

Śrī Kṛṣṇa-vijaya

Maṅgalācaraṇa Invoking Auspiciousness

Text 1

praṇamaha nārāyaṇa anādi nidhan
sṛṣṭi-sthiti-pralaya jata tāhāra kāraṇ

praṇamaha-obeisances; nārāyaṇa-to Lord Nārāyaṇa; anādi-beginningless;
nidhan-dissolution; jata-from whom; tāhāra-from Him; kāraṇ-creation.

I offer my respectful obeisances to Lord Nārāyaṇa, who has no beginning, and who is the creator, maintainer, and destroyer of the material worlds.

Text 2

eka-bhābe banda hari joḍa kari hāt
nanda-nandana kṛṣṇa mora prāṇa-nāth

eka-bhābe-with concentration; banda-I offer my respectful obeisances; hari-to Lord Hari; joḍa-joining; kari-doing; hāt-palms; nanda-nandana kṛṣṇa-Kṛṣṇa the son of nanda Maharaja; mora prāṇa-nāth-my life and soul.

With folded hands I offer my prayers unto Kṛṣṇa, the son of Nanda Maharaja, who is my life and soul.*

Note: In Śrī Caitanya-caritāmṛta, (Madhya 15.99-100), Lord Caitanya praises this verse and this book. He says:

"Śrī Caitanya Mahāprabhu then said: Guṇarāja Khān of Kulīna-grāma compiled a book named Śrī Kṛṣṇa-vijaya in which there is a sentence revealing the author's ecstatic love of Kṛṣṇa.

"Śrī Caitanya Mahāprabhu then said: `Kṛṣṇa, the son of Mahārāja Nanda, is my life and soul.' By this statement I am sold into the hands of the descendents of

Guṇarāja Khān.' "

Text 3

brahmā maheśwara banda sṛṣṭira sahāy
gaṇapati praṇamaha bighna-hara tāy

brahmā-to Brahma; maheśwara-Śiva; banda-I bow; sṛṣṭira-of creation; sahāy-help; gaṇapati-to Ganesa; praṇamaha-I bow; bighna-hara-who removes obstacles; tāy-to him.

I offer my respectful obeisances to Brahmā and Śiva who help in the creation of the material world, and to Gaṇeśa, who removes obstacles.

Text 4

sarba-deba-gaṇer bandiyā caraṇ
kṛṣṇera caritra kichu karila racan

sarba-deba-gaṇeḥ-of all the demigods; bandiyā-bowing; caraṇ-to the feet; kṛṣṇera-of Lord Kṛṣṇa; caritra-the pastimes; kichu-something; karila-do; racan-writing.

I bow down to the feet of all the demigods. Now I will write something of Lord Kṛṣṇa's pastimes.

Śrī Kṛṣṇer Rūpa-varṇan Description of Lord Kṛṣṇa's Handsome Form

(vibhāṣā-rāga)

Text 1

kṛṣṇera prasāde gopa baise bṛndābane
roga śoka bhaya kichui na jāne

kṛṣṇera-of Lord Kṛṣṇa; prasāde-by the mercy; gopa-the gopas; baise-residing;

bṛndābane-in Vṛndāvana; roga-disease; śoka-lamentation; bhaya-fear; kichui-something; na-not; jane-know.

By Lord Kṛṣṇa's mercy, the gopa people in Vṛndāvana did not know anything of disease, lamentation, or fear.

Text 2

sarba-kṣaṇa sarba-jana govinda pāila
janma-janma-kṛta-pāpa saba dūra haila

sarba-kṣaṇa-at every moment; sarba-jana-everyone; govinda-Kṛṣṇa; pāila-protected; janma-janma-kṛta-done in many births;pāpa-sins; saba-all; dūra-far away; haila-were.

At every moment Govinda protected everyone. All the sins of every past birth were thrown far away.

Text 3

hena-kāle haila kṛṣṇa dwādaśa batsar
bhuvana-mohana rūpa ati-manohar

hena-kāle-at the time; haila-was; kṛṣṇa-Kṛṣṇa; dwādaśa-twelve; batsar-years; bhuvana-mohana-charming the worlds; rūpa-form; ati-manohar-very handsome.

When He attained the age of twelve years, Kṛṣṇa became very handsome. He enchanted all the worlds.

Text 4

pūrṇimāra candra jini badana-kamal
khañjana jiniyā śobhe nayana-jugal

pūrṇimāra-full; candra-moon; jini-defeats; badana-kamal-lotus face; khañjana-khanjana birds; jiniyā-defeats; śobhe-beautiful; nayana-jugal-pair of eyes.

His lotus face defeated the full moon. His charming eyes defeated the khañjana birds.

Text 5

mayūrera puccha śire kuṭila kuntal
hīrā-maṇi-māṇikya śobhe karṇera kuṇḍal

mayūrera-peacock; puccha-feather; śire-on the head; kuṭila-curly; kuntal-hair;
hīrā-maṇi-māṇikya-with diamonds and rubies; śobhe-beautiful; karṇera-on the
ears; kuṇḍal-earrings.

He wore a peacock feather atop His curly hair. He wore earrings of rubies and diamonds.

Text 6

nānā barṇera puṣpa-mālā hr̥daya-upare
subarṇa-aṅgurī sāje balayā dui kare

nānā-many; barṇera-colors; puṣpa-mālā-flower garland; hr̥daya-upare-on His
chest; subarṇa-gold; aṅgurī-ring; sāje-ornament; balayā-bracelet; dui-two; kare-
hands.

On His chest was a flower garland of many colors. On His hands were golden rings and bracelets.

Text 7

pāyete nupūra sāje mukuṭa śobhe māthe
bālakera saṅge batsa rakhe jagannāthe

pāyete-on His feet; nupūra-ankle bells; sāje-ornament; mukuṭa-crown; śobhe-
beautiful; māthe-on His head; bālakera-of boys; saṅge-in the company; batsa-
calves; rakhe-protected; jagannāthe-the master of the universe.

On His feet were anklets and on His graceful head a crown. Accompanied by many boys, He who is the master of the universes passed His time protecting the calves.

Text 8

pīta-dhaḍā-paridhāna deba bana-mālī
nūtana meghete jena paḍiche bijalī

pīta-dhaḍā-paridhāna-wearing a yellow dhoti; deba-body; bana-mālī-a forest garland; nūtana-new; meghete-raincloud; jena-by which; paḍiche-was; bijalī-lightning.

His body adorned with a yellow dhotī and a forest-flower garland, He was like a monsoon cloud accompanied by lightning

Text 9

lilāmaṇi darpaṇa jena mukha niramāṇ
tāra-majjhe śobhe jena bindu-bindu-gham

lilāmaṇi-pastime jewels; darpaṇa-mirror; jena-by which; mukha-face; niramāṇ-measured; tāra-majjhe-stars; śobhe-graceful; jena-by which; bindu-bindu-gham-drops of perspiration.

His face was splendid like a mirror of pastime jewels. His drops of perspiration were like a row of stars.

Text 10

dekhiyā jubatī saba sthira nahe man
kāmete pīḍita gopī cinta kṛṣṇera caraṇ

dekhiyā-seeing; jubatī-the girls; saba-all; sthira-steady; nahe-not; man-heart; kāmete-with desire; pīḍita-tormented; gopī-gopī; cinta-thinking; kṛṣṇera-of Kṛṣṇa; caraṇ-the feet.

When they saw Kṛṣṇa, the young girls could not stay peaceful at heart. When they thought of Kṛṣṇa's feet, the gopīs were tormented by desire.

Text 11

madane dagadha citta jubatī-samāj
swāmīre chāḍiyā bhaya khaṇḍileka lāj

madane-by desire; dagadha-burned; citta-heart; jubatī-samāj-the girls; swāmīre-husband; chāḍiyā-leaving; bhaya-fear; khaṇḍileka-broke; lāj-shyness.

Their hearts burning with passion, and they fear and shyness broken to pieces, the young girls abandoned their husbands.

Text 12

rātri dine jubatī gobinde haila mati
gṛha-karma chāḍileka sakala jubatī

rātri-at night; dine-at day; jubatī-the girls; gobinde-in Kṛṣṇa; haila-was; mati-thought; gṛha-karma-household duties; chāḍileka-abandoned; sakala-all; jubatī-the girls.

Day and night, the young girls thought of Kṛṣṇa. They could not think of their household duties.

Text 13

kothā āche govindāi jāba tānra ṭhāñi
kon prakāre tānra daraśana pāi

kothā-where; āche-is; govindāi-Kṛṣṇa; jāba-as much as; tānra-of Him; ṭhāñi-by Him; kon-what; prakāre-method; tānra-of Him; daraśana-seeing; pāi-I will be able.

They thought, "Where is Kṛṣṇa? What shall I do to be able to see Him?"

Text 14

neha mate govindera cinte gopī-gaṇ
antarjāmī gosāñi jānila takhan

neha-with love; mate-in the heart; govindera-of Kṛṣṇa; cinte-thinking; gopī-gaṇ-the gopīs; antarjāmī-the Supersoul; gosā{.sy 241}i-the master; jānila-knew; takhan-then.

As they thought of Kṛṣṇa in this way, they could see Him residing in their hearts.

Text 15

jāniyā ta' govindāi pāti jogamāyā
kariba ta' rāsa-krīḍā bṛndābane giyā

jāniyā ta'-knowing; govindāi-Kṛṣṇa; pāti jogamāyā-Yogamaya; kariba ta'-will be;
rāsa-krīḍā-rasa dance pastime; bṛndābane giyā-in Vṛndāvana.

Aware of their hearts, Kṛṣṇa will manifest His yogamāyā potency and enjoy a
rāsa-dance pastime with them in Vṛndāvana forest.

Text 16

naḍilā jamunā-tīre sundara-kānāni
nānā brkṣa puṣpa-latā āchaya tathāi

naḍilā-walking; jamunā-tīre-by the Yamuna's shore; sundara-handsome;
kānāni-Kṛṣṇa; nānā-various; brkṣa-trees; puṣpa-latā-flowering vines; āchaya-were;
tathāi-there.

Handsome Kṛṣṇa walked by the Yamunā's shore, where the trees and vines bore
many flowers.

Text 17

eka-citte śuna nara saṁsāra-tāraṇ
guṇarāja khānna bole govinda-caraṇ

eka-citte-with one heart; śuna-please hear; nara-O people; saṁsāra-tāraṇ-
rescuing from the material world; guṇarāja-Gunaraja; khānna-Khan; bole-
describes; govinda-caraṇ-Lord Kṛṣṇa's feet.

With one heart please hear, O people, Guṇarāja Khān's description of Lord
Kṛṣṇa's feet, a description that lifts us out of the world of birth and death.

Śrī Vṛndāvaner Saundarya The Beauty of Śrī Vṛndāvana

(Koḍā-rāga)

Text 1

tulasī mālatī yūthī āmalaka kunda tathi'
marubaka cāmpā nāgeśwar
aḍilā bakula-mālī madhukara kare keli
gandha jhiṅṭi ketakī keśar

tulasī-tulasī; mālatī-mālatī; yūthī-yūthī; āmalaka-āmalaka; kunda-kunda; tathi-
therefore; marubaka-marubaka; cāmpā-cāmpā; nāgeśwaḥ-nāgeśwar; aḍilā-aḍilā;
bakula-mālī-bakula-mālī; madhukara-bees; kare keli-playing; gandha-sweet
fragrance; jhiṅṭi-jhinti; ketakī-keatki; keśaḥ-kesar.

Vṛndāvana is fragrant with many tulasī, mālatī, yūthī, āmalaka, kunda, tathi,
marubaka, cāmpā, nāgeśwar, aḍilā, bakula-mālī, jhiṅṭi, ketakī, and keśara flowers
where many bumblebees play.

Text 2

aśoka bāsaka keyā kimśuka raṅgila cūyā
śephalikā bṛkṣera upar
apūrba pākāḍi tāla nārikela tamāla
rāmaguyā dekhite sundar

aśoka-aśoka; bāsaka-bāsaka; keyā-keyā; kimśuka-kimśuka; raṅgila-raṅgila;
cūyā-cūyā; śephalikā-śephalikā; bṛkṣera-trees; upaḥ-above; apūrba-wonderful;
pākāḍi-pakadi; tāla-tala; nārikela-nārikela; tamāla-tamāla; rāmaguyā-rāmaguyā;
dekhite-to see; sudaḥ-beautiful.

Vṛndāvana is very beautiful with many aśoka, bāsaka, keyā, kimśuka, raṅgila,
cūyā, śephalikā, pākāḍi, tāla, nārikela, tamāla, and rāmaguyā trees.

Text 3

śimali panasa śata guya jalapāi kata'
kāmarāṅgā rakta-candan
arjuna khejura kṣīrī bikaśita bahu āri
nabāḍi hetālera ban

śimali-śimali; panasa-panasa; śata-hundreds; guya-guya; jalapāi-jalapāi; kata'-many; kāmarāṅgā-kāmarāṅgā; rakta-candan-rakta-candan; arjuna-arjuna; khejura-khejura; kṣīrī-kṣīrī; bikaśita-blossoming; bahu āri-many; nabāḍī-nabāḍī; hetālera-hetāla; ban-forest groves.

Vṛndāvana is beautiful with many groves of hundreds of blossoming śimali, panasa, guya, jalapāi, kāmarāṅgā, rakta-candana, arjuna, khejura, kṣīrī, nabāḍī, aned hetāla trees.

Text 4

nānā barṇera bṛkṣa pātā kothāha mādHAVI latā
nānā puṣpa nāda manohar
śārī-śuka nāda pure māyūra pekhamā dhare
nānā bṛkṣa dekhite sundar

nānā-many; barṇera-colors; bṛkṣa-trees; pātā-manifest; kothāha-in many places; mādHAVI latā-madhavi vines; nānā-various; puṣpa-flowers; nāda-sounds; manohaḥ-charming; śārī-śuka-parrots; nāda-sounds; pure-filled; ayūra-peacock; pekhamā-tails; dhare-holding; nānā-various; bṛkṣa-trees; dekhite-to see; sunDAH-beautiful.

Vṛndāvana is beautiful with trees of many colors and kinds, blossoming madhavi vines, many beautiful flowers, and the singing of parrots, and great-tailed peacocks.

Text 5

kañcana-pārula-phule kuñja-guñja-śata-dale
kanaka-campaka manohar
padma-nīlotpala-dale śāluka kumuda jale
śiyālite śobhe sarobar

kañcana-pārula-phule-blossoming golden flowers; kuñja-guñja-śata-dale-hundreds of gunja bushes; kanaka-campaka-golden campaka; manohaḥ-charming; padma-nīlotpala-dale-lotus flowers; śāluka kumuda jale-water lilies; śiyālite-siyalita flowers; śobhe-beautiful; sarobaḥ-lakes.

Vṛndāvana is beautiful with many golden-colored blossoming flowers, guñjā bushes, golden campaka flowers, lotus flowers, water lilies, śiyālita flowers, and graceful lakes.

Garbha-stuti Prayers by the Demigods to Lord Kṛṣṇa in the Womb

(Śrī-rāga)

Text 1

tumi deba nirañjana tumi prajāpati
tumi deba maheśwara tumi sarba-gati

tumi-You; deba-the Lord; nirañjana-untouched by matter; tumi-You; prajāpati-Brahma; tumi-You; deba-Lord; maheśwara-Siva; tumi-You; sarba-gati-the goal of all.

O Lord, You are untouched by matter. You are the destination of all. You are Brahmā. You are Śiva.

Text 2

tumi candra tumi sūrja tumi tārā-gān
tumi indra baruṇa tumi hutāśa paban

tumi-You; candra-candra; tumi-You; sūrja-Surya; tumi-You; tārā-gān-the stars; tumi-You; indra-Indra; baruṇa-Varuna; tumi-You; hutāśa-who eat from the fire; paban-the purifier.

You are Candra. You are Sūrja. You are the stars. You are Indra. You are Varuṇa. You are Agni, the purifier, who eats what is offered in the fire.

Text 3

daśa-dik pāla tumi sabāra kāraṇ

tumi dibā-rātra tumi daṇḍa praharaṇ

daśa-dik-the ten direction; pāla-the protector; tumi-You; sabāra-of all; kāraṇ-the cause; tumi-You; dibā-rātra-day and night; tumi-You; daṇḍa-a club; praharaṇ-as a weapon.

You are the protector of the ten directions. You are the cause of all. You are day and night. You hold a club as Your weapon.

Text 4

tumi japa tumi tapa tumi yajña dān
tumi joga tumi bhoga tumi brahma-jñān

tumi-You; japa-japa; tumi-You; tapa-austerity; tumi-You; yajña-yajna; dān-charity; tumi-You; joga-yoga; tumi-You; bhoga-enjoyment; tumi-You; brahma-jñān-spiritual knowledge.

You are japa. You are austerity. You are yajña. You are charity. You are yoga. You are pleasure. You are spiritual knowledge.

Text 5

sṛṣṭi-sṭhiti-pralaya tumi sei nārāyaṇ
tomāra nidrāya nidrā jagile jāgaraṇ

sṛṣṭi-creation; sṭhiti-maintenance; pralaya-and destruction; tumi-You; sei-He; nārāyaṇ-Narayana; tomāra-of You; nidrāya-from sleep; nidrā-sleep; jagile-wakes; jāgaraṇ-waking.

You are Nārāyaṇa. You are the creator, maintainer, and destroyer of the worlds. When You sleep, the worlds sleep. When You wake, the worlds wake.

Text 6

nirguṇa nirlepa tumi kaile garbha-bās
bhakta-batsala tumi karile prakāś

nirguṇa-untouched by the modes of nature; nirlepa-untouched by matter; tumi-You; kaile-do; garbha-bāḥ-residence in the womb; bhakta-batsala-affectionate to the devotees; tumi-You; karile-do; prakāś-manifestation.

You are untouched by matter. You are untouched by the three modes. Because You love Your devotees, You have now entered a mother's womb.

Text 7

mohiyā ta' kaṁsa māra manuṣa śarīre
pṛthivīra bhāra hara māriyā asure

mohiyā ta'-bewildering; kaṁsa-Kamsa; māra-death; manuṣa-human; śarīre-with a form; pṛthivīra-of the earth; bhāra-the burden; hara-removal; māriyā-killing; asure-the demons.

To kill Kamsa and the demons, and to relieve the earth of her burden, You have now appeared in a humanlike form.

Text 8

eta bali brahmādi deba praṇāma kari
cali gelā deba-gaṇa jāra jei purī

eta-this; bali-saying; brahmādi-headed by Brahma; deba-the demigods; praṇāma-obeisances; kari-did; cali-went; gelā-went; deba-gaṇa-the demigods; jāra jei purī-to their city.

After speaking these words, Brahmā and the demigods bowed down to offer respects. Then they returned to their cities.

Kubera-putra-dwayer Śrī Kṛṣṇa-stava Kuvera's Two Sons Offer Prayers to Lord Kṛṣṇa

(Vibhāṣā-rāga)

Text 1

tumi deba nārāyaṇa deba maheśwar

sṛṣṭi sthiti pralayera tumi sarbeśwar

tumi-You; deba-the Lord; nārāyaṇa-Narayana; deba-the Lord; maheśwaḥ-the controller of all; sṛṣṭi-creation; sthiti-maintenance; pralayera-and destruction; tumi-You; sarbeśwaḥ-the master of all.

You are Lord Nārāyaṇa. You are the master of all. You are the creator, maintainer, and destroyer of the material world.

Text 2

koṭi-koṭi-brahmāṇḍera tumi adhikārī
āmarā śakati stuti ki karite pāri

koṭi-koṭi-millions and millions; brahmāṇḍera-of material worlds; tumi-You; adhikārī-the master; āmarā-of me; śakati-the power; stuti-prayers; ki-what; karite-to do; pāri-able.

You are the controller of millions and millions of universes. If you give me the power, I will be able to speak eloquent prayers glorifying You.

Text 3

bhāla haila ṛṣi more dila śāpa-bāṇī
yānhāra prasāde āmrā dekhinu cakra-pāṇi

bhāla-good; haila-is; ṛṣi-sage; more-of me; dila-gave; śāpa-bāṇī-the curse; yānhāra-of whom; prasāde-mercy; āmrā-of me; dekhinu-may see; cakra-pāṇi-the Lord who holds the cakra.

The sage who cursed me gave me a great benediction, for it is by his mercy that I now see the Supreme Personality of Godhead, the holder of the cakra.

Text 4

tomār nāma baliye sei hauk bāṇī
munira prasāde mora dekhinu cakra-pāṇi

tomāḥ-of You; nāma-the name; baliye-should speak; sei-this; hauk-should be; bāṇī-words; munira-of the sage; prasāde-by the mercy; mora-of me; dekhinu-may see; cakra-pāṇi-the Lord who holds the cakra.

By the mercy of that sage, I now see the Supreme Personality of Godhead, the holder of the cakra. O Lord, a person who has a voice should use that voice to chant Your holy name.

Text 5

sei hasta hauk je tomāra karma kare
se mastaka hauk je tomāre namaskāre

sei-he; hasta-hands; hauk-may be; je-which; tomāra-of You; karma-the work; kare-do; se-he; mastaka-head; hauk-may be; je-who; tomāre-of You; namaskāre-offering obeisances.

He who has hands, should use his hands to work for You. He who has a head should use his head to bow down before You.

Text 6

sei cakṣu hauk je tore nirīkṣay
sei mana hauk je tomāke dhyāy

sei-he; cakṣu-eyes; hauk-may be; je-who; tore-of You; nirīkṣay-seeing; sei-he; mana-mind; hauk-may be; je-who; tomāke-of You; dhyāy-meditation.

He who has eyes should gaze on You. He who has a mind should meditate on You.

Text 7

sei pāda hauk je tomāra kṣetra jāy
sei jihwā hauk je tomār prasāda khāy

sei-he; pāda-feet; hauk-may be; je-who; tomāra-of You; kṣetra-to the holy place; jāy-should go; sei-he; jihwā-a tongue; hauk-may be; je-who; tomār-of You; prasāda-prasadam; khāy-should taste.

He who has feet should walk to Your holy place. He who has a tongue should taste the prasādam offered to You.

Text 8

etake karila stuti sei dui jan
hāsiyā ta' dayā kari kaila nārāyaṇ

etake-they; karila-did; stuti-prayers; sei-these; dui-two; jan-persons; hāsiyā ta'-smiling; dayā-mercy; kari kaila-did; nārāyaṇ-Lord Narayana.

Thus these two persons offered prayers to the Lord. Lord Nārāyaṇa smiled at them and gave them His mercy.

Kāliya-nāger Strī-stava Prayers by the Wives of Kāliya-nāga

(Dhānasī-rāga)

Text 1

tumi deba nārāyaṇa jagata-adhikārī
sṛṣṭi-sṭhiti-pralayera tumi adhikārī

tumi-You; deba-Lord; nārāyaṇa-Narayana; jagata-adhikārī-the master of the universes; sṛṣṭi-creation; sṭhiti-maintenance; pralayera-and destruction; tumi-You; adhikārī-the master.

You are Lord Nārāyaṇa, the master of the universes. You are the creator, maintainer, and destroyer.

Text 2

tumi deba nirañjana sabāra karaṇ
tumi deba tumi nara paśu-pakṣi-gaṇ

tumi-You; deba-the Lord; nirañjana-untouched by matter; sabāra-of all; karaṇ-the cause; tumi-You; deba-demigod; tumi-You; nara-human being; paśu-animals; pakṣi-gaṇ-and birds.

You are the cause of everything, but You are never touched by matter. You incarnate among the demigods, human beings, animals, and birds.

Text 3

sakala sṛjile tumi jagata-saṁsāre
tumi prāṇa nile prāṇa keba dite pāre

sakala-all; sṛjile-create; tumi-You; jagata-saṁsāre-in the material world; tumi-You; prāṇa-life; nile-to remove; prāṇa-life; keba dite-to give; pāre-able.

You have created all living beings in this world of birth and death. You have the power to save or to kill.

Text 4

tumi ta' sṛjile more khala-rūpa kari
bhāla-manda-jñāna nāi pāile saṁhāri

tumi ta'-You; sṛjile-create; more-of me; khala-rūpa-the form of a rascal; kari-do; bhāla-manda-jñāna-good and bad knowledge; nāi+not; pāile-can; saṁhāri-remove.

You have given me this lowly form. No one can stop your order that a living being have good or bad intelligence.

Text 5

brata-upabāse kata kaila ārādhana
te-karaṇa pāila kāli tomāra caraṇa

brata-vows; upabāse-and fasting; kata-how many?; kaila-may be; ārādhana-worship; te-karaṇa-teh cause; pāila-is able; kāli-Kaliya-naga; tomāra-of You; caraṇa-the feet.

How many vows, fasts, and acts of worship must Kāliya have performed in the past that now he has attained Your feet?

Text 6

koṭi koṭi janma jadi tapa kari mari

tabu ta' tomāra māyā bujhite na pāri

koṭi koṭi-millions and millions; janma-of births; jadi-if; tapa-austerities; kari-does; mari-indeed; tabu-still; ta'-then; tomāra-of You; māyā-illusory potency; bujhite-to know; na-not; pāri-able.

Even if a person performs austerities for millions of births, he cannot become free from Your illusory potency, Māyā.

Text 7

kata kata janma lakṣmī tapa je karila
tāra phale tomār pāda-padma paraśila

kata kata-how many?; janma-births; lakṣmī-the goddess of fortune; tapa-austerities; je-who; karila-did; tāra-of her; phale-result; tomāḥ-of You; pāda-padma-lotus feet; paraśila-touched.

For how many lifetimes did Goddess Lakṣmī perform austerities before she was able to touch Your feet?

Text 8

hena pāda-padma kālir mastaka-upari
kālira kateka bhāgya balite nā pāri

hena-like that; pāda-padma-lotus feet; kāliḥ-Kaliya; mastaka-upari-on the head; kālira-of Kaliya; kateka-some; bhāgya-good fortune; balite-to say; nā-not; pāri-am able.

I cannot explain how Kāliya became so fortunate that his head became the resting place of Your lotus feet.

Text 9

bhāla haila nāga-janma haila mahī-tale
bhāla haila ghara kaila jamunāra jale

bhāla-good; haila-became; nāga-janma-birth as a snake; haila-became; mahī-tale-on the surface of the earth; bhāla-good; haila-became; ghara-home; kaila-became; jamunāra-of the Yamuna; jale-in the water.

By the touch of Your feet his birth as a snake in this world became auspicious.
By the touch of Your feet his home in the waters of the Yamunā became
auspicious.

Text 10

āji su-prabhāta haila kālir dina-maṇi
mastaka pāda-padma dilena cakra-pāṇi

āji-today; su-prabhāta-the dawning of good fortune; haila-is; kāliḥ-of Kali; dina-
maṇi-the sun; mastaka-on the head; pāda-padma-the lotus feet; dilena-give; cakra-
pāṇi-the Lord who holds the cakra in His hand.

Today the sun of the Supreme Lord's lotus feet has risen on the horizon of
Kāliya's head, a sun that brings a new day of great good fortune.

Text 11

eta bali nāginī juḍi dui kar
swāmī-dāna deha more tridaśa-īśwar

eta-this; bali-speaking; nāginī-the wives of the snake; juḍi-folding; dui-two;
kaḥ-hands; swāmī-of their husband; dāna-the gift; deha-please give; more-to us;
tridaśa-īśwaḥ-O master of the demigods.

After speaking these words, Kāliya's wives folded their hands and said: O
master of the demigods, please give us our husband. Please give this gift to us.

Vipra-patnī-gaṇer Śrī Kṛṣṇa-stava The Brāhmaṇas' Wives Offer Prayers to Lord Kṛṣṇa

(Mallāra-rāga)

Text 1

ki kariba swāmī putra saba bandhu-jan
tomāra smaraṇe ghuce sakala bandhan

ki-what?; kariba-will do; swāmī-husband; putra-children; saba-all; bandhu-jan-relatives; tomāra-of You; smaraṇe-in remembering; ghuce-are destroyed; sakala-all; bandhan-bonds.

O Lord, what can our husbands, children, and relatives do to stop us from taking shelter of Your feet? When someone remembers You, all the bonds of material existence are broken.

Text 2

nā lihe swāmī mora sei bhāla haila
tomāra caraṇa-padma daraśana pāila

nā-not; lihe-touches; swāmī-husband; mora-of us; sei-this; bhāla-good; haila-is; tomāra-of You; caraṇa-padma-lotus feet; daraśana-sight; paila-attained.

Now that we have seen Your lotus feet, we do not like the touch of our husbands.

Text 3

tumi swāmī tumi putra tumi bandhu-jan
tumi iṣṭa tumi mitra tumi nārāyaṇ

tumi-You; swāmī-; tumi-husband; putra-son; tumi-You; bandhu-jan-relative; tumi-You; iṣṭa-the object of desire; tumi-You; mitra-friend; tumi-You; nārāyaṇ-Narayana.

You are our husband. You are our children. You are our relatives. You are our friend. You are Nārāyaṇa. We desire You.

Text 4

ki kariba ghara dwāra saba māyā-bandha
tomā bai satya nāhi saba māyā dandha

ki-what?; kariba-will do; ghara-home; dwāra-door; saba-with; māyā-bandha-the bondage of Maya; tomā-of You; bai-without; satya-truth; nāhi-not; saba-all; māyā-Maya; dandha-puzzle.

Why should we return to the doors of our homes? Our homes are māyā. Except You, nothing is true. Everything else is the bewildering riddle posed by Māyā.

Text 5

tomāke jānaya saba e bhāba saṁsāre
mahimā balite tomār ananta na pāre

tomāke-You; jānaya-understand; saba-all; e-this; bhāba-material world;
saṁsāre-in the cycle of repeated birth and death; mahimā-glory; balite-to describe;
tomāḥ-of You; ananta-limitless; na-not; pāre-able.

No one has the power to understand or describe all of Your limitless glories in this world.

Text 6

śiba śuka nārada prahlāda daitya-śiśu
sanaka sanātana dhruva jāne kichu

śiba-Siva; śuka-Sukadeva; nārada-Narada; prahlāda-Prahlada; daitya-śiśu-the son of a demon; sanaka-Sanaka; sanātana-Sanatana; dhruva-Dhruva; jāne-know; kichu-something.

Śiva, Śukadeva, Nārada, Prahlāda, Bali, Sanaka, Sanātana, and Dhruva may understand a little something of Your glories.

Text 7

brahma-ādi muni jāra anta nāhi pāy
uddeśa tānra guṇa bhakta-saba gāy

brahma-ādi-headed by Brahma; muni-sage; jāra-of whom; anta-end; nāhi-not; pāy-attains; uddeśa-teaching; tānra-of hom; guṇa-quality; bhakta-saba-all the devotees; gāy-sing.

Brahmā and all the sages cannot find the end of Your glories. All the devotees sing about Your transcendental virtues.

Text 8

hena nārāyaṇa tumi nara-rūpa dhari'
bṛndābane krīḍā kara āpani śrī-hari

hena-like that; nārāyaṇa-Narayana; tumi-You; nara-rūpa-the form of a human being; dhari'-assuming; bṛndābane-in Vrndavana; krīḍā-pastimes; kara-does; āpani-You; śrī-hari-Śrī Hari.

You are Lord Nārāyaṇa. In Your humanlike form You enjoy pastimes in Vṛndāvana.

Text 9

tomāke dekhiba tomā cinti mane mane
kata tapa-phale tomā dekhinu nayane

tomāke-You; dekhiba-will see; tomā-of You; cinti-thinks; mane-in the mind; mane-in the mind; kata-how many?; tapa-phale-result of austerities; tomā-of You; dekhinu-may see; nayane-eyes.

We will see You again and again in our thoughts. How many austerities did we perform in our past births that we can now see You with our eyes?

Text 10

kr̥pā kari anna more māgile nārāyaṇe
teṇi se dekhinu morā tomāra caraṇe

kr̥pā-merci; kari-do; anna-food; more-of us; māgile-we request; nārāyaṇe-Narayan; teṇi-You; se-that; dekhinu-sees; morā-of us; tomāra-of You; caraṇe-the feet.

O Lord Nārāyaṇa, we beg You: please be merciful and accept this food we bring to You. Now with our own eyes we can see Your feet.

Text 11

sa-phala manila āji āmāra jīban
janme janme pāi jena tomāra caraṇe

sa-phala-successful; manila-think; āji-today; āmāra-of us; jīban-life; janme-birth; janme-after birth; pāi-attained; jena-by which; tomāra-of You; caraṇ-the feet.

After many births, we have attained Your feet. Now our lives are a success.

Śrī Kṛṣṇer prati Indrer Staba Indra's Prayers to Lord Kṛṣṇa

(Pāhīdā-rāga)

Text 1

tumi deba nārāyaṇa saṁsāra-adhikārī
āmā hena koṭi indra nimeṣe saṁhāri

tumi-Yiu; deba-the Lord; nārāyaṇa-Narayana; saṁsāra-adhikārī-the master of the world; āmā-of me; hena-like that; koṭi-millions; indra-of Indras; nimeṣe-in the blinking of an eye; saṁhāri-destroy.

You are Lord Nārāyaṇa, the controller of the material worlds. In the blinking of an eye You can destroy many millions of Indras like me.

Text 2

sṛṣṭi-sthiti-pralayera tumi se kāraṇ
tomāra māyāte sthira nahe kona jan

sṛṣṭi-sthiti-pralayera-of creation, maintenance, and destruction; tumi-You; se-that; kāraṇ-the cause; tomāra-of You; māyāte-Maya; sthira-stop; nahe-not; kona-any; jan-person.

You are the creator, maintainer, and destroyer of the material worlds. No one can stop the power of Your Māyā.

Text 3

lakṣa lakṣa janma jadi tapa kari mari
tabu ta' tomāra māyā bujhite na pāri

lakṣa lakṣa-many hundreds of thousands; janma-of births; jadi-if; tapa-austerities; kari mari-does; tabu ta'-then; tomāra-of You; māyā-maya; bujhite-to know; na-not; pāri-is able.

If if he performs austerities for many hundreds of thousands of births, a person cannot solve the riddle posed by Your Māyā.

Text 4

tyaja kopa nārāyaṇa paḍahum caraṇe
āmāke karaha kṛpā deba nārāyaṇ

tyaja-please give up; kopa-anger; nārāyaṇa-O Narayana; paḍahum-I fall; caraṇe-at Your feet; āmāke-to me; karaha-please do; kṛpā-mercy; deba-O Lord; nārāyaṇ-Narayana.

O Lord Nārāyaṇa, please give up Your anger. I fall down before Your feet. O Lord Nārāyaṇa, please be merciful to me.

Caturbhuja-rūpa-varṇana Description of the Lord's Four-armed Form

(Hillola-rāga)

Text 1

sūrya-koṭi-prakāśa bimala śyāma-kānti
badana-kamala-candra maṇḍala bidhayanti

sūrya-suns; koṭi-millions; prakāśa-splendor; bimala-pure; śyāma-kānti-dark; badana-kamala-lotus face; candra-moon; maṇḍala-circle; bidhayanti-shines.

The Lord's dark form is splendid like millions of suns. His face is splendid like moons and lotus flowers.

Text 2

nānā-ratne bhūṣita kirīṭī śobhe śire
makara-kunḍala dui karṇe śobhā kare

nānā-various; ratne-jewels; bhūṣita-decorated; kirīṭī-crown; śobhe-splendor;
śire-on His head; makara-shark; kunḍala-earrings; dui-two; karṇe-ears; śobhā-
splendor; kare-doing.

On His head He wears a beautiful many-jeweled crown and on His ears He
wears beautiful shark-shaped earrings.

Text 3

candrera kirāṇa jena badana-prakāśe
kṣīrodera phana jena manda manda hāse

candrera-of the moon; kirāṇa-the light; jena-like; badana-prakāśe-the light of
the face; kṣīrodera-the ocean of milk; phana-the foam; jena-like; manda-gentle;
manda-gentle; hāse-smile.

The glory of His face is like moonlight. His gentle smile is like foam on the
ocean of milk.

Text 4

cāri-bhuja-mṛṅāla kamala-kara-tal
aṅgada balaya-ādi ati-manohar

cāri-bhuja-four arms; mṛṅāla-lotus stems; kamala-lotus; kara-tal-hands; aṅgada-
ornaments; balaya-ādi-beginning with bracelets; ati-manohaḥ-very charming.

His arms are like lotus stems and His hands like lotus flowers. His bracelets and
other ornaments are very charming.

Text 5

mukatāra hāra pīta-basana-bhūṣit
meghe baka-pāti jena ujjwala taḍit

mukatāra-of pearls; hāra-necklace; pīta-yellow; basana-garments; bhūṣit-decorated; meghe-cloud; baka-pāti-white birds; jena-like; ujjwala-splendid; taḍit-lightning.

Dressed in yellow garments and decorated with a string of pearls, He is like a dark raincloud accompanied by lighting and a line of white birds.

Text 6

śaṅkha cakra gadā padma cāri-bhuja śobhe
brahmāra utpatti-sthāna manohara nābhe

śaṅkha-conchshell; cakra-cakra; gadā-club; padma-lotus; cāri-bhuja-four arms; śobhe-beautiful; brahmāra-of Brahma; utpatti-birth; sthāna-place; manohara-chamring; nābhe-navel.

He carries a conch, cakra, clubs, and lotus in His four hands. His charming navel is Brahmā's birthplace.

Text 7

kaṭi-sūtra-mekhalā lalita kaṭi-deśe
pīta-bāsa-paridhāna manohara beśe

kaṭi-sūtra-mekhalā-belt; lalita-graceful; kaṭi-deśe-on His waist; pīta-bāsa-yellow garments; paridhāna-wearing; manohara-charming; beśe-appearance.

Wearing exquisite yellow garments and a graceful belt, he is very charming and handsome.

Text 8

caraṇa-kamalodbhaba nakha maṇi-gaṇ
brahmādi deba-gaṇer mastaka-bhūṣaṇ

caraṇa-lotus; kamala-feet; udbhaba-born; nakha-nails; maṇi-gaṇ-a series of jewels; brahmādi-beginning eith Brahma; deba-gaṇeḥ-of the demigods; mastaka-head; bhūṣaṇ-ornament.

His lotus toenails are like a series of jewels on the crowns worn by Brahmā and the demigods.

Text 9

kanaka-campaka-kānti bāme lakṣmī-debī
durbā-dala-śyāma-kānti dakṣiṇe pṛthibī

kanaka-gold; campaka-campaka flower; kānti-splendor; bāme-on the left;
lakṣmī-debī-Lakṣmi-devi; durbā-durva grass; dala-blade; śyāma-dark; kānti-
splendor; dakṣiṇe-on the right; pṛthibī-Prthivi-devi.

On His left is Lakṣmī-devī, splendid like a golden campaka flower. On His right
is Pṛthivī-devī, splendid like a blade of dūrvā grass.

Text 10

dhyānākṛṣṭa muni-gaṇa sanakādi pṛṣṭhe
sammukhe garuḍa stuti kare kara-puṭe

dhyāna-meditation; ākṛṣṭa-attracted; muni-gaṇa-the sages; sanakādi-beginning
with sanaka; pṛṣṭhe-on the back; sammukhe-in the front; garuḍa-Garuda; stuti-
prayers; kare-offers; kara-puṭe-with folded hands.

Rapt in meditation, Sanaka and the sages stay behind Him. Reciting many
prayers, with folded palms Garuḍa stands before Him.

Text 11

catur-bhuja saba jata pāriṣada-gaṇ
ati śobhā kare goṣāñī-pada-nirīkṣaṇ

catur-bhuja-four arms; saba-all; jata-as many; pāriṣada-gaṇ-personal associates;
ati-very; śobhā-beautiful; kare-do; goṣāñī-of the Lord; pada-at the feet; nirīkṣaṇ-
gazing.

Many liberated associates gaze at the four-armed Lord's very glorious feet.

Text 12

hena rūpa āmā jadi dhyāna kari lay
sarbāṅga dekhibe mora ananya-hṛday

hena-like; rūpa-form; āmā-of me; jadi-if; dhyāna-meditation; kari-do; lay-rapt;
sarbāṅga-all limbs; dekhibe-I will see; mora-of me; ananya-without anything else;
hṛday-the heart.

If I think of this form of the Lord I become rapt in meditation. In my heart I see
only the Lord's limbs and nothing else.

Brahmār Staba Brahmā's Prayers

(Lalita-rāga)

Text 1

ratha haite uli brahmā praṇāma kari
kara-puṭe stuti kare dui kara juḍi

ratha-the chariot; haite-from; uli-descended; brahmā-Brahma; praṇāma-bowing;
kari-did; kara-puṭe-with folded hands; stuti-prayers; kare-did; dui kara-two hands;
juḍi-folded.

Brahmā descended from the chariot, bowed down, and with folded hands
offered prayers.

Text 2

cāri mukuṭa bhūmi loṭhāya tite āṅkira jale
kāndite kāndite brahmā sa-karuṇa bale

cāri-four; mukuṭa-crowns; bhūmi-the ground; loṭhāya-touching; tite āṅkira
jale-eyes filled with tears; kāndite-weeping; kāndite-and weeping; brahmā-Brahma;
sa-karuṇa-humble and sad; bale-spoke.

His four crowns touching the ground, and tears flowing from his eyes, weeping
Brahmā sadly spoke the following words.

Text 3

eta māyā kena gosāñī pātaha āmāy
āmā hena koṭī brahmā nimeṣeke hay

eta-this; māyā kena gosāñī-the master of Maya; pātaha āmāy-I offer obeisances;
āmā-me; hena-like; koṭī-millions; brahmā-of Brahmas; nimeṣeke-in the blinking of
an eye; hay-are.

O Lord, O master of Māyā, I offer my respectful obeisances unto You. In the
blinking of an eye You can create many millions of Brahmās like me.

Text 4

aja-hena nāma mora tri-jagate baila
sei bole andha haiyā tomā na cinila

aja-unborn; hena-like; nāma-nae; mora-of me; tri-jagate-in the three worlds;
baila-is; sei-this; bole-statement; andha-blind; haiyā-being; tomā-of You; na-not;
cinila-I knew.

Even though in these three worlds I am called by the name "the unborn one"
and by other respectful names, I am blind and foolish, for I could not recognize
who You really are.

Text 5

tomāra nābhi-padme gosāñī āmāra utpatti
āmi aja nahi tumi aja se śrī-pati

tomāra-of You; nābhi-navel; padme-lotus flower; gosā{.sy 241}ī-master; āmāra-
of me; utpatti-birth; āmi-I am; aja-unborn; nahi-not; tumi-You; aja-unborn; se-He;
śrī-pati-the husband of the goddess of fortune.

I was born from the lotus flower of Your navel. Therefore I am not truly
unborn. It is You who are unborn, for You are Nārāyaṇa, the goddess of fortune's
husband.

Text 6

ādyā-anta hao tumi nārāyaṇ

akhila brahmāṇḍa tumi tumi se kāraṇ

ādyā-beginning; anta-and end; haḥ-are; tumi-You; nārāyaṇ-Narayana; akhila-all; brahmāṇḍa-material universes; tumi-You; tumi-You; se-that; kāraṇ-cause.

You are Nārāyaṇa, the beginning and end of everything, the creator of all the universes.

Text 7

sattva-rajāḥ-tamaḥ tumi tri-guṇa-dhārī
āmāra sṛjale tumi deba śrī-hari

sattva-rajāḥ-tamaḥ-goodness, passion, and ignorance; tumi-You; tri-guṇa-dhārī-the maintainer of the three modes; āmāra-of me; sṛjale-create; tumi-You; deba-the body; śrī-hari-Lord Hari.

You are the master of the three modes: goodness, passion, and ignorance. You are Lord Hari, who created my body.

Text 8

tomāra mahimā bali kāhāra sāhase
koṭī koṭī brahmā tomār loma-kūpe bhāse

tomāra-of You; mahimā-the glories; bali-t speak; kāhāra-who?; sāhase-is able; koṭī-millions; koṭī-and millions; brahmā-Brahmas; tomāḥ-of You; loma-kūpe-from the bodily pores; bhāse-are manifested.

Who can describe Your glories? Millions and millions of Brahmās have come from the pores of Your transcendental body.

Text 9

koṭī brahmār eka āmi tāhāra bhitare
āṭa hāta pramāṇa āmār kalebare

koṭī-millions; brahmāḥ-of Brahmās; eka-one; āmi-I am; tāhāra-of that; bhitare-in the midst; āṭa-lowly; hāta-hand; pramāṇa-measurement; āmāḥ-of me; kalebare-the body.

I am one of those many millions of Brahmās. I am a lowly creature with a body the size of seven cubits.

Text 10

āṅkhira nimīṣe koṭi brahmāra sṛjan
katākṣe sṛjaha punaḥ karaha nidhan

āṅkhira-of the eyes; nimīṣe-blinking; koṭi-millions; brahmāra-of Brahmās;
sṛjan-create; katākṣe-with a sidelong glance; sṛjaha-create; punaḥ-again; karaha-do;
nidhan-destruction.

With an eyeblink You create many millions of Brahmās, and with a glance You again destroy them.

Text 11

saṁsārera sāra tumi jagata-kāraṇ
ādi-anta-madhya nāhi nāma nārāyaṇ

saṁsārera-of the material world; sāra-the best; tumi-You; jagata-kāraṇ-the cause
of the universe; ādi-anta-madhya-the beginning, middle, and end; nāhi-not;
nāma-named; nārāyaṇ-Narayana.

You are the creator of the universes. You are the beginning, middle, and end.
Are You not Lord Nārāyaṇa?

Text 12

tomāra sebaka saṅga kata pun/ya pāi
na pātiha māyā more śuna govindāi

tomāra-of You; sebaka-of the servants; saṅga-association; kata-how many?;
pun/ya-pious deeds; pāi-attain; na-not; pātiha-spread; māyā-Maya; more-to me;
śuna-please hear; govindāi-O Kṛṣṇa.

How many pious deeds must one have performed in past lives to attain the company of Your servants? O Lord, please don't bewilder me with Your Māyā. O Govinda, please hear my words.

Text 13

abaśya thākaye putra janani-udare
caraṇa-āghāta baje māyera śarīre

abaśya-inevitably; thākaye-staying; putra-a child; janani-of the mother; udare-in the womb; caraṇa-āghāta-kicking the feet; baje-does; māyera-of Maya; śarīre-in the body.

A child inside the mother's womb may sometimes kick the mother's body.

Text 14

sei jadi pāpa haya śuna dāmodar
koṭī brahmā āche tomār śarīra-bhitar

sei-he; jadi-if; pāpa-sin; haya-is; śuna-please hear; dāmodar-O Kṛṣṇa; koṭī-millions; brahmā-Brahmas; āche-are; tomār-of You; śarīra-bhitar-within the body.

Does the kicking infant commit a sin? O Dāmodara, please hear my words:
Many millions of Brahmās reside within Your transcendental body.

Text 15

tabe nirdaya kena haibe cakra-pāṇi
kāndite kāndite brahmā baila eta bāṇī

tabe-then; nirdaya-merciless; kena-why; haibe-is; cakra-pāṇi-the holder of the cakra; kāndite-weeping; kāndite-and weeping; brahmā-Brahma; baila-spoke; eta-these; bāṇī-words.

O Lord who holds the cakra, why will You not be merciful to me?

Weeping and weeping, Brahmā spoke these words.

Śrī Vṛndāraṇyer Śrī Yoga-pīṭhe Sa-parikār Śrī Govinder
Lord Kṛṣṇa and His Associates in the Spiritual World of Vṛndāvana

(Śrī-rāga)

Text 1

śuna śuna ohe nara śuna sābadhāne
āra dine āra krīḍā kaila nārāyaṇe

śuna-please hear; śuna-please hear; ohe-O; nara-people; śuna-please hear;
sābadhāne-carefully; āra-another; dine-day; āra-another; krīḍā-pastime; kaila-done;
nārāyaṇe-by Lord Narayana.

O people, please hear. Please hear. With great attention please hear of another
pastime Lord Nārāyaṇa enjoyed on another day.

Text 2

dwādaśa batsara haite krīḍe gadādhara
caudda batsara belā dekhite sundar

dwādaśa-twelve; batsara-years; haite-from; krīḍe-in His pastimes; gadādhara-
Kṛṣṇa; caudda-fourteen; batsara-years; belā-until; dekhite-to see; sundar-
handsome.

From the ages of twelve years to fourteen years in His pastimes, Kṛṣṇa became
very handsome.

Text 3

kiśora bayasa kṛṣṇa jaubanera chaṭā
śyāmasundara kṛṣṇa jena jaladhara-pāṭā

kiśora-kisora; bayasa-age; kṛṣṇa-Kṛṣṇa; jaubanera-yauvana; chaṭā-splendor;
śyāmasundara-dark and handsome; kṛṣṇa-Kṛṣṇa; jena-like; jaladhara-pāṭā-a
monsoon cloud.

In His kiśora and yauvana age Kṛṣṇa was dark and handsome like a splendid
monsoon cloud.

Text 4

kalpa-taru mūle cinta kari ekeśwar

joga-pīṭhe basi kare āsana sundar

kalpa-taru-of a kalpa-vrkṣa tree; mūle-at the root; cinta-meditation; kari-I do; ekeśvaḥ-on the Supreme Personality of Godhead; joga-pīṭhe-in His holy abode; basi-residing; kare-doing; āsana-on a seat; sundaḥ-handsome.

I meditate on the handsome Supreme Personality of Godhead, who sits under a kalpa-vrkṣa tree in the spiritual world.

Text 5

tāhāra upare basi āche nanda-bālā
pūrṇimāra candra jena udaya ṣola kālā

tāhāra-Him; upare-above; basi-residing; āche-is; nanda-bālā-delightful; pūrṇimāra-full; candra-moon; jena-like; udaya-rising; ṣola kālā-full.

Above Him is a beautiful full moon.

Text 6

gopī-gaṇera sṛṣṭi ṣoḍaśa nāyikā
ṣoḍaśa nāyikā sṛṣṭe ekalā rādhikā

gopī-gaṇera-of the gopīs; sṛṣṭi-creation; ṣoḍaśa-sixteen; nāyikā-heroines; ṣoḍaśa-sixteen; nāyikā-heroines; sṛṣṭe-in the creation; ekalā-one; rādhikā-Rādhā.

He is accompanied by sixteen beautiful gopīs, among whom Rādhā is the first.

Text 7

bāma-pārswe rādhikā dakṣiṇe candrāvalī
āśa-pāśe jūthe jūthe ramaṇī-maṇḍalī

bāma-pārswe-on the left side; rādhikā-Rādhā; dakṣiṇe-on the right side; candrāvalī-Candrāvalī; āśa-pāśe-around Him; jūthe-gorup; jūthe-after group; ramaṇī-maṇḍalī-a circle of beautiful gopīs.

On His left is Rādhā. On His right is Candrāvalī. On every side are group after group of beautiful gopīs.

Text 8

cintāmaṇi mandirera cāri-khāna dwār
paścima mukhete prabhu rādhā-kāntera bār

cintāmaṇi-of cintamani jewels; mandirera-of a palace; cāri-khāna-four places;
dwāḥ-gates; paścima-on the west; mukhete-in the beginning; prabhu-the Lord;
rādhā-kāntera-the lover of Rādhā; bāḥ-the palace.

Behind Rādhā's beloved Kṛṣṇa is a great cintāmaṇi jewel palace with four gates.

Text 9

cāri-dwāre cāri-dwārī se cāri goyāl
kṛṣṇera samāna beśa dekhite rasāl

cāri-dwāre-at the four gates; cāri-dwārī-four gatekeepers; se-that; cāri-four;
goyāl-gopas; kṛṣṇera-Kṛṣṇa; samāna-like; beśa-apperance; dekhite-to see; rasāl-
charming.

The four gates had four gopa gatekeepers, each one charming and handsome
like Lord Kṛṣṇa Himself.

Text 10

śrīdāmā goyāla dwārī paścime duyāre
pūrbete sudāmā dwārī dāmā uttare

śrīdāmā-Śrīdama; goyāla-the gopa; dwārī-gatekeeper; paścime-in the west;
duyāre-the gate; pūrbete-in the east; sudāmā-Sudama; dwārī-the gatekeeper; dāmā-
Dama; uttare-in the north.

At the western gate the gatekeeper is Śrīdāmā. At the eastern gate the
gatekeeper is Sudāmā. At the northern gate the gatekeeper is Dāmā.

Text 11

dakṣiṇe dwārete dwārī kiṅkiṇika nām
ānandete bṛndābane bihāraye kān

dakṣiṇe-in the southern; dwārete-gate; dwārī-the gatekeeper; kiṅkiṇika-

Kiñkiñika; nām-named; ānandete-bliss; bṛndābane-in Vṛndāvana; bihāraye-pastimes; kān-Kṛṣṇa.

At the southern gate the gatekeeper is Kiñkiñika. Within the gates is Vṛndāvana, where Kṛṣṇa enjoys many blissful pastimes.

Text 12

cintāmaṇi mandire bālak lākhe lākhe
subala-ādi bālaka saba mandira rākhe

cintāmaṇi-of cintamani jewels; mandire-in the palace; bālak-boys; lākhe lākhemillions and millions; subala-ādi-beginning with Subala; bālaka-boys; saba-all; mandira-the placae; rākhe-protect.

Millions and millions of gopa boys assist Subala and the other gatekeepers in protecting the cintāmaṇi jewel palace.

Text 13

nānā alaṅkāra śobhe gale bana-mālā
kṛṣṇera samāna beśa jāne nānā kalā

nānā-various; alaṅkāra-ornaments; śobhe-handsome; gale-on the neck; bana-mālā-forest garlands; kṛṣṇera-of Kṛṣṇa; samāna-equal; beśa-appearance; jāne-know; nānā-various; kalā-arts.

Decorated with various ornaments, learned in various arts, and forest garlands around their necks, these gopas look like Lord Kṛṣṇa Himself.

Text 14

keha kāla keha gaura sabāi kiśor
aṅgera kiraṇa tāñra ati se ujoṛ

keha-some; kāla-dark; keha-some; gaura-fair; sabāi-all; kiśoḥ-youthful; aṅgera-of limbs; kiraṇa-effulgence; tāñra-of him; ati se ujoḥ-very splendid.

Some are dark. Others are fair. All are in the prime of youth. All have limbs that are splendid and glorious.

Text 15

māthāya māyūra-pucchā goñjā manohar
sakala goyālā sei kṛṣṇera sodar

māthāya-on the head; māyūra-pucchā-peacock feather; goñjā-gunja; manohaḥ-
charming; sakala-all; goyālā-gopas; sei-that; kṛṣṇera-of Kṛṣṇa; sodaḥ-handsome.

Wearing guñjā necklaces and peacock-feather crowns, all the gopas are
charming and handsome like Lord Kṛṣṇa Himself.

Text 16

kānkhe śiṅgā hāte beṇu kare kare bet
kaṭi-taṭe dhaṭī śobhe saba pāṭa śwet

kānkhe-on the waist; śiṅgā-buffalo-horn bugle; hāte-in the hand; beṇu-flute;
kare kare-in the other hand; bet-stick; kaṭi-taṭe-on the hips; dhaṭī-cloth; śobhe-
handsome; saba-all; pāṭa-cloth; śwet-white.

At each waist is a buffalo-horn bugle. In one hand is a flute and the other a
stick. A graceful white cloth decorates each waist.

Text 17

kṛṣṇera ānande ānanda saba goyāl
su-swarete gīta gāya dhariyā se tāl

kṛṣṇera-of Kṛṣṇa; ānande-bliss; ānanda-bliss; saba-all; goyāl-gopas; su-swarete-
with sweet sounds; gīta-song; gāya-sing; dhariyā-keeping; se-that; tāl-rhythm.

When Kṛṣṇa is happy, all the gopas are happy. They clap their hands and sing
with sweet voices.

Text 18

kṛṣṇera sebiyā saba kṛṣṇa-gata-citta
mandire beḍiyā saba gāya nānā-gīta

kṛṣṇeh-of Kṛṣṇa; sebiyā-serving; saba-all; kṛṣṇa-gata-citta-their hearts gone to Kṛṣṇa; mandire-in the palace; beḍiyā-surrounding; saba-all; gāya-singing; nānā-gīta-many songs.

They serve Kṛṣṇa. Their hearts are surrendered to Kṛṣṇa. Surrounding Kṛṣṇa in that palace, they sing many songs.

Text 19

sei mandira mājje krīḍā kare nanda-bālā
candane sajjita aṅga gale bana-mālā

sei mandira mājje-in that palace; krīḍā-pastimes; kare-do; nanda-bālā-Nanda's son; candane-sandal; sajjita-anointed; aṅga-limbs; gale-on the neck; bana-mālā-a forest garland.

His limbs anointed with sandal paste and a forest garland around His neck, Nanda's son Kṛṣṇa enjoys many pastimes in that palace.

Text 20

śirete mājyūra-pucch/e hāte mohana-baṁśī
suraṅga adhare tāra mṛdu-manda hāsi

śirete-on His head; mājyūra-pucch/e-a peacock feather; hāte-in His hand; mohana-baṁśī-a charming flute; suraṅga-charming; adhare-lips; tāra-of Him; mṛdu-manda-sweet; hāsi-smile.

On His head is a peacock feather. In His hand is a charming flute. On His playful lips is a sweet smile.

Text 21

brajāṅganā-beṣṭita nāgar śiromaṇi
pañcama ālāpe gopī manohara dhvani

braja-of Vraja; aṅganā-by teh girls; beṣṭita-surrounded; nāgaḥ-the hero; śiromaṇi-the crest jewel; pañcama ālāpe-in the fifth note; gopī-the gopīs; manohara-charming; dhvani-sound.

Surrounded by the girls of Vraja, Kṛṣṇa is the crest jewel of playful lovers. The

gopīs sing to Him sweet songs in the fifth note.