

Sri Uddhava-sandesa

Text 1

*sāndrī-bhūtair nava-viṭapinām puṣpitānām vitānair
lakṣmīvattam dadhati mathurā-pattane datta-netraḥ
kṛṣṇaḥ krīḍā-bhavana-vaḍabhī-mūrdhni vidyotamāno
dadhyau sadyas tarala-hṛdayo gokulāranya-maitrīm*

sāndrī-bhūtaiḥ—thick; *nava-viṭapinām*—of new trees; *puṣpitānām*—flowering; *vitānaiḥ*—with canopies; *lakṣmīvattam*—opulence; *dadhati*—places; *mathurā-pattane*—in the city of Mathurā; *datta-netraḥ*—placing His eyes; *kṛṣṇaḥ*—Lord Kṛṣṇa; *krīḍā-bhavana-vaḍabhī-mūrdhni*—on the roof of His pastime palace; *vidyotamānaḥ*—splendid; *dadhyau*—meditated; *sadyaḥ*—at once; *tarala-hṛdayaḥ*—His heart trembling; *gokulāranya-maitrīm*—on the friendship of the people of Gokula forest.

Standing on the roof of His pastime-palace, glancing at the city of Mathurā below, a city opulent with a great canopy of flowering young trees, and His heart now trembling, glorious Lord Kṛṣṇa remembered the friendship of the people in Gokula's forest.

Text 2

*śvāsollāsair atha taralita-sthūla-nālika-mālaḥ
kurvān pūrṇā nayana-payasām cakravālaiḥ praṇālīḥ
smāraṁ smāraṁ praṇaya-nividāṁ ballavī-keli-lakṣmīm
dīrghotkaṅṭhā-jaṭila-hṛdayas tatra citrāyito 'bhūt*

śvāsollāsaiḥ—with sighs; *atha*—then; *taralita*—trembling; *sthūla*—great; *nālika*—lotus; *mālaḥ*—garland; *kurvān*—doing; *pūrṇā*—full; *nayana-payasām*—tears from His eyes; *cakravālaiḥ*—with multitudes; *praṇālīḥ*—stream; *smāraṁ smāraṁ*—remembering and remembering; *praṇaya-nividāṁ*—great love; *ballavī-keli-lakṣmīm*—the glory of the gopīs' pastimes; *dīrghotkaṅṭhā*—great longing; *jaṭila*—agitated; *hṛdayaḥ*—heart; *tatra*—there; *citrāyitaḥ*—like a painted picture;

abhūt—became.

His lotus-garland trembled as He sighed. Streams of tears flowed from His eyes. Remembering and remembering the glory of *gopīs'* pastimes and love, and His heart trembling with longing, He became stunned like a painted picture.

Text 3

*antaḥ-svānte kṣaṇam atha parāmr̥sya pārābhilāṣī
kaṣṭāmbhodher bhavana-śikhare kuṭṭimāntar-niviṣṭaḥ
sotkaṇṭho 'bhūd abhimata-kathām śamsitum kamsa-bhedī
nediṣṭhāya praṇaya-laharī-baddha-vāg uddhavāya*

antaḥ-svānte—in His heart; *kṣaṇam*—for a moment; *atha*—then; *parāmr̥sya*—thinking; *pārābhilāṣī*—desiring; *kaṣṭāmbhodheḥ*—an ocean of distress; *bhavana-śikhare*—on the roof of the palace; *kuṭṭima*—the floor paved with a mosaic of jewels; *antar-niviṣṭaḥ*—entered; *sa-ukaṇṭhaḥ*—filled with longings; *abhūt*—became; *abhimata-kathām*—words expressing His desire; *śamsitum*—to speak; *kamsa-bhedī*—the killer of Kamsa; *nediṣṭhāya*—nearby; *praṇaya*—of love; *laharī*—with waves; *baddha*—bound; *vāg*—words; *uddhavāya*—to Uddhava.

Thinking in His heart, and yearning to cross over the ocean of His sufferings, He went to the flat roof of His palace, a roof paved with mosaics of jewels. Yearning to speak of His desire, and His voice splashed with waves of love, He approached Uddhava.

Text 4

*tvam sarveṣām mama guṇa-nidhe bandhavānām pradhānaḥ
tvatto mantraiḥ śriyam avicalām yādavāḥ sādhayanti
ity āśvāsād abhimata-vidhau kāmāye tvām niyuktum
nyastaḥ sādhiyasi saphalatām artha-bhāro hi dhatte*

tvam—you; *sarveṣām*—of all; *mama*—of Me; *guṇa-nidhe*—O ocean of virtues; *bandhavānām*—of friends; *pradhānaḥ*—the first; *tvattaḥ*—from you; *mantraiḥ*—by advice; *śriyam*—opulence; *avicalam*—unwavering; *yādavāḥ*—the Yadavas; *sādhayanti*—attain; *ity*—thus; *āśvāsāt*—from hope; *abhimata-vidhau*—in desire; *kāmāye*—I desire; *tvam*—you; *niyuktum*—engaged; *nyastaḥ*—placed; *sādhiyasi*—the right person; *saphalatām*—success; *artha-bhāraḥ*—attainment; *hi*—thus; *dhatte*—places.

"O Uddhava, O ocean of virtues, You are the first of all My friends. Because of Your advice the Yādavas have attained eternal opulence and glory. I wish that you will work to fulfill a certain desire of Mine. The right person will bring fulfillment of this desire.

Text 5

*samrambheṇa kṣitipati-girām lambhite garvitānām
vṛndāraṇyān mayi madhu-purīm gandini-nandanena
ballavyas tā viraha-dahana-jvālita-maṇḍalinām
antar-līnāḥ katham api sakhe jīvitam dhārayanti*

samrambheṇa—passionately; *kṣitipati*—of the king; *girām*—of the words; *lambhite*—attained; *garvitānām*—of the proud; *vṛndāraṇyāt*—from Vṛndāvana; *mayi*—in Me; *madhu-purīm*—to Mathura; *gandini-nandanena*—by Akrūra; *ballavyaḥ*—the gopīs; *tā*—they; *viraha*—of separation; *dahana*—by the flames; *jvālita*—burned; *maṇḍalinām*—of the circles; *antar-līnāḥ*—entered; *katham api*—somehow; *sakhe*—O friend; *jīvitam*—lives; *dhārayanti*—they maintain.

"When, hearing the king's proud words, I quickly left Vṛndāvana and went to Mathurā with Akrūra, the gopīs entered a circle of the flames of separation from Me. O My friend, somehow they have remained alive.

Text 6

*prāṇebhyo me praṇaya-vasatir mitra tatrāpi rādhā
dhātuḥ sṛṣṭau madhurima-dharā-dhāraṇāt advitīyā
vāco-yukti-stabakita-padair adya seyam sakhinām
gādhāśvāsair vidhura-vidhuraṁ prāṇa-bhāram bibharti*

prāṇebhyaḥ—than life; *me*—of Me; *praṇaya-vasatiḥ*—the home of love; *mitra*—O friend; *tatrāpi*—nevertheless; *rādhā*—Rādhā; *dhātuḥ*—of the creator; *sṛṣṭau*—in the creation; *madhurima-dharā-dhāraṇāt*—because of the mountain of great sweetness; *advitīyā*—without a second; *vāco-yukti*—proper words; *stabakita-padaiḥ*—with clusters; *adya*—now; *sā iyam*—She; *sakhinām*—of gopī friends; *gādhāśvāsaiḥ*—with great hope; *vidhura-vidhuraṁ*—the pain of separation; *prāṇa-bhāram*—the burden of remaining alive; *bibharti*—bear.

"O friend, among them is Rādhā, who is more dear to Me than life, and who

possesses a great mountain of sweetness that has no rival in all of Brahmā's creation. It is only because of the very hopeful words of Her friends that Rādhā still carries the very painful burden that is Her life.

Text 7

*gatvā nandīśvara-śikhariṇo mekhalām ratna-bhūtām
tvam vallībhir valayita-nagām ballavādhīśa-pallīm
tām daṣṭāṅgīm viraha-phaninā prāṇayān prīṇayārtām
vārtā-mandra-dhvanibhir atha me mantri-cūdāmaṇīndra*

gatvā—going; *nandīśvara-śikhariṇaḥ*—of Nandisvara Hill; *mekhalām*—to the belt; *ratna-bhūtām*—made of jewels; *tvam*—you; *vallībhiḥ*—with vines; *valayita*—encircled; *nagām*—trees; *ballavādhīśa*—of the king of the gopas; *pallīm*—palace; *tām*—that; *daṣṭa*—bitten; *aṅgīm*—limbs; *viraha*—of separation; *phaninā*—by the snake; *prāṇayan*—restoring to life; *prīṇaya*—give pleasure; *ārtām*—distressed; *vārtā-mandra-dhvanibhiḥ*—with many words filled with news; *atha*—then; *me*—of Me; *mantri-cūdāmaṇīndra*—O crest jewel of counselors.

"O crest-jewel of counselors, please go to the gopa-king Nanda's palace on the jewel slope of Nandīśvara Hill, a hill surrounded by trees embraced by flowering vines. Please tell Rādhā, who has been bitten by the poisonous snake of separation from Me, the news about Me and please make Her happy.

Text 8

*tiṣṭhanty ete jagati bahavas tvad-vidhānām vidhātum
cetaḥ-pūrtim nanu janapadā mūrtibhir me sanāthāḥ
bhūyo bhūyaḥ priya-sakha śape tubhyam avyājato 'ham
bhūr anyā me ḥṛdi sukha-karī goṣṭhataḥ kāpi nāsti*

tiṣṭhanty—stay; *ete*—they; *jagati*—in the world; *bahavaḥ*—many; *tvad-vidhānām*—of persons like you; *vidhātum*—to create; *cetaḥ*—of the heart; *pūrtim*—fulfillment; *nanu*—indeed; *janapadā*—the people; *mūrtibhiḥ*—with forms; *me*—of Me; *sanāthāḥ*—with a master; *bhūyaḥ*—greater; *bhūyaḥ*—and greater; *priya-sakhā*—dear friend; *śape*—I vow; *tubhyam*—to you; *avyājataḥ*—without lying; *aham*—I; *bhūḥ*—place; *anyā*—another; *me*—of Me; *ḥṛdi*—in the heart; *sukha-karī*—giving happiness; *goṣṭhataḥ*—than Vraja; *kāpi*—someone; *na*—not; *asti*—is.

"Dear friend, in this world there are many holy places, places that are forms of My very self, places I have created to please devotees like yourself. Still, I vow to you again and again, and I do not lie to you, no other holy place pleases

Me more than Vraja.

Text 9

*mad-viśleṣa-jvalana-paṭalī-jvālayā jarjarāṅgāḥ
sarve tasmin nidhana-padavīm śākhino 'py āśrayiṣyan
gopī-netrāvali-vigalitair bhūribhir bāṣpa-vārām
pūrais teṣām yadi niravadhir nābhiṣeko 'tariṣyat*

mad-viśleṣa—separation from Me; *jvalana-paṭalī-jvālayā*—by teh flames; *jarjara*—broken; *aṅgāḥ*—limbs; *sarve*—all; *tasmin*—there; *nidhana*—of death; *padavīm*—the path; *śākhinaḥ*—the trees; *'py*—even; *āśrayiṣyan*—will take shelter; *gopī*—of the gopīs; *netrāvali*—the eyes; *vigalitaḥ*—flowing; *bhūribhiḥ*—great; *bāṣpa-vārām*—tears; *pūraiḥ*—floods; *teṣām*—of them; *yadi*—if; *niravadhiḥ*—always; *na*—not; *abhiṣekaḥ*—bath; *atarīṣyat*—would cross over.

"If they were not always drenched by a flood of tears from the gopīs' eyes, all of Vraja's trees would have burned in a great fire of separation from Me. They would have walked on a pathway that leads to death.

Text 10

*ātma-kleśair api na hi tathā meru-tulyair vyathante
ballavyas tāḥ priya-sakha yathā mad-vyathā-leśato 'pi
durvārām me viraha-vihitām nihnuvānas tad-ārtim
prema-granthim tvam ati-pṛthulam tāsu vikhyāpayethāḥ*

ātma—own; *kleśaiḥ*—with sufferings; *api*—even; *na*—not; *hi*—indeed; *tathā*—so; *meru*—to Mount Meru; *tulyaiḥ*—equal; *vyathante*—suffer; *ballavyaḥ*—gopīs; *tāḥ*—they; *priya-sakha*—O dear friend; *yathā*—as; *mat*—My; *vyathā*—suffering; *leśataḥ*—from a small amount; *api*—even; *durvārām*—intolerable; *me*—of Me; *viraha-vihitām*—created by separation; *nihnuvānaḥ*—concealing; *tad-ārtim*—that suffering; *prema*—of love; *granthim*—the knot; *tvam*—you; *ati-pṛthulam*—very great; *tāsu*—in them; *vikhyāpayethāḥ*—please declare.

"Dear friend, when their own sufferings are as great as Mount Meru, the gopīs do not suffer as much as when I feel a tiny particle of suffering. Therefore please hide from them the unbearable suffering I feel in their separation. Tell them instead how I am bound by great ropes of love for them.

Text 11

*bhrātar nandīśvara-girim ito yāsyatas te vidūram
panthā śrīmān ayam akuṭilāḥ kathyate pathya-rūpaḥ
prīye sadyas tvayi nipatite gokulānanda-sindhau
santas tuṣṭe suhṛdi hi nijam tuṣṭim evāmananti*

bhrātaḥ—O brother; *nandīśvara-girim*—Nandisvara Hill; *itaḥ*—then; *yāsyataḥ*—going; *te*—of you; *vidūram*—far away; *panthā*—the path; *śrīmān*—beautiful; *ayam*—this; *akuṭilāḥ*—not crooked; *kathyate*—is said; *pathya-rūpaḥ*—a good form; *prīye*—I will be happy; *sadyaḥ*—at once; *tvayi*—when you; *nipatite*—fallen; *gokulānanda-sindhau*—in the ocean of Gokula's bliss; *santaḥ*—saintly persons; *tuṣṭe*—pleased; *suhṛdi*—at heart; *hi*—indeed; *nijam*—own; *tuṣṭim*—pleasure; *eva*—indeed; *āmananti*—consider.

"O My brother, the path You will follow to faraway Nandīśvara Hill is said to be beautiful, straight, and good. When you fall into the ocean of bliss in Gokula, I will become very happy. When a friend becoems happy, good persons think themselves happy also.

Text 12

*agre gaurī-patim anusare pattanāntar-vasantam
gokarṇākhyam vyasana-jaladhau karṇadhāram narāṇām
yasyābhyarṇe saha ravijayā saṅgamo jaṅgamānām
āviṣkurvann abhimata-dhuram dhīra sārāsvato 'sti*

agre—first; *gaurī-patim*—the husband of Gauri; *anusare*—follow; *pattanāntar-vasantam*—staying in the town; *gokarṇākhyam*—named Gokarna; *vyasana-jaladhau*—in the ocean of distress; *karṇadhāram*—the captain of the ship; *narāṇām*—of the people; *yasya*—which; *abhyarṇe*—near; *saha*—with; *ravijayā*—the Yamunā; *saṅgamaḥ*—association; *jaṅgamānām*—of the living entities; *āviṣkurvann*—manifesting; *abhimata-dhuram*—desires; *dhīra*—O wise on; *sārāsvataḥ*—of thw Sarasvati; *asti*—is.

"First you should go to the place named Gokarṇa, where Lord Śiva, who captains the ship that leads the people out of the ocean of troubles, stays. O wise one, nearby you should go to the place where the Yamunā meets the Sarasvatī, a place that fulfills the living entities' desires.

Text 13

*ārūḍhas te nayana-padavīm tanvi dhanyāsi so 'yam
gopī-nagnī-karaṇa-muralī-kākalīkaḥ kalāvān
ity ālāpa-sphurita-vadanair yatra nārī-kadambair
ḍṛg-bhaṅgībhiḥ prathama-mathurā-saṅgame cumbito 'smi*

ārūḍhaḥ—risen; *te*—of you; *nayana-padavīm*—on the pathj of the eyes; *tanvi*—O slender girl; *dhanyā*—fortunate; *asi*—you are; *so 'yam*—that; *gopī*—gopīs; *nagnī-karaṇa*—making naked; *muralī*—of the flute; *kākalīkaḥ*—the music; *kalāvān*—artistic; *ity*—thus; *ālāpa*—words; *sphurita*—manifested; *vadanaiḥ*—with words; *yatra*—where; *nārī-kadambaiḥ*—by women; *ḍṛg-bhaṅgībhiḥ*—with waves of crooked sidelong glances; *prathama*—first; *mathurā*—in Mathurā; *saṅgame*—meeting; *cumbitaḥ*—kissed; *'smi*—I am.

"It was at this place that I first entered Mathurā. Then I was kissed by waves of sidelong glances from a host of beautiful women who said, 'O slender friend, you have become very fortunate, for the graceful flutist whose music made the gopīs' garments slip from their bodies now walks on the pathway of Your eyes.'

Text 14

*tasmād antar-viracita-parānanda-pūrād adūrām
yāhi prītyā sapadi padavīm ambikā-kānanasya
yatrānandotsavam akaravaṁ sarpaṭaḥ sarpa-toyān
nandaṁ vidyādharam api purā mocayan ballavīnām*

tasmāt—from that; *antar-viracita-parānanda-pūrāt*—a flood of bliss; *adūrām*—not far away; *yāhi*—pleas go; *prītyā*—happily; *sapadi*—at the same time; *padavīm*—the path; *ambikā-kānanasya*—of Ambikāvana; *yatra*—where; *ānandotsavam*—a festival of bliss; *akaravam*—I did; *sarpaṭaḥ*—from a snake; *sarpa-toyān*—from Kaliya Lake; *nandaṁ*—Nanda; *vidyādharam*—a Vidyadhara; *api*—also; *purā*—previously; *mocayan*—delivering; *ballavīnām*—of the gopīs.

From that place flooded with bliss please happily take the nearby path to Ambikāvana, where, rescuing Nanda from a snake in Kāliya Lake, and delivering a Vidyādhara, I gave a festival of happiness to the gopīs.

Text 15

*bhūyobhis tvam kila kuvalayāpīḍa-dantāvaghātair
etaṁ nimnonnata-parisaram syandane vartamānaḥ
muñcottaṅgam mihira-duhitur dhīra tīranta-bhūmim
mandākrantam na khalu padavīm sādhaḥaḥ śīlayanti*

bhūyobhiḥ—greatly; *tvam*—you; *kila*—indeed; *kuvalayāpīḍa*—of Kuvalayapida; *danta*—the tusk; *avaghātaiḥ*—with the blows; *etaṁ*—this; *nimna*—low; *unnnata*— and high; *parisaram*—place; *syandane*—on the chariot; *vartamānaḥ*—being; *muñca*—abandon; *uttuṅgam*—elevated; *mihira-duhituḥ*—of the Yamunā; *dhīra*—O wise one; *tīranta-bhūmim*—the riverbank; *mandākrantam*—traveled by the foolish; *na*—not; *khalu*—indeed; *padavīm*—the path; *sādhaḥaḥ*—saintly persons; *śīlayanti*—accept.

"O wise one, don't take your chariot on the path that goes by the hilly place on the Yamunā's bank where Kuvalayāpīḍa again and again attacked Me with his tusks. Saints never take the paths where the demons walked.

Text 16

*muñcāsavye vihaga-ruciram kiñcid asmād udañcam
rājat-tīram nava-sumanasām rājibhis tīrtha-rājam
yatrāpūrvam kim api kalayām cakratur mat-prabhāvāt
ābhīrāṇām kulam api tathā gandīnī-nandanā 'pi*

muñca—abandon; *asavye*—in the south; *vihaga*—with birds; *ruciram*— beautiful; *kiñcit*—something; *asmāt*—from that; *udañcam*—in the north; *rājat-tīram*—glistening riverbank; *nava-sumanasām*—of new sumanaḥ flowers; *rājibhiḥ*—with an abundance; *tīrtha-rājam*—the kin of holy places; *yatra*—where; *apūrvam*—previously; *kim api*—something; *kalayām cakratuḥ*—saw; *mat-prabhāvāt*—by My power; *ābhīrāṇām*—of gopas; *kulam*—the community; *api*— something; *tathā*—so; *gandīnī-nandanāḥ*—Akrura; *api*—also.

"Avoid the southern path. Go north to the king of holy places, a place beautiful with many blossoming sumanaḥ flowers and graceful birds, the place where, by My mercy, Akrūra first saw the world of the gopas.

Text 17

*yajvānas te yad api bhavato vipriyā helanān me
namras teṣām tad api bhavana-dvāra-rathyam jihithāḥ*

*gāyantīnām mad-anucaritam tatra viprāṅganānām
mālokāya sprhayasi na ced īkṣaṇair vañcito 'si*

yajvānaḥ—the performers of yajnas; *te*—they; *yad api*—something; *bhavataḥ*—to you; *vipriyā*—not dear; *helanān*—because of offending; *me*—me; *namraḥ*—bowing down; *teṣām*—of them; *tad api*—something; *bhavana-dvāra-rathyam*—the doors of the houses; *jihithāḥ*—abandon; *gāyantīnām*—singing; *mad-anucaritam*—My pastimes; *tatra*—there; *viprāṅganānām*—of the brāhmaṇas' wives; *mā*—non't; *ālokāya*—for seeing; *sprhayasi*—you desire; *na*—not; *cet*—if; *īkṣaṇaiḥ*—by glances; *vañcitatḥ*—cheated; *asi*—you are.

"Even if you don't wish to pass by the doors of the yajñika-brāhmaṇas who because they slighted Me are not dear to you, you should still glance at the brāhmaṇas' wives, who are always singing My glories. If you do not wish to see them, your eyes will be cheated of something very valuable.

Text 18

*tad-vikhyātam sphuṭa-viṭapinām maṅḍalenābhipūrṇam
tūrṇam gaccher upapuri-puraḥ koṭikākhyam pradeśam
yatra prāpte mayi vikiratī netram udayāna-pālī
śālīnāpi prakāṣita-bhujāmūlam alpam jahāsa*

tad vikhyātam—named that; *sphuṭa-viṭapinām*—with blossoming trees; *maṅḍalena*—by the circle; *abhipūrṇam*—filled; *tūrṇam*—quickly; *gaccheḥ*—please go; *upapuripuraḥ*—near Mathurā; *koṭikākhyam*—named Kotika; *pradeśam*—place; *yatra*—where; *prāpte*—attained; *mayi*—in Me; *vikiratī*—casting; *netram*—eyes; *udayāna-pālī*—girl who tends a garden; *śālīnā*—shy; *api*—also; *prakāṣita*—manifested; *bhujāmūlam*—shoulder; *alpam*—slightly; *jahāsa*—smiled.

"Then please quickly go to the place named Koṭikā, which is near Mathurā City, and which is filled with a great circle of blossoming trees. When I walked through that place, a girl picking flowers uncovered part of her shoulder and shyly smiled at Me.

Text 19

*ittham krantvā pura-parisarān yāhi sattīkarākhyam
paṭṭī-bhūtam bhramara-nṛpateḥ puṣpitāraṇyam ārāt
śrīdamānam śubhaga garuḍī-kṛtya yatrādhirūḍhaḥ*

krīḍākārī dadhad urubhujān dvādaśāham vasāmi

ittham—thus; *krantvā*—going; *pura-parisarān*—from the area of the city; *yāhi*—please go; *saṭṭīkarākhyam*—named Sattika; *paṭṭī-bhūtam*—the capital; *bhramara-nṛpateḥ*—of the king of the bees; *puṣpita*—filled with flowers; *araṇyam*—forest; *ārāt*—near; *śrīdamānam*—Śrīdāmā; *śubhaga*—O auspicious one; *garuḍī-kṛtya*—becoming Garuḍa; *yatra*—where; *adhirūḍhaḥ*—climbed; *krīḍākārī*—enjoying pastimes; *dadhat*—placing; *uru*—many; *bhujān*—arms; *dvādaśa*—twelve; *aham*—days; *vasāmi*—I stayed.

"Going further from Mathurā City, please go to the flower-filled forest named Saṭṭīkara, which is the capital city of the king of bees. O fortunate one, in that forest I stayed for twelve days. There Śrīdāmā manifested the form of Garuḍa, and I, playfully manifesting a form of many arms, climbed on his shoulders.

Text 20

mugdhe śyāmaḥ kalayati yuvā paśya mām eva na tvām
ity ullāsair ahamahamikam sarvataḥ kurvatībhiḥ
yānālambī sarala-nayanāloka-maitrī-bharāṇām
grāmīṇābhir yuvatibhir aham yatra pātrī-kṛto 'smi

mugdhe—O beautiful girl; *śyāmaḥ*—dark; *kalayati*—looks; *yuvā*—youth; *paśya*—look; *mām*—at me; *eva*—indeed; *na*—and; *tvām*—you; *ity*—thus; *ullāsaiḥ*—happily; *ahamahamikam*—saying, "I! I!"; *sarvataḥ*—completely; *kurvatībhiḥ*—doing; *yānālambī*—traveling on the chariot; *sarala*—honest; *nayana*—eyes; *āloka*—seeing; *maitrī-bharāṇām*—filled with friendship; *grāmīṇābhiḥ*—village; *yuvatibhiḥ*—by girls; *aham*—I; *yatra*—where; *pātrī-kṛtaḥ*—become the object; *asmi*—am.

" `O beautiful one, that dark youth is looking at me, not at you.' All the girls happily insisted, `At me! At me!' In this way, their eyes filled with sincere love, the village girls in that place all gazed at Me as I passed them in the chariot.

Text 21

muñcan savye bahula-bahulam kānasyopaśalyam
taṁ cottuṅgam hrada-parisaram dakṣiṇe kāliyasya
phullābhis tvam phita-mihiroddyotam antar-latābhir
dhīrādhvānām vimala-sarasī-rāji-bhājām bhajethāḥ

muñcan—avoiding; *savye*—on the left; *bahula-bahulam*—many many; *kānanasya*—of a forest; *upaśalyam*—the outskirts; *tam*—that; *ca*—and; *uttuṅgam*—lofty; *hrada-parisaram*—near a lake; *dakṣiṇe*—on the right; *kāliyasya*—of Kāliya; *phullābhiḥ*—blossoming; *tvam*—you; *phiṭṭa*—stopped; *mihiroddyotam*—sunlight; *antaḥ*—within; *latābhiḥ*—by vines; *dhīra*—O wise one; *adhvānam*—the path; *vimala*—pure; *sarasī*—lakes; *rāji-bhājām*—series; *bhajethāḥ*—please accept.

"Avoiding the great forests on the left and the Kāliya Lake on the right, please take. O wise one, the path that goes by many clear lakes, a path covered by flowering vines that stop the sunlight.

Text 22

vallī-citram vraja mṛga-haram tam vrajasyopaśalye
kalye krīḍā-vana-viharaṇotkaṅṭhayā gacchato me
yatrodañcat-kala-valayitair venu-gītair mṛgāṇām
tūrṇam rāji rajani-viraha-vyākulānām ahāri

vallī—with vines; *citram*—wonderful; *vraja*—please go; *mṛga-haram*—to the place of deer; *tam*—that; *vrajasya*—of Vraja; *upaśalye*—in the outskirts; *kalye*—at dawn; *krīḍā*—pastime; *vana*—forest; *viharaṇa*—for enjoying pastimes; *utkaṅṭhayā*—with longing; *gacchataḥ*—going; *me*—of Me; *yatra*—where; *udañcat*—rising; *kala*—of sweet music; *valayitaiḥ*—with circles; *venu-gītaiḥ*—with flute music; *mṛgāṇām*—of the deer; *tūrṇam*—quickly; *rāji*—line; *rajani*—night; *viraha*—separation; *vyākulānām*—agitated; *ahāri*—I removed.

"Then please go to the place where many deer stay, a place wonderful with flowering vines, a place on the outskirts of Vraja. Eager to enjoy pastimes, I used to go there at dawn. Filling that place with circles of sweet flute-music, I used to charm the deer who, separated from me during the night, yearned to see Me.

Text 23

ānamrāṇām hasita-mukulaiḥ phulla-gaṇḍa-sthalānām
durād dr̥ṣṭim sphuṭa-sumanasām syandane muñcatinām
te vaidagdhi-parimala-kiro yatra simantinām
sasrur bānāvali-vilasitā ruddha-lakṣyāḥ kaṭākṣāḥ

ānamrāṇām—bowing down; *hasita*—smiling; *mukulaiḥ*—with buds; *phulla*—blossoming; *gaṇḍa-sthalānām*—cheeks; *durāt*—from afar; *dṛṣṭim*—sight; *sphuṭa-sumanasām*—blossoming sumanah flowers; *syandane*—on the chariot; *muñcatīnām*—releasing; *te*—they; *vaidagdhi*—skillful; *parimala-kirah*—fragrant; *yatra*—where; *sīmantinīnām*—of beautiful girls; *sasruḥ*—released; *bānāvali*—arrows; *vilasitā*—playful and glistening; *ruddha*—pierced; *lakṣyāḥ*—target; *kaṭākṣāḥ*—sidelong glances.

"As I rode on the chariot many beautiful girls, bending under the burden of many budding smiles, graceful like sumanah flowers, and their cheeks blossoming, expertly shot many fragrant arrows of sidelong glances, arrows that hit Me, their target, again and again.

Text 24

eṣa śrīmān pravāsati rathī mādhave rādhikāyāḥ
prema-sthūlaṅ-karaṇa-kuṭilāloka-bhaṅgī-vilāsāḥ
ity autsukyād vara-yuvatibhiḥ smāritoddāma-narmā
gharmāmbhobhir vṛta-tanur aham yatra citrāyito 'smi

eṣa—He; *śrīmān*—glorious; *pravāsati*—going on a journey; *rathī*—on a chariot; *mādhavaḥ*—Lord Kṛṣṇa; *rādhikāyāḥ*—of Rādhā; *prema*—love; *sthūlam*—by great; *karaṇa*—causing; *kuṭila*—crooked; *āloka*—of glances; *bhaṅgī*—waves; *vilāsāḥ*—pastimes; *ity*—thus; *autsukyāt*—eagerly; *vara-yuvatibhiḥ*—by the beautiful girls; *smārita*—reminded; *uddāma*—great; *narmā*—pastimes; *gharmāmbhobhiḥ*—with perspiration; *vṛta*—covered; *tanuḥ*—body; *aham*—I; *yatra*—where; *citrāyitaḥ*—become like a painted picture; *asmi*—am.

" `Handsome Kṛṣṇa, who splashes waves of playful, crooked, loving glances at Śrī Rādhā, now rides far away on a chariot.' When I remember how the girls of Vraja spoke these words, My body becomes covered with perspiration, and I become stunned, standing motionless like a painted picture.

Text 25

lilā-svapno mama vijayate yatra nāgendrabhoge
śrī-rādhāṅgī-kṛta-pada-yugāmbhoja-samvāhanasya
tatra kṣīrāmbudhi-parimala-spardhane baddha-haste
grāme kāmam dhvajavati bhaje baddha-viśrama-saukhyam

līlā—pastime; *svapnaḥ*—dream; *mama*—of Me; *vijayate*—is glorious; *yatra*—where; *nāgendra-bhoge*—Nagendra—bhoga; *śrī-rādhā*—by Śrī Rādhā; *aṅgī-kṛta*—accepted; *pada-yugāmbhoja*—lotus feet; *samvāhanasya*—massage; *tatra*—there; *kṣīrāmbudhi*—of the milk ocean; *parimala*—fragrance; *spardhane*—rivalling; *baddha*—tied; *haste*—hands; *grāme*—in the village; *kāmam*—Kāma; *dhvajavati*—with a flag; *bhaje*—I worship; *baddha*—tied; *viśrāma*—of rest; *saukhyam*—happiness.

"Nearby is Nāgendra-bhoga, where Śrī Rādhā massaged My feet as I enjoyed pastimes of sleep. In that village, which is decorated with flags, which has a sweet fragrance rivalling even the milk-ocean, and which is the place where My hands were tied, I happily slept.

Text 26

so 'yam dadhnām mathana-ninadākrānta-dik-cakravālo
ghoṣas toṣam tava janayitā yojana-dvandva-cumbī
divyenālam nikhila-jagatīm sarpiṣā tarpayantī
bhrātar bhūmnā vilasati vidher gomayī yatra sṛṣṭiḥ

so 'yam—that; *dadhnām*—of yogurt; *mathana*—of churning; *ninada*—sounds; *ākrānta*—approached; *dik-cakravālah*—the directions; *ghoṣah*—sound; *toṣam*—happiness; *tava*—of you; *janayitā*—will be born; *yojana-dvandva*—two yojanas (16 miles); *cumbī*—kissing; *divyena*—splendid; *alam*—greatly; *nikhila*—entire; *jagatīm*—universe; *sarpiṣā*—with ghee; *tarpayantī*—pleasing; *bhrātaḥ*—O brother; *bhūmnā*—by the earth; *vilasati*—enjoys pastimes; *vidheḥ*—of Brahmā; *gomayī*—cows; *yatra*—where; *sṛṣṭiḥ*—creation.

"There the sound of yogurt being churned, a sound that kisses as far away as sixteen miles, will bring you great happiness. O My brother, with their glistening ghee the cows Brahmā created for that place can satisfy the whole universe.

Text 27

kakṣām lakṣā-vidhir abhitaḥ kāsarībhiḥ parītām
tām sannaddha-vraja-vijayinīm śālmalākhyām bhajethāḥ
vīthyām vīthyām pṛthuka-nikarā yatra mitrānuvelam
khelantas tām anuvidadhate vikramān me kramaṇa

kakṣām—the courtyard; *lakṣā-vidhibhiḥ*—with hundreds of thousands; *abhitāḥ*—everywhere; *kāsarībhiḥ*—with buffaloes; *parītām*—filled; *tām*—that; *sannaddha-vraja-vijayinīm*—glorious to Vraja; *śālmalākhyām*—named Salamala; *bhajethāḥ*—please go; *vīthyām*—on the path; *vīthyām*—on the path; *pr̥thuka*—of children; *nikarā*—multitude; *yatra*—where; *mitra*—O friend; *anuvēlam*—always; *khelantaḥ*—playing; *tān*—to them; *anuvidadhate*—imitate; *vikramān*—heroic deeds; *me*—of Me; *kramaṇa*—one after another.

"O My friend, next please go to the place named Śālmala, a very glorious place in Vraja, a place of hundreds of thousands of buffalo, a place where on pathway after pathway hosts of children play, imitating My heroic pastimes.

Text 28

dūrāt eṣa praṇayati purā labdha-sāhāra-nāmā
premānandaṁ tava nayanayoḥ aupanando nivāsaḥ
jaṅghālena kṣīti-pati-purīm syandanenānuvindaṁ
yatrāhāraṁ priyam akaravaṁ hāri haiyaṅgavinam

dūrāt—from afar; *eṣa*—this; *praṇayati*—brings; *purā*—before; *labdha-sāhāra-namā*—named Sahara; *premānandaṁ*—the bliss of love; *tava*—of you; *nayanayoḥ*—of the eyes; *aupanandaḥ*—of Upananda; *nivāsaḥ*—the home; *jaṅghālena*—quickly; *kṣīti-pati-purīm*—the king of cities on the earth; *syandanena*—by chariot; *anuvindaṁ*—attaining; *yatra*—where; *āhāraṁ*—eating; *priyam*—dear; *akaravam*—I did; *hāri*—charming; *haiyaṅgavinam*—butter.

"Even from afar, Upananda's home, which bears the name Sāhāra, will bring bliss and love to your eyes. When by chariot I swiftly traveled to the king of all earthly cities, I ate some delicious butter in that village.

Text 29

gopendrasya vraja-parisare labdha-tuṣṭir labhethās
tām vikhyātām kalita-mahilā-cāru-helām rahelām
yām āsādyā prahita-muralī-kākalī-dūtiko 'ham
sāyam gopī-kulam akaravaṁ sāmi-nepathya-naddham

gopendrasya—of the king of the gopas; *vraja-parisare*—in the area of Vraja;

labdha-tuṣṭiḥ—happy; *labhethāḥ*—please attain; *tām*—that; *vikhyātām*—named; *kalita*—enjoyed; *mahilā*—girls; *cāru*—beautiful; *helām*—pastimes; *rahelām*—rahela; *yām*—which; *āsādyā*—attaining; *prahita*—sent; *muralī*—of the flute; *kākalī*—music; *dūtikaḥ*—messenger; *aham*—I; *sāyam*—in the evening; *gopī-kulam*—the gopīs; *akaravam*—did; *sāmi*—half; *nepathya-naddham*—with garments and ornaments.

"Next please happily go to the place named Rahela, which is within the realm of the gopa-king Nanda. Sending out the sweet music of My flute as a messenger, I made the gopīs run there with their garments and ornaments half arranged.

Text 30

yatra prītān aham akaravam mitra-bhāvena śāvān
hāram hāram vidita-samayo ballavīnām dadhīni
śākhi-vrātaḥ sa khalu valitaḥ prīta-śārābhidhas te
deśaḥ kleśam pathiṣu rathino dārayiṣyaty udāram

yatra—where; *prītān*—pleased; *aham*—I; *akaravam*—did; *mitra-bhāvena*—as a friend; *śāvān*—boy; *hāram*—taking; *hāram*—and taking; *vidita*—known; *samayaḥ*—opportunity; *ballavīnām*—of the gopīs; *dadhīni*—yogurt; *śākhi-vrātaḥ*—trees; *sa*—that; *khalu*—indeed; *valitaḥ*—encircled; *prīta-śārābhidhaḥ*—named Prītasāra; *te*—of you; *deśaḥ*—place; *kleśam*—suffering; *pathiṣu*—on the pathways; *rathinaḥ*—of the chariot; *dārayiṣyaty*—rip into shreds; *udāram*—great.

"The place that bears the name Prītasāra, which is circled by many trees, and which is the place where again and again I stole the gopīs' yogurt and gave it to the happy boys who were My friends, will rip into shreds all the sufferings you may have felt as your chariot goes on those forest pathways.

Text 31

so 'yam rambhā-naṭana-caṭulaiḥ sevyamāno marudbhiḥ
kamrāśokottama-sumanasām nirbharāmoda-dhārī
pīyūṣeṇa sphurita-vasatis tām udañcad-guru-śrīr
lokātitaḥ kila madayitā ballavendrasya lokaḥ

so 'yam—that; *rambhā*—of banana trees; *naṭana*—dancing; *caṭulaiḥ*—expert; *sevyamānaḥ*—being served; *marudbhiḥ*—by the wind; *kamra*—charming; *āsoka*—

asoka trees; *uttama*—excellent; *sumanasām*—sumanah flowers; *nirbharāmoda-dhārī*—very fragrant; *pīyūṣeṇa*—with nectar; *sphurita*—manifested; *vasatiḥ*—home; *tām*—that; *udañcat*—rising; *guru*—great; *śrīḥ*—beauty and glory; *loka*—the world; *atītaḥ*—beyond; *kila*—indeed; *madayitā*—will delight; *ballavendrasya*—of the gopa king; *lokaḥ*—the realm.

"Beautiful with banana trees gracefully dancing in the breeze, fragrant with aśoka and sumanaḥ flowers, opulent and glorious, and the home of sweet nectar, the gopa-king's realm, which is beyond the touch of the material world, will delight you.

Text 32

*paśyantīnām cakita-cakitaṁ labdha-saṅgam batānke
mām uttuṅga-vyasana-visaraiḥ kāmam unmāditānām
tāsām vidyut-tarala-vapuṣām ballavīnām prapātād
vidyut-kārīm kathayati jano dakṣiṇām yasya kakṣām*

paśyantīnām—seeing; *cakita-cakitaṁ*—frightened; *labdha-saṅgam*—attained the association; *bata*—indeed; *aṅke*—on the lap; *mām*—to Me; *uttuṅga-vyasana-visaraiḥ*—with great distress; *kāmam*—desire; *unmāditānām*—maddened; *tāsām*—of them; *vidyut*—by lightning; *tarala*—trembling; *vapuṣām*—forms; *ballavīnām*—of the gopīs; *prapātāt*—from falling; *vidyut-kārīm*—Vidyutkari; *kathayati*—call; *janaḥ*—people; *dakṣiṇām*—southern; *yasya*—of that; *kakṣām*—side.

"Frightened, distraught, and mad with love, the gopīs gazed at Me in that place. Trembling as if struck by lightning, they fell to the ground. That is why the people call this place Vidyutkārī (the place where lightning struck).

Text 33

*yatrākṛurāḥ praṇaya-nividoṭkaṅṭhayā kuṅṭhitātmā
raṅgād goṣṭhāṅganam anusaran mām alokiṣṭa bandhum
tad-bāṣpāmbhaḥ-kula-paricayārabdha-jṛmbhaiḥ kadambaiḥ
sā samvītā vilasati taṭī yatra sauyātrikākhyā*

yatra—where; *akṛurāḥ*—Akrura; *praṇaya-nividoṭkaṅṭhayā*—with longing of love; *kuṅṭhita*—overcome; *ātmā*—heart; *raṅgāt*—out of love; *goṣṭhāṅganam*—the land of Vraja; *anusaran*—following; *mām*—Me; *alokiṣṭa*—saw; *bandhum*—relative; *tad-bāṣpāmbhaḥ-kula-paricayārabdha-jṛmbhaiḥ*—with great tears; *kadambaiḥ*—with

kadamba trees; *sā*—that; *samvītā*—filled; *vilasati*—is splendidly manifest; *taṭī*—riverbank; *yatra*—where; *sauyātrikākhyā*—called Sauyatrika.

"On that riverbank is splendidly manifested the place called Sauyātrika, where Akrūra, shedding tears, and his heart filled with the intense longing of love, gazed at Me, his kinsman, in Vraja.

Text 34

dhāvat-bālāvali-karatala-proccalad-bāladhīnām
yatrottuṅga-sphaṭika-ṭāṭala-sparḍhi-deha-dyutīnām
ghrāyam ghrāyam nava-tṛṇa-sikhām muñcatīnām valante
vatsālīnām caṭula-caṭulam śaśvat-āṭikanāni

dhāvat—running; *bālāvali*—boys; *karatala*—clapping their hands; *proccalat*—rising; *bāladhīnām*—of tails; *yatra*—where; *uttuṅga*—great; *sphaṭika*—crystal; *ṭāṭala*—abundance; *sparḍhi*—rivaling; *deha*—bodies; *dyutīnām*—splendor; *ghrāyam ghrāyam*—smelling and smelling; *nava-tṛṇa-sikhām*—new grass; *muñcatīnām*—releasing; *valante*—go; *vatsālīnām*—of calves; *caṭula-caṭulam*—very restless; *śaśvat*—always; *āṭikanāni*—leaping.

"In that place are many restless calves, their splendid bodies rivaling tall crystal roofs, calves always jumping, always running to where they smell new grass, and always chased by boys trying to catch their moving tails.

Text 35

ābhīrīṇām nayana-saraṇī-saṅgamād eva tāsām
sadyo moṭṭāyita-madhurimollāsa-bhaṅgī-vidhātā
pīṭhī-bhūto mama parimalodgāra-goṣṭhi-garīyān
yatrāsthānīm anu vijayate pāṇḍuro gaṇḍa-śailaḥ

ābhīrīṇām—of the gopīs; *nayana*—of the eyes; *saraṇī*—the path; *saṅgamāt*—from the touch; *eva*—indeed; *tāsām*—of them; *sadyaḥ*—at once; *moṭṭāyita*—of remembrance of the beloved; *madhurima*—sweetness; *ullāsa*—joy; *bhaṅgī*—waves; *vidhātā*—creator; *pīṭhī-bhūtaḥ*—become a sitting place; *mama*—of Me; *parimala*—fragrance; *udgāra*—emitting; *goṣṭhi-garīyān*—great; *yatra*—where; *āsthānīm*—place; *anu*—following; *vijayate*—is glorious; *pāṇḍuraḥ*—white; *gaṇḍa-śailaḥ*—a great rock.

"In that place is a great, glorious, and fragrant boulder that often became My sitting place. When that boulder touches the pathway of their eyes, the gopīs at once become plunged in waves of sweet bliss as they remember Me with love.

Text 36

*reṇur nāyaṁ prasarati gavāṁ dhūma-dhārā kṛṣṇāṅor
veṇur nāsau gahana-kuhare kīcako roravīti
paśyonmattā ravir abhiyayau nādhunāpi pracīnīm
mām cāñcalyam kalaya kucayiḥ patra-vallīm tanomi*

reṇuḥ—dust; *na*—not; *ayam*—this; *prasarati*—flows; *gavām*—of cows; *dhūma-dhārā*—a stream of smoke; *kṛṣṇāṅor*—of fire; *veṇuḥ*—flute; *na*—not; *asau*—that; *gahana-kuhare*—deep in the forest; *kīcakaḥ*—bamboo; *roravīti*—again and again making a great sound; *paśya*—look; *unmattā*—madd; *raviḥ*—the sun; *abhiyayau*—attained; *na*—not; *adhunā*—now; *api*—even; *pracīnīm*—west; *mām*—Me; *cāñcalyam*—restlessness; *kalaya*—see; *kucayoḥ*—on the breasts; *patra-vallīm*—drawing pictures and designs; *tanomi*—I do.

"A gopī said, 'That is not dust from the cows. It is a stream of smoke coming from hearthfires. And that is not the sound of the flute in the forest. It is the sound of bamboo in the wind. O passionate one, look. The sun has not yet come to the western horizon. Don't be so restless. Come, I will paint some colorful pictures and designs on your breasts.'

Note: In Texts 36-46 Lord Kṛṣṇa quotes some conversations of the gopīs. In this verse one gopī is eagerly looks for some signs that Lord Kṛṣṇa and the cows have returned at the end of the day.

Text 37

*dūre vaṁśī-dhvanir udayate hanta mā dhāva tāvad
dhūmrodānīm api na hi gavāṁ lakṣyate dhūli-lekhā
asti dvāre gurur api tato lambitām stambhayanti
kṣīve nīvīm tvam iha tarasā yāhi gohāntarālam*

dūre—from afar; *vaṁśī-dhvaniḥ*—the sound of the flute; *udayate*—is manifested; *hanta*—indeed; *mā*—don't; *dhāva*—run; *tāvat*—then; *dhūmrodānīm*—dust; *api*—even; *na*—not; *hi*—indeed; *gavām*—of the cows; *lakṣyate*—is seen; *dhūli-lekhā*—

writing in the dust; *asti*—is; *dvāre*—at the door; *guruḥ*—elder; *api*—even; *tataḥ*—then; *lambitām*—stumbled; *stambhayanti*—tightening; *kṣīve*—O mad girl; *nīvim*—belt; *tvam*—you; *iha*—here; *tarasā*—quickly; *yāhi*—please go; *gehāntarālam*—in the house.

"A gopī said, `The fluite music comes from far away, but the dust raised by the cows still is not seen. Your mother is at the door. O passionate girl, please tighten your belt and come inside the house.

Text 38

āpratyūṣād api sumanasām vīthibhir grathyamānā
dhatte nāsau sakhi katham aho vaijayantī-samāptim
dhinvan gopī-nayana-śikhino vyoma-kakṣām jagāhe
so 'yam mugdhe niviḍa-dhavalō dhūli-cakrāmbu-vāhaḥ

āpratyūṣāt—since early morning; *api*—even; *sumanasām*—of sumanaḥ flowers; *vīthibhiḥ*—with strings; *grathyamānā*—tying; *dhatte*—places; *na*—not; *asau*—this; *sakhi*—O friend; *katham*—how?; *ahaḥ*—Oh; *vaijayantī-samāptim*—completion of the vaijayanti garland; *dhinvan*—cheerfully; *gopī*—of the gopīs; *nayana*—of the eyes; *śikhinaḥ*—the peacocks; *vyoma-kakṣām*—thś sky; *jagāhe*—rises; *so 'yam*—that; *mugdhe*—O charming one; *niviḍa-dhavalāḥ*—white clouds; *dhūli-cakrāmbu-vāhaḥ*—abundance of dust.

"A gopī said, `My friend, since morning you have been stringing these sumanaḥ flowers. Why do you not have a vaijayantī garland by now? O beautiful one, it is already evening, for the great dust-cloud raised by the surabhi cows has now entered the sky, to the great delight of the peacocks of the gopī's eyes.'

Note: The gopīs' eyes are here compared to peacocks. The peacocks, who especially like the monsoon season, dance for joy when they first see the monsoon clouds. In the same way the gopīs become happy when they see in the distance the cloud of dust that signals the return of Lord Kṛṣṇa and the cows.

Text 39

asmin bhūyo viṣṛmara-vapuḥ-saurabhe saurabheyī-
dhūler jālaiḥ savalita-śiro-mālatī-cakravāle
antar goṣṭham praviṣati harau hanta kasyā na cetas

tr̥ṣṇām dhatte jarati mukhare kim vṛthā rāraṭhīṣi

asmin—here; *bhūyaḥ*—greatly; *visṛmara-vapuḥ-saurabhe*—whose form is fragrant; *saurabheyī*—of the surabhi cows; *dhūleḥ*—of the dust; *jālaiḥ*—by the abundance; *savalita*—darkened; *śiraḥ*—on the head; *mālatī-cakravāle*—circle of jasmineflowers; *antaḥ*—within; *goṣṭham*—Vraja; *praviśati*—entering; *harau*—Lord Kṛṣṇa; *hanta*—in deed; *kasyā*—of whom?; *na*—not; *cetaḥ*—the heart; *tr̥ṣṇām*—thirst; *dhatte*—gives; *jarati*—O old lady; *mukhare*—talkative; *kim*—why?; *vṛthā*—useless; *rāraṭhīṣi*—you speak harsh words.

"A gopī said, 'His body fragrant, and the jasmine flowers in His hair covered with dust from the cows, Kṛṣṇa now enters Vraja. O talkative old lady, why do you speak these harsh words? What girl does not find her heart thirsting after Kṛṣṇa?'"

Text 40

*mā mandākṣam kuru guru-janād dehalīm geḥa-madhyād
ehi klantā divasam akhīlam hanta viśleṣato 'si
eṣa smero milati mṛdule ballavī-citta-hārī
hārī guñjāvalibhir alibhir līḍha-gandho mukundaḥ*

mā—don't; *mandākṣam*—shyness; *kuru*—do; *guru-janāt*—from superiors; *dehalīm*—doorway; *geḥa-madhyāt*—from the house; *ehi*—please come; *klantā*—distracted; *divasam*—day; *akhīlam*—entire; *hanta*—indeed; *viśleṣataḥ*—from separation; *'si*—you are; *eṣa*—He; *smerah*—smiling; *milati*—meeting; *mṛdule*—O delicate one; *ballavī-citta-hārī*—who steals the gopīs' hearts; *hārī*—charming; *guñjāvalibhiḥ*—with gunja; *alibhiḥ*—with bees; *līḍha*—licked; *gandhaḥ*—fragrance; *mukundaḥ*—Kṛṣṇa.

"A gopī said, 'O delicate gopī, please don't be shy because Your elderly relatives are present. Come from inside the house to the porch. All day long you have been morose because of separation from Kṛṣṇa. At this moment charming, smiling Kṛṣṇa, who enchants the gopīs' hearts, who is decorated with guñjā garlands, and whose bodily fragrance is licked by the bumblebees, walks by your house.'"

Text 41

śaurir goṣṭhāṅganam anusaran śiñjitair eva mugdhaḥ

*kiñkinyās te parihara dṛśos tāṇḍavam manditāṅgi
ārād gītaiḥ kala-parimilan-mādhurīkaiḥ kuraṅge
labdhe sadyaḥ sakhi vivaśatām vāgurām kas tanoti*

*śauriḥ—Kṛṣṇa; goṣṭhāṅganam—Vraja; anusaran—entering; śiñjitaiḥ—tinkling;
eva—even; mugdhaḥ—charmed; kiñkinyāḥ—ornaments; te—of you; parihara—
please retract; dṛśoḥ—of Yīur eyes; tāṇḍavam—the enthusiastic dancing;
mandita—decorated; aṅgi—limbs; ārāt—from afar; gītaiḥ—music; kala-parimilan-
mādhurīkaiḥ—with the sweetness; kuraṅge—a deer; labdhe—attained; sadyaḥ—at
once; sakhi—O friend; vivaśatām—not under control; vāgurām—a trap; kaḥ—who;
tanoti—places.*

"A gopī said, 'Entering the land of Vraja, Kṛṣṇa is now charmed by the tinkling of your ornaments. O beautifully decorated gopī, please stop the wild dancing of your eyes. What hunter will carefully place a trap, when with sweet music he has already captured the deer?'

Text 42

*yāntyā līlodbhāṭa-kala-tulā-koṭi sadyas tvayāsau
labdhā candrāvali sakhi kutaḥ śabda-bhedākhyā-vidyā
paśyopendraḥ sadana-padavīm ballavendrasya muñcan
antar-bhinno muhur iha yayā sambhramād bāmbhramīti*

*yāntyā—going; līlā—pastimes; udbhāṭa—great; kala—sweet music; tulā—equal;
koṭi—edge; sadyaḥ—at once; tvayā—by you; asau—this; labdhā—attained;
candrāvali—O candrāvali; sakhi—friend; kutaḥ—from where?; śabda-bhedākhyā-
vidyā—knowledge of making different sounds; paśya—look; upendraḥ—Kṛṣṇa;
sadana-padavīm—the path home; ballavendrasya—of the gopa; muñcan—releasing;
antaḥ—within; bhinnāḥ—different; muhuh—again and again; iha—here; yayā—by
whom; sambhramāt—hurriedly; bāmbhramīti—repeatedly wanders.*

"A gopī said, 'O friend Candrāvalī, how did you learn the art of sweetly tinkling your anklets? Look! Enchanted by that sound, Kṛṣṇa now turns from the path to the gopa-king's palace. Now He frantically searches for that sound's source.'

Text 43

śvāsotkampāḥ vasati vasater vatsalo dvāri devo

*vallī-stomaiḥ kṣaṇam iha mukhāmbhoja-lakṣmīm pidhehi
dūrāc ceto-maṇim apaharann eṣa bhavyāṅgi divyo
vibbokas te mura-vijayino vartma-pātī babhūva*

śvāsa—sighing; *utkampah*—trembling; *vasati*—stays; *vasateḥ*—of the home; *vatsalah*—affectionate; *dvāri*—at the door; *devah*—the Lord; *vallī-stomaiḥ*—by the vines; *kṣaṇam*—for a moment; *iha*—here; *mukhāmbhoja-lakṣmīm*—the beauty of the lotus face; *pidhehi*—please cover; *dūrāt*—from afar; *ceto-maṇim*—the jewel of the heart; *apaharan*—stealing; *eṣa*—He; *bhavyāṅgi*—O girl with the beautiful limbs; *divyah*—splendid; *vibbokaḥ*—indifference; *te*—of you; *mura-vijayinaḥ*—of Kṛṣṇa; *vartma*—on the path; *pātī*—going; *babhūva*—is.

"A gopī said, `Sighing and trembling, lovesick Kṛṣṇa stands at your door. Quick, hide your beautiful face behind these flowering vines. O girl with the beautiful limbs, even from afar splendid Kṛṣṇa will rob the jewel of your heart. Then your proud indifference to Him will set foot on a path that leads far away.'

Text 44

*yaṣṭir bhūmau luṭhati tarasā sraṁsate paśya vaṁsī
kaṁsārāteḥ skhalanam amalāṁ śṛṅgam aṅgī-karoti
dūrān nandaḥ kalayati puro hrepayāmuṁ na rādhe
vande devi sthagaya capalāpāṅga-bhaṅgī-vitānam*

yaṣṭiḥ—stick; *bhūmau*—to the ground; *luṭhati*—falls; *tarasā*—quickly; *sraṁsate*—falls; *paśya*—look; *vaṁsī*—flute; *kaṁsārāteḥ*—of Kṛṣṇa; *skhalanam*—falling; *amalāṁ*—splendid; *śṛṅgam*—horn; *aṅgī-karoti*—does; *dūrān*—from afar; *nandaḥ*—Nanda; *kalayati*—sees; *puraḥ*—before; *hrepaya*—embarrass; *amum*—Him; *na*—not; *rādhe*—O Rādhā; *vande*—I bow down; *devi*—O goddess; *sthagaya*—please hide; *capala*—restless; *apāṅga-bhaṅgī-vitānam*—sidelong glance.

"A gopī said, `Look! Kṛṣṇa's flute falls to the ground. His flute and His bugle have also fallen. King Nanda watches from afar. O Rādhā, please don't embarrass Kṛṣṇa. Please turn from Him Your restless sidelong glance.'

Text 45

*tiṣṭhan goṣṭhāṅgana-bhuvi muhur locanāntaṁ vidhatte
jātotkaṅthas tava sakhi harir dehalī-vedikāyām
mithyā-mānonmati-kavalite kim gavākṣarpitākṣi*

svāntam hanta glapayasi bahiḥ prīṇaya prāṇa-nātham

tiṣṭhan-stabnding; goṣṭhāṅgana-bhuvi—in Vraja; muhuḥ—again and again; locanāntam—the corner of the eyes; vidhatte—places; jātotkaṅṭhaḥ—yearning; tava—of You; sakhi—O friend; hariḥ—Kṛṣṇa; dehalī-vedikāyām—at the door; mithyā—false; māna—pride; unmati—by the passion; kavalite—devoured; kim—why?; gavākṣa—from the window; arpita—placed; akṣī—eyes; svāntam—own heart; hanta—indeed; glapayasi—make wither; bahiḥ—outside; prīṇaya—give pleasure; prāṇa-nātham—to the Lord of Your life.

"A gopī said, `O gopī friend, standing in the courtyard, Kṛṣṇa, filled with longing, again and again glances at your doorway. O girl devoured by false pride, why do you only look at Him from your window? Why do you make your heart wither away like that? Come outside. Give pleasure to the master of your heart.'

Text 46

*paśya vrīdām sa-kapaṭam asau tanvatī naḥ purastāt
dvāre gaurī na sarati muhuḥ śauriṇākāritāpi
ākṛṣṭāyā gahana-kuhare veṇu-vidyā-vinodair
jānāty asyāḥ punar anupamam vikramam kuñja-vīthī*

paśya—look; vrīdām—shyness; sa-kapaṭam—pretending; asau—she; tanvatī—manifesting; naḥ—of us; purastāt—in the presence; dvāre—at the door; gaurī—the gopī with the fair complexion; na—not; sarati—goes; muhuḥ—again and again; śauriṇā—by Kṛṣṇa; ākāritā—called; api—even; ākṛṣṭāyā—attracted; gahana-kuhare—deep in the forest; veṇu-vidyā-vinodair—by the expert pastimes of the flute; jānāty—knows; asyāḥ—of her; punar—again and again; anupamam—peerless; vikramam—running; kuñja—forest; vīthī—path.

"A gopī said, `Look! Even though Kṛṣṇa calls for her again and again, the gopī with the fair complexion pretends to be very shy and reserved when we all stand before her. But the forest path knows how quickly she runs to the forest when Kṛṣṇa's flute calls her there.'

Text 47

*ittham sāci-smita-ruci-bhṛtām yatra sandhyānubandhe
mām uddiśya smara-parimalam bibhratīnām adabhram*

*paunaḥpunyād vividha-hṛdayottuṅga-bhāvānusāṅgī
līlā-jalpaḥ kuvalaya-dṛśām prema-pūrṇaḥ purāsīt*

ittham—thus; *sāci*—crooked; *smita*—smile; *ruci*—splendor; *bhṛtām*—with; *yatra*—where; *sandhyānubandhe*—in the evening; *mām*—Me; *uddiśya*—in relation to; *smara-parimalam*—the fragrance of Kamadeva; *bibhratīnām*—holding; *adabhram*—great; *paunaḥpunyāt*—again and again; *vividha*—various; *hṛdaya*—of the heart; *uttuṅga*—great; *bhāva*—love; *anusāṅgī*—following; *līlā-jalpaḥ*—playful talk; *kuvalaya-dṛśām*—of the lotus-eyed gopīs; *prema-pūrṇaḥ*—filled with love; *purā*—previously; *āsīt*—was.

"Scented with the fragrance of Kāmadeva, their hearts filled with love, and their splendid smiles crooked, the lotus-eyed gopīs playfully and affectionately spoke in this way every evening.

Texts 48-49

*dāmākṛṣṭi-dvi-guṇita-karābaddha-vidyotitānām
gharmāmbhobhir dara-valayita-smera-gaṇḍa-sthalānām
bhālopānta-pracalad-alaka-śreṇi-bhājām madīyaiḥ
kīrti-stomair mukharita-mukhāmbhoja-lakṣmī-bharāṇām*

*helā-cañcad-valaya-raṇita-granthitair manthanīnām
dhvānonmiśrair maṣṇa-maṣṇam mathnatīnām dadhīni
gītais tāsām kuvalaya-dṛśām yatra rātrere virāme
premottānair mama samajani svapna-līlā-samāptiḥ*

dāma—rope; *ākṛṣṭi*—pulled; *dvi-guṇita*—twice; *kara*—hand; *ābaddha*—held; *vidyotitānām*—splendid; *gharmāmbhobhiḥ*—with perspiration; *dara-valayita-smera-gaṇḍa-sthalānām*—with smiles just beginning on their cheeks; *bhālopānta*—on the edges of their foreheads; *pracalad*—moving; *alaka-śreṇi-bhājām*—with locks of curly hair; *madīyaiḥ*—my; *kīrti*—glories; *stomaiḥ*—with multitudes; *mukharita*—talkative; *mukhāmbhoja*—lotus mouths; *lakṣmī-bharāṇām*—very beautiful; *helā*—playfully; *cañcat*—moving; *valaya*—bracelets; *raṇita*—tinkling; *granthitaiḥ*—with knots; *manthanīnām*—to be churned; *dhvānonmiśraiḥ*—with many sounds; *maṣṇa-maṣṇam*—very sweet; *mathnatīnām*—churning; *dadhīni*—yogurt; *gītaiḥ*—with singing; *tāsām*—of them; *kuvalaya-dṛśām*—lotus-eyed; *yatra*—where; *rātreḥ*—of the night; *virāme*—at the end; *premottānaiḥ*—with great love; *mama*—of Me; *samajani*—is manifested; *svapna*—of sleep; *līlā*—pastimes; *samāptiḥ*—the conclusion.

"Pulling the churning rope with both their splendid hands, slight smiles encircling their perspiring cheeks, curly locks of hair moving to and fro on the

edges of their foreheads, their beautiful and talkative mouths filled with My glories, their playfully moving bracelets tinkling as they churned, and all these sounds gently and sweetly mixing together, the lotus-eyed gopīs would churn yogurt and sing. When night came to an end, My pastimes of sleep also came to an end with the gopīs' songs.

Text 50

nirmāya tvam vitara phalakam hāri kamsāri-mūrtyā
vāram vāram dīśasi yadi mām māna-nirvāhanāya
yat paśyanti bhavana-kuhare ruddha-karṇāntarāham
sāhankārā priya-sakhi sukham yāpayisyāmi yāmam

nirmāya—creating; tvam—you; vitara—give; phalakam—a picture; hāri—charming; kamsāri—of Kṛṣṇa; mūrtyā—of the form; vāram vāram—again and again; dīśasi—you show; yadi—if; mām—to me; māna—jealous anger; nirvāhanāya—for accomplishment; yat—what; paśyanti—seeing; bhavana-kuhare—at home; ruddha-karṇāntarā—stopping my ears; aham—I; sāhankārā—proud; priya-sakhi—O dear friend; sukham—happily; yāpayisyāmi—I will pass; yāmam—the night.

"A gopī said, 'Dear gopī friend, if you again and again insist that I should remain angry and jealous, then please draw a picture of Kṛṣṇa's enchanting form, and give it to me. Staying in my room, and plugging up my ears, I will gaze at that picture again and again. In this way I will happily pass the night.'

Text 51

santi sphītā vraja-yuvatayas tvad-vinodānukūlā
rāginy-agre mama saharī na tvayā ghaṭṭanīyā
dṛṣṭvābhyarṇe śaṭha-kula-gurum tvam katākṣārdha-candrān
bhrū-kodaṇḍe ghaṭayati javāt paśya samrambhiṇīyam

santi—are; sphītā—many; vraja-yuvatayah—girls of Vraja; tvad-vinodānukūlā—eager to enjoy pastimes with You; rāginy—affectionate; agre—in the presence; mama—of me; saharī—friend; na—not; tvayā—by You; ghaṭṭanīyā—touched; dṛṣṭvā—seeing; abhyarṇe—near; śaṭha-kula-gurum—the guru of cheaters; tvam—You; katākṣa—of sidelong glances; ardha-candrān—the half-moon arrows; bhrū—of the eyebrows; kodaṇḍe—on the archer's bow; ghaṭayati—places; javāt—quickly; paśya—look!; samrambhiṇī—angry; iyam—she.

A gopī said, `O Kṛṣṇa, many girls in Vraja yearn to enjoy pastimes with You. My friend is not like them. She does not desire You at all. In fact, whenever she sees You, the spiritual master of all rogues and cheaters, she becomes angry and places in the two archer's bows of her eyebrows many half-moon arrows of sidelong glances to attack You.'

Text 52

*mā bhūyas tvam vada ravisutā-tīra-dhūrtasya vārtām
gantavyā me na khalu tarale dūti sīmāpi tasya
vikhyātāham jagati kathinā yat pidhatte mad-aṅgam
romāñco 'yam sapadi pavano haimanas tatra hetuḥ*

mā—don't; *bhūyaḥ*—greatly; *tvam*—you; *vada*—tell; *ravisutā*—of the Yamuna; *tīra*—by the shore; *dhūrtasya*—of the rascal; *vārtām*—news; *gantavyā*—to be gone; *me*—by me; *na*—not; *khalu*—indeed; *tarale*—restless; *dūti*—messenger; *sīmā*—limit; *api*—even; *tasya*—of Him; *vikhyātā*—famous; *aham*—I; *jagati*—in the world; *kathinā*—harsh; *yat*—what; *pidhatte*—covers; *mad-aṅgam*—my limbs; *romāñcaḥ*—standing erect; *ayam*—this; *sapadi*—at once; *pavanaḥ*—wind; *haimanaḥ*—winter; *tatra*—there; *hetuḥ*—the reason.

"A gopī said, `Please don't again talk about this rascal who plays by the Yamunā's bank. O restless messenger, I will not go anywhere near Him. In this world I am famous as a very hard and harsh person. The winter wind is the reason why the hairs of my body are now standing erect.'

Text 53

*kāmaṁ dūre vasatu paṭimā cātu-vṛnde tavāyam
rājyaṁ svāmin viracaya mama prāṅganam mā prayāsīḥ
hanta klāntā mama saharī rātrim ekākinīyam
nītā kuñje nikhila-pāsupī-nāgarojjāgareṇa*

kāmaṁ—desire; *dūre*—far away; *vasatu*—may stay; *paṭimā*—clever words; *cātu-vṛnde*—in many words of flattery; *tava*—of you; *ayam*—this; *rājyaṁ*—kingdom; *svāmin*—O master; *viracaya*—please make; *mama*—of me; *prāṅganam*—courtyard; *mā*—don't; *prayāsīḥ*—go; *hanta*—indeed; *klāntā*—exhausted; *mama*—of me; *saharī*—the friend; *rātrim*—night; *ekākinī*—alone; *iyam*—she; *nītā*—passed; *kuñje*—in the forest grove; *nikhila*—all; *pāsupī*—the gopis; *nāgara*—lover; *ujjāgareṇa*—staying awake.

"A gopī said, `O master, please keep Your clever flatteries far away. Go to Your own kingdom. Don't come into my courtyard. My friend is now completely exhausted. She spent the whole night waiting for a rake who enjoys with every single gopī.'

Text 54

*medinyām te luṭhati dayitā mālatī mlāna-puṣpā
tiṣṭhan dvāre ramaṇi vimanāḥ khidyate padmanābhaḥ
tvam connidrā kṣapayasi niśām rodayantī vayasyā
māne kas te nava-madhurimā tam tu nālokayāmi*

medinyām—on the ground; *te*—of you; *luṭhati*—fallen; *dayitā*—dear; *mālatī*—jasmine; *mlāna*—withered; *puṣpā*—flower; *tiṣṭhan*—staying; *dvāre*—at the door; *ramaṇi*—O beautiful girl; *vimanāḥ*—dejected; *khidyate*—suffers; *padmanābhaḥ*—Kṛṣṇa; *tvam*—You; *ca*—and; *unnidrā*—sleepless; *kṣapayasi*—pass; *niśām*—the night; *rodayantī*—weeping; *vayasyāḥ*—friends; *māne*—in jealous anger; *kaḥ*—what?; *te*—of you; *nava-madhurimā*—new sweetness; *tam*—that; *tu*—indeed; *na*—not; *ālokayāmi*—I see.

"A gopī said, `O beautiful one, the jasmine garland you liked is now wilted and thrown on the ground. Kṛṣṇa with the lotus-navel now stands, dejected, at your doorstep. Your friends have not slept the whole night. You passed the whole night weeping. What ever-new sweetness do you find in this jealous anger? I see no sweetness in it.'

Text 55

*mad-vaktrāmbhoruha-parimalonmatta sevānubandhe
patyuh kṛṣṇa-bhramara kuruṣe kim-tarām antarāyam
tṛṣṇābhis tvam yadi kala-ruta vyagra-cittas tadāgre
puṣpaiḥ paṇḍu-cchavim aviralair yāhi punnāga-kuñjam*

mat—my; *vaktra*—face; *ambhoruha*—lotus; *parimala*—by the fragrance; *unmatta*—maddened; *sevā*—service; *anubandhe*—in relation; *patyuh*—to my husband; *kṛṣṇa-bhramara*—O black bee of Kṛṣṇa; *kuruṣe*—You do; *kim-tarām*—why?; *antarāyam*—obstacle; *tṛṣṇābhiḥ*—with thirst; *tvam*—you; *yadi*—if; *kala-ruta*—buzzing; *vyagra-cittaḥ*—agitated at heart; *tadā*—then; *agre*—in the presence; *puṣpaiḥ*—with flowers; *paṇḍu-cchavim*—white splendor; *aviralaiḥ*—thick; *yāhi*—

please go; *punnāga-kuñjam*—to the punnaga grove.

"A gopī said, 'O Kṛṣṇa-bee intoxicated by the fragrance of my lotus face, why do You try to stop me from serving my husband? O humming bee, if Your heart is tortured by thirst You should fly over to the punnāga forest thick with white flowers.'

Text 56

*atrāyāntam calam api harim lokayanti baliṣṭham
tvām ālambya priya-sakhi ghane nāsmi kuñje nilinā
asmān mugdhe hṛdaya-nihitād adya pītāambarāt te
śakto nānyaḥ kuca-paricaye mat-puro mā vyathiṣṭhāḥ*

atra—here; *āyāntam*—coming; *calam*—moving; *api*—even; *harim*—Kṛṣṇa; *lokayanti*—seeing; *baliṣṭham*—powerful; *tvām*—you; *ālambya*—taking shelter of; *priya-sakhi*—O dear gopī friend; *ghane*—thick; *na*—not; *asmi*—I am; *kuñje*—in the forest; *nilinā*—hiding; *asmān*—from that; *mugdhe*—O beautiful girl; *hṛdaya-nihitāt*—in the heart; *adya*—now; *pītāambarāt*—from Kṛṣṇa who wears yellow garments; *te*—of you; *śaktaḥ*—able; *na*—not; *anyaḥ*—another; *kuca*—of the breasts; *paricaye*—familiarity; *mat-puraḥ*—in my presence; *mā*—don't; *vyathiṣṭhāḥ*—worry.

"A gopī said, 'O powerful gopī-friend, even if I see Kṛṣṇa approaching I will not run and hide in this thick forest, for I will take shelter of you.'

"Her friend replied, 'O beautiful friend, don't worry about this Kṛṣṇa in yellow garments who lives in your heart. As long as I am here no one will have the power to touch your breast.'

Note: The last part of this verse is ambiguous and may also be interpreted:

"Her friend replied, 'O beautiful friend, don't worry. Only Kṛṣṇa in yellow garments who lives in your heart will touch your breast. As long as I am here no one else will have the power to touch it.'

Text 57

*mām puṣpānām avacaya-miśād dūram ānīya kuñjam
smitvā dhūrtaḥ kim iti rabhasād uccakair gāyasi tvam*

*śaṅkāṁ antar na racaya mudhā tanvi gītaṁ tanomi
sphītaṁ vṛndāvana-bhuvi muhuḥ kṛṣṇasārotsavāya*

mām—me; *puṣpānām*—of flowers; *avacaya*—of picking; *miśāt*—on the pretext; *dūram*—far away; *ānīya*—bringing; *kuñjam*—to the forest; *smitvā*—smiling; *dhūrtah*—rogue; *kim*—why?; *iti*—thus; *rabhasāt*—cheerfully; *uccakaiḥ*—loudly; *gāyasi*—sing; *tvam*—You; *śaṅkāṁ*—fear; *antaḥ*—within; *na*—not; *racaya*—do; *mudhā*—needlessly; *tanvi*—slender girl; *gītaṁ*—song; *tanomi*—I do; *sphītaṁ*—great; *vṛndāvana*—of Vṛndāvana; *bhuvi*—in the land; *muhuḥ*—again and again; *kṛṣṇasāra*—of the black deer that bears the name Kṛṣṇa; *utsavāya*—for a festival of happiness.

"A gopī said, 'You are a rogue. On the pretext of picking flowers You tricked me to come far away in this forest. Why do You sing so loudly and cheerfully?'

"Then I replied, 'O slender gopī, please don't be worried at heart for no reason. I sing only to please the black Kṛṣṇa-deer that live in Vṛndāvana.'

Text 58

*vāraṁ vāraṁ vrajasi salila-cchadmanā padmabandhoḥ
putrīm jñātas tava sakhi rasaḥ puṇḍarīkekṣaṇe 'sau
cetaḥ-kāmyā bhavati viśadā sārasālī na vā me
te na smeram muhur abhilaṣāmy acyutam rakta-padmam*

vāraṁ vāraṁ—again and again; *vrajasi*—you come; *salila-cchadmanā*—on the pretext of fetching water; *padmabandhoḥ* *putrīm*—to the Yamunā; *jñātaḥ*—known; *tava*—of you; *sakhi*—O friend; *rasaḥ*—the nectar; *puṇḍarīka*—lotus; *īkṣaṇe*—eyes; *asau*—He; *cetaḥ*—by the heart; *kāmyā*—desired; *bhavati*—is; *viśadā*—white; *sārasālī*—lotus flowers; *na*—not; *vā*—or; *me*—of me; *te*—of you; *na*—not; *smeram*—smiling; *muhuḥ*—again and again; *abhilaṣāmy*—I desire; *acyutam*—infallible Kṛṣṇa; *rakta*—red; *padmam*—lotus.

"A gopī said, 'On the pretext of fetching water you come again and again to the Yamunā. O my friend, I know you have fallen in love with a person whose eyes are white lotus flowers.'

"The gopī's friend then replied, 'My heart doesn't like the white lotus flowers. It is the red lotus of smiling and infallible Kṛṣṇa that again and again I yearn to see.'

Note: Here the first gopī uses the word *puṇḍarīkeṣaṇa* to refer to Lord Kṛṣṇa. However, the second gopī interprets that word to mean "looking (īkṣaṇa) at the whole lotus flowers (puṇḍarīka)". The second gopī therefore protests, "I am

not interested in looking at whole lotus flowers. I want to see Lord Kṛṣṇa."

Text 59

*paśyāmy antar vihita-vasatim tvām arālāṅganānām
atra kṣīve sprhayasi katham kṛṣṇa-kaṅṭha-grahāya
sādhu brūṣe sakhi mada-kalo mām śikhaṅdojjvalo 'yam
kuñje dr̥ṣṭvā bhujā-gada-manoddāma-darpo 'bhyupaiti*

paśyāmy—I see; *antaḥ*—within; *vihita*—established; *vasatim*—home; *tvam*—you; *arāla*—crooked; *aṅganānām*—of women; *atra*—here; *kṣīve*—O passionate girl; *sprhayasi*—you desire; *katham*—why?; *kṛṣṇa-kaṅṭha*—the peacock of Kṛṣṇa; *grahāya*—to attain; *sādhu*—good; *brūṣe*—you say; *sakhi*—O friend; *mada-kalaḥ*—very proud; *mām*—to me; *śikhaṅḍa*—peacock feather; *ujjvalaḥ*—splendid; *ayam*—this; *kuñje*—in the forest; *dr̥ṣṭvā*—seeing; *bhujagada*—a snake; *mana*—subduing; *uddāma*—great; *darpaḥ*—pride; *abhyupaiti*—attained.

"A gopī said, 'O passionate girl, I see that you have made your home among many crooked, snake-like girls. Why do you long to embrace the peacock that is Kṛṣṇa?'

"The gopī's friend replied, 'Friend, what you say is true. But it is not my fault. I do not approach Him. It is Kṛṣṇa, who wears a splendid peacock-feather, and who is very proud of once defeating a snake, who approaches me and tries to embrace me whenever He sees me in the forest.'

Note: The peacock is the ablest enemy of the snakes. Here Lord Kṛṣṇa is compared to a peacock, and the gopīs are compared to snakes. Here the second gopī says that if she is ever seen being embraced by Kṛṣṇa, Kṛṣṇa is embracing her by force, for of her own will she would never embrace Him.

Text 60

*bāle candrāvali na hi bahir bhūya-bhūyaḥ pradoṣe
gehāt tṛṣṇāvati kuru puraḥ kṛṣṇa-vartmāvalokam
sarvasyāntar-jaḍima-damane pāvake nādyā labdhe
mugdhe siddhim mama rasavati-prakriyā na prayāti*

bāle—child; *candrāvali*—Candravali; *na*—not; *hi*—indeed; *bahir*—outside; *bhūya-bhūyaḥ*—again and again; *pradoṣe*—at sunset; *gehāt*—from the house; *tṛṣṇāvati*—thirsty; *kuru*—do; *puraḥ*—before; *kṛṣṇa*—of Kṛṣṇa; *vartma*—the path;

avalokam—looking; *sarvasya*—of all; *antah*—within; *jaḍima*—cold; *damane*—subduing; *pāvake*—in the fire; *na*—not; *adya*—now; *labdhe*—obtained; *mugdhe*—O charming girl; *siddhim*—fulfillment; *mama*—of me; *rasavatī*—sweet; *prakriyā*—action; *na*—not; *prayāti*—goes.

"A gopī said, 'Thirsty child Candrāvalī, please do not again and again run out of the house to look at the path where Kṛṣṇa may perhaps walk at sunset.'

"Candrāvalī replied, 'Foolish beautiful friend, if I do not now find a fire to end all the coldness than numbs my heart, my sweet desire will never be fulfilled.'

Note: Perhaps the "fire" here is Lord Kṛṣṇa, or perhaps these words are a suicide threat.

Text 61

*hastenādyā priya-sakhi lasat-puṣkarābhena dūrāt
kṛṣṇenāhaṁ mada-kala-dṛśā kampitāṅgī vikṛṣṭā
nīcair jalpa bhramati purato bhrānta-citte gurus te
hum kālindī-pulina-vipine dīpta-dantīsvareṇa*

hastenawith a hand; adya—today; *priya-sakhi*—O dear friend; *lasat*—glistening; *puṣkara*—lotus flower; *ābhena*—with the splendor; *dūrāt*—from afar; *kṛṣṇena*—by Kṛṣṇa; *aham*—I; *mada-kala-dṛśā*—His eyes filled with passion; *kampita*—trembling; *āṅgī*—limbs; *vikṛṣṭā*—pulled; *nīcaih*—low; *jalpa*—please talk; *bhramati*—bewilders; *purataḥ*—in the presence; *bhrānta-citte*—whose heart is bewildered; *guruḥ*—of the superior; *te*—of you; *hum*—yes; *kālindī-pulina*—by the Yamuna's shore; *vipine*—in the forest; *dīpta*—ferocious; *dantīsvareṇa*—by the king of elephants.

"A gopī said, 'Dear friend, today Kṛṣṇa, splendid like a glistening lotus flower, and His graceful eyes sweet with passion, suddenly grabbed me with His hand and pulled me far away. That is why my every limb now trembles.'

"Her friend replied, 'O friend bewildered at heart, speak softly. Your superiors are here.'

"The first gopī then said, 'Ah. Yes. As I said, in the forest by the Yamunā's shore a great, black elephant grabbed me with its trunk.'

Note: Here the words "kṛṣṇa" and "hastena" (hand) are ambiguous. Afraid of her superiors, the gopī here modifies her original statement by implying that when she spoke the word "kṛṣṇa" she meant "black" (not the person Kṛṣṇa), and when she spoke the word "hastena" (hand) she meant the elephant's trunk, which is

considered his hand.

Text 62

*vṛndāraṇye mama vidadhire nirbharotkaṅṭhitāni
krīḍollāsaiḥ sapadi hariṇā ha mayā kim vidheyam
jñātam dhūrte sprṛhayasi muhur nanda-putrāya tasmai
mā śaṅkhiṣṭhāḥ sakhi mama raso divya-sāraṅgato 'bhūt*

vṛndāraṇye—in Vṛndāvana forest; *mama*—of me; *vidadhire*—placed; *nirbhara*—great; *utkaṅṭhitāni*—longings; *krīḍā*—pastimes; *ullāsaiḥ*—splendid and joyful; *sapadi*—at once; *hariṇā*—by Kṛṣṇa; *ha*—Oh; *mayā*—by me; *kim*—what?; *vidheyam*—should be done; *jñātam*—known; *dhūrte*—O rogue; *sprṛhayasi*—you desire; *muhur*—again and again; *nanda-putrāya*—the son of Nanda; *tasmai*—to Him; *mā*—don't; *śaṅkhiṣṭhāḥ*—worry; *sakhi*—O friend; *mama*—of me; *rasaḥ*—love; *divya-sāraṅgataḥ*—from the splendid deer; *abhūt*—was.

"A gopī said, 'I yearn after Hari, who plays in Vṛndāvana forest.'

"Her friend replied, 'Rascal. Now I know that again and again you yearn after Nanda's son.'

"The first gopī then said, 'Friend, don't worry. It is the splendid deer that I love.'

Note: The word "hariṇā" is ambiguous. It may mean "with Hari", or it may also mean "the many deer". Here the gopī originally meant the first meaning, but when she was rebuked for what she said, she insisted that she really meant the second.

Text 63

*ittham-bhūtā bahu-vidha-padārambha-gambhīra-garbhā
karṇānām me sphuṭataratayā koṭibhiḥ pātum iṣṭā
āsīt tāsām priya-sakha purā yatra kalyāṇa-vācām
premollāsa-prakaṭana-parā karmaṭhā narma-goṣṭhī*

ittham-bhūtā—in this way; *bahu-vidha-pada*—with many words; *ārambha*—beginning; *gambhīra*—deep; *garbhā*—within; *karṇānām*—of the ears; *me*—of Me; *sphuṭataratayā*—manifest; *koṭibhiḥ*—with millions; *pātum*—to drink; *iṣṭā*—desired; *āsīt*—was; *tāsām*—of them; *priya-sakha*—O dear friend; *purā*—previously; *yatra*—where; *kalyāṇa*—auspicious; *vācām*—of words; *prema*—of love; *ullāsa*—joy and splendor; *prakaṭana*—manifesting; *parā*—great; *karmaṭhā*—intelligent; *narma*—

playful; *goṣṭhī*—gopīs.

"In this way the gopīs spoke many profound and eloquent words. I yearn to have many millions of ears so that I may always drink the nectar of their words. O dear friend, filled with love and bliss, the gopīs' words were always very clever and playful.

Text 64

*keyaṁ śyāmā sphurati sarale gopa-kanyā kim artham
prāpta sakhyam tava mṛgayate nirmītāsau vayasyā
āliṅgāmuṁ muhur iti tathā kurvati mām viditvā
nārī-veṣam hriyam upayayau mānini yatra rādhā*

kā—who?; *iyam*—this; *śyāmā*—dark girl; *sphurati*—manifest; *sarale*—O gentle one; *gopa-kanyā*—gopī; *kim*—what?; *artham*—purpose; *prāpta*—attained; *sakhyam*—friendship; *tava*—of you; *mṛgayate*—is sought; *nirmītā*—prepared; *asau*—She; *vayasyā*—friend; *āliṅga*—embrace; *amum*—her; *muhur*—again and again; *iti*—thus; *tathā*—so; *kurvatī*—doing; *mām*—Me; *viditvā*—understanding; *nārī-veṣam*—dressed as a woman; *hriyam*—embarrassment; *upayayau*—attained; *mānini*—proud; *yatra*—where; *rādhā*—Rādhā.

"Śrī Rādhā said, 'Who is this dark girl?'

"Her gopī friend replied, 'She is a gopī.'

"Śrī Rādhā said, 'Why has She come here?'

"The gopī friend replied, 'She seeks Your friendship.'

"Śrī Rādhā said, 'She is My friend.'

"The gopī friend replied, 'If that is so, You should embrace Her again and again.'

"Embracing Me, and at once understanding that She was embracing Kṛṣṇa disguised as a woman, proud Rādhā became embarrassed.

Text 65

*yatrottungāḥ kara-paricayaṁ śaśvad āsedivāmsō
bhūyaṁsī me vimala-dṛśadam kalpitā maṇḍalibhiḥ
bandhāyodyat-tarala-tarasaṁ tarṇakānām nikhātaḥ
kīlaḥ kula-sthala-valayino bhānti padmākarāṇām*

yatra—where; *uttuṅgāḥ*—tall; *kara*—hand; *paricayam*—near; *śāśvat*—always; *āsedivāmsaḥ*—attained; *bhūyāmsī*—many; *me*—of Me; *vimala*—glittering; *dṛśadām*—stones; *kalpitā*—arranged; *maṇḍalībhiḥ*—with circles; *bandhāya*—for confining; *udyat*—rising; *tarala*—restless; *tarasam*—quick; *tarṇakānām*—of the calves; *nikhātaḥ*—planted; *kīlaḥ*—posts; *kula*—group; *sthala*—place; *valayinaḥ*—encircling; *bhānti*—are splendid; *padmākarāṇām*—of the lakes filled with lotus flowers.

"Circling the lotus-filled lakes are many splendid and tall fences made with glistening stones, fences I made with My own hands to confine the quick and restless calves.

Text 66

no jānīmāḥ kaṭhina-vidhinā mad-vidhānām kapāle
gopālīnām kila vilikhitā kīdṛśī varṇa-lekhā
yaḥ sandhyāyām su-mukhi milito gokule rāja-dūtaḥ
so 'yam karṇe nibhṛta-nibhṛtam mādhamam vāvaditi

na—not; *u*—indeed; *jānīmāḥ*—we know; *kaṭhina*—hard and cruel; *vidhinā*—by Brahmā; *mad-vidhānām*—of girls like us; *kapāle*—on the forehead; *gopālīnām*—of gopīs; *kila*—indeed; *vilikhitā*—is written; *kīdṛśī*—like what?; *varṇa-lekhā*—written with letters; *yaḥ*—who; *sandhyāyām*—at sunset; *su-mukhi*—O girl with the beautiful face; *militaḥ*—met; *gokule*—in Gokula; *rāja-dūtaḥ*—a messenger of the king; *so 'yam*—he; *karṇe*—in the ear; *nibhṛta-nibhṛtam*—in a secluded place; *mādhavam*—to Kṛṣṇa; *vāvaditi*—talks again and again.

"A gopī said, "We do not know what fate Brahmā has written on the forehead of gopīs like us. O girl with the beautiful face, in a very secluded place a messenger from the king now talks again and again to Kṛṣṇa.

Text 67

eṣa kṣattā vraja-nara-pater ājñayā gokule 'smin
bāle prātar nagara-gataye ghoṣaṇam ātanoti
duṣṭam bhūyaḥ sphurati ca balād īkṣaṇam dakṣiṇam me
tena svāntam sphuṭati caṭulam hanta bhāvyam na jāne

eṣaḥ—he; *kṣattā*—the gatekeeper; *vraja-nara-pateḥ*—of Vraja's king; *ājñayā*—by the order; *gokule*—in Gokula; *asmin*—in this; *bāle*—O child; *prātaḥ*—in the

morning; *nagara-gataye*—on the streets of the town; *ghoṣaṇam*—announcement; *ātanoti*—does; *duṣṭam*—evil; *bhūyaḥ*—again and again; *sphurati*—trembles; *ca*—and; *balāt*—by force; *īkṣaṇam*—eye; *dakṣiṇam*—right; *me*—of me; *tena*—by that; *svāntam*—my heart; *sphuṭati*—breaks apart; *caṭulam*—agitated; *hanta*—indeed; *bhāvyaṃ*—what will be; *na*—not; *jāne*—I know.

"A gopī said, 'O child, by the king of Vraja's order a gatekeeper makes at dawn an inauspicious announcement on the streets of the town. Again and again my right eye trembles, and my restless heart now breaks into pieces. Alas, I do not know what the future holds.'

Text 68

*prātar yātrām narapati-pure tathyam ākarṇya śaurer
āyāmāyā priya-sakhi mayā yāminī prarthitābhūt
paśya kṣipram prathita-laghimā pāpinīyaṃ prabhātā
jāyante hi pracura-tamaso nānukūlaḥ pareṣu*

prātaḥ—at dawn; *yātrām*—journey; *narapati-pure*—in the king's palace; *tathyam*—truth; *ākarṇya*—hearing; *śaurer*—of Kṛṣṇa; *āyāmāyā*—for a slow arrival; *priya-sakhi*—O dear friend; *mayā*—by me; *yāminī*—night; *prarthitābhūt*—prayed; *paśya*—look; *kṣipram*—quickly; *prathita-laghimā*—frivolous; *pāpinī*—sinful; *iyam*—this; *prabhātā*—sunrise; *jāyante*—is born; *hi*—indeed; *pracura-tamaśaḥ*—very dark; *na*—not; *anukūlaḥ*—favorable; *pareṣu*—to others.

"A gopī said, 'Dear friend, hearing that in truth Kṛṣṇa would leave tomorrow morning for the king's city, I prayed to the goddess of night that she would pass very slowly. Look! The sinful dawn very quickly came. Dark things like night are never kind to others.

Text 69

*yāvad vyaktim na kila bhajate gandineyānubandhaḥ
tāvan natvā sumukhi bhavatīm kiñcid abhyarthayiṣye
puṣpair yasyā muhur akaravaṃ karṇa-pūrān murāreḥ
seyam phullā grha-parisare mālatī pālānīyā*

yāvat—as long as; *vyaktim*—manifest; *na*—not; *kila*—indeed; *bhajate*—tends; *gandineya*—Akrura; *anubandhaḥ*—relationship; *tāvan*—so long; *natvā*—bowing down; *sumukhi*—O girl with the beautiful face; *bhavatīm*—to you; *kiñcit*—

something; *abhyarthayiṣye*—I request; *puṣpaiḥ*—with flowers; *yasyāḥ*—of which; *muhuh*—again and again; *akaravam*—I did; *karna-pūrān*—earrings; *murāreḥ*—of Kṛṣṇa; *sā iyam*—that; *phullā*—flowering vine; *gṛha-parisare*—near the house; *mālatī*—jasmine; *pālānīyā*—to be maintained.

"A gopī said, 'O girl with the beautiful face, as long as Akrūra still has not taken Kṛṣṇa away from us, I bow down before you and beg a favor from you. Near my home is a jasmine vine whose flowers I repeatedly picked to make earrings for Kṛṣṇa. I ask you to take care of that vine after I am gone.'

Note: The gopī here hints at her plan to commit suicide after Kṛṣṇa has gone.

Text 70

*naivaiṣi tvam patitam asanim mūrdhni nirmīyamānam
enam kas te sakhi śikharinīm hanta pātā hatāsmi
tūrṇam mugdhe bahir anusara prāṅganam geḥa-madhyād
adhyārūḍho jigamiṣur asau syandanam nanda-sūnuḥ*

na—not; *aveṣi*—you see; *tvam*—you; *patitam*—fallen; *asanim*—thunderbolt; *mūrdhni*—on the head; *nirmīyamānam*—created; *enam*—this; *kaḥ*—what?; *te*—of you; *sakhi*—O friend; *śikharinīm*—flowering vine; *hanta*—indeed; *pātā*—protected; *hatā*—dead; *asmi*—I am; *tūrṇam*—quickly; *mugdhe*—O champing and bewildered girl; *bahiḥ*—outside; *anusara*—follow; *prāṅganam*—to the courtyard; *geḥa-madhyāt*—from within the house; *adhyārūḍhaḥ*—ascended; *jigamiṣuḥ*—about to depart; *asau*—He; *syandanam*—the chariot; *nanda-sūnuḥ*—Nanda's son.

"A gopī said, 'O bewildered beautiful girl, Don't you see the thunderbolts that are falling on our heads? Who will be left to take care of this flowering vine? I myself am already dead. Quickly follow me out of the house and into the courtyard. Already on the chariot, Nanda's son is now about to depart.'

Text 71

*āsīd ārye paśupa-pāṭalīm antarā nāntarāyaḥ
prāpuḥ pāpā na ca vikalatām pāda-bhaṅgais taraṅgāḥ
dhvasto nābhūd ayam api manāk syandane cakrabandhaḥ
satyam gantā madhupuram asau hanta kim keśi-hantā*

āsīt—was; *ārye*—O saintly girl; *paśupa-paṭalīm*—the gopī; *antarā*—in the midst; *na*—not; *antarāyaḥ*—an obstacle; *prāpuḥ*—attained; *pāpāḥ*—sinful; *na*—not; *ca*—and; *vikalatām*—unable to go; *pāda-bhaṅgaiḥ*—with broken legs; *taraṅgāḥ*—horses; *dhvastāḥ*—destroyed; *na*—not; *abhūt*—was; *ayam api*—this; *manāk*—slightly; *syandane*—on the chariot; *cakrabandhaḥ*—wheels; *satyam*—truth; *gantā*—will go; *madhupuram*—to Mathurā; *asau*—He; *hanta*—indeed; *kim*—will?; *keśi-hantā*—the killer of Keśī.

"A gopī said, 'O saintly girl, Will the gopīs do nothing to stop Him? Will no one break the horses' legs? Will no one break the chariot's wheels? Is it true that Kṛṣṇa, who killed the Keśī demon, will now go to Mathurā?'"

Text 72

ārād agre kalayā nṛpater dūta nirdhūta-lajjā
sajjā tanvī kim api viṣamaṁ sāhasaṁ kartum icchuḥ
yānād yāvad viśṛjasi puraś candra-hāsaṁ na kṛṣṇaṁ
hastāt tāvad viśṛjati sakhī candra-hāsaṁ na kṛṣṇam

ārāt—near; *agre*—in front; *kalaya*—look; *nṛpateḥ*—of the king; *dūta*—the messenger; *nirdhūta*—shaking off; *lajjā*—shame; *sajjā*—beautifully dressed; *tanvī*—slender; *kim api*—something; *viṣamaṁ*—terrible; *sāhasaṁ*—violent; *kartum*—to do; *icchuḥ*—desires; *yānāt*—from the chariot; *yāvat*—as long as; *viśṛjasi*—you give up; *puraḥ*—in the presence; *candra-hāsaṁ*—a glistening sword like the moon's smile; *na*—not; *kṛṣṇam*—Kṛṣṇa; *hastāt*—from the hand; *tāvat*—then; *viśṛjati*—abandons; *sakhī*—friend; *candra*—moon; *hāsaṁ*—smile; *na*—not; *kṛṣṇam*—Kṛṣṇa.

"A gopī said, 'Akrūra! Messenger of the king! Look! That slender beautifully dressed girl before you wishes to do something terrible. As long as you do not send moon-faced Kṛṣṇa down from the chariot, my friend will not drop from her hands the glistening black sword that seems to smile like the crescent moon.'"

Note: The gopī with the swords threatens suicide.

Text 73

mugdhe paśya kṣaṇam api harim netram unmīlayanti
mohena tvaṁ viracaya muhur nātmano vañcanāni

*śṛṅvān kākūtsavam api puro hanta sīmantinīnām
krūras tūrṇam vinudati ratham dūram akrūra-nāmā*

mugdhe—O beautiful bewildered girl; *paśya*—look; *kṣaṇam*—for a moment; *api*—even; *harim*—at Kṛṣṇa; *netram*—eyes; *unmīlayantī*—opening; *mohena*—with bewilderment; *tvam*—you; *viracaya*—please make; *muhuh*—again and again; *na*—not; *ātmanaḥ*—of the self; *vañcanāni*—cheating; *śṛṅvan*—hearing; *kāku*—of plaintive words; *utsavam*—a festival; *api*—also; *puraḥ*—in the presence; *hanta*—indeed; *sīmantinīnām*—of the girls; *krūraḥ*—cruel; *tūrṇam*—quickly; *vinudati*—makes go; *ratham*—chariot; *dūram*—far away; *akrūra-nāmā*—named Akrūra.

"A gopī said, 'O beautiful bewildered girl, open your eyes for a moment and look at Kṛṣṇa. Don't foolishly cheat yourself again and again. Even as he hears the beautiful gopīs' plaintive words, cruel Akrūra quickly drives the chariot far away.'

Text 74

*paśya kṣamodari tava mukhāloka-janmā hi śoko
vāram vāram hari-nayanayor bāṣpam antas tanoti
dhāvad-vāji-sphurad-uru-khurottānitānām vitāno
dhūlīnām tu srayati visarann eṣa mithyā-kalāṅkam*

paśya—look; *kṣamodari*—O girl with the slender waist; *tava*—of you; *mukha*—face; *āloka*—sight; *janmā*—birth; *hi*—indeed; *śokaḥ*—grief; *vāram*—again; *vāram*—and again; *hari-nayanayoḥ*—of Lord Kṛṣṇa's eyes; *bāṣpam*—tears; *antaḥ*—within; *tanoti*—extends; *dhāvat*—running; *vāji*—horses; *sphurat*—manifested; *uru-khura*—from the great hooves; *uttānitānām*—raised; *vitānaḥ*—manifestation; *dhūlīnām*—of dust; *tu*—but; *srayati*—goes; *visaran*—flows; *eṣa*—this; *mithyā*—false; *kalāṅkam*—dirt.

"A gopī said, 'O girl with the slender waist, again and again gazing at your face, grieving Kṛṣṇa sheds tears from His eyes. It is a mistake to think that those tears are caused by the dust raised by the running horses' hooves.'

Text 75

*kṛṣṇam muṣṇann akarūṇa balād gopa-nārī-vadhārthī
mā maryādām yadu-kula-bhuvām bhindhi re gandhineya
ity uttuṅga mama madhu-pure yātrayā yatra tāsām*

vitrastānām parivaralire ballavīnām vilāpaḥ

kṛṣṇam—Kṛṣṇa; muṣṇann—stealing; akaruṇa—merciless one; balāt—forcibly; gopa-nārī—of the gopīs; vadha—the death; arthī—desiring; mā—don't; maryādām—the bounds of proper conduct; yadu-kula-bhuvām—of the Yadu dynasty; bhindhi—break; re—O; gandhineya—Akrura; ity—thus; uttuṅga—great; mama—of Me; madhu-pure—in Mathyra City; yātrayā—by the journey; yatra—where; tāsām—of them; vitrastānām—agitated; parivaralire—filled the directions; ballavīnām—of the gopīs; vilāpaḥ—the lament.

"A gopī said, 'O cruel Akrūra, please don't, wishing to kill the gopīs, rob Kṛṣṇa from us. Please don't break the righteousness of the Yadu dynasty.'

"In this way, as I left for Mathurā City, the four directions were filled with the gopīs' lamentation.

Text 76

*śaśvan-nīrāharaṇa-kapaṭa-prāpta-gopāla-nārī-
gūḍha-kṛīḍā-vasati-niviḍa-cchāya-kuñjopagūḍhaḥ
yatrādūre vilasati mahān baddha-rolamba-sadma-
padmāmōda-snapita-pavanaḥ pāvanākhyas tadāgaḥ*

śaśvat—always; nīra—water; āharaṇa—fetching; kapaṭa—on the pretext; prāpta—attained; gopāla-nārī—with the gopīs; gūḍha—secret; kṛīḍā—pastimes; vasati—abode; niviḍa—thick; cchāya—shade; kuñja—forest; upagūḍhaḥ—hidden; yatra—where; adūre—not far away; vilasati—plays; mahān—great; baddha-rolamba-sadma—the bumblebees' homes; padma—lotus flowers; āmōda—frgrance; snapita—bathed; pavanaḥ—breeze; pāvanākhyah—named Pavana; tadāgaḥ—lake.

"Lake Pavana-sarovara is bathed by breezes carrying the scent of lotus flowers. Not far away are the glistening homes of many bumblebees. Nearby are many thickly shaded hidden forest groves where I would always enjoy secret pastimes with the gopīs that came there on the pretext of fetching water.

Text 77

*līlākrāntair mura-vijayinaḥ sarvataḥ pāda-pātair
vailakṣaṇyam kim api jagatām antar ākarṣi nītaḥ
ete nandīśvara-parisarā netra-vīthim bhajante*

tīvraṁ mātaḥ kim api dahanam cetasi jvalāyantaḥ

līlākrāntaiḥ—with many pastimes; *mura-vijayinaḥ*—of Kṛṣṇa; *sarvataḥ*—in all ways; *pāda-pātaiḥ*—by the footprints; *vailakṣaṇyam*—distinct; *kim api*—something; *jagatām*—of the universes; *antaḥ*—within; *ākārṣi*—attracts; *nītaḥ*—brought; *ete*—they; *nandīśvara-parisarā*—near Nandisvara Hill; *netra-vīthim*—the pathway of the eyes; *bhajante*—worship; *tīvraṁ*—sharp; *mātaḥ*—O mother; *kim api*—something; *dahanam*—burning; *cetasi*—in the heart; *jvalāyantaḥ*—setting on fire.

"A gopī said, 'O mother, when the area around Nandīśvara Hill, an area filled with the footprints Kṛṣṇa left as He enjoyed pastimes, an area that is the most glorious in all the universes, walks on the pathway of my eyes, my heart suddenly bursts into flames.'

Text 78

asti premṇām tvayi parimalo māṁsalaḥ kamsa-śatroḥ
adya śvo vā sa tava bhavitā hāri-hārānukārī
dambholīnām api su-vadane garbha-nirbheda-dakṣair
ebhiḥ kāmam kim u vilapitair bāndhavān dandahīṣi

asti—is; *preṁṇām*—of love; *tvayi*—for you; *parimalaḥ*—fragrance; *māṁsalaḥ*—great; *kamsa-śatroḥ*—of Kṛṣṇa; *adya*—today; *śvaḥ*—tomorrow; *vā*—or; *sa*—He; *tava*—of you; *bhavitā*—will be; *hāri*—charming; *hārā*—necklace; *anukārī*—imitating; *dambholīnām*—of thunderbolts; *api*—even; *su-vadane*—O girl with the beautiful face; *garbha*—within; *nirbheda*—breaking; *dakṣaiḥ*—expert; *ebhiḥ*—by them; *kāmam*—desire; *kim*—why?; *u*—indeed; *vilapitair*—with lamentations; *bāndhavān*—relatives and friends; *dandahīṣi*—do you again and again set on fire.

"A gopī said, 'Either today or tomorrow Kṛṣṇa will playfully become like a charming flower garland wrapped around you, a garland fragrant with love for you. O girl with the beautiful face, with these laments, which are like thunderbolts that break the heart, why do you again and again set all your friends and relatives on fire?'

Text 79

mā kārpaṇyād viracaya vṛthā bāṣpa-mokṣam hatāṣe
kṛṣṇāśliṣṭām tanum anupamām svecchayā na tyajāmi
jvālas tīvro viraha-dahanād āpta-janmā balān me

marmonmāthī laghutaram imam pātayan dandahīti

mā—don't; kārpaṇyāt—out of wretchedness; viracaya—create; vṛthā—uselessly; bāṣpa-mokṣam—release of tears; hata—killed; āśe—whose hope; kṛṣṇa—Kṛṣṇa; āśliṣṭamembrcaed; tanum—form; anupamam—peerless; svecchayā—own desire; na—not; tyajāmi—I abandon; jvālah—burning; tīvraḥ—sharp; viraha—of separation; dahanāt—from the fire; āpta—attained; janmā—birth; balān—forcibly; me—of me; marma—heart; unmāthī—churning; laghutaram—very light; imam—this; pātayan—causing to fall; dandahīti—again and again setting on fire.

"A gopī said, 'O girl whose hopes are now all dead, please do not shed so many tears so pitifully and so uselessly.'

"Her friend replied, 'I would never voluntarily leave this peerless body, a body Kṛṣṇa embraced so many times. Of their own accord the flames of separation attack me. They churn my heart. Burning again and again, they will surely cause this body to fall.'

Text 80

*kāruṇyābdhau kṣipasi jagatīm hā kim ebhir vilāpair
dhehi sthairyam manasi yad abhūr adhvage baddha-rāgā
smṛtvā vāṇim api yadi nijām sa vrajam nājihīte
dhūrto 'smākam tri-jagati tatas tanvi nirdoṣatābhūt*

kāruṇya—of wretchedness; abdhau—in the ocean; kṣipasi—I throw; jagatīm—the world; hā—alas; kim—what?; ebhiḥ—with them; vilāpaiḥ—with lamentations; dhehi—please give; sthairyam—peacefulness; manasi—in the heart; yat—what; abhūḥ—was; adhvage—going on the path; baddha—bound; rāgā—love; smṛtvā—remembering; vāṇim—words; api—also; yadi—if; nijām—own; sa—He; vrajam—to Vraja; na—not; ājihīte—return; dhūrtaḥ—rascal; asmākam—of us; tri-jagati—in the three worlds; tataḥ—then; tanvi—O selfer girl; nirdoṣatā—freedom from fault; abhūt—became.

"A gopī said, 'What is the use of all these lamentations? You are throwing the whole world into an ocean of grief. Please be peaceful at heart. It is true that you once were bound with passionate love to Kṛṣṇa, Kṛṣṇa who has now traveled on a road far from here. If that rogue Kṛṣṇa, not remembering His promise, does not return to Vraja, then the three worlds will know that it is He, and not us gopīs who are at fault.'

Text 81

*kvāyam gantā madhu-ripur ito gokulād asmādīyaḥ
kāle raṁsyē sukham iti mayā hanta māno vyadhāyi
kā jānīte yad iha khalatā-cāturī-dīkṣitena
nikṣeptavyam śirasi kuliśam gandīnī-nandanena*

kva—where?; *ayam*—He; *gantā*—will go; *madhu*—of Madhu; *ripur*—the enemy; *itaḥ*—from here; *gokulāt*—from Gokula; *asmādīyaḥ*—of us; *kāle*—at the time; *raṁsyē*—will enjoy; *sukham*—happiness; *iti*—thus; *mayā*—by me; *hanta*—indeed; *mānaḥ*—jealous anger; *vyadhāyi*—did; *kā*—who?; *jānīte*—knows; *yat*—what; *iha*—here; *khalatā*—in wickedness; *cāturī*—in expertness; *dīkṣitena*—initiated; *nikṣeptavyam*—to be thrown; *śirasi*—on the head; *kuliśam*—thunderbolt; *gandīnī-nandanena*—by Akrūra.

"A gopī said, 'Thinking, 'If Kṛṣṇa were to leave Gokula, where would He go. Surely He will stay here always, always happily enjoying pastimes', I would always be proud and jealous and angry. Who amongst us knew that Akrūra, a disciple initiated in the arts of creating mischief, would throw this thunderbolt at our heads?'

Text 82

*na kṣodīyān api sakhi mama prema-gandho mukunde
krandantīm mām nija-sukha-gata-khyāpanāya pratīhi
khelat-vamśī-valayinam anālokya tad-vaktra-bimbam
dhvastāmbā yad aham ahaha prāṇa-kīṭam bibharmi*

na—not; *kṣodīyān*—to be crushed; *api*—even; *sakhi*—O friend; *mama*—of me; *prema*—of love; *gandhaḥ*—the scent; *mukunde*—for Lord Kṛṣṇa; *krandantīm*—weeping; *mām*—me; *nija*—own; *śubhagatā*—good fortune; *khyāpanāya*—for teaching; *pratīhi*—please know; *khelat*—playing; *vamśī*—the flute; *valayinam*—encircling; *anālokya*—not seeing; *tad-vaktra-bimbam*—His face; *dhvasta*—destroyed; *āmbā*—shelter; *yad*—what; *aham*—I; *ahaha*—aha!; *prāṇa*—of life; *kīṭam*—the worm; *bibharmi*—I maintain.

"A gopī said, 'Friend, I have not even the slightest particle of the fragrance of love for Kṛṣṇa. Please know that when I weep, I am merely teaching the other gopīs how fortunate they were to associate with Kṛṣṇa. This must be true, for now that I am without any shelter, and I am unable to see Kṛṣṇa's handsome face as He plays the flute, I still maintain the worm that is my life.'

Text 83

*āśā-pāśaiḥ sakhi nava-navaiḥ kurvati prāṇa-bandham
jātyā bhīruḥ kati punar aham vāsarāṇi kṣayiṣye
ete vṛndāvana-ṣaṭapinaḥ smārayanto vilāsān
utphullās tān mama kila balān marma nirmūlayanti*

āśā—of hope; *pāśaiḥ*—with the ropes; *sakhi*—O friend; *nava-navaiḥ*—newer and newer; *kurvatī*—doing; *prāṇa*—of life; *bandham*—bondage; *jātyā*—by birth; *bhīruḥ*—a timid woman; *kati*—how many?; *punaḥ*—again; *aham*—I; *vāsarāṇi*—days; *kṣayiṣye*—I will destroy; *ete*—they; *vṛndāvana-ṣaṭapinaḥ*—the trees of Vṛndāvana; *smārayantaḥ*—reminding; *vilāsān*—pastimes; *utphullāḥ*—blossoming; *tān*—them; *mama*—of me; *kila*—indeed; *balān*—forcibly; *marma*—heart; *nirmūlayanti*—pulls up by the roots.

"A gopī said, 'Friend, with newer and newer ropes of hope I keep my life tightly bound. By birth I am a timid woman. How many days can I pass in this way? Again and again reminding me of Lord Kṛṣṇa's pastimes, the blossoming trees in Vṛndāvana forest violently pull my heart by its roots.'

Text 84

*sā viśrāmyan manasija-dhanur bibhramodbodha-vidyā
cillī-valli-bhrami-madhurimoddāma-sampadbhir iṣṭā
etām ārtim mama samayitā smeratā-śaṅkarāṅgī
premottuṅgā kim u mura-bhido bhaṅgurāpaṅga-bhaṅgī*

sā—that; *viśrāmyan*—stopping; *manasija*—of Kamadeva; *dhanuḥ*—the bow; *bibhrama*—holds; *udbodha*—awakening; *vidyā*—knowledge; *cillī*—of the eyebrows; *valli*—the vines; *bhrami*—moving; *madhurima*—sweetness; *uddāma*—great; *sampadbhiḥ*—with opulences; *iṣṭā*—worshiped; *etām*—this; *ārtim*—distress; *mama*—of me; *śamayitā*—will pacify; *smeratā*—smiling; *śaṅkara*—auspicious; *aṅgī*—limbs; *prema*—love; *uttuṅgā*—exalted; *kim*—whether?; *u*—indeed; *mura-bhidāḥ*—of Kṛṣṇa; *bhaṅgura*—charming; *apaṅga*—of sidelong glances; *bhaṅgī*—waves.

"A gopī said, 'Will the charming waves of Kṛṣṇa's smiling, auspicious, and loving sidelong glances, which awaken the sleeping Kāmadeva and make him again pick up his bow, and which are worshiped by the sweet opulences that stay in the flowering vines of Kṛṣṇa's restless eyebrows, again pacify my sufferings?'

Text 85

*kāmam dūre saḥacari varīvarti yat kām̐sa-vairī
nedam lokottaram api vipad-durdinam mām dunoti
āśā-kīlo hṛdi kila dhṛtaḥ prāṇa-rodhī tu yo me
so 'yam pīḍām niviḍa-vaḍavāv ahni-tīvras tanoti*

kāmam—voluntarily; *dūre*—far away; *saḥacari*—O friend; *varīvarti*—goes; *yat*—what; *kām̐sa-vairī*—Kṛṣṇa; *na*—not; *idam*—this; *lokottaram*—above the world; *api*—even; *vipat*—calamity; *durdinam*—evil day; *mām*—me; *dunoti*—makes burn with pain; *āśā*—of hope; *kīlaḥ*—the lance; *hṛdi*—in the heart; *kila*—indeed; *dhṛtaḥ*—held; *prāṇa*—life; *rodhī*—stopped; *tu*—indeed; *yaḥ*—who; *me*—of me; *so 'yam*—that; *pīḍām*—pain; *niviḍa-vaḍavāv*—great volcanic fire; *ahni*—fire; *tīvraḥ*—intense; *tanoti*—gives.

"A gopī said, `Friend, the fact that of His own accord Kṛṣṇa left us and went far away is not the misfortune, the day of calamity, that makes me burn with pain. It is the lance of hope, now violently pushed into my heart, that is killing my life, that makes me burn with pain, that sets me aflame with the fires of an erupting volcano.'

Text 86

*tatra sphītādhara-madhu-bhare śītalotsaṅga-saṅge
saundaryeṇollasita-vapuṣi sphāra-saurabhya-pūre
narmārambha-sṭha-putita-vacaḥ-kandale nanda-sūnau
modiṣyante mama sakhi kadā hanta pañcendriyāṇi*

tatra—there; *sphīta*—great; *adhara*—of the lips; *madhu-bhare*—great sweetness; *śītala*—cool; *utsaṅga*—embrace; *saṅge*—in the touch; *saundaryeṇqa*—with handsomeness; *ullasita*—glistening; *vapuṣi*—in the body; *sphāra-saurabhya-pūre*—in the flood of sweet fragrance; *narma*—joking words; *ārambha*—action; *sṭha*—staying; *putita*—spoken; *vacaḥ*—words; *kandale*—in the new sprout; *nanda-sūnau*—Nanda's son; *modiṣyante*—will find delight; *mama*—of me; *sakhi*—O friend; *kadā*—when?; *hanta*—indeed; *pañcendriyāṇi*—five senses.

"A gopī said, `O friend, when will my five senses be delighted by Nanda's son, by the sweet nectar of His lips, by the cooling touch of His embrace, by His form glistening with handsomeness, by the flood of His sweet fragrance, and by

the graceful new sprouts of His joking words?'

Text 87

*bhindann akṣnor mama kaluṣatām śyāmalah śyāmalābhir
limpantībhir giri-parisaram mādhurīṇām chaṭābhiḥ
āvīrbhāvī gurutara-camatkāra-bhājah kadā me
khelann agre nikhila-karaṇānandano nanda-sūnuḥ*

bhindan—breaking; *akṣnoḥ*—of the eyes; *mama*—of me; *kaluṣatām*—the dust and impurity; *śyāmalah*—dark; *śyāmalābhiḥ*—with beautiful girls; *limpantībhiḥ*—anointing; *giri-parisaram*—the area of the hill; *mādhurīṇām*—sweet; *chaṭābhiḥ*—with splendor; *āvīrbhāvī*—manifested; *gurutara-camatkāra-bhājah*—with great wonder; *kadā*—when?; *me*—of me; *khelann*—playing; *agre*—in the presence; *nikhila*—all; *karaṇa*—senses; *ānandanaḥ*—delighting; *nanda-sūnuḥ*—Nanda's son.

"A gopī said, 'When, washing away the impurities that cover my eyes, anointing the area around Govardhana Hill with His dark and sweet splendor, and enjoying many pastimes, will Nanda's very wonderful son, who delights the senses of all, again appear before me?'

Text 88

*ānamrāyām mayi nija-mukhāloka-lakṣmī-prasādam
kheda-śreṇī-viracita-mano-lāghavāyām vidhehi
sevā bhāgye yad api na vibho योग्यता मे तथैपि
स्मराम स्मराम तवा करुणता-पूराम एवम ब्रवीमि*

ānamrāyām—bowing; *mayi*—me; *nija*—own; *mukha*—face; *āloka*—seeing; *lakṣmī*—beauty and glory; *prasādam*—mercy; *kheda-śreṇī*—sufferings; *viracita*—made; *manaḥ*—of the heart; *lāghavāyām*—light; *vidhehi*—please place; *sevā*—service; *bhāgye*—good fortune; *yad*—what; *api*—even; *na*—not; *vibhaḥ*—O Lord; *yogyatā*—rightness; *me*—of me; *tathāpi*—nevertheless; *smāram smāram*—remembering and remembering; *tava*—of You; *karuṇatā*—mercy; *pūram*—flood; *evam*—thus; *bravīmi*—I speak.

"A gopī said, 'Lord, my heart giddy with grief, I now bow down before You. Please give to me the mercy of seeing Your handsome and glorious face. Even if I am not fortunate enough to serve You, remembering and remembering the great flood of Your mercy, I still speak these words.'

Text 89

*krīdā-talpe nihita-vapuṣaḥ kalpīte puṣpa-jālaiḥ
smitvā smitvā praṇaya-rabhasāt kurvato narma-bhaṅgīḥ
vinyasyantī tava kila mukhe pūga-kālīm vidhāsyē
kuñja-droṇyām aham iha kadā deva sevā-vinodam*

krīdā—of pastimes; *talpe*—on the bed; *nihita*—placed; *vapuṣaḥ*—body; *kalpīte*—arranged; *puṣpa-jālaiḥ*—with a network of flowers; *smitvā*—smiling; *smitvā*—and smiling; *praṇaya-rabhasāt*—with great love; *kurvataḥ*—doing; *narma-bhaṅgīḥ*—waves of joking words; *vinyasyantī*—placing; *tava*—of You; *kila*—indeed; *mukhe*—in the mouth; *pūga-kālīm*—betelnuts; *vidhāsyē*—I will place; *kuñja-droṇyām*—in the forest grove; *aham*—I; *iha*—here; *kadā*—when?; *deva*—O Lord; *sevā*—of service; *vinodam*—pastimes.

"A gopī said, 'O Lord, when, placing Your body on a pastime bed made of flowers, smiling and smiling and with passionate love speaking many graceful waves of joking words, and placing delicious betelnuts in Your mouth, will I happily serve You in the forest grove?'"

Text 90

*ity unnandhaiḥ paśupa-ramaṇī-maṇḍalinām vilāpair
bhūyo bhūyaḥ karuṇa-karuṇair adya kīrṇāntarasya
udyad-bāṣpā tyajati parito ruddha-karṇā karābhyām
dūrāt panthāvalir api sakhe yasya sīmopakaṅṭham*

ity—thus; *unnandhaiḥ*—great; *paśupa-ramaṇī-maṇḍalinām*—of the circle of gopīs; *vilāpaiḥ*—with laments; *bhūyaḥ*—again; *bhūyaḥ*—and again; *karuṇa-karuṇaiḥ*—pitiful; *adya*—now; *kīrṇāntarasya*—extended; *udyad-bāṣpā*—risign tears; *tyajati*—shed; *paritaḥ*—everywhere; *ruddha-karṇā*—covering their ears; *karābhyām*—with both hands; *dūrāt*—far; *panthāvaliḥ*—travelers; *api*—even; *sakhe*—O friend; *yasya*—of which; *sīmopakaṅṭham*—to the great distance.

"O My friend, again and again hearing these pitiful lamentations from the circle of gopīs, travelers on the path would cover their ears with both hands, shed tears, and flee far away."

Text 91

*yuktam śṛṅgī-kanaka-nikarāliṅgitāṅgais taraṅgair
dṛṣṭvā nandīśvara-taṭa-bhuvi syandanam te milantam
mām āśaṅkya sphuṭam upagatam sannidhātavyam ārād
dhāvantiḥhis tarala-taralam rādhikāyāḥ sakhībhiḥ*

yuktam—endowed; *śṛṅgī-kanaka-nikara*—with many golden ornaments; *āliṅgita*—embraced; *aṅgaiḥ*—limbs; *taraṅgaiḥ*—with horses; *dṛṣṭvā*—seeing; *nandīśvara-taṭa-bhuvi*—on the slope of Nandisvara Hill; *syandanam*—chariot; *te*—of you; *milantam*—meeting; *mām*—Me; *āśaṅkya*—thinking; *sphuṭam*—manifested; *upagatam*—arrived; *sannidhātavyam*—to be near; *ārāt*—from afar; *dhāvantiḥhiḥ*—running; *tarala-taralam*—quickly; *rādhikāyāḥ*—of Śrī Rādhā; *sakhībhiḥ*—by friends.

"Seeing on the side of Nandīśvara Hill your chariot yoked with horses embraced by many golden ornaments, and thinking that I had come, Rādhā's friends will run to meet you.

Text 92

*gopālīnām api vapur-alāṅkāra-līlām dadhāno
yeṣāṃ navyaḥ kīṣalaya-gaṇo rāgiṇam mām cakāra
bhrāmyad-bhrṅgāvaliṣu bhavatā teṣu śastāśiṣām me
vṛndam vṛndāvana-viṭapiṣu prājña vijñāpanīyam*

gopālīnām—of gopīs; *api*—also; *vapur*—of bodies; *alāṅkāra*—decoration; *līlām*—pastime; *dadhānaḥ*—placing; *yeṣāṃ*—of whom; *navyaḥ*—new; *kīṣalaya-gaṇaḥ*—budding twigs; *rāgiṇam*—passionate; *mām*—Me; *cakāra*—did; *bhrāmyad-bhrṅgāvaliṣu*—among the restless bumblebees; *bhavatā*—by you; *teṣu*—among them; *śastāśiṣām*—blessing; *me*—of Me; *vṛndam*—host; *vṛndāvana-viṭapiṣu*—among the trees of Vṛndāvana forest; *prājña*—O wise one; *vijñāpanīyam*—to be offered.

"O wise one, please offer My blessings to the trees of Vṛndāvana forest, trees that are the homes of many playful bumblebees, trees that pleased Me by providing many blossoming twigs that became ornaments on the gopīs' bodies.

Text 93

*mattā vaṁsī-ninada-madhubhis tūrṇagās tarṇakānām
yā muñcantiyaḥ praṇayam abhitaḥ sasruḥ aśru-plutākṣyaḥ
tāsām uccair mama paripaṭhan kāmato nāmadheyam
kṣemaṁ pṛcches tvam atha nicaye nīvakair naicikīnām*

mattā—intoxicated; *vaṁsī*—of the flute; *ninada*—of the sound; *madhubhiḥ*—by the nectar; *tūrṇagāḥ*—running; *tarṇakānām*—of the calves; *yā*—who; *muñcantiyaḥ*—releasing; *praṇayam*—love; *abhitaḥ*—everywhere; *sasruḥ*—came; *aśru-plutākṣyaḥ*—eyes flooded with tears; *tāsām*—of them; *uccaiḥ*—loudly; *mama*—of Me; *paripaṭhan*—reciting; *kāmataḥ*—as you wish; *nāmadheyam*—the name; *kṣemaṁ*—welfare; *pṛccheḥ*—please ask; *tvam*—you; *atha*—then; *nicaye*—in the multitude; *nīvakaiḥ*—peaceful; *naicikīnām*—of the cows.

"Intoxicated by the sweet sound of My flute, and their eyes flooded with tears of love, the beautiful cows at once left their calves and ran to Me from all directions. To those cows please loudly chant My names. With a soft voice please ask about their welfare.

Text 94

*ḍimbha-vyūham hṛtavati vidhau tat-tad-ābhas tadāham
stanyam yāsām madhuram adhayaṁ vatsaranm vatsalānām
vāram vāram mama nati-gaṇān vijña vijñāpayethā
namras tāsām jaraṭha-paśupī-maṇḍalīnām padeṣu*

ḍimbha—of children; *vyūham*—host; *hṛtavati*—taking away; *vidhau*—when Brahmā; *tat-tad-ābhaḥ*—their forms; *tadā*—then; *aham*—I; *stanyam*—breast milk; *yāsām*—of whom; *madhuram*—sweet; *adhayaṁ*—drunk; *vatsaranm*—year; *vatsalānām*—affectionate to the calves; *vāram*—again; *vāram*—and again; *mama*—of me; *nati*—of obeisances; *gaṇān*—multitudes; *vijña*—O wise one; *vijñāpayethāḥ*—please offer; *namraḥ*—bowing down; *tāsām*—of them; *jaraṭha*—elderly; *paśupī*—gopīs; *maṇḍalīnām*—of the circle; *padeṣu*—to the feet.

"O wise one, please bow down and again and again offer respectful obeisances to the feet of the affectionate elder gopīs, whose sweet breast milk I, assuming the forms of their sons stolen by Brahmā, drank for one year.

Text 95

*āmodaṁ ye mama vidadhire mām ahaṁ pūrvakābhir
dūre yāntaṁ kusumita-vanālokanaya sprśantaḥ
śrīdāmādyāḥ priya-sahacarā hanta man-nāmataḥ te
paunaḥpunyān nīpuṇa bhavatā tuṅgam āliṅganīyāḥ*

āmodam—bliss; *ye*—attaining; *mama*—of Me; *vidadhire*—placed; *mām*—Me; *aham*—I; *pūrvakābhiḥ*—first; *dūre*—from afar; *yāntam*—going; *kusumita*—flower filled; *vana*—forest; *ālokanāya*—to see; *sprśantaḥ*—touching; *śrīdāmādyāḥ*—headed by Śrīdāma; *priya-sahacarāḥ*—dear friends; *hanta*—indeed; *man-nāmataḥ*—from My name; *te*—they; *paunaḥpunyān*—again and again; *nīpuṇa*—expert; *bhavatā*—by you; *tuṅgam*—greatly; *āliṅganīyāḥ*—to be embraced.

"O expert one, in My name please tightly embrace Śrīdāmā and My dear friends who, when I went far ahead to see the flower-filled forest, would, calling out, 'I am first!', run after Me, catch Me, and touch Me. In this way they gave great happiness to Me.

Text 96

*hatvā raṅga-sthala-bhuvi mayā dhīra kaṁsaṁ nṛśaṁsaṁ
kākunmiśraiḥ śapatha-śatakair gokulaṁ preṣitasya
ānamraḥ tvaṁ caraṇa-yugalaṁ ballavendrasya kāmam
nāma-grāham mama guṇa-nidhe vandamāno dadhītāḥ*

hatvā—killing; *raṅga-sthala-bhuvi*—in the arena; *mayā*—by Me; *dhīra*—O wise one; *kaṁsam*—Kamsa; *nṛśaṁsam*—cruel; *kākunmiśraiḥ*—with plaintive words; *śapatha-śatakaiḥ*—with hundreds of promises; *gokulam*—to Gokula; *preṣitasya*—sent; *ānamraḥ*—bowing down; *tvam*—you; *caraṇa-yugalam*—at the feet; *ballavendrasya*—of the gopa king; *kāmam*—please; *nāma-grāham*—chanting the name; *mama*—of Me; *guṇa-nidhe*—O ocean of virtues; *vandamānaḥ*—bowing down; *dadhītāḥ*—please give.

"O saintly one, after I killed cruel Kamsa in the arena, with a hundred promises and many words filled with emotion I sent the gopa-king Nanda back to Gokula. O ocean of virtues, in My name please bow down before his feet.

Text 97

*tām vandethā mama sa-vinayaṁ nāmataḥ kṣāma-gātrīm
ākrośantīm khala-narapatīm sāṅgulī-bhaṅgam uccaiḥ*

antaś-cintā-vilulita-mukhīm hā mad-eka-prasūtim
sarvāṅgais tvaṁ kalita-vasudhālbambāmbām yaśodām

tām—to her; *vandethāḥ*—bow down; *mama*—of Me; *sa-vinayam*—humbly; *nāmataḥ*—with the name; *kṣāma*—emaciated; *gātrīm*—limbs; *ākrośantīm*—cursing; *khala-narapatim*—the demon king; *sāṅgulī-bhaṅgam*—with waves from her finger; *uccaiḥ*—loudly; *antaḥ*—in the heart; *cintā*—anxiety; *vilulita*—trembling; *mukhīm*—face; *hā*—Oh; *mad-eka-prasūtim*—her only child; *sarvāṅgaiḥ*—with all limbs; *tvam*—you; *kalita*—seen; *vasudhā*—on the ground; *ālbambā*—resting; *āmbām*—mother; *yaśodām*—Yaśodā.

"Throwing all your limbs to the ground, in My name humbly offer obeisances to My mother, Yaśodā. who has Me as her only child. Now her heart is filled with anxiety, her limbs are emaciated and her face marked with suffering. Making waves with her finger, she loudly curses the demon-king Kāṁsa.

Text 98

yā niḥśvāsodgama-valayinam hā-ravam muñcamānā
khedodagram mama guṇa-kathām āntareṇāntareṇa
kṣāmī-bhūtā kṣitipati-purī-vartma-vinyasta-netrā
bāṣpodgāra-snapita-vasanā vāsarāṇi kṣipanti

yā—who; *niḥśvāsa*—sighs; *udgama*—rising; *valayinam*—encircled; *hā-ravam*—the word "alas!"; *muñcamānā*—releasing; *khedodagram*—great distress; *mama*—of Me; *guṇa-kathām*—description of the virtues; *antareṇa antareṇa*—in the midst; *kṣāmī-bhūtā*—become emaciated; *kṣitipati*—of the king; *purī*—to the city; *vartma*—the path; *vinyasta*—placed; *netrā*—eyes; *bāṣpa*—tears; *udgāra*—emitting; *snapita*—bathed; *vasanā*—garments; *vāsarāṇi*—days; *kṣipanti*—passes.

"Glorifying My virtues, and sighing, 'Alas!', emaciated Yaśodā stares at the road to Mathurā and sheds tears that bathe her garments. In this way she passes her days.

Text 99

akrūrākhye hṛdavati haṭhāj jīvanam mām nidaghe
vindantinām muhur aviralākāram antar vidāram
sadyaḥ sūṣyan-mukha-vanaruham ballavī-dīrghikānām
yāsām āśā-mṛdam anusṛtaḥ prāṇa-kūrmā vasanti

akrūra—Akrūra; *ākhye*—named; *hṛdavati*—removing; *haṭhāt*—violently; *jīvanam*—life; *mām*—Me; *nidāghe*—when the summer season; *vindantīnām*—finding; *muhuḥ*—again and again; *aviralākāram*—emaciated; *antaḥ*—the heart; *vidāram*—breaking; *sadyaḥ*—at once; *sūṣyan*—drying up; *mukha*—of the face; *vanaruhām*—lotus flowers; *ballavī*—of the gopīs; *dirghikānām*—of the lakes; *yāsām*—of whom; *āsā*—of hope; *mṛdam*—the mud; *anusṛtaḥ*—taking shelter; *prāṇa*—of life; *kūrmāḥ*—the turtles; *vasanti*—reside.

"Now that the hot summer that bears the name Akrūra has violently taken away Me, who am the sustainer of their lives, the lakes of the gopīs have become emaciated, their hearts broken, and the lotus flowers of their faces withered. The turtles of their life-breaths now stay in the mud of hope.

Note: In the summer the lakes become reduced in size, the ground becomes cracked, the lotus flowers wither, and the turtles take shelter of whatever water remains in muddy places. The presence of the Akrūra-summer caused all this to happen to the gopī-lakes.

Text 100

tāsām baddhāñjalir anusarer antikaṁ yantritātmā
śaṅkābhis tvam klama-parīnamad-vikriyāṇām priyāṇām
dūtyam kurvann asi guṇa-nidhe sāparādhasya yan me
bhartur doṣād api hi kuśalo hanta duṣyanti bhṛtyāḥ

tāsām—of them; *baddhāñjaliḥ*—folded hands; *anusareḥ*—approach; *antikaṁ*—near; *yantritātmā*—peaceful at heart; *śaṅkābhiḥ*—with shyness; *tvam*—you; *klama-parīnamad-vikriyāṇām*—their bodies changed because of suffering; *priyāṇām*—dear girls; *dūtyam*—messenger; *kurvan*—doing; *asi*—you are; *guṇa-nidhe*—O ocean of virtues; *sāparādhasya*—of an offender; *yan*—because; *me*—of Me; *bhartuḥ*—the master; *doṣāt*—because of faults; *api*—even; *hi*—indeed; *kuśalaḥ*—intelligent; *hanta*—indeed; *duṣyanti*—become faulty; *bhṛtyāḥ*—servants.

"O ocean of virtues, with folded hands and a peaceful heart shyly approach the dear gopīs, whose limbs are marked with the signs of great suffering, and give to them a message from Me, a great offender. You should be timid before them, for intelligent servants share in their master's offenses.

Text 101

man-nepathya-stabakita-bhavad-vikṣaṇenākulānām
tuṅgātāṅkottaralita-manah-kalpanājalpa-bhājām
tiṣṭhann āsām pathi nayanayor niḥśalākam gatānām
sandeśam me laghu laghu sakhe hāriṇam vyāharethāḥ

mat—of Me; nepathya—garments; stabakita—clustered; bhavat—of you; vikṣaṇena—by seeing; ākulānām—agitated; tuṅga—great; ātāṅka—anguish; uttaralita—trembling; manah—hearts; kalpanā—conception; jalpa-bhājām—talking; tiṣṭhan—staying; āsām—of them; pathi—on the path; nayanayoḥ—of the eyes; niḥśalākam—to a secluded place; gatānām—gone; sandeśam—message; me—of Me; laghu—gently; laghu—gently; sakhe—O friend; hāriṇam—charming; vyāharethāḥ—please give.

"Seeing that You wear the same clothes as I, the gopīs will become agitated. With trembling hearts they will speculate about your identity. Staying on the pathway of their eyes, go with them to a secluded place, and there very softly speak to them My charming message.

Text 102

yaḥ kālindī-vana-viharaṇoddāma-kāmaḥ kalāvān
vṛndāraṇyān narapati-puram gāndinīyena nītaḥ
kurvān dūtyam praṇaya-sacivas tasya gopendra-sūnor
devīnām vaḥ sapadi savidham labdhavān uddhavo 'smi

yaḥ—who; kālindī—by the Yamuna; vana—in the forest; viharāṇa—pastimes; uddāma—great; kāmaḥ—Kamadeva; kalāvān—wise and graceful; vṛndāraṇyāt—from Vṛndāvana; narapati-puram—to the king's city; gāndinīyena—by Akrura; nītaḥ—brought; kurvān—doing; dūtyam—meenger duty; praṇaya—of love; sacivaḥ—the minister; tasya—of Him; gopendra-sūnoḥ—the sun pf the gopas' king; devīnām—of the goddesses; vaḥ—you; sapadi—at once; savidham—near; labdhavān—attained; uddhavaḥ—Uddhava; asmi—I am.

"Tell them: `I, who have now approached you goddesses, am Uddhava. I come to you with a message. I am the minister for loving affairs of a graceful and poetic King Kāmadeva who yearns to enjoy pastimes in the forests by the Yamunā's shore, a King Kāmadeva whom Akrūra took from Vṛndāvana to Mathurā.

Text 103

*tāponnaddha-śvasita-paṭalī-dhūyamānādhara-śrīr
mukta-krīḍe dhavalima-dhurā-hiṇḍira-kṣāma-gaṇḍaḥ
smāraṁ smāraṁ guṇa-paricayaṁ hanta vaḥ klānta-cetāḥ
so 'yam kāntaḥ kim api saralāḥ sundaram sandideśa*

tāpa—with sufferings; *unnaddha*—tied; *śvasita*—of sighs; *paṭalī*—an abundance; *dhūyamāna*—trembling; *adhara*—lips; *śrīḥ*—splendor; *mukta*—free; *krīḍe*—pastimes; *dhavalima*—whiteness; *dhurā*—abundance; *hiṇḍira*—conchshell; *kṣāma*—emaciated; *gaṇḍaḥ*—cheeks; *smāram*—remembering; *smāram*—and remembering; *guṇa-paricayam*—the virtues; *hanta*—indeed; *vaḥ*—of you all; *klānta-cetāḥ*—distressed at heart; so 'yam—He; *kāntaḥ*—lover; *kim api*—something; *saralāḥ*—sincere; *sundaram*—beautiful; *sandideśa*—gives a message.

"O saintly and righteous girls, bound with grief, sighing again and again, His graceful lips trembling, His emaciated cheeks white like the conchshell, and grieving in His heart as He remembers and remembers the virtues of you all, Your lover speaks these beautiful message:

Text 104

*kaccid bhītim na bhajata muhur dānavebhyaḥ purāvat
kalyāṇam vaḥ sarala-hṛdayaḥ kaccid ullālasīti
kaccid yūyam smaratha sa-rasam tatra cittānukūlam
kuñje kuñje kṛtam atha mayā tam ca sevā-prapañcam*

kaccit—is it?; *bhītim*—fear; *na*—not; *bhajata*—attains; *muhur*—again and again; *dānavebhyaḥ*—from the demons; *purāvat*—as before; *kalyāṇam*—auspiciousness; *vaḥ*—of you all; *sarala-hṛdayaḥ*—honest hearts; *kaccit*—whether?; *ullālasīti*—are happy; *kaccit*—whether?; *yūyam*—you all; *smaratha*—remember; *sa-rasam*—sweet; *tatra*—there; *citta*—to the heart; *anukūlam*—favorable; *kuñje kuñje*—in grove after grove; *kṛtam*—done; *atha*—then; *mayā*—by Me; *tam*—that; *ca*—and; *sevā-prapañcam*—service.

"Is there no fear of the demons, as there was before? O girls with saintly hearts, are you all happy and peaceful? Do you sometimes remember how I used to serve you all and please your hearts in forest grove after forest grove?

Text 105

*nīto yatnād vividha-vinayair bandhanam bandhutābhiḥ
kartum bhūyaḥ kim api kuśalam pattane vartamānaḥ
dhyāyam dhyāyam nava-navam aham sauhṛdam vaḥ sukaṇṭhyo
gāḍhotkaṇṭhā-klama-para-vaśam vāsarāṇi kṣipāmi*

nītaḥ—brought; *yatnāt*—with great effort; *vividha*—various; *vinayaiḥ*—appeals to duty; *bandhanam*—bondage; *bandhutābhiḥ*—by kinsmen; *kartum*—to do; *bhūyaḥ*—again and again; *kim api*—something; *kuśalam*—auspicious; *pattane*—in the city; *vartamānaḥ*—staying; *dhyāyam*—meditating; *dhyāyam*—and meditating; *nava-navam*—newer and newer; *aham*—I; *sauhṛdam*—friendship; *vaḥ*—of you all; *sukaṇṭhyaḥ*—O girls with the beautiful necks; *gāḍha*—deep; *utkaṇṭhā*—longing; *klama*—distress; *para-vaśam*—overcome; *vāsarāṇi*—the days; *kṣipāmi*—I pass.

"O girls with beautiful necks, speaking many appeals to duty, My kinsmen keep me here in chains. Again and again I must stay in Mathurā City to do auspicious deeds. Still, remembering and remembering your friendship, I long to be with you all. In this way I pass My days.

Text 106

*jñātam jñātam viramata ciraṁ tvāḍṣīnām caritram
yābhyas tīvrā samajani mano-bhedinī vedaneyam
cakrur vakram mayi kila tathā prema-pūram bhavatyo
yenodbhrāntas truṭim api balād utsahe nāḍya netum*

jñātam—known; *jñātam*—known; *viramata*—please stop; *ciraṁ*—long time; *tvāḍṣīnām*—of persons like yourselves; *caritram*—nature; *yābhyas*—for whom; *tīvrā*—intense; *samajani*—is born; *mano-bhedinī*—breaking the heart; *vedanā*—distress; *iyam*—this; *cakruḥ*—did; *vakram*—crooked; *mayi*—to Me; *kila*—indeed; *tathā*—so; *prema-pūram*—flood of love; *bhavatyas*—of you; *yena*—by which; *udbhrāntaḥ*—bewildered; *truṭim*—a moment; *api*—even; *balāt*—forcibly; *utsahe*—I strive; *na*—not; *adya*—today; *netum*—to bring.

"Please do not speak for a long time about what you all have felt. I know all about it. I know. Your sharp sufferings have already broken My heart into pieces. You have drowned Me in the great flood of your love. Because of your love I am now overwhelmed and bewildered and I cannot pass even a single moment in peace.

Text 107

*rāsollāsān niśi niśi ciraṁ svapna-vṛndāpadeśād
vṛndāraṇye surabhini mayā sārddham āsvādayante
bhūyo bhūyas tad api ca parityāgino dūṣaṇaṁ me
śamsantyaḥ kim kuṭila-hṛdayā na trapante bhavatyah*

rāsa—of the rasa dance; *ullāsāt*—with the joy; *niśi*—night; *niśi*—after night; *ciraṁ*—for a longtime; *svapna-vṛndāpadeśāt*—on the pretext of dreams; *vṛndāraṇye*—in Vṛndāvana forest; *surabhini*—fragrant; *mayā*—Me; *sārddham*—with; *āsvādayante*—enjoy; *bhūyah*—again; *bhūyah*—and again; *tad api*—nevertheless; *ca*—also; *parityāginaḥ*—deserted; *dūṣaṇam*—criticism; *me*—of Me; *śamsantyaḥ*—saying; *kim*—why?; *kuṭila*—crooked; *hṛdayā*—hearts; *na*—not; *trapante*—are embarrassed; *bhavatyah*—you.

"On the pretext of dreams, night after night you all enjoy rāsa dances with Me in fragrant Vṛndāvana forest. In spite of this fact you again and again rebuke Me, claiming that I have deserted you. O girls with crooked hearts, are you not ashamed to speak in that way?

Text 108

*te te candrāvali rasa-bhara-bhrānta-netrānta-maitrī-
vaicitrībhis tribhuvana-jaye datta-hastāvalambāḥ
utsarpantaḥ smaraṇa-saraṇim hanta te bhrū-vilāsā
niḥśaṅkaṁ me hṛdaya-madhunā prāṁśavaḥ śraṁsayanti*

te te—they; *candrāvali*—O Candravali; *rasa*—of nectar; *bhara*—abundance; *bhrānta*—bewildered; *netra*—eyes; *anta*—corner; *maitrī*—friendship; *vaicitrībhiḥ*—with the wonders; *tribhuvana*—of the three worlds; *jaye*—in victory; *datta*—given; *hasta*—hand; *avalambāḥ*—extending; *utsarpantaḥ*—rising; *smaraṇa*—of the memory; *saraṇim*—the path; *hanta*—indeed; *te*—of you; *bhrū*—of the eyebrows; *vilāsā*—pastimes; *niḥśaṅkaṁ*—without doubt; *me*—of Me; *hṛdayam*—to the heart; *adhunā*—now; *prāṁśavaḥ*—great; *śraṁsayanti*—agitate.

"O Candrāvalī, the great wonders that are your sweet and loving glances extended a hand to help Me conquer the three worlds. Marching down the pathway of My memory, the playful movements of your eyebrows now attack and conquer My heart.

Text 109

*tat tat tanvi smarasi vipine phulla-śākhe viśākhe
karṣan nīvīm tava muhur aham vīkṣya vṛddhām milantīm
kalyāṇīm me vitara kitave hanta locāntarāle
guptam guñjāvalim iti vadan yad-vilakṣas tadāsam*

tat tat—that; *tanvi*—O slender girl; *smarasi*—you remember; *vipine*—in the forest; *phulla-śākhe*—filled with trees in bloom; *viśākhe*—O Viśākhā; *karṣan*—pulling; *nīvīm*—at your belt; *tava*—of you; *muhur*—again and again; *aham*—I; *vīkṣya*—seeing; *vṛddhām*—elder; *milantīm*—meeting; *kalyāṇīm*—beautiful; *me*—of Me; *vitara*—give back; *kitave*—O thief; *hanta*—indeed; *locāntarāle*—in your garments; *guptam*—hidden; *guñjāvalim*—gunja necklace; *iti*—thus; *van*—speaking; *yad-vilakṣaḥ*—embarrassed; *tadā*—then; *āsam*—I became.

"O slender Viśākhā, you must remember how among the flower-filled trees again and again I tugged at your belt, and then, when a graceful elder lady came I declared, 'Thief! Give back to Me the guñjā necklace you now hide in those garments!' Speaking those words, I became embarrassed.

Text 110

*tām vaidagdhi-parimala-kathām udgiranti sakhīṣu
klāntim dūre kṣapayasi nijam hanta dhanyāsi dhanye
dhyāyan nāham tam iha nagare devi lokam viloke
prītyā yatra vyasana-vidhuram vaktram unmudrayāmi*

tām—that; *vaidagdhi*—of expert intelligence; *parimala*—with the fragrance; *kathām*—talks; *udgiranti*—say; *sakhīṣu*—among friends; *klāntim*—distress; *dūre*—far away; *kṣapayasi*—you throw; *nijam*—own; *hanta*—indeed; *dhanyāsi*—fortunate; *asi*—you are; *dhanye*—O fortunate one; *dhyāyan*—meditating; *na*—not; *aham*—I; *tam*—that; *iha*—here; *nagare*—in the city; *devi*—O goddess; *lokam*—people; *viloke*—see; *prītyā*—with love; *yatra*—where; *vyasana*—by sufferings; *vidhuram*—distress; *vaktram*—to say; *unmudrayāmi*—I open the seal.

"O beautiful one, you are fortunate. By speaking to your friends many words fragrant with your great intelligence, you can throw your grief far away. O goddess, thinking of you, I must stay in this city. I do not see anyone before whom I can open the seal covering the grief I suffer because of love for you.

Text 111

*gambhīrāṇi pramada-gurubhir gūḍha-narma-prabandhair
madhvikānām madhurima-mahā-kīrti-vidhvāṃsanāni
soṭkaṅṭham me smarati hṛdayam śyāmāle komalāni
premottuṅga-smita-paricitāny adya te jalpitāni*

gambhīrāṇi—deep; *pramada-gurubhiḥ*—with great joy; *gūḍha-narma-prabandhaiḥ*—with confidential joking words; *madhvikānām*—of madvika nectar; *madhurima*—of the sweetness; *mahā-kīrti*—great fame and glory; *vidhvāṃsanāni*—destroying; *soṭkaṅṭham*—with longing; *me*—of Me; *smarati*—remembers; *hṛdayam*—the heart; *śyāmāle*—O Śyāmā; *komalāni*—gentle; *prema*—with love; *uttuṅga*—exalted; *smita*—smiles; *paricitāny*—with; *adya*—now; *te*—of you; *jalpitāni*—the talks.

"O Śyāmā, filled with great longing, My heart remembers your deep, happy, confidential, gentle talks intimate with many smiles of love, talks that destroyed mādhvika nectar's fame for being sweet.

Text 112

*padme padma-stuta-mukhi latā-sadmani chadma-nidrām
labdhe lubdhā mayi muralikām hāryu-kāmā tvam āsiḥ
dhṛtvā pāṇau muhur atha mayā kañcukam luñcatā te
yat prārabdham kim api tad idam svāntam antaḥ pinaṣṭi*

padme—O Padmā; *padma*—by the lotus flowers; *stuta*—praised; *mukhi*—whose face; *latā*—of flowering vines; *sadmani*—in the cottage; *chadma*—pretended; *nidrām*—sleep; *labdhe*—attained; *lubdhā*—greedy; *mayi*—in Me; *muralikām*—the flute; *hāryu*—to rob; *kāmā*—desiring; *tvam*—you; *āsiḥ*—were; *dhṛtvā*—grasping; *pāṇau*—with both hands; *muhur*—again and again; *atha*—then; *mayā*—by Me; *kañcukam*—bodice; *luñcatā*—tearing away; *te*—of you; *yat*—what; *prārabdham*—begun; *kim api*—something; *tat*—that; *idam*—this; *svāntam*—My heart; *antaḥ*—within; *pinaṣṭi*—crushes into powder.

"O Padmā, O girl whoss face the lotus flowers praise, as in the cottage of flowering vines I pretended to sleep, you greedily tried to rob Me of My flute. Catching you, with both hands I ripped open your bodice. The memory of these pastimes now crushes my heart into powder.

Text 113

nyastāngī me surabhini bhujā-stambhayor antarāle
bhūyobhis tvam rahasi lalite kelībhir lālitāsi
antaś-cintā-vidhura-madhunā paṁśu-puñje luṭhantī
hanta mlānā racayasi katham prāṇa-sandhāraṇāṇi

nyasta—placed; aṅgī—limbs; me—of Me; surabhini—fragrant; bhujā-stambhayor—on the pillars of the arms; antarāle—within; bhūyobhiḥ—again and again; tvam—you; rahasi—in a secluded place; lalite—O Lalitā; kelībhiḥ—with pastimes; lālitāsi—playful and charming; antaḥ—within; cintā—anxiety; vidhuram—pain; adhunā—now; paṁśu-puñje—in the dust; luṭhanti—rolling; hanta—indeed; mlānā—emaciated; racayasi—you do; katham—how?; prāṇa—life; sandhāraṇāṇi—maintenance.

"O Lalitā, in secluded fragrant places again and again you playfully placed yourself between the two great pillars of My arms. Emaciated and unhappy at heart, now you must roll about in the dust. In this condition, how do you stay alive?"

Text 114

yaḥ sevābhir mudam udayinīm tatra bhadraṅgi bhadre
nītaḥ tābhir niśi niśi manaḥ-karṣiṇībhis tvayāsīt
sa preṣṭhaḥ te nava-paricayād iṅgitasyānabhijñaiḥ
kṛṣṇas tūṣṇīm pura-parijanaiḥ sevyamāno dunoti

yaḥ—who; sevābhiḥ—with services; mudam—happiness; udayinīm—great; tatra—there; bhadra—beautiful; aṅgi—limbs; bhadre—O Bhadrā; nītaḥ—brought; tābhiḥ—by them; niśi—night; niśi—after night; manaḥ—heart; karṣiṇībhiḥ— attracting; tvayā—by you; āsīt—was; sa—He; preṣṭhaḥ—the most dear; te—to you; nava—new; paricayāt—by acquaintance; iṅgitasya—hinted; anabhijñaiḥ—not known; kṛṣṇaḥ—Kṛṣṇa; tūṣṇīm—silence; pura-parijanaiḥ—by the people of the city; sevyamānaḥ—being served; dunoti—burns with pain.

"O Bhadrā with graceful limbs, your dearest beloved, whom night after night you greatly pleased with many services that attracted His heart, now burns with pain as He is served by many new people in the city, people who do not know the secrets of His heart."

Text 115

*soḍhavyam te katham api balāc cakṣuṣī mudrayivā
tīvrottāpaṁ hata-manasijoddāma-vikrānta-cakram
dvi-traiḥ eva priya-sakhi dinaiḥ sevyatām devi śaibye
yāsyāmi tvat-praṇaya-caṭula-bhrū-yugāḍambarāṇām*

soḍhavyam—to be tolerated; *te*—by You; *katham api*—somehow; *balāt*—forcibly; *cakṣuṣī*—eyes; *mudrayivā*—closing; *tīvra*—sharp; *uttāpam*—pain; *hata*—destroyed; *manasija*—of Kāmadeva; *uddāma-vikrānta-cakram*—great power; *dvi-traiḥ*—two or three; *eva*—indeed; *priya-sakhi*—O dear friend; *dinaiḥ*—with days; *sevyatām*—to be served; *devi*—O goddess; *śaibye*—Śaibhyā; *yāsyāmi*—I will go; *tvat*—of you; *praṇaya*—love; *caṭula*—restless; *bhrū-yuga*—eyebrows; *āḍambarāṇām*—of the glories.

"O Goddess Śaibhyā, please close your eyes and somehow tolerate the sharp burning sufferings Kāmadeva's ferocious attacks bring to you. Dear friend, in two or three days I will return and again I will see the glory of your passionate restless eyebrows.

Text 116

*ittham tāsām anunaya-kalā-peśalaḥ kleśa-hārī
sandeśam me kuvalaya-dṛśām karṇa-pūram vidhāya
tvam mac-ceto-bhavana-vaḍabhī-prauḍha-pārāvātīm tām
rādhām antaḥ-klama-kavalitām sambhrameṇājihīthāḥ*

ittham—thus; *tāsām*—of them; *anunaya-kalā-peśalaḥ*—expert at giving consolation; *kleśa-hārī*—removing distress; *sandeśam*—message; *me*—of Me; *kuvalaya-dṛśām*—of the lotus-eyed girls; *karṇa-pūram*—the ear; *vidhāya*—placing; *tvam*—you; *mac-cetaḥ*—of My heart; *bhavana*—of the home; *vaḍabhī*—on the roof; *prauḍha*—great; *pārāvātīm*—dove; *tām*—that; *rādhām*—Rādhā; *antaḥ*—in the heart; *klama*—suffering; *kavalitām*—devoured; *sambhrameṇa*—respectfully; *ājihīthāḥ*—take.

"O wise and eloquent one, by placing these messages in their ears please pacify the lotus-eyed gopīs. Then please respectfully approach Rādhā, whose heart is devoured by pain, and who is like a dove sitting on the roof of My heart.

Text 117

*sā palyaṅke kiśalaya-dalaiḥ kampite tatra suptā
guptā nīra-stabakita-dṛśām cakravālaiḥ sakhīnām
draṣṭavyā te kraśima-kalitā kaṅṭha-nālopakaṅṭha-
spandenāntar-vapur-anumita-prāṇa-saṅgā varāṅgī*

sā—She; *palyaṅke*—on the bed; *kiśalaya-dalaiḥ*—with petals, leaves, and budding twigs; *kampite*—trembling; *tatra*—there; *suptā*—asleep; *guptā*—hidden; *nīra*—with tears; *stabakita*—with clusters; *dṛśām*—whose eyes; *cakravālaiḥ*—with a great abundance; *sakhīnām*—of gopī friends; *draṣṭavyā*—to be seen; *te*—by you; *kraśima*—slender; *kalitā*—seen; *kaṅṭha*—neck; *nāla*—stem; *upakaṅṭha*—near; *spandena*—by trembling; *antaḥ*—within; *vapuḥ*—form; *anumita*—understood; *prāṇa*—of life-breath; *saṅgā*—the touch; *varāṅgī*—the girl with beautiful limbs.

"You will see emaciated, beautiful-limbed Rādhā lying on a bed of twigs, leaves, and flower-petals in a secluded place surrounded by many friends whose eyes are filled with tears. The slight movements of Her flower-stem neck are the only way you will now that She still lives and breathes.

Text 118

*sakhyur lakṣmī-mukha-matam urī-kṛtya dūrī-bhaviṣṇor
dhatte prāṇān anupada-vipad-viddha-cittāpi sādhvī
mukta-cchāyā muhur asumanah kṣauṇi-prṣṭhe luṭhantī
baddhāpekṣam vilasati gate mādhave mādhavīyam*

sakhyuḥ—of the friend; *lakṣmī*—graceful; *mukha*—face; *matam*—opinion; *urī-kṛtya*—accepting; *dūrī-bhaviṣṇor*—far away; *dhatte*—places; *prāṇān*—life; *anupada-vipad-viddha-cittā*—whose heart is wounded with suffering at every moment; *api*—also; *sādhvī*—saintly girl; *mukta*—free; *chāyā*—shadow; *muhur*—again and again; *asumanah*—unhappy at heart; *kṣauṇi-prṣṭhe*—on the ground; *luṭhantī*—rolling; *baddha*—bound; *āpekṣam*—waiting; *vilasati*—is splendid and playful; *gate*—gone; *mādhave*—Kṛṣṇa; *mādhavī*—Kṛṣṇa's beloved; *iyam*—She.

"Now that the playful and glorious springtime of Kṛṣṇa has gone away, the mādhavī vine of Rādhā has become unhappy, and the splendor of Her body now gone.

Accepting the words coming from the graceful mouth of Her friend about to depart, and tightly bound by the ropes of waiting for My return, saintly Rādhā somehow remains alive, even though Her heart grieves at every moment, and

She rolls about on the ground.

Text 119

*mālām maitrī-vidura mad-uraḥ-saṅga-saurabhya-sabhyām
vāsantībhir viracita-mukhīm pañca-varṇam grhāṇa
ārūḍhāyāḥ pariṇati-daśām tādṛśīm sārasākṣyaḥ
sākṣāt etat parimalam ṛte kaḥ prabodhe samarthaḥ*

mālām—garland; *maitrī*—of friendship; *vidura*—O great scholar; *mat*—of Me; *uraḥ*—the chest; *saṅga*—touch; *saurabhya*—of sweet fragrance; *sabhyām*—glorious; *vāsantībhiḥ*—with jasmine flowers; *viracita*—made; *mukhīm*—face; *pañca*—five; *varṇam*—kinds; *grhāṇa*—please take; *ārūḍhāyāḥ*—risen; *pariṇati-daśām*—the final stage of life *tādṛśīm*—like this; *sārasākṣyaḥ*—lotus-eyed; *sākṣāt*—directly; *etat*—this; *parimalam*—fragrance; *ṛte*—without; *kaḥ*—who; *prabodhe*—in awakening; *samarthaḥ*—is able.

"O learned scholar of the science of friendship, please take this garland made with five kinds of flowers that begin with *vāsantī*-jasmine flowers, a garland splendid from the touch of My chest. Without placing before Her the fragrance of this garland, who has the power to awaken lotus-eyed Rādhā now on the verge of death?

Text 120

*mālyāmoda-vyatikara-bahir-bodhitāyāḥ sa-bāṣpam
netra-dvandvam diśi diśi muhur vikṣipantyā vilakṣyam
tasyāḥ prodyat-pulaka-kalikād antarāyāḥ purastāt
mandam mandam vinaya-masṛṇas tvam vinamro jihithāḥ*

mālya—of the garland; *āmōda*—of the fragrance; *vyatikara*—by the touch; *bahir-bodhitāyāḥ*—brought to external consciousness; *sa-bāṣpam*—with tears; *netra-dvandvam*—eyes; *diśi*—in direction; *diśi*—after direction; *muhur*—again and again; *vikṣipantyā*—casting; *vilakṣyam*—without seeing; *tasyāḥ*—of Her; *prodyat*—rising; *pulaka-kalikādantarāyāḥ*—from hairs of the body standing erect; *purastāt*—in the presence; *mandam*—gently; *mandam*—gently; *vinaya*—with humbleness; *masṛṇaḥ*—gentle; *tvam*—you; *vinamraḥ*—bowing down; *jihithāḥ*—approach.

"Smelling the garland's fragrance, She will waken. Weeping, and the hairs of

Her body erect, She will look in direction after direction, but She will not see Me. At that moment, very slowly, humbly, and gently approach Her and bow down before Her.

Text 121

*dhṛtvā mālām kiśalaya-tateḥ aṅcale nyañcad-aṅgo
bhrū-samjñābhiḥ sapadi sacivī-kṛtya tasyā varāsyāḥ
dūtyam svasya praṇaya-hṛdayas tvam nivedyānavadyam
dhīmān sadyo mama kathayitum vācikaṁ prākramethāḥ*

dhṛtvā—holding; *mālām*—garland; *kiśalaya-tateḥ*—of the bed of flower petals; *aṅcale*—at the edge; *nyañcad-aṅgaḥ*—placing the body; *bhrū*—of the eyebrows; *samjñābhiḥ*—with signals; *sapadi*—at once; *sacivī-kṛtya*—becoming a counselor; *tasyāḥ*—of Her; *varāsyāḥ*—the friends; *dūtyam*—message; *svasya*—own; *praṇaya*—love; *hṛdayaḥ*—heart; *tvam*—you; *nivedya*—speaking the message; *navadyam*—pure; *dhīmān*—wise; *sadyaḥ*—at once; *mama*—of Me; *kathayitum*—to say; *vācikaṁ*—words; *prākramethāḥ*—present.

"Signaling with your eyebrows, take permission from Rādhā's friends, and then, holding the garland, place your body at the edge of the bed of leaves and flower-petals. Then, O wise one, with an affectionate heart repeat My pure message. Tell Her:

Text 122

*yaḥ sarvasmāt tava kila gurus tvam ca yāsyāsi dhīre
prāṇebhyas tvam praṇaya-vasatir yasya yaḥ syāt tavāpi
sa tvām dhṛtvā manasi vidhure hanta sandhukṣamānaḥ
kṛṣṇas tṛṣṇā-caṭula-caṭulam devi sandeḍiṣīti*

yaḥ—He who; *sarvasmāt*—than all; *tava*—of You; *kila*—indeed; *guruḥ*—superior; *tvam*—You; *ca*—and; *yasya*—of whom; *asi*—are; *dhīre*—O saintly girl; *prāṇebhyaḥ*—than life; *tvam*—You; *praṇaya*—of love; *vasatiḥ*—the abode; *yasya*—of whom; *yaḥ*—who; *syāt*—is; *tava*—of You; *api*—also; *sa*—He; *tvām*—You; *dhṛtvā*—holding; *manasi*—in the heart; *vidhure*—distracted; *hanta*—indeed; *sandhukṣamānaḥ*—suffering; *kṛṣṇaḥ*—Kṛṣṇa; *tṛṣṇā*—thirst; *caṭula-caṭulam*—trembling and trembling; *devi*—O goddess; *sandeḍiṣīti*—again and again repeats this message.

"O Goddess, Kṛṣṇa, who thinks You the most dear beloved, and whom You think the most dear beloved, who thinks You the abode of all love, and who loves You more than life itself, and whom You also love more than life, now suffering as He holds You in His unhappy heart, and trembling with thirst, again and again speaks this message to You.

Text 123

*nīte śoṣam viraha-ravinā sarvato hṛt-tadāge
jāne kaṅṭha-sthala-viluṭhita-prāṇa-mīnāsi tanvi
dūre sampratyāviralā-suhṛn-mārutair vārito 'ham
tṛṣṇāmbhodhau vilasad-amṛtālaṅghitaḥ kim kariṣye*

nīte—brought; *śoṣam*—to dryness; *viraha*—of separation; *ravinā*—by the sun; *sarvataḥ*—in all respects; *hṛt*—of the heart; *tadāge*—in the lake; *jāne*—I know; *kaṅṭha*—of the throat; *sthala*—on the dry land; *viluṭhita*—struggling; *prāṇa*—of the life-breath; *mīnā*—a fish; *asi*—You are; *tanvi*—O slender girl; *dūre*—far away; *sampratyā*—now; *aviralā*—intense; *suhṛt*—of friends; *mārutaiḥ*—by the winds; *vāritaḥ*—kept away; *aham*—I; *tṛṣṇā*—of thirst; *ambhodhau*—in the ocean; *vilasat*—glistening; *amṛta*—nectar; *ālaṅghitaḥ*—jumping over; *kim*—what?; *kariṣye*—shall I do.

"O slender girl, I know very well that the sun of separation from Me has completely dried up the lake of Your heart, and for that reason the fish of Your life-breath now struggles, trapped in the dry-land of Your throat. The powerful winds of My friends now push Me far away from You. They push Me to the ocean of thirst, from from the glittering nectar that is association with You. Ah! What will I do now?

Note: Here Kṛṣṇa compares Himself to a cloud carried by winds away from the lake of Rādhā's heart.

Text 124

*nāyam svapno niśi niśi bhaved yat tvayā saṅgatir me
paśyāmodam vidhu-mukhi nirābādham āsvādayāmi
kintu jñātam tvayi vijayate kācid ākṛṣṭi-vidyā
yam śamsantī harasi tarasā mām adūrād yadūnām*

na—not; *ayam*—this; *svapnaḥ*—a dream; *niśi*—night; *niśi*—after night; *bhaved*—

is; *yat*—what; *tvayā*—with You; *saṅgatiḥ*—the association; *me*—of Me; *paśya*—look; *amodam*—distress; *vidhu-mukhi*—O girl with the moon face; *nirābādham*—without interruption; *āsvādayāmi*—I enjoy; *kintu*—however; *jñātam*—known; *tvayi*—in You; *vijayate*—is glorious; *kācit*—something; *ākṛṣṭi-vidyā*—knowledge of attracting; *yam*—what; *śamsanti*—saying; *harasi*—You abduct; *tarasā*—quickly; *mām*—Me; *adūrāt*—not from afar; *yadūnām*—of the Yadavas.

"O girl with the moonlike face, the meeting between You and Me that happens night after night is not a dream. Look! Because I spend the whole of every night enjoying with You, I cannot even get any sleep and for that reason I am now very unhappy. Do You know some secret mantra that You chant to pull Me away from the Yadus?"

Text 125

*labdhāndolah praṇaya-rabhasād eṣa tamroṣṭhi namraḥ
pramlāyantīm kim api bhavatīm yācate nanda-sūnuḥ
premoddāma-pramada-padavī-sākṣiṇī śaila-kakṣe
draṣṭavyā te katham api na sā mādhavī kuñja-vīthī*

labdhāndolah—trembling; *praṇaya-rabhasāt*—with passionate love; *eṣa*—He; *tamra*—red; *oṣṭhi*—lips; *namraḥ*—bowing down; *pramlāyantīm*—withering away; *kim api*—something; *bhavatīm*—You; *yācate*—begs; *nanda-sūnuḥ*—Nanda's son; *prema*—of love; *uddāma*—great; *pramada*—happiness; *padavī*—path; *sākṣiṇī*—witness; *śaila-kakṣe*—the area around Govardhana Hill; *draṣṭavyā*—to be seen; *te*—by You; *katham api*—at all; *na*—not; *sā*—that; *mādhavī*—of jasmine flowers; *kuñja*—forest; *vīthī*—path.

"Trembling with passion, Nanda's son bows down before You, O girl with the red lips, O girl now withering away with grief. Nanda's son begs You: Please do not look at the groves of jasmine flowers around Govardhana Hill, groves where We enjoyed many pastimes of passionate love."

Text 126

*vindan vaṁśī-sphurita-vadano netra-vīthīm akasmād
antarbādhā-kavalita-dhiyo dhātubhir dhūmalo 'ham
krīdā-kuñje luṭhita-vapuṣaḥ śrāntam ānanda-dhārā-
kallolais te rahasi sahasotphullam ullāsayiṣye*

vindan—finding; *vaṁśī*—flute; *sphurita*—manifested; *vadanaḥ*—mouth; *netra*—of the eyes; *vīthīm*—on the pathway; *akasmāt*—suddenly and unexpectedly; *antaḥ*—within; *bādhā*—obstacles; *kavalita*—devoured; *dhiyaḥ*—thoughts; *dhātubhiḥ*—by mineral pigments; *dhūmalah*—colored; *aham*—I; *krīdā*—pastime; *kuñje*—in the forest; *luṭhita*—rolling about; *vapuṣaḥ*—form; *śrāntam*—exhausted; *ānanda*—of bliss; *dhārā*—flood; *kallolaiḥ*—with waves; *te*—of You; *rahasi*—in a secluded place; *sahasā*—suddenly; *utphullam*—blossoming; *ullāsayiṣye*—I will make joyful.

"O girl devoured by the sufferings in Your heart, O girl now rolling about on the ground in the forest where We once enjoyed pastimes, soon I will suddenly and unexpectedly walk on the pathway of Your eyes, the flute placed to My mouth, and My limbs decorated with designs drawn in mineral colors. With waves of bliss I will wash away all Your sufferings. In this secluded place I will make You bloom with happiness.

Text 127

*premonnāhād aham adhivahan bāṣpa-dhārām akāṇḍe
gaṇḍotsaṅge smara-paribhavaiḥ pāṇḍure datta-cumbaḥ
kurvan kaṅṭha-graha-vilasitam nandayīṣyāmi satyam
sāndreṇa tvām sahaçari pariṣvaṅga-raṅgotsavena*

premonnāhāt—with passionate love; *aham*—I; *adhivahan*—flowing; *bāṣpa-dhārām*—a flood of tears; *akāṇḍe*—unbroken; *gaṇḍotsaṅge*—on the cheek; *smara-paribhavaiḥ*—passionately; *pāṇḍure*—fair; *datta*—placed; *cumbaḥ*—kiss; *kurvan*—doing; *kaṅṭha*—neck; *graha*—holding; *vilasitam*—splendid and playful; *nandayīṣyāmi*—I will delight; *satyam*—truth; *sāndreṇa*—with intense; *tvam*—You; *sahaçari*—O friend; *pariṣvaṅga*—of embraces; *raṅga*—of blisses; *utsavena*—with a festival.

"O My friend, a stream of tears of love flowing from My eyes, I will passionately kiss Your fair cheek. Playfully touching Your neck, I will truly delight You with a great festival of passionate embraces.

Text 128

*ittham tīvra-vyasana-jaladheḥ pāra-sīmām ivāsām
sandeśair me dhṛta-garimabhir darśayan dūra-darśī
bhūyaḥ kurvan kuvalaya-dṛśām tatra cittānukūlyam*

kālam kañcit tvam atula-mate gokulāntar nayethāḥ

ittham—thus; *tīvra*—sharp; *vyasana*—pains; *jaladheḥ*—of the ocean; *pāra-sīmām*—taking across to the other shore; *iva*—like; *āsām*—of them; *sandēśaiḥ*—with messages; *me*—of Me; *dhṛta-garimabhiḥ*—profound; *darśayan*—showing; *dūra-darśī*—who can see from afar; *bhūyah*—again and again; *kurvan*—doing; *kuvalaya-dṛśām*—of the lotus-eyed girls; *tatra*—there; *citta*—to the hearts; *anukūlyam*—favorableness; *kālam*—time; *kañcit*—something; *tvam*—you; *atula*—without peer; *mate*—intelligence; *gokula*—Gokula; *antaḥ*—within; *nayethāḥ*—please take.

"By again and again repeating the profound messages I give you please show the gopīs the dry land on the other side of the ocean of sharp sufferings. O wise one whose intelligence has no peer, stay for some time in Gokula and please lotus-eyed gopīs.

Text 129

*gopendrasya vraja-bhuvi sakhe kevalam yātrayā te
nārthaḥ sidhyen mama bahumataḥ kintu bādham tavaiva
premollāsam parikalayatā gopa-sīmantinīnām
smartavyā me sapadi bhavatā bhāratī-sārateyam*

gopendrasya—of the gopa king; *vraja-bhuvi*—in the land of Vraja; *sakhe*—O friend; *kevalam*—only; *yātrayā*—by going; *te*—of you; *na*—not; *arthaḥ*—the purpose; *sidhyet*—may become fulfilled; *mama*—of Me; *bahumataḥ*—in many ways; *kintu*—however; *bādham*—great; *tava*—of you; *eva*—indeed; *prema*—of pure love; *ullāsam*—bliss; *parikalayatā*—seeing; *gopa-sīmantinīnām*—of the beautiful gopīs; *smartavyā*—to be remembered; *me*—by Me; *sapadi*—at once; *bhavatā*—by you; *bhāratī-sāratā*—the best of eloquent words; *iyam*—this.

"O friend, your visit to Gopendra Nanda's land of Vraja is not meant only for fulfilling many of My desires. It is meant also for you, that you may remember these supremely eloquent words I have spoken, and that you may directly see the bliss and love the beautiful gopīs feel."

Text 130

*goṣṭha-krīḍollasita-manaso nirvyalīkānurāgāt
kurvāṇasya prathita-mathurā-maṇḍale tāṇḍavāni*

*bhūyo-rūpāśraya-pada-sarojanmanah svāmino 'yam
tasyoddāmaḥ vahatu hṛdayānanda-pūram prabandhaḥ*

goṣṭha—in Vraja; *krīdā*—pastimes; *ullasita*—joyful; *manasaḥ*—at heart; *nirvyaḷika*—sincere; *anurāgāt*—with love; *kurvāṇasya*—doing; *prathita*—celebrated; *mathurā-maṇḍale*—in the circle of Mathura; *tāṇḍavāni*—wild dancing; *bhūyaḥ*—again and again; *rūpa*—of Rupa Gosvami; *āśraya*—the shelter; *pada*—feet; *sarojanmanah*—lotus flower; *svāminaḥ*—of the master; *ayam*—he; *tasya*—of Him; *uddāmaḥ*—great; *vahatu*—may flow; *hṛdaya*—in the heart; *ānanda*—of bliss; *pūram*—a flood; *prabandhaḥ*—book.

May this book make a great flood of bliss flow in the heart of Śrī Kṛṣṇa Caitanya, whose lotus feet are Śrī Rupa Gosvami's shelter, and who, His heart overcome with bliss by thinking of Lord Kṛṣṇa's pastimes in Vraja, with sincere ecstatic love again and again wildly danced in the famous circle of Vraja.

Text 131

*śrīdāmādyaiḥ śīṣu-sahacarair bālya-khelām akarṣīt
gopālibhiḥ saha yuvatibhiḥ rāsa-kelīm cakāra
duṣṭān daityān api bahutarān helayā yo jaghāna
sa śrī-kṛṣṇas taruṇa-karuṇas tārayed vo bhavābhim*

śrīdāma—Śrīdama; *ādyaiḥ*—beginning with; *śīṣu-sahacaraiḥ*—with boy friends; *bālya-khelām*—childhood pastimes; *akarṣīt*—attracted; *gopālibhiḥ*—gopīs; *saha*—with; *yuvatibhiḥ*—young; *rāsa-kelīm*—rasa dance pastime; *cakāra*—did; *duṣṭān*—wicked; *daityān*—demons; *api*—also; *bahutarān*—many; *helayā*—with contempt; *yaḥ*—who; *jaghāna*—killed; *sa*—He; *śrī-kṛṣṇaḥ*—Śrī Kṛṣṇa; *taruṇa-karuṇaḥ*—merciful; *tārayet*—may carry across; *vaḥ*—you all; *bhava*—of birth and death; *abhim*—the ocean.

May merciful Lord Śrī Kṛṣṇa, who enjoys childhood pastimes with Śrīdāmā and other boy friends, who enjoys rāsa-dance pastimes with the young gopīs, and who contemptuously kills many wicked demons, carry you all to the dry land on the other side of the ocean of repeated birth and death.