nectar flowed from her eyes and breasts. She said:

Text 99

vayam api bhavatā samam prayāmaḥ
kṛta-pacanaṁ drutam uṣṇam arpayāmaḥ

pariṇata-vayasāś cirād abhūma
prathayasi lajjitam atra kim nu vatsa

vayam-we; api-also; bhavatā-You; samam-with; prayāmaḥ-will go; kṛta-pacanam-cooked; drutam-at once; uṣṇam-hot; arpayāmaḥ-we will give; pariṇata-vayasāḥ-expert; cirāt-long time; abhūma-we have been; prathayasi-You give; lajjitam-embarrassed; atra-here; kim-why?; nu-indeed; vatsa-O child.

I will go with You to the forest. I will, cook Your lunch and give it to You while it is still hot. Child, You are very wise. Why are You embarrassed?

Text 100

yadi vadati bhavān sva-dhāmni kā syād
avasaram āvakayoś tadā vidadhyām
gṛham aham ahani kva cādhivatsyāmy
atha valasūr api vatsyati kva cāpi

yadi-if; vadati-says; bhavān-You; sva-dhāmni-in Your own home; kā-what?; syāt-may be; avasaram-opportunity; āvakayoḥ-of us; tadā-then; vidadhyām-I will place; gṛham-home; aham-I; ahani-in the day; kva-where?; ca-and; adhvivatsyāmy-I will stay; atha-then; valasūḥ-Balarāma's mother; api-also; vatsyati-will stay; kva-where?; ca-and; api-also.

If You say, "Who will take care of the house?", then I say one day Rohiṇī will go with You and I will stay home, and the next day I will go and Rohiṇī will stay home.

Text 101

katham iva vadasi tvam etad evam
gṛha-kṛti-ruddhatīm āpsyatīti vatsa
tava vana-gamane punas tad etat
kim api na sidhyati pṛcchyatām idam ca

katham-why?; iva-as if; vadasi-You say; tvam-You; etad-this; evam-in this way; gṛha-kṛti-ruddhatīm-held back by household duties; āpsyatīti-will attain; iti-thus; vatsa-O child; tava-of You; vana-gamane-in going to the forest; punaḥ-again; tat-that; etad-that; kim-why?; api-also; na-not; sidhyati-attains completion; pṛcchyatām-should be asked; idam-this; ca-and.

Child, why do You say I should stay at home bound up by household duties? Why should I not go with You to the forest? Ask the others what they think.

Text 102

ahar-aharayatām vanāni vatsaḥ
sva-sadana-vāsa-sukhaṁ tyajāva nāvam
iti mati pitarāv amū na śaṅkaṁ
na ca hriyām atra labhāvahe tanūja

ahar-aharayatām-day after day; vanāni-to the forests; vatsaḥ-son; sva-sadana-vāsa-sukham-the happiness of their own homes; tyajāva-abandoned; na-not; āvām-of us; iti-thus; mati-thought; pitarāv-parents; amū-following; na-not; śaṅkam-fear; na-not; ca-and; hriyam-embarrassment; atra-here; labhāvahe-You attain; tanūja-O son.

Day after day our son goes to the forest and we, His parents, cannot leave this house. Child, Your parents are neither afraid nor embarrassed to follow You to the forest.

Text 103

iti sa tu janani-ritam niśamya
smita-valitam dhr̥ta-bāṣpam ālalāpa
dvivida-ripur api praṇamra-mūrdhā
mṛdu tad-anūditam antarā cacāra

iti-thus; sa-He; tu-indeed; janani-ritam-His mother's words; niśamya-hearing; smita-valitam-a smile; dhr̥ta-bāṣpam-with tears; ālalāpa-spoke; dvivida-ripuḥ-the enemy of Dvivda; api-also; praṇamra-mūrdhā-with bowed head; mṛdu-gentle; tad-anūditam-words; antarā-between; cacāra-did.

Hearing Mother Yaśodā's words, Lord Balarāma smiled, shed a tear, bowed His head, and gently said:

Text 104

janani yadi pitā tathā ca mātā
pariṇamati sma śīsur babhūva yogyaḥ
śīsur ayam ubhayatra tatra rājany-
ati yadi tarhi vibhāti suṣṭhu yogyaḥ

janani-O mother; yadi-if; pitā-father; tathā-so; ca-and; mātā-mother;
pariṇamati sma-changed; śīsuḥ-son; babhūva-became; yogyaḥ-proper; śīsuḥ-son;

ayam-He; ubhayatra-in both places; tatra-there; rājanyati-is splendidly manifested; yadi-if; tarhi-then; vibhāti-is manifested; suṣṭhu-clearly; yogyaḥ-proper.

O mother, if mother and father become young and fit again, then this would be a good arrangement. It is right for the young to stay both at home and in the forest.

Text 105

vanam anu dhavalāvanāya mādr̥g
yad aṭati tan-miṣa-siddhim amba viddhi
sukha-viharaṇam eva tatra sārḍham
sakhībhīr amībhīr anukṣaṇam bibharti

vanam-forest; anu-following; dhavalāvanāya-to herd the cows; mādr̥g-like Me; yat-what; aṭati-wanders; tan-miṣa-siddhim-a great trick; amba-O mother; viddhi-please know; sukha-viharaṇam-happy pastimes; eva-indeed; tatra-there; sārḍham-with; sakhībhīr-friends; amībhīr-them; anukṣaṇam-at every moment; bibharti-enjoys.

O mother, please know that herding the cows is only the pretext we use to go to the forest. The truth is that we boys go to the forest to play.

Text 106

vipinam anu vihāpitam bhavatyā
janani catur-vidham anna-jātam admaḥ
amṛta-jayi-phalāni yena vanyāny
abhirucim attum ayāma tatra bhūri

vipinam-the forest; anu-following; vihāpitam-sent; bhavatyā-by you; janani-O mother; catur-vidham-four kinds; anna-jātam-food; admaḥ-we eat; amṛta-jayi-phalāni-fruits that eclipse nectar; yena-by which; vanyāni-grown in the forest; abhirucim-enjoyment; attum-to eat; ayāma-we go; tatra-there; bhūri-greatly.

O mother, we happily eat the four kinds of food you send to us in the forest. We go there to eat the forest-fruits sweeter than nectar.

Text 107

vraja-ripu-kula-mūlam āsu hantum
puram āgamaṁ punar āgamaṁ vrajaṁ ca

ajani ca jagatām adṛśya eṣa
sphuratu katham bata mātara bhītiḥ

vraja-ripu-kula-mūlam-the root of the enemies of Vraja; āśu-quickly; hantum-to kill; puram-to the village; agamam-return; punaḥ-again; āgamanam-return; vrajam-to Vraja; ca-and; ajani-is manifested; ca-and; jagatām-of the worlds; adṛśya-invisible; eṣa-He; sphuratu-is manifested; katham-how?; bata-indeed; mātara-O mother; atra-here; bhītiḥ-fear.

I go to the forest to kill Vraja's enemies. Then I come back to the village of Vraja. No one in Vraja sees that I kill them. O mother, why should you be afraid?

Text 108

ahaha bata gavām kulam samastam
mama pathi tiṣṭhati mad-gatim pratikṣya
mayi gatavati śaṣpam atti caivam
hr̥di mama dhīra-daśam aśāśyate sma

ahaha-Aha!; bata-indeed; gavām-of the cows; kulam-the herd; samastam-all; mama-of Me; pathi-on the path; tiṣṭhati-stays; mat-My; gatim-gait; pratikṣya-waiting; mayi-on Me; gatavati-gone; śaṣpam-to the grass; atti-eats; ca-and; evam-thus; hr̥di-in the heart; mama-if Me; dhīra-daśam-saintliness; aśāśyate sma-manifested.

When I am gone the cows eat grass and wait for My return. They are very saintly and peaceful at heart.

Text 109

atha hari-jananīm purandhrimānyā-
tatir avadad dhṛta-nīra-vṛṣṭi-drṣṭi
bhavikam anu manuṣva nitya-kṛtyam
bhavati tad eva gatiḥ parāvarā ca

atha-then; hari-jananīm-to Lord Kṛṣṇa's mother; purandhri-mānyā-tatiḥ-the respectable ladies; avadat-said; dhṛta-nīra-vṛṣṭi-drṣṭi-showers of water from their eyes; bhavikam-auspiciousness; anu-following; manuṣva-think; nitya-kṛtyam-daily duties; bhavati-is; tat-that; eva-indeed; gatiḥ-destination; parāvarā-the high and the low; ca-and.

Then the noble ladies of the village, tears in their eyes, said to Mother Yaśodā, "It is most auspicious that you perform your daily duties. That is the best thing for

you to do."

Text 110

tanujam anu purandhrībhiḥ śubhāśir
vratatir akāri tataḥ svayam tu mātā
vidhṛta-karatayāṅganāya sāsṛāpy
amum avatārayati sma manda-mandam

tanujam-the boy; anu-following; purandhrībhiḥ-by the noble ladies; śubhāśiḥ-blessing; vratatiḥ-host; akāri-did; tataḥ-then; svayam-personally; tu-indeed; mātā-mother; vidhṛta-karataya-aṅganāya-her hands on His limbs; sāsṛā-with tears; api-also; amum-Him; avatārayati sma-put down; manda-mandam-very gently.

Then the noble ladies blessed the boy Kṛṣṇa. Mother Yaśodā hugged Him and very gently let Him go.

Text 111

spṛśati diśati vāñchati prayāti
praṇayati mandati nandati bravīti
iti bahu-vidha-lālanām dadhānā
sutam anu sā janani na tṛptim āpa

spṛśati-touches; diśati-shows; vāñchati-desires; prayāti-goes; praṇayati-loves; mandati-relaxes; nandati-is happy; bravīti-speaks; iti-thus; bahu-vidha-lālanām-caressing in many ways; dadhānā-placing; sutam-son; anu-following; sā-she; janani-the mother; na-not; tṛptim-satiation; āpa-attained.

Mother Yaśodā touched her son, taught Him, yearned after Him, approached Him, became stunned with love for Him, became happy in His company, and caressed Him in many ways. She never became tired of associating with her son.

Text 112

atha guru-vanitā-gaṇena mātṛāpy
anusaraṇād avarodhi-setum āptaḥ
praṇaya-visara-bandhatas tu dāmo-
dara-padavīm punar eṣa śaśvad āpa

atha-then; guru-vanitā-gaṇena-with the respectable ladies; mātṛā-by the mother; api-also; anusaraṇat-by following; avarodhi-setum-inside the palace;

āptaḥ-attained; praṇaya-visara-bandhataḥ-with bonds of love; tu-indeed;
dāmodara-padavīm-the path of Kṛṣṇa; punaḥ-again; eṣa-He; śāsvat-always; āpa-
attained.

Bound with ropes of love, Mother Yaśodā and noble women of Vraja followed
the boy Kṛṣṇa as He left the palace.

Text 113

atha hari-gamane krāmeṇa siddhe
hari-jananī nija-geham eva gatvā
gṛha-kṛti-kalanān nināya kalam
vṛṣaravijā-caritāni tu smarāmi

atha-then; hari-gamane-in the ealking of Kṛṣṇa; krāmeṇa-gradually; siddhe-
perfected; hari-jananī-Kṛṣṇa's mother; nija-geham-own home; eva-indeed; gatvā-
going; gṛha-kṛti-kalanān-household duties; nināya-placing; kalam-time; vṛṣaravijā-
caritāni-the pastimes of King Vṛṣabhānu's daughter; tu-indeed; smarāmi-I
remember.

When Kṛṣṇa departed, Mother Yaśodā went back into the palace and passed the
day engaged in her household duties. Now I will meditate on the pastimes of Śrī
Rādhā.

Text 114

yad-avadhi harir eti mātṛ-pārśvam
tad-avadhi sā ca parāś ca jāla-randhrāt
harim avakalayanti yatra sarvā
muhur api moham ayanti samharanti

yad-avadhi-to that; hariḥ-Lord Kṛṣṇa; eti-goes; mātṛ-pārśvam-to His mother's
side; tad-avadhi-then; sā-she; ca-and; parāḥ-others; ca-and; jāla-randhrāt-from the
window; harim-Lord Kṛṣṇa; avakalayanti-see; yatra-where; sarvā-all; muhuḥ-again
and again; api-and; moham-enchancement; ayanti-attain; samharanti-supress.

From the time Kṛṣṇa was by His mother's side to the time He left for the forest,
Rādhā and Her friends gazed at Kṛṣṇa from the filigreed windows. Again and again
they were overcome with love for Him and again and again they tried to hide the
symptoms of their love.

Text 115

yad anupadam iyam tad ārya-patnyām
dayita-kṛte vinidhāya divyam annam
sukham anubhavati sma tat tu mām ca
kṣīpati sudhā-jaladhāv aho kva yāmi

yat-what; anupadam-at every step; iyam-She; tat-that; ārya-patnyām-the noble lady; dayita-kṛte-for the beloved; vinidhāya-placing; divyam-celestial; annam-food; sukham-happiness; anubhavati sma-experienced; tat-that; tu-indeed; mām-to me; ca-and; kṣīpati-throws away; sudhā-of nectar; jaladhau-in the ocean; ahaḥ-Oh; kva-where?; yāmi-I go.

Approaching noble Yaśodā, and becoming busy in cooking heavenly foods for Her beloved, Rādhā became filled with happiness. Her pastimes throw me into an ocean of sweet nectar. Ah! How can I swim in that ocean?

Text 116

tad-aśanam anu yad-vihāra-jalpam
hari-kṛtam anvadhita sa-karṇa-yugmam
smita-nayana-yugam tathā nijāliḥ
prati tad idam mama cittam āvṛṇoti

tad-aśanam-eating; anu-following; yad-vihāra-jalpam-talking of His pastimes; hari-kṛtam-done by Lord Kṛṣṇa; anvadhita-said; sa-karṇa-yugmam-with both ears; smita-nayana-yugam-smiling eyes; tathā-so; nijāliḥ-friends; prati-to; tat-that; idam-this; mama-my; cittam-heart; āvṛṇoti-fills.

Rādhā ate breakfast with Yaśodā and the gopīs. With both ears Rādhā heard Kṛṣṇa's pastimes. With smiling eyes Rādhā glanced at Her friends. These pastimes fill my thoughts.

Text 117

harir ahaha tadā vanam prayātum
nija-tanum āstrta-divya-vastra-lakṣmyā
iyam asahana-manasā sapatnyam
iva nidadhe sa-kaṭākṣam akṣi tasyām

hariḥ-Lord Kṛṣṇa; ahaha-aha; tadā-then; vanam-to the forest; prayātum-to go; nija-tanum-own form; āstrta-divya-vastra-lakṣmyā-with splendid garments; iyam-this; asahana-manasā-unbearable; sapatnyam-rivalry; iva-like; nidadhe-placed; sa-kaṭākṣam-with sidelong glances; akṣi-eyes; tasyām-on Her.

As He left for the forest the glory of many splendid garments covered Lord Kṛṣṇa's form. Śrī Rādhā's sidelong glance also covered Lord Kṛṣṇa's form. The garments and the glance competed for the right to cover Lord Kṛṣṇa.

Text 118

sa vipina-gataye yadāpy udasthād
adhita dhṛtim na hi tarhi khañjanākṣī
vapuriha jahatā sva-cetasā tam
prasajati sa sma vanāya nirgamāya

sa-He; vipina-gataye-to go to the forest; yadāpi-although; udasthāt-rose; adhita-manifested; dhṛtim-patience; na-not; hi-indeed; tarhi-still; khañjanākṣī-khanjana bird eyes; vapuḥ-form; iha-here; jahatā-abandoning; sva-cetasā-with the heart; tam-that; prasajati-is attached; sa-He; sma-indeed; vanāya-to the forest; nirgamāya-for going.

As Kṛṣṇa was going to the forest, the khañjana birds of Śrī Rādhā's eyes yearned to leave Her body and fly with Kṛṣṇa to the forest.

Text 119

sarasija-dṛḡ athāṅgaṇe 'vatīrṇaḥ
smitam amṛtam vicakāra yarhi dīkṣu
iyam atula-ruciḥ sakhīṣu guptā
sva-nayanam añjalim ācacāra tarhi

sarasija-lotus; dṛḡ-eyes; atha-then; āṅgaṇe-in the courtyard; avatīrṇaḥ-descended; smitam-smiling; amṛtam-nectar; vicakāra-made; yarhi-although; dīkṣu-in the directions; iyam-this; atula-ruciḥ-incomparably splendid; sakhīṣu-in the friends; guptā-concealed; sva-nayanam-own eyes; añjalim-folded hands; ācacāra-did; tarhi-then.

When lotus-eyed Kṛṣṇa descended to the courtyard, His smiles showering nectar in all directions, peerlessly splendid Rādhā, hidden among Her friends, made Her eyes worship Him with folded hands.

Text 120

murajiti nirate varāvabodhād
guru-vanitāsu nivṛtya cāgatāsu

iyam atha lalitādibhiḥ sva-geham
pratigamitāgamayāt klamena kālam

murajiti-Lord Kṛṣṇa; nirate-gone; varāvabodhāt-from the palace; guru-vanitāsu-among the noble ladies; nivṛtya-covering; ca-and; āgatāsu-come; iyam-She; atha-thus; lalitādibhiḥ-with the friends headed by Lalitā; sva-geham-own home; pratigamitā-come; agamayāt-caused to go; klamena-with difficulty; kālam-the time.

After Kṛṣṇa had left the palace, Rādhā stayed with the older gopīs. Then Rādhā and Her friends headed by Lalitā returned to their own homes. The time passed with great difficulty.

Text 121

prathamam ijitam iḁsate gavākṣāt
tad anu ca varṇayati priyābhir eṣa
iha muhur api tarṣa-dharṣam asyāḥ
puru dadhad akṣi-yugam na śāntim eti

prathamam-first; ijitam-worshipped; iḁsate-sees; gavākṣāt-from the window; tat-that; anu-following; ca-and; varṇayati-describes; priyābhiḥ-with the dear gopīs; eṣa-He; iha-here; muhuḥ-again and again; api-also; tarṣa-dharṣam-the pulling of desire; asyāḥ-of Her; puru-greatly; dadhat-placed; akṣi-yugam-eyes; na-not; śāntim-peace; eti-attains.

Rādhā was the first to see Kṛṣṇa from the window. She told all Her friends. She was overcome with yearnings. Her eyes could find no peace.

Text 122

srjati hari-kṛte sa-hāram ālyādy-
atulam iyaṁ nija-saṅginī-sahāyā
hari-guṇa-gaṇa-gānam apy apūrvam
mṛdu vidadhāti tathāpi naiti śāntim

srjati-creates; hari-kṛte-for Lord Kṛṣṇa's sake; sa-hāram-a garland; ālyādi-beginning with friends; atulam-peerless; iyaṁ-She; nija-own; saṅginī-associates; sahāyā-with the help; hari-guṇa-gaṇa-gānam-singing zLord Kṛṣṇa's glories and virtues; api-also; apūrvam-unprecedented; mṛdu-gentle; vidadhāti-places; tathāpi-nevertheless; na-not; eti-attains; śāntim-peace.

With Her friends' help She made a garland for Lord Kṛṣṇa. Although She spent the time singing peerless sweet songs about Lord Kṛṣṇa's glories, She could find no

peace.

Text 123

mṛgamada-tilakā su-nīlaratna-
śruti-yugalābharaṇā ghanābha-vastrā
hari-vasana-sa-nābhi-kānti-veśā
svaka-rati-dīpanatām svayam jagāma

mṛgamada-tilakā-musk tilaka; su-nīlaratna-sapphire; śruti-yugalābharaṇā-earrings; ghanābha-vastrā-garments dark like monsoon clouds; hari-vasana-sa-nābhi-kānti-veśā-Her complexion splendid like Lord Kṛṣṇa's garments; svaka-rati-own love; dīpanatām-burning; svayam-personally; jagāma-attained.

She wore musk tilaka, sapphire earrings, and garments dark like a monsoon cloud. Her complexion was like Lord Kṛṣṇa's yellow garments. She burned with love for Lord Kṛṣṇa.

Text 124

murajiti janani-gr̥hat prayāte
vanam anu varṣa-varān su-sakhya-digdhan
avasaram anu veśa-bhaṅgi-bhāṣā-
diṣu vadhu-puṁs-tulitān dideśa su-bhruḥ

murajiti-when Kṛṣṇa; janani-gr̥hat-from His mother's home; prayāte-went; vanam-the forest; anu-to; varṣa-varān-the palace guards; su-sakhya-digdhan-anointed with friendship; avasaram-opportunity; anu-following; veśa-bhaṅgi-bhāṣā-ādiṣu-beginning with crooked words; vadhu-girls; puṁs-males; tulitān-equal; dideśa-instructed; su-bhruḥ-the girl with the beautiful eyebrows.

Lord Kṛṣṇa had left his mother's palace. With crooked words beautiful-eyebrowed Rādhā gave orders to the eunuchs that, anointed with friendship for Her, guarded the women's quarters.

Text 125

pratinidhi-tanavaḥ stha yūyam asmā-
kam iti nija-prabhunā samaṁ prayātā
prabhūm api tam upetya mad-vidhārham
hari-caraṇam kurute vyatiprasajya

pratinidhi-substitute; tanavaḥ-forms; stha-stay; yūyam-you; asmākam-of us; iti-

thus; nija-prabhunā-of Our master; samam-with; prayātā-come; prabhum-master; api-also; tam-to Him; upetya-approaching; mad-vidhārham-for My sake; hari-of Lord Kṛṣṇa; caraṇam-the feet; kurute-do; vyatiprasajya-in relation to.

She said to them: Please go to Our master, Kṛṣṇa, and worship His lotus feet for Us. You will be our representatives.

Text 126

muhur atha ca bhavādr̥g eka ekaḥ
su-caritam asya nirīkṣya naḥ sametu
iti tad anumataḥ sa sa kramāt tam
muhur anubhuya jagāda tām upetya

muhuh-again and again; atha-then; ca-and; bhavādr̥g-like you; eka-one; ekaḥ-one; su-caritam-transcendental pastimes; asya-of Him; nirīkṣya-seeing; naḥ-Us; sametu-should meet; iti-thus; tat-that; anumataḥ-consented; sa-He; sa-He; kramāt-gradually; tam-Him; muhuh-again and again; anubhuya-seeing; jagāda-said; tām-to Her; upetya-approaching.

One of you go to Our master, see His pastimes, and then return to Us.

One of the guards fulfilled this request, saw Kṛṣṇa, returned, and said to Rādhā:

Note: The guard's description of Lord Kṛṣṇa's pastimes to Śrī Rādhā continue until Text 168.

Texts 127-130

atha harir agamat pituḥ sabhāyām
divija-gaṇa-stuta-bhāva-bhāvitāyām
paśupati-paripūjya-pāśupatya-
vraja-jana-bhāskara-bhāsitāambarāyām

dvija-kala-kala-poṣa-veda-ghoṣa-
prakaraja-maṅgala-saṅgatīm vrajantyām
diśi diśi kavi-suta-māgadhādi-
prakara-rava-stava-vistaram bhajantyām

bharata-vivṛta-gīta-vādyā-nṛtya-
pracaya-bhidādi-vidām mudam dharanyām
nija-pitr̥-kula-mātr̥-vaṁśa-tat-tad-

vivahana-puṇya-yujām pramodakhanyām

bala-sakhi-sahitaḥ sa sarva-caḥṣus-
tatiṣu vavarṣa sudhām ivaṅga-kāntim
jaya-jaya-jaya-kara-vāra-sāraḥ
samajani yena tadānaśe jagac ca

atha-now; hariḥ-Lord Kṛṣṇa; agamat-went; pituḥ-of His father; sabhāyām-in the assembly; divija-gaṇa-stuta-bhāva-bhāvitāyām-glorified by the demigods; paśupati-by Lord Śiva; paripūjya-to be worshiped; pāśupatiya-protecting the cows; vraja-of Vraja; jana-the people; bhāskara-the sun; bhāsita-shining; ambarāyām-in the sky; dvija-kala-kala-poṣa-veda-ghoṣa-the sounds of the Vedas; prakaraja-excellent; maṅgala-saṅgatim-auspiciousness; vrajantyām-going; diśi diśi-in all directions; kavi-suta-māgadhādi-prakara-rava-stava-vistaram-with the prayers of the many poets; bhajantyām-worshiped; bharata-vivṛta-gīta-vādyā-nṛtya-pracaya-bhidādi-vidām-of the expert singers, dancers, and musicians learned in the arts described by Bharata Muni; mudam-happiness; dharanyām-on the earth; nija-pitr-kula-mātr-varṁśa-of the mother's and father's families; tat-tat-various; vivahana-marriage; puṇya-piety; yujām-endowed; pramodakhanyām-full of happiness; bala-sakhi-sahitaḥ-with Lord Balarāma's friends; sa-He; sarva-caḥṣuḥ-of all eyes; tatiṣu-in the expansion; vavarṣa-showered; sudhām-nectar; iva-as if; aṅga-of the body; kāntim-the splendor; jaya-jaya-jaya-kara-vāra-sāraḥ-sounds of "Glory! Glory! Glory!"; samajani-manifested; yena-by whom; tadānaśe-manifested; jagac-the universe; ca-and.

Kṛṣṇa went to His father's assembly-house, which is praised by the brāhmaṇas, which is a great sky filled with light by the suns of Vraja's cowherd people worshiped by Lord Śiva himself, where every direction is filled with auspicious sounds of sweet-voiced brāhmaṇas reciting the Vedas and many poets reciting prayers, where there is a great happiness created by singers, dancers and musicians learned in the arts taught by Bharata Muni, and where there are many relatives on Kṛṣṇa's father's and the mother's side. Accompanied by Balarāma, Kṛṣṇa flooded all eyes with the nectar of His splendid handsomeness. Then all the worlds became filled with sounds of "Glory! Glory! Glory!"

Text 131

api vara-guravas tam āśu dṛṣṭvā
nija-nija-pīṭha-varād upetavantaḥ
jala-nidhim iva rāgitā-nadī tām
prasabham amūm vahatīti tac ca yuktam

api-also; vara-guravaḥ-elders; tam-Him; āśu-at once; dṛṣṭvā-seeing; nija-nija-pīṭha-varāt-from their own places; upetavantaḥ-coming; jala-nidhim-an ocean; iva-like; rāgitā-nadī-a river of love; tām-to them; prasabham-at once; amūm-Him; vahati-carries; iti-thus; tac-that; ca-and; yuktam-endowed.

When Kṛṣṇa entered the elders rose from their seats. They became like a great river of love flowing to the ocean of Kṛṣṇa.

Text 132

kramam anu sa gurūn varān anamśid
yugapat atha praṇanāma kaṁścid anyān
samagamad aparān natān bhujābhyām
kara-kamalena tathā dṛśā parāms tu

kramam anu-in succession; sa-He; gurūn-to the elders; varān-to the elders; anamśit-bowed; yugapat-simultaneously; atha-then; praṇanāma-bowed; kaṁścit-to one; anyān-to the others; samagamat-embraced; aparān-others; natān-bowed down; bhujābhyām-with both arms; kara-kamalena-with lotus hands; tathā-then; dṛśā-with eyes; parān-others; tu-indeed.

Kṛṣṇa bowed down to everyone together and everyone individually, one by one. With both arms, with lotus hands, and with many glances, He embraced everyone.

Text 133

vrajam anu paramāvarādi-bhedād
avaratayā yad api sphuranti lokāḥ
tad api vidhir ajalpad atra mitram
padam iti hardam amuṣya vakti suṣṭhu

vrajam anu-to Vraja; parama-the high; avara-and the low; ādi-beginning with; bhedāt-from distinctions; avaratayā-as being lowly; yat-what; api-also; sphuranti-manifest; lokāḥ-people; tat-that; api-also; vidhiḥ-Brahmā; ajalpat-spoke; atra-here; mitram-friend; padam-word; iti-thus; hardam-friendship; amuṣya-of him; vakti-spoke; suṣṭhu-greatly.

The people of Vraja humbly think themselves lowly and unqualified. Even so, the great demigod Brahmā praised them, saying they were the friends of Lord Kṛṣṇa.

Text 134

harir asita-maṇi-praveka-mūrtir
lasati balaḥ pṛthu-pūrti-hīra-mūrtiḥ
nija-nidhir iti puṇya-jāta-labdhaḥ

svayam iti sa-kramam ākali vrajena

hariḥ-Lord Kṛṣṇa; asita-dark; maṇi-jewel; praveka-distinction; mūrṭiḥ-form; lasati-shines; balaḥ-Balarāma; pṛthu-great; pūrṭi-flood; hīra-diamonds; mūrṭiḥ-form; nija-nidhiḥ-own treasury; iti-thus; puṇya-jāta-labdhaḥ-attained by pious deeds; svayam-personally; iti-thus; sa-kramam-gradually; ākali-is seen; vrajena-by Vraja.

Because in the past they performed many pious deeds the people of Vraja are now able to gaze on the sapphire that is Lord Kṛṣṇa and the diamond that is Lord Balarāma.

Text 135

vraja-nṛpatir atha sva-bāṣpa-nīra-
sthaḡita-galaḡ kṣamate sma nāpi vaktum
tad api harir avetya tasya hr̥dyam
smita-nayanāmbu-vṛtām uvāca vācam

vraja-nṛpatiḥ-the king of Vraja; atha-now; sva-bāṣpa-nīra-with tears; sthaḡita-stopped; galaḡ-throat; kṣamate sma-was able; na-not; api-even; vaktum-to speak; tad api nevertheless; hariḥ-Lord Kṛṣṇa; avetya-understanding; tasya-of him; hr̥dyam-the love; smita-smiling; nayana-eyes; ambu-water; vṛtām-filled; uvāca-spoke; vācam-words.

His throat choked with tears, King Nanda could not speak. Aware of the love in Nanda's heart, Lord Kṛṣṇa, His own smiling eyes also filled with tears, said:

Text 136

ayi piṭṛ-caraṇā na cāsti kiñcid
vraja-vipine bhaya-dam purāvad atra
svayam api dhavalā vanād upeyus
tad api vayam khalu khelitim vrajāmaḡ

ayi-O; piṭṛ-caraṇā-father; na-not; ca-and; asti-is; kiñcit-anything; vraja-vipine-in the forest of Vraja; bhaya-dam-fearful; purāvat-as before; atra-here; svayam-personally; api-even; dhavalā-the cows; vanād-from the forest; upeyus-went; tad api nevertheless; vayam-We; khalu-certainly; khelitim-to play; vrajāmaḡ-go.

O father, even though there is no danger in the forest of Vraja, and even though the cows return from the forest of their own accord, We boys nevertheless continue to herd the cows in the forest. The real reason we go to the forest is so

that we may play there.

Text 137

tam avadad upananda-mukhya-vṛndam
vraja-sadasām asavaḥ pitā tavāyam
tvam asi tad-asavas tad atra vācyam
kim iva bhaven nikhilam tvam eva vetsi

tam-to him; avadat-said; upananda-mukhya-vṛndam-headed by Upananda;
vraja-sadasām-the assembly of Vraja; asavaḥ-the life; pitā-the father; tava-of you;
ayam-he; tvam-you; asi-are; tat-of him; asavaḥ-the life; tat-that; atra-here; vācyam-
to be said; kim-what?; iva-like; bhaven-may be; nikhilam-all; tvam-you; eva-
indeed; vetsi-understand.

Headed by Upananda, the people of the assembly said to Lord Kṛṣṇa: Your father is the life of Vraja's people, and You are the life of him. What more need we say. You already know everything.

Text 138

vraja-patir atha yācakān samikṣya
sva-suta-sukhāya punar dade bahūni
vraja-pati-sutam anvamīyad āsis-
tatim adadur na sa tatra sāmīyam āpa

vraja-patiḥ-the king of Vraja; atha-then; yācakān-the beggars; samikṣya-seeing;
sva-suta-sukhāya-to please his son; punaḥ-again; dade-gave; bahūni-abundant;
vraja-pati-sutam-to the son of Vraja's king; anvamīyat-limitless; āsiḥ-blessings;
tatim-host; adaduḥ-gave; na-not; sa-He; tatra-there; sāmīyam-equality; āpa-attained.

Seeing some beggars, and wishing to please his son, King Nanda gave them abundant charity. They responded by giving limitless blessings to Nanda's son, Kṛṣṇa. Even Kṛṣṇa could not find blessings equal to what they spoke.

Text 139

atha vana-gataye 'ñjalim dadhāne
murajiti tad-gati-tarṣam ūhamānāḥ
śruti-bhaṇita-śubhān dvijān anu prāg
gati tam amī dhavalāntikāya ninyuḥ

atha-then; vana-gataye-for going to the forest; añjalim-folded hands; dadhāne-doing; murajiti-to Kṛṣṇa; tad-gati-His going; tarṣam-satisfaction; ūhamānaḥ-understanding; śruti-bhaṇita-śubhān-the auspicious words of the Vedas; dvijān-the brāhmaṇas; anu-following; prāg-to; gati-going; tam-that; amī-they; dhavalāntikāya-to the cows; ninyuḥ-led.

With folded hands Kṛṣṇa begged to be allowed to go to the forest. Seeing His eagerness, and after first having the brāhmaṇas recite auspicious mantras from the Vedas, the people of Vraja brought Lord Kṛṣṇa to the place where the cows stayed.

Text 140

svayam asavidhataḥ samīkṣya dhenūr
na yayur amī prayayus tu kṛṣṇa-mukhyāḥ
rabhasa-vasam amūr amūṁs tu vīkṣyāt-
maja-sādṛśān samam samam praṇeduḥ

svayam-personally; asavidhataḥ-far away; samīkṣya-seeing; dhenuḥ-the cows; na-not; yayuḥ-went; amī-they; prayayuḥ-went; tu-they; kṛṣṇa-mukhyāḥ-headed by Kṛṣṇa; rabhasa-vaśam-quickly; amūḥ-they; amūṁḥ-to them; tu-indeed; vīkṣya-seeing; ātmaja-sādṛśān-like children; samam-with; samam-with; praṇeduḥ-sounded.

From far away they could see the cows. The cows did not come. Then Kṛṣṇa and the gopas approached the cows. Seeing Kṛṣṇa and the boys approach, the cows, thinking them to be like their own calves, mooed and ran to them.

Text 141

atha jihi-jihi-kārataḥ samastā
vidadhur āmi dhavalā vanāya nunnāḥ
hari-surabhim amūṁs tu vindamānā
harim anugamya muhur nivṛttim āpuḥ

atha-then; jihi-jihi-kārataḥ-making sounds of "jihi jihi"; samastā-all; vidadhur-did; āmi-they; dhavalāḥ-the cows; vanāya-for the forest; nunnāḥ-going; hari-surabhim-the fragrance of Lord Kṛṣṇa; amūṁḥ-to them; tu-indeed; vindamānā-finding; harim-Kṛṣṇa; anugamya-following; muhuḥ-again and again; nivṛttim-happiness; āpuḥ-attained.

Making sounds of "jihi jihi", the cows went to the forest. Following the scent of Lord Kṛṣṇa's limbs, they happily walked behind.

Text 142

tad api guru-gaṇe sthite haris tu
vigata-maṇaḥ-sthiti-sūcanam cakāra
hari-matim avabudhya bāṣpa-kaṇṭhaḥ
sa ca katham apy apasarpaṇam babhāja

tad api-still; guru-gaṇe-the elders; sthite-situated; hariḥ-Lord Kṛṣṇa; tu-indeed; vigata-maṇaḥ-sthiti-the state of being agitated at heart; sūcanam-indication; cakāra-did; hari-matim-Lord Kṛṣṇa's heart; avabudhya-understanding; bāṣpa-kaṇṭhaḥ-tears in their throat; sa-He; ca-and; katham api-somehow; apasarpaṇam-following; babhāja-did.

The older cowherd people followed behind. Kṛṣṇa showed His anxiety at this. Understanding Kṛṣṇa's heart, the older cowherd people, tears choking their throats, turned back.

Text 143

vacana-vadana-marjanānuśikṣādy-
ānugatim ujjahat apy amuṣyaḥ tātaḥ
amum anunayanānuvṛtti-caryām
na tu śithilām iva kartum īśitāsīt

vacana-words; vadana-face; marjana-wiping; anuśikṣā-teaching; ādi-beginning with; ānugatim-following; ujjahat-abandoning; api-also; amuṣyaḥ-of Him; tātaḥ-the father; amum-to Him; anunayanānuvṛtti-caryām-worship with glances; na-not; tu-indeed; śithilām-slackness; iva-as if; kartum-to do; īśitā-able; āsīt-was.

After speaking words of instruction, Father Nanda turned to go. Nanda could not help but use his glances to worship Lord Kṛṣṇa.

Text 144

katham api vinivṛtṭya sadma yāti
vraja-dharaṇīśatari vraje ca kṛtsne
harim anu vinivṛtṭya dr̥ṣṭir asmān
na vighaṭitum ghaṭate sma tasya tasya

katham api-somehow; vinivṛtṭya-returning; sadma-home; yāti-goes; vraja-dharaṇīśatari-the king of Vraja; vraje-in Vraja; ca-and; kṛtsne-complete; harim-Lord Kṛṣṇa; anu-to; vinivṛtṭya-returning; dr̥ṣṭiḥ-glance; asmān-from Him; na-not; vighaṭitum-to turn; ghaṭate sma-did; tasya-of him; tasya-of Him.

King Nanda and the people of Vraja somehow returned to their homes. Still, they could not help turning their eyes to try and see Kṛṣṇa.

Text 145

murajid atha viśan vanāntarālam
guru-kula-sannati-kṛd vidūrato 'pi
gurubhir atitaram tadā sad-āśiḥ-
tatibhir apuṣyata tuṣyad akṣi-lakṣmi

murajit-Lord Kṛṣṇa; atha-then; viśan-entering; vanāntarālam-within the forest; guru-kula-sannati-kṛt-bowing before His elders; vidūrataḥ-far; api-even; gurubhiḥ-by the elders; atitaram-very; tadā-then; sad-āśiḥ-blessing; tatibhiḥ-with hosts; apuṣyata-was increased; tuṣyat-was pleased; akṣi-lakṣmi-with the glory of the eyes.

Gazing on Him with shining eyes, Kṛṣṇa's elders blessed Him. Kṛṣṇa bowed down before them, and then went deep into the forest.

Text 146

atha harir aṭavīm aṭan suhṛdbhiḥ
sahaja-vareṇa ca gāḥ sthirī-vibhāvya
abhirucita-patha-prayāṇa-yuktāḥ
samavalayan mṛdu-gāna-rīti-hūti

atha-then; hariḥ-Kṛṣṇa; aṭavīm-in the forest; aṭan-wandering; suhṛdbhiḥ-with His friends; sahaja-vareṇa-with His noble brother; ca-and; gāḥ-the cows; sthirī-vibhāvya-making stunned; abhirucita-patha-prayāṇa-yuktāḥ-going where they pleased; samavalayan-went; mṛdu-gāna-rīti-hūti-calling with the sweet sounds of the flute.

Wandering with His brother and friends in the forest, Kṛṣṇa gave the cows a place to rest. Then, with the sweet sounds of His flute calling the cows, Kṛṣṇa again wandered on whatever path pleased Him.

Text 147

atha vanam agamad balādi-saṅgaḥ
parama-sukha-pradam eṣa manyamānaḥ
vividha-taru-latāsu kokilādi-
dvija-mṛga-saṅgatim aviśat paraṁ tu

atha-then; vanam-to the forest; agamat-went; balādi-saṅgaḥ-with Balarāma and the boys; parama-sukha-pradam-giving great happiness; eṣa-He; manyamānaḥ-thinking; vividha-taru-latāsu-the various trees and vines; kokilādi-beginning with the cuckoos; dvija-birds; mṛga-deer; saṅgatiṁ-meeting; aviśat-entered; param-great; tu-indeed.

Accompanied by Balarāma and the boys, Kṛṣṇa wandered in the delightful forest, where He met many trees, vines, deer, and cuckoos, as well as many other birds

Text 148

madhupa-pika-śikhi-pradhāna-pakṣi-
plavaga-ruru-priyakādi-jantu-bhedān
dhvanita-naṭa-kalābhir anvakurvann
ajita-balādi-mude mudā vayasyāḥ

madhupa-bees; pika-cuckoos; śikhi-peacocks; pradhāna-excellent; pakṣi-birds; plavaga-monkeys; ruru-priyaka-ruru and priyaka deer; ādi-beginning; jantu-species; bhedaṁ-different; dhvanita-sounded; naṭa-dancing; kalābhiḥ-with sweet music; anvakurvann-imitating; ajita-balādi-the boys beginning with Kṛṣṇa and Balarāma; mude-in happiness; mudā-happily; vayasyāḥ-the friends.

Kṛṣṇa, Balarāma, and the boys imitated the movements of the bees, cuckoos, peacocks, birds, monkeys, deer, and other creatures. Then the boys played music and happily danced.

Text 149

iti bahu-vidha-khelayā mukundaṁ
sukhayati bāndhava-vṛndam etam eva
nija-nija-vividha-svabhāvataś ca
pramadayati pratidiṣṭam iṣṭam iṣṭam

iti-thus; bahu-vidha-khelayā-with many kinds of pastimes; mukundaṁ-Kṛṣṇa; sukhayati-please; bāndhava-vṛndam-the friends; etam-Him; eva-indeed; nija-nija-vividha-svabhāvataḥ-by their own natures; ca-and; pramadayati-please; pratidiṣṭam-indicated; iṣṭam iṣṭam-desired.

With many different pastimes the boys pleased Kṛṣṇa. Each boy pleased Him in his own way.

Text 150

sthiratara-vara-buddhayaḥ sakhāyaḥ
saciva-caritratayā harim bhajanti
capala-mati-milad-vidūṣakārha-
prahasana-kavya-giraḥ prahāsayanti

sthiratara-vara-buddhayaḥ-with steady intelligence; sakhāyaḥ-the friends; saciva-caritratayā-with crooked pastimes; harim-Kṛṣṇa; bhajanti-worship; capala-mati-restless intelligence; milat-meeting; vidūṣaka-joker; ārha-worthy; prahasana-kavya-giraḥ-poetic joking words; prahāsayanti-make laugh.

The very intelligent boys worshiped Lord Kṛṣṇa with many crooked pastimes. Poetically speaking the joking words of a buffoon, they made Kṛṣṇa laugh.

Text 151

atula-kulaja-śīla-milad-ugra-
prakṛtika-gir-mṛdulaḥ sadārdrayanti
giri giri ca vitaṇḍayāti-caṇḍa-
prabha-racana-prabhavo vicitrayanti

atula-peerless; kulaja-birth in a good family; śīla-character; milat-meeting; ugra-strong; prakṛtika-natural; giḥ-words; mṛdulaḥ-gentle; sadā-always; ardayanti-melting; giri-in words; giri-after words; ca-and; vitaṇḍaya-with foolish arguments; āti-caṇḍa-very strong; prabha-racana-prabhavaḥ-able to argue very convincingly; vicitrayanti-fill with wonder.

Sometimes, speaking sweet words and displaying good and noble character, they make Lord Kṛṣṇa melt with fraternal love. Other times, expertly propounding the most illogical views in long-winded mock debates, they fill Lord Kṛṣṇa with wonder.

Text 152

iti nikhila-gaṇā vicitra-tat-tad-
guṇa-guṇita-praṇaya-prakarṣa-cittāḥ
bahu-vidha-vidhayaḥ pare pare te
sukha-dam amūm satataṁ sukhāpayanti

iti-thus; nikhila-gaṇā-all the boys; vicitra-wonderful; tat-tat-various; guṇa-guṇita-with virtues; praṇaya-love; prakarṣa-exalted; cittāḥ-hearts; bahu-vidha-vidhayaḥ-many kinds; pare-others; pare-others; te-indeed; sukha-dam-giving

happiness; amūm-to Him; satatam-always; sukhāpayanti-give happiness.

Their hearts filled with love and with a host of wonderful virtues, again and again, and in many different ways, the boys pleased Lord Kṛṣṇa.

Text 153

kvacid api divase sametya govar-
dhanam iha mānasa-samjñitām ca gaṅgām
ravi-duhitaram atra cāhni līlāḥ
sthala-jala-gā vidadhe tvadīya-kāntaḥ

kvacit-sometimes; api-also; divase-in the day; sametya-attaining; govardhanam-Govardhana Hill; iha-here; mānasa-samjñitām-named Mānasa; ca-and; gaṅgām-the Gaṅgā; ravi-duhitaram-the daughter of bther sun-god; atra-here; ca-and; ahni-in the day; līlāḥ-pastimes; sthala-land; jala-water; gāḥ-gone; vidadhe-did; tvadīya-kāntaḥ-your beloved.

On some days Your beloved Kṛṣṇa goes to the Mānasa-gaṅgā on Govardhana Hill, and on other days He enjoys pastimes in the water and by the shore of the Yamunā.

Text 154

kvacana ca sakhibhiḥ sameti bhāṅḍī-
rakam adhiyojanam asti yaḥ prasajya
sthala-vana-yamunādi-kelim asmin
vividha-vidham vidadhāti kṛṣṇacandraḥ

kvacana-sometimes; ca-and; sakhibhiḥ-with friends; sameti-meets; bhāṅḍīrakam-at the banyan tree; adhiyojanam-meeting; asti-is; yaḥ-who; prasajya-in relation to; sthala-vana-yamunādi-kelim-pastimes in the forest, the Yamunā, and other places; asmin-in this; vividha-vidham-many kinds; vidadhāti-does; kṛṣṇacandraḥ-Lord Kṛṣṇacandra.

Sometimes Kṛṣṇa and His friends go to Bhāṅḍīravana and sometimes they enjoy pastimes in other forests, by the Yamunā, or in other places.

Text 155

ayi tava dayitaḥ kalena venoś

calayati deva-gaṇāṁś tathā pataṅgān
idam api ghaṭatām param tu citram
sa hi dhunute nirasūna-cetanāṁś ca

ayi-O; tava-You; dayitaḥ-beloved; kalena-with the sweet music; venoḥ-of the flute; calayati-moving; deva-gaṇāṁḥ-the demigods; tathā-so; pataṅgān-the birds; idam-this; api-also; ghaṭatām-doing; param-great; tu-indeed; citram-wonder; sa-She; hi-indeed; dhunute-shakes; nirasūn-the lifeless; acetanān-the unconscious; ca-and.

With the sweet music of His flute Your beloved makes the demigods and the birds tremble. Even more wonderful, He makes the unconscious beings and the lifeless objects tremble also.

Text 156

hvayati ca dhavalā jalāya yarhi
tvad-adhipatir madhureṇa śabditeṇa
jalam api karakāyamāna-māsam
mṛdu mṛdu carvanāya rasam bibharti

hvayati-calls; ca-and; dhavalā-the cows; jalāya-to the water; yarhi-if; tvad-adhipatiḥ-Your master; madhureṇa-with sweet; śabditeṇa-sounds; jalam-the water; api-also; karakāyamānam-turning into stone; āsām-of them; mṛdu-sweet; mṛdu-sweet; carvanāya-for chewing; rasam-taste; bibharti-holds.

If by sounding His flute Your master, Kṛṣṇa, calls the cows to the water, the sweet flute-sound makes the cows stunned with ecstasy, and they stand motionless with half-chewed cud in their mouths. The flute-sound even makes the water become stunned, and for a moment it is no longer liquid but hard like stone.

Text 157

nirudaka-giri-sānugaḥ kadācid
bahu-dhavalāḥ savalāś tṛṣā nirīkṣya
dhvanayati muralīm patis tavāsmād
dharāṇi-dhara-dravatā hi tāḥ piparti

nirudaka-giri-sānugaḥ-gone to the dry hills; kadācit-sometimes; bahu-dhavalāḥ-many cows; savalāḥ-cows; tṛṣā-with thirst; nirīkṣya-seeing; dhvanayati-sounds; muralīm-the flute; patiḥ-the master; tava-of You; asmāt-from that; dharāṇi-dhara-the hills; dravatā-melting; hi-indeed; tāḥ-they; piparti-satisfies.

Seeing that on a hill with no streams or lakes the cows have become thirsty,
Your master plays His flute. The flute-music makes the hill melt in ecstasy,
providing water for the cows.

Text 158

kalayati yamunādi-samjñayā tāḥ
śuṣira-kalāśritāya sa eṣa dhenūḥ
iha nija-nija-nāma-buddhi-nadyaḥ
kim ayur amūm kim u vā kalānta-kṛṣṭi

kalayati-sounding; yamunādi-samjñayā-with the names beginning with
Yamunā; tāḥ-them; susira-kalāśritāya-with the sound of the flute; sa eṣa-He;
dhenūḥ-the cows; iha-here; nija-nija-nāma-buddhi-nadyaḥ-aware of each name;
kim-whether?; ayur-came; amūm-to Him; kim u-whether?; vā-or; kalānta-kṛṣṭi-
attracted by the sound of the flute.

Lord Kṛṣṇa calls the cows by playing their names on His flute. Do they come to
Him because they recognize their names in the flute-music? or are they merely
attracted by the sweet sound?

Text 159

kvacana ca divase nidāgha-madhyā-
hnikā-samaye vīgatāvṛti-pradeśe
dadhat atha muralī-kalam payodāmḥ
cyuta-salilān vidadhāti goṣu goṣu

kvacana-on one; ca-and; divase-day; nidāgha-in summer; madhyā-middle;
ahnika-day; samaye-at the time; vīgatāvṛti-pradeśe-in a place without any shade;
dadhat-placed; atha-then; muralī-kalam-the music of the flute; payodāmḥ-clouds;
cyuta-salilān-dropping water; vidadhāti-places; goṣu goṣu-on the cows.

One time, at midday, in the summer, in a place without any shade, Kṛṣṇa
played His flute and created clouds that gently sprinkled water on the cows.

Text 160

kvacana ca divase sa sārḍra-cittaḥ
kalayati veṇu-kalam tathā yathā tu
dravati giri-gaṇe padaṅka-mudrā
jahāti sila na kadāpi tatra teṣām

kvacana ca divase-and one day; sa-He; sārdra-cittaḥ-His heart melting; kalayati-plays; veṇu-kalam-the flute music; tathā-so; yathā-as; tu-indeed; dravati-melts; giri-gaṇe-the hills; padaṅka-mudrā-His footprint; jahāti-leaves; sila-stone; na-not; kadāpi-sometime; tatra-there; teṣām-of them.

One day, His heart melting with kindness, Kṛṣṇa played His flute. The flute music made the hills melt, and Kṛṣṇa left His footprint in a momentarily softened stone there.

Text 161

racayati muralīm kadāpi nāvam
sariti paśūn paśupāṁś ca tārāyan saḥ
madhura-kalatayā yadā tu tasya
ghaṭayati taṁ kaṭhinām kutūhalena

racayati-makes; muralīm-flute; kadāpi-sometimes; nāvam-boat; sariti-on the river; paśūn-the cows; paśupāṁḥ-the gopas; ca-and; tārāyan-crossing; saḥ-He; madhura-kalatayā-with the sweet music; yadā-when; tu-indeed; tasya-of Him; ghaṭayati-makes; taṁ-that; kaṭhinām-hard; kutūhalena-with a wonder.

Sometimes He turns His flute into a boat and ferries the cows and gopas across a river. The sweet flute-music makes the river become stunned and hardened, and then the cows and gopas wonderfully walk to the other side.

Text 162

kvacid api kavayaḥ śilā-dravādyam
bata kavayanti kavi-pracāra-vṛṭtyā
dadhati sarasatām ca tatra vijñā
harim anu tat tu nijam kim atra varṇyam

kvacit-sometimes; api-also; kavayaḥ-poets; śilā-dravādyam-beginning with the melting of stones; bata-indeed; kavayanti-write poems; kavi-pracāra-vṛṭtyā-with poetry; dadhati-places; sarasatām-of rivers; ca-and; tatra-there; vijñā-knowing; harim-to Kṛṣṇa; anu-following; tat-that; tu-indeed; nijam-own; kim-what?; atra-here; varṇyam-to be described.

Sometimes poets glorify this pastime of the melting stones and other pastimes like it. In this way the readers of sweet poetry become aware of Lord Kṛṣṇa's pastimes. Still, how is it possible to say everything about Lord Kṛṣṇa's pastimes?

Text 163

sakhi-vṛṣa-mahiṣān mudā yudhā tān
valayati samvalate ca tatra tatra
kva ca vijaya-parājayāvabhīkṣya
prahasitam añcati yuṣmadiya-kāntaḥ

sakhi-friends; vṛṣa-bulls; mahiṣān-and buffalo; mudā-happily; yudhā-duel; tān-them; valayati-arranges; samvalate-defeats; ca-and; tatra tatra-whenever; kva-where?; ca-and; vijaya-parājayāv-victory and defeat; abhīkṣya-seeing; prahasitam-smiling; añcati-bends; yuṣmadiya-kāntaḥ-Your beloved.

Sometimes Your beloved arranges for sporting fights between His friends, or between the bulls or the buffaloes. One fighter defeats the other. Seeing the victory and the defeat, Your beloved smiles and laughs.

Text 164

kvacana ca racanāñci-vastra-yugmaṁ
kva ca sa-kirīṭa-sa-kañcukāntariyam
kva ca naṭa-ruci-bhṛt paṭam kva cāpi
pravalita-malla-tulam sa vaṣṭi veśam

kvacana-sometimes; ca-and; racanāñci-vastra-yugmam-wearing two garments; kva-where?; ca-and; sa-kirīṭa-with His crown; sa-kañcuka-antariyam-with the upper and lower garment; kva-where?; ca-and; naṭa-ruci-bhṛt-gracefully dancing; paṭam-garment; kva-where?; ca-also; api-and; pravalita-malla-tulam-like a wrestler; sa-He; vaṣṭi-desires; veśam-garment.

Sometimes Kṛṣṇa likes to wear colorful garments. Sometimes He likes a crown and royal upper and lower garments. Sometimes he likes the garments of a dancer. Sometimes He likes the garments of a wrestler.

Text 165

kvacid api vidadhāti malla-līlām
kvacid api nṛtya-kalām suhṛdbhir eṣaḥ
dvayam api bhidayā mṛśāmi nedaṁ
gatir ati-vicitratamā samā dvaye 'pi

kvacit-sometimes; api-also; vidadhāti-does; malla-līlām-wrestling pastimes; kvacit-sometimes; api-also; nṛtya-kalām-graceful dancing; suhṛdbhiḥ-with friends; eṣaḥ-He; dvayam-both; api-also; bhidayā-with-difference; mṛśāmi-I think; na-not;

idam-this; gatiḥ-movement; ati-very; vicitratamā-most wonderful; samā-equal; dvaye-in both; api-also.

Sometimes Kṛṣṇa enjoys wrestling pastimes and sometimes He gracefully dances with His friends. I do not think these two pastimes are different. They are both wonderfully graceful.

Text 166

hariṇa-viharaṇam su-tuṇḍa-yuddham
nayana-nimilana-śāli-narma-gāliḥ
iti bahu-vidha-khelanāpta-velam
svam aśanam apy aniśam visasmaruḥ te

hariṇa-viharaṇam-the pastimes of deer; su-tuṇḍa-yuddham-fighting with beaks; nayana-nimilana-śāli-closing the eyes; narma-joking; gāliḥ-bad words; iti-thus; bahu-vidha-khelanāpta-velam-the limit of many kinds of pastimes; svam-own; aśanam-eating; api-also; aniśam-always; visasmaruḥ-forgot; te-they.

They would play like deer, pretend to fight with beaks like birds, play games of closing their eyes, and hurl joking insults at each other. After they had played many games they would stop, eat lunch, and, for a moment, forget about playing.

Text 167

atha bahu viḥṛtim vicitra-caryām
sa racitavān sakhībhiḥ sukham niṣaṇṇaḥ
śayanam anugataś ca vījanādyaiḥ
paricaritaḥ sukham eti tad dadāti

atha-then; bahu-many; viḥṛtim-games; vicitra-caryām-wonderful; sa-He; racitavān-invented; sakhībhiḥ-with friends; sukham-happiness; niṣaṇṇaḥ-tired; śayanam-rest; anugataḥ-attained; ca-and; vījanādyaiḥ-beginning with fanning; paricaritaḥ-did; sukham-happiness; eti-attained; tat-that; dadāti-gives.

Tired after enjoying many games with His friends, Kṛṣṇa enjoyed a nap. The boys fanned Him and served Him in many ways. He was happy and He made the boys happy.

Note: Here ends the guard's description of Lord Kṛṣṇa's pastimes.

Text 168

iti hari-carite tu tena tena
śravasi cite muralī-nināda-ramye
sapadi tad-avadhānam ādadhānā
muhur abhajanta daśām amūm amūś ca

iti-thus; hari-carite-Lord Kṛṣṇa's pastimes; tu-indeed; tena tena-by them;
śravasi-in the ear; cite-collected; muralī-nināda-the sound of the flute; ramye-
beautiful; sapadi-at once; tad-avadhānam-attention to that; ādadhānā-giving;
muhur-again and again; abhajanta-attain; daśām-condition; amūm-that; amūḥ-
they; ca-and.

As these pastimes of Lord Kṛṣṇa entered their ears, Rādhā and the gopīs could hear the sound of Kṛṣṇa's flute. Again and again they heard that music.

Text 169

adhikari-muralī-śva-pūrva-rāga-
sphuraṇa-daśā-vaśatā-purāvad-īhaḥ
vṛṣaravi-tanayā-mukhāḥ su-duḥkhās
tad-amilanān muhur muhur muhuś ca

adhikari-qualified; muralī-flute; śva-pūrva-rāga-the beginning of love;
sphuraṇa-manifestation; daśā-condition; vaśatā-being under the control; purā-
before; vat-as; īhaḥ-action; vṛṣaravi-tanayā-mukhāḥ-headed by Śrī Rādhā; su-
duḥkhāḥ-very unhappy; tad-amilanān-because of not meeting Him; muhur-again;
muhur-again; muhuś-again; ca-and.

Hearing the flute music, Rādhā and Her friends were overwhelmed with love for Lord Kṛṣṇa. Again and again and again they lamented their separation from Him.

Text 170

iti sati sacivāyamānarāmā
jagadur aho katham atra vihvalāḥ stha
vraja-nṛpa-gṛhinī-nideśa-varyam
katham atha vismṛtam artibhiḥ kurudhve

iti-thus; sati-being so; sacivāyamānarāmā-the friends; jagadur-said; ahaḥ-Oh;
katham-why?; atra-here; vihvalāḥ-agitated; stha-staying; vraja-nṛpa-gṛhinī-nideśa-
varyam-the order of the queen of Vraja; katham-why?; atha-then; vismṛtam-

forgotten; artibhiḥ-with distresses; kurudhve-we do.

Then some of the gopīs said: Why are we so dejected? Why, in our suffering, have we forgotten Yaśodā's request to us?

Text 171

adiśata sadayā hareḥ prasūr yad
dvivida-ripor api sā vidhāya yuktim
tad anusrata kānta-rāga-śānta-
smṛti-tatayas tad-upāyam ātanudhvam

adiśata-taught; sadayā-merciful; hareḥ-of Kṛṣṇa; prasūḥ-the mother; yat-what; dvivida-ripor-of Balarāma; api-also; sa-she; vidhāya-placing; yuktim-reason; tat-that; anusrata-following; kānta-beloved; rāga-love; śānta-peace; smṛti-tatayaḥ-remembering; tat-that; upāyam-method; ātanudhvam-please adopt.

Merciful Yaśodā and Rohiṇī gave us the way to fulfill our desires. We should adopt it.

Text 172

prathamam aśanam īsituḥ prabhāte
sphuṭam aparaṁ pratibhāti sārdha-yāme
avaram api turīya-yāma-lambhe
param atha rātri-mukhe vyatīta-mātre

prathamam-first; aśanam-meal; īsituḥ-able; prabhāte-in the morning; sphuṭam-manifested; aparaṁ-another; pratibhāti-is manifested; sārdha-yāme-midday; avaram-another; api-also; turīya-yāma-lambhe-in the fourth yāma; param-another; atha-then; rātri-mukhe-in the evening; vyatīta-mātre-passed.

First there is breakfast. Then, at one and half praharas there is another meal, at four praharas there is another meal, and in the evening there is the last meal.

Text 173

prathamam aśanam arpyate jananyā
tad-aparam avriyate suhr̥d-gaṇena
pitṛ-mukha-gurubhir vriyeta tūryam
bhavad-upayuktam atas tr̥tīyam eva

prathamam-first; aśanam-meal; arpyate-is given; jananyā-by His mother; tad-aparam-next; avriyate-is given; suhr̥d-gaṇena-by His friends; piṭṛ-mukha-gurubhiḥ-by His father and the elders; vriyeta-is given; tūryam-at four praharas; bhavad-upayuktam-given by you; ataḥ-then; tṛtīyam-the third; eva-indeed.

His mother prepares His breakfast, His friends prepare the next meal, His father and elders prepare the meal at four praharas, and You prepare His evening meal.

Text 174

vraja-taṭam aṭataḥ surāri-śatror
abhigamanam bhavatībhir atra yuktam
sa hi miśam upadhāya yuṣmadiyam
parisaram eśyati dhāsyate ca śarma

vraja-taṭam-the border of Vraja; aṭataḥ-wandering; surāri-śatroḥ-the enemy of the demons; abhigamanam-coming; bhavatībhiḥ-by you; atra-here; yuktam-reason; sa-He; hi-indeed; miśam-pretext; upadhāya-accepting; yuṣmadiyam-of you; parisaram-meeting; eśyati-will go; dhāsyate-will give; ca-and; śarma-happiness.

Kṛṣṇa has now come to the outskirts of Vraja village. On some pretext he will meet with you all and make you happy.

Text 175

tvaritam iha tu kānta-bhojya-varyam
kuruta kim apy adhunā tu tāḥ prayānti
vraja-nara-patinā samaśnatā yā
vyadhiṣata dāpayitum sutāya bhojyam

tvaritam-quickly; iha-here; tu-indeed; kānta-bhojya-varyam-for the meal of Your beloved; kuruta-you should do; kim api-something; adhunā-now; tu-indeed; tāḥ-them; prayānti-go; vraja-nara-patinā-by the king of Vraja; samaśnatā-enjoying; yā-who; vyadhiṣata-instructed; dāpayitum-to give; sutāya-to his son; bhojyam-meal.

Quickly go and prepare His meal. King Nanda has already eaten. Now he orders you to prepare a meal for his son.

Text 176

iti hari-vanitāsu su-sthirāsu
vraja-pati-gir-vaśataḥ purandhri-mukhyaḥ
bahu-vidham aśanam vidhāya śīrṣṇā
pramada-bharam manasi vrajāntam iyuh

iti-thus; hari-vanitāsu-Lord Kṛṣṇa's beloveds; su-sthirāsu-steady; vraja-pati-gir-vaśataḥ-by the order of Vraja's king; purandhri-mukhyaḥ-noble ladies; bahu-vidham-many kinds; aśanam-food; vidhāya-placing; śīrṣṇā-on their heads; pramada-bharam-great happiness; manasi-in the heart; vrajāntam-to the outskirts of Vraja; iyuh-went.

Thus, on King Nanda's order the gopīs prepared many delicious foods and carried them on their heads to the outskirts of Vraja village.

Text 177

atha nija-nija-kulya-bāla-saṅghā
kutuka-paritatayādravann amūbhiḥ
kvacid api purataḥ kvacic ca paścāt
kvacid api dakṣiṇa-vāmataḥ prasajya

atha-then; nija-nija-kulya-bāla-saṅghā-the boys from the different families; kutuka-paritatayā-with happiness; adravan-ran; amūbhiḥ-by them; kvacit-somewhere; api-also; purataḥ-before; kvacic-somewhere; ca-and; paścāt-behind; kvacit-somewhere; api-also; dakṣiṇa-vāmataḥ-to the right or left; prasajya-in relation to.

The boys, who were born in the same families as the gopīs, happily ran in front of, behind, and to the left and right of the gopīs.

Text 178

vana-lasad-aśana-pradhāna-khelā-
kutuka-kulam bata citta tasya paśya
tvam asi kila kiyan munīndra-varyān
api yad idam nija-vandinaḥ karoti

vana-in the forest; lasat-playing; aśana-eating; pradhāna-primary; khelā-pastimes; kutuka-kulam-happiness; bata-indeed; citta-O heart; tasya-of Him; paśya-look; tvam-you; asi-are; kila-indeed; kiyat-how many?; munīndra-varyān-better than the kings of the sages; api-even; yat-what; idam-this; nija-vandinaḥ-the poets; karoti-do.

O heart, look at these pastimes of Kṛṣṇa's happily eating lunch and playing in the forest! Do you see them? These pastimes make great sages speak words that are the sweetest poetry.

Text 179

ka iha bata bhavanti te munīndrāḥ
svayam api yac-chravane 'pi rādhikā sā
ajitam api guṇena mohayanti
muhur api moham upaiti tatra kas tvam

ke-who?; iha-here; bata-indeed; bhavanti-are; te-they; munīndrāḥ-the kings of sages; svayam-personally; api-also; yac-chravane-in hearing of which; api-also; rādhikā-Śrī Rādhā; sā-She; ajitam-to Lord Kṛṣṇa; api-also; guṇena-with virtue; mohayanti-charming; muhuḥ-again and again; api-and; moham-charm; upaiti-attains; tatra-there; kaḥ-who?; tvam-you.

Who are the great sages? The great sages are they who are at every moment enchanted by hearing about Kṛṣṇa, who is Himself charmed by the virtues of Śrī Rādhā.

Text 180

hari-hari-suhṛdaḥ sphurad-vihārā
dadṛśur amūr amūkān amūś ca tatra
tad api tad-ubhayam kulam na bhogam
prati viviveca vihāra-magna-buddhi

hari-hari-suhṛdaḥ-Kṛṣṇa and His friends; sphurad-vihārā-playful; dadṛśuḥ-saw; amūḥ-them; amūkān-them; amūḥ-they; ca-and; tatra-there; tad api-stell; tad-ubhayam-them both; kulam-groups; na-not; bhogam-lunch; prati-to; viviveca-considered; vihāra-magna-buddhi-their thoughts plunged in games.

Kṛṣṇa and His friends saw the gopīs and the gopīs saw Them. The boys were immersed in playing and gave no thought to eating lunch.

Text 181

katham api madhumaṅgalas tu paśyann
atha viviveca javād uvāca cātra
dhṛta-vihṛti-madā na cet purastāt
kṛtam api paśyatha kā kṣudhā varākī

katham api-somehow; madhumaṅgalaḥ-Madhumaṅgala; tu-indeed; paśyann-seeing; atha-then; viviveca-considered; javāt-quickly; uvāca-said; ca-and; ātra-here; dhṛta-vihṛti-madā-happily playing; na-not; cet-if; purastāt-before; kṛtam-done; api-also; paśyatha-look; kā-what?; kṣudhā-hunger; varākī-insignificant.

Seeing this, Madhumaṅgala at once said: If you are not too immersed in playing games, then look before you. How can our hunger not be important?

Text 182

jagadur atha dhṛta-smitam sakhāyaḥ
kvacid api cen na bhavet prayojanāya
prakaṭataram ajāgala-stanasya
pratima-daśām dvija eṣa samvaleta

jagaduḥ-said; atha-then; dhṛta-smitam-smiling; sakhāyaḥ-the friends; kvacid-somewhere; api-also; cen-if; na-not; bhavet-is; prayojanāya-for the reason; prakaṭataram-manifested; ajāgala-stanasya-the lumps on a goat's neck; pratima-daśām-the condition of being like; dvija-O brāhmaṇa; eṣa-this; samvaleta-meets.

The boys smiled and said: We don't need lunch. Lunch is a useless thing.

Text 183

iti bahu hasitam vidhāya tasmin
sthala-valaye viniviśya kṛṣṇa-mukhyaḥ
caraṇa-kara-mukham viśadya vārbhiḥ
samaśana-śarma-kṛte kṛteham āsan

iti-thus; bahu-many; hasitam-laughter; vidhāya-placing; tasmin-in that; sthala-valaye-in the circle; viniviśya-entering; kṛṣṇa-mukhyaḥ-headed by Lord Kṛṣṇa; caraṇa-kara-mukham-hands, feet, and face; viśadya-washing; vārbhiḥ-with water; samaśana-śarma-the happiness of eating; kṛte-done; kṛta-done; iham-action; āsan-doing.

Laughing again and again, Kṛṣṇa and the boys formed a circle, washed their feet, hands, and mouths, and enjoyed the pastime of eating lunch.

Text 184

bahu-ruci-rucirāmsukam dukūlā-

dikam adhikṛtya śubhaḥ śubhamyuveśaḥ
saha-sakhi-nikaraḥ sa eṣa kṛṣṇaḥ
sa-rabhasa-bhojana-tṛṣṇatām babhāja

bahu-ruci-rucirāmsukam-very splendid garments; dukūlādikam-silk; adhikṛtya-wearing; śubhaḥ-happiness; śubhamyuveśaḥ-happy; saha-sakhi-nikaraḥ-with friends; sa-He; eṣa-He; kṛṣṇaḥ-Kṛṣṇa; sa-rabhasa-bhojana-tṛṣṇatām babhāja-was hungry for lunch.

Dressed in splendid silk garments and surrounded by His friends, Lord Kṛṣṇa was eager to enjoy His pastimes of lunch.

Text 185

vidhum anu kamalam balim pradatte
hasati cakora-yugam tad eva vīkṣya
iti harim avalokyatātra tasthur
vraja-mahilā bata citratām bhajantyaḥ

vidhum anu-to the moon; kamalam-lotus; balim-offering; pradatte-gives; hasati-smiles; cakora-yugam-two cakora birds; tat-that; eva-certainly; vīkṣya-seeing; iti-thus; harim-Kṛṣṇa; avalokyata-see; atra-here; tasthur-stand; vraja-mahilā-the girls of Vraja; bata-indeed; citratām-wonder; bhajantyaḥ-attained.

Like lotus flowers worshiping the moon, the gopīs worshiped Kṛṣṇa. Like cakora birds gazing at the moon, the gopīs gazed with smiling eyes at Kṛṣṇa. They were filled with wonder.

Text 186

pr̥thak samupaviśan vilokayadbhyaḥ
sa ca madhumaṅgalakaḥ sa-narma-jalpaḥ
pr̥thag iva pariveśayan prahāsam
rasam itavān surasān ṣaḍ apy amuñcat

pr̥thak-specifically; samupaviśan-sitting; vilokayadbhyaḥ-seeing; sa-He; ca-and; madhumaṅgalakaḥ-Madhumaṅgala; sa-with; narma-jalpaḥ-joking words; pr̥thag-specifically; iva-like; pariveśayan-serving; prahāsam-laughter; rasam-nectar; itavān-attained; surasān-sweet; ṣaḍ-six; api-also; amuñcat-released.

As the boys looked on, Madhumaṅgala sat among them, spoke many joking words, and served them the six kinds of foods that comprised the lunch.

Text 187

samam aśana-samarpiṇībhīr āptān
vraja-pṛthukān sa-vidhe vidhāya sāsraḥ
murajid adana-bhajanād amībhyaḥ
prati-kavalam kavalam dadan nananda

samam-with; aśana-eating; samarpiṇībhīḥ-offering; āptān-attained; vraja-Vraja; pṛthukān-the boys; sa-vidhe-properly; vidhāya-placing; sāsraḥ-with tears; murajit-Kṛṣṇa; adana-eating; bhajanāt-from giving; amībhyaḥ-to them; prati-kavalam-every bite; kavalam-bite; dadan-giving; nananda-enjoyed.

Tears in their eyes, the women of Vraja fed the boys. With every bite He took or gave to His friends, Kṛṣṇa became filled with bliss.

Text 188

surabhi-ghṛta-pariskṛtān samastān
sad api rasān praticarvanam ruciprān
prati-lava-ruci-bhoktṛṣu pradāya
prati-lavam āpa rucim purandhri-vargaḥ

surabhi-ghṛta-pariskṛtān-made with fragrant ghee; samastān-all; sat-six; api-also; rasān-delicious foods; praticarvanam-chewing; ruciprān-delightful; prati-lava-ruci-bhoktṛṣu-at every moment giving pleasure to the eaters; pradāya-giving; prati-lavam-at every moment; āpa-attained; rucim-pleasure; purandhri-vargaḥ-the older gopīs.

With every mouthful of delicious food cooked with fragrant ghee they gave, the noble gopīs became filled with bliss.

Text 189

iha bahu-vidha-sandhitāni nimbu-
prabhṛti-phalāni rucāpitāni rejuḥ
nikāṭa-vinihitāni yāni cāsān
prati-muhur eva ca sarva-rocanāni

iha-here; bahu-vidha-many kinds; sandhitāni-given; nimbu-nim; prabhṛti-beginning with; phalāni-fruits; rucā-with splendour; arpitāni-offered; rejuḥ-shone; nikāṭa-near; vinihitāni-placed; yāni-them; ca-and; āsan-being so; prati-muhur-atevery moment; eva-indeed; ca-and; sarva-rocanāni-all-pleasing.

The nimbas and other all-delicious fruits were brought for desert. In this way Kṛṣṇa and the boys enjoyed moment after moment.

Texts 190-197

abhinava-paripakva-nārikela-
drava-valitaṁ maricādi-cāru-gandham
lava-lavana-rasa-priyaṁ kad-uṣṇaṁ
samucita-pātra-bhṛtaṁ ca mudgayūṣam

surabhi-surabhi-jāta-jāta-sarpiḥ-
plutam atha pītana-pīta-miṣṭa-gandham
āpi parimala-śāli-divya-śāli-
prabhava-su-komala-śubhra-socir annam

sr̥ta-gr̥ha-muhur-uddhṛta-pramṛṣṭa-
dvi-dala-vati-vividha-prakāra-vāram
harir abhijala-sikta-nikta-tikta-
sva-rasa-vivikta-vicitra-pāka-bhedam

nava-caṇaka-kalaya-māsa-mudga-
pravaraja-yukta-kaṭu-prasakta-sūpam
phala-dala-kusuma-tvagāsti-kaṇḍa-
prasava-kṛta-pratha-yukti-paṅkti-bhedam

sr̥ta-ghṛta-dhṛta-jīra-kāñci-dhātrī-
phala-rasa-pāka-kaṣāya-ramya-cukram
bahu-vidha-racanācanāmla-saṅghaṁ
ghana-dadhi-mandaka-rotikājya-pakvam

srapita-payasi bāṣpa-pakva-piṣṭa-
pravalita-śarkara-mugdha-dugdha-sāram
āmṛta-jayi-rasa-prasāra-śāla-
nibha-vibhava-prasarāgraṇī-rasālam

sa-parimala-jalaṁ tathā sva-dhātrī-
praṇayaja-kopa-vilāsa-valgu-vācam
kula-vara-parivesika-tatīnām
sakhi-valayena vivāda-śarma-jātam

anubhavad iha rama-kṛṣṇa-yugmaṁ
muhur api bhojana-tṛṣṇatām avāpa
tad api ca nija-sevakeṣu phela-
vitarāṇa-kāmatayā tato vyaramsīt

abhinava-new; paripakva-ripe; nārikela-drava-coconut; valitam-with; maricādi-pepper and other spices; cāru-beautiful; gandham-fragrance; lava-lavana-rasa-priyam-pleasant with a little salt; kad-uṣṇam-warm; samucita-appropriate; pātra-plate; bhṛtam-held; ca-andand; mudgayūṣam-happy; surabhi-surabhi-jāta-jāta-sarpiḥ-with fragrant ghee; plutam-flooded; atha-then; pītana-pīta-miṣṭa-gandham-with saffron, sweet, and fragrant; api-even; parimala-śāli-fragrant; divya-śāli-splendid; prabhava-su-komala-gentle; śubhra-sociḥ-splendor; annam-food; sṛta-brought; gr̥ha-home; muhuḥ-moment; uddhṛta-held; pramṛṣṭa-washed; dvi-dala-two leaves; vati-vividha-prakāra-vāram-many kinds; hariḥ-Kṛṣṇa; abhijala-sikta-sprinkledwith water; nikta-washed; tikta-pungent; sva-rasa-vivikta-vicitra-with a wonderful variety of flavors; pāka-cooked; bhedam-variety; nava-caṇaka-kalaya-māsa-mudga- pravaraja-yukta-with new canaka, kalaya, masa, and mudga beans; kaṭu-prasakta-sūpam-with spicy soup; phala-dala-kusuma-fruits, flowers, and flowerpetals; tvagāsti-kaṇḍa-prasava-with roots; kṛta-pratha-yukti-pankti-bhedam-a variety; sṛta-brought; ghr̥ta-ghee; dhṛta-hekd; jīra-cumin; kāñci-belt; dhātrī-giving; phala-fruit; rasa-nectar; pāka-ripe; kaśāya-astringent; ramya-delightful; cukram-sourness; bahu-vidha-many kinds; racana-making; ācanāmla-saṅgham-bitter tastes; ghana-thick; dadhi-yogurt; mandaka-rotikājya-pakvam-capatis cooked in ghee; srapita-payasi-flowing water; bāṣpa-tears; pakva-ripe; piṣṭa-crushed; pravalita-śarkara-sugar; mugdha-sweet; dugdha-milk; sāram-and cream; amṛta-jayi-defeatingnectar; rasa-taste; prasāra-śāla-nibha-like a great palace; vibhava-prasara-glorious; agrāñi-best; rasālam-mango tree; sa-parimala-jalam-with fragrant water; tathā-so; sva-dhātrī--own mother; praṇayaja-born from love; kopa-anger; vilāsa-pastimes; valgu-vācam-beautiful worlds; kula-vara-parivesika-tatīnām-of the noble gopīs; sakhi-valayena-with the friends; vivāda-śarma-jātam-the happiness of debate; anubhavat-experienced; iha-here; rama-kṛṣṇa-yugmam-Kṛṣṇa and Balarāma; muhuḥ-again and again; api-also; bhojana-tṛṣṇatām-hunger; avāpaattained; tad api-still; ca-and; nija-sevakeṣu-in the servants; phela-remnants; vitarāṇa-distribution; kāmatayā-with a desire; tataḥ-from that; vyaramsīt-stopped.

Kṛṣṇa and Balarāma happily ate the lunch of delicious, fragrant, ripe cocount seasoned with pepper and other spices, warm, slightly salty mudga beans, splendid, fragrant rice cooked in fragrant ghee and mixed with fragrant saffron, many kinds of bitter, sour, and pungent foods, cooked in different ways and brought from home, pleasantly bitter soup of caṇaka, kalaya, māsa, and mudga beans, many kinds of fruits, leaves, and vegetables, bitter āmalakī fruits cooked in ghee and spiced with cumin seeds, many kinds of pleasantly bitter and sour foods, thick yogurt, capātīs cooked with ghee, delicious thick sugared milk, mango juice that defeated the taste of nectar, and scented water, all of this mixed with the affectionately angry playful words of Mother Yaśodā and the playful mock debate of the circle of friends. When everyone had finished eating, the servants happily ate what remained.

Text 198

arasayad iha temanāni ṣaṣṭim

saha-sakhi-saṅghatayā svayam murāriḥ
muhur ati-sarasāni yāni tatra
spṛhi-jana-bhāva-vidam vidhunvate sma

arasayat-enjoyed; iha-here; temanāni-spicy vegetables; ṣaṣṭim-six; saha-sakhi-saṅghatayā-with the friends; svayam-personally; murāriḥ-Kṛṣṇa; muhuḥ-again and again; ati-sarasāni-very delicious; yāni-which; tatra-there; spṛhi-jana-bhāva-bhidām-of different persons with different desires; vidhunvate sma-shook.

Accompanied by His friends, Lord Kṛṣṇa again and again enjoyed six kinds of delicious foods. In this way He satisfied everyone's desire.

ṣaṣṭi-sandarbhā-nāmaka-

śrī-bhāgavata-sandarbhā prathamāḥ