

Śrī Suka-sari-stava

Chapter One

Text 1

*atha kṣaṇāt tau pratilabdha-bodhāv
utthāya talpopari sanniviṣṭau
pūrvam prabuddhaḥ prasamīkṣya sakhyo
yayuh sakhībhyām saha tat-samīpam*

atha—then; *kṣaṇāt*—from that moment; *tau*—They; *pratilabdha*—attained; *bodhau*—wakefulness; *utthaya*—rising; *talpa*—the couch; *upari*—above; *sanniviṣṭau*—situated; *pūrvam*—before; *prabuddhaḥ*—awake; *prasamīkṣya*—seeing; *sakhyah*—the gopī-friends; *yayuh*—went; *sakhībhyām*—Subala and Madhumaṅgala; *saha*—with; *tat-samīpam*—near Them.

Seeing that Rādhā and Kṛṣṇa had awakened and risen from Their couch, the gopīs, Subala, and Madhumaṅgala, who had all awakened previously, approached the Divine Couple.

Text 2

*vṛndāpy ayāt sva-siṣyau sa
bālau vidyā-viśāradau
kalokti-maṅjuvāk-samjñau
grhītvā śārikā-śukau*

vṛndā—Vṛndā-devi; *api*—also; *ayat*—approached; *sva*—her own; *siṣyau*—students; *sa*—she; *balau*—young; *vidya-visaradau*—learned; *kalokti*—Kalokti; *maṅjuvak*—Maṅjuvak; *samjñau*—named; *grhitva*—taking; *śārikā-śukau*—male and female parrots.

Taking Maṅjuvāk and Kalokti, the learned male and female parrots carefully trained by her, Vṛndā-devī also approached the Divine Couple.

Text 3

*tatas tau paṭhato namrau
jaya vṛndāvaneśvara
jaya vṛndāvaneśāni
jayatālyah prasīdata*

tataḥ—then; *tau*—the two parrots; *pathataḥ*—recited prayers; *namrau*—bowing their heads; *jaya*—all glories; *vṛndāvana-īśvara*—to the king of Vṛndāvana; *jaya*—all glories; *vṛndāvana-īśāni*—to the queen of Vṛndāvana; *jayata*—all glories; *alyah*—to the gopī-friends of the Divine couple; *prasīdata*—please be merciful to us.

Humbly bowing their heads, the two parrots then recited the following prayers.

All glories to the king of Vṛndāvana! All glories to the queen of Vṛndāvana! All glories to the gopī-friends of the Divine Couple! We pray that all of You may be pleased with us, and show us Your mercy.

Text 4

*rādhā-dṛg-īngitābhijñā
vṛndā vijñā samādiśat
paṭheti kīraṁ kīro 'pi
papāthānandayan sabhām*

rādhā—of Śrīmatī Rādhārāṇī; *dṛk*—by the glance; *īngita*—the hints; *abhijñā*—understanding; *vṛndā*—Vṛndā—devi; *vijñā*—intelligent; *samādiśat*—instructed; *patha*—recite; *iti*—thus; *kīraṁ*—to the male parrot; *kīraḥ*—a parrot; *api*—although; *papatha*—recited; *ānandayan*—delighting; *sabhām*—the assembly.

Understanding the hint offered by Rādhārāṇī's glance, intelligent Vṛndā-devī commanded the male parrot: recite! In obedience to her order the male parrot recited the following prayers, delighting the entire assembly.

Text 5

*guṇaiḥ svair hīnā me yad api kavita nāti-madhurā
satām svādyāthāpy acyuta-guṇa-yutatvena bhavitā
ayaḥ śāstrī spr̥ṣtā mṛgayu-grhagā sparśa-maṇinā
suvarṇatvaṁ prāptā bhavati mahatām bhūṣaṇa-kṛte*

guṇaiḥ—virtues; *svaiḥ*—of my own; *hina*—devoid; *me*—my; *yat api*—although; *kavita*—poetic prowess; *na*—not; *ati*—very; *madhura*—sweet; *satam*—by the saintly devotees; *svadya*—relishable; *atha*—then; *api*—even; *acyuta*—of the infallible Supreme Personality of Godhead; *guṇa*—with the transcendental qualities; *yutatvena*—because of being filled; *bhavita*—will be; *ayaḥ*—an iron; *sastri*—dagger; *spr̥ṣṭa*—touched; *mṛgayu*—of a hunder; *gṛha-ga*—in the home; *sparśa-maṇina*—by a touchstone; *suvarṇatvam*—the state of being golden; *prāpta bhavati*—attains; *mahatam*—of the great souls; *bhūṣaṇa-kṛte*—suitable as an ornament.

Even though my poetry has neither good qualities nor sweetness, because it is filled with descriptions of the transcendental qualities of the infallible Supreme Personality of Godhead, it will be relished by the saintly devotees, just as the iron dagger in a hunter's home, when turned to gold by contact with a touchstone, becomes an appropriate ornament for the most elevated persons.

Text 6

*cakrārdhendu-yavāsta-kīna-kalaśais chatra-tri-koṇāmbaraiś
cāpa-svāstika-vajra-goṣpada-darair mīnordhva-rekhāṅkuśaiḥ
ambhoja-dhvaja-pakva-jāmbava-phalaiḥ sal-lakṣaṇair aṅkitam
jīyāc chrī-puruṣottamatva-gamakaiḥ śrī-kṛṣṇa-pāda-dvayam*

cakra—disc; *ardha-indu*—half-moon; *yava*—barleycorn; *asta-kona*—eight-pointed star; *kalasaiḥ*—waterpot; *chatra*—parasol; *tri-kona*—triangle; *ambaraiḥ*—sky—*capa*—bow; *svastika*—svastika; *vajra*—thunderbolt; *goṣpada*—cow's hoofprint; *daraiḥ*—conchshell; *mina*—fish; *urdhva-rekha*—urdhvarekha marking; *anikuśaiḥ*—rod for controlling elephants; *ambhoja*—lotus flower; *dhvaja*—flag; *pakva*—ripe; *jambava-phalaiḥ*—jambu fruit; *sat*—transcendental; *lakṣaṇaiḥ*—with markings; *aṅkitam*—marked; *jīyat*—all glories; *śrī-puruṣa-uttamatva-gamakaiḥ*—with the signs of the Supreme Personality of Godhead; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *pada*—of feet; *dvayam*—pair.

All glories to Śrī Kṛṣṇa's lotus feet which are marked with the signs of the disc, half-moon, barleycorn, eight-pointed star, waterpot, parasol, triangle, sky, bow, svastika, thunderbolt, cow's hoofprint, conchshell, fish, ūrdhvarekha line, rod for controlling elephants, lotus flower, flag, and ripe jambu fruit, which show that He is the Supreme Personality of Godhead.

Text 7

*śrī-kṛṣṇaṅghri-yugam sakṛt chruti-gataṁ sarvānya-tṛṣṇā-haram
dhyātaṁ yad vipadaṁ vilopa-nipunaṁ sat-sampadaṁ dāyakam
dṛṣṭaṁ cārutayā camatkṛti-padaṁ sarvendriyāhlādakam
sprṣṭaṁ yat klama-hāntrī nirvṛti-karam tan me kriyāt kaṅkṣitam*

śrī-kṛṣṇa—of Śrī Kṛṣṇa; *aṅghri*—feet; *yugam*—pair; *sakṛt*—at once; *sruti*—to the ears; *gataṁ*—gone; *sarva*—all; *anya*—for other things; *tṛṣṇa*—thirst; *haram*—removing; *dhyātaṁ*—meditated on; *yat*—which; *vipadam*—of catastrophies; *vilopa*—in the removal; *nipunam*—expert; *sat*—transcendental; *sampadam*—of opulences; *dayakam*—the giver; *dṛṣṭam*—seen; *carutaya*—with beauty; *camatkṛti*—of wonder; *padam*—the abode; *sarva*—all; *indriya*—the senses; *ahladakam*—delighting; *sprṣṭam*—touched; *yat*—which; *klama*—fatigue; *hantri*—destroying; *nirvṛti*—bliss; *karam*—granting; *tat*—that; *me*—by me; *kriyat*—may be; *kaṅkṣitam*—desired.

May I yearn for Śrī Kṛṣṇa's feet which, once heard about remove the thirst for anything else, meditated on remove calamities and grant transcendental good fortune, seen fill with wonder and delight the senses, and touched remove fatigue and give transcendental bliss.

Text 8

*saubhāgyānām sad-rucaṁ sad-guṇānām
sampattinām prakṛtāprakṛtānām
lilāgāraṁ datṛ ca dhyāta-mātraṁ
sarvasvaṁ naḥ kṛṣṇa-pādābjam astu*

saubhagyanam—of good fortune; *sat-rucam*—of transcendental beauty; *sat-guṇanam*—of transcendental virtues; *sampattinām*—of opulences; *prakṛta*—both material; *aprakṛtanam*—and spiritual; *lilā*—of transcendental pastimes; *agaram*—the abode; *datṛ*—the giver; *ca*—also; *dhyāta*—by meditation; *mātraṁ*—only; *sarvasvam*—be-all-and-end-all; *naḥ*—of us; *kṛṣṇa*—of Lord Kṛṣṇa; *pada*—feet; *abjam*—lotus flower; *astu*—may be.

May Kṛṣṇa's lotus feet, which are the home of transcendental pastimes and which when remembered grant good-fortune, transcendental beauty, spiritual virtues, and spiritual and material wealth, be the be-all-and-end-all of our life.

Text 9

*yasyopāsanayāpta-śakti-lavataś cintāmaṇitvaṁ śilaḥ
kāścit kāma-gavitvaṁ etya dhavalāḥ kaścic ca kalpāgatam
kecid bhūmi-ruhā babhūvur akhilābhīṣṭa-pradāḥ prāṇinām
tac chrī-kṛṣṇa-padāravinda-yugalam ko nāśrayet svapradam*

yasya—of which; *upasanaya*—by the worship; *āpta*—obtained; *śakti*—of potency; *lavataḥ*—from a tiny fragment; *cintamaṇitvaṁ*—the state of being a cintamaṇi gem; *śilaḥ*—rocks; *kaścit*—some; *kāma-gavitvaṁ*—the state of being wish-fulfilling kāmadhenu cows; *etya*—having attained; *dhavalāḥ*—cows; *kaścit*—some; *ca*—also; *kalpa-agatam*—of those who approach for fulfillment of their desires; *kecid*—some; *bhūmi-ruhaḥ*—trees; *babhūvuḥ*—became; *akhila*—all; *abhīṣṭa*—desires; *pradāḥ*—granting; *prāṇinām*—of the living entities; *tat*—those; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *pada*—feet; *aravinda*—lotus; *yugalam*—pair; *kaḥ*—who?; *na*—will not; *asrayet*—take shelter; *sva-pradam*—which give themselves.

Who will not take shelter of Śrī Kṛṣṇa's lotus feet, which generously offer themselves? With a fragment of the power obtained by worship of them, rocks become cintāmaṇi jewels, cows become kāmadhenu cows, and trees become kalpa-vṛkṣa trees fulfilling all desires.

Text 10

*parimala-vāsita-bhuvanam
sva-rasāmodita-rasajña-rolambam
giridhara-padāmbhojam
kaḥ khalu rasikaḥ samihṛte hātam*

parimala—with its fragrance; *vāsita*—scented; *bhuvanam*—all the worlds; *sva-rasa*—with its nectar; *āmodita*—delighted; *rasajña*—connoisseurs; *rolambam*—bumble-bees; *giridhara*—of Lord Giridhari (Kṛṣṇa); *pada*—feet; *ambhojam*—lotus flower; *kaḥ*—which?; *khalu*—certainly; *rasikaḥ*—person expert at relishing transcendental mellows; *samihṛte*—is able; *hātam*—to abandon.

What person who knows its sweetness can abandon the lotus flower of Lord Giridhārī's feet, which fills the worlds with its fragrance and delights the bumblebees tasting its honey?

Text 11

*lavanima-madhu-pūrṇam svāṅguli-śreṇi-pūrṇam
yuvati-nayana-bhṛṅga-vyūha-pītam su-śītam*

*nakhara-nikara-rociḥ-keśaram saurabhormi-
parimalita-dig-antam kṛṣṇa-pādābjam īde*

lavanima—of beauty; *madhu*—with the honey; *pūrṇam*—filled; *sva*—own; *aṅguli*—of toes; *śreṇi*—by the series; *pūrṇam*—filled; *yuvati*—of the young gopīs; *nayana*—of the eyes; *bhṛṅga*—of bumble-bees; *vyūha*—by the multitudes; *pitam*—drunk; *su-sitam*—very cool; *nakhara*—of toenails; *nikara*—by the multitude; *rociḥ*—splendor; *keśaram*—filament; *saurabha*—of sweet fragrance; *urmi*—by the waves; *parimalita*—made aromatic; *dik-antam*—all directions; *kṛṣṇa*—of Śrī Kṛṣṇa; *pada*—feet; *abjam*—lotus flower; *ide*—I worship.

I worship the cool lotus flower of Lord Kṛṣṇa's feet and toes, which are filled with the honey of His handsomeness, honey drunk by the bumblebees of the gopīs' eyes, which are splendid with the filaments of His toenails, and which flood the directions with waves of sweet fragrance.

Text 12

*pañcendriyāhlādi-guṇair mahattamai
raktotpalābjāni vadanyatādibhiḥ
kalpa-drumānām jitavac ca pallavaḥ
kenopameyam caraṇāmbujam hareḥ*

pañca—five; *indriya*—senses; *ahlādi*—delighting; *guṇaiḥ*—with virtues; *mahattamaiḥ*—great; *rakta*—red; *utpala-abjani*—lotus flowers; *vadanyata*—with generosity; *ādibhiḥ*—and other virtues; *kalpa-drumanam*—of the desire trees; *jitavat*—defeated; *ca*—also; *pallavas*—blossoming twigs; *kena*—with what?; *upameyam*—comparable; *caraṇa*—feet; *ambujam*—lotus flower; *hareḥ*—of Lord Hari.

To what may the lotus flower of Lord Hari's feet, which with many virtues and glories that delight the five senses defeats the red lotuses, and with generosity and other virtues defeats the kalpa-vṛkṣa's blossoming twigs, be compared?

Text 13

*nakha-siti-ruci-gaṅgā kṛṣṇa-pāda-prayāge
tad-upari siti-rociḥ bhānujā saṅgatāsīt
aruṇa-kiraṇa-dhārā dhātr-kanyāpy adhastāl
lasati nikhila-sarvābhīṣṭa-deyam tri-veṇī*

nakha—of His toenails; *siti*—fair; *ruci*—splendor; *gaṅgā*—Ganges; *kṛṣṇa*—of

Lord Kṛṣṇa; *pada*—of the feet; *prayage*—at the Prayaga-tirtha; *tat*—that; *upari*—above; *siti*—black; *rociḥ*—splendor; *bhanuja*—Yamunā river; *saṅgata āsit*—met; *aruna*—red; *kirāṇa-dhara*—with effulgence; *dhatr-kanya*—the Sarasvatī river; *api*—also; *adhastat*—beneath; *lasati*—is manifested; *bikhila*—to everyone; *sarva*—all; *abhista*—desires; *deya*—fulfilling; *tri-veni*—the confluence of these rivers.

Meeting at the Prayāga-tīrtha of Kṛṣṇa's feet, the white Gaṅgā of His toenails, the black Yamunā of the upper part of His feet, and the red Sarasvatī of His soles are splendidly manifest, fulfilling all desires.

Text 14

*apūrvah kamsāreṣ caraṇa-yugalasyaiṣa mahimā
yad āśritya dhvāntam sva-kadana-kṛte prāptam aruṇam
niyuddhe 'dhaḥ kṛtvopari lasati yad vīkṣya sabhayād
vapūr-vyūham kurvann amalam uḍupo 'py āśrayad idam*

apūrvah—unprecedented; *kamsa-areḥ*—of Śrī Kṛṣṇa, the enemy of Kāmsa; *carāṇa*—of feet; *yugalasya*—of the pair; *esaḥ*—this; *mahima*—glory; *yat*—which; *āśritya*—having taken shelter; *dhvāntam*—darkness; *sva-kadana-kṛte*—in his defeat; *prāptam*—attained; *aruṇam*—the demigod Aruna; *niyuddhe*—in the battle; *adhaḥ*—down; *kṛtvā*—having placed; *upari*—above; *lasati*—is splendidly manifested; *yat*—which; *vīkṣya*—seeing; *sa-bhayat*—with fear; *vapuḥ*—of Lord Kṛṣṇa's transcendental form; *vyuham*—of the military phalanx; *kurvan*—doing; *amalam*—spotless; *uḍupaḥ*—the moon; *api*—even; *asrayat*—takes shelter; *idam*—this.

Seeing the unprecedented glory of Kṛṣṇa's feet conquer in battle the red sunrise and throw it down into the darkness, the frightened moon surrendered to the splendid army of Kṛṣṇa's limbs.

Text 15

*kaloktiḥ sa tataḥ sārī
vṛndāyā preritā dṛśā
rasajñām vasitām cakre
kṛṣṇa-pādābja-varṇanaiḥ*

kaloktiḥ—Kalokti; *sa*—she; *tataḥ*—then; *sārī*—the female parrot; *vṛndāya*—by Vṛndā-devi; *pprerita*—ordered; *dṛśā*—by a glance; *rasajñam*—tongue; *vasitam*—aromatic; *cakre*—made; *kṛṣṇa*—of Lord Kṛṣṇa; *pada*—feet; *abja*—of the lotus

flower; *varṇanaiḥ*— by descriptions.

Signaled by Vṛndā's glance, the female parrot, Kalokti, made her tongue fragrant with descriptions of Kṛṣṇa's lotus feet.

Text 16

*candāmsōḥ pluṣṭha-varṣmāruṇa iha kiraṇaiḥ kṛṣṇa-pādābja-yugmaṁ
sita-cchāyām praviṣṭo 'ty-aruna-madam abhūd vyaptam asyāruṇimnā
utprekṣyaṁ kavīnām mama tu matam idam kṛṣṇa-rāgāti-raktam
rādhā-cittam mamaivāspadam idam iti tad vyasnuta svasya dhāmnā*

canda-amsoḥ—of the fierce sun; *plusta*—scorced; *varsma*—whose body; *arunaḥ*—Aruna; *iha*—here; *kiraṇaiḥ*—with his effulgence; *kṛṣṇa*—of Lord Kṛṣṇa; *pada*—of the feet; *abja*—of lotus flowers; *yugmam*—the pair; *sita*—cool; *chayam*—shade; *praviṣṭaḥ*—entered; *ati*—very; *aruna-madam*—red; *abhūt*—was; *vyaptam*—pervaded; *asya*—of him; *arunimna*—by the redness; *utprekṣyam*—to be compared; *kavīnām*—of the poets; *mama*—of me; *tu*—also; *matam*—opinion; *idam*—this; *kṛṣṇa*—of Lord Kṛṣṇa; *raga*—by the love; *ati*—very much; *raktam*—reddened; *rādhā*—of Śrīmatī Rādhārāṇī; *cittam*—the mind; *mama*—my; *eva*—certainly; *aspadam*—abode; *idam*—this; *iti*—thus; *tad*—that; *vyasnuta*—pervaded; *svasya*—of Him; *dhamna*—by the effulgence.

The idea of poets is that Kṛṣṇa's lotus soles are red because the sunrise, burned by the sun's fierce rays, took shelter of the cooling shade there. My idea is they are red because, full of passionate love, Rādhā thinks in Her heart: "Kṛṣṇa's feet are my only shelter".

Text 17

*līlāravindam aravinda-dṛṣām karābje
kaṅkollasi-pallavam uroja-suvarṇa-kumbhe
raktotpalam yad iha hṛt-sarasīdam īde
pādāravindam aravinda-vilocanasya*

līlā—for pastimes; *aravindam*—lotus flower; *aravinda*—like lotus flowers; *dṛṣām*—whose eyes; *kara*—of the hand; *abje*—in the lotus flower; *kaṅkollasi-pallavam*—the asoka flower; *uroja*—of the breasts; *suvarṇa*—golden; *kumbhe*—in the vase; *rakta*—the red; *utpalam*—lotus flower; *yad*—which; *iha*—here; *hṛt*—of the heart; *sarasi*—in the lake; *īdam*—this; *īde*—I glorify; *pada*—feet; *aravindam*—lotus flower; *aravinda-vilocanasya*—of the lotus-eyed Supreme Personality of

Godhead.

I worship lotus-eyed Kṛṣṇa's lotus feet, which the lotus-eyed gopīs hold as a toy in their lotus hands, as a splendid bloom in the golden vase of their breasts, and as a red lotus growing in the lake of their hearts.

Text 18

*candrendīvara-candanendu-naladāc chītam lasat-saurabham
rādhāyāḥ stana-saṅga-lolupatamam tat-pāṇi-samlālitam
tac chrī-kuṅkuma-carcitam su-lalitam śobhāli-līlāspadam
tac chrī-kṛṣṇa-padāmbujam bhavatu naḥ samvāhanīyam sadā*

candra—than the moon; *indīvara*—blue lotus flower; *candana*—sandalwood; *indu*—camphor; *naladat*—and the usira root; *sitam*—more cooling; *lasat-saurabham*—and fragrant; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *stana*—of the breasts; *saṅga*—contact; *lolupatamam*—very eager; *tat*—of her; *pāṇi*—by the hand; *samlālitam*—caressed; *tat*—that; *śrī*—of Śrīmatī Rādhārāṇī; *kuṅkuma*—by the kuṅkuma; *carcitam*—anointed; *su-lalitam*—charming; *śobha-ali*—of beauty; *līlā*—and playfulness; *aspadam*—the abode; *tat*—that; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *pada*—feet; *ambujam*—lotus flower; *bhavatu*—may be; *naḥ*—by us; *samvāhanīyam*—massaged; *sadā*—constantly.

May we always massage Śrī Kṛṣṇa's graceful lotus feet, which are more cool and fragrant than the moon, lotus, sandalwood, camphor, or uṣīra, which Rādhā caresses in Her hands and yearns to place on Her breasts, and which are anointed with kuṅkuma, and are the playground of handsomeness.

Text 19

*sābhya-karṇau sudhā-pūrṇau
racayan rādhayeritaḥ
sa-śārikah śuko 'nyāni
kṛṣṇasyāṅgāny avarṇayat*

sābhya—of the assembled gopīs; *karṇau*—the ears; *sudhā*—of nectar; *pūrṇau*—full; *racayan*—making; *rādhāya*—by Śrīmatī Rādhārāṇī; *iritaḥ*—ordered; *sa*—with; *śārikah*—the female parrot; *śukah*—the male parrot; *anyāni*—the other; *kṛṣṇasya*—of Śrī Kṛṣṇa; *āṅgāni*—limbs; *avarṇayat*—described.

Ordered by Rādhā, the male and female parrot then described Kṛṣṇa's other limbs, filling the ears of the audience with nectar.

Text 20

*gulphau bakārer lasato 'ti-cikkaṇau
lāvanya-bhaṅgocchaitau su-vartulau
kālinda-kanyā-tanu-vīci-nirjharād
ddhvāditendīvara-korakāv iva*

gulphau—ankles; *baka-areḥ*—of Lord Kṛṣṇa, the enemy of Bakasura; *lasataḥ*—splendidly manifest; *ati*—very; *cikkaṇau*—smooth and glistening; *lāvanya*—of beauty; *bhaṅga-ucchaitau*—filled with waves; *su*—very; *vartulau*—round; *kālinda-kanya*—of the Yamunā river; *tanu-vīci-nirjharat*—than the waves; *dhvādita*—deveated; *indīvara*—of the blue lotus; *korakau*—buds; *iva*—like.

Glorious, graceful, splashed by waves of handsomeness, more splendid than the Yamunā's turbulent current, and eclipsing the blue lotus, Kṛṣṇa's ankles shine with great splendor.

Text 21

*lāvanya-dhanya-madhu-pūrṇa-tamāla-navya-
parṇāti-citra-putike ghutike murāreḥ
ālihya netra-rasanā-sikhayā sakṛt ye
mattā vighūrṇati sadā lalanāḥ ārat*

lāvanya—of beauty; *dhanya*—with the wealth; *madhu*—the honey; *pūrṇa*—full; *tamāla*—of a tamāla tree; *navya*—fresh; *parṇa*—with the leaf; *ati*—very; *citra*—wonderful; *putike*—cup; *ghutike*—two ankles; *mura-areḥ*—of Lord Kṛṣṇa, the enemy of the Mura demon; *ālihya*—having licked; *netra*—of their eyes; *rasana*—of the tongue; *sikhaya*—with the tip; *sakṛt*—once; *ye*—which; *matta*—intoxicated; *vighurnati*—staggers; *sada*—continually; *lalana*—of the gopīs; *āliḥ*—the bumblebees; *arat*—immediately.

With the tongue-tips of their eyes once licking from afar Kṛṣṇa's two ankle tamāla-leaf cups filled with the rich honey of exquisite handsomeness, the gopī-bumblebees, now intoxicated, stagger again and again.

Text 22

*śrīmat-padāmbuja-yugopari pūtanārer
nihnutyā gulpha-yugalasya miṣeṇa dhātrā
śrī-rādhikā-nayana-kīra-yugasya puṣṭyai
manyē nyadhāyi karamarda-phale su-pakve*

śrīmat—beautiful; *pada*—feet; *ambuja*—lotus; *upari*—above; *putana-areḥ*—of Lord Kṛṣṇa, the enemy of the Putana demon; *nihnutyā*—concealing; *gulpha*—of ankles; *yugalasya*—of the pair; *miṣeṇa*—by a trick; *dhatra*—by the creator Brahmā; *śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *nayana*—of the eyes; *kīra*—of parrots; *yugasya*—of the pair; *puṣṭyai*—for the nourishment; *manyē*—I consider; *nyadhāyi*—placed; *karamarda-phale*—two karamarda fruits; *su*—very; *pakve*—ripe.

I think the creator Brahmā, on the pretext of placing ankles above Kṛṣṇa's handsome lotus feet, placed two ripe karamarda fruits there to feed the two parrots of Śrī Rādhikā's eyes.

Text 23

*babhau hareḥ śrī-ghuṭikā-yugam tat
su-śliṣṭha-pārśvam yat avāpa śasvat
rādhā-mano-vṛtti-kumārikāleḥ
kumārayantya laghu-kaṇḍukatvam*

babhau—manifested; *hareḥ*—of Lord Hari; *śrī-ghuṭikā*—of ankles; *yugam*—pair; *tat*—that; *su-śliṣṭha*—attached; *pārśvam*—to the side; *yat*—which; *avāpa*—attained; *śasvat*—eternally; *rādhā*—of Śrīmatī Rādhārāṇī; *manaḥ*—of the mind; *vṛtti*—activities; *kumārikā*—of young girls; *aleḥ*—of the multitude; *kumārayantya laghu-kaṇḍukatvam*—the condition of being small balls for playing.

The young girls that are Rādhā's thoughts imagine that Lord Hari's ankles are two small balls for playing.

Text 24

*gokula-kula-yuvatīnām
dhairyodbhāṭa-vinaṣṭaye 'sty atanoḥ
hari-jaṅgha-yuga-dambhāl*

laghu-parigha-yugam tamāla-sārasya

gokula—of gokula; *kula-yuvatinām*—of the pious young girls; *dhairya*—of composure; *udbhata*—of the soldiers; *vinastaye*—for the destruction; *asti*—is; *atanoh*—of the cupid; *hari*—of Lord Hari; *jaṅgha*—of shins; *yuga*—a pair; *dambhat*—on the pretext; *laghu*—small; *parigha*—clubs; *tamāla-sarasya*—of Lord Kṛṣṇa, who is like the best of tamāla trees.

In order to rout the strong soldiers that are the chaste composure of the pious young girls of Gokula, the demigod Kāma made two small tamāla-wood clubs, and disguised them as the shins of Lord Hari.

Text 25

marakata-maṇi-rambha-stambha-sambhedi dhātṛā
bhuvana-bhavana-mūla-stambhatām lambhitam yat
yuvati-nicaya-cetaḥ-pīlu-nīlasma-kīlam
praṇayatu hari-jaṅgha-yugmam aṅgho-vighātam

marakata-maṇi—of emeralds; *rambha*—plantain trees; *stambha*—columns; *sambhedi*—combined; *dhātṛā*—by the creator Brahmā; *bhuvana*—of the three worlds; *bhavana*—of the building; *mūla*—at the foundation; *stambhatam*—the state of being a columns; *labhitam*—attained; *yat*—which; *yuvati*—of young gopīs; *nicaya*—of the multitude; *cetaḥ*—of the minds; *pīla*—of the elephants; *nīlasma*—sapphire; *kīlam*—elephant goads; *praṇayatu*—may accomplish; *hari*—of Lord Hari; *jaṅgha*—of the shins; *yugmam*—the pair; *aṅghaḥ*—of sins; *vighātam*—the destruction.

May Lord Hari's shins, which are two emerald plantain-tree columns placed by the creator Brahmā to support the palace of the three planetary systems, and which are two sapphire goads to control the elephants of the gopīs' hearts, destroy my sins.

Text 26

divyato lavaṇīmāmṛta-bhaṅge
cāru-hamsaka-kalā-lalitānte
deha-kānti-yamunā-laghu-dhārā-
san-nibhe muraripoḥ prasṛte te

divyataḥ—glistening; *lavanima*—of beauty; *amṛta*—of the nectar; *bhaṅge*—with

waves; *caru*—beautiful; *haṁsaka*—of swans; *kala-lalita*—with sweet sounds; *ante*—on the shore; *deha*—of the body; *kānti*—of the beauty; *yamuna*—of the Yamunā river; *laghu*— little; *dhara*—inundation; *sat*—being so; *nibhe*—like; *mura-ripoḥ*—of Lord Kṛṣṇa, the enemy of the Mura demon; *prasrte*— flowed; *te*—they.

Like a Yamunā-current of the glory of His body, filled with nectar waves of handsomeness, and charming with the warbling of graceful swans, Kṛṣṇa's shins are splendidly manifest.

Text 27

saundarya-sauṣṭhava-vilokanataḥ pralubdhe
jaṅghe mitho militum asya samutsuke ye
te veṇu-vādana-kṛte sthiratām gate 'smin
labdhāntare 'nuparirabhya harau ciraṁ staḥ

saundarya—of beauty; *sauṣṭhava*—excellence; *vilokanataḥ*—from seeing; *pralubdhe*—greedy; *jaṅghe*—shins; *mithaḥ*—together; *militum*—to meet; *asya*—of that; *samuksuke*—eager; *ye*—who; *te*—they; *veṇu-vadana-kṛte*—during the playing of the flute; *sthiratam*—an immobile condition; *gate*—when attained; *asmin*—this; *labdha*—attained; *antare*—the opposite condition; *anuparirabhya*—having embraced; *harau*—on Lord Hari; *ciraṁ*—for a long time; *staḥ*—situated.

From seeing each other's sublime handsomeness, Lord Hari's two shins became very eager to meet. When, stunned in ecstasy, Lord Hari played the flute, they, not at all stunned, embraced for a long time.

Note: When Lord Hari became stunned, His shins trembled.

Text 28

mādhurya-lakṣmyā rucirāsana-dvayam
lāvanya-vally-aguru-parva-yugmakam
śobha-śriyo-'laṅkṛti-petikā-yugam
jānu-dvayam bhāti manoharam hareḥ

mādhurya—of sweetness; *lakṣmyā*—with the opulence; *rucira*—glistening; *asana*—of thrones; *dvayam*—pair; *lāvanya*—of beauty; *vallya*—with the creeper; *aguru*—of the fragrant aguru tree; *parva*—knots; *yugmakam*—two; *śobha*—of splendor; *śriyaḥ*—of the opulence; *alaṅkṛti*—of ornaments; *petikā*—chests; *yugam*—pair janu—of knees; *dvayam*—pair; *bhāti*—is manifested; *manoharam*—

enchanting; *hareḥ*—of Lord Hari.

Lord Hari's charming knees, which are sweetness' two glorious thrones, two knots in a fragrant aguru tree embraced by a vine of handsomeness, and two jewelry chests holding the ornaments of gracefulness, are splendidly manifest.

Text 29

*ramyora-parva-dvayam adbhutam harer
mahendra-nīlam laghu sampuṭa-dvayam
asaṅkhya-go-saṅkhya-kulāṅganātanas
te citta-cintāmaṇayo 'tra bhānti yat*

ramya—delightful; *uru-parva*—of knees; *dvayam*—pair; *adbhutam*—wonderful; *hareḥ*—of Lord Hari; *mahendra-nīlam*—made of sapphires; ;*laghu*—small; *sampuṭa*—of jewelry chests; *dvayam*—pair; *asaṅkhya*—countless; *go-saṅkhya-kulāṅganā*—of pious gopīs; *ataneḥ*—of the multitude; *te*—they; *citta*—of the thoughts; *cintamanayaḥ*—cintamaṇi jewels; *atra*—there; *bhanti*— shine; *yat*— which.

Lord Hari's charming knees are two wonderful sapphire jewelry chests filled with the cintāmaṇi jewels of the thoughts of countless pious young gopīs.

Text 30

*prasara-rane yad balimān nikuṅcane
śrī-pādayor nirvalitam su-māmsalam
śrī-rādhikā-śrīkara-lālitam hares
taj jānu-yugmam ruciram śriye 'stu naḥ*

prasara-rane—in the pitched battle; *yad*—which; *baliman*—with folds of skin; *nikuṅcane*—in contraction; *śrī-padayoḥ*—of the feet; *nirvalitam*—gone; *su-māmsalam*—fleshly; *śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *śrī-kara*—by the hand; *lalitam*—caressed; *hareḥ*—of Lord Hari; *tat*—that; *janu*—of knees; *yugmam*—pair; *ruciram*—beautiful; *śriya*—for transcendental opulence and auspiciousness; *astu*—may be; *naḥ*—for us.

May Lord Hari's gracefully bent, broad knees, sprouted from His feet, and now embraced by Śrī Rādhikā's lotus hand in Their ferocious battle, grant auspiciousness to us.

Text 31

*ūru-dvayaṃ su-valitaṃ lalitaṃ bakāreḥ
pīnām su-cikkaṇam adhaḥ-krama-karsya-yuktam
kandarpa-vṛnda-vara-nartaka-lāsya-raṅgam
lāvaṇya-keli-sadanam hṛdi naś cakāstu*

uru—of thighs; *dvayam*—the pair; *su-valitam*—beautiful; *lalitam*—charming; *baka-areḥ*—of Lord Kṛṣṇa, the enemy of Bakasura; *pīnām*—fleshly; *su-cikkanam*—smooth; *adhaḥ*—lower; *krama*—part; *karsya*—thinness; *yuktam*—endowed; *kandarpa*—of cupids; *vṛndā*—of the multitude; *vara*—excellent; *nartaka*—of dancers; *lasya*—dancing; *raṅgam*—arena; *lāvaṇya*—of beauty; *keli*— of the pastimes; *sadanam*—the abode; *hṛdi*—in the heart; *naḥ*—of us; *cakāstu*—may be manifest.

May Lord Hari's charming, graceful, broad, smooth, tapering thighs, which are handsomeness' playground and many Kāmadevas' dancing arena, be manifest in our hearts.

Text 32

*jambhāri-ratna-ghaṭitaṃ kim ajāṇḍa-śāla-
stambha-dvayaṃ kim atanor makha-yūpa-yugmam
kim vedam asti lalanā-hṛdayebha-bandha-
lāna-dvayaṃ na tad idam hari-śakthi-yugmam*

jambhari-ratna—of sapphires; *ghaṭitam*—fashioned; *kim*—is this?; *ajāṇḍa*—of the universe; *sāla*—of the palatial building; *stambha*—of posts; *dvayam*—the pair; *kim*—is this?; *atanor*—of cupid; *makha*—for the sacrifice; *yūpa*—os posts; *yugmam*—the pair; *kim*—is this?; *va*—or; *idam*—this; *asti*—is; *lalanā*—of the young gopīs; *hṛdaya*—of the hearts; *ibha*—of the elephants; *bandha*—for binding; *alana*—of posts; *dvayam*—pair; *na*—not; *tad*— this; *idam*—this; *hari*—of Lord Hari; *śakthi*—of thighs; *yugmam*— the pair.

Are these two sapphire columns holding up the palace of the universe? Two sacrificial stakes for the worship of Kāmadeva? Two posts to bind the elephants of the gopīs' hearts? No. They are the two thighs of Lord Hari.

Text 33

ūru-cchalāc chroṇi-varāñjanocca-
sthālī-bhavādho-mukha-nīla-rambhe
ete harer ye lalanākṣi-kīra-
puṣṭyai sva-mādhurya-phalair alam staḥ

uru—of thighs; *chalat*—on the pretext; *sroni*—of hips; *vara*—excellent; *añjana*—with the ointment; *ucca*—loftly; *sthali*—place; *bhava*—being; *adhaḥ-mukha*—beneath; *nīla*—blue; *rambhe*—two plantain trees; *ete*—these two; *hareḥ*—of Lord Hari; *ye*—which; *lalana*—of the beautiful young gopīs; *akṣi*—of the eyes; *kīra*—the parrots; *puṣṭyai*—for nourishing; *sva*—His own; *mādhurya*—of sweetness; *phalaiḥ*—with the fruits; *alam*—sufficiently; *staḥ*—they are.

Disguised as Lord Hari's thighs, two tall and dark banana trees grow to feed fruits of sweetness to the parrots of the gopīs' eyes.

Text 34

rambhāli-garva-bhara-dāraṇa-sanniveśe
mattebha-hasta-mada-mardana-mardave ye
śrī-rādhikā-karabha-santata-sevyamāne
kenopamantu kavayo hari-śakthinī te

rambha—of plantain trees; *āli*—of the host; *garva*—of pride; *bhara*—the abundance; *daraṇa*—tearing apart; *sanniveśe*—nearby; *matta*—mad; *ibha*—elephant; *hasta*—the trunk; *mada*—the pride; *mardana*—breaking; *mardave*—softness; *ye*—which; *śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *karabha*—by the hand; *santata*—constantly; *sevyamāne*—being served; *kena*—with what?; *upamantu*—may compare; *kavayaḥ*—the poets; *hari*—of Lord Hari; *śakthinī*—the two thighs; *te*—they.

To what may poets compare Lord Hari's thighs which, always served by Śrī Rādhikā's lotus hand, tear apart the banana trees' pride and crush the mad elephants' pride in their trunks?

Text 35

vistīrṇa-pīnam ati-sundara-sanniveśām

*rāsa-sthalaṁ sarati-kāma-naṭārbudānām
abhīra-dhīra-ramaṇī-kamaṇīya-śobhaṁ
śrī-śroṇi-maṇḍalam alaṁ vilasaty aghāreḥ*

vistirna-pīnam—broad; *ati-sundara-sanniveśām*—very beautiful; *rasa*—of dancing; *sthalam*—the arena; *sa*—accompanied by Rati-devi; *kāma*—of cupid; *nata*—of dances; *arbudanam*—of millions; *abhira*—of the cowherd men; *dhira*—saintly; *ramaṇī*—girls; *kamaṇīya*—desireable; *śobham*—splendor; *śrī-sroṇi-maṇḍalam*—hips; *alam*—greatly; *vilasati*—shines; *agha-areḥ*—of Lord Kṛṣṇa, the enemy of Aghasura.

A dancing arena for millions of Kāmas and Ratis, and their handsomeness the object of the saintly and beautiful young gopīs' yearning, Kṛṣṇa's very handsome broad thighs are splendidly manifest.

Text 36

*kaṭīra-bimbam lasad-ūrdhva-kāya-
tamāla-nīlāśma-kṛtālavālam
kṛṣṇasya lāvanya-jalāli-khelat-
kāñcī-marāli-valitam vibhāti*

katira—of the hips; *bimbam*—circle; *lasat*—splendid; *urdhva*—upper part; *kaya*—of the body; *tamāla*—of the tamāla tree; *nīlāśma*—sapphire; *kṛta*—fashioned; *alavalam*—irrigation trench; *kṛṣṇasya*—of Lord Kṛṣṇa; *lāvanya*—of beauty; *jala-ali*—in the waters; *khelat*—playing; *kañcī*—of the Lord's belt; *marali*—the swan; *valitam*—attracted; *vibhāti*—is manifest.

Circling the roots of the sapphire tamāla tree of His torso, and the swan of His belt playing in the waters of its handsomeness, the irrigation trench of Kṛṣṇa's hips shines with great splendor.

Text 37

*kṛṣṇāṅga-simhāsana-santatopa-
viṣṭasya rādhā-hṛdayasya rājñah
dhātrā kṛtam śroṇi-miṣāt sukhāptyai
nīlāmśuka-sthūla-vidhūpadhānam*

kṛṣṇa—of Lord Kṛṣṇa; *aṅga*—of the body; *simha-asana*—on the throne; *santata*—continually; *upaviṣṭasya*—seated; *rādhā*—of Śrīmatī Rādhārāṇī;

hṛdayasya—of the heart; *rājñah*—of the monarch; *dhatra*—by the creator Brahmā; *kṛtam*—created; *sroni*—of being hips; *miṣāt*—on the pretext; *śukha*—of happiness; *āptyai*—for the obtainment; *nīla*—blue; *aṁśuka*—cloth; *sthūla*—large; *vidhu*—charming; *upadhanam*—pillow.

On the pretext of fashioning Kṛṣṇa's lap, the creator Brahmā made a great blue cushion to please Rādhā's royal heart, which always sits on the throne of Kṛṣṇa's limbs.

Text 38

ye gopikā-dṛk-śapharāli-kelaye
lāvanya-vanyāmṛta-pūrṇa-palvale
ye rādhikā-citta-mṛgendra-kandare
te sundare naumi hareḥ kakundare

ye—which; *gopika*—of the gopīs; *dṛk*—of the eyes; *śaphari*—of the śaphari fishes; *ali*—of the multitude; *kelaye*—for the pastimes; *lāvanya*—of transcendental beauty; *vanya*—of the flood; *amṛta*—of the nectatr; *pūrṇa*—full; *palvale*—the ponds; *ye*—which; *rādhikā*—of Śrīmatī Rādhārāṇī; *citta*—of the mind; *mṛgendra*—of the lion; *kandare*—the cave; *te*—they; *sundare*—beautiful; *naumi*—I offer my respectful obeisances; *hareḥ*—of Lord Hari; *kakundare*—to the two hips.

I offer my respectful obeisances to Lord Hari's hips, which are a cave for the lion of Rādhikā's heart and a nectar pool of handsomeness for the playing of the śapharī fishes of the gopīs' eyes.

Text 39

adhas-tiryag-rekhā-sarid-upari sā nābhi-sarasi
tayor madhye vāstir dhruvam agha-ripor asti pulinam
sadā rāsa-kṛīḍām yad iha nija-vṛtty-adbhuta-nāti-
cayaiḥ śrī-rādhāyā hṛdaya-nata-rājaḥ praṇayati

adhaḥ—below; *tiryak*—curved; *rekha*—line; *sarit*—the stream; *upari*—above; *sa*—that; *nabhi*—of the navel; *sarasi*—lake; *tayor*—of the two; *madhye*—in the middle; *vastiḥ*—the lower part of the abdomen; *dhruvam*—certainly; *agha-ripor*—of Lord Kṛṣṇa, the enemy of Agha; *asti*—is; *pulinam*—the shore; *sadā*—continually; *rāsa-kṛīḍam*—the pastime of the rasa dance; *yad*—which; *iha*—here; *nija*—her own; *vṛtti*—activity; *adbhuta*—wonderful; *nāti*—of dancers; *cayaiḥ*—with a host; *śrī-rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *hṛdaya*—of the heart; *nata*—of

dancers; *rājah*—the king; *praṇayati*—performs.

In between Lord Hari's navel-lake and the river that is the lower line of His abdomen is a plain where the king of dancers, Śrī Rādhā's heart, performs a rāsa dance with her many wonderful associates.

Text 40

śrī-vasti-romāvāli-nābhi-dambhān
nipāna-sad-rajju-sudhoda-kūpān
tr̥ṣārta-gopī-gaṇa-go-gaṇānām
pānāya dhātāsrjad acyutāṅge

śrī-vasti—the lower abdomen; *roma*—of hairs; *āvāli*—line; *nābhi*—navel; *dambhat*—on the pretext; *nipāna*—for drinking; *sat*—transcendental; *rajju*—with ropes; *sudhā-uda*—of nectar; *kūpan*—wells; *tr̥ṣa*—by thirst; *ārta*—afflicted; *gopī*—of gopīs; *gaṇa*—of the host; *go*—of cows; *gaṇanam*—of the host; *pānaya*—for drinking; *dhata*—the creator Brahmā; *asrjat*—created; *acyuta*—of the infallible Personality of Godhead; *āṅge*—on the body.

On the pretext of fashioning a navel and lower abdomen decorated with a line of hairs, the creator Brahmā placed on the body of the infallible Personality of Godhead a series of nectar watering-places to slake the thirst of the surabhi cows that are the vraja-gopīs.

Text 41

gopī-mano-dhanya-cayānya-vāsanā-
tuṣāpahārottara-saṁskṛtau vidhiḥ
nīlopalolūkhalatām nināya yat
kṛṣṇāvalagnaṁ hṛdi me cakāstu tat

gopī—of the gopīs; *manah*—of the thoughts; *dhanya*—of grain; *caya*—of the abundance; *anya*—other; *vasana*—of desires; *tusa*—the chaff; *apahara*—for removing; *uttara-saṁskṛtau*—in the matter of the final perfection; *vidhiḥ*—the creator Brahmā; *nīla-upala*—sapphire; *ulukhalatam*—to the state of being a mortar; *ninya*—brought; *yat*—which; *kṛṣṇa*—of Lord Kṛṣṇa's body; *avalagnam*—the middle part (the abdomen); *hṛdi*—in the heart; *me*—my; *cakāstu*—may be manifested; *tat*—that.

May Lord Kṛṣṇa's abdomen, which the creator Brahmā transformed into a sapphire grinding-mortar to remove the chaff of material desires from the granary of the gopīs' thoughts, appear in my heart.

Text 42

*kṛṣṇāvalagnasya miṣād umā-pater
visphardhayārādhanayārdite muhuḥ
pūrvāpara-sthūla-vibhāga-samyuto
dhātrā vitirṇo damaruḥ smarāya kim*

kṛṣṇa—of Lord Kṛṣṇa; *avalagnasya*—of the middle part of the body; *miṣāt*—on the pretext; *uma-pateḥ*—of Lord Siva, the husband of Uma; *visphardhaya*—with rivalry; *arādhanaya*—with worship; *ardite*—afflicted; *muhuḥ*—at every moment; *pūrvā*—first; *apara*—and second; *sthūla*—large; *vibhaga*—with parts; *samyutaḥ*—endowed; *dhatra*—by the creator; *vitirṇaḥ*—presented; *damaruḥ*—damaru drum; *smaraya*—to cupid; *kim*—how is it?

Why, on the pretext of fashioning Lord Kṛṣṇa's waist, did the creator Brahmā give an excellent damaru drum, broad at both ends, to the demigod Kāma? Kāma attained this gift by always worshiping Brahmā, and now that he has it, he is able to challenge Lord Śiva himself.

Text 43

*harer vakṣaḥ-kakudmatyor
visargam antarāsthitam
madhya-dambhād dvayor navyam
jaihva-mūlākṣaram vyadhāt*

hareḥ—of Lord Hari; *vakṣaḥ*—of the chest; *kakudmatyoh*—of the hips; *visargam*—creation; *antara*—between; *asthitam*—situated; *madhya*—of the waist; *dambhat*—on the pretext; *dvayoh*—of both of them; *navyam*—new; *jaihva-mula-akṣaram*—the letter jihvamulīya; *vyadhāt*—placed.

On the pretext of fashioning a thin waist, the demigod Brahmā placed a jihvamulīya letter between Lord Hari's broad chest and hips.

Note: In this verse the Lord's waist is compared to the jihvamulīya letter:)(.

Text 44

*dṛṣṭvā bakārer avalagna-sauṣṭhavam
nijāvalagnasya ku-kīrti-śaṅkayā
durgāsu durgā-janakasya bhū-bhṛto
darīṣu pārīndra-gaṇa vililyire*

dṛṣṭva—having seen; *baka-areḥ*—of Lord Kṛṣṇa, the enemy of Bakasura; *avalagna*—of the waist; *sauṣṭhavam*—excellence; *nija*—of their own; *avalagnasya*—of the waist; *ku-kīrti*—defamation; *śaṅkaya*—fearing; *durgasu*—inaccessible; *durga-janakasya*—of the Himalaya mountains; *bhu-bhṛtaḥ*—of the mountain; *darisu*—in the caves; *pārīndra*—of lions; *gaṇaḥ*—the community; *vililyire*—disappeared.

Seeing the handsomeness of Kṛṣṇa's thin waist, and fearing their own waists would no longer be glorious in comparison, the lions became embarrassed and fled, disappearing into Himalayan caves.

Text 45

*lāvaṇya-vanyā-bhrama-bhaṅga-pūrṇe
baki-ripor nābhi-hrade gabhīre
tṛṣārta-gopī-hṛdayebha-pāli-
magnaiva nonmajjati sā kadāpi*

lāvaṇya—of beauty; *vanya*—the flood; *bhrama*—with a whirlpool; *bhaṅga*—and waves; *pūrṇe*—full; *baki-ripoḥ*—of Lord Kṛṣṇa, the enemy of Putana; *nābhi*—of the navel; *hrade*—in the lake; *gabhīre*—deep; *tṛṣa*—by thirst; *ārta*—afflicted; *gopī*—of the gopīs; *hṛdaya*—of the hearts; *ibha*—of elephants; *pāli*—the herd; *magna*—drowned; *na*—not; *unmajjati*—to emerge; *sa*—they; *kadāpi*—at any time.

Drowning in Kṛṣṇa's deep navel-lake filled with whirlpools and waves of handsomeness, the thirsty elephants of the gopīs' hearts will never rise again.

Text 46

*śrī-kṛṣṇa-vigraha-tamāla-sura-drume 'smin
śobha-maranda-bhṛta-nābhi-sukitaro 'sti
lobhād vadhū-dṛg-ali-pāliḥ iha praviṣṭā*

yat sã punar na hi nireti rase nimagnã

śrī-kṛṣṇa—of Lord Kṛṣṇa; *vighraha*—of the form; *tamãla*—tamãla; *sura-drume*—in the desire-tree; *asmin*—in this; *śobha*—of transcendental beauty; *maranda*—honey; *bhṛta*—held; *nabhi*—of the navel; *sukotaraḥ*—the hollow; *asti*—is; *lobhat*—out of greed; *vadhu*—of the young girls of Vraja; *dyk*—of the eyes; *ãli*—of bumblebees; *pãliḥ*—the swarm; *iha*—here; *praviṣṭaḥ*—has entered; *yat*—because; *sah*—they; *punaḥ*—again; *na*—not; *hi*—certainly; *nireti*—will emerge; *rase*—in the nectar; *nimagna*—immersed.

In the tamãla desire-tree of Śrī Lord Kṛṣṇa's form is a navel-hollow filled with the honey of handsomeness. Entering there and greedily drowning in the honey, the bumblebees of the gopīs' eyes will never come out again.

Text 47

*viṣṇor gaṅgãjani bali-nutãn nicagãgre 'ñghri-padmãt
tan-mãtsaryãt tri-bali-mahitãd ũrdhvagã nãbhi-padmãt
śaureḥ kṛṣṇãjani tanuruhãli-cchalãt paśyatãm yã
tasmin prĩtim janayati parãm vãsanãm samvidhũya*

viṣṇoḥ—from Lord Viṣṇu; *gaṅga*—the Ganges river; *ajani*—became manifested; *bali*—by Bali Maharãja; *nutat*—glorified with prayers; *nicaga*—descending; *agre*—from the tip; *añghri-padmat*—of His lotus feet; *tat*—of that; *matsaryat*—out of envy; *tri*—three; *bali*—by the Bali Maharãja's of the three folds of skin at the Lord's waist; *mahitat*—glorified; *urdhvaga*—ascending; *nabhi-padmat*—from the lotus-navel; *saureḥ*—from Lord Kṛṣṇa; *kṛṣṇa*—the Yamunã river; *ajani*—was manifested; *tanuruha*—of hairs; *ali*—of a multitude; *chalat*—on the pretext; *pasyatam*—one may see; *ya*—which; *tasmin*—for Him; *pritim*—love; *janayati*—creates; *param*—other; *vasanam*—desire; *samvidhuya*—cleansing.

The Gaṅgã descended from Lord Viṣṇu's lotus feet, which were praised by Bali Maharãja. Impelled by jealousy, the Yamunã appeared as a line growing up from Kṛṣṇa's lotus navel, which is praised by three Balis. One who sees this becomes free of material desires and attains pure love.

Note: "Bali" also means fold of skin." The "three Balis" are the three folds of skin at the Lord's waist.

Text 48

*nābhi-bilāt sāmi samutthitā harer
yā bhāti romāvali-kṛṣṇa-pannagī
svam paśyatām sūkṣmatamāpy ahar-nīsam
cittānilān sañculukī-karoti sā*

nabhi—of the navel; *bilat*—from the hole; *sami*—half; *samutthita*—emerged; *hareḥ*—of Lord Hari; *ya*—which; *bhāti*—is manifested; *roma*—of hairs; *avali*—line; *kṛṣṇa*—black; *pannagi*—snake; *svam*—own; *paśyatam*—one should see; *sūkṣmatam*—most clever; *api*—also; *ahaḥ*—day; *nīsam*—and night; *citta*—of thoughts; *anīlan*—the winds; *sañculuki-karoti*—makes into morsels of food; *sa*—that; *snake*.

See the line-of-hairs black snake half-emerged from the hole that is Lord Hari's navel! This clever line-of-hairs snake lives by day and night swallowing the breezes that are our thoughts.

Text 49

*lavānima-madhu pitvā nābhi-padmān murārer
vraja-yuvati-janānām netra-bhṛṅgārbha-keliḥ
udara-nalina-patre yā papātoccalanti
tanuruha-tati-dambhāt saiva sete pramattā*

lavanima—of beauty; *madhu*—the honey; *pitva*—having drunk; *nabhi*—of the navel; *padmat*—from the lotus flower; *murāreḥ*—of Lord Kṛṣṇa, the killer of the Madhu demon; *vraja*—of Vrajabhūmi; *yuvati-janānām*—of the young girls; *netra*—of the eyes; *bhṛṅga-arbha*—of the young bumble-bees; *keliḥ*—pastimes; *udara*—of the abdomen; *nalina*—lotus; *patre*—on the petal; *ya*—which; *papata*—falls; *uccalanti*—rising up; *tanuruha*—of hairs; *tati*—series; *dambhat*—on the pretext; *sa*—that; *eva*—certainly; *sete*—rests; *pramatta*—intoxicated.

After drinking the honey of handsomeness from the lotus flower of Kṛṣṇa's navel, the playful young bumblebees of the vraja-gopīs' eyes become intoxicated, and although they try to fly away, they fall onto the lotus petal of His abdomen, where they stay disguised as a line of hairs.

Text 50

*jita-cala-dala-nīlāmbhojinī-parṇa-jālam
mādhurīma-hṛta-paśyal-loka-netrāli-mālām
tilakitam iva loma-śreṇi-kāliyakena*

tri-bhuvana-jaya-lakṣmyā bhāti govinda-tuṇḍam

jita—defeated; *cala*—moving; *dala*—with petals; *nīla*—blue; *ambhojinī*—of the lotus; *parṇa*—of petals; *jālam*—network; *mādhurīma*—by sweetness; *hṛta*—enchanted; *pasyat*—looking; *netra*—of eyes; *āli*—of bumble-bees; *mālām*—with a garland; *tilakitam*—marked with tilaka; *iva*—as if; *loma*—of hairs; *śreṇī-kāliyakena*—with a line; *tri*—the three; *bhuvana*—worlds; *jaya*—defeating; *lakṣmyā*—with beauty and glory; *bhāti*—is manifest; *govinda*—of Lord Govinda; *tundam*—the abdomen.

Defeating a host of trembling blue lotus petals, garlanded with bumblebees of the gazing eyes of devotees enchanted by its sweetness, and ornamented with the tilaka mark of a line of hairs, Govinda's abdomen shines with a splendor that conquers the three worlds.

Text 51

*kāstūrikā-lipta-tamāla-navya-
dalosma-hṛt-saurabha-mārdavābham
atunḍilam tuṇḍilitākhilākṣi-
bhṛṅgāli divyaty udaram bakāreḥ*

kāstūrikā—with musk; *lipta*—anointed; *tamāla*—tamāla; *navya*—fresh; *dala*—of the leaf; *usma*—burning pride; *hṛt*—removing; *saurabha*—with its fragrance; *mārdava*—and delicate beauty; *abham*—appearance; *atundilam*—thin; *tundilita*—filled; *akhila*—of everyone; *akṣi*—of the eyes; *bhṛṅga*—of bumble-bees; *āli*—with th multitude; *divyati*—is splendidly manifest; *udaram*—the abdomen; *baka-areḥ*—of Lord Kṛṣṇa, the enemy of Bakasura.

Decorated with the bumblebees of the devotees' eyes, and with its delicate handsomeness and sweet fragrance cooling the burning pride of a fresh tamāla leaf anointed with musk, Kṛṣṇa's slender waist shines with great splendor.

Text 52

*hṛdy ucchalat-tanuruha-cchala-niḥsṛta-śrī-
nābhi-hradānupatitādi-rasa-pravāham
alpocca-pārśva-yugalam dara-nimna-madhyam
madhye mano mama harer udaram cakāstu*

hṛdi—on the chest; *ucchalat*—rising; *tanuruha*—of hairs; *chala*—on the pretext; *niḥsṛta*—flowing; *śrī-nābhi*—navel; *hrada*—to the lake; *anupatita*—falling; *ādi*—

transcendental; *rasa*—of nectar; *pravāham*—river; *alpa*—a little; *ucca*—high; *parva*—sides; *yugalam*—two; *dara*—a little; *nimna*—deep; *madhyam*—in the middle; *madhye*—in the middle; *manaḥ*—the mind; *mama*—my; *harer*—of Lord Hari; *udaram*—the abdomen; *cakāstu*—may be manifest.

May the stream of nectar, its banks a little shallow, and its middle a little deep, that descends from the mountain of Lord Hari's chest and falls in the lake of His navel, and is disguised as a line of hairs, flow into my thoughts.

Text 53

rādhā-citta-marala-dṛk-śapharikā-śaśvad-vilāsāspadam
kāñcī-sarasa-pāli-nisvani-tataṁ lomāli-śaivalakam
lāvanyāṁṛta-pūritam tribalikā-sūkṣmormi-vibhrājitaṁ
śrī-nābhi-nalinam lasaty agha-ripoḥ śrī-tuṇḍa-sat-palvalam

rādhā—of Śrīmatī Rādhārāṇī; *citta*—of the mind; *marala*—the swan; *dṛk*—of her eyes; *śapharikā*—of the śaphari fishes; *śaśvat*—eternal; *vilāsa*—of pastimes; *aspadam*—abode; *kañcī*—of the Lord's belt; *sarasa*—of the cranes; *pāli*—of the host; *nisvani*—of the cooing sounds; *tataṁ*—on the shore; *loma*—of hairs; *āli*—series, or bumble-bees; *śaivalakam*—with saivalak plants; *lāvanya*—of beauty; *amṛta*—with the nectar; *pūritam*—filled; *tri-bālikā*—of three folds of skin; *sūkṣma*—little; *urmi*—with waves; *vibhrājitaṁ*—manifested; *śrī-nābhi*—of the navel; *nalinam*—with the lotus flower; *lasati*—is splendidly manifest; *agha-ripoḥ*—of Lord Kṛṣṇa, the enemy of Agha demon; *śrī-tuṇḍa*—of the abdomen; *sat*—transcendental; *palvalam*—pond.

A playground for the swan of Rādhā's thoughts and the śapharī fish of Her eyes, its shores filled with sounds of the cranes of His sash of bells, its moss a line of hairs, filled with the nectar of handsomeness, handsome with gentle waves of three folds of skin, and glorious with the graceful lotus of a navel, the lake of Kṛṣṇa's abdomen shines with great splendor.

Text 54

śrī-rādhikā-pārśva-mattālikā-yuga-
sva-preyasi-sparśa-samutsukau sadā
śrī-pārśva-san-nagara-tallajau hareḥ
su-vartulau snigdha-mṛdu virājataḥ

śrī-rādhikā—of Śrīmatī Rādhārāṇī; *pārśva*—of the sides; *mattālikā*—excellent;

yuga—pair; *sva*—own; *preyasi*—beloveds; *saprasa*—the touch; *samustsukau*—eager; *sada*—always; *śrī-pārśva*—the sides; *sat*—transcendental; *nagara*—gallants; *tallajau*—excellent; *hareḥ*—of Lord Hari; *su*—very; *vartulau*—round; *snigdha*—smooth, glistening, and beautiful; *mṛdu*—soft; *virājataḥ*—are splendidly manifest.

Yearning for the touch of the two beautiful girls that are the sides of Śrī Rādhikā, the two handsome, gentle, and affectionate heroes that are the two sides of Lord Hari's torso shine with great splendor.

Texts 55 and 56

rekhā-svarūpa-ramayāśrita-vāma-bhāgam
śrīvatsa-sac-chavi-virājita-dakṣināmsam
kañthastha-kaustubha-gabhasti-virājamānam
śaśvad-vilāsa-lalitām vana-mālikāyāḥ

śrī-ballavī-hṛdaya-dohada-bhajanam śrī-
rādhā-mano-nṛpa-harinmaṇi-simha-pīṭham
trailokya-yauvata-manohara-mādhurīkam
vakṣaḥ-sthalam su-vipulam vilasaty aghāreḥ

rekha—of a line; *svarūpa*—in the form; *ramaya*—by the goddess of fortune; *āśrita*—sheltered; *vama*—left; *bhagam*—side; *śrīvatsa*—of Śrīvatsa; *sat*—transcendental; *chavi*—splendor; *virājita*—shining; *dakṣina*—right; *amsam*—side; *kañtha*—on the neck; *stha*—situated; *kaustubha*—of the Kaustubha jewel; *gabhasti*—effulgence; *virājamānam*—manifested; *śaśvat*—eternal; *vilāsa*—with pastimes; *lālitam*—charming; *vana-mālikāyāḥ*—of the garland of forest flowers; *śrī-ballavī*—of the gopīs; *hṛdaya*—of the heart; *dohada-bhajanam*—the milking pail (or the object of desires); *śrī-rādhā*—of Śrīmatī Rādhārāṇī; *maṇaḥ*—of the mind; *nṛpa*—for the king; *harinmaṇi*—sapphire; *simha-pīṭham*—throne; *trailokya*—in all the three planetary systems; *yauvata*—for the young girls; *manohara*—enchanting; *mādhurīkam*—with sweetness; *vakṣaḥ-sthalam*—the chest; *su*—very; *vipulam*—broad; *vilasati*—is splendidly manifest; *agha-areḥ*—of Lord Kṛṣṇa, the enemy of Agha.

On its left the goddess of fortune's mark, on its right the splendid Śrīvatsa, on its neck the glory of Kaustubha, decorated with a forest-flower garland, the milkpail of the gopīs' hearts, a sapphire throne for Rādhā's regal heart, and its sweetness charming the hearts of young girls in the three worlds, Kṛṣṇa's broad chest is splendidly manifest.

Text 57

*muktāvalī-suradhunī-tanu-roma-rāji-
bhāsvat-sutā-tarala-kānti-sarasvatīnām
saṅgena maṅgala-karam tri-jagaj-janānām
kṛṣṇasya naumi tam uraḥ-sthala-tīrtha-rājam*

mukta—of pearls; *avali*—the necklace; *suradhuni*—the celestial Ganges river; *tanu*—of His body; *roma*—of hairs; *rāji*— the series; *bhasvat-suta*—the Yamunā river, the daughter of the sun-god; *tarala*—the central gem in the necklace; *kānti*—the splendor; *sarasvatīnām*—the Sarasvati river; *saṅgena*—by the touch; *maṅgala*—auspiciousness; *karam*—granting; *tri-jagat*—in the three planetary systems; *jananam*—of the people; *kṛṣṇasya*—of Lord Kṛṣṇa; *naumi*—I offer my respects and praise; *tam*—to that; *uraḥ-sthala*—of the chest; *tīrtha*—of holy places; *rājam*—to the monarch.

I praise the regal holy place of Kṛṣṇa's chest, which with its meeting of the white Gaṅgā of His pearl necklaces, the black Yamunā of His line of hairs, and the red Sarasvatī of His ruby ornament, brings auspiciousness to the people of the three worlds.

Text 58

*doḥ-stambha-yugmam anu kānti-vati-nibaddhā
vakṣaḥ-sthalī-lavanimocchalitā murāreḥ
aśrānta-dolana-vihāri-ratiśa-yūnor
doleva jīṣṇumaṇi-saṅghaṭitā vibhāti*

doḥ—of the Lord's arms; *stambha*—of pillars; *yugmam*—pair; *anu*—following; *kānti*—splendor; *vati*—the ropes; *nibaddha*— bound; *vakṣaḥ-sthalī*—of the chest; *lavanima*—beauty; *ucchalita*— risen; *mura-areḥ*—of Lord Kṛṣṇa, the enemy of the Mura demon; *asranta*—constant; *dolana*—swinging; *vihari*—with the pastimes; *rati-isa*—Rati and Cupid; *yunoḥ*—of the youthful couple; *dola*—a swing; *iva*—like; *jīṣṇumaṇi*—of sapphires; *saṅghaṭita*—studded; *vibhāti*—is manifest.

His arms its two pillars and His bodily luster its ropes, the sapphire swing of the handsomeness of Kṛṣṇa's chest, where Kāma and Rati enjoy pastimes again and again, is splendidly manifest.

Text 59

vakṣo harer madana-sākunikasya manye

gopāṅganā-nayana-khañjana-bandhanaya
śrīvatsa-kundalikayānvitam aṅka-kīla-
lāvaṇya-jāla-vitati-sthalatam prapede

vakṣaḥ—the chest; *hareḥ*—of Lord Hari; *madana*—of cupid; *sakunikasya*—of the hunter; *manye*—I consider; *gopa-aṅganā*—of the gopīs; *nayana*—of the eyes; *khañjana*—the Khañjana birds; *bandhanaya*—for binding; *śrīvatsa*—of the Śrīvatsa mark; *kundālikaya*—with the rope; *anvitam*—endowed; *aṅka*—of the mark of Lakṣmi-devi; *kīla*—post; *lāvaṇya*—of beauty; *jāla*—net; *vitati*—expansion; *sthalatam*—state of being the place; *prapede*—attained.

I think Lord Hari's chest is a trap, its net of flowers His handsomeness, its post His mark of Lakṣmī, and its noose His mark of Śrīvatsa, set by Kāmadeva to capture the khañjana birds of the gopīs' eyes.

Text 60

vakṣas-chalat su-laghu-kīlaka-yuk-stanākhyā-
śrī-cakrikā-khacita-pārśva-yugam bakāreḥ
śrī-rādhikā-yuvati-ratna-virāji-cetaḥ-
kośālayasya hariratna-kapātam asti

vakṣaḥ—of being a chest; *chalat*—on the pretext; *su*—very; *laghu*—small; *kīlaka*—posts; *yuk*—endowed; *stana*—nipple; *akhyā*—named; *śrī*—of beauty; *cakrikā*—circles; *khacita*—endowed; *pārśva*—sides; *yugam*—two; *baka-areḥ*—of Lord Kṛṣṇa, the enemy of Bakasura; *śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *yuvati*—of young girls; *ratna*—the gem; *virāji*—splendid; *cetaḥ*—of the mind; *kośa-alayasya*—of the treasury; *hariratna*—sapphire; *kapātam*—set of doors; *asti*—is.

Disguised as Lord Hari's chest, two sapphire doors with two small, handsome doorknobs disguised as nipples guard the treasury holding youthful Śrī Rādhikā's jewel heart.

Text 61

gopālikā-hṛdaya-vāñchita-pūrtaye śrī-
tapiñcha-kalpa-taru-sundara-kaṇḍalau yau
sādhvītva-garva-śaśa-ghāta-kṛte satīnām
tapiñcha-sāra-parighau smara-lubdhakasya

gopālikā—of the gopīs; *hṛdaya*—of the hearts; *vāñchita*—the desires; *pūrtaye*—

for fulfilling; *śrī-tapiñcha*—tamāla; *kalpa-taru*—desire tree; *sundara*—beautiful; *kandalau*—new shoots; *yau*—which; *sādhvitva*—chastity; *garva*—pride; *sasa*—rabbit; *ghaṭa-kṛte*—killing; *satīnām*—of the pious gopīs; *tapiñcha*—tamāla; *sara*—best; *parighau*—clubs; *smara*—of cupid; *lubdhakasya*—of the cruel hunter.

Taking two handsome branches the tamāla desire-tree of Śrī Kṛṣṇa'S arms sprouted to fulfill the gopīs' heartfelt desires, the cruel hunter Kāmadeva made two clubs mercilessly to slaughter the helpless rabbit of the gopīs' chastity.

Text 62

gopāṅganā-hṛdaya-taṇḍula-khaṇḍanāya
mahendra-nīla-muśalau kuśalārgale yau
rādhādi-hṛn-nilaya-vasta-kapāṭikāyāḥ
rādhādi-citta-śuka-pañjara-daṇḍike ca

gopa-aṅganā—of the gopīs; *hṛdaya*—of the hearts; *taṇḍula-khandanaya*—for threshing the rice; *mahendra-nīla*—sapphire; *musalau*—clubs; *kuśala*—beautiful; *argale*—two bolts; *yau*—which; *rādhā-ādi*—of the gopīs, headed by Śrīmatī Rādhārāṇī; *hṛt*—of the hearts; *nīlaya-vasta*—to the residence; *kapāṭikāyāḥ*—of the door; *rādhā-ādi*—of the gopīs, headed by Śrīmatī Rādhārāṇī; *citta*—of the mind; *śuka*—the parrot; *pañjara*—of the cage; *dandike*—the bars; *ca*—also.

Lord Kṛṣṇa's arms are two sapphire pestles for threshing the chastity-husk from the rice of the desires in the gopīs' hearts. They are two handsome bolts on the door to the hearts of Rādhā and the gopīs. They are two bars on the cage holding the parrot of Rādhā's mind..

Text 63

pīnāyatau lavaṇimocchalitau su-vṛttau
padmādi-viśva-ramaṇī-kamanīya-śobhau
pīna-stanī-hṛdaya-dohada-bhājanam tau
śrīmat-bhujau manasi me sphuratām aghāreḥ

pīna—broad; *ayatau*—and long; *lavanima-ucchalitau*—full of beauty; *su-vṛttau*—charmingly round; *padma*—of Lakṣmi-devī; *ādi*—beginning with; *viśva*—of the universe; *ramaṇī*—by the beautiful women; *kamanīya*—the object of desire; *śobhau*—whose beauty; *pīna-stanī*—of the gopīs, who have beautiful swollen breasts; *hṛdaya*—of the heart; *dohada-bhajanam*—the fulfilment of desire; *tau*—they; *śrīmat-bhujau*—the two arms; *manasi*—in the mind; *me*—of me;

sphuratam—may be manifested; *agha-areḥ*—of Lord Kṛṣṇa, the enemy of Aghasura.

May Lord Hari's long, broad, handsome, graceful arms, which Lakṣmī-devī and the other beautiful women in the universe yearn to attain, and which fulfill the desires of the Vraja-gopīs, who have beautiful large breasts, appear in my heart.

Text 64

taruṇima-madhu-phulla-śrī-hareḥ tanv-aranye
mādhurīma-madanākhyau kim praviṣṭau madebhau
su-bhuja-yugala-ṣuṇḍa-pāṇi-sat-puṣkarābhyām
niravadhi caratas tau jānu-ruk-pallavāni

taruṇima—of youthfulness; *madhu*—in the spring; *phulla*—blossoming; *śrī-hareḥ*—of Lord Hari; *tanu*—of the body; *aranye*—in the jungle; *mādhurīma*—sweetness; *madana*—conjugal love; *akhyau*—named; *kim*—how is it?; *praviṣṭau*—entered; *mada-mad*; *ibhau*—two elephants; *su-bhuja*—beautifully curved; *yugala*—two; *ṣuṇḍa*—with trunks; *pāṇi*—hands; *sat*—excellent; *puṣkarābhyām*—with lotus flowers; *niravadhi*—without obstruction; *carataḥ*—they graze; *tau*—both; *janu*—at the knees; *ruk*—of the splendid beauty; *pallavāni*—on the blossoms.

Are these the two elephants named Sweetness and Passion now holding excellent lotus flowers in their graceful trunks and feeding on the flowers of handsomeness at the Lord's knees as they roam in the jungle of the body of Lord Hari now blooming in the springtime of youth?

Text 65

śrī-kṛṣṇa-dor-yugma-miṣeṇa vedhasā
tan-mādhurī-dolikayā samanvitau
ramādi-yoṣin-mati-dolanāya kim
khambhau vicitrau hariratna-jau kṛtau

śrī-kṛṣṇa—of Lord Kṛṣṇa; *dor*—of arms; *yugma*—pair; *miṣeṇa*—on the pretext; *vedhasā*—by the creator Brahmā; *tat*—of the Lord; *mādhurī*—of the sweetness; *dolikaya*—with the swing; *samanvitau*—endowed; *rama*—by Lakṣmī-devī; *ādi*—headed; *yosit*—of women; *mati*—the minds; *dolanaya*—for swinging; *kim*—is it?; *khambhau*—two pillars; *vicitrau*—wonderful; *hariratna-jau*—made of sapphire.

Did the creator Brahmā create two wonderful sapphire posts disguised as Śrī Kṛṣṇa's arms and fitted with a swing of charming sweetness to swing the minds of Lakṣmī and all other women?

Text 66

*smara-nṛpa-kṛta-gopī-dhairya-nāśābhicāra-
kratu-harimaṇi-yūpau dor-miṣāt kṛṣṇa-dehe
lasata iha kavīnām kavyam etan mataṁ me
praṇaya-śuci-rasābdher nirgatau sat-pravāhau*

smara—cupid; *nṛpa*—by the king; *kṛta*—performed; *gopī*—of the gopīs; *dhairya*—chaste composure; *nāśa*—of destruction; *abhicāra*—activity; *kratu*—in the sacrifice; *harimaṇi*—sapphire; *yūpau*—two posts; *dor*—of being arms; *miṣāt*—on the pretext; *kṛṣṇa*—of Lord Kṛṣṇa; *dehe*—on the body; *lasataḥ*—splendidly manifest; *iha*—in this matter; *kavīnām*—of the poets; *kavyam*—the poetry; *etan*—this; *matam*—the opinion; *me*—of me; *praṇaya*—of love; *śuci*—pure; *rasa*—of the nectar; *abdheḥ*—from the ocean; *nirgatau*—manifest; *sat*—transcendental; *pravāhau*—two currents.

Poets say King Kāma placed in Kṛṣṇa's body two sapphire posts, disguised as arms, for a sacrifice to destroy the gopīs' peacefulness. My idea is they are actually two currents in the nectar ocean of transcendental love.

Text 67

*saṅkhārdhendu-yavāṅkuṣair ari-gadā-cchatrā-dhvaja-svāstikair
yūpābjāsi-halair dhanuḥ-parighakaiḥ śrī-vṛkṣa-mīneṣubhiḥ
nady-āvarta-cayais tathāṅguli-gatair etair nijair lakṣaṇair
bhātaḥ śrī-puruṣottamatva-gamakaiḥ pāṇi harer aṅkitau*

saṅkha—conchshell; *ardha-indu*—half-moon; *yava-barleycorn*; *aṅkuṣaiḥ*—rod for controlling elephants; *ari-gadā*—club; *chatra*—parasol; *dhvaja*—flag; *svastikaiḥ*—svastika; *yupa*—sacrificial post; *abja*—lotus flower; *asi*—sword; *halaiḥ*—plow; *dhanuḥ*—bow; *parighakaiḥ*—parigha club; *śrī-vṛkṣa*—desire tree; *mina*—fish; *iṣubhiḥ*—arrows; *nady-āvarta*—of whirlpools; *cayaiḥ*—with a series; *tatha*—in that way; *āṅguli*—on the fingers; *gataiḥ*—placed; *etair*—with these; *nijaiḥ*—His own; *lakṣaṇaiḥ*—marks; *bhātaḥ*—splendidly manifest; *śrī-puruṣa-uttama-gataiḥ*—in relation to the Supreme Personality of Godhead; *pāṇi*—the two hands; *hareḥ*—of Lord Hari; *aṅkitau*—are marked.

Lord Kṛṣṇa's hands are splendidly marked with the signs of the conchshell, half-moon, barleycorn, rod for controlling elephants, club, parasol, flag, svasti mark, sacrificial post, lotus flower, sword, club, bow, parigha weapon, kalpa-vṛkṣa tree, fish, and arrow, and His fingertips are all marked with the sign of the whirlpool, all marks that prove He is the Supreme Personality of Godhead.

Text 68

*hastau sva-bhāva-mṛdulāv api karkaśau tau
śaurer mahā-puruṣa-lakṣmatayocur eke
tan nānṛtam yadi tadā kamathi-kathora-
gopī-stanānīśa-vimardanam atra hetuḥ*

hastau—the two hands; *sva-bhāva*—by nature; *mṛdulau*—soft; *api*—although; *karkasau*—hard; *tau*—they; *saureḥ*—of Lord Kṛṣṇa; *mahā-puruṣa*—of the Supreme Personality of Godhead; *lakṣmataya*—with the indication; *ucuh*—say; *eke*—some; *tat*—this; *na*—is not; *anṛtam*—untrue; *yadi*—if; *tadā*—then; *kamathi*—of turtles; *kathora*—as stiff; *gopī*—of the gopīs; *stana*—the breasts; *anisa*—constantly; *vimardanam*—afflicting; *atra*—here; *hetuḥ*—the reason.

Some say that because Lord Kṛṣṇa is the Supreme Personality of Godhead, His hands must be very soft and gentle, and others say that for the same reason His hands must be very hard and strong. Both statements are true. We may understand that the Lord's hands are supremely hard because they have such a devastating effect when touch the gopīs' breasts, which are as stiff and hard as turtles' shells.

Text 69

*anaṅga-sara-jarjara-vraja-navina-ramāli-hṛd-
viśalya-kāraṇausadhi-prathama-pallavau santatau
rasocchalita-rādhikorasija-hema-kumbha-dvayi-
vibhūṣaṇa-navāmbuje vraja-vidhoḥ karau divyataḥ*

anaṅga—of cupid; *sara*—by the arrows; *jarjara*—wounded; *vraja*—of Vraja; *navina*—the young; *rama*—of goddesses of fortune; *ali*—the multitude; *hṛt*; *the hearts*; *visalya-karaṇa*—for curing; *ausadhi*—from the medicinal herb; *prathama*—the first; *pallavau*—shoots; *santatau*—manifested; *rasa*—in the nectarean waves of pure love of Kṛṣṇa; *ucchalita*—heaving; *rādhikā*—of Śrīmatī Rādhārāṇī; *urasija*—of the breasts; *hema*—golden; *kumbha*—water pots; *dvayi*—two; *vibhusana*—the ornaments; *nava*—fresh; *ambuje*—lotus flowers; *vraja-vidhoḥ*—of Lord Kṛṣṇa, the moon of Vraja; *karau*—the two hands; *divyataḥ*—are splendidly manifest.

As two freshly sprouted medicinal plants to cure the hearts of Vraja's young goddesses wounded by Kāma's arrows, and as two new lotuses in the golden vase breasts of Rādhikā now helplessly tossed in waves of nectar, Kṛṣṇa's hands are splendidly manifest.

Text 70

*śrī-kāmāṅkuṣa-tīkṣṇa-śuddha-mukutaiḥ pūrṇendu-san-maṇḍalaiḥ
śliṣṭānyonya-milad-dalāvali-śiraḥ pāścād vibhāge kvacit
abje ced abhaviṣyatām vikaṣita-śyāmāmbujāntar-gate
śrī-pāṇyor upamam tadātra kavayo 'dasyān amubhyām hareḥ*

śrī-kāma—of cupid; *āṅkuṣa*—with the goads; *tīkṣṇa*—sharp; *suddha*—pure; *muktutaiḥ*—with points; *pūrṇa*—full; *indu*—of moons; *sat*—being so; *maṇḍalaiḥ*—with circles; *sliṣṭa*—touching anyonya—mutually; *milat*—meeting; *dala*—of petals; *avali*—series; *siraḥ*—heads; *pāscat*—behind; *vibhage*—two parts; *kvacit*; *in a certain way*; *abje*—two red lotus flowers; *ced*—if; *abhaviṣyatam*—could be; *vikaṣita*—blossoming; *śyama*—blue; *ambuja*—lotus flowers; *antaḥ-gate*—within; *śrī-pāṇyoḥ*—of the two hands; *upamam*—metaphor; *tadā*—they; *atra*—in this connection; *kavayaḥ*—poets; *adasyat*—would give; *amubhyām*—for them; *hareḥ*—of Lord Hari.

If it were possible for them to say it, poets would say that Lord Hari's hands are red lotus flowers growing in blossoming blue lotus flowers with petals embraced by both full moons and Kāmadeva's glistening, sharp goads.

Text 71

*vṛṣabha-kakuda-nindi-skandhayos tuṅgatām sat-
puruṣa-varatayaivety āhur eke bakāreḥ
mama tu matam idam śrī-rādhikā-dor-mṛṇāli-
satata-milana-modāt phullataivatra hetuḥ*

vṛṣabhā—of bulls; *kakuda*—the hump; *nindi*—chastizing; *skandhayoḥ*—of the shoulders; *tungatam*—status of being broad and raised; *sat-puruṣa-varataya*—because of being the Supreme Personality of Godhead; *eva*—certainly; *iti*—thus; *ahuḥ*—they say; *eke*—some; *baka-areḥ*—of Lord Kṛṣṇa, the enemy of Bakasura; *mama*—my; *tu*—but; *matam*—opinion; *idam*—this; *śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *dor*—of the arms; *mṛṇāli*—of the lotus stems; *satata*—constant; *milana*—touch; *modat*—because of happiness; *phullata*—blossoming; *eva*—certainly; *atra*—in this matter; *hetuḥ*—the reason.

Some poets say that because He is the Supreme Personality of Godhead, Kṛṣṇa's broad shoulders rebuke the bull's great hump. My idea is that because Śrī Rādhikā's lotus-stem arms always touch them, His shoulders have blossomed with happiness.

Text 72

*aṁsau harer ullasataḥ samunnatau
manye lasat-kaustubha-kaṅṭha-mādhurīm
draṣṭum sadodgrīvikayotsukena tam
pārśva-dvayenonnamitau sva-mastakau*

aṁsau—the two shoulders; *hareh*; of Lord Hari; *ullasataḥ*—are splendidly manifest; *samunnatau*—raised; *manye*—I think; *lasat*—glistening; *kaustubha*—with the Kaustubha gem; *kaṅṭha*—of His neck; *mādhurīm*—the sweetness; *draṣṭum*; to see; *sada*—always; *udgrīvikaya*—with neck raised; *utsukena*—with eagerness; *tam*—that; *pārśva*—sides; *dvayena*—with both; *unnamitau*—raised; *sva-mastakau*—its own heads.

I think that Lord Hari's splendid shoulders are broad because His shoulders's heads always crane their necks, eager to see the sweetness of His neck decorated with the glittering Kaustubha gem.

Text 73

*urdhve su-viṣṭtam adhaḥ krama-kārṣya-yuktam
mādhurya-bhūmi-bhuja āsanam aindranīlam
lāvaṇya-pūra-vahanād dara-nimna-madhyam
iṣṭam dṛśām mṛga-dṛśām hari-prṣṭham ide*

urdhve—above; *su-viṣṭtam*—very broad; *adhaḥ*—below; *krama*—gradually; *kārṣya*—with slenderness; *yuktam*—endowed; *mādhurya*— of sweetness; *bhūmi-bhujaḥ*—of the king; *āsanam*—the throne; *aindranīlam*—sapphire; *lāvaṇya*—of beauty; *pūra-vahanat*—from the flood; *dara*—slender; *nimna*—depressed; *madhyam*—middle; *iṣṭam*—worshipped (or desired—the words may also be divided *madhya-miṣṭam*, which means "whose waist is full of sweetness"); *dṛśām*— by the eyes; *mṛga-dṛśām*—of the gopīs, whose eyes are as beautiful as those of the does; *hari*—of Lord Hari; *prṣṭham*—the back; *ide*—I glorify.

I praise Lord Hari's back, which is very broad at the top, which gradually tapers, which is a great sapphire throne for the monarch of sweetness, which is a charming current in a flood of handsomeness, and which is worshiped by the eyes of the deer-eyed gopīs.

Text 74

*su-sthūla-mūlād dala-kārṣya-maṅjulā
sva-mādhurī-simha-śirodhi-darpa-hṛt
śrī-keśa-jūtasya vilāsa-khattikā
su-vartulā bhāti mukunda-kandharā*

su-sthūla—very broad; *mulat*—from the base; *dala*—a little; *karsya*—with thinness; *maṅjula*—charming; *sva*—own; *mādhurī*—sweetness; *simha*—of lions; *sirodhi*—of the necks; *darpa*—the pride; *hṛt*—removing; *śrī-keśa-jutasya*—of the hair; *vilāsa*—of pastimes; *khattika*—couch; *su-vartula*—nicely round; *bhāti*—is splendidly manifest; *mukunda*—of Lord Mukunda; *kandhara*—the neck.

Graceful, slightly tapering, robbing the lions of pride in their own necks' sweetness, and an exquisite couch where the hairs of His head rest, Lord Mukunda's neck is splendidly manifest.

Text 75

*pika-tata-suširāli-nāda-nindi-svarormis
tri-bhuvana-jana-netrānandi-rekhā-traya-śrīḥ
nava-nava-nija-kāntyā bhūṣita-śrī-maṅīndro
vilasati baka-śatroḥ kaṅṭha-nīlāsma-kāmbuḥ*

pika—of the cuckoo; *tat*—the vina; *susira*—the flute; *āli*—and of the bumblebees; *nada*—the sounds; *nindi*—chastizing; *svara*—of sound; *urmiḥ*—with waves; *tri-bhuvana*—in the three planetary systems; *jana*—of the people; *netra*—of the eyes; *ānandi*—the delight; *rekha*—of line; *traya*—three; *śrīḥ*—with beauty; *nava-nava*—ever new and fresh; *nija*—with His own; *kāntyā*—beauty; *bhusita*—decorated; *śrī-maṅīndraḥ*—Kaustubha, the king of jewels; *vilasati*—is splendidly manifested; *baka-satroḥ*—of Lord Kṛṣṇa, the enemy of Bakasura; *kaṅṭha*—of the neck; *nīlasma*—the sapphire; *kambuḥ*—conchshell.

Its supremely new splendor decorating the king of jewels, the handsomeness of its three lines delighting the eyes of the people in the three worlds, and its waves of sound rebuking the sounds of the cuckoos, bees, flute, and vīṇā, Lord Hari's

sapphire-conchshell neck shines with great splendor.

Text 76

*kaṅṭho harer lasati kaustubha-rāja-hamsa-
līlāmṛtākṣaya-saraḥ satatam yato 'smāt
lāvanya-narma-kavita-vara-gaṇa-sampad-
divyāpagah pratidiśam kila nihsaranti*

kaṅṭha—the neck; *hareḥ*—of Lord Hari; *lasati*—is splendidly manifest; *kaustubha*—of the Kaustubha gem; *rāja*—regal; *hamsa*—of the swan; *līlā*—of pastimes; *amṛta*—nectar; *akṣaya*—imperishable; *saraḥ*—lake; *satatam*—always; *yataḥ*—from that; *asmāt*—from that; *lāvanya*—of beauty; *narma*—of pastimes; *kavita*—poetry; *vara*—excellent; *gaṇa*—songs; *sampat*—opulence; *divya*—transcendental; *apagaḥ*—rivers; *pratidisam*—in all directions; *kila*—indeed; *nihsaranti*—flow.

An eternal nectar lake where the regal Kaustubha swan enjoys pastimes and many splendid rivers of charming jokes, beautiful poems, and sweet songs always flow in all directions, Lord Hari's neck shines with great splendor.

Text 77

*nāsa-hanv-adharaṣṭha-gaṇḍa-cibuka-śrotrādi-divyad-dalam
śrī-dantāvali-keśaram smita-madhu bhrāji-ullasat-saurabham
śrī-netra-dvaya-khañjanam bhramarikair bhrū-bhrṅgi-kālyāvṛtam
śrī-jihvādbhuta-karṇikam vijayate śrī-kṛṣṇa-vaktrāmbujam*

nasa—nose; *hanu*—jaw; *adhara-ṣṭha*—lips; *gaṇḍa*—cheeks; *cibuka*—chin; *srotra*—ears; *ādi*—beginning with; *divyat*—resplendant; *dalam*—with petals; *śrī-danta*—of teeth; *avali*—series; *keśaram*—with the filament; *smita*—of the smile; *madhu*—with honey; *bhrāji-ullasat*—splendid; *saurabham*—fragrance; *śrī-netra*—of eyes; *svaya*—of the pair; *khañjanam*—with khañjana birds; *bhramarikaiḥ*—with the bumble-bees of curling locks of hair; *bhrū*—of the eyebrows; *bhrṅgi*—of the bumble-bees; *kalya*—with blackness; *āvṛtam*—endowed; *śrī-jihva*—of the tongue; *ādbhuta*—wonderful; *karṇikam*—whorl; *vijayate*—all glories; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *vaktra*—of the face; *ambujam*—to the lotus flower.

Glories to Śrī Kṛṣṇa's splendid and fragrant lotus face, where the nose, jaw, lips, cheeks, chin, and ears are the glistening petals, the tongue is the wonderful whorl, the handsome teeth are the filaments, the smile is the honey, the eyebrows and

curling locks of hair are the black bumblebees, and the eyes are two khañjana birds resting there!

Text 78

*agha-ripu-mukha-rākā-nāyako niṣkalāṅkaḥ
samajani nija-lakṣmā nyasya gopī-kūle kim
iti tu ku-kavi-vākyam man-matam sṛṇu akarṣit
sahaja-vimala eṣa svāśritam tat sva-tulyam*

agha-ripu—of Lord Kṛṣṇa, the enemy of Aghasura; *mukha*—of the face; *rāka-nayakaḥ*—the full moon; *niskalaṅkaḥ*—free from spots; *samajani*—was born; *nija*—His own; *lakṣma*—marks; *nyasya*—abandoning; *gopī*—of the gopīs; *kule*—in the family; *kim*—is it so?; *iti*—thus; *tu*—but; *ku-kavi*—of bad poets; *vakyam*—the statement; *mat*—my; *matam*—opinion; *sṛṇu*—just hear; *akarṣit*—was; *sahaja*—by nature; *vimalaḥ*—spotless; *eṣaḥ*—it; *sva-āśritam*—by taking shelter of it; *tat*—that; *sva-tulyam*—equal to it.

Bad poets say the full-moon of Kṛṣṇa's face became spotless by taking birth in a family of gopīs. Listen to my opinion: It is pure by nature and those who take shelter of it become as pure as it.

Text 79

*bandhūke mukurau su kunda-kalikā-pālyo natat-khañjana-
vardhendum ṭila-puṣpakam smara-dhanur lolāli-mālām api
pūrṇendor yadi tat-kalaṅkam udapasyaitāny adhasyad vidhiḥ
śrī-kṛṣṇasya kaviśvarā mukham upāmasyaṁs tadaivāmunā*

bandhūke—two bandhuka flowers; *mukurau*—two mirrors; *su*—nice; *kunda*—kunda; *kalikā*—of buds; *palyaḥ*—a series; *natat*—dancing; *khañjana*—of khañjana birds; *vardha*—enthusing; *indum*—moon; *tila*—sesame; *puṣpakam*—flower; *smara*—of cupid; *dhanuḥ*—the bow; *lola*—moving; *ali*—of bumble-bees; *mālām*—series; *api*—even; *pūrṇa*—full; *indoḥ*—of the moon; *tat*—that; *kalaṅkam*—spots; *udapasya*—rejecting; *etani*—these; *adhasyat*—would have given; *vidhiḥ*—the creator Brahmā; *śrī-kṛṣṇasya*—of Lord Kṛṣṇa; *kavi-īśvaraḥ*—the best poets; *mukham*—the face; *upamasyan*—would have described in metaphors; *tadā*—then; *eva*—certainly; *amuna*—by that.

If the creator Brahmā had furnished the moon not with spots, but with two bandhūka flowers, two mirrors, a series of nice kunda buds, two dancing khañjana

birds, a half-moon, a sesame flower, Kāma's bow, and a garland of moving bumblebees, then the best of poets would have described Lord Kṛṣṇa's face by saying that the moon of Lord Kṛṣṇa's face has two *bandhūka* flowers that are His lips, two mirrors that are His cheeks, a series of beautiful *kunda* buds that are His teeth, two dancing *khañjana* birds that are His eyes, a half-moon that is His forehead, a sesame flower that is His nose, a Kāma's bow that is His eyebrows, and a garland of moving bumblebees that is His curling locks of hair.

Texts 80 and 81

*bālye janany-aṅguli-lālāne yat-
 aṅguṣṭha-saṅgād dara-nimna-madhyam
 adho-'ṅguli-dvandva-kṛtonnateś ca
 sv-alponnatāgrāmsam ameya-śobham*

*nīlotpalasyodayad-indu-kānti-
 phullaika-paurasya-dalopamardi
 lāvanya-vanyocchalitam-manojñam
 tac chrī-hareḥ śrī-cibukam cakāsti*

bālye—in childhood; *janani*—of His mother; *aṅguli*—by the fingers; *lālāne*—in the caress; *yat*—of whom; *aṅguṣṭha*—of the thumb; *saṅgat*—from the contact; *dara-nimna*—small; *madhyam*—middle; *adhaḥ*—below; *aṅguli*—of finger; *dvandva*—by a pair; *kṛta*—done; *unnateḥ*—raised; *ca*—also—su—very; *apla*—small; *unnata*—raised; *agra*—front; *aṁsam*—part; *ameya*—unlimited; *śobham*—with beauty; *nīla*—blue; *utpalasya*—of the lotus flower; *udayat*—rising; *indu*—of the moon; *kānti*—the splendor; *phulla*—flower; *eka*—a single; *paurasya*—previously described; *dala*—petal; *upamardi*—chastizing; *lāvanya*—of beauty; *vanya*—of the waters; *ucchalitam*—risen; *manojñam*—charming; *tat*—that; *śrī-hareḥ*—of Lord Hari; *śrī-cibukam*—chin; *cakāsti*—is manifested.

Flooded with handsomeness, rebuking the rising moon and the blue lotus petal, and in in childhood caressed by His mother, who placed her thumb in its middle and two fingers beneath it, Lord Hari's slightly raised and limitlessly glorious chin shines with great splendor.

Text 82

*śravaṇa-cibuka-mūla-sparśi sat-sanniveṣām
 jana-nayana-vihaṅgākārśi-mādhurya-jālam
 vilasati hanu-yugmaṁ śrī-hareḥ stoka-dīrgham
 pravatata-mukha-bimbasyānukulya-pravīnam*

sravana—ears; *cibuka*—of the chin; *mula*—and the root; *sparsi*—touching; *sat*—of the devotees; *sanniveśām*—the object of worship; *jana*—of the living entities; *nayana*—of the eyes; *vihaṅga*—the birds; *akarsi*—attracting; *madhura*—of sweetness; *jālam*—the net; *vilasati*—is splendidly manifest; *hanu*—of jaws; *yugmam*—pair; *śrī-hareḥ*—of Śrī Hari; *stoka*—a little; *dirgham*—long; *pravitata*—manifested; *mukha*—of His face; *bimbasya*—of the circle; *anukulya*—in making favorable; *pravīnām*—expert.

Slightly long, touching His ears and chin, making His face more handsome, worshiped by the devotees, and a net of sweetness that traps the birds of the people's eyes, Lord Hari's jaws are splendidly manifest.

Text 83

svakara-mardava-vinirjita-śaṣkulikām
svāṅgāti-citra-ghaṭanā-jita-vistarābham
svīyāmsu-jāla-gilitākhila-loka-netra-
cittollasan-makara-kuṇḍala-maṇḍala-śrī

sva-akara—of its own form; *mardava*—with the delicateness; *vinirjita*—defeated; *śaṣkulikām*—pastry; *sva-aṅga*—of its own form; *ati*—very; *citra*—wonderful; *ghaṭana*—activities; *jita*—defeated; *vistara*—of a handful of kuśa grass; *abham*—the appearance; *svīya*—with its own; *aṁsu*—of splendid beauty; *jāla*—by the net; *gilita*—swallowed; *akhila*—of all; *loka*—living entities; *netra*—the eyes; *citta*—and minds; *ullasat*—glistening; *makara*—shark-shaped; *kuṇḍala*—of earrings; *maṇḍala*—of the area; *śrī*—the beauty.

With their fineness they defeat the śaṣkulī pastry and with their gracefulness they defeat kuśa grass. With their net of splendor Kṛṣṇa's glistening, shark-shaped earrings swallow the people's eyes and hearts.

Text 84

śrī-karṇa-bhūṣaṇa-bharād dara-dīrgha-randhrām
viśvāṅganā-nayana-mīna-manoja-jālam
gopī-mano-hariṇa-bandhana-vāgurā yat
śrī-rādhikā-nayana-khañjana-bandha-pāśaḥ

śrī-karṇa—of the ears; *bhūṣaṇa-bharat*—from the decoration; *dara*—slightly; *dīrgha*—long; *randhrām*—opening; *viśva*—of the entire universe; *aṅganā*—of the

women; *nayana*—of the eyes; *mina*—for the fishes; *manoja*—of cupid; *jālam*—net; *gopī*—of the gopīs; *manah*—of the minds; *harina*—of the deer; *bandhana*—for binding; *vagura*—trap; *yat*—that; *śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *nayana*—of the eyes; *khañjana*—for the khañjana birds; *bandha*—for binding; *pasah*—ropes.

A little distant from His earrings are His slightly long ears, which are Kāmadeva's net to catch the fish of all women's eyes, traps to capture the deer of the gopīs' hearts, and ropes to bind the khañjana birds of Śrī Rādhikā's eyes.

Text 85

gāndharvikā-sa-parihāsa-sa-garva-ninda-
khañjad-vaco-'mṛta-rasāyana-pāna-lolam
śoṇāntaram su-ruciram sama-sanniveṣām
tan me hṛdi sphuratu mādharma-karṇa-yugmam

gandharvikā—of Śrīmatī Rādhārāṇī; *sa*—with; *parihāsa*—joking; *sa*—with; *garva*—pride; *ninda*—criticism; *khañjat*—warbling; *vacaḥ*—of words; *amṛta*—nectar; *rasayana*—tonic; *pana*—beverage; *lolam*—eager to drink; *sona*—reddish—*antaram*—within; *su*—very; *ruciram*—handsome; *sama-sanniveṣām*—nicely proportioned; *tat*—that; *me*—my; *hṛdi*—in the heart; *sphuratu*—may be manifest; *madhava*—of Lord Madhava; *karṇa*—of ears; *yugmam*—pair.

May Lord Mādhava's handsome and graceful ears, which are red within, and which thirst to drink the nectar of Śrī Rādhikā's arrogant joking rebukes, appear in my heart.

Text 86

kṛṣṇasya pūrṇa-vidhu-maṇḍala-sanniveṣām
rādhādhara-mṛta-rasāyana-seka-puṣṭam
gaṇḍa-dvayam makara-kunḍala-nṛtya-raṅgam
bhātīndranīla-maṇi-darpana-darpa-hāri

kṛṣṇasya—of Lord Kṛṣṇa; *pūrṇa*—full; *vidhu*—of moons; *maṇḍala-sanniveṣām*—circle; *rādhā*—of Śrīmatī Rādhārāṇī; *adhara*—of the lips; *amṛta-rasayana*—of the nectar; *seka*—by the sprinkling; *puṣṭam*—nourished; *ganda*—of cheeks; *dvayam*—pair; *makara*—shark-shaped; *kunḍala*—of earrings; *nṛtya*—of dancing; *raṅgam*—arena; *bhāti*—is splendidly manifest; *īndranīla-maṇi*—sapphire; *darpana*—of the mirror; *darpa*—pride; *hari*—removing.

Splendid as two full moons, a dancing arena for shark-shaped earrings, robbing sapphire mirrors of their pride, and nourished with nectar sprinkled by Rādhā's lips, Kṛṣṇa's cheeks are splendidly manifest.

Text 87

*paryucchalan-mādhurimāmṛta-nimna-gāyā
āvārta-garta-nibha-sṛkva-yugāti-ramyam
śrīkānta-danta-visarat-kiraṇābhiṣiktaṁ
dugdhābhidhauta-nava-pallava-nindi-rociḥ*

paryucchalat—manifesting; *mādhurīma*—of sweetness; *amṛta*—of nectar; *nimnagayaḥ*—of the swiftly moving mountain stream; *avarta-garta*—whirlpools; *nibha*—like; *sṛkva*—the corners of the mouth; *yuga*—pair; *ati*—very; *ramyam*—charming; *śrī-kānta*—of Lord Kṛṣṇa, the master of the goddess of fortune; *danta*—from the teeth; *visarat*—emanating; *kiraṇa*—by the effulgence; *abhisiktaṁ*—bathed; *dugdha*—of milk; *abhidhauta*—whitened; *nava*—fresh; *pallava*—of blossoms; *nindi*—chastizing; *rociḥ*—whose splendor.

Bathed in the effulgence of His handsome teeth, rebuking the splendor of new flowers washed in milk, and its corners whirlpools in a gushing stream of the nectar of sweetness, Kṛṣṇa's mouth is splendidly manifest.

Text 88

*oṣṭhāpari-śvasana-nirgamanālpā-nimnam
bandhūka-jic-chavi-darocchvāsitauṣṭha-madhyam
śrī-śyamimāruṇimayor milana-pradeśe
stokonnatāyata-manohara-sīma-śobham*

oṣṭha—the lips; *upari*—above; *śvasana*—of breathing; *nirgamana*—expulsion; *nimnam*—depression; *bandhuka*—the bandhuka flower; *jit*—defeating; *chavi*—splendor; *dara*—small; *uccvasita*—breath; *oṣṭha*—the lips; *madhyam*—middle; *śrī-śyamima*—of the color blue; *arunimayoḥ*—and of the color red; *milana*—meeting; *pradesa*—place; *stoka*—a little; *unnata*—raised; *ayata*—extended; *manohara*—beautiful; *sīma*—boundry; *śobham*—splendor.

He breathes through His slight opening of His lips. Meeting there, the colors red and blue defeat the bandhūka flower's glory. Slightly raised and expanded, they stand at the pinnacle of handsomeness.

Text 89

*bimbāti-mañju-adhara-madhya-gatālpa-rekham
svam paśyatām itara-rāga-hara-svabhāvam
śaśvan-nijāmṛta-suvāsita-mañju-vamśi-
sūkṣmāyata-dhvanibhir āhṛta-viśva-cittam*

bimba—than the bimba fruit; *ati*—more; *mañju*—beautiful; *adhara*—lips; *madhya*—in the midst; *gata*—gone; *alpa*—small; *rekham*—line; *svam*—own; *paśyatām*—of the beholders; *itara*—for anything else; *raga*—attraction; *hara*—removing; *sva-bhāvam*—by its own nature; *śaśvat*—eternally; *nija*—own; *amṛta*—nectar; *su-vasita*—amorous; *mañju*—charming; *vamśi*—of the flute; *sūkṣma*—elegant; *ayata*—expanded; *dhvanibhiḥ*—with sounds; *āhṛta*—enchanted; *viśva*—of the universe; *cittam*—the mind.

Those who see Lord Kṛṣṇa's lips, which are more handsome than the bimba fruit, lose all attraction for anything else. Playing beautiful melodies on a flute aromatic with the nectar of His lips, Kṛṣṇa enchants everyone's heart.

Text 90

*sarvasva-ratna-pitako vraja-sundarīnām
jīvātu-sidhu-casakam vṛṣabhānujāyāḥ
tat-chrī-lasad-daśana-lakṣaṇa-lakṣitam śrī-
kṛṣṇādharoṣṭham anīsam hṛdi me cakāstu*

sarvasva—entire wealth; *ratna*—jewels; *pitakaḥ*—chest; *vraja*—of Vrajabhūmi; *sundarīnām*—of the beautiful girls; *jīvātu*—of the life; *sidhu*—of nectar; *casakam*—cup; *vṛṣabhānu-jāyaj*—of Śrīmatī Rādhārāṇī, the daughter of Maharaja Vṛṣabhānu; *tat*—that; *śrī*—with beauty; *lasat*—shining; *daśana*—with teeth; *lakṣaṇa*—characteristics; *lakṣitam*—characterized; *śrī-kṛṣṇa*; of Lord Kṛṣṇa; *adhara-oṣṭham*—lips; *anīsam*—day and night; *hṛdi*—in the heart; *me*—of me; *cakāstu*—may be manifested.

May Śrī Kṛṣṇa's lips, which are decorated with splendid teeth, and which are a chest of jewels that are the treasure of Vraja's beautiful girls and the cup of nectar drunk by King Vṛṣabhānu's daughter, always appear in my heart.

Texts 91 and 92

svākāra-sauṣṭhava-vinindita-kunda-vṛndā-
sat-korakān śikhara-hīraka-mauktikānām
śobhābhīmāna-bhara-maṇḍala-kānti-leśān
vāma-bhruvām adhara-bimba-śukāyamānam

jātyaiva paktrima-sudādita-bīja-mañjun
śaśvat-priyādhara-rasāsvadanena śoṇān
kāntauṣṭha-sonamaṇi-bhedana-kāma-taṅkān
śrīman-mukunda-daśanān subhagaḥ smaranti

sva—their own; akara—of the form; sauṣṭhava—by the excellence; vinindita—chastized; kunda—of kunda flowers; vṛndā—of the multitude; sat—of excellent; korakan—buds; sikhara—sikhara gems; hiraka—diamonds; mauktikānām—of pearls; sobha—luster; abhimāna—pride, bhara—abundance; mandala—of the area; kanti—splendor; lesan—fragment; vama-bhruvam—of the beautiful-eyebrowed gopīs; adhara—of the lips; bimba—for the bimba fruits; sukayamānam—turning into parrots; jatya—by birth; eva—certainly; paktrima—ripe; su—nice; dādima—pomegranate; bija—seeds; mañjun—charming; śaśvat—eternal; priya—of the dearest Śrīmatī Rādhārāṇī; adhara—by the lips; rasa—nectar; asvadanena—by tasting; sonan—reddened; kanta—of His beloved Śrīmatī Rādhārāṇī; oṣṭha—lips; sonamani—rubies; bhedana—breaking; kama—of cupid; taṅkan—chisels; śrīmat-mukunda—of Lord Mukunda; dasanan—teeth; subhagaḥ—those who are fortunate; smaranti—meditate.

Those who are fortunate meditate on Lord Mukunda's teeth as with their handsomeness rebuking jasmine buds and reducing the diamonds', pearls', and sikhara gems' pride in their own glory, as charming as pomegranate seeds, as transforming the beautiful-eyebrowed gopīs into parrots that yearn to taste the bimba fruits of His lips, as becoming red by always tasting the nectar of His beloved's lips, and as Kāmadeva's chisels for cutting the ruby of Her lips.

Text 93

jīyān nija-praṇayi-vṛndā-manas-tamo-ghnī
śrī-rādhikā-praṇaya-sagaram edhayantī
ātma-prasada-kaṇikokṣita-viśva-lokā
gopī-priyānana-vidhoḥ smita-kaumudī sā

jīyat—all glories; nija—His own; praṇayi—of loving devotees; vṛndā—for the multitude; manaḥ—of the mind; tamaḥ—darkness; ghnī—removing; śrī-rādhikā—of Śrīmatī Radhrani; praṇaya—of the love; sagaram—the ocean; edhayanti—

increasing; *ātma*—own; *prasada*—of mercy; *kanikā*—with drops; *ukṣita*—sprinkled; *viśva*—the entire; *loka*—world; *gopī*—to the gopīs; *priya*—of the most dear Kṛṣṇa; *anana*—of the face; *vidhoḥ*—of the moon; *smita*—of the smile; *kaumudi*—the moonlight; *sa*—that.

All glories to the moonlight of Lord Gopīpriya's smile, which destroys the darkness in the devotees' hearts, sprinkles His mercy on the world, and makes turbulent waves in the ocean of Śrī Rādhikā's love!

Text 94

padmādi-divya-ramaṇī-kamaṇīya-gandham
gopāṅgaṇā-nayana-bhṛṅga-nipīyamānam
kṛṣṇasya veṇu-ninadārpita-mādhurīkam
āsyāmbuja-smita-marandam aham smarāmi

padma—with Lakṣmi-devi; *ādi*—beginning; *divya*—celestial; *ramaṇī*—beautiful women; *kāmaṇīya*—yearned after; *gandham*—the fragrance; *gopa-aṅganā*—of the gopīs; *nayana*—of the eyes; *bhṛṅga*—by the bumble-bees; *nipīyamānam*—drunk—*kṛṣṇasya*—of Lord Kṛṣṇa; *veṇu*—in the flute; *nināda*—in the sound; *ārpita*—placed; *mādhurīkam*—sweetness; *asya*—of the face; *ambuja*—of the lotus flower; *smita*—of the smile; *marandam*—honey; *aham*—I; *smarāmi*—meditate.

I meditate on Kṛṣṇa's lotus face's smile's honey, which He places in the sound of His flute, and which the bumblebees of the gopīs' eyes drink and Lakṣmī and other beautiful celestial goddesses yearn to smell.

Text 95

nānā-rasādhyā-kavitā maṇi-janma-bhūmir
aśrānta-sad-vidha-rasāsvadana-pravinā
viśvāya viśva-rasadāpi hare rasajñā
rādhādharaṁṛta-rasāsvadanād yathārthā

nānā—various; *rasa*—with mellows of interpersonal relationships; *adhyā*—enriched; *kavita*—of poetry; *maṇi*—of the gems; *janma*—of birth; *bhūmiḥ*—the place; *aśrānta*—without experiencing fatigue; *sat*—six; *vidha*—kinds; *rasa*—of tastes; *asvadana*—relishing; *pravina*—expert; *viśvāya*—to the universe; *viśva*—complete; *rasa*—transcendental bliss; *da*—granting; *api*—also; *hareḥ*—of Lord Hari; *rasajñā*—the tongue; *rādhā*—of Śrīmatī Rādhārāṇī; *adhara*—of the lips; *amṛta*—of the nectar; *rasa*—the taste; *asvadanat*—because of relishing; *yathārtha*—appropriately named.

Lord Hari's tongue is a jewel mine of many nectar (rasa) poems. It is expert at tasting the six nectars (rasa). It gives nectar (rasa) to the world. It tastes the nectar (rasa) of Śrī Rādhā's lips. Its name rasajñā (the knower of nectar) is apt.

Text 96

*antaḥ-prema-ghṛta-smitottama-madhur narmaikṣavaiḥ samyutā
śabdārthobhaya-śakti-sūcita-rasādīndullasat-saurabhā
ābhīrī-madanārka-tāpa-śamanī viśvaika-santarpaṇī
sā jīyād amṛtābdhi-darpa-damanī vāṇī rasālā hareḥ*

antaḥ—in the heart; *prema*—pure love; *ghṛta*—ghee; *smita*—of hte smile; *uttama*—best; *madhuḥ*—honey; *narma*—of joking words; *aīkṣavaiḥ*—with sugar; *samyuta*—endowed; *sabda*—relating to the sound of words; *artha*—relating to the meanng of words; *ubhaya*— both; *śakti*—power; *sucita*—indicated; *rasa*—mellows; *ādi*— beginning with; *indullasat*—of camphor; *saurabha*—fragrance; *abhīrī*—for the gopīs; *madana*—of cupid; *arka*—the sun; *tāpa*—the heat; *samanī*—subduing; *viśva*—of the universe; *eka*—sole; *santarpaṇī*—delight; *sa*—that; *jīya*—all glories; *amṛta*—of nectar; *abdhi*—of the ocean; *darpa*—the pride; *damanī*—quelling; *vani*—the words; *rasala*—curds mixed with sugar and spices; *hareḥ*—of Lord Hari.

Glory to the curds of Lord Hari's nectar words, which are prepared with the ghee of His love, sweetened with the honey of His smile and the sugar of His jokes, and spiced with the camphor of methaphors, alliterations and other literary ornaments, and which delight the world, curbs the nectar ocean's pride, and cool the gopīs tormented by the sun of amorous desires!

Text 97

*arvaṅ-mukhendramaṇī-sṛṣṭa-ṭīla-prasūna-
kāntiḥ smarāśuga-viśeṣa ivendranīlaḥ
nīlasma-kalpa-śuka-cañcu-vinindi-rociḥ
śrī-nāsikocca-śikharā vilasaty aghāreḥ*

arvak—downwards; *mukha*—placed; *indramaṇī*—sapphire; *sṛṣṭa*—fashioned; *ṭīla*—śeṣame; *prasuna*—flower; *kāntiḥ*—splendor; *smara*—of cupid; *asuga*—arrow; *viśeṣaḥ*—specific; *iva*—like; *indranīlaḥ*—sapphire; *nīlasma*—of sapphires; *klpta*—constructed; *śuka*—of a parrot; *cañcu*—beak; *vinindi*—chastizing; *rociḥ*—whose splendor; *śrī-nāsikā*; of the nose; *ucca*—raised; *sikhara*—tip; *vilasati*—is splendidly manifest; *agha-areḥ*—of Lord Kṛṣṇa, the enemy of Aghasura.

Glorious as a sapphire sesame-flower tilted downwards, like a sapphire Kāma's arrow, and its glory rebuking a sapphire parrot's beak, the handsome tip of Lord Kṛṣṇa's nose is gloriously manifest.

Text 98

*lolendukānta-maṇi-golaka-baddha-cañcad-
indrāsma-golaka-samāna-kaṇīnike ye
antar-bhramad-bhramara-phulla-sitābja-koṣa-
saubhāgya-garva-bhara-khaṇḍana-paṇḍite ca*

lola—moving; *indukānta-maṇi*; of moonstones; *golaka*—balls; *baddha*—bound; *cañcat*—moving; *indrāsma*—sapphire; *golaka*—balls; *samāna*—like; *kaṇīnike*—pupils; *ye*—that; *antaḥ*—within; *bhramat*—moving; *bhramara*—bumble-bees; *phulla*—blossoming; *sita*—white; *abja*—of the lotus flower; *koṣa*—whorl; *saubhāgya*—good fortune; *garva*—pride; *bhara*—abundance; *khaṇḍana*—breaking; *paṇḍite*—learned; *ca*—also.

Lord Kṛṣṇa's eyes, which are like moving moonstone globes studded with moving sapphires, are expert at breaking the pride of two white lotus whorls where two black bumblebees wander.

Text 99

*prānte 'ruṇimnā paritaḥ sitimnā
madhye 'sitimnā ca yute vilole
śobha-śriyaḥ kaṇḍuka-golake te
su-citrite śrī-vidhi-kāruṇā kim*

prante—in the corners; *arunimna*—reddness; *paritaḥ*—around; *aitimna*—whiteness; *madhye*—in the middle; *asitimna*—blackness; *ca*—also; *yute*—endowed; *vilole*; moving; *śobha-śriyaḥ*—of beauty; *kaṇḍuka-golake*—two balls for playing; *te*—they; *su*—very; *citrite*—wonderful; *śrī-vidhi*—of the creator Brahmā; *karuṇā*—the mercy; *kim*—is it so?

How merciful is the creator Brahmā expertly to make for personified handsomeness these two toy balls, red on the edges, white within, and black in the center!

Text 100

*lāvanya-sāra-samudāya-sudhāti-varṣaiḥ
kāruṇya-sāra-nicayāmṛta-nirjharoghaiḥ
kandarpa-bhāva-visarāmṛta-vanyayā ca
samplavya sarva-jagad ullasati samantāt*

lāvanya—of beauty; *sāra*—of the essence; *samudaya*—abundance; *sudhā*—of nectar; *ati-varṣaiḥ*—with the monsoon rains; *karuṇya*—of mercy; *sāra*—of the essence; *nicaya*—of the abundance; *amṛta*—of nectar; *nirjhara*—of the gushing mountain stream; *oghaiḥ*—with the floods; *kandarpa*—of cupid; *bhāva*—of the love; *visara*—of the abundance; *amṛta*—of nectar; *vanyaya*—with the inundation; *ca*—also; *samplavya*—having slooded; *sarva*—the entitre; *jagat*—universe; *ullasati*—is splendidly manifest; *samantāt*—in all directions.

Flooding the world with monsoons of nectar handsomeness, gushing streams of nectar mercy, and a flood of nectar love, Kṛṣṇa's eyes shine with great glory.

Text 101

*atyāyate su-vipule maṣṛṇe su-śoṇe
su-snigdha-pīna-ghana-cañcala-pakṣma-ramye
tārūnya-sāra-mada-ghuṣṛṇa-manṭhare ca
netre harer mama hṛdi sphuratām sadā te*

ati-ayate—wide open; *su-vipule*—large; *maṣṛṇe*—beautiful; *su-śoṇe*—nicely reddish; *su-snigdha*—glistening; *pīna*—large; *ghana*—of clouds; *cañcala*—moving; *pakṣma*—eyelashes; *ramye*—delightful; *tārūnya*—of youthfulness; *sāra*—the essence; *mada-ghuṣṛṇa*—of saffron; *manṭhare*—two treasures; *ca*—also; *netre*—the two eyes; *hareḥ*—of Lord Hari; *mama*—my; *hṛdi*—in the heart; *sphuratām*—may become; *manifested*; *sadā*—eternally; *te*—they.

Large, wide-open, handsome, red, charming with glossy, thick, restless eyelashes, and opulent with the saffron of youth and passion, may Lord Hari's eyes always appear in my heart.

Text 102

sādhvī-sva-karma-dṛḍha-dharma-vibheda-dakṣa-
kāmeṣu-tikṣṇa-kathino vilasaty aghāreḥ
svapne 'pi durlabha-samasta-daridra-goṣṭhī-
vāñchābhipūraṇa-vadānya-varaḥ kaṭākṣaḥ

sādhvī—of the pious gopīs; *sva*—own; *karma*—of activities; *drdha*—firm; *dharma*—religious duties; *vibheda*—breaking; *dakṣa*—expert; *kāma*—of cupid; *isu*—arrows; *tikṣṇa*—sharp; *kathinaḥ*—and hard; *vilasati*—is splendidly manifest; *agha-areḥ*—of Lord Kṛṣṇa, the enemy of Agha; *svapne*—in dream; *api*—even; *durlabha*—difficult to attain; *samasta*—all; *daridra-goṣṭhī*—of the poor conditioned souls; *vāñcha*—desires; *abhipuraṇa*—fulfilling; *vadanya*—generous; *varaḥ*—best; *kata-akṣa*—sidelong glances.

Sharp and hard as Kāma's arrows, expert at breaking the pious gopīs' firm chastity, and generously giving charity beyond what the poor can dream, Lord Kṛṣṇa's sidelong glance is splendidly manifest.

Text 103

yā viśva-yauvata-vilola-manah-kuraṅgān
āvidhya ghūrṇayati nartana-margaṇaiḥ svaiḥ
sā bhrū-latā mura-ripoḥ kuṭilāpi kīrtiyā
kandarpa-puṣpa-trṇatām trṇatām nināya

ya—that; *viśva*—of the universe; *yauvata*—of the young girls; *vilola*—moving; *manah*—of the minds; *kuraṅgan*—the deer; *avidhya*—piercing; *ghurnayati*—cause to writhe; *nartana*—dancing; *margaiḥ*—with motions; *svaiḥ*—own; *sa*—that; *bhrū*—of the eyebrows; *lata*—creeper; *mura-ripoḥ*—of Lord Kṛṣṇa, the enemy of the demon Mura; *kuṭila*—curved; *api*—even; *kīrtiya*—with its fame; *kandarpa*—of cupid *puṣpa-trṇatam*—the flower-bow; *trṇatam*—to the state of being as insignificant and a blade of grass; *ninaya*—led.

The curving vine of Kṛṣṇa's eyebrows, which by their fame alone make Kāma's flower-bow insignificant as a blade of grass, with many dancing arrows wound the deer of the young gopīs' hearts and make them stagger and writhe.

Text 104

kim kāliyena haraye sva-sutā viśṛṣṭā
tenārpitā bhruvi hriyāpa tad-ātmatām yā
sapatnyato vraja-vadhū-hṛdayāni sarpī

dr̥ṣṭvaiva sā vitanute 'tra vimūrchitāni

kim—how is it?; *kāliyena*—by Kāliya; *haraye*—to Lord Hari; *sva-sutās*—his daughters; *viṣṣṭa*—given; *tena*—by him; *arpita*; *placed*; *bhruvi*—between the eyebrows; *hriya*—shyly; *apa*—attained; *tat-ātmatam*—His own mark; *ya*—who; *sapatnyataḥ*—out of rivalry; *vraja*—of Vraja; *vadhu*—the girls; *hṛdayani*—the hearts; *sarpi*—the snake; *dr̥ṣṭva*—having seen; *eva*—indeed; *sa*—she; *vitanute*—made; *atra*—in this connection; *vimurchitani*—fainted.

Why, when they saw the serpent daughters Kāliya gave to Lord Hari shyly attain the Lord's mark on their eyebrows, did the vraja-gopīs' hearts faint with envy?

Text 105

cillī-latālaka-varūthaka-ramya-pārśvam
kar̥ṣṇāṣṭamī-śaśi-nibham giri-dhātu-citram
rādhā-mano-hariṇa-bandhana-kāma-yantra-
kāsmīra-cāru-tilakam hari-bhālam īde

cillī—of the eyebrows; *lata*—creeper; *alaka*—of curling locks of hair; *varuthaka*—multitude; *ramya*—charming; *pārśvam*—sides; *kr̥ṣṇa-astami*—on the eight day of the waning moon; *sasi*—the moon; *nibham*—like; *giri*—of Govardhana Hill; *dhatu*—with the mineral pigments; *citram*—colorfully decorated; *rādhā*—of Śrīmatī Rādhārāṇī; *manaḥ*—of the mind; *harina*—the deer; *bandhana*—for binding; *kāma*—cupid's; *yantram*—rope; *kasmira*—made of kuṅkuma—caru—beautiful; *tilakam*—with tilaka markings; *hari*—of Lord Hari; *bhālam*—the forehead; *ide*—I praise.

I glorify Lord Hari's forehead, bounded by His curling locks of hair and the two vines of His eyebrows, splendid as the Kr̥ṣṇāṣṭamī moon, decorated with colorful designs and pictures drawn in Govardhana's mineral pigments, and bearing splendid kuṅkuma tilaka that is Kāmadeva's trap to catch the deer of Rādhā's heart.

Text 106

alaka-madhupa-mālā śrīla-bhālopariṣṭhād
vilasati lalitā yā ballavī-vallabhasya
nayana-śaphara-bandhe jālatām aṅganānām
alabhata kila seyam kāma-kaivartakasya

alaka—of curling hairs; *madhupa*—of bumble-bees; *mālā*—swarm; *śrīla*—beautiful; *bhala*—forehead; *upariṣṭhat*—above; *vilasati*—is splendidly manifest; *lalita*—charming; *ya*—that; *ballavī*—of the gopīs; *vallabhasya*—of the dear lover; *nayana*—of the eyes; *śaphara*—the śaphari fishes; *bandhe*—for catching; *jālatam*—the state of being a fishing net; *aṅganānām*—of the girls of Vraja; *alabhata*—attained; *kila*—indeed; *sa iyam*—that; *kāma*—of cupid; *kaivartakasya*—of the fisherman.

The graceful black bee garland of locks of hair that plays above Lord Gopīnātha's forehead has become a great net where the fisherman Kāmadeva catches the śapharī fishes of the gopīs' eyes.

Text 107-108

ślāghyāyato bhramara-gaṅjana-cikkaṇābhaḥ
sūkṣmaḥ su-kuñcitataro 'ti-ghanah samagraḥ
kāstūrikā-yug-asitotpala-gandha-hṛdyah
kāma-dhvajāsita-su-cāmara-cāru-śobhaḥ

cūdā-dvipphala-kavarārdhaka-jūta-veni-
jūtādi-kāla-kṛta-bandha-viśeṣa-ramyah
yo hṛt-sudhā-ruci kuraṅgati rādhikāyās
citte sa naḥ sphuratu keśava-keśa-pāśah

ślāghyayataḥ—glorious; *bhramara*—bumble-bees; *gaṅjana*—chastizing; *cikkana*—glistening; *abhaḥ*—appearānce; *sūkṣmaḥ*—fine; *su*—very; *kuñcitatarah*—curly; *ati*—very; *ghanah*—thick; *samagraḥ*—all; *kastūrikā*—with musk; *yuga*—endowed; *asita*—blue; *utpala*—lotus flower gandha with the fragrance; *hṛdyah*—charming; *kāma*—of cupid; *dhvaja*—the flag; *asita*—black; *su*—splendid; *camara*—of a camara fan; *caru*—beautiful; *śobhaḥ*—splendor; *cuda*—of the crest; *dvi*—two; *phala*—sides; *kavara*—of strands of hair; *ardhaka*—half; *juta-veni*—of hair; *juta*—locks of hair; *ādi*—beginning with; *kala*—black; *kṛta*—done; *bandha*—bond; *visesa*—specific; *ramyah*—delightful; *yah*—that; *hṛt*—of the heart; *sudhā-ruci*—on the moon that is full of nectarean effulgence; *kuraṅgati*—has become a deer; *rādhikāyāḥ*—of Śrīmatī Rādhārāṇī; *citte*; *in the mind*; *saḥ*—that hair; *naḥ*—of us; *sphuratu*—may be manifested; *keśava*—of Lord Kṛṣṇa; *keśa-pasaḥ*—the locks of hair.

May Lord Keśava's hair: fine, thick, glorious, curling, glistening with a luster that rebukes the black bees' splendor, aromatic as a blue lotus flower anointed with musk, splendid as Kāmadeva's flag and black cāmara, gracefully parted, and now become a deer-mark on the nectar moon of Rādhikā's heart, appear before us.

Note: In Sanskrit literature the shadows on the moon are considered to resemble a deer. For this reason Lord Kṛṣṇa's hair is compared to the "deer in the moon".

Text 109

*apara-mādhurya-sudhārṇavāni
nānāṅga-bhūṣā-caya-bhūṣaṇāni
jagad-dṛg-āsecanakāni śaurer
varṇyāni nāṅgāni sahasra-vaktraiḥ*

apara—limitless; *mādhurya*—of sweetness; *sudhā*—of nectar; *arṇavani*—oceans; *nānā*—various; *aṅga*—of the limbs; *bhūṣā*—of the ornaments; *bhūṣaṇani*—decorations; *jagat*—of the entire universe; *dṛk*—of the eyes; *asecanakani*—sprinkling nectar; *saureḥ*—of Lord Kṛṣṇa; *varṇyani*—describeable; *na*—not; *aṅgani*— the limbs; *sahasra-vaktraiḥ*—by Lord Ananta, who has thousands of mouths.

Even Lord Ananta with His thousands of voices cannot describe Lord Kṛṣṇa's limbs, which are limitless oceans of nectar sweetness, which decorate their ornaments, and which shower nectar on all eyes.

Note: Lord Kṛṣṇa's limbs are so handsome that they decorate the ornaments instead of being decorated by them.

Text 110

*itīrayitvā virate sukeṣe
sa-śārike gadgada-ruddha-kaṅthe
tad-vāk-sudhāmbhodhi-nimagna-cittā
kṣaṇam sabhā sa stimitā tadāsīt*

iti—thus; *irayitva*—having spoken; *virate*—stopped; *suka-ise*—when the king among parrots; *sa*—with; *śārike*—the female parrot; *gadgada-ruddha*—choking in ecstasy; *kaṅthe*—when his throat; *tat*— of him; *vak*—of the words; *sudhā*—of the nectar; *ambhodhi*—in the ocean; *nimagna*—immersed; *citta*—whose mind; *kṣaṇam*—for a moment; *sabhā*—the assembly of gopīs; *sa*—that; *stimita*—stunned; *tadā*—then; *āsīt*—became.

Then the two parrots, their voices choked with ecstasy, stopped speaking, and the gopī-audience became momentarily stunned, their minds drowning in the nectar ocean of the parrots' words.

Chapter Two

Text 1

*śrī-rādhikā-preritayātha vṛndāyā
samlālitaḥ svāsthyam upāgataḥ śukaḥ
diṣṭaś ca kṛṣṇasya guṇānuvarṇane
sa-śārikaḥ prāha sabhām sa nandayan*

śrī-rādhikā—by Śrīmatī Rādhārāṇī; *preritaya*—asked; *atha*—then; *vṛndāya*—by Vṛndā-devi; *samlālitaḥ*—stroked; *svasthyam*—happiness; *upagataḥ*—attained; *śukaḥ*—the parrot; *diṣṭaḥ*—instructed; *ca*—also; *kṛṣṇasya*—of Lord Kṛṣṇa; *guṇa*—of the transcendental qualities; *anuvāṇane*—in the matter of describing; *sa*—along with; *śārikaḥ*—the female parrot; *prāha*—spoke; *sabhām*—the assembled gopīs; *saḥ*—he; *nandayan*—delighting.

Then the two parrots, stroked by Vṛndā-devi on Śrī Rādhikā's request, now calm and happy, and now ordered to glorify Kṛṣṇa's transcendental qualities, spoke, delighting the assembly.

Text 2

*kavibhir anavagahyam tam mahadbhir varāko
'py aham ajita-guṇābdhim jihvayā leḍhum ihe
yad api phalam abhedyam laṅgalīyam su-pakvam
sprṣati tad api cañcvā tan muhur lubdha-kīraḥ*

kavibhiḥ—by poets and philosophers; *anavagahyam*—unfathomable; *tam*—that mahadbhiḥ—by the great; *varakaḥ*—insignificant; *api*—although; *aham*—I am; *ajita*—unlimited; *guṇa*—of transcendental qualities; *abdhim*—the ocean; *jihvaya*—with my tongue; *leḍhum*—to drink; *ihe*—I am trying; *yad api*—although; *phalam*—fruit; *abhedyam*—unbreakable; *laṅgalīyam*—of the coconut tree; *su-pakvam*—

perfectly ripe; *spr̥ṣati*—touches; *tat api*—nevertheless; *cañcva*—with his beak; *tat*—that; *muhuh-*—constantly; *lubdha*—greedy; *kiraḥ*—parrot.

Insignificant I try with my tongue to lick up the limitless ocean of the unconquerable Lord's qualities, which even the great souls cannot fathom. Again and again this greedy parrot strikes an unbreakable ripe coconut with its beak.

Text 3

*ihāniniśāmi kareṇa bhāskaram
mūrdhnā bibhītsāmi sumeru-parvatam
dorbhyām titir̥ṣāmi mahārṇavam yato
guṇān vivakṣāmi harer apatrapaḥ*

iha—in this matter; *aniniśāmi*—I desire to fetch; *kareṇa*—in my hand; *bhaskaram*—the sun; *murdhna*—with my head; *bibhītsāmi*—I desire to break; *sumeru-parvatam*—Mount Sumeru; *dorbhyām*—with my arms; *titir̥ṣāmi*—I desire to cross; *mahā*—the great; *arṇavam*—ocean; *yataḥ*—because; *guṇān*—the transcendental qualities; *vivakṣāmi*—I desire to describe; *hareḥ*—of Lord Hari; *apatrapaḥ*—shameless.

This shameless person aspires to describe Lord Hari's transcendental qualities. It is as if I wished to swim across the great ocean by the strength of my own arms. It is as if I wished to smash apart Mount Sumeru by striking it with my head. It is as if I wished to carry the sun in my hand.

Text 4

*yā yā jātā hari-guṇa-lava-sparśa-pūtā rasajñā
sā sā jātu spr̥ṣati nitarām kvāpi vārtām tad-anyām
mākandīya-prathama-mukulāsṛvāda-puṣṭānya-puṣṭa-
śreṇi yā sā rasayati katham kudmalam paicu-mardam*

yā ya—whatever; *jata*—born; *hari*—of Lord Hari; *guṇa*—of the transcendental qualities; *lava*—of a drop; *sparśa*—by the touch; *puta*—purified; *rasajñā*—tongue; *sa sa*—that; *jātu*—ever; *spr̥ṣati*—touches; *nitaram*—certainly; *kvāpi*—at all; *vārtam*—topics; *tat*—than those; *anyam*—other; *mākandīya*—of the mango tree; *prathama*—first; *mukula*—fruits; *asvada*—by the taste; *puṣṭa*—nourished; *anya*—another; *puṣṭa*—nourished; *śreṇi*—series; *ya*—that; *sa*—that tongue; *rasayati*—relishes; *katham*—how is it possible?; *kudmalam*—the ripe; *paicu-mardam*—bitter nimba fruit.

Any tongue purified by tasting a single nectarean drop of Lord Hari's transcendental qualities can never again taste anything else. How can a tongue that tastes the first sweet mango fruits ever try to taste the sharply bitter nimba fruit?

Text 5

*yad uktam gargeṇa vraja-pati-puras te 'sya hi śiṣor
guṇais tais taiḥ samyam labhata iha nārāyaṇa iti
guṇānām ānantyaṁ parama-śubhatā gokula-vidhor
mahattvaṁ gāmbhīryādikam api ca tenaiva kathitam*

yat—what; *uktam*—was spoken; *gargeṇa*—by Garga Muni; *vraja*—of Vraja; *pati*—the king; *purāḥ*—in the presence; *te*—they; *asya*—of Him; *hi*—certainly; *śiṣor*—the child; *guṇaiḥ*—with qualities; *taiḥ taiḥ*—with these; *samyam*—equality; *labhata*—attained; *iha*—in this matter; *narayane*—with Lord Narayana; *iti*—thus; *guṇanam*—of qualities; *anantyaṁ*—infinity; *parama*—supreme; *subhata*—auspicious beauty; *mahattvam*—greatness; *gambhīrya*—depth; *ādikam*—beginning with; *api*—also; *ca*—and; *tena*—by him; *eva*—certainly; *kathitam*—were related.

Garga said to the king of Vraja: "Your boy has qualities like Lord Nārāyaṇa." He said that Kṛṣṇa, the moon of Gokula, has limitless transcendental qualities and is supremely handsome, glorious, profound, and filled with all virtues.

Text 6

*sva-bhakte vātsalya-praṇaya-vaśatāder guṇa-tater
anantavāt saṅkhyā danuja-jayino naiva ghaṭate
bahutvāt palyānām anīśam uru-vṛtteḥ samudayād
ihāpy ekaikasyāpi hi bhavati samyān na gaṇanam*

sva-bhakta—to His devotees; *vatsalya*—parental affection; *praṇaya*—to the love; *vasata*—submissiveness; *adeḥ*—beginning with; *guṇa*—of transcendental qualities; *tateḥ*—of the series; *anantavat*—because of the infinity; *sakhya*—complete enumeration; *danuja-jayinaḥ*—of Lord Kṛṣṇa, the conqueror of the demons; *na*—not; *eva*—certainly; *ghaṭate*—occurs; *bahutvāt*—because of the largeness; *palyanam*—of the devotees under His protection; *anīśam*—day and night; *uru*—with great; *vṛtteḥ*—endeavor; *samudayat*—from the manifestation; *iha*—in this matter; *api*—also; *eka-ekasya*—one by one; *api*—even; *hi*—certainly; *bhavati*—is; *samyak*—complete; *na*—not; *gaṇanam*—counting.

Because they have no end, Lord Kṛṣṇa's transcendental qualities such as His being conquered by His devotees' love, cannot be counted. Because they are so many, even though the devotees earnestly try, day and night, to count them one by one, it is not possible to count them all.

Text 7

*rūpam bhūṣaṇa-bhūṣaṇam nava-vayaḥ kaiśora-madhya-sthitam
vīryam kaṇḍukitādri śīlam amalam līlā jagan-mohinī
audaryam sva-samarpaṇāvadhi dayā yasyākhila-plāvikā
kīrtir viśva-viśodhinī katham asau kṛṣṇo 'stu varṇyaḥ kṣitau*

rūpam—beauty; *bhūṣaṇa*—of ornaments; *bhūṣaṇam*—the ornament; *nava-vayaḥ*—youthful age; *kaiśora-madhya*—in the full bloom of youth; *sthitam*—situated; *vīryam*—prowess; *kaṇḍukita*—became like a toy ball; *adri*—a great mountain; *śīla*—character; *amalam*—spotless; *līlā*—pastimes; *jagan*—the universe; *mohinī*—enchanting; *audaryam*—generosity; *sva*—Himself; *samarpana*—giving; *avadhi*—up to; *daya*—mercy; *yasya*—of whom; *akhila*—the entire world; *plavika*—inundating; *kīrtiḥ*—fame; *viśva*—the universe; *viśodhini*—purifying; *katham*—how is it possible?; *asau*—He; *kṛṣṇaḥ*—Lord Kṛṣṇa; *astu*—may be; *varṇyaḥ*—described; *kṣitau*—on this earth.

His handsomeness is the ornament of ornaments. His age is the prime of youth. His strength turns mountains into toy balls. His character is spotless. His pastimes enchant the world. His generosity is willing to give even Himself as a gift. His mercy floods the world. His fame purifies the world. How can Lord Kṛṣṇa be described in this world?

Text 8

*tat kaiśoram sa ca guṇa-cayaḥ sa ca gopāṅganāliḥ
sā veśa-śrīḥ sa ca mādhurimā sa ca kandarpa-līlā
sā vaidagdhi sa ca śuci-rasaḥ sā ca cāpalya-lakṣmir
aṅgi-kārād ajani saphalā śrīla-gopendra-sūnoḥ*

tat—that; *kaiśoram*—youthfulness; *saḥ*—that; *ca*—also; *guṇa*—of virtues; *cayaḥ*—a multitude; *sa*—that; *ca*—also; *gopa-aṅganā*—of gopīs; *āliḥ*—a host; *sa*—that; *veśa-śrīḥ*—beauty; *saḥ*—that; *ca*—also; *mādhurimā*—sweetness; *sa*—that; *ca*—also; *kandarpa*—amorous; *līlā*—pastimes; *sa*—that; *vaidagdhi*—experties; *saḥ*—that; *ca*—also; *suci-rasaḥ*—purity; *sa*—that; *ca*—also; *capalya*—restlessness; *lakṣmiḥ*—opulence; *angi-karat*—because of being accepted; *ajani*—have become;

sa-phala—fruitful; *śrīla-gopa-indra-sunoḥ*—by Lord Kṛṣṇa, the son of the king of the cowherds.

Youthfulness, the gopīs, handsomeness, sweetness, amorous pastimes, intelligence, purity, charming restlessness, and a host of transcendental virtues all attained supreme success because they were accepted by Lord Kṛṣṇa, the prince of gopas.

Text 9

*śrī-kṛṣṇasyākhilāṅgān mṛgamada-rasa-samlipta-nīlotpalānām
kakṣa-bhrū-śroni-keśad aguru-rasa-lasat-pārijātotpalānām
śrī-nāsā-nābhi-vaktrāt kara-pada-nayanāc cendu-liptāmbujānām
sat-saurabhyāmṛtormiḥ prasarati jagad āplavayantī samantāt*

śrī-kṛṣṇasya—of Lord Kṛṣṇa; *akhila*—all; *aṅgat*—from the limbs; *mṛgamada-rasa*—with musk; *samlipta*—anoointed; *nīla*—blue; *utpalanam*—lotus flowers; *kakṣa*—under His arms; *bhrū*—of His eyebrows; *sroni*—of the middle part of His body; *keśat*—from the hairs; *aguru-rasa*—with aguru; *lasat*—splendid; *parijata-utpalanam*—of parijata flowers; *śrī-nāsa*—from His nose; *nābhi*—navel; *vaktrat*—face; *kara*—hands; *pada*—feet; *nayanat*—and eyes; *ca*—also; *indu*—with camphor; *lipta*—anoointed; *ambujanam*—of lotus flowers; *sat*—transcendental; *saurabhya*—of aroma; *amṛta*—of nectar; *urmiḥ*—with waves; *prasarati*—flows; *jagat*—the universe; *aplavayant*—inundating; *samantat*—in all directions.

Fragrant nectar waves of the musk-anoointed blue lotus flower frgrance coming from all of Śrī Kṛṣṇa's limbs, the aguru-scented pārijāta flower fragrance from His eyebrows, armpits and waist, and the camphor-anoointed lotus flower fragrance from His nose, navel, face, hands, feet, and eyes, now flood the world in all directions.

Text 10

*guṇā hi gopī-tati-hāriṇo harer
gopī-tatiḥ prema-pariplutasaya
premā harer indriya-citta-hāraḥ
hariś ca tasya vaśatām upāgataḥ*

guṇaḥ—the qualities; *hi*—certainly; *gopī-tati*—the gopīs; *harinaḥ*—enchants; *hareḥ*—of Lord Hari; *gopī-tatiḥ*—the gopīs; *prema*—with pure love of Kṛṣṇa; *paripluta*—drowned; *asaya*—with the aspiration; *prema*—pure love; *hareḥ*—of

Lord Hari; *indriya*—the senses; *citta*—and mind; *harakah*—enchants; *hariḥ*—Lord Hari; *ca*—also; *tasyaḥ*—of the gopīs; *vasatam*—the state of being submissive; *upagataḥ*—has attained.

Lord Hari's transcendental qualities enchant the gopīs' hearts. The gopīs become plunged in an ocean of love for Him. Their love charms Lord Hari's mind and senses. Lord Hari is conquered by them.

Text 11

vaṁśī-svanair gopa-vadhū-gaṇahṛtir
gopī-hṛte rāsa-mahā-mahotsavaḥ
rāsotsavād vāñchita-pūrtir īśitus
tat-pūrtito 'bhūt sukha-sambhṛtam jagat

vaṁśī—of the flute; *svanaiḥ*—by the sounds; *gopa*—*vadhū*—of gopīs; *gaṇa*—the multitude; *ahṛtiḥ*—attraction; *gopī*—of the gopīs; *hṛteḥ*—from the attraction; *rasa*—of the *rasa* dance; *mahā-mahā-utsavaḥ*—the great festival; *rasa*—of the *rasa* dance; *utsavat*—from the festival; *vāñchita*—of desires; *pūrtiḥ*—fulfillment; *īśituḥ*—of the Supreme Personality of Godhead; *tat*—of them; *pūrtitaḥ*—from the fulfillment; *abhūta*—became; *sukha*—of happiness; *sambhṛtam*—full; *jagat*—the universe.

The gopīs were enchanted by the sounds of Kṛṣṇa's flute. Because the gopīs were enchanted the great great *rāsa*-dance festival was performed. Because *rāsa*-dance festival was performed the Lord's desires were fulfilled. Because the Lord's desires were fulfilled, the universe became full of joy.

Text 12

babhau vrajeśorasi yā murārī
nīlotpalāli-dala-mālikeva
tanau mamus tatra katham guṇās te
sahasra-vaktreṇa sadāpy aganyāḥ

babhau—is manifested; *vraja*—of Vraja; *isa*—of the king; *urasi*—on the chest; *mura-ariḥ*—Lord Kṛṣṇa, the enemy of Mura; *nīla*—blue; *utpala*—of lotus flowers; *āli*—of the multitude; *dala*—of petals; *mālika*—a garland; *iva*—like; *tanau*—on the body; *mamuḥ*—limited in space; *tatra*—there; *katham*—how is it possible?; *guṇaḥ*—qualities; *te*—these; *sahasra-vaktreṇa*—by Lord Ananta, who has thousands of voices; *sada*—continually; *api*—even; *aganyāḥ*—indescribable.

Playing on the king of Vraja's chest, Kṛṣṇa is like a garland of blue lotus petals. How can He have limitless qualities Lord Ananta cannot describe with thousands of voices?

Text 13

*tathā tanor antar aloki mātrā
viśvam kare 'driḥ kamalatvam āpa
śrī-rādhikāsyāmbuja-darśanotthā
mudo mumus ta na harer batāsyam*

tatha—in that way; *tanoḥ*—the body; *antaḥ*—within; *aloki*—seen; *mātra*—by His mother; *viśvam*—the universe; *kare*—in His hand; *adriḥ*—Govardhana Hill; *kamalatvam*—the state of being a lotus flower; *apa*—attained; *śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *asya*—of the face; *ambuja*—the lotus; *darśana*—from seeing; *utthaḥ*—arisen; *mudaḥ*—happiness; *mumuḥ*—measured; *taḥ*—they; *na*—are not; *hareḥ*—of Lord Hari; *bata*—indeed; *asyam*—in this matter.

Even though His mother saw the universe inside His body, and even though a mountain became a lotus in His hand, when He saw Śrī Rādhikā's lotus face, Lord Hari's happiness had no limit.

Text 14

*lāvaṇya-vanyotsalile 'gha-vidviṣo
rādhātma-mūrtim pratibimbitam hṛdi
dṛṣtvāṅganām svām pratikurvatiṁ param
niścitya roṣād vimukhī sma vepate*

lāvaṇya—of beauty; *vanya*—of the flood; *utsalile*—in the waters; *agha-vidviṣaḥ*—Lord Kṛṣṇa, the enemy of Aghasura; *rādhā*—of Śrīmatī Rādhārāṇī; *ātma*—own; *murtim*—the form; *pratibimbitam*—reflected; *hṛdi*—in the heart; *dṛṣṭva*—seeing; *aṅganām*—girl; *svam*—personally; *pratikurvatiṁ*—replacing; *param*—another; *niścitya*—conceiving; *roṣat*—our of anger; *vimukhi*—averse; *sma*—certainly; *vepate*—trembles.

Kṛṣṇa gazed at Rādhā's form reflected in the ocean of beauty in His heart, but when one of Rādhā's rivals suddenly stood in Her place, He became horrified and trembled with anger.

Text 15

*śrī-rādhayānanya-samordhvayāhṛtam
mano harer dhāvati nāparāṅganām
sarojinī-san-madhu-lampataḥ sadā
vallim parām icchati kim madhuvrataḥ*

śrī-rādhāya—by Śrīmatī Rādhārāṇī; *ananya*—without another; *ama*—equal; *urdhvaya*—or better; *ahṛtam*—stolen; *manaḥ*—the mind; *hareḥ*—of Lord Hari; *dhavati*—runs; *na*—not; *apara*—after another; *aṅganām*—girl; *sarojini*—of a pond full of lotus flowers; *sat*—transcendental; *madhu*—honey; *lampataḥ*—eager to taste; *sada*—eternally; *vallim*—a creeper; *param*—another; *icchati*—desires; *kim*—is it so?; *madhuvrataḥ*—a bumble-bee.

Captivated by unparalleled Śrī Rādhā, Lord Hari's mind does not chase after any other gopī. Will a bumblebee, eager always to drink the honey of a great colony of lotus flowers, ever yearn to go to a small vine?

Text 16

*uṣṇo raviḥ śītala eva candraḥ
sarva-sahā bhūś capalaḥ samīraḥ
sādhuḥ su-dhīro 'mbunidhir gabhīraḥ
sva-bhāvataḥ prema-vaśo hi kṛṣṇaḥ*

usnaḥ—hot; *raviḥ*—the sun; *sitalaḥ*—cool; *eva*—certainly; *candraḥ*—the moon; *sarva*—of everything; *saha*—tolerant; *bhuḥ*—the earth; *capalaḥ*—fickle and unsteady; *samīraḥ*—the wind; *sādhuḥ*—the devotee; *su-dhīraḥ*—sober and saintly; *āmbunidhiḥ*—the ocean; *gabhīraḥ*—deep; *sva-bhāvataḥ*—by nature; *prema*—by love; *vasaḥ*—controlled; *hi*—certainly; *kṛṣṇaḥ*—Lord Kṛṣṇa.

By nature the sun is hot, the moon is cool, the earth tolerates anything, the wind is fickle and unsteady, the devotees are saintly and peaceful, the ocean is deep, and Lord Kṛṣṇa is controlled by love.

Text 17

*gabhīro 'pi sthira-matir api kṣānti-pūrṇaḥ su-śīlaḥ
śrī-kṛṣṇo 'yam sukha-maya-vapuḥ sa-trapo nirvikāraḥ
śrī-rādhāyāḥ praṇaya-vivaśas tan-mukhāloka-jātair
bhāvair lolo madana-vikalah sambhramād bambhramīti*

gambhiraḥ—deep; api—although; sthira—fixed and steady; matiḥ—with mind; api—although; kṣānti—patience; pūrṇaḥ—full; su-śīlaḥ—with impeccable good character; śrī-kṛṣṇaḥ—Lord Kṛṣṇa; ayam—this; sukha—of transcendental bliss; maya—consisting; vapuḥ—whose form; sa-trapaḥ—shy and humble; nirvikāraḥ—without change; śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; praṇaya—by the love; vivaśaḥ—having lost all composure; tat—her; mukha—+face; aloka—from the sight; jātaiḥ—born; bhāvaiḥ—with ecstatic love; lolāḥ—trembling; madana—with amorous love; vikalāḥ—agitated; sambhramat—because of agitation; bambhramīti—repeatedly wanders.

Although Lord Kṛṣṇa is very steady-minded, patient, shy, and humble, although He is the greatest exemplar of impeccable good character, although His transcendental form is by nature full of all transcendental bliss, and although all of these good qualities are eternally present within Him and they never decay or lessen, nevertheless, when He sees the face of Śrī Rādhā, He becomes beside Himself with love for Her. He trembles with love for Her and wanders aimlessly as a madman.

Text 18

*rāmādikānām dhṛti-dharma-baddham
mano hṛtam kṛṣṇa-guṇaiḥ su-dūrāt
dāseyam āsām api cet tad etā
vrajāṅganāḥ kaḥ praṇayārdra-cittaḥ*

rama-ādikanam—of the goddesses of fortune, headed by Lakṣmi-devi; dhṛti—chaste composure; dharma—by piety; baddham—bound; manaḥ—the mind; hṛtam—captivated; kṛṣṇa—of Lord Kṛṣṇa; guṇaiḥ—by the transcendental qualities; su-durat—even though observed from a distance; dasa—condition; iyam—this; asam—of them; api—although; cet—if; tat—then; etaḥ—they; vraja—of Vrajabhūmi; aṅganāḥ—the girls; kaḥ—who?; praṇaya—with love; ardra—melted; cittaḥ—whose minds.

If even the chaste hearts of Lakṣmī and other goddesses are captivated by a distant glimpse of Kṛṣṇa's virtues, then what is the condition of the girls of Vraja, whose hearts are always melting with love for Him?

Text 19

*prasvedotpulakādarokty-amṛta-sat-saurabhya-manda-smitaiḥ
padyārgyācamanīya-gandha-kusumāny ājāhrur ārādhane
kṛṣṇasya vraja-subhruvas tv iha parirambhādi-lilāmṛtam
naivedyam ca tadā sudhādhara-rasas tāmbūlam āsām abhūt*

prasveda—perspiration; *utpulaka*—hairs standing up in ecstasy; *udara*—respectful; *ukti*—of words; *amṛta*—nectar; *sat*—transcendental; *saurabhya*—fragrance; *manda*—gentle; *smitaiḥ*—with smiles; *padya*—padya water; *arghya*—arghya water; *acamanīya*—acamanīya water; *gandha*—incense; *kusumani*—and flowers; *ajāhruh*—offer; *ārādhane*—in worship; *kṛṣṇasya*—of Lord Kṛṣṇa; *vraja*—of Vraja; *subhruvaḥ*—the gopīs, whose eyebrows are very beautiful; *tu*—also; *iha*—here; *parirambha*—with embraces; *ādi*—beginning; *lilā*—of pastimes; *amṛtam*—the nectar; *naivedyam*—offering of foodstuff; *ca*—also; *tadā*—then; *sudhā*—nectar; *adhara*—of the lips; *rasaḥ*—nectar; *tāmbūlam*—betel-nuts; *asam*—of them; *abhūt*—was.

The beautiful-eyebrowed girls of Vraja worship Lord Kṛṣṇa, offering their perspiration, their hairs standing up in ecstasy, the nectar of their respectful speeches, the fragrance of their bodies, and their gentle smiles as padya water, arghya water, ācamanīya water, incense, and flowers. The nectar of their embraces and amorous pastimes is the offering of foodstuff they place before the Lord, and the nectar of their kisses is their offering of betelnuts.

Text 20

*vadānyeśas tṛṣṇā-nicaya-cita-cittaiḥ karuṇa-rād
vipannaiḥ kandarpo yuvati-nikarair mṛtyur aribhiḥ
adhīśaḥ sad-bhaktaiḥ sahaja-nija-bandhur vraja-janaiḥ
pratītaḥ kṛṣṇo 'sāv iti vividha-lokair bahu-vidhaḥ*

vadanya—of philanthropists; *īśaḥ*—the king; *tṛṣṇa*—of thirsts; *nicaya*—with multitudes; *cita*—collected; *cittaiḥ*—whose minds; *karuṇa*—of mercy; *rat*—the monarch; *vipannaiḥ*—by those who are distressed; *kandarpaḥ*—cupid; *yuvati*—of young girls; *nikaraiḥ*—by hosts; *mṛtyuḥ*—death; *aribhiḥ*—by His enemies; *adhīśaḥ*—the Supreme Personality of Godhead; *sat*—saintly; *bhaktaiḥ*—by the devotees; *sahaja-nija-bandhuḥ*—own relative; *vraja*—of Vraja; *janaiḥ*—by the people; *pratītaḥ*—believed; *kṛṣṇaḥ*—Kṛṣṇa; *asau*—this; *iti*—thus; *vividha*—various; *lokaiḥ*—by persons; *bahu*—in many; *vidhaḥ*—ways.

Considered the king of philanthropists by those whose hearts are filled with

thirst, the king of mercy by the distressed, Kāmadeva by the young gopīs, death personified by His enemies, the Supreme Lord by the pious devotees, and their own friend and relative by the people of Vraja, Kṛṣṇa is thought of by different people in different ways.

Text 21

*sammukhyāt svapaco dvijo 'sti vimukhaś ced yasya vipro 'ntyajo
yat-premāpy amṛtāyate praṇayinām hrī-kālakūtān api
kīrtiḥ kṛṣṇa-rucin karoti viśādī-kurvaty aśeṣān janān
indur yad-virahe 'gnir agnir amṛtam kṛṣṇāya tasmai namaḥ*

sammukhyat—because of being favorably disposed; *scapacaḥ*—an outcaste; *dvijah*—a brahmana; *asti*—becomes; *vimukhaḥ*—averse; *cet*—if; *yasya*—to whome; *viprah*—a brahmana; *antyajah*—becomes an outcaste; *yat*—for whome; *prema*—love; *api*—also; *amṛtayate*—makes into nectar; *praṇayinam*—of those who have love; *hri*—of humbleness; *kalakutan*—bitter poison; *api*—even; *kīrtiḥ*—fame; *kṛṣṇa*—for Kṛṣṇa; *rucin*—with attraction; *karoti*—does; *viśādī-kurvati*—makes insignificant; *aśeṣan*—all other; *janan*—persons; *indhuh*—the moon; *yat*—of whom; *viraghe*—in the separation; *agniḥ*—becomes fire; *agniḥ*—fire; *amṛtam*—becomes nectar; *kṛṣṇāya*—to that Lord Kṛṣṇa; *tasmai*—to Him; *namaḥ*—I offer obeisances.

Obeisances to Kṛṣṇa! By becoming His devotee an outcast becomes a brāhmaṇa. If averse to Him, a brāhmaṇa becomes a degraded outcast. Love for Him turns the bitter poison of humbleness into the sweetest nectar. His fame attracts everyone to Him and makes everyone else seem insignificant. Separation from Him turns the cooling moon into a blazing fire and a raging fire into nectar moonlight.

Text 22

*bakī-mukhānām hi harer arīṇām
daurjanya-vṛndāny amunā hatānām
sa-hāsya-kāruṇya-mukhair guṇaughair
gīyanta ke 'dyāpy anīsam kavīndraiḥ*

baki—by Putana—*mukhanam*—headed; *hi*—certainly; *hareḥ*—of Lord Hari; *arīnām*—of the enemies; *daurjanya*—of wickedness; *vṛndāni*—abundance; *amuna*—by Him; *hatanam*—killed; *sa-hasya*—smiling; *karunya*—mercy; *mukhaiḥ*—headed by; *guṇa*—of transcendental virtues; *aughaiḥ*—with many floods; *gīyanta*—glorified; *ke*—that?; *adya*—today; *api*—even—*anīsam*—day and night; *kavi-indraiḥ*—by the best of poets.

If someone claims Lord Kṛṣṇa was cruel to kill Pūtanā and so many other enemies, then I say why do great poets and philosophers always glorify Him for His smiling compassion and host of virtues?

Text 23

*na vapur idam aghārer eṣa kṛṣṇā-pravāho
na vadanam idam abjam nākṣiṇī utpale te
na vitatir alakānām seyam eṣāli-mālā
sakhi nayana-yuge te dhāvataḥ kim pralubdhe*

na—not; *vapuḥ*—the form; *idam*—this; *agha-areḥ*—of Lord Kṛṣṇa, the enemy of Agha; *eṣaḥ*—this; *kṛṣṇa-pravāhaḥ*—the Yamunā river; *na*—not; *vadanam*—face; *idam*—this; *abjam*—a lotus flower; *na*—not; *akṣiṇi*—two eyes; *utpale*—two lotus flowers; *te*—they; *na*—not; *vitatiḥ*—the mass; *alakanam*—of curling locks of hair; *sa*—this; *iyam*—this; *esa*—this; *āli*—of bumble-bees; *mālā*—line; *sakhī*—O gopī-friend; *nayana*—of eyes; *yuge*—pair; *te*—they; *dhavataḥ*—run; *kim*—why?; *pralubdhe*—greedy.

This is not Kṛṣṇa's form. It is the Yamunā river. This is not His face. It is a lotus flower. These are not His eyes. They are two lotus flowers. This is not His curling hair. It is a garland of black bees. O gopī-friend, why do your greedy eyes chase these things?

Text 24

*nānā-vikāram vraja-subhruvām manah
praviṣṭa ādau madanas tatāna
kālāyataḥ śrī-vraja-rāja-sūnor
viveśa pāścān muralī-ninādaḥ*

nānā—various; *vikāram*—with ecstatic transformations; *vraja*—of Vraja; *subhruvam*—of the girls who have beautiful eyebrows; *manah*—the mind; *praviṣṭaḥ*—entered; *adāu*—first; *madanaḥ*—cupid; *tatāna*—expanded; *kala-yataḥ*—expertly played; *śrī-vraja-rama-sūnoḥ*—of Lord Kṛṣṇa, the son of the king of Vraja; *vivesa*—entered; *pascāt*—afterwards; *muralī*—of the flute; *ninadaḥ*—the sound.

First Kāma entered the beautiful-eyebrowed vraja-gopīs' ecstatic hearts, and then flute melodies sublimely played by the prince of Vraja also entered.

Text 25

*kāmotpattir dhṛti-dhana-hṛtiḥ samhṛtir loka-bhīter
dharmacchitaḥ kuvalaya-dṛśām āhṛtiḥ patyur aṅkāt
kampodbhūtiḥ sthiram anucare stabdhir apy āpagānām
yā sa jīyān madhura-muralī-kakalī gokulendoḥ*

kāma—amorous desires; *utpattiḥ*—arise; *dhṛti*—of composure; *dhana*—wealth; *hṛtiḥ*—stealing; *samhṛtiḥ*—removal; *loka*—of popular opinion; *bhīteḥ*—of the fear; *dharmā*—the rules of piety; *ucchittaḥ*—cutting at the root; *kuvalaya-dṛśām*—of the lotus-eyed gopīs; *āhṛtiḥ*—attracting; *patyuh*—of their husbands; *aṅkat*—from the side; *kampa*—of trembling; *udbhutiḥ*—arise; *sthiram*—stationary living entities; *anucare*—in relation; *stabdhiḥ*—stunning; *apy*—also; *āpaganam*—of moving entities; *yā*—that; *sa*—that; *jīyat*—all glories; *madhura*—sweet; *muralī*—of the flute; *kakalī*—sound; *gokula-indoḥ*—of Lord Kṛṣṇa, the moon of Gokula.

Glory to Kṛṣṇa's sweet flute-music, which arouses the lotus-eyed gopīs' amorous desires, plunders the treasury of their calmness, removes their fear of public opinion, cuts at the root their pious chastity, drags them away from their husbands' laps, and makes motionless beings tremble and moving beings stunned!

Text 26

*guṇa-gaṇa-rasa-līlaiśvarya-ratnair lasanto
bahava iha jagatyām santi dhanya yadittham
vadata vadata lokā ākaraḥ kintv amiśām
vraja-pati-suta eko niścitaḥ śrī-munīndraiḥ*

guṇa—of virtues; *gaṇa*—of multitudes; *rasa*—of nectarean mellows of love; *līlā*—of pastimes; *aiśvarya*—of opulences; *ratnair*—with the jewels; *lasantaḥ*—shining; *bahavaḥ*—many; *iha*—here; *jagatyām*—in the material world; *santi*—are; *dhanyaḥ*—opulent men; *yadi*—if; *ittham*—in this way; *vadata*—just tell; *vadata*—just tell; *lokaḥ*—O people; *ākaraḥ*—the form; *kintu*—however; *amiśām*—among them; *vraja*—of Vraja; *pati*—of the king; *sutaḥ*—the son; *ekaḥ*—alone; *niścitaḥ*—is distinguished; *śrī-muni-indraiḥ*—by the best of the sages.

O people, if you say that in this world many men are splendidly decorated with many jewel virtues, nectar sweetnesses, charming pastimes, and great riches, (and therefore Kṛṣṇa is not very important among them), then I say to you the greatest sages have decided that Lord Kṛṣṇa, the prince of Vraja, is the greatest and no one

is like Him.

Text 27

*nāda-vyājāt kṣipasi kathine gāralīm amṛtim vā
dhārām vaṁśī praṇaya-sakhi no jīvanam vā mṛtim vā
tābhyām nānyam vitara viṣamam hā daśām aty-asahyām
gopyaḥ kṛṣṇa-praṇaya-vikalā vaṁśikām ittham āhuḥ*

nada—of a sound; *vyajat*—on the pretext; *kṣipasi*—you emit; *kathine*—O cruel-one; *garalim*—poison; *amṛtim*—nectar; *va*—or; *dharam*—a flood; *vaṁśī*—O flute; *praṇaya-sakhī*—O dear friend; *naḥ*—our; *jīvanam*—life; *va*—or; *mṛtim*—death; *va*—or; *tābhyām*—for them; *na*—not; *anyam*—anything else; *vitara*—You extend; *visamam*—mysterious; *ha*—indeed; *dasam*—condition; *ati*—very; *asahyam*—intolerable; *gopyaḥ*—the gopīs; *kṛṣṇa*—of Kṛṣṇa; *praṇaya*—with love; *vikalaḥ*—agitated; *vaṁśikam*—to the flute; *ittham*—in this way; *ahuḥ*—spoke.

Overcome with love for Kṛṣṇa, the gopīs said to His flute: "Dear friend, cruel flute, is it a flood of poison or a flood of nectar you give us disguised as these sounds? Do these floods kill us or give us life? They create a mysterious condition we can neither understand nor bear."

Text 28

*bhogepsavaḥ sakala-kāmadam artha-lubdhaḥ
sarvārthadam sukha-tṛṣaś ca sukha-svarūpam
lokādhipatyā-lasitā jagad-īśvaram tam
kṛṣṇam dviṣanti danujāḥ ku-dhiyo bataite*

bhoga—sense-gratification; *ipsavaḥ*—desiring; *sakala*—all; *kāma*—desires; *dam*—granting; *artha*—after wealth; *lubdhaḥ*—greedy; *sarva*—all; *artha*—wealth; *dam*—granting; *sukha*—after happiness; *tṛṣaḥ*—thirsting; *ca*—also; *sukha*—of happiness; *svarūpam*—the personification; *loka*—over the entire world; *adhipatyā*—sovereignty; *lasitaḥ*—desiring; *jagat*—of all the universes; *īśvaram*—the master; *tam*—Him; *kṛṣṇam*—Lord Kṛṣṇa; *dviṣanti*—hate; *danujāḥ*—the demons; *ku-dhiyaḥ*—not very intelligent; *bata*—indeed; *ete*—they.

The demons yearn after sense-pleasures, yet they hate Lord Kṛṣṇa, who gives all pleasures to His devotees. The demons greedily run after money, yet they hate Lord Kṛṣṇa, who gives all wealth to His devotees. The demons aspire for a happy situation in life, yet they hate Lord Kṛṣṇa, who is the personification of all

happiness. The demons desire sovereignty over the world, yet they hate Lord Kṛṣṇa, the master of all the universes. The demons are not very intelligent, for they have become bitter enemies of the only person able to fulfill their desires.

Text 29

*tat-tal-lilāmṛta-rasa-jharair bhāvitātmā mṛgākṣi-
bālā kācit sva-sadana-gatāpy agrato vīkṣya vṛddhām
bhītā pārśve sva-bhuja-śirasi nyasta-hastam sphurantam
kṛṣṇam prāhāpasara dayitā-loka-yatrāgateyam*

tat-tat—various; *lilā*—of pastimes; *amṛta*—of nectar; *rasa*—mellows; *jharaiḥ*—with the gushing mountain streams; *bhāvita*—filled; *ātma*—whose mind; *mṛga-akṣi*—lotus-eyed; *bala*—young girl; *kācit*—a certain; *sva*—from her own; *sadana*—home; *gata*—gone; *api*—even; *agrataḥ*—before her; *vīkṣya*—seeing; *vṛddham*—an old woman; *bhīta*—frightened; *pārśve*—at her side; *sva*—her; *bhuja-sirasi*—on the shoulder; *nyasta*—placed; *hastam*—hand; *sphurantam*—manifested; *kṛṣṇam*—to Kṛṣṇa; *praha*—she said; *apasara*—go; *dayita*—beloved; *loka*—person; *yatra*—journey; *agata*—arrived; *iyam*—this.

Her mind flooded by the swiftly flowing mountain stream of Lord Kṛṣṇa's transcendental pastimes, a certain doe-eyed girl traveled a little distance from her home. Seeing an old woman, and feeling a hand touch her shoulder, she became frightened, until she realized Kṛṣṇa had come to her in disguise. She said to Him: "Ah, now the rendezvous with my lover is successful."

Text 30

*nikhila-guṇa-gabhīre kṣmādhāroddhāra-dhīre
sakala-sukhada-śīle kṣālitāśeṣa-pīde
subhaga-nava-kīṣore viśva-cittākṣi-caure
mura-jiti yuvatīnām hṛt-nimagnam satīnām*

nikhila—all; *guṇa*—transcendental qualities; *gabhīre*—with depth; *kṣmadhara*—Govardhana Hill; *uddhara*—lifting; *dhīre*—the hero; *sakala*—everyone; *sukhada*—delighting; *śīle*—whose exemplary character; *kṣālita*—washed away; *āśeṣa*—all; *pīde*—suffering; *subhaga*—auspicious; *nava*—fresh; *kīṣore*—youthful; *viśva*—of the entire world; *citta*—the minds; *akṣi*—and eyes; *caure*—stealing; *mura-jiti*—in Lord Kṛṣṇa, who defeated the Mura demon; *yuvatīnām*—of the young girls; *hṛt*—the heart; *nimagnam*—immersion; *satīnām*—saintly.

The thoughts of the pious young gopīs drown in Kṛṣṇa, who is deep with all virtues, who lifted Govardhana Hill, whose good character pleases everyone, who washes away all sufferings, and who, sublimely young and handsome, has stolen everyone's eyes and hearts.

Text 31

*prāṇāpahāraṁ harir apriyaṁ dviṣāṁ
makhāpahāraṁ ca balāc chacī-pateḥ
sthānāpahāraṁ phaninaś cakāra yat
tenaiva teṣāṁ vihitam su-maṅgalam*

prāṇa—life; *apaharam*—removal; *hariḥ*—Lord Hari; *apriyam*—unpopular; *dviṣam*—of His enemies; *makha*—of the sacrifice; *apaharam*—removal; *ca*—also; *balat*—forcibly; *saci-pateḥ*—of Maharaja Indra, the husband of Saci; *sthana*—home; *apaharam*—removal; *phaninaḥ*—of the Kaliya serpent; *cakara*—did; *yat*—because; *tena*—by Him; *eva*—certainly; *teṣām*—of them; *vihitam*—granted; *su-maṅgalam*—great auspiciousness.

Lord Hari forcibly took away the demons' lives, Indra's sacrificial offering, and Kāliya's home. Although superficially displeasing to them, these acts become the source of great auspiciousness for all of them.

Text 32

*lakṣāṅka-pāṅkṣir alike giri-dhātu-citre
vakṣasy uroja-mada-lakṣaṇam ambudābhe
rādhālayād upagatasya hareḥ prabhāte
kaiścin na nīti-nipuṅnair api paryacāyi*

lakṣa—of red lac; *aṅka*—of marks; *pāṅkṣir*—a multitude; *alike*—on the forehead; *giri*—of Govardhana Hill; *dhatu*—with mineral pigments; *citre*—colorful; *vakṣasi*—on the chest; *uroja*—of the breasts; *mada*—with the musk; *lakṣaṇam*—the mark; *ambuda*—of a rain-cloud; *abhe*—with the appearance; *rādhā*—of Śrīmatī Rādhārāṇī; *alayāt*—from the residence; *upagatasya*—come; *hareḥ*—of Lord Hari; *prabhate*—is splendidly manifest; *kaiścit*—by some; *na*—not; *nīti*—at material morality; *nipuṅnaiḥ*—expert; *api*—even; *paryacāyi*—worshipped.

Marks of red lac shine on His forehead decorated with pictures and designs drawn in mineral colors from the hills, and marks of musk from Her breasts shine on His monsoon-cloud chest. For this reason some proud moralists do not

worship Lord Hari, who has just come from Rādhā's place.

Text 33

*kṛṣṇasya rādhā-praṇayocca-sampadā
mādhurya-sampat saha vardhate 'niśam
tayoś ca kuñjeṣu vilāsa-santatiḥ
sārdham sakhinām sukha-sampad-āptibhiḥ*

kṛṣṇasya—of Lord Kṛṣṇa; *rādhā*—of Śrīmatī Rādhārāṇī; *praṇaya*—of the love; *ucca*—great; *sampat*—opulence; *mādhurya*—of sweetness; *sampat*—opulence; *saha*—with; *vardhate*—increases; *aniśam*—day and night; *tayoḥ*—of Them; *ca*—also; *kuñjeṣu*—in the groves of Vṛndāvana; *vilāsa*—of pastimes; *santatiḥ*—abundance; *sārdham*—with; *sakhinām*—of their gopī-friends; *sukha*—of happiness; *sampat*—of the opulence; *āptibhiḥ*—the attainment.

The treasury of Kṛṣṇa's sweetness, the treasury of His love for Rādhā, Their pastimes in the forest groves, and the bliss of their gopī-friends increase day and night.

Text 34

*saundaryam padayoḥ sarojavad aho kāntam tathendur mukham
ramyā bhrūr bhramarāvalīva madhuraḥ pīyūṣa-tulyo 'dharah
lolābjena same cale su-nayane śubhrā radāḥ kundavat
kaṁsārer amṛtam yathā su-lapitam jyotsneva hāsa-dyutiḥ*

saundaryam—beauty; *padayoḥ*—of the feet; *saroja*—a lotus flower; *vat*—like; *aho*—Oh; *kāntam*—beautiful; *tatha*—in that way; *induḥ*—the moon; *mukham*—face; *ramyā*—beautiful; *bhruḥ*—the eyebrows; *bhramara*—of bumble-bees; *avali*—a swarm; *iva*—like; *madhuraḥ*—sweet; *pīyūṣa*—nectar; *tulyaḥ*—equal to; *adharah*—lips; *lola*—moving; *abjena*—with a lotus flower; *same*—equal; *cale*—moving; *su*—beautiful; *nayane*—two eyes; *subhraḥ*—beautiful; *radāḥ*—teeth; *kunda*—jasmine buds; *vat*—like; *kaṁsa-areḥ*—of Lord Kṛṣṇa, the enemy of Kāṁsa; *amṛtam*—nectar; *yatha*—just like; *su-lapitam*—sweet words; *jyotsna*—moonlight; *iva*—like; *hasa*—of His smile; *dyutiḥ*—the effulgence.

Kṛṣṇa's feet are handsome as two lotus flowers, His face is radiant as the moon, His delightful eyebrows are like a swarm of bumble-bees, His sweet lips are like nectar, His handsome restless eyes are like two moving lotus flowers, His splendid teeth are like jasmine buds, His sweet words are like nectar, and the effulgence of

His smile is like moonlight.

Texts 35-36

*śrī-pāṇi nava-pallavena sadṛśau pūrṇendu-tulyā nakhā
gandau darpanavad dyutir nava-ghana-śyāmā ca yasyāṅganāḥ
dṛṣṭvāmbhoruha-darśam āsyam ali-sañcāraṁ caranty uttṛṣaḥ
sādhau candrati yaḥ sutīyati naṭan kuñjeṣu saudhīyate*

*yo daityeṣv aśaṇīyatīha ramaṇī-vṛnde manojāyate
dātā yena samaḥ kvacin na hi na yat-tulyo 'sti śuraḥ kvacit
yal-lilā sadṛśī kvacin na hi na yenāste samāne 'pi vā
cumbanty ānana-padmam eṇa-nayanā yasyaiṣa kṛṣṇo 'vatu*

śrī-pāṇi—hands; *nava*—fresh; *pallavena*—blossoms; *sadṛśau*— like; *pūrṇa*—full; *indu*—with the moon; *tulyaḥ*—equal; *nakhaḥ*— nails; *gandau*—cheeks; *darpana*—mirrors; *vat*—like; *dyutiḥ*—bodily luster; *nava*—a fresh; *ghana*—ain-cloud; *syama*—blackish— *ca*—also; *yasya*—of whom; *āṅganāḥ*—the gopīs; *dṛṣṭva*—having seen; *ambhoruha*—of a lotus flower; *darśam*—with the appearance; *asyam*—the face; *āli*—of bumble-bees; *sañcaram*—a swarm; *caranti*—move; *uttṛṣaḥ*—very thirsty; *sādhau*—to the saintly devotees; *candrati*—is like the moon; *yaḥ*—who; *sutīyati*—treats like His own sons; *natan*—those who surrender to Him and offer obeisances to Him; *kuñjesu*—in the groves of Vṛndāvana; *saudhīyate*—He is like an ocean of nectar; *yaḥ*—who; *daityesu*—among the demons; *aśaṇīyati*—becomes like a thunderbolt; *iha*—here; *ramaṇī*—of the beautiful gopīs; *vṛnde*—in the multitude; *manojayate*—becomes cupid; *data*—philanthropist; *yena*—with whom *samaḥ*—equal; *kvacin*—somewhere; *na*—not; *hi*—certainly; *na*—not; *yat*—with whom; *tulyaḥ*—equal; *asti*—there is; *surah*—a hero; *kvacit*— anywhere; *yat*—of whom; *lilā*—the pastimes; *sadṛśī*—like that; *kvacit*—somewhere; *na*—not; *hi*—certainly; *na*—not; *yena*—with whom; *aste*—there is; *samane*—in equality; *api*—even; *va*—or; *cumbanti*—kiss; *anana*—of the face; *padmam*—the lotus flower; *eṇa*—like the deer; *nayanah*—whose eyes; *yasya*—of whom; *esaḥ*— He; *kṛṣṇaḥ*—Lord Kṛṣṇa; *avatu*—may protect.

May Kṛṣṇa, whose hands are like two blossoming flowers, whose fingernails are like a line of full moons, whose cheeks are like two mirrors, whose bodily luster is like a dark monsoon-cloud, whose face is like a lotus flower at which thirsty gopīs gaze and become like bumblebees, who is like a pleasing moon to His devotee, who treats as His own sons those who surrender to Him or offer obeisances to Him, who is like an ocean of nectar flooding the forest groves, who is like a thunderbolt to the demons, who is like Kāma to the beautiful gopīs, who is charitable without equal, who is a hero without equal, whose pastimes have no equal, who has no equal, and whose lotus face is kissed by the deer-eyed gopīs, protect us.

Text 37

*stanair iva phalaiḥ puṣpaiḥ
smitair iva su-pallavaiḥ
adharair iva kṛṣṇasya
nava-vallyo mude 'bhavan*

stanaiḥ—with breasts; *iva*—like; *phalaiḥ*—fruits; *puṣpaiḥ*—with flowers; *smitaiḥ*—with smiles; *iva*—like; *su-pallavaiḥ*—fresh blossoms; *adharaiḥ*—with lips; *iva*—like; *kṛṣṇasya*—of Lord Kṛṣṇa; *nava*—fresh; *vallyaḥ*—creepers; *mude*—for the delight; *abhavan*—were.

Their fruits like breasts, their flowers like smiles, and their new blossoms like lips, the new vines pleased Kṛṣṇa.

Text 38

*yogeśvarāṇām iva yoga-siddhir
upāsakānām iva viṣṇu-bhaktiḥ
nārāyaṇasyeva cid-ākhyā-śaktiḥ
kṛṣṇasya vaṁśīpsita-siddhi-dābhūt*

yoga—of the yoga system; *īśvaraṇam*—of the masters; *iva*—like; *yoga*—of yoga; *siddhiḥ*—the perfections; *upasakanam*—of the devotees; *iva*—like; *viṣṇu*—for Lord Viṣṇu; *bhaktiḥ*—devotional service; *narayanasya*—of Lord Narayana; *iva*—like; *cit*—transcendental; *akhya*—named; *śaktiḥ*—potency; *kṛṣṇasya*—of Lord Kṛṣṇa; *vaṁśī*—the flute; *ipsita*—desired; *siddhi*—perfections; *da*—granting; *abhūt*—has become.

As yogic perfections fulfill the wishes of the masters of yoga, as devotional service to Lord Viṣṇu fulfills the wishes of the Vaiṣṇavas, as His transcendental *cit* potency fulfills the wishes of Lord Nārāyaṇa, so His *vaṁśī* flute fulfills the wishes of Lord Kṛṣṇa.

Text 39

*sudhā dhareva madhurā
kaumudīva su-śītālā*

kīrtiḥ śrī-kṛṣṇacandrasya
gaṅgeva jana-pāvani

sudhā—of nectar; dhara—a flood; iva—like; madhura—sweet; kaumudi—moonlike; iva—like; su—very; sitala—cooling; kīrtiḥ—the fame; śrī-kṛṣṇacandrasya—of Lord Kṛṣṇacandra; gaṅga—the Ganges river; iva—like; jana—the people; pavani—purifying.

Śrī Kṛṣṇacandra's fame is sweet as a flood of nectar, cooling as moonlight, and purifying as the Gaṅgā.

Text 40

kṛṣṇasyānupamāṅga-śrīr
aṅga-śrīr iva mādhurī
mādhurīva guṇāly asya
guṇālīva su-śīlatā

kṛṣṇasya—of Lord Kṛṣṇa; anupama—incomparable; aṅga—of the body; śrīḥ—beauty; aṅga—of the body; śrīḥ—beauty; iva—like; mādhurī—charming sweetness; mādhurī—charming sweetness; iva—like; guṇa—of good qualities; āli—series; asya—of whom; guṇa—of good qualities; āli—series; iva—like; su-śīlata—exemplary good character.

The handsomeness of Kṛṣṇa's limbs is beyond compare. His sweetness is like His handsomeness. His many virtues are like His sweetness. His exemplary good character is like His virtue.

Text 41

kāntāvalī-prema-pariplutā hareḥ
kāntāvalīva pracurā vidagdhatā
vidagdhatevasya rasajñatottamā
rasajñatevānupamā vilasitā

kānta—of gopīs; āvalī—the multitude; prema—with love; pariplutaḥ—drowned; hareḥ—of Lord Hari; kānta—of gopīs; āvalī—the multitude; iva—like; pracura—great; vidagdhata—expertise; vidagdhata—expertise; iva—like; asya—of Him; rasajñata—knowledge of transcendental mellows; uttama—supreme; rasajñata—knowledge of transcendental mellows; iva—like; anupama—incomparable; vilasita—splendidly manifest.

Lord Hari is flooded with love for the beautiful gopīs. His expert intelligence is like that love. His knowledge of transcendental mellows is like His intelligence. His splendid knowledge of transcendental mellows has no equal.

Text 42

*sakhyam vicitram subalādikānām
kṛṣṇasya vijñāya nigūḍha-tṛṣṇam
śayyām nikuñje viracayya yatnād
ānīya kāntam ramayanty amum ye*

sakhyam—friendship; *vicitram*—wonderful; *subala-ādikanam*—of the cowherd boys, headed by Subala; *kṛṣṇasya*—of Lord Kṛṣṇa; *vijñāya*—understanding; *nigūḍha*—confidential; *tṛṣṇam*—desire; *śayyam*—a couch; *nikuñje*—in the grove; *viracayya*—constructing; *yatnat*—with great endeavor; *ānīya*—bringing there; *kāntam*—their lover; *ramayanti*—delight; *amum*—Him; *ye*—those who.

Understanding Kṛṣṇa's wonderful friendship with Subala and the other boys, and also understanding the secret thirst in Kṛṣṇa's heart, the gopīs carefully made a couch in a forest grove, brought Kṛṣṇa there, and delighted Him.

Text 43

*dhanyam vṛndāraṇyam
yasmin vilasati sadaiva ramanībhiḥ
prati-kuñjam prati-pulinam
prati-giri-kandaram asau kṛṣṇaḥ*

dhanyam—opulent; *vṛndā-aranyam*—the forest of Vṛndāvana; *yasmin*—in that; *vilasati*—performs pastimes; *sada*—eternally; *eva*—certainly; *ramanībhiḥ*—with the beautiful gopīs; *prati-kuñjam*—in every grove; *prati*—in every; *pulinam*—place on the Yamuna's shore; *prati*—in every; *giri*—of Govardhana Hill; *kandaram*—cave; *asau*—He; *kṛṣṇaḥ*—Lord Kṛṣṇa.

The forest of Vṛndāvana is supremely opulent and fortunate, for there in every grove, in every place on the Yamuna's shore, and in every cave of Govardhana Hill, Lord Kṛṣṇa enjoys pastimes with the beautiful gopīs eternally.

Text 44

*kāntāṅga-saṅgama-vilagna-vilepanāni
śaspeṣu bhānti patitāni hareḥ padābjāt
ālipyā yāni hṛdaye vijahruḥ pulindyas
tad-veṇu-gīta-mukha-darśana-kāmajādhim*

kānta—of the gopīs; *aṅga*—of the bodies; *saṅgama*—from contact; *vilagna*—contacted; *vilepanani*—ointments; *saspeṣu*—on the grass; *bhanti*—splendidly manifest; *patitani*—fallen; *hareḥ*—of Lord Hari; *pada-abjat*—from the lotus feet; *ālipyā*—anointing; *yani*—that; *hṛdaye*—on their breasts; *vijahruḥ*—were able to give up; *pulindyaḥ*—the aborigine girls; *tad*—of Lord Kṛṣṇa; *veṇu*—of the flute; *gīta*—from the song; *mukha*—of His face; *darśana*—from the sight; *kāma*—of amorous desires; *ja*—produced; *adhim*—anxiety.

The kuṅkuma powder from the gopīs' bodies that fell from Lord Hari's lotus feet shone on the grass with great splendor. Placing it over their hearts, some Pulinda girls became cured of the Kāma sickness they contracted by seeing His face as He played the flute.

Text 45

*vṛndāvanam ati-dhanyam
yasmin kusuma-smitaiḥ phalorojaiḥ
pallava-kulādhair api
sukhayati kṛṣṇam latā-pāliḥ*

vṛndāvanam—Vṛndāvana; *ati*—very; *dhanyam*—opulent; *yasmin*—in that; *kusuma*—of flowers; *smitaiḥ*—with smiles; *phala*—of fruits; *orojaiḥ*—with breasts; *pallava*—of new blossoms; *kula*—of a host; *adharaiḥ*—with lips; *api*—even; *sukhayati*—please; *kṛṣṇam*—Lord Kṛṣṇa; *latā-pāliḥ*—creepers.

Vṛndāvana forest is supremely fortunate and opulent, for there the vines, with the smiles of their flowers, the breasts of their fruits, and the lips of their new blossoms, delight Lord Kṛṣṇa.

Text 46

*śuśubhur acala-dāryo yāsu līnā ramaṇyo
hari-hata-danujānām cāṇḍa-raṇḍaḥ pulindaiḥ*

*aśana-surata-satraiḥ poṣitas toṣam āptas
tad-amala-guṇa-gaṇaiḥ śrī-hariṁ tāḥ stuvanti*

susubhuḥ—appear very splendid; *acala*—of Govardhana Hill; *daryaḥ*—the caves; *yasu*—in that; *linaḥ*—entered; *ramanyaḥ*—beautiful; *hari*—by Lord Hari; *hata*—killed; *danujanam*—of the demons; *canda*—angry; *randah*—widows; *pulindaiḥ*—with aborigines; *asana*—feasts; *surata*—orgies; *satraiḥ*—attained; *tat*—His; *amala*—pure; *guṇa*—of transcendental qualities; *gaṇaiḥ*—with songs; *śrī-hariṁ*—Lord Hari; *tāḥ*—they; *stuvanti*—glorify with prayers.

Govardhana's caves are glorious, for in them the beautiful and passionate widows of the demons slain by the Lord celebrate great feasts and orgies with a band of aborigines, and after concluding these horrible activities nevertheless offer prayers praising the spotless transcendental qualities of Lord Hari.

Text 47

*devendra-jitsu pṛthukāt pṛthukopamadbhir
asmāsu satsu na taveti girāsurāṇām
kaṁsasya yo hṛdi madaḥ sa tu teṣu sarveṣv
āpteṣu tat-pṛthukagam kva gato na jāne*

deva—of the demigods; *indra*—of the leaders; *jitsu*—the conquerors; *pṛthukat*—from a child; *pṛthuka*—a child; *upamadbhiḥ*—comparing; *asmāsu*—among us; *satsu*—being so; *na*—not; *tava*—of you; *iti*—thus; *l gira*—by the statement; *asuraṇam*—of the demons; *kaṁsasya*—of Kāṁsa; *yaḥ*—who; *hṛdi*—in the heart; *madaḥ*—false pride; *saḥ*—that; *tu*—but; *teṣu*—among them; *sarvesu*—all; *āpteṣu*—attained; *tat-pṛthukagam*—that child; *kva*—where?; *gataḥ*—gone; *na*—not; *jane*—I understand.

The asuras said to Kāṁsa: "My dear king, when you are surrounded by us, who are so powerful that we have defeated even the leaders of the demigods, what do you have to fear from this Kṛṣṇa, who is simply a helpless child?" When Kāṁsa heard these words his heart became filled with pride and confidence, but now that Kāṁsa has met Kṛṣṇa, I do not know where that pride and confidence have fled?

Text 48

*evam hi kṛṣṇasya guṇā anantā
līlāpy anantā mahimāpy anantaḥ
tat-tat-kaṇa-sparśanam ātma-vācam*

viśuddhaye tad-gaṇanāśayālam

evam—in this way; *hi*—certainly; *kṛṣṇasya*—of Lord Kṛṣṇa; *guṇaḥ*—the transcendental qualities; *anantaḥ*—are limitless; *līlā*—the pastimes; *api*—also; *ananta*—are limitless; *mahima*—the glories; *api*—also; *anantaḥ*—are limitless; *tat*—*tat*—various; *kana*—tiny particles; *sarsanam*—the touch; *ātma*—my own; *vacam*—of the statements; *viśuddhaye*—for purification; *tat*—of them; *gaṇana*—complete enumeration; *asaya*—with the hope; *alam*—enough.

Kṛṣṇa's virtues are limitless, His pastimes are limitless, and His glories are limitless. To purify myself I have touched a small fragment of them with my words. How can I hope to count them all?

Text 49

*ittham hares tad-guṇa-varṇanāmbudhau
nimajjanonmajjana-phulla-mānasau
śārī-śukau svepsitam īśvarau nijāv
āyācatām tad-guṇa-varṇanaiḥ punaḥ*

ittham—in this way; *hareḥ*—of Lord Hari; *tat*—of Him; *guṇa*—of the transcendental qualities; *varunana*—of the description; *ambudhau*—in the ocean; *nimajjana*—diving; *unmajjana*—and surfacing; *phulla*—blossomed with happiness; *manasau*—whose minds; *śārī-śukau*—the male and female parrot; *sva*—own; *ipsitam*—aspiration; *īśvarau*—to the two lords (Śrī Śrī Rādhā and Kṛṣṇa); *nijau*—own; *ayacatam*—begged; *tat*—of Them; *guṇa*—of the qualities; *varṇanaiḥ*—with the descriptions; *punaḥ*—again.

Their hearts blossoming with happiness by thus diving and surfacing in the ocean of describing Lord Hari's virtues, the male and female parrots, again describing His virtues, spoke the following requests of their master and mistress.

Text 50

*ambudāñjanendranīla-nīndi-kānti-ḍambaraḥ
kuṅkumodyad-arka-vidyud-amśu-divyad-ambaraḥ
śrīmad-aṅga-carcitendu-pītanākta-candanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah*

ambuda—of the clouds; *añjana*—black añjana ointment; *indranīla*—sappires; *nīndi*—criticising; *kānti*—splendor; *ḍambaraḥ*—abundance; *kuṅkuma*—reddish kuṅkuma powder; *udyat*—rising; *arka*—sun; *vidyut*—lightning; *amśū*—beams of

light; *divyat*—shining; *ambarah*—the sky, or the garments; *ṣrīmat*—beautiful; *aṅga*—limbs; *carcita*—anointed; *indu*—like the moon; *pītana*—yellowish; *akta*—anointed; *candanaḥ*—sandalwood paste; *sva*—His own; *aṅghri*—feet; *dāsyā*—of the devotional service; *daḥ*—the giver; *astu*—may become; *me*—to me; *saḥ*—He; *ballava*—of the cowherd men; *indra*—of the king (Nanda); *nandanaḥ*—the Son (Śrī Kṛṣṇa).

May the gopa-prince Kṛṣṇa, whose handsomeness rebukes monsoon clouds, black añjana, and sapphires, whose garments are splendid as suns and lightning flashes anointed with kuṅkuma, whose handsome limbs are anointed with sandal paste fair as the moon, give me service to His feet.

Note: Here begins the Śrī Kṛṣṇāṣṭaka.

Text 51

gaṇḍa-tāṇḍavāti-paṇḍitāṇḍajeśa-kuṇḍalaś
candra-padma-ṣaṇḍa-garva-khaṇḍanasya-maṇḍalaḥ
ballaviṣu vardhitātma-gūḍha-bhāva-bandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ

gaṇḍa—on the cheeks; *tāṇḍava*—in dancing; *ati*—very; *paṇḍita*—learned; *aṇḍaja-iśa*—in the shape of sharks; *kuṇḍalaḥ*—earrings; *candra*—the moon; *padma*—the lotus flower; *ṣaṇḍa*—the multitude; *garva*—the pride; *khaṇḍana*—destruction; *asya*—of the face; *maṇḍalaḥ*—the circle; *ballaviṣu*—amongst the gopīs; *vadhita*—increased; *ātma*—to the self; *gūḍha*—concealed; *bhāva*—by the love; *bandhanaḥ*—bound.

May the gopa-prince Kṛṣṇa, on whose cheeks shark-shaped earrings expertly dance, whose face destroys the pride of many moons and lotus flowers, and who is bound by the great and hidden love of the gopīs, give me service to His feet.

Text 52

nitya-navya-rūpa-veśa-harda-keli-ceṣṭitaḥ
keli-narma-sārma-dāyi-mitra-vṛnda-veṣṭitaḥ
svīya-keli-kānanāmsu-nirjitendra-nandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ

nitya—eternal; *navya*—youthful; *rūpa*—form; *veśa*—appearance; *hārda*—

affectionate; *keli*—pastimes; *ceṣṭitaḥ*—performed; *keli*—pastimes; *narma*—joking words; *śarma*—happiness; *dāyi*—giving; *mitra*—of friends; *vṛnda*—community; *veṣṭitaḥ*—surrounded; *svīya*—His own; *keli*—pastimes; *kānana*—forest (Vṛndāvana); *aṁśu*—splendor; *nirjita*—defeated; *indra*—of King Indra; *nandanah*—heavenly Nandana garden.

May the gopa-prince Kṛṣṇa, who in His eternal youthful form enjoys blissful pastimes, who with playful jokes delights the cowherd boys around Him, and whose pastime forest eclipses Indra's Nandana gardens, give me service to His feet.

Text 53

prema-hema-maṇḍitātma-bandhutābhinanditaḥ
ksauni-lagna-bhāla-lokapāla-pāli-vanditaḥ
nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah

prema—of pure love of God; *hema*—by the gold; *maṇḍita*—decorated; *ātma*—self; *bandhuta*—by friends and relatives; *abhinanditaḥ*—delighted; *ksauni*—the earth; *lagna*—touching; *bhāla*—foreheads; *loka*—of the planets; *pāla*—the protectors; *pāli*—multitude; *vanditaḥ*—offered obeisances; *nitya*—eternal; *kāla*—time; *sṛṣṭa*—created; *vipra*—by the brahmanas; *gaurava*—by the gurus; *āli*—by the multitudes; *vandanah*—obeisances.

May the gopa-prince Kṛṣṇa, who is delighted with His friends and relatives decorated with golden ornaments of love, to whom the great demigods protecting the planets bow down, touching their foreheads to the ground, and to whom the brāhmaṇas and gurus eternally offer respectful obeisances, give me service to His feet.

Text 54

lilayendra-kāliyoṣṇa-kamsa-vatsa-ghātakas
tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-cātakah
vīrya-śīla-lilāyātma-ghosa-vāsi-nandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah

lilayā—easily; *indra*—King Indra; *kāliya*—of Kāliya serpent; *uṣṇa*—violent anger; *kamsa*—King Kamsa; *vatsa*—Vatsasura; *ghātakah*—destroying; *tat*—this; *tat*—and that; *ātma*—own; *keli*—of pastimes; *vṛṣṭi*—with the rainfall; *puṣṭa*—

nourished; *bhakta*—of the devotees; *cātakaḥ*—Cātaka birds; *vīrya*—of heroism; *śīla*—nature; *līlayā*—by the pastimes; *ātma*—own; *ghoṣa-vāsi*—of the inhabitants of Vṛndāvana; *nandanah*—delight.

May the gopa-prince Kṛṣṇa, who playfully crushed the burning anger of Indra and Kāliya, who killed Kamsa and Vatsāsura, who with showers of many pastimes nourishes the cātaka birds of His devotees, and who with noble and heroic pastimes delights the people of Vraja, give me service to His feet.

Text 55

kuñja-rāsa-keli-sīdhu-rādhikādi-toṣaṇas
tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇah
prema-śīla-keli-kīrti-viśva-citta-nandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah

kuñja—in the groves (of Vṛndāvana); *rāsa-keli*—of the pastimes of the Rāsa dance; *sīdhu*—with the nectar; *rādhikā-adi*—the gopīs, headed by Śrīmatī Rādhārāṇī; *toṣaṇah*—pleasing; *tat*—this; *tad*—and that; *ātma*—own; *keli*—for sport; *narma*—joking words; *tat-tad-āli*—the many gopīs; *poṣaṇah*—nourishing; *prema*—of pure love; *śīla*—of the nature; *keli*—of the pastimes; *kīrti*—the fame; *viśva*—of the entire universe; *citta*—the mind; *nandanah*—giving joy.

May the gopa-prince Kṛṣṇa, who pleases Rādhā and the gopīs with the nectar of rāsa-dance pastimes in the forest groves, who nourishes the gopīs with playful jokes, and who gladdens the world's hearts with the glory of His loving pastimes, give me service to His feet.

Text 56

rāsa-keli-darśitātma-śuddha-bhakti-sat-pathah
svīya-citra-rūpa-veṣa-manmathalī-manmathah
gopīkasu netra-koṇa-bhāva-vṛnda-gandhanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah

rāsa-keli—of the pastimes of the rāsa dance; *darśita*—shown; *ātma*—own; *śudhā*—pure; *bhakti*—of devotional service; *sat*—eternal; *pathah*—path; *svīya*—His own; *citra*—wonderful; *rūpa*—with the form; *veṣa*—and with the decorations; *manmatha*—of cupids; *āli*—multitude; *manmathah*—the cupid; *gopīkaśu*—among the gopīs; *netra*—of the eyes; *koṇa*—of the corner; *bhāva*—love; *vṛnda*—abundance; *gandhanah*—spreading the sweet fragrance.

May the gopa-prince Kṛṣṇa, who in His rāsa-dance pastime revealed the eternal path of pure devotion, whose wonderful handsomeness makes Him the Kāmadeva of Kāmadevas, and who is fragrant with sidelong glances at the gopīs, give me service to His feet.

Text 57

puṣpa-cāyi-rādhikābhimarṣa-labdhi-tarṣitaḥ
prema-vāmya-rāmya-rādhikāsyā-dṛṣṭi-harṣitaḥ
rādhikorasīha lepa eṣa hari-candanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah

puṣpa—of flowers; *cāyi*—by the multitude; *rādhikā*—of Śrīmatī Rādhārāṇī; *abhimarṣa*—the touching; *labdhi*—by the attainment; *tarṣitaḥ*—pleased; *prema*—of pure love; *vāmya*—with the crookedness; *ramya*—delightful; *rādhikā*—of Śrīmatī Rādhārāṇī; *asya*—of the face; *dṛṣṭi*—by the sight; *harṣitaḥ*—jubilant *rādhikā*—of Śrīmatī Rādhārāṇī; *urasi*—on the breasts; *iha*—here; *lepaḥ*—ointment; *eṣaḥ*—He; *hari-candanah*—sandalwood paste.

May the gopa-prince Kṛṣṇa, who was happy to touch Rādhā as He decorated Her with flowers, who was happy to see Rādhikā's face beautiful with the contrariness of love, and who became sandal paste anointing Rādhikā's breasts, give me service to His feet.

Text 58

aṣṭakena yas tv anena rādhikā-svallabham
saṁstavīti darśane 'pi sindhujādi-durlabham
taṁ yunakti tuṣṭa-citta eṣa ghoṣa-kānane
rādhikāṅga-saṅga-nanditātma-pāda-sevane

aṣṭakena—eight verses; *yaḥ*—who; *tu*—indeed; *anena*—with these; *rādhikā*—to Śrīmatī Rādhārāṇī; *su-vallabham*—Śrī Kṛṣṇa, who is very dear; *saṁstavīti*—prays; *darśane*—in the sight; *api*—even; *sindhu-ja*—for Lakṣmī-devī; *ādi*—and others; *durlabham*—very difficult to achieve; *taṁ*—to him; *yunakti*—engages; *tuṣṭa*—satisfied; *cittaḥ*—mind; *eṣaḥ*—He; *ghoṣa-kanane*—in the forest of Vṛndāvana; *rādhikā*—of Śrīmatī Rādhārāṇī; *aṅga*—of the form; *saṅga*—by the contact; *nandita*—delighted; *ātma*—own; *pāda*—of the feet; *sevane*—in the service.

Pleased at heart with a person who reads these eight prayers to Rādhikā's beloved, whom Lakṣmī and other goddesses cannot even see, He who is delighted by the touch of Rādhikā's body gives him service to His feet in the forest of Vraja.

Text 59

*kuṅkumākta-kāñcanābja-garva-hāri-gaurabhā
pitanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāñchitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā*

kuṅkuma—with *kuṅkuma* powder; *akta*—anointed; *kāñcana*—golden; *abja*—lotus flower; *garva*—pride; *hāri*—removing *gaura*—golden; *bhā*—splendor; *pītana*—with saffron; *añcita*—anointed; *abja*—of the lotus flower; *gandha*—sweet aroma; *kīrti*—fame; *nindi*—criticizing; *saurabhā*—pleasant fragrance; *ballava*—of the cowherd men; *īsā*—of the king (Nanda); *sūnu*—of the Son (Kṛṣṇa); *sarva*—all; *vāñchita*—desires; *artha*—for the purpose; *sādhikā*—fulfilling; *mahyam*—to me; *ātma*—your own; *pāda*—of the feet; *padma*—lotus flowers; *dāsyada*—the giver of service; *astu*—may become; *rādhikā*—Śrīmatī Rādhārāṇī.

May Śrī Rādhikā, whose golden form anointed with *kuṅkuma* robs the golden lotus' pride, whose sweet fragrance anointed with *kuṅkuma* rebukes the lotus' fragrance, and who can fulfill all the gopa-prince Kṛṣṇa's desires, give me service to Her lotus feet.

Note: Here begins the Śrī Rādhikāṣṭaka.

Text 60

*kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā*

kauravinda—of rubies; *kānti*—the splendor; *nindi*—chastizing; *citra*—amazing and colorful; *paṭṭa-śāṭikā*—exquisite garments; *kṛṣṇa*—Kṛṣṇa; *matta*—maddened; *bhṛṅga*—bumble-bee; *keli*—pastimes; *phulla*—blossomed; *puṣpa*—flower; *vāṭikā*—garden; *kṛṣṇa*—Kṛṣṇa; *nitya*—eternal; *saṅgama*—association; *artha*—for the purpose; *padma-bandhu*—the sun-god (friend of the lotus flowers); *rādhikā*—worshiping.

May Śrī Rādhikā, whose wonderful and exquisite garments rebuke the ruby's splendor, who is a garden of blossoming flowers where the maddened bumblebee Kṛṣṇa plays, and who worships the sun-god to attain Kṛṣṇa's eternal association, give me service to Her lotus feet.

Text 61

*saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarṣa-ballavīsā-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyādastu rādhikā*

saukumārya—with delicateness; *sṛṣṭa*—provided; *pallava*—of blossoming flowers; *ali*—of the multitude; *kīrti*—the fame; *nigraha*—supressing; *candra*—the moon; *candana*—sandalwood paste; *utpala*—lotus flowers; *indu*—and camphor; *sevya*—worshippable by; *śīta*—cool; *vigraha*—form; *sva*—own; *abhimarṣa*—by the touch; *ballavī*—of the gopīs; *īsā*—of the Lord (kṛṣṇa); *kāma*—of the desires; *tāpa*—the heat and distress; *bādhikā*—removing.

May Śrī Rādhikā, whose charming delicateness supresses the fame of blossoming flowers, whose cooling form is served by the moon, sandal paste, lotus flowers and camphor, and whose touch relieves Lord Gopīnātha's amorous sufferings, give me service to Her lotus feet.

Text 62

*viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sāmpadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsyādastu rādhikā*

viśva—by the universe; *vandya*—revered; *yauvata*—by the multitude of young gopīs; *abhivandita*—reverentially worshipped; *api*—even; *yā*—who; *ramā*—goddess of fortune; *rūpa*—beuty; *navya-yauvana*—fresh youthfulness; *ādi*—etc; *sāmpadā*—with the opulences; *na*—not; *yat*—to whom; *samā*—equal; *śīla*—own nature; *hārda*—of pure love; *līlayā*—with the pastimes; *ca*—and; *sā*—she; *yataḥ*—from whom; *asti*—there is; *na*—not; *nādhikā*—greater.

May goddess Śrī Rādhikā, who is worshiped by all glorious youthfulness, whose treasure of beauty, new youthfulness and other virtues has no equal, and who has

no superior in loving pastimes, give me service to Her lotus feet.

Text 63

*rāsa-lāśya-gīta-narma-sat-kalāli-pañḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-mañḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā*

rāsa—rasa; *lāśya*—in the dance; *gīta*—singing; *narma*—joking; *sat*—transcendental; *kala*—in the arts; *ali*—the multitude; *pañḍita* very learned; *prema*—love; *ramya*—beautiful; *rūpa*—form; *veśa*—ornaments; *sat*—transcendental; *guṇa*—of qualities; *ali*—by the multitudes; *mañḍita*—decorated; *viśva*—by the universe; *navya*—to be praised; *gopa-yoṣit*—of gopīs; *alitaḥ*—than the multitude; *api*—even; *yādhikā*—best.

May Śrī Rādhikā, who is learned in the arts that begin with joking and singing in the rāsa-dance, who is decorated with transcendental virtues that begin with love, beauty, and artistic dressing, and who is the greatest of the young gopīs, give me service to Her lotus feet.

Text 64

*nitya-navya-rūpa-keli-kṛṣṇabhāva-sampadā
kṛṣṇarāga-bandha-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā*

nitya—eternal; *navya*—youthful; *rūpa*—beauty; *keli*—pastimes; *kṛṣṇa*—of Kṛṣṇa; *bhāva*—love; *sampadā*—with the opulences; *kṛṣṇa*—of Kṛṣṇa; *rāga*—by love; *bandha*—with bonds; *yauvateṣu*—to the young gopīs; *kampadā*—causing trembling; *kṛṣṇa*—of Śrī Kṛṣṇa; *rūpa*—beautiful form; *veśa*—garments and ornaments; *keli*—pastimes; *lagna*—attached; *sat*—transcendental; *samādhikā*—engaged in meditation.

May Śrī Rādhikā, who owns a treasury of eternal youth, beauty, pastimes, and love for Kṛṣṇa, who makes the gopīs, who are all in love with Kṛṣṇa, tremble, and who is always rapt in meditation on Kṛṣṇa's form and pastimes, give me service to Her lotus feet.

Text 65

*sveda-kampa-kaṅṭakāśru-gadgadādi-sañcitā-
marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā*

sveda—perspiring; *kampa*—trembling; *kaṅṭaka*—standing up of hairs on the body; *aśru*—tears; *gadgadā*—choking up of the voice; *ādi*—and other symptoms of ecstasy; *sañcitā*—accumulated; *amarṣa*—impatience; *harṣa*—joy; *vāmata*—crookedness; *ādi*—and others; *bhāva*—of ecstatic love of Godhead; *bhuṣaṇa*—with the ornaments; *añcita*—bent; *kṛṣṇa*—of Kṛṣṇa; *netra*—the eyes; *toṣi*—delighting; *ratna*—jewels; *maṇḍana*—ornaments; *ali*—with the multitudes; *dādhikā*—wearing.

May Śrī Rādhikā, who has ecstatic symptoms beginning with trembling, perspiring, standing up of bodily hairs, tears, and choking up of the voice, who is decorated with ornaments of ecstatic emotions beginning with impatience, joy, and contrariness, and who wears jewel ornaments that delight Kṛṣṇa's eyes, give me service to Her lotus feet.

Text 66

*yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-toditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā*

yā—who; *kṣaṇa*—moment; *ardha*—half; *viprayoga*—by separation; *santata*—extended; *uditā*—arisen; *aneka*—many; *dainya*—of suffering; *cāpala*—unsteadiness; *ādi*—and other; *bhāva*—ecstasies; *vṛnda*—multitudes; *toditā*—struck; *yatna*—with great endeavor; *labdha*—attained; *kṛṣṇa*—of Kṛṣṇa; *saṅga*—association; *nirgata*—gone; *akhila*—all; *ādhikā*—anxieties.

May Śrī Rādhikā, who when separated from Kṛṣṇa for half a moment becomes struck with suffering, unsteadiness, and many other symptoms of love, and who becomes free from all troubles when with great effort she regains Kṛṣṇa's company, give me service to Her lotus feet.

Text 67

*aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
darśane 'pi śailajādi-yoṣid-āli-durlabham
kṛṣṇa-saṅga-nanditātma-dāsya-sīdhu-bhajanam
tam karoti nanditāli-saṅcayāśu sā janam*

aṣṭakena—eight verses; *yaḥ*—who; *tu*—indeed; *anena*—with these; *nauti*—glorifies; *kṛṣṇa*—to Kṛṣṇa; *vallabham*—she who is dear (Śrīmatī Rādhārāṇī); *darśane*—in sight; *api*—even; *śailaja*—Pārvatī; *ādi*—and others; *yoṣit*—of women; *āli*—for multitudes; *durlabham*—very difficult to attain; *kṛṣṇa*—of Kṛṣṇa; *saṅga*—by the association; *nandita*—delighted; *ātma*—own; *dāsya*—service; *sīdhu*—of the nectar; *bhajanam*—the recipient; *tam*—to him; *karoti*—makes; *nandita*—joyful; *āli*—gopī friends; *saṅcaya*—multitude; *āśu*—quickly; *sā-janam*—that person.

To a person who reads these eight prayers to Kṛṣṇa's beloved, whom Pārvatī and other goddesses cannot even see, Śrī Rādhikā, who is surrounded by joyful gopī-friends, and who is delighted by Kṛṣṇa's company, gives the nectar of Her service.

Text 68

*iti tan-mukhataḥ kṛṣṇa-
guṇāli-varṇanāmṛtam
pītvā magnā sabhā sāsīt
aparānanda-vāridhau*

iti—thus; *tat*—of them; *mukhataḥ*—from the mouths; *kṛṣṇa*—of Lord Kṛṣṇa; *guṇa*—of the transcendental qualities; *varṇana*—of the description; *amṛtam*—the nectar; *pītvā*—having drunk; *magnā*—immersed; *sabhā*—assembly of gopīs; *sa*—that; *āsīt*—became; *apara*—limitless; *ānanda*—of bliss; *vāridhau*—in the ocean.

As they drank from this river flowing from the parrots' mouths, a river filled with nectar of the description of Lord Kṛṣṇa's virtues, the assembled gopīs fell in a shoreless ocean of bliss.