

Śrī Padyavali

Granthārambhe maṅgalācaraṇam Auspicious Introduction

Text 1

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

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

This Padyāvalī (Anthology of Poetry) was written by devotees expert in the mellows of devotional service. This book contains many beautiful verses, which have been collected for the pleasure of the devotees. It illuminates the darkness of ignorance, and it is an ocean of transcendental bliss.

—Śrī Rūpa Gosvāmī

TEXT 2

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

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

To Śrī Kṛṣṇa, whose eyes are beautiful as lotus flowers, who delights in playing the flute, who drinks the nectar Rādhā’s lips, and who is garlanded with

forest flowers, I offer respectful obeisances.

—author unknown

TEXT 3

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

bhakti—with devotion; *prahva*—bowed down; *vilokana*—with the sight; *praṇayinī*—affectionate; *nīla*—blue; *utpala*—lotus flowers; *spardhinī*—rivaling; *dhyāna*—meditation; *ālambanatām*—support; *samādhi*—in meditation; *nirataiḥ*—by those who are engaged; *nīte*—attained; *hita*—of auspiciousness; *prāptaye*—for the attainment; *lāvanya*—of beauty; *eka*—one; *mahā*—great; *nidhī*—abode; *rasikatām*—love; *rādhā*—of Śrīmatī Rādhārāṇī; *dṛśoḥ*—of the eyes; *tanvatī*—expanding; *yuṣmākaṁ*—of you; *kurutām*—may He create; *bhava*—of the material world; *ārti*—of the distresses; *śamanaṁ*—the quelling; *netre*—eyes; *tanuḥ*—form; *vā*—or; *hareḥ*—of Lord Hari.

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

Translation 1

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

Translation 2

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

—Śrī Sāraṅga

TEXT 4

*ye govardhana-mūla-kardama-rasa-vyādṛṣṭa-barhāṅgadā
ye vṛndāvana-kuṣṭiṣu vraja-vadhū-nīlopadhānāni ca*

*ye cābhyāṅga-sugandhayaḥ kuvalayāpīḍasya dānāmbhasā
te vo maṅgalam ādiśantu satatam kaṁsa-dviṣo bāhavaḥ*

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

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

—Śubhāṅka

TEXT 5

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

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

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

—Śrī Hara

Śrī Kṛṣṇasya mahimā The Glory of Kṛṣṇa

TEXT 6

*ambhodhiḥ sthalatām sthalaṁ jaladhitām dhūli-lavaḥ śailatām
śailo mṛt-kaṇatām tṛṇam kuliśatām vajram tṛṇa-kṣīnatām
vahniḥ śītalatām himaṁ dahanatām āyāti yasyecchayā
līlā-durlalitādbhuta-vyasanine kṛṣṇāya tasmai namaḥ*

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

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

—author unknown

TEXT 7

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

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

Draupadī; *ahalyā*—Ahalyā; *dhruvaḥ*—Dhruva.

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

—author unknown

Bhajana-māhātmya The Glory of Devotional Service

TEXT 8

*vyādhasyācaraṇam dhruvasya ca vayo vidyā gajendrasya kā
kubjāyāḥ kim u nāma rūpam adhikam kim tat sudāmno dhanam
vaṁśaḥ ko vidurasya yādava-pater ugrasya kim pauruṣam
bhaktyā tuṣyati kevalam na ca guṇair bhakti-priyo mādavaḥ*

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

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

—Śrī Dākṣiṇātya

TEXT 9

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

anucitam—improper; *ucitam*—proper; *vā*—or; *karma*—activities; *kaḥ*—what?; *ayam*—this; *vibhāgaḥ*—difference; *bhagavati*—to the Supreme Personality of Godhead; *param*—however; *āstām*—there may be; *bhakti-yogaḥ*—devotional service; *draḍhīyān*—firm; *kirati*—emanates; *viṣam*—poison; *ahi*—of snakes; *indraḥ*—king; *sāndra*—intense; *pīyūṣam*—nectar; *indur*—the moon; *dvayam*—both; *api*—even; *saḥ*—he; *maheśaḥ*—Lord Śiva; *nirviṣeṣam*—without making distinction; *bibharti*—carries.

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

—Śrī Viṣṇu Purī

TEXT 10

*yadi madhu-mathana tvad-aṅghri-sevām
hṛdi vidadhāti jahāti vā vivekī
tat-akḥilam api duṣkṛtam tri-loke
kṛtam akṛtam na kṛtam kṛtam ca sarvam*

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

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

—author unknown

TEXT 11

*kāśāyan na ca bhojanādi-niyamān no vā vane vāsato
vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣīyate
kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikṛdato
govindasya padāravinda-bhajanārambhasya leśād api*

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

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

—author unknown

TEXT 12

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

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

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

—Śrī Sarvajña

TEXT 13

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

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

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

—Śrī Rāmānanda Rāya

TEXT 14

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

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing devotional service to Kṛṣṇa; *matiḥ*—intelligence; *krīyatām*—let it be purchased; *yadi*—if; *kutaḥ api*—somewhere; *labhyate*—is available; *tatra*—there; *laulyam*—greed; *api*—indeed; *mūlyam*—price; *ekalam*—only; *janma-koṭi*—of millions of births; *sukṛtaiḥ*—by pious activities; *na*—not; *labhyate*—is obtained.

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

—Śrī Rāmānanda Rāya

TEXT 15

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

jñānam—knowledge; *asti*—is; *tulitam*—equalled; *ca*—and; *tulāyām*—in the scale; *prema*—of love of God; *na*—not; *eva*—certainly; *tulitam*—equal; *tu*—but; *tulāyām*—in the scale; *siddhiḥ*—mystic powers; *eva*—certainly; *tulitā*—equal;

atra—here; *tulāyām*—in the scale; *kṛṣṇa*—of Śrī Kṛṣṇa; *nāma*—name; *tulitam*—equal; *na*—not; *tulāyām*—in the scale.

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

—Śrī Śrīdhara Svāmī

Nāma-māhātmya The Glory of the Holy Name

TEXT 16

*amhaḥ samharad akhilam
sakṛd udayād eva sakala-lokasya
taraṇir iva timira-jaladhim
jayati jagat-maṅgalam harer nāma*

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

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

—Śrī Lakṣmīdhara

TEXT 17

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

caturṇām—of the four; *vedānām*—Vedas; *hṛdayam*—the heart; *idam*—this; *ākṛṣya*—extracted; *hariṇā*—by Lord Hari; *caturbhiḥ*—with four; *yad*—which; *varṇaiḥ*—syllables; *sphuṭam*—clearly; *aghati*—manifests; *nārāyaṇa*—Nārāyaṇa; *padam*—the word; *tat*—therefore; *etat*—this; *gāyantaḥ*—chanting; *vayam*—we; *anīsam*—day and night; *ātmānam*—ourselves; *adhunā*—now; *punīmaḥ*—purifying;

jānīmah—we know; *na*—not; *hari*—of Lord Kṛṣṇa; *paritoṣāya*—for the satisfaction; *kim api*—something.

Extracting the four syllables that are the heart of the four Vedas, Lord Hari makes the word Nārāyaṇa. Day and night chanting this name, we become purified. We do not know any other better way to please Lord Hari.

—author unknown

TEXT 18

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

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

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

—Śrī Īśvara Purī

TEXT 19

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

kalyāṇānām—of an abundance of happinesses; *nidhānam*—the reservoir; *kali*—of the Kali-yuga; *mala*—of sins; *mathanam*—chasing away; *pāvanam*—the purifier; *pāvanānām*—of purifiers; *pātheyam*—the lunch; *yat*—which; *mumukṣoḥ*—of one aspiring for liberation; *sapadi*—at once; *para-pada*—the supreme abode; *prāptaye*—for attaining; *procyamānam*—described; *viśrāma-sthānam*—the pleasure garden;

ekam—sole; *kavi*—of saints, philosophers, and poets; *vara*—of the best; *vacasām*—of the words; *jīvanam*—the life; *sat-janānām*—of the righteous; *bījam*—the seed; *dharma*—of religion; *drumasya*—of the tree; *prabhavatu*—may be; *bhavatām*—of you; *bhūtaye*—for the auspiciousness; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the name.

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

—author unknown

TEXT 20

*vepante duriṭāni moha-mahimā sammoham ālambate
sātaṅkaṁ nakha-rañjanīm kalayati śrī-citraguptaḥ kṛtī
sānandaṁ madhu-parka-sambhṛti-vidhau vedhāḥ karoty udyamam
vaktum nāmni taveśvarābhilaṣite brūmaḥ kim anyat param*

vepante—tremble; *duriṭāni*—sins; *moha*—of illusion; *mahimā*—the glory; *sammoham*—fainting; *ālambate*—attains; *sa*—with; *ātaṅkam*—fear; *nakha-rañjanīm*—the toenails; *kalayati*—observes; *śrī-citraguptaḥ*—Yamarāja's scribe Citragupta; *kṛtī*—satisfied; *sa*—with; *ānandaṁ*—bliss; *madhu-parka*—water and honey; *sambhṛti-vidhau*—in the offering; *vedhāḥ*—Lord Brahmā; *karoti*—does; *udyamam*—readiness; *vaktum*—to be spoken; *nāmni*—when the name; *tava*—of You; *īśvara*—O Supreme Personality of Godhead; *abhilaṣite*—is desired; *brūmaḥ*—we may say; *kim*—what?; *anyat*—else; *param*—more.

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

—author unknown

TEXT 21

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

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

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

—Śrī Ānandācārya

TEXT 22

ceto-darpana-mārjanam bhava-mahādāvāgni-nirvāpanam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

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

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

—Bhagavān Śrī Caitanya Mahāprabhu

TEXT 23

brahmāṇḍānām koṭi-saṅkhyādhikānām
aiśvaryam yac cetanā vā yad-amśaḥ
āvīrbhūtam tan-mahaḥ kṛṣṇa-nāma
tan me sādhyān sādhanam jīvanam ca

brahmāṇḍānām—of universes; *koṭi*—of millions; *saṅkhya*—the number; *adhikānām*—exceeding; *aiśvaryam*—the opulence; *yat*—which; *cetanā*—knowledge; *vā*—or; *yat*—of which; *aṁśaḥ*—a portion; *āvirbhūtam*—manifested; *tat*—of that; *mahaḥ*—the glory; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the name; *tat*—that; *me*—of me; *sādhyam*—the goal; *sāadhanam*—the means of attaining the goal; *jīvanam*—the life; *ca*—also.

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

—author unknown

TEXT 24

*viṣṇor nāmaiva puṁsaḥ śamalam apaharat puṇyam utpādayac ca
brahmādi-sthāna-bhogād viratim atha guroḥ śrī-pada-dvandva-bhaktim
tattva-jñānam ca viṣṇor iha mṛti-jananā-bhrānti-bījam ca dagdhvā
sampūrṇānanda-bodhe mahati ca puruṣam sthāpayitvā nivṛttam*

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

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

—Śrī Vyāsa

TEXT 25

*nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ*

*pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ*

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

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

—Śrī Vyāsa

TEXT 26

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

madhura—of sweet things; *madhuram*—the sweetest; *etat*—this; *maṅgalaṁ*—most auspicious; *maṅgalānām*—of auspicious things; *sakala*—of all; *nigama*—the Vedic literatures; *vallī*—of the vine; *sat-phalam*—the best fruit; *cit*—spiritual; *svarūpam*—in nature; *sakṛt*—once; *api*—even; *pariḡitam*—chanted; *śraddhayā*—with faith; *helayā*—with contempt; *vā*—or; *bhṛgu-vara*—O best of the Bhṛgus; *nara-mātram*—a person; *tārayet*—delivers; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the name.

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

—Śrī Vyāsa

TEXT 27

*svargārthīyā vyavasitir asau dīnayatī eva lokān
mokṣāpekṣā janayati janam kevalam kleṣa-bhājam*

*yogābhyāsaḥ parama-virasas tādr̥śaiḥ kiṁ prayāsaiḥ
sarvaṁ tyaktvā mama tu rasanā kṛṣṇa kṛṣṇeti rautu*

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

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

—author unknown

TEXT 28

*sadā sarvatrāste nanu vimalam ādyam tava padam
tathāpy ekam stokam na hi bhava-taroḥ pātram abhinat
kṣaṇam jihvā-grastam tava tu bhagavan nāma nikhilam
sa-mūlam saṁsāram kasati katarāt sevyam anayoḥ*

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

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

—Śrī Śrīdhara Svāmī

TEXT 29

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

ākṛṣṭiḥ—attraction; *kṛta-cetasām*—of saintly persons; *su-manasām*—of the most liberal-minded; *uccātanam*—annihilator; *ca*—also; *amhasām*—of sinful reactions; *ā-caṇḍālam*—even to the caṇḍālas; *amūka*—except the dumb; *loka-sulabhaḥ*—very easy to achieve for all persons; *vaśyaḥ*—full controller; *ca*—and; *mukti-śriyaḥ*—of the opulence of liberation; *no*—not; *dikṣām*—initiation; *na*—not; *ca*—also; *sat-kriyām*—pious activities; *na*—not; *ca*—also; *puraścaryām*—regulative principles before initiation; *manāk*—slightly; *īkṣate*—depends upon; *mantraḥ*—mantra; *ayam*—this; *rasanā*—tongue; *sprḥ*—touching; *eva*—simply; *phalati*—is fruitful; *śrī-kṛṣṇa-nāma-ātmakaḥ*—consisting of the holy name of Lord Kṛṣṇa.

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

—Śrī Lakṣmīdhara

TEXT 30

*viceyāni vicāryāṇi
vicintyāni punaḥ punaḥ
kṛpaṇasya dhanānīva
tvam-nāmāni bhavantu naḥ*

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

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

—Śrī Bhavānanda

TEXT 31

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālaḥ
etādṛśi tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājāni nānurāgaḥ*

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

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

—Śrī Caitanya Mahāprabhu

Nāma-kīrtana Glorification of the Holy Names

TEXT 32

*tṛṇāt api sunīcena
taror iva sahiṣnunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*

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

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

—Śrī Caitanya Mahāprabhu

TEXT 33

*śrī-rāmeti janārdaneti jagatām nātheti nārāyaṇety
ānandeti dayāpareti kamalākānteti kṛṣṇeti ca
śrīman-nāma-mahāmṛtābdhi-laharī-kallola-magnam muhur
muhyantam galad-aśru-netram avaśam mām nātha nityam kuru*

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

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

—Śrī Lakṣmīdhara

TEXT 34

*śrī-kānta kṛṣṇa karuṇāmaya kañja-nābha
kaivalya-vallabha mukunda murāntaketi
nāmāvalim vimala-mauktika-hāra-lakṣmi
lāvanya-vañcana-karim karavāṇi kaṅthe*

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

Calling out, “O Śrīkānta (husband of the goddess of fortune), O Kṛṣṇa, (all-attractive one), O Karuṇāmaya (merciful one), O Kañjanābha (whose navel is like a lotus flower), O Kaivalyavallabha (O master of liberation), O Mukunda (giver of liberation), O Murāntaka (killer of the Mura demon),” I will place upon

my neck the Lord's holy names, which eclipse the beauty of a splendid strand of pearls.

—Śrī Lakṣmīdhara

TEXT 35

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

kṛṣṇa—O Kṛṣṇa; *rāma*—O Balarāma; *mukunda*—O Mukunda; *vāmana*—O Vāmana; *vāsudeva*—O Vāsudeva; *jagat*—of the universe; *guro*—O master; *matsya*—O Matsya; *kacchapa*—O Kūrma; *nārasimha*—O Nṛsimha; *varāha*—O Varāha; *rāghava*—O Rāmacandra; *pāhi*—please protect; *mām*—me; *deva*—by the demigods; *dānava*—demons; *nārada*—with Nārada; *ādi*—beginning; *muni*—of sages; *indra*—by the leaders; *vandya*—worshiped; *dayā*—of mercy; *nidhe*—O ocean; *devakī*—of Devakī; *suta*—O son; *dehi*—please grant; *me*—to me; *tava*—of You; *pāda*—for the feet; *bhaktim*—devotion; *acañcalām*—unwavering.

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

—author unknown

TEXT 36

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

he—O; *gopālaka*—transcendental cowherd boy; *he*—O; *kṛpā*—of mercy; *jala-nidhe*—O ocean; *he*—O; *sindhu-kanyā*—of Lakṣmī (the daughter of the ocean); *pate*—husband; *he*—O; *kaṁsa*—of Kāmsa; *antaka*—killer; *he*—O; *gajendra*—to Gajendra; *karuṇa-parīṇa*—merciful; *he*—O; *mādharma*—Mādhava; *he*—O; *rama*—of Balarama; *anuja*—younger brother; *he*—O; *jagat*—worlds; *traya*—three; *guro*—spiritual master; *he*—O; *puṇḍarika*—lotus; *akṣa*—eyes; *mām*—me; *he*—O; *gopījana*—of the gopīs; *nātha*—O master; *pālaya*—please protect; *param*—superior; *janāmi*—I understand; *na*—not; *tvām*—You; *vinā*—except for.

O Gopālaka (cowherd boy), O Kṛpā-jala-nidhi (ocean of mercy), O Sindhukanyā-pati (husband of Lakṣmī), O Kamsāntaka (killer of Kāmsa), O Gajendra-karuṇa-pariṇa (merciful savior of Gajendra), O Mādhava (husband of Lakṣmī), O Rāmānuja (younger brother of Balarāma), O Jagat-traya-guru (master of the three worlds), O Puṇḍarikākṣa (lotus-eyed), O Gopījana-nātha (master of the gopīs), please protect me. I do not accept anyone as the Supreme, except for You.

—Śrī Vaiṣṇava

TEXT 37

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

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

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

—Śrī Vaiṣṇava

TEXT 38

*bhaṇḍīreśa śikhaṇḍa-maṇḍana vara śrīkhaṇḍa-liptāṅga he
vṛndāranya-purandara sphurad-amandendīvara-śyāmala
kālindī-priya nanda-nandana parānandāravindekṣaṇa
śrī-govinda mukunda sundara-tano mām dīnam ānandaya*

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

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

—Śrī Gopāla Bhaṭṭa

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

TEXT 39

*śrutam apy aupaniṣadam
dūre hari-kathāmṛtāt
yan na santi dravat-citta-*

kampāśru-pulakādayaḥ

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

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

—Śrī Bhagavān Vyāsapada

TEXT 40

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

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

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

—Śrī Kaviratna

TEXT 41

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

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

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

—Śrī Kaviratna

TEXT 42

*nandanandana-kaiśora-
līlāmṛta-mahāmbudhau
nimagnānām kim asmākaṁ
nirvāṇa-lavaṇāmbhasā*

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

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

—Śrī Yādavendra Purī

TEXT 43

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

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

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

—Śrī Śrīdhara Svāmī

TEXT 44

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

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

The Ganges, Yamunā, Godāvarī, Sarasvatī, as well as all holy places of pilgrimage, stay where the transcendental topics of the infallible Supreme Personality of Godhead are narrated,

—author Unknown

TEXT 45

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

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

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

—Śrī Śaṅkara

Śrī Kṛṣṇa-dhyāna Meditation on Śrī Kṛṣṇa

TEXT 46

*phullendīvara-kāntim indu-vadanam barhāvataṁsa-priyam
śrīvatsaṅkam udāra-kaustubha-dharam pītāmbaram sundaram
gopīnam nayanotpalārcita-tanum go-gopa-saṅghāvṛtam
govindam kala-veṇu-vādana-param divyāṅga-bhūṣam bhaje*

phulla—blossoming; *indivara*—of a blue lotus flower; *kāntim*—the splendor; *indu*—moon; *vadanam*—whose face; *barha*—peacock feather; *avatamsa*—crown; *priyam*—fond; *śrīvatsa*—of Śrīvatsa; *aṅkam*—with mark; *udara*—large; *kaustubha*—Kaustubha gem; *dharam*—wearing; *pita*—yellow; *ambaram*—with garments; *sundaram*—handsome; *gopīnam*—of the gopīs; *nayana*—of the eyes; *utpala*—with the lotus flowers; *arcita*—worshiped; *tanum*—whose transcendental

form; *go*—of surabhi cows; *gopa*—and gopas; *saṅgha*—with the hosts; *avṛtam*—accompanied; *govindam*—Kṛṣṇa; *kala*—sweet; *veṇu*—of the flute; *vadana*—of music; *param*—fond; *divya*—glittering; *aṅga*—of the body; *bhusam*—with ornaments; *bhaje*—I worship.

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

—Śrī Śāradākāra

TEXT 47

aṃsāmbita-vāma-kuṇḍala-dharam mandonnata-bhrū-latam
kiñcit-kuñcita-komalādhara-putam sāci-prasāreksaṇam
ālolaṅguli-pallavair muralikām āpūrayantam mudā
mūle kalpa-taroḥ tri-bhaṅga-lalitam dhyāyej jagat-mohanam

aṃsa—to His shoulders; *āmbita*—reaching; *vāma*—splendid; *kuṇḍala*—earrings; *dharam*—wearing; *manda*—gently; *unnata*—raised; *bhrū*—of eyebrows; *latam*—vines; *kiñcit*—somewhat; *kuñcita*—curved; *komala*—delicate; *adhara-putam*—lips; *sāci*—crooked; *prasāra-ikṣaṇam*—glances; *ālola*—moving; *aṅguli*—of fingers; *pallavaiḥ*—by the blossoms; *muralikām*—the flute; *āpūrayantam*—filling; *mudā*—with happiness; *mūle*—at the root; *kalpa-taroḥ*—of a *kalpa-vṛkṣa* tree; *tri*—three; *bhaṅga*—bending; *lalitam*—charming; *dhyāyet*—may meditate; *jagat*—the universe; *mohanam*—enchanting.

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

—author Unknown

TEXT 48

adhare vinihitam vaṃsam

*campaka-kusumena kalpitottaṁsam
vinatam dadhānaṁ aṁsam
vāmaṁ satataṁ namāmi jita-kāṁsam*

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

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

—Śrī Puruṣottamadeva

TEXT 49

*vyatyasta-pāda-kamalaṁ lalita-tri-bhaṅgi-
saubhāgyam aṁsa-viralī-kṛta-keśa-pāśam
piñchāvataṁsam urarī-kṛta-vaṁśa-nālam
avyāja-mohanam upaimi kṛpā-viśeṣam*

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

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

—Śrī Nārada

Bhakta-vātsalyam Love For the Devotees

TEXT 50

atandrita-camūpati-prahita-hastam asvī-kṛta-

*praṇīta-maṇi-pādukam kim iti vismṛtāntaḥpuram
avāhana-pariṣkriyam pataga-rājam ārohataḥ
kari-pravara-br̥mhite bhagavatas tvarāyai namaḥ*

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

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

—Śrī Dakṣiṇātya

Draupadī-trāṇe tad-vākyaṃ Draupadī’s Appeal for Protection

TEXT 51

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

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

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

—Śrī Vyāsa

Bhaktānām mähātmyam
The Glory of the Devotees

TEXT 52

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

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

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

—Śrī Dakṣiṇātya

TEXT 53

*śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakīḥ kīrtane
prahlādaḥ smarane tad-aṅghri-bhajane lakṣmīḥ pṛthuh pūjane
akrūras tv abhivandane kapi-patir dāsye ‘tha sakhye ‘rjunah
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣām parā*

śrī-viṣṇoḥ—of Lord Śrī Viṣṇu; *śravaṇe*—in hearing; *parīkṣit*—King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; *abhavat*—was; *vaiyāsakīḥ*—Śukadeva Gosvāmī; *kīrtane*—in reciting Śrīmad-Bhāgavatam; *prahlādaḥ*—Mahārāja Prahlada; *smarane*—in remembering; *tad-aṅghri*—of Lord Viṣṇu’s lotus feet; *bhajane*—in serving; *lakṣmīḥ*—the goddess of fortune; *pṛthuh*—Mahārāja Pṛthu; *pūjane*—in worshiping the Deity of the Lord; *akrūraḥ*—Akrūra; *tu*—but; *abhivandane*—in offering prayers; *kapi-patīḥ*—Hanumāñjī, or Vajrāgajī; *dāsye*—in servitude to Lord Rāmacandra; *atha*—moreover; *sakhye*—in friendship; *arjunah*—Arjuna; *sarvasva-ātma-nivedane*—in fully dedicating oneself; *balīḥ*—Mahārāja Bali; *abhūt*—was; *kṛṣṇa-āptīḥ*—the achievement of lotus feet of Lord

Kṛṣṇa; eṣām—of all of them; parā—transcendental.

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

—author unknown

TEXT 54

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

tebhyaḥ—to them; *namaḥ*—obeisances; *astu*—let there be; *bhava*—of repeated birth and death; *vāridhi*—of the ocean; *jīrṇa*—in the festering; *paṅka*—mud; *sammagna*—stuck; *mokṣaṇa*—releasing; *vicakṣaṇa*—expert; *pādukebhyaḥ*—with their sandals; *kṛṣṇa*—Kṛṣṇa; *iti*—thus; *varṇa*—of syllables; *yugala*—the pair; *śravaṇena*—by hearing; *yeṣām*—of whom; *ānandathur*—in bliss; *bhavati*—become; *nartita*—dancing; *roma-vṛndaḥ*—hairs standing up.

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

—Śrī Autkala

TEXT 55

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

hari—of Lord Kṛṣṇa; *smṛti*—by the memory; *āhlāda*—by bliss; *stimita*—

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

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

—Śrī Sarvānanda

TEXT 56

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

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

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

—Śrī Sarvajña

TEXT 57

*mīmāṁsā-rajasā malīmasa-dṛśām tāvan na dhīr īsvare
garvodarka-ku-karkaṣa-dhiyām dūre 'pi vartā hareḥ
jānanto 'pi na jānate śruti-mukhaṁ śrī-raṅgi-saṅgād ṛte*

su-svādum pariveśayanty api rasam gurvī na darvī spr̥set

mīmāṃsā—of the karma-mīmāṃsā philosophy; *rajasā*—by the dust; *malīmasa*—dirtied; *dṛśām*—whose eyes; *tāvāt*—then; *na*—not; *dhīḥ*—the consciousness; *īsvare*—on the Supreme Personality of Godhead; *garva*—of pride; *udarka*—the conclusion; *ku*—bad; *tarka*—logic; *karkaśa*—hard; *dhiyām*—whose minds; *dūre*—far away; *api*—also; *vartā*—the topics; *hareḥ*—of Lord Kṛṣṇa; *jānantaḥ*—understanding; *api*—although; *na*—do not; *jānate*—understand; *śruti-mukham*—the Vedas; *śrī-raṅgi*—of Lord Kṛṣṇa, who enjoys pastimes with the goddess of fortune; *saṅgāt*—of the contact; *ṛte*—bereft; *su*—very; *svādum*—sweet; *pariveśayanti*—distributing; *api*—even; *rasam*—nectar; *gurvī*—a great ladle; *na*—not; *darvi*—their own spoon; *spr̥set*—touches.

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

—Śrī Mādhava Sarasvatī

TEXT 58

*jñānāvalambakāḥ kecit
kecit karmāvalambakāḥ
vayam tu hari-dāsānām
pāda-trāṇāvalambakāḥ*

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

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

—Śrī Mādhava Sarasvatī

TEXT 59

*nāmāni prañayena te sukṛtinām tanvanti tuṅdotsavam
dhāmāni prathayanti hanta jalada-śyāmāni netrāñjanam*

sāmāni śruti-śaṣkulīm muralikā-jātāny alaṅkurvate
kamānīvr̥ta-cetasām iha vibho nāśāpi naḥ śobhate

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

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

—Śrī Rūpa Gosvāmī

TEXT 60

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

samsāra—of repeated birth and death; *ambhasi*—in the waters; *sambhṛta*—held; *bhrama*—of illusions; *bhare*—in the bewilderment; *gambhīra*—deep; *tāpa*—of miseries; *traya*—threefold; *grāheṇa*—by the crocodile; *abhigr̥hītam*—grasped; *ugra-gatinā*—ferocious; *krośantam*—crying; *antaḥ*—within; *bhayāt*—out of fear; *dīpreṇa*—glowing; *adya*—now; *sudarśanena*—with the Sudarśana cakra; *vibudha*—of the demigods; *klānti*—the sufferings; *cchidākāriṇā*—cutting; *cintā*—of anxieties; *santatati*—by a host; *ruddham*—overwhelmed; *uddhara*—please rescue; *hare*—O Kṛṣṇa; *mat*—of me; *citta*—of the mind; *dantīśvaram*—the elephant.

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

—Śrī Rūpa Gosvāmī

TEXT 61

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

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

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

—Śrī Rūpa Gosvāmī

TEXT 62

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

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

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

—Śrī Iśvara Purī

TEXT 63

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

ya—which; *draupadī*—of Draupadī; *paritrāṇe*—in the protection; *ya*—which; *gajendrasya*—of Gajendra; *mokṣaṇe*—in the liberation; *mayi*—to me; *arte*—suffering; *karuṇa*—of mercy; *murte*—O form; *sa*—that; *tvara*—speed; *kva*—where?; *gata*—gone; *hare*—O Kṛṣṇa.

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

—Śrī Autkala

TEXT 64

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

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

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

—Śrī Jagannātha Sena

TEXT 65

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

stavakaḥ—offering prayers; *tava*—to You; *caturmukha*—by Lord Brahma; *ādayaḥ*—those headed; *bhavaḥ*—filled with love; *tu*—indeed; *bhagavan*—O Lord; *bhava*—with Lord Siva; *ādayaḥ*—those headed; *sevaḥ*—servants; *satamakha*—by Lord Indra; *ādayaḥ*—those headed; *surāḥ*—demigods; *vasudeva*—O Kṛṣṇa; *yadi*—if; *ke*—who?; *tada*—then; *vayam*—are we.

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

—Śrī Dhanañjaya

TEXT 66

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

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

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

—author unknown

TEXT 67

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

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

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

—author unknown

TEXT 68

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

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

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

—Śrī Śaṅkara

TEXT 69

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

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

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

—author unknown

TEXT 70

*dinādaṁ murāre niśādaṁ murāre
dinārdhe murāre niśārdhe murāre
dinānte murāre niśānte murāre
tvam eko gatir naś tvam eko gatir naḥ*

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

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

—Śrī Dakṣiṇātya

TEXT 71

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

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

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

—Śrī Caitanya Mahāprabhu

Bhaktānām niṣṭhā The Devotees' Faith

TEXT 72

*na vayam kavayo na tarkikā
na ca vedānta-nitānta-pāragāḥ
na ca vādi-nivārakāḥ param
kaṭābhīra-kīśora-kīṅkarāḥ*

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

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

—Śrī Sārvabhauma Bhaṭṭācārya

TEXT 73

*parivadatu jano yathā tathāyam
nanu mukharo na vayam vicārayāmāḥ
hari-rasa-madira-madāti-mattā
bhuvī viluthāma natāma nirviśāma*

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

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

—Śrī Sārvabhauma Bhaṭṭācārya

TEXT 74

*nāham vipro na ca nara-patir nāpi vaiśyo na śūdro
nāham varṇi na ca gr̥ha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ*

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

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

—Śrī Caitanya Mahāprabhu

TEXT 75

*dhanyānām hṛdi bhāsatām girivara-pratyagra-kuñjaukasām
satyānanda-rasam vikāra-vibhava-vyāvṛttam antar-mahaḥ
asmākam kila ballavī-rati-raso vṛndātavī-lālaso
gopaḥ ko 'pi mahendranīla-ruciraś citte muhuḥ krīdatu*

dhanyanam—of those who are fortunate; *hṛdi*—in the heart; *bhasatam*—manifest; *girivara*—of Govardhana Hill; *prati*—in each; *agra-kuñja*—grove; *aukasam*—residing; *satya*—transcendental; *ānanda*—of bliss; *rasam*—nectar; *vikāra-vibhava-vyāvṛta-m*—transcendental ecstasy; *antaḥ*—in the heart; *mahaḥ*—festival; *asmākam*—of us; *kila*—indeed; *ballavī*—with the gopīs; *rati-rasaḥ*—with the nectar of love; *vṛndā-atavi*—in Vṛndāvana forest; *lālasaḥ*—eagerly enjoying pastimes; *gopaḥ*—cowherd boy; *kah apī*—a certain; *maha*—great; *indranīla*—of a sapphire; *ruciraḥ*—with the splendor; *citte*—in the heart; *muhuḥ*—repeatedly; *krīdatu*—may enjoy pastimes.

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

—Śrī Iśvara Purī

TEXT 76

*rasam praśamsantu kavitva-niṣṭhā
brahmāmṛtam veda-śiro-niviṣṭāḥ
vayam tu guñjā-kalitāvatamsam
grhīta-vaṁsam kam api śrayāmaḥ*

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

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

—Śrī Yādavendra Purī

TEXT 77

*dhyānātītam kim api paramam ye tu jñānti tattvam
teṣām āstām hṛdaya-kuhare śuddha-cin-mātra ātmā
asmākam tu prakṛti-madhuraḥ smera-vaktrāravindo
megha-śyāmaḥ kanaka-paridhiḥ pañkajākṣo 'yam ātmā*

dhyāna—meditation; *ātītam*—beyond; *kim api*—something; *paramam*—supreme; *ye*—who; *tu*—indeed; *jñānti*—understand; *tattvam*—the truth; *teṣām*—of them; *āstām*—may be; *hṛdaya-kuhare*—in the heart; *śuddha*—pure; *cin-mātraḥ*—transcendent; *ātmā*—self; *asmākam*—of us; *tu*—but; *prakṛti*—by nature; *madhuraḥ*—sweetly charming; *smera*—smiling; *vaktra*—face; *aravindaḥ*—lotus; *megha*—as a cloud; *śyāmaḥ*—dark; *kanaka*—with golden; *paridhiḥ*—garments; *pañkaja*—lotus; *akṣaḥ*—with eyes; *ayam*—this; *ātmā*—person.

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

—Śrī Kaviratna

TEXT 78

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

jātu—ever; *prārthayate*—prays; *na*—not; *pāṛthiva*—of an earthly king; *padam*—the post; *na*—not; *aindre*—of Indra, the king of Svargaloka; *pade*—the post; *modate*—pleases; *sandhate*—fixes; *na*—not; *ca*—and; *yoga*—of the yoga system; *siddhiṣu*—on the mystic perfections; *dhiyaṁ*—the mind; *mokṣaṁ*—liberation; *ca*—also; *na*—not; *ākāṅkṣate*—desires; *kālindī*—of the Yamunā River; *vana*—in the forest; *sīmāni*—on the shore; *sthira*—stationary; *tadit*—lightning flash; *megha*—a cloud; *dyutau*—the splendor; *kevalam*—only; *śuddhe*—pure; *brahmaṇi*—the Brahman; *ballavī*—of a gopī; *bhuja*—of the arm; *latā*—by the vine; *baddhe*—bound; *manaḥ*—the mind; *dhāvati*—runs.

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

—Śrī Kaviratna

TEXT 79

*sandhyā-vandana bhadrām astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pitarāḥ ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niśadya yādava-kulottamasya kamsa-dviṣaḥ
smāraṁ smāraṁ aghaṁ harāmi tad alaṁ manye kim anyena me*

sandhya-vandana—O Sandhya-vandana; *bhadrām*—auspiciousness; *astu*—let there be; *bhavate*—to you; *bhoḥ*—O; *snāna*—bath; *tubhyaṁ*—to you; *namaḥ*—obeisances; *bhoḥ*—O; *devāḥ*—demigods; *pitarāḥ*—forefather; *ca*—also; *tarpaṇa-vidhau*—in the offering of tarpaṇa; *na*—not; *ahaṁ*—I am; *kṣamaḥ*—able; *kṣamyatām*—may be forgiven; *yatra*—where; *kva api*—somewhere; *niśadya*—sitting; *yādava*—of the

Yadu; *kula*—of the dynasty; *uttamsasya*—of the crown; *kaṁsa*—of Kaṁsa; *dviṣaḥ*—of the enemy; *smaram*—remembering; *smaram*—and remembering; *agham*—sin; *harāmi*—I remove; *tat*—that; *alam*—sufficient; *manye*—I think; *kim*—what is the use?; *anyena*—of something else; *me*—for me.

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

—Śrī Mādhavendra Purī

TEXT 80

*snānaṁ mlānam abhūt kriyā na ca kriyā sandhyā ca vandhyābhavad
vedaḥ khedam avāpa śāstra-paṭali sampūṭitāntaḥ-sphuṭa
dharmo marma-hato hy adharmo-nicayaḥ prāyaḥ kṣayam prāptavān
cittam cumbati yādavendra-caraṇāmbhoje mamāhar-nīśam*

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

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

—author unknown

TEXT 81

devakī-tanaya-sevakī-bhavān

*yo bhavāni sa bhavāni kim tataḥ
utpathe kvacana sat-pathe 'pi vā
mānasam vrajatu daiva-deśikam*

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

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

—author unknown

TEXT 82

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

mugdham—illusioned; *mam*—me; *nigadantu*—may say; *niti*—in morality; *nipuṇaḥ*—the experts; *bhrantam*—misled; *muhur*—continually; *vaidikāḥ*—experts in Vedic activities; *mandam*—a fool; *bandhava*—of friends and relatives; *sañcayāḥ*—hosts; *jaḍa*—stunted; *dhiyam*—whose intelligence; *mukta*—without; *adarāḥ*—respect; *sodarāḥ*—brothers; *unmattam*—mad; *dhaninaḥ*—the wealthy; *viveka-caturāḥ*—learned philosophers; *kāmam*—to their hearts content; *mahā-dāmbhikam*—very proud; *moktum*—to abandon; *na*—not; *kṣāmate*—is able; *manak*—slightly; *api*—even; *manāḥ*—my mind; *govinda*—of Lord Kṛṣṇa; *pada*—of the feet; *sprham*—the desire.

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

—Śrī Mādhavendra Purī

TEXT 83

śyāmam eva param rūpam

*purī madhu-purī varā
vayaḥ kaiśorakam dhyeyam
ādyā eva paro rasaḥ*

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

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

—Śrī Raghupati Upādhyāya

TEXT 84

*purataḥ sphuratu vimuktiś
ciram iha rājyaṁ karotu vairājyaṁ
paśupāla-bālaka-pateḥ
sevām evābhivañchāmi*

purataḥ—in the presence; *sphuratu*—may become manifest; *vimuktiḥ*—liberation; *ciram*—enduring; *iha*—here; *rājyaṁ*—kingdom; *karotu*—may be; *vairājyaṁ*—of Lord Brahma; *paśupāla*—of the cowherd; *bālaka*—boys; *pateḥ*—of the leader; *sevām*—the service; *eva*—certainly; *abhivañchāmi*—I desire.

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

—Śrī Surottamācārya

TEXT 85

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

kṣauni-patitvam—the post of a king; *athava*—or; *ekam*—one; *akiñcanatvam*—a poverty-stricken condition; *nityaṁ*—always; *dadāsi*—You give; *bahu*—very;

manam—respectable; *atha*—or; *apamanam*—not respected; *vaikuntha*—in Vaikuntha; *vasam*—residence; *atha va*—or; *narake*—in hell; *nivasam*—residence; *ha*—O; *vasudeva*—Kṛṣṇa; *mama*—of me; *na*—not; *asti*—is; *gatiḥ*—goal; *tvat*—for You; *anya*—except.

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

—Śrīgarbha Kavīndra

TEXT 86

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

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

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

—Śrī Kavirāja Mīśra

Bhaktānām sautsukya-prārthanā The Devotees' Earnest Prayers

TEXT 87

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

nanda-nandana—of Lord Kṛṣṇa, the son of Mahārāja Nanda; *pada*—feet;

aravindayoḥ—of the two lotus flowers; *syandamāna*—flowing; *makaranda*—of honey; *bindavaḥ*—drops; *sindhavaḥ*—oceans; *parama*—transcendental; *saukhya*—of happiness; *sampadām*—the opulence; *nandayantu*—may delight; *hṛdayam*—heart; *mama*—my; *anīsam*—day and night.

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

—Śrīkarācārya

TEXT 88

iha vatsān samacārayad
iha naḥ svāmī jagau vaṁśīm
iti sāśraṁ gadato me
yamunā-tīre dinam yāyāt

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

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

—Śrī Raghupati Upādhyāya

TEXT 89

anuśīlita-kuñja-vāṭikāyām
jaghanāmbita-pīta-sāṭikāyām
muralī-kala-kūjite ratāyām
mama ceto ‘stu kadamba-devatāyām

anuśīlita—staying; *kuñja*—in the grove; *vāṭikāyām*—in the garden; *jaghana*—on the hips; *āmbita*—resting; *pīta*—yellow; *sāṭikāyām*—garment; *muralī*—of the flute; *kala*—the sweet music; *kūjite*—sounding; *ratāyām*—intent; *mama*—of me; *cetaḥ*—the heart; *astu*—may be; *kadamba*—of the kadamba flowers; *devatāyām*—on the diety.

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

—Śrī Govinda

TEXT 90

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

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

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

—Śrī Bhavānanda

TEXT 91

*lāvanyāmṛta-vanyā
madhurima-laharī-parīpākaḥ
kāruṇyāṇām hṛdayam
kaṭa-kīśoraḥ parisphuratu*

lāvanya—of beauty; *amṛta*—of the nectar; *vanyā*—the flood; *madhurima*—of sweetness; *laharī*—with waves; *parīpākaḥ*—filled; *kāruṇyāṇām*—of mercy; *hṛdayam*—the heart; *kaṭa*—rascal; *kīśoraḥ*—a youth; *parisphuratu*—may appear.

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

—Śrī Sārvabhauma Bhaṭṭācārya

TEXT 92

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

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

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

—Śrī Sārvabhauma Bhaṭṭācārya

TEXT 93

*āsvādyam pramadā-radacchadam iva śravyam navam jalpitaṁ
bālāyā iva dṛśya uttama-vadhū-lāvaṇya-lakṣmīr iva
prodghoṣyam cira-viprayukta-vanitā-sandēśa-vāṇīva me
naivedyam caritaṁ ca rūpam anīśam śrī-kṛṣṇa nāmāstu te*

āsvādyam—to be tasted; *pramadā*—of a woman; *radacchadam*—the lips; *iva*—like; *śravyam*—to be heard; *navam*—new; *jalpitaṁ*—conversation; *bālāyā*—of a young girl; *iva*—like; *dṛśyam*—to be seen; *uttama*—supreme; *vadhū*—of a wife; *lāvaṇya*—of beauty; *lakṣmī*—the opulence; *iva*—like; *prodghoṣyam*—to be spoken aloud; *cira*—for a long time; *viprayukta*—separated; *vanitā*—of a woman; *sandēśa*—in a letter; *vāṇī*—the statement; *iva*—like; *me*—for me; *naivedyam*—the remnants of foodstuff; *caritaṁ*—pastimes; *ca*—and; *rūpam*—form; *anīśam*—day and night; *śrī-kṛṣṇa*—O Śrī Kṛṣṇa; *nāma*—the name; *astu*—may become; *te*—of You.

O Lord Kṛṣṇa, I pray that the remnants of Your foodstuff may become as palatable for to me as a woman's lips are palatable for a materialist. I pray that the narration of Your pastimes may become as sweet to my ears as the words of a young girl are sweet for a materialist. I pray that the sight of Your transcendental form may become as pleasing to my eyes as the beauty of a young bride is pleasing to her husband. I pray that I may always chant Your

holy name in the same way a lover reads aloud a letter from his long-separated beloved.

—author unknown

TEXT 94

*nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhyā girā
pulkair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati*

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulkair*—with erection of the hairs due to transcendental happiness; *nicitam*—covered; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

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

—Śrī Caitanya Mahāprabhu

TEXT 95

*na dhanam na janam na sundarīm
kavitām vā jagadīśa kāmaya
mama janmāni jamaṇīśvare
bhavatād bhaktir ahaitukī tvayi*

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmaya*—I desire; *mama*—My; *janmāni*—in birth; *janmāni*—after birth; *īśvare*—unto the Supreme Personality of Godhead; *bhavatād*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

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

—Śrī Caitanya Mahāprabhu

TEXT 96

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

govardhana—on Govardhana Hill; *prastha*—staying; *nava*—a new; *ambuvahaḥ*—raincloud; *kālinda-kanya*—in the Yamunā River; *nava*—a fresh; *nīla*—blue; *padman*—lotus flower; *vṛndāvana*—in Vṛndāvana forest; *udara*—a great; *tamāla*—tamala; *śākhī*—tree; *tāpa*—misereries; *trayasya*—of the three-fold; *abhibhavam*—the defeat; *karotu*—may do.

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

—Śrī Gauḍīya

TEXT 97

*anaṅga-rasa-cāturī-capala-cāru-netrāñcalaś
calan-makara-kunḍala-sphurita-kānti-gaṇḍa-sthalah
vrajollasita-nāgarī-nikara-rāsa-lāsyotsukah
sa me sapadi mānase sphuratu ko 'pi gopālah*

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

I pray that the cowherd boy who expertly casts amorous glances from the corners of His restless eyes, whose cheeks are decorated with glistening, beautiful, swinging shark-shaped earrings, and who is very eager to enjoy the rāsa dance with the beautiful girls of Vraja, may at once appear within my heart.

—Śrī Mādhavendra Purī

Bhaktānām utkaṅṭhā
The Devotees' Yearning

TEXT 98

śrutayaḥ palala-kapaḥ
kim iha vyaṁ sāmpratam cinumaḥ
āhriyata puraiva nayanair
ābhīrībhiḥ param brahma

śrutayaḥ—the śruti-sastras; *palala*—a bunch of straw; *kalpaḥ*—like; *kim*—why?; *iha*—here; *vayaṁ*—we; *sāmpratam*—now; *cinumaḥ*—consider; *āhriyata*—has been taken; *pura*—before; *eva*—certainly; *nayanair*—by the eyes; *ābhīrībhiḥ*—with the gopīs; *param*—the Supreme Brahman.

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

—Śrī Raghupati Upādhyāya

TEXT 99

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

kaṁ prati—unto whom; *kathayitum*—to speak; *īse*—am I able; *samprati*—now; *kaḥ*—who; *vā*—or; *pratītim*—belief; *āyātu*—would do; *go-pati*—of the sun-god; *tanayā*—of the daughter (the Yamunā); *kūñje*—in the bushes on the bank; *gopa-vadhūṭi*—of the cowherd girls; *ṣṭam*—the hunter; *brahma*—the Supreme Personality of Godhead.

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

—Śrī Raghupati Upādhyāya

TEXT 100

*jñātam kāṇabhujam matam paricitaivānvīkṣikī śikṣitā
mīmāṃsā viditaiva sāṅkhya-saraṇir yoge vitīrṇā matiḥ
vedāntaḥ pariśilitaḥ sa-rabhasam kintu sphuran-mādhurī-
dhārā kācana nandasūnu-muralī mac-cittam ākarṣati*

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

I have carefully understood Kaṇāda’s Paramāṇuvāda philosophy. I have studied Gautama’s Nyāya philosophy. I know Jaimini’s Karma-mīmāṃsā philosophy. I have already traveled on the path of pseudo-Kapila’s Sāṅkhya philosophy. I have applied my mind to Patañjali’s Yoga philosophy. I have ardently studied Vyāsa’s Vedānta philosophy. None of these attracts me. It is the flood of sweetness from Lord Nandasūnu’s flute that attracts my heart.

—Śrī Sārvabhauma Bhaṭṭācārya

TEXT 101

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

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

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

—Śrī Sārvabhauma Bhaṭṭācārya

TEXT 102

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

apaharati—steals; *manaḥ*—heart; *me*—my; *kaḥ api*—a certain; *ayam*—He; *kṛṣṇa*—Kṛṣṇa; *cauraḥ*—thief; *praṇata*—of the surrendered devotees; *durita*—of the sins; *cauraḥ*—the thief; *pūtanā*—of Pūtanā; *prāṇa*—of the life breath; *cauraḥ*—the thief; *valaya*—of bracelets; *vasana*—and garments; *cauraḥ*—the thief; *bāla*—of the young; *gopī-janānām*—gopīs; *nayana*—of the eyes; *hṛdaya*—and hearts; *cauraḥ*—the thief; *paśyatām*—may be seen; *sat-jananam*—of the saintly devotees.

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

—author unknown

TEXT 103

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

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

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

tamāla tree has now stolen my heart.

—Śrī Haridāsa

TEXT 104

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

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

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

—Śrī Sarvavidyāvinoda

TEXT 105

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

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

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

—Śrī Mādhavendra Purī

TEXT 106

*kadā vṛndāraṇye mihira-duhituḥ saṅga-mahite
muhur bhrāmaṁ bhrāmaṁ carita-laharīm gokula-pateḥ
lapann uccair nayana-payasām veṇibhir aham
kariṣye sotkaṅṭho nividam upasekaṁ viṭapinām*

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

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

—Śrī Rūpa Gosvāmī

TEXT 107

*durārohe lakṣmīvati bhagavatīnām api padaṁ
dadhānā dhammille naṭati kaṭhine yopaniśadām
rutir vaṁśī-janmā dhṛta-madhurimā sā madhu-ripoḥ
akasmād asmākaṁ śruti-śikharam āroksyati kadā*

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

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

—Śrī Rūpa Gosvāmī

TEXT 108

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

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

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

—author unknown

TEXT 109

*rohiṇī-ramaṇa-maṇḍala-dyuti-
drohiṇīm vadana-kānti-santatim
kṛṣṇa nūtana-tamāla-komalām
ko ‘malām tava tanuṃ ca vismaret*

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

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

—author unknown

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TEXT 110

*barhāpīḍam maulau bibhrad vaṃśī-nādān ātanvan
nānākalpa-śrī-sampanno gopa-stṛībhiḥ samvītaḥ
netrānandaṃ kurvan kṛṣṇa tvaṃ ced asmān vikṣethāḥ*

sarve kāmāḥ sampadyerann asmākam hṛdy asīnaḥ

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

O Kṛṣṇa, if, wearing a peacock-feather crown, playing the flute, Your form beautifully decorated with various ornaments, and accompanied by the gopīs, You glance on us and delight our eyes, then all the desires sitting in our hearts become at once fulfilled.

—Śrī Sārvabhauma Bhaṭṭācārya

Mokṣānādarah Contempt for Liberation

TEXT 111

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

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

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

—Śrī Śivamauni

TEXT 112

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

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

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

—Śrī Hanumān

TEXT 113

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

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

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

—author unknown

TEXT 114

*kā tvam muktir upāgatāsmi bhavatī kasmād akasmād iha
śrī-krṣṇa-smaraṇena deva bhavato dāsī-padam prāpitā
dūre tiṣṭha manāg anāgasi katham kuryād anāryam mayi
tvad-gandhān nija-nāma-candana-rasālepaśya lopo bhavet*

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

“Who are you?”

“I am impersonal liberation.”

“Why have you suddenly come here?”

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

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

—author unknown

Śrī Bhagavad-dharma-tattvam The Nature of Devotional Service

TEXT 115

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

arçye—worshippable deity; *viṣṇau*—of Lord Viṣṇu; *silā*—as stone; *dhiḥ*—the conception; *guruṣu*—to the spiritual masters; *nara*—of being an ordinary man; *matih*—the conception; *vaiṣṇave*—to the vaiṣṇavas; *jati*—of birth; *buddhiḥ*—the conception; *viṣṇoḥ*—of Lord Viṣṇu; *vā*—or; *vaiṣṇavanam*—of the Vaiṣṇavas; *kali*—of Kali-yuga; *mala*—of the impurity; *mathane*—in the destruction; *pada*—of the feet; *tīrthe*—in the pilgrimage place; *ambu*—of water; *buddhiḥ*—the conception; *śrī-viṣṇoḥ*—of Lord Viṣṇu; *namni*—in the name; *mantrē*—a mantra; *sakala*—all; *kalusa*—impurities; *he*—destroying; *sabda*—a sound; *sāmānya*—ordinary; *buddhiḥ*—the conception; *viṣṇau*—to Lord Viṣṇu; *sarva*—of all; *isvare*—the master; *tat*—than Him; *itara*—others; *sama*—equal; *dhiḥ*—the conception; *yasya*—of whom; *vā*—or; *naraki*—a resident of hell; *saḥ*—he.

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

—Śrī Dakṣiṇātya

TEXT 116

*hātyam hānti yad-aṅghri-saṅga-tulasī steyam ca toyam pador
naivedyam bahu-madya-pāna-duritam gurv-aṅganā-saṅga-jam
śrīsādhīna-matiḥ sthitir hari-janais tat-saṅga-jam kilbiṣam
śālagrāma-śilā-nṛsimha-mahimā ko 'py eṣa lokottaraḥ*

hatyam—the sin of murder; *hanti*—kills; *yat*—of whom; *aṅghri*—the feet; *saṅga*—touching; *tulasi*—a tulasi leaf; *steyam*—theft; *ca*—also; *toyam*—the water; *pador*—of the feet; *naivedyam*—the remnants of foodstuff; *bahu*—much; *madya*—liquor; *pana*—of drinking; *duritam*—the sin; *guru*—of the guru and other superiors; *aṅgana*—with wife; *saṅga*—from intercourse; *jam*—produced; *śrī-isa*—on Lord Narayana, the master of the goddess of fortune; *adhina*—dependence; *matiḥ*—the conception; *sthitir*—situation; *hari-janaiḥ*—with the devotees of Lord Hari; *tat*—of them; *saṅga*—from the contact; *jam*—produced; *kilbisam*—the sin; *śālagrāma-silā*—of the Śālagrāma-silā; *nṛsimha*—of Lord Nṛsimha; *mahima*—the glory; *kaḥ api*—a certain; *eṣaḥ*—this; *loka-uttaraḥ*—extraordinary.

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

—Śrī Agama

Naivedyārpaṇe vijñaptiḥ
Prayers for Offering Prasādam

TEXT 117

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

dvija—of the brahmanas; *strīṇām*—of the wives; *bhakte*—in the foodstuff; *mṛduni*—palatable; *vidura*—offered by Vidura; *anne*—in the foodstuff; *vraja*—of Vraja; *gavam*—of the cows; *dadhi*—the yogurt; *kṣire*—and milk; *sakhyuḥ*—of Your friend Sudama Vipra; *sphuṭa*—manifested; *cipita*—of chipped rice; *muṣṭau*—a handful; *mura*—of the Mura demon; *ripo*—O enemy; *yaśodayāḥ*—of Yasoda; *stanye*—in the breast-milk; *vraja*—of Vraja; *yuvati*—by the young gopīs; *datte*—presented; *madhuni*—palatable foods; *te*—to You; *yathā*—just as; *asit*—was; *amodaḥ*—happiness; *tam*—this; *imam*—this; *upahare*—in the offering; *api*—also; *kurutam*—may be done.

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

—Śrī Rāmānuja

TEXT 118

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

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

O Lord Madhusūdana, as You enjoyed the meal offered by Vidura, the foods presented by Kuntī, Your lunch on the peak of Govardhana Hill, the chipped rice of Sudāmā Brāhmaṇa, the breast-milk offered by Mother Yaśodā, the meal offered by Bharadvāja Muni, the food offered by Śābarikā, the many dishes presented by the wives of the brāhmaṇas, as well as the taste of the gopīs' lips, I hope the offering of food I now place before You, You will enjoy in the same way.

—author unknown

TEXT 119

*kṣīre śyāmalayārpite kamalayā viśrānīte phānīte
datte laḍḍūni bhadrāyā madhu-rase somābhayā lambhite
tuṣṭir yā bhavataḥ tataḥ śata-guṇam rādhā-nideśān mayā
nyaste 'smin puratas tvam arpayā hare ramyopahāre ratim*

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

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

—Śrī Rūpa Gosvāmī

Śrī Mathurā-mahimā The Glory of Mathurā

TEXT 120

*he mātar mātḥure tvam eva niyataṁ dhanyāsi bhūmi-tale
nirvyājam natayaḥ śataṁ sa-vidhayas tubhyaṁ sadā santu naḥ
hitvā hanta nitantam adbhuta-guṇam vaikunṭham utkaṅṭhaya*

tvayy ambhoja-vilocanaḥ sa bhagavān yenāvatīrṇo hariḥ

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

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

—author unknown

TEXT 121

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

atra—here; asīt—was; nanda—of Mahārāja Nanda; sadma—the home; śakaṭasya—of the cart; atra—here; abhavad—occurred; bhañjanam—the breaking; bandha—of bondage; cheda-karaḥ—the breaker; api—although; dāmabhiḥ—by ropes; abhūt—was; baddhaḥ—bound; atra—here; dāmodaraḥ—Kṛṣṇa; ittham—in this way; māthura—in Māthura; vṛddha—of the elderly guides; vaktra—from the mouths; vigalat—flowing; pīyūśa—of nectar; dhārām—the stream; piban—drinking; ānanda—of bliss; āśru—tears; dharaḥ—manifesting; kadā—when; madhu-purīm—the city of Mathūra; dhanyaḥ—fortunate; carisyāmi—will go; aham—I.

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

—Śrī Kaviśekhara

TEXT 122

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

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

Mathurā, Lord Kṛṣṇa's capitol, beautifully decorated with footprints marked with a cakra, flag, and elephant-rod, where Brahmā, who was born from a lotus flower and is the original guru of everyone, yearned to take birth as a blade of grass, is splendidly manifest, even now.

—author unknown

TEXT 123

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

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

May Mathurā Purī, where two transcendental potencies, tāraka, which is the seed of the tree of liberation and the savior from a host of sufferings, and pāraka, which satisfies the thirst for the nectar of pure love of Kṛṣṇa, arise

among the residents, crush all your sins and give you the treasure of pure love for Lord Kṛṣṇa.

—Śrī Rūpa Gosvāmī

TEXT 124

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

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

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

—Śrī Rūpa Gosvāmī

TEXT 125

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

śravaṇe—in the ears; *mathura*—Mathurā; *nayane*—in the eyes; *mathura*—Mathurā; *vadane*—in the mouth; *mathura*—Mathurā; *hṛdaye*—in the heart; *mathura*—Mathurā; *purataḥ*—in front; *mathura*—Mathurā; *parataḥ*—behind; *mathura*—Mathurā; *madhura*—sweet; *madhura*—sweet; *mathura*—Mathurā; *mathura*—Mathurā.

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

—Śrī Govinda Miśra

Śrī Vṛndātavī-vandanam
Obeisances to Vṛndāvana

TEXT 126

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

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

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

—author unknown

Śrī Nanda-praṇāmaḥ
Obeisances to Nanda Mahārāja

TEXT 127

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

ṣrutim—Vedic literature; *smṛtim*—corollary to the Vedic literature; *itare*—others; *bhāratam*—Mahābhārata; *anye*—still others; *bhajantu*—let them worship; *bhava-bhitāḥ*—those who are afraid of material existence; *aham*—I; *iha*—here; *nandam*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *param brahma*—the Supreme Brahman, Absolute Truth.

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

Truth, is playing.

—Śrī Raghupati Upādhyāya

TEXT 128

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

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

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

—Śrī Rūpa Gosvāmī

Śrī Yaśodā-vandanam
Obeisances to Mother Yaśodā

TEXT 129

*aṅka-ga-pankajanābhām
navya-ghanābhām vicitra-ruci-sicayām
viracita-jagat-pramodām
muhur yaśodām namayāmi*

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

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

—Śrī Rūpa Gosvāmī

Śrī Kṛṣṇa-śaiśavam
Śrī Kṛṣṇa's Childhood

TEXT 130

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

ati-lohita—charmingly reddish; *kara*—hands; *caraṇam*—and feet; *mañjula*—beautiful; *gorocana*—with the yellow pigment gorocana; *tilakam*—tilaka markings; *haṭha*—violently; *parivartita*—overturned; *śakataṁ*—the cart; *mura*—of the Mura demon; *ripum*—to the enemy; *uttama-sāyinaṁ*—lying on His back; *vande*—I offer my respectful obeisances.

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

—author unknown

TEXT 131

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

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

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

milk, protect you all.

—Śrī Maṅgala

TEXT 132

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

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

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

—Śrī Raghunātha dāsa

TEXT 133

*kvānanam kva nayanam kva nāsikā
kva śrutiḥ kva ca śikhēti deśitaḥ
tatra tatra nihitāṅguli-dalo
ballavī-kulam ānandayat prabhuḥ*

kva—where?; *ānanam*—face; *nayanam*—eyes; *kva*—where?; *nāsikā*—nose; *kva*—where?; *śrutiḥ*—ears; *kva*—where?; *ca*—also; *śikhā*—top of the head; *iti*—thus; *deśitaḥ*—from the words; *tatra*—there; *tatra*—and there; *nihita*—placed; *āṅguli*—finger; *dalaḥ*—flower petal; *ballavī*—of gopīs; *kulam*—the community; *ānandayat*—delighted; *prabhuḥ*—the Lord.

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

—Śrī Kavi Sārvabhauma

TEXT 134

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

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

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

—Śrī Sārvabhauma Bhaṭṭācārya

TEXT 135

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

pañca—five; *varśam*—years old; *ati*—very; *lolam*—restless; *aṅgane*—in the courtyard; *dhāvamānam*—running; *alaka*—with curls of hair; *ākula*—filled; *īkṣaṇam*—whose eyes; *kiṅkiṇī*—of bells; *valaya*—bracelets; *hāra*—necklaces; *nūpuraiḥ*—and anklets; *rañjitaṁ*—tinkling sounds; *namata*—all of you please offer respectful obeisances; *nanda*—of Mahārāja Nanda; *nandanam*—of the son.

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

—Śrī Agama

**Śaiśave ‘pi tāruṇyam
Adolescence Manifested in Childhood**

TEXT 136

*adharam adhare kaṅṭham kaṅṭhe sa-cātu dṛṣau dṛṣor
alīkam alīke kṛtvā gopījanena sa-sambhramam
śīsur iti rudan kṛṣṇo vakṣaḥ-sthale nihitaṁ ciran
nibhṛta-pulakaḥ smerah pāyāt smarālasa-vigrahaḥ*

adharam—lips; adhara—to lips; kaṅṭham—neck; kaṅṭhe—the neck; sa—with; catu—sweet words; dṛśau—eyes; dṛśoḥ—to eyes; alikam—forehead; alike—to forehead; kṛtva—doing; gopījanena—with gopī; sa—with; sambhramam—care; sisuḥ—child; iti—thus; rudan—crying; kṛṣṇaḥ—Kṛṣṇa; vakṣaḥ-sthale—on the chest; nihitaḥ—placed; cirat—for a long time; nibhṛta—manifested; pulakaḥ—hairs standing up; smerāḥ—smiling; payat—may protect; smara—amorous feelings; alasa—slow; vighraḥ—whose form.

Child Kṛṣṇa approached a gopī and carefully placed His lips against her lips, His neck against her neck, His eyes against her eyes, and His forehead against her forehead. Speaking sweetly, He explained that He was, after all, only a small child, and then He pressed Himself against her breasts for a long time. He then smiled and the hairs of His body stood up with excitement. May child Kṛṣṇa, whose body appeared to be too young to enjoy amorous pastimes, protect you all.

—Śrī Divākara

TEXT 137

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

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

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

—Śrī Vanamālī

TEXT 138

*vane-mālinī pitur aṅke
racayati bālyocitaṁ caritam*

*nava-nava-gopī-vadhūti-
smita-paripātī parisphurati*

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

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

—Śrī Mukunda Bhaṭṭācārya

TEXT 139

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

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

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

—Śrī Sāraṅga

TEXT 140

*kva yāsi nanu caurike pramuṣitaṁ sphuṭaṁ dṛśyate
dvitīyam iha māmakaṁ vahasi kañcuke kaṇḍukam
tyajati nava-gopikā-yugaṁ nimathnan balāl
lasat-pulaka-maṇḍale jayati gokule keśavaḥ*

kva—where?; *yasi*—are you going; *nanu*—is it no?; *caurike*—O thief; *pramusitam*—the theft; *sphuṭam*—clearly; *dṛśyate*—is seen; *dvitīyam*—two; *iha*—here; *mamakam*—My; *vahasi*—you carry; *kañcuke*—in your bodice; *kandukam*—balls; *tyaja*—give them up; *iti*—thus; *nava*—of the young; *gopika*—gopī; *kuca*—of breasts; *yugam*—the pair; *nimathnan*—attacking; *balat*—forcibly; *lasat*—manifesting; *pulaka*—of hairs standing up in ecstasy; *mandalaḥ*—the multitude; *jayati*—all glories; *gokule*—in Gokula; *kesavaḥ*—to Lord Kṛṣṇa.

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

—Śrī Dīpaka

Gavya-haraṇam Stealing Milk-products

TEXT 141

*dūra-dṛṣṭa-navanīta-bhājanam
jānu-caṅkramaṇa-jāta-sambhramam
mātr-bhīti-parivartitānanam
kaiśavam kim api śaiśavam bhaje*

dūra—from far away; *dṛṣṭa*—seen; *navanīta*—of butter; *bhājanam*—the pot; *jānu*—on His knees; *caṅkramaṇa*—going; *jāta*—manifested; *sambhramam*—haste; *mātr*—of His mother; *bhīti*—with fear; *parivartita*—turning; *ānanam*—His face; *kaiśavam*—of Lord Kṛṣṇa; *kim api*—something; *śaiśavam*—childhood; *bhaje*—I worship.

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

—author unknown

TEXT 142

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

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

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

—author unknown

TEXT 143

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

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

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

—author unknown

TEXT 144

*savye pānāu niyamita-ravaṁ kiṅkini-dāma dhṛtvā
kubji-bhūya prapada-gatibhir manda-mandaṁ vihasya
akṣṇor bhaṅgye vihasita-mukhīr vārayan sammukhīnā
mātuḥ pāścād aharata harir jatu haiyaṅgavinam*

savye—in His left; *panau*—hand; *niyamite*—checked; *ravam*—sound; *kinkini*—of bells; *dama*—the string; *dhṛtvā*—holding; *kubji*—crooked; *bhūya*—becoming; *prāpada*—on His toes; *gatibhiḥ*—by going; *manda-mandaṁ*—very gently; *vihasya*—smiling; *akṣṇor*—of His eyes; *bhaṅgya*—with crooked glances; *vihasita*—smiling; *mukhīḥ*—mouths; *vārayaḥ*—warding off; *sammukhīnaḥ*—the gopīs standing before Him; *matuḥ*—His mother; *pāścād*—behind; *aharata*—stole; *hariḥ*—Kṛṣṇa; *jatu*—one time; *haiyaṅgavinam*—butter.

Silencing His belt of bells by holding it in His left hand, gently smiling, arching His back, creeping up on His tip-toes, and with a crooked glance

warding off the smiling gopīs standing before Him, child Hari stole butter behind His mother’s back.

—Śrī Śrīmān

TEXT 145

*pada-nyāsān dvārāñcala-bhuvi vidhāya tri-caturān
samtād ālolaṁ nayana-yugalaṁ dikṣu vikiraṇ
smitaṁ bibhrat vyaktaṁ dadhi-haraṇa-līlā-caṭula-dhīḥ
sa-śaṅkaṁ gopīnām madhu ripur agāraṁ praviśati*

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

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

—Śrī Rūpa Gosvāmī

TEXT 146

*mṛdnan kṣīrādi-cauryān masṛṇa-surabhiniṁ sṛkkāni pāni-gharṣair
āghrāyāghrāya hastam sapadi paruṣayān kiṅkiṇi-mekhalāyām
vāraṁ vāraṁ viśāle diśi diśi vikiraṇ-locane lola-tāre
mandam mandam jananyaḥ parisaram ayate kūṭa-gopāla-bālaḥ*

mṛdnan—pressing; *kṣīra*—milk; *adi*—beginning with; *sauryat*—from the theft; *masṛṇa*—only; *surabhini*—and fragrant; *sṛkkāni*—the corner of the mouth; *pāni*—of His hands; *gharṣaiḥ*—by rubbing; *āghraya*—smelling; *āghraya*—and smelling; *hastam*—His hand; *sapadi*—immediately; *parusayan*—striking; *kiṅkiṇi*—of bells; *mekhalayam*—of the belt; *varam*—again; *varam*—and again; *visale diśi diśi*—in all directions; *vikiraṇ*—casting; *locane*—His eyes; *lola*—restless; *tare*—with pupils; *mandam mandam*—very slowly; *jananyaḥ*—of His mother; *parisaram*—in the vicinity; *ayate*—goes; *kutaḥ*—the tricky; *gopala*—cowherd; *balaḥ*—child.

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

—author unknown

Hareḥ svapnāyitam Lord Hari Speaks in His Sleep

TEXT 147

*śambho svāgatam āsyatām ita ito vāmena padmodbhava
krauñcāre kuśalam sukham sura-pate vitta-īsa no dṛśyase
ittham avapna-gatasya kaitabha-ripoḥ śrutvā jananyā giraḥ
kim kim bālaka jalpasīty anucitam thūthū-kṛtam pātu vaḥ*

śambho—O Śiva; *svāgatam*—welcome; *āsyatām*—be seated; *itaḥ*—here; *itaḥ*—here; *vāmena*—on the left; *padma-udbhava*—O Brahmā; *krauñcā-are*—O Kārttikeya; *kuśalam*—auspiciousness; *sukham*—happiness; *sura-pate*—O Indra; *vitta-īsa*—O Kuvera; *na*—not; *u*—indeed; *dṛśyase*—you have been seen; *ittham*—in this way; *svapna-gatasya*—dreaming; *kaitabha-ripoḥ*—of Lord Kṛṣṇa, the enemy of Kaitabha; *śrutvā*—hearing; *jananyāḥ*—of His mother; *giraḥ*—the words; *kim*—what?; *kim*—what?; *bālaka*—improper; *thūthū-kṛtam*—ejected from the mouth; *pātu*—may protect; *vaḥ*—you all.

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

—Śrī Mayūra

TEXT 148

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

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

Hearing Vasudeva’s son Kṛṣṇa say in His sleep, “Mother Earth, please become calm, Know that your burden will certainly be removed. Have I not already practically killed the demon Kaṁsa?” the gopīs became stunned with wonder.

All glories to these words Lord Kṛṣṇa spoke in His sleep.

—Śrī Vāsudeva

Pitror vismāna-śikṣaṇāi
Instructions and Other Pastimes That Fill Kṛṣṇa's Parents With Wonder

TEXT 149

*kāḷindī-puline mayā na na mayā śailopaśālye na na
nyāgrodhasya tale mayā na na mayā rādhā-pituḥ praṅgane
dṛṣṭaḥ kṛṣṇa itirite sa-niyamaṁ gopair yaśodā-pater
vismerasya puro hasan nija-grhān niryān hariḥ patu vaḥ*

kāḷindī—of the Yamunā; *puline*—on the shore; *mayā*—by me; *na*—not; *na*—not; *mayā*—by me; *saila*—on Govardhana Hill; *upasālye*—in the outskirts of Vraja Village; *na*—not; *na*—not; *nyāgrodhasya*—of the Banyan tree; *tale*—at the base; *mayā*—by me; *na*—not; *na*—not; *mayā*—by me; *rādhā*—of Rādhārāṇī; *pituḥ*—of the father; *praṅgane*—in the courtyard; *dṛṣṭaḥ*—has been seen; *kṛṣṇaḥ*—Kṛṣṇa; *iti*—thus; *irite*—spoken; *sa*—with; *niyamam*—certainly; *gopaiḥ*—by the gopas; *yaśodā*—of Yaśodā; *pateḥ*—of the husband; *vismeranya*—astonished; *पुराḥ*—home; *niryān*—going; *hariḥ*—Lord Kṛṣṇa; *patu*—may protect; *vaḥ*—you all.

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

—Śrī Umāpatidhara

TEXT 150

*vatsa sthāvara-kandareṣu vicaran dūra-pracāre gavām
himśrān vīkṣya puraḥ purāṇa-puruṣam nārāyaṇam dhyāsyani
ity uktasya yaśodayā mura-ripor vavyāj jaganti sphurad-
bimboṣṭha-dvaya-gādha-pīḍana-vaśād avyakta-bhāvam smitam*

vatsa—O child; *sthāvara*—in the forests; *kandareṣu*—in and the caves of Govardhana Hill; *vicaran*—going; *dūra-pracāre*—far away; *gavām*—of the cows; *himśrān*—wild beasts; *vīkṣya*—seeing; *पुराḥ*—in the presence; *purāṇa*—the oldest; *puruṣam*—supreme person; *nārāyaṇam*—on Lord Nārāyaṇa; *dhyāsyasi*—You

should meditate; *iti*—thus; *uktasya*—spoken; *yaśodayā*—by Mother Yaśodā; *mura-ripoḥ*—of Lord Kṛṣṇa, the enemy of the Mura demon; *avyat*—may protect; *jaganti*—all the universes; *sphurat*—manifesting; *bimba*—bimba fruit; *oṣṭha*—lips; *dvaya*—pair; *gāḍha*—hard; *pīḍana*—pressing; *vaśāt*—from the control; *avyakta*—not manifested; *bhāvam*—nature; *smitam*—a smile.

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

—Śrī Abhinanda

TEXT 151

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

rāmaḥ—Rāma; *nāma*—named; *babhūva*—was; *hum*—yes; *tad*—His; *abalā*—wife; *sītā*—was Sītā; *iti*—thus; *hum*—yes; *tām*—her; *pitur*—of the father; *vācā*—by the words; *pañcavatī-vane*—in Pañcavatī forest; *nivasataḥ*—residing; *tasya*—of Him; *aharat*—kidnapped; *rāvaṇaḥ*—Rāvaṇa; *kṛṣṇasya*—of Kṛṣṇa; *iti*—thus; *purātanīm*—ancient; *nija*—of Himself; *kathām*—the narrative; *ākarṇya*—hearing; *mātrā*—by His mother; *īritām*—spoken; *saumitre*—O Lakṣmaṇa, son of Sumitra; *kva*—where; *dhanuḥ*—My bow; *dhanuḥ*—bow; *dhanuḥ*—bow; *iti*—thus; *vyagrā*—alarmed; *giraḥ*—words; *pāntu*—may protect; *vaḥ*—you all.

“There once was a king named Rāma.”

“Yes.”

“His wife was Sītā.”

“Yes.”

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

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

—author unknown

TEXT 152

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

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

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

“No. Sleep has not yet come to Me.”

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

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

Mother Yaśodā then told the story. When she came to the sentences, “Then Lord Nṛsimha appeared from the pillar. Lord Nṛsiha was very eager to rip the demon to shreds.” a smile suddenly arose on child Kṛṣṇa’s lips.

—Śrī Sarvānanda

Go-rakṣādi-līlā
Protecting the Cows and Other Pastimes

TEXT 153

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

devaḥ—Lord; *tvam*—You; *eka*—one; *jaṅgha*—leg; *avalayita*—straight; *lagudi*—of the stick; *murdhni*—on the head; *vinyasta*—placed; *bahuḥ*—an arm; *gayan*—singing; *go*—for a cow; *yuddha*—of the battle; *gītiḥ*—the songs; *uparacita*—fashioned; *siraḥ*—on the head; *sekharah*—a crown; *pragrahena*—by holding;

darpa—arrogance; *sphurjat*—manifesting; *mahokṣa*—by great bulls; *dvaya*—of a pair; *samara*—of battle; *kala*—in the arts; *abaddha*—entangled; *dirgha*—for a long time; *anubandhaḥ*—in relationship; *krīḍa*—pastime; *gopala*—of a cowherd boy; *murtiḥ*—in the form; *mura-ripuḥ*—Lord Kṛṣṇa, the enemy of the Mura demon; *avatat*—may protect; *atta*—great; *go*—of the cows; *rakṣa*—in protecting; *līlāḥ*—whose pastimes.

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

—Śrī Yogeśvara

TEXT 154

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

yāvat—when; *gopāḥ*—the cowherd boys; *madhura*—the sweet; *murali*—of the flute; *nada*—by the sounds; *mattaḥ*—intoxicated; *mukundaṁ*—Lord Kṛṣṇa; *manda*—without; *spandaiḥ*—movement; *ahaha*—aha!; *sakalaiḥ*—with all; *locanaiḥ*—eyes; *āpibanti*—drink; *gavaḥ*—the cows; *tavat*—then; *masṛṇa*—soft; *yavasa*—of grasses; *grasa*—for mouthfuls; *lubdhāḥ*—eager; *viduram*—far away; *yataḥ*—gone; *govardhana-giri*—of Govardhana Hill; *dari-dronkia-abhyantareṇa*—in the caves.

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

—Śrī Keśavachatrī

Gopīnām premotkarṣaḥ The Exalted Nature of the Gopīs' Love

TEXT 155

*dhairyam māna-parigrahe 'pi jaghane yac cāmsukālanam
gopīnām ca vivecanam nidhuvanārambha raho-marganam*

sādhvī-sac-caritam vilāsa-viratau patyur grhānveṣaṇam
tat-tad-gaurava-rakṣaṇam mura-ripor vaṁśī-ravāpekṣaṇam

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

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

—Śrī Sarvavidyāvinoda

TEXT 156

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

vilokya—seeing; kṛṣṇam—Kṛṣṇa; vraja—of Vraja; vāma-netraḥ—the beautiful-eyed girls; sarva—of all; indriyānām—the senses; nayanatvam—hearing; tat—of Him; veṇu—of the flute; nināda—of the sounds; bhaṅgīm—the waves; aicchan—desired; punaḥ—again; tāḥ—they; śravaṇatvam—the nature of being ears; eva—certainly.

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

—author unknown

Gopībhiḥ saha līlā Pastimes With The Gopīs

TEXT 157

*kālindī-jala-keli-lola-taruṇir āvīta-cīnāṁśukā
nirgatyāṅga-jalāni sārītavatīr ālokyā sarvā dīśaḥ*

*tīropanta-milan-nikuñja-bhavane gūḍham cirāt paśyataḥ
saureḥ sambhramayann imā vijayate sākūṭa-veṇu-dhvaniḥ*

kālindī—of the Yamunā; *jala*—water; *keli*—for pastimes; *lola*—eager; *taruniḥ*—the young girls; *avita*—abandoned; *cina*—their silk; *aṃsuka*—garments; *nirgatya*—emerging from the water; *aṅga*—of their bodies; *jalāni*—the water; *saritavatīḥ*—removing; *alokya*—looking; *sarvaḥ*—in all; *disaḥ*—directions; *tira*—the shore; *upanta*—near; *milat*—meeting; *nikuñja*—of the grove; *bhavane*—in the abode; *gudham*—hidden; *cirat*—for a long time; *paśyataḥ*—looking; *saureḥ*—of Lord Kṛṣṇa; *sambhramayan*—enchanting; *imaḥ*—the gopīs; *vijayate*—all glories; *sakuta*—tricky; *veṇu*—of the flute; *dhvaniḥ*—to the sound.

Removing their silk saris, the young gopīs eagerly sported in the waters of the Yamunā. After some time they intently looked in all directions, and then, certain that no one was watching, emerged from the water and carefully dried their naked bodies. Meanwhile, hidden in a nearby forest grove, Lord Kṛṣṇa had been watching their every movement for a long time. At a certain moment He began to play His flute. All glories to Lord Kṛṣṇa’s tricky flute-music, which completely charms the girls of Vraja.

—Śrī Puruṣottamadeva

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

TEXT 158

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

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

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

All glories to that soundless blowing of Lord Kṛṣṇa.

—Śrī Cirañjīva

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

TEXT 159

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

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

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

—author unknown

TEXT 160

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

indivara—of the blue lotus flowers; udara—of the whorls; sahodara—the brother; medura—glistening; śrīḥ—beauty; vasaḥ—garments; dravat—molten; kanaka—of gold; vṛndā—of an abundance; nibhaṁ—the likeness; dadhānaḥ—wearing; amukta—wearing; mauktika—of pearls; manohara—charming; hāra—necklace; vakṣaḥ—on His chest; kaḥ—who?; ayam—is this; yuva—youth; jagat—the entire world; anaṅga—with amorous desire; mayam—filled; karoti—does.

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

—Śrī Sarvavidyavinoda

Sakhya uttaram
The Reply of Rādhā's Gopī-friend

TEXT 161

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

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

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

—author unknown

Śrī-Rādhāyāḥ pūrva-rāgaḥ
The Beginning of Rādhā's Love

TEXT 162

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

manaḥ—in the heart; *gataṁ*—gone; *manmatha*—of cupid; *bāṇa*—of the arrow; *bādham*—the wound; *avedayanti*—informing; *iva*—as if; *tanoḥ*—of the body; *vikaraiḥ*—with ecstatic symptoms; *dīna*—unhappy; *anana*—face; *vācam*—words; *uvāca*—spoke; *rādhā*—Rādhā; *tadā*—then; *tat*—of Her; *ali-jana*—of the friends; *sammukhe*—in the presence; *sā*—She.

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

—Śrī Puruṣottamadeva

TEXT 163

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

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

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

—Śrī Kavicandra

TEXT 164

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

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

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

—Śrī Jayanta

TEXT 165

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

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

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

—author unknown

TEXT 166

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

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

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

—author unknown

TEXT 167

yad-avadhi yamunāyaḥ tīra-vānīre-kuñje
muraripu-pada-lilā locanābhyām aloki
tad-avadhi mama cittaṁ kutrācit kārya-mātre
na hi lagati muhūrtaṁ kim vidheyam na jāne

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

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

—Śrī Kavicandra

TEXT 168

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

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

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

—Śrī Sañjaya Kaviśekhara

TEXT 169

*asamañjasam asamañjasam
asamañjasam etad āpatitam
ballava-kumāra-buddhyā
hari hari harir īkṣitaḥ kutukāt*

asamañjasam—wrong; *asamañjasam*—wrong; *asamañjasam*—wrong; *etat*—this; *āpatitam*—has occurred; *ballava*—cowherd; *kumāra*—boy; *buddhyā*—with the conception; *hari*—alas!; *hari*—alas!; *hariḥ*—Lord Hari; *īkṣitaḥ*—is seen; *kutukāt*—enthusiastically.

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

—Śrī Śaraṇa

TEXT 170

*śuśyati mukham uru-yugam
puśyati jadatām pravepate hṛdayam
svidyati kapola-pālī
sakhi vana-mālī kim āloki*

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

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

—Śrī Mukunda Bhaṭṭācārya

TEXT 171

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

upari—above; *tamala-taroḥ*—a tamal tree; *sakhi*—O friend; *parinata*—a full; *sarat*—autumn; *indu-maṇḍalaḥ*—moon; *kaḥ api*—a certain; *tatra*—there; *ca*—also; *muralī*—flute; *khuralī*—playing; *kula-maryadam*—morality; *adhah nayati*—mocks.

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

—Śrī Sañjaya Kaviśekhara

TEXT 172

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

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

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

—author unknown

TEXT 173

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

guru-jana—of My elders; gaṅjanam—the rebukes; ayaśaḥ—My infamy; gr̥ha-pati—of My husband; caritaṁ—the activities; ca—also; dāruṇaṁ—harsh; kim api—something; vismarayati—causes to forget; samastaṁ—everything; siva—alas!; siva—alas!; muralī—the flute; mura-arateḥ—of Lord Kṛṣṇa, the enemy of the Mura demon.

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

—Śrī Sarvavidyāvinoda

TEXT 174

*draviṇaṁ bhavanam apatyam tāvan
mitraṁ tathābhijātyaṁ ca
upayamunam vana-mālī
yāvan netre na nārtayati*

dravinam—wealth; bhavanam—home; apatyam—children; tavat—then; mitraṁ—friends; tathā—in that way; abhijatyam—good family; ca—also; upayamunām—on the shore of the Yamunā; vana-mali—Lord Kṛṣṇa, who wears a garland of forest flowers; yāvat—as long as; netre—two eyes; na—does not; nartayati—cause to dance.

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

—Śrī Sarvavidyāvinoda

TEXT 175

*tusyantū me chidram avāpya śātravaḥ
karotu me śasti-bharaṁ gr̥heśvaraḥ
maṇis tu vakṣoruha-madhya-bhūṣaṇam
mamāstu vṛndāvana-kṛṣṇa-candramāḥ*

tusyantū—may become pleased; me—of Me; chidram—faults; avāpya—attaining; śātravaḥ—enemies; karotu—may do; me—to Me; śasti—of punishment; bharam—a

host; *gr̥ha-isvaraḥ*—My husband; *maniḥ*—the jewel; *tu*—indeed; *vakṣoruha*—breasts; *madhya*—in the middle; *bhusanam*—the ornaments; *mama*—of Me; *astu*—may be; *vṛndāvana*—in Vṛndāvana; *kṛṣṇa-candramaḥ*—the dark moon of Lord Kṛṣṇa.

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

—author unknown

TEXT 176

*svāmī nihantu vihasantu puraḥ sapatnyo
bhārtur bhajantu guravaḥ pitaraś ca lajjām
etāvatā yadi kalaṅki-kulam tathāstu
rāmānuje mama tanotu mano 'nurāgam*

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

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

—author unknown

TEXT 177

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

svāmī—My husband; *kupyati*—is angry; *kupyatam*—let him be angry; *parijanaḥ*—friends; *nindati*—rebuke; *nindantu*—let them rebuke; *mam*—Me; *anyat*—else; *kim*—what?; *prathatam*—may be; *ayam*—that; *ca*—also; *jagati*—in the world; *praudhaḥ*—great; *mama*—for Me; *upadravaḥ*—catastrophe; *asasyam*—desired; *punaḥ*—again; *etat*—this; *eva*—certainly; *yad*—which; *idam*—that; *cakṣuḥ*—eyes; *ciram*—eternally; *vardhatam*—may increase; *yena*—by which; *idam*—this;

paripiyate—may be drunk; mura-ripoḥ—of Lord Kṛṣṇa, the enemy of Mura; saundarya—of handsomeness; saram—the nectar; vapuḥ—the form.

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

—Śrī Puṣkarākṣa

TEXT 178

*kim durmilena mama dūti manorathena
tāvanti hanta sukṛtāni kayā kṛtāni
etāvad eva mama janma-phalam murārir
yan netrayoḥ pathi bibharti gatāgatāni*

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

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

—author unknown

TEXT 179

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

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

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

—Śrī Rūpa Gosvāmī

TEXT 180

*tārābhisāraka caturtha-nisā-saśaṅka
kāmbāmburāśi-parivardhana deva tubhyam
ardho namo bhavatu me saha tena yūnā
mithyāpavāda-vacasāpy abhimāna-siddhiḥ*

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

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

—author unknown

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

TEXT 181

*siddhantayati na kiñcid
bhramayati dṛśam eva kevalam rādhe
tat avagatam sakhi lagnam
kadamba-taru-devatā-marutā*

siddhantayati—a definite conclusion; *na*—not; *kiñcid*—something; *bhramayati*—restlessly rolling about; *dṛśam*—eyes; *eva*—certainly; *kevalam*—indeed; *rādhe*—Rādhā; *tat*—this; *avagatam*—understood; *sakhi*—O friend; *lagnam*—touched; *kadamba-taru*—of the kadamba tree; *devata*—of the diety; *maruta*—by the breeze.

Friend, I cannot say for certain why Rādhā's eyes are rolling about in this way. Perhaps the flute-music breeze blowing from the Supreme Personality of Godhead under the kadamba tree touched her.

—Śrī Raṅga

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

TEXT 182

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

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

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

—Śrī Rāṅga

TEXT 183

*gataṁ kula-vadhū-vrataṁ viditam eva tat-tad-vacas
tathāpi taralāsaye na viratāsi ko durgrahaḥ
karomi sakhi kim śrute danuja-vairi-vamśī-rave
manāg api mano na me sumukhi dhairyam ālambate*

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

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

“My beautiful-faced friend, what will I do? When I hear the sound of Kṛṣṇa’s

flute My heart cannot find a moment's peace.”

—author unknown

TEXT 184

*astam tāvad akīrtir me
tvayā tathyaṁ tu kathyatām
cittam katham ivāsīt te
hari-varṁśī-rava-śrutau*

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

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

—author unknown

TEXT 185

*satyaṁ jalpasi duḥsahā khala-giraḥ satyaṁ kulam nirmalam
satyaṁ niṣkaruṇo 'py ayam saha-carah satyaṁ sudūre sarit
tat sarvaṁ sakhi nismarāmi jhaṭiti śrotrātithir jāyate
ced unmāda-mukunda-mañju-muralī-nisvāna-rāgodgatiḥ*

satyaṁ—the truth; *jalpasi*—you speak; *duḥsaha*—difficult to bear; *khal*—harsh; *giraḥ*—words; *satyaṁ*—the truth; *kulam*—family; *nirmalam*—pure and spotless; *satyaṁ*—the truth; *niskaruṇaḥ*—merciless; *api*—also; *ayam*—this; *sahacarah*—friend; *satyaṁ*—the truth; *su*—very; *dure*—far away; *sarit*—the river; *tat*—this; *sarvam*—all; *sakhi*—O friend; *vismarāmi*—I forget; *jhatiti*—at once; *śrotra*—of the ears; *atithiḥ*—a guest; *jayate*—becomes manifested; *ced*—if; *unmada*—intoxicating; *mukunda*—of Lord Kṛṣṇa; *mañju*—the beautiful; *murali*—of the flute; *nisvana*—sounds; *raga*—music; *udgatiḥ*—manifestation.

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

—Śrī Govinda Bhaṭṭa

Śrī-Rādhām prati sakhī-narmāśvāsaḥ

A Gopī's Joking Words of Encouragement to Śrīmatī Rādhārāṇī

TEXT 186

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

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

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

—Śrī Sarvavidyāvinoda

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

TEXT 187

*tvām añjanīyati phalāsu vilokayanti
tvām śṛṇvati kuvalayīyati karṇapūram
tvām pūrṇimā-vidhu-mukhī hṛdi bhāvayanti
vakṣo-nīlīna-nava-nīlamanim karoti*

tvam—You; *añjanīyati*—makes black mascara; *phalasu*—in a picture; *vilokayanti*—gazing; *tvam*—You; *śṛṇvati*—hearing; *kuvalayīyati*—makes into a blue lotus flowers; *karṇa-puram*—an earrings; *tvam*—You; *pūrṇima*—full; *vindhu*—moon; *mukhi*—whose face; *hṛdi*—in the heart; *bhāvayanti*—meditation; *vakṣaḥ*—on the chest; *nīlīna*—placed; *nava*—new; *nīlamanim*—sapphire; *karoti*—makes.

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

You as a new sapphire decorating Her breast.

—author unknown

TEXT 188

*gr̥hītaṁ tambūlaṁ parijana-vacobhir na sumukhī
smaraty antaḥ-sūnyā mura-hara gatāyām api niśi
tathaivāste hastāḥ kalita-phaṇi-vallī-kīśalayaṁ
tathaivāsyāṁ tasyāḥ kramuka-phala-phālī-paricitam*

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

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

—Śrī Harihara

TEXT 189

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

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

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

—Śrī Kavicandra

TEXT 190

murahare sahasa-garimā

*katham iva vācyaḥ kuraṅga-savākṣyaḥ
khedārṇava-patitāp
prema-dhūram te samudvahati*

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

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

—Śrī Kavicandra

TEXT 191

*gāyati gīte śamsati
vaṁse vādayati sa vipaṅciṣu
pāṭhayati pañjara-śukam
tava sandeśākṣaram rādhā*

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

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

—Śrī Govardhanācārya

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

TEXT 192

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

keli—of amorous pastimes; *kalasu*—in the arts; *kusalah*—expert; *nagare*—in the village of Vraja; *mura-areḥ*—of Lord Kṛṣṇa, the enemy of the Mura demon;

abhira—gopīs; *niraja*—lotus; *dr̥śaḥ*—with eyes; *kati*—how many?; *va*—or; *na*—not; *santi*—are; *rādhe*—O Rādhā; *tvayā*—by You; *mahat*—great; *akari*—performed; *tapah*—austerity; *yat*—which; *esaḥ*—this; *damodarah*—Lord Kṛṣṇa; *tvayi*—for You; *param*—then; *parama*—supreme; *anuragaḥ*—has love.

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

—author unknown

TEXT 193

*vatsān na cārayati vādayate na veṇum
āmodate na yamunā-vana-mārutena
kuñje niliya śithilam valitottamaṅgam
antas tvayā śvasiti sundari nanda-sūnuḥ*

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

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

—Śrī Daityāri Paṇḍita

TEXT 194

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

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

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

—Śrī Raṅga

Śrī-Rādhābhisāraḥ The Meeting With Rādhā

TEXT 195

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

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

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

—Śrī Śaṅmāsika

TEXT 196

*kim uttīrṇaḥ panthāḥ kupita-bhujati-bhoga-viṣamo
viśodhā bhūyasyāḥ kim iti kula-pālī-katu-giraḥ
iti smāraṁ smāraṁ dara-dalita-śītadyuti-rucau
sarojākṣi sonam diśi nayana-koṇaṁ vikirati*

kim—why?; *uttīrṇaḥ*—arisen; *panthāḥ*—a path; *kupita*—angry; *bhujagi*—of a snake; *bhoga*—the coils; *viśamaḥ*—herd; *viśodhaḥ*—tolerated; *bhuyasyāḥ*—many; *kim*—why?; *iti*—thus; *kula-pālī*—of the gopīs; *katu*—harsh; *giraḥ*—words; *iti*—thus; *smāraṁ*—remembering; *smāraṁ*—and remembering; *dara*—slightly; *dalita*—broken; *śītadyuti*—of the moon; *rucau*—in the effulgence; *saroja-akṣi*—lotus-eyes Rādhā; *sonam*—red; *diśi*—in the direction; *nayana*—of the eyes; *koṇaṁ*—the corner; *vikirati*—cast.

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

—Śrī Sarvavidyāvinoda

TEXT 197

*citrokīrṇād api visadharād bhīti-bhājo rajanyām
kim vā brūmas tvad-abhisaraṇe sāhasam mādhavāsyaḥ
dhvānte yāntyā yad ati-nibhṛtam rādhayātma-prakāśa-
trāsāt pāṇiḥ pathi phaṇi-phaṇā-ratna-rodhī vyadhāyi*

citra-utkirnat—engraved on a medallion; *api*—even; *visadharat*—from a serpent; *bhīti*—fear; *bhajaḥ*—possessing; *rajanyam*—at night; *kim*—what?; *va*—or; *brumaḥ*—we may say; *tvat*—with You; *abhisarane*—at the meeting; *sahasam*—rashness; *mādhava*—O Mādhava; *asyaḥ*—of Her; *dhvante*—in the darkness; *yāntya*—going; *yat*—because; *ati*—very; *nibhṛtam*—secretly; *rādhāya*—by Rādhā; *atma*—of it; *prakasa*—from the effulgence; *trāsāt*—out of fear; *pāṇiḥ*—a hand; *pathi*—on the path; *phaṇi*—of the serpent; *phaṇā*—the hood; *ratna*—the jewel; *rodhī*—covering; *vyadhāyi*—was done.

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

—author unknown

Śrī-Rādhām prati sakhī-vākyaṁ A Gopī-friend’s Statement to Śrīmatī Rādhārāṇī

TEXT 198

*manmathonmathitam acyutaṁ prati
brūhi kiñcana samullasat-smitam
kiñca siñca mṛgaśāva-locane
locanēngita-sudhaugha-nirjahaṛaiḥ*

manmatha—by amorous desires; *unmathitam*—agitated; *acyutam*—infallible Kṛṣṇa; *prati*—to; *brūhi*—please speak; *kiñcana*—something; *samllasat*—glistening; *smitam*—smile; *kiñca*—therefore; *siñca*—please sprinkle; *mṛgasava*—fawn; *locane*—with eyes; *locana*—from the eyes; *iṅgita*—of hints; *sudha*—of nectar;

augha—flooding; *nirjharaiḥ*—with streams.

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

—author unknown

TEXT 199

*govinde svayam ākaroh saroja-netre
emāndha vāra-vapur-arpanam sakhi tvam
kārpanyam na kuru darāvaloka-dāne
vikrite kariṇi kim aṅkuṣe vivādaḥ*

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

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

—Śrī Rūpa Gosvāmī

TEXT 200

*paramānurāga-parayātha rādhayā
parirambha-kauśala-vikāsi-bhāvayā
sa tayā saha smara-sabhājanotsavam
niravāhayāc chikhi-śikhaṇḍa-śekharaḥ*

parama—supremely; *anurāga*—to love; *parayā*—devoted; *atha*—then; *rādhayā*—with Rādhā; *parirambha*—in embracing; *kauśala*—expertise; *vikāsi-bhāvayā*—manifesting; *sah*—He; *tayā*—Her; *saha*—with; *smara*—of cupid; *sabhājana*—welcoming; *utsavam*—a festival; *niravāhayat*—performed; *śikhi-śikhaṇḍa-śekharaḥ*—Lord Kṛṣṇa, who wears a peacock feather crown.

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

—Śrī Kavirāja Mīśra

TEXT 201

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

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

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

—author unknown

**Krīḍānantaram jānatīnām sakhīnām narmoktīḥ
Joking Words of Gopī-friends Aware of the Divine Couple's Intimate
Pastimes**

TEXT 202

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

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

The gopīs said: “What passionate lover made this couch of new flower-petals here in the middle of this solitary grove of nicula trees?” I pray that Śrī Rādhā-

Mādhava's smiling glances at these joking *gopīs* may protect you all.
—Śrī Rūpadeva

Mugdha-bāla-vākyam The Words of an Innocent Child

TEXT 203

*kṛṣṇa tvad-vanamālayā saha hṛtam kenāpi kuñjodare
gopī-kuntala-arha-dāma tad idam prāptam mayā grhyatām
ittham dugdha-mukhena gopa-śiśunākhyāte trapā-namrayo
rādhā-mādhavayoḥ jayanti valita-smerālasā dṛṣṭayaḥ*

kṛṣṇa—O Kṛṣṇa; *tvat*—Your; *vana*—of forest flowers; *mālayā*—the garland; *saha*—with; *hṛtam*—taken; *kena api*—by someone; *kuñja*—of the forest grove; *udare*—in the middle *gopī*—of the *gopīs*; *kuntala*—in the hair; *arha*—of peacock feathers; *dāma*—the necklace; *tad*—this; *idam*—this; *prāptam*—obtained; *mayā*—by me; *grhyatām*—it may be taken; *ittham*—in this way; *dugdha-mukhena*—by a small child; *gopa*—of a cowherd; *śiśunā*—the son; *akhyate*—spoken; *trapā*—with embarrassment; *namrayoḥ*—with bowed heads; *rādhā-mādhavayoḥ*—of Śrī Rādhā-Kṛṣṇa; *jayanti*—all glories; *valita*—manifested; *smera*—smiling; *ālasaḥ*—gentle; *dṛṣṭayaḥ*—glances.

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

—Śrī Lakṣmaṇa Sena

Śrī-Rādhayā saha dināntara-keliḥ. atra sakhī-vākyam A Gopī-friend Alludes to Rādhā's Pastimes With Lord Kṛṣṇa on the Previous Day

TEXT 204

*adhunā dadhi-manthanānubandham
kuruṣe kim guru-vibhramālasāṅgi
kalaśa-stani lālasīti kuñje
muralī-komala-kākalī murāreḥ*

adhuna—now; *dadhi*—yogurt; *manthana*—churning; *anubandham*—activity; *kuruṣe*—You do; *kim*—why?; *guru*—great; *vibhrama*—with fatigue; *ālasa*—tired; *āṅgi*—whose limbs; *kalaśa-stani*—whose breasts are like waterpots; *lālasī*—of the

flute; *iti*—thus; *kuñje*—in the forest; *muralī*—flute; *komala*—the sweet; *kākalī*—spund; *mura-areḥ*—of Lord Kṛṣṇa, the enemy of the Mura demon.

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

—Śrī Rūpa Gosvāmī

Tasyāḥ sākūta-vākyam Her Reply With a Hidden Meaning

TEXT 205

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

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

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

—author unknown

TEXT 206

*saṅketa-kṛta-kokilādi-ninadam kaṁsa-dviṣaḥ kurvato
dvāronmocana-lola-śaṅkha-valaya-kvāṇam muhuḥ śṛṇvataḥ
keyam keyam iti pragalbha-jarātī-vākyena dūnātmano
rādhā-prāṅgaṇa-koṇa-koli-viṭapi-kroḍe gatā śarvarī*

saṅketa-kṛta—meeting; *kokila*—cuckoos; *adi*—beginning with; *ninadam*—the sound; *kaṁsa-dviṣaḥ*—of Lord Kṛṣṇa, the enemy of Kāṁsa; *kurvataḥ*—doing;

dvara—the door; *unmocana*—opening; *lola*—moving; *śaṅkha*—conch-shells; *valaya*—bracelets; *kvanam*—sound; *muhuḥ*—repeatedly; *śṛnvataḥ*—hearing; *ka*—who?; *iyam*—is it; *ka*—who?; *iyam*—is it; *iti*—thus; *pragalbha*—arrogant; *jaratī*—of Jaratī; *vākyena*—with the words; *dūna*—depressed and pained; *ātmanaḥ*—at heart; *rādhā*—of Śrīmatī Rādhārāṇī; *praṅgana*—of the courtyard; *koṇa*—in a corner; *koli-vitapi*—of a tree; *kroḍe*—in the lap; *gatā*—passed; *śarvarī*—the night.

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

—Śrī Hara

TEXT 207

āhūtādyā mahotsave niśi gṛhaṁ śūnyam vimucyāgatā
kṣīvaḥ preṣya-janaḥ katham kula-vadhūr ekākinī yāsyati
vatsa tvam tad imām nayālayam iti śrutvā yaśodā-giro
rādhā-mādhavayor jayanti madhura-smerālasā dṛṣṭyaḥ

āhūta—called; *adya*—now; *mahā*—to a great; *utsave*—festival; *niśi*—at night; *gṛham*—house; *śūnyam*—empty; *vimucya*—leaving; *āgatā*—came; *kṣīvaḥ*—excited; *preṣya-janaḥ*—servants; *katham*—how is it?; *kula-vadhūḥ*—a chaste wife; *ekākinī*—alone; *yāsyati*—will go; *vatsa*—O child; *tvam*—You; *tad*—then; *imām*—to this; *naya*—bring; *ālayam*—home; *iti*—thus; *śrutvā*—hearing; *yaśodā*—of Yaśodā; *giraḥ*—the words; *rādhā-mādhavayoḥ*—of Śrī Rādhā-Kṛṣṇa; *jayanti*—all glories; *madhura*—sweet; *smera*—smiling; *ālāsāḥ*—gentle; *dṛṣṭayaḥ*—to the glances.

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

—Śrī Lakṣmaṇa Sena

TEXT 208

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

gacchāmi—I am going; *acyuta*—O infallible Kṛṣṇa; *darśanena*—by the sight;

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

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

—author unknown

Sakhī-narma Joking Words of a Gopī-friend

TEXT 209

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

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

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

—Śrī Rūpa Gosvāmī

Punar anyedyur abhisārikā tatra sakhī-vakyaṁ
A Gopī-friend Encourages Śrīmatī Rādhārāṇī to Meet Lord Kṛṣṇa

TEXT 210

*aklānta-dyutibhir vasanta-kusumair uttamsayan kuntalān
antaḥ khelati khañjarīta-nayane kuñjeṣu kañjekṣaṇaḥ
asmān mandira-karmatas tava karau nādyāpi viśramyataḥ
kim brūmo rasikāgraṇīr asi ghaṭī neyaṁ vilamba-kṣamā*

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

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

—Śrī Rūpa Gosvāmī

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

TEXT 211

*lajjaivodghaṭitā kim atra kuliśodbaddhā kapāta-sthitir
maryādaiva vilaṅghitā pathi punaḥ keyaṁ kalindātmajā
ākṣiptā khala-dṛṣṭir eva sahasā vyālāvalī kidṛṣī
praṇā eva samarpitaḥ sakhi ciraṁ tasmai kim eṣā tanuḥ*

lajjā—shame; *eva*—certainly; *udghaṭita*—manifested; *kim*—whether?; *atra*—here; *kuliśa*—by a thunderbolt; *udbaddhā*—struck; *kapāta-sthitīḥ*—the door; *maryāda*—the boundary; *eva*—certainly; *vilaṅghitā*—crossed; *pathi*—on the path; *punaḥ*—again; *ka*—what?; *iyam*—this; *kalinda-ātmajā*—the Yamunā River, the daughter of Mount Kalinda; *ākṣipta*—cast; *khala*—angry; *dṛṣṭīḥ*—glance; *eva*—certainly; *sahasa*—violently; *vyāla*—of snakes; *avali*—the multitude; *kidṛṣī*—like what?; *praṇaḥ*—life breath; *eva*—certainly; *samarpitaḥ*—offered; *sakhi*—O friend; *ciraṁ*—eternally; *tasmai*—to Him; *kim*—whether?; *eṣā*—this; *tanuḥ*—body.

(One day, as Rādhā was hurrying to meet Kṛṣṇa in the forest, a *gopī*-friend met Her and asked why She was hurrying so quickly. Rādhā said:) “I’m embarrassed. Has lightning struck My door? Does the Yamunā flood My house? Do snakes

stare at Me with angry eyes? Are these the reasons for My haste, or is the reason that I have eternally offered My body and life to Lord Kṛṣṇa?”

—author unknown

TEXT 212

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

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

After two or three steps, She thinks Her toy lotus flower a burden and sets it down by the road. After three of four steps She sets down the garland of jasmine flowers decorating Her braids, and after five steps She removes the pearl-necklace from Her neck. Then slender Rādhā, unhappy that the meeting is so far away, and Her heart trembling with love for Kṛṣṇa, rebukes Her hips for being so heavy, but She cannot abandon them, and so She is forced to carry them.

—author unknown

Vāsaka-sajjā

Śrīmatī Rādhārāṇī Makes Careful Arrangements for the Rendezvous
With Lord Kṛṣṇa

TEXT 213

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

talpam—the bed; *kalpaya*—make; *dūti*—O messenger; *pallava*—of flowers; *kulaiḥ*—with a multitude; *antaḥ*—within; *latā*—of vines; *maṇḍape*—the cottage; *nirbandham*—devotion; *mama*—My; *puṣpa*—with flowers; *maṇḍana*—of decorating; *vidhau*—in the activity; *na*—not; *adya*—now; *api*—even; *kim*—whether; *muñcasi*—You abandon; *paśya*—look; *krīḍat*—playing; *amandam*—great;

andha—blinding; *tamasam*—darkness; *vṛndā-atavīm*—Vṛndāvana forest; *tastare*—extends; *tat*—then; *gopa*—of the gopas; *indra*—of the king; *kumāram*—the son; *atra*—here; *milita-prāyam*—the meeting; *manaḥ*—heart; *śaṅkate*—hopes.

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

—Śrī Raghunātha dāsa

Utkanṭhitā Śrīmatī Rādhārāṇī Longs to Meet Kṛṣṇa

TEXT 214

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

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

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

—author unknown

TEXT 215

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

aratiḥ—unhappy; *iyam*—this; *upaiti*—approaches; *mām*—Me; *na*—not; *nidra*—

sleep; *gaṇayati*—counts; *tasya*—Him; *guṇān*—virtues; *manaḥ*—heart; *na*—not; *doṣān*—faults; *viramati*—ends; *rajāni*—the night; *na*—not; *saṅgama*—of meeting; *āśā*—the hope; *vrajati*—attains; *tanuḥ*—the body; *tanutām*—thinness; *na*—not; *ca*—also; *anurāgaḥ*—love.

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

—Śrī Kaṅka

Vipralabdḥā Śrīmatī Rādhārāṇī is Separated From Lord Kṛṣṇa

TEXT 216

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

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

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

—Śrī Kaṅka

Khaṇḍitā Śrīmatī Rādhārāṇī is Cheated by Lord Kṛṣṇa

TEXT 217

*lakṣā-lakṣma lalāṭa-paṭṭam abhitaḥ keyūra-mudrā gale
vaktre kajjala-kālimā nayanayos tāmbūla-rāgo ghanah
dṛṣṭvā kopa-vidhāyi-maṇḍanam idaṁ prātaś ciraṁ preyaso
līlā-tāmarasodare mṛga-dṛśaḥ śvāsaḥ samāptim gataḥ*

lakṣa—of red lac; *lakṣma*—the mark; *lalata*—of the forehead; *paṭṭam*—the surface; *abhitaḥ*—on; *keyura*—of bracelets and armlets; *mudra*—the mark; *gale*—on the neck; *vaktre*—on the mouth; *kajjala*—of mascara; *kalima*—the blackness; *nayanayoh*—on the eyes; *tambula*—of betel-nuts; *ragaḥ*—the redness; *ghanaḥ*—

intense; *dr̥ṣṭva*—seeing; *kopa*—anger; *vidhayi*—doing; *mandanam*—the ornament; *idam*—this; *prataḥ*—at daybreak; *ciram*—for the ornament; *idam*—this; *prataḥ*—at daybreak; *ciram*—for a longtime; *preyasah*—of Her lover; *līlā*—pastimes; *tamarasa*—a red lotus flower; *udare*—within; *mrga-dr̥śah*—of the doe-eyed gopī; *svasah*—the sighs; *samaptim*—an end; *gataḥ*—attained.

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

—Śrī Autkala

Tasyā vākyam Her Words

TEXT 218

*kṛtam mithyā-jalpair virama viditam kāmuka cirāt
priyām tām evocair abhisara yadiyair nakha-padaih
vilāsaiś ca prāptam tava hṛdi padam rāga-bahulair
mayā kim te kṛtyam dhruvam akuṭilācāra-parayā*

kṛtam—what is the use?; *mithya-jalpaiḥ*—of these lies; *virama*—stop; *viditam*—known; *kāmuka*—O debauchee; *cirat*—for a long time; *priyam*—to the beloved; *tam*—her; *eva*—certainly; *uccaiḥ*—greatly; *abhisara*—go; *yadiyaiḥ*—of whom; *nakha-padaih*—by the scratches; *vilasaiḥ*—glistening; *ca*—also; *prāptam*—attained; *tava*—Your; *hṛdi*—on the chest; *padam*—a place; *raga*—with redness; *bahulaiḥ*—abundant; *mayā*—with Me; *kim*—what?; *te*—for You; *kṛtyam*—is useful; *dhruvam*—certainly; *akutīla*—not crooked; *acara*—to activities; *parayā*—devoted.

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

—Śrī Rudra

TEXT 219

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

sardham—with; *manoratha*—of desires; *sataiḥ*—hundreds; *tava*—Your; *dhurta*—O rascal; *kāntā*—mistress; *sa*—she; *eva*—certainly; *sthita*—stays; *manasi*—in the heart; *kṛtrima*—pretended; *bhava*—with love; *ramyā*—beautiful; *asmākam*—of Us; *asti*—is; *na*—not; *hi*—indeed; *kascit*—this; *iha*—here; *avakasah*—opportunity; *tasmāt*—therefore; *kṛtam*—what is the use?; *caraṇa*—at My feet;

pata—of falling; *vidambanabhiḥ*—of pretenses.

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

—Śrī Rudra

TEXT 220

analaṅkṛto 'pi mādhava
harasi mano me sadā prasabham
kim punar alaṅkṛtas tvam
samprati nakha-rakṣatais tasyāḥ

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

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

—Śrī Viśvanātha

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

TEXT 221

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

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

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

from their beloved, torment My heart.
—Śrī Puruṣottamadeva

TEXT 222

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

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

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

—Śrī Puruṣottamadeva

Puanḥ sāyam āyāti mādhave sakhī-śikṣā When Lord Kṛṣṇa Returned in the Evening, a Gopī-friend Spoke the Following Instructions

TEXT 223

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

kañcana—something; *vañcana*—at cheating; *cature*—expert; *prapañcaya*—manifest; *tvam*—You; *murantake*—to Kṛṣṇa; *manam*—anger; *bahu-vallabhe*—who has many girl-friends; *hi*—indeed; *puruṣe*—to a man; *dakṣiṇyam*—gentleness; *duḥkham*—suffering; *udvahati*—brings.

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

Mānini
The Angry Gopī

TEXT 224

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

bhavatu—let it be; *viditam*—known; *chadma*—deceptive; *alapaiḥ*—with talking; *alam*—enough!; *priye*—O beloved; *gamyatam*—should be gone; *tanuḥ*—slight; *api*—even; *na*—not; *te*—of You; *doṣaḥ*—fault; *asmākam*—to us; *vidhiḥ*—fate; *tu*—indeed; *paramukhaḥ*—is averse; *tava*—of You; *yadi*—if; *tathā-bhūtam*—is that way; *prema*—love; *prāpannam*—attained; *imam*—this; *dasam*—condition; *prakṛti*—by nature; *capale*—fickle; *ka*—what?; *na*—not; *pida*—suffering; *gate*—gone; *hata*—wretched; *jivite*—life.

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

—Śrī Amaru

TEXT 225

*kas tvam tāsu yadrcchayā kitava yas tiṣṭhanti gopāṅganāḥ
premāṇaṁ na vidanti yas tava hare kim tāsu te kaitavam
eṣā hanta hatāśayā yad abhavam tvayi ekatānā param
tenāsyāḥ praṇayo 'dhunā khalu mama prāṇaiḥ samam yāsyati*

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

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

—Śrī Puruṣottamadeva

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

TEXT 226

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

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

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

—Śrī Rūpa Gosvāmī

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

TEXT 227

premāvagāhana-kṛte
mānaṁ mā kuru cirāya karambhoru
nākarṇi kim nu mugdhe
jātaṁ pīyūṣa-manthane garalam

prema—of love; avagahana—plunging into the ocean; kṛte—for the purpose; manam—anger; ma—do not; kuru—do; ciraya—for a long time; karabhoru—O beautiful girl; na—not; ākarṇi—been heard; kim—whether; nu—indeed; mugdhe—O charming girl; jataṁ—produced; piyusa—of nectar; mathane—in the churning; garalam—poison.

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

—Śrī Raṅga

TEXT 228

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

vidhu-mukhi—O moon-faced girl; vimukhi-bhavam—aversion; bhavini—O affectionate one; mat—of Me; bhasane—in this words; ma—do not; gaḥ—attain; mudhe—O charming girl; nigama—to the Vedas; nigudhaḥ—hidden; katipaya—

how many?; *kalyanataḥ*—from pious activities; *milati*—meets.

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

—Śrī Raṅga

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

TEXT 229

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

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

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

—Śrī Aṅgada

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

TEXT 230

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

analocya—not seeing; *premnāḥ*—of love; *parinatim*—the symptoms; *anadrṣṭya*—not respecting; *suhṛdaḥ*—friends; *tvayā*—by You; *akande*—suddenly; *manaḥ*—anger; *kim*—why?; *iti*—thus; *sarale*—O pious girl; *preyasi*—to Your lover; *kṛtaḥ*—is done; *samakṛstaḥ*—pulled; *hi*—indeed; *ete*—they; *viraha*—of separation; *dahana*—of the fire; *udbhasura*—glistening; *sikhaḥ*—flames; *sva*—own; *hastena*—with the hand; *agaraḥ*—charcoal; *tat*—therefore; *alam*—what is the use; *adhuna*—

now; *aranya*—in the wilderness; *ruditaiḥ*—with crying.

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

—Śrī Amaru

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

TEXT 231

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

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

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

—Śrī Rūpa Gosvāmī

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

TEXT 232

*bhrū-bhaṅgo guṇitāś ciraṁ nayanayor abhyastam āmilanam
roddhum śikṣitam ādareṇa hasitam maune bhīyogaḥ kṛtaḥ
dhairyam kartum api sthīrī-kṛtam idaṁ cetaḥ kathañcin mayā
baddho māna-parigrahe parikaraḥ siddhis tu daive sthite*

bhrū—of the eyebrows; *bhaṅgaḥ*—knitting; *gunitaḥ*—practiced; *ciraṁ*—for a long time; *nayanayor*—of the eyes; *abhyastam*—practiced; *smilanam*—closing; *roddhum*—to stop; *śikṣitam*—studied; *ādareṇa*—carefully; *hasitam*—smiling; *maune*—in silence; *abhiyogaḥ*—practice; *kṛtaḥ*—done; *dhairyam*—calm composure; *kartum*—to do; *api*—also; *sthīrī-kṛtam*—somehow; *mayā*—by Me; *baddhaḥ*—bound; *mana*—of pride; *praigrahe*—in the taking; *parikaraḥ*—

preparation; *siddhiḥ*—succes; *tu*—but; *daiva*—in destiny; *sthita*—stands.

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

—Śrī Amaru

TEXT 233

*jānāmi maunam alasāṅgi vaco-vibhaṅgīr
bhaṅgī-śataṁ nayanayor api cāturīm ca
ābhīra-nandana-mukhāmbuja-saṅga-saṁsī
vaṁśī-ravo yadi na mām avasī-karoti*

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

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

—author unknown

TEXT 234

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

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

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

—Śrīmān Prabhupāda

TEXT 235

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

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

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

TEXT 236

*murāriṁ paśyantyāḥ sakhi sakalam aṅgam na nayanam
kṛtam yac chrvantyā hari-guṇa-gaṇam śrotra-nicitam
samān tenālāpaṁ sapadi racayantyā mukhamayaṁ
vidhātur naivāyam ghaṭana-paripāṭi-madhurimā*

mura-arim—Lord Kṛṣṇa, the enemy of the Mura demon; *paśyantyāḥ*—seeing; *sakhi*—O friend; *sakalam*—entire; *aṅgam*—body; *na*—not; *nayanam*—eye; *kṛtam*—done; *yac*—which; *srnvantyāḥ*—hearing; *hari*—of Lord Kṛṣṇa; *guṇa*—of the transcendental qualities; *gaṇam*—the multitude; *śrotra-alapam*—conversation; *sapadi*—at once; *racayantya*—doing; *mukha mayam*—full of mouths; *vidhatuḥ*—of the creator Brahmā; *na*—not; *eva*—certainly; *ayam*—this; *ghatana-paripati-madhurima*—great sweetness.

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

—Śrī Śaraṇa

**Sakhyāḥ sābhyasūya-vākyam
Jealous Words From a Gopī-friend**

TEXT 237

*tvam asi viśuddhā sarale
muralī-vaktras tridhā vakraḥ
bhaṅgurayā khalu sulabham
tad-uraḥ sakhi vaijayantyeva*

tvam—You; *asi*—are; *visuddha*—pure; *sarale*—O honest girl; *murali-vakraḥ*—the flute-player Kṛṣṇa; *tridha*—in three places; *vakraḥ*—is bent; *bhanguraya*—bending; *khalu*—indeed; *su-labham*—easily attained; *tat*—His; *uraḥ*—chest; *sakhi*—O friend; *vaijayantya*—by the vaiyanti garland; *iva*—as if.

O honest, upright friend, You are very pure in heart, and this flutist Kṛṣṇa is very crooked. Because He is so crooked, with His form bending in three places, the crooked vaijayantī garland finds it very easy to rest on His chest.

—Śrī Rūpa Gosvāmī

Kṣubhita-rādhikoktiḥ Words of Agitated Rādhārāṇī

TEXT 238

niḥśvāsā vadanam dahanti hṛdayam nirmūlam unmathyate
nidrā naiti na dṛśyate priya-mukham rātrindivam rudyate
aṅgam śoṣam upaiti pāda-patitaḥ preyāms tathopekṣitaḥ
sakhyah kim guṇam ākalayya dayite mānam vayam kārītāḥ

niḥśvasaḥ—sighs; *vadanam*—mouth; *dahanti*—burn; *hṛdayam*—the heart; *nirmulam*—uprooted; *unmathyate*—is agitated; *nidra*—sleep; *na*—does not; *eti*—come; *na*—not; *dṛśyate*—is seen; *priya*—of My lover; *mukham*—the face; *ratrim*—night; *divam*—and day; *rudyate*—crying; *aṅgam*—body; *sosam*—dried up; *upati*—attains; *pada*—of the feet; *patitaḥ*—falling; *preyan*—lover; *tathā*—in that way; *upekṣitaḥ*—awaited; *sakhyah*—O gopī-friend; *kim*—what?; *guṇam*—the qualities; *akalaya*—considering; *dayite*—to the lover Kṛṣṇa; *manam*—anger; *vayam*—we; *karitaḥ*—may do.

Now that I can no longer see the face of My lover, Kṛṣṇa, sighs burn My mouth, My heart is torn from His roots, sleep refuses to come to Me, I cry day and night, My limbs have dried up, and I simply wait for the footsteps of My beloved Kṛṣṇa. O friends, what quality of Kṛṣṇa will I remember so I may become angry with Him?

—Śrī Amaru

Mānaja-virahaṇa dhyāyantīm tām prati kasyāścid vākyam A Gopī's Words to Śrīmatī Rādhārāṇī, Who Was Meditating on Lord Kṛṣṇa in Separation

TEXT 239

āhāre viratiḥ samasta-viṣaya-grāme nivṛttiḥ parā
nāsāgre nayanam yad etad aparam yac caikatānam manaḥ

*maunam cedam idam ca śūnyam akhilaṁ yad viśvam ābhāti te
tad brūyāḥ sakhi yoginī kim asi bhoḥ kim vā viyoginy asi*

ahare—in eating; *viratiḥ*—cessation; *samasta*—all; *visaya*—of sense objects; *grame*—in the host; *nivṛttiḥ*—renunciation; *pura*—previously; *nasa-agre*—nostrils; *nayanam*—eyes; *yat*—which; *etat*—this; *aparam*—other; *yat*—which; *ca*—also; *ekatanam*—with single-pointed concentration; *manaḥ*—the mind; *maunam*—silence; *ca*—also; *idam*—this; *idam*—this; *ca*—also; *śūnyam*—emptiness; *akhilam*—all; *yat*—which; *viśvam*—the universe; *abhāti*—is manifested; *te*—they; *tat*—that; *bruyāḥ*—say; *sakhi*—O friend; *yoginī*—a mystic yoginī; *kim*—whether?; *asi*—You are; *bhoḥ*—Oh; *kim*—whether?; *vā*—or; *viyoginī*—separated; *asi*—You are.

You refuse to eat. You have stopped all activities of the senses. Your eyes are fixed on the tip of Your nose, and Your mind is fixed on a single thought. You are now silent, and You see the entire world as a void. Friend, please tell me, have You become a mystic yoginī, or are You rapt in meditation on Kṛṣṇa?

—author unknown

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

TEXT 240

*saṅgama-viraha-vikalpe
varam iha viraho na saṅgamān tasya
ekah sa eva saṅge
tri-bhuvanam api tan-mayaṁ virahe*

saṅgama—meeting; *viraha*—and separation; *vikalpe*—in the creation; *varam*—better; *iha*—here; *virahaḥ*—separation; *na*—not; *saṅgamaḥ*—meeting; *tasya*—of Him; *ekah*—one; *saḥ*—He; *eva*—certainly; *saṅge*—in meeting; *tri-bhuvanam*—the three worlds; *api*—even; *tat*—of Him; *mayam*—consisting; *viraha*—in separation.

Separation from Kṛṣṇa is better than meeting Him. When I meet Him there is only one Kṛṣṇa, but when I am separated from Him the three worlds become filled with Kṛṣṇas.

—author unknown

Kṛṣṇa-virahaḥ Kṛṣṇa's Feelings of Separation

TEXT 241

*sañjāte viraha kayāpi hṛdaye sandānīne cintayā
kālindī-taṭa-vetasī-vana-ghana-cchāyā-niṣaṅṅātmanah
pāyāsuḥ kalakaṅṭha-kūjita-kalā gopasya kamsa-dviṣo*

jihvā-varjita-tālu-mūrcchita-marud-visphāritā gītayah

sañjate—manifested; *virahe*—in separation; *kaya api*—from a certain gopī; *hṛdaye*—in His heart; *sandanine*—agitated; *cintaya*—with anxiety; *kāḷindī*—of the Yamunā River; *tata*—on the shore; *vetasī*—of vetasī trees; *vana*—in the grove; *ghana*—dense; *chaya*—in the shade; *nisanna*—sitting; *atmanah*—Himself; *payasuh*—may protect; *kalakaṅṭha*—of the cuckoos; *kujita*—warbling; *kalah*—soft; *gopaśya*—of the cowherd boy; *kaṁsa*—of Kaṁsa; *dviṣah*—the enemy; *jihva*—His tongue; *varjita*—without; *talu*—palate; *murcchita*—dumb; *marut*—a breeze; *vispharitaḥ*—expanded; *gitayah*—melodies.

His heart agitated in separation from a certain gopī, Lord Kṛṣṇa sat down in the dark shade of the vetasī trees by the Yamunā’s shore. Without using His tongue or palate, He played flute melodies as sweet as the warbling of the cuckoos. May those melodies protect you all.

—author unknown

Śrī Kṛṣṇānunaya-rādhā-prasādanam Rādhā and Kṛṣṇa Become Pleased With Each Other

TEXT 242

*śiraś-chāyām kṛṣṇaḥ svayam akṛta rādhā-caraṇayor
bhuja-vallī-cchāyām iyam api tadiya-pratikṛtau
iti krīḍā-kope nibhṛtam ubhayor apy anunaya-
prasādau jīyās tām api guru-samakṣam sthitavatoḥ*

siraḥ—of His head; *chayam*—the shadow; *kṛṣṇaḥ*—Kṛṣṇa; *svayam*—personally; *akṛta*—placed; *rādhā*—of Rādhā; *caraṇayoḥ*—at the feet; *bhuja*—of Her arms; *vallī*—of the vine; *chayam*—the shadow; *iyam*—this; *api*—also; *tadiya*—to Him; *pratikṛtau*—in response; *iti*—thus; *krīḍā*—playful; *kope*—in anger; *nibhṛtam*—secretly; *ubhayoḥ*—of Them both; *api*—also; *anunaya-prasādau*—pleased; *jīyah*—all glories; *tām*—this; *api*—even; *guru*—of Their elder; *samakṣam*—before the eyes; *sthitavatoḥ*—standing.

In the presence of His elders Kṛṣṇa moved His head so its shadow appeared at Rādhā’s feet. Rādhā responded by moving the vines of Her arms so their shadows embraced Kṛṣṇa. In this way Rādhā and Kṛṣṇa ended Their playful lover’s quarrel and became again pleased with each other as Their unsuspecting elders looked on. All glories to Rādhā and Kṛṣṇa’s again becoming pleased.

—Śrī Hara

Śrī Kṛṣṇaṁ prati śrī-rādhā-sakhī-vākyam Words of Rādhā’s Gopī-friend to Lord Kṛṣṇa

TEXT 243

sā sarvathaiva raktā
rāgam guñjeva na tu mukhe vahati
vacana-patoḥ tava rāgaḥ
kevalam āsye śukasyeva

sa—She; sarvatha—in all respects; eva—certainly; rakta—is red with love; ragam—red; guñja—a guñja berry; iva—like; na—not; tu—indeed; mukhe—only on the mouth; vahati—carries; vacana-patoḥ—clever-talking; tava—of You; ragaḥ—the redness of love; kevalam—is only; asye—on the mouth; sukasya—of a parrot; iva—like.

Rādhā is completely red with love for You. Her love is not like the redness of a guñjā berry, which is red not only on the surface, but through and through. O clever-talking Kṛṣṇa, the redness of Your love for Her is not in Your heart but only in Your mouth, just as a parrot’s mouth is red, but the rest of him is some other color.

—Śrī Govardhanācārya

TEXT 244

subhaga bhavatā hṛdye tasyā jvalat-smara-pāvake ‘py
abhiniviśatā premādhikyam cirāt prakatī-kṛtam
tava tu hṛdaye śīte ‘py evam sadaiva mukhāptaye
mama saha-carī sā niḥsnehā manāg api na sthitā

subhaga—O handsome Kṛṣṇa; bhavata—by You; hṛdaye—friendly; tasyāḥ—of Her; jvalat—burning; smara—passion; pāvake—in the fire; api—even; abhinivisata—entered; prema—of love; adhikyam—greatness; cirat—for a long time; prakati-kṛtam—is manifested; tava—of You; tu—but; hṛdaya—in the heart; site—cool; api—even; evam—in this way; sada—always; eva—certainly; sukha—of happiness; aptaye—for the attainment; mama—my; saha-carī—friend; sa—She; nihsneha—unloved; manak—slightly; api—even; na—not; sthita—stays.

O handsome Kṛṣṇa, Rādhā’s heart burns with love for You. You eternally stay in Her heart. On the other hand, Your heart is always very cool and cheerful. My unloved friend Rādhā is never allowed to enter there even for a moment.

—Śrī Rudra

Dināntara-vārtā Narration of Another Day’s Pastimes

TEXT 245

āgatya praṇipāta-sāntvita-sakhī dattāntare sāgasi
svairam kurvati talpa-pārśva-nibhṛte dhūrte ‘nga-samvāhanam
jñātvā sparśa-vaśāt tayā kila sakhī-bhrānty eva vakṣaḥ śanaiḥ

khinnāsīty abhidhāya mīlita-dṛśā sānandam āropitam

agatya—arriving; *pranipata*—by obeisances; *santvita*—pacified; *sakhi*—the gopī-friend; *datta*—performed; *antare*—within; *sa-agasi*—with an offense; *svairam*—independently; *kurvati*—does; *talpa*—of the bed; *parsva*—on the side; *nibhṛta*—secluded; *dhurte*—when the rascal Kṛṣṇa; *aṅga*—of the body; *samvahanam*—massage; *jñātva*—understanding; *sparsa-vasat*—from the touch; *taya*—by Her; *kila*—indeed; *sakhi*—of being a gopī-friend; *bhrantya*—by the illusion; *iva*—as if; *vakṣaḥ*—chest; *sanaiḥ*—gradually; *khinna*—unhappy; *asi*—You are; *iti*—thus; *abhidhaya*—saying; *miita*—met; *dṛśa*—eyes; *sa*—with; *ānandam*—bliss; *aropitam*—risen.

One time Lord Kṛṣṇa offended Rādhā, and They quarreled. Afterwards, Kṛṣṇa disguised Himself as a gopī, fell down at the feet of one of Rādhā’s gopī-friends, pacified Her, and by her arrangement was able to enter Rādhā’s house. When Rādhā was alone on Her bed, disguised Kṛṣṇa approached Her bedside and began to massage Her body. The touch of His hand reminded Her of Kṛṣṇa. Still thinking Kṛṣṇa to be a gopī, She said to Him: “Ah! You must be very unhappy. Kṛṣṇa must have forsaken You as He has Me.” She looked into Kṛṣṇa’s eyes. After that She slowly and very happily fell into His arms.

—author unknown

TEXT 246

*vastutas tu guru-bhītayā tayā
vyañjite kapaṭa-māna-kudmale
peśala-priya-sakhī-dṛśā harir
bodhitas tata-latā-grham yayau*

vastutaḥ—genuinely; *tu*—indeed; *guru*—of Her superiors; *bhītaya*—afraid; *taya*—by Her; *vyañjite*—manifested; *mana*—of anger; *kudmale*—the bud; *peśala*—clever; *priya*—dear; *sakhi*—of the gopī-friend; *dṛśa*—by the glance; *hariḥ*—Kṛṣṇa; *bodhitaḥ*—understanding; *tata*—the shore of the Yamunā; *lata*—of vines; *grham*—to the cottage; *yayau*—went.

Rādhā became genuinely afraid of the possible intrusion of Her elders, and for this reason the bud of Her feigned anger began to blossom. Her dear and intelligent gopī-friend cast a meaningful glance at Kṛṣṇa to apprise Him of the situation. He undertood. He took His leave and went to the cottage of vines by the Yamunā’s shore, only to meet Rādhā again in that more secluded place.

—author unknown

TEXT 247

mādhavo madhura-mādhavī-latā-

maṇḍape patur aṭan madhuvrate
sañjagau śravaṇa-cāru gopikā-
māna-mīna-baḍīṣena veṇunā

mādhavaḥ—Kṛṣṇa; *madhura*—charming; *mādhavi*—of mādhavi; *lata*—vines; *maṇḍape*—in the grove; *patuḥ*—intelligent; *aṭan*—going; *madhuvrate*—with bumble-bees; *sañjajagau*—played; *śravaṇa-caru*—music very pleasing to the ears; *gopika*—of the gopīs; *mana*—of the minds; *mina*—for the fish; *baḍīṣena*—the fishhook; *veṇuna*—with the flute.

Walking in the mādhavī grove where there were many bumble-bees, intelligent Mādhava played very beautiful music on His flute, which was like a fishhook to catch the fish of the gopīs' hearts.

—author unknown

Puṣpa-cchalena śrī-kṛṣṇam anveṣayantīm śrī-rādhām prati kasyāścid ukṭiḥ
Words of a Certain Gopī to Śrīmatī Rādhārāṇī, Who Was Searching for Lord Kṛṣṇa
on the Pretext of Picking Flowers

TEXT 248

panthāḥ kṣemamayo 'stu te parihara pratyūha-sambhāvanām
etan mātram adhāri sundari mayā netra-praṇālī-pathe
nīre nīla-sarojam ujjvala-guṇam tīre tamālāṅkuraḥ
kuñje ko 'pi kalinda-śaila-duhituḥ pums-kokilaḥ khelati

panthāḥ—path; *kṣemamayaḥ*—auspicious; *astu*—may be; *te*—of You; *parihara*—give up; *pratuha*—of obstacles; *sambhavanam*—the consideration; *etat-matram*—here; *adhari*—bed; *sundari*—O beautiful girl; *maya*—by me; *netra*—of the eyes; *praṇālī*—of the stream; *pathe*—on the path; *nīre*—in the water; *nīla*—a blue; *sarojam*—lotus flower; *ujjvala*—splendid; *guṇam*—with qualities; *tīre*—on the shore; *tamala-aṅkuraḥ*—a tamala tree; *kuñje*—in the grove; *kaḥ api*—a certain; *kalinda-saila-duhituḥ*—of the Yamunā River, the daughter of Mount Kalinda; *pum*—male; *kokilaḥ*—cuckoo; *khelati*—plays.

This is a good path. Don't think there are obstacles here. I have seen this path with my own eyes. It leads to the Yamunā's waters where there are splendid blue lotus flowers. On the shore is a tamāla tree, and in the grove nearby the male cuckoo of the Supreme Personality of Godhead enjoys pastimes.

—Śrī Sarvavidyāvinoda

Tatra yamunā-tīre gatayā śrī-rādhayā saha hareḥ śaṅkathā
Conversation Between Rādhā and Kṛṣṇa on the Yamunā's Shore

TEXT 249

kā tvam mādhava-dūtikā vadasi kim mānam jahīhi priye

*dhūrtaḥ so 'nyamanā manāg api sakhi tvayy ādaram nojjhati
ity anyonya-kathā-rasaiḥ pramuditam rādhām sakhi-veśavān
nītvā kuñja-grham prakāśita-tanuḥ smero hariḥ pātu vaḥ*

ka—who?; *tvam*—are You; *mādhava*—of Kṛṣṇa; *dutika*—I am the gopī-messenger; *vadasi*—You say; *kim*—what?; *manam*—anger; *jahihi*—please give up; *priye*—O beloved; *dhurtaḥ*—rascal; *saḥ*—this; *anya*—to another girl; *manaḥ*—has given His heart; *manak*—slightly; *api*—even; *sakhi*—O friend; *tvayi*—to You; *adaram*—worship; *na*—does not; *ujjhati*—abandon; *iti*—thus; *anyonya*—between each other; *katha*—of conversation; *rasaiḥ*—with the nectar; *pramuditam*—delighted; *rādhām*—Rādhā; *sakhi*—of a gopī; *vesavan*—in the disguised; *nitva*—bringing; *kuñja*—in the grove; *grham*—to the cottage; *prakasita*—revealed; *tanuḥ*—His actual form; *smeraḥ*—smiling; *hariḥ*—Lord Kṛṣṇa; *patu*—may protect; *vaḥ*—you all.

“Who are You?”

“I am a gopī-messenger sent by Mādhava.”

“What is His message?”

“He says: ‘O beloved, please don’t be angry with Me.’”

“That rascal has given His heart to another girl!”

“O friend, He never stopped worshipping You for a moment.”

Rādhā was pleased by the nectar of this conversation. Disguised as a gopī, Kṛṣṇa brought Her to a cottage in the forest grove, and then revealed His real form. May smiling Lord Kṛṣṇa protect you all.

—Śrī Vasava

TEXT 250

*vasantaḥ sannaddho vipinam ajanam tvam ca taruṇī
sphurat-kāmāveśe vayasi vayam apy āhita-padaḥ
vraja tvam vā rādhe kṣaṇam atha vilambasva yadi vā
sphuṭam jātas tāvac catura-vacanānām avasaraḥ*

vasantaḥ—spring; *sannaddhaḥ*—is manifested; *vipinam*—the forest; *ajanam*—is secluded; *tvam*—You; *ca*—also; *taruṇī*—are a young girl; *sphurat*—manifested; *kama*—of amorous desires; *aveśe*—in the entrance; *vayasi*—in the age; *vayam*—We; *api*—also; *ahita-padaḥ*—have entered; *vrajam*—come here; *tvam*—You; *va*—or; *rādhe*—O Rādhā; *kṣaṇam*—for a moment; *atha*—now; *vilambasva*—You delay; *yadi*—if; *va*—or; *sphuṭam*—clearly; *jataḥ*—manifested; *tavat*—then; *catura*—of clever; *vacananam*—words; *avasaraḥ*—the opportunity.

It is spring. This forest is very secluded. You are a young girl, and I am an amorous young boy. O Rādhā, come to Me. If You hesitate for a moment, You will simply become the object of Your friends’ clever teasing jokes.

—author unknown

Tatra śrī-rādhā-vakyam

Śrīmatī Rādhārāṇī's Reply

TEXT 251

*svāmī mugdhataro vanam ghanam idam bālāham ekākinī
kṣaunīm āvṛṇute tamāla-malina-cchāyā-tamaḥ-santatiḥ
tan me sundara kṛṣṇa muñca sahasā vartmeti rādhā-giraḥ
śrutvā tām parirabhya manmatha-kalāsakto hariḥ pātu vaḥ*

svāmī—My Lord; *mugdhatarah*—is quite mistaken; *vanam*—forest; *ghanam*—is dense and dark; *idam*—this; *bala*—a young girl; *aham*—I am; *ekakini*—all alone; *kṣaunim*—a young girl; *aham*—I; *ekakini*—all alone; *kṣaunim*—the ground; *āvṛṇute*—covers; *tamala*—of the tamala trees; *malina-chaya-tamaḥ*—of dark shade; *santatiḥ*—the abundance; *tat*—therefore; *me*—of Me; *sundara*—O handsome; *kṛṣṇa*—Kṛṣṇa; *muñca*—please leave; *sahasa*—at once; *vartma*—the path; *iti*—thus; *rādhā*—of Rādhā; *giraḥ*—the words; *śrutva*—hearing; *tam*—Her; *parirabhya*—embracing; *manmatha-kala-asaktaḥ*—amorous; *hariḥ*—Lord Kṛṣṇa; *patu*—may protect; *vaḥ*—you all.

“My Lord, You are mistaken. This forest is dense and dark. I am a young girl all alone. This place is completely covered by the shade of these tamāla trees. O handsome Kṛṣṇa, please leave Me at once.” When Kṛṣṇa heard Rādhā’s words, He at once embraced Her. May passionate Lord Kṛṣṇa protect you all.

—author unknown

Svādhīna-bhartṛkā The Gopī Who Controls Her Lover

TEXT 252

*makarī-viracana-bhangyā
rādhā-kuca-kalasa-mardana-vyasanī
rjum api rekhām lumpan
ballava-veśo harir jayati*

makari—dolphins; *viracana-bhangya*—with drawing pictures; *rādhā*—of Śrīmatī Rādhārāṇī; *kuca*—of the breasts; *kalasa*—the waterpots; *mardana*—pressing; *vyasāni*—intent; *rjum*—straight; *api*—also; *rekham*—line; *lumpan*—breaking; *ballava-vesaḥ*—the cowherd boy; *hariḥ*—Kṛṣṇa; *jayati*—all glories.

All glories to the gopa Kṛṣṇa who as He was drawing pictures of dolphins on Śrīmatī Rādhārāṇī’s waterpotlike breasts became so agitated He was unable to draw a single straight line.

—author unknown

Kṛīḍānantaram śrī-kṛṣṇasya svapnāyitam After Enjoying Transcendental Pastimes, Lord Kṛṣṇa Takes a Nap

and Speaks in His Sleep

TEXT 253

*ete lakṣmaṇa jānakī-virahinaṁ mām khedyayanty ambude
marmāṇīva ca ghaṭṭayanty alam amī kruraḥ kadambānilaḥ
ittham vyāhṛta-pūrva-janma-viraho yo rādhayā vikṣitaḥ
sersyaṁ saṅkitayā sa vaḥ sukhayatu svapnāyamāno hariḥ*

ete—these; *lakṣmana*—O Lakṣmana; *janaki*—from Janaki; *virahinam*—separated; *mam*—Me; *khedayanti*—torture; *ambudaḥ*—clouds; *marmāni*—heart; *iva*—as if; *ca*—also; *ghattayanti*—strike; *alam*—violently; *āmi*—these; *kruraḥ*—cruel; *kadamba*—blowing over the kadamba flowers; *anīlaḥ*—breeze; *ittham*—in this way; *vyahṛta*—described; *pūrva*—previous; *janma*—of a birth; *virahaḥ*—separation from the beloved; *yaḥ*—with; *irsyam*—jealous anger; *saṅkitaya*—frightened; *saḥ*—He; *vaḥ*—you all; *sukhayatu*—may grant transcendental bliss; *svapnāyamaṇaḥ*—sleeping; *hariḥ*—Lord Kṛṣṇa.

“O Lakṣmana, now that I am separated from Jānakī, these rainclouds torture Me, and these cruel breezes blowing from the kadamba flowers violently strike My heart.” As Rādhā heard sleeping Kṛṣṇa’s description of His feelings of separation in a previous birth, She became frightened and filled with jealous anger. May dreaming Lord Kṛṣṇa delight you all.

—Śrī Śubhāṅka

Vaṁsī-cauryam Theft of the Flute

TEXT 254

*nīcair nyāsād atha caraṇayor nūpure mūkayantī
dhṛtvā dhṛtvā kanaka-valayāny utkṣipantī bhujante
mudrām akṣoḥ cakita-cakitaṁ śasvat ālokayantī
smitvā smitvā harati muralīm aṅkato mādhasya*

nīcaih nyasat—from below; *atha*—then; *caraṇayoḥ*—of the feet; *nūpure*—the two anklets; *mukayanti*—silencing; *dhṛtvā dhṛtvā*—making!; *kanaka*—golden; *vayalāni*—armlets; *utkṣipanti*—placing; *bhuja-ante*—on the arms; *mudrem*—the sign; *akṣoḥ*—of the eyes; *cakita-cakitam*—startled; *sasvat*—continually; *alokayanti*—observing; *smitvā smitva*—repeatedly smiling; *harati*—steals; *muralim*—the flute; *aṅkataḥ*—from the lap; *mādhavasya*—of Lord Kṛṣṇa.

Silencing Her anklets by placing them on Her arms as golden armlets, and carefully observing Kṛṣṇa’s eyes for any sign of His becoming startled, smiling Rādhā stole the flute from His lap.

—Śrī Daityāri Paṇḍita

**Tām muralīm prati śrī-rādhā-vākyam
Śrīmatī Rādhārāṇī's Words to the Flute**

TEXT 255

*acchidram astu hṛdayam paripūrṇam astu
maukharyam astu mitam astu gurutvam astu
kṛṣṇa-priye sakhi disāmsi sad-āśiṣas te
yad vāsare murali me karuṇām karoti*

acchidram—without faults; *astu*—may be; *hṛdayam*—inside; *paripurnam*—filled; *astu*—may be; *maukharyam*—talkativeness; *astu*—may be; *mitam*—slender; *astu*—may be; *gurutvam*—worshippableness; *astu*—may be; *kṛṣṇa*—to Kṛṣṇa; *priye*—O beloved; *sakhi*—O friend; *disāmi*—I will grant; *sat*—nice; *asisaḥ*—benediction; *te*—to you; *yad*—which; *vasare*—on the day; *murali*—O flute; *me*—to Me; *karunam*—mercy; *karosi*—you grant.

O flute who is so dear to Kṛṣṇa, when you grant Me your mercy I will also give you many benedictions in return. I will bless you, saying, “May you become faultless. May your heart become filled with the nectar from Kṛṣṇa’s lips. May you become very eloquent. May you become charmingly slender. May you become the object of Lord’s Kṛṣṇa’s worship.”

—Śrī Govinda Miśra

TEXT 256

*śūnyatvam hṛdaye sa-lāghavam idam śuṣkatvam aṅgeṣu me
maukharyam vraja-nātha-nāma-kathane dattam bhavatyā nijam
tat kim no murali prayacchasi punar govinda-vaktrāsavam
yam pītva bhuvanam vaṣe vidadhatī nirlajjam udgāyasi*

sunyatvam—emptiness; *hṛdaye*—in the heart; *sa*—with; *laghavam*—lightness; *idam*—this; *suskatvam*—dryness; *aṅgeṣu*—in the limbs; *me*—My; *maukharyam*—talkativeness; *vraja*—of Vraja; *nātha*—of the Lord; *nama*—of the name; *kathane*—in chanting; *dattam*—given; *bhavatyā*—by you; *nijam*—own qualities; *tat*—then; *kim*—why?; *na*—not; *u*—indeed; *murali*—O flute; *prayacchasi*—you give; *punaḥ*—again; *govinda*—of Lord Kṛṣṇa; *vaktra*—from the mouth; *asavam*—the honey; *yam*—which; *pitva*—having drunk; *bhuvanam*—the world; *vase*—in control; *vidadhati*—placing; *nirlajjam*—shamelessly; *udgayasi*—you sing.

O flute, you have blessed Me by giving Me the emptiness in your heart, your lightness, the dryness of your body, and your eloquence in constantly chanting the holy name of Kṛṣṇa, the king of Vraja. Why do you now not give to Me the nectar of Kṛṣṇa’s lips, which you drink, turn into song, and shamelessly use to enchant the entire world and bring it under your control.

—Śrī Govinda Miśra

Sāyam harer vrajāgamanam
Lord Hari Returns to Vraja Village in the Evening

TEXT 257

*mandra-kvāṇita-veṇur ahni śithile vyāvartayan gokulam
barhāpīḍakam uttamāṅga-racitam go-dhūli-dhūmram dadhat
mlāyantyā vana-mālayā parigataḥ śrānto 'pi ramyākṛtir
gopa-stri-nayanotsavo vitaratu śreyāṁsi vaḥ keśavaḥ*

mandra—sweetly; *kvanita*—played; *veṇuḥ*—the flute; *ahni*—when the day;
sithile—had ended; *vyavartayan*—bringing back; *go*—of cows; *kulam*—the herd;
barha-apidakam—a peacock feather; *uttamaṅga*—head; *racitam*—placed; *go*—of the
cows; *dhuli*—with the dust; *dhumram*—darkened; *dadhat*—wearing; *mlayantya*—
with a wilting; *vana*—of forest-flowers; *malaya*—garland; *parigataḥ*—accompanied;
srantaḥ—tired; *api*—even; *ramya*—charming; *akṛtiḥ*—whose form; *gopa-stri*—of
the gopīs; *nayana*—of the eyes; *utsavaḥ*—a festival; *vitaratu*—may grant;
sreyāṁsi—auspiciousness; *vaḥ*—to you all; *kesavaḥ*—Lord Kṛṣṇa.

May Lord Keśava who, sweetly playing the flute, a peacock feather in His hair,
blackened with dust, decorated with a wilted forest-flower garland, tired,
handsome, and a festival of happiness for the gopīs' eyes, returns with the surabhi
cows at the day's end, grant auspiciousness to you all.

—author unknown

Tatra kasyāścid ukṛtiḥ
A Certain Gopī's Words Then

TEXT 258

*dṛṣṭya keśava go parāga-hṛtaya kiñcin na dṛṣṭam mayā
tenādya skhalitāsmi nātha patitām kim nāma nālabase
ekas tvam viṣameṣu khinna-manasām sarvābalānām gatir
gopyaivaṁ gaditaḥ sa-leśam avatād goṣṭhe harir vaś ciram*

dṛṣṭya—with the eyes; *kesava*—O Kṛṣṇa; *go*—of the cows; *paraga*—by the dust;
hṛtaya—taken; *kiñcit*—somewhat; *na*—not; *dṛṣṭam*—seen; *maya*—by me; *tena*—by
this; *adya*—now; *skhalita*—stumbled; *asmi*—I have; *nātha*—O Lord; *patitam*—to
the fallen soul; *kim*—why?; *nama*—indeed; *na*—not; *alabase*—You are inclined;
ekaḥ—alone; *tvam*—You; *viṣameṣu*—among calamities; *khinna*—unhappy;
manasam—at heart; *sarva*—of all; *abalanam*—women; *gatiḥ*—the shelter; *gopya*—by
a gopī; *evam*—in this way; *gaditaḥ*—spoken; *sa-pesam*—completely; *avatat*—may
protect; *goṣṭhe*—in Vrajabhumi; *hariḥ*—Lord Kṛṣṇa; *vaḥ*—you; *ciram*—eternally.

“O Keśava, my eyes are now filled with the dust raised by the cow's hooves and

I cannot see anything. I have stumbled and fallen to the ground. O Lord, are You not kind to the fallen? You are the only shelter for all women distressed at heart.” I pray Lord Hari, to whom a gopī spoke these words, will protect you always.

—author unknown

TEXT 259

*ābhideśa-viniveśita-veṇur
dhenu-puccha-nihitaika-karābjah
anya-pāṇi-parimaṇḍita-daṇḍah
puṇḍarīka-nayano vrajam āpa*

nabhidesa—in His waist; *vinivesita*—placed; *veṇuh*—the flute; *dhenu*—of a cow; *puccha*—on the back; *nihita*—placed; *eka*—one; *kara*—hand; *abjah*—lotus; *anya*—the other; *pāṇi*—hand; *parimandita*—decorated; *dandah*—a stick; *pundarika-nayanaḥ*—lotus-eyed Lord Kṛṣṇa; *vrajam*—to Vraja Village; *apa*—went.

His flute tucked into His belt, one lotus hand on a surabhi cow’s back and the other holding a stick, lotus-eyed Kṛṣṇa entered the village of Vraja.

—author unknown

Tatraiva śrī-rādhikāyaḥ saubhāgyam Śrīmatī Rādhārāṇī’s Good Fortune

TEXT 260

*bhrū-valli-valanaiḥ kayāpi nayanonmesaiḥ kayāpi smita-
jyotsnā-vicchuritaiḥ kayāpi nibhṛtaṁ sambhāvitasyādhvani
garvodbheda-kṛtāvahela-lalita-śrī-bhāji rādhānane
sātaṅkānunayam jayanti patitāḥ kaṁsa-dviṣo dṛṣṭayaḥ*

bhrū—of the eyebrows; *valli*—of the vines; *valanaiḥ*—with the movements; *kaya api*—by one gopī; *nayana-unmesaiḥ*—with glances; *kaya api*—by one gopī; *smita*—of smiles; *jyotsna-vicchuritaiḥ*—with the moonlight; *kaya api*—by one gopī; *nibhṛtam*—secretly; *sambhāvitasya*—worshipped; *adhvāni*—on the path; *garva*—pride; *udbheda*—breaking; *kṛta*—done; *avahela*—contempt; *lalita*—charming; *śrī-bhāji*—beautiful; *rādhā*—of Śrīmatī Rādhārāṇī; *anane*—on the face; *sa*—with; *ataṅka*—fear; *anunayam*—and supplication; *jayanti*—all glories; *patitāḥ*—fallen; *kaṁsa-dviṣaḥ*—of Lord Kṛṣṇa, the enemy of Kaṁsa; *dṛṣṭayaḥ*—the glances.

As Kṛṣṇa walked on the path one gopī secretly worshiped Him with the playful movements of her vine eyebrows, another with her sidelong glances, and another with the moonlight of her smiles. However, it was on Rādhā’s face, which was filled with a graceful beauty that mocked the other gopīs and broke their pride, that His shy, amorous glances fell. All glories to those glances of Kṛṣṇa, the enemy of Kaṁsa.

—Śrī Umāpatidhara

TEXT 261

*tiryak-kandharam aṁsa-deśa-milita-śrotrāvataṁsam sphurat-
barhottambhita-keśa-pāśam anṛju-bhrū-vallari-vibhramam
guñjad-veṇu-niveśitādhara-putaṁ sākūta-rādhānana-
nyastāmilita-dṛṣṭi gokula-pateḥ vaktrāmbujam pātu vaḥ*

tiryak—tilted; *kandharam*—neck; *aṁsa-deśa*—shoulders; *milita*—meeting; *śrotra-
avatāṁsam*—earrings; *sphurat*—splendid; *barha*—peacock feather; *uttambhita*—
held; *keśa-pāśam*—in the hair; *anṛju*—crooked; *bhrū*—of the eyebrows; *vallari*—
the vines; *vibhramam*—restless; *guñjat*—sounding; *veṇu*—flute; *nivesita*—placed;
adhara-putam—to the lips; *sa*—with; *akuta*—meaning; *rādhā*—of Śrīmatī
Rādhārāṇī; *anana*—on the face; *nyasta*—placed; *smilita-dṛṣṭi*—sidelong glance;
gokula—of Gokula; *pateḥ*—of the king; *vaktra*—face; *ambujam*—lotus; *patu*—may
protect; *vaḥ*—you all.

May Gokulapati Kṛṣṇa’s lotus face, with neck tilted, earrings touching His
shoulders, a splendid peacock feather decorating His hair, bending vines of His
eyebrows moving restlessly, a flute on His lips making sweet music, and an
amorous sidelong glance falling on Rādhā’s face, protect you all.

—Śrī Lakṣmaṇa Sena

TEXT 262

*aṁsāsakta-kapola-vaṁśa-vadana-vyāsakta-bimbādhara-
dvandvodīrita-manda-manda-pavana-prārabdha-mugdha-dhvaniḥ
īśad-vakrīma-lola-hāra-nikaraḥ pratyeka-rokānana-
nyañca-cañcad-udañcad-aṅguli-cayas tvam pātu rādhā-dhavaḥ*

aṁsa—on His shoulders; *asakta*—resting; *kapola*—on His cheeks; *vaṁśa*—the
flute; *vadana*—the mouth; *vyāsakta*—resting; *bimba*—bimba fruit; *adhara*—of lips;
dvandva—on the pair; *udirita*—arisen; *manda-manda*—very gentle; *pavana*—breeze;
prārabdha—begun; *mugdha*—beautiful; *dhvaniḥ*—sounds; *īśat*—slightly; *vakrīma*—
crooked; *lola*—moving; *hāra*—of necklaces; *nikaraḥ*—group; *pratyeka*—each;
roka-anana—hole; *nyañcat*—placing; *cañcat*—moving; *udañcat*—arched; *aṅguli*—
of fingers; *cayaḥ*—group; *tvam*—you; *patu*—may protect; *rādhā*—of Śrīmatī
Rādhārāṇī; *dhavaḥ*—the lover.

May Rādhā’s lover, Kṛṣṇa, who, resting the flute on His cheek and shoulder,
placing the flute’s mouth to His bimba-fruit lips and, gently blowing, makes a very
sweet sound, His necklaces slightly swaying as He moves His arched fingers over
the flute’s holes, protect you.

—Śrī Nāthoka

Go-dohanam

Milking the Cows

TEXT 263

*aṅguṣṭhāgrima-yantritāṅgulir asau pādārdha-nīruddha-bhūr
ārdri-kṛtya payodharāñcalam alaṁ dvi-traiḥ payo-bindubhiḥ
nyag-jānu-dvaya-madhya-yantrita-ghaṭi-vaktrāntarāla-skhalad-
dhārādhvāna-manoharam sakhi payo gām dogdhi dāmodaraḥ*

angustha—of the thumb; *agrima*—by the tip; *yantrita*—held; *angulih*—finger; *asau*—He; *pada*—foot; *ardha*—by half; *niruddha*—pressed; *bhuḥ*—the ground; *ārdri-kṛtya*—moistening; *payodhara*—milk; *añcalam*—corner; *alaṁ*—greatly; *dvi*—with two; *traiḥ*—or three; *payah*—of milk; *bindubhiḥ*—drops; *nyak*—turned down; *janu*—of knees; *dvaya*—the pair; *madhya*—in the middle; *yantrita*—held; *ghati*—the pot; *vaktra*—the mouth; *antarala*—within; *skhalat*—falling; *dhara*—stream; *adhvana*—path; *manoharam*—charming; *sakhi*—O friend; *payah*—milk; *gam*—from the cow; *dogdhi*—milks; *damodarah*—Lord Kṛṣṇa.

Resting on half His feet, grasping the under between His thumb and finger, spraying Himself with two or three stray drops, and making a charming stream of milk pour into the pail balanced between His arched knees, Dāmodara milks a surabhi cow.

—Śrī Śaraṇa

Śrī Kṛṣṇaṁ prati candrāvalī-sakhī-vakyaṁ Words of Candrāvalī's Friend to Lord Kṛṣṇa

TEXT 264

*sathānyasyāḥ kāñcī-maṇi-ṛaṇitam ākarṇya sahasā
yadāśliṣṭann eva praśithila-bhuja-granthir abhavaḥ
tat etat kvācakṣe ghr̥ta-madhu-mayā tvad-bahu-vaco
viṣeṇāghūrṇantī kim api na sakhi me gaṇayati*

satha—O cheater; *anyasyāḥ*—of another girl; *kañci*—of the belt; *māni*—of the jewels; *ranitam*—the tinkling; *ākarṇya*—hearing; *sahasa*—at once; *yada*—when; *aslistan*—embracing; *eva*—certainly; *prasithila*—slackened; *bhuja*—of the arms; *granthih*—the knot; *abhavaḥ*—became; *tat etat*—this; *kva*—where?; *acakṣe*—I speak; *ghr̥ta*—of ghee; *madhu*—and honey; *maya*—consisting; *tvat*—Your; *bahu*—many; *vacaḥ*—of the words; *visena*—by the poison; *aghurnanti*—agitated; *kim api*—anything; *na*—not; *me*—my; *sakhi*—friend; *ganayati*—notices.

O cheater, even as You embrace Candrāvalī, when You hear the tinkling of the jeweled belt of some other girl, Your attention turns to her and the knot of Your arms around Candrāvalī becomes loosened. How can I tell her? My friend Candrāvalī has been poisoned by Your eloquent words mixed with honey and ghee, She can no longer see.

—author unknown

Śrī Govardhana-dharaṇam Lifting Govardhana Hill

TEXT 265

*sa-trāsārti yaśodayā priya-guṇa-prīteḥkṣaṇam rādhayā
nagnair ballava-sūnubhiḥ sa-rabhasam sambhāvitātmorjitaiḥ
bhītānandita-vismitena viṣamaṁ nandena cālokitaḥ
pāyād vaḥ kara-padmaḥ su-sthita-mahā-śailaḥ sa-lilo hariḥ*

sa—with; *trasa*—fear; *arti*—suffering; *yasodaya*—by Yasoda; *priya*—of Her lover; *guṇa*—the transcendental qualities; *priya*—with pleasure; *ikṣaṇam*—with the glance; *rādhāya*—by Śrīmatī Rādhārāṇī; *nagnaiḥ*—naked; *ballava*—of the gopas; *sūnubhiḥ*—by the sons; *sa*—with; *rabhasam*—joy; *sambhāvita*—considered; *atma*—to themselves; *urjitaiḥ*—equal in strength; *bhīta*—frightened; *ānandita*—delighted; *vismitena*—and struck with wonder; *viṣamaṁ*—greatly; *nandena*—by Nanda Maharaja; *ca*—also; *alokitaḥ*—seen; *payat*—may protect; *vaḥ*—you all; *kara*—hand; *padmaḥ*—lotus; *su-sthita*—comfortably placed; *maha*—great; *sailaḥ*—hill; *sa*—with; *līlāḥ*—playfulness; *hariḥ*—Kṛṣṇa.

May Kṛṣṇa on whom, as He playfully lifted tall Govardhana Hill with His lotus hand, Mother Yaśodā gazed with fear and pain, Rādhā gazed with pleasure to see the transcendental qualities of Her lover, the small naked gopa-boys happily gazed, thinking they were as strong as He and could also lift the hill if they tried, and Mahārāja Nanda gazed with simultaneous terror, delight, and wonder, protect you all.

—Śrī Sohnoka

TEXT 266

*ekenaiva cirāya kṛṣṇa bhavatā govardhano 'yaṁ dhṛtaḥ
śrānto 'si kṣaṇam āssva sāmpratam amī sarve vayanā dadhmahe
ity ullāsita-doṣṇi gopa-nivahe kiñcid-bhujākuñcana-
nyañcac-chaila-bharārdite viruvati smero hariḥ pātu vaḥ*

ekena—alone; *eva*—certainly; *ciraya*—for a long time; *kṛṣṇa*—O Kṛṣṇa; *bhavata*—by You; *govardhana*—Govardhana Hill; *ayaṁ*—this; *dhṛtaḥ*—has been held; *sraṇtaḥ*—tired; *asi*—You are; *kṣaṇam*—for a moment; *assva*—sit down; *sāmpratam*—now; *āmi*—these; *sarve*—all; *vayanā*—we; *dadhmahe*—will hold it; *iti*—thus; *ullāsita*—raised; *doṣṇi*—on the arms; *gopa*—of gopas; *nivahe*—on the multitude; *kiñcit*—a little; *bhujā*—arms; *akuncana*—bending; *nyañcat*—placing; *saila*—of the hill; *bhara*—by the burden; *ardite*—distressed; *viruvati*—screaming; *smeraḥ*—smiling; *hariḥ*—Lord Kṛṣṇa; *patu*—may protect; *vaḥ*—you all.

“O Kṛṣṇa, for a long time You held up Govardhana Hill without any help. You

must be very tired now. Please sit down and rest. All of us will hold the hill in Your place.” Kṛṣṇa then shifted a small portion of the hill’s weight onto the raised arms of the cowherd men. When they felt the pressure of the hill, their arms became bent and they began to scream. May Kṛṣṇa, who smiled to see all this, protect you all.

—Śrī Saraṇa

TEXT 267

*khinno ‘si muñca śailam
bibhṛmo vayam iti vadatsu sithila-bhujah
bhara-bhugna-vitata-bahuṣu
gopeṣu hasan harir jayati*

khinnaḥ—distressed; asi—You are; muñca—give up; sailam—the hill; bibhṛmaḥ—hold; vayam—we will; iti—thus; vadatsu—speaking; sithila—slackened; bhujah—arm; bhara—by the weight; bhugna—bending; vitata—extended; bahuṣu—arms; gopeṣu—among the cowherd men; hasan—smiling; hariḥ—Lord Kṛṣṇa; jayati—all glories.

“You must be exhausted by now. Let go of the hill and we will hold it for You.” When He shifted a little of the hill’s weight, and the arms of the cowherd men began to become crushed, Kṛṣṇa began to smile. All glories to Kṛṣṇa.

—Śrī Subandhu

TEXT 268

*dūram dṛṣṭi-pathāt tirobhava harer govardhanam bibhratas
tvayy āsakta-dṛśaḥ kṛṣṇodari kara-srasto ‘sya mā bhūd ayam
gopīnām iti jalpitaṁ kalayato rādhā-nirodhāśrayam
śvāsāḥ śaila-bhara-śrama-bhramakarāḥ kamsa-dviṣaḥ pāntu vaḥ*

duram—far away; dṛṣṭi—of the glance; pathat—from the path; tirobhava—You should disappear; hareḥ—of Lord Kṛṣṇa; govardhanam—Govardhana Hill; bibhrataḥ—holding; tvayi—to You; asakta—attached; dṛśaḥ—glances; kṛṣṇa-udari—O slender girl; karaḥ—of the hand; srastaḥ—slipping; asya—of Him; ma—not; bhūt—may be; ayam—this; gopīnam—of the gopīs; iti—thus; jalpitaṁ—the words; kalayataḥ—hearing; rādhā—of Rādhā; nirodha-asrayam—the restraint; svasaḥ—sighs; śaila—of the hill; bhara—the weight; śrama—from fatigue; bhramarakāḥ—slipping; kamsa-dviṣaḥ—of Lord Kṛṣṇa, the enemy of Kamsa; pāntu—may protect; vaḥ—you all.

“Please go far away from the path of Kṛṣṇa’s eyes. O slender girl, don’t make Govardhana Hill fall from His hand because He is absorbed in gazing on You.” When Kṛṣṇa heard the gopīs’ words to stop Rādhā, He sighed and the hill began to slip from His hand. May those sighs of Lord Kṛṣṇa protect you all.

—Śrī Śubhāṅka

Nauka-lilā Boating Pastimes

TEXT 269

*kuru pāraṁ yamunāyā
muhur iti gopībhir utkarāhūtaḥ
tari-taṭa-kapaṭa-śayālur
dvi-guṇālasyo harir jayati*

kuru—carry us; *param*—to the other shore; *yamunāyaḥ*—of the Yamunā; *muhuh*—repeatedly; *iti*—thus; *gopībhiḥ*—by the gopīs; *utkara*—many times; *ahutaḥ*—called; *tari*—of the boat; *tata*—on the side; *kapata*—pretended; *sayaluh*—sleepy; *dvi-guna*—doubled; *alasyaḥ*—laziness; *hariḥ*—to Lord Kṛṣṇa; *jayati*—all glories.

“Take us to the other side of the Yamunā!” Repeatedly called by the gopīs, Kṛṣṇa pretended to nap by His boat. All glories to doubly indolent Lord Kṛṣṇa.
—Śrī Sañjaya Kaviśekhara

TEXT 270

*uttīṣṭharāt tarau me taruṇi mama taroḥ śaktir ārohane kā
sākṣād ākhyāmi mugdhe tarānim iha raver ākhyayā kā ratir me
vāteyaṁ nau-prasaṅge katham api bhavitā nāvayoḥ saṅgamārthā
vārtāpīti smitāsyam jita-giram ajitam rādhayārādhayāmi*

yathā—just as; *padyavalyam*—in Padyavali; *uttīṣṭha*—stand; *arat*—nearby; *tarau*—on the boat; *me*—My; *taruṇi*—o young girl; *mama*—of Me; *taroḥ*—of the tree; *śaktiḥ*—the power; *arohane*—in climbing; *ka*—what?; *sakṣat*—directly; *ākhyāmi*—I say; *mugdhe*—O charming and bewildered girl; *tarānim*—boat; *iha*—in this connection; *raveḥ*—of the sun; *ākhyaya*—by name; *ka*—what?; *ratih*—happiness; *me*—of Me; *varta*—words; *iyam*—these; *nau*—to the boat; *prasaṅge*—in relation; *katham api*—somehow; *bhavita*—will be; *na*—not; *avayoḥ*—of Us two; *saṅgama*—association; *artha*—for the purpose; *varta*—words; *api*—also; *iti*—in this way; *smita*—smiling; *asyam*—whose face; *jita*—defeated; *giram*—in words; *ajitam*—undefeatable Lord Kṛṣṇa; *rādhāya*—with Śrīmatī Rādhārāṇī; *arādhayāmi*—I worship.

Kṛṣṇa: My dear young girl, please step into My tari (boat, which become tarau in the locative case).

Rādhā: What power do I have to climb trees? (Here Rādhā interprets tarau to be the locative of taru, which means tree.)

Kṛṣṇa: My dear, charming, bewildered girl, I do not mean tree, I mean tarāṇi (boat).

Rādhā: Why would I want to go to the sun? (Here She interprets the word tarāṇi to mean sun.)

Kṛṣṇa: All these words I have used mean nau (boat).

Rādhā: All these words are meant to bring Us together. (Here She interprets the word nau to mean Us.)

I worship unconquerable Lord Kṛṣṇa, who happily smiled as Śrī Rādhā defeated Him in this playful verbal-duel.

—Śrī Rūpa Gosvāmī

TEXT 271

*muktā taraṅga-nivahena pataṅga-putrī
navyā ca naur iti vacas tava tathyam eva
śaṅka-nidānam idam eva mamāti-mātram
tvam cañcalo yad iha mādharma nāviko 'si*

mukta—free; *taraṅga*—of waves; *nivahena*—of the multitude; *pataṅga-putrī*—the Yamunā River, the daughter of the sun-god; *navya*—new; *ca*—also; *nauḥ*—boat; *iti*—thus; *vacas*—statement; *tava*—of You; *tathyam*—true; *eva*—certainly; *śaṅka*—of anxiety; *nidanam*—the cause; *idam*—this; *eva*—certainly; *mama*—of me; *ati-matram*—boundless; *tvam*—You; *cañcalaḥ*—restless; *yat*—because; *iha*—here; *mādhava*—O Kṛṣṇa; *navikaḥ*—the navigator; *asi*—are.

What You say is true. There are no waves on the Yamunā, and this is a new, sturdy boat. I am so afraid because You, O Mādhava, are the reckless captain of the boat.

—Śrī Rūpa Gosvāmī

TEXT 272

*jīrṇā tarī sarid atīva-gabhīra-nīrā
bālā vyaṁ sakalam ittham anartha-hetuḥ
nistāra-bījam idam eva kṛśodarīṇām
yan mādharma tvam asi samprati kaṇadharaḥ*

jirna—old; *tari*—boat; *sarit*—the river; *atīva*—very; *gabdhira*—deep; *nira*—water; *balāḥ*—young girls; *vyaṁ*—we; *sakalam*—completely; *ittham*—in this way; *anartha*—of danger; *hetuḥ*—the source; *nistāra*—for crossing; *bījam*—the method; *idam*—this; *eva*—certainly; *kṛśa-udarinam*—of slender girls; *yat*—because; *mādhava*—O Kṛṣṇa; *tvam*—You; *asi*—are; *samprati*—now; *kaṇadharaḥ*—captain of the boat.

The river is very deep, this is an old boat, and we are simply helpless girls. It is very dangerous for us. Nevertheless, O Mādhava, at the present moment You are the only boat-captain who can take us slender girls across the Yamunā.

—Śrī Jagadānanda Rāya

TEXT 273

ambhasi taraṇi-sutāyāḥ

stambhita-taraṇiḥ sa devakī-sutaḥ
ātura-virahita-gopyāḥ
kātara-mukham īkṣate smerah

ambhasi—in the water; *tarāni*—of the Yamunā River, the daughter of the sun-god; *stambhita*—motinless; *taraṇiḥ*—boat; *saḥ*—He; *devakī-sutaḥ*—Lord Kṛṣṇa, the son of Devakī; *atara*—the boat-fare; *virahita*—without; *gopyāḥ*—of the gopī; *katara*—distressed; *mukha*—face; *īkṣate*—gazes; *smerah*—smiling.

Kṛṣṇa suddenly stopped the boat in the middle of the Yamunā and demanded immediate payment of the fare. He smiled as He gazed at the frightened face of the gopī, who had no money to give.

—Śrī Sūryadāsa

TEXT 274

vācā tavaiva yadunandana gavya-bhāro
hāro 'pi vāriṇi mayā sahasā vikīrṇaḥ
dūrī-kṛtam ca kucayor anayor dukūlam
kūlam kalinda-duhitur na tathāpy adūram

vaca—by the statement; *tava*—of You; *eva*—certainly; *yadu-nandana*—O Kṛṣṇa, descendent of Maharaja Yadu; *gavya*—of milk-products; *bharaḥ*—the great load; *haraḥ*—the necklace; *api*—also; *varini*—in the water; *mayā*—by Me; *sahasa*—at once; *vikirṇaḥ*—in the water; *mayā*—by Me; *sahasa*—at once; *vikirṇaḥ*—cast; *duri-kṛtam*—thrown far away; *ca*—also; *kucayoḥ*—on the breasts; *anayoḥ*—on them; *dukulam*—the garment; *kulam*—the shore; *kalinda*—Kalinda; *na*—not; *tathāpy*—still; *aduram*—is near.

O Yadunandana, by Your order I have cast into the water these milk-products as well as My own necklace. I have thrown My bodice far away. Still, the shore of the Yamunā has not come any closer.

—author unknown

TEXT 275

payah-pūraiḥ pūrṇā sapadi gata-ghūrṇā ca pavanair
gabhire kālindī-payasi tarir eṣā praviṣati
aho me durdaivam parama-kutukākrānta-hṛdayo
harir vāram vāram tad api kara tālim racayati

payah—of water; *puraiḥ*—with floods; *purna*—filled; *sapadi*—at once; *gata*—gone; *ghurna*—tossed; *ca*—also; *pavanaiḥ*—by the winds; *gabhire*—into the deep; *kālindī*—of the Yamunā; *payasi*—in the water; *tariḥ*—boat; *eṣaḥ*—this; *praviṣati*—enters; *aho*—alas!; *me*—my; *durdaivam*—misfortune; *parama*—supreme; *kutuka*—by eagerness; *akranta*—overwhelmed; *hṛdayaḥ*—whose heart; *hariḥ*—Kṛṣṇa; *varam*—again; *varam*—and again; *tat-api*—still; *kara*—of the hands; *talim*—the surface; *racayati*—does.

The boat is violently tossed by the wind. Filling with water, it is now sinking into the Yamunā. Alas! Destiny has become my enemy. Even in this calamity, lusty-hearted Kṛṣṇa again and again puts His hand on me!

—Śrī Manohara

TEXT 276

*pānīya-secana-vidhau mama naiva pānī
viśramyatas tad api te parihāna-vānī
jīvāmi cet punar ahaṁ na tadā kadāpi
kṛṣṇa tvadīya-taraṇau caraṇau dadāmi*

paniya—of water; *secana-vidhau*—is splashing; *mama*—my; *na*—not; *eva*—certainly; *pānī*—hands; *visramyataḥ*—exhausted; *tad api*—still; *te*—of You; *parihasa*—joking; *vānī*—words; *jīvāmi*—I live; *cet*—if; *punaḥ*—again; *ahaṁ*—I; *na*—not; *tadā*—then; *kadāpi*—at any time; *kṛṣṇa*—O Kṛṣṇa; *tvadīya*—in Your; *taraṇau*—boat; *caraṇau*—two feet; *dadāmi*—I will place.

My hands are exhausted. They can no longer push the water out. All You do is speak joking words. O Kṛṣṇa, if I live through this, never again will I place my feet in Your boat.

—Śrī Manohara

TEXT 277

*idam uddiśya vayasyaḥ
sva-samīhita-daivatam namata
yamunaiva jānu-daghni
bhavatu na vā nāviko 'stv aparahaḥ*

idam—to this; *uddiśya*—in relation; *vayasyaḥ*—O gopī-friends; *sva*—own; *samihita*—desired; *daivatam*—to the deity; *namata*—everyone bow down; *yamunā*—the Yamunā River; *janu*—the knees; *daghni*—as deep as; *bhavatu*—may be; *na*—not; *va*—or; *navikaḥ*—a boat-captain; *astu*—may be; *aparahaḥ*—someone else.

O gopī-friends, all of you please bow down before your chosen deity and pray that either the Yamunā River will not be deep as our knees, or we get a boat-captain other than Kṛṣṇa.

—Śrī Mukunda Bhaṭṭācārya

TEXT 278

*tarir uttaralā sarid gabhīrā
taralo nanda-sutaś ca kaṇadhāraḥ
abalāham upaiti bhānur astam
sakhi dūre nagarīha kim karomi*

tariḥ—the boat; *uttarala*—rock to and fro; *sarit*—the river; *gabhira*—is deep;

taralaḥ—reckless; *nanda*—of Maharaja Nanda; *sutaḥ*—the son; *ca*—also; *karnadharaḥ*—is the boat-captain; *abala*—a helpless girl; *aham*—I am; *upaiti*—attains; *bhanuḥ*—the sun; *astam*—the western horizon; *sakhi*—O friend; *kim*—what?; *karomi*—will I do.

The boat rocks to and fro. The river is deep. The reckless son of Mahārāja Nanda is the captain. I am a helpless girl. The sun is setting in the west, and the village of Vraja is still far away. O gopī-friend, what will I do now?

—author unknown

TEXT 279

nāpekṣate stuti-katham na śṛṇoti kākum
śasvat-kṛtam na manute pranipāta-jātam
hā kim vidheyam adhunā sakhi nanda-sūnur
madhye taraṅgini tarim taralo dhunoti

na—does not; *apekṣate*—pay attention; *stuti-katham*—to My prayers; *na*—does not; *śṛṇoti*—hear; *kākum*—My begging with a broken voice; *śasvat*—repeatedly; *kṛtam*—done; *na*—does not; *manuta*—consider; *pranipata-jatam*—My bowing down before Him; *hā*—alas!; *kim*—what?; *vidhayam*—can I do; *adhuna*—now; *sakti*—O gopī-friend; *nanda*—of Maharaja Nanda; *sunuḥ*—the son; *madhye*—in the middle; *taraṅgini*—of the wave-filled river; *tarim*—the boat; *taralaḥ*—reckless; *dhunoti*—shakes.

He pays no attention to My prayers. He does not hear My begging in a broken voice. He does not consider My repeatedly bowing down before Him. O gopī-friend, what will I do now? In the middle of this wave-filled river, the reckless son of Mahārāja Nanda violently shakes the boat.

—Śrī Rūpa Gosvāmī

TEXT 280

eṣottuṅga-taraṅga-laṅghita-taṭosaṅgā pataṅgātmajā
pūrṇeyam tarir ambubhir na hi hareḥ śaṅkā kalaṅkād api
kāthiṅyam bhaja nādyā sundari vayam rādhe prasādena te
jīvamaḥ sphuṭam ātarī-kuru giri-dronī-vinodotsavam

esa—this; *uttuṅga*—with tall; *taraṅga*—waves; *laṅghita*—crossed; *tata-utsaṅga*—the surface and shore; *pataṅga-atmaja*—the Yamunā River, the daughter of the sun-god; *pūrṇa*—filled; *iyam*—this; *tarīḥ*—boat; *ambubhiḥ*—with water; *na*—not; *hi*—indeed; *hareḥ*—of Kṛṣṇa; *śaṅkā*—fear; *kalaṅkat*—from the calamity; *api*—even; *kathiyam*—harshness; *bhaja*—do; *na*—not; *adya*—now; *sundari*—O beautiful girl; *vayam*—we; *rādhe*—O Rādhā; *prasādena*—by the mercy; *ta*—of You; *jivanaḥ*—will live; *sphuṭam*—clearly; *atarī-kuru*—pay the fare; *giri*—of Govardhana Hill; *dronī*—in the cave; *vinoda*—of pastimes; *utsavam*—a festival.

“The Yamunā is filled with huge waves, and the boat is filling with water. Still, Kṛṣṇa is not afraid.”

“O beautiful Rādhā, don’t be so harsh. By Your mercy We will live through this. All You need do is pay the boat-fare of a promise to enjoy with Me a festival of amorous pastimes in the cave of Govardhana Hill.”

—Śrī Rūpa Gosvāmī

TEXT 281

*kākum karosi gr̥ha-kona-karīṣa-puñja-
gūdhāṅga kim nanu vṛthā kitava prayāhi
kutṛādya jir̥ṇa-taraṇi-bhramaṇāti-bhīti-
gopāṅganā-gaṇa-vidambana-cāturī te*

kakum—an emotional appeal; *karosi*—You do; *gr̥ha*—of the house; *kona*—in a corner; *karosi*—You do; *gr̥ha*—of the house; *kona*—in a corner; *karisa*—of dried cow-dung; *puñja*—in a heap; *gudha*—hidden; *aṅga*— whose body; *kim*—why?; *nanu*—is it not?; *vṛtha*—useless; *kitava*— O cheater; *prayahi*—go away; *kutra*—where?; *adya*—now; *jir̥ṇa*— old; *tarāni*—in a boat; *bhramana*—by the rocking motion; *ati*— great; *bhiti*—because of fear; *gopa-aṅgana*—of gopīs; *gaṇa*—the multitude; *vidambana*—at tricking caturī—expertize; *te*—of You.

O Kṛṣṇa, O cheater hiding behind this heap of dried cow-dung, why do you uselessly beg me in this way? Go away! (This is a foolish trick.) You used to be very expert at tricking the gopīs. You expertly tricked them when You frightened them in an old boat. Where is that expertise now?

—Śrī Rūpa Gosvāmī

Note: One time Lord Kṛṣṇa took the gopīs for a ride in an old boat. When the boat began to rock dangerously in a storm, Kṛṣṇa extorted various amorous favors from the frightened gopīs in return for their rescue.

Rādhayā saha harer vāko-vākyam Conversation Between Kṛṣṇa and Rādhā

TEXT 282

*aṅgulyā kaḥ kavātam praharati kuṭile mādavaḥ kim vasanto
no cakrī kim kulālo na hi dharaṇi-dharaḥ kim dvi-jihvaḥ phaṇīndraḥ
nāham ghorā-mardī kim asi khaga-patir no hariḥ kim kapīṣo
rādhā-vāṇibhir ittham prahasita-vadanaḥ,, pātu vaś cakra-pāṇiḥ*

aṅgulyā—with a single finger; *kaḥ,,*—who; *kavātam*—on the door; *praharati*—taps; *kuṭila*—O crooked girl; *mādavaḥ,,*—It is Kṛṣṇa; *kim*—whether?; *vasantaḥ,,*—springtime; *na*—not; *u*—indeed; *cakrī*—Kṛṣṇa who weilds the cakra; *kim*—whether?; *kulālaḥ,,*—a potter; *na*—not; *hi*—certainly; *dharaṇi-dharaḥ,,*—Kṛṣṇa, who maintains the earth; *kim*—whether; *dvi*—with two; *jihvaḥ,,*—tongues; *phaṇi-indraḥ,,*—Ananta Śeṣa, the king of the snakes; *na*—not; *aham*—I am; *ghora*—terrible; *ahi*—of snakes; *mardī*—the crusher; *kim*—whether; *asi*—You are; *khaga-*

patih„—Garuḍa, the king of the birds; *na*—not; *u*—indeed; *hariḥ*„—I am Hari; *kim*—whether; *kapi-īśah*„—Hanumān, the king of the monkeys; *rādhā*—of Śrīmatī Rādhārāṇī; *vāñibhiḥ*„—by the words; *ittham*—in this way; *prahasita*—smiling; *vadanah*„—whose face; *pātu*—may protect; *vah*„—you all; *cakra-pāñih*„—Lord Kṛṣṇa, who wields the Sudarśana cakra.

“Who taps on My door with one finger?”

“O crooked girl, it is Mādhava.”

“Mādhava is a name of spring. Has springtime come knocking on My door?”

“Certainly not. It is the holder of the Sudarśana wheel.”

“Potters hold wheels. Are You a potter?”

“I am not. I am the person who holds up the entire world.”

“The forked-tongued serpent king Ananta holds up the world. Are You He?”

“No. I am a person who crushes serpents.”

“The bird-king Garuḍa crushes serpents. Are You he?”

“No. I am Lord Hari.”

“Hari is a name of the monkey-king Hanumān. Are You he?”

May Lord Kṛṣṇa, who holds the Sudarśana cakra, and who smiled to hear these clever words from Śrīmatī Rādhārāṇī, protect you all.

—author unknown

TEXT 283

kas tvam bho nisi keśavaḥ sirasijaiḥ kim nāma garvāyase
bhadre śaurir aham guṇaiḥ pitṛ-gataiḥ putrasya kim syād iha
cakrī candramukhi prayacchasi nu me kuṇḍīm ghaṭīm dohaṇīm
ittham gopa-vadhū-jitottaratayā hrīṇo hariḥ pātu vah

kaḥ—who; *tvam*—are You; *bhoḥ*—O; *nisi*—in the night; *keśavaḥ*—I am Kesava; *sirasijaiḥ*—with hair; *kim*—what is the use?; *nama*—indeed; *garvāyase*—You are proud; *bhadre*—O beautiful girl; *sauriḥ*—the descendent of Maharaja Surasena; *aham*—I am; *guṇaiḥ*—with virtues; *pitṛ*—to the ancestor; *gataiḥ*—gone; *putrasya*—of the descendant; *kim*—what?; *syat*—is to be done; *iha*—here; *cakri*—I am the holder of the Sudarśana wheel; *candra-mukhi*—O moon-faced girl; *prayacchasi*—You give; *nu*—will?; *dohaṇīm*—a milk-bucket; *ittham*—in this way; *gopa-vadhū*—the gopī; *jita*—defeated; *uttarataya*—by replies; *hrinaḥ*—embarrassed; *hariḥ*—Lord Kṛṣṇa; *patu*—may protect; *vah*—you all.

“Who is there in the darkness of night?”

“It is Keśava.”

“Keśa means hair. Why should hair approach Me? You are awfully proud, hair.”

“O beautiful girl, I am the grandson of Mahārāja Śūrasena.”

“Of what use is the worthless son of a virtuous grandfather?”

“O moon-faced girl, I am the holder of the Sudarśana wheel.”

“Ah, You are a potter who spins a potter’s wheel! Will You give Me a bowl, a pot, and a milk-bucket?”

May Lord Kṛṣṇa, who was embarrassed by these clever replies of the gopī

Rādhā, protect you all.

—Śrī Cakrapāṇi

TEXT 284

*vāsaḥ samprati keśava kva bhavato mugdheḥkṣaṇe nanv idam
vāsam brūhi śaṭha prakāma-subhage tvad-gātra-samsargataḥ
yāminyām uṣitaḥ kva dhūrta vitanur muṣṇāti kim yāminī
śaurir gopa-vadhūm chalaiḥ parihasann evam-vidhaiḥ pātu vaḥ*

vasaḥ—garment (or residence); *samprati*—at present; *kesava*—O Kṛṣṇa; *kva*—where?; *bhavataḥ*—of You; *mugdha*—beautiful; *iḥkṣaṇe*—in the eyes; *nanu*—is it not?; *idam*—this; *vasam*—garment (or fragrance); *bruhi*—speak; *satha*—O cheater; *prakama-subhage*—O beautiful girl; *tvad*—Your; *gatra*—body; *samsargataḥ*—to be associated; *yaminyām*—during the night; *usitaḥ*—resided; *kva*—where?; *dhurta*—O rascal; *vitānuḥ*—slender; *muṣṇāti*—steals; *kim*—whether; *yamini*—night; *sauriḥ*—Lord Kṛṣṇa, the descendent of Maharaja Surasena; *gopa-vadhūm*—the gopī; *chalaiḥ*—with clever words; *parihasan*—smiling; *evam-vidhaiḥ*—in this way; *patu*—may protect; *vaḥ*—you all.

One morning, when Kṛṣṇa came to Rādhā, Rādhā asked Him, “My dear Keśava, where is Your vāsa at present?” The Sanskrit word “vāsa: has three meanings: one meaning is residence, one meaning is fragrance, and another meaning is dress.

Actually Rādhārāṇī inquired from Kṛṣṇa “Where is Your dress?” But Kṛṣṇa took the meaning as residence, and He replied to Rādhārāṇī, “My dear captivated one, at the present moment My residence is in Your beautiful eyes.”

To this Rādhārāṇī replied, “My dear cunning boy, I did not ask You about Your residence, I inquired about Your dress.”

Kṛṣṇa then took the meaning of “vāsa” as fragrance and said, “My dear fortunate one, I have just assumed this fragrance in order to be associated with Your body.”

Śrīmatī Rādhārāṇī again inquired from Kṛṣṇa, “Where did You pass Your night?” The exact Sanskrit word used in this connection was “yāminyāmuṣitaḥ”. “Yāminyām” means “at night”, and uṣitaḥ means “pass.” Kṛṣṇa, however, divided the word “yāminyāmuṣitaḥ into two separate words, namely “yāminyā” and “muṣitaḥ”. By dividing this word into two, it came out to mean that He was kidnapped by Yāminī, or night, Kṛṣṇa therefore replied to Rādhārāṇī, “My dear Rādhārāṇī, is it possible that night can kidnap Me?” In this way He was answering all of the questions of Rādhārāṇī so cunningly that He gladdened this dearest of the gopīs.* May smiling Lord Kṛṣṇa protect you all.

—author unknown

TEXT 285

*rādhe tvam kupitā tvam eva ku-pitā sraṣṭāsi bhūmer yato
mātā tvam jagatām tvam eva jagatām mātā na vijño ‘paraḥ
devi tvam pariḥāsa-keli-kalahe ‘nanta tvam evety asau
smero ballava-sundarīm avanamañ chauriḥ śrīyam vaḥ kriyāt*

rādhe—O Rādhā; *tvam*—You; *kupita*—are angry; *tvam*—You; *eva*—certainly;

ku—of the earth; *pita*—the father; *srasta*—the creator; *asi*—You are; *bhumeḥ*—of the earth; *yataḥ*—because; *mata*—the mother; *tvam*—You are; *jagatam*—of the universes; *tvam*—You; *eva*—certainly; *jagatam*—of the universes; *mata*—the mother; *na*—not; *vijñāḥ*—intelligent; *aparaḥ*—another; *devi*—O goddess; *tvam*—You; *parihasa*—joking; *keli*—of pastimes; *kahale*—in the lover’s quarrel; *ananta*—boundless; *tvam*—You are; *eva*—certainly; *iti*—thus; *asau*—He; *smeraḥ*—smiling; *ballava-sundarim*—to the beautiful gopī; *avanaman*—bowing down; *sauriḥ*—Lord Kṛṣṇa; *śrīyam*—auspiciousness; *vaḥ*—to you all; *kriyat*—may do.

“Rādhā, You have become kupitā (angry).”

“Ku means earth, and pitā means father. It is You who are father of the earth.”

“And You are the mother of all the universes.”

“You are the actual mother of the universes. You are omniscient. No one is Your equal.”

“O Goddess, Your skill in joking lover’s quarrels is ananta (unlimited).”

“Nan means bowing down, ta means the state of being, and a means without. It is You whom possess this quality of ananta (refusing to bow down).”

May Lord Kṛṣṇa, who smiled as He then bowed down before the beautiful gopī Rādhā, grant auspiciousness to you all.

—Śrī Harihara

Rāsa The Rāsa-dance

TEXT 286

ṛndāranye pramada-sadane mallikā-puṣpa-mode
śrī-subhrāṁsoḥ kiraṇa-rucire kokilādyair manojñe
rātrau citre paśupa-vanitā-citta-dehāpahārī
kaṁsārāter madhura-muralī-vādyā-rājo rarāja

ṛndā-aranye—in the forest of Vṛndāvana; *pramada*—of pleasure; *sadane*—the abode; *mallikā-puṣpa*—of jasmine flowers; *mode*—with the fragrance; *śrī-subhrāṁsoḥ*—of the beautiful moon; *kiraṇa*—with the shining; *rucire*—splendid; *kokila-adyaiḥ*—with the cuckoos and other birds; *manojñe*—charming; *rātrau*—in the night; *citrau*—wonderful; *paśupa-vanita*—of the gopīs; *citta*—the hearts; *deha*—and bodies; *apahārī*—stealing; *madhura*—sweet; *muralī*—of the flute; *vadya*—of the music; *rajaḥ*—the king; *rarāja*—was splendidly manifest.

On a wonderful night, in delightful Vṛndāvana forest filled with the fragrance of jasmine flowers, illuminated by beautiful moonlight, and made charming by the singing of the cuckoos and other birds, Kṛṣṇa’s sweet, regal flute music, which stole away the gopīs hearts and bodies, was splendidly manifest.

—author unknown

TEXT 287

adharāmr̥ta-mādhurī-dhurīṇo
hari-līlā-muralī-nināda eṣaḥ
pratātāna manaḥ-pramodam uccair
hariṇīnām hariṇī-dṛśām munīnām

adhara—of the lips; *amṛta*—of the nectar; *madhuri*—with the sweetness; *dhurinaḥ*—filled; *hari*—of Lord Kṛṣṇa; *līlā*—of pastimes; *murali*—of the flute; *ninadaḥ*—sound; *eṣaḥ*—this; *pratātana*—gave; *manaḥ*—of the heart; *harini-dṛśam*—of the doe-eyed gopīs; *muninam*—of the sages.

Filled with the sweet nectar of Kṛṣṇa’s lips, the playful sound of the flute delighted the does, the doe-eyed gopīs, and the sages.

—Śrī Mādhavendra Purī

TEXT 288

līlā-mukharita-muralī-
taralī-kṛta-gopa-bhāvinī-nivahaḥ
tad-adhara-madhuni sa-tṛṣṇaḥ
kṛṣṇaḥ pāyād apāyato bhavataḥ

līlā—playfully; *mukharita*—talkative; *murali*—by the flute; *taralī-kṛta*—made to tremble; *gopa-bhavini*—of the gopīs; *nivahaḥ*—the multitude; *tad*—of them; *adhara*—of the lips; *madhuni*—for the honey; *sa*—with; *tṛṣṇaḥ*—thirst; *kṛṣṇaḥ*—Lord Kṛṣṇa; *payat*—may protect; *apayataḥ*—from calamity; *bhavataḥ*—you all.

May Kṛṣṇa, who thirsted after the honey of the gopīs’ lips, and whose playful, talkative flute made the gopīs tremble, protect you from all dangers.

—Śrī Mādhava Cakravartī

TEXT 289

kāraya nāmba vilambaṁ
muñca karaṁ me harim yāsi
na sahe sthātum yad asau
garjati muralī pragalbha-dūtīva

karaya—make; *na*—don’t; *amba*—O mother; *vilamba*—delay; *muñca*—let go; *karam*—of the hand; *me*—my; *harim*—to Kṛṣṇa; *yāmi*—I am going; *na*—not; *sahe*—I am able; *sthatum*—to stay; *yad*—because; *asau*—this; *garjati*—sounds; *murali*—the flute; *pragalbha*—an audacious; *duti*—messenger; *iva*—like.

Mother, don’t stop me! Let go of my hand! I am going to Kṛṣṇa. Because Kṛṣṇa’s bold messenger, the flute, calls me, I cannot stay here.

—Śrī Rūpa Gosvāmī

TEXT 290

*cūḍā-cumbita-cāru-candraka-cayam cāmīkarābhāmbaram
karṇottaṁsita-karṇikāra-kusumam kandarpa-kallolinam
vaṁśī-vādana-vāvadūka-vadanam vakrī-bhavad-ikṣaṇam
bhāgyam bhaṅgura-madhyamaḥ pariṇatam kuñjāntare bhejire*

cuda—crown; *cumbita*—kissed; *caru*—beautiful; *candraka*—of peacock feathers; *cayam*—with a host; *camikara*—of gold; *abha*—with the color; *ambaram*—whose garments; *karṇa-uttamsita*—earrings; *karnikara*—karnikara flowers; *kandarpa*—of cupid; *kallolinam*—tossed by the waves; *vaṁśī*—of the flute; *vādana*—in the music; *vavaduka*—eloquent; *vadanam*—whose mouth; *vakrī-bhavad*—crooked; *ikṣaṇam*—whose glance; *bhagyam*—transcendental bliss; *bhaṅgura-madhyamaḥ*—the slender-waisted gopīs; *parinatam*—fully manifested; *kuñja*—the forest-grove; *antare*—within; *bhejire*—worshiped.

The top of His head kissed by a crown of peacock feathers, His garments the color of gold, a karṇikāra flower in His ear, His heart swept away by waves of amorous desire, the flute placed to His expert-musician lips, and His eyes decorated with crooked sidelong glances, Lord Kṛṣṇa, whose form is the full development of all transcendental bliss, was worshiped by the slender-waisted gopīs in the forest of Vṛndāvana.

—Śrī Jīvadāsa Vāhinīpati

Śrī-Kṛṣṇa-vākyam Śrī Kṛṣṇa's Words

TEXT 291

*uṣṭaḥ ko 'pi karoti vaḥ paribhavam saṅke muhur gokule
dhāvantyah skhalad-ambaram niśi vane yūyam yad abhyāgatāḥ
āḥ kā bhītir amanda-dānava-vadhū-sindūra-mudrā-hare
dor-daṇḍe mama bhāti divyata pati-kroḍe kuraṅgī-dṛśaḥ*

dustaḥ—demon; *kaḥ api*—some; *karoti*—does; *vaḥ*—to you; *paribhavan*—harm; *saṅke*—I think; *muhur*—repeatedly; *gokule*—in Gokula; *dhavantyah*—running; *skhalat*—falling; *ambaram*—garments; *nisi*—in the night; *vane*—in the forest; *yuyam*—you; *yat*—because; *abhyagataḥ*—come here; *aḥ*—aha!; *ka*—what?; *bhitiḥ*—fear; *amanda*—swift; *danava*—of the demons; *vadhū*—of the wives; *sindura*—of red sindura; *mudra*—the mark; *hare*—removing; *doḥ-dande*—arms; *mama*—My; *bhati*—when manifested; *divyata*—all of you enjoy pastimes; *pati*—of your husband; *kroḍe*—on the chest; *kuraṅgi-dṛśaḥ*—O doe-eyes girls.

All your garments became disarrayed as you ran here through the forest at night. I think you must have been repeatedly attacked by some demon. Aha! What fear can remain as long as My arms, which swiftly turn the demon's wives into

widows, are present. O doe-eyed girls, all of you go home and enjoy pastimes on the chest of your husbands. I will take care of this demon.

—Śrī Rūpa Gosvāmī

TEXT 292

*dhūtottāpe vahati gahane dharma-pūre vrajāntaḥ
kā vas tṛṣṇā balati hṛdaye durmadeyaṁ satinām
sīmantinyaḥ sprhayata gṛhān mā viruddham kurudhvam
nāyaṁ dṛṣṭau mama vighatate hanta punyasya panthāḥ*

dhuta—shaken off; *uttape*—sufferings; *vahati*—is manifested; *gahane*—in the forest; *dharma-pure*—sacred; *vraja*—Vraja; *antaḥ*—within; *ka*—what; *vaḥ*—of you; *tṛṣṇa*—thirst; *balati*—is; *hṛdaye*—in the heart; *durmada*—impossible; *iyam*—this; *satinam*—of pious, chaste girls; *simantinyaḥ*—O girls; *sprhayata*—please desire; *gṛhan*—homes; *ma*—don't; *viruddham*—sin; *kurudhvam*—do; *na*—not; *ayam*—this; *dṛṣṭau*—in the sight; *mama*—of Me; *vighatate*—is broken; *hanta*—indeed; *punyasya*—of piety; *panthaḥ*—the path.

What is the overwhelming thirst that troubles your hearts in this pleasant, sacred forest of Vraja? O pious girls, please return to your homes. Do not sin. Within My sight the path of religion will never be broken.

—Śrī Rūpa Gosvāmī

Note: These ambiguous words may also be translated:

“What is the overwhelming thirst that troubles your hearts in this pleasant, sacred forest of Vraja? O pious girls, please do not return to your homes. Stay here. Within My sight the path of religion is never broken.”

Vraja-devīnām uttaram The Reply of the Goddesses of Vraja

TEXT 293

*katham vīthim asmān upadīśasi dharma-praṇayinīm
prasīda svām śiṣyām ati-khala-mukhīm sādhi muralīm
harantī maryādām śiva śiva pare puṁsi hṛdayam
nayantī dhṛṣṭeyam yaduvāra yathā nāhvayati naḥ*

katham—why?; *vithim*—the path; *asman*—to us; *upadisasi*—You teach; *dharma-praṇayinim*—of religion; *prasīda*—be kind; *svam*—to Your own; *śiṣyam*—disciple; *ati-khala-mukhim*—bad-mouthed; *sādhi*—order; *muralim*—the flute; *haranti*—removing; *maryadam*—modesty; *siva*—alas!; *siva*—alas; *apre*—to the Supreme; *puṁsi*—Personality of Godhead; *hṛdayaḥ*—the heart; *nayanti*—bringing; *dhṛsta*—bold; *ayam*—it; *yadu*—of the Yadu dynasty; *vara*—O best; *yathā*—as; *na*—not; *ahvayati*—calls; *naḥ*—us.

Why do You teach us the path of religion? Be kind. Teach Your bad-mouthed disciple, the flute. Alas! Alas! Your bold flute robs our modesty and carries our hearts to the Supreme Personality of Godhead. Teach it not to call us here.

—Śrī Rūpa Gosvāmī

TEXT 294

*gopījanāliṅgita-madhya-bhāgam
veṇum dhamantam bhṛṣa-lola-netram
kalevare prasphuṭa-roma-vṛndām
namāmi kṛṣṇam jagad-eka-kandam*

gopījana—by the gopīs; *aliṅgita*—embraced; *madhya-bhagam*—whose waist; *veṇum*—the flute; *dhamantam*—playing; *bhṛsa*—very; *lola*—restless; *netram*—whose eyes; *kalevare*—on the body; *prasphuṭa*—standing up; *roma*—of hairs; *vṛndām*—the multitude; *namāmi*—I offer my respectful obeisances; *kṛṣṇam*—to Lord Kṛṣṇa; *jagat*—for the entire world; *eka*—the only; *vandam*—worshipable Lord.

The gopīs arms around His waist, the hairs on His body standing up in joy, and His eyes restlessly moving, Kṛṣṇa plays the flute. I bow down to offer my respects to Śrī Kṛṣṇa, the only worshipable Lord for the entire world.

—Śrī Puruṣottamadeva

TEXT 295

*kāliyāḥ pulineṣu keli-kupitam utsrjya rāse rasam
gacchantim anugacchato 'śru-kaluṣam kamsa-dviṣo rādhikām
tat-pāda-pratimā niveṣita-padasyodbhūta-romodgatair
akṣunṇo 'nunayaḥ prasanna-dayitā-dṛṣṭasya puṣṇātu vaḥ*

kāliyāḥ—of the Yamunā; *pulineṣu*—of the shores; *keli*—pastimes; *kupitam*—angry; *utsrjya*—abandoning; *rāse*—in the rāsa dance; *rasam*—nectar; *gacchantim*—going; *anugacchataḥ*—following; *aśru*—by tears; *kaluṣam*—polluted; *kamsa-dviṣaḥ*—of Lord Kṛṣṇa, the enemy of Kamsa; *rādhikām*—Śrīmatī Rādhārāṇī; *tat*—of Her; *pāda-pratimā*—the footprints; *niveṣita*—entered; *padasya*—whose feet; *udbhūta-roma-udgataiḥ*—with hairs standing up; *akṣunṇaḥ*—successful; *anunayaḥ*—entreaty; *prasanna*—pleased; *dayitā*—of the beloved; *dṛṣṭasya*—seen; *pusnātu*—may bless; *vaḥ*—you all.

With tears in Her eyes, angry Rādhārāṇī left the nectarean pastimes of the rāsa dance and fled to the Yamunā's shore. His bodily hairs standing up, Kṛṣṇa followed Her footprints. He eventually caught up with Her and obtained Her merciful glance. May Lord Kṛṣṇa's successful appeal to Her bless you all.

—Śrī Bhaṭṭa Nārāyaṇa

Śrī Kṛṣṇāntardhāne tāsām praśnaḥ

Questions of the Gopīs During Śrī Kṛṣṇa’s Disappearance

TEXT 296

*tulasi vilasasi tvam malli jātāsi phullā
sthala-kamalini bhṛṅgaiḥ saṅgatāṅgī vibhāsi
kathayata bata sakhyaḥ kṣipram asmāsu kasmin
vasati kapata-kandaḥ kandare nanda-sūnuḥ*

tulasi—O Tulasi; *tvam*—you; *vilasasi*—are very beautiful; *tvam*—you; *malli*—O jasmine flower; *jata*—manifested; *asi*—you are; *phulla*—blossoming; *sthala-kamalini*—O land-growing lotus; *bhṛṅgaiḥ*—with bees; *saṅgata*—accompanied; *aṅgi*—body; *vibhāsi*—you are very splendid; *kathayata*—please tell; *bata*—ah; *sakhyaḥ*—friends; *kṣipram*—quickly; *asmāsu*—among you all; *kasmin*—in which; *vasati*—stays; *kapata*—of cheaters; *kandaḥ*—the crest-jewel; *kandare*—cave; *nanda-sūnuḥ*—Kṛṣṇa, the son of Maharaja Nanda.

O Tulasī, you are very beautiful. O jasmine vine, you are filled with splendid blossoms. O land-growing lotus flower, you are very lovely with all these bumblebees. O friends, please tell me at once: In which cave did Nandanandana, the king of cheaters, go?

—Śrī Rūpa Gosvāmī

TEXT 297

*dṛṣṭaḥ kvāpi sa mādhave vraja-vadhūm ādaya kāñcid gataḥ
sarvā eva hi vañcitāḥ sakhi vyaṁ so ‘nvesanīyo yadi
dve dve gacchatam ity udīrya sahasā rādhām grhītvā kare
gopī-veśa-dharaḥ nikuñja-kuharam prāpto hariḥ pātu vaḥ*

dṛṣṭaḥ—seen; *kva*—where?; *api*—whether?; *saḥ*—He; *mādhavaḥ*—Kṛṣṇa; *vraja*—of Vraja; *vadhūm*—a girl; *ādaya*—taking; *kāñcit*—a certain; *gataḥ*—gone; *sarvaḥ*—all; *eva*—certainly; *hi*—indeed; *vañcitāḥ*—are cheated; *sakhi*—O friend; *vyaṁ*—us; *saḥ*—He; *anvesaniyaḥ*—to be found; *yadi*—if; *dve dve*—two by two; *gacchatam*—should go; *ity*—thus; *udīrya*—speaking; *sahasa*—at once; *rādhām*—Rādhā; *grhītvā*—taking; *kare*—in hand; *gopī*—of a gopī; *veśa*—the disguise; *dharāḥ*—wearing nikuñja—into the forest; *kuharam*—in a cave; *prāptaḥ*—attained; *hariḥ*—Lord Kṛṣṇa; *pātu*—may protect; *vaḥ*—you all.

“Did You see where Mādhava went? He took one vraja-girl and left. O friend, we are all cheated.”

“If you want to find Kṛṣṇa, then divide into groups of two and go everywhere searching for Him.”

Saying these words, Kṛṣṇa, disguised as a gopī, at once took Rādhā’s hand and went with Her deep into the forest. May Lord Kṛṣṇa protect you all.

—Author Unkown

Śrī Rādhā-sakhī-vākyam
The Words of Śrīmatī Rādhārāṇī's Friend

TEXT 298

*adoṣād doṣād vā tyajati vipine tām yadi bhavān
abhadraṁ bhadraṁ vā vraja-kula-pate tvam vadatu kaḥ
idaṁ tu krūraṁ me smarati hṛdayaṁ yat kila tayā
tvad-arthaṁ kāntāre kula-tilaka nātmāpi gaṇitaḥ*

nayake—the thehero; *yukta*—proper; *vadini*—speech; *yathā*—just as; *padyavalyam*—in *Padyavali*; *adosat*—without any fault; *dosat*—with a fault; *va*—or; *tyajati*—abandons; *vipine*—in the forest; *tam*—Her; *yadi*—if; *bhavan*—You; *abhadram*—inauspiciousness; *bhadram*—auspiciousness; *va*—or; *vraja-kula-pate*—O Prince of Vraja; *tvam*—You; *vadatu*—may describe; *kaḥ*—who?; *ida*—this; *tu*—indeed; *kruram*—cruel; *me*—of me; *smarati*—remembers; *hṛdayam*—heart; *yat*—which; *kila*—indeed; *taya*—by Her; *tvat*—Your; *artham*—for the sake; *kāntāre*—in the dangerous forest; *kula*—of Your family; *tilaka*—O tilaka marking; *na*—not; *atma*—Her own self; *api*—even; *ganitaḥ*—was considered.

O prince of Vraja, who can say whether You are at fault or not at fault for abandoning this girl? Who can say whether Your actions are auspicious or inauspicious? Still, O tilaka-marking of Your family, my cruel heart remembers how this girl entered the dangerous forest for Your sake, without caring for Her own self.

—Śrī Rāmacandra dāsa

TEXT 299

*lakṣmīm madhya-gatena rāsa-valaye vistārayann ātmano
kastūrī-surabhir vilāsa-muralī-vinyasta-vaktrendunā
krīḍā-tāṇḍava-maṇḍalena parito dṛṣṭena tusyad-dṛṣā
tvām hallīśaka-śaṅku-saṅkula-padā pāyād vihārī hariḥ*

lakṣmīn—splendor; *madhya*—in the middle; *gatena*—gone; *rasa*—of the rasa dance; *valaye*—in the circle; *vistarayan*—displaying; *atmana*—personally; *kasturi*—with musk; *surabhiḥ*—fragrant; *vilasa*—with pastimes; *murali*—the flute; *vinyasta*—placed; *vaktra*—mouth; *induna*—with the moon; *krīḍa*—pastimes; *tandava*—of enthusiastic dancing; *maṇḍalena*—with the circle; *paritaḥ*—completely; *dṛṣṭena*—seen; *tusyad*—pleased; *dṛṣā*—by the glance; *tvam*—you; *hallīśaka*—of the hallakṣaka dance; *śaṅku- saṅkula*—following the movements; *pada*—whose feet; *payat*—may protect; *vihari*—enjoying transcendental pastimes; *hariḥ*—Lord Kṛṣṇa.

Displaying His own splendor, Lord Kṛṣṇa appeared in the middle of the rāsa-dance circle. He was fragrant with musk, and the flute was placed to the moon of His lips. The dancing gopīs gazed at Him and He glanced at them with pleasure. May Lord Kṛṣṇa, who moved His feet in the rāsa-dance, protect you.

—author unknown

Tatra khecarāṇām ukṭiḥ
Words of the Demigods Observing the Rāsa Dance from Their
Airplanes in the Sky

TEXT 300

mukta-munīnām mṛgyam
kim api phalam devakī phalati
tat pālayati yaśodā
nikāmam upabhuñjate gopyaḥ

mukta-liberated; *muninam*-by the sages; *mṛgyam*-sought; *kim api*-a certain; *phalam*-fruit; *devaki*-Devaki; *phalati*-bore fruit; *tat*-that fruit; *palayati*-protects; *yasoda*-Yasoda; *nīkamam*-to their hearts' content; *upabhuñjate*-eat; *gopyaḥ*-the gopīs.

Devakī bore a precious fruit sought by the liberated sages, Yaśodā protected that fruit, and now the gopīs taste that fruit to their hearts' content.

-Śrī Dakṣiṇātya

TEXT 301

taptam tapobhir anyaiḥ
phalitam tad gopa-bālānām
āsām yat kuca-kumbhe
nīla-nicolayati brahma

taptam-performed austerities; *tapobhiḥ*-with austerities; *anyaiḥ*-other; *phalitam*-borne fruit; *tat*-therefore; *gopa-balanam*-of the young gopīs; *asam*-of them; *yat*-because; *kuca*-of the breasts; *kumbha*-on the waterpot; *nīla-nicolayati*-has become a blue bodice; *brahma*-the Supreme Personality of Godhead.

The young gopīs must have performed many austerities and pious deeds in their previous births so that the Supreme Personality of Godhead has now become a blue garment covering their waterpotlike breasts.

-Śrī Raghupati Upādhyāya

Jala-keli
Water Pastimes

TEXT 302

*jala-keli-tarala-kara-tala-
mukta-punaḥ pihita-rādhikā-vadanaḥ
jagad avatu koka-yūnor
vighaṭana-saṅghaṭana-kautukī kṛṣṇaḥ*

jala-in the water; *keli*-pastimes; *tarala*-trembling; *kara*-of the hand; *tala*-from the surface; *mukta*-released; *punaḥ*-again; *pihita*- covered; *rādhikā*-of Rādhārāṇī; *vadana*-face; *jagat*-the universe; *avatu*-may protect; *koka*-of cakravāka birds; *yunoḥ*-of the youthful pair; *vighaṭana*-separating; *saṅghaṭana*-and uniting; *kautuki*-eager; *kṛṣṇoḥ*-Lord Kṛṣṇa.

As a young cakravāka couple separates and then meets again, Kṛṣṇa, His palms trembling in His water-pastimes, delights in covering and uncovering Rādhā's face. May Lord Kṛṣṇa protect the entire world.

-author unknown

Note: The male and female cakravāka birds associate during the day, but separate again at night.

Śrī Rādhā-sakhīm prati candrāvalī-sakhyāḥ sāsūya-vākyam Jealous Words From Candrāvalī's Friend to Rādhārāṇī's Friend

TEXT 303

*mā garvam udvaha kapola-tale cakāsti
kṛṣṇa-sva-hasta-likhitā nava-mañjarītī
anyāpi kim na sakhi bhājanam idṛśīnām
vairī na ced bhavati vepathur antarāyaḥ*

ma-don't; *garvam*-proud; *udvaha*-be; *kapola*-of the cheek; *tale*-on the surface; *cakāsti*-is manifested; *kṛṣṇa*-by Kṛṣṇa; *sva*-with His own; *hasta*-hand; *likhita*-drawn; *nava*-a new; *mañjarī*-flower blossoms; *iti*-thus; *anya*-another; *api*-even; *kim*-whether; *na*-not; *sakhi*-O friend; *bhājanam*-object; *idṛśīnam*-of those like this; *vairī*-the enemy; *na*-not; *ced*-if; *bhavati*-is; *vepathur*-trembling; *antarāyaḥ*-obstacle.

My friend, please do not be too puffed up because Kṛṣṇa has decorated Your forehead with His own hand. It may be that Kṛṣṇa is yet attracted by some other beautiful girl. I see that the decoration on Your forehead is very nicely made, and so it appears that Kṛṣṇa was not too disturbed in painting it. Otherwise, He could not have painted such exact lines!*

-Śrī Dāmodara

Śrī Rādhā-sakhyāḥ sākūta-vākyam Śrīmatī Rādhārāṇī's Friend's Words, Which Contain a Hidden Meaning

TEXT 304

*yad-avadhi gokulam abhitaḥ
samajani kusuma-citāsana-śreṇī
pītāmsuka-priyeyam
tad-avadhi candrāvalī jātā*

yad-avadhi-when; *gokulam*-in Gokula; *abhitaḥ*-everywhere; *samajāni*-is born; *kusuma*-with flowers; *cita*-filled; *asana*-of priyāra trees; *sreṇī*-a host; *pita*-of yellow; *aṁsuka*-garments; *priya*-fond; *iyam*-this; *tad-avadhi*-then; *candra*-of moons; *avali*-a multitude; *jata*-is born.

When the priyāra trees bloom everywhere in Gokula, their flowers are like a host of moons decked in yellow garments.

-Śrī Govardhanācārya

Note: The second meaning hidden in these ambiguous words is:

“When the priyāra trees bloom everywhere in Gokula, then Candrāvalī becomes dear to Lord Kṛṣṇa, who wears yellow garments.”

The second meaning implies that Candrāvalī is not beautiful by herself, but only is beautiful when surrounded by beautiful things, such as priyāra flowers.

Gāndharvām prati sakhī-vākyam A Gopī-friend’s Words to Śrīmatī Rādhārāṇī

TEXT 305

*saujanyena vaśī-kṛto vayam atas tvam kiñcid ācakṣmahe
kālindīm yadi yāsi sundari punar mā gāḥ kadambātavīm
kaścit tatra nitanta-nirmalatama-stoma ‘sti yasmin manāg
lagne locana-sīmni notpala-dṛśaḥ paśyanti patyur gṛham*

saujanyena-by friendship; *vasi*-conquered; *kṛtaḥ*-are; *vayam*-we; *ataḥ*-therefore; *tvam*-to you; *kiñcit*-something; *acakṣmahe*-we will say; *kalindam*-to the Yamunā River; *yadi*-if; *yasi*-You go; *sundari*-O beautiful girl; *punaḥ*-again; *ma*-don’t; *agaḥ*-go; *kadamba*-of kadamba trees; *atavim*-to the forest; *kascit*-a person; *tatra*-there; *nitanta*-great; *nirmala*-splendid; *tama*-darkness; *stomaḥ*-an abundance; *asti*-is; *yasmin*-in which; *manak*-slightly; *lagne*-touching; *locana*-of the eyes; *simni*-in the corner; *na*-not; *utpala-dṛśaḥ*-lotus-eyed girls; *paśyanti*-see; *patyur*-of their husband; *gṛham*-the home.

We are conquered by Your friendship. For this reason we will tell You something. O beautiful one, if You go again to the Yamunā, don’t go to the kadamba forest. In that place is a great splendid darkness. When that darkness even lightly touches

the corner of a young girls lotus eyes, she is never again able to see her husband's house.

-Śrī Govinda Bhaṭṭa

TEXT 306

*śyāmaḥ 'yaṁ divasaḥ payoda-pāṭalaiḥ sāyaṁ tathāpy utsukā
puṣpārthaṁ sakhi yāsi yāmuna-taṭaṁ yāhi vyathā kā mama
kintv ekam khara-kaṅṭhaka-kṣatam urasy ālokya sadyo 'nyathā
śaṅkam yat kuṭilaḥ kariṣyati jano jātāsmi tenākulā*

śyāmaḥ-dark; *ayam*-this; *divasaḥ*-day; *payoda*-of clouds; *patalaiḥ*-with a host; *sayam*-at sunset; *tathā api*-still; *utsuka*-eager; *puṣpa*-of flowers; *artham*-for the purpose; *sakhi*-O friend; *yasi*-You are going; *yāmuna*-of the Yamunā; *tatam*-to the shore; *yahi*-go; *vyathā*-distress; *ka*-what?; *mama*-my; *kintu*-however; *ekam*-one; *khara*-deep; *kaṅṭhaka-kṣatam*-scratches; *urasi*-on the breast; *alokya*-seeing; *sadyaḥ*-at once; *anyathā*-otherwise; *śaṅkam*-fear; *yat*-because; *kuṭilaḥ*-a crooked; *kariṣyati*-will do; *janaḥ*-man; *jata*-manifested; *asmi*-I am; *tena*-for this reason; *akula*-agitated.

The whole day has been dark with clouds. And now, at sunset, You are eager to go to the Yamunā's shore for flowers. Go ahead. What is my distress? When I see the deep thorn-scratches on Your breast I become afraid some crooked man will attack You.

-Śrī Kaṛṇapūra

TEXT 307

*gantavyā te manasi yamunā vartate cet tadānīm
kuñjam mā gaḥ sahaja-sarale vāñjulaṁ mad-vacobhiḥ
gacches tatrāpy ahaha yadi vā mā murāreḥ udāre
kutrāpy ekā rahasi muralī-nādam ākarṇayethāḥ*

gantavya-to be gone; *te*-by you; *manasi*-in the heart; *yamunā*-the Yamunā; *vartate*-is; *cet*-if; *tadānīm*-then; *kuñjam*-the grove; *ma*-don't; *gaḥ*-go; *sahaja-sarala*-O honest girl; *vāñjulaṁ*-of asoka trees; *mat*-my; *vacobhiḥ*-by the words; *gaccheḥ*-You go; *tatra*-there; *api*-even; *ahaha*-aha!; *yadi*-if; *va*-or; *ma*-don't; *murareḥ*-of Kṛṣṇa; *udare*-O noble girl; *kutra* *api*-somewhere; *eka*-alone; *rahasi*-in a secluded place; *murali*-of the flute; *nadam*-the sound; *ākarṇayethāḥ*-hear.

O pious girl, if in Your heart You wish to go to the Yamunā, then please follow my advice and don't go to the aśoka grove, or if You go there, don't go alone and listen to the sound of Kṛṣṇa's flute in that secluded place.

-Śrī Tairabhukta Kavi

TEXT 308

*tarale na kuru vilambam
kumbham sambhṛtya mandiram yāhi
yāvan na mohana-mantram
śamsati kamsa-dviṣo vaṁśī*

tarale-O restless girl; *na*-don't; *kuru*-do; *vilambam*-delay; *kumbham*-jar; *sambhṛtya*-taking; *mandiram*-home; *yahi*-go; *yāvat*-when; *na*-not; *mohana*-charming; *mantram*-spell; *samsati*-speaks; *kamsa-dviṣaḥ*-of Lord Kṛṣṇa, the enemy of Kamsa; *vaṁśī*-the flute.

O restless girl, don't delay. Fill Your jar and go home while Kṛṣṇa's flute does not recite it's mantra charm.

-Śrī Rūpa Gosvāmī

TEXT 309

*prṣṭhena nīpam avalambya kalindajāyāḥ
kūle vilāsa-muralīm kvaṇayan mukundaḥ
prāk pūraṇāt kalasam ambhasi lolayantya
vaktram vivartayati gopa-kulāṅganāyāḥ*

prsthena-behind; *nīpam*-a kadamba tree; *avalambya*-staying; *kalindajāyāḥ*-of the Yamunā; *kūle*-on the shore; *vilāsa*-pastime; *muralīm*-flute; *kvaṇayan*-playing; *mukundaḥ*-Kṛṣṇa; *prāk*-before; *pūraṇāt*-filling; *kalasam*-the jar; *ambhasi*-in the water; *lolayantya*-moving; *vaktram*-face; *vivartayati*-causes to turn; *gopa-kulāṅganāyāḥ*-of the gopī.

Hiding behind a kadamba tree to the Yamunā's shore, and suddenly beginning to play His pastime-flute, Lord Mukunda made the gopī dipping her jar in the water turn her face.

-author unknown

TEXT 310

*sakhyo yayur gṛham aham kalasīm vahantī
pūrṇam atīva-mahatīm anulambitāsmi
ekākinīm sprśasi mām yadi nanda-sūno
mokṣyāmi jīvanam idam sahasā puras te*

sakhyāḥ-gopī-friends; *yayur*-have gone; *gṛham*-home; *aham*-I; *kalasīm*-far; *vahantī*-carrying; *pūrṇam*-full; *atīva*-very; *mahatīm*-big; *anulambitā*-left behind; *asmi*-I am; *ekākinīm*-all alone; *sprśasi*-You touch; *mām*-Me; *yadi*-if; *nanda-sūno*-O son of Nanda Maharaja; *mokṣyāmi*-I will give up; *jīvanam*-life; *idam*-this; *sahasa*-at once; *purāḥ*-in the presence; *te*-of You.

My gopī-friends have already gone home and I am left behind carrying this big, full jar. O son of Nanda, if You touch Me now that I am all alone, I will immediately

give up this life in Your presence.

-Śrī Rūpa Gosvāmī

Tām prati kasyāścid uktiḥ One Gopī's Words to Her

TEXT 311

*valgantyā vana-mālayā tava hṛtam vakṣojayoś candanam
gaṇḍa-sthā makarī-ghatā ca makarāndolena vidhvamsītā
klāntā svaira-taraṅga-kelibhiḥ iyam tanvī ca dhūrte tanuḥ
satyam jalpasi bhānujām abhi rase magnādya harṣād abhūḥ*

valgantya-moving; vana-malaya-by the garland of forest-flowers; tava-of You; hṛtam-removed; vakṣojayoḥ-on the breasts; candanam-sandalwood paste; gaṇḍa-stha-on the cheeks; makarī-ghata-tilaka pictures of sharks; ca-also; makara-of the shark-shaped earrings; andolena-by the swinging; vidhvamsīta-destroyed; klanta-fatigued; svaira-independent; taraṅga-waves; kelibhiḥ-by pastimes; iyam-this; tanvi-slender; ca-also; dhurte-O rascal gopī; tanuḥ-body; satyam-the truth; jalpasi-You say; bhānujam-the Yamunā; abhi-in; rase-the nectar water; magna-plunged; adya-now; harsat-out of joy; abhuḥ-You are.

“The moving forest-flower garland must wave wiped the sandalwood paste from Your breasts and the movements of the shark-shaped earrings must have destroyed the pictures of sharks drawn on Your cheeks.”

“O rascal gopī, this slender body was washed of these things by the water’s playful waves.”

“You speak the truth. Even now You are jubilantly submerged in the nectar waters of the Yamunā.”

-Śrī Rūpa Gosvāmī

Note: In this verse a gopī-friend accuses Śrīmatī Rādhārāṇī of enjoying pastimes with Kṛṣṇa. The gopī says that the sandalwood paste on Rādhārāṇī’s breasts must have been wiped away by Lord Kṛṣṇa’s flower garland when He embraced Her, and the picture of the sharks drawn on Rādhārāṇī’s cheeks must have become destroyed by Kṛṣṇa’s shark-shaped earrings when He kissed Her. Rādhārāṇī then defends Herself, saying that the sandalwood paste and shark-pictures were washed away when She bathed in the Yamunā. The gopī is reluctant to believe it.

Candrāvalīm prati tasyā vākyam This Gopī's Words to Candrāvalī

TEXT 312

*katyāyanī-kusuma-kāmanayā kim artham
kāntāra-kuṣi-kuharam kutukād gatāsi
paśya stana-stabakayoḥ tava kaṅṭhakāṅkam
gopaḥ sukaṅṭhi bata paśyati jāta-kopaḥ*

katyāyanī-for goddess Katyayani; kusuma-for flowers; kamanaya-with a desire; kim artham-why?; kāntāra-kuṣi-kuharam-deep into the forest; kutukat-eagerly; gata asi-you are going; paśya-look; stana-stabakayoḥ-on the breasts; tava-your; kāntakāṅkam-the scratches; gopaḥ-the cowherd man; su-kaṅṭhi-O girl with the beautiful neck; bata-indeed; paśyati-stares; jāta-manifested; kopaḥ-anger.

Why are you eagerly going into the deep, dark forest to pick flowers for goddess Katyāyanī? Look! O beautiful-necked girl, your gopa-husband is angrily staring at the scratches on your breasts.

-Śrī Rūpa Gosvāmī

Tad-bhartāram prati sakhī-vākyam That Gopī Friend's Words to Candrāvalī's Husband

TEXT 313

*subhaga mama priya-sakhyāḥ
kim iva sa-śaṅkam muhur vilokayasi
yamunā-pavana-vikīrṇa-
priyaka-rajah-piṅjaram pṛṣṭham*

subhaga-O handsome one; *mama*-my; *priya-sakhyāḥ*-of the dear friend; *kim*-why?; *iva*-like; *sa*-with; *śaṅkam*-fear; *muhur*-continually; *vilokayasi*-you stare; *yamunā*-from the Yamunā; *pavana*-by the breeze; *vikīrṇa*-spread; *priyaka*-from the priyaṅga vines; *rajah*-from the pollen; *piṅjaram*-yellow; *pṛṣṭham*-back.

O handsome one, why do you suspiciously stare at my dear friend's back, now yellow from the priyaṅgu flower pollen blown by the Yamunā breeze?

-Śrī Rūpa Gosvāmī

Note: Candrāvalī's back is yellow because she enjoyed pastimes with Lord Kṛṣṇa on a bed of flowers.

Nitya-līlā Eternal Pastimes

TEXT 314

vṛndāvane mukundasya

*nitya-līlā virājate
spāṣṭam eṣā rahasyatvāj
jānadbhir api nocyate*

vṛndāvane-in Vṛndāvana; *mukundasya*-of Lord Kṛṣṇa; *nitya*-eternal; *līlā*-pastimes; *virajate*-are manifested; *spāṣṭam*-clearly; *eṣā*-these pastimes; *rahasyatvat*-because of being confidential; *janadbhiḥ*-by those who know; *api*-even; *na*-not; *ucyate*-are described.

Lord Mukunda's eternal pastimes are manifested even now in Vṛndāvana. Because these pastimes are very confidential, they are not clearly described by they who know of them.

Note: The authorship of texts 314-316 is not given in the original.

TEXT 315

*tābhir nitya-vihāram eva tanute vṛndāvane mādhave
goṣṭhāmbhoja-mukhībhir ity abhi manāk proce priyāyai haraḥ
līlā-ratna-rahasyatā vraja-pater bhūyasy aho paśya yat
tattva-jño 'pi purantare ca gamanam vyācaṣṭa vaiyāsakīḥ*

tabhiḥ-with them; *nitya*-eternal; *viharam*-pastimes; *eva*-certainly; *tanute*-performs; *vṛndāvane*-in Vṛndāvana; *mādhavaḥ*-Kṛṣṇa; *goṣṭha*-of Vraja; *ambhoja-mukhiḥ*-with the lotus-faced girls; *iti*-thus; *abhi*-in this matter; *manak*-slightly; *proce*-explained; *priyayai*-to his dear wife; *haraḥ*-Lord Siva; *līlā*-of pastimes; *ratna*-of the jewel; *rahasyata*-the secretness; *vraja-pateḥ*-of Lord Kṛṣṇa, the king of Vraja; *bhuyāni*-great; *aho*-ah!; *paśya*-look; *yat*-because; *tattva*-the truth; *jñāḥ*-understanding; *api*-although; *pura*-Mathurā City; *antare*-within; *ca*-also; *gamanam*-going; *vyacasta*-described; *vaiyāsakīḥ*-Vyasa's son Sukadeva Gosvami.

Lord Śiva hinted to his wife Pārvatī that Lord Mādhava eternally enjoys pastimes with the lotus-faced gopīs in Vṛndāvana. Because these jewel-pastimes are a very great secret, Vyāsa's son Śukadeva Gosvāmī, who knows the actual truth, described Lord Kṛṣṇa's entrance into Mathurā City.

TEXT 316

*tathā hi pādme pārvatyai
vyajahāra haro rahaḥ
go-gopa-gopikā-saṅge
yatra krīḍati kamsahā*

tathā hi-furthermore; *padme*-in Padma Purāṇa; *parvatyai*-to Parvati; *vyajahara*-said; *haraḥ*-Lord Siva; *rahaḥ*-privately; *go*-of the cows; *gopa*-gopas; *gopika*-and gopīs; *saṅge*-in the association; *yatra*-where; *krīḍati*-enjoys pastimes; *kamsaha*-Lord Kṛṣṇa, the killer of Kāmsa.

In the Padma Purāṇa Lord Śiva privately said to Pārvatī: “Lord Kṛṣṇa, the killer of Kamsa, eternally enjoys pastimes in Vṛndāvana with the cows, gopas, and gopīs.

**Prakaṭa-līlānusāreṇa bhāvini harer mathurā-prasthāne rādhā-sakhī-
vākyaṃ**

**Words of Śrīmatī Rādhārāṇī’s Gopī Friend As In His Manifest
Pastimes Kṛṣṇa Is About To Leave for Mathurā City**

TEXT 317

*adyaiva yat pratipad-udgata-candraklekha-
sakhyam tvayā vapuḥ idam gamitam varākyāḥ
kṛṣṇe gate kusuma-sāyaka tat prabhāte
bāṇāvalim kathaya kutra vimoksyasi tvam*

adya-now; *eva*-certainly; *yat*-which; *pratipad*-on the first day; *udgata*-risen; *candra-
lekha*-with the crescent moon; *sakhyam*-friendship; *tvayā*-by you; *vapuḥ*-body;
idam-this; *gamitam*-made to go; *varakhyāḥ*-of the insignificant girl; *kṛṣṇe*-when
Kṛṣṇa; *gate*-has gone; *kusuma-sāyaka*-O cupid, who shoots flower-arrows; *avalim*-a
host; *kathaya*-tell; *kutra*-where?; *vimoksyasi*-will release; *tvam*-you.

O Kāmadeva, you have given this lowly girl’s body friendship with the new moon.
Tell me, after Kṛṣṇa leaves at sunrise, where will you shoot your arrows?

-Śrī Rudra

Note: Anxious because of Kṛṣṇa’s imminent departure, Rādhā has become thin and
pale as the new moon.

**Śrī Rādhā-vakyam
Words of Śrīmatī Rādhārāṇī**

TEXT 318

*prasthānam valayaiḥ kṛtam priya-sakhair asrair ajasram gatam
dhṛtyā na kṣaṇam āsitam vyavasitam cittena gantum puraḥ
gantum niścita-cetasi priyatame sarve samam prasthite
gantavye sati jīvita priya-suhṛt sārtham katham tyajyate*

prasthana-going; *valayaiḥ*-by the bracelets; *kṛtam*-down done; *priya*-dear; *sakhaiḥ*-
with friends; *asraiḥ*-tears; *ajasram*-continually; *gatam*-gone; *dhṛtyā*-with
peacefulness; *na*-not; *kṣaṇam*-for a moment; *āsitam*-seated; *vayasitam*-is; *cittena*-
with the heart; *gantum*-to go; *puraḥ*-in the presence; *gantum*-to go; *niscita*-
determined; *cetasi*-in heart; *priyatame*-beloved; *sarve*-all; *samam*-with; *prasthite*-set
own; *gantavye*-about to go; *sati*-when He is; *jīvita*-O life; *priya*-dear; *suhṛt*-friend;

sa-artham-genuinely; katham-how is it possible?; tyajyate-is abandoned.

The bracelets repeatedly slide from My wrists. My tears fall without interruption. Peacefulness will not sit in My heart for even a moment. In His heart My beloved has decided to go. Everyone has come. Now He is about to go. O My life, how can My dear friend be abandoned?

-Śrī Amaru

Harer mathurā-praveśe tatrāyānām autsukyam The Eagerness of the Citizens When Lord Kṛṣṇa Entered Mathurā

TEXT 319

*chāyāpi locana-patham na jagāma yasyāḥ
seyam vadhūr nagara-madhyam alaṅkaroti
kim cākalayya mathurā-nagare mukundam
andho 'pi bandhukara-datta-karaḥ prayāti*

chaya-shadow; api-even; locana-of the eyes; patham-the path; na-not; jagama-went; yasyāḥ-of whom; sa-iyam-vadhuḥ-a girl; nagara-of the city; madhyam-the middle; alaṅkaroti-decorates; kim ca-furthermore; akalayya-learning; mathure-of Mathurā; nagare-in the city; mukundam-Lord Mukunda; andhaḥ-blind; api-although; bandhukara-a bandhukara flower; datta-placed; karaḥ-in the hand; prayati-goes.

A blind girl, on the path of whose eyes even the shadow of a form never entered, decorated the city of Mathurā. When she heard that Mukunda had entered the city, she at once took a bandhukara flower offering in her hand, and went to meet him.

-Śrī Vāṇīvilāsa

Tatra pura-strīnām vākyam Words of the Women of Mathurā When Lord Kṛṣṇa Entered the City

TEXT 320

*asram ajasram moktuṁ
dhiṁ naḥ karṇayate nayane
draṣṭavyam paridrṣtam
tat kaiśoram vraja-stribhiḥ*

asram-tears; *ajasram*-continually; *moktum*-to shed; *dhiḥ*-fie!; *naḥ*-on our; *karṇa*-to the ears; *ayate*-reaching; *nayane*-eyes; *drastavyam*-to be seen; *paridrṣtam*-seen; *tat*-that; *kaiśoram*- ; *vraja*-of Vraja; *stribhiḥ*-by the girls.

Fie on our large beautiful eyes reaching to our ears! By continually shedding tears they interrupt our vision of the young man the girls of Vraja saw.

-Śrī Tairabhukta Kavi

TEXT 321

*sāndrānandam anantam avyayam ajam yad yogino 'pi kṣaṇam
sākṣāt kartum upāsate pratidinam dhyānaika-tānāḥ param
dhanyās tā vraja-vāsinām yuvatayas tad brahma yāḥ kautukād
āliṅganti samālapanti śatadhā karṣanti cumbanti ca*

sandra-intense; ānandam-bliss; anantam-limitless; avyayam-imperishable; ajam-unborn; yat-which; yoginaḥ-the yogis; api-even; kṣaṇam-for a moment; sakṣat-kartum-to directly see; upasate-worship; pratidinam-every day; dhyana-ekataṇaḥ-fortunate; taḥ-they; vraja-of Vraja; vasinam-of the residents; yuvatayaḥ-the young girls; tat-that; brahma-Brahman; yaḥ-who; kautukat-happily; alinganti-embrace; samlapanti-speak with; satadha-hundreds of times; karsanti-pull; cumbanti-kiss; ca-and.

The same intensely blissful, limitless, eternal, unborn Supreme Brahman, whom the yogīs worship in a trance of meditation in order to directly see for a moment, was completely conquered by the fortunate young girls of Vraja. Hundreds of times they happily spoke with Him, kissed Him, and embraced Him.

-Śrī Vāhinīpati

TEXT 322

*priya-sakhi na jagāma vāma-śiḷaḥ
sphuṭam amunā nagare na nanda-sūnuḥ
adalita-nalinī-dalaiva vāpi
yad ahata-pallava eva kānanāntaḥ*

priya-O dear; sakhi-friend; na-did not; jagama-go; vama-handsome; siḷaḥ-by nature; sphuṭam-clearly; amuna-with him; nagare-in the town; na-not; nanda-of Nanda Maharaja; sunuḥ-the son; adalita-unblossomed; nalini-lotus; dala-petals; eva-certainly; vapi-the lake; yat-because; ahata-unblossomed; pallavaḥ-flower; eva-certainly; kanana-the forest; antaḥ-in.

O dear friend, the lotus flowers in the lake remain with petals unopened, and the flowers in the forest refuse to blossom. From this I can understand that the handsome son of Mahārāja Nanda has not yet returned to Vraja Village.

-Śrī Kumāra

Śrī Rādhāyā vilāpaḥ

Śrīmatī Rādhārāṇī's Lament

TEXT 323

*yāsyāmīti samudyatasya vacanam viśraddham ākarṇitam
gacchan dūram upekṣito muhur asau vyāvṛtya paśyann api
tac chūnye punar āgatāsmi bhavane praṇas ta eva sthitāḥ
sakhyaḥ paśyata jīvita-praṇayinī dambhād aham rodimi*

yasyāmi-I will go; iti-thus; samudyatasya-about to go; vacanam-the statement; visraddham-peacefully; ākarṇitam-heard; gacchan-going; duram-far away; upekṣitaḥ-ignored; asau-He; vyāvṛtya-hiding; paśyan-looking; api-although; tat-then; sunye-in the empty; punaḥ-again; agata smi-I went; praṇaḥ-life-breathing; taḥ-they; eva-certainly; sthitaḥ-staying; sakhyaḥ-O friends; paśyata-look!; jīvita-of life; praṇayini-fond; dambhat-byopcritically; aham-I; rodimi-cry.

When Kṛṣṇa was about to leave, and I heard Him say, “Now I will go.” I remained peaceful. As He was leaving He continually fixed His eyes on Me, even from a distance, and I responded by ignoring Him and turning from Him. When I returned to My empty house, the breath was still present in My body. O friends, look! I, who love only My own life, am pretending to cry.

-Śrī Rudra

TEXT 324

*gato yāmo gatau yāmau
gatā yāmā gataṁ dinam
ha hanta kim kariṣyāmi
na paśyāmi harer mukham*

gataḥ-gone; yamaḥ-one yama (a period to three hours); gatau-gone; yamau-two yamas; gataḥ-gone; yamaḥ-more yamas; gataṁ-gone; dinam-the day; ha-alas!; hanta-alas!; kim-what?; kariṣyāmi-will I do; na-not; paśyāmi-I see; hareḥ-of Kṛṣṇa; mukham-the face.

Three hours have passed. Six hours have passed. Nine hours have passed. The day has passed. Alas! Alas! What will I do? I do not see Kṛṣṇa's face!

-Śrī Śaṅkara

TEXT 325

*yamunā-puline samutkṣipan
nata-veśaḥ kusumasya kandukam
na punaḥ sakhi lokayisyate
kapaṭābhīra-kisora-candramāḥ*

yamunā-of the Yamunā River; *puline*-on the shore; *samutkṣipan*-tossing; *nata*-of a dancer; *vesaḥ*-with the appearance; *kusumasya*-of a flower; *kandukam*-the bell; *na*-not; *punaḥ*-again; *sakhi*-O friend; *lokayīṣyate*-will be seen; *kapata*-treacherous; *abhora*-cowherd; *kisora*-youth; *candramaḥ*-the moon.

O friend, the moon who pretends to be a young gopa will never again be seen dancing and playing ball with a flower on the Yamunā's shore.

-Śrī Ṣaṣṭhī dāsa

TEXT 326

yāḥ paśyanti priyam svapne
dhanyās tāḥ sakhi yoṣitaḥ
asmākan tu gate kṛṣṇe
gatā nidrāpi vairiṇī

atha-now; *jağaraḥ*-insomnia; *yathā*-just as; *padyavalyam*-in Padyavali; *yāḥ*-those girls who; *paśyanti*-see; *priyam*-their beloved *svapne*-in dream; *dhanyaḥ*-fortunate; *taḥ*-they; *sakhi*-O friend; *yoṣitaḥ*-women; *asmākam*-of Us; *tu*-indeed; *gate*-gone away; *kṛṣṇe*-since Lord Kṛṣṇa has; *gata*-gone away; *nidra*-sleep; *api*-also; *vairini*-enemy.

O My friend, girls who can see their lover in dreams are very fortunate. As for Me, since Kṛṣṇa left, My enemy sleep has left Me for good.

-Śrī Dhanya

TEXT 327

so 'yam vasanta-samayo vipinam tat etat
so 'yam nikuṅja-viṭapī nikhilam tadāste
ha hanta kintu nava-nīrada-komalāngo
nāloki puṣpa-dhanuṣaḥ prathamāvatāraḥ

sah ayam-this; *vasanta*-spring; *samayaḥ*-time; *vipinam*-forest; *tat etat*-this; *sah ayam*-this; *nikuṅja*-of the forest; *vitapi*-the tree; *nikhilam*-everything; *tada*-then; *aste*-is; *ha*-alas!; *hanta*-alas!; *kintu*-however; *nava*-a fresh; *nirade*-raincloud; *komala*-delicate; *aṅgaḥ*-whose body; *na*-not; *aloki*-is seen; *puṣpa-dhanuṣaḥ*-of cupid, who carries a bow of flowers; *prathama*-the first; *avatarāḥ*-incarnation.

It is the same springtime. It is the same forest. It is the same tree. Everything is the same as it was then, but, alas! Alas! That person whose delicate body is splendid as a fresh raincloud, that person who is the first incarnation of Kāmadeva, is nowhere to be seen.

-Śrī Saṅjaya Kaviṣekhara

TEXT 328

*yugāyitaṁ nimeśena
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheā me*

yugāyitaṁ-appearing like a great millennium; *nimeśena*-by a moment; *cakṣuṣā*-from the eyes; *prāvṛṣāyitaṁ*-tears falling like torrents of rain; *śūnyāyitaṁ*-appearing void; *jagat*-the world; *sarvaṁ*-all; *govinda*-from Lord Govinda, Kṛṣṇa; *viraheṇa me*-by My separation.

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.*

-Śrī Caitanya Mahāprabhu

TEXT 329

*dalati hrdayaṁ gādhodvegāṁ dvidhā na tu bhidyate
vahati vikalaḥ kāyo mūrchaṁ na muñcati cetanam
jvalayati tanum antar dahaḥ karoti na bhasmasāt
praharati vidhir marma-cchedī na kṛntati jīvitam*

dalati-breaks; *hrdayaḥ*-heart; *gadha*-violently; *udvegam*-trebling; *dvidha*-in two; *na*-not; *tu*-but; *bhidyate*-is broken; *vahati*-carries; *vikalaḥ*-wretched; *kayaḥ*-body; *murcham*-the state of being stunned; *na*-does not; *muñcati*-abandon; *cetanam*-consciousness; *jvalayati*-burns; *tanum*-the body; *antaḥ*-within; *dahaḥ*-fire; *karoti*-does; *na*-not; *bhasmasat*-into ashes; *praharati*-attacks; *vidhiḥ*-fate; *marma*-the vital part; *chedi*-cutting; *na*-does not; *krntati*-cut; *jīvitam*-the life.

My trembling heart is torn, but will not break in two. My wretched body is stunned, but will not lose consciousness. A fire burns in My body, but does not turn it to ash. Fate wounds My heart, but will not destroy My life.

-Śrī Bhavabhūti

TEXT 330

*bhramaya jaladān ambho-garbhān pramodaya cātakān
kalaya śikhinaḥ kekotkaṅṭhān kathoraya ketakān
virahiṇi jane mūrchaṁ labdhvā vinodayati vyathām
akarūṇa punaḥ samjñā-vyādhiṁ vidhāya kim īhase*

bhramaya-move; *jaladan*-the clouds; *ambhaḥ-garbhan*-filled with water; *pramodaya*-delight; *catakan*-the cataka birds; *kalaya*-cause to sing; *sikhinaḥ*-the peacocks; *keka-utkaṅṭhan*-calling out “keka”; *kathoraya*-make blossom; *ketakan*-the ketaka

flowers; *virabhini*-separated from the beloved; *jane*-in the person; *murdham*-unconsciousness; *labdhva*-attaining; *vinodayati*-relieves; *vyathām*-the pain; *akaruna*-O merciless one; *punaḥ*-again; *saṃjñā*-of consciousness; *vyadhim*-the disease; *vidhaya*-giving; *kim*-why?; *ihase*-you endeavor.

O fate, go move the raincloud! Please the cātaka birds! Make the peacocks cry “keka”! Make the ketakī flowers bloom! When a lover separated from his beloved faints and loses consciousness, that drives away the pain. O merciless fate, why do you again afflict him with the disease of consciousness?

-Śrī Bhavabhūti

TEXT 331

*dr̥ṣṭam ketaki-dhūli-dhūsaram idam vyoma kramād vikṣiṭaḥ
kacchantaś ca śilīndhra-kandala-bhṛtaḥ soḍhaḥ, kadambānilāḥ
sakhyaḥ samvṛṇutāśru muñcata bhayaṃ kasmān mudhaivākulā
etān apy adhunāsmi vajra-ghaṭitā nūnaṃ sahiṣye ghanān*

dr̥ṣṭam-seen; *ketaki*-of jetaki flowers; *dhuli*-with the pollen; *dhusaram*-grey; *idam*-this; *vyoma*-sky; *kramat*-one after another; *vikṣiṭaḥ*-seen; *kaccha-antaḥ*-the shores of the Yamunā; *ca*-also; *silīndhra-kandala*-plaintain flowers; *bhṛtaḥ*-holding; *soḍhaḥ*-tolerated; *kadamba*-from the kadamba flowers; *anilāḥ*-the breezes; *sakhyaḥ*-O friends; *samvṛṇuta*-suppress; *śru*-tears; *muñcata*-give up; *bhayaṃ*-fear; *kasmāt*-why?; *mudha*-without reason; *eva*-certainly; *akulaḥ*-you are suffering; *etan*-these; *api*-even; *adhuna*-now; *asmi*-I am; *vajra*-of thunderbolt; *ghaṭita*-made; *nunam*-is it not?; *sahiṣye*-I will tolerate; *ghanan*-these hard things.

I have already seen the sky gray with ketakī pollen. I have seen the river's shore filled with new banana flowers. I have already tolerated the breeze blowing from the kadamba flowers. O friends, wipe your tears. Give up your anxiety. Why are you unnecessarily pained? I am made of thunderbolts, I will be able to withstand the ferocious attack of all these things.

-Śrī Rudra

TEXT 332

*seyam nadī kumudabandhu-karas ta eva
yad yāmunāṃ taṭam idam vipināṃ tad etat
te mallikā-surabhayo marutas tvam eva
he praṇa-vallabha sudurlabhatām gato 'si*

sa *iyam*-this; *nadī*-the river; *kumukabandhu*-of the moon; *karas*-the shining; *te*-this; *eva*-certainly; *yad*-which; *yamunām*-of the Yamunā River; *tatam*-the shore; *idam*-this; *vipinam*-forest; *tat etat*-this; *te*-they; *mallikā*-of mallika flowers; *surabhayaḥ*-with the scent; *marutaḥ*-breezes; *tvam*-You; *eva*-certainly; *ha*-O; *praṇa*-than life; *vallabha*-more dear; *su-durlabhatam*-the state of being very hard to reach; *gataḥ*-attained; *asi*-You have.

This is the same river. This is the same moonlight. This is the same shore of the Yamunā. This is the same forest. These are the same jasmine-scented breezes. O love more dear to Me than life, You have now become unattainable for Me.

-Śrī Hari Bhaṭṭa

TEXT 333

*yadhunātha bhavantam āgatam
kathayisyanti kada mad-ālayaḥ
yugapat paritaḥ prādhāvitāḥ
vikasadbhir vadanendu-maṇḍalaiḥ*

yadu-of the Yadu dynasty; *bhavantam*-You; *āgatam*-have arrived; *kathayisyanti*-will tell; *kada*-when?; *mat*-My; *ālayaḥ*-gopī-friends; *yugapat*-simultaneously; *paritaḥ*-from all directions; *prādhāvitāḥ*-running; *vikasadbhiḥ*-with expanded; *vadana*-faces; *indu*-of the moon; *maṇḍalaiḥ*-with the circles.

O Yadunātha, when will My friends come running from all directions with full-moon faces to tell Me that You have come?

-Śrī Tairabhukta Kavi

TEXT 334

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyate
hṛdayam tvad-āloka-kātaram
dayita bhramyati kim karomy aham*

ayi-O my Lord; *dīna*-on the poor; *daya-ārdra*-compassionate; *nātha*-O master; *he*-O; *mathurā-nātha*-the master of Mathurā; *kada*-when; *avalokyase*-I shall see You; *hṛdayam*-my heart; *tvad*-of You; *aloka*-without seeing; *kātaram*-very much aggrieved; *dayita*-O most beloved; *bhramyati*-becomes overwhelmed; *kim*-what?; *karomi*-shall do; *aham*-I.

O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?*

-Śrī Mādhavendra Purī

TEXT 335

*āsaika-tantum avalambya vilambamānā
rakṣāmi jīvam avadhir niyato yadi syāt
no ced vidhiḥ sakala-loka-hitaika-kārī
yat kālakūṭam asṛjat tad idaṁ kim artham*

asa-of hope; *eka*-on a single; *tantum*-rope; *avalambya*-resting; *vilambamana*-waiting; *rakṣasi*-I protect; *jīvan*-this life; *avadhiḥ*-time; *niyataḥ*-eternal; *yadi*-if; *syat*-must be; *na*-not; *u*-indeed; *vidhiḥ*-the creator; *sakala*-all; *loka*-to people; *hita*-welfare; *eka*-sole; *kari*-doer; *yat*-which; *kalakutam*-deadly poison; *asrjat*-created; *tat*-that; *idam*-this; *kim artham*-why?

If I must remain alive in this way, eternally hanging by a single thread of hope, then why did the supremely benign creator Brahmā not create a deadly poison (to save Me)?

-Raghunātha dāsa

TEXT 336

*cūtānkure sphurati hanta nave nave 'smin
jīvo 'pi yāsyatitarām tarala-svabhāvaḥ
kintv ekam eva mama duḥkham abhūd analpam
prāṇeśvareṇa sahito yad ayam na yātaḥ*

cuta-mango; *aṅkure*-when the sprouts; *sphurati*-appear; *hanta*-indeed; *nave*-new; *nave*-new; *asmin*-in this; *jīvaḥ*-life; *api*-even; *yasyatitaram*-about to depart; *tarala*-fickle; *svabhavaḥ*-by nature; *kintu*-however; *ekam*-sole; *eva*-certainly; *mama*-My; *duhkham*-suffering; *abhūt*-has been; *analpam*-great; *praṇa*-of My life; *isvareṇa*-the Lord; *sahitaḥ*-with; *yat*-because; *ayam*-this; *na*-not; *yataḥ*-gone.

When the mango trees begin to bloom, this fickle life becomes eager to depart. The Lord of My life is not here. That alone is the intense pain that afflicts Me.

-Śrī Raṅga

TEXT 337

*prathayati na tathā mamārtim uccaiḥ
sahacari ballava-candra-viprayogaḥ
kaṭubhir asura-maṅḍalaiḥ parīte
danuja-pater nagare yathāsya vāsaḥ*

prathayati-manifests; *na*-not; *tathā*-in that way; *mama*-of Me; *artim*-suffering; *uccaiḥ*-greatly; *sahacari*-O gopī-friend; *ballava*-of the gopas; *candra*—from the moon; *viprayogaḥ*-separation; *katubhiḥ*-cruel; *asura*-of demons; *mandalaiḥ*-by the hosts; *parite*-filled; *danuja*-of the demons; *pateḥ*-of the king; *nagare*-in the city; *yathā*-just as; *asya*-of Him; *vasaḥ*-the residence.

O friend, I don't suffer because I am separated from Kṛṣṇa, the moon of the gopas. I suffer because Kṛṣṇa is now in Kāmsa's city, which is filled with cruel demons.

-Śrī Raghunātha dāsa

TEXT 338

*prasara śisīrāmodaṁ kaundaṁ samīra samīraya
prakaṭaya śasinn āśāḥ kāmam manoja samullasa
avadhi-divasaḥ pūrṇaḥ sakhyo vimuñcata tat-katham
hṛdayam adhunā kiñcit kartum mamānyad ihecchati*

prasara-spread; *sisira*-O cool season; *amodaṁ*-the fragrance; *kaundaṁ*-of the jasmine flowers; *samira*-O breeze; *samiraya*-blow; *prakataya*-illuminate; *asin*-O moon; *asaḥ*-the directions; *kamam*-desire; *manoja*-O cupid; *samullasa*-arouse; *avadhi*-these; *divasaḥ*-days; *pūrṇaḥ*-are over; *sakhyaḥ*-O gopī-friends; *vimuñcata*-give up; *tat*-of Him; *katham*-talk; *hṛdayam*-heart; *adhuna*-now; *kiñcit*-something; *kartum*-to do; *mama*-My; *anyat*-else; *iha*-here; *icchati*-wishes.

“O Śisīra season, please spread the fragrance of these jasmine flowers. O breeze please blow nicely. O moon, please illuminate the directions. O Kāmadeva, now you may arouse desire.” Those days have passed. Friends, please give up talking of Him. Now My heart wishes to do something else in this place.

-Śrī Rudra

TEXT 339

*nayati cet yadu-patiḥ sakhi naitu kāmam
prāṇam tadya-virahād yadi yāntu
ekaḥ param hrī mahān mama vajra-pāto
bhūyo yad indu-vadanam na vilokitam tat*

na-not; *ayati*-comes; *cet*-if; *yadu*-of the Yadus; *patiḥ*-the king; *sakhi*- O friend; *na*-not; *etu*-let Him come; *kamam*-of His own wish; *prāṇaḥ*-life-breath; *tadya*-from Him; *virahat*-from the separation; *yadi*-if; *yanti*-goes; *yantu*-let it go; *ekaḥ*-one; *param*-afterwards; *hrī*-in the heart; *mahan*-great; *mama*-My; *vajra-pataḥ*-thunderbolt; *bhuyah*-again; *yat*-which; *indu-vadanam*-the moon of the face; *na*-not; *vilokitam*-seen; *tat*-that.

O friend, if Yadupati Kṛṣṇa will not come here, let Him not come. If, out of separation from Him, My life-breath goes away, let it go. The fact that I will never again see the moonlike face of Kṛṣṇa is a great thunderbolt striking My heart.

-Śrī Hari Bhaṭṭa

TEXT 340

*pañcatvam tanur etu bhūta-nivahaḥ svāmśe viśantu sphuṭam
dhātāram praṇipatya hanta śirasā tatrāpi yāce varam
tad-vāpīṣu payas tadya-mukure jyotis tadyāṅgaṇa-
vyomni vyoma tadya-vartmani dharā tat-tāla-vṛnte nilaḥ*

pañcatvam-to death; *tanuḥ*-this body; *etu*-let go; *bhūta*-of elements; *nivahaḥ*-the group; *sva-amśe*-into their parts; *viśantu*-may enter; *sphuṭam*-clearly; *dhataram*-to

the creator Brahma; *pranipatyā*-bowing down; *hanta*-indeed; *sirasa*-with My head; *tatra api*-still; *tace*-I beg; *varam*-for a benediction; *tat-vapisu*-in His lake; *payah*-the water; *tadiya*-in His; *mukure*-mirror; *jyotiḥ*-the fire; *tadiya*-in His; *aṅgana*-courtyard; *vyomni*-in the space; *vyoma*-the space; *tadiya*-on His; *vartmāni*-pathway; *dhara*-the earth; *tat*-in His; *tala-vṛṇte*-palm-leaf fan; *anīlah*-the air.

Let this body die. Let its elements merge with the other elements. I bow My head before the creator Brahmā and beg from Him the benediction that the water of My body may enter the waters of Kṛṣṇa's lake, Śyāma-kuṇḍa, the fire of My body may enter Kṛṣṇa's mirror, the ether of My body may enter His courtyard, the earth in My body may be placed before His path, and the air in My body may join the breeze created by His palm-leaf fan.

-Śrī Śaṅmāsika

TEXT 341

*āśīśya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

āśīśya-embracing with great pleasure; *vā*-or; *pāda-ratām*-who is fallen at the lotus feet; *pinaṣtu*-let Him trample; *mām*-Me; *adarśanāt*-by not being visible; *marma-hatām*-brokenhearted; *karotu*-let Him make; *vā*-or; *yathā*-as (He likes); *tathā*-so; *vā*-or; *vidadhātu*-let Him do; *lampāṭaḥ*,-a debauchee who mixed with other women; *mat-prāṇa-nāthaḥ*,-the Lord of My life; *tu*-but; *saḥ*,-He; *eva*-only; *na aparāḥ*,-not anyone else.

Let Kṛṣṇa embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.*

-Śrī Caitanya Mahāprabhu

Mathurāyām yaśodām smṛtvā śrī-kṛṣṇa-vākyam Remembering Mother Yaśodā, Śrī Kṛṣṇa Spoke the Following Words in Mathurā City

TEXT 342

*tāmbūlam sva-mukhārdha-carcitam itaḥ ko me mukhe nikṣiped
unmarga-prasṛtam ca cātu-vacanaiḥ ko mām vaśe sthāpayet
ehy ehīti vidūra-sārīta-bhujāḥ svānke nidhāyādhunā
keli-srasta-śikhaṇḍakam mama punar vyādhūya badhnātu kaḥ*

tambulam-betel-nuts; sva-own; mukha-by the mouth; ardha-half; carcitam-chewed; itaḥ-then; kaḥ-who?; me-My; mukhe-in the mouth; nīkṣipet-will place; unmarga-from the right path; prasrtam-gone; ca-and; catu-with sweet; sthapayet-wil bring; ehi-come; ehi-come; iti-thus; vidura-from far away; sarita-waving; bhujāḥ-his arms; sva-own; aṅke-on the lap; nidhaya-placing; adhuna-now; keli-by pastimes; srasta-slipped; sikhandakam-peacock feather; mama-My; punaḥ-again; vyadhuya-loosening; badhnata-will tie; kaḥ-who?

Now who will take half-chewed betelnuts from his own mouth and place them in Mine? Now who will subdue Me with sweet words when I depart from the path of righteousness? Now who will call: “Come! Come!” wave his arm, and place Me on his lap? Now who will re-tie My peacock-feather when it falls because of My pastimes?

-Śrī Tairabhukta Kavi

Śrī Rādhā-smṛtyā harer vākyam
Remembering Śrīmatī Rādhārāṇī, Lord Kṛṣṇa Spoke the Following
Words

TEXT 343

yadi nibhṛtam aranyaṁ prantaram vāpy apantham
katham api cira-kālam puṇya-pākena lapsye
avirala-galat-asrair gharghara-dhvāna-misraiḥ
śāsimukhi tava śokaiḥ plāvayiṣye jaganti

yadi-if; *nibhṛtam*-solitary; *sranyaṁ*-a forest; *prantaram*-lonely path; *va*-or; *api*-even; *apantham*-without a path; *katham api*-somehow; *cira*-for a long; *kalam*-time; *puṇya*-of pious reactions; *pakena*-by the maturity; *lapsye*-I will attain; *avirala*-ceaseless; *galat*-flowing; *asraiḥ*-with tears; *gharghara-dhvāna*-with moans; *misraiḥ*-mixed; *sasi-mukhi*-O moon-faced girl; *tava*-of You; *sokaiḥ*-with lamentation; *plāvayiṣye*-I will flood; *jaganti*-the universes.

O moon-faced girl, because the reactions of My past deeds have become mature, I walk on a solitary forest path, or away from the path, and I flood the universes with My lamentations filled with loud moans and ceaselessly flowing tears for You.

-Śrī Tairabhukta Kavi

Uddhavaṁ prati harer vākyam
Lord Kṛṣṇa’s Words to Uddhava

TEXT 344

viṣayeṣu tāvad abalās

*tāsv api gopyaḥ svabhāva-mṛdu-vācaḥ
madhye tāsām api sā
tasyām api sāci-vikṣitam kim api*

visayeṣu-among the resident of Vraja; *tavat*-then; *abalaḥ*-the women; *tasu*-among them; *api*-also; *gopyaḥ*-the gopīs; *svabhava*-naturally; *mṛdu*-of them; *api*-also; *sa*-She; *tasyam*-in whom; *api*-also; *saci*-crooked; *vikṣitam*-glances; *kim api*-something.

Among the vrajavāsīs the gopīs are the best, and their best quality is their sweet words. Among the gopīs there is one who is the best, and Her best quality is Her crooked sidelong glance.

-author unknown

Uddhavana rādhāyām hareḥ sandeśaḥ Lord Kṛṣṇa's Message to Śrīmatī Rādhārāṇī Delivered by Uddhava

TEXT 345

*āvirbhāva-dine na yena gaṇito hetus tanīyān api
kṣiyetāpi na cāparādha-vidhinā natyā na yo vardhate
pīyūṣa-prativeditam tri-jagatī-duḥkha-druhaḥ sāmpratam
premṇas tasya guroḥ katham nu karavai vān-niṣṭhatā-lāghavam*

avirbhava-of appearance; *dine*-on the day; *na*-not; *yena*-by which; *ganitaḥ*-counted; *hetuḥ*-cause; *taniyan*-the slightest; *api*-even; *kṣiyeta*-is diminished; *na*-not; *ca*-also; *aparādhā-vidhina*-by offense; *nytya*-by prayers; *na*-not; *yaḥ*-which; *vardhate*-increases; *piyusa*-nectar; *prativeditaḥ*-giving; *tri*-three; *jagati*-of the worlds; *duhkha*-of the sufferings; *druhaḥ*-the enemy; *sampratam*-now; *premaḥ*-of love; *tasya*-of that; *guroḥ*-intense; *katham*-how is it possible?; *nu*-indeed; *karavai*-I will do; *na*-of words; *nisthata*-faith; *laghavam*-lightness.

On the day We met Your love suddenly appeared without the slightest cause. Your love is not diminished by My offenses, nor increased by My prayers. It is full of nectar and it destroys the sufferings of the three worlds. How can I easily describe Your intense love for Me?

-author unknown

TEXT 346

*āstām tāvad vacana-racanābhajanatvam vidūre
dūre cāstām tava tanu-parīrambha-sambhāvanāpi
bhūyo bhūyaḥ praṇatibhir idam kintu yāce vidhāya
smāram smāram svajana-gaṇane kāpi rekhā mamāpi*

astam-let be; *tavat*-then; *vacana-racana-bhajanatvam*-conversation; *vidure*-far away;

dure-far away; va-or; astam-let be; tava-of You; tanu-of the body; parirambha-of embraces; smabhavana-the possibility; api-also; bhuyat-again; bhuyah-and again; praṇatibhiḥ-with obeisances; idam-this; kintu-however; yace-I beg; vidheya-may be done; smaraṁ smaram-remembering again and again; svajana-among friends; ganane-in the counting; ka api-some; rekha-line; mama-of Me; api-also.

The possibility of Our conversing is very distant. So be it! The possibility of My embracing Your transcendental body is also distant. So be it! However, again and again I bow down before You and beg: Please always count Me among Your friends, and please write a line to Me.

-Śrī Keśava Bhaṭṭācārya

Vṛndāvanam̐ gacchata uddhavyasya vākyaṁ Uddhava's Words on Arriving in Vṛndāvana

TEXT 347

*iyam̐ sā kālindī kuvalaya-dala-snigdha-madhurā
madāndha-vyākūjat-tarala-jalaraṅku-praṇayini
purā yasyās tīre sa-rabhasa-sa-tṛṣṇam̐ mura-bhido
gataḥ prāyo gopī-nidhuvana-vinodena divasāḥ*

iyam-this; *sa*-this; *kālindī*-the Yamunā River; *kuvalaya*-lotus; *dala*-petals; *snigdha*-glistening; *madhura*-charming; *mada*-with joy; *andha*-blinded; *vyakujat*-warbling; *tarala*-restless; *jalaraṅku*-of jalaraṅku birds; *praṇayini*-the favorite place; *pura*-formerly; *yasyāḥ*-of which; *tīre*-on the shore; *sa*-with; *rabhasa*-joy; *sa*-with; *tṛṣṇam*-thirst; *mura-bhidaḥ*-of Lord Kṛṣṇa, the killer of Mura; *gataḥ*-spent; *prayaḥ*-for the most part; *gopī*-with the gopīs; *nidhuvana*-amorous; *vinodena*-with pastimes; *divasāḥ*-the days.

This is the Yamunā, very beautiful with many blue lotus petals, and the favorite place of restless, warbling jalaraṅku birds blinded with happiness. On this shore Lord Kṛṣṇa's days were mostly spent in passionate and blissful amorous pastimes with the gopīs.

-Śrī Daśaratha

TEXT 348

*pureyam̐ kālindī vraja-jana-vadhūnām stana-taṭī-
tanu-rāgair bhinnā śabala-salilābhūd anudinam
aho tāsām nityam̐ rudita-galitaiḥ kajjala-jalair
idānīm yāte 'smin dvi-guṇa-malinābhūn mura-ripau*

pura-formerly; *iyam*-this; *kālindī*-Yamunā River; *vraja-jana-vadhunam*-of the vraja-gopīs; *stana*-of the breasts; *tati*-of the surface; *tanu*-of the bodies; *ragaiḥ*-with the

musk ointment; *bhinna*-broken; *sabala*-spotted; *salilā*-the water; *abhūt*-became; *anudinam*-every day; *aho-ah!*; *tasam*-of them; *nityam*-always; *rudita*-from crying; *galitaḥ*-fallen; *kajjala*-of mascara; *jalaiḥ*-by the water; *idanim*-now; *yate*-has gone; *asmin*-now that; *dvi-guna*-doubled; *malina*-dark; *abhūt*-has become; *mura-ripau*-Lord Kṛṣṇa, the enemy of the Mura demon.

In the past the Yamunā would every day become muddied with the black musk anointing the vraja-gopīs bodies and breasts. Now that Kṛṣṇa has left the water is twice as muddy, but this time with the mascara washed away by the gopīs' constant tears.

-Śrī Sarvānanda

TEXT 349

*idam tat kālindī-pulinam iha kamsāsura-bhido
yasah-śṛṅvad-vaktra-skhalita-kavalam gokulam abhūt
bhramad-veṇu-kvāṇa-śravaṇa-masṛṅottāra-madhura-
svarābhir gopībhir diśi diśi samudghūrṇam anisam*

idam-this; *tat*-that; *kālindī*-of the Yamunā River; *pulinam*-the shore; *iha*-here; *kamsasura*-of Kamsasura; *bhidaḥ*-the killer; *yasah*-the glories; *śṛṅvat*-hearing; *vaktra*-from the mouths; *skhalita*-fallen; *kavalam*-morsel; *go*-of cows; *kulam*-the herd; *abhūt*-became; *bhramat*-wandering; *veṇu*-of the flute; *kvāṇa*-the sound; *śravaṇa*-by hearing; *masṛṇa*-glistening; *uttara*-wide open eyes; *madhura*-sweet; *svarabhiḥ*-with the sounds; *gopībhiḥ*-by the gopīs; *diśi diśi*-in all directions; *samudghurnam*-trembling; *anisam*-day and night.

This is the shore of the Yamunā. In this place, when the cows heard the glories of Kṛṣṇa, the grass fell from their mouths. When the gopīs in different places heard the sweet sounds of Kṛṣṇa's flute, their beautiful eyes opened wide and they trembled continually.

-Śrī Moṭaka

TEXT 350

*tabhyo namo ballava-vallabhābhyo
yāsām guṇais tair abhicintyamānaiḥ
vakṣaḥ-sthale niḥśvasitaiḥ kad-uṣṇair
lakṣmī-pater mlāyati vaijayantī*

tabhyaḥ-to them; *namaḥ*-respectful obeisances; *ballava-vallabhyaḥ*-to the gopīs; *yasam*-of whom; *gunaiḥ*-by the transcendental qualities; *taiḥ*-by them; *abhicintyamānaiḥ*-meditated; *vakṣaḥ-sthale*-on the chest; *niḥśvasitaiḥ*-by the sighs; *kat-usnaiḥ*-warm; *lakṣmī-pateḥ*-of Lord Kṛṣṇa, the husband of the goddess of fortune; *mlāyati*-wilts; *vaijayanti*-the vaijayanti garland.

I offer my respectful obeisances to the gopīs. When Kṛṣṇa, the husband of the

goddess of fortune, remembers their transcendental qualities, His warm sighs wilt the vaijayantī garland on His chest.

-author unknown

Vraja-devī-kulam̐ praty uddhava-vākyam
Uddhava's Words to the Goddesses of Vraja

TEXT 351

*viyoginīnām api paddhatim vo
na yogino gantum api kṣamante
yad dhyeya-rūpasya parasya puṁso
yūyam gatā dhyeya-padam̐ durāpam*

viyoginīnam-separated from Lord Kṛṣṇa; *api*-even; *paddhatim*-the path; *vaḥ*-of you; *na*-not; *yoginaḥ*-the yogis; *gantum*-to travel; *api*-even; *kṣamante*-are able; *tat*-by them; *dhyeya*-meditated upon; *rūpasya*-whose form; *parasya puṁsaḥ*-of the Supreme Personality of Godhead; *yuyam*-you; *gataḥ*-have attained; *dhyeya*-of the object of meditation; *padam̐*-the position; *durāpam*-difficult to be achieved.

O gopīs separated from Lord Kṛṣṇa, even the great yogīs are not able to travel your path. They meditate on the transcendental form of the Supreme Personality of Godhead, but the Supreme Person meditates on you. This is your rare good fortune.

-author unknown

Uddhave dr̥ṣṭe sakhīm prati śrī-rādhā-vākyam
Śrīmatī Rādhārāṇī's Words to Her Gopī-friend On Seeing Uddhava

TEXT 352

*kalyāṇam̐ kathayāmi kim saḥacari svaireṣu śasvat purā
yasyā nāma samīritam̐ mura-ripoḥ prāṇeśvarīti tvayā
sāham̐ prema-bhidā bhayāt priyatamam̐ dr̥ṣṭvāpi dūtām̐ prabhoḥ
sandīṣṭāsmi na veti saṁśayavatī pr̥cchāmi no kiñcana*

kalyana-auspiciousness; *kathayāmi*-I will tell; *kim*-what?; *saḥacari*-O friend; *svaireṣu*-among My rivals; *śasvat*-always; *pura*-previously; *yasyāḥ*-of whom; *nama*-the name; *samīritam̐*-spoken; *mura-ripoḥ*-of Lord Kṛṣṇa, the enemy of the Mura demon; *prāṇa*-of the life; *isvari*-the queen; *iti*-thus; *tvayā*-by you; *sa*-She; *aham*-I; *prema*-of love; *bheda*-breaking; *bhayāt*-because of fear; *priyatamam̐*-most dear; *dr̥ṣṭva*-seeing; *api*-although; *dūtām̐*-the messenger; *prabhoḥ*-of the Lord; *sandīṣṭa*-the message spoken to; *asmi*-I am; *na*-not; *va*-or; *iti*-thus; *saṁśayāvati*-full of doubts and fears; *pr̥cchāmi*-I ask; *na*-not; *u*-indeed; *kiñcana*-anything.

O friend, what good thing will I tell you? You used to approach My rivals, speak My name, and affirm that I was the queen of Lord Kṛṣṇa's life. Now when I see this messenger I become afraid he will tell Me that Kṛṣṇa's love for Me has broken. I refuse to hear his message. I will not ask him any question.

-Śrī Rāmacandra dāsa

Śrī Rādhām praty uddhava-vākyam
Uddhava's Statement to Śrīmatī Rādhārāṇī

TEXT 353

malinaṁ nayanāmbu-dhārayā
mukha-candraṁ karabhoru mā kuru
karuṇā varuṇālayo haris
tvayi bhūyaḥ karuṇām vidhāsyati

malinam-polluted; *nayana*-from Your eyes; *ambu*-of water; *dharaya*-with a stream; *mukha*-of Your face; *candram*-the moon; *karabha-uru*-O girl with beautiful thighs; *ma*-do not; *kuru*-do; *karuna*-of mercy; *varunalayaḥ*-an ocean; *hariḥ*-Lord Kṛṣṇa; *tvayi*-to You; *bhuyaḥ*-again; *karunam*-mercy; *vidhasyati*-will give.

O beautiful-thighed Rādhārāṇī, don't stain Your moonlike face with these tears from Your eyes. Lord Hari, who is an ocean of mercy, will be merciful to You again."

-Śrī Ṣaṣṭhīvara dāsa

Uddhavaṁ prati rādhā-sakhī-vākyam
The Words of Śrīmatī Rādhārāṇī's Gopī-friend to Uddhava

TEXT 354

hastodare vinihitaika-kapola-pāṇer
aśrānta-locana-jala-snapitānanāyāḥ
prasthāna-maṅgala-dināvadhi mādhavasya
nidrā-lavo 'pi kuta eva saroruhākṣyāḥ

hasta-of Her hand; *udare*-in the middle; *vinihita*-placed; *eka*-one; *kapola*-of the cheek; *paneḥ*-the middle; *asranta*-ceaseless; *locana*-from the eyes; *jala*-water; *snapita*-bathed; *ananayaḥ*-whose face; *prasthana*-of the departure; *maṅgala*-auspicious; *dina*-day; *avadhi*-since; *mādhavasya*-of Kṛṣṇa; *nidra*-of sleep; *lavaḥ*-a moment; *api*-even; *kutaḥ*-where?; *eva*-certainly; *saroruha-akṣyaḥ*-of this lotus-eyed girl.

She rests a cheek on Her hand and bathes her face in continual tears. Since the auspicious day of Kṛṣṇa's departure, how what method could this lotus-eyed girl employ to obtain even a moment's sleep?

-Śrī Harihara

TEXT 355

*niścandanāni vaṇijām api mandirāṇi
niṣpallavāni ca dig-antara-kānanāni
niṣpaṅkajāny api sarit-sarasī-kulāni
jātāni tad-viraha-vedanayā na śāntam*

niḥ-candanasi-without sandalwood; *vanijam*-of the vaiśyas; *api*-even; *mandirāni*-the homes; *niḥ-pallavāni*-without flowers; *ca*-also; *dik-antara*-in all directions; *kananāni*-the forests; *niḥ-paṅkajāni*-without lotus flowers; *api*-also; *sarit*-of the streams; *sarasi-kulāni*-the waters; *jatāni*-manifested; *tat*-from Him; *viraha*-of separation; *vedanaya*-by the torment; *na*-not; *santam*-peaceful.

There is no sandalwood incense in the homes of the vaiśyas. There are no flower in any forest. There are no lotuses in the waters of the rivers and streams. Because of the torture of separation from Kṛṣṇa, no one is peaceful.

-Śrī Harihara

TEXT 356

*prāṇas tvam jagatām harer api purā saṅketa-veṇu-svanān
ādāya vraja-subhruvām iha bhavān mārgopadeśe guruḥ
hamho māthura-niṣkuṭānila sakhe sampraty api śrī-pateḥ
aṅga-sparśa-pavitra-śītala-tanus trātā tvam eko 'si naḥ*

praṇaḥ-the life-breath; *tvam*-you; *jagatam*-of the universes; *hareḥ*-of Lord Kṛṣṇa; *api*-also; *pura*-formerly; *saṅketa*-of the rendezvous; *veṇu*-of the flute; *svanan*-the sounds; *ādāya*-taking; *vraja-subhruvam*-of the beautiful-eyebrowed girls of Vraja; *iha*-here; *bhavan*-you; *marga*-of the path; *upadesa*-in the teaching; *guruḥ*-the teacher; *hamho*-O; *mathura*-of Mathurā; *niskuta*-of the garndens; *anila*-O breeze; *sakhe*-O friend; *samprati*-now; *api*-also; *śrī-pateḥ*-of Lord Kṛṣṇa, the husband of the goddess of fortune; *aṅga*-of the body; *sparsa*-by the touch; *pavitra*-pure; *sitala*-cool; *tanuḥ*-whose form; *trata*-the protector; *tvam*-you; *ekaḥ*-alone; *api*-even; *naḥ*-of us.

O breeze, you are the life-breath of all the universes. By picking up the sound of Kṛṣṇa's flute and revealing the path to Him, you formerly became the leader of the beautiful-eyebrowed girls of Vraja. O breeze from the gardens of Mathurā, by touching the transcendental body of Lord Kṛṣṇa you have become very pure and cool. At this moment you are our only protector.

-Śrī Rāmacandra dāsa

Rādhā-sakhyā eva kṛṣṇa-sandeśaḥ
A Letter to Kṛṣṇa From Rādhā's Gopī-friend

TEXT 357

*tvad-deśāgata-mārutena mṛdunā sañjāta-romañcayā
tvad-rūpāṅkita-cāru-citra-phalake santarpayantyā dṛśam
tvan-nāmāmṛta-sikta-karṇa-putayā tvan-mārga-vātāyane
tanvyā pañcama-gīta-garbhita-girā rātran divam sthīyate*

tvat-Your desa-from the courtyard; *agata*-arrived; *marutena*-by the breeze; *mṛduna*-gentle; *sañjata*-manifested; *romañcaya*-hairs standing up; *tvat*-Your; *rupa*-form; *aṅkita*-drawn; *caru*-beautiful; *citra-phalake*-in the picture; *santarpayantya*-satisfying; *dṛśam*-Her eyes; *tvat*-Your; *nama*-of the name; *amṛta*-by the nectar; *sikta*-sprinkled; *karṇa-putaya*-ears; *tvat*-Your; *marga*-path; *vatayane*-at the window; *tanvyā*-by the slender girl; *pañcama*-in the fifth raga; *fita*-with songs; *garbhita*-filled; *gira*-whose words; *ratram*-night; *divam*-and day; *sthiyate*-is stood.

The gentle breeze blowing from the place where You stay makes the hairs of Her body stand up. She satisfies Her eyes by showing them the beautiful picture of Your transcendental form. Her ears are sprinkled with the nectar of Your name. Her words filled with songs in the fifth rāga, day and night this slender girl stays by the window overlooking the path where You might return.

-Śrī Trivikama

TEXT 358

*aṅge 'naṅga-jvara-huta-vahaś cakṣuṣi dhyāna-mudrā
kaṅthe jivaḥ kara-kīśalaye dīrgha-śāyī kapolaḥ
amse veṇī kuśa-parisare candanam vāci maunam
tasyāḥ sarvam sthitam iti na ca tvam vinā kvāpi cetaḥ*

ange-on the body; *anaṅga*-of cupid; *jvara*-of the fever; *hutavahaḥ*-the fire; *cakṣuṣi*-on the eyes; *dhyāna*-of meditation; *mudra*-the mark; *kaṅthe*-on the throat; *jivaḥ*-the life; *kara*-of the hand; *kīśalaye*-the flower bud; *dīrgha*-for a long time; *śāyī*-resting; *kapolaḥ*-the cheek; *amse*-on the shoulders; *veṇī*-braids; *kuśa*-of the breasts; *parisare*-in the aerea; *candanam*-sandalwood paste; *vāci*-on the words; *maunam*-silence; *tasyā*-of Her; *sarvam*-everything; *sthitam*-situated; *iti*-thus; *na*-not; *ca*-and; *tvam*-You; *vinā*-without; *kva api*-anywhere; *cetaḥ*-the heart.

Flames of amorous yearning burn in Her body. The mark of rapt meditation rests in Her eyes. Her life rests in Her throat. Her cheek rests for a long time on Her flower-bud hand. Her braid rests on Her shoulder. Sandalwood paste rests on Her breasts. Silence rests in Her words. These things rest firmly in their places, but Her heart and mind cannot rest anywhere without You.

-Śrī Kṣemendra

TEXT 359

*dṛṣṭe candramasi pralupta-tamasi vyomāṅgana-stheyasi
sphurjan-nirmala-tejasi tvayi gate dūram nija-preyasi
śvāsaḥ kairava-korakīyati mukhaṁ tasyāḥ sarojīyati
kṣīrodīyati manmatho dṛg api ca drāk candrakāntīyati*

dṛṣṭe-when seen; *candramasi*-the moon; *pralupta*-removed; *tamasi*-the darkness; *vyoma*-of the sky; *aṅgana*-in the courtyard; *stheyasi*-staying; *sphurjat*-manifesting; *nirmala*-splendid; *tejasi*-effulgence; *tvayi*-You; *gate*-ate gone; *dūram*-far away; *nija*-own; *preyasi*-beloved; *svasaḥ*-sighs; *kairava-korakīyati*-become like a lotus flower with its petals closed; *kṣīrodīyati*-becomes like an ocean of milk; *manmathaḥ*-amorous desire; *drk*-eyes; *api*-also; *drak*-at once; *candrakāntīyati*-become candrakānta jewels.

When She sees that You, Her beloved, the splendid moon that dispells the darkness in the courtyard of the sky, have gone far away, Her sighs become like lotus buds, Her face becomes like a lotus flower with petals closed, Her love for You becomes like a churning ocean of milk with great waves, and Her eyes become like two melting candrakānta jewels.

-Śrī Bhīma Bhaṭṭa

TEXT 360

*asyāḥ sadā viraha-vahni-śikhā-kalāpa-
tapte sthito 'si hṛdaye tvam iha priyāyāḥ
prāleya-śikara-same hṛdi te murāre
rādhā kṣaṇam vasati naiva kadāpi dhūrte*

asyāḥ-of Her; *sada*-always; *viraha*-of separation; *vahni*-of fire; *sikha*-of flames; *kalapa*-by the multitude; *tapte*-heated; *sthitah*-situated; *asi*-are; *hṛdaye*-in the heart; *tvam*-You; *iha*-here; *priyayaḥ*-of the beloved; *praleya-sikara*-to snow; *same*-equal; *hṛdi*-in the heart; *te*-of You; *mura-are*-O Kṛṣṇa, the enemy of the Mura demon; *rādhā*-Rādhā; *kṣaṇam*-for a moment; *vasati*-resides; *na*-not; *eva*-certainly; *kada api*-ever; *dhurta*-O cheater.

O cheater Kṛṣṇa, You eternally stay in Your lover Rādhā's heart, which burns with flames of separation from You. Still, Rādhā cannot stay for even a moment in Your heart, which is as cool as ice and snow.

-Śrī Śaṅkara

TEXT 361

asyās tāpam ahaṁ mukunda kathayāmy eṇī-dṛśas te katham

*padminyāḥ sa-rasaṁ dalam vinihitam yasyāḥ sa-tāpe ḥṛdi
ādau śusyati saṅkucaty anu tataś cūrṇatvam āpadyate
paścān murmuratām dadhad dahati ca śvāsāvadhūtaḥ śikhī*

asyāḥ-of Her; tapam-the suffering; aham-I; mukunda-O Kṛṣṇa; kathayāmi-will describe; eni-dṛśaḥ-of the doe-eyes girl; te-to You; katham-how?; padminyāḥ-of a lotus flower; sa-rasam-beautiful; dalam-petal; vinihitam-placed; yasyāḥ-of whom; sa-tape-burning; ḥṛdi-on the heart; adau-at first; susyati-dries up; saṅkucati-shrivels; anu-then; tataḥ-then; curnatvam-the state of being powder; apadyate-attains; pascat-then; murmuratam-a fire made from burning chaff; dadhat-places; dahati-burns; ca-also; svasa-by sighs; avadhutaḥ-fanned; sikhi-the flame.

O Mukunda, how will I describe the sufferings of this doe-eyed girl? Her sighs constantly fan the flames of Her suffering. When a beautiful lotus petal is placed on Her burning breast it first become dried, then shriveled, then turns to powder, and then becomes a blazing dust-fire.

-Śrī Śāntikara

TEXT 362

*uddhyeta tanū-lateti nalinī-patreṇa nodvijyate
sphotoḥ syād iti nāṅgakaṁ malayaja-kṣodāmbhasā sicyate
syād asyāti-bharāt parābhava iti prāyo na vā pallavā-
ropo vakṣasi tat katham kṛṣa-tanor ādhiḥ samādhīyatām*

uddhuyeta-may tremble; tanu-of the body; lata-the vine; iti-thus; nalinī-lotus; patreṇa-with a petal; na-not; udvijyate-is fanned; sphotoḥ-burst; syat-may become; iti-thus; na-not; aṅgakaṁ-the body; malayaja-sandalwood; kṣoda-powder; ambhasa-with water; sicyate-is sprinkled; syat-may be; asya-of that; ati-great; bharaṭ-from the burden; parabhavaḥ-defeat; iti-thus; prayāḥ-for the most part; na-not; va-or; pallava-of a flower; aropaḥ-placing; vakṣasi-on the breast; tat-that; katham-how?; kṛṣa-tanoḥ-of the slender girl; ādhiḥ-the disease of the heart; samādhīyatām-may be cured.

Because the vine of Her body may violently tremble, we do not fan Her even with a single lotus petal. Because She may become overwhelmed we do not sprinkle Her body with sandalwood powder and water. Because She may become crushed by the great burden, we generally do not place even a flower on Her breast. How may the disease of this slender girl's heart become cured?

-Śrī Ananda

TEXT 363

*nivasati yadi tava ḥṛdaye
sā rādhā vajra-ghaṭite 'smin
tat khalu kuśalam tasyāḥ
smara-viśikhais tāḍyamānāyāḥ*

nivasati-resides; *yadi*-if; *tava*-Your; *hṛdaye*-in the heart; *sa*-She; *rādhā*-Rādhā; *vajra*-of thunderbolts; *ghatite*-constructed; *asmin*-in this; *tat*-then; *khalu*-certainly; *kusalam*-well-being; *tasyāḥ*-of Her; *smara*-of cupid; *visikhaiḥ*-by the sharpened arrows; *tadyamanayaḥ*-struck.

Rādhā is again and again attacked by the sharpened arrows of cupid. If She may live in the protection of Your thunderbolt-heart, that will be very good for Her.

-author unknown

TEXT 364

unmīlanti nakhair lunīhi vahati kṣaumāñcalenāvṛṇu
krīḍā-kānanam āviśanti valaya-kvāṇaiḥ samutrāsaya
ittham pallava-dakṣiṇānila-kuhūkaṇṭhīṣu saṅketika-
vyāhārāḥ subhaga tvadīya-virahe rādhā-sakhīnām mithaḥ

unmīlanti-they are opening; *nakhaiḥ*-with fingernails; *lunīhi*-cut them; *vahati*-it blows; *kṣauma*-of cloth; *añcalena*-with the corners; *avṛṇu*-cover; *krīḍa*-of pastimes; *kananam*-the forest; *avisanti*-enters; *valaya*-of bracelets; *kvanaiḥ*-with the sounds; *samutrāsaya*-frighten; *ittham*-in this way; *pallava*-to the flowers; *dakṣiṇa*-southern; *anila*-breeze; *kuhūkaṇṭhīṣu*-and cuckoos; *saṅketika*-meeting; *vyaharaḥ*-words; *subhaga*-O handsome one; *tvadīya*-from You; *virahe*-in separation; *rādhā*-of Rādhā; *sakhīnam*-of the gopī-friends; *mithaḥ*-mutual.

“They are blooming.”

“Cut them with fingernails.”

“It is blowing.”

“Stop it with the edge of your sari.”

“They are now entering the pastime-forest.”

“Frighten them away with the tinkling of your bracelets.”

O handsome Kṛṣṇa, afflicted by separation from You. Rādhā’s friends spoke about the blooming flowers, pleasant southern breeze, and cooing cuckoos in this way.

-Śrī Śambhu

TEXT 365

galaty ekā mūrchā bhavati punar anyā yad anayoḥ
kim apy āsīn madhyam subhaga nikhilāyam api niśi
likhantyaś tatrāsyāḥ kusumaśara-lekham tava kṛte
samāptim svastīti prathama-pada-bhāgo ‘pi na gataḥ

galati-falls; *eka*-one gopī; *murcha*-unconscious; *bhavati*-is; *punaḥ*-again; *anya*-another; *yat*-which; *anayoḥ*-of the two gopīs; *kim api*-something; *asit*-was; *madhyam*-the middle; *subhaga*-O handsome one; *nikhilayam*-in all; *api*-also; *nisi*-at night; *likhantyaḥ*-writing; *tatra*-there; *asyāḥ*-of her; *kusumasara*-a love; *lekham*-letter; *tava*-for Your; *kṛte*-sake; *samāptim*-completion; *svasti*-greetings; *iti*-thus;

prathama-first; *pada-bhagaḥ*-word; *api*-even; *na*-not; *gataḥ*-gone.

One evening one of the gopīs fainted, and then a second, and gradually all the gopīs fainted. O handsome Kṛṣṇa, one gopī tried to write a love letter to You, but she became overwhelmed and was unable to complete the first word “svasti” (greetings).

-Śrī Śacīpati

TEXT 366

*citrāya tvayi cintite tanu-bhuvā cakre tatajyam dhanur
vartim dhartum upāgate ṅguli-yuge bāno guṇe yojitaḥ
prārabdhe tava citra-karmaṇi dhanur-muktāstra-bhinne bhṛṣam
bhittim drāḡ avalambya keśava ciram ca tatra citrayate*

citrāya-for drawing a picture; *tvayi*-You; *cintite*-were meditated upon; *tanu-bhuvā*-by cupid; *cakre*-was done; *tatajyam*-stretched; *dhanuḥ*-the bow; *vartim*-the paintbrush; *dhartum*-to hold; *upagate*-approached; *anguli*-of fingers; *yuge*-the pair; *baṇaḥ*-the arrow; *guṇe*-on the bowstring; *yojitaḥ*-was placed; *prārabdhe*-was begun; *tava*-of You; *citra*-of the picture; *karmāṇi*-the activity; *dhanuḥ*-from the bow; *mukta*-was released; *astra*-by the weapon; *bhinna*-wounded; *bhṛṣam*-sorely; *bhittim*-breaking; *drak*-at once; *avalambya*-attaining; *keśava*-O Kṛṣṇa; *ciram*-for a long time; *sa*-She; *tatra*-there; *citrayate*-became like a picture.

When She meditated on You in order to draw Your picture, Kāmadeva drew his bow. When Her two fingers moved to grasp the paintbrush, Kāmadeva placed an arrow on the bowstring. When She began to draw, Kāmadeva shot an arrow. She was severely wounded. O Keśava, She fainted and for a long time She was motionless as a painted picture.

-Śrī Bāṇa

TEXT 367

*tvām antaḥ-sthira-bhāvanā-pariṇatam matvā puro ‘vasthitam
yāvat dor-valayam karoti rabhasād agre samāṅgitum
tāvat tam nijam eva deham acirād āṅgya romāñcitam
dṛṣṭvā vṛṣṭi-jala-cchalena ruditam manye payodair api*

tvam-You; *antaḥ*-in Her heart; *sthira*-constant; *bhavana*-by meditation; *parinatam*-transformed; *matva*-considering; *puraḥ*-in Her presence; *avasthitam*-standing; *yāvat*-when; *dor*-of arms; *valayam*-the bracelets; *karoti*-does; *rabhasat*-passionately; *agre*-in the presence; *samāṅgitum*-to embrace; *tāvat*-then; *tam*-that; *nijam*-own; *eva*-certainly; *deham*-body; *acirat*-for a long time; *āṅgya*-embracing; *romāñcitam*-hairs standing up; *dṛṣṭvā*-seeing; *vṛṣṭi-jala*-of rain; *cchalena*-on the pretext; *ruditam*-crying; *manye*-I think; *payodair*-by rainclouds; *api*-even.

Constantly meditating on You in Her heart, and imagining that You had appeared

before Her, She made Her arms like a bracelet around You. Her hairs standing up, She passionately embraced Her own body for a long time. When I saw Her, I thought Her tears were a monsoon rain in disguise.

-author unknown

TEXT 368

*acchinnam nayanāmbu bandhusu kṛtam tāpaḥ sakhīṣv āhito
dainyam nyastam aśeṣataḥ parijane cintā gurubhyo 'rpita
adya śvaḥ kila nirvṛtim vrajati sā śvāsaiḥ param khidyate
viśrabdho bhava viprayoga-janitam duḥkham vibhaktam tayā*

acchinnam-unbroken; nayana-ambu-tears; bandhusu-among friends; kṛtam-done; tapaḥ-suffering; sakhisu-among other friends; ahitaḥ-placed; dainyam-humble supplication; nyastam-placed; aśeṣataḥ-completely; parijane-to other friends; cinta-anxiety; gurubhyaḥ-to elderly relatives and superiors; arpita-to given; adya-today; svaḥ-tomorrow; kila-indeed; nirvṛtim-happiness; vrajati-attains; sa-She; svasaiḥ-by sighs; param-greatly; khidyate-troubled; viśrabdhaḥ-peaceful; bhava-please become; viprayoga-from separation; janitam-born; duḥkham-suffering; vibhaktam-in different ways; taya-by Her.

In the presence of some friends She sheds continual tears, to other friends She narrates Her grief, to other friends She humbly begs mercy, and because of Her superiors and elderly relatives She is anxious. These are the ways She suffers in separation from You. Please become peaceful. She will become happy today or tomorrow. She is only really tortured by the constant sighing.

-Śrī Rudra

Asyā eva sa-praṇayerṣyam jalpitaṃ Her Words Mixed With Love and Anger

TEXT 369

*mukha-mādhurya-samṛddhyā
para-hṛdayasya grahītari prasabham
kṛṣṇātmani para-puruṣe
sauhṛda-kāmasya kā śarīrāśā*

mukha-of the face; *madhurya*-of the sweetness; *samṛddhya*-with the opulence; *para*-of others; *hṛdayadya*-of the heart; *grahītari*-the thief; *prasabham*-violently; *kṛṣṇa-atmāni*-with the dark-complexioned; *para-puruṣe*-Supreme Personality of Godhead; *sauhṛda*-friendship; *kāmasya*-of one who desires; *ka*-what; *sarīra*-of the body; *asa*-hope.

The dark-complexioned Supreme Personality of Godhead is expert at capturing the hearts of others with the sweet handsomeness of His face. What hope is left for a

person who desires friendship with Him?
-Śrī Jagannātha Sena

Vraja-devīnām sotprāsaḥ sandeśaḥ
A Joking Message From the Goddesses of Vraja

TEXT 370

*vācā tṛtīya-jana-śaṅkātā-duḥsthayā kim
kim vā nimeṣa-virasena vilokitena
he nātha nanda-suta gokula-sundarīṇām
antaś-carī saḥacarī tvayi bhaktir eva*

vaca-with words; *tṛtīya*-a third; *jana*-person; *śaṅkātā-duḥsthayā*-without; *kim*-what is the use?; *kim*-what is the use?; *va*-or; *nimesa*-blinking; *virasena*-without; *vilokitena*-with seeing; *he*-O; *nātha*-Lord; *nanda*-of Nanda; *suta*-O son; *gokula*-of Gokula; *sundarinām*-of the beautiful girls; *antaḥ-carī*-within the heart; *saḥacarī*-the friend; *tvayi*-for You; *bhaktiḥ*-devotion.

What is the use of talking with You in a solitary place? What is the use of gazing at You with unblinking eyes? O Lord, O son of Nanda, it is the love they bear for You in their hearts that is the only real friend of the beautiful girls in Gokula.
-author unknown

Yathārtha-sandeśaḥ
A Very Appropriate Letter

TEXT 371

*muralī-kala-nikvaṇair na yā
guru-lajjā-bharam apy ajīḡaṇan
virahe tava gopīkaḥ katham
samayaṁ tā gamayantu mādḥava*

muralī-of the flute; *kala*-by the sweet; *nikvaṇaiḥ*-sounds; *na*-not; *yaḥ*-who; *guru*-of their superiors; *lajjam*-embarrassment; *apy*-even; *ajīḡaṇan*-considered; *viraha*-in separation; *tava*-of You; *gopīkaḥ*-O gopīs; *katham*-why?; *samayan*-an opportunity; *taḥ*-they; *gamayantu*-may cause to go; *mādḥava*-O Kṛṣṇa.

When they heard the sweet sounds of Your flute they were not shy of their superiors. Why should the gopīs become shy now that they are separated from You?

-Śrī Ṣaṣṭhī dāsa

TEXT 372

*mathurā-pathika murārer
upageyam dvāri ballavī-vacanam
punar api yamunā-salile
kāliya-garalānalo jvalati*

mathura-to Mathurā; *pathika*-O travellers; *mura-areḥ*-to Lord Kṛṣṇa, the enemy of the Mura demon; *upageyam*-should be spoken; *dvāri*-at the door; *ballavī*-of the gopīs; *vacanam*-the statement; *punar*-again; *api*-also; *yamunā*-of the Yamunā; *salile*-in the water; *kaliya*-of Kaliya; *garala*-of the poison; *analaḥ*-the fire; *jvalati*-burns.

O traveler to Mathurā, at Lord Kṛṣṇa’s door please speak this message from the gopīs: “The fire of Kāliya’s poison again burns in the Yamunā’s water.”
-Śrī Vīra Sarasvatī

**Dvāravatī-sthasya harer virahaḥ
Lord Kṛṣṇa’s Feelings of Separation in Dvārakā**

TEXT 373

*kāliṅdīm anukūla-komalarayām indīvara-śyāmalāḥ
śailopanta-bhuvāḥ kadamba-kusumair āmodinaḥ kandarān
rādhām ca prathamābhisāra-madhuram jātānutāpaḥ smarann
astu dvāravatī-patis tri-bhuvanāmodāya dāmodaraḥ*

kāliṅdīm-the Yamunā; *anukula-komalarayam*-gently flowing; *indīvara*-with lotus flowers; *śyāmalāḥ*-dark; *saila*-of Govardhana Hill; *upanta-bhuvāḥ*-the area around; *kadamba*-kadamba; *kusumaiḥ*-with flowers; *amodinaḥ*-fragrant; *kandarān*-the caves; *rādhān*-Rādhā; *ca*-also; *prathama*-first; *abhisāra*-in the meeting; *madhuram*-sweet; *jata*-born; *anutāpaḥ*-suffering; *smaran*-remembering; *astu*-may be; *dvāravatī*-of Dvārakā; *patiḥ*-the king; *tri*-the three; *bhuvana*-worlds; *amodaya*-for the delight; *damodaraḥ*-Lord Kṛṣṇa.

Remembering the gently flowing Yamunā River, the area around Govardhana Hill, dark with blue lotuses, and the valleys fragrant with many kadamba flowers, and also remembering sweetly beautiful Rādhā during Their first meeting, He became filled with pain. May Lord Dāmodara, the king of Dvārakā, delight the three worlds.

-Śrī Śaraṇa

TEXT 374

*kāmam kāmāyate na keli-nalinīm nāmodate kaumudī-
niṣyandair na samīhate mṛga-dṛśām ālāpa-līlām api
sīdann eṣa niśāsu niḥsaha-tanur bhogābhilāśālasair
aṅgais tāmāyati cetasi vraja-vadhūm ādhāya mugdho hariḥ*

kāmam-voluntarily; *kāmāyate*-desired; *na*-not; *keli*-the pastime; *nalinīm*-lotus; *na*-not; *amodate*-is pleased; *kaumudī*-of the moonlight; *niṣyandair*-by the flowing; *na*-not; *samīhate*-endeavor; *mṛga-dṛśām*-of the doe-eyed girls; *ālāpa*-of conversation; *līlām*-the pastime; *api*-even; *sīdan*-sitting down; *eṣaḥ*-He; *niśāsu*-during the nights; *niḥsaha*-desponded; *tanuḥ*-and thin; *bhoga*-pleasures; *abhilāśa*-desire; *alāpaiḥ*-without; *aṅgaiḥ*-with limbs; *tāmāyati*-pale and wilting; *cetasi*-in His heart; *vraja*-of Vraja; *vadhūm*-a girl; *ādhāya*-taking; *mugdhaḥ*-fainted; *hariḥ*-Lord Kṛṣṇa.

He does not wish the pastime lotus flower. The moonlight does not please Him. He does not try to playfully talk with His doe-eyed queens. He spends the evenings sitting down, pale, wan, and languid, without desiring to enjoy anything. A vraja-gopī staying in His heart, Lord Hari is stunned.

-Śrī Śaraṇa

TEXT 375

*ratna-cchāyā-cchurita-jaladhau mandire dvārakāyā
rukmiṇyāpi prabala-pulakodbhedam āliṅgitasya
viśvaṁ pāyān maṣṇa-yamunā-tīra-vānīra-kuñje
rādhā-keli-bhara-parimala-dhyāna-mūrchā murāreḥ*

tatra-in this matter; *kānta*-with the lover; *asliste*-in contact; *api*-even; *harau*-Lord Kṛṣṇa; *murcha*-fainting; *karitvam*-the cause; *yathā*-just as; *padyavalyam*-in Padyavali; *ratna*-of jewels; *chaya*-in the shadow; *churita*-covered; *jaladhau*-in the ocean; *mandire*-in the palace; *dvarakaya*-of Dvārakā; *rukmiṇya*-by Rukmini; *api*-even; *prabala*-strongly; *pulakodbhedam*-hairs standing up; *aliṅgitasya*-embraced; *visvam*-the universe; *payat*-protects; *maṣṇa*-charming; *yamunā*-of the Yamunā; *tira*-on the shore; *vanira*-of vanira plants; *kuñje*-in the grove; *rādhā*-of Śrīmatī Rādhārāṇī; *keli*-of pastimes; *bhara*-of the abundance; *parimala*-on the fragrance; *dhyana*-by meditation; *murcha*-fainting; *mura-reḥ*-of Lord Kṛṣṇa, the enemy of the Mura demon.

Even though tightly embraced by Rukmiṇī-devī in a jeweled palace in Dvārakā by the sea, Lord Kṛṣṇa, remembering the fragrance of Śrīmatī Rādhārāṇī's transcendental pastimes in the vānīra grove by the lovely shore of the Yamunā, suddenly fainted.

-Śrī Umāpatidhara

TEXT 376

*nirmagnena mayāmbhasi praṇayataḥ pālī samāliṅgitā
kenālikam idam tavādya kathitam rādhe mudhā tāmāyasi*

*ity utsvapna-paramparāsu śayane śrutvā vacaḥ śārṅgino
rukmiṇyāḥ sithilī-kṛtaḥ sa-kapaṭam kaṇṭha-grahaḥ pātu vaḥ*

nirmagnena-plunged; maya-by Me; ambhasi-in the water; praṇayataḥ-out of love; pali-Pali; samaliṅgita-is embraced; kena-why?; alikam-harsh words; idam-this; tava-of You; adya-now; kathitam-is spoken; rādhe-O Rādhā; mudha-in vain; tamyasi-You pine; iti-thus; utsvapna-paramparasu-in sleep; sayane-on the bed; śrutva-hearing; vacaḥ-the words; sarṅgīnaḥ-of Lord Kṛṣṇa, who holds the Sarṅga bow; rukmiṇyāḥ-of Rukmiṇi; sithilī-kṛtaḥ-loosened; sa-with; kapaṭam-cheating; kaṇṭha-of the neck; grahaḥ-the hold; patu-may protect; vaḥ-you all.

“Now I am passionately embracing Pālī in the water. Why do You speak angry words? O Rādhā, You pine for Me in vain!” Hearing these crooked words from Kṛṣṇa as He slept on the bed, Rukmiṇī stopped embracing His neck. May Lord Kṛṣṇa protect you all.

-Śrī Umāpatidhara

Vṛndāvanādhīśvarī-viraha-gītam **The Queen of Vṛndāvana’s Words of Separation**

TEXT 377

*yāte dvāravatī-puram madhu-ripau tad-vastra-samvyānaya
kālindī-tata-kuñja-vañjula-latām ālambya sotkaṇṭhaya
udgītam guru-bāspa-gadgada-galat-tāra-svaram rādhaya
yenāntar jala-cāribhir jala-carair apy utkam utkūjitam*

tiracam-like a bird; *api*-even; *rodanam*-crying; *yathā*-just as; *padyavalyam*-in Padyavali; *yate*-hasd gone; *dvaravati*-Dvārakā; *puram*-to the city; *madhu-ripau*-when Lord Kṛṣṇa, the enemy of the Mura demon; *tat*-of Him; *vastra*-of the Yamunā; *tata*-on the shore; *kuñja*-in the grove; *vañjula*-a vañjula; *latam*-vine; *alambya*-resting; *sa*-with; *utkaṇṭhaya*-yearning; *udgītam*-sung; *guru*-intense; *baspa*-tears; *gadgada*-choked up voice; *galat*-falling; *tara*-shrill; *svaram*-notes; *rādhaya*-by Śrīmatī Rādhārāṇī; *yena*-by which; *jala-caraiḥ*-by the fish; *api*-also; *utkam*-anxious; *utkūjitam*-warbling.

When Kṛṣṇa left for Dvārakā, Rādhā wrapped Herself in His garments and sat down by a charming vine in a grove on the Yamunā’s shore. Filled with longing, She shed tears and sang in a shrill, choked up voice. When the fish in the water heard Her they became anxious, thinking the singing the warbling of a predator crane or pelican.

-Śrī Aparājita

Vraja-devīnām sandeśaḥ **A Letter From the Goddesses of Vraja**

TEXT 378

*pāntha dvāravatīm prayāsi yadi he tad devakīnandano
vaktavyaḥ smara-moha-mantra-vivaśā gopyo 'pi nāmojjhitāḥ
etāḥ keli-kadamba-dhūli-ṣaṭalair āloka-śūnyo diśaḥ
kālindī-taṭa-bhūmayo 'pi bhavato nāyānti cittāspadam*

pantha-O traveller; *dvaravatim*-to Dvārakā; *prayasi*-you go; *yadi*-if; *he*-O; *tat*-this; *devaki-nandanah*-Kṛṣṇa, the son of Devaki; *vaktavyaḥ*-should be told; *smara*-of cupid; *moha*-enchanted; *mantra*-by the mantra; *vivasah*-overwhelmed; *gopyaḥ*-the gopīs; *api*-even; *nama*-indeed; *ujjhitah*-are rejected; *etah*-they; *keli*-of Your pastimes; *kadamba*-of the kadamba flower; *dhuli*-of pollen; *patalaiḥ*-by the multitude; *aloka*-seeing; *sunyah*-without; *disah*-the directions; *kālindī*-of the Yamunā; *tata*-of the shore; *bhumayah*-the ground; *api*-even; *bhavataḥ*-of Your na- does not; *ayanti*-go; *citta*-of the heart; *aspadam*-to the abode.

O traveler, if you go to Dvārakā, tell this to the son of Devakī: “Now that You have rejected them, the gopīs are overwhelmed by Kāmadeva’s mantra-charm, and their eyes are blinded by the kadamba pollen of Your pastimes. In spite of all this, the shore of the Yamunā still does not enter Your heart.

-Śrī Govardhanācārya

TEXT 379

*te govardhana-kandarāḥ sa yamunā-kacchaḥ sa ceṣṭo vaṭo
bhāṇḍīraḥ sa vanaspatīḥ saḥacarās te tac ca goṣṭhāṅgaṇam
kim te dvāravatī-bhujāṅga hṛdayam nāyāti doṣair apīty
avyād vo hṛdi duḥsaham vraja-vadhū-sandeśa-śalyam hareḥ*

te-they; *govardhana*-of Govardhana Hill; *kandarāḥ*-the caves; *saḥ*-that; *yamunā*-of the Yamunā; *kacchaḥ*-shore; *saḥ*-that; *ca*-also; *istaḥ*-favorite; *vataḥ*-vata trees; *bhandiraḥ*-named Bhandira; *sa*-that; *vanaspatīḥ*-kadamba tree by Kaliya lake; *sahacarah*-friends; *te*-they; *tat*-that; *ca*-also; *goṣṭha-aṅganam*-the Village of Vraja; *kim*-whether?; *te*-they; *dvaravati*-of Dvārakā; *bhujāṅga*-O debauchee; *hṛdayam*-to the heart; *na*-not; *ayati*-go; *dosaiḥ*-with faults; *api*-even; *iti*-thus; *avyat*-may protect; *vaḥ*-you all; *hṛdi*-in the heart; *duhsaham*-unbearable; *vraja*-of Vraja; *vadhu*-of the girls; *sandesa*-of the message; *sakyam*-the javelin; *hareḥ*-of Kṛṣṇa.

“Why do Govardhana’s caves, the Yamunā’s shore, Your favorite vaṭa tree named Bhāṇḍīra, the kadamba tree at Kāliya Lake, Your friends, and Vraja village, not enter Your heart, even to be criticized, O debauchee of Dvārakā”. These words of the vraja-gopīs were an unbearable javelin wounding Lord Hari’s heart. May that javelin protect you all.

-Śrī Nīla

TEXT 380

*kālindyāḥ pulinam pradoṣa-maruto ramyāḥ śaśāṅkāṁśavaḥ
santāpam na harantu nāma nitarām kurvanti kasmāt punaḥ
sandīṣṭam vraja-yositām iti hareḥ saṁśṛṅvato 'ntaḥ-pure
niḥśvāsāḥ prasṛtā jayanti ramaṇī-saubhagya-garva-cchidaḥ*

kalindyaḥ-of the Yamunā river; pulinam-the shore; pradosa-at sunset; marutaḥ-the breezes; ramyaḥ-charming; saśaṅka-of the moon; aṁśavaḥ-the rays of light; santapam-burning suffering; na-do not; harantu-remove; nama-indeed; nitaram-continually; kurvanti-doing; kasmāt-for what reason?; punaḥ-again; sandistam-the instructions of a letter; vraja-of Vraja; yositam-of the girls; iti-thus; hareḥ-of Lord Kṛṣṇa; saṁsṛvataḥ-listening; antaḥ-pure-in the women's quarters in the middle of the house; niḥvasaḥ-sighs; prasṛtaḥ-manifested; jayanti-all glories; ramāni-of all beautiful girls; saubhagya-of the good fortune; garva-the pride; chidaḥ-breaking.

The girls of Vraja wrote Lord Kṛṣṇa a letter, that said: “(O Kṛṣṇa) why is it that the constantly shining charming moonlight and the constant breezes on the shore of the Yamunā are not able to cool the burning sufferings we feel?’ When He heard these words within His palace, Kṛṣṇa began to sigh. Those sighs broke into pieces the pride of His beautiful queens.

-Śrī Pañcatantrakṛt

Sudāmānam vipraṁ prati dvārakeśvara-vākyam Words of Dvārakā's King to Sudāmā Vipra

TEXT 381

*mā gā ity apamaṅgalaṁ vraja sakhe snehena śūnyam vacas
tiṣṭheti prabhutā yathābhilaṣitam kurv ity udāsīnatā
brūmo hanta sudāma-mitra-vacanam naivopacārād idam
smartavyā vayam ādareṇa bhavatā yāvad bhavad-darśanam*

ma-don't; gaḥ-go; iti-thus; apamaṅgalam-inasuspiciousness; vraja-attain; sakhe-O friend; snehena-of affection; sunyam-devoid; vacaḥ-words; tistha-stay; iti-thus; prabhūta-independence; yathā-just as; abhilaṣitam-desired; kuru-you may do; iti-thus; udasinata-alooftness; brumaḥ-we say; hanta-indeed; sudama-O Sudama; mitra-friend; vacanam-words; idam-this; smartavyaḥ-may be remembered; vayam-wer; adareṇa-with respect; bhavata-by you; yāvat-as long as; bhavat-of you; darśanam-the sight.

Please don't go. Friend, it is not auspicious for you to speak these unloving words. Stay here. You can be completely independent. You can do whatever you like. You can remain completely aloof. O friend Sudāmā, I tell you until I see you again I will always remember you with reverence and love.

-Śrī Hari

Sva-grhādikaṁ dṛṣṭvā tasya vacanam
Sudāmā's Words on Seeing His Home, Possessions and Family

TEXT 382

*tad gehaṁ nata-bhitti mandiram idam labdhāvakāśam divaḥ
sā dhenur jaratī caranti karinām etā ghanābhā ghaṭāḥ
sa kṣudro muṣala-dhvaniḥ kalam idam saṅgītakam yoṣitām
citram hanta katham dvijo 'yam iyatīm bhūmim samāropitaḥ*

tat-that; geham-home; nata-with slanting; bhitti-walls; mandiram-a palace; idam-this; labdha-attained; avakasam-a place; divaḥ-of the heavenly planets; sa-that; dhenuḥ-cow; jarati-old; caranti-move; karinam-of elephants; etaḥ-they; ghana-of a cloud; abhaḥ-the appearance; ghataḥ-multitude; saḥ,-that; kṣudraḥ-little; musala-of a pestle; dhvaniḥ-sound; kalam-sweet; idam-this; saṅgitakam-singing; yositam-of women; citram-a great wonder; hanta-indeed; katham-how is it?; dvijaḥ-brahmana; ayam-this; iyatim-like this; bhumim-place; aropitaḥ-attained.

Before my home was a small shack with slanted walls, and now it is a heavenly palace. Before I had only one old cow, and now there are many elephants moving like a great cloud. Before there was only the occasional sound of the grinding mortar, and now there is the sweet singing of many women. This is very wonderful. How has this brāhmaṇa obtained a place like this?

-author unknown

Kurukṣetre śrī-vṛndāvanādhīśvarī-ceṣṭitam
The Queen of Vṛndāvana's Activities at Kurukṣetra

TEXT 383

*yenaiva sūcita-navābhyudaya-prasaṅgā
mīnāhata-sphurita-tāmarasopamena
anyān nimīlya nayanam muditaiva rādhā
vāmena tena nayanena dadarśa kṛṣṇam*

yena-by which; eva-certainly; sūcita-indicated; nava-hew; abhyudaya-good fortune; prasaṅga-touching; mine-of a fish; ahata-struck; sphurita-glistening; tamarasa-a red lotus flower; upamena-like; anyat-the other; nimīlya-closing; nayanam-eye; mudita-jubilant; eva-certainly; rādhā-Rādhā; vāmena-with the left; tena-with that; nayanena-eye; dadarśa-saw; kṛṣṇam-Kṛṣṇa.

Jubilant, fortunate Rādhā closed Her right eye, and with Her left eye, which was

like a glistening red lotus flower pushed by a fish, gazed at Lord Kṛṣṇa.
-Śrī Hara

TEXT 384

*ānandodgata-bāspa-pūra-pihitam cakṣuḥ kṣamam nekṣitum
bāhu sīdata eva kampa-vidhurau śaktau na kaṅṭha-grahe
vāṇī sambhrama-gadgadākṣara-padā saṅkṣobha-lolam manaḥ
satyam vallabha-saṅgama 'pi su-cirāj jāto viyogāyate*

ānanda-from bliss; udgate-arisen; baspa-of tears; pura-a flood; pihitam-placed;
cakṣuḥ-eyes; kṣamam-able; na-not; ikṣitum-to see; bahu-arms; sīdata-remained;
eva-certainly; kampa-vidhurau-trembling; śaktau-able; na-not; kaṅṭha-the neck;
grahe-in holding; vāṇī-words; sambhrama-being overwhelmed; gadgada-choked
up; akṣara-pade-in words; saṅkṣobha-lolam-restless; manaḥ-heart; satyam-in truth;
vallabha-with Her beloved; saṅgamaḥ-association; api-even; su-cirat-after a long
time; jataḥ-was manifested; viyogāyate-as separation.

Her eyes flooded with tears and could no longer see. Her arms were overwhelmed
with trembling and could not wrap themselves around His neck. Her choked voice
could speak no words, and Her heart was restless. After such a long time, the
meeting with Her lover was just like Her separation from Him.

-Śrī Śubhra

**Rahasy anumayantam kṛṣṇam prati rādhā-vākyaṃ
Lord Kṛṣṇa Tries to Console Śrīmatī Rādhārāṇī With Sweet Words
in a Solitary Place, and She Replies in the Following Way**

TEXT 385

*kim pādānte luṭhasi vīmanāḥ svāmīno hi svatantrāḥ
kiñcit kalam kvacid abhiratas tatra kas te 'parādhāḥ
āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge
bhartr-prāṇāḥ striya iti nanu tvam mamaivānuneyāḥ*

kim-why; pada-of the feet; ante-at the end; luṭhasi-You have fallen; vīmanāḥ-
unhappy at heart; svāmīnaḥ-the husband; hi-indeed; svatantrāḥ-are independent;
kiñcit-somewhat; kalam-time; kvacid-somewhere; abhirataḥ-devoted; tatra-there;
kaḥ-what?; te-of You; aparādhāḥ-offense; aḥ-sin; karini-doing; aham-I am; iha-
here; yayā-by whom; jīvitam-lived; tvat-of You; viyoge-in separation; bhartr-for
whom the husband; prāṇāḥ-is the very life and soul; striyaḥ-wives; iti-thus; nanu-is
it not?; tvam-You; mama-by Me; anuneyāḥ-should be apologized to.

Why have You fallen disconsolate at My feet? The husband is always independent.
He may stay for some time, and then He may also go away. What fault is there on

Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You.

-author unknown

Tatraiva sakhīm prati śrī-rādhā-vacanam
Śrīmatī Rādhārāṇī's Words to a Gopī-friend at Kurukṣetra

TEXT 386

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmilita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasi-tanu-tale cetaḥ samutkaṅṭhate*

yaḥ,-that same person who; *kaumāra-haraḥ*,-the thief of my heart during youth; *saḥ*,-he; *eva hi*-certainly; *varaḥ*,-lover; *tāḥ*,-these; *eva*-certainly; *caitra-kṣapāḥ*,-moonlit nights of the month of Caitra; *te*-those; *ca*-and; *unmilita*-fructified; *mālatī*-of mālatī flowers; *surabhayaḥ*,-fragrance; *prauḍhāḥ*,-full; *kadamba*-with the fragrance of the kadamba flower; *anilāḥ*,-the breezes; *sā*-that one; *ca*-also; *eva*-certainly; *asmi*-I am; *tathāpi*-still; *tatra*-there; *surata-vyāpāra*-in intimate transaction; *līlā*-of pastimes; *vidhau*-in the manner; *revā*-of the river named Revā; *rodhasi*-on the bank; *vetasī*-of the name Vetasī; *taru-tale*-underneath the tree; *cetaḥ*,-my mind; *samutkaṅṭhate*-is very eager to go.

That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.*

-author unknown

TEXT 387

*priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāham sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pācama-juṣe
mano me kālindi-pulina-vipināya sprhayati*

priyaḥ-very dear; *saḥ*,-He; *ayaṁ*-this; *kṛṣṇaḥ*,-Lord Kṛṣṇa; *saha-cari*-O My dear friend; *kuru-kṣetra-militaḥ*,-who is met on the field of Kurukṣetra; *tathā*-also; *aham*-I; *sā*-that; *rādhā*-Rādhārāṇī; *tad*-that; *idam*-this; *ubhayoḥ*,-of both of Us; *saṅgama-sukham*-the happiness of meeting; *tathāpi*-still; *antaḥ*,-within; *khelan*-playing; *madhura*-sweet; *muralī*-of the flute; *pañcama*-the fifth note; *juṣe*-which delights in;

manah,-the mind; *me*-My; *kālindī*-of the River Yamunā; *pulina*-on the bank; *vipināya*-the trees; *spṛhayati*-desires.

My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.*

-Śrī Rūpa Gosvāmī

Samāptau maṅgalācaraṇam Auspicious Conclusion

TEXT 388

*mugdhe muñca viṣādam atra balabhit kampo gurus tyajyatām
sad-bhāvaṁ bhaja puṇḍarīka-nayane mānyān imān mānayā
lakṣmīm śikṣayataḥ svayamvara-vidhau dhanvantarer vāk-chalād
ity anya-pratiṣedham ātmani vidhim śṛṇvan hariḥ patu vaḥ*

mugdhe-O beautiful girl; muñca-abandon; visadam-Siva; atra-here; balabhit-Indra; kampaḥ-Varuna; guruḥ-Bṛhaspati; tajyatam-should be rejected; sat-bhavam-the transcendental Supreme Person; bhaja-you should worship; pundarika-nayane-O lotus-eyed girl; ma-don't; anyan-others; iman-these; manaya-accept; lakṣmīm-the goddess of fortune; śikṣayataḥ-instructions; svayamvara-vidhau-in the matter of selecting a husband; dhanvantareḥ-of Dhanvantari; vāk-chalat-from the clever words; iti-thus; anya-of the others; pratisedhau-rejection; atmāni-in Himself; vidhim-acceptance; srnvan-hearing; hariḥ-May Lord Hari; patu-protect; vaḥ-you all.

“O beautiful girl, reject Śiva. Reject Indra, Varuṇa, and Bṛhaspati. O lotus-eyed girl, worship the transcendental Personality of Godhead, and reject all the others.” May Lord Hari, who overheard Dhanvantari as he was instructing Lakṣmī-devī to select the Lord as her husband, protect you all.”

-author unknown

TEXT 389

*yadu-vaṁśāvataṁsāya
vṛndāvana-vihāriṇe
saṁsāra-sagarottāra-
taraye haraye namaḥ*

yadu-of the Yadu; *vaṁsa*-dynasty; *avataṁsāya*-the crown; *vṛndāvana*-in Vṛndāvana; *vilasine*-who enjoys transcendental pastimes; *saṁsāra*-of repeated birth and death;

sagara-the ocean; *uttara*-for crossing; *taraye*-the boat; *haraye*-to Lord Kṛṣṇa; *namaḥ*-obeisances.

To Kṛṣṇa, the crown of the Yadu dynasty, the Lord who enjoys transcendental pastimes in Vṛndāvana, and the boat for crossing the ocean of repeated birth and death, I offer my respectful obeisances.

-Śrī Avilamba Sarasvatī

TEXT 390

*bhramyat-bhāsvara-mandarādri-śikhara-vyāghaṭṭanād visphurat-
keyūrāḥ puruhūta-kuñjara-kara-prāg-bhāra-samvardhinaḥ
daityendra-pramadā-kapola-vilasat-patrāṅkura-cchedino
dor-daṇḍāḥ kali-kāla-kalmaṣa-muṣaḥ kaṁsa-dviṣaḥ pāntu vaḥ*

bhramyat-wandering; *bhasvara*-splendid; *mandara-adri*-Mandara Mountain; *sikhara*-the summit; *vyaghattanat*-from striking; *visphurat*-glistening; *keyuraḥ*-with armlets; *puruhuta-kuñjara*-of the elephant Airavata; *kara*-of the trunk; *prak-bhara*-the front; *sammardinaḥ*-eclipsing; *daitya*-of the demons; *indra*-of the kings; *pramada*-of the wives; *kapola*-on the cheeks; *vilasat*-the splendid; *patra-āṅkura*-decorations; *chedinaḥ*-breaking; *doḥ-dandaḥ*-the arms; *kali*-of Kali; *kala*-of the time; *kalmusa*-the sins; *muṣaḥ*-removing; *kaṁsa-dviṣaḥ*-of Lord Kṛṣṇa, the enemy of Kaṁsa; *pantu*-may protect; *vaḥ*-you all.

May Lord Kṛṣṇa's arms, which are decorated with armlets glistening because of striking the splendid summit of Mount Mandara, which eclipse the beauty of the forepart of Airāvata Elephant's trunk, which break the decoration on the cheeks of the great demons' wives by turning them into widows, and which remove the sins of the age of Kali, protect you all.

-Śrī Yogeśvara

TEXT 391

*jayadeva-bilvamaṅgala-
mukhaiḥ kṛtā ye 'tra santi sandarbhaḥ
teṣāṁ padyāni vinā
samāhṛtānītarāṇy atra*

jayadeva-by Jayadeva Gosvami; *bilvamaṅgala*-and Bilvamaṅgala Thakura; *mukhaiḥ*-headed; *kṛtaḥ*-written; *ye*-which; *atra*-hers; *santi*-have been; *sandarbhaḥ*-many books; *tesam*-of them; *padyāni*-the verses; *vina*-without; *samāhṛtāni*-collected; *itarāni*-others; *atra*-here.

Jayadeva Gosvāmī, Bilvamaṅgala Ṭhākura, and other famous authors have written many books. Without referring to their verses, the work of other, less-famous authors has been assembled in this book.

-Śrī Rūpa Gosvāmī

TEXT 392

*lasad-ujjvala-rasa-sumanā
gokula-kula-pālikāli-kalitaḥ
mad-abhīpsitam abhidadyāt
taruṇa-tamāla-kalpa-pādapaḥ ko 'pi*

lasat-splendid; ujjvā-rasa-in the mellows of conjugal love; sumanaḥ-very expert;
gokula-of Gokula; kula-palika-of the pious girls; ali-by the multitudes; kalitaḥ-
worshiped; mat-my; abhīpsitam-desire; abhidadyāt-may grant; taruṇa-young;
tamāla-tamāla; kalpa-pādapaḥ-desire trees; kaḥ api-a certain.

I pray that the young tamāla kalpa-vṛkṣa tree expert at enjoying splendid amorous
pastimes and worshiped by the pious girls of Gokula will grant my desire.

-Śrī Rūpa Gosvāmī