

Śrī Haṁsadūta

By Śrīla Rūpa Gosvāmi

Translated by Kuśākratha dāsa

Text 1

*dukūlam bibhrāṇo dalita-haritāla-dyuti-bharam
javā-puṣpa-śreṇi-ruci-rucira-pādāmbuja-talaḥ
tamāla-śyāmāṅgo dara-hasita-lilāñcita-mukhaḥ
parānandābhogaḥ sphuratu hṛdi me ko 'pi puruṣaḥ*

dukūlam-silk garments; *bibhrāṇaḥ*-wearing; *dalita*-manifested; *haritāla*-yellow; *dyuti*-effulgence; *bharam*-abundance; *javā*-javā; *puṣpa*-flowers; *śreṇi*-series; *ruci*-with the splendor; *rucira*-resplendent; *pāda*-feet; *ambuja*-lotus; *talaḥ*-surface; *tamāla*-tamāla tree; *śyāma*-dark; *aṅgaḥ*-form; *dara*-gentle; *hasita*-smile; *lilā*-playfully; *añcita*-bent; *mukhaḥ*-mouth; *para*-supreme; *ānanda*-bliss; *ābhugaḥ*-enjoyment; *sphuratu*-may be manifest; *hṛdi*-in the heart; *me*-of me; *kaḥ api*-someone; *puruṣaḥ*-the Supreme Personality of Godhead.

May a certain blissful person in splendid yellow silk garments, the soles of His lotus feet glorious as a host of red roses, His form dark as a tamāla tree, and His mouth playfully curved in a gentle smile, appear in my heart.

Text 2

*yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndinyās tanayam anuvindan madhu-purīm
tadāmāṅkṣīc cintā-sariti ghana-ghūrṇā paricayaiḥ
agādhāyām bādhā-maya-payasi rādhā virahiṇī*

yadā-when; *yātaḥ*-went; *gopī*-of the gopīs; *hṛdaya*-in the heart; *madanaḥ*-cupid; *nanda*-of Nanda Mahārāja; *sadanāt*-from the house; *mukundaḥ*-Lord Mukunda; *gāndinyāḥ*-of Gāndinī-devī. *tanayam*-the son (Akrūra); *anuvindan*-meeting; *madhu-purīm*-the city of Mathura; *tadā*-then; *amāṅkṣīt*-longed; *cintā*-of anxiety; *sariti*-in-the river; *ghana*-intense; *ghūrṇa*-movements; *paricayaiḥ*-with an abundance; *agādhāyām*-very deep; *bādhā*-pain; *maya*-consisting of; *payasi*-in the water; *rādhā*-Śrīmatī Rādhārāṇī; *virahiṇī*-separated from Kṛṣṇa.

At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time Śrīmatī Rādhārāṇī's mind was disrupted, and she became almost mad because of extreme separation from Kṛṣṇa. She experienced great

mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety.

Note: The translation of this verse is found in Caitanya-caritāmṛta Antya 14, verse 53 (Vol. 4, page 215). Śrīla Prabhupāda comments there: "She (Śrīmatī Rādhārāṇī) thought, 'Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of my death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.'"

Text 3

*kadācit khedāgnim vighatayitum antargatam asu
sahālibhir lebhe taralita-manā yāmuna-taṭīm
cirād asyāś cittam paricita-kutirāvalokanād
avasthā tastāra sphutam atha susupteḥ priya-sakhī*

kadācit-once; *kheda*-of distress; *agnim*-fire; *vighatayitum*-to extinguish; *antargatam*-internal; *asau*-this; *saha*-with; *ālībhīḥ*-gopī friends; *lebhe*-went; *taralita*-agitated; *manāḥ*-mind; *yāmuna*-of the Yamunā river; *taṭīm*-to the bank; *cirād*-for a long time; *asyāḥ*-her; *cittam*-mind; *paricita*-familiar; *kutira*-cottage; *avalokanāt*-from the sight; *avastha*-staying; *tastāra*-spread; *sphutam*-manifested; *atha*-then; *susupteḥ*-of deep sleep; *priya*-dear; *sakhī*-friend.

One day, when Śrīmatī Rādhārāṇī was feeling much affliction because of her separation from Kṛṣṇa, She went to the bank of the Yamunā with some of Her friends. There, Rādhārāṇī saw a cottage wherein She and Kṛṣṇa had experienced many loving pleasures, and by remembering those incidents, She immediately became overcome with dizziness. This dizziness was very prominently visible.

Note: The translation of this verse is taken from Nectar of Devotion, in the beginning of Chapter 30.

Text 4

*tadā niṣpandāṅgī kalita-nalinī-pallava-kulaiḥ
parīṇāhāt premṇām akuśala-śatāsaṅki-hṛdayaiḥ
dṛg-ambho-gambhīrī-kṛta-mihira-putrī-laharibhiḥ
vilinā dhūlinām upari parivavre parijanaiḥ*

tadā-then; *niṣpanda*-motionless; *aṅgī*-limbs; *kalita*-considered; *nalini*-lotus flowers; *pallava*-blossoms; *kulaiḥ*-many; *parīṇāhāt*-from the abundance; *preṇām*-of love; *akuśala*-in角度suspicious; *śata*-hundred; *āsaṅki*-apprehensive; *hṛdayaiḥ*-with minds; *dṛk*-from the eyes; *ambhaḥ*-with tears; *gambhīrī*-kṛta-deepened; *mihira*-of the sun-god; *putrī*-of the daughter (the Yamunā river); *laharibhiḥ*-waves; *vilinā*-fell down; *dhūlinām* *upari*-in the dust; *parivavre*-surrounded; *parijanaiḥ*-by the gopīs.

Fallen in the dust, and Her limbs motionless, She was surrounded by friends holding lotuses, their hearts out of love filled with hundreds of fears, and their tears flooding the Yamunā's waves.

Text 5

*tatas tām nyastāṅgīm urasi lalitāyāḥ kamalinī-
palāśaiḥ kālindī-salila-śīśirair vijita-tanum
parāvṛtta-śvāsāṅkura-calita-kaṇṭhīm kalayatām
sakhī-sandohānām pramada-bhara-śālī dhvanir abhūt*

tataḥ-then; *tām*-to her; *nyasta*-placed; *aṅgīm*-limbs; *urasi*-on the breasts; *lalitāyāḥ*-of Lalitā-gopī; *kamalinī*-lotus; *palāśaiḥ*-with petals; *kālindī*-of the Yamunā river; *salila*-of the water; *śīśiraiḥ*-with the coolness; *vijita*-fanned; *tanum*-body; *parāvṛtta*-restored; *śvāsa*-breathing; *aṅkura*-slight; *calita*-moved; *kaṇṭhīm*-throat; *kalayatām*-watching; *sakhī*-of friends; *sandohānām*-of the multitudes; *pramada*-of joy; *bhara*-great; *śālī*-consisting; *dhvaniḥ*-sound; *abhūt*-became.

When Her limbs resting on Lalitā's breast were fanned with many lotus petals cool with Yamunā water and Her throat moved with the sprout of a breath, Her watching friends made a joyful sound.

Text 6

*nidhāyāṅke paṅkeruha-dala-ṅkaśya lalitā
tato rādhām nīraharāṇa-saranau nyasta-carānā
milantam kālindī-pulina-bhuvi khelāñcita-gatim
dadarśāgre kañcin madhura-virutam śveta-garutam*

nidhāya-having placed; *aṅke*-in the middle; *paṅkeruha*-lotus flower; *dala*-petals; *ṅkaśya*-of the bed; *lalitā*-Lalitā-gopī; *tataḥ*-then; *rādhām*-Śrīmatī Rādhārāṇī; *nīraharāṇa-saranau*-on the path to the water; *nyasta*-placed; *carāna*-feet; *milantam*-meeting; *kālindī*-of the Yamunā river; *pulina*-bank; *bhuvi*-on the ground; *khelā-*pastimes; *añcita*-bent; *gatim*-movements; *dadarśa*-saw; *agre*-in front; *kañcit*-a certain; *madhura*-sweetly; *virutam*-warbling; *śveta-garutam*-white swan.

Placing Rādhā on a bed of lotus petals, to fetch some water Lalitā put her feet on the path. On the Yamunā's shore she saw a graceful and sweetly warbling white swan approach her.

Text 7

*tad āloka-stokocchvasita-ḥṛdayā sādaram asau
pranāmaṁ śamsantī laghu laghu samāsādyā savidham*

*dhṛtotkaṅṭhā sadyo hari-sadasi sandeśa-haraṇe
varam dūtam mene tam ati-lalitam hanta lalitā*

tat-of the swan; *āloka*-with the sight; *stoka*-slight; *ucchvasita*-gladdened; *hṛdayā*-mind; *sādaram*-with respect; *praṇāmam*-obeisances; *śamsanti*-praising; *laghu laghu*-quickly; *samāsādyā*-having approached; *savidham*-near; *dhṛta-utkaṅṭhā*-anxious; *sadyaḥ*-today; *hari*-of Lord Hari; *sadasi*-in the residence; *sandeśa*-message; *haraṇe*-carrying; *varam*-best; *dūtam*-messenger; *mene*-considered; *tam*-him; *ati*-very; *lalitam*-graceful; *hanta*-indeed; *lalitā*-Lalitā-gopī.

Her heart encouraged by seeing the swan, anxious Lalitā cautiously approached it, respectfully bowed before it, and praised it. She thought the graceful swan an ideal messenger to carry a letter to Lord Hari's assembly.

Text 8

*amarśāt premersyām sapadi dadhatī kamsa-mathane
pravṛttā haṁsāya svam abhilaṣitam śamsitum asau
na tasyā doṣo 'yam yad iha vihagam prārthitavatī
na kasmin viśrambham diśati hari-bhakti-praṇayitā*

amarśāt-from anger; *prema*-love; *īrśyām*-jealousy; *sapadi*-immediately; *dadhatī*-exhibiting; *kamsa*-of Kamsa; *mathane*-to the killer (Śrī Kṛṣṇa); *pravṛttā*-begun; *haṁsāya*-to the swan; *svam*-own; *abhilaṣitam*-desire; *śamsitum*-to relate; *asau*-this; *na*-not; *tasyāḥ*-of; *doṣaḥ*-fault; *ayam*-this; *yad*-which; *iha*-here; *vihagam*-bird; *prārthitavatī*-appealed; *na*-not; *kasmin*-in whom; *viśrambham*- trust; *diśati*-shows; *hari*-for Lord Hari; *bhakti*-devotion; *praṇayitā*-love.

Rapt in the anger of love for Kṛṣṇa, she told the swan of her desires. She is not at fault for speaking to a bird. Where will a girl overcome with love for Lord Hari not place her faith?

Text 9

*pavitreṣu prayo viracayasi toyeṣu vasatim
pramodaṁ nālīke vahasī viśadātmā svayam asi
ato 'haṁ duḥkhārtā śaraṇam abalā tvam gatavatī
na yāncā sat-pakṣe vrajati hi kadācid viphalatām*

pavitreṣu-pure; *prayaḥ*-generally; *viracayasi*-you make; *toyeṣu*-in the waters; *vasatim*-residence; *pramodaṁ*-delight; *nālīke*-in the multitude of lotus flowers; *vahasī*-you carry; *viśada*-white and pure; *ātmā*-self; *svayam*-yourself; *asi*-you are; *ataḥ*-therefore; *ahaṁ*-I; *duḥkhārtā*-distressed; *śaraṇam*-shelter; *abalā*-a helpless woman; *tvam*-to you; *gatavatī*-approached; *na*-not; *yāncā*-request; *sat-pakṣe*-to the devotees; *vrajati*-goes; *hi*-indeed; *kadācit*-at any time; *viphalatām*-to fruitlessness.

You live in pure waters. You find happiness among the lotus stems. Your heart is pure. For this reason I, a very unhappy woman, take shelter of you. A request to a saintly person is never fruitless.

Note: Here begins Lalitā's appeal to the swan.

Text 10

*ciram vismṛtyāsmān viraha-dahana-jvāla-vikalāḥ
kalāvān sānāndaṁ vasati mathurāyām madhuripuḥ
tat etam sandeśam sva-manasi samādhāya nikhilam
bhavān kṣipram tasya śravaṇa-padavīm saṅgamayatu*

ciram-for a long time; *vismṛtya*-having forgotten; *asmān*-us; *viraha*-of separation; *dahana*-burning; *jvāla*-fire; *vikalāḥ*-distressed; *kalāvān*-artistic; *sa-ānandam*- cheerfully; *vasati*-resides; *mathurāyām*-in Mathurā; *madhu*-of the Madhu demon; *ripuḥ*-the enemy (Śrī Kṛṣṇa); *tat*-that; *etam*-this; *sandeśam*-letter; *sva*-own; *manasi*-in the mind; *samādhāya*-having placed; *nikhilam*-entire; *bhavan*-you; *kṣipram*-quickly; *tasya*-His; *śravaṇa-padavīm*-ears; *saṅgamayatu*-please bring.

Forgetting us who are tormented by the flames of separation from Him, artistic Kṛṣṇa happily lives in Mathurā. Please place this message in your heart and at once put it on the path to His ears.

Text 11

*nirasta-pratyūham bhavatu bhavato vartmani śivam
samuttiṣṭa kṣipram manasi mudam ādhāya sadayam
adhastād dhāvanto laghu laghu samuttāna-nayanair
bhavantam vīkṣantām kutuka-taralāḥ gopa-śiśavaḥ*

nirasta-cast off; *pratyūham*-obstacles; *bhavatu*-may be; *bhavataḥ*-your; *vartmani*-on the path; *śivam*-auspicious; *samuttiṣṭa*-arise; *kṣipram*-quickly; *manasi*-in the mind; *mudam*-delight; *ādhāya*-having placed; *sa*-with; *dayam*-mercy; *adhastāt*-below; *dhavantaḥ*-running; *laghu laghu*-quickly; *samuttāna*-expanded; *nayanair*-with eyes; *bhavantam*-to you; *vīkṣantām*-seeing; *kutuka*-with curiosity; *taralāḥ*- trembling; *gopa*-of the cowherd men; *śiśavaḥ*-sons.

May all obstacles be cast aside. May your path be easy. Placing happiness and mercy in your heart, rise at once! The the running and playing gopa boys will gaze at you with wide-open eyes.

Text 12

*sa vaidagdhī-sindhuḥ kaṭhina-matinā dāna-patinā
yayā ninye tūrṇam paśupa-yuvatī-jīvana-patiḥ
tayā gantavyā te nikhila-jagad-eka-prathitayā
padavyā bhavyānām tilaka kila dāśārha-nagarī*

saḥ-He; *vaidagdhī*-of handsomeness; *sindhuḥ*-ocean; *kaṭhina*-cruel; *matinā*-minded; *dāna-patinā*-by Akrūra; *yayā*-by which; *ninye*-led away; *tūrṇam*-quickly; *paśupa-yuvatī*-of the young gopīs; *jīvana*-of the life; *patiḥ*-the Lord; *tayā*-by which; *gantavyā*-to be travelled; *te*-of you; *nikhila*-all; *jagat*-the universes; *eka*-one; *prathitayā*- famous; *padavyā*-by the path; *bhavyānām*-of the saintly persons; *tilaka*-O crest jewel; *kila*-indeed; *dāśārha-nagarī*-the city of the Daśārha dynasty (Mathurā).

O tilaka of the saintly devotees, taking the path, famous in all the worlds, by which hard-hearted Akrūra quickly took away the ocean of handsomeness that rules the young gopīs lives, go to the city of the Dāśārhas.

Text 13

*galat-bāṣpāsāra-pluta-dhavala-gaṇḍā mṛga-dṛśo
vidūyante yatra prabala-madanāveśa-vivaśāḥ
tvayā vijñātavyā hari-carāṇa-saṅga-praṇayino
dhruvam sā cakrāṅgī-rati-sakha śatāṅgasya padavī*

galat-trickling; *bāṣpa*-tears; *āsāra*-by the incessant rain; *pluta*-drowned; *dhavala*-white; *gaṇḍāḥ*-cheeks; *mṛga*- deer; *dṛśaḥ*-eyes; *vidūyante*-are distressed; *yatra*-where; *prabala*-powerful; *madana*-of cupid; *āveśa*-by the entrance; *vivaśāḥ*-helpless; *tvayā*-by you; *vijñātavyā*-should be known; *hari*-of Lord Hari; *carāṇa*-of the feet; *saṅga*-the touch; *praṇayinaḥ*-desiring; *dhruvam*-indeed; *sā*-that; *cakrāṅgī*-of the female swan; *rati-sakha*-O lover; *śata-āṅgasya*-of the chariot with a hundred wheels; *padavī*-path.

O passionate lover of your swan-mate, go by the path of the chariot touched by Lord Hari's feet, a path where the deer-eyed gopīs, a flood of tears streaming down their pale cheeks, were tortured by Kāmadeva.

Text 14

*piban jambu-śyāmam mihira-duhitur vāri madhuram
mṛṇālī-bhuñjāno himakara-kalā-komala-rucaḥ
kṣaṇam hr̥ṣṭas tiṣṭhan nibiḍa-viṭape śākhini sakhe
sukhena prasthānam racayatu bhavān vṛṣṇi-nagare*

piban-drinking; *jambu*-as a dark jambu fruit; *śyāmam*-dark; *mihira*-of the sun-god; *duhituḥ*-of the daughter; *vāri*-water; *madhuram*-sweet; *mṛṇālīḥ*-lotus flowers;

bhunjānaḥ-enjoying; *hima-kara*-of the cooling moon; *kala*-crescent; *komala*-gentle; rays of the Yamunā river, which is as dark as a ripe jambu fruit. Enjoy the lotus flowers and the beauty of the gentle rays of the cooling crescent moon. Stay with pleasure on the broad brach of a tree. Then joyfully depart for Mathurā, the capital of the Vṛṣṇi dynasty.

Sip the sweet, jambu-dark Yamunā-water, eat some lotus stems soft and splendid as moonlight, for a moment rest under a great tree, and then, O friend, happily go to the city of

Text 15

*balād ākradantī ratha-pathikam akrūra-militam
vidūrād ābhīrī-tatir anuyayau yena ramaṇam
tam ādau panthānam racaya caritārthā bhavatu te
virājantī sarvopari paramahaṁsa-sthitir ayam*

balāt-violently; *ākradantī*-crying; *ratha*-of the chariot; *pathikam*-traveller; *akrūra*-with Akrūra; *militam*- together; *vidūrāt*-from a great distance; *ābhīrī*-of gopīs; *tatiḥ*-the multitude; *anuyayau*-followed; *yena*-by which; *ramaṇam*-lover (Śrī Kṛṣṇa); *tam*-that; *ādau*-in the beginning; *panthānam*-path; *racaya*-please perform; *caritārthā*-sucess; *bhavatu*-may be; *te*-your; *virājantī*-is brilliantly manifested; *sarva*-everything; *upari*-over; *paramahaṁsa*-of the great swan; *sthitīḥ*-abode; *ayam*-this.

Fly over the path where the passionately crying gopīs followed their lover as He went on Akrūra's chariot, and you will become the greatest of swans.

Text 16

*akasmād asmākaṁ harir apaharann amśuka-cayam
yam ārūḍho gūḍha-praṇaya-laharīm kandalayitum
bhavān agre tasmin nava-dala-kadambena nibiḍe
kadambe kādambeśvaraḥ pathi vilambam racayatu*

akasmāt-unexpectedly; *asmākam*-of us; *hariḥ*-Lord Hari; *apaharan*-stealing; *amśuka*-of garments; *cayam*-multitude; *yam*-which; *ārūḍhaḥ*-ascended; *gūḍha*-secret; *praṇaya*-love; *laharīm*-waves; *kandalayitum*-to abundantly create; *bhavān*-you; *agre*-on the top; *tasmin*-on that; *nava*-fresh; *dala*-leaves; *kadambena*-with a multitude; *nibiḍe*-thick; *kadambe*-on the kadamba tree; *kādamba*-of the swans; *īśvara*-O lord; *pathi*-on the path; *vilambam*-delay; *racayatu*-please perform.

O king of swans, please stay for a moment on this kadamba tree full of new leaves, the tree Lord Hari climbed when, to flood us with waves of secret love, He suddenly stole our garments.

Texts 17 and 18

*kirantī lāvaṇyam diśi diśi śikhaṇḍi-stabakino
dadhānā sādhyāḥ-kanaka-vimala-dyoti-vasanam
tamāla-śyāmāṅgī sarala-muralī-cumbita-mukhī
jagau citram yatra prakāṣa-paramānanda-laharī*

*tayā bhūyāḥ krīḍārabhasa-vilasat-ballava-vadhū-
vapūr-vallī-bhraśyan-mṛgamada-kaṇa-śyālikayā
vidhātavyo hallīśaka-dalita-mallī-latikayā
samantād ullāsaḥ tava manasi rāsa-sthalikayā*

kirantī-emanating; *lāvaṇyam*-beauty; *diśi diśi*-in all directions; *śikhaṇḍi-stabakinaḥ*-of Śrī Kṛṣṇa, who is decorated with peacock feather; *dadhānā*-placing; *sādhyāḥ*-more effulgent; *vasanam*-garments; *tamāla*-like a tamāla tree; *śyāma*-dark; *āṅgī*-form; *sarala-sarala*-branch; *muralī*-flute; *cumbita*-kissed; *mukhī*-mouth; *jagau*-sang; *citram*-wonderfully; *yatra*-where; *prakāṣa*-manifested; *parama*-supreme; *ānanda*-of bliss; *laharī*-waves; *tayā*-by that; *bhūyāḥ*-again and again; *krīḍā*-pastimes; *ārabhasa*-with delight; *vilasat*-splendid; *ballava*-of the cowherd men; *vadhū*-of the wives; *vapuḥ*-forms; *vallī*-from the creepers; *bhraśyat*-falling; *mṛgamada*-of musk; *kaṇa*-with drops; *śyāmalikayā*-with dark colors; *vidhātavyaḥ*-should be placed; *hallīśaka*-by the rasa dance; *dalita*-broken; *mallī*-mallī; *latikayā*-creepers; *samantāt*-completely; *ullāsaḥ*-delight; *tava*-your; *manasi*-in the mind; *rāsa*-of the rāsa dance; *sthalikayā*-by the place.

The rāsa-līlā place, a place where dancing broke the jasmine vines, a place dark with musk fallen from the vine forms of the splendid and playful gopīs, a place where a person crowned with peacock feathers, dressed in garments splendid as gold, His limbs dark as a tamāla tree, filling all directions with glorious handsomeness, flooding the world with waves of bliss, and His mouth kissing a simple flute, made wonderful music, will put joy in your heart.

Text 19

*tad-ante vāsantī-viracitam anaṅgotsava-kalā-
catuḥ-śālam śaureḥ sphurati na dṛśau tatra vikireḥ
tad-ālokoḍbhedi-pramada-bhara-vismārita-gati-
kriye jāte tāvat tvayi bata hatā gopa-vanitā*

tat-that; *ante*-after; *vāsantī*-flowering vāsantī creepers; *viracitam*-constructed; *anaṅga*-of cupid; *utsava*-festival; *kalā*-arts; *catuḥ-śālam*-cottages; *śaureḥ*-of Śrī Kṛṣṇa; *sphurati*-is manifested; *na*-not; *dṛśau*-eyes; *tatra*-there; *vikireḥ*-you should cast; *tat*-of that; *āloka*-sight; *udbhedi*-manifested; *pramada*-jubilation; *bhara*-great; *vismārita*-forgotten; *gati*-of motion; *kriye*-activity; *jāte*-produced; *tāvat*-to that extent; *tvayi*-for you; *bata*-alas; *hatā*-destroyed; *gopa-vanitā*-gopīs.

Don't, after that, place your eyes on Lord Hari's amorous-festival jasmine-vine cottage. When, by seeing it, you become so filled with bliss that you forget your mission, all the gopīs will perish.

Text 20

*mama syād arthānām kṣatir iha vilambād yadapi te
vilokethaḥ sarvaṁ tadapi hari-keli-sthalaṁ idam
taveyaṁ na vyarthā bhavatu śucitā kaḥ sa hi sakhe
guṇo yaś cāñūra-dviṣi mati-niveṣāya na bhavet*

mama-my; *syāt*-may be; *arthānām*-of purposes; *kṣatiḥ*-destruction; *iha*-here; *vilambāt*-from delay; *yadapi*-some; *te*-your; *vilokethaḥ*-please observe; *sarvaṁ*-everything; *tadapi*-that; *hari*-of Lord Hari; *keli*-pastimes; *sthalaṁ*-place; *idam*-this; *tava*-your; *īyam*-this; *na*-not; *vyarthā*-in vain; *śucitā*-virtue; *kaḥ*-who; *saḥ*-he; *hi*-indeed; *sakhe*-O friend; *guṇaḥ*-quality; *yaḥ*-which; *cāñūra*-of Cāñūra; *dviṣi*-to the enemy (Śrī Kṛṣṇa); *mati*-of the mind; *niveṣāya*-for the entrance; *na*-not; *bhavet*-may be.

Even though my desires may be thwarted by the delay, see this place of Lord Hari's pastimes. Friend, may your purity not go in vain. What virtue will not make the mind enter Lord Kṛṣṇa?

Text 21

*sakṛd vaṁśī-nāda-śravaṇa-militābhīra-vanitā-
rahaḥ-kṛīḍā-sākṣī pratipada-latā-sadma-subhagaḥ
sa dhenūnām bandhur madhu-mathana-khaṭṭāyita-śīlaḥ
kariṣyati ānandaṁ sapadi tava govardhana-giriḥ*

sakṛt-at once; *vaṁśī*-of the flute; *nāda*-the sound; *śravaṇa*-hearing; *milita*-assembled; *ābhīra*-vanitā-gopīs; *rahaḥ*-in a solitary place; *kṛīḍā*-pastimes; *sākṣī*-witness; *pratipada*-in many places; *latā*-with creepers; *sadma*-cottages; *subhagaḥ*-beautiful; *saḥ*-he; *dhenūnām*-of the cows; *bandhuḥ*-friend; *madhu-mathana*-of Śrī Kṛṣṇa, the killer of the Madhu demon; *khaṭṭāyita*-hidden; *śīlaḥ*-stone; *kariṣyati*-will perform; *ānandaṁ*-bliss; *sapadi*-immediately; *tava*-your; *govardhana*-Govardhana; *giriḥ*-Hill.

Govardhana Hill, which saw Kṛṣṇa secret pastimes with the gopīs that, hearing the sound of His flute, ran to meet Him, which is beautiful with many vine-cottages, which is the cows' friend, and the boulders of which were Kṛṣṇa's hiding place, will delight you.

Text 22

*tam evādrim cakrāṅkita-kara-pariṣvaṅgi-rasikaṁ
mahī-cakre śaṅkemāhi śikhariṇām śekharatayā*

*arātim jñātīnām nanu harihayam yaḥ paribhavan
yathārtham svam nāma vyadhita bhuvi govardhana iti*

tam-that; *eva*-certainly; *adrim*-hill; *cakra*-with the sign of the cakra; *aṅkita*-marked; *kara*-hand; *pariṣvaṅgi*-embraced; *rasikam*-relishing; *mahī*-of mountain; *cakre*-in the multitude; *śāṅkemahi*-with being the most important; *arātim*-the enemy; *jñātīnām*-of his relatives; *nanu*-indeed; *harihayam*-Indra; *yaḥ*-who; *paribhavan*-conquered; *yathā-artham*-for that reason; *svam*-own; *nāma*-name; *vyadhita*-celebrated; *bhuvi*-in this place; *govardhanaḥ*-Govardhana; *iti*-thus.

We think this hill that tasted the nectar touch of Kṛṣṇa's cakra-marked hands, defeated its relatives' enemy King Indra, and is appropriately named Govardhana, is the crown of all mountains on the earth.

Note: In former ages mountains had wings and could fly, however, when they landed they often caused great disturbances. When King Indra, to stop these disturbances, cut off all their wings, he earned their undying enmity. For this reason Indra is the enemy of all mountains. When Kṛṣṇa thwarted Indra's plans by lifting Govardhana Hill, the hill avenged its relatives.

When Kṛṣṇa lifted Govardhana Hill, the cows were protected. For this reason the hill is appropriately named Go (of the cows) vardhana (protection).

Text 23

*tamālasyaḥ lokād giri-parisare santi capalāḥ
pulindyo govinda-smaraṇa-rabhasottapta-vapusaḥ
śanais tāsām tāpam kṣaṇam apanayan yāsyati bhavān
avaśyam kālindī-salila-śīśiraiḥ pakṣa-pavanaiḥ*

tamālasya-of the tāmala tree; *ālokāt*-from the sight; *giri*-of the mountain; *parisare*-in the vicinity; *santi*-are; *capalāḥ*-fickle; *pulindyaḥ*-aborigine girls; *govinda*-of Govinda; *smaraṇa*-remembrance; *rabhasa*-ardent; *uttapta*-passionate; *vapusaḥ*-forms; *śanaiḥ*-gradually; *tāsām*-of them; *tāpam*-passion; *kṣaṇam*-moment; *apanayan*-removing; *yāsyati*-will go; *bhavān*-you; *avaśyam*-indeed; *kālindī*-of the Yamunā river; *salila*-water; *śīśiraiḥ*-with the coldness; *pakṣa*-multitudes; *pavanaiḥ*-purifying.

The cooling Yamunā spray carried by Your wings' breeze removing for a moment the fever of Pulinda girls burning in the memory of Govinda by seeing a tamāla tree, you will slowly fly by Govardhana Hill.

Text 24

*tad-ante śrī-kānta-smara-samara-dhātī-putakitā
kadambānām vāṭī rasika-paripāṭim sphutayati
tvām āśīnas tasyām na yadi parito nandasi tato
babhūva vyarthā te ghana-rasa-niveśa-vyasanitā*

tat-that; *ante*-afterwards; *śrī-kānta*-of Śrī Kṛṣṇa, the lover of the gopīs; *smara*-amorous; *samara*-battle; *dhātī*-attack; *puṭakitā*-covered; *kadambānām*-of kadamba trees; *vāṭī*-garden; *rasika*-of Śrī Kṛṣṇa, who is expert at relishing the exchanges of transcendental love; *paripāṭim*-arrangement; *sphuṭayati*-is manifested; *tvam*-you; *āsīnaḥ*-situated; *tasyām*-in that; *na*-not; *yadi*-if; *paritaḥ*-in all directions; *nandasi*-you become delighted; *tataḥ*-then; *babhūva*-became; *vyarthā*-useless; *te*-your; *ghana*-intense; *rasa*-exchange of love; *niveśa*-entrance; *vyasanitā*-attachment.

Next is the sweet kadamba grove where the gopīs' beloved engaged in amorous battle. If you do not become happy there you cannot taste even the sweetest nectar.

Text 25

*śaran-megha-śreṇi-pratibhaṭam ariṣṭāsura-śiraḥ
ciraṁ śuṣkaṁ vṛndāvana-parisare drakṣyati bhavān
yad āroḍhum dūrān milati kila kailāsa-śikhari-
bhramākrānta-svānto giriśa-suhṛdaḥ kiṅkara-gaṇaḥ*

śarat-autumn; *megha*-of clouds; *śreṇi*-series; *pratibhaṭam*-enemy; *ariṣṭāsura*-of Ariṣṭāsura; *śiraḥ*-head; *ciraṁ*-for a long time; *śuṣkaṁ*-dried up; *vṛndāvana*-Vṛndāvana; *parisare*-near; *drakṣyati*-will see; *bhavān*-you; *yad*-which; *āroḍhum*-to climb; *kailāsa*-of Mount Kailāsa; *śikharai*-of the summit; *bhrama-ākrānta-svāntaḥ*-wandering; *giriśa-suhṛdaḥ*-of Kuvera; *kiṅkara-gaṇaḥ*-servants.

In the outskirts of Vṛndāvana you will see Ariṣṭāsura's old withered head, now the autumn clouds' rival. Kuvera's servants assemble to climb it, thinking it the top of Mount Kailāsa.

Text 26

*ruvan yāhi svairam carama-daśayā cumbita-ruco
nitambinyo vṛndāvana-bhuvi sakhe santi bahavaḥ
parāvartisyante tulita-murajin-nūpura-ravāt tava
dhvānāt tāsām bahir api gatāḥ kṣipram asavaḥ*

ruvan-singing; *yāhi*-please go; *svairam*-as you wish; *carama-daśayā*-by old age; *cumbita*-kissed; *rucaḥ*-beauty; *nitambinyah*-beautiful gopīs; *vṛndāvana*-of Vṛndāvana; *bhuvi*-in the land; *sakhe*-O friend; *santi*-there are; *bahavaḥ*-many; *parāvartisyante*-will turn; *tulita*-equal; *murajit*-of Kṛṣṇa, the killer of the Mura demon; *nūpura*-of the ankle-bells; *ravāt*-because of the sound; *tava*-your; *dhvānāt*-because of the sound; *tāsām*-of them; *bahiḥ*-outside; *api*-even; *gatāḥ*-gone; *kṣipram*-quickly; *asavaḥ*-breath of life.

Friend, please go and sing in Vṛndāvana, where there are many beautiful girls whose glory is now kissed by death. Your singing, so like the tinkling of Kṛṣṇa's anklets, will at once bring back their life-breath.

Text 27

*tvam āsīnaḥ śākhāntara-milita-caṇḍa-tviṣi mudam
dadhīthāḥ bhāṇḍīre kṣaṇam api ghana-śyāmala-rucau
tato haṁsau bibhran-nikhila-nabhasaś cikramiṣayā
sa varddhiṣṇum viṣṇum kalita-dara-cakraṁ tulayitā*

tvam-you; *āsīnaḥ*-seated; *śākhā*-branch; *antara*-within; *milita*-met; *caṇḍa-tviṣi*-great splendor; *mudam*-with delight; *dadhīthāḥ*-you should place; *bhāṇḍīre*-in the banyan tree; *kṣaṇam*-for a moment; *api*-even; *ghana*-deeply; *śyāmala*-dark; *rucau*-luster; *tataḥ*-then; *haṁsau*-swan; *bibhrat*-holding; *nikhila*-all; *nabhasaḥ*-sky; *cikramiṣayā*-with the desire to go; *saḥ*-he; *vardhiṣṇum*-expanding; *viṣṇum*-Viṣṇu; *kalita*-held; *dara*-conch shell; *cakraṁ*-and cakra; *tulayitā*-will become equal.

Happily stay for a moment on this dark banyan tree splendid in the sunlight. Now this tree is like Lord Viṣṇu holding a conch and disc and present everywhere in the sky.

Note: The dark banyan tree, with branches everywhere, is like Lord Viṣṇu's form present in many places simultaneously. This sun is like His disc and the white swan on a branch is like His conchshell.

Text 28

*tvam aṣṭābhir netrair vīgalad-amala-prema-salilair
muhuh siktas tamām catura-caturāśya-stuti-bhuvam
jihīthāḥ vikhyātām sphuṭam iha bhavad-bāndhava-ratham
praviṣṭam māṁsyante vidhim aṭavi-devyaḥ tvayi gate*

tvam-you; *aṣṭābhiḥ*-eight; *netraiḥ*-with eyes; *vīgalat*-trickling; *amala*-pure; *prema*-of love; *salilaiḥ*-with water; *muhuh*-constantly; *siktaḥ*-sprinkled; *tambām*-cow; *catura*-expert; *catuḥ-āśya*-of Lord Brahmā, who has four heads; *stuti*-prayers; *bhuvam*-place; *jihīthāḥ*-please go; *vikhyātām*-celebrated; *sphuṭam*-manifested; *iha*-here; *praviṣṭam*-entered; *māṁsyante*-will consider; *vidhim*-Brahmā; *aṭavi-devyaḥ*-the gopīs of Vṛndāvana; *tvayi gate*-when you are gone.

Go to the famous place where intelligent Brahmā, again and again sprinkling the ground with tears of pure love flowing from his eight eyes, offered prayers. When you have left, the forest goddesses will think Brahmā had just come, riding on you.

Texts 29 and 30

*udañcan-netrāmbhaḥ prasara-laharī-picchila patha-
skhalat-pāda-nyāsa-praṇihita-vilambākula-dhiyaḥ
harau yasmin magne tvarita-yamunā-kūla-gamana-
sprhākṣiptā gopyo yayur anupadam kāmapi daśām*

*muhur lāsya-kṛīḍā-pramada-āho-puruṣikā-
vikāśena bhraṣṭaiḥ phaṇi-maṇi-kulair dhūmala-rucau
puras tasmin nīpa-druma-kusuma-kiñjalka-surabhau
tvayā punye peyaṁ madhuram udakam kāliya-hrade*

udañcat-netra-ambhaḥ-crying tears; prasara-of the river; laharī-in the waves; picchila-slippery; patha-on the path; skhalat-falling; pāda-feet; nyāsa-stepping; praṇihita- placed; vilamba-with the delay; akūla-distressed; dhiyaḥ- minds; harau-Lord Hari; yasmin-who; magne-immersed; tvarita- quickly; yamunā-of the Yamunā river; kūla-on the bank; gamanā-going; sprhā-desires; ākṣiptāḥ-overcome; gopyaḥ-gopīs; yayuh-went; anupadam-step by step; kāmapi- some; daśām-condition; muhuḥ- constantly; lāsya-dancing; kṛīḍā-by the pastimes; pramada-delight; milat-meeting; āho-puruṣikā-of great prowess; vikāśena-with the manifestation; bhraṣṭaiḥ- broken; phaṇi- on the hoods of the serpent; kulaiḥ-with the multitude; dhūmala-purple; rucau- splendor; puraḥ-formerly; tasmin-in that; nīpa-kadamba; druma-of the tree; kusuma-of the flowers; kiñjalka-by the filaments; surabhau-aromatic; tvayā-by you; punye-pure; peyaṁ-should be drunk; madhuram- sweet; udakam-water; kāliya-of the kāliya serpent; hrade-in the lake.

Drink the sweet water in pure Kāliya lake, fragrant with kadamba filaments and purple with jewels fallen from the serpent's hoods when (Lord Hari) showed His prowess by joyfully dancing there again and again. When Lord Hari was in the water there, the gopīs, their hearts overwhelmed and their steps faltering as they anxiously ran on the Yamunā's path muddied with waves of tears flowing from their eyes, attained a state that cannot be described.

Text 31

*tṛṇāvartārāter viraha-dava-santāpita-tanoḥ
sadābhīrī-vṛnda-praṇaya-bahumānonnati-vidaḥ
praṇetavyo navya-stabaka-bhara-samvardhita-śucas
tvayā vṛnda-devyāḥ parama-vinayād vandana-vidhiḥ*

tṛṇāvarta-of Tṛṇāvarta; arāteḥ-of the enemy; viraha-of separation; dava-by the fire; santāpita-tormented; tanoḥ-form; sadā-always; abhīrī-of the gopīs; vṛnda-of the multitude; praṇaya-love; bahumāna-great respect; unnati-exalted height; vidaḥ- knowing; praṇetavyaḥ-to be performed; navya-fresh; stabaka-clusters of blossoming

flowers; *bhara*-multitudes; *samvarddhita*-of *Vṛndā-devī*, the presiding goddess of *Vṛndāvana*; *parama*-supreme; *vinayāt*-from modesty; *vandana*-obeisances; *vidhiḥ*-activity.

With great humbleness bow before *Tulasī-devī*, who is now burning in a forest fire of separation from *Kṛṣṇa*, who understands the greatness of *gopīs'* eternal love, and whose new sprouts make her lament.

Note: Because she can no longer offer them to *Kṛṣṇa*, the new sprouts make her lament.

Text 32

*iti krāntvā kekā kṛta-virutim ekādaśa-vanīm
ghanī-bhūtaṁ cūtaiḥ vraja-madhu-vanaṁ dvādaśam idam
purī yasmin āste yadu-kula-bhuvām nirmala-yaśo-
bharāṇām dhārābhir dhavalita-dharitrī-parisarā*

iti-thus; *krāntvā*-having approached; *kekā-kṛta-virutim*-full of the singing of peacocks; *ekādaśa*-eleven; *vanīm*-forests; *ghanī-bhūtam*-dense; *cūtaiḥ*-with mango trees; *vraja*-in *Vṛndāvana*; *madhu-vanam*-the Madhuvana forest; *dvādaśam*-the twelfth; *idam*-this; *purī*-city; *yasmin*-in which; *āste*-resides; *yadu*-of the Yadu; *kula*-dynasty; *bhuvām*-place; *nirmala*-pure; *yaśaḥ*-reputation; *bharāṇām*-possessing; *dhārābhiḥ*-with the flowing streams; *dhavalita*-purified; *dharitrī*-earth; *parisarā*-border.

Passing through eleven forests filled with the singing of peacocks, you will come to the twelfth, Madhuvana, thick with mango trees, where the capitol of the Yadus, which with the flooding streams of its fame purifies the world, is manifest.

Text 33

*niketair ākīrṇā giriśa-giri-ḍimbha-pratibhaṭair
avaṣṭambha-stambhāvali-vilasitaiḥ puṣpita-vanā
niviṣṭā kālindī-taṭa-bhuvi tavādhāsyati sakhe
samantād ānandam madhura-jala-vṛndā madhu-purī*

niketaiḥ-with houses; *ākīrṇā*-filled; *giriśa*-of Lord Śiva; *giri*-of the mountain (Kailāsa); *ḍimbha*-children; *pratibhaṭaiḥ*-rivalling; *avaṣṭambha-stambha*-of pillars; *āvali*-with an abundance; *vilasitaiḥ*-splendid; *puṣpita*-with blossoming flowers; *vanā*-forests; *niviṣṭa*-located; *kālindī*-of the Yamunā river; *taṭa-bhuvi*-on the shore; *tava*-your; *ādhāsyati*-will place; *sakhe*-O friend; *samanta*-complete; *ānandam*-bliss; *madhura*-sweet; *jala*-water; *vṛndā*-multitude; *madhu-purī*-the city of Mathurā.

Crowded with flowering gardens, sweet waters, and great columned palaces that rival Mount Kailāsa's children, Mathurā City by the Yamunā's shore will fill you, O friend, with bliss.

Text 34

*vṛṣaḥ śambhoḥ yasyām daśati navam ekatra yavasam
viriñcer anyasmin gilati kala-hamsa bisa latām
kvacit krauñcārāteḥ kavalayati kekī viṣadharam
vilīḍhe śallakyā vala-ripu-karī pallavam itaḥ*

vṛṣaḥ-the bull; *śambhoḥ*-of Lord Śiva; *yasyām*-in which; *daśati*-chews; *navam*-fresh; *ekatra*-on one place; *yavasam*-grass; *viriñceḥ*-of Lord Brahmā; *anyasmin*-in another; *gilati*-swallows; *kala-hamsaḥ*-swan; *bisa-latām*-lotus flowers; *kvacit*-someplace; *krauñca-ārāteḥ*-of Kartikeya, the enemy of the Krauñca mountain; *kavalayati*-devours; *kekī*-peacock; *viṣa dharam*-poisonous snakes; *vilīḍhe*-eats; *śallakyāḥ*-of the śallakī creeper; *vala-ripu*-of Indra, the enemy of Vala; *karī*-the elephant; *pallavam*-flower; *itaḥ*-here.

Somewhere there Śiva's bull chews grass. Somewhere Brahmā's swan swallows lotus stems. Somewhere Kārttikeya's peacock devours poisonous snakes. Somewhere Indra's elephant eats śallakī sprouts.

Text 35

*abhodhiṣṭhāḥ kāyān nahi vighatitām pracchad-apatīm
vimuktām ajñāsīḥ pathi na muktāvalim api
ayi śrī-govinda-smaraṇa-madirā-matta-hṛdaye
satīti khyātīm te hasati kulaṭānām kulam idam*

abhodhiṣṭhāḥ-you understood; *kāyāt*-from the body; *nahi*-surely not; *vighatitām*-fallen; *pracchat*-covering; *apatim*-veil; *vimuktām*-released; *ajñāsīḥ*-you undertood; *pathi* *pathi*-on the paths; *na*-not; *muktā*-of peals; *āvalim*-multitude; *api*-even; *ayi*-O; *śrī-govinda*-of Lord Govinda; *smaraṇa*-remembrance; *madirā*-by the liquor; *matta*-intoxicated; *hṛdaye*-heart; *satī*-smiles; *kulaṭānām*-of prostitutes; *kulam*-community; *idam*-this.

You don't know the garments have fallen from your body. You don't know your pearls have spilled on the street. O girl whose heart is intoxicated by the wine of thinking of Śrī Govinda, the prostitutes are laughing at your chaste reputation.

Note: This verse and the four verses following are spoken by women when Kṛṣṇa entered Mathurā for the first time.

Text 36

asavyam bibhrāṇā padam adhr̥ta-lākṣā-rasam asau
prayātāham mugdhe virama mama veṣaiḥ kim adhunā
amandād āśanke sakhi pura-purandhrī-kalakalād
alindāgre vṛndāvana-kusuma-dhanvā vijayate

asavyam-on the right; *bibhrāṇā*-bearing; *padam*-foot; *adhr̥ta*-not worn; *lākṣā-rasa*-red cosmetics; *asau*-this; *prayātā*-gone; *aham*-I; *mugdhe*-O enchanted one; *virama*-please stop; *mama*-my; *veṣaiḥ*-valuable garments and ornaments; *kim*-what is the use; *adhunā*-now; *amandāt*-greatly; *āśanke*-I suspect; *sakhi*-O friend; *pura*-of the city; *purandhrī*-of the women; *kalakalāt*-form the joyful sounds; *alinda-agre*-at the entrance; *vṛndāvana*-of Vṛndāvana; *kusuma-dhanvā*-the cupid who bears a bow of flowers (Śrī Kṛṣṇa); *vijayate*-stands gloriously.

My left foot still not anointed with red lac, I am going anyway! Bewildered girl, of what use are my ornaments now? Friend, from the tumultuous sounds of the the city's women, I think Vṛndāvana's Kāmadeva gloriously walks by my doorstep.

Text 37

ayam līlāpāṅga-snapita-para-vīthī-parisaro
navāsokottaṃsaś calati purataḥ kām̐sa-vijayī
kim asmān etasmān maṇi-bhavana-pr̥ṣṭhād vinudatī
tvam ekā stabdhākṣi athagayasi gavākṣāvalim api

ayam-this; *līlā*-playful; *āpāṅga*-sidelong glance; *anapita*-bathed; *pura*-of houses; *vīthī*-series; *parisaraḥ*-nearby; *nava*-fresh; *aśoka*-of aśoka flowers; *avataṃsaḥ*-crown; *calati*-walks; *purataḥ*-before us; *kām̐sa*-of Kām̐sa; *vijayī*-the conqueror; *kim*-why?; *asmān*-these; *etasmān*-those; *maṇi*-fashioned with jewels; *bhavana*-of the palace; *pr̥ṣṭhād*-from the back; *vinudatī*-moving; *tvam*-you; *ekā*-alone; *stabdha*-unmoving; *akṣi*-eyes; *stha*gayasi-cover; *gavākṣa-āvalim*-the windows; *api*-and.

Garlanded with aśoka flowers and bathing the line of houses with His playful glance, Kām̐sa's conqueror walks before us. Why, running from the back of the jewelled palace, and staring with unmoving eyes, do you block the windows?

Text 38

muhuh sūnyām dr̥ṣṭim vahasi rahasi dhyāyasi param
śṛṇosi pratyakṣam na parijana-vijñāpana-śatam
tataḥ śanke pankeruha-mukhi yayau śyāmala-ruciḥ
sa yūnām uttāmsas tava nayana-vīthī-pathikatām

muhuh-constantly; *śūnyām*-void; *dr̥ṣṭim*-sight; *vahasi*-you carry; *rahasi*-in private; *dhyāyasi*-you meditate; *param*-something; *śṛṇoṣi*-you hear; *pratyakṣam*-in your presence; *na*-not; *parijana*-of the servants; *vijñāpana*-appeals; *śatam*-hundreds; *tataḥ*-then; *śanke*-I believe; *pankeruha*-splendor; *saḥ*-He; *yūnām*-of youths; *uttamsaḥ*-crown of flowers; *tava*-your; *nayana*-eyes; *vīthī*-on the path; *pathikatām*-the state of being a traveller.

Your eyes are always blank. In a secluded place you think of something. You do not hear a hundred appeals of the friends before your eyes. O lotus-faced one, I think the splendid dark crown of youths has walked on the pathway of your eyes.

Text 39

*vilajjam mā rodīr iha sakhi punar yāsyati haris
tavāpāṅga-kṛīḍā-nibiḍa-paricaryāgrahi-latām
iti svairam yasyām pathi pathi murārer abhinava-
praveśe nārīṅām rati-rabhasa-jalpā vavalire*

vilajjam-unashamed; *mā*-don't; *rodīḥ*-cry; *iha*-here; *sakhi*-O friend; *punaḥ*-again; *yāsayati*-will go; *hariḥ*-Lord Hari; *tava*-your; *apāṅga*-corner of the eye; *kṛīḍā*-pastimes; *nibiḍa*-intense; *paricarya*-worship; *āgrani*-performing; *latām*-creeper; *iti*-thus; *svairam*-independently; *yasyām*-of whom; *pathi pathi*-on the paths; *murāreḥ*-of Lord Murāri; *abhinava*-recent; *praveśa*-in the entrance; *nārīṅām*-of the ladies; *pati*-with love; *rabhasa*-intense; *jalpāḥ*-speeches; *vavalire*-were manifest.

Friend, don't shamelessly cry. Lord Hari will come again to the playful vine of your sidelong glances.

As Kṛṣṇa first walked on Mathurā's streets, the women spoke these words filled with love.

Note: In the middle of this verse Lalitā's description to the swan of the Mathurā-women's words ends.

Text 40

*sakhe sākṣād dāmodara-vadana-candrāvakalana-
sphurat-premānanda-prakara-laharī-cumbita-dhiyaḥ
muhus tatrābhīrī-samudaya-śīro-nyasta-vipadas
tavākṣṇor āmodam vidadhati purā paura-vanītāḥ*

sakhe-O friend; *sākṣāt*-direct; *dāmodara*-of Lord Dāmodara; *vadana*-face; *candra*-moon; *avakalana*-sight; *sphurat*-manifested; *prema*-of pure love; *ānanda*-bliss; *prakara*-abundance; *laharī*-by the waves; *cumbita*-kissed; *dhiyaḥ*-minds; *muhuh*-constantly; *tatra*-there; *abhīrī*-of the gopīs; *samudaya*-of the multitude; *śīraḥ*-of heads; *nyasta-*

placed; *vipadaḥ*-calamities; *tava*-your; *akṣnoḥ*-of eyes; *āmodam*-delight; *vidadhati*-places; *purā*-formerly; *paura-vanitaḥ*-the women of Mathurā city.

Friend, the women of (Mathurā) City, whose thoughts are kissed by waves of bliss by seeing the moon of Dāmodara's face, and who have placed a great calamity on the gopīs' heads, will delight your eyes.

Text 41

*atha krāmam krāmam krama-ghaṭanayā saṅkaṭa-tarān
nivāsān vṛṣṇīnām anusara purī-madhya-viśikhān
murārāter yatra sthagita-gaganābhir vijayate
patākābhiḥ santarpita-bhuvanam antaḥpura-varam*

atha-then; *krāmam krāmam*-gradually; *krama-ghaṭanayā*-walking; *saṅkaṭa-tarān*-very difficult to enter; *nivāsān*-homes; *vṛṣṇīnām*-of the Vṛṣṇis; *anusara*-follow; *purī-madhya-viśikhān*-to the city's streets; *murārāter*-of Kṛṣṇa; *yatra*-where; *sthagita*-covered; *gaganābhir*-by skies; *vijayate*-is glorious; *patākābhiḥ*-with flags; *santarpita*-pleased; *bhuvanam*-home; *antaḥpura-varam*-apartments.

Traveling again and again, go to the Vṛṣṇis' difficult-to-enter places in the middle of the city. There Kṛṣṇa's blissful palace is glorious with flags that cover the sky.

Text 42

*yad-utsaṅge tuṅga-sphaṭika-racitāḥ santi parito
marālāḥ māṅikya-prakara-ghaṭita-troṭi-caraṇāḥ
suhṛd-buddhyā haṁsāḥ kalita-madhuramyāmbuja-bhuvah
samyādāḥ yeṣām sapadi paricaryām vidadhati*

yat-of which; *utsaṅge*-on the roof; *tuṅga*-prominent; *sphaṭika*-with crystal; *racitāḥ*-fashioned; *santi*-are; *paritaḥ*-in all directions; *marālāḥ*-swans; *māṅikya*-with rubies; *prakara*-multitude; *ghaṭita*-decorated; *troṭi*-beaks; *caraṇāḥ*-feet; *suhṛt-buddhyā*-considering as a friend; *haṁsāḥ*-swans; *kalita-madhuramyā*-very pleasant; *ambuja*-of lotus flowers; *bhuvah*-of the place; *sa*-with; *maryādāḥ*-boundaries; *yeṣām*-of which; *sapadi*-immediately; *paricaryām*-respects; *vidadhati*-perform.

On its roof are many great crystal swans with beaks and feet of rubies. Many live swans come from a pleasant lotus lake and offer friendly respects to them.

Texts 43 and 44

*cirān mṛgyantīnām paśu-para-maṅīnām api kulair
alabdham kālindī-pulina-vipine līnam abhitaḥ
madālokollāsi-smīta-paricitāsyam saḥacari*

sphurantam vikṣiṣye punar api kim agre mura-bhidam

*viśadam mākārṣī drutam avitathavyāhṛtir asau
samāgantā rādhe dhṛta-nava-śikhaṇḍas tava sakhā
iti brūte yasmin śuka-mithunam indrānuja-kṛte
yad-ābhīrī-vṛndair upahṛtam abhūd uddhava-kare*

cirāt-for a long time; *mṛgyantīnām*-searching; *paśu-para*-of the cowherd men; *mañinām*-of the jewels; *kulaiḥ*-by the multitudes; *alabdham*-not attained; *kāḷindī*-of the Yamunā river; *pulina*-on the bank; *vipine*-in the forest; *līnam*-dissappeared; *abhitaḥ*-completely; *mada*-with delight; *āloka*-sight; *ullāsi*-shining; *smita*-smile; *paricita*-endowed; *āsyam*-face; *sahacari*-O friend; *spurantam*-manifesting; *vikṣiṣye*-will I see; *punaḥ*-again; *api*-even; *kim*-will; *agre*-in my presence; *mura-bhidam*-Śrī Kṛṣṇa, the killer of the Mura demon; *viśadam*-despondency; *ma*-don't; *ākārṣī*-perform; *drutam*-quickly; *avitatha*-true; *vyāhṛtiḥ*-words; *asau*-this; *samāgantā*-will come; *rādhe*-O Śrīmatī Rādhārāṇī; *dhṛta*-wearing; *nava*-fresh; *śikhaṇḍaḥ*-peacock feather; *tava*-your; *sakhā*-friend; *iti*-thus; *bhūte*-spoken; *yasmin*-in which; *śuka*-of parrots; *mithunam*-pair; *indrānuja*-by Lord Kṛṣṇa; *kṛte*-done; *yad*-which; *ābhīrī*-of gopīs; *vṛndaiḥ*-by the multitudes; *upahṛtam*-offered; *abhūd*-became; *uddhava*-of Uddhava; *kare*-in the hand.

"Will I again see Kṛṣṇa who, His smiling face bright with joy as He hid in the Yamunā-shore forest, the jewel-gopīs could not find after a long search?"

"Don't despair. His words will soon be true. O Rādhā, decorated with a new peacock-feather, Your friend will return."

The parrot-couple the gopīs placed in Uddhava's hand spoke these words to Lord Kṛṣṇa.

Text 45

*ghana-syāmā bhṛāmyaty upari hari-harmyasya śikhibhiḥ
kṛta-stotrā mugdhair aguru-janitā dhūma-laharī
tad-ālokād dhīra sphurati tava cen mānasa-rucir
jitam tarhi svairam jaḍa-saha-nivāsa-priyatayā*

ghana-as a cloud; *śyāmā*-dark; *bhṛāmyati*-wanders; *upari*-above; *hari*-of Lord Hari; *harmyasya*-of the palace; *śikhibhiḥ*-by the peacocks; *kṛta*-performed; *stotrā*-prayers; *mugdhaiḥ*-bewildered; *aguru*-from fragrant aguru wood; *janitā*-produced; *dhūma*-of smoke; *laharī*-waves; *tad*-of that; *ālokāt*-from the sight; *dhīra*-O hero; *sphurati*-manifests; *tava*-your; *cet*-if; *mānasa*-of the mind; *ruciḥ*-delight; *jitam*-conquered; *tarhi*-then; *svairam*-independence; *jaḍa*-water; *saha*-with; *nivāsa*-residence; *priyatayā*-because of the fondness.

Offered prayers by bewildered peacocks, black waves of aguru-incense smoke float above Lord Hari's palace. O hero, if by seeing them you become attracted to Mānasa-sarovara, then you have been defeated by a love for staying with fools.

Note: Peacocks are pleased by the monsoon season, but swans flee to Mānasa-sarovara. Here Lalitā says that if the swan shares the peacocks' bewilderment and thinks the waves of incense to be monsoon clouds, he is a fool.

Text 46

*tato madhye kakṣam prati-nava-gavākṣa-stabakitaṁ
calan-muktālamba-sphuritam amala-stambha-nivaham
bravān draṣṭā hemollikhita-daśama-skandha-caritair
lasad-bhitti-prāntam mura-vijayinaḥ keli-nilayam*

tataḥ-from that; *madhye*-in the middle; *kakṣam*-secret place; *prati-nava*-fresh; *gavakṣa*-windows; *stabakitaṁ*-with blossoms of flowers; *calat*-moving; *muktā*-pearls; *ālamba*-hanging down; *sphuritam*-manifested; *amala*-splendid; *stambha*-pillars; *nivaham*-multitude; *bhavān*-you; *draṣṭā*-the observer; *hema*-golden; *ullikhita*-written; *daśama*-of the tenth; *skandha*-canto (of the Śrīmad-Bhāgavatam); *caritair*-with the pastimes; *lasat*-shining; *bhitti*-of the wall; *prāntam*-edge; *mura*-of the Mura demon; *vijayinaḥ*-of the conqueror (Śrī Kṛṣṇa); *keli*-of the pastimes; *nilayam*-abode.

You will see Kṛṣṇa's private pastime-room, its windows decorated with fresh flowers, its splendid columns decorated with swinging strands of pearls, and its walls glorious with Tenth-Canto pastimes in lines of gold.

Text 47

*alinde tasyāste marakata-mayī yaṣṭir amalā
śayālur yām rātrau mada-kala-kalāpī kalayati
nirātaṅkam tasyāḥ śikharam adhiruhya śrama-nudam
pratīkṣethāḥ bhrātaḥ varam avasaram yādava-pateḥ*

alinde-on the terrace; *tasya*-of that; *āste*-is; *marakata-mayī*-emerald; *yaṣṭiḥ*-pillar; *amalā*-splendid; *śayālur*-sleepy; *yām*-which; *rātrau*-at night; *mada*-excited; *kala*-sounds; *kalāpī*-peacock; *kalayati*-performs; *nirātaṅkam*-free from fear; *tasyāḥ*-of that; *śikharam*-summit; *adhiruhya*-having climbed; *śrama*-of fatigue; *nudam*-removing; *pratīkṣethāḥ*-please observe; *bhrātaḥ*-O brother; *varam*-excellent; *avasaram*-place of pastimes; *yādava*-of the Yadu dynasty; *pateḥ*-of the Lord (Śrī Kṛṣṇa).

On His terrace is an emerald column where a splendid cooing peacock sleeps at night. Brother, fearlessly fly to the top of that column and wait for the pastimes of the Yadus' king.

Text 48

*niviṣṭaḥ palyaṅke mṛdulatara-tūlī-dhavalite
trilokī-lakṣmīṇām kakudi dara-sācī-kṛta-tanuḥ
amandaṁ pūrṇendu-pratimam upadhānaṁ pramudito
nidhāyāgre tasminn upahita-kaphoṇi-dvaya-bharaḥ*

*udañcat-kāṁḍī-lahari-subhagaṁ bhāvuka-ruciḥ
kapolāntaḥ preṅkhan-maṇi-makara-mudrā-madhurimā
vasānaḥ kauṣeyam jita-kanaka-lakṣmī-parimalam
mukundas te sāksāt pramada-sudhayā sekṣyati dṛśau*

niviṣṭaḥ-placed; *palyaṅke*-on a couch; *mṛdula-tara*- very soft; *tūlī*-cotton; *dhavalite*-white; *trilokī*-of the three worlds; *lakṣmīṇām*-of opulence; *kakudi*-on the summit; *dara*-slightly; *sācī-kṛta*-bent; *tanuḥ*-form; *amandaṁ*-great; *pūrṇa*-full; *indu*-moon; *pratinam*-form; *upadhānaṁ*-cushion; *pramuditaḥ*-delighted; *nidhāya*-having placed; *agre*-on the top; *tasmin*-on that; *upahita*-placed; *kaphoṇi*-elbows; *dvaya*- two; *bharaḥ*-burden; *udañcat*-rising; *kāṁḍī*-of the Yamunā river; *lahari*- waves; *subhagam*-beautiful; *bhāvuka-ruciḥ*-beautiful; *kapola*- of the cheek; *antaḥ*-end; *preṅkhat*-moving; *maṇi*-jewels; *makara*-sharks; *mudrā*-form; *madhurimā*-charming; *vasānaḥ*- wearing; *kauṣeyam*-silk garments; *jita*-conquered; *kanaka*-gold; *lakṣmī*-luster; *parimalam*-fragrance; *mukundaḥ*-Lord Mukunda; *te*-of you; *sāksāt*-directly; *pramada*-of delight; *sudhayā*- with the nectar; *sekṣyati*-will sprinkle; *dṛśau*-eyes.

Sitting on a couch of very soft white cushions at the height of the three-worlds' opulences, His form slightly bent, happy, resting His elbows on a great cushion splendid as a full moon, His splendor glorious as the Yamunā's rising waves, His cheeks charming with swinging jewel shark earrings, and His silk garments defeating the splendor of gold, Mukunda will splash your eyes with the nectar of bliss.

Text 50

*vikadruḥ paurāṇīr akhila-kula-vṛddho yadu-pater
adūrād āsīno madhura-bhaṇitīr gāsyati tadā
purastād ābhīrī-gaṇa-bhayada-nāmā sa kathino
maṇi-stambhālambī kuru-kula-kathām saṅkalayitā*

vikadruḥ-Vikadru; *paurāṇī*-in the Purāṇas; *akhila*-all; *kula*-of the family; *vṛddhaḥ*-senior; *yadu*-of the Yadu dynasty; *pateḥ*-of the lord; *adūrāt*-not far away; *āsīnaḥ*-seated; *madhura*-eloquent; *bhaṇitī*-discourse; *gāsyati*-will sing; *tadā*-then; *purastāt*-in the beginning; *ābhīrī*-of the gopīs; *gaṇa*-of the multitudes; *bhayada*-frightening; *nāmā*-whose name; *saḥ*-he; *kathinaḥ*-cruel; *maṇi*-jewelled; *stambha*-on a column; *ālambī*-leaning; *kuru*-of the Kuru; *kula*-dynasty; *kathām*-story; *saṅkalayitā*-will relate.

Sitting near Kṛṣṇa, Vikadru, the eldest in the family, will eloquently speak from the Purāṇas. Then cruel Akrūra, whose name brings fear to the gopīs, leaning against a jewel pillar, will tell the history of the Kuru dynasty.

Text 51

*śinīnām uttamaṣaḥ sa kila kṛtavarmāpy ubhayataḥ
praṇesyete bāla-vyajana-yugalāndolana-vidhiḥ
sa jānubhyām aṣṭāpada bhuvam avaṣṭabhya bhavitā
guroḥ śiṣyo nūnam pada-kamala-samvāhana-rataḥ*

śinīnām-of the Śini dynasty; *uttamaṣaḥ*-crown (Sātyaki); *saḥ*-he; *kila*-indeed; *kṛtavarmā*-Kṛtavarmā; *api*-and; *ubhayataḥ*-on both sides; *praṇesyete*-will be; *bāla*-by boys; *vyajana*-fans; *yugala*-two; *andolana*-moving; *vidhiḥ*-activity; *saḥ*-he; *jānubhyām*-with his knees; *aṣṭāpada*-golden; *bhuvam*-floor; *avaṣṭabhya*-leaning; *bhavitā*-will be; *guroḥ*-of Bṛhaspati; *śiṣyaḥ*-student (Uddhava); *nūnam*-indeed; *pada*-feet; *kamala*-lotus; *samvāhana*-massaging; *rataḥ*-engaged.

Kṛtavarmā and Sātyaki, the crown of the Śini dynasty, will fan Kṛṣṇa. Bṛhaspati's disciple Uddhava, resting his knees on the golden floor, will massage Kṛṣṇa's lotus feet.

Text 52

*vihāṅgendro yugmī-kṛta-kara-sarojo bhuvī puraḥ
kṛtāsaṅgo bhāvī prajavini nideśe 'rpita-manāḥ
chada-dvandve yasya dhvanita-mathurā-vāsi-ḅaṭavo
vyudasyante sāma-svara-kalitam anyo-'nya-kalaham*

vihāṅga-of birds; *indraḥ*-the king (Garuḍa); *yugmī*-two; *kṛta*-performed; *kara*-hands; *sarojaḥ*-lotus; *bhuvī*-on the ground; *puraḥ*-in Kṛṣṇa's presence; *kṛta*-performed; *āsaṅgaḥ*-touching; *bhāvī*-will be; *prajavini*-swift; *nideśe*-in the order; *arpita*-placed; *manāḥ*-mind; *chada*-on the wings; *dvandve*-two; *yasya*-of whom; *dhvanita*-sounded; *mathurā*-of Mathurā; *vāsi*-residence; *ḅaṭavaḥ*-boys; *vyudasyante*-will abandon; *sāma*-of the Sāma Veda; *svara*-hymns; *kalitam*-chanted; *anyo-'nya*-mutual; *kalaham*-dispute.

Garuḍa, the sound of whose wings stops the Mathurā brahmacārīs' debate on the chanting of the Sama Veda, folding his lotus hands and fixing his heart on the His command, stands before the Lord.

Note: When Garuḍa flies, his wings chant the mantras of the Sama Veda.

Text 53

*na nirvaktum dāmodara-pada-kaniṣṭhāṅguli-nakha-
dyutinām lāvānyam bhavati caturāsyo 'pi caturaḥ
tathāpi strī-prajñā-sulabha-taralatvād aham asau
pravṛttā tan-mūrti-stava-rati-mahā-sāhasa-rase*

na-not; *nirvaktum*-to describe; *dāmodara*-of Lord Dāmodara; *pada*-of the foot; *kaniṣṭha*-of the smallest; *āṅguli*-toe; *nakha*-of the nail; *dyutinām*-of the splendor; *lāvānyam*-the beauty; *bhavati*-is; *caturāsyah*-Lord Brahmā, who has four heads; *api*-even; *caturaḥ*-expert; *tathāpi*-nevertheless; *strī*-of women; *prajñā*-by the intelligence; *sulabha*-small; *taralatvāt*-from fickleness; *aham*-I; *asau*-this; *pravṛttā*-engaged; *tat*-His; *mūrti*-to the form; *stava*-prayers; *rati*-attachment; *mahā*-great; *sāhasa*-reckless; *rase*-in the mellow.

Although even the demigod Brahmā cannot describe the glory of Lord Dāmodara's smallest toenail, because of the fickleness of womanly intelligence I recklessly try to glorify His form.

Text 54

*virājante yasya vraja-śiṣu-kula-steya-vikala-
svayambhū-cūdāgrair lulita-śikharāḥ pāda-nakharāḥ
kṣaṇam yān ālokya prakāṣa-paramānanda-vivaśaḥ
sadevarṣir muktān api muni-gaṇān śocati bhṛśam*

virājante-shine; *yasya*-whose; *vraja*-of Vṛndāvana; *śiṣu*-of boys; *kula*-group; *steya*-theft; *vikala*-bewildered; *svayambhū*-of Lord Brahmā; *cūdā*-of crowns; *agraiḥ*-with the tips; *lulita*-touched; *śikharāḥ*-tips; *pāda*-of the feet; *nakharāḥ*-toenails; *kṣaṇam*-briefly; *yān*-which; *ālokya*-having seen; *prakāṣa*-manifest; *parama*-supreme; *ānanda*-overwhelmed; *saḥ*-he; *deva*-of the demigods; *ṛṣiḥ*-the celebrated sage (Nārada); *muktān*-to the liberated souls; *api*-and; *muni*-of sages; *gaṇān*-to the multitudes; *śocati*-lamented; *bhṛśam*-greatly.

Kṛṣṇa's toenails, which were touched by the crowns of Brahmā unsettled after stealing the boys of Vraja, and which Devarṣi Nārada, seeing for a moment, became overwhelmed with bliss and greatly lamented for the liberated sages, shines with great splendor.

Note: Nārada lamented for the impersonalists, who cannot appreciate the glory of Lord Kṛṣṇa's toenails.

Text 55

*sarojānām vyūhaḥ śriyam abhilaṣan yasya padayor
yayau rāgādhyānām viduram udavāsa-vrata-vidhim*

*himam vande nīcair anucita-vidhā-navya-saninām
yad eṣām prāṇāntam damanam anuvarṣam praṇayati*

sarajānām-of lotus flowers; *vyūhaḥ*-multitude; *śriyam*-beauty; *abhilaṣan*-desiring; *yasya*-of whom; *padayoḥ*-two feet; *yayau*-went; *rāga*-with redness; *ādhyānām*-enriched; *viduram*-intelligent; *udavāsa*-fasting from water; *vrata*-vow; *vidhim*-activity; *himam*-to the winter season; *vande*-I offer respectful obeisances; *nīcaiḥ*-with great humility; *anucita*-improper; *vidhā*-method; *navya*-new; *saninām*-despair; *yat*-which; *eṣām*-of them; *prāṇa*-of life; *antam*-end; *damanam*-punishment; *anuvarṣam*-year after year; *praṇayati*-performs.

I offer my respectful obeisances to the winter season, which every year punishes with death the envious red lotus flowers that, desiring beauty like that of Kṛṣṇa's feet, torture themselves with the austerity of fasting from water.

Text 56

*rucinām ullāsair marakatamaya-sthūla-kadalī-
kadambāhaṅkāraṁ kavalayati yasyoru-yugalam
yad ālāna-stambha-dyutim avalalambe balavatām
madād uddāmānām paśupa-ramaṇī-citta-kariṇām*

rucinām-of beauty; *ullāsaiḥ*-with splendor; *marakata*-of emeralds; *maya*-consisting; *sthūla*-large; *kadalī*-plantain trees; *kadamba*-multitudes; *ahaṅkāraṁ*-pride; *kavalayati*-swallows; *yasya*-of whom; *ūru*-of thighs; *yugalam*-pair; *yat*-which; *ālāna*-to which an elephant is tied; *stambha*-post; *dyutim*-splendor; *avalalambe*-attained; *balavatām*-of the powerful; *madāt*-with intoxication; *uddāmānām*-violent; *paśupa*-of the cowherd men; *ramaṇī*-of the beautiful young girls; *citta*-of the minds; *kariṇām*-elephants.

With their splendor Kṛṣṇa's thighs devour the emerald plantain-trees' pride. They have become posts for tying the powerful wild elephants of the beautiful gopis' hearts.

Text 57

*sakhe yasyābhīrī-nayana-śapharī-jīvana-vidhau
nidānaṁ gāmbhīrya-prasara-kalitā nābhi-sarasī
yataḥ kalpasyādau sanaka-janakotpatti-vaḍabhī-
gabhīrāntaḥ-kakṣādhṛta-bhuvanam ambhoruham abhūt*

sakhe-O friend; *yasya*-of whom; *ābhīrī*-of the gopis; *nayana*-eyes; *śapharī*-śapharī fishes; *jīvana*-life; *vidhau*-in the performance; *nidānam*-original cause; *gāmbhīrya*-with depth; *prasara*-extension; *kalitā*-fashioned; *nābhi*-of the navel; *sarasī*-lake; *yataḥ*-from which; *kalpasya*-of the Padma kalpa; *ādau*-in the beginning; *sanaka*-of Sanaka Kumāra; *janaka*-the father (Lord Brahmā); *utpatti*-birth; *vaḍabhī*-roof; *gabhīra*-deep; *antaḥ*-

within; *kakṣa*-middle; *ādhr̥ta*-supported; *bhuvanam*-material worlds; *ambhoruham*-lotus flowers; *abhūt*-came into existence.

Friend, Kṛṣṇa's deep navel lake sustains the śapharī fishes of the gopīs' eyes. From it, in the beginning of the kalpa, sprouted a lotus flower that holds the material planets and gave birth, in its whorl, to the demigod Brahmā.

Text 58

*dyutiṁ dhatte yasya tribali-latikā-saṅkatataram
sakhe dāma-śreṇīkṣaṇa-paricayābhijñam udaram
yaśodā-yasyāntaḥ sura-nara-bhujāṅgaiḥ parivṛtam
mukha-dvārā vāra-dvayam avaluloke tri-bhuvanam*

dyutiṁ-splendor; *dhatte*-placed; *yasya*-of whom; *tribali*-three folds of skin; *latikā*-creeper; *saṅkata-tara*-very crowded; *sakhe*-O friend; *dāma*-with ropes; *śreṇī*-with many; *kṣaṇa*-moment; *paricaya*-repeated attempts; *abhijñam*-known; *udaram*-belly; *yaśodā*-Yaśodā; *yasya*-of whom; *antaḥ*-end; *sura*-demigod; *nara*-human beings; *bhujāṅgaiḥ*-snakes; *parivṛtam*-surrounded; *mukha*-mouth; *dvara*-door; *vāra-dvayam*-twice; *avaluloke*-saw; *tri*-three; *bhuvanam*-worlds.

Friend, in Kṛṣṇa's belly, which is marked with three vines of folding skin, and which was once tied with a rope, Yaśodā saw, as she looked in His mouth, the three worlds filled with demigods, humans, and serpents.

Text 59

*uro yasya sphāram sphurati vana-mālāvalyitam
vitanvānam tanvī-jana-manasi sadyo manasijam
marīcībhir yasmin ravi-nivaha-tulyo 'pi vahate
sadā khadyotābhām bhuvana-madhuraḥ kaustubha-maṇiḥ*

uraḥ-chest; *yasya*-of whom; *sphāram*-broad; *sphurati*-is manifested; *vana*-forest; *mālā*-with a garland; *valayitam*-encircled; *vitanvānam*-manifesting; *tanvī-jana*-of the beautiful gopīs; *manasi*-in the hearts; *sadyaḥ*-immediately; *manasijam*-cupid; *marīcībhiḥ*-with effulgence; *yasmin*-in which; *ravi*-of suns; *nivaha*-multitude; *tulyaḥ*-equal; *api*-even; *vahate*-manifests; *sadā*-always; *khadyota*-of a firefly; *ābham*-splendor; *bhuvana*-in all the worlds; *madhuraḥ*-beautiful; *kaustubha*-Kaustubha; *maṇiḥ*-jewel.

Decorated with a forest garland, filling with amorous desires the hearts of the slender gopīs, and with its effulgence making the Kaustubha jewel splendid as a host of suns seem like a firefly, Kṛṣṇa's broad chest is gloriously manifest.

Text 60

*samantād unmīlad-balabhid-upala-stambha-yugala-
prabhā-jaitraṁ keśi-dvija-lulita-keyūra-lalitāṁ
smara-klāmyad-gopī-patala-haṭha-graha-param
bhujā-dvandvaṁ yasya sphuṭā-surabhi-gandham vijayate*

samantāt-completely; unmīlat-manifesting; balabhit-upala-sapphire; stambha-column; yugala-two; prabhā-splendor; jaitram-victorious; keśi-Keśi demon; dvija-teeth; lulita-crushed; keyūra-with a bracelet; lalitā-handsome; smara-because of cupid; klāmyat-exhausted; gopī-of the gopīs; paṭala-multitude; haṭha-with force; kaṇṭha-necks; graha-holding; param-attached; bhujā-arms; dvandvam-two; yasya-of whom; sphuṭa-manifested; surabhi-aromatic; gandham-fragrance; vijayate-all glories.

Glory to Kṛṣṇa's fragrant arms, which defeat the splendor of great sapphire columns, which are glorious with a bracelet of Keśī's teeth-marks, and which firmly hold the necks of the gopīs overcome with amorous desires!

Text 61

*jihīte sāmṛājyaṁ jagati nava-lāvaṇya-laharī-
parīpākasyāntar-mudita-madanāveśa-madhuram
naṭad-bhrū-vallīkaṁ smita-nava-sudhā-keli-sadanam
sphuran-muktā-pankti-pratima-radanam yasya vadanam*

jihīte-attains; sāmṛājyam-sovereignty; jagati-in the universe; nava-fresh; lāvaṇya-beauty; laharī-waves; parīpākasya-of the full development; antaḥ-within; mudita-delighted; madana-of cupid; āveśa-entrance; madhuram-beauty; naṭat-dancing; bhrū-eyebrows; vallīkam-creeper; sadanam-abode; sphurat-manifested; muktā-of pearls; pankti-rows; pratima-resembling; radanam-teeth; yasya-of whom; vadanam-face.

Kṛṣṇa's face, which is sweet with the happy amorous desires of His heart, which has vines of dancing eyebrows, which is a playground of nectar smiles, and which has teeth like a strand of glittering pearls, has become king of the great waves of handsomeness in the world.

Text 62

*kim ebhir vyāharaiḥ kalaya kathayāmi sphuṭam aham
sakhe niḥsandeham paricaya-padam kevalam idam
parānando yasmin nayana-padavī-bhāji bhavitā
tvayā vijñatavyo madhura-rava so 'yaṁ madhu-ripuḥ*

kim-what is the use; ebhih-with these; vyāharaiḥ-words; kalaya-please understand; kathayāmi-I describe; sphuṭam-clearly; aham-I; sakhe-O friend; niḥsandeham-without

doubt; *paricaya*-of intimacy; *padam*-word; *kevalam*-only; *idam*-this; *para*-supreme; *ānandaḥ*-bliss; *yasmin*-in which; *nayana*-of the eyes; *padavī*-path; *bhāji*-possessing; *bhavitā*-will be; *tvayā*-by you; *viñātavyaḥ*-known; *madhura*-sweet; *rava*-sound; *saḥ*-He; *ayam*-this; *madhu*-of the Madhu demon; *ripuḥ*-the enemy (Śrī Kṛṣṇa).

O sweet voiced friend, what more need to be said? I have clearly described Him. When supremely blissful Kṛṣṇa walks the path of your eyes you will know Him.

Text 63

*vilokethāḥ kṛṣṇam mada-kala-marālī-rati-kalā-
vidagdha vyāmugdham yadi pura-vadhū-vibhrama-bharaiḥ
tadā nāsmān grāmyāḥ śravaṇa-padavīm tasya gamayeḥ
sudhā-pūrṇam cetaḥ katham api na takram mṛgayate*

vilokethāḥ-please see; *kṛṣṇam*-Śrī Kṛṣṇa; *mada*-agitation; *kala*-with sweet sounds; *marālī*-female swan; *rati*-romance; *kalā*-arts; *vidagdha*-expert; *vyāmugdham*-enchanted; *yadi*-if; *pura*-of the city; *vadhū*-of the women; *vibhrama*-of the beauty or pastimes; *bharaiḥ*-by the multitudes; *tadā*-then; *na*-not; *asmān*-to us; *grāmyāḥ*-village girls; *śravaṇa*-of the ears; *padavīm*-path; *tasya*-of Him; *gamayeḥ*-bring; *sudhā*-of nectar; *pūrṇam*-full; *cetaḥ*-mind; *katham api*-somehow or other; *na*-not in any way; *takram*-sour milk; *mṛgayate*-searches.

O swan, expert in enjoying amorous sporting with your cooing mate, if you see Kṛṣṇa is enchanted by the Mathurā-women's charms, then don't place us village girls on the path of His ears. If the heart is filled with nectar, it will not search for rancid milk.

Text 64

*yadā vṛndāvana-smaraṇa-laharī-hetur amalam
pikānām veveṣṭi pratiharitam uccaiḥ kuhuritam
vahante vā vātāḥ sphurita-girimallī-parimalās
tadaivāsmākīnām giram upaharethāḥ murabhide*

yadā-when; *vṛndā-araṇya*-of the forest of Vṛndāvana; *smaraṇa*-remembrance; *laharī*-waves; *hetuḥ*-cause; *amalam*-pure; *pikānām*-of the cuckoos; *veveṣṭi*-constantly enters; *pratiharitam*-sounded; *uccaiḥ*-loudly; *kuhuritam*-sound; *vahante*-carries; *vā*-or; *vātāḥ*-mind; *sphurita*-manifested; *girimallī*-of girimallī flowers; *parimalāḥ*-aroma; *tadā*-then; *eva*-certainly; *asmākīnām*-of us; *giram*-words; *upaharethāḥ*-you should offer; *mura-bhide*-to Śrī Kṛṣṇa, the killer of the Mura demon.

When the cuckoos' sweet "kuhus" come, bringing waves of Vṛndāvana memories, or when a breeze scented with girimallī flowers blows, then place our words before Lord Kṛṣṇa.

Text 65

*purā tiṣṭhan goṣṭhe nikhila-ramaṇibhyaḥ priyatayā
bhavān yasyām gopī-ramaṇa vidadhe gaurava-bharam
sakhī tasya vijñāpayati lalitām dhīra-lalita
praṇamya śrī-pādāmbuja-kanaka-pīṭhī-parisare*

purā-formerly; *tiṣṭhān*-staying; *goṣṭhe*-in Vṛndāvana; *nikhila*-all; *ramaṇibhyaḥ*-to the beautiful gopīs; *priyatayā*-with love; *bhavān*-you; *yasyām*-for whom; *gopī*-of the gopīs; *ramaṇa*-O lover; *vidadhe*-placed; *gaurava*-respect; *bharam*-great; *sakhī*-friend; *tasyāḥ*-her; *vijñāpayati*-informs; *lalitā*-Lalitā-gopī; *dhīra-lalita*-playful; *praṇamya*-having offered obeisances; *śrī*-beautiful; *pāda*-feet; *ambuja*-lotus; *kanaka*-golden; *pīṭhī*-throne; *parisare*-near.

O playful one, O lover of the gopīs, when You were in Vṛndāvana You loved Rādhā more than all other beautiful girls. Bowing before Your golden lotus footstool, a friend respectfully appeals on Her behalf.

Note: Lalitā here begins the message she wishes the swan to carry to Kṛṣṇa.

Text 66

*prayatnād ābālyam nava-kamalinī-pallava-kulais
tvayā bhūyo yasyāḥ kṛtam ahaha samvardhanam abhūt
cirād ūdhobhāra-sphuraṇa-garimākrānta-jaghanā
babhūva praṣṭauhī mura-mathana seyam kapilikā*

prayatnāt-with great endeavor; *ābālyam*-from childhood; *nava*-fresh; *kamalinī*-of lotus flowers; *pallava*-blossoming; *kulaiḥ*-by the multitudes; *tvayā*-by You; *bhūyaḥ*-abounding; *yasyāḥ*-of whom; *kṛtam*-performed; *ahaha*-alas, alas!; *samvardhanam*-increase; *abhūt*-became; *cirāt*-for a long time; *ūdhaḥ*-bhara-udders; *sphuraṇa*-splendid; *garimā*-heavy; *ākrānta*-burdened; *jaghanā*-hips; *babhūva*-was; *praṣṭauhī*-a cow for the first time with a calf; *mura*-of the Mura demon; *mathana*-O killer; *sā*-she; *iyam*-this; *kapilikā*-named Kapilikā.

O Kṛṣṇa, the brown cow that from childhood You fed with new lotus leaves has now borne her first calf and the udders on her hips have become very great.

Text 67

*samīpe nīpānām tri-catura-dalā hanta gamitā
tvayā yā mākanda-priya-sahacarī-niyatim
iyam yā vāsantī galad-amala-mādhvika-paṭalī-
miṣād agre gopī-ramaṇa rudatī rodayati naḥ*

samīpe-in the presence; *nīpānām*-of kadamba trees; *tri*-three; *catura*-or four; *dalā*-leaves; *hanta*-alas; *gamitā*-planted; *tvayā*-by you; *yā*-which; *mākanda*-to the mango trees; *priya*-dear; *sahacarī-bhava*-the state of being a companion; *niyatim*-destiny; *iyam*-this; *yā*-which; *vāsantī-vāsantī* creeper; *galat*-dripping; *amala*-pure; *mādhvika*-nectar; *patalī*-multitude; *miṣāt*-from the pretense; *agre*-in the presence; *gopī*-of the gopīs; *ramaṇa*-O lover; *rudatī*-cries; *rodayati*-causes to cry; *naḥ*-us.

O lover of the gopīs, the vāsantī vine of three or four leaves You took from the kadamba trees and married to a mango tree, now weeps on the pretext of dripping with honey, and makes us weep also.

Text 68

prasūto devakyā madhu-mathana yaḥ ko 'pi puruṣaḥ
sa jāto gopālābhyudaya-paramānanda-vasatiḥ
dhṛto yo gāndinyā kaṭhina-jāṭhare samprati tataḥ
samantād evāstaṁ śiva śiva gatā gokula-kathā

prasūtaḥ-born; *devakyā*-of Devakī; *madhu*-of the Madhu demon; *mathana*-O killer; *yaḥ*-who; *kaḥ api*-someone; *puruṣaḥ*-person; *saḥ*-He; *jātaḥ*-born; *gopāla*-for the cowherd men; *abhyudaya*-arisa; *parama*-supreme; *ānanda*-bliss; *vasatiḥ*-abode; *dhṛtaḥ*-held; *yaḥ*-who; *gāndinyā*-by Gāndinī-devī; *kaṭhina*-cruel; *jāṭhare*-in the womb; *samprati*-now; *tataḥ*-from that; *samantāt*-completely; *eva*-certainly; *astam*-at home; *śiva*-alas; *śiva*-alas; *gatā*-gone; *gokula*-of Vṛndāvana; *kathā*-conversation.

O Kṛṣṇa, one person, born as Devakī's son, is the home of the gopas' bliss. Another person, born from Gāndinī's cruel womb, makes Gokula cry out, "Alas! Alas!"

Note: Gāndhinī was Akrūra's mother.

Text 69

ariṣṭenoddhātāḥ paśupa-sudṛśo yānti vipadam
tṛṇāvartākrānto racayati bhayaṁ catvara-cayaḥ
amī vyomī-bhūtā vraja-vasati-bhūmī-parisarā
vahante nas tāpaṁ mura-hara vidūraṁ tvayi gate

ariṣṭena-by Ariṣṭāsura; *uddhātāḥ*-agitated; *paśupa-sudṛsaḥ*-the beautiful-eyed gopīs; *yānti*-go; *vipadam*-distress; *tṛṇāvarta*-by Tṛṇāvarta; *ākrāntaḥ*-attacked; *racayati* *bhayaṁ*-become fearful; *catvara*-of crossroads; *cayaḥ*-multitude; *amī*-these; *vyomī-bhūtāḥ*-flying in the sky; *vraja*-of Vṛndāvana; *vasati*-of the abode; *bhūmī*-the ground; *parisarāḥ*-near; *vahante*-bring; *naḥ*-our; *tānam*-distress; *mura-hara*-O killer of the Mura demon; *vidūram*-far away; *tvayi gate*-since You have gone.

Ariṣṭāsura now troubles the beautiful-eyed gopīs. Tr̥ṇāvarta makes the courtyards into fearful places. Vyomāsura and other demons fly over Vraja's homes. O Kṛṣṇa, O killer of Mura, they torment us now that You have gone far away.

Text 70

*tvayā nāgantavyam katham api hare goṣṭham adhunā
latā-śreṇī vṛndāvana-bhuvi yato 'bhud viṣamayī
prasūnānām gandham katham itarathā vāta-nihitam
bhajan sadyo mūrcohām vahati nivaho gopa-sudṛśām*

tvayā-by You; *na*-not; *āgantavyam*-to be arrived; *katham api*-somehow or other; *goṣṭham*-Vṛndāvana; *adhunā*-now; *latā*-of creepers; *śreṇī*-series; *vṛndāvana*-of Vṛndāvana; *bhuvi*-in the land; *yataḥ*-because; *abhūt*-became; *viṣa-mayī*-full of poison; *prasūnānām*-of the flowers; *gandham*-fragrance; *katham*-how?; *itarathā*-or else; *vāta*-by the wind; *nihitam*-carried; *bhajan*-experiencing; *sadyaḥ*-immediately; *mūrcohām*-*vahati*-faint; *nivahaḥ*-the multitude; *gopa-sudṛśām*-of beautiful-eyed gopīs.

O Lord Hari, don't come to Vraja now. The vines in Vṛndāvana are poisonous. If it were not so why does the flower-scented breeze make the beautiful-eyed gopīs fall unconscious?

Text 71

*katham saṅgo 'smābhiḥ saha samucitaḥ samprati hare
vayam grāmyā nāryas tvam asi nṛpa-kanyārcita-padaḥ
gataḥ kālo yasmin paśupa-ramaṇī-saṅgama-kṛte
bhavān vyagraḥ tasthau tam api gṛha-vāṭī-viṭapini*

katham-how?; *saṅgaḥ*-association; *asmābhiḥ*-with us; *saha*-with; *samucitaḥ*-proper; *samprati*-now; *hare*-O Lord Hari; *vayam*-we; *grāmyāḥ*-village; *nāryaḥ*-women; *tvam*-you; *asi*-are; *nṛpa*-of kings; *kanyā*-by the daughters; *arcita*-worshipped; *padaḥ*-feet; *gataḥ*-gone; *kālaḥ*-time; *yasmin*-in which; *paśupa-ramaṇī*-of the beautiful gopīs; *saṅgama*-association; *kṛte*-performed; *bhavān*-You; *vyagraḥ*-with great attention; *tasthau*-stood; *tamasi*-in the darkness; *gṛha*-near the house; *vāṭī*-in the garden; *viṭapini*-under the tree.

O Lord Hari, why is not right for You to associate with us? We are only village girls. Now royal princesses worship Your feet. The time when to meet a beautiful gopī You eagerly waited behind a tree in a garden has passed.

Text 72

*vayam tyaktāḥ svāmin yad iha tava kim dūṣaṇam idam
nisargaḥ śyāmānām ayam atitarām duṣpariharaḥ*

*kuhūkaṅṭhair āṇḍāvadhi saha nivāsāt paricitā
visṛjyante sadyaḥ kalita-nava-pakṣair bali-bhujāḥ*

vayam-we; tyaktāḥ-abandoned; svāmin-O lord; yat-because; iha-here; tava-Your; kim-what?; dūṣaṇam-crime; idam-this; nisargaḥ-abandonment; śyāmānām-of the beautiful gopīs; ayam-this; atitarām-greatly; duṣpariharaḥ-difficult to avoid; kuhūkaṅṭhaiḥ-by the cuckoos; aṇḍa-egg; avadhi-up until; saha-with; nivāsāt-from the dwelling; paricitāḥ-understood; visṛjyante-spread about; sadyaḥ-immediately; kalita-produced; nava-young; pakṣaiḥ-wings; bali-bhujāḥ-crows.

Lord, how are You at fault to leave us? As soon as their young wings are able, cuckoos leave the crows they have lived with since they were eggs. It is natural for the cuckoos to leave.

Text 73

*ayam pūrvo raṅgaḥ kila viracito yasya tarasā
rasād ākhyātavyam parikalaya tan-nātakam idam
mayā prṣṭavyo 'si prathamam iti vṛndāvana-pate
kim āho rādheti smarasi kṛpaṇam varṇa-yugalam*

ayam-this; pūrvaḥ-raṅgaḥ-introduction; kila-indeed; viracitaḥ-constructed; yasya-of which; rasāt-from love; ākhyātavyam-to be described; parikalaya-please understand; tat-of Him; nātakam-drama; idam-this; mayā-by me; prṣṭaḥ-asked; asi-you are; prathamam-of the first time; iti-this; vṛndāvana-of Vṛndāvana; pate-O lord; kim-whether; āho-or; rādheti-Rādheti; iti-thus; smarasi-You remember; kṛpaṇam-pitiable; varṇa-syllables; yugalam-pair.

The preface has been quickly done. Now please hear the drama itself. O Lord of Vṛndāvana, first I will ask a question: {sy 168}Do You remember the two wretched syllables Rādheti?"

Text 74

*aye kuñja-droṇī-kuhara-grhamedhin kim adhunā
parokṣam vaksyante paśupa-ramaṇī-durniyatayaḥ
pravīṇā gopīnām tava caraṇa-padme 'pi yad iyaṁ
yayau rādheti sādharma-samucita-praśna-padavīm*

aye-O!; kuñja-in the grove; droṇī-kuhara-in the valley; grha-in the cottage; medhin-resident; kim-what?; adhunā-now; parokṣam-absence; vaksyante-will describe; paśupa-ramaṇī-of the beautiful gopīs; durniyatayaḥ-misfortune; pravīṇā-expert; gopīnām-of the gopīs; tava-Your;

carana-feet; *padme*-lotus; *api*-and; *yat*-which; *iyam*-this; *yayau*-went; *rādhā-Śrīmatī Rādhārāṇī*; *sādhāraṇa*-general; *samucita*-proper; *praśna*-of questions; *padavīm*-path.

O gṛhastha of the forest groves, how can the gopīs' misfortune in Your absence be described? Rādhā, the best of the gopīs, now walks on the path of placing at Your lotus feet questions any girl would ask.

Text 75

*tvayā goṣṭham-tilaka kila ced vismṛtam idam
na tūrṇam dhūmorṇā-patir pai vidhatte yadi kṛpām
ahar-vṛndam vṛndāvana-kusuma-pālī-parimalair
durālokaṁ śokāpadam atha katham neṣyati sakhī*

tvayā-by You; *goṣṭham*-Vṛndāvana; *goṣṭhī*-of the gopīs; *tilaka*-O decoration for the foreheads; *kila*-indeed; *ced*-if; *vismṛtam*-forgotten; *idam*-this; *na*-not; *tūrṇam*-quickly; *dhūmorṇā*-of Dhūmorṇā; *patiḥ*-the husband (Yamrajā); *api*-even; *vidhatte*-grants; *yadi*-if; *kṛpām*-mercy; *ahaḥ*-of days; *vṛndam*-a multitude; *vṛndāvana*-of Vṛndāvana; *kusuma*-of the flowers; *pālī*-of the multitude; *parimalaiḥ*-with the fragrance; *durālokaṁ*-difficult to see; *śoka*-of lamentation; *āspadam*-abode; *atha*-then; *katham*-how?; *neṣyati*-will lead; *sakhī-Śrīmatī Rādhārāṇī*.

O tilaka marking of the people, if You forget Vraja, and if death is not kind soon, how will my friend, tortured by the fragrance of Vṛndāvana's flowers, pass Her days?

Text 76

*taraṅgaiḥ kurvāṇā śamana-bhaginī-lāghavam asau
nadīm kāñcid goṣṭhe nayana-jala-pūrain ajanayat
itīvāsyā dveṣād abhimata-daśā-prārthanamayīm
murāre vijñāptim niśamayati mānī na śamanaḥ*

taraṅgaiḥ-by the waves; *kurvāṇā*-doing; *śamana*-of Yamarāja; *bhaginī*-of the sister (the Yamunā river); *lāghavam*-lightness; *asau*-this; *nadīm*-river; *kāñcid*-some; *goṣṭhe*-in Vṛndāvana; *nayana*-of the eyes; *jala-pūraiḥ*-with rivers of tears; *ajanayat*-were born; *iti*-thus; *iva*-as if; *asyāḥ*-of her; *dveṣād*-from enmity; *abhimata*-desired; *daśā*-condition; *prārthana*-mayīm-full of appeals; *mura-are*-O Kṛṣṇa, the enemy of the Mura demon; *vijñāptim*-request; *niśamayati*-hears; *mānī*-proud; *na*-not; *śamanaḥ*-Yamarāja.

With waves of tears from Her eyes Rādhā made in Vraja a river that eclipsed death's sister, the Yamunā. It is out of hatred for Her, O Kṛṣṇa, that proud death does not hear Her appeal.

Text 77

*kṛtākṛṣṭi-kṛīḍaṁ kim api tava rūpaṁ mama sakhī
sakṛd dṛṣṭvā dūrād ahita-hita-bodhojjhita-matiḥ
hatā seyaṁ premānalam anuviśantī sarabhasaṁ
pataṅgīvātmānaṁ mura-hara muhur dāhitavatī*

kṛta-performed; *ākṛṣṭi*-attractive; *kṛīḍaṁ*-pastimes; *kim api*-still further; *tava*-Your; *rūpaṁ*-form; *mama*-my; *sakhī*-friend; *sakṛd*-once; *dṛṣṭvā*-having seen; *dūrāt*-from a distance; *ahita*-innappropriate; *hita*-suitable; *bodha*-knowledge; *ujjhita*-abandoned; *matiḥ*-mind; *hatā*-struck; *sā*-she; *iyam*-this; *prema*-of love; *analam*-fire; *anuviśantī*-entering; *sarabhasaṁ*-impetuously; *pataṅgī*-a bird; *iva*-as; *ātmānaṁ*-self; *mura*-of the Mura demon; *hara*-O killer; *muhur*-at every moment; *dāhitavatī*-burning.

O Kṛṣṇa, when She once saw from afar Your graceful form, my friend lost all understanding of what is good and what is bad. Overcome, She entered a fire of love as a moth flies into a fire and burns again and again.

Text 78

*mayā vācyaḥ kim vā tvam iha nija-doṣāt param asau
yayau mandā vṛndāvana-kumuda-bandho vidhuratām
yad-arthaṁ duḥkhāgnir vikṛṣati tam adyāpi hṛdayān
na yasmād durmedhā lavam api bhavantam davayati*

mayā-by me; *vācyaḥ*-should be spoken; *kim va*-further; *tvam*-You; *iha*-here; *nija*-own; *doṣāt*-that sin; *param*-afterward; *asau*-this; *yayau*-went; *mandā*-bewildered; *vṛndāvana*-of Vṛndāvana; *kumuda*-of the lotus flowers; *bandho*-O friend (the moon); *vidhuratām*-distress; *yad-arthaṁ*-on which account; *duḥkha*-of unhappiness; *agniḥ*-fire; *vikṛṣati*-tears apart; *tam*-that; *adya* *api*-even today; *hṛdayāt*-from the heart; *na*-not; *yasmāt*-from which; *durmedhā*-foolish; *lavam*-a small particle; *api*-even; *bhavantam*-You; *davayati*-place far away.

O Kṛṣṇa, O moon of Vṛndāvana, what can I say? By Her own fault my friend has become unhappy. Although She is tortured by the fire of suffering She will not for a moment drag You from Her heart.

Text 79

*tri-vakrāho dhanyā tava hṛdaya-tulyaṁ nija-vapuḥ
samāsādya svairam yad iha vilasantī nivasati
dhruvaṁ puṇya-bhramśād ajani saraleyaṁ nija-sakhī
praveśas tavābhūt kṣaṇam api yad asyā na sulabhah*

tri-vakrā-bent in three places (the hunchbacked woman, Kubjā); *aho*-O!; *dhanyā*-fortunate; *tava*-Your; *hr̥daya*-heart; *tulyam*-equal; *nija*-own; *vapuḥ*-form; *samāsādyā*-having attained; *svairam*-voluntarily; *yat*-because; *iha*-here; *vilasantī*-playing; *nivasati*-stays; *dhruvam*-indeed; *puṇya*-of pious activities; *bhram̐sāt*-from the destruction; *ajani*-was born; *saralā*-straight; *iyam*-this; *nija*-own; *sakhī*-friend; *praveśaḥ*-entrance; *tava*-Your; *abhūt*-became; *kṣaṇam*-for a moment; *api*-even; *yat*-because; *asyāḥ*-hers; *na*-not; *sulabhaḥ*-easy to attain.

A fortunate girl whose body was crooked in three places attained a beautiful form and enjoyed pastimes in Your heart. Because Her piety is lost, my friend was born straight, and so it is not easy for Her to enter Your heart for even a moment.

Text 80

kim āviṣṭā bhūtaiḥ sapadi yadi vā krūra-phaṇinā
kṣatāpasmāreṇa cyuta-matir akasmāt kim apatat
iti vyagrair asyām gurubhir abhito kīcaka-rava-
śravād aspandāyām mura-hara vikalpā vidadhire

kim-what?; *āviṣṭā*-entered; *bhūtaiḥ*-by ghosts; *sapadi*-immediately; *yadi*-if; *vā*-or; *krūra*-cruel; *phaṇinā*-by a serpent; *kṣatā*-broken; *apasmāreṇa*-by epilepsy; *cyuta*-fallen; *matih*-mind; *akasmāt*-without any cause; *asyām*-to her; *gurubhiḥ*-by superiors; *abhitaḥ*-on all sides; *kīcaka*-of the hollow bamboos rustling in the wind; *rava*-of the sound; *śravāt*-from the hearing; *aspandāyām*-unmoving; *mura*-of the Mura demon; *hara*-O killer; *vikalpāḥ*-guesses; *vidadhira*-were formed.

"Was She attacked by ghosts, or bitten by a poisonous snake, or struck with epilepsy? Why did She suddenly fall unconscious?" O Kṛṣṇa, when Rādhā fainted by hearing the sound of bamboos in the wind, Her superiors spoke these guesses.

Text 81

navīneyam sampraty akuśala-parīpāka-laharī
narīnarti svairam mama sahararī-citta-kuhare
jagan-netra-śreṇī-madhura mathurāyām nivasataś
cirād ārtā vārtām api tava yad eṣā na labhate

pavīnā-young; *samprati*-now; *akuśala*-inauspicious; *parīpāka*-development; *laharī*-wave; *parīnarti*-continuously dancing; *svairam*-independently; *mama*-my; *sahararī*-friend; *citta*-mind; *kuhare*-in the depths; *jagat*-of the universe; *netra*-of the eyes; *śreṇī*-series; *madhura*-sweet; *mathurāyām*-in Mathurā; *vārtām*-news; *api*-even; *tava*-of You; *yat*-because; *eṣā*-she; *na*-not; *labhate*-obtains.

New waves of inauspiciousness again and again dance in my friend's heart. O sweetness of the world's eyes, for a long time since You have gone to Mathurā this tormented girl did not get news of You.

Text 82

*janān siddhādeśān namati bhajate māntrika-gaṇān
vidhatte śuśrūṣām adhika-vinayena uṣadha-vidām
tvad-īkṣā-dīkṣāyai paricarati bhaktyā giri-sutām
manīṣā hi vyagrā kim iva śubha-hetum na manute*

janān-people; *siddha*-perfect; *ādeśān*-instructions; *namati*-offers obeisances; *bhajate*-worships; *māntrika*-expert at chanting mantras; *gaṇān*-communities; *vidhatte*-performs; *śuśrūṣām*-service; *adhika*-great; *vinayena*-with humility; *uṣadha*-in the matter of charming herbs; *vidām*-of those who are knowledgeable; *tvad*-of You; *īkṣā*-the sight; *dīkṣāyai*-for initiation; *paricarati*-serves; *bhaktyā*-with devotion; *giri-sutā*-Pārvatī, the daughter of the king of the Himalaya mountains; *manīṣā*-intelligence; *hi*-indeed; *vyagrā*-agitated; *kim*-what?; *iva*-like; *śubha*-of auspiciousness; *hetum*-cause; *na*-not; *manute*-consider.

She bows before the expert counselors. She worships the mantra chanters. She very humbly serves they who give potions and charms. To be initiated in the sight of You She devotedly worships Pārvatī. What remedy does Her agitated heart not consider?

Text 83

*paśūnām pātāram bhujā-ripu-patra-praṇayinām
smarodvardhi-kṛīḍām nibiḍa-ghana-sāra-dyuti-bhāram
sadābhyarṇe nandīśvara-giri-bhuvo raṅga-rasikām
bhavantām kamsāre bhajati bhavad-āptyai mama sakhī*

paśūnām-of the cows; *pātāram*-protector; *bhujāga*-of the serpents; *ripu*-of the enemies (the peacocks); *patra*-feathers; *praṇayinām*-fond; *smara*-cupid; *udvardhi*-mocking; *kṛīḍām*-pastimes; *nibiḍa*-deep; *ghana*-cloud; *sāra*-best; *dyuti*-splendor; *bhāram*-abundance; *sadā*-always; *abhyarṇe*-in the presence; *nandīśvara*-Nandīśvara; *giri-bhuvaḥ*-of the mountain; *raṅga*-the rāsa dance; *rasika*-expert at enjoying; *bhavantām*-You; *kamsā*-of Kamsa; *are*-O enemy; *bhajati*-worship; *bhavad*-of You; *āptyai*-for the attainment; *mama*-my; *sakhī*-friend.

O Kṛṣṇa, to attain You, who are the cows' protector, fond of wearing a peacock feather. more playful than Kāmadeva, more splendid than the greatest monsoon cloud, and the enjoyer of the rāsa dance, my friend again and again worships You near Nandīśvara Hill.

Text 84

*bhavantam santaptā vidalita-tamālaṅkura-rasair
viliḅhya bhrū-bhaṅgī-kr̥ta-madana-kodaṅḁa-kadanam
nidhāsyantī kaṅṅhe tava nija-bhujāvallarim asau
dharanyām unmīlaj-jaḁima-nibiḁāṅgī viluṅhati*

bhavantam-You; *santaptā*-greatly distressed; *vidalita*-crushed; *tamāla*-tamāla tree; *aṅkura*-with the sprouts; *rasaih*-with the juices; *viliḅhya*-having written; *bhrū*-eyebrows; *bhaṅgī-kr̥ta*-moving; *madana*-of cupid; *kodaṅḁa*-by the bow; *kadanam*-distress; *nidhāsyati*-placing; *kaṅṅhe*-on the throat; *tava*-You; *nija*-own; *bhujā*-of the arms; *vallarim*-creeper; *asau*-this; *dharanyām*-on the ground; *unmīlat*-appearing; *jaḁima*-dullness; *nibiḁa*-firm; *aṅgī*-limbs; *viluṅhati*-rolls about.

Drawing with tamāla-leaf juice a picture of You, whose eyebrow movements break Kāmadeva's bow, She places Her vine arms around Your neck and falls, stunned, to the ground.

Text 85

*kadācin mūdheyam nibiḁa-bhavadīya-smṛti-madād
amandād ātmānam kalayati bhavantam mama sakḅi
tathāsyā rādhāyā viraha-dahanākalpita-dhiyo
murāre duḅsādhā kṣaṅam api na bādhā viramati*

kadācit-sometimes; *mūdḁhā*-bewildered; *iyam*-this; *nibiḁa*-intense; *bhavadīya*-of You; *smṛti*-from the remembrance; *madāt*-from the joy; *amandāt*-great; *ātmānam*-self; *kalayati*-meditates; *bhavantam*-You; *mama*-my; *sakḅi*-friend; *tathā*-then; *asyāḁ*-of her; *rādhāyāḁ-Śrīmatī Rādhārāṅī*; *viraha*-of separation; *dahana*-by the fire; *akalpita*-dissarranged; *dhiyaḁ*-mind; *mura*-of the Mura demon; *are*-O enemy; *duḅsādhā*-intolerable; *kṣaṅam*-for a moment; *api*-even; *na*-not; *bādhā*-the pain; *viramati*-stops.

Obsessed with thinking of You, sometimes my friend thinks She has become You. Rādhā's heart burns in separation from You. O Kṛṣṅa, Her torment does not stop, even for a moment.

Text 86

*tvayā santāpānām upari parimuktātirabhasād
idānīm āpede tad api tava ceṣṅtām priya-sakḅi
yad eṣā kaṁsāre bhidura-hṛdayam tvām avayati
satīnām murdhanyā bhidura-hṛdayābhūd anudinam*

tvayā-by You; *santāpānām*-of sufferings; *upari*-in relation to; *parimuktā*-released; *ati*-very; *rabhasāt*-quickly; *idānīm*-now; *āpede*-attained; *tat api*-something; *tava*-Your;

ceṣṭām-pastimes; *priya*-dear; *sakhī*-friend; *yat*-which; *eṣā*-she; *kaṁsa*-of Kamsa; *are*-O enemy; *bhidura*-breaking; *hṛdayam*-heart; *tvam*-You; *avayati*-understanding; *satīnām*-of the pious girls; *murdhanyā*-most prominent; *bhidura*-broken; *hṛdaya*-heart; *abhūt*-became; *anudinam*-day after day.

Abandoned by You, She is overcome with pain. Now my dear friend imitates Your activities. O Kṛṣṇa, thinking You must also be broken-hearted, the best of pious girls is broken-hearted day after day.

Text 87

samakṣam sarveṣām viharasi samādhi-praṇayinām
iti śrutvā nūnam gurutara-samādhim kalayati
sadā kaṁsārāte bhajasi yaminām netra-padavīm
iti vyaktam sajjī-bhavati yamam ālambitum api

samakṣam-before the eyes; *sarveṣām*-of all; *viharasi*-You perform pastimes; *samādhi*-of meditation; *praṇayinām*-fond; *iti*-thus; *śrutvā*-having heard; *nūnam*-indeed; *gurutara*-very intense; *samādhim*-meditation; *kalayati*-perform; *sadā*-always; *kaṁsa*-of Kamsa; *ārāte*-O enemy; *bhajasi*-You go; *yaminām*-of the ascetics; *netra*-of the eyes; *padavīm*-path; *iti*-thus; *vyaktam*-manifested; *sajjī-bhavati*-become prepared; *yamam*-mystic yoga; *ālambitum*-to take up; *api*-even.

Hearing that You enjoy pastimes before the eyes of all who meditate on You, She has become rapt in deep meditation. Believing that You walk on the pathway to the eyes of they who perform austerities, She prepares to perform austerities.

Text 88

murāre kālindī salila-calad-indīvara-ruce
mukunda śrī-vṛndāvana-madana vṛndāraka-maṇe
vrajānandin nandīśvara-dayita nandātmaja hare
sadeti krandatī parijana-śucam kandalayati

mura-of the Mura demon; *are*-O enemy; *kālīnī*-of the Yamunā river; *salila*-in the water; *calat*-moving; *indīvara*-of a blue lotus flower; *ruce*-splendor; *mukunda*-O giver of liberation; *śrī-vṛndāvana*-of Vṛndāvana; *vṛndāraka*-best; *maṇe*-O jewel; *vraja*-Vraja; *ānandin*-delighting; *nandīśvara*-of Nandīśvara; *dayita*-the object of affection; *nanda*-of Nanda Mahārāja; *ātmaja*-O son; *hare*-O Lord Hari; *sadā*-always; *iti*-thus; *krandatī*-crying out; *parijana*-of her associates; *śucam*-grief; *kandalayati*-increases.

Always calling out, "O Murāri splendid as a blue lotus moving in Yamunā's waters! O Mukunda! O Kāmadeva of Vṛndāvana! O jewel of the demigods! O Hari who fills Vraja with bliss! O beloved of Nandīśvara! O son of Nanda!" She makes Her friends lament.

Text 89

*samantād uttaptas tava viraha-dāvāgni-sikhayā
kṛtodvegah pañcāsuga-mṛgayu vedha-vyatikaraiḥ
tanū-bhūtaṁ sadyas tanuvanam idaṁ hāsyati hare
haṭhād adya śvo vā mama sahararī-prāṇa-hariṇaḥ*

samantāt-completely; uttaptaḥ-distressed; tava-Your; viraha-separation; dāva-agni-forest fire; sikhayā-by the flames; kṛta-performed; udvegah-suffering; pañcāsuga-cupid; mṛgayu-the hunter; vedha-wounds; vyatikaraiḥ-by the calamities; tanū-bhūtam-become very thin; sadyaḥ-

today; tanu-of the body; vanam-the forest; hāsyati-will abandon; hare-O Lord Hari; haṭhāt-inevitably; adya-today; śvaḥ-tomorrow; vā-or; mama-my; sahararī-of the friend (Śrīmatī Rādhārāṇī); prāṇa-of the life-breath; harinaḥ-the deer.

O Hari, tortured on every side by the flames of the forest fire of separation and gravely wounded by the hunter Kāmadeva, the deer of my friend's life will leave the withered forest of Her body today or tommorrow.

Text 90

*payo-rāśi-sphīta-tviṣi himakarottaṁsa-madhure
dadhāne dṛg-bhaṅgyā smara-vijayi-rūpaṁ mama sakhi
hare datta-svāntā bhavati tad imāṁ kim prabhavati
smaro hantuṁ kintu vyathayati bhavān eva kutukī*

payah-rāśi-of teh rain-cloud; sphīta-great; tviṣi-splendor; himakara-the moon; uttaṁsa-crown; madhure-handsome; dadhāne-placing; dṛk-bhaṅgyā-with a sidelong glance; smara-of cupid; vijayi-victorious; rūpaṁ-form; mama-my; sakhi-friend; hare-O Lord Hari; datta-given; svāntā-heart; bhavati-is; tat-that; imam-this; kim-what?; prabhavati-is able; smarah-cupid; kintu-but; vyathayati-cause distress; bhavāh-You; eva-certainly; kutukī-eager.

My friend has surrendered to Śiva, who is splendid as a monsoon cloud, who is charming with the moon as his crown, and who with a crooked glance defeated Kāmadeva. Now Kāmadeva cannot harm Her. Only playful You trouble Her.

Text 91

*vijānīṣe bhāvaṁ paśupa-ramanīṇām yadu-maṇe
na jānīmaḥ kasmāt tad api bata māyām racayasi
samantād adhyātmaṁ yad iha pavanavyādhir alapaḍ
balād asyās tena vyasana-kulam eva dvi-guṇitam*

vijānīṣe-You understand; *bhāvam*-the love; *paśupa-ramaṇīnām*-of the gopīs; *yadu*-of the Yadu dynasty; *maṇe*-O jewel; *na*-not; *jānīmaḥ*-we understand; *kasmāt*-why; *tat api*-nevertheless; *bata*-alas; *māyām*-illusory energy; *racayasi*-You create; *samantāt*-completely; *adhyatmama*-meditation on the localized Paramātma; *yat*-which; *balāt*-forcibly; *asyāḥ*-of her; *tena*-by that; *vyasana-kulam*-distresses; *eva*-certainly; *dvi-guṇitam*-doubled.

Jewel of the Yadus, You know the gopīs love You. We don't know why You try to trick us. Uddhava told us the Supersoul is everywhere, but his words only doubled Rādhā's sufferings.

Text 92

*guroḥ ante-vāsī sa bhajati yadūnām sacivatām
sakhīyam kālindī kila bhavati kālasya bhaginī
bhaved anyāḥ ko va narapati-pure mat-paricito
daśām asyāḥ śaṁsan yadu-tilaka yas tvām anunayet*

guroḥ ante-vāsī-Uddhava, the intimate student of Bṛhaspati; *saḥ*-he; *bhajasi*-attained; *yadūnām*-of the Yadu dynasty; *sacivatām*-the state of being the friend and advisor; *sakhīyam*-friendship; *kālindī*-the Yamunā river; *kila*-indeed; *bhavati*-attained; *kālasya*-of Yamarāja; *bhaginī*-the sister; *bhaved*-may be; *anyāḥ*-another; *kaḥ*-who?; *vā*-or; *narapati*-pure-in the capital city of Mathurā; *mat*-my; *paricitaḥ*-known; *daśām*-condition; *asyāḥ*-of her; *śaṁsan*-praising; *yadu*-of the Yady dyansty; *tilaka*-O decoration for the forehead; *yaḥ*-who; *tvām*-You; *anunayet*-may please.

Bṛhaspati's student Uddhava is the Yadus' counselor. Our friend the Yamunā is Yamarāja's sister. O tilaka mark of the Yadus, who else that we know in the capitol can describe Rādhā's condition and appeal to You on Her behalf.

Text 93

*viśīrṇāṅgīm antar-vraṇa-viluṭhanād utkalikayā
parītām bhūyasyā satatam aparāga-vyatikarām
paridhvastāmodām viramita-samastāli-kutukām
vidho pāda-sparśād api sukhaya rādhā-kumudinīm*

viśīrṇa-broken; *āṅgīm*-limbs; *antar*-within; *vraṇa*-of the wound; *viluṭhanād*-from falling; *utkalikayā*-by the longing; *parītām*=filled; *bhūyasyā*-with a great abundance; *satatam*-constantly; *aparāga*-without redness; *vyatikarām*-joined; *paridhvasta*-destroyed; *āmodām*-happiness; *viramita*-stopped; *samasta*-all; *āli*-of friends; *kutukām*-eagerness; *vidho*-O moon, or Viṣṇu; *pāda*-of the feet; *sparśāt*-from the touch; *api*-and; *sukhaya*-please delight; *rādhā*-Śrīmatī Rādhārāṇī; *kumudinīm*-lotus flower.

O Kṛṣṇa-moon, with the touch of Your feet please bring happiness to the unhappy, pale, and yearning Rādhā-lotus, all its happy pastimes with friends stopped, and its limbs withered by falling to the ground again and again with a wounded heart.

Text 94

*vipattibhyaḥ prāṇān katham api bhavat-saṅgama-sukha-
sprḥādhīna śaure mama saḥacarī rakṣitavatī
ati krānte sampraty avadhi-divase jīvana-vidhau
hatāśā niḥsaṅgam vitarati dṛśau cūta-mukule*

vipattibhyaḥ-from distresses; *prāṇān*-life airs; *katham api*-with great difficulty; *bhavat*-Your; *saṅgama*-from association; *sukha*-happiness; *sprḥā*-desire; *adhīnā*-situated; *śaure*-O Kṛṣṇa; *mama*-my; *saḥacarī*-friend; *rakṣitavatī*-was protecting; *ati*-greatly; *krānte*-passed; *samprati*-

now; *avadhi*-to the limit; *divase*-the day; *jīvana*-life; *vidhau*-activity; *hata*-destroyed; *āśā*-hope; *niḥsaṅgam*-lack of belief; *vitirati*-gives; *dṛśau*-the eyes; *cūta*-mango tree; *mukule*-blossom.

O Kṛṣṇa, yearning for Your company, my friend somehow protected Her life from a host of calamities. Now, Her life near its end, and Her hopes crushed, She blankly stares at a mango bud.

Text 95

*pratīkārāmbha-ślatha-matibhir udyat-pariṇater
vimuktāyā vyakta-smara-kadana-bhājaḥ parijanaiḥ
amuñcantī saṅgam kuvalaya-dṛśaḥ kevalam asau
balād adya prāṇān avati bhavad-āśā-saḥacarī*

pratīkāra-of remedy; *arambha*-beginning; *ślatha*-weakened; *matibhiḥ*-by minds; *udyat*-rising; *pariṇateḥ*-death; *vimuktāyāḥ*-released; *vyakta*-manifested; *smara*-of cupid; *kadana*-decline; *bhājaḥ*-possessing; *parijanaiḥ*-with her associates; *amuñcantī*-not giving up; *saṅgam*-attachment; *kuvalaya*-lotus flower; *dṛśaḥ*-eyes; *kevalam*-only; *asau*-this; *balāt*-forcibly; *adya*-today; *prāṇān*-life airs; *avati*-protects; *bhavad*-You; *āśā*-hope; *saḥacarī*-friend.

Tormented by Kāmadeva and abandoned by friends whose hearts have stopped trying to save Her, this lotus-eyed girl is now at the verge of death. Hope for Your return is the only friend that stays and protects Her life.

Text 96

*aye rāsa-kṛīḍā-rasika mama sakhyam nava-navā
purā baddhā yena praṇaya-laharī nanta gahanā
sa cen muktāpekṣās tvam asi dhig imām tūlaśakalam
yad etasyā nāsā-nihitam idam adyāpi calati*

aye-O; *rāsa*-for the rāsa dance; *kṛīḍā*-pastime; *rasika*-O enjoyer; *mama*-my; *sakhyam*-friendship; *nava*-newer; *navā*-and newer; *purā*-formerly; *baddhā*-bound; *yena*-by whom; *praṇaya*-of love; *laharī*-waves; *hanta*-O; *gahanā*-intense; *sah*-He; *cet*-if; *mukta*-abandoned; *apekṣaḥ*-hope; *tvam*-You; *asi*-are; *dhig*-shame; *imam*-this; *tūla*-of cotton; *śakalam*-swab; *yat*-because; *etasyāḥ*-of her; *nāsā*-on the nose; *nihitam*-placed; *idam*-this; *adya*-today; *api*-even; *calati*-moves.

O Kṛṣṇa, O enjoyer of the transcendental rāsa dance, simply by dancing in the circle of the rāsa dance, You attracted Śrīmatī Rādhārāṇī's love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearby unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her.

Note: This translation is taken from Caitanya-caritāmṛta, Antya 14, verse 53 purport (Vol, 4. pg. 218), where it is translated by Śrīla Prabhupāda.

Text 97

*mukunda bhrāntākṣī kim api hṛdi saṅkalpita-śataṁ
vidhatte tad vaktum jagati manujaḥ kaḥ prabhavati
kadācit kalyāṇī vilapati yad utkaṅṭhita-matis
tad ākhyāmi svāmi gamaya makarottaṁsa-padavīm*

mukunda-O Mukunda; *bhrānta*-moving; *akṣī*-eyes; *kim api*-something; *hṛdi*-in the heart; *saṅkalpita*-thought; *śataṁ*-hundred; *vidhatte*-places; *tad*-that; *vaktum*-to speak; *jagati*-in the universe; *manujaḥ*-human being; *kaḥ*-which; *prabhavati*-is able; *kadācit*-sometimes; *kalyāṇī*-beautiful girl; *vilapati*-speaks; *yad*-which; *utkaṅṭhita*-with longing; *matiḥ*-mind; *tad*-that; *ākhyāmi*-I am speaking; *svāmin*-O Lord; *gamaya*-cause it to go; *makara*-shark; *uttaṁsa*-earrings; *padavīm*-path.

O Mukunda, who in the world can describe the hundreds of desires in the heart of this restless-eyed girl? I will repeat what this beautiful anxious girl says. O Lord, please allow Her words to walk on the path of Your shark earrings.

Note: Texts 98-113 are Rādhā's words to Lalitā.

Text 98

*abhūt ko 'pi premā mayi muraripoḥ yaḥ sakhi purā
parām dharmāpekṣām api tad-avalambād alaṅghayam
tathedānīm hā dhik samajani tatasthaḥ sphuṭam asau
bhaje lajjam yena kṣaṇam iha punar jīvitum api*

abhūt-was; *kaḥ api*-something; *premā*-love; *mayi*-for me; *mura-ripoḥ*-of Kṛṣṇa, the enemy of the Mura demon; *yaḥ*-which; *sakhi*-O friend; *purā*-formerly; *parām*-supreme; *dharma*-religious duty; *apekṣām*-with reference to; *api*-even; *tat*-on that; *avalambāt*-because of dependence; *alaṅghayam*-I passed beyond; *tathā*-in the same way; *idānīm*-today; *hā*-alas; *dhik*-for shame; *samajani*-was born; *tata-sthaḥ*-indifferent; *sphuṭam*-clearly; *asau*-He; *bhaje*-I become; *lajjam*-ashamed; *yena*-by whom; *kṣaṇam*-for a moment; *iha*-here; *punaḥ*-again; *jīvitum*-to live; *api*-even.

Friend, the love Kṛṣṇa felt for Me made Me ignore the path of piety. Alas, now He is aloof. Now I am ashamed to stay alive for another moment.

Text 99

*amī kubjāḥ pūrvam na mama dadhire kām api mudam
drumālīyam cetaḥ sakhi na katiśo nanditavatī
idānīm paśyaite yugapad upatāpam vidadhate
prabhau muktāpekṣe bhajati na hi ko vā vimukhatām*

amī-these; *kubjāḥ*-bent; *pūrvam*-formerly; *na*-not; *mama*-my; *dadhire*-placed; *kām* *api*-come; *mudam*-pleasure; *druma*-of trees; *ālīyam*-multitude; *cetaḥ*-mind; *sakhi*-O friend; *na*-not; *katiśaḥ*-many times; *nanditavatī*-became delighted; *idānīm*-now; *paśya*-just see; *ete*-these; *yugapat*-simultaneously; *upatāpam*-distress; *vidadhate*-gives; *prabhau*-Lord; *mukta*-cast away; *apekṣe*-consideration; *bhajati*-experiences; *na*-not; *hi*-indeed; *kaḥ vā*-someone; *vimukhatām*-aversion.

Friend, didn't these bending trees formerly delight Me? Didn't this grove please My heart? Look! Now they torment Me. Now that My Lord has abandoned Me, what does not torment Me?

Text 100

*garīyān me premā tvayi param iti sneha-laghutā
na jīviṣyāmīti praṇaya-garimākhyāpana-vidhiḥ
katham nāyāsīti sva-vaśa-paripāṭi-prakatanam
harau sandeśāya priya-sakhi na me vāg-avasarah*

garīyān-more intense; *me*-my; *premā*-love; *tvayi*-for You; *param*-greatly; *iti*-thus; *sneha*-of love; *laghutā*-lightness; *na*-not; *jīviṣyāmi*-I will live; *iti*-thus; *praṇaya*-of the love;

garimā-intensity; *ākhyāpana*-causing to describe; *vidhiḥ*-activity; *katham*-how?; *na*-not; *āyāsi*-You come; *sva*-own; *vaśa*-control; *paripāṭi*-arrangement; *prakāṣanam*-manifestation; *harau*-for Lord Hari; *sandēśāya*-for a message; *priya*-dear; *sakhi*-O friend; *na*-not; *me*-my; *vāk*-of words; *avasaraḥ*-appropriate.

"I love You dearly." That is too light. "I cannot live without You." Too heavy. "Why do You not return?" I put Him under My control. Dear friend, these words are not right for a letter to Lord Hari.

Text 101

yayau kālāḥ kalyāṇya adhikalita-kelī-parimalām
vilāsārthī yasminn acala-kuhare līna-vapuṣam
sa mām dhṛtvā dhṛtvā kṛta-kapaṭa-roṣām sakhi hathād
akārṣīd ākarṣann urasi śaśilekhā śata-vṛtām

yayau-went; *kālāḥ*-time; *kalyāṇi*-O auspicious friend; *adhikalita*-performed; *kelī*-of pastimes; *parimalām*-sweet; *fragrance*; *vilāsa*-to perform pastimes; *arthī*-desiring; *yasmin*-in which; *acala*-mountain; *kuhare*-in the cave; *līna*-disappeared; *vapuṣam*-form; *sa*-He; *mām*-to me; *dhṛtvā*-having held; *dhṛtaḥ*-deceiver; *kṛta*-performed; *kapaṭa*-deception; *roṣām*-anger; *sakhi*-O friend; *hathāt*-by force; *akārṣīt*-did; *ākarṣan*-scratching; *urasi*-on the breasts; *śaśi-lekha*-moonlight; *śata*-hundred; *vṛtām*-covered.

O beautiful one, the time is passed when that playful rake found Me scented with playfulness and feigning anger as I hid in a hill cave, when He forcibly pulled Me to Him and made crescent-moon scratch-marks on My breasts.

Text 102

kadā premonmīlat-pulaka-vipulāṅgī mṛga-dṛśām
balād ākarṣantam madhura-muralī-kākalikayā
muhur bhrāmyac-cillī-culukita-kula-strī-vratam aham
vilokiṣye līlā-bhara-milad-apāṅgam murabhidam

kadā-when?; *prema*-with love; *unmīlat*-appearing; *pulaka*-hairs standing on end; *vipula*-numerous; *aṅgī*-form; *mṛga-dṛśām*-of the gopīs, whose eyes are as beautiful as the eyes of deer; *balāt*-forcibly; *ākarṣantam*-attracting; *madhura*-sweet; *muralī*-of the flute; *kākalikayā*-with the soft musical sound; *muhur*-constantly; *bhrāmyat*-moving; *cillī*-eyebrows; *culukita*-drank up; *kula*-born in good families; *strī*-women; *vratam*-vow; *aham*-I; *vilokiṣye*-will see; *līlā*-of pastimes; *bhara*-with an abundance; *milat*-encountering; *apāṅgam*-sidelong glances; *mura*-of the Mura demon; *bhidam*-the killer (Śrī Kṛṣṇa).

When will I, the hairs of My body erect with love, see Kṛṣṇa, whose sweet flute-music dragged the deer-eyed gopīs to Him, whose sidelong glance is filled with playfulness, and whose restless eyebrows drank up the gopīs' vow of chastity?

Text 103

*raṇad-bhṛṅga-śreṇī-suhṛdi śarat-ārambha-madhure
vanānte cāndrībhiḥ kīraṇa-laharībhir dhavalite
kadā premodaṇḍa-smara-kalaha-vaitaṇḍikam aham
kariṣye govindam nibiḍa-bhuja-bandha-praṇayinam*

raṇat-humming and delighted; *bhṛṅga*-of bumble-bees; *śreṇī*-of the multitud; *suhṛdi*-in the friend; *śarat*-autumn; *ārambha*-beginning; *madhure*-charming; *vana*-of the forest; *ante*-at the edge; *cāndrībhiḥ*-from the moon; *kīraṇa*-effulgence; *laharībhiḥ*-with waves; *dhavalite*-whitened; *kadā*-when?; *prema*-with love; *uddaṇḍa*-extraordinary; *smara*-amorous; *kalaha*-quarrel; *vaitaṇḍikam*-skilled in debate; *aham*-I; *kariṣye*-will do; *govindam*-Govinda; *nibiḍa*-firm; *bhuja*-arms; *bandha*-embrace; *praṇayinam*-attached.

When, in a forest grove that is charming in the beginning of autumn, the humming bees' friend, and washed by waves of moonlight, will I hold in My arms Govinda, who is so expert in ferocious lovers' quarrels?

Text 104

*mano me hā kaṣṭam jvalati kim aham hanta karavai
na pāram nāvāram sumukhi kalayāmy asya jaladheḥ
iyam vande mūrdhnā sapadi tam upāyam kathaya me
parāmaṣye yasmād dhṛti-kaṇikayāpi kṣaṇikayā*

manah-mind; *me*-my; *hā*-alas; *kaṣṭam*-suffering; *jvalati*-burns; *kim*-what?; *aham*-I; *hanta*-O; *karavai*-should do; *na*-not; *pāram*-the opposite shore; *na*-not; *avāram*-this shore; *su-mukhi*-O beautiful-faced Lalitā; *kalayāmi*-describe; *asya*-of that; *jaladheḥ*-ocean; *iyam*-this; *vande*-I offer obeisances; *murdhnā*-with my head; *sapadi*-quickly; *tam*-that; *upāyam*-remedy; *kathaya*-please tell; *me*-my; *parāmaṣye*-I am considered; *yasmāt*-from which; *dhṛti*-of peace; *kaṇikayā*-with a small fragment; *api*-even; *kṣaṇikayā*-momentary.

My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer my obeisances at your lotus feet. What shall I do? Please consider my condition and advise me how I can become peaceful. That is my desire.

Note: Translated by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, this verse appears in the purport of Caitanya caritāmṛta, Antya-līlā, Chapter 14, Text 53 (Vol. 4, page 215).

Text 105

*prayāto mām hitvā yadi kaṭhina-cūḍāmaṇiḥ asau
prayātu svacchandaṁ mama samaya dharmāḥ kila gatiḥ
iyam soḍhum kā vā prabhavati yataḥ svapna-kapatād
ihāyāto vṛndāvana-bhuvi balān mām ramayati*

prayātaḥ-gone; mām-me; hitvā-having abandoned; kaṭhina-of those who are cruel; cūḍā-maṇiḥ-the crest jewel (Kṛṣṇa); asau-this; prayātu-may go; sva-chandam-as it likes; mama-my; samaya-dharmaḥ-time; kila-indeed; gatiḥ-condition; iyam-this; soḍhum-to tolerate; kā-who?; vā-or; prabhavati-is able; yataḥ-from which; svapna-of sleep; kapatāt-from the cheating; iha-here; āyātaḥ-arrived; vṛndāvana-of Vṛndāvana; bhuvi-in the land; balāt-strongly; mām-me; ramayati-enjoyed.

If the crest-jewel of the cruel-hearted leaves Me, then Let Him go. My life is over. Pretending to be part of a a dream, He returned to Vṛndāvana and forced Me to enjoy with Him. Who can tolerate that?

Text 106

*anaucityam tasya vyathayati mano hanta mathurām
tvam āsādyā svairam capala-hṛdayam vārāya harim
sakhi svapnārambhe punar api yathā vibhrama-madād
ihāyāto dhūrtaḥ kṣapayati na me kiṅkiṇi-guṇam*

anaucityam-unfitness; tasya-of Him; vyathayati-distresses; manaḥ-the mind; hanta-indeed; mathurām-to Mathurā; tvam-You; āsādyā-having gone; svairam-independently; capala-flickering; hṛdayam-mind; vārāya-please check; harim-Lord Hari; sakhi-O friend; svapna-of the dream; ārambhe-at the beginning; punaḥ-again; api-even; yathā-just as; vibhrama-beauty, or pastimes; madāt-because of pride, or delight; iha-here; āyātaḥ-arrived; dhūrtaḥ-cheater; kṣapayati-removes; na-not; me-my; kiṅkiṇi-of small bells; guṇam-belt.

His impropriety troubles My heart. Friend, go to Mathurā and stop reckless Lord Hari so that in a dream the rake does not again passionately pull My sash of bells.

Text 107

*ayi svapno dūre viramatu samakṣam śṛṇu haṭhād
aviśvastā mā bhūr iha sakhi mano-vibhrama-dhiyā
vayasyas te govardhana-vipinam āsādyā kutukād
akāṇḍe yad bhūyaḥ smara-kalaha-pāṇḍityam atanot*

ayi-O; *svapnaḥ*-dream; *dūre*-far away; *viramatu*-may stop; *samakṣam*-before the eyes; *śṛṇu*-please hear; *haṭhāt*-forcibly; *iha*-here; *sakhi*-O friend; *manaḥ*-of the mind; *vibhrama*-illusion; *dhiyā*-with the consideration; *vayasyaḥ*-young friend (Śrī Kṛṣṇa); *te*-your; *govardhana*-near Govardhana Hill; *vipinam*-the grove; *āsādyā*-having entered; *kutukāt*-eagerly; *akāṇḍe*-unexpectedly; *yat*-because; *bhūyaḥ*-greatly; *smara*-amorous; *kalaha*-quarrel; *pāṇḍityam*-expertise; *ata*-not-extended.

Listen. Even without being part of a dream He comes before My eyes. Friend, don't doubt, thinking My mind is bewildered. Your friend came to the forest by Govardhana Hill and passionately showed Me His skill in amorous pastimes.

Text 108

*amarṣād dhāvantiṁ gahana-kuhare sūcita-pathām
tulā-koṭi-kvāṇaiś cakita-pada-pāta-dvi-guṇitaiḥ
didhīrṣan mām harsottarala-nayanāntaḥ sa kutukī
na vamsīm ajñāsīd bhuvi kara-sarojād vīgalitām*

amarṣāt-from affectionately anger; *dhāvantiṁ*-running; *gahana*-deep; *kuhare*-in the opening; *sūcita*-shown; *pathām*-path; *tulā-koṭi*-of ankle-bells; *kvāṇaiḥ*-by the sounds; *cakita*-timid; *pada-pāta*-by the footsteps; *dvi-guṇitaiḥ*-doubled; *didhīrṣan*-desiring to hold; *mām*-me; *harṣa*-with delight; *uttarala*-trembling; *nayana*-of the eyes; *antaḥ*-corners; *saḥ*-He; *kutukī*-eager; *na*-not; *vamsīm*-flute; *ajñāsīd*-was aware; *bhuvī*-on the ground; *kara*-hand; *sarojāt*-from the lotus; *vīgalitām*-fallen.

I passionately fled deep into the forest. Afraid, I doubled My steps. My tinkling anklets revealed My path. Eager to embrace Me, and His eyes restless with joy, passionate Kṛṣṇa did not know the flute had fallen from His lotus hand.

Text 109

*aśaktām gantavye kalita-nava-celāñcalatayā
latālibhiḥ puṣpa-smīta-śavalitābhir virudatīm
parihāsārambhī priya-sakhi sa mām lambita-mukhīm
prapede cumbāya sphurad-adhara-bimbas tava sakhā*

aśaktām-unable; *gantavye*-to be gone; *kalita*-held; *nava*-new; *cela*-of the garments; *añcalatayā*-by the border; *latā*-of creepers; *ālibhiḥ*-with the multitudes; *puṣpa*-with flowers; *smīta*-smiles; *śavalitābhiḥ*-variegated; *virudatīm*-crying aloud; *parihāsa*-laughter and joking; *arambhī*-beginning; *priya*-dear; *sakhi*-O friend; *saḥ*-Her; *mām*-to me; *lambita*-bent down; *mukhīm*-face; *prapede*-bent down; *cumbāya*-to kiss; *sphurat*-splendid; *adhara*-lips; *bimbaḥ-bimba* fruits; *tava*-your; *sakhā*-friend.

Unable to flee, I covered Myself with a new cape of vines smiling with many flowers. I wept. He laughed. O friend, your friend tried to kiss My bowed face with His glistening bimba-fruit lips.

Text 110

*tato 'ham dhamamile sthagita-muralikā sakhi śanair
alīkāmarṣeṇa bhramad-avicala-bhrūr udacalam
kacākṛṣṭi-krīdā-krama-paricite caurya-carite
harir labdhopādhiḥ prasabham anayan mām giri-darīm*

tataḥ-then; *aham*-I; *dhammile*-in the decorated hair; *sthagita*-hidden; *muralikā*-flute; *sakhi*-O friend; *śanaiḥ*-gradually; *alīka*-pretended; *āmarṣeṇa*-with anger; *bhramat*-moving; *avicala*-constantly; *bhrūr*-eyebrows; *udacalam*-I moved away; *kaca*-of the hair; *ākṛṣṭi*-pulling; *krīdā*-pastimes; *krama*-activity; *paricite*-understood; *caurya*-of theft; *carite*-activities; *hariḥ*-Lord Hari; *labdha*-attained; *upādhiḥ*-trick; *prasabham*-forcibly; *anayat*-carried away; *mām*-me; *giri*-of the mountain; *darīm*-to the cave.

Friend, I hid His flute in My decorated braided hair, knitted My eyebrows with feigned anger, and gradually escaped His clutches. Lord Hari then playfully caught Me by the hair, discovered what I had stolen, and then by force took Me to a cave on a hill.

Text 111

*kadācid vāsantī-kuhara-bhuvi dhṛṣṭaḥ sarabhasam
hasan pṛṣṭhālambī sthagayati karābhyām mama dṛṣau
didhīrṣau jatersyam mayi sakhi tadīyāṅguli-śikhām
na jāne kutrāyam vrajati kitavānām kila guruḥ*

kadācit-one time; *vāsantī*-of *vāsantī* flowers; *kuhara*-hollow; *bhuvi*-in a place; *dhṛṣṭaḥ*-audacious; *sarabhasam*-impetuously; *pṛṣṭha*-on the back; *alambi*-taking; *sthagayati*-covering; *karābhyām*-with the hands; *mama*-my; *dṛṣau*-eyes; *didhīrṣau*-desiring to hold; *jāta*-produced; *īrṣyam*-anger; *mayi*-me; *sakhi*-O friend; *tadīya*-His; *āṅguli*-fingers; *śikhām*-tip; *na*-not; *jāne*-I understand; *kutra*-where; *ayam*-this Kṛṣṇa; *vrajati*-went; *kitavānām*-of cheaters; *kila*-indeed; *guruḥ*-the teacher.

Once, in a grove of *vāsantī* vines, that rake, laughing, caught Me from behind and covered My eyes with His hands. I became angry and tried to grasp the tips of His fingers. Where did that guru of the scoundrels suddenly go? I don't know.

Text 112

*atīteyam vārtā viramatu puraḥ paśya sarale
vayasyas te so 'yam smita-madhurimomṛṣṭa-vadanaḥ*

*bhuja-stambhollāsād abhimata-parīrambha-rabhasaḥ
smara-krīdā-sindhuh kṣipati mayi bandhūka-kusumam*

atītā-previous; *iyam*-this; *vārtā*-description; *viramatu*-may come to an end; *purah*-in front of us; *paśya*-just see; *sarale*-O pious Lalitā; *vayassyaḥ*-the young friend; *te*-of You; *saḥ*-He; *ayam*-this very one; *smita*-with smiles; *madhurima*-with charm; *unmṛṣṭa*-anointed; *vadanaḥ*-face; *bhuja*-arms; *stambha*-pillars; *ullāsāt*-from the joyfulness; *abhimata*-desired; *parīrambha*-embraces; *rabhasaḥ*-passionate; *smara*-of conjugal love; *krīdā*-pastimes; *sindhuh*-ocean; *kṣipati*-throws; *mayi*-to me; *bandhūka*-a bandhūka; *kusumam*-flower.

Let this story end. Pious one, look! Your friend, an ocean of amorous pastimes, passionately desiring to embrace Me with the pillars of His arms, and His face sweetened with a smile, now tosses a bandhūka flower to Me.

Text 113

*tad uttiṣṭha vṛḍāvati nibiḍa-muktā-latikayā
badhānemaṁ dhūrtam sakhi madhu-purīm yāti na yathā
iti premonmīlad-bhavad-anubhavārūḍha-jadimā
sakhīnām ākrandam na kila katiśaḥ kandalayati*

tat-therefore; *uttiṣṭha*-arise; *vṛḍāvati*-modest; *nibiḍa-muktā-latikayā*-with a large pearl necklace; *badhāna*-please bind; *imam*-this; *dhūrtam*-rascal; *sakhi*-O friend; *madhu-purīm*-Mathurā city; *yāti*-goes; *na*-not; *yathā*-in that way; *iti*-thus; *prema*-with love; *unmīlat*-appearing; *bhavad*-becoming; *anubhava*-experience; *ārūḍha*-arisen; *jadima*-the condition of being stunned; *sakhīnām*-of the gopīs; *ākrandam*-crying; *na*-not; *kila*-indeed; *katiśaḥ*-how many times; *kandalayati*-increases.

O shy one, stand up! Tie this rake with a great strand of pearls so He does not again go to Mathurā.

Speaking these words, She became stunned with love. How many times did She not make the gopīs weep.

Note: The first half of this verse ends Rādhā's words. In the second half Lalitā again speaks.

Text 114

*aho kaṣṭam bālyād aham iha sakhīm duṣṭa-hṛdayā
muhur māna-granthīm sahaja-saralām grāhitavatī
tad-ārambhād gopī-gaṇa-rati-guro nirbharam asau
ne lebhe lubdhāpi tvad-amala-bhuja-stambha-rabhasam*

aho-alas; *kaṣṭam*-distress; *bālyāt*-from childhood; *aham*-I; *iha*-here; *sakhīm*-to my friend; *duṣṭa*-wicked; *hrdayā*-heart; *muhuḥ*-constantly; *māna-granthim*-great anger; *sahaja*-naturally; *saralām*-from the beginning; *gopī*-of the gopīs; *gaṇa*-of the multitude; *rati*-of the arts of conjugal love; *guro*-O teacher; *nirbharam*-greatly; *asau*-this; *na*-not; *lebhe*-attained; *lubdhā*-longing; *api*-although; *tvat*-Your; *amala*-splendid; *bhuja*-arms; *stambha*-pillars; *rabhasam*-delight.

Alas! I, wicked at heart, since childhood again and again taught my simple friend to tie the knot of jealous anger. O teacher of amorous pastimes to the gopīs, for this reason, even though She yearned for it, She could not attain the bliss of Your splendid pillar arms.

Text 115

*alinde kālindī-kamala-surabhau kuñja-vasater
vasantī vāsantī-parimalodgāri-cikurām
tvad-utsaṅge nidrā-sukha-mukulitākṣīm punar imām
kadānam seviṣye kiśalaya-kalāpa-vyajaninī*

alinde-on a terrace; *kālindī*-the Yamunā river; *kamala*-of the lotus flowers; *surabhau*-aromatic; *kuñja*-of the grove; *vasateḥ*-of the cottage; *vasantī*-staying; *vāsantī*-of the flowers of the *vāsantī* creeper; *nava*-fresh; *parimala*-the fragrance; *udgāri*-emanating; *cikurām*-hair; *tvat*-Your; *utsaṅge*-on the lap; *nidrā*-of sleep; *sukha*-with the happiness; *mukulita*-half-closed; *akṣīm*-eyes; *punaḥ*-again; *kiśalaya*-of blossoms; *kalāpa*-of a bunch; *vyajaninī*-holding a fan.

When, moving a leaf-fan, will I again serve Her, Her hair fragrant with new jasmine flowers and Her eyes closed in the happiness of sleep as She rests on Your lap on a forest-cottage porch fragrant with Yamunā lotuses?

Text 116

*dhṛtānandām vṛndāvana-parisare śārada-niśā-
vilāsollāsena glapita-kavarī-phulla-kusumām
tava akandhopānte vinihita-bhujā-vallarim aham
kadā kuñje līnā rahasi vihasiṣyāmi sumukhīm*

dhṛta-held; *ānandam*-bliss; *vṛndāvana*-of Vṛndavana; *parigare*-in the neighborhood; *śārada*-autumn; *niśā*-nights; *vilāsa*-of pastimes; *ullāsena*-with the joyfulness; *glapita*-withered; *kavarī*-in her hair; *phulla*-blossoming; *kusumām*-flowers; *tava*-Your; *skandha*-shoulders; *upānte*-on the edge; *vinihita*-placed; *bhujā*-arm; *vallarim*-creeper; *aham*-I; *kadā*-when?; *kuñje*-in the grove; *līnā*-entered; *rahasi*-in private; *vihasiṣyāmi*-will I smile and laugh; *su-mukhīm*-the beautiful-faced gopī.

When, hiding in Vṛndāvana forest, will I smile at Her as, the vine of Her arm around Your shoulders, and the blossoming flowers in Her hair crushed by autumn-evening pastimes, Her beautiful face is filled with bliss?

Text 117

*vidūrād āhartum kusumam upayāmi tvam adhunā
puras tīre tīre kalaya tulasī-pallavam idam
iti vyāyād enām vidita-bhavādīya-sthitir aham
kadā kūnje gopī-ramaṇa gamayisyāmi samaye*

vidūrāt-from a distant place; *āhartum*-to collect; *kusumam*-a flower; *upayāmi*-I go; *tvam*-You; *adhunā*-now; *puraḥ*-in the presence; *tulasī*-tulasī; *pallavam*-blossom; *idam*-this; *iti*-thus; *vyāyāt*-on the pretext; *enām*-her; *vidita*-understood; *bhavādīya*-your; *sthitih*-situation; *aham*-I; *kūnje*-in the grove; *gopī*-of the gopīs; *ramaṇa*-O lover; *gamayisyāmi*-will I cause to go; *samaye*-to the rendezvous.

"I will go to bring flowers from far away. Now You pick some tulasī leaves by the riverbank." O lover of the gopīs, when will I, knowing well where You are, with this trick send Her to meet You?

Text 118

*iti śrī-kāmsāreḥ pada-kamalayor gokula-kathām
nivedya praty ekaṁ bhaja parijaneṣu praṇayitām
nijāṅge kādambī-sahacara vahan maṇḍanatayā
sa yān uccaiḥ prema-pravaṇam anujagrāha bhagavān*

iti-thus; *śrī-kāmsa*-of Śrī Kṛṣṇa, the enemy of Kāmsa; *pada*-of the feet; *kamalayoh*-lotus; *gokula*-of Gokula; *kathām*-the description; *nivedya*-please do; *parijaneṣu*-to these associates of Kṛṣṇa; *praṇayitām*-affection; *nija*-own; *āṅge*-in the body; *kādambī*-of female swan; *sahacara*-O companion; *vahan*-carrying; *maṇḍanatayā*-with the state of being an ornament; *sah*-He; *yān*-to whom; *uccaiḥ*-greatly; *prema*-of love; *pravaṇam*-depth; *anujagrāha*-became merciful; *bhagavān*-Lord Kṛṣṇa.

O friend of Kādambī, carry these words of Gokula as an ornament on your wings, place them before the Lord's lotus feet, and beg Him: "Please be affectionate to all Your friends". Then the Lord will be very kind and full of love.

Text 119

*milad-bhṛṅgīm hamsī-ramaṇa vana-mālām prathamato
mudā kṣemam pṛcchann idam upaharethā mama vacaḥ
ciraṁ kāmsārāter urasi sahvāsa-praṇayinīm
kim enām aṅākṣīm guṇavati visasmāra bhavati*

milat-assembling; *bhṛṅgīm*-bumble-bees; *hamsī*-of the female swan; *ramaṇa*-O lover; *vana*-forest flowers; *mālām*-garland; *prathamataḥ*-at first; *mudā*-with joy; *kṣemam*-welfare; *ṛcchan*-enquiring; *idam*-this; *upaharethāḥ*-please give; *mama*-my; *vacaḥ*-words; *ciram*-for a long time; *kaṁsa-āreteh*-of Śrī Kṛṣṇa, the enemy of Kaṁsa; *urasi*-on the chest; *sahvāsa*-dwelling together; *pranayinīm*-beloved; *kim*-what?; *enām*-her; *eṇa*-deer; *akṣīm*-eyes; *guṇavati*-O gopī full of transcendental qualities; *visasmāra*-forgotten; *bhavatī*-you.

O lover of Hamsī, first happily ask the forest garland attracting bees about its welfare. Then place before it my words: "O virtuous one, have you forgotten the deer-eyed girl who for so long stayed with you on Kṛṣṇa's chest?"

Text 120

idam kim vā hanta smarasi rasike khaṇḍana-ruṣā
parītāṅgī govardhana-giri-nitambe mama sakhī
bhiyā sambhrānākṣam yad iha vicakarṣa tvayi balād
gṛhītvā vibhraśyan-nava-śikhi-śikham gokula-patim

idam-this; *kim*-whether?; *vā*-or; *hanta*-indeed; *smarasi*-you remember; *rasike*-O gopī expert at relishing the mellows of transcendental exchange; *khaṇḍana*-frustration; *ruṣā*-with anger; *parīta*-filled; *aṅgī*-form; *govardhana*-Govardhana; *giri*-hill; *nitambe*-on the slope; *mama*-my; *sakhī*-friend; *bhiyā*-with fear; *sambhrānta*-restless; *akṣam*-eyes; *yat*-which; *iha*-here; *vicakarṣa*-attracted; *tvayi*-in you; *balāt*-by force; *gṛhītvā*-having taken; *vibhraśyat*-falling down; *nava*-fresh; *śikhi*-peacock feather; *śikham*-on the top of the head; *gokula*-of Gokula; *patim*-the Lord.

“O taster of nectar, do you remember how, near Govardhana Hill, my friend, filled with anger at being betrayed, violently pulled on you, making the Lord of Gokula's eyes restless with fear and making His peacock-feather crown fall?”

Text 121

tataḥ sambhāṣethāḥ śruti-makara-mudrām iti mudā
bhavatyām kartavyaḥ kim iti kuśala-praśna-jaḍimā
ruci-smerā yā tvam racayasi sadā cumbana-kalām
apaṅgena sprṣṭā sakhi muraripor gaṇḍa-mukure

tataḥ-then; *sambhāṣethāḥ*-please may; *śruti*-on the ears; *makara*-of a shark; *mudrām*-mark; *iti*-thus; *mudā*-with joy; *bhavatyām*-in you; *kartavyaḥ*-should be done; *kim*-what?; *iti*-thus; *kuśala*-expert; *praśna*-question; *jaḍimā*-the state of being stunned; *ruci*-of splendor; *smera*-smile; *yā*-who; *tvam*-you; *racayasi*-produce; *cumbana*-of kissing; *kalām*-art; *apaṅgena*-with sidelong glance; *sprṣṭā*-touched; *sakhi*-O friend;

mura-of the Mura demon; ripoh-of the enemy (Śrī Kṛṣṇa); gaṇḍa-cheek; mukura-the mirrors.

Then happily say this to the shark-shaped earrings: {sy 168}Why should I ask about Your welfare? Gloriously smiling, and touched by His sidelong glance, You always kiss the mirrors of Kṛṣṇa's cheeks?"

Text 122

*nivāsas te devi śravaṇa-latikāyām iti dhiyā
prayatnāt tvām eva praṇaya-hṛdayā yāmi śaraṇam
parokṣam vṛṣṇīnām nibhṛta-nibhṛtam karṇa-kuhare
hareḥ kākūnmiśrām kathaya sakhi rādhā-vidhuratām*

nivāsaḥ-residence; *te*-your; *devi*-O goddess; *śravaṇa*-ears; *latikāyām*-on the creeper; *iti*-thus; *dhiyā*-with the intelligence; *prayatnāt*-with great endeavor; *tvām*-you; *eva*-certainly; *praṇaya*-reverential; *hṛdayā*-heart; *yāmi*-I go; *śaraṇam*-to the shelter; *parokṣam*-not perceivable; *vṛṣṇīnām*-of the members of the Vṛṣṇi dynasty; *nibhṛta*-secret; *nibhṛtam*-of secrets; *karṇa*-of the ears; *kuhare*-in the opening; *hareḥ*-of Lord Hari; *kāku*-with cries of grief; *unmiśrām*-mixed; *kathaya*-please tell; *sakhi*-O friend; *rādhā*-of Śrīmatī Rādhārāṇī; *vidhuratām*-the suffering.

"O goddess, I know that you stay on the vine of the Lord's ears. With a heart full of love I earnestly take shelter of you. O friend, in a very secret place, when the Vṛṣṇis are not around, with plaintive words please whisper Rādhā's grief in the Lord's ear."

Text 123

*parīrambham premṇā mama savinayam kaustubha-maṇau
bruvāṇaḥ kurvīthāḥ pataga vara vijñāpanam idam
agādhā rādhāyām api tava sakhe vismṛtiḥ abhūt
katham vā kalyāṇam vahati tarale hi praṇayitā*

parīrambham-embrace; *premṇā*-with love; *mama*-my; *sa-vinayam*-with impropriety; *kaustubha*-Kaustubha; *maṇau*-jewel; *bruvāṇaḥ*-speaking; *kurvīthāḥ*-please perform; *pataga*-of birds; *vara*-best; *vijñāpanam*-message; *idam*-this; *agādhā*-deep; *rādhāyām*-to Śrīmatī Rādhārāṇī; *api*-even; *tava*-your; *sakhe*-O friend; *vismṛtiḥ*-forgetfulness; *abhūt*-was; *katham*-how is it?; *vā*-or; *kalyāṇam*-auspiciousness; *vahati*-carries; *tarale*-fickle or glittering; *hi*-indeed; *praṇayitā*-love.

O best of birds, to the Kaustubha jewel please give my affectionate embrace. Please say to it this message: "Friend, have you completely forgotten Rādhā? Love is not kind to an inconstant lover.

Text 124

*muhuh kūjat-kāñcī-maṇi-valaya-mañjīra-muralī
ravāmbī bhrāmyad-yuvati-kala-gītaiḥ suramaṇe
sa kim sākṣād-bhāvī punar api hares tāṇḍava-raser
amandaḥ kālindī-pulina-bhuvi tauryatrika-bharaḥ*

muhuh-constantly; *kūjat*-tinkling; *kāñcī*-belt; *maṇi*-jewels; *valaya*-bracelets; *mañjīra*-ankle ornament; *muralī*-flute; *rava*-sounds; *āmbī*-possessing; *bhrāmyat*-dancing; *yuvati*-of the young gopīs; *kala*-melodious and soft; *gītaiḥ*-with songs; *sura*-of the demigods; *maṇe*-O jewel; *saḥ*-He; *kim*-is it so?; *sākṣāt*-directly; *bhāvī*-manifested; *punaḥ*-again; *api*-even; *hareḥ*-of Lord Hari; *tāṇḍava-rasaiḥ*-with enthusiastic dances; *amandaḥ*-jubilant; *kālindī*-of the Yamunā river; *pulina*-of the shore; *bhuvi*-on the ground; *tauryatrika-bharaḥ*-singing, dancing and instrumental music.

"O divine jewel, on the Yamunā's shore will Lord Hari again play the flute and dance with the sweetly singing young gopīs, their belts, jewel bracelets, and anklets all tinkling?"

Text 125

*navīnaḥ tvam kamvo paśupa-ramaṇībhiḥ paricayam
na dhatse rādhāyā guṇa-garima-gandhe 'pi na kṛtī
tathāpi tvām yāce hṛdaya-nihitam dohadam aham
vahante hi klānte praṇayam avadāta-prakṛtayaḥ*

navīnaḥ-young; *tvam*-you; *kamvao*-O conch shell; *paśupa-ramaṇībhiḥ*-by the gopīs; *paricayam*-intimate association; *na*-not; *dhatse*-you give; *rādhāyāḥ*-of Śrīmatī Rādhārāṇī; *guṇa*-transcendental qualities; *garima*-significance; *gandhe*-in the fragrance; *api*-even; *na*-not; *kṛtī*-undertanding; *tathāpi*-nevertheless; *tvām*-to you; *yāce*-I appeal; *hṛdaya*-in the heart; *nihitam*-placed; *dohadam*-desire; *aham*-I; *vahante*-carry; *hi*-indeed; *klānte*-to the depressed; *praṇayam*-love; *avadāta*-cleansed; *prakṛtayaḥ*-material nature.

"O conchshell, you are a new friend. You do not know the beautiful gopīs. You do not know even the slightest scent of Rādhā's glories. Still, I beg you to fulfill the desire in their hearts. They who are pure in heart are always kind to the distressed.

Text 126

*grhītvā govindam jaladhi-hṛdayānandana sakhe
sukhena śrī-vṛndāvana-parisare nandatu bhavān
katham vā te goṣṭham bhavatu dayitam hanta balavāh
yad etasmin veṇor jayati cira-saubhāgya-mahimā*

grhītvā-having grasped; *govidam*-Lord Govinda; *jaladhi*-of the ocean; *hṛdaya*-of the heart; *ānandana*-the delight; *sakhe*-O friend; *sukhena*-with pleasure; *śrī-vṛndāvana*-of Vṛndāvana; *parisare*-in the area; *nandatu*-may enjoy; *bhavān*-you; *katham vā*-how is it possible; *te*-of you; *goṣṭham*-the cow pastures of Vraja; *bhavatu*-may become; *sayitam*-dear; *hanta*-O; *balavān*-strong; *yat*-because; *stasmin*-in that place; *veṇoḥ*-of the flute; *jayati*-is gloriously manifested; *cira*-for a long time; *saubhagya*-auspiciousness or beauty; *mahimā*-glory.

"O friend, O bliss of the ocean's heart, bring Govinda to Vṛndāvana and make it happy. But how will Vṛndāvana be pleased with you? The great and eternal glory of the flute reigns there."

Text 127

iti premodgāra-pravaṇam anuñīya krama-vaśāt
parivārān bhrātar niśamayati cāñūra mathane
punaḥ kopodbhinna-praṇaya-caṭulam tasya nikāṭe
kathām ācakṣīthāḥ daśabhir avatārair vilasitām

iti-thus; *prema*-of love; *udgāra*-description; *pravaṇam*- depth; *anuñīya*-having conciliated; *krama-vaśāt*-gradually; *parivārān*-followers; *bhrātaḥ*-O brother; *niśamayati*- hearing; *cāñūra*-of Cāñūra; *mathane*-the killer (Śrī Kṛṣṇa); *punaḥ*-again; *kopa*-anger; *udbhinna*-manifested; *praṇaya*-love; *caṭulam*-lovely; *tasya*-of Him; *nikāṭe*-in the vicinity; *kathām*-description; *ācakṣīthāḥ*-please speak; *daśabhiḥ*-ten; *avatāraiḥ*-by the incarnations; *vilasitām*- manifested.

Brother, when you have spoken to Lord Kṛṣṇa this message of love, then, in sweet words of love mixed with anger, please also speak to Him the pastimes of His ten incarnations.

Note: In the next ten verses the Lord is addressed as Matsya, Kūrma, Varāha, Vāmana, Nṛsimha, Rāmacandra, Balarāma, Kṛṣṇa, Buddha, and Kalki.

Text 128

grahītuṃ tvām premāmiṣa-parivṛtam citta-baḍīṣaṃ
mahā-mīna kṣipram nyadhita rasa-pūre mama sakhī
vivekākhyam chittvā guṇam atha tad agrāsi bhavatā
hatāseyam kim vā śiva śiva vidhātuṃ prabhavati

grahītuṃ-to take; *tvām*-You; *prema*-with love; *āmiṣa*-pleasing; *parivṛtam*-covered; *citta*-the mind; *baḍīṣaṃ*-fish-hook; *mahā*-great; *mīna*-O fish; *kṣipram*-quickly; *nyadhita*-placed; *rasa*-of the mellows of loving exchange; *pūre*-in the ocean; *mama*-my; *sakhī*-friend (Śrīmatī Rādhārāṇī); *viveka*-discrimination; *ākhyam*-known as; *chittvā*-having

cut; *guṇam*-the rope; *atha*-then; *tat*-that; *agrāsi*-swallowed; *bhavatā*-by You; *hata*-perished; *āśā*-hope; *vidhātum*-to do; *prabhavati*-is able.

O great fish, my friend tried to catch You by casting in the ocean of sweetness a fish-hook heart baited with love. You cut the fishing line of Her discrimination and swallowed the bait. Now Her hopes are destroyed. Alas! Alas! What will She do now?

Text 129

*varākīyaṁ dṛṣṭvā subhaga-vapuṣo vibhrama-saram
tavābhyarṇaṁ bheje parama-kutukollāsita-matiḥ
tirodhāya svāṅgaṁ prakāṭayasi yat tvam kathinatām
tat etat kim na syāt tava kamaṭha-mūrteḥ samucitam*

varākī-unfortunate; *iyam*-she; *dṛṣṭvā*-having seen; *subhaga*-beautiful; *vapuṣaḥ*-of the form; *vibhrama*-gracefulness; *saram*-best; *tava*-of You; *abhyarṇam*-near; *bheje*--worshiped; *parama*-supreme; *kutuka*-eagerness; *ullāsita*-joyful; *matiḥ*-mind; *tirodhāya*-having disappeared; *sva*-own; *aṅgam*-form; *prakāṭayasi*-you appear; *yat*-which; *tvam*-You; *kathinatām*-cruelty; *tat*-that; *etat*-that; *kim*-whether?; *na*-not; *syāt*-would be; *tava*-Your; *kamaṭha*-tortoise; *mūrteḥ*-of the form; *samucitam*-proper.

Seeing the sublime grace of Your handsome form, this poor girl, Her heart glorious with eagerness, approached You. Why did You hide Your limbs and became very hard? It is not right for You to act as a turtle.

Text 130

*sadā kaṁsārāte sphurati ciraṁ adyāpi bhavataḥ
sphuṭam kroḍākāre vapuṣi nibiḍa-prema-laharī
yataḥ sā sairindhri malaya-ruha-paṅka-pranayinī
tvayā kroḍi-cakre parama-rabhasād ātma-dayitā*

sadā-always; *kaṁsa*-of Kaṁsa; *ārāte*-O enemy (Kṛṣṇa); *sphurati*-shines; *ciraṁ*-for a long time; *adya api*-even today; *bhavataḥ*-Your; *vapuṣi*-in the form; *nibiḍa*-intense; *prema*-of pure love of God; *laharī*-the waves; *yataḥ*-because; *sā*-she; *sairindhri*-maidservant; *malaya-ruha-paṅka*-because of giving sandalwood paste; *pranayinī*-beloved; *tvayā*-by You; *kroḍi*-of the chest; *cakre*-on the area; *parama*-supreme; *rabhasāt*-with pleasure; *ātma*-to the self; *dayitā*-dear.

O Kṛṣṇa, since ancient times, and even today, waves of deep love splash on Your form of a boar. On Your lap You placed a servant girl that carried sandal paste. You passionately accepted her as Your beloved.

Note: The servant girl is Kubjā. As Lord Varāha lifted the earth from mud, so Lord Kṛṣṇa lifted Kubjā from the sandal paste she was carrying.

Text 131

*cirād antarbhutā narahari-mayī mūrtir abhitas
tvadīyo vyāpāras tava tuna yayau vismṛti-patham
vinīta-prahlādas tvam iha parama-krūra-carite
prasakto yad bhūyaḥ para-hṛdaya-bhedam janayati*

cirāt-for a long time; *antarbhutā*-unmanifested; *parahari-mayī*-of Lord Nṛsimhadeva (the half-lion half-man incarnation); *mūrtiḥ*-form; *abhitaḥ*-completely; *tvadīyaḥ*-Your; *vyāpāraḥ*-activity; *tava*-Your; *tu*-but; *na*-not; *yayau*-went; *vismṛti*-of forgetfulness; *patham*-to the path; *vinīta*-gentle; *prahlādaḥ*-Prahlada; *tvam*-You; *iha*-here; *parama*-supreme; *krūra*-cruel; *carite*-in the activity; *prasaktaḥ*-attached; *yat*-which; *bhūyaḥ*-exceedingly; *para*-of the enemy (Hiraṇyakaśipu); *hṛdaya*-of the heart; *bhedam*-the breaking; *janayasi*-You perform.

Although Your form of Lord Nṛsimhadeva has long since disappeared, it has not walked on the path of being forgotten. You, who are pleased with the humble, are still inclined to act cruelly and break others' hearts.

Note: The names Prahlada and Akrūra are concealed in this verse.

Text 132

*yad ātmānam darpād agaṇita-guru vāmana mudā
mano-rājyenādhyam tvayi balitayā kalpitavatī
prapede tasyedaṁ phalam ucitam eva priya-sakhī
vidūre yat kṣiptā praṇayamaya-pāṣe nigaditā*

yat-because; *ātmānam* self; *darpāt*-because of pride; *agaṇita*-not considering; *guruḥ*-teacher; *vāmana*-Vāmana (Kṛṣṇa's incarnation as a dwarf-brāhmaṇa); *mudā*-with pleasure; *manaḥ*-of the mind; *rājyena*-with the kingdom; *ādhyam*-enriched; *tvayi*-to You; *balitayā*-following the example of Bali Mahārāja; *kalpitavatī*-offered; *prapede*-surrendered; *tasya*-of that; *idam*-this; *phalam*-result; *ucitam*-proper; *eva*-certainly; *priya*-dear; *sakhī*-friend (Śrīmatī Rādhārāṇī); *vidūre*-far away; *yat*-from which; *kṣiptā*-thrown; *praṇaya-maya*-consisting of love; *pāṣe*-in the bonds; *nigaditā*-bound.

O Vāmana, proudly ignoring Her superiors, my dear friend happily offered to You the kingdom of Her heart. She attained an appropriate result. You bound Her with ropes of love and threw Her far away.

Text 133

*iyam nātha krūrā bhṛgu-patanam ākāṅkṣati tato
yad asyām kāthinyām tava samucitam tad bhṛgu-pate
asau te durbodhā kṛtir iha bhavad-vismṛti-patham
yato jātaḥ sāksād gurur api sa nandīśvara-patiḥ*

iyam-this; *natha*-O Lord; *krura*-cruel; *bhṛgu*-from a mountain peak; *patanam*-falling; *akankasati*-desires; *tatah*-therefore; *yat*-which; *asyam*-in which; *kathinyam*-cruelty; *tava*-Your; *samucitam*-proper; *tat*-that; *bhṛgu*-of the Bhṛgu dynasty; *pate*-O Lord (Parasurama, the Lord's warrior incarnation); *asau*-this; *te*-Your; *durbodha*-difficult to understand; *kṛti*-activity; *iha*-here; *bhavad*-of You; *vismṛti*-forgetfulness; *patham*-path; *yatah*-from which; *jatah*-produced; *saksat*-directly; *guruh*-father; *api*-even; *sah*-he; *nandisvara*-of Vṛndāvana; *patiḥ*-the king (Nanda Maharaja)

O Paraśurāma, You are right to be hard on this girl that wishes to conquer Your capitol, but I do not understand why Your guru, Lord Śiva, now walks on the path of Your forgetfulness.

Note: Skilfully written with many ambiguous words, this verse may also be interpreted to mean:

"O Kṛṣṇa, You are right to be hard on this girl that wishes to jump from Govardhana Hill, but I do not understand why Your father, the king of Nandīśvara Purī, now walks on the path of Your forgetfulness."

Text 134

*nirānandā gāvaś ciram upasṛtā dūṣaṇa-kulaiḥ
kharāyante sadyo raghu-tilaka govardhana-taṭāḥ
virādhvatvam ghoṣo vrajati bhavadīya-pravasanād
idānīm mārīca sphuṭam iha narīnarti paritaḥ*

nirānandāḥ-without happiness; *gāvaḥ*-cows; *ciram*-for a long time; *upasṛtāḥ*-approached; *dūṣaṇa*-by many faults; *kulaiḥ*-by multitudes; *kharāyante*-become thin; *sadyaḥ*-at once; *raghu*-of the Raghu dynasty; *tilaka*-O decoration; *govardhana*-of Govardhana hill; *taṭāḥ*-on the slopes; *virādhvatvam*-opposition; *ghoṣaḥ*-tumult; *vrajati*-goes; *bhavadīya*-Your; *pravasanāt*-from the departure; *idānīm*-now; *mārīcaḥ*-the demon Mārīca; *sphuṭam*-clearly; *iha*-here; *parīharti*-repeatedly dances; *paritaḥ*-everywhere.

O tilaka mark of the Raghus, now that You have left, the cows are tortured by Dūṣaṇa's friends, Govardhana Hill is haunted by then demon Khara, the land is conquered by Virādhva, and the demon Mārīca again and again dances everywhere.

Note: This verse may also be interpreted in the following way:

"O tilaka mark of the Raghus, now that You have left, the cows are tortured by many sufferings, Govardhana Hill is withered and dried, soon Rādhā will depart, and death again and again dances everywhere."

Text 135

*prasannaḥ kāle 'yaṁ punar udayitum rāma-bhajanair
vilāsinn adyāpi sphuṭam anaparādhā vāyam api
vitanvānaḥ kāntim vapuṣi śarad-ākāśa-valitām
kuto na tvam sīra-dhvaja bhajasi vṛndāvanam idam*

prasannaḥ-happy; *kāle*-at the time; *ayam*-this; *punaḥ*-again; *udayitum*-to raise; *rāsa*-of the rāsa dance; *bhajanaiḥ*-with the worship (Or rāsabha-janaiḥ-the demons in the form of asses); *vilāsin*-O performer of pastimes; *adya*-today; *api*-even; *sphuṭam*-manifested; *anaparādhāḥ*-faultless; *vāyam*-we; *api*-even; *vitanvānaḥ*-manifesting; *kāntim*-splendor or beauty; *vapuṣi*-in the form; *śarat*-autumnal; *ākāśa*-in the sky; *valitām*-appeared; *kutaḥ*-why?; *na*-not; *tvam*-You; *sīra*-plow or club; *dhvaja*-banner; *bhajasi*-You return; *vṛndāvanam*-to Vṛndāvana; *idam*-this.

O Balarāma, O holder of the plow, why do You not come to Vṛndavāna and show us the autumn-cloud glory of Your form and happily throw the ass-demons far away? O playful one, we have not offended You.

Note: This verse may also be interpreted in the following way:

"O Kṛṣṇa, O holder of the club, why do You not come to Vṛndavāna and show us the autumn-cloud glory of Your form and enjoy the rāsa dance with us? O playful one, Rādhā has not left our company."

Text 136

*na ṛagam sarvajña kvacid api vidhätte rati-patim
muhur dveṣṭi drohaṁ kalayati balād iṣṭa-vidhaye
ciram dhyānāsaktā nivasati sadā saugata-ratis
tathāpy asyām haṁho sadaya-hṛdayā tvam na dayase*

na-not; *rāgam*-love; *sarva-jña*-O omniscient one; *kvacid*-somewhere; *api*-even; *vidhatte*-places; *rati*-of Rati-devī; *patim*-the husband (cupid); *muhur*-constantly; *dveṣṭi*-hates; *droham*-injury; *kalayati*-performs; *balād*-violently; *iṣṭa-vidhaye*-for the attainment of desires; *ciram*-for a long time; *dhyāna*-to meditation; *āsaktā*-attached; *sadā*-constantly; *saugata-ratiḥ*-unhappy, or happy because of Lord Buddha; *tathā api*-nevertheless; *asyām*-towards her; *haṁho*-O; *sadaya*-merciful; *hṛdaya*-heart; *tvam*-You; *na*-not; *dayase*-have mercy.

Even though She does not love anyone, She always hates Kāmadeva, She forcibly rejects all material desires, She is always rapt in meditation, and She is filled with spiritual bliss, O all-knowing Buddha, O merciful heart, You still are not kind to Her.

Text 137

*parikleśa-mlecchān samada-madhu-pālī-madhurayā
nikṛntan netrānta-praṇaya-kalikā-khaḍga-latayā
tvam āsīnaḥ kalkinn iha catura-gopāhita-ratiḥ
sadeśam kurvīthāḥ pratimudita dhīrādhikam idam*

parikleśa-distress; *mlecchān*-uncivilized; *samada*-impassioned; *madhu-pālī*-of bumblebees; *madhurayā*-with the sweetness; *nikṛntan*-cutting down; *netra*-of the eyes; *anta*-of the corners; *praṇaya*-love; *kalikā*-unblossoming flower; *khaḍga*-sword; *latayā*-with the creeper; *tvam*-You; *āsīnaḥ*-seated; *kalkin*-O Kalki; *iha*-here; *ca*-and; *turaga*-horse; *upāhita*-placed; *or catura*-charming; *gopā*-cowherd men, *hita-ratiḥ*-affectionate; *ratiḥ*-rest; *sadeśam*-near; *kurvīthāḥ*-please perform; *pramudita*-delighted; *dhīra*-sober; *adhikam*-more; *idam*-this.

O Kalki, seated on Your horse and with the bee-covered vine of Your sword killing the suffering barbarians You see from the corner of Your eye, please make the saintly devotees happy.

Note: This verse may also be interpreted to mean:

"O auspiciousness of the gopas, with the bee-covered sweet vine-sword of Your affectionate sidelong glances killing the barbarians that are Her sufferings, please make Rādhikā happy."

Text 138

*iti premodghāṭastha-putita-vaco-bhaṅgir akhilam
tvam āvedya klidyān-mukha-parisaro locana-jalaiḥ
tato govindasya prativacana-mādhvika-padaṅgam
upāsīno dṛgbhyām kṣaṇam avadadhīthāḥ khaga-pate*

iti-thus; *prema*-of love of God; *udghāṭa*-manifested; *stha*-situated; *putita*-broken; *vacaḥ*-words; *bhaṅgiḥ*-waves; *akhilam*-all; *tvam*-you; *āvedya*-having informed; *klidyat*-moistened; *mukha*-face; *parisaraḥ*-area; *locana*-of the eyes; *jalaiḥ*-with the tears; *tataḥ*-then; *govindasya*-of Lord Govinda; *prativacana*-reply; *mādhvika*-madhavi flowers; *padavīm*-path; *upāsīnaḥ*-seated; *dṛgbhyām*-with the eyes; *kṣaṇam*-for a moment; *avadadhīthāḥ*-please be very attentive; *khaga*-of birds; *pate*-O king.

O king of birds, the waves of your words broken with symptoms of love, and your face wet with tears from your eyes, tell all this to Hiom. As you wait for the nectar of Lord Govinda's reply, gaze on Him with your eyes.

Text 139

*praṇetavyo dṛṣṭer anubhava-patham nanda-tanayo
vidheyā-gopīnām bhuvana-mahitānām upakṛtiḥ
iyam yāmaiḥ gamyā catura mathurāpi tri-caturair
iti dvaidham nāntaḥ kalaya kalahamsī-kulapate*

praṇetavyaḥ-should be brought; *dṛṣṭeḥ*-of the eyes; *anubhava*-of experience; *patham*-to the path; *nanda*-of Nanda Mahārāja; *tanayaḥ*-the son (Śrī Kṛṣṇa); *vidheyā*-should be placed; *gopīnām*-of the gopīs; *bhuvana*-in the universe; *mahitānām*-worshipped; *upakṛtiḥ*-kindness; *iyam*-this; *yāmaiḥ*-a period of three hours; *gamyā*-approachable; *catura*-swift; *mathurā*-Mathurā; *api*-even; *tri-caturaiḥ*-three or four; *iti*-thus; *dvaidham*-doubt; *na*-not; *antaḥ*-within; *kalaya*-perform; *kalahamsī*-of the swans; *kula*-of the community; *pate*-O king.

Please bring Nanda's son on the pathway to our eyes. Please do this kindness to the gopīs, who are worshiped in all the worlds. O king of swans, don't doubt that you can fly to Mathurā in nine or twelve hours.

Text 140

*apūrvā yasyāntar vilasita mudā sarasa-rucir
vivektum śakyete sapadi milite yena payasī
kathamkāram yukto bhavatu bhavatas tasya kṛtino
vilambaḥ kādambī-ramaṇa mathurā-saṅgama-vidhau*

apūrvā-unprecedented; *yasya*-of which; *antaḥ*-within; *vilasati*-plays; *mudā*-with delight; *sarasa*-lotus flowers; *ruciḥ*-desire; *vivektum*-to discriminate; *śakyate*-is able; *sapadi*-immediately; *milite*-met; *yena*-by whom; *payasī*-the two liquids (milk and water); *kathamkāram*-how?; *yuktaḥ*-engaged; *bhavatu*-may be; *bhavataḥ*-of you; *tasya*-of Him; *kṛtinaḥ*-expert; *vilambaḥ*-delay; *kādambī*-of the female swan; *ramaṇa*-O lover; *mathurā*-to Mathurā; *saṅgama-vidhau*-in the arrival.

O swan-lover who enjoys playing in the lakes and who has the power to separate milk and water, You are very wise. Why delay your journey to Mathurā?

Text 141

*prapannaḥ premāṇam prabhavati sadā bhāgavata-bhāḥ
parācīno janmāvadhi-bhava-rasād bhakti-madhuraḥ
ciraṁ ko 'pi śrīmān jayati vidītaḥ śakaratayā
dhurīṇo dhīrāṇām adhi-dharaṇi vaiyāsakir iva*

prapannah-attained; *premānam*-pure love of God; *prabhavati*-is able; *sadā*-always; *bhāgavata*-the pastimes and qualities of the Lord, the description of the Lord found in the Śrīmad-Bhāgavatam, and the Lord's devotees; *bhāk*-kind; *parācīnaḥ*-turned away; *janma*-birth; *avadhi*-etc.; *bhava*-of the material world; *rasāt*-from the happiness; *bhakti*-devotional service to Kṛṣṇa; *madhuraḥ*-considering supremely beautiful; *jayati*-all glories; *viditaḥ*-known; *sa-akaratayā*-with great abundance; *dhurīṇaḥ*-leader; *dhīrāṇām*-of the saintly persons; *adhi-dharaṇi*-on the earth; *vaiyāsakiḥ*-Śukadeva Gosvāmī; *iva*-like.

Eternal glories to Sakara Mallika, who is filled with spiritual love, who is learned in Śrīmad-Bhāgavatam, who has turned from the hapiness of the world of birth and death, who tastes the sweetness of devotional service, who is the leader of the devotees, and who is like Śukadeva Gosvāmī in this world!

Note: Before Lord Caitanya gave him the name Sanātana, Śrīla Rūpa Gosvāmī's brother was known as Sakara Mallika.

Text 142

rasānām ādhārair aparicita-doṣaḥ suhṛdayair
murārāteḥ krīḍā-nibiḍa-ghaṭanā-rūpa-mahitaḥ
prabandho 'yam bandhor akhila-jagatām tasya sarasām
prabhor antaḥ sāndrām pramada-laharīm pallavayatu

rasānām-of the mellows of devotional service; *ādhāraiḥ*-by the reservoirs; *aparicita-doṣaḥ*-unaquainted with; *doṣaḥ*-fault; *suhṛdayaiḥ*-with friends; *mura*-of the Mura demon; *ārāteḥ*-of the enemy (Śrī Kṛṣṇa); *krīḍā*-pastimes; *nibiḍa*-intense; *ghaṭanā*-effort; *rūpa*-by the form; *mahitaḥ*-glorified; *akhila*-of all; *jagatām*-the universes; *tasya*-of Him; *sarasām*-of the waters; *prabhoḥ*-of the Lord; *antaḥ*-within; *sāndrām*-powerful; *pramada*-of delight; *laharīm*-waves; *pallavayatu*-may increase.

May this sweet and faultless poem, which is praised by they whose hearts are good, and which is glorious with the description of the Lord's form and pastimes, make waves of happiness bloom in the heart of Lord Kṛṣṇa, the friend of the worlds.