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SRI GOVINDA-LILAMRTA

Chapter 1

- 1- I offer my respectful obeisances to Sri Govinda who is like a great palace of limitless transcendental bliss for the residents of Vrajabhumi. He enjoys transcendental pastimes in Vrndavana, delighted by the association of Srimati Radharani.
- 2- We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three world, which were maddened by ignorance and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Sri Krsna Caitanya, whose activities are wonderful.
- 3- The loving service of the lotus feet of Srimati Radharani's dear friend Krsna cannot be attained by Brahma, Siva, or Ananta Sesa, although if one with great longing becomes very greedy to attain that service and devotedly remembers the Lord's pastimes in Vrajabhumi, it may be possible to attain that service. In order to describe this, I am now offering my respectful obeisances to the Lord's Vraja pastimes by writing this book, Sri Govinda lilamrta.
- 4- At the end of night Lord Krsna leaves the forest and enters the village of Vraja. In the early morning He milks the cows, takes breakfast, and performs other pastimes. In the middle of the day He herds the surabhi cows with His friends. At sunset He delight His friends as He returns to Vraja. During the night He performs pastimes in the forest with Srimati Radharani. I pray that Lord Krsna may protect us.
- 5- All glories to the nectar of Lord Govinda's pastimes, which is contained in this book; Sri Govinda-lilamrta. If one constantly drinks this wonderful nectar with his ears, words, and mind, at every moment he will find himself more and more thirsty to drink it. He will find that the sweet taste of this nectar nourishes the body and heart, and makes one disinterested in anything else considered nectarean in the estimation of worldly men. He will find this nectar the perfect cure for the disease of repeated birth and death. He will find that this nectar makes the reader bewildered, blind, and mad with pure love for Lord Krsna.
- 6- Although I am an unworthy, unintelligent bungler, I nevertheless wish to describe the far away sweet , nectarean ocean of Lord Krsna's pastimes. Will not the great devotees who play in the midst of that limitless ocean laugh at me for my folly?
- 7- The nectar of Lord Krsna's pastimes, as revealed in Srila Rupa Goswami's excellent plays, has drowned the thoughts of the Vaisnavas of Vrajabhumi. I fear these great devotees will gleefully laugh when I, a stuttering clown try to describe the Lord's pastimes.
- 8- Srimad-Bhagavatam explains: On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed towards bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed are heard, sung and accepted by purified men who are thoroughly honest. For this reason that I think even those not very inclined to generosity will always respect my foolish words filled with the descriptions of Lord Govinda's pastimes.
- 9- The cow of my senses who yearns to hear the narration of the Lord's pastimes in Gokula, has become very unhappy by wandering in the desert of my voice. I pray the merciful saintly devotees may lead that cow to the oasis of my ears and there feed her the nectar of Lord Krsna's pastimes.
- 10- At the end of night the aggressive words of frightened vrnda-devi, and the sweet verses of the male and female parrots, combined to awaken Sri Sri Radha and Krsna. The gopis gazed at the charming and happy Couple, who suddenly became afraid when They heard the rooster crow "kakkhati". Let me meditate on that Sri Sri Radha and Krsna, who long to enjoy each other's company.
- 11- Seeing the night about to end, Vrnda-devi ordered the obedient birds of Vraja to awaken Sri Sri Radha and Krsna.
- 12- The birds were eager to render some service. Obeying vrnda-devi's order they happily warbled throughout that pastime-grove in order to awaken the Divine Couple.
- 13- The female parrots in the grape vines, the male parrots in the pomegranate trees, the male and female cuckoos in a mango tree, the pigeons in a pilu tree, the peacocks in a kadamba tree, the bumble-bees in various creepers, and the roosters on the ground, all sang to awaken the Divine Couple.
- 14- In the charming grove fills with blossoming creepers, the bumble-bees greedy after honey, rested on their couch of lotus flowers. Their pleasant humming resembled the sound of cupid's conch-shell.
- 15- Intoxicated by drinking honey, the blissful bumble-bees buzzed to awaken Lord Govinda. They sounded like the clashing cymbals of Rati, Cupid's wife.
- 16- The cuckoos continually sang "kuhu kuhu" in the high fifth note. They sounded like cupid's lute.
- 17- The male cuckoos warble with amorous bliss as their wives sit by their side in the mango tree. These female cuckoos taste the tender buds of that tree and with open throats sing a soft, sweet sound to waken the Lord. They sound like the melodious of Rati.
- 18- I think cupid's regal tiger appeared disguised as this pigeon, and on the pretext of warbling he is fiercely roaring. His

roars chase away the deer of the gopis peacefulness, piety, and shyness, as well as the jackals of their pride.

19- Save for Lord Krsna, who is able to lift the mountain of Srimati Radharani's peaceful composure? Save for the Maharaj Vrsabhanu's daughter who is able to chain up the mad elephant of Lord Krsna, and bring Him into submission? Considering this, I wonder- How is it possible for these peacocks to waken the Divine Couple with their reverential early-morning songs?

20- The rooster in the forest called out ku ku ku ku. It sounded just like a novice brahmacari reciting the Vedas.

21- Although awakened by the soft sweet sounds of the birds, the Divine Couple pretended to remain asleep, deeply embracing each other with closed eyes.

22- Staying in a golden cage nearby, Srimati Radharani's favorite pet female parrot had observed all of that night's pastimes. As the sun was about to rise that scholarly bird spoke the following sweet words to the Divine Couple:

23- O Krsna, O friend of Gokula, O ocean of nectar, awaken. Arise from Your bed that glistens like the moon. Awaken Your beloved affectionate Radha, who rests on Your shoulder, fatigued by the night's pastimes.

24- The dawn, by nature merciless to these young girls, is now rising on the horizon. O Master of Vraja, quickly leave this place by the Yamuna's shore and secretly return home.

25- O Radha, O my lotus-faced friend, it is not wrong for You to sleep now at the end of night, Indeed all Your limbs are very tired from enjoying so many pastimes. However, the eastern horizon has now become reddened. It appears just like Your rival Candravali, red with anger because she cannot tolerate Your happiness.

26- Night has gone, and the sun has risen. O Radha, O lotus-eyed friend, please rise from Your lovely bed of blossoming flowers.

27- The parrot named Vicaksana is a vastly intelligent philosopher, and a great orator. He is full of deep love for Lord Krsna. He enthusiastically recited the following cheerful, charming, clear verses, which delighted the hearts of all hearers. These verses were the ideal words for awakening Lord Krsna.

28- O Krsna, all glories to You. O root of Gokula's good fortune, O lotus flower that attracts the bumble-bees of the young vraja-gopis, O Sri Govinda who causes Nanda Maharaja's bliss is continually increase, O infallible Personality of Godhead, O origin of the surrendered soul's happiness, all glories to You.

29- O Krsna, O lotus flower that attracts the thirsty bumble-bees, that are the eyes of all the cowherd folk. O Supreme Person, please go now to the worshippable abode known as Vrajabhumi, where the residents have great faith and love for You.

30- O Krsna, just see how eastern horizon has become reddened with the intense desire to see You. It appears just like a young girl dressed in red garments and anointed with red kumkuma powder. O Krsna, the sun is rising. Please give up Your sleeping in this secluded grove.

31- Although praised by her friend the moon, the girl known as night has become afraid of the rising sun, and has quickly left the sky. Because she has left, You should also immediately leave this riverbank with Your beloved Radharani.

32- It seems that a cakravaki bird has suddenly placed a red patala flower on the far away eastern horizon. The owls have become silent. They run to hide in the holes of trees. I think the sun is now rising. O Krsna, please give up Your sleeping.

33- The female parrot named Suksmadhi was the personal student of Vrnda-devi from whom she learned the art of composing very charming poetry. This parrot become intoxicated by drinking the honey of great love for Srimati Radharani and as a result, all her feathers were standing in ecstasy. Carefully trying to waken Srimati Radharani, this parrot made the following sweet words dance on her tongue:

34- O Radha, O beloved of Vraja's prince, please go home immediately, while Vraja's paths are not crowded with travelers.

35- My dear girl with the beautiful face, please wake up and go home immediately. The quickly moving sun is about to rise.

36- O my friend, wake up, wake up. Do not be obstinate. Do not be lazy. Act properly. Those who are intelligent act properly according to the time and circumstance. Waken Your lover. Be careful. Do not awaken the sham that this world may cast upon You.

37- As They embraced each other, Radha and Krsna only pretended to be asleep. No matter how much Their friends tried to waken Them, They would not rise from Their spacious bed.

38- Srimati Radharani pressed Her hips against Lord Krsna's knees. She pressed Her breasts against His chest, and placed Her face next to His face. She placed Her arms around His neck, and She placed His arms around Her. In spite of all this, Her lover Krsna still did not show the slightest sign of waking.

39- Although Lord Krsna suspected that His beloved Srimati Radharani was embracing Him, and although in His independent mind He had already decided to give up sleeping, rise from bed, and immediately go to Vrajabhumi, He was not able to even slightly move a single limb of His body.

40- The parrot named Daksa, who had expertly taught Lord krsna's pastimes to hundreds of thousands of parrots, was staying in the nearby grove. His feathers standing up out of ecstatic love for the Lord, the parrot Daksa spoke the following words:

41- O Krsna, we all know that You are very tired from enjoying so many pastimes in this forest of Vraja, and You would like to continue enjoying Your sleep. Soon, however, the maidservant at home will begin to churn the yogurt. Soon Your mother, Yasoda-devi, will rise up. She will immediately notice Your absence and tell everyone of it. O krsna, please quickly and secretly return to Your bedroom at home before Your absence is detected.

42- Now that it is dawn, Kalindi and Your other surabhi cows wait for You with raised ears and faces. Mooing, they call to their thirsty calves. They are distressed by their overlaid milk-bags. They wait, eager to see You with their eyes. O Krsna, please go to them now.

43- Having finished her morning duties, Paurnamasi may enter Your bedroom with Your mother in order to see You. Please go home at once before she has a chance to do this.

44- After hearing the parrot's words, Lord Hari pulled each of His limbs from Srimati Radharani's embrace, and rose from bed in order to quickly and stealthily return to Vraja.

45- The gopis were already awake. Vrnda-devi assembled them together. They all faced the forest-path and observed the sweet pastimes of the Divine Couple.

46- In a nearby Kadamba tree was staying a peahen named Sundari who was filled with ecstatic devotion. At that moment Sundari left her husband's side and flew from the tree into the courtyard of the cottage where the Divine Couple were performing pastimes.

47- Her husband, the peacock named Tandavika immediately flew down from the Kadamba tree. Spreading his tail feathers he continually danced before Lord Hari with great joy.

48- At that moment the doe named Rangini left her husband's side under the mango tree and quickly entered that grove. With affectionate restless eyes she gazed at the Master and Mistress of her life.

49- Her husband was the deer named Suranga, and he was the personal pet of Lord Hari. After leaving the base of the Kadamba tree and energetically running into that grove, he directed wave after wave of glances at the lotus face of Lord Hari.

50- After rising, Lord Krsna happily sat on the bed and taking beloved Radharani in His arms, placed Her on His lap. As exhausted, closed-eyed Radha pretended to remain asleep, charming Lord Krsna gazed at Her sweet beauty.

51- Srimati Radharani's eyes moved restlessly like two Khanjana birds, and Her curling locks of hair seemed like a swarm of black bees moving on Her forehead. The infallible Personality of Godhead Lord Krsna gazed at Her, drinking with His eyes the nectar of Her gently smiling lotus face.

52- Srimati Radharani awakened and yawned gracefully. Her finger struck the Lord's arms, pleasing Him. Lord Mukunda became completely charmed by gazing at Her transcendental beauty.

53- As the sun rose Srimati Radharani awakened from Her pretended sleep. She sweetly smiling, slightly showing Her teeth. She was exhausted by the previous night's pastimes. Her hair was disheveled, Her flower-garland crushed, and Her jewel-necklace broken. She opened Her eyes and with restless eagerness gazed at with moving eyes on the face of Lord Krsna. When Lord Krsna, the moon of Vraja, saw His beloved Radha in this way, He became filled with boundless happiness.

54- Languid with fatigue from the intense amorous pastimes of the previous night, Srimati Radharani seemed like a golden lotus flower placed on the lap of the glistening tamala tree that was Her lover Krsna. If a lightning flash would permanently stay on a fresh dark rain cloud, it might be said to resemble Srimati Radharani sitting on Lord Krsna's lap.

55- Lord Hari's face was decorated with a gentle sweet smile, eyes languid with bliss, glistening earrings, moving locks of hair fragrant as lotus flower and teeth marked with Srimati Radharani's black eye-cosmetics. As Srimati Radharani gazed on Him with lotus eyes, She became very eager to again enjoy transcendental pastimes in His company.

56- Embarrassed by Their staring at each other, Srimati radharani retracted Her roving glance from Lord Krsna. As Lord Krsna gazed at the gently smiling face of His beloved, He began to burn with the desire to again enjoy pastimes with Her.

57- Srimati Radharani's neck was bent and Her cheeks decorated with a beautiful smile. Lord Krsna lifted Her bowed head with His left hand, placed His right hand on Her chin, and repeatedly kissed Her mouth and face.

58- The touch of Her lover's lips plunged Srimati Radharani into the ocean of happiness. Still, She pushed Him away with Her hand, withdrew Her eyes from Him, and softly said to Him: Don't, don't. All of this delighted the onlooking gopis.

59- Srimati Radharani's friends laughed to see all this, and they jokingly encouraged Her resistance with many words. After this the entire party entered the dangerous forest, which was filled with the sounds of various wild animals.

60- Seeing the smiling faces and roving eyes of Her gopi-friends, Srimati Radharani got up from Her lover's lap. In this way She doubled His transcendental happiness.

61- Srimati Radharani quickly got up, snatched Krsna's yellow upper garment and anxiously covered Herself with it. She sat by Her lover's side and looked at Her friends with embarrassment.

62- Sri Sri Radha and Krsna were both fatigued by the previous night's transcendental pastimes. their lips bore the marks of each other's teeth, Their bodies bore the marks of each other's nails, the aromatic cosmetic decorations artistically drawn on each other's bodies were broken. Their garments and hair were loosened, and Their jewel necklaces and flower garlands were broken. When the gopis saw their dear Master and Mistress in this way, they became filled with happiness.

63- The bed was colorfully marked with red kumkuma from the limbs of the infallible Supreme Personality of Godhead, red lac from Srimati Radharani's lotus feet, as well as sandalwood paste, red sindura, and black mascara. All these marks on the bed clearly revealed to the gopis the nature of the Divine Couple's pastimes on the previous night.

64- The bed was colorfully decorated with many crushed and wilted flowers, red betel-nut juice, and the clear signs of lover's pastimes. When the gopis saw this bed they remembered their friend Srimati Radharani. They considered that this bed exactly resembled Srimati Radharani's transcendental form.

65- With their own eyes the gopis drank the nectar of seeing Srimati Radharani's face, lowered with intense embarrassment. In the same way they also drank the nectar of Lord Hari's lips which gave voice to a series of funny puns and jokes.

66- Wishing to see the sweetness of Srimati Radharani's love for Him, Lord Hari uncovered His chest, glanced at the gopis, and spoke the following words:

67- Seeing her lover, the moon, about to depart at dawn, the star Radha is now fearful of being separated from him. In her frustration she has made one hundred astonishing marks upon his chest. My dear gopis, just look at these marks.

68- Seeing Her friends laughing at Krsna's joke, Srimati Radharani angrily shut Her eyes, and again opened them, She knitted Her eyebrows, and stared at Her lover Krsna from the corners of Her squinting crooked eyes, as if She were about to kill Him.

69- As Srimati Radharani stared at Her lover's smiling face, Her eyes glistened with contempt. the corners of Her squinting

eyes were dark red, and filled with tears. They were filled with crooked malice, and they trembled with restlessness, fear and shame. Their pupils were blossomed wide. The sight of Srimati Radharani's eyes in this way greatly delighted the eyes of Her lover Krsna.

70- In this way the Divine Couple became plunged in the ocean of the bliss of ecstatic love. As the gopis drank the sweet nectar of the Divine Couple's early-morning amorous pastimes, they became intoxicated with delight, and completely forgot the duties they were supposed to perform at that time.

71- Vrnda-devi saw that the Divine Couple were plunged in the nectar ocean of Their own pastimes, and the gopis were blinded in the intoxication of love for Them. Apprehensive of the coming sunrise, Vrnda-devi gestured to her pet female parrot, who was perfectly competent to understand the hints of her mistress.

72- In order to warn Her of embarrassment before elderly family members, fearful punishments from Her husband, and the ridicule of the people in general, the female parrot named Subha addressed Srimati Radharani in the following words:

73- O Radha, soon Your mother-in-law will rise from bed. She will call into Your bedroom: O Radha, Your husband has taken a great quantity of milk and just now left the village of Vraja. Wake up, wake up. Now is the time for You to perform auspicious deity worship at home. Why are You still sleeping? My dear lotus-eyed friend, You should leave this grove and slip stealthily back into Your bedroom before Your absence is detected.

74- The moon and stars, who enjoy various pastimes at night, have now disappeared behind the veil of the sky. In the same way, my pious friends, you should disappear from this grove and return home.

75- The moon's path in the sky is now reddened by the sun's rays, and the royal highway is becoming crowded with travelers. My dear pious girl, do not stay on this forest-path. For Your own welfare You should now walk on the path that leads to the village of Vraja.

76- The parrot then turned to Lord Krsna and said: My dear Krsna, even though this girl's mother-in-law is filled with apprehension worrying about her daughter-in-law's whereabouts, and even though this girl's harsh husband, appropriately named Abhimanyu, angrily accuses her as His imbecile mother rejoices, and even though it is now sunrise, You still refuse to leave the company of this pious girl. You should now leave Her to protect Her from grave danger.

77- The female parrot's words were like a Mandara Mountain that churned the milk ocean of Srimati Radharani's heart.

The restless fishes of Her eyes unhappy at the prospect of separation from Her lover, Srimati Radharani rose from bed.

78- Hearing this, and seeing His beloved Radha's beautiful face and frightened restless eyes, Lord Krsna held Her blue silk sari and quickly rose from bed.

79- Frightened, holding hands, and wearing each other's garment, the Divine Couple then left that forest grove.

80- Holding the flute in His right hand, and Srimati Radharani's hand in His left hand, Lord Krsna left that forest grove. He appeared just a dark monsoon cloud embraced by a flash of lightning.

81- Many jubilant gopis then left that forest-cottage. One carried a golden pitcher, another a golden-handed fan, another a splendid mirror, another a wonderful cup filled with kumkuma and sandalwood paste, another a jeweled case filled with betel-nuts, and another a female parrot in a cage.

82- Another sweetly smiling gopi carried from that cottage a golden, sapphire-studded, mango-blossom shaped case containing the cosmetic sindura within.

83- One gopi collected the glittering pearl fallen from Radharani's necklace during the previous night's embraces. Firmly holding these pearls in the edge of her sari, this gopi left the forest-cottage.

84- Rati-manjari picked up from the bed an earring fallen during the previous night's pastimes. She quickly took it from the cottage and again placed it on her Mistress' ear.

85- Rupa-manjari picked up Srimati Radharani's bodice from a corner of the bed. Later, when they were alone, she returned it to her intimate friend.

86- Guna-manjari picked up the betel-nuts chewed by the Divine Couple, took them outside, and distributed them to the gopis.

87- Manjulali picked up from the bed the flower-garland fragments and sandalwood paste crumbs fallen from the bodies of the Divine Couple. Going outside, she distributed these to all the gopis.

88- The gopis' friend Radha was dressed in Krsna's yellow garment, and Radha's beloved Krsna was dressed in Radha's garment, which were as blue as a monsoon cloud. When the gopis saw this they pointed to the Divine Couple, gazed at Them with squinted restless eyes, and placed their hands over their mouths to cover their jubilant laughter.

89- Seeing the waves of the gopis' laughter, the Divine Couple became struck with wonder. Their eyes blossomed wide, and They dove into the flooding ocean of the happiness of transcendental love.

90- Srimati Radharani's cloud-blue silk garment seemed merge into the blue complexion of Lord Krsna so that Srimati Radharani could not perceive what was garment and what was Lord Krsna's body. In the same way Lord Krsna's yellow garment seemed to merge into the golden complexion of Srimati Radharani so that Lord Krsna could not perceive what was garment and what was Srimati Radharani's body. Srimati Radharani seemed like pure white milk within a golden conch-shell.

91- Lalita angrily criticized the coming of dawn for interruption of her drinking the nectar of the Divine Couple's pastimes. Naturally sharp-tongued, she spoke the following words to her friend Srimati Radharani:

92- O Radha, just see; because this red dawn has interrupted the pastimes of You and Your lover, and these exalted gopis, he has occurred a great heap of sinful reactions, become fatally diseased, and died. That is the fate of this red dawn no longer visible in the sky.

93- Srimati Radharani gazed at the red early-morning sky with eyes red with anger at the interruption of Her amorous pastimes with Lord Krsna. When She heard Lalita's joking words She began to smile, and She spoke the following sweetly charming words:

94- Even without thighs the sun-god is able to quickly travel in the sky from the western to eastern horizons, giving us a

night that seems only half a moment. If the demigod Brahma had given him thighs, there would hardly have been any night at all.

95- Lord Mukunda gazed at Srimati Radharani, the enchantingly beautiful queen of His heart, and drank the nectar of Her face. Intoxicated with bliss, He forgot all about returning to Vraja. He spoke to Her the following words:

96- O Radha, just see; one of the sun-god's wives has noticed her husband enjoying with one of her rivals. Red with anger, she stands now on the eastern horizon.

97- O Radha, just see; although the sun-god is the peaceful king of all brahmanas and although he removes the darkness of night for the benefit of all living entities, still he has become intoxicated by drinking varuni liquor and has fallen into the western horizon. I think that his shy, smiling lotus flower wife very happy to attain his association, has met him at this eastern horizon at dawn, kissing his mouth with her retracted red petals.

98- Seeing the dark-moon night come to an end, the black cakora birds have become frightened. They follow the receding darkness trying to find their friend the moon, and take shelter of him. They call out to him, saying "kuhu kuhu".

99- Intoxicated with the delightful pleasures of spring, this forest is now filled with the cheerful sound of the pigeons and other birds.

100- My dear girl with a beautiful lotuslike face, just see how this male bee has become reddish by playing among the white kairavi lotuses. See how he follow this female bee who has spent the entire night among the blue nalini lotuses.

101- Thinking her blushing lover has arrived, with its beak the delighted red goose kisses the red lotus flower.

102- This soft-spoken swan named kalasvana is now gazing upon us, and his feathers are standing up in transcendental bliss. He has left his playful wife and he is now approaching us on the shore of the Yamuna.

103- My dear girl whose face is as beautiful as a lotus flower, this female swan named Tundikeri is now following her husband, carrying in her beak the lotus-stem half-eaten by him. She has now placed her glance upon the lotus flower that is Your face.

104- This breeze from the peaks of the Malaya Hills plays over Yamuna's water, and carries the fragrance of the lotus flowers growing there. It has become the dancing teacher for these young girls whose delicate features resemble the tendrils of lovely creepers. It removes the fatigue and perspiration of the young lovers in this forest.

105-106- During this charming, playful conversation the smiling gopis became maddened with bliss, and the Divine Couple completely forgot about the necessity of returning home. Seeing this, Vrnda-devi became afraid of what that day might bring to the Queen of Vrndavana. She dropped some hints of the impending catastrophe to an old female monkey named kakkhati, who was sitting in a nearby tree. kakkhati understood everything, and she spoke the following verses as a warning:

107- Here comes austere, respectable Jatila, dressed in a red sari, and appearing like the coming of dawn.

108- Hearing of crooked Jatila's arrival, Radha and Krsna became frightened. Although They yearned to continue Their amorous pastimes, and although They were praised by the entire village of Vraja, They began to flee from that place.

109- picking up their falling garments and moving garlands, the Divine Couple ran along a forest road. Seeing Them, and also hearing the name "Jatila", the gopis also became afraid and fled.

110- Hearing the sound of Candrali's followers on His left, Lord Krsna thought crooked Jatila to be right behind Him, He ran to Vraja, craning His neck, and aiming His eyes in all directions. He was especially eager to catch a glimpse of His beloved, who was trembling in fear, and running by His right side.

111- Holding Her garments and hair with Her hands, and burdened by the heavy weight of Her breasts and hips, Srimati Radharani quickly and gracefully ran to Vraja, afraid that Jatila was following close behind.

112- Her restless eyes clouded with love and fear, Rupa-manjari followed her peerless friend Radha, hoping to guide Her home, and then satisfy Her with various kinds of services.

113- Running ahead, Rati-manjari prevents anyone from stopping Srimati Radharani. The fears in Rati-manjari's heart are like soldiers who seem to be shooting many arrows in the form of a series of restless glances.

114- Radha and Krsna fearfully stepped into Their own courtyards, restlessly peeked in at the doors of Their elders, and stealthily entered Their own apartments. Now unafraid, and very tired, They slept in Their own beds.

115- Just as Lord Visnu sleeps, surrounded by the Personified Vedas at the time of cosmic annihilation, in the same way, the infallible Supreme Lord Krsna concluded His pastimes, returned home, and also slept. The pious gopis, who are expert at assisting the Lord in His pastimes, also returned unnoticed to their own homes.

116- Thus ends the first chapter of Govinda-lilamrta entitled: the Lord's end of night pastimes in the grove of Vrndavana. Srila Raghunatha das Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 2

1- Bathing in the morning and decorating herself with ornaments, Srimati Radharani, invited by Vraja's Queen, cooked Lord Krsna's breakfast. When Lord Krsna awoke He went to the barn, milked the cows, bathed, and then ate breakfast with His friends. Let me take shelter of Sri Sri Radha and Krsna.

2- Meditating on the infallible Personality of Godhead, and filled with the moonlight of pure love for Him, Paurnamasi completed her early morning duties and quickly went to the palace of Vraja's king.

3- Arriving at the home of Vraja's king, she saw the pleasant courtyard decorated with drops of butter and yogurt from the

day's churning activities the affectionate and jeweled building, she perceived that the entire place was just like Svetadvipa, where Lord Visnu happily rests on the glistening bed of Ananta Sesa, who floats on the waves of the milk-ocean. Seeing all this, Paurnamasi became full of bliss.

4- The learned Queen of Vraja personally saw the arrival of austere Paurnamasi understanding her exalted position, Vraja's Queen greeted her with great delight.

5- Mukunda's mother, Yasoda-devi said: My dear friend, all of Vraja worship you. Please come here. You are most welcome here. I offer my respectful obeisances unto you. As Yasoda approached, and offered respects, Paurnamasi embraced her.

6- Paurnamasi greeted Yasoda with many blessings. She inquired about her welfare, as well as that of her husband, children, and cows. All the while Paurnamasi yearned to see Lord Govinda.

7- Vraja's Queen Yasoda also expressed her well-wishes to Paurnamasi. The two of them then eagerly entered the bedroom of Yasoda's son Krsna.

8- At that moment Krsna's friends: Gobhata, Bhadrāsena, Subala, Stokakrsna, Arjuna, Sridama, Ujjvala, Dama, Kinkini, Sudama, and others, hastily and happily arrived. Balarama assembled them in the courtyard, and they called in unison: O Krsna, wake up and come with us to the cow-barn.

9- Madhumangala approached Krsna's bedroom and said: My friend, is this not the sun rising on the horizon? How is it that our friend Krsna is still asleep?

10- Madhumangala slowly entered Lord Hari's bedroom and said: My friend, please wake up.

11- When Lord Krsna heard these words He awakened. Although He wishes to rise from bed, and although He is the Supreme Personality of Godhead, He did not have the power to rise immediately. For a moment He simply rolled about on the bed.

12- Then Mother Yasoda tried to awaken Lord Hari as He slept on His jeweled bed. Her action was just like that of the Personified Vedas who awaken Lord Visnu when He sleeps on the jeweled bed of Ananta Sesa in a palace within the milk ocean during the time of cosmic devastation.

13- Mother Yasoda at, resting her left hand on the bed. Leaning over her son she stroked His body with her right hand. She sprinkled the bed with tears of joy and a stream of milk trickling from her breasts out of motherly affection. She said: O my son, give up Your sleeping. Awaken and show us Your lotus face.

14- O my son, if the surabhi cows and calves do not see You they will not allow anyone to milk them. If this happens, then Your father, reluctant to waken You from Your sound and happy sleep, will have to personally go to the barn to reassure them.

15- Wake up and I shall wash Your face. Why are You wearing Balarama's blue garments? After this statement Mother Yasoda took Lord Krsna's garments and spoke the following words to the pious Paurnamasi:

16- O noble Paurnamasi, just see how my son's body, as colorfully anointed with red mineral pigments, and as delicate as a lotus flower, has been scratched by the restless boys in their wrestling match. This sight is very painful to me. What shall I do to prevent this sort of thing?

17- As Lord Murari heard these astonishing, affection saturated words from His mother, His eyes glistened with shame and fear.

18- Seeing Krsna burning with shame and Mother Yasoda overwhelmed with maternal love, the young brahmana brahmacari master comedian Madhumangala spoke to her the following words:

19- O mother, to speak the truth, I always try to stop them from playing in this way. Still, Krsna and His friends are both very eager for this kind of sport.

20- Lord Hari, His lotus face smiling to hear this description of His boyhood pastimes, opened His eyes for a moment, glanced at Mother Yasoda and then closed His eyes again.

21- When Paurnamasi had heard from Vraja's Queen Yasoda this affection-laden description of Lord Krsna's boyhood pastimes, she responded by speaking the following words to the smiling Lord Krsna:

22- My dear intelligent master of Vraja, You are certainly very tired because of Your endless late-night pastimes with the gopis, and for this reason it is certainly very right for You to continue sleeping. Still, if the surabhi cows do not see You, they will refuse to offer milk-laden udders to their thirsty calves. For their sake, please wake up.

23- O prince of Vraja, wake up, just see; Your elder brother Balarama, Your friends, and Your calves, all of them eager to go to the pasture-ground, are patiently waiting for You in the courtyard.

24- Lord Krsna, whose complexion is the color of a dark tamala tree, raised two clenched fists, and stretched His body wearing by enjoying nectarean pastimes, He yawned, showing the effulgence of His teeth, and then rose from bed.

25- Lord Krsna arose from bed and placed His two lotus feet on the floor. He yawned and stuttered: O noble lady, I offer My respectful obeisances to you.

26- The black ointment decorating Lord Krsna's eyes had become disordered and some flowers had fallen from His soft, disheveled hair. Overwhelmed with maternal love, Yasoda gathered His hair together and tied it neatly.

27- With her own hand Mother Yasoda brought clear mountain stream water. She happily washed her son's face, and gently dried it using edge of her sari as a towel.

28- Taking His flute in His right hand, and Madhumangala's hand in His left and followed by His mother and the noble Paurnamasi, Lord Krsna left His bedroom and entered the courtyard.

29- Filled with love, the cowherd boys rushed to embrace Lord Krsna, some touching His hands, some His body, and some the edge of His garment. With wide-open eyes they spoke to Him:

30- Mother Yasoda then said to Lord Krsna: My son, go now to barn, feed the calves, milk the surabhi cows, and then quickly return home for breakfast.

31- Sent by Mother Yasoda, Krsna and His friends quickly went to the barn. As they walked on the path, the brahmana boy comedian Madhumangala looked up at the sky, and spoke the following words to Lord Krsna:

32- O friend, just see how the fisherman known as he sun spreads the nets of his effulgence over the entire sky. Now that sapphire fishes that are the stars have seen this great effulgent fishnet, they have become frightened and they have now disappeared, fleeing in all directions.

33- Thinking the rising sun to be a ferocious lion, the moon has now entered the mountain-cave of the western horizon in order to protect its pet deer.

34- Look at the sky. This sky is a woman who has broken and spilled her necklace of stars. Her newly born child, the moon, has now left for the western horizon, and the mother sky loudly laments. What we take to be the cries of pigeons is actually her wail of suffering.

35- O Krsna with the lotus face and lotus eyes, the naturally inauspicious moon is now fleeing from the sky, defeated by Your sweetly smiling friend.

36- As they laughed at Madhumangala's joking words, the cowherd boys entered the barns of their surabhi cows.

37- As Lord krsna entered the surabhi cow-barn with Balarama and Madhumangala, He appeared like the moon rising in the evening sky with Venus and Jupiter by its side.

38- Lord Balarama shone with a brilliant white complexion, surrounded by the white surabhi cows, He appeared just like white elephant Airavata standing among the Himalayana mountains.

39- As the infallible Supreme Personality of Godhead Lord Krsna moved among His surabhi cows who gazed at Him with upturned faces, He appeared like a bumble-bee moving in a garden of white lotus flowers.

40- Lord Krsna repeatedly called the surabhi cows, addressing each one by name: O Ganga, O Godavari, O Savali, O Kalindi, O Dhavala, O Dhumra, O Tungi, O Bhramari, O Yamuna, O Hamsi, O Kamala, O Rambha, O Campa, O Karini, O Harini.

41- Sitting beside them, and placing His milk-pail by their knees, Lord Krsna personally milks some of the surabhi cows. Some He asks His friends to milk, some He enthusiastically causes to nurse their calves, and some He pleases with massages and scratching. In this way the son of Maharaja Nanda enjoys early-morning pastimes that delight His surabhi cows.

42- Meanwhile, elderly Mukhara awakened and rose from bed. dripping the nectar of maternal love, she was very eager to visit her granddaughter Radharani's house.

43- Crooked-hearted Jatila, whose heart was filled with desires for her son Abhimanyu's welfare, spoke the following words to Mukhara when she arrived:

44- O learned friend, I request that you always engage my daughter-in-law in the worship of the sun-god. In order that my son may obtain millions of cows, and in order that his wealth, descendants, and lifespan may all increase, she should carefully perform various auspicious duties, such as bathing and decorating the deity of the sun-god.

45- Jatila continued: Every day the learned Purnamasi instructs me: You may disregard the order of ordinary people who do not understand what should actually be done, but you must never disregard the orders of Vraja's Queen Yasoda.

46- O noble lady, your granddaughter is certainly decorated with all auspiciousness. I therefore request you encourage her in the worship of the sun-god, so that my son may obtain great wealth and opulence.

47- Jatila then said to Srimati Radharani: O daughter, please immediately rise from bed, bathe, and offer worship to the sun-god.

48- Mukhara repeated again and again: The sun has risen, and still my granddaughter sleeps! Her limbs sprinkled with maternal love, she entered the bedroom and spoke the following words to Srimati Radharani:

49- My dear lovely child, please wake up and rise from bed. Have You forgotten that today is Sunday? You should take Your bath and offer arghya-water to the sun-god.

50- Awakened by these words, visakha slowly rose up, and immediately said to Srimati Radharani: friend, wake up! wake up now!

51- Hearing these words of the three gopis, beautiful Srimati Radharani faintly agreed to rise from bed, and then promptly returned to sleep. She moved about on the bed like a regal swan, fatigued by amorous pastimes, is passively moved by the ripples in a pond.

52- Understanding the nature of the situation, Rati-manjari grasped the lotus feet of Srimati Radharani, the Queen of Vrmdavana.

53- Awakened by all this, Srimati Radharani rose from her spacious bed. Noticing that her granddaughter Radharani was dressed in exquisite yellow garments, Mukhara became a little suspicious. She spoke the following words:

54- O Visakha, why is it that your friend Radha's garment is just the yellow garment Krsna wore last night? By some wonderful accident this pure-hearted girl from a pious family is wearing Krsna's garment.

55- When Visakha heard these words she became frightened at heart. With restless eyes she glanced at her friend Radha's yellow garment. Pointing to that garment, she called out: Aha! what is this? and proceeded to offer the following explanation to the elderly Mukhara:

56- I think your vision is not very good, and because of your bad eyes the morning sunlight combined with my friend Radha's golden complexion have made Her blue garment appear yellow. My dear elderly lady, how can you cast such aspersions on this pure-hearted girl?

57- Then Lalita and the other gopis left their own homes. Proceeding so swiftly that they sometimes tripped and stumbled, they arrived at the home of Srimati Radharani.

58- When Srimati Radharani entered the bathing area She found several maidservants, armed with various toilet accessories, and waiting from the arrival of their Mistress.

59- One maidservant placed a wonderfully colorful jeweled throne before Her, and Srimati Radharani sat upon it.

60- As Lalita removed the ornaments from her friend Radharani, it appeared as if she were picking clusters of blossoming flowers from a golden vine.

61- Then the two young laundresses Manjistha and Rangavati, approached their Mistress Radharani and took Her unwashed garments.

62- Using a mango leaf toothbrush and scented tooth-powder, Srimati Radharani brushed Her teeth, which chastizing the beauty of crystals studded with rubies. Then She took a golden instrument in both hands, and cleaned Her tongue, and then She rinsed Her mouth with water from a golden pitcher handed to Her by one of the maidservants.

63- Then Srimati Radharani washed Her hands and face, took the bathing-garment offer by Her maidservants, and entered the bathing-place, where there were many golden pitcher filled with water.

64- Srimati Radharani then donned a delicate silk tunic. Some expert maidservants approached Her and anointed Her with fragrant oils.

65- The two barber's daughter, Sugandha and Nalini, arrived. They were very expert at hairdressing and giving massages with fragrant oils.

66- Then they affectionately massaged Srimati Radharani's naturally splendid and cool limbs with a great quantity of glistening, cool narayana-oil.

67- Then they anointed Srimati Radharani's hair and splendid limbs with fragrant ground amalaka, and then, using clean silk washcloths and abundant streams of water, washed them.

68- Dipping golden cups into golden water pots, and pouring the scented waters over Her body, the gopis bathed Srimati Radharani.

69- Then they dried Her limbs and hair with a fine silk towel and dressed Her in exquisite garments.

70- In the dressing room the gopis decorated Her with ornaments suitable for the early morning. She appeared as graceful and beautiful as a youthful and amorous goddess of fortune.

71- Lalita then dried her glistening, curling hair with fragrant incense smoke, and combed it with the jewel-toothed comb named Svastida.

72- Lalita decorated Radharani's hair with bakula flowers, strings of pearls and the splendid jewel that Krsna had taken from Sankhacuda. Lalita fixed Her braids, tied them with a ribbon, and decorated them with golden jeweled ornaments and red flower blossoms.

73- Citra then dressed Srimati Radharani in a red garment sewn with gold and rubies, and above that she placed the silk garment named Meghambara, which is as splendid as a swarm of bumble-bees. Over this garment hung two tight braids of curling hair tied with ribbons and decorated with gold and two red flowers.

74- Then, upon Srimati Radharani's hips she placed a five-colored sash decorated with jewels. There were clusters of flowers at it's ends, and there were small bells on a golden string.

75- Visakha then anointed Srimati Radharani's back, arms, and breasts with camphor, aguru, kumkuma, and sandalwood.

76- With a steady hand Visakha drew the decorations known as Kamayantra on Srimati Radharani's forehead. On Her temples, extending down to Her cheeks she drew designs and pictures in musk, and everywhere she placed sandalwood dots. She painted many moons in musk and sandalwood, and she placed a thick line of red sindura in the part of Srimati Radharani's hair.

77- Using musk-paste, Citra then drew bunches of flowers, crescent-moon, lotuses, dolphins, and mango blossoms on Srimati Radharani's breasts.

78- I think that simply by seeing the movement of the two bows which are Srimati radharani's eyebrows, cupid has become languid and helpless, and in this condition he has laid aside his bow, arrows, and lance, placing them within the treasury room of Srimati Radharani's breasts. I think the fish blossoming flowers, and crescent moons drawn on Srimati Radharani's breasts are actually these weapons of cupid.

79- Covered by a red bodice studded with pearls and wonderful multicolored jewels Srimati Radharani's breasts appeared like two mountains beautifully decorated by a curved rainbow at sunset.

80- Ranga-devi then placed on Srimati Radharani's ears, a pair of gold and emerald earrings. They appeared like a green leaf on a golden palm-tree or like a dark bumble-bee in a partly-blossomed golden lotus flower.

81- Then Citra placed on beautiful Srimati Radharani's ears two beautiful golden earrings as splendid as the sun. They each had a large sapphire in the middle, surrounded by rubies and diamonds, and then by many pearls.

82- Using the jeweled stick in her hand, Visakha placed a dot of musk on Srimati Radharani's lovely chin. Greatly beautifying Radharani's moonlike face, that dot seemed like a bumble-bee perched on the petal of a lotus flower.

83- On the tip of beautiful, large-eyed Srimati Radharani's nose she then placed a golden pearl ring. That pearl chastising the beauty of a ripe lavalı fruit hanging from a slender stem, and bitten by a parrot's beak.

84- Seeing the cakora bird of Radharani's eyes yearn to drink the splendor of the dark moon of Lord Krsna's face, Visakha anointed Radharani's eyes with black mascara which was the personification of the beauty of Lord Krsna's transcendental form.

85- Seeing a golden line on lotus-eyes Srimati Radharani's neck, Visakha became afraid, thinking it to be the imprint of Lord Hari's hand, she immediately covered that golden line with many jewel-necklaces.

86- /visakha then placed in the hollow of Srimati Radharani's neck a golden locket, studded with diamonds and sapphires, and formed in the shape of a large-bellied swan whose beak is tied with a string.

87- Visakha then took the fine pearl necklace named Gostana and placed it around Srimati Radharani's neck and breasts. This necklace has glistening sapphire flanked by two gold beads as it's central gem.

88- Visakha then placed a necklace of gold beads, sapphires, moonstones, rubies, pearls, and corals around Srimati Radharani's neck and breasts.

89- Visakha then placed on Srimati Radharani's neck and breasts a wonderful pearl necklace that had a gold locket flanked by two lapis lazuli stones.

90- Pleased by Her singing and dancing during the midnight rasa-dance, Lord Hari had given Srimati Radharani a royally

opulent necklace of gunja. Visakha then placed that necklace around Srimati Radharani's neck and breasts.

91- Visakha then placed a necklace of splendid pearls around Srimati Radharani's neck. These pearls appeared like a moon and many beautiful large stars decorating the evening sky of Srimati Radharani's breasts.

92- Around Srimati Radharani's neck and breasts Visakha then placed four glistening slender chains of gold, diamonds, rubies, and sapphires.

93- Hanging down Her back, Srimati Radharani's braids are decorated with flowers, tied with ribbons, and pressed by the cluster of necklaces at Her neck. I think these braids are actually a serpent climbing a staircase mercifully created by the demigod Brahma from the foothills of Srimati Radharani's hips up to the mountain summit of Her head.

94- Upon Srimati Radharani's arms Visakha then placed flower garland, a blue ribbon, and the golden armlets named Harirangada, which were studded with nine kinds of gems.

95- Lalita then decorated Srimati Radharani with many artfully fashioned glistening sapphire bracelets. these bracelets were more beautiful than the charming sight of a swarm of black bees gathered around the stem of a red lotus flower to sip the honey there.

96- Lalita then placed a pair of golden bracelets among these sapphire bracelets. These golden bracelets appeared like the outer halos of suns and moons during an eclipse.

97- Lalita then placed on Srimati Radharani's wrist a bracelet made of many ribbons with glistening golden drum-shaped charms.

98- Lalita then placed on Srimati Radharani's finger a signet-ring, decorated with various jewels and carrying the inscription "Radha". This ring decimate the happiness of Srimati Radharani's rivals.

99- Visakha then fastened two sets of wonderful, golden, jeweled anklets above Srimati Radharani's lotus feet. the tinkling of these anklets resembles the pleasant cooing of cataka birds. Simply by hearing these tinkling sounds, the swan of Lord Krsna's mind has become enchanted and lost all it's composure.

100- Visakha then placed on Srimati Radharani's ankles two sets of glistening jeweled bells. These bells seemed to be the music-teachers of the gently cooing swans in the Yamuna river.

101- Sudevi then placed various glistening jeweled rings on Srimati Radharani's toes. These rings were fashioned with such wonderful artistic craftsmanship that they astonished even the creator Brahma.

102- Then at the moment of sunrise, Narmada, the daughter of a florist, gave a toy-lotus flower to her friend Visakha. Visakha's lotus face it up with a smile and she then place that toy lotus flower in the lotus hand of lotus-eyed Srimati Radharani.

103- Then at precisely the opportune moment, the barber's daughter Sugandha placed a mirror before Srimati Radharani.

104- Srimati Radharani then turned to the mirror and gazed at the form She had so carefully dressed and ornamented to please the eyes of Sri Krsna, just as all beautiful women dress themselves to gain the glances of their lovers. She then trembled with longing to met Her lover Krsna.

105- Thus ends the second chapter of Govinda-lilamrta in the matter of the Lord's sunrise pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 3

1- While Krsna milking the cows in the barn, Queen Yasoda became intent on preparing His breakfast. Her thoughts drowning in the nectar of love for her son, she repeatedly gave orders to the house servants, even though they were already fully attentive to their respective duties out of love for Krsna.

2- She called all the maidservants and said to them: Quickly prepare breakfast for hungry Krsna and Balarama that are about to return from milking the cows.

3- She said: Now collect the following items for Krsna's breakfast: vegetables, herbs, roots, lotus stems, fruits, leafy vegetables, fresh and dried ginger, ground masa beans, cukra, turmeric, black pepper, camphor, sugar, cumin, milk, cream, tamarind, asafetida, trijata, buttermilk, vatika cakes, salt, a jar of water, oil, wheat flour, ghee, yogurt, tulasi leaves, husked and unhusked rice, and the vaskayani-milk, that Nanda Maharaja brought this morning for making sweet-rice.

4- In this way Mother Yasoda ordered the maidservants to quickly collect the various ingredients for Krsna's breakfast. Her thoughts filled with love for her son, she then caked for Rohini-devi, and spoke to her the following words:

5- O friend Rohini, our delicate, slender young boys are sometimes hurt by fighting with the stronger, more restless boys as they protect the surabhi cows during the day. How many cowherd men and servants have I in this house to stop Them? None of these servants are able to stop These boys from going out during the day. O Rohini, I am very afraid for Them. What shall I do?

6- Just see how our sons have become skinny and weak by not eating. All day They wander about the dense jungle, dancing and playing, and when They return home in the evening They are exhausted, but not very hungry.

7- O beautiful Rohini, please go into the kitchen and with great care, cook a very palatable breakfast for our sons, so They may eat with a great appetite.

8- Balarama's mother immediately consented, and she happily entered the kitchen. The kitchen had been nicely cleansed by the maidservants, and the cooking ingredients were all assembled there.

9- Intent on pleasing her son, Queen Yasoda was busily engaged in cooking many kinds of sweets. She anxiously awaited the arrival of Srimati Radharani.

10- At that moment there was the sudden arrival of Kundalata, who was the wife of Subadra, the son of Upananda. As Kundalata offered respectful obeisances, Queen Yasoda spoke to her the following words:

11- Radharani was once blessed by Durvasa Muni, who said: May whatever You cook be as palatable and sweet as nectar, and may whoever eats Your cooking live a long life. Knowing about this benediction, I have called Radharani from Her home so She may cook for Krsna and Balarama.

12- Tell Radharani's husband that although my son generally eats only a few morsels, if He is given especially palatable foodstuffs cooked by Radharani, He eats with a vigorous appetite, and for this reason he should let Radharani come here to cook. When he grants his permission, quickly bring Radha all Her friends to this place to cook breakfast for Krsna.

13- What fault could there be in asking that Srimati Radharani come here to cook for Krsna? All the residents of Vrajabhumi are maddened with love for Krsna. They will all agree to do whatever is best for Him.

14- The creeper Known as Kundavalli blossomed with happiness to hear the cooling nectar of Yasoda-devi's words. Kundavalli became very eager to unite the female bee Radharani with Her lover the male bee Krsna.

15- Intelligent Kundavalli then approached crooked-hearted Jatila and recited Queen Yasoda's message asking for the presence of Jatila's daughter-in-law Srimati Radharani.

16- When Jatila heard Queen Yasoda's request, she began to fear what Lord Krsna might do to her daughter-in-law Radharani. After a moment's reflection she remembered Purnamasi's instruction to be always obedient to Yasoda-devi. She then affectionately spoke the following words to Kundavalli:

17- On the one hand my saintly, chaste daughter-in-law Radharani, who is full of the sweet madhвика nectar of the greatest virtue should not associate with the fickle, fault-finding rake who is Nanda's son, and on the other hand I cannot disobey the noble Purnamasi's order to always abide by Queen Yasoda's wishes. O child, my heart dances between saying yes and no. What shall I do?

18- O mother, although you have certainly spoken the truth about Radharani, a host of rascals has misinformed you about Krsna the prince of the cowherds. Just as the rising sun is appreciated by the pious lotus flowers, and abhorred by the demonic owls who remain in sinful darkness, hooting for the satisfaction of wolves and other nasty beasts, in the same way Krsna is glorified by saintly persons and reviled by the lowest of men.

19- In one sense your fear to protect Radharani is justified, for Krsna's sweet handsomeness certainly maddens all the young girls in the universe. Still there is no need to fear, for I myself shall become Radharani's shadow. I shall ensure that Radharani never comes before the path of Krsna's eyes.

20- My daughter, because your reputation as a pious, chaste girl is spread throughout this village of Vraja, I shall place the virtuous Radharani in your hands. I trust that you will save Her from the lusty glances of Nanda's son Krsna.

21- Jatila called for Radharani, and said to Her: My child, Kundavalli has just come here from Vrajabhumi. I want You to immediately go with her to Queen Yasoda's house, and engage there in the worship of the sun-god.

22- Although Srimati Radharani was delighted at heart to hear this order, she pretended to be reluctant. She said to Her friend Kundavalli: I have duties at home, and I don't want to go to Yasoda's house. A chaste girl does not go visiting the homes of others.

23- Pious Kundavalli grasped Radha's hand and pulled over. She said: My chaste friend, why are You afraid? I shall protect You. With that Radharani at once rose and happily departed with Her friend.

24- Lalita and the other gopis then took laddus and other palatable foods to offer Krsna for breakfast, and followed their friend Radharani to Krsna's house.

25- As they were proceeding on the road, Kundavalli noticed that her friend Radharani was overwhelmed with transcendental bliss, and because of this the corner of Her bodice was beginning to fall. Kundavalli then turned to Radha and affectionately spoke the following joking words:

26- Although Your husband has been away on business for the past three or four days, and although he always spends the entire night protecting his cows in the pasture, still I cannot help but notice the bites and scratches on Your breasts. These marks clearly indicate Your faithfulness to Your husband.

27- Glancing at Srimati Radharani's slightly squinting, wide-open, crooked eyes Lalita turned to her friend Kundavalli and said:

28- Perhaps a daring parrot in the jungle bit Radha's breasts, taking them to be pomegranates, or perhaps some parrots violently bit Her lips, taking them to be ripe bimba fruits. My friend, what is the need for these feeble speculations? You and I know the real reason for these marks.

29- Hearing these words, Srimati Radharani remembered Her pastimes with Lord Krsna, and She trembled, as if tossed about by waves in the ocean. Kundavalli noticed all this, glanced at a nearby lake, laughed and jokingly called out the following ambiguous words:

30- My dear charming lake full of lotus flowers, why are you happily trembling for no apparent reason? Do you tremble because the bumble-bee, who is the jasmine creeper's brother-in-law, is now wandering nearby and will soon drink the honey of your lotus flowers? (My dear beautiful, lotuslike Radharani, why are You happily trembling for no apparent reason? Do You tremble because Lord Krsna, Kundavalli's brother-in-law, is now wandering nearby, and will soon drink the honey of Your association?).

31- To Kundavalli, who was expert at fashioning golden ornaments of joking words to delight the ears, intelligent Visakha spoke the following words:

32- My dear friend Kundavalli, this lake is blooming with lotus flowers and trembling with great love because of the active bumble-bee wandering over it's water. As for the lotus-like Radharani, She is trembling out of fear of the bumble-bee's younger brother, Lord Krsna.

33- As She heard these charming jokes, Srimati Radharani felt intense love for Lord Krsna, and trembled with longing to see Him. Overwhelmed by love, She walked very slowly until finally she and Her friends arrived at the home of Nanda Maharaja.

34- When Srimati Radharani arrived She bowed down to offer respect to Yasoda-devi, the mother of Lord Mukunda. Yasoda lifted Srimati Radharani, embraced Her with both arms, happily smelled Her head for a long time, and affectionately kissed Her on the face, as her own face became covered with tears.

35- Mother Yasoda then embraced each gopi and inquired after her welfare. Eager to prepare her son's breakfast, without delay she affectionately spoke the following words to the assembled gopis:

36- My daughters, you are all famous in Vrajabhumi as the most expert cooks who can create a great variety of the most palatable dishes. For this reason I am requesting you to cook a nice breakfast for my son, so He may have a little appetite and eat something.

37- My dear daughters, some of you should cook salty preparations, and others should cook preparations with yogurt. Some should cook preparations with ghee and others should cook sweets.

38- My dear Radha, You are the most learned scholar in the art of nectarean cooking. Please go into the kitchen now, and diligently help Balarama's mother Rohini to cook sweets and vegetables for Krsna's breakfast.

39- My daughter, please carefully cook amrta-keli cakes and sweet karpura-keli which Krsna considers to be millions of times sweeter than nectar. In all the three worlds no one knows how to properly cook these, save for You.

40- My child, please make granthi-lai nectar, of which my son is very fond. Please also make pancamrta nectar with camphor, cardamom, and other spices.

41- O mother Lalita, please make the curd-preparation rasala. Visakha, you make the preparation sadavam and Sasilekha, you make the curd-preparation sikhari. My daughter Campakalata, you make the preparation mathita.

42- My daughter Tungavidya, please prepare amiksa from boiled milk, yogurt and various other ingredients. O mother Citra, please prepare matsyandi-panaka from various ingredients.

43- Ranga-devi, you prepare khanda-manda. Sudevi, you prepare various kinds of ksira-sara. Vasanti, you prepare subhramrdu-phenika. Mangala, you prepare kundalika.

44- Kadambari, you prepare candrakanti. Lasika, you prepare tandula-curna-pidi. Kaumudi, you prepare many different kinds of saskuli. Mother Madalasa, you prepare indu-pinda.

45- Sasimukhi, you prepare vataka cakes made of yogurt and other ingredients. Sumukhi, you prepare palatable sweet sarkara-pattika. Manimati, you prepare many varieties of sweet-cakes.

46- Kancanavalli, you prepare wheat-flour laddus, Manorama, you prepare manohara laddus. Ratnamala, you prepare mauktika laddus.

47- Madhavi, you fry modaka, tila-kadamba, and khanda-pattika laddus in the best pure oil.

48- Rambha, you prepare karambha with plantains, sugar and other nice ingredients in a golden pot. Manojna, you prepare ripe mango-juice mixed with milk and a large quantity of sugar.

49- Kilimba, please take the butter that I have churned this morning from aromatic milk and yogurt, and prepare aromatic ghee.

50- O Ambika, here is some milk that Vraja's king Nanda personally milked from the white surabhi cows this morning. Please boil it so that Krsna and Balarama may drink.

51- Girls, please go, rinse large clay pots, other pots, cullis, dugdha-salas ladles, and spoons, and bring them here to me.

52- O Dhanistha, please take various cooking utensils from their cupboards and place them in these pots.

53- Ranganamalika and Tulasi, go to my cupboards with these maidservants and bring various cooking utensils, and place them in the proper places.

54- O Indumukhi, please bring amratakas, mangoes, puras, kariras, dhatri, limpakas, kolis, and rucakas that have been pickled in oil and salt for a long time. Please bring fresh ginger and other palatable roots, and also bring sugarcane juice and fresh tamarind. Please also bring dhatri, mangoes, badaris, and other fresh fruits and berries. Place everything in these golden pots.

55- O Sanda, Subha, Bharani, Pivari, and Mistahasta, immediately bring a large quantity of milk from the barn and slowly boil it in these large kettles.

56- Srimati Radharani then removed Her outer cloak, signet-rings, and other ornaments, and placed them in Tulasi's hand. She then washed Her own hands and feet with water presented by Dhanistha. She bowed down, placing Her head on the ground to offer respects to Balarama's mother Rohini, who in turn treated Her very affectionately, as if Radharani were her own young daughter. After this, Srimati Radharani entered the kitchen.

57- While the gopis were happily engaged in these duties, Vraja's Queen Yasoda gave the following instructions to the devoted menservants:

58- Payoda, my son, please perform with kumkuma, aguru, camphor, and sandalwood, the Yamuna-water that collected last night, placed in jars with cloth-covered spouts, and cooled by the gentle-breezes and moonlight in the courtyard. Please bring these jars to the cleansed, moonstone-studded bathing-chamber.

59- O Varida, please bring water scented with aguru, camphor, cloves, jasmine flowers, and patala flowers, for my sons Krsna and Balarama to drink.

60- O barber's son Sugandha, here is some medicinal narayana-oil which, out of love for my sons I obtained long ago from the physician Kalyanada. Please massage Krsna and Balarama with this oil.

61- O barbers Sugandha and Karpuraka, please anoint the bodies and hair of Krsna and Balarama with cooling, fragrant amalaka-oil.

62- O Saranga, please quickly fetch two scented, silken, golden bathrobes, as splendid as moonlight, for Krsna and Balarama.

63- O Bakula, please bring Krsna's turban, upper garment, dhoti, and double belt which are all as splendid as the reddish-gold sunrise. In addition to these garments, which He wears while herding the surabhi cows, also bring His dancing-costume, sewn with many colors by the most expert tailor.

64- O Suvasa, Vilasa, and Gandhi, please fetch musk, camphor, aguru, and sandalwood paste, and place them in these boxes studded with pearls and jewels.

65- O Talika, please bring the yellow pigment gorocana for making tilaka marking on Krsna's forehead. O Sucitra, please bring mineral pigments from Govardhana Hill for decorating Krsna.

66- O Puspahasa, Sumanah, and Madhukanta, please immediately string various garlands of campeya, pundraka, golden yuthi, and other flowers, all scented with aguru and camphor.

67- O Sairindhra, Mali, Makaranda, and Bhrngi, last night with long and carefully deliberation I set aside many jeweled golden ornaments. Please go now to the treasury room and fetch these ornaments so that my sons Krsna and Balarama may wear them on this auspicious day of amrta-yoga, when the sun is conjoined with the constellation pusya.

68- O Salika, my son, please make a crown of many peacock-feathers. O Mallika please make necklaces of white and red gunja.

69- O Jambula, place these golden betel-nuts on a silk cloth and quickly pick out the unusable chaff.

70- O Suvilasa, my son, please quickly cut these glistening washed betel leaves with this sharp knife as sharp as a dhatri leaf, and then mix the cut betel leaves with this fragrant camphor.

71- O Rasala and Visala, take this ground cardamom, cloves, catechu, and other spices, place them on a cloth, purify them and mix them with these betel-nuts.

72- As the gopas and gopis were busily engaged in these duties, Mother Yasoda intently looked at the path, waiting for the arrival of her son. When she saw some gopas carrying burdens from the barn, she asked them: Where is Krsna? Why is He delayed?

73- Some gopas said to her: Krsna is tending the young calves as they eat the tender grasses. Other gopas said: Krsna is playing with the boys and encouraging the bulls to fight each other.

74- To Raktaka, who was very always eager to serve, Mother Yasoda said: My son, please bring Krsna here. She also said to the boy Madhumangala: Child you also go and bring my restless son here at once.

75- After dispatching the boys, Mother Yasoda entered her spacious kitchen and asked Balarama's mother Rohini: What have you and Radharani cooked? please show it all to me.

76- Within the spotlessly clean kitchen Rohini showed Mother Yasoda the rows of earthen pots filled with various nectarean condiments and other foodstuffs. Rohini praised Srimati Radharani in the following words:

77- My dear pious friend Yasoda with the beautiful face, look at these pots of palatable, nectarean sweet-rice, more beautiful than the glistening moon, that have been prepared by the expert cook Radharani. Look also at this pot of hearty, sweet samyava (wheat and milk), that I have prepared.

78- O pious friend, look at these varieties of ckd made with butter, plantains, siri, and different kinds of flour.

79- Look at the piyusa-granthi, karpura-keli, and amrta-keli that Radharani has prepared. I must admit that I cannot cook as nicely as She.

80- Here are two kinds of mung cakes-plain, and mixed with buttermilk. Here are four kinds of sweetened or salty dhal.

81- Here are twelve kinds of bitter preparations made with tamarind, amratika fruit, cukra, mangoes, and other foodstuffs. Some are strongly bitter, some bittersweet, and others bitter in various ways.

82- Here are many varieties of preparations, such as baddha-rambha, navya-garbha, navya-mukulamsa, mana, kandambu, kacvi, mukhamsa, aluka, kusmanda, dindisa, cakrabha, khandajalaka, canakaksodha, pankakta, and dhrtta-bhrsta.

83- Look at these varieties of foodstuff, such as these chick-pea cakes fried in ghee some mixed with bitter buttermilk and some moistened with water.

84- Here are varieties of cakes, fruits, roots, and vegetables prepared with black pepper, cloves, and other spices, and here are karkaru, jyotsnika, and alavu pumpkins cooked with yogurt and mustard. O beautiful Yasoda, all this was cooked by Srimati Radharani.

85- Here are your son's favorite flowers fried in ghee, and here are kovidara buds fried in ghee and mixed with yogurt.

86- Here are two kinds of flower-cakes fried in ghee and mixed with yogurt, and here are delicious patola fruits fried in ghee.

87- Here is a large kusmanda cake made with kacvimana and alu roots. Here are preparations made with shredded bitter nalita leaves, and here are other preparations made from cavika.

88- Here is dugdha-tumbi prepared with sugar, cardamom, and pepper, and here are the sweet ksira-kusmanda, sweet dadhi-suranka, dhatri-suranka, and kara and bilva fruits both fried in ghee. All this was prepared by Radharani.

89- Here is a cooling sweet and sour preparation made from tender plantains and ripe pumpkin cooked together and mixed with sugar and yogurt.

90- Radharani has cooked this vegetable dish consisting of nalita, methi, sata-puspika, misi, patola, vastuka, vitunna, and marisa. This dish is so tasty that it smashes the pride of the sweetest nectar.

91- Here is nectarean tamarind sauce mixed with kadamba, and here is the palatable dark leafy vegetable nalita mixed with raw mangoes.

92- I have cooked these yukustaka, mudga, and masa dhal soups. These soups are as sweet as three wells of nectar.

93- From whole-wheat dough carefully kneaded by your maidservants, I have cooked these capatis, which are as round as a series of full-moons.

94- I have just now washed this rice in a silk-strainer, and as Krsna returns from the barn I shall boil it for His breakfast.

95- My dear Yasoda, rest assured that we have completed Krsna's breakfast of grains and vegetables. We have already cooked, are cooking now, or are about to cook all the required preparations.

96- Seeing this beautiful, aromatic, enchanting breakfast, Mother Yasoda became delighted, astonished, and curious to know how the preparation of such a feast were possible. Rohini then spoke to her the following words:
 97- My dear Yasoda, you should know that this unprecedented breakfast-feast has been created by expert hands of Srimati Radharani. She is it's actual cause.
 98- Srimati Radharani perspired because of long kitchen-labor, and She shyly bowed Her head because of Rohini's praise. Looking at Her, Queen Yasoda's thoughts became filled with love, and she ordered one of her maidservants to fan the glorious Srimati Radharani.
 99- When Vraja's Queen Yasoda went to the dugdha-grha, and saw the many varieties of foodstuffs the gopis had prepared, she became very happy. She then went to the gateway of her house to eagerly wait for her son's arrival.
 100- Thus ends the third chapter of Govinda-lilamrta in the matter of the Lord's sunrise pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 4

1- As Krsna returned from the barn, He saw Vraja's King Nanda greet Him with great love, and He also saw His mother Yasoda running to meet Him, her garments moistened by the tears from her eyes and the milk trickling from her breasts out of intense maternal love.
 2- Mother Yasoda then said: O my son, come here, come here. Why do You torture me by taking such a long time to return home, even though You must certainly be very hungry by this time? The breakfast we have carefully prepared for You is beginning to grow cold by now.
 3- Her thoughts anointed with intense maternal love, Yasoda stroked her son's body with her lotus hand. She then turned to her son's friends, who were all eager to return to their own homes respective homes, and she spoke to them the following words:
 4- Without you, my restless Krsna will not eat very much. He will simply gulp a few bites, and then run out to get your association. So that Krsna may eat proper meals, my sons, I always wish that you take your meals with Him at my house. Please come in and take breakfast.
 5- My dear sons, each of you return to your own home, take bath, and decorate yourselves with ornaments. Then quickly bring your hearty appetites to my house and eat breakfast along with Krsna.
 6- After the happy cowherd boys had gone, Vraja's Queen Yasoda took Balarama, Madhumangala, and her own son Krsna into the house.
 7- As Lord Mukunda entered the house He sprinkled the thirsty cataki birds of the gopis' eyes with the monsoon rains of His handsome sweetness. He gave the cakora birds of the gopis' eyes the sweet nectar of the moonlight of His face to drink.
 8- Lord Krsna then entered the bathing-room. The servant Saranga took the ornaments from Krsna's body, and clothed Him in a nicely folded, light, fresh silk garment.
 9- Lord Krsna sat on a nice seat. Patraka poured scented water from the golden pitcher in his hands as Patri washed the Lord's lotus feet and then dried them with a towel.
 10- Ksuri's son, named Subandha, then affectionately massaged Lord Krsna's delicate limbs with Narayana-oil.
 11- Slowly and carefully handsome Sugandha then anointed Lord Krsna's naturally cool limbs with glistening, cooling, yellow butter.
 12- The affectionate servant Karpura then anointed Lord Krsna's beautiful hair with glossy, cool, aromatic dhatri-pulp.
 13- As Payoda poured cool water, Raktaka, washed Lord Krsna's naturally cool splendid, and delicate limbs, scrubbing them with a silk washcloth.
 14- The servants then bathed their master Krsna with delicately scented water from a series of golden pitcher.
 15- Golden-complexion Patri then dried Lord Krsna's beautiful limbs and hair with a soft towel, and dressed Him in fine garments.
 16- Lord Krsna then sat down on a nicely cleansed chair in the bathing room. Kumuda and Dhama then combed His tangled hair and scented it with aguru incense.
 17- Makaranda then decorated Lord Krsna's forehead with tilaka marking drawn in gorocana and musk. He anointed the Lord's body with sandalwood paste, aguru, kumkuma, and musk.
 18- Premakanda then placed cankana armlets on Lord Krsna's arms, and glittering shark-shaped golden earrings on His ears. Ankle-bells whose tinkling sounds are more charming than swan's cooing, he placed on Lord Krsna's ankles, and necklace of starlike pearls he placed on the sky of Lord Krsna's chest.
 19- As she caught glimpses now and then of her son, Mother Yasoda became overwhelmed with love for Him. She urged the servants to perform their duties quickly, and she also became busily engaged in various services.
 20- Accompanied by the nicely bathed, perfumed, and ornamented Balarama, Madhumangala, and other friends, Lord Krsna appeared very splendid and glorious.
 21- The dining room was perfumed with incense, covered with fresh cloth, and nicely equipped with golden water-pitchers and clean sitting places. Mother Yasoda brought Krsna and His friends there to enjoy their breakfast.
 22- Sridama and Subala sat on Lord Krsna's left, Lord Balarama on His right and Madhumangala facing Him. The other

cowherd boys sat in other places to the right and left of the Lord.

23- When everyone was seated, Citra-devi brought nectar-drinks in golden goblets Mother Yasoda handed one to her son and the other to His friends.

24- As Mother Yasoda called the gopis, each happily brought the palatable breakfast dish she had cooked.

25- Rangadevi took the "Ganga-jala" khanda-laddus that Srimati Radharani had carefully brought from home, and on Radharani's signal, handed them to Yasodaji.

26- Mother Yasoda then affectionately placed laddus on the golden plates before Lord Balarama and the boys.

27- As Lord Krsna ate the breakfast cooked in ghee, he joked with His friends and made them smile and laugh. When the gopis observed Him glancing at Radharani's face from the corner of His eye, they became full of happiness.

28- Mother Yasoda pointed to the uneaten laddu on Lord Krsna's plate and said: This laddu is very good. It is very sweet. It is delicious. It is beautiful. O my son, You must eat it.

29- When one of the boys expressed the desire to eat particular food, Krsna would laugh, that food from His own plate, and playfully toss it to that boy.

30- Seeing Mother Yasoda earnestly serving the breakfast, and seeing the infallible Supreme Personality of Godhead eating slow deliberation, the comical brahmana boy Madhumangala spoke the following words to Mother Yasoda:

31- My dear mother, if your son does not eat very much, then just give His portion to me and I shall devour it all. I shall then embrace your son and transfer all the nourishment to Him. Then He will grow fat.

32- Krsna's digestion is weak and He cannot eat these heavy foods cooked in ghee. O Mother Yasoda, it is better to give Him vegetables instead and only a slight taste of these heavy grains.

33- Lord Krsna then filled the brahmana boy Madhumangala's plate with five double-handfuls of food, and said to Him: Here is a little something for you to eat.

34- Loudly salivating, the brahmana boy Madhumangala began to jubilantly devour the food on his plate. He then said to Lord Krsna:

35- O my friend, see how I am eating. Madhumangala proceeded to eat two morsels and then he called to Mother Yasoda: O mother, please bring me some yogurt.

36- Lord Krsna then said: O cowherd boys, just look at the restless monkey-king who dances in our midst, hungry for rich foods and yogurt. Hearing this, Madhumangala placed the contents of his plate, one by one, on the plate of the hungry boys. After everything was distributed, he proudly announced: See, I have eaten it all.

37- When Mother Yasoda returned bearing a cup of yogurt, Madhumangala said: O mother, I have already eaten everything without the yogurt. Now it is time for dessert. Give me a large cup of that sweet-rice.

38- Rohini poured the sweet-rice into golden cups and distributed them to the cowherd boys as Srimati Radharani gently fanned Lord Krsna with a fresh plantain leaf.

39- Vimala-devi and the other maidservants brought various delicious foods on golden plates and handed them to Srimati Radharani. She handed them to Lord Balarama's mother Rohini who carefully served these palatable dishes to all the cowherd boys.

40- Srimati Radharani repeatedly brought saka, amla, and other vegetable dishes and Mother Rohini served them to the assembled cowherd boys.

41- On other plate Mother Rohini served capaties anointed with ghee, and made of fine strained whole-wheat flour the light brown color of leaves in middle of a plantain tree.

42- Dhanistha brought sweet, spiced cured and other dishes prepared by Lalita and her friends. Mother Yasoda placed the cured in many cups, and with great love and happiness distributed these cups to the cowherd boys.

43- The fortunate and glorious gopis became filled with bliss by seeing the face of their beloved Krsna, the abode of all transcendental bliss. They were drawn by His delicate, sweet handsomeness, and overwhelmed by a great rising tide of love for Him.

44- With vigorous appetites the cowherd boys relished the four kinds of food which were as sweet as nectar. They joked, laughed, and made their friend Krsna laugh also.

45- The boys ate the various kind of foods, chewing the various delicacies licking and sucking palatable foods meant to be eaten in that way, and happily drinking various nectarean beverages.

46- As He secretly placed the bumbe-bee of His sidelong glance upon the lotus flower of Srimati Radharani's face, lotus-eyed Lord Krsna relished the various kinds of food made sweeter than nectar by the touch of Her hand. When Mother Yasoda saw her son eating with such a vigorous appetite, her mind became filled with intense transcendental bliss.

47- Timidly glancing at Lord Krsna, Srimati Radharani relished the nectar of His transcendental handsomeness. As She meditated on Him, she was very careful to conceal from eyes of others, the splendor of Her intense, all-encompassing love for Him.

48- For a little while Srimati Radharani was alone and Lord Balarama's mother Rohini was no longer by Her side. At first Her jubilant, sweet, intoxicated eyes danced on the form of Lord Krsna, but then She shyly placed them on Her own hand instead. As the king of heroes, Lord Krsna, gazed at Her, He saw Her as the most tender, sweetest food for His senses. Agitated with love for Her, His breakfast appetite slackened.

49- Seeing her son listlessly picking at His half-eaten breakfast, Mother Yasoda became very agitated at heart. She spoke the following words:

50- My son, why do You not eat this carefully prepared feast? Why have You no appetite? You should eat. Your declining to eat is a great curse upon my head.

51- I have taken great trouble to bring Maharaja Vrsabhanu's daughter here to cook this breakfast millions of times more delicious than nectar, and still You refuse to eat it! What shall I do? O my son, Your not eating is killing me.

52- Mother Yasoda then spoke the following words to Rohini: O Rohini, just look at this restless boy, He is weak from

hunger, and still He will not eat, why is this?

53- Overwhelmed with maternal love, Rohini-devi, the mother of Lord Balarama the killer of Pralambasura, turned to Lord Krsna, who had previously killed the demon Aghasura. She caressed Him and spoke the following words:

54- I have labored, and Srimati Radharani, who is as delicate and lovely as a jasmine flower has also labored hard to cook this breakfast-feast for You. Why do You torture me, Your poor mother, by refusing to eat it?

55- O my son, just see how Your poor mother is suffering. I fall at Your feet and beg You: please listen to me. Later in the day as You wander in the forest You will feel very tired and hungry if You do not eat now. Please eat heartily at this breakfast-feast.

56- Saying: I have already eaten quite a lot, and My hunger has fled far away, Nanda's son Krsna, who is generally quite restless and untameable, sat back languidly and muffled a belch. When Mother Yasoda and Rohini saw all this they became overwhelmed with happiness.

57- With her fingers Mother Yasoda pointed out the various foods and said: This is very delicious, and that is super-delicious. O my son, I swear it is. Mother Yasoda repeatedly spoke in this way, her eyes flooded with tears. She wished that her son, whose belly was already quite full, should continue eating until He had devoured everything.

58- Motherly love pushing tears from her eyes and milk from her breasts, unsatisfied Mother Yasoda repeatedly forced her unhungry son to eat all the sweet ripe-mango juice, sadava milk, sikharini, karambha, amiksa (three curd-preparations), vegetables, yogurt, kala-pupa, and vatakas (two kinds of cakes), and she placed them before Him.

59- After eating these delicious foods, and drinking these beverages as sweet as nectar, all the satisfied cowherd boys became very eager to go into the forest.

60- The boys then wiped their lotus hands and faces with aromatic powder, scrubbed their teeth with soft brushes, and rinsed their mouths with water as the servants poured from golden pitchers.

61- The servant Jambula then brought cooling, fragrant, splendid betel-nut patties mixed with cardamom, cloves, and camphor. As the cowherd boys chewed the betel-nuts they happily patted their filled-up stomachs with their left hands.

62- The boys then happily chewed ripe betel-leaves prepared by the hand of Rasala. Then they eagerly took a nap on a hundred large beds as the servants fanned them.

63- As the servants fanned the cowherd boys with peacock-feather fans, Vilasaka peeled the outer leaves from some betel-nuts, and then gave them to the Lord to chew.

64- Srimati Radharani then washed Her hands and feet, left the spacious kitchen, and entered the courtyard. There She gazed at Her lover Krsna through the window, perspired out of ecstatic bliss, and was fanned by the maidservants. When Vraja's Queen Yasoda saw Her, she expressed her concern that Radharani was certainly very tired from the morning's cooking activities. With great effort Mother Yasoda convinced Radharani to take breakfast Herself. As soon as Srimati Radharani happily sat down, both Mother Yasoda and Rohini ordered that the breakfast be brought from the house.

65- Mother Yasoda then ordered Dhanistha to bring the breakfast cooked in ghee. Dhanistha secretly mixed the food with remnants from Lord Hari's plate, brought it from the house, and placed it before them.

66- Out of shyness Srimati Radharani bowed her head, covered it with Her sari and declined to eat. Seeing this, Krsna's mother, Yasoda became filled with sentiments of maternal love. She then spoke the following words:

67- O my daughter, why are You shy before me, Your mother? I love You in the same way I love my son Krsna. I beg You, please do not be shy before me. Let me see Your eating this breakfast, that sight will bring a pleasant coolness to my burning eyes.

68- hundred of times I vow that You are all my daughter. Why are You so shy? O Lalita, O gopis, O my daughters, please eat. In this way Mother Yasoda fed all the gopis a delicious feast palatably seasoned with many sweet words.

69- Within her heart Mother Yasoda wished that Radharani could become her son's bride. She had Dhanistha to bring from the house many ornaments, exquisite garments, red-cosmetics, sandalwood paste, betel-nuts, and jeweled boxes containing gifts suitable for a newly-married bride. Vraja's Queen Yasoda happily and affectionately presented all these gifts to Radharani, honoring Her as a newly acquired daughter-in-law surrounded by Her girl-friends.

70- After this Visakha, Dhanistha, and Subala met secretly. the two gopis gave to Subala the yellow upper garment of Krsna that Srimati Radharani had mistakenly taken on the previous night, and Subala gave them Radharani's blue sari that Sri Krsna had taken at the same time.

71- Bursting with happiness, the servants then affectionately decorated their master Krsna with exquisite clothing, ornaments, garlands, and fragrant ointments.

72- Wearing the tilaka marking named "bhakti-cheda", anointed with sandalwood paste, kumkuma, and colorful mineral pigments, dressed in exquisite new garments, wearing a peacock-feather crown, signet-rings, earrings, a gunja-necklace, a jewel-necklace with the kaustubha gem in the center, a vaijayanti flower-garland, armlets, bracelets, golden anklets, ankle-bells, and an ornamental chain, and wearing on His chest a necklace of large pearls in which He alone could see the reflected form of Srimati Radharani, carrying a buffalo-horn, bugle tucked into the left side of His belt, and His wonderfully colorful jewel-studded flute tucked into the right side, carrying a straight staff in His left hand, and twirling a yellow toy lotus flower in His right hand, enchanting the minds of the doe-eyed gopis, and accompanied by His cowherd-boy friends, each of them laughing and joking with Him, and each of them also carrying a flute, buffalo-horn bugle, and staff, lotus-eyed Lord Krsna left His house to go into the forest.

73- Thus ends the fourth chapter of Govinda-lilamrta in the matter of the Lord's breakfast pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 5

- 1- I meditate on Lord Krsna, whom all the adults of Vraja love as if He were their son. Lord Krsna went that morning with His surabhi-cows and cowherd-friends to the shore of Radha-kunda, hoping to meet Radharani there. I meditate on Srimati Radharani, who by noble Jatila's order left Her house to worship the sun-god. Radharani eagerly waited for Her gopi-friends to bring news of Krsna's whereabouts.
- 2- Lord Krsna then went outside and sounded His buffalo-horn bugle named "Mandra-ghosa". He delighted the residents of Vraja, enchanted the hearts of the beautiful Vraja-gopis, and greatly intensified their love for Him.
- 3- Around the cow-barns in Vraja there were heaps of cow-dung that appeared like great mountain-peaks. there were passionate bulls fiercely fighting for the sake of a cow. There were hundreds of gopas and gopis collecting cow-dung and smiling and laughing as they narrated the pastimes of Krsna. there were hundreds of gopas carefully protecting the calves. there were elderly gopis making cow-dung patties. There were many palm trees. There were many residences of cows and calves, near which the ground had become soft with sow-dung. When Lord Krsna thus saw Vrajabhumi's great opulence and exalted residents, He became happy with transcendental bliss.
- 4- The cow-barn of Vraja appeared like a series of large lakes. The cowherd men restraining the calves, they appeared to be giant fishes, and the milk-pails appeared to be turtles in the great stream of milk. The faces of the gopis intently collecting cow-dung appeared to be lotus flowers growing in the water, and the white and red calves appeared to be white swans and red geese swimming in those lakes. The white cows appeared to be streams flowing into those lakes, and their tails appeared to be saivala plants growing in those streams. When Lord Hari saw the cow-barn in this way He became happy with transcendental bliss.
- 5- Vraja's King Nanda then let the eager surabhi cows out of their pens. Krsna who attracted the minds of all Vraja's residents, then went with the cows and His gopa friends from Vraja village to the forest.
- 6- Let out of their pens, the cows and female water-buffaloes met. The white surabhi cows appeared like the stream of the celestial Ganges, and the dark female buffaloes appeared like the dark stream of the Yamuna river. When the two herds met and mingled, they appeared like the sacred place Triveni, where the Ganges and Yamuna converge. The dust kicked up by their hooves appeared like drops of water which purify the intelligence, senses, and even the great demigods like Brahma, Siva, and Indra who holds thunderbolt-weapon in his hand.
- 7- The land of Vraja became very pleased to have lotus-eyed Lord Hari walking to her forest. the land of Vraja placed her lotus-heart under the Lord's lotus feet, to be stepped on wherever He walked.
- 8- When the Lord's feet touched the ground, all the grasses on the limbs of Vrajabhumi stood up in ecstatic bliss. Even when the surabhi cows trampled on the grass, it immediately sprang up in ecstasy.
- 9- From children to elders all the lotus and rose-eyed residents of Vraja became like a great river, swollen with the monsoon of transcendental love and swiftly rushing from the mountain of Vraja-village to the great dark ocean of Krsna.
- 10- Mother Yasoda became very eager to see her son, and out of intense maternal love for Him, tears flowed from her eyes, and milk trickled from her breasts, moistening her sari. Krsna's nurse Kilimba-devi, Balarama's mother Rohini, Yasoda's sister-in-law, and all the other elderly gopis became also very eager to see Lord Krsna.
- 11- Amorous Radharani became like a celestial Ganges river flowing towards the expansive dark nectar-ocean of Lord Krsna. That ocean appeared to be very still, for the many waves of restless glances had all become stunned by the Divine Couple's exchange of intense love.
- 12- Then Mangala, Syamala, Bhadra, Pali, Candravali, and all the other younger gopis also began to follow Lord Krsna.
- 13- When their beloved Krsna departed with His friends and cows, all the residents of Vraja became silent and motionless, like a girl whose lover has just left for a foreign country. They simply stood there, stunned and covered by the dust upraised by the hooves of the cows.
- 14- When Krsna reached the outskirts of the forest, He turned His neck and saw His parents and all the residents of Vraja following Him. He stopped the cows, and stood still.
- 15- Lord Krsna's parents were very eager to see Him, and they were crying tears out of limitless fear that some calamity might befall their son in the forest. When Lord Krsna saw their distressed condition, He became very unhappy.
- 16- Although they were at first scattered in all directions by the great whirlwind of shyness, the bumble-bees of the beautiful gopis' eyes were so eager to drink the honey of Lord Krsna's lotus face that nothing could prevent them from landing within its petals.
- 17- When Lord Krsna saw the two happily dancing khanjarita birds that were otherwise known as the eyes in Srimati Radharani's louts face, He considered that all His activities had become auspicious, and His own eyes had reached their perfection.
- 18- The mothers of Vraja did not notice their own sons, as they fixed their tear-filled eyes on the form of Lord Krsna. Intense maternal love pushed the milk from their breasts, moistening their garments as they surrounded the infallible Supreme Personality of Godhead.
- 19- Overwhelmed with fears for her son's safety, Mother Yasoda hugged Him with both arms.
- 20- Mother Yasoda said: O my son, You cannot take care of all these cows alone. Although many expert cowherd men are my subjects, who among them would be foolish enough to claim that he could take care of all these cows unaided? Aside from this, You are a delicate young boy. If You wander all day long in the forest barefoot and without even a parasol, how will it be possible for Your poor parents, constantly worried about Your safety, to remain alive and in one piece.
- 21- Seeing His parents overwhelmed with parental love, and clutching His parasol and shoes in their hands, Lord Kesava spoke the following words:

22- Lord Krsna replied: Our prescribed duty is to protect the cows, and to do this properly we should not accept more luxury than the cows in our charge. The cows do not wear shoes or carry parasol. Why should we?

23- O mother, how can I give up my prescribed duty of protecting the cows? By faithfully performing prescribed duties one attains a long life and good reputation. When one encounters fearful situations he will be protected if he has previously performed his prescribed duties.

24- Nanda and Yasoda felt boundless happiness to directly see the good qualities of their son. Mother Yasoda, however, remained anxious for His safety. She called all the cowherd boys, and spoke to them the following words:

25- My dear Subhadra, Mandalibhadra, and Vatsa, and balabhadra, I am placing this delicate, restless boy in your charge. He is under your order. Please always teach Him and protect Him, and if He becomes restless and refuses to obey your order, then report it to me at once.

26- My dear Vijaya, my dear cowherd boys, please arm yourselves with swords, bows, and arrows. Surround my boy and always protect Him.

27- Affectionate Mother Yasoda then touched her son's body, and in order to protect Him, chanted various nrsimha-bija mantras invoking the names of the Supreme Personality of Godhead. In order to protect Him she also tied a jewel-armlet around His wrist.

28- Lord Krsna said: "I accept your order", and fell at the feet of His parents. They lifted Him up, and embraced Him with both arms, sprinkling Him with the tears from their eyes and the milk from Mother Yasoda's breasts. They kissed His lotus face and stroked it with their hands. They smelled His head. Choked with tears, they could not speak.

29- Nanda and Yasoda blessed their son, saying: May glorious Lord Nrsimha protect You on the land, in the sky, on the pathway, and in the forest. May He bring all auspiciousness to You. After receiving this blessing Lord Krsna's affectionate parents gave Him permission to proceed into the forest, and Lord Krsna felt very happy in transcendental bliss.

30- Lord Krsna and Balarama were then embraced by their parents, Nanda, Yasoda and Rohini, their nurse Kilimba-devi, the elderly gopis full of maternal affection, and all the cowherd men and gopis.

31- Jubilant Lord Krsna sprinkled the thirsty cataka birds of the gopis' eyes with the nectarean shower of His sidelong glances. By the movements of His eyes He hinted to them what route He would take after entering the forest.

32- When Lord Krsna saw the poor, hungry does of the gopis' minds, He invited them to graze on the fresh sprouts of His personal handsomeness. Then, when they were within His territory, He strongly bound them with the chains of His passionate glances.

33- With His eyes Lord Krsna spoke the following message to console the distressed Srimati Radharani: My dear girl with the beautiful face, please do not be unhappy. We shall not be separated for long. After an hour or an hour and a half we shall meet again at the outskirts of this forest. Please be kind to Me and meet Me at Radha-kunda.

34- With a humble glance Lord Krsna presented His request. When Srimati Radharani, pretending to be both shy and arrogantly contrary, responded with a sidelong glance of assent, Lord Krsna became delighted.

35- Radha and Krsna then shot arrows of sidelong glances at each other. These arrows quickly traversed the air, piercing each other's hearts, and making them overwhelmed with transcendental bliss. It is extremely difficult for anyone to understand these wonderful loving exchanges of the Divine Couple.

36- Lord Krsna caught the fish Srimati Radharani's mind in the net of His transcendental handsomeness. Srimati Radharani trapped the eager swan of Lord Krsna's mind in the cage of Her amorous glances.

37- Driving the surabhi cows before Him, and attracting the minds of the Vrajavasis behind Him, Lord Krsna and His friend began to enter the forest.

38- Turning His neck, Lord Hari noticed that His parents and all the residents of Vraja, drawn by love for Him, were still following Him. He then approached them and spoke the following words:

39- My dear Mother, please return home at once and do not try to follow Me into the forest. If I allow you to follow Me it will be a sin on My part, and I will be forced to visit the hellish world. O My dear father, please return to Vraja-village at once, It is not possible for the boys to play ball-games if you grown-ups are always hovering about.

40- O mother, these surabhi cows are hungry and thirsty. They need to be taken into the forest to eat and pasture to eat and drink. Because I have stopped, they must also stop and wait, craning their necks and lifting their faces to see what is the delay.

41- Mother Yasoda then said to her son: At midday I shall send a nice lunch. Eat Your lunch, and then at day's end quickly return home.

42- Lord Krsna replied to her: If you two cheerfully return home and prepare My lunch, then I will be able to eat something and return home. If you do not return to cook, I shall not have any lunch.

43- Using their bodies, minds, and words Lord Krsna's parents attempted to protect Him with various charms and amulets. Agitated with love for Him, they repeatedly kissed Him and embraced Him, moistening Him with tears and milk. They continuously gazed at His face.

44- Scorched by the rising sun of imminent separation from Krsna, His beloved gopis thirstily drank the nectar of the ocean of Lord Krsna's beauty. The lotus flowers of their eyes were thus sprinkled with drops from the waves of that ocean.

45- After thus speaking to His unhappy parents who longed to leave Vraja-village and follow their son, Lord Nandanandana entered the forest.

46- The eyes and other senses of the Vrajavasis were all fixed on the form of Lord Krsna. When Lord Krsna entered the forest, all the Vrajavasis immediately disappeared from His sight.

47- Thinking "Krsna is now entering the forest and abandoning us", the residents of Vraja became depressed. Stunned, they appeared like motionless pillars.

48- when handsome Lord Krsna entered the forest, the flowing rivers of the gopis began to wither and dry up. the lotus

flowers of the gopis' eyes began to wilt, and the bumble-bees of the gopis' eyes became extremely restless. The swan of the gopis' lives began to flounder in the rising mud of separation from Lord Krsna. The voracious cilli birds of Lord Krsna's eyebrows devoured the saphari fishes of the gopis' thoughts.

49- Making a great effort, the Vrajavasis unwillingly returned home, taking the bewildered king and queen of Vraja with them. They returned home, however with their bodies only, and not with their minds, for their minds had following Lord Krsna into the forest.

50- The leaders of the various groups of gopis had all fainted out of separation from Krsna, and with great effort the gopis were carrying them home. They looked like stone statues riding in various carriages.

51- Radharani became unconscious, and Kundavalli personally took Her to the village of Vraja, along with the other gopis, who were all very distressed at heart.

52- Although the Vrajavasis had fixed their minds on Lord Krsna and were not aware anything else, somehow or other they were able to perform their duties, just as a liberated soul, free from the body's encagement may sometimes perform ordinary duties.

53- As they were walking on the path, Kundavalli saw agitated Jatila eagerly collecting cow-dung. Realizing the emergency nature of the situation, expert Kundavalli quickly revived the unconscious Radharani by telling Her they were about to meet Lord Krsna.

54- O noble Jatila, I offer my respectful obeisances unto you. Here is your lovely daughter-in-law Radharani, please protect Her so the libidinous Krsna will not see even Her shadow on the ground.

55- because of Radharani's expert cooking, Vraja's Queen Yasoda has given Her all different kinds of garments and jeweled ornaments. these limitless, splendid, priceless ornaments cannot be bought even by Indra's wife Saci and their equal cannot be found even by searching the entire earth with all it's seas, continents and islands.

56- Thinking that her daughter-in-law Radharani had attained both religious merit and great material wealth, Jatila became enthusiastic to arrange further services to Queen Yasoda. Thinking in this way, Jatila spoke the following words glorifying Srimati Radharani:

57- My child, come here, come here. I greatly appreciate Your good character. I can see You are very chaste and devoted to my son, and as my daughter-in-law, You are very affectionate to me also. I grant all blessings to You. May all auspiciousness befall You.

58- I can see that You are chaste, saintly, and eloquent. I can see that You protect the good character of the other girls also. I have great faith in You and for this reason I am speaking these prayers to glorify You.

59- Purnamasi, who is a great scholar of the smrti-sastras, has taught us that when a pious wife upholds religious principles, her husband attains great wealth, mastery over many cows, good children, and a long life. For these reasons, my child, I am now advising You to remain always chaste and pure in conduct.

60- Great saintly persons have declared the great truth that by following religious principles one attains both wealth and sense-pleasure. For this reason, my child, if You remain chaste and religious, You will become very wealthy indeed.

61- My son Abhimanyu is very pious, and all his relatives are also pure and faultless. For this reason, my child, I am asking You to uphold the family tradition, and dutifully engage Yourself in the worship of the sun-god.

62- My dear daughter Radha, please take a copper pot, nice ghee, yogurt and milk from a brown cow, food cooked in ghee, a rose, sugar, kunkuma, a leaf and a garland of lotus flowers, take Your friend Kundalata, Gargamuni's daughter, and also take a brahmana boy expert at deity worship to help You, leave the house, and go to the temple to worship the sun-god.

63- My dear Lalita, you are strong, mature, and religious-minded, and therefore I am asking you to always accompany your friend Radharani. She should not be left alone under any circumstances. Most of all, I beg you with folded hands, please do not let Her catch even the faintest scent of that libertine, the son of Maharaja Nanda.

64- My dear children, the sky is already full of sunlight. It is growing late. The two of you should, therefore, pay careful attention to your duty of worshipping the sun-god.

65- When Lalita and Kundalata heard these words they became very happy at heart. they then spoke the following words to Jatila: O noble lady, please rest assured that we shall diligently discharge the task you have given us. We shall protect your daughter-in-law at every moment, just as the eyelids and eyelashes are always ready to protect the eyes.

66- When the charming, beautiful gopis drank the honey of Jatila's words, they became intoxicated and their bodies and minds blossomed with transcendental bliss, although externally they appeared peaceful and composed as they followed Srimati Radharani to Her home.

67- When Srimati Radharani returned home She sat down on a couch. With great happiness Her maidservants attended Her, washing, drying, and massaging her lotus feet, fanning Her, and rendering various other services.

68- Garlanded with many flowers, and accompanied by all the gopis, Sri Narmada-devi collected the results of Vrnda-devi's forest-flower-picking expedition, and placed before her mistress Srimati Radharani, a great host of delicate, blooming, malli, rangana, karnikara, bakula, amogha, lata, saptala, jati, campaka, nagakesara, lavanga, and other flowers.

69- Taking a needle and thread, Srimati Radharani expertly sewed these flowers into a vajayanti garland scented with camphor and Krsnaguru. This garland appeared like a colorful flag to raise above the spires of the palace of amorous love known as the body of Lord krsna.

70- In order to please the eyes, mind, and moonlike face of Lord Krsna, Srimati Radharani with Her own hands placed on betel-leaves: betel-nuts mixed with camphor, cardamom, and jasmine flowers, and scented with the deep love from Her heart.

71- Then Lalita said to Tulasi: O Tulasi, find out from Vrnda, Subala, or the other devotees where Lord Hari is now in the forest, and bring Him this garland and betel-nuts. following these orders, tulasi and Kasturika brought the garland and betel-nuts to Lord Hari.

72- Expert Srimati Radharani and Her friends then began to cook many wonderful amrta-kelis, karpura-kelis, and other

wonderful kinds of laddus just to satisfy Lord Krsnacandra's transcendental senses.

73- Even though She had sent Her dear friend to find Lord Krsna, and even though She personally remained always immersed in Lord Krsna's service, still the cakora bird of Srimati Radharani was so filled with longing to see the moon of Lord Krsna's face that She considered every moment away from Him to last as long as millions of yugas.

74- Thus ends the fifth chapter of Govinda-lilamrta in the matter of the Lord's morning pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 6

1- When Lord Krsna entered the forest, He turned His head and saw the Vrajavasis had returned home. This made Him very happy.

2- Lord Krsna was a maddened wild elephant released from the firm chains of the Vrajavasis's eyes, and now free to roam the jungle of Vrndavana at will.

3- Released from the inspection of older Vrajavasis, the expert artist Lord Krsna created a jubilant festival for the eyes of His friends by painting many wonderful, colorful, and auspicious pictures of His transcendental pastimes.

4- The cowherd boys danced, sang, jumped, skipped, joked, laughed, and happily played just like a herd of graceful.

5- Some of the cowherd boys playfully imitated Krsna's sober good behavior before His mother, other imitated the passionate, restless glances He exchanged with the gopis, and others imitated the broken words and faltering actions of the elders in Vraja.

6- Some cowherd boys hid among the trees and creepers. Others playfully pretended to be fair-complexioned young gopis, coyly removing the cloth covering their faces, and casting smiling, restless sidelong glances at Lord Krsna. Other cowherd boys sat down, placing their hands and feet on the ground, and playfully moved their necks, ears, and faces in various funny ways.

7- The cowherd boys pleased the infallible Supreme Personality of Godhead in various ways: Some pleased Him by speaking with fallacious logic, and absurd linguistic analysis, satirizing the philosophers. Some fought with sticks, boxed, or wrestled. Some threw their sticks as if they were weapons, and some expertly twirled their sticks in the air. Some pleased the Lord by dancing, joking, or rendering various services.

8- When the goddess Vrnda-devi noticed that Lord Krsna had entered within her realm, she at once inform both the forest of Vrndavana and the moving and stationary creatures who live in Vrndavana, and who had all become despondent because of separation from their beloved Krsna. She said:

9- O Vrndavana-forest, O my friend, do not be unhappy out of separation from Lord Madhava. Rejoice for Madhava has now entered your boundaries. Please meditate on your Queen Radharani, filled with countless virtues. Please fill yourself now with opulences by becoming the place where the Divine Couple enjoy their transcendental pastimes.

10- O creepers, wake up and show some flowers, O trees, let us see your flowers, O deer, please joyfully prance about, O parrots please recite some eloquent speeches, O moving and stationary creatures of Vrndavana, rejoice for a long time. Your dearest friend has now entered this place just to bring you transcendental happiness.

11- Then seeing that His dear Vrndavana-forest had fainted, burned by the blazing forest-fire of His separation, the dark cloud of Lord Krsna revived His forest, and announced His arrival, by showering Vrndavana with the sweet nectar of the sound of His flute.

12- Sprinkled by the showers of nectar from Lord Krsna's flute, cooled by the breezes of the touch of Krsna's body, and addressed by the calls of Vrnda-gopi, the forest of Vrndavana at once awoke and blossomed with transcendental happiness.

13- When the creatures in Vrndavana-forest drank the nectar of the sound of Lord Krsna's flute, their natures become radically altered, and they became filled with the symptoms of ecstatic love.

14- When the sound of Lord Krsna's flute was heard in Vrndavana forest, the stationary trees and plants began to tremble in ecstasy. The moving creatures became stunned and motionless, the flowers all turned white, perspired, and cried tears of honey, the birds became choked up and could not sing, and the grass and creepers stood erect on transcendental bliss.

15- When Lord Madhava arrived, the forest of Vrndavana decorated herself with many fresh blossoms. The forest appeared like a beautiful goddess of fortune eager to meet her lover Madhava.

16- In the forest of Vrndavana, the buzzing bees, the birds beautifully singing the fifth note, the trees beautifully manifesting nectarean ripe fruits, the blossoming lotus flowers, the lovely, smiling, gracefully bending creepers, and the cheerful breeze that moved like the best of dancingmasters together pleased all the senses of Lord Hari.

17- Smiling and laughing with their flowers, singing with their bumble-bees dancing with their leaves, offering nectarean drinks with their honey and food with their fruits, the trees of Vrndavana respectfully worshipped the approaching Lord Hari.

18- With their smiling flower-faces kissing the singing bumble-bees, and with their garment of leaves discreetly covering their smiles and laughter, the creepers secretly danced in that solitary forest of Vrndavana. In this way they rendered service to Lord Hari.

19- Attracted by the sound of Lord Hari's flute, the does and their husbands stopped chewing the grass in their mouths, and restlessly looked here and there trying to find the sound's source. When Lord Hari saw the does' restless eyes He

remembered the beautiful sidelong of His beloved Radharani, and He became agitated, as if pierced from within.

20- When the peacocks saw Lord Murari, they became mad with love and began to dance, spreading their feathers. These peacocks' feathers at once reminded Lord Murari of Srimati Radharani's glistening hair, disheveled during their amorous pastimes.

21- When Lord Krsna heard the happy cooing sounds of the sparrows, geese and swans in the nearby lake, He thought they were the tinkling sounds of the bracelets, armllets, belts, and ankle-bells of His newly-arrived beloved Srimati Radharani.

22- As He gazed at it, Lord Krsna mistook an aromatic, slightly blossomed lotus flower within which moved a restless bee, for the smiling sidelong glance on the lotus-scented face of His beloved Radharani. He thought that Radharani had just then arrived.

23- When Lord Krsna saw the ripe oranges, pomegranates, bilva, and rucaka fruits, He became very joyful, for He took them all to be the opulent breasts on the transcendental form of Srimati Radharani.

24- Wherever Lord Hari looked, He saw the form of Srimati Radharani. This is not surprising, for the forest of Vrndavana-forest specifically manifested Srimati Radharani's characteristics just to please the Lord.

25- Inflamed with love for Srimati Radharani, Lord Hari could not steady His mind any more than one could catch a kasa flower blown about by a hurricane.

26- Seeing the moving and unmoving residents of Vrndavana overwhelmed with love for Him, Lord Krsna, whose mind is attracted by His devotees' love, became very pleased.

27- Lord hari enthusiastically and repeatedly asked about the welfare of the residents of Vrndavana-forest, saying: O My creeper-friends, are you all in an auspicious condition? O My tree-friends, are you all prosperous and cheerful? O deer and does, is everything well with you? O birds, is everything good with you? O bumble-bees, are you all pleased at heart? O moving and unmoving creatures of Vrndavana, are you all happy and comfortable?

28- Lord Krsna then brought the surabhi cows to graze at the base of Govardhana Hill. Pulling His mind away from it's meditation on the beloved Radharani, Lord Krsna began to play with His cowherd friends.

29- Even by playing His favorite world-famous transcendental games, and even by seeing the great beauty of Vrndavana-forest, Lord Hari was not able to check His distressed mind from always thinking of the absent Radharani.

30- Seeing His friends tired and hungry from wrestling and playing so many games, compassionate Lord Krsna assembled them all together for lunch.

31- Taking from Mother Yasoda the delicious breakfast cooked in ghee by Lalita and her friends, along with the sweetened, spiced curd, Dhanistha and the maidservants brought it to Lord Krsna.

32- Very happy to see her, Lord Krsna said: O Dhanistha, are My parents well and happy? Have they nicely taken bath, worshipped the Supreme Personality of Godhead, satisfied their subordinates, and cheerfully taken their breakfast?

33- Dhanistha replied: For Your benefit, Your parents have nicely taken bath worshipped the Supreme Personality of Godhead and the brahmanas, fed everyone and also taken breakfast themselves. They have this little snack for You and Your friends to eat.

34- Dhanistha could clearly see that the creeper of Lord Hari's thoughts yearned to climb the trunk of the tree of Srimati Radharani's association.

35- With the sounds of His flute, Lord Krsna called the surabhi cows who had been wandering here and there. He and His friends then took the cows to the shore of the Manasa-ganga to drink it's water.

36- After the surabhi cows had drank, the cowherd boys themselves drank the cool, delicious, pure water. They bathed in the river, and played in it's water for a long time.

37- Lord Krsna sat on the shore surrounded by His friends. His jokes made them all smile and laugh as together they enjoyed eating the various foods such as the sweetened, spiced cured mixed with mangoes and other fruits.

38- Lord Krsna then said to His friends: All of you please take care of the saintly surabhi cows for a few minutes while My friends Subala and Madhumangala walk with Me to see the beauty of Vrndavana-forest in the spring.

39- At that very moment Dhanistha said to the maidservants: Please take these empty pits back to Vraja. I shall follow close behind, picking flowers for the worship of Lord Narayana.

40- Vrnda-devi then approached Lord Krsna and placed two campaka blossoms in His hands.

41- The two yellow flowers reminding Lord Hari of His beloved Radharani's fair complexion, He became overwhelmed by the desire to meet Her again. Seeing this, the brahmana boy Madhumangala took the two flowers from the trembling hand of the stunned Lord Krsna, and placed them as two ornaments on His ears.

42- Considering Vrnda-devi, Dhanistha, Subala, and the brahmana boy Madhumangala to be most learned in the six arts of politics and diplomacy, Lord Krsna approached them for counsel in His proposed conquest of the supreme empire of the touch of the transcendental limbs of Srimati Radharani.

43- Accompanied by Vrnda-devi, Dhanistha, and Subala, and taking Madhumangala's hand in His own left hand, LOrd Krsna walked to kusuma-sarovara lake.

44- When He saw kusuma-sarovara lake resplendent with many groves of blossoming trees and creepers, and filled with pleasant tumultuous cooing of birds on it's waters and shores, Lord Krsna became filled with hope that He might meet Srimati radharani there, He approached the shore of that lake with His companions.

45- Lord Krsna then spoke the following words: If either Vrnda-devi, Subala or the brahmana Madhumangala were to go to Radha's home and try to speak with Her, then Jatila would become suspicious, argue, and forcibly keep Radha at home.

46- On the other hand, if I were to play upon akarsani flute, all the gopis would quickly assemble here. All of them together would then spoil My transcendental pastimes with the most intense, proud, bitter rivalry.

47- Jatila blindly trusts Kundavalli, even though Kundavalli is expert at cheating her. O dhanistha, please approached Kundavalli. When you ask her, she will certainly bring Radharani here out of affection for us both.

48- Vrnda replied: O Lord, what You say is true. Even if one of Radha's friends comes here to pick flowers. Radha will immediately learn that You are here.

49- As Lord Krsna and His four friends planned how to bring Radharani to that place, Tulasi-devi arrived with her friend Kasturika. Tulasi was very glad to see Lord Krsna.

50- Tulasi-devi, even in dream, never leaves the side of her friend Radha. For this reason Lord Krsna and His friends considered that Srimati Radharani must certainly be nearby. They all became jubilant on that account, and Lord Krsna gazed at the pathway, eager to see His beloved Radharani.

51- Jubilant Tulasi placed a garland in the hand of the brahmana boy Madhumangala. She then opened a little case, of betel-nuts, and placed it in the hand of Subala.

52- The garland was wonderfully fashioned by Srimati Radharani with the greatest artistic craftsmanship, and its sweet fragrance was enhanced by the touch of Her hand. When Lord Hari saw this garland His mind became agitated with great love for Her.

53- Smiling Madhumangala then placed the garland around Lord Hari's neck. Touched by Srimati Radharani's hands, this blissful garland made the hairs of Lord Hari's body stand erect in ecstasy by its touch.

54- When Tulasi joked that Srimati Radharani had now come, Lord Mukunda took her words seriously. Yearning to see His beloved's face, He spoke with the smiling, laughing Tulasi in the following words:

55- Lord Krsna: Is your friend Radharani happy and well?
Tulasi: Because You are Her master She is always happy.

Krsna: Where is She now?
Tulasi: She is at Her home.

Krsna: Why does She not come to this forest?
Tulasi: Because Her mother-in-law Jatila has ordered Her to do various chores at home.

Krsna: What chores has She done?
56- Tulasi: Distracted by love for You, She did not know what She was doing, and She tried to churn butter from a pot of water.

Krsna: What happened by Her churning?
Tulasi: Her mother-in-law became angry and forbade Her to leave the house.

Krsna: Please bring Her here on some pretext.
Tulasi: We tried, but no one could convince Jatila. Even Vrnda-devi could not trick her.

Krsna: Alas, fate has become My enemy. I shower on this cruel fate.

57- When Lord Krsna understood that Tulasi had only been joking, He became very depressed, agitated with love for the seemingly unattainable Radha.

58- When Tulasi saw that Lord Krsna had become depressed, she became very unhappy also. When Vrnda-devi and Dhanistha chastised her with angry glances she humbly spoke the following words to Lord Krsna:

59- O my Lord, O bliss of Vrajabhumi, I fall at Your feet and beg You: please do not become unhappy. When I said: See how Your beloved has come, I was only joking.

60- Hearing again that His beloved had come, the restless prince of Vraja ardently yearned to see Her. He happily removed the two campaka flowers from His ears, placed them in Tulasi's hands, and then spoke the following words:

61- Were is She? Were is She hiding? If I have not committed any offense, why is She angry with Me? Oh, if this is another joke, it is certainly in very bad taste to place it upon My tortured mind. Oh, Oh, please show Me My beloved.

62- Intelligent Tulasi could neatly judge what should be done in varying time, places, and circumstances. Wishing to quickly bring Srimati Radharani, she spoke the following words to Lord Krsna, who was filled with longing to see His beloved Radha.

63- O lotus-eyed Lord, rest assured that Your beloved Radha loves You and longs to see Your beautiful face. Jatila dispatched Radha and Kundavalli from the house to worship the sun-god in the temple, but before they left they asked me where they should go in order to meet You. Please tell me to which pastime-grove should I bring them?

64- When Lord Krsna heard these words He became very pleased and sighed with relief. He then took a gunja-necklace from His own neck and gave it to Tulasi as a reward for her service.

65- Vrnda-devi glanced at the expression on Lord Krsna's face to see His desire. She then turned to Tulasi and said: At once bring Radharani to this place; Kandarpa-keli, which is situated in the grove Sukhanda-kunja on the shore of Radha-kunda.

66- Vrnda continued: O friend, I am very eager to help arrange for the Lord's pastimes, and therefore I shall go with you to Radha-kunda at once.

67- As Lord Krsna's beloved Candravali waited at the rendezvous, Saibya appeared before Vraja's prince Krsna to take Him to her. However, when Saibya noticed the presence of Vrnda-devi, and Tulasi, who was wearing the gunja-necklace from the Lord's own chest, she became very agitated at heart.

68- Noticing Krsna's dear friend Tulasi conversing with Vrnda-devi in the Lord's presence, Saibya considered that Srimati Radharani must also be nearby. Saibya became very unhappy at this, and she spoke the following deceptive words:

69- My friend Candravali is performing a great festival today to celebrate her completion of the Durga-vrata. She has sent me here to invite Radharani to the festivities.

70- I could not find Her at home, and I could not find Her in the forest. Now, by good fortune, I have found Her. O Tulasi, please tell me where is your friend Radha?

71- Aware that Saibya was lying, Tulasi replied with as lie of her own:

72- Your friend Syama has already come to invite Radharani to the great durga-vrata festival. Personally carrying many gifts, Radha has already left for the festival with her friends and relatives.

73- Lalita sent me to both gather fruits and flowers for the festivities and also to bring Vrnda-devi. Vrnda and I shall now depart for the festivities.

74- After speaking these tricky lies, Tulasi, accompanied by Vrnda and Dhanistha, and pretending to ignore Lord Madhava, left.

75- saibya clearly wished to speak further with Lord krsna. The Lord glanced at her with crooked eyes, and pretending to suppress His apathy towards Tulasi-devi, spoke the following words:

76- O Saibya, please do not speak anything to stop them. Let Tulasi-devi depart. Now that they are gone, please tell Me, is your friend Candravali well and happy? Where is she? What is My beloved Candravali doing now?

77- Saibya became very happy to hear this. She said to Lord Krsna: Although her mother-in-law tried to keep her at home, with great endeavor I have brought her here, on the pretext of taking her to worship the goddess Durga in the temple.

78- Candravali yearns for Your company. She is staying nearby in the village of Sakhisthali. I have come here because Padma sent me to go at once and find You.

79- Unhappy within and cheerful without, quick-witted Lord Hari delighted Saibya as He cheated her by speaking the following lies:

80- Knowing that My friends are nicely protecting the surabhi cows in Pramada-radha forest, I have come to this place, hoping to see Candravali. Ah, My friend, you have cheated her elders and brought her to nearby Gaurti-tirtha. How fortunate I have become!

81- At that point the brahmana boy Madhumangala burst into the conversation and said: O Krsna, Dhanistha just ran here with a message from Vraja's King Nanda. The message is: O Krsna, please remember to follow the instruction I have given You. Lord Krsna then said: O My noble friend, this morning a messenger from Maharaja Vasudeva warned My father that King Kamsa has sent some thieves into the forest to steal the surabhi cows.

82- Lord Krsna continued: My father said to Me that all the cowherd should very carefully protect the cows. This is the meaning of Dhanistha's message.

83- Lord Krsna continued: O My friend, do not worry if these obstacles cause some delay. Rest assured that I shall soon meet Candravali at the rendezvous you have just now arranged.

84- After deceiving Saibya in this way, Lord Murari and His friend Madhumangala set out in the direction of the surabhi cows. Happy Saibya hurried to her friend Candravali.

85- Thus ends the sixth chapter of Govinda-lilamrta in the matter of the Lord's morning pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 7

1- Yearning to meet His beloved Radharani, Lord Hari walked a little distance turned from the path, and arrived at His favorite place, Radha-kunda.

2- Filled with many jeweled staircases, and its four corners studded with jewels, Radha-kunda appeared very beautiful.

3- In the four corners were pavilions studded with glistening jewels. Around the pavilions were jeweled mosaic floors and courtyards.

4- Around each pavilions were four wonderfully colorful swings, decorated with various fragrant flowers, and suspended from the branches of trees.

5- In the south was a swing suspended from two campaka trees. In the east was a swing suspended from two kadamba trees. In the north was a swing suspended from two mango trees. In the west was a swing suspended from two bakula trees. In the east by southeast corner the grove of trees came right up to the water and a little north of that place was a wonderfully colorful bridge suspended from pillars. The water of the lake was of varying depth, sometimes as deep as one's neck, chest, belly, navel, hips, thighs, or knees. The groves of trees on the shore were of varying shapes, some six-sided, seven-sided, eight-sided or circular. The temperature was always pleasant, the winters being warm and the summers cool. In all directions there were staircases studded with various jewels. The water which vanquished all thirst for its drinkers, was decorated with waves that glistened as if they were many jewels. In the middle of the water was a great assembly of water=fowl. The shore was decorated with many courtyards where Sri Sri Radha and Krsna enjoyed many joking pastimes in the company of Their associates. There were many wonderfully colorful, broad mosaic floors, and in all directions there were many trees, blossoming with many large flowers and fruits, and embraced by many flowering creepers.

6- In the four corners of Radha-kunda there were gardens of madhavi creepers surrounded by groves of banira, kesara, and asoka trees.

7- Around these were the large groves of the various gopis, and beyond them were groves of plantain trees that provided nice transcendental fruits and cooling shade.

8- Beyond that were gardens and forests of flower-bearing trees. In the middle of Radha-kunda's waters was a glistening bridge leading to a jeweled palace.

9- In these gardens were many goddesses of fortune and hundreds of maidservants engaged by Vrnda-devi in collecting various fruits and flowers, and in rendering various services in pleasant cottage here and there in the forest.

10- There was no excessive heat or cold, and only the good qualities of spring and the other seasons were present in those groves of Radha-kunda. Vrnda-devi personally arranged that all the paths, courtyards, and building were regularly

sprinkled with scented water, the gates and roofs decorated with many flags, and the forest-groves, path, swings, courtyards, and palaces were all wonderfully decorated with colorful flowers.

11- In those groves were many beautiful pastime-cottages. In those cottages were many couches fashioned of various flowers, flower-stems, and lotus petals and generous cushions. In those cottages were goblets of sweet nectar, betel-nuts, water, and other refreshments.

12- There were many kahlara, raktatpala, pundarika, pankeruha, indivara, and kairava lotus flowers in Radha-kunda. The honey and pollen falling from these flowers made the entire pondvery fragrant.

13- Radha-kunda was filled with the pleasant cooing of the swans, cranes, datuhas, madgus, cuckoos, and other birds, as well as the varatas, laksmanas, and other species of geese. Radha-kunda was also filled with the charming nectarean poems the jubilant male and female parrots recited describing the pastimes of Lord Krsna.

14- The peacocks become maddened with ecstatic love when they see the beautiful form of Lord Krsna, as splendid as a rain-cloud. These ecstatic peacocks coo and dance in the gardens and courtyards of Radha-kunda.

15- When the haritas, paravatas, catakas, and other wonderfully birds saw the form of Lord Krsna they became full of transcendental bliss. These birds filled the forest of Radha-kunda with a charming sound like nectar for the ears.

16- The cakora birds in Radha-kunda's sky revile the feeble beauty of the moon. Instead they prefer to drink the nectarean moonlight of Lord Krsna's face, which is worshipped by billions of the best full moons.

17- The groves around Radha-kunda were filled with bending trees and creepers bearing many new sprouts, buds, blossomed flowers, unripe and ripe fruits. Radha-kunda was in the middle of a district of many lakes. It was filled with the splendor of many different kinds of lotus flowers. It's shore and waters were the place of Lord Hari's transcendental pastimes. It's numberless transcendental virtues eclipsed even the wonder of he milk-ocean in the plant of Svetadvipa.

18- Next to Radha-kunda is a similar lake named Syama-kunda, which was created by the touch of Lord Krsna's lotus foot. Around Radha-kunda are eight groves named after the eight principal gopis. These gopis lovingly created these groves with great effort to please the dear Divine Couple by facilitating Their pastimes.

19- Many gardens and a tree-lined path mark the boundary of the Radha-kunda area.

20- The narrow lanes in the Radha-kunda area were made of pure crystal studded with sapphires. They appeared like little creeks with diminutive waves.

21- The jewels in these lanes reflect the nearby jeweled walls. These walls have many doors leading to pleasant gardens which appear to be in another world.

22- To the north of the Radha-kunda area is the courtyard named Ananga-rangambuja, within which is a pleasant golden plantain and bakula grove in the shape of an eight-petaled lotus. The courtyard itself is in the shape of a thousand-petaled lotus whose lovely whorl is fashioned of glittering golden mosaics. In this pleasant lotus-courtyard there are many nice places which are extremely suitable for the Lord's pastimes. By this courtyard is the opulent palace named Lalitanandana, where Sri Sri Radha and Krsna, the monarchs of Vrndavana-forest reign. This palace is pleasant in every season. It is decorated and maintained by Lalita's student Kalavati, and it is the abode of various pastimes for the Divine Couple.

23- Around the golden whorl of this thousand-petaled lotus courtyard are various rings, each one twice as large as the preceding one. The first ring is a grove of ruby bakula trees. Next is a grove of kadamba trees fashioned from various jewels. Next are five pavilions fashioned from gold, lapis lazuli, sapphire, crystal, and ruby respectively. within these pavilions are many handsome pairs of beasts, birds, humans, and demigods, all splendidly decorated with ornaments made of various jewels. In this courtyard there also many other bakula and other trees glistening with wonderful flowers and leaves in five different colors. In this middle of this lotus-whorl is also a great treasury-building filled knee-deep with precious gems.

24- In the eight petals of the lotus-shaped grove there are many smaller groves filled with asoka trees and creepers which bear white, red, green, yellow, and blue flowers, even down to their roots. In the northwest petal there is a pleasant grove of asoka trees. This grove is named vasanta-sukhada and it is filled with the musical sounds of many bumble-bees and cuckoos.

25- The grove named Sri Padma-mandira is situated in the southwestern petal. It has a four-sided wall with windows and four gates.

26- These four walls are decorated with wonderfully colorful designs and pictures fashioned from various jewels. Within this grove Sri Krsna and the gopis enjoy their purva-raga and other pastimes.

27- Within this grove Lord Krsna enjoyed the rasa-dance and other pastimes wonderfully arranged by Lalita-devi. Just outside this grove Lord Krsna killed Putana, Arista, and other demons.

28- The palace in this grove is fashioned in the form of a lotus flower. The central room there is like a splendid jeweled filament of that lotus flower. The inner chambers around that room are like the inner whorl of that lotus flower. The sixteen walls that surround that palace are like the petals of that lotus flower.

29- Above these sixteen palaces were many palatial turrets and spires, and between them there many palaces also.

30- These walls were supported by rows of crystal columns and had red-coral roofs.

31- These roofs were decorated with great jeweled spires with glistening tops.

32- Above these two roofs there is a third set of very tall spires which delight the eyes of the Divine Couple and the residents of Vrndavana.

33- The bases of the walls were decorated with wonderfully colorful jeweled designs and pictures. Staircases from the walls led in all directions to beautiful mosaic pavements.

34- At the far boundaries of these extensive mosaic pavements are a series of very tall trees.

35- The boundary of this mosaic pavement is decorated with nice flowers and fruits. It is known as keli-ratnakara, the treasury of jewels where Sri Sri Radha and Krsna and Their associates enjoy transcendental pastimes.

36- In the grove to the southeast is a lotus-shaped jeweled swing facing east and west, and expertly suspended between

two branches of a bakula tree.

37- This swing was placed between two tilting branches of a bakula tree that shades a pleasant garden below.

38- The swing was firmly tied to the tree with four stout silkenropes. The area around the swing was a perfectly level plain.

39- The bakula tree was enclosed by a little fence formed of eight rubies and eight red-corals, each as large as one's hand.

40- In this mosaic floor is a jeweled design resembling a colorful sixteen-petaled lotus flower.

41- This lotus flower has eight gates in its filament and two gates in its southern petal.

42- The swing was suspended from two poles. It had splendid pillows on its seat, back, and sides.

43- The seat was upholstered with golden and multicolored cloth sewn with pearls resembling glittering moons.

44- The eight principal gopis stood in the petals, and the other gopis melodiously sang as Vrnda-devi moved Srimati Radharani and the infallible Supreme Personality of Godhead, who were seated on the swing.

45- This place, where Srimati Radharani and the infallible Supreme Personality of Godhead sit on the lotuslike swing in the presence of all Their associates, is known as Madanandolana-tirtha.

46- In the northeast is a lake and grove of Madhavi-creepers where the Lord enjoy various pastimes. This place, in the shape of an eight-petaled lotus flower, is named Madhavananda-tirtha.

47- To the north of this place is a grove named Sitambuja-kunja, in the shape of a white lotus flower. The filament of this lotus-shaped grove is studded with jewels, and its whorl is made of gold, and its petals consist of various groves and gardens. These groves are shaded by many bending trees embraced by flowering malli-jasmine creepers. The blossoming punnaga flowers make the groves seem to be always flooded by silver moonlight.

48- The eastern grove is named Kunjasitambuja-tirtha (the blue lotus flower). It has a golden whorl, with smaller groves as its petals. It is filled with bending trees embraced by golden creepers. Its many tamala trees make it appear to be filled with glistening sapphires.

49- The southern petal is a grove named Kunjarunambuja-tirtha (the grove in the shape of a red lotus flower). It is filled with blossoming clove-creepers. Its center and outskirts are decorated with rubies and other precious gems.

50- The western petal is a grove named Hemambuja-tirtha (the golden lotus flower). From center to circumference it is made of gold. It is filled with creepers and blossoming campaka trees.

51- In this way there are various groves in the north and other directions. The different colors and features of these groves astonish the eyes of the visitor. These groves are very dear to Sri Sri Radha and Krsna.

52- These groves are filled with sublimely fragrant red, green, yellow, and blue flowers. The northeast, southeast, southwest, and northwest groves are filled with blossoming campaka flowers. The east, north, south, and west are filled with blossoming madhavi-creepers.

53- In these groves some trees had their glistening tilting branches tangled together, and others had their branches neatly separated. These groves were filled with the delightful sweet sounds of the blue, yellow, and red parrots, cuckoos, and bumble-bees. These groves appeared to be a great palace in Radha-kunda.

54- The budding and blossoming flowers growing on the land and in the waters of these groves and lakes provided various ornaments, garments, couches, awnings, and other paraphernalia to decorate the Radha-kunda area. The red, white, yellow, and blue lotus flowers made a wonderful, and colorful picture in all directions.

55- In the middle of this sixteen-petaled lotus flower there are four gates guarded by an army of softly buzzing bees. Beyond those gates is charming jeweled garden filled with blossoming flowers, fresh buds, and arrow-like twigs.

56- The porches of these four gates are shaded by the long branches of nearby trees, and constantly protected and maintained by Manjumukhi-dasi, the expert student of Visakha-devi.

57- In the middle of this green garden is a regal garden grove named Visakha-nandada or madana-sukhada. It is the abode of bliss from the Vrajabhumi's eyes. It is completely inundated by the nectar-flood of Lord Sri Sri Radha-Bakari's pastimes.

58- In the east is a wonderful grove named Citranandada-tirtha (the bestower of wonderful bliss). In this grove is a wonderful swing, wonderful palaces, wonderful courtyards, wonderful mosaic floors, wonderful mosaic floors, bees, wonderful colorful birds, many dark trees, many wonderful jewels, and many wonderful trees and creepers.

59- In the southeast is the grove named Purnendu-kunja (the full-moon). This grove is decorated with a beautiful pastimes-couch and other paraphernalia. This grove delights the gopis Indulekha. This grove has a courtyard where the floor is paved with crystal and moonstones. The entire place is made very colorful by the pundarika lotus flowers, kairava lotus flowers, and malli jasmine flowers. There are many creepers and trees bearing beautiful flowers, and there are charming sounds of the bumble-bees, cuckoos, and parrots. Even in this age of kali, during the full-moon night beautifully dressed Radha and Krsna come here with Their gopi-associates and enjoy transcendental pastimes, unseen by the conditioned souls.

60- In the south is a grove named Campakalatanandada-kunja (the grove that delights Campakalata). The land and everything else there is golden. It is filled with golden flowers and golden creepers. There are many wonderful golden lotus flowers. There are golden courtyards with golden mosaic floors. There are golden pavilions and golden swings. There are golden birds and golden-complexioned servants. One day, Srimati Radharani, dressed herself in golden garments, and decorated her body with golden cosmetics, entered this golden grove, so expertly camouflaged that even Lord Krsna did not notice she was standing before Him. One day Lord Krsna camouflaged himself in the same way, with golden garments and cosmetics, and in the same way he remained unobserved as he overheard his beloved Radharani's description of their love to her intently listening gopi-friends. One day Padma sent Jatila to this grove to find Radharani, and when Jatila looked at the throne where Radharani and Krsna were seated, she could see Lord Krsna only, for Radharani's golden complexion and garments so nicely camouflaged her.

61- In that grove is wonderful dining-area and kitchen where expert Campakalata and Vrnda-devi happily cook picnic-lunches for their masters, the Divine- Couple.

62- In the southwest is the grove named Rangadevi-sukha-prada (the grove that delights Rangadevi), which greatly expands the pleasure of Srimati Radharani. Everything in this grove is blue. There are blue tamala trees whose branches are embraced by blue creepers, and there are courtyards whose cobblestones are blue sapphires. The blue environment makes it easy to not see Lord Krsna. One day when Mukhara and the other elderly gopis entered this grove and met Radha and Krsna, they could see Radha only, so perfectly did Lord Krsna's blue complexion camouflaged Him.

63- In the west is a grove named Tungavidyanandada (the grove that delights Tungavidya). Everything in this grove is red. There are red trees with red flowers and leaves, their branches embraced by red creepers. There is a red pavilion and a red swing. There is a courtyard where the cobblestones are rubies.

64- In the northwest there is a grove named Sudevi-sukhada-kunja (the grove that delights Sudevi). Everything in this grove is green. There are green trees, green creepers, green birds, and a courtyard paved with emeralds.

65- In the north is a grove protected by Ananga-manjari, and it is sublimely beautiful. It appears like a sixteen-petaled lotus flower surrounded by water. It's glistening sapphires, rubies, and moonstones appear to be waves in a lake and it's other jewels appear to be water-lilies, lotuses, bumble-bees, swans, and other beautiful forms.

66- Sri Radha-kunda is full of wonderful transcendental qualities just like those of Srimati Radharani Herself. Sri Radha-kunda is as dear to Lord Hari as Srimati Radharani is Herself. Lord Sri Madhavendu eternally enjoys loving pastimes with Srimati Radharani on the shore of Radha-kunda. One who bathes even only once in the waters of Radha-kunda attains pure love for Krsna.

67- When the king of heroes, Lord Krsna, saw Radha-kunda, at first He became jubilant, but then He became overwhelmed by burning feelings of love in separation from Srimati Radharani. The desire to attain His beloved Radharani, devoured His thoughts, and in this condition He began to imagine that Radha-kunda was identical with His beloved Radharani.

68- Lord Krsna thought the playful cakravaka couple were Srimati Radharani's breasts. He thought the movements of the nectar waves were the motions of His beloved Radharani's breasts. He thought the foam on the water's surface was Her necklace of splendid pearls.

69- Lord Krsna thought the nectarean waves of Radha-kunda were the charming sweetness of His beloved Radharani. He thought the lotus flowers in Radha-kunda were His beloved Radharani's eyes. He thought the swarm of black-bees were Her hair. He thought the jubilant deer on the shore were Her graceful motions. He thought the cooing of the swans was the tinkling of Her ankle-bells. He thought Radha-kunda was His beloved Radharani.

70- Lord Krsna thought the place where Syama-kunda flows into Radha-kunda was His own arms embracing His beloved Radharani. He thought the waves in Radha-kunda were Radharani's trembling because of His embrace. He thought the red lotus flowers in Radha-kunda were Radharani's hands responding to His embrace.

71- Lord Krsna thought the slightly tilting lotus flowers moving in the breeze were Srimati Radharani's lotus face, abruptly turning because of the kissing of the bumble-bee of His roving sidelong glance.

72- Lord Krsna thought the loud buzzing of the bees was the inarticulate cry of agitated Radharani, pretending to resist His advances.

73- As He stood on the bowed head of Govardhana Hill. Lord Hari thought the two lakes, Radha-kunda and Syama-kunda, filled with moving lotus flowers, moving in the wind-tossed waves, were actually His own restless tear-filled eyes, agitated with ecstatic love for Srimati Radharani.

74- As Lord Krsna gazed at Radha-kunda He saw the limbs of His beloved Radharani. In this way He became filled with intense bliss. His ardent desire to meet Her, shattered to pieces the peaceful composure within His heart.

75- Lord Krsna then looked at Syama-kunda, with various groves built by His own close friends. When He saw Syama-kunda by the side of Radha-kunda He thought Syama-kunda was Himself standing next to His beloved Radharani.

76- Lord Krsna's closest friends, such as Subala, Madhumangala, Ujjvala, Arjuna, Gandharva, Vidagdha, Bhrnga, Kokila, Daksa, Sannandana, and others divided the groves around Radha-kunda, giving each one to a particular gopi such as Srimati Radharani or Lalita-devi.

77- In the northwest is the grove Manasa-pavana-tirtha, and the cottage Subalanandada, which were both accepted by Srimati Radharani. She regularly bathes there with Her friends, considering the water to be identical with the madhrika honey of Lord Krsna's lotus feet. That place is as dear to Her as Lord Krsna Himself.

78- In the north is the wonderful forest-cottage named Madhumangala-sanda which was accepted by Lalita-devi. and which was very dear to Srimati Radharani.

79- In the northeast is the cottage named Ujjvalanandada, which accepted by Visakha-devi, In this way in each direction there was a cottage that was accepted by a particular gopi.

80- One path enters Radha-kunda from the east, and another from the west. Both humans and animals travel these paths to baths in Radha-kunda and drink it's waters.

81- Those devotees who have developed genuine love for the Divine Couple, and will soon become eligible to assist in Their pastimes, are able to see, within their pure hearts, these spiritual features of Radha-kunda. Others cannot help but think that Radha-kunda is an ordinary material place.

82- When Vrnda-devi noticed the arrival of Nanda's son Krsna, she became very happy. She approached Him and presented Him with a pair of lotus-whorl earrings.

83- Vrnda-devi, artistic skill could be clearly seen in the lotus-whorl earrings she had fashioned herself, and just then given to Lord Krsna, who was radiant with transcendental qualities, Vrnda-devi, speaking about Srimati Radharani in unaffected sweet words, brought Lord Krsna around the shore of Radha-kunda, from one grove to another until they reached the Madana-sukhada grove in the northeast corner.

84- When Lord Krsna entered Madana-sukhada-kunja He became very happy to see the places where He had enjoyed pastimes with Srimati Radharani in the past, and where he desired to enjoy pastimes with her in the future.

85- When Lord Krsna entered this grove so nicely decorated by Visakha, Manjumukhi, and Vrnda-devi, He became very pleased. Filled with longing to meet His beloved Radharani, He spoke the following words to Vrnda-devi:

86- O Vrnda, if by good fortune your friend Radharani were to accidentally come to this place, and if there were no obstacles to My enjoying pastimes with Her, then this pleasant forest, this charming cottage, and all these wonderful decorations you have fashioned, would all become sublimely useful to Me.

87- I think Tulasi must have told Radharani how I met Saibya on the road. Tulasi must have told Radharani my actual intention to meet Her. Tulasi shall certainly bring Her to this place.

88- Srimati Radharani has certainly heard two different stories, one of how I shall meet Her, and another of how I shall meet Candravali. These contradictory stories have certainly thrown Her into the intense suffering of love, and made her burn with the desire to meet with Me. O Dhanistha, please quickly go to Lalita, and have her bring Radharani to this place.

89- O Vrnda, please post one gopi on the path leading to the cows. This gopi may divert any of My cowherd friends trying to find Me. In this way We will not be interrupted by them.

90- Please post another expert gopi on the path to Gauri-tirtha. If Saibya comes for Me again this gopi can deceive her and send her in the wrong direction.

91- Observing how His brahmana friend Madhumangala was greedily eyeing two trees decked with ripe bananas, Lord hari said to Vrnda-devi: And also please see to it that you adequately fills your belly with all this fruits.

92- Madhumangala at once interjected: O friend, what is the use of asking her to eat these bananas. You should ask me to eat them. By constantly gazing at them I am becoming extremely hungry. I should stop at this very place, devour them all, and in this way satisfy the appetite burning in my stomach.

93- When the expert gopis were posted in their places, Lord Krsna, filled with amorous longing, waited, fixing His eyes on the path where His beloved Radharani was to appear.

94- As Lord Krsna waited for His lotus-faced beloved to arrive, He became very impatient. he considered each passing moment to be as long as hundred of thousands of yugas. Although His peaceful composure is generally deeper than hundreds of oceans, He became very agitated and restless. This is not at all surprising. This is the natural emotional response of genuine lovers for their beloved.

95- Thus ends the seventh chapter of Govinda-lilamrta in the matter of the Lord's morning pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 8

1- When the Divine Couple meet in the middle of the day They appeared very beautiful and charming, decorated with ornaments of various ecstatic symptoms. Although feigning indifference, They were filled with longing to meet each other. As They performed the sacred rituals of amorous love, they greatly enjoyed the joking words spoken by Lalita and the other gopis. They eagerly enjoyed transcendental pastimes in the forest, in the waters of Radha-kunda, and riding on the swing. They enjoyed various pastimes such as the pastime of Radha's stealing the flute, the pastime of drinking honey, the pastime of worshipping the sun-god, and various kinds of amorous pastimes. I meditate on this Sri Sri Radha and Krsna, who are served by Their eternal associates, and who are very eager to enjoy various transcendental pastimes in the middle portion of the day.

2- At that very moment, Srimati Radharani, the beloved of Vraja's prince, approached nearby. Her mind was strongly drawn to her beloved Krsna. She yearned with every sense and limb to meet Him. As Her companion Visakha tried to console Her, the anxious Radharani spoke the following words:

3- Though the hearts of the gopis are like high-standing hills, they are inundated by the waves of the nectarean ocean of Krsna's beauty. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overflows the entire world. O My dear friend, that Krsna, who is the son of Nanda Maharaja and whose lips are exactly like nectar, is attracting My five senses by force.

4- My dear friend, the luster of Krsna's body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorated His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana the enchanter of Cupid, is increasing the desire of My eyes to see Him.

5- O My friend, this cowherd prince, whose jingling ornaments attract the ears like the pleasant rumbling of monsoon clouds, whose words are full of delightful puns on syllables and words, whose sweet flute-music charms the hearts of the goddess of fortune Laksmi-devi and all other beautiful women, who is more enchanting than Cupid, has created within Me an intense desire to constantly hear His words and music with My ears.

6- The scent of Krsna's transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.

7- My dear friend, Krsna's chest is as broad and attractive as a door made of indranila gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts.

8- My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Krsna, can be obtained

only after many, many pious activities. For the beautiful gopis of Vrndavana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desire of My tongue.

9- Tulasi-devi then arrived at the assembly of gopis. Placing Lord krsna's gunja-necklace and two campaka flowers in Lalita's lotus hand, she happily narrated all that had occurred.

10- Lalita took the beautiful gunja-necklace and campaka-earrings, which had both become wonderfully fragrant by the touch of Lord hari. She happily placed them on the ears and breasts of her dear friend Srimati Radharani.

11- Touching the earrings and necklace, Srimati Radharani felt the touch of Lord Krsna's transcendental body. Touched by Him, Her lotus eyes blossomed wide open, She began to tremble, and Her bodily hairs stood up. Although She yearned to immediately go to meet Him, She was stunned in ecstasy, and could not even move.

12- When the intelligent gopis awakened Her, sober Srimati Radharani at once spoke the following crooked joking words to them:

13- O deer-eyed gopis, look before us, if you wish, and see the black deer of Krsna captured in the trap of Saibya's cunning words.

14- All of you are as strong as elephants. You should all try to rescue this black elephant Krsna who has fallen into Candravali's snare.

15- An intelligent person does not act rashly, thoughtlessly, or whimsically. He considers the situation soberly and then acts to obtain the desired result. O My friends, all of you please consider how to rescue our Krsna.

16- Lalita then said: If Lord Hari does not meet us at the rendezvous, then Your prediction will have been true. If Saibya and her friends steal our Krsna, our going to meet Him will become a source of great embarrassment for us.

17- Hearing these words, Srimati Radharani yearned to associate with the seemingly inaccessible Krsna.

18- Srimati Radharani then said: My harsh husband, My mother-in-law Jatila, and My powerful enemies such as Nananda and Padma lurk in this forest of Vrndavana. Aside from them, during the daytime Lord Krsna is constantly surrounded by His cowherd boy friends. How will it be possible for me to cross these obstacles and meet My lover Krsna?

19- Within Her agitated mind Srimati Radharani thought: I am so unfortunate. Today it is not very likely that I shall cross all these impediments and meet My lover Krsna. At that moment, however, an auspicious sign became manifested before Srimati Radharani.

20- Srimati Radharani then said: I can understand that nearby, on Govardhana-Hill, is a wonderful person, as strong as a bull, and filled with transcendental virtues. At that moment Srimati Radharani felt a twitching sensation in Her left thigh, breasts, arm, and eye, indicating that the auspicious meeting with Her lover Krsna was now imminent.

21- Noticing these auspicious signs, Srimati Radharani became filled with joy. Her mind became drowned in thoughts of her deep love for Lord krsna. She thirsted to hear about Her heart's beloved Lord Krsna. At that moment She saw Dhanistha approaching.

22- Seeing Dhanistha so happy at their meeting, Srimati Radharani thought she must have been sent with a message from Her heart's beloved Lord krsna. Considering this, Srimati Radharani became agitated with various sentiments of ecstatic love, and Her thoughts became repeatedly anointed with the desire to hear about Krsna. Using various clever pretexts to ask about Krsna, She spoke the following words:

23- O My friend, please tell Me, how has this forest of Vrndavana become so suddenly filled with all the beauty of spring? please tell Me, who is this cowherd-prince now standing before us?

24- O My friend, this springtime sweetness bears the mark of all beauty and opulence. This sweetness is filled with hordes of chubby bumble-bees, drawn to the nectars of various blossoming flowers. This springtime sweetness reverberates with the charming conversations of the cuckoos. This springtime sweetness inflame the amorous desire of the young gopis. (O My friend, the sweetness of Lord Krsna is full of all beauty and opulence. This sweetness attracts the bumble-bees, who are drawn by the garland of forest-flowers worn by the Lord. The sweetness of Lord Krsna reverberates with His clever charming speeches and the pleasing flute-melodies of his flute. Lord Krsna's charming sweetness inflames the amorous desire of the young gopis.)

25- Dhanistha replied: Who is able to describe the glory of spring? My friend simply by seeing the beauty of spring one become agitated by hosts of amorous desires. (Who is able to describe the beauty of Lord krsna? Simply by seeing Him, You have become agitated by hosts of amorous desires.)

26- Dhanistha continued: The peak of Govardhana Hill is very splendid and beautiful. It is formed of multi-colored minerals. The rustling sounds of the bamboo growing there reassure the worried cows that streams of drinking water flow nearby. The tumultuous sounds of the birds and other creatures provide a pleasant environment. The peak of Govardhana Hill provides nourishment for all the surabhi cows. It provides the young cows and boys with a pleasant place to sport and play. (Lord krsna, the lifter of Govardhana Hill, is splendidly handsome. His limbs are colorfully decorated with various mineral pigments. He carefully protects the surabhi cows and takes care that they are properly nourished by eating the fresh grasses. He loudly plays the buffalo horn bugle. He performs many jubilant childhood pastimes. His sweet flute-playing reassures all the surabhi cows, who are all afraid that king Indra may again try to inundate Vrndavana with torrential rains.)

27- By drinking the nectar of Dhanistha's puns, Srimati Radharani became intoxicated. In order to obtain a clear description of the activities of Her lover Krsna, Srimati Radharani conversed with Dhanistha in the following way:

28- Radha: Where are you going now?

Dhanistha: I am going to see You.

Radha: For what purpose?

Dhanistha: To relay some news to You.

Radha: What is the news?

Dhanistha: The news is about Sri Krsna, the moon of Vraja.

Radha: What is the news of Him?

Dhanistha: The news is that Sri Krsna has become completely crushed the darkness of ignorance spread by His enemy, the demigod Cupid.

29- Although Krsna was alone and unarmed, and although cupid was accompanied by many followers and armed with dangerous weapons, still, angry Krsna, armed with only His transcendental bodily sweetness, easily defeated the demigod cupid.

30- Rati's husband cupid is now hurling torrents of flower-arrows, bumble-bees, cuckoos, spring-breezes, and other dangerous weapons at Sri Krsna in the forest by Radha-kunda. Sri Krsna wished that You come at once to aid Him in the battle.

31- Your lover Krsna has now fallen into great danger by the force of destiny, and only Your association can deliver Him. Please quickly go to Him, if You are not callous and ungrateful, for the many times He has protected You in the past.

32- When You are present, Sri Krsna can easily bewilder Cupid. When You are not present, even though Sri krsna enchants the entire universe, He cannot protect Himself from the bewilderments of Cupid.

33- Decorated with many ornaments, Lord Hari sits on a couch of flowers in Radha-kunda's grove, which is filled with humming bees and singing cuckoos. He wonders whether You will come, He yearned for You to come. He constantly talks about You. Although He is the most powerful hero, He has lost all composure, being tortured by the cruel Cupid.

34- My dear saintly friend, handsome Lord Hari is now waiting in the grove by Radha-kunda. His complexion is the color of a fresh rain-cloud, and His exquisite garments are the color of gold. He wears glistening shark-shaped earrings and a garland of golden yuthika flowers. His body is anointed with attractive kumkuma, and His wide open eyes are like fully blossomed lotus flowers.

35- As Lord Hari waited for You on the path, He plays the flute, and the sound of His flute creates a gale that makes the blades of grass of the gopis' hearts and eyes repeatedly rise and fall. Lord Hari is repeatedly splashed by the tidal waves of the nectar-ocean of Your splendid beauty, He has now become caught in the powerful whirlpool controlled by the deity Cupid.

36- My dear moon-faced girl, please pour the flood of all Your talent on the supremely talented Lord Krsna, the killer of Bakasura. Offer Your youthful beauty to the youthful, handsome Lord Krsna. Direct Your thirst for romantic love upon the sublimely romantic Lord krsna. Offer some of Your garments to the impeccably dressed Lord Krsna, so He may wear them as a disguise. All these items are meant for Lord krsna's service. Give them to Him. That is their proper use.

37- O beautiful Radharani, Your lover Krsna is overwhelmed with love for You. Defeated by the powerful Cupid, Your Krsna is on the verge of complete collapse. Please quickly go to Him and save Him.

38- When Srimati Radharani drank these nectarean words of Her friend, She longed to meet Krsna. Overwhelmed with ecstatic love, She became stunned and could no longer move.

39- Quickly arriving, Kundalata approached Srimati Radharani. She twirled a toy lotus flower in her right hand as she grasped Radha's hand in her left.

40- Tulasi and Dhanistha stood in front of Srimati Radharani. Visakha and Lalita stood at Her sides. The other gopis stood in a circle around Her.

41- Affectionate Rupa-manjari, carrying paraphernalia for worship of the sun-god, and accompanied by Dhanistha, Tulasi, and other contemporary gopi-friends followed behind Srimati Radharani.

42- As Radharani and the gopis left the village of Vraja they noticed a beautiful woman carrying a jar of yogurt, a blue-jay, a brahmana, a mongoose, deer-herd, surabhi-cow with her calf, and a bull, passing one after another on their left side.

43- Youthful Srimati Radharani glanced at a nearby pond and saw a blossoming lotus flower, a swarm of bumble-bees, and two dancing khanjana birds. Thinking the lotus flower was Her lover krsna's face, the swarm of bees was His moving locks of hair, and the two birds were His dancing eyes, Radharani became stunned in ecstasy.

44- When the gopis saw all these auspicious omens, they crookedly smiled and laughed. Filled with great happiness, they moved very slowly. As they walked by Her side, Srimati Radharani, moving as lowly as an intoxicated elephant, approached the boundary of Vrndavana-forest.

45- As soon as Srimati Radharani and Her friends entered the forest, the personified beauty of spring also entered. The beauty of spring caused the trees and creepers to bloom. She caused the cuckoos to vibrate sweet songs on their throats, and she caused the bumble-bees and sparrows to warble with pleasant waves of sound.

46- When Srimati Radharani looked at the forest of Vrndavana, She thought it was in truth the desire-fulfilling transcendental form of Her beloved Krsna. She thought the splendor of the dark creepers in Vrndavana was actually the beauty of the transcendental limbs of her beloved Krsna. She thought the beautiful sesame flowers were the tilaka marking on the forehead of Her beloved. She thought the large arjuna trees were Visala, Arjuna, and other cowherd friends of Her beloved. She thought the fertile land was Lord Balarama, the elder brother of Her beloved. She thought the feathers worn by the peacocks were actually decorations on the crown of her beloved. She thought the flowers blossoming on the punnaga, amala, and campaka trees were flowers in the garland worn by Her beloved. She thought the many kancana and vidruma trees were gold and coral ornaments worn by her beloved. She thought the splendid tamala trees were the luster of the body of Her beloved. She thought the glistening gunjas were a gunja-necklace worn by her beloved. She thought the shade-giving kadamba trees had provided a place where Her beloved had sat down to rest. She thought the pleasant rustling sounds of the bamboos moving in the breeze were the sweet music of Her beloved played on his bamboo flute. She thought the resplendent pitana trees were the kumkuma powder worn by her beloved. She thought the many blossoming manmatha trees were the intense amorous desire of Her beloved. She thought the charming sporting of the handsome forest-birds were the beautiful pastimes of Her beloved krsna.

47- Whatever Srimati Radharani saw She considered to be a limb of Lord Krsna, the enemy of Aghasura. the continual

sight of Her beloved in this way became like arrows striking Her heart, and maddening Her thoughts. This is certainly very wonderful.

48- Srimati Radharani was decorated with a garland of fresh flowers surrounded by intoxicated bumble-bees, and She was accompanied by jubilant gopi-friends. Her friend Visakha then led Her to a shady place. It was very clear that Radharani was greatly agitated by the awakening of amorous love for Her beloved Krsna.

49- Srimati Radharani was consummately beautiful, Her form was as charming as a graceful creeper, and Her breasts were very large and pleasantly cool. She had the transcendental power to satisfy senses of Lord Krsna.

50- When the gopis looked at Vrndavana-forest, they thought it exactly resembled the form of Srimati Radharani. They thought the beautiful birds in the forest were just like the ecstatic feelings of Radharani.

51- Srimati Radharani thought: Why is it that even though My friends, the best and most expert of gopis diligently search the forest and caves of Vrndavana, still they cannot find Sri Krsna? Why is it that this lusty, greedy rake Krsna willfully abandons us? As Srimati Radharani walked in the forest, She noticed on Her left side a black deer playing with many does and a peacock playing with many peahens. Bewildered by feelings of ecstatic love, She thought the deer and peacock were Her lover Krsna, and the many does and peahens were the gopis. Thinking in this way She became extremely agitated.

52- When Srimati Radharani saw a dark tamala tree, its roots covered by a flowering golden-jasmine creeper, and its top branch the home of a dancing peacock, She became convinced that She had just seen Her lover Krsna, with His dark complexion, yellow dhoti, and peacock-feather crown.

53- Srimati Radharani became convinced that Her lover Krsna must be with some other gopi. Bewildered by the snake of jealousy, passionate Radharani angrily moved Her fearsome eyebrow, and spoke the following words to Dhanistha:

54- Radha: My dear Dhanistha, what is this?

Dhanistha: Where?

Radha: What do you see before your eyes?

Dhanistha: This forest of Vrndavana.

Radha: What else do you see?

Dhanistha: I do not see anything else.

Radha: Sri Krsna, the shining moon of all deceivers, is dancing now before your eyes. O wicked Dhanistha, why do you not see Him? Why have you blindfolded yourself so you cannot see Him

55- Thinking She had just seen her lover Krsna dancing with another gopi, Srimati Radharani said to Lalita and the others: My dear friends, just see this wonderful and auspicious dancing of the king and queen of cheaters.

56- Intoxicated by the honey of Srimati Radharani's words, Dhanistha became also convinced that Sri Krsna was standing before them, arrogantly dancing with another gopi.

57- Dhanistha then said: O gopis, a clever, enthusiastic, false messenger has brought us here to make us dance with these two cheaters.

58- Just look at this deer Suranga who left his mate Rangini to sport with these other does, and will not stop his immoral behavior even after seeing he is in my presence. Does he not act in this way because he copies the actions of his master, the libertine Krsna?

59- Here is Krsna's pet peacock Tandavika, who rejects the association of his own mate, My pet peahen Sundari, and instead boldly plays with a host of other peahens. He has clearly learned this from his master Krsna.

60- Smiling Dhanistha then spoke the following words: O saintly Radha, we are all very happy that You have revealed to us the actual meaning of these dances by the deer and peacocks. Your explanations have revealed to us what we did not understand before.

61- Whether the beloved is easy to meet or remote and inaccessible, it is the nature of lovers to always worry and imagine that so many obstacles may come between them and their beloved.

62- Dhanistha then turned to the gopis and said: My friends, let us immediately go to Krsna, describe this wonderful dancing of the deer and peacocks, and hear His interpretation of them. Because He is aware of Radha's good qualities He shall certainly affirm His love for Her, and express His desire to desire enjoy pastimes with Her.

63- Srimati Radharani became surprised to see Her friends smiling so cheerfully. When She saw the trees embraced by their creepers, She remembered her beloved Krsna, and became a little embarrassed to have accused Him so strenuously.

64- As Srimati Radharani noticed the Vrndavana forest happily blooming because of the its contact with Lord krsna, She became very thirsty to drink the nectar of the wonderful sweetness of Krsna. In this condition She became mad with love of krsna and filled with various illusions. When the gopis noticed this they smiled and becoming themselves very eager to also meet Lord krsna began to walk very quickly to the place of rendezvous.

65- With unexpected suddenness Srimati Radharani arrived at the temple of the sun-god in the flower pleasure-garden named Madana-rana.

66- With great devotion slender Radharani bowed down before the deity of the sun-god and begged with folded hands: O lord, please be merciful to Me and remove all the obstacles that stand between Me and Lord Govinda's lotus feet.

67- Her eyes, face, and heart blossoming with happiness, Srimati Radharani again bowed down before the deity, and then left the temple with Her gopi friends.

68- Following Lalita's order, Tulasi and Dhanistha carried the paraphernalia of worship as they left the temple and entered the nearby garden with the other gopis.

69- Sweeter than many lotus flowers anointed with kumkuma, the tidal waves of the celestial Ganges river of the fragrance of Srimati Radharani's transcendental form, suddenly inundated the forest of Vrndavana. When Lord Krsna filled His nostrils with this fragrance, he became overwhelmed with ecstatic love. The hairs of His body stood up, and; He moved about erratically like an intoxicated bumble-bee.

70- Perceiving the forest filled with Srimati Radharani's sweet fragrance, Lord Hari considered that She must be very far

away. He anxiously sent Vrnda-devi to find Radha, and bring Her to Him.

71- Eager to meet Radharani, Lord Krsna sent Vrnda-devi to fetch Her. When Vrnda-devi entered Nava-kunja, the personal abode of Vrndavana's king, she met Srimati Radharani. When Radharani saw her, She thought Vrnda-devi to be the personified form of the fulfillment of all Her desires.

72- Vrnda-devi then gave to Her, Lord Krsna's two lotus-flower bumble-bee earrings, which were anointed with the fragrance of His transcendental body.

73- These flowers, touched by Lord Krsna, bore the distinct fragrance of His transcendental body. Perceiving this, Srimati Radharani became mad with ecstatic love. At once She enthusiastically spoke with Vrnda-devi in the following words:

74-O My beloved friend Vrnda, where are you coming from?

I am coming from the feet of Sri Krsna.

Where is He?

In the forest on the bank of Radha-kunda.

What is He doing there?

He is learning dancing.

Who is His master?

Your image, Radha, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind.

75- Srimati Radharani said: My dear Vrnda-devi, you are mistaken. It is not My form that Sri Krsna follows. Inspired by Padma-gopi and Saibya-gopi, Lord Krsna has become like a bumble-bee madly intoxicated by the hurricane=flood of Candravali-gopi's sweet transcendental fragrance.

76- Vrnda-devi said: The same expert krsna who killed the whirlwind demon Trnavarta has also stopped the whirlwind of Saibya-gopi and her friend Padma-gopi. feigning love for Candravali He has tricked them to take their friend to Gauri-tirtha for a rendezvous with Him that will never happen.

77- Srimati Radharani said: What do we care what this Krsna does? Let us all bathe in the waters of the Ganges which flows from the lower planets into this lake of Syama-kunda. Then let us worship the sun-god according to the order of our superiors, and after that let us all go home.

78- Radha: Where are you going?

Vrnda: I am approaching Your lotus feet.

Radha: Why have you come to see Me?

Vrnda: To describe a very wonderful and auspicious event.

Radha: What is it?

Vrnda: By the mercy of Your glancing on it the forest of Vrndavana has now become decorated with the beautiful features of spring.(By the mercy of Your glance the forest of Vrndavana has now become decorated with Lord krsna's ecstatic feeling of love for You.)

79- Bold and talkative Kundalata then said: My dear Vrnda, do not speak these false messages. Afraid that Radharani may meet the rascal Krsna, the pious Jatila has placed Radharani in My care, asking me to take Her to the temple to worship sun-god.

80- The waters of the sacred Ganges flow from the lower planets into the Syama-kunda lake. After Radharani bathes in that lake, I shall bring Her to the temple to worship the sun-god.

81- Jatila has ordered that if Krsna directly goes to the Manasa-ganga, or if even there is the slightest scent of Krsna in the air, we should not take Radharani to that place.

82- Vrnda-devi then said: My dear Kundalata, how has Lord Hari made you afraid to go the Manasa-ganga. Listen, and I shall tell how we will remain unseen by Him, even if we go there.

83- At present the lovesick Krsna is in the grove by Radha-kunda. If we traverse the jasmine garden on the west and approach Syama-kunda from the east, we may bathe in it as long as we like, and then leave without having been seen by Him or anyone else.

84- Lalita then said: My dear Kundalata, you are acting just like a bewildered inexperienced, immature little girl. Why are you so afraid of your brother-in-law Krsna?

85- We shall see the beauty of the jasmine-garden, bathe in Syama-kunda, and then depart. What can this Krsna do to us?

86- Lalita continued: We girls may bathe and sport in a secluded place where no male may enter or see. My dear Vrnda-devi, please go at once, and block the entrance to this place. If Krsna comes, forcibly turn Him away. How can He enter if you prohibit Him?

87- Vrnda replied: I am very meek and gentle, and Krsna is very passionate and ferocious. It will be very difficult for me to keep Him away. Lalita responded; My friend, you are as powerful as a peacock. I am confident you shall easily chase away this Krsna.

88- Then Kundalata said: My dear Vrnda, you are mistaken. If Krsna wishes to place even half a limb in this forest of Syama-kunda, no one of you has the power to stop Him.

89- Vrnda-devi said: Just see the beautiful jasmine creepers clinging to these punnaga trees. I think these creepers are very eager to be tasted by the bumble-bees.(Just see Subhadra-gopa's beautiful wife Kundalata. I think she is very eager to take shelter of the Supreme Personality of Godhead Madhusudana, and be enjoyed by Him.)

90- Hearing this funny pun, all the gopis began to smile, except for Srimati Radharani, who longed to meet Krsna, and whose limbs trembled out of deep love for Him. Vrnda-devi noticed all this, and proceeded to described Radharani's intense thirst to meet Krsna:

91- My dear Lalita, please hear this one question, and answer it at once. The question is: What should a gopi-breeze do when the king of cataka birds becomes overwhelmed with thirst by seeing a monsoon cloud on the horizon?(gopi-breeze

is Srimati Radharani, the king of cataka birds is Sri Krsna, and the monsoon clouds are the nectarean pastimes of Sri Sri Radha and krsna)

92- Lalita answered: That breeze should push those clouds from every direction towards that cataka birds. That breeze should cause those clouds to inundate that cataka bird day and night with monsoon-rains of ever-fresh transcendental nectar. That breeze should do this at once, without waiting another moment.

93- Lalita continued: If this cataka bird is determined to drink only the water of these clouds, and will drink nothing else, then this breeze should at once carry these clouds to him, and make him happily drink their rains of nectar.

94- Lalita continued: If however, these dark cloud are actually dry and nectarless, then no matter how swiftly the breeze carries them, they will not give any pleasure to the cataka bird.

95- Hearing all this, Vrnda-devi said: My dear gopi-friend, all of you please go to Syama-kunda, take bath there, and then worship the sun-god. I shall post myself here, and prevent any unwanted persons from entering.

96- After all the gopis had left, clever Vrnda-devi called her two pet female parrots. Laghu-suksma-dhi and Subha. She asked Laghu-suksma-dhi to quickly go to Vraja and ensure that Abhimanyu's mother Jatila remains peacefully at home. She sent Subha to gauri-tirtha to ensure that Candravali stays there, peacefully waiting for the expected krsna.

97- After this Vrnda-devi went to a cottage where the gopis were fashioning paraphernalia for serving the Divine Couple. Seeing the many different articles, she became very pleased, and loudly praised the gopis there.

98- Vrnda-devi employed many gopis in fashioning paraphernalia for the Divine Couple's pastimes in many different places. They made many articles for the Divine Couple's pastimes of holi, sitting on the swing, drinking madhвика nectar, amorous encounters in the forest, exchanges in the forest, playing in the water, water-sports, forest-picnic, and afternoon nap.

99- Relating the news of the Divine Couple's imminent arrival. Vrnda-devi delighted the moving and non-moving creatures of Vrndaavana, who all assist the Divine Couple in Their pastimes.

100- Vrnda-devi then entered the grove where Lord Krsna was staying. She yearned that the full moon of the sight of the Divine Couple would rise over the nectar-ocean of divine love, and inundate her with a series of great tidal waves.

101- Then, eager to personally witness the Divine Couple's transcendental pastimes, Nandimukhi left the gopis and joined Vrnda-devi in that grove.

102- Waiting in that grove, Lord krsna directly saw His beloved Radharani as She passed along the bakula-tree-lined road with Her friends. Seeing Her, He became overwhelmed with amorous desires. Stunned, He could not move from that spot.

103- When Srimati Radharani saw her lover Krsna standing by the road, She became astonished and overwhelmed with intense love. the gopis thought krsna to be a tamala tree, and they all laughed at Radharani, causing Her great embarrassment.

104- As They glanced at each other, the Divine Couple became intoxicated with transcendental bliss, and Their hearts became conquered by seeing each other's limitless transcendental qualities. In the following words They guessed about the identity of what They had just seen:

105- Is this the deity of bodily luster? Is this the goddess of youthfulness? Is this personified transcendental opulence? Is this personified sweetness? Is this personified slender gracefulness? Is this the ocean of beauty? Is this the flowing river of transcendental bliss? Is this the great monsoon rains of nectar? Perhaps this is actually a beautiful girl who delights senses in this way.

106- Lord Krsna continued: The beautiful face of this person is like a moon that delights the cakora birds of My eyes. This person is like a host of lotus flowers that delight the bumble-bees of My nose. This person is like a flood of mango-juice inundating the cuckoo of My tongue. This person is like an assemblage of pleasantly jingling ornaments that delights My ear. This person is like a river of nectar that extinguishes the blazing forest-fire of My lust. This person is like a blossoming kalpa-vrksa tree that fulfills all My desires. I think this person must be My beloved Srimati Radharani.

107- Srimati Radharani then said: Is this a dark tamala tree? Is this a fresh raincloud? Is this a sapphire mountain-peak? Is this a mountain-range of black cosmetic? Is this a swarm of intoxicated bumble-bees? Is this the dark current of the Yamuna river? Is this a cluster of blue lotus flowers? Is this the sidelong glance of the deer-eyed gopis? Is this the handsome demigod Cupid? Is this the pious monarch of all sweetness? Is this the expanded ocean of nectar? Is this a blossoming amara tree? I think this is My lover, Lord Krsna. How is it that I have become so fortunate as to meet Him in this place?

108- Srimati Radharani said: O My friend Visakha, I am bewildered. I do not know whether this is My lover Krsna or a blue lotus flower standing before the two bumble-bees of My eyes. Please tell Me the truth, what is this beautiful object standing before Me? After speaking these words, Srimati Radharani's bodily hairs stood up in ecstasy, Her voice became choked up, and Her eyes moved restlessly about. As the gopis smiled and laughed, Visakha answered her question in the following words:

109- Standing before You is the dark tilaka-marking that will be drawn in musk on Your forehead. Standing before You is the series of designs and pictures that will be drawn in musk on Your breasts. Standing before You is the musk-dot that will be placed on Your chin. Standing before You is the black mascara that will adorn Your eyes. Standing before You is the pair of blue-lotus ornaments that will adorn Your ears. Standing before You is the garland of blue lotus flowers that will rest upon Your neck. My dear friend with the beautiful face, Standing before You is Your lover Lord Krsna. Standing before You is Your Supreme good fortune.

110- By seeing each other the Divine Couple became overwhelmed with ecstatic love, and Their hearts, minds, and bodies became agitated with intense bliss. For a moment They stood stunned, unable to move or act.

111- Thus ends the eight chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta

Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 9

1- Vrnda-devi, who taught the minds of the Divine Couple to dance in transcendental love, engaged these two male pupils in dancing with the two female dancers who were the bodies of the Divine Couple. She had these four dancers perform before the audience of the assembled gopis.

2- The dancing teacher Vrnda-devi then decorated her two male dancing-students the mind of the Divine Couple. She happily placed upon Them restlessness, yearning, jubilation, and other ornaments of ecstatic love.

3- Vrnda-devi then decorated the female-dancer of Srimati Radharani's body with the various ornaments of ecstatic love; udbhasvara-bhava, jimbha-bhava, suddipta-bhava, and sattvika-bhava.

4- Vrnda-devi then decorated the female-dancer of Srimati Radharani's body with the seven ayatnaja-bhava (such as vilasa-bhava), the ten svabhavas (such as sobha-bhava), and the three angaja-bhava (such as bhava).

5- Vrnda-devi then decorated the beautiful female dancer of Srimati Radharani's body with twenty-two ornaments of ecstatic love (such as cakita and maugdhya).

6-7- Vrnda-devi then decorated the expert female dancer of Sri Krsna's body with the various ornaments of ecstatic love; udbhasvara-bhava, jimbha-bhava, suddipta-bhava, the seven sattvika-bhavas, the sabhavas, the ayatnaja-bhava (such as sobha-bhava), and the angaja-bhava (such as bhava-bhava).

8- Vrnda-devi engaged these ecstatic sentiments in dancing on the stage of the bodily beauty of the Divine Couple. When the gopis in the audience saw the graceful dancing, they all became filled with great delight.

9- The two proud and happy female dancers of the Divine Couple's transcendental bodies danced together, displaying great artistic skill. The audience of gopis became very pleased with Them, and rewarded Them with gifts of many precious gems from the gopi's own bodies and hearts.

10- Sri Krsna made the two expert dancers of his eyes dance on the glistening stage of the sweet beauty of the female dancer of Srimati Radharani's transcendental body. This dancing greatly pleased Srimati Radharani who showered many delightful lotus flower on the dancers from the corners of Her eyes. When the gopis in the audience saw all this they became filled with transcendental happiness.

11- When Srimati Radharani saw Lord Krsna just before Her, her progress stopped and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of Vilasa, and Her beauty increased to give pleasure to Sri Krsna, the Supreme Personality of Godhead.

12- Radharani was drawn to Krsna. She longed to be with Him, but She felt shy because Her gopi-friends were by Her side. Although She was extremely delighted and agitated with intense ecstatic love for Krsna, She carefully concealed Her actual dealings, pretending to casually pick some flowers on the path leading back to her own home.

13- Srimati Radharani was attracted to Krsna, but because She was surrounded by elder, stronger gopi-friends, who understood the nature of her desire. She felt timid. She neither left the place, nor approached closer to Krsna.

14- When Srimati Radharani was decorated with the ornament of lalita-alankara just to increase Sri Krsna's love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Krsna. The flickering movement of Her eyebrows could conquer the powerful bow of Cupid. to increase the joy of Her beloved's love, Her body was decorated with the ornaments of lalita-alankara.

15- the male-dancer of Lord Hari's mind became very pleased to see the beautiful transcendental qualities of the female-dancer of Srimati Radharani's body. when He approached to embrace Her, the female dancer of Lord Hari's transcendental body followed close behind.

16- Sri Krsna said to Srimati Radharani: My beloved, in Your haste to meet Me at this rendezvous You have placed Your garments and ornaments in all the wrong places. This shows how restless and agitated Your mind is with the desire to meet Me. Come here, and I shall fix Your garments and ornaments, putting them in the right places. Although Srimati Radharani yearned to be touched by Her lover, Krsna, She restlessly moved her eyes, and silently shrank from His joking advances. In this way She delighted Lord Krsna by decorating Her beautiful form with the ornament known as vibharam-alankara.

17- Displaying shyness, fear, crookedness, and clever deceptiveness, Srimati Radharani picked some flowers, and then began to move away. Amorous Lord Hari stood in front of Her to check Her departure. Although Radharani was inwardly delighted by this, She pretended to be very angry.

18- Agitated by tears, Srimati Radharani's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Radharani's face exhibit such emotion, Lord Sri Krsna felt a million times happier than when embraced Her. Indeed, Lord Sri Krsna's happiness is not at all mundane.

19- Alarmed, Srimati Radharani raised Her creeperlike arm as if to pick a flower from the blossoming branch of a nearby punnaga tree.

20- Delighted by the touch of Radharani's hand, the buds on the punnaga branch at once wonderfully burst into full bloom. At the same time the Supreme Personality of Godhead Lord Krsna also wonderfully blossomed with great happiness by seeing the place under His beloved's arms.

21- Although Lord Krsna had carefully studied the many texts of the philosophy of love from His saintly young teacher,

He still wished to defeat Her in debate. This is certainly very astonishing.

22- Krsna: Who is this picking My flower? Radha: It is not just anyone. It is I. Who are You? You do not know who I am? No. I do not know You_ If You do not recognize Me, I think You should leave this place at once_ I am a male bumble-bee drinking the honey of these flowers. If I leave this place I shall not be able to live. If I leave this place where shall I go? Go to Your bumble-bee mate_ Are You not the bumble-bee mate I have found among these flowers? After speaking these words, Lord Madhusudana approached nearer to Srimati Radharani. He then spoke the following words:

23- My dear girl You are very charming, and You are also enchantly beautiful. In addition to this You are also very saintly and born in a highly respectable noble family. In spite of these exalted qualification You are not so timid that You will not approach this punnaga tree. If You are not reluctant to approach this tree in the forest, then why should You be ashamed to freely wander from forest to forest? Your sudden shyness is certainly very surprising.

24- You, and I, and all our friends have come to this forest to worship the sun-god. We are all very enthusiastic to worship him. My dear girl, just look at this punnaga tree. Although the flowering malati-creepers enthusiastically embrace him, he still does not embrace them in return.

25- My dear girl with beautiful face, You look bewildered. I think You do not understand anything of the words I have spoken. Listen carefully, and I shall explain them to You. I said that this punnaga tree is cooled by various friendly and unfriendly winds. I said that although many malati-creepers embrace this punnaga tree, he never embraces them in return.

26- Emperor Cupid, the ruler of this forest, has happily appointed Me as his policeman. I have personally seen You steal a flower here, and so I shall now punish You by confiscating these two jeweled pitchers sprouted from Your youthful beauty.

27- If You had asked permission, saying: I request that I may be allowed to pick a flower, then I would not even notice You picking flowers. I am always accompanied by My cowherd friends, and I never have the opportunity to see any beautiful young girls. How can I refuse a beautiful young girl like You? Indeed, what young boy can retain a peaceful demeanor when he sees a beautiful young girl like You in a secluded place like this?

28- Furthermore, You are not alone, You are always surrounded by thousands of gopis-accomplices. You have stolen the supreme treasure in this pious kingdom, and if I do not punish You, then I Myself will be severely punished by king Cupid.

29- At that time Srimati Radharani replied in the following words: We regularly pick flowers from this forest, but yet we have never before seen You posted here as a policeman. As for this Emperor Cupid, we have never heard of him, even in dream, so why do You uselessly chatter these lies? give up these tall stories about cupid, and tell us the truth.

30- Lord Krsna replied in the following words: Intently devoted to herding the surabhi cows, and blindly confident that everything was already protected by My great prowess, I neglected My guard-duties. Because of My neglect You were able to steal some of this forest's wealth without being detected.

31- King Cupid has already punished Me for tolerating Your crimes, but now hiding Myself, I have captured You. For Your own good I shall now hand You over to him, and that King Cupid, of whom You have never heard, You will see with Your own eyes.

32- Radharani said: Be kind. Excuse My crime. Do not punish Me. I did not know there was a policeman guarding these forests. Lord Krsna said: How is Your release possible? I have no power to release You from the hand of justice.

33- The moving and stationary creatures of the forest became very agitated to see Your crimes, and they reported all of them to King Cupid. King Cupid angrily punished Me with a stick for My incompetence, and ordered Me to bring before him this girl who has never heard of him.

34- This forest, which has an area of 32 miles, is Cupid's kingdom, and the grass and other valuable objects in the forest are King Cupid's treasury. You ask: Who are his objects? Listen attentively and I shall describe them. King Cupid's subjects are the saintly vraja-gopis, who are enriched with the beauty and opulence of all the universe.

35-38- Lord Krsna continued: My dear girl, I think that the limbs of Your body, embarrassed by great poverty, have become professional thieves, and they wander through this forest of Vrndavana, stealing the wealth that Cupid has placed there. I think the palm of Your hand must have stolen its beauty from the lotus petals in Vrndavana. I think Your body has certainly stolen the graceful motions of the swans and intoxicated elephants. I think Your fingernails and toenails have stolen their beauty from the mirrorlike reflections in the still ponds of Vrndavana. I think Your legs have stolen their beauty from the golden plantain trees. I think Your knees have stolen their beauty from exquisitely fashioned jeweled cases. I think Your thighs have stolen their beauty from the graceful trunks of the elephants. I think Your torso has stolen the beauty of the splendid courtyards by the Yamuna's shore. I think Your waist has stolen its beauty from the slender waist of the lion. I think Your navel has stolen its beauty from the ponds of nectar. I think the line of hairs stretching from Your navel to Your breasts has stolen its beauty from the glistening black snake. I think Your abdomen has stolen its beauty from the banyan leaves. I think Your breasts have stolen their beauty from tala fruits, sri fruits, unblissed lotus buds, cupid's personal throne, and the frontal lobes of regal elephants. I think Your arms have stolen their beauty from lotus stalks, and cupid's rope. I think Your fingers have stolen their beauty from the petals of the asoka flowers. I think You have stolen Your beauty from the multitude of cupid's own personal potencies. I think Your bodily luster has stolen its beauty from the flashes of lightning. I think the hair on Your head has stolen its beauty from the swarms of black bumble-bees. I think Your teeth have stolen their beauty from the pearls and diamonds. I think Your skin has stolen its beauty from gold. I think Your eloquent words have stolen their charm from the parrots' speeches. I think Your singing has stolen its beauty from the cuckoos' songs. I think Your dancing has stolen its gracefulness from the peacocks. I think Your eyes have stolen their beauty from white jasmine flowers, saphari fishes, cakora birds, khanjana birds, and the eyes of does. I think Your eyebrows have stolen their beauty from Cupid's bow. I think the movements of Your eyes have stolen their beauty from cupid's bowstring. I think Your glances have stolen their beauty from cupid's

sharpened arrows. I think Your lips have stolen their beauty from roses and bandhujiva flowers. I think Your teeth have stolen their beauty from pomegranate seeds. I think Your neck has stolen its beauty from the lines in the conch-shell. I think Your hair stolen its beauty from the camara's tail. I think Your graceful gestures have stolen their beauty from the gentle waves in the Yamuna river. In this way everything You have has been stolen. It is actually the property of Emperor Cupid.

39-40- Lord Krsna's joking words were like nectar flowing into Radharani's ears. Hearing these words caused Her body to spontaneously manifest various symptoms of ecstatic love, which She was able to suppress and conceal only with great effort. She whispered under Her breath: What lies has this libertine Krsna placed upon My ears. I must leave this place immediately. From the corner of Her eyes charming Radharani contemptuously stared at Her lover Krsna. Feigning indifference, She began to quickly exit. Lord Hari grasped the corner of Her sari, and said: Wicked girl, first You insult Me, and then You try to escape. Where do You think You are going?

41- Lord krsna's touch overwhelmed Radharani with feelings of ecstatic bliss. Her head tilted, Radharani gazed at Her beloved Krsna.

42- Srimati Radharani's smiling glance ran from the corner of Her contempt filled eyes to Lord Krsna's lotus face, and then back again, just as a swarm of bees flies back and forth from a lotus flower. Reddened with tears of happiness by Lord krsna's touching Her sari's edge, Radharani's glance drowned Her beloved Krsna in a shoreless ocean of transcendental bliss.

43- As Srimati Radharani pulled Lord Krsna's hand from Her sari's edge, She pierced Him with Cupid's arrows shot from the corner of Her crooked eyes. Blinded and maddened with ecstatic love, She spoke the following words to Her beloved Krsna, whose beautiful lotus face was decorated with a gentle smile as sweet as nectar:

44- My dear Krsna, I think You are the most handsome and sweet thing in all the material or spiritual worlds. You are perfectly correct to laugh at My beauty and criticize it for being a thief.

45- My dear Krsna, You certainly know everything about the beauty of the young gopis, for when, with saintly simplicity, they placed their folded hands on their heads to offer prayers to Varuna, You saw the beauty of their naked bodies.

46- My dear Krsna, as the worshipping, virtuous, supremely qualified young prince of Vraja, You could have married any one of countless beautiful girls. That You remain unmarried is proof of how vigorously You control Your senses and how firmly You are fixed in the vow of celibacy.

47- My dear Krsna, You nevertheless possess a certain attribute such that there is no girl who, after hearing of it, will agree to accept You as her husband.

48- My dear Krsna, because no girl will marry You, You are forced to remain celibate. This is no great credit to You.

49- My dear Krsna, if You are such a staunch celibate brahmachari, then why are You so eager to gaze into the faces of the wives of others? Why do You enjoy amorous pastimes with the wives of others?

50- My dear Krsna, I think that You falsely pose as a celibate brahmachari to trick others. A brahmachari is supposed to perform Vedic sacrifices. I think the only sacrifice You perform is to break the chastity of the young girls and saintly wives of Vraja.

51- My dear Krsna, we all thought that You were in charge of herding numberless surabhi cows. Now it appears You have abandoned that occupation and become policeman of the forest where trees, creepers and flowers grow without having been planted by any farmer. This is certainly very wonderful.

52- This famous forest of Vrmdavana was created by the potency of Our friend Vrnda-devi. She gave it to Me, and she personally crowned Me as its queen, showering Me with precious gems. It is not true that You and King Cupid are the rulers of this place.

53- This is My pastime-forest, on the shore of My lake. This is My grove, named kama-sarma-prada, where My throne is placed.

54- No males are allowed to enter this place, which bears the name kanta-varta-sudha-dhuk (the nectar-news of the lover). My gopi-friends always stay in this place, drinking the nectar of the news of My lover.

55- We are simply picking a single flower to serve the sun-god. Why are You so shameless and selfish that You wish to stop us?

56- My dear celibate brahmachari, You have no business in this flower-garden where young girls play. Leave this place. Return to Your cowherd friends, and protect the surabhi cows as they eat the fresh grasses of Vraja.

57- As Radharani spoke, the cakora bird of Lord Hari eagerly drank the flood of nectarean joking words flowing from Srimati Radharani's cooling, beautifully smiling moonlike face. As the cakora-bird Hari drank, the cakora-birds of the gopis' eyes showed signs of dissatisfaction.

58- Srimati Radharani proceeded to decorate the neck of Her lover Krsna with a garland of the blue lotus flowers of Her sidelong glances. She became afraid that Krsna might touch Her, and, expressing Her contempt for Him in a wordless breath, playfully turned as if to leave His company at once.

59- The transcendental body of His beloved Radharani was like a wonderful dancer performing before Lord Krsna. By seeing Her, He became agitated with amorous longings, and He again grasped the edge of Her sari.

60- Srimati Radharani bent the bow of Her eyebrows and attacked Her beloved Krsna with the arrows of glances from the reddened corners of her eyes. She pierced the armor of His peaceful composure, and repeatedly stuck Him with the toy lotus flower in Her hand.

61- Struck by Radharani's lotus, Lord krsna became filled with transcendental bliss. Indeed, He was not able to measure the intense happiness that filled His transcendental body, the resting-place of numberless universes. Out of ecstatic happiness He trembled, perspired, shed tears, and the hairs of His body stood erect.

62- The touch of Lord Krsna caused Srimati Radharani's transcendental body to blossom with happiness. The knot holding Her bodice became loose, Her silk undergarment began to slip, and the lower part of Her body began to perspire.

63- When Srimati Radharani saw the smiles of Her amused gopi-friends, She became embarrassed, and Her eyes moved restlessly. As She struggled to protect Herself from Lord Krsna's hand, Her sari and undergarments began to fall. Although ordinarily very expert, She became bewildered and unable to protect Herself.

64- Lord Krsna then began the jubilant festival of cupid by placing His hand near Srimati Radharani's breasts, which were like two beautiful golden waterpots filled with Her perspiration.

65- Srimati Radharani observed Lord Krsna from the reddish corner of Her left eye and Her smiling gopi-friends with Her other eye. She hastily tried, somehow or other, to keep Krsna's hand from ripping Her undergarments.

66- Srimati Radharani simultaneously smiled and shed tears. With crooked eyes and stuttering voice She criticizing Her lover, although actually She longed for His embraces. With crooked activities born of crooked happiness Srimati Radharani pretended to resist Lord Krsna's hand, although She actually had no objection to fulfilling any of His desires.

67- There was a great struggle between the hand of Srimati Radharani and the hand of Lord Krsna. Their bracelets tinkling pleasantly, these two hands appeared like two lotus flowers filled with swarms of loudly buzzing bees, and violently moving in the wind.

68- Lalita then forced Her way between the two combatants and pushed Lord Krsna away from Srimati Radharani. Kundalata then addressed Krsna: O Krsna please do not act in this way. Instead of this, You should diligently engage in worshipping the five most important demigods. This is what You should do.

69- Lord Krsna replied: O Kundalata, I now request that You become the chief priest in the sacrifice of cupid I am about to perform. Please give Me the proper paraphernalia to perform the sacrifice, and please designate the place where it should be performed. This is My request.

70- I have no qualification to act as priest, although I have heard some secret mantras from Nandimukhi. Because You are my dear brother-in-law, I shall now recite these mantras for You.

71- In this sacrifice to the deity cupid You should first place Your red lotus hand on Srimati Radharani's left breast. Meditate on this breast as the forehead of Ganesa, and then recite the mantra "Namo ganesaya te" (O Ganesa, I offer My respectful obeisances unto you).

72- Next place Your lotus hand on Radharani's right breast. Meditating on this breast as the linga deity of Lord Siva, recite the mantra "Namah sivyaya". Next place Your hand on the head of this crooked-eyebrowed Radharani, and recite "Hrim candikayai namah".

73- Despite all Her resistance, take Radharani's beautiful chin in one hand and the back of Her neck, where Her braids begin, in the other. Then place Your lotus face against Her moonlike face, and carefully recite the best of all mantra "Om namo visnava" (I offer My respectful obeisances to Lord Visnu).

74- Despite Srimati Radharani's resistance, forcibly place Your bandhujiva flower lips and jasminkelike teeth upon Radharani's glistening red lips. At that time chant the mantra "savitre namah" (I offer My respectful obeisances unto the sun-god).

75- When Lord Krsna began to follow these instructions for the worship of cupid, Radharani strenuously resisted, beating Lord Krsna with Her lotus flower earrings, and vehemently criticizing Kundalata. Seeing this, Lord Krsna appealed to the gopis in the following words:

76- My dear gopi-friends, in order to become free from all obstacles in this great sacrifice to the deity cupid, I must first worship the five important demigods. Please tell Me, then, why does your friend Radharani attack and beat Me at this auspicious time?

77- Hearing this, the smiling gopis stared with crooked eyebrows, as they replied with extravagantly arrogant words, until they were stopped by the glance of Visakha. Visakha also checked Kundalata, and proceeded to speak the following words to Lord Krsna:

78- A householder in enjoined to perform his religious duties with the assistance of his wife, and the garments of both partners should be tied together to symbolize their equality. You have begun this sacrifice by completely neglecting that ritual. Why should my religious friend not become angry with You for this omission?

79- Angry Radharani stared with crooked eyebrows at both Visakha and Lord Krsna whose lips glistened with a smile. As She stared, Kundalata stealthily crept behind Her and gleefully tied the corner of Her garment with the garment of Krsna.

80- Although Srimati Radharani remained unaware of Kundalata's action, Lord Madhava was very pleased by Kundalata's service of tying the garments. Kundalata then approached the Divine Couple and addressed the following words to Lord Krsna: How is it possible to begin this sacrifice without further introductory prayers and rituals? In order to attain perfect success in this sacrifice You should now worship the deities of the nine planets.

81- Lord Krsna said to her: Please teach Me how to worship the deities of the planets. Glancing at Srimati Radharani's limbs, Kundalata replied:

82- The nine planets to be worshipped are the lips, two eyes, two cheeks two breasts, forehead, and mouth of Srimati Radharani. You should satisfy these nine planets by offering each of them the blossoming bandhuka flower of Your lips.

83- Afraid of Lord Krsna, to whose garment She was tied, Srimati Radharani said to Kundalata: My dear priest, you should teach your student how to worship these planets by having Him experiment first with the limbs of your own body.

84- Bending Her neck, Radharani noticed the knot which tying Her garment with Krsna's garment. Although Her face blossomed with happiness because this knot was the fulfillment of Her real desire, She still pretended to have become angry with Krsna, Lalita, Visakha, and Kundalata. As She struggled to quickly untie the knot, She spoke the following words:

85- In this gross and immoral vaudeville act Krsna is the male dancer. Visakha is the leading female dancer, Lalita is the leader of the audience, and Kundalata is the clown.

86- This Krsna is a shameless, immoral degenerate. Even if countless wives crowded His lap, He will still chase after some other woman.

87- Rejecting Radharani's criticism, Lord Krsna began forcibly kissing Her mouth and face. She resisted, determined to stop Him and untie the knot holding Them together.

88- In the ensuing struggle neither part could gain the upper hand. Proud Lalita approached Them. With feigned anger she chastised Lord Krsna. She began to untie the knot.

89- Lalita said: If You wish to tie the marriage-knot, and if You cannot find a suitable young girl in Vraja, then ask Your sister-in-law Kundalata, and she will be more than glad to become Your matchmaker.

90- Lalita untied the knot and pulled the garments apart. Smiling charmingly and moving her eyebrows, Lalita glanced at Lord Krsna and hinted that He continue His aggressive advances. Lalita said:

91- Your priest Kundalata was certainly very bewildered when she engaged You, her ignorant disciple, student, in the worship of the planetary deities, but neglected the worship of the deities who preside over the directions. This is a great fault on her part.

92- Kundalata then said: I am not bewildered. It is you who are the fool. Everyone knows that in a sacrifice for the cupid deity one should worship the planetary deities before worshiping the deities who preside over the directions.

93- Lord Krsna then asked Kundalata to name the deities of the various directions. Kundalata winked at the gopis, and began to speak:

94- Just see: The deities of the directions are so eager to be worshiped by You and fulfill all Your desires that they have now personally appeared before us.

95-97- This girl Visakha is actually the incarnation of Lord Siva, the regent of the Northeast. This Lalita is the incarnation of Lord Indra, the regent of the eastern direction. Sudevi is the incarnation of Agni, the regent of the Southeast. Tungavidya is the incarnation of Yamaraja. The regent of the southern direction. Citra is the incarnation of Nairitya, the regent of the southwest. Rangadevi is the incarnation of Varuna, the regent of the western direction. Indulekha is the incarnation of Vayu, the regent of the northwest. Campakalata is the incarnation of Kuvera, the regent of the north. Sri Rupa-manjari who expert at making arrangements for the nectar of transcendental mellows, is the incarnation of Lord Brahma, the regent of the upper worlds. Expert Ananga-manjari is the incarnation of the Lord Anantadeva, the regent of the nether worlds.

98- These girls are all incarnations of the demigods who control the directions. They are all Your sincere well-wishers, and they have come here specifically to receive Your worship. If You worship them properly, You will attain the fulfillment of all Your desires.

99- At that moment the gopis began to loudly complain: O foolish, degraded, bold, arrogant, wicked, shameless Kundalata, do not encourage your brother-in-law to worship us. Observing all this, Lord Krsna quickly approached the gopis to begin His worship.

100- When the gopis saw Lord Krsna moving towards them, they became filled with anxiety for their own protection.

101- Lord Krsna approached the restless-eyed gopis one-by-one, and began to worship them as incarnations of the demigod. Before half the ceremony was completed, each gopi fled to take shelter of her friends, either fabricating some excuse, or quickly leaving without any words.

102- One gopi fled muttering humble apologies. Another arrogantly criticized Krsna and then fled. Another fled so quickly that she left her cape behind, and others fled in various ways.

103- When Lord Krsna saw the gopis' faces nicely decorated with a mixture of smiles, frowns, tears, and restlessly moving, crooked, reddish, blossomed wide-open eyes, He attained the wonderful transcendental delight He wished to find by performing these pastimes.

104- The gopis fled, taking shelter around Srimati Radharani, as if She were a secure fortress to protect them. The gopis' glistening, restless eyes were like thirsty cakora birds rushing towards the moon of Lord Krsna's face.

105- Seeing the beauty of naughty Srimati Radharani, and seeing the blossoming lotus faces of the gopis, the bold bumble-bee Madhusudana became determined to approach them and drink their honey.

106- Neglecting the other gopis, Lord Krsna immediately approached Srimati Radharani. She began to angrily criticize Him. Stunned and frightened, He gradually turned His glance to the face of Kundalata.

107- Thus ends the ninth chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes. Srila Raghunatha dasa Goswami ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 10

1- Lord Krsna seemed to be lament the many impediments obstructing His wish-fulfilling cupid-sacrifice. Understanding the meaning of Lord Krsna's glance, and appearing to be also very depressed, Kundalata approached Lord Krsna, and spoke the following words:

2- My dear Krsna, You are just like the demigod Siva. Just as Siva burned the cupid to ashes, in the same way You have made cupid powerless, and made the sacrifice to him useless. If You retain the nature of Siva, how do You expect to reap the benefits of performing the cupid-sacrifice? My dear amorous Krsna, at once give up this alien nature of Siva, and accept Your own original feature.

3- Formerly everyone thought Me the incarnation of Lord Siva, the enemy of cupid. Now I shall prove I am not Cupid's

enemy. I shall make a gift of each one of My limbs to My beloved Radharani, the friend of cupid.

4- Lord Siva is famous for giving half of his body to his wife Parvati. I shall eclipse his fame. I shall now become more famous than all expert and submissive lovers, for I shall now give My entire body to My beloved Radharani.

5- Srimati Radharani was afraid of Krsna, and She alertly watched to ward off His approach. He stealthily approached without Her knowledge. Eager to embrace Her, He spoke the following words:

6- My dear fair-complexioned girl, please take this body, I am offering to You. It is actually the body of Lord Siva. As Lord Krsna spoke these words, He yearned to embrace Srimati Radharani. Hearing His words, She at once began to flee, but Lord krsna forcibly caught Her in His arms.

7- Simultaneously smiling and crying tears, Srimati Radharani reproached Him with broken words. Somehow She extricated Herself from His embrace, and angrily stood before Him.

8- Eager to taste the nectar of Her face, a swarm of bees flew near Radharani's ear, frightened Her with their buzzing sounds. Radharani lost all Her peacefulness. She gazed at Krsna, the master of Her life, with anxious, restless eyes, and suddenly fell upon Him, embracing Him with Her arms.

9- When the gopis began to smile at all this, Radharani became embarrassed and earnestly tried to slip out of Krsna's embrace. Krsna laughed, held her very firmly, and would not let Her go. She appeared like a glittering lightning flash permanently resting against a dark cloud.

10- For Lord Krsna's pleasure, Radharani at once began a verbal and psychological war with the gopis, who were all filled with a combination of anger, shyness, happiness, and female duplicity, and who were all intent on encouraging the amorous pastimes of the Divine Couple.

11- Struggling with both hands, Srimati Radharani freed Herself from the tight embrace of Her lover's arms. Simultaneously smiling and shedding tears, She spoke clever puns mixed with curses, prayers, vociferous criticisms, and humble apologies, all intended to mean the exact opposite of what was said. By all this, She delighted Her gopi-friends and Lord Krsna.

12- When the gopis saw the strong embraces of the Divine Couple, their faces blossomed with transcendental happiness, and they trembled, showing various signs of ecstatic bliss. Observing all this, Vrnda-devi spoke to Nandimukhi the following words:

13- The gopis are not embraced by Lord Hari. He does not even touch them. Still, when they see that Srimati Radharani strongly embraced by Him for a long time, they become filled with ecstatic bliss, just as if He had embraced them, and not Radharani. This is certainly very astonishing.

14- When the gopis cannot see Lord Krsna, then they yearn to see Him. When they see Him, they yearn to touch Him. However, when He touches them, they become angry and contrary. This is certainly very astonishing.

15- Nandimukhi then said to Vrnda-devi, the controller of Vrndavana-forest: The beautiful and exalted Vraja-gopis only desire the pleasure of Lord Krsna and for this purpose they dedicated their bodies and minds. For this reason their activities for His pleasure are not at all astonishing.

16- All the gopis, the personal friends of Srimati Radharani, are equal to Her. Krsna is pleasing to the inhabitants of Vrajabhumi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as hladini, of which the active principle is Srimati Radharani. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Krsna's pastimes is sprinkled on Srimati Radharani, all Her friends, the gopis, immediately appreciate the pleasure, a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.

17- The pastimes of Sri Sri Radha and Krsna are self-effulgent. they are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopis, the Lord's personal friends. the Supreme Personality of Godhead is never complete without His spiritual potencies, therefore unless one takes shelter of the gopis, one cannot enter into the company of Radha and Krsna. Who can be interested in Their spiritual pastimes without taking their shelter?

18- Srimati Radharani is as beautiful as a blossoming golden creeper, and Lord Krsna is as handsome as a blossoming tamala tree. Who would not become delighted by seeing this handsome Divine Couple?

19- The beautiful gopis are the purest lovers of Krsna. When they display crookedness and contrariness toward Him, they act only to please Him. They do not act for their own happiness.

20- Srimati Radharani yearned for the touch of Lord Krsna, and when His arm firmly pressed against Her breasts, She became overwhelmed with transcendental bliss. Nevertheless She crookedly continued to pretend to chastise Him. She said to Lalita:

21- My dear clever Lalita, you have met with Lord Hari's tricky messenger Kundalata, and the two of you have placed Me in the hands of Krsna, the king of rascals. As you stand on the shore of this Radha-kunda, you may cast your crooked glance on the impudent dancing of this Krsna, the king of cheaters.

22- My dear Lalita, although you are generally sharp and passionate by nature, you have suddenly become sweet and good-natured. Although Lord Krsna is generally gentle and good-natured, He has suddenly become sharp and passionate. This sudden change is not so wonderful, the two of you have exchanged nature, one becoming like the other.

23- Although Lalita was actually very pleased to hear these words, she pretended to become red with anger. Although she vehemently criticized Lord Krsna, her criticisms caused everyone to smile with happiness. She said: My dear Krsna, my dear king of those who impudently destroy the chastity of young wives, why do You act in this sinful way?

24- Lord Krsna responded: My dear Lalita, I have done nothing. It is all Her doing. You should rather ask your friend Radharani why She has forcibly embraced Me, strongly pressing Her body against Mine.

25- Lalita replied: My dear Krsna, You are like a nagakesara tree and Radharani is like a madhavi creeper. A creeper may embrace a tree with it's limbs, but it is not at all proper for a tree to embrace a creeper.

26- Lord Krsna replied: I have given My body to Radharani, and She has accepted that gift. I have given that gift, and it is

too late now for Me to take it back. What is the harm if My gift embraces Her?

27- Cruel, powerful, angry Lalita proceeded to destroy Lord Krsna's good reputation by saying: My dear libidinous bumblebee Krsna, please give up this attempt to push Your celebrated licentious wickedness on this pious, chaste housewife Radharani.

28- Lalita continued: When I am present even the wind cannot touch Srimati Radharani. Give up trying to embrace Her.

29- As Lalita and the other gopis were angrily talking in this way, Lord Krsna became overwhelmed with transcendental bliss. He manifested various symptoms of ecstasy, such as trembling, shedding tears, and standing up of hairs on the body.

30- As Lord Krsna became overwhelmed with transcendental bliss by touching the body of His beloved Radha, and as He became frightened by hearing Lalita's threats, His grip on Radharani loosened, and the flute fell from His hand. Radharani then slipped out of His embrace, picked up the flute, and quickly fled.

31- As Radharani fled, She carefully concealed the flute in the folds of Her garment. After Her escape the following conversation was exchanged between Visakha and Lord Krsna:

32- My dear Krsna, just see how Your plan to forcibly capture the star Radha in Your rahu-arms is now frustrated. Your rahu-arms can only catch the moons of Candravali. They have no power to catch the stars known as Radha and Her friends(Rahu only eclipses the moon, and not the stars. Candravali means a host of moons).

33- I am the star Visakha. My friends Radha, Jyestha, Dhanistha, Citra, Bharani, Indulekha, and many others too numerous to count, are all stars. The rahu-planet of Your arms can never catch us. All Your arms can do is briefly catch the host of moons known as Candravali. Leave us. Go and catch Candravali.

34- Lord Krsna replied: My dear Visakha, I thought you were the delightful incarnation of Lord Siva, the regent of the northwest. I thought Lalita was the incarnation of Lord Indra, the eastern regent who carries a fearful thunderbolt. How is it that you have all suddenly become stars?

35- I have already enjoyed easy-to-get Candravali many times in many ways. I am tired of her. I have left her, and now I yearned to taste the nectar of Radharani's beauty, which is so difficult to obtain.

36- Although rahu may enjoy his passage through the realm of the various stars, he does not capture them. It is only the crescent moon named Indulekha that he yearns to catch.

37- Speaking in this way, Lord Hari approached Indulekha to embrace her. Frightened, she backed away from Him. Knitting her eyebrows, she spoke the following words to the smiling Krsna:

38- Insolent rahu, You have no right to touch this crescent moon of Indulekha. I order You to pass by all these stars and go at once to the full-moons of Candravali.

39- Unseen by Him, Lalita stealthily approached Lord Krsna and said: You can never attain the star Radha without first approaching the star named Visakha.

40- Lord Krsna then approached Visakha and touched her. Visakha said: By enjoying Radha, Visakha is automatically enjoyed, but before You attain Radha, You must first approach Jyestha.

41- Unseen by her, Lord Krsna approached Jyestha and touched her. Jyestha became furious and spoke the following words to the wilting Krsna: O insolent Rahu, without first approaching the star Citra it will be very difficult for You to reach any of the other stars in the heavens.

42- Lord Krsna then approached Citra and forcibly embraced her. Citra said: O debauchee Rahu, leave me at once. You have no right to pass by the stars. You must now travel along the pathway of the planets.

43- Tungavidya then said: O Citra, we cannot allow this Rahu-planet to travel among us. He must radically change course and travel among the planets instead.

44- Citra then said: O Tungavidya, perhaps we are too harsh on this Rahu-planet. I think that because of our mistreating Him, the scales of justice, in the form of the sign Libra will enter my place, and then go on to give trouble to you also.

45- When Lord Krsna touched Tungavidya, she said to Him: My dear insolent libertine. The painful scales of justice, otherwise known as the sign of Libra will soon pass from the realm of Ranga-devi to my realm. After that they will approach You. Will You be as eager to embrace them as You are to touch us?

46- Lord Krsna then approached Rangadevi and touched her. She said to Him: My dear Rahu-planet, by touching me You have now entered the sign Virgo. The sign Pisces has now assumed the form of Campakalata-gopi. You can clearly see her before You. Go to her.

47- Lord Krsna then embraced Campakalata. She said to Him: Rascal, leave me and go at once to Sudevi, who is known as the sign Aquarius.

48- Then Lord Krsna touched Sudevi. She said to Him: O Madhusudana, go to the girl Kancanalata. She will fulfill all Your desires.

49- Lord Krsna then embraced Kancanalata. She said to Him: My dear cakora-bird Krsna, why have You come here? Go at once to the moon-faced Radharani, and quench Your thirst by drinking the moonlight of Her beauty.

50- Eager to kiss Srimati Radharani, Lord Krsna stealthily approached Her unobserved, and embraced Her. Feigning aversion, She said: Rascal, if You wish to kiss Me, You must first renounce Your other wife, this flute.

51- After a little time Lord Krsna noticed that He was no longer holding the flute in His hand. He became momentarily perplexed, turned towards Kundalata and asked: Where is My flute?

52- Kundalata's restless glance pointed to Radharani as the flute-thief. As soon as Lord Krsna understood, Radharani secretly passed the flute to Tulasi-devi.

53- Tulasi took the flute, went behind Visakha, Lalita and the other gopis, and hid it carefully. Lord Krsna again approached Radharani. Yearning to embrace Her, He spoke the following words:

54- My dear thief, first You wounded My clear mind with the pointed hook of Your amorous sidelong glance, and then when I was bewildered, You stole away My flute without My knowledge. This is very wonderful.

55- I shall now bind You with many ropes, confiscate the ornament that decorate the hook of Your amorous glances, lead You to the Vrndavana-prison, and place You before king cupid.

56- Wounded by love, Srimati Radharani could not move, although She stared at Lord Krsna with contempt. When She started to go Lord Krsna checked Her by force on the pretext of investigating the recent flute-theft.

57- Lord Hari said to Srimati Radharani: My dear thief, You have stolen My flute in vain. Unless You return it to Me, I shall not release You from these ropes.

58- Moving her creeper eyebrows and restless crooked eyes, and smiling with sublime arrogance, Lalita pretended to be very angry. She at once stood before Lord Hari and chastised Him in the following proud words:

59- O polluted libertine, O destroyer of young girls' chastity, Go away! Go to some other girl and leave Radharani in peace. Radharani has just now bathed, purifying Herself for the worship of the sun-god. Do not now make Her impure by touching Her or by speaking all these lies.

60- Lalita continued: My dear rascal, when You were at the Kusuma-sarovara lake, You became intoxicated by drinking the liquor of Saibya-gopi's lips. When You were bewildered in this way, the bold Saibya stole Your flute. If You do not believe me, then hear the facts from Tulasi-devi, who personally witnessed the entire affair.

61- If a criminal does some mischief, the blame sometimes falls on the innocent. Just see; even though Saibya is the actual culprit, innocent Radharani is falsely accused of stealing the flute.

62- With a glance Lalita hinted to Krsna that He should go to Tulasi to satisfy His desire. He did, and Srimati Radharani escaped, just like the nectarean moon escapes the grip of a dark cloud.

63- Understanding Lalita's hint, Tulasi suddenly handed the flute to Rupa-manjari. When Tulasi tried to leave, Lord Krsna checked her by force. Touched by Krsna, Tulasi began to tremble and the hairs of her body stood up in ecstasy.

64- Tulasi folded her hands in supplication, placing them against her face. She begged: O merciful Lord, please leave me in peace. I am Your maidservant going to worship the sun-god. It is not at all proper for You to approach me in this way.

65- Tulasi continued: You are arresting me to get the flute. I do not have it. In fact, just today I have seen Your flute in the hand of Saibya-gopi. As Tulasi spoke in this way, the movements of her eyes hinted that flute was in the hand of Rupa-manjari.

66- Lord Krsna left Tulasi and approached Rupa-manjari, Intelligent Rupa-manjari understood that she bore the unmistakable fragrance of the honey of Krsna's flute, she at once gave the flute to Lalita.

67- Lord Krsna quickly approached Rupa-manjari unobserved, and bound her with the ropes of His arms, searching her bodice for the flute, He said: My dear thief where have you hidden My flute?

68- Rupa-manjari pushed Him away and said: I am the thief. Now You have gotten Your flute. By good fortune You have attained Your desire. Go now, and call the gopis to this place.

69- You have Yourself hidden the flute. This search for the flute is simply Your trick to rape the wives of others.

70- The movements of Rupa-manjari's eyes hinted to Krsna that Lalita had the flute. Krsna slackened the bonds of His embrace, and Rupa-manjari quickly escaped. Krsna then approached the frightened Lalita, who secretly slipped the flute to Kundalata.

71- Angry Lalita said to the approaching Krsna: Stand back! Why have You come here? You cannot impudently take Your flute from me if I do not have it.

72- Srimati Radharani's gopi-friends live in the realm of cintamani gems, and they would not condescend to kick Your bamboo flute with their feet. O rascal, why do You accuse them of stealing Your flute?

73- This flute is hard and dry. It is defective because it has so many holes. Day and night it disturbs the three worlds. That this flute has been stolen from the Lord's hand is an auspicious blessing for many people in this worlds.

74- Let this flute be a disturbance no longer. Let the women of Vraja happily perform their household duties, their undergarments and hair remaining firmly tied. Let them not become agitated by the sound of Krsna's flute. Let the does wander freely with their husbands without becoming spellbound by the sound of Krsna's flute. Let the rivers quickly flow to the ocean without becoming stunned by the sound of Krsna's flute.

75- Because You stole the garments of the unmarried gopis and because You made them suffer with cold by forcing them to remain naked in the water of the Yamuna, You must therefore suffer by having the flute stolen from Your hand. Those who cause suffering to others must suffer themselves.

76- The dry bamboo flute, faulted with many holes, was resting in Lord Krsna's hand. Also, alas, who has stolen this flute, the dearmost treasure of the master of Gokula.

77- Lord Krsna was stunned and depressed by hearing Lalita's contemptuous joking words. Kundalata, considering Krsna's depression to be merely a clever trick, secretly handed the flute to Radharani, approaching Lord Krsna, and very feelingly spoke the following words:

78- because Your bamboo flute was so full of holes, it was defective, and was hardly worth half an conch-shell when it was new, what to speak of now that it is old and battered. That such a flute was stolen from Your hand is actually a blessing. You are the prince of the cowherds, why should You lament the loss of an insignificant bamboo flute? All the gopis are very happy to hear the flute is lost. In fact, they are giggling so loudly that I am practically dead with embarrassment.

79- Lord Krsna replied in the following words: My dear Kundalata, you speak in this way because you are unaware of the many virtues possessed by My flute. It is a great wonder that neither you nor your friends appreciate the virtues of My flute.

80- Just as the spiritual potency of Lord Narayana fulfills all His desires, in the same way this flute very easily and perfectly fulfills whatever impossible to obtain desire may arise within My heart.

81- This all-powerful flute fulfills all My desires. Radharani and the other gopis are well aware of this flute's extraordinary power. For this reason they have become very eager to steal it.

82- Lalita then replied: My dear libertine Krsna, we were not aware that this flute is the queen of procuresses, so dear to You for her occupational skill.

83- My dear Krsna, Your flute is like a rope that constantly binds the wild elephants of the minds of women who are as charming and beautiful as nectar. Your flute is very expert at constantly ebbing the impeccably pure piety of the women in this world. Your flute constantly enchants Laksmi, Parvati, Samjna, and all ;other young girls. Your flute is famous in the three planetary systems for it's wonderful qualities.

84- Lord Krsna then said: First this ferocious Lalita steals My flute, and then she blasphemes both Me and My flute with crooked words as sharp as thorns.

85- After hearing these words, Lord Krsna tried to grasp the edge of Lalita's garment. She quickly retreated and spoke the following words to the smiling Krsna, whose creeperlike eyebrows were knitted as if he were angry:

86- My dear Krsna, I am the Lalita, You know very well. I shall leave now with my gopi-friends, and therefore Your mischief will not be successful today.

87- Seeing Lalita about to depart, Lord Krsna grasped her garment and said: If you do not return My flute, you will not find it very easy to go to your home.

88- Lord Krsna continued: If you have not stolen My flute, then why do you flee in fear? you may, of course, go if you like, but if you wish to clear your reputation, you should stay here and show Me each of your limbs one by one to prove that you have not concealed the flute on your person.

89- Pulling her garment away from Krsna's grip, and staring at Him with crooked eyes, Lalita said: Lusty madman, examine the limbs of Your sister-in-law Kundalata.

90- We have neither taken Your flute nor seen it. If You are so cruel that You will not leave us in peace, then at least go to Kundalata and see if she can sell You a flute to replace the one You lost, and if You do not like her price then go to some other market and buy a flute there.

91- I will tell our friends on Govardhana Hill, the two aborigine girls Nalli and Bhrngi, and by my order they will serve You by bringing a hollow bamboo stick to replace Your flute. This stick will be far superior to Your flute, for it will not be faulted by all those holes.

92- Lord Krsna then said: These fortunate aborigine girls are very affectionate to Me. They become free from all unhappiness when they smear their bodies with the kumkuma powder that has fallen from My lotus feet onto the grass. They bring Me gunja, mineral pigments, and other nice things from Govardhana Hill. They are My maidservants. Please tell Me how you have made friendship with them?

93- Lord Krsna continued: First you steal My flute, and then you insult Me. In retaliation I shall bind you and then punish you severely. Let whoever is your protector step forward now and protect you.

94- Visakha at once stepped between Lalita and Krsna. Smiling she humbly spoke the following instruction to the Lord:

95- My dear Krsna, You should try to find Your lost flute by gathering information about it and weighing that information with a cool brain. Cruel punishment of the gopis will not help You to find it.

96- Then Campakalata said: Why are You so eager to reclaim this lost flute? Why do You think this bamboo stick is such a valuable treasure?

97- Then Tungavaidya said: O foolish Campakalata, you don't understand. Listen: This flute is the be-all-and-all of Krsna's life. There is nothing He will not give to get it back.

98- My dear Krsna, if You wish to regain Your lost flute, You should offer a valuable reward for it's return. That would be better than this threat of punishment.

99- Then Visakha said: My Lord, I speak for Your benefit; You should offer both a reward for whomever returns the flute, and a punishment for the thief.

100- Lord Krsna said: I shall give a large flower-garland, a necklace of jewels, and a valuable magnet to anyone who tells Me where I can find My flute.

101- I shall punish the gopi-thief who has stolen My flute. I shall confiscate her garments and jewel-ornaments. I shall take the jewel of youthfulness from her waterpotlike breasts. I shall bind her with the ropes of My arms and drag her to the prison of Vrndavana-forest to be severely punished by King Cupid himself.

102- Visakha said: My dear Krsna, my dear prince of the cowherds, this generous reward to again place the flute in Your hand is very appropriate. You are not a miser.

103- Visakha continued: Actually Kundalata knows about Your flute, and because we are close friends, I also know a little about it. This whole affair is very troublesome and uncomfortable for me, but if You first give a reward, then You may tactfully inquire about the fate of Your flute.

104- Jubilant Visakha then said to Kundalata: Ah my friend, your good-fortune has just arrived. Now you can claim a costly reward for returning the flute to your brother-in-law Krsna.

105- Hearing these words of Visakha and Kundalata, and understanding their intent, Srimati Radharani took the flute and secretly handed it to Tulasi-devi.

106- As expectation-filled Krsna stared into her face, Kundalata said: My dear Visakha, I don't know anything of this flute-theft, I swear.

107- If I knew anything about my brother-in-law's flute, I would tell Him, even without any reward. My property is always available for Him to take. I am not like you other gopis, who are eager to cheat Him at every step.

108- Visakha then said to Kundalata: My dear friend, you know everything about the theft of the flute. Please take this bribe of jewels, and tell Krsna where the flute is. If you are at all inclined to your master Krsna, now is the time to place the flute in His hand.

109- Take the bribe and tell Krsna where He can find His flute. I promise, You shall gain both. You shall gain the reward, and He shall gain the flute. I vow that I shall personally become the collateral to protect both your investments.

110- Lord Krsna was very eager to retrieve His flute, and He could understand the hints dispatched by Kundalata's glances. At that moment, however, He became suddenly stunned, attacked by the sharpened arrows of many sidelong glances shot by His beloved Radharani. At that time Kundalata spoke the following words to the motionless Krsna.

111- My dear Krsna. I can now see that the dark nectar flowing from Your flute which attracts the entire universe to You, has now become transformed into a dot of black musk, and You have now placed this same musk-dot on the chin of Your beloved Radharani.

112- Radharani has taken this musk-dot from Your flute and placed it on Her chin, but She is so foolish She has neglected to hide it.

113- By good fortune You are now able to see the mark of Your flute in this musk-dot on Radharani's chin. At once reclaim it with Your lips. Afterwards You can punish Her for theft, and also reward Her for returning Your flute.

114- Take Your flute from Radha. I did not steal it. I will not lose anything. After that give the promised reward to Visakha and she will hand it to me at once.

115- After hearing all these words, Lord Krsna said: I shall now take the flute and then immediately give the reward to Visakha. Then I shall imprison this culprit Radharani in the grove of Vrndavana and punish Her very severely.

116- As Lord Krsna spoke these words, He began to approach His beloved Radharani. As Krsna was about to kiss Radha's chin, Lalita placed herself between them. Simultaneously smiling and pretending to be very angry, Lalita spoke the following words:

117- Radharani has not worshipped the sun-god yet today. By interrupting Her worship You are forcing Her to act sinfully. Why is it that You have no fear of the sun-god? Why do You have no fear to violate the rules of religion? Leave. Leave this place at once.

118- At that moment Lord Krsna addressed Her: O Radha, do not worry. Neither I nor My teeth shall harm You. I shall simply reclaim the musk-dot from Your chin.

119- I see Your friend the musk-dot has become frightened to see Me, and has run to take shelter of Your lips, which are like a great fortress to protect Your teeth. In order to reclaim My musk-dot I shall now attack the fortress of Your lips with My teeth.

120- Then Kundalata said to Srimati Radharani: Although You have skillfully written a wonderful poem entitled "The Musk-dot's Retreat", still Lord Krsna, the king of poets, has become angry with You, and has written His own poem "The Return of the Musk-dot" to surpass You.

121- Those who understand the superexcellence of Krsna's virtues, see that He is completely faultless, and they try to please Him in all respects. O Radha, You should also try to please Him by giving Him Your necklace of jewels as a gift.

122- Srimati Radharani then said: My dear friend Kundalata, when you consider the cooling virtues of your brother-in-law Krsna, you blossom with great happiness. I think you should worship Him, not I. Just worship Him now by offering the flowers of your teeth on the altar of His reddish lips.

123- Hearing these words, Kundalata became angry. She addressed the infallible Personality of Godhead, Lord Krsna, in the following words: My dear Lord Hari, this girl is Radharani, the talkative granddaughter of Mukhara, and this other girl is the harsh Lalita. How is it possible for a meek and gentle person like You to reclaim the stolen flute from such nasty person?

124- You are a single gentle-hearted person against this host of crooked-hearted, domineering girls. You cannot defeat them. My advice to You is: Carefully protect Your garments and ornaments so they do not snatch them from You, and flee at once to Your cowherd friends.

125- My dear Krsna, these girls do not care for piety or impiety. They are simply obsessed with greed to attain the association of the Supreme Personality of Godhead.

126- Although these gopis are all religious, pure-hearted and chaste, they have spoken improperly to You, my young brother-in-law, and they have also blasphemed me with many harsh words. O Krsna, give my reward to Visakha, and free me from these bonds so I can at once visit their homes and complain about their behavior to their superior.

127- Krsna laughed and said to Visakha: My dear pious girl, come here. Come here and take these jewels. As Visakha approached, Lord Krsna embraced her. The gopis then began to smile and laugh. They all surrounded Visakha and Krsna.

128- During the loud quarrel that ensued, Srimati Radharani carefully decorated Herself with silence, slipped away unnoticed, and disappeared into the forest.

129- Fearful Tulasi took the flute and fled to the nearby grove of Vrndavana forest. Vrnda-devi met her there, and took the flute from her hand. Pressing the flute against her breasts, Vrnda-devi said:

130- My dear flute, you are the crown of your entire family, for even though you took birth in a family of insignificant bamboos, you have become the cause of these wonderful pastimes enjoyed by Sri Sri Radha and Krsna.

131- Anxious because of her friends laughter, Visakha moved her eyes restlessly. She stared at Krsna, stuttered, and with a great struggle broke free from His tight grip. She angrily spoke to Him the following words:

132- We are neither Your family members, nor are we Your servants. How can it be proper for us, then to take gifts from You, a stranger? O king of cheaters, I think You should give Your gifts to Kundalata, for she is Your sister-in-law, a member of Your family.

133- Visakha then turned to Kundalata and said: My dear friend Kundalata, if you are so intelligent, why do you act like such a fool? Why do you neglect your brother-in-law's gifts, and to obtain things elsewhere? Why do you act in this sinful way?

134- Kundalata then said: O visakha, generous Krsna is simply trying to gain good karma and eliminate His bad karma by giving this charity to the brahmana ladies like yourself. Why should I stop Him?

135- Why are you afraid of Krsna's gift of love? Take it, double your own wealth, and then you may also give in charity.

136- Citra then said: O Visakha, why are you trying to renounce your own honestly earned wages, thinking they are not

your own property. Now that you have become wealthy, give some of your wealth to your friend Kundalata, who standing right before you.

137- Then Kundalata said: O Citra, I think you should become the claimant of Krsna's gift. If Krsna gives His own jewel away and you do not accept it, it is not He who become the loser.

138- Kundalata then turned to Lord Krsna and said: My dear Krsna, because You are very generous, You are trying to give charity to these girls, even though they are too small-minded to appreciate it. I think You should give this gift only to Srimati Radharani, for only She is wise and liberal enough to understand it's value.

139- Searching for Radha with His glance and not finding Her anywhere, Lord Krsna said: O crooked Lalita, where have you hidden your friend, the thief Radha? Bring Her before Me! Disobey, and will be punished.

140- Lalita replied: I am not her warden. Who knows where She is? Find Her by Your own efforts and rule Your little kingdom with Her as Your queen. I am going home.

141- One gopi announced: I am also going home. Another gopi announced: I am going to the temple to worship the sun-god. A third gopi announced: I am going to bath again in the Manasa-ganga river to purify myself from the contamination of krsna's touch.

142- As the gopis were trying to cheat Lord Krsna in this way, He turned to the face of Kundalata. Her glance signaled Him to the forest, and He entered it without delay.

143- Lord Krsna then bound Kundalata and the other gopis with ropes made from forest-vines. He brought them to the four gates of a courtyard deep within the forest.

144- When Srimati Radharani saw Her lover Krsna coming, She began to flee. Krsna caught Her and forced Her to enter the courtyard and sit down on the couch there.

145- By that time Srimati Radharani was burning in the forest-fire of amorous passion. the mad-elephant of Lord Krsna took Her to secluded place in the forest and enjoyed Her to His full satisfaction.

146- As Lord Krsna fought to untie Her bodice and undergarments, alarmed Radharani fiercely resisted, Her moving arms causing Her bracelets to loudly jingle. The soldiers of Lord Krsna's impudence routed Radharani's peaceful composure, shyness, contrariness, and other defenders. Lord Krsna happily stuttered as He demanded: Gi gi give Me My My My flute. Their bodies decorated with the glittering ornaments of Their previous joking words, and Their bent necks singing and sprinkling a shower of nectar, They enjoy a great festival of happiness. All glories to these sweet pastimes of Sri Sri Radha and Krsna enjoyed in the grove of Vrndavana.

147- Thus ends the tenth chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes that delight the gopis. Srila Raghunatha dasa Goswami has ordered me to write this book. which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 11

1- Vrnda-devi hid the flute in her bodice and followed Nandimukhi to the place where the gopis had assembled. Vrnda-devi asked the gopis: O friends, where are the king and queen of Vrndavana-forest. I have a request to present before Their lotus feet.

2- The gopis replied: They quarreled and went to see Emperor Cupid. If your request is very confidential, you should go to Them in Cupid's forest-palace.

3- Vrnda-devi said: You are all equal to Srimati Radharani in your hearts, forms, and lives, and therefore my request certainly cannot be kept secret from you. Indeed, because you are the intimate counselor of Vrndavana's royal Couple I must first present my request to you.

4- Understanding that Divine Couple had concluded Their amorous pastimes, the eager gopis assembled at the now-open doors and peering into the garden, where the Divine Couple were staying.

5- When Lord Krsna began to dress Himself, He was repeatedly checked by Radharani. He finally acceded to Her demands, allowing Her to hastily dress Him as He dressed Her.

6- Using an unbroken lotus leaf as a palate, Lord Krsna painted many decorations on Srimati Radharani's face. He neatly tied Her braids, and then said: Stand up, Your friends are waiting outside.

7- Radharani was ashamed to see Her friends, and She wanted to run away like a thief. Krsna, His eyes blossoming wide with happiness, spoke many logical arguments to defeat Her reluctance, and finally He took Her by the hand and forcibly dragged Her from the inner garden to the outer courtyard where the gopis were waiting.

8- Radharani was shyly looking away. Lord Krsna's eyes were blossoming with happiness. The gopis were very happy to see Radha and Krsna, who were more dear to them than their own lives, standing before them. They at once gathered around their friend Radha and respectfully addressed Her in the following words:

9- Where did You go when You left us? We searched for You but could not find You anywhere. Where did You go with this insolent boy? This disappearance is not very auspicious for You. It will wreck Your good reputation.

10- When Srimati Radharani heard these crooked joking words, She became overwhelmed with embarrassment. When She saw Her lover Krsna hinting the details of Their amorous pastimes to Her friends, She became livid with anger.

11- When Her lover Krsna began to laugh out loud, Srimati Radharani knitted Her eyebrows, and unloosed vociferous stuttered criticisms, pointing Her moving forefinger at Him. She then turned to Her laughing gopi-friends and spoke the following crooked words:

12- I wanted to return home, and you stop Me, pulling at My garment, and torturing Me by hinting that I have gone to a

secret rendezvous with this reprobate Krsna. Why must I tolerate your association?

13- When I fled in fear of this maddened great snake, who hotly pursued Me, thirsting to touch Me, My friends, the thorny creepers, the labyrinthine forest, and the mazes of red and white hundred-petaled lotus flowers, gave Me protection.

14- Kundalata then said: O Radha, You speak the truth. You are not lying, for we can clearly see on Lord Krsna's body the marking left by Your strenuous resistance to His advances.

15- We can clearly see on Lord Krsna's body the marks of Your friends the thorny creepers as well as the marks left by Your own beautiful thornlike nails as You struggled to protect Yourself. These marks are all very wonderful.

16- This debauchee Krsna, the paramour of many gopis, bears many moonlike scratches on His chest, and You, carry these inauspicious marks also upon Your breasts. This is certainly very wonderful. Please tell us the reason for this.

17- This debauchee Krsna, the paramour of many gopis, always meditates on Candravali-gopi within His heart, and You also seem to be intently meditating on the same Candravali within Your heart. This is certainly very wonderful. Please tell us the reason for this.

18- At that moment Kundalata turned to Lalita and said: My saintly friend, I don't think you should believe this theory that the scratch-marks on the bodies of Radha and Krsna were caused by the thorny bushes of Vrndavana. If this were so, then why are there no scratch-marks at all on the bodies of the chaste gopis who fled in fear of the Supreme Personality of Godhead, who furiously chased them, yearning to catch and embrace them.

19- In order to hear the description of each of Srimati Radharani's limbs, as well as to see the varieties of ecstatic love manifested upon Her face, the gopis jokingly described their friend Radha, expressing themselves in various colorful metaphors and similes as Lord Krsna intently listened, meditating on the form of His beloved.

20- Understanding Lord Krsna's desire, and in order to please Him, the smiling gopis began to describe the limbs of Srimati Radharani, in nectarean poetry scented with the camphor of Her beautiful sweetness. Although the knitted eyebrows of restless-eyed Radharani forbade them to speak, they were encouraged by the showers of nectar falling from the gently smiling blossoming lotus face of Lord Krsna.

21- With crooked words, the gopis, using the rhetorical device aprastuta-prasamsa (where the speaker conceals the actual object of his glorification), pretended to describe Kundalata, although their words were actually meant to describe their friend Srimati Radharani.

22- Lalita then said: O friends, just see how the clear signs of Lord Madhusudana's amorous pastimes are now present on the body of Kundalata.

23- Lalita continued: O noble friends, we can see that the phases of the moon shine in this world like a series of curved Siva-lingas. I think that the Siva-lingas of Radharani's breasts yearn to defeat them.

24- Her face blossoming with a beautiful teeth-revealing smile, Visakha spoke the following words to please Lord Krsna:

25- How is it that the many phases of the spotless full moon of Lord Krsna's fingernails have left the waning spotted moon in the sky and chosen to decorate the two Siva-lingas, that are the breasts of Srimati Radharani?

26- Delighted by hearing these words, slender-waisted Campakalata pleased Lord Krsna with the following statement:

27- I do not know how these marks have come on Srimati Radharani's breasts. Is it perhaps that Lord Hari's lotus hands, seeing the Lord's lotus feet dance on the Kaliya serpent's head and leave many footprints there, has now become envious, and in a spirit of rivalry has wounded the two oranges of Radharani's breasts with jubilant dancing?

28- Citra, the best among the gopis, then spoke the following words:

29- I think perhaps this golden creeper of Radharani has embraced the dark tamala tree of Lord Krsna. Perhaps the moving twigs of that tree have scratched that creeper's ripe sriphala fruits. Perhaps this is the reason for these marks on Radharani's breasts.

30- As Tungavidya, the queen of poets, spoke the following words, she delighted all the gopis except for her friend Radharani, who became filled with embarrassment:

31- I think Srimati Radharani's glistening body is actually a tropical jungle. Within that jungle resides the maddened elephant of Radharani's lusty desires. The bulging, musk, decorated forehead of that elephant pretends to be the breasts of Srimati Radharani. I think Lord Krsna must have taken cupid's goad in His hand and struck that elephant's forehead hundreds of times. I think this is the reason there are so many marks on Srimati Radharani's breasts.

32- Her teeth shining like a line of moons, Indulekha happily spoke the following words:

33- I think Radharani is like a great amorous, celestial Ganges river. I think the elephant of Lord Krsna has played in Her waters and violently scratched with His trunk the lotus buds of Her breasts growing there. I think this is the reason for these marks on Srimati Radharani's breasts.

34- In spite of her friend Radharani's stern glance intended to check her, Rangadevi proceeded to fill Lord Krsna's ears with nectar by speaking the following words:

35- I think the creator Brahma has placed two decorated golden vessels, filled with the jewels of youthfulness on Srimati Radharani's chest. Although Radharani always conceals these vessels with care, Lord Krsna has sent the thieves of His fingernails to steal the jewels within them. These thieves violently scratched these vessels, hoping to break them open and rob the jewels within. I think this is the reason for these marks on Srimati Radharani's breasts.

36- In order to please Lord Krsna, Sudevi then joked about Radharani in the following words:

37- I think Radharani's breasts are two valuable golden pomegranates. These two pomegranates are the favorite fruit of Lord Krsna, who wears yellow garments and who is the dearest object of love for the residents of Vrndavana forest. I think Lord Krsna has violently pounded these two pomegranates in order to extract the sweet juice within. I think this is the reason for these marks on Srimati Radharani's breasts.

38- Taking the opportunity to speak, jubilant Candramukhi described Srimati Radharani in the following words:

39- I think Srimati Radharani is like an extraordinary golden pomegranate tree bearing two golden fruits. I think the

bumble-bees of Lord Krsna's fingernails must have landed on two flowers of that tree and bitten these two fruits to get the sweet juice of the very rope seeds within. I think this is the reason for these marks on Srimati Radharani's breasts.

40- Jyestha, the best of the gopis, then spoke the following words:

41- When Lord Krsna kissed Radharani's eyes with His lips, Her black mascara appears reddish like a ripe bimba fruit. When Srimati Radharani kissed Lord Krsna, Her teeth became like hungry parrots, eager to taste the fruit of Lord Krsna's lips.

42- Simultaneously encouraged by the movements of Lord Krsna's eyebrow, and forbidden by her mistress Radha's menacing glance, Kancanalata proceeded to describe Radharani in the following very clear words:

43- Just see how Lord Brahma has cleverly constructed this patrol scene to exactly resemble a young girl with a navel, a vertical line of hair on her torso, two breasts, and a face. Actually, of course, what at first appears to be a navel is actually a pond of thick nectar. What appears to be a vertical line of hairs above it is actually a single lotus stem sprouted from the waters of that lake. What appears to be two breasts, are actually two lotus flowers whose petals have closed because of the brilliant shining of the moon that exactly resembles a young girl's face.

44- Doe-eyed Madhavi-gopi then spoke the following words:

45- I think this girl Radha is actually a sacrificial arena for Lord Krsna. Her navel is the reservoir of sacrificial ghee. The three folds of skin around Her middle are the sacrificial belt. Her waist is the sacrificial altar. The vertical line of hairs on Her torso, is the sacrificial flame. Her breasts are the two sacrificial pots. Her thighs are the sacrificial seat. Her neck is the conchshell blown in the sacrificial. The demigod Cupid is the priest who offers sacrifice here. The result of his sacrifice is the attraction of the mind of Lord Krsna, the enemy of Bakasura.

46- Vasanti-gopi glanced at Srimati Radharani, the beautiful and opulent daughter of Maharaja Vrsabhanu, and then spoke the following words:

47- I think Radharani is the great armory of king Cupid. Her eyebrow are his bows. The vertical line of hairs on Her torso is his sword. Her sidelong glances are his arrows, Her two arms are his rope-weapons. Her neck is his conchshell. Her thighs are his cakra-weapon. Her glistening cheeks are his golden shield, and Her nails are his hook-weapons.

48- Pleased to hear these words, Vrnda-devi said:

49- Srimati Radharani's beautiful form is a nectarean celestial Ganges river, where Her arms are two lotus stems. Her beautiful breasts are two cakravaka birds. Her beautiful face, navel, hands, and feet are lotus flowers. The curling locks of hair on Her head are a swarm of bumble-bees. Her charming smile is a water-lily. Her eyes are two blue lotus flowers, and the vertical line of hairs on Her torso is moss. The elephant who plays within Her waters is the heart of Sri Krsna.

50- Understanding the desire within Lord Krsna's heart, Lalita and other gopis proceeded, one after another, to speak various verses affectionately glorifying their friend Srimati Radharani.

51- Another gopi said: The soles of Radharani's lotus feet are a formidable army shining with regal opulence. That army is equipped with many weapons, such as conchshells, half-moons, barleycorns, lotus flowers, elephants, chariots, plows, goads, arrows, flags, bows, svastikas, fish, clubs, and shields which are decorations drawn in red lac. With these weapons the army of Radha's lotus soles has conquered all directions.

52- Another gopi said: The luster of Srimati Radharani's feet are so beautiful that it makes the new sprouts named pallava, the lotus flower named padma, and the red lotus named kokanada appear dull and unattractive, just like a white cakravaka bird whose glory is dimmed by the darkness of night. Radharani's lotus feet eclipse the beauty of every beautiful things. to what may the metaphor-hungry poet compare Srimati Radharani's beautiful feet?

53- Another gopi said: the unprecedented and very wonderful spotless and reddish full moons of Srimati Radharani's toenails eternally shine in Lord Hari's heart, making the lotus flowers of His senses blossom with delight.

54- Another gopi said: In the lawless city of Queen Radha's youthful form, the thieves of Her breasts and hips have violently attacked Her waist and stolen all its property, and bound it with ropes of three folds of skin visible there. Seeing all this, Radharani's ankles are now hiding in fear of these rapacious thieves.

55- Another gopi said: When Lord Krsna is afflicted by the burning heat of cupid's summer season, He takes shelter under the cooling shade of the two golden plantain trees of Srimati Radharani's thighs.

56- Another gopi said: Why, on the pretext of creating Radharani's legs, did Lord Brahma fulfill cupid's request for two golden posts? I think that gift must have been given so cupid could bind the mad elephant of Lord Krsna's amorous mind to those posts using the chain of Radharani's charming sweetness.

57- Another gopi said: What appear to be Radharani's knees are not knees at all, but cupid's golden jewelry chests. Cupid feels very happy that he has now, with great endeavor, stolen the jewels of Lord Krsna's heart and eyes, and placed them in these two golden cases.

58- Another gopi said: An intelligent person may fear the blows of the elephant's hard trunks, and the plantain trees may be ashamed that their tapering stems become so narrow, still, the elephant's trunks are not so delightfully firm as Srimati Radharani's thighs, and the plantain trees do not taper as beautiful as Radharani's thighs, which become exhausted by playing with the youthful elephant of Lord Krsna. to what may the incomparably charming thighs of Srimati Radharani be compared?

59- Another gopi said: When Lord Krsna travels to the beautiful slope of Govardhana Hill, He does not feel the happiness He experience by seeing the beauty of the Yamuna's shore and remembering His pastimes there. In the same way, when he travels to the Yamuna's shore He does not feel the happiness of being on Govardhana Hill. However, when He travels to the beautiful hips of Srimati Radharani He feels both kinds o happiness simultaneously. This is the glory of Srimati Radharani's hips.

60- Another gopi said: The poet has truly said that the beautiful hips of Srimati Radharani are more delightfully charming than the nicest pleasant river-shore. See how the swans of Her belt swim in the Yamuna river of Her braids that flow by the shore of Her hips. This is the ideal dancing arena for Lord Hari's mind. If it were not so, then why does Lord Hari's

mind continually dance here with the many dancing partners of His thoughts?

61- Another gopi said: Srimati Radharani's waist screamed; Riding on the back head, and trunk of cupid's powerful mad elephant, Radha's thighs, hips, and breasts, the three monarchs of the community of thieves, have together attacked me and stolen my substance. Frightened, angry, and grief-stricken, Radharani's wretched waist at once fled, and made allegiance with its friend, the waist of the lion.

62- Another gopi said: After stealing the wealth of the waist's wealth, Srimati Radharani's poverty-stricken hips and breasts met to divide the spoils, and proceeded to quarrel over the bounty. In order to separate the two greedy protagonists, did Lord Brahma, build a fortified boundary that appears like the three folds of skin on Radharani's waist?

63- Another gopis said: Did Lord Brahma think Radharani's waist had become so thin by pining away in separation from its friend, Radharani's youthful vitality? Did Lord Brahma fear Radharani's waist so slender it might break? Is this the reason he thrice bound it with ropes that appear to be folds of skin.

64- Another gopi said: Is this a golden lotus-petal floating on nectar-lake and pursued by a swarm or black bees? No. I think this is Srimati Radharani's beautiful abdomen decorated with a navel and a vertical line of hairs.

65- Another gopi said: Decorated with the black musk of a vertical line of hairs and filled with regal opulence, the all-victorious abdomen of Srimati Radharani makes the beautiful pipal leaves tremble in fear, and makes the golden new lotus petals become stunned in astonishment and shame.

66- Another gopi said: Srimati Radharani's hands are decorated with a golden pitcher, garland of lotuses, fan, crescent-moon, earrings, parasol, sacrificial post, conchshell, beautiful tree, altar, throne, flower, creeper, camara-wisk, and svastika, and other auspicious markings. I think She carries all these articles of worship so She may secretly serve Her beloved Krsna.

67- Another gopi said: If somewhere there were two lotus flowers decorated with the tips of campaka petals, full moons made of rubies, and the beautiful sharp goads carried by the cupid demigod, then these lotus flowers may somewhat resemble Radharani's hands, which are more beautiful than a multitude of ordinary fresh lotus blossoms.

68- Another gopi said: Srimati Radharani's sharp lotus nails have become fine glistening cupid's chisels for engraving various designs on the sapphire door-panel of the chest of Lord Krsna, the enemy of Bakasura.

69- Another gopi said: Srimati Radharani's arms are two golden lotus stems somehow unconnected to the lotus filaments of Her face. Srimati Radharani's arms are two ropes employed by the demigod cupid. Srimati Radharani's arms are two creepers bearing the two fruits of Her breasts and the two beautiful fresh sprouts of Her hands. Srimati Radharani's arms are two splendid creepers tightly embracing the blossoming tamala tree of Sri Krsna.

70- Another gopi said: In order to help Lord Hari cross the great ocean of amorous desires, the creator Brahma has given Him the elaborately jeweled golden boat known as Srimati Radharani. Since this boat is already nicely equipped with the sail of the beautiful vertical line of hairs on Her torso, I do not understand why Brahma has also furnished it with the arms that are Her arms.

71- Another gopi said: Srimati Radharani's left side is the splendid daughter of the demigod of beauty, and Her right side another daughter of the beauty demigod. In the same way Lord Krsna's right and left sides are the two handsome sons of the demigod of charming sweetness. The girl on Radharani's left has accepted the boy on Krsna's right as her lover, and the girl on Radharani's right has accepted the boy on Krsna's left.

72- Another gopi said: Is this a golden tablet bearing the proclamation of cupid's victory? Is it a golden sheath for cupid's sword, or a golden case for cupid's snake-noose weapon? I think not. I think this must be Srimati Radharani's beautiful back decorated with Her braided hair.

73- Another gopi said: The greatest poets proclaim that Srimati Radharani's shoulder slope gracefully because of the great weight of Lord Giridhari's hand which eternally rests there. I do not agree with them. I think Srimati Radharani's shoulder slope because of the heavy burden of Her beauty, which surpasses all the goddesses of fortune.

74- Another gopi said: Perfect beauty, charming poetry, and melodious song are the three opulences resting on Srimati Radharani's neck for the pleasure of Lord Krsna. I sometimes wonder if the creator Brahma placed these three graceful lines on Radharani' neck to commemorate He threefold opulence.

75- Another gopi said: When the nose and breasts, disputed the boundaries of their respective kingdom in the continent of Srimati Radharani's body, the creator Brahma peacefully settled the conflict, drawing a boundary of three lines in the middle of Radharani's neck.

76- Another gopi said: When the sweet sounds of Radharani's throat are manifested, the melodious cuckoo birds become useless, nectar become bitter, and charming notes of the lute become silent. When the beauty of Radharani's throat is manifested, the graceful conchshells flee in embarrassment, and hide in the ocean. What remains for the poets to use in their metaphors glorifying Srimati Radharani's beautiful throat?

77- Another gopi said: When golden lotus-petal on which a black bee sleeps at dawn meets with a black cuckoo resting in the window of a golden palace, and the two of them see Srimati Radharani's beautiful chin decorated with a spot dot of musk and blessed by the touch of Lord Krsna's finger, both observers revile their own insignificant splendor and glorify the vast superiority of Srimati Radharani's graceful chin.

78- Another gopi said: The bandhujiva flower and the bimba fruit proclaim that Srimati Radharani's lips are the life and soul of their dearest friend, Lord Krsna, as well as the external reflection of the love for Lord Krsna within Srimati Radharani's heart. The bandhujiva flower and bimba fruit both assert that they can never become equal to Srimati Radharani' beautiful lips.

79- Another gopi said: Srimati Radharani's lips are famous as the life-and-soul of Lord Krsna, whose transcendental form is filled with the nectar of perfect bliss. How is it possible to say anything further to glorify Radharani's lips.

80- Another gopi said: Srimati Radharani's teeth eclipse the splendor of jasmine flowers, white mountain summits, and all other beautiful things. Had the creator Brahma not immediately covered Her lips and teeth, the entire multicolored

universe would have become swallowed by the non-dual white light of Srimati Radharani's teeth.

81- Another gopi said: Srimati Radharani's teeth are as beautiful as jasmine flowers or diamonds. They have attained this wonderful splendor by constantly tasting the bimba fruits of Lord Krsna's lips.

82- Another gopi said: The ruby-studded spoon of Srimati Radharani's tongue serves Lord Krsna the ecstatic nectar of transcendental playful joking words songs, and charming poetry.

83- Another gopi said: In the backstage room of Her throat Srimati Radharani keeps an actress expert at narrating Lord Krsna's transcendental glories. Why is it when the fine red curtain is lifted, and She appears on the stage, this actress disguises herself and pretends to be a tongue?

84- Another gopi said: The creator Brahma fashioned the red-cloth-covered swing of Srimati Radharani's tongue so the youthful couple of Lord Krsna's transcendental glorious qualities and names could enjoy swinging pastimes there.

85- Another gopi said: Srimati Radharani's words are sweet waves in the ocean of nectar. They are filled with charming jokes and riddles, the various emotional rasas, and a host of literary ornaments decorating the sounds and meanings of words. They have become the music teacher for the bees and cuckoos. They are a nectarean tonic for the ears of Lord Krsna.

86- Another gopi said: Mixed with the ghee of Her love, the sugar of playful jokes, the madhavika juice of the emotional rasas, the camphor of gentle smiles and the pepper of feigned anger, the wonderful, nectarean drink of Srimati Radharani's words delights the Supreme Personality of Godhead.

87- Another gopi said: Is this the nectar-stream that is the home of the swan of Lord Hari's minds? Is this the nectarean moonlight that the cakori birds of Lord Hari's thirsty eyes yearn to drink? Is this the mass of nectarean dark clouds that give life to the cataka bird of Lord Hari's handsome form? I think not. I think this must be the nectar-waves of Srimati Radharani's smile.

88- Another gopi said: The desire-creepers of Lord Hari's transcendental qualities blossom in the garden of Srimati Radharani's heart. Why do the flowers of those creepers pretend to be smiles when they fall to Srimati Radharani's mouth?

89- Another gopi said: As it flows to the ocean of Lord Krsna, the river of Srimati Radharani's mouth becomes in some places a lake of nectar-syllables, a nectar-stream of the fifth-note, a nectar-river of singing, a river of nectar-discourses, a nectar river of sweet fragrances, and a glistening transcendental river of nectar-smiles.

90- Another gopi said: Srimati Radharani's mouth is a great mountain peak that reviles the insignificant summit of Mount Sumeru. From that mountain peak of Srimati Radharani's mouth many rivers, such as the transcendental nectarean, celestial Ganges river of Radharani's smile, the beautiful nectar-river of Radharani's transcendental fragrance, the nectarean, celestial Ganges river of Radharani's discourses, the nectarean Ganges river of Radharani's singing, and nectarean, celestial Ganges river of Radharani's breathing, all flow to the nectar-ocean of Lord Krsna.

91- Another gopi said: So the two travelers of Lord Krsna's eyes might have a pleasant and auspicious journey, the demigod Brahma created the lotus flower of Radharani's face. Brahma then placed two khanjana-birds of Radharani's eyes upon that flower, and noticing that the birds were very restless, secretly bound them to the golden pots of Radharani's nose.

92- Another gopi said: the creator Brahma fashioned the unprecedented full moon of Radharani's face for the pleasure of the two cakori birds of Lord Krsna's eyes. Placing the two deer of Radharani's eyes, Brahma noticed they were very restless, and so he fixed nearby the two ropes of Radharani's ears in order to bind them.

93- Another gopi said: The moon is unhappy, full of spots, and subject to diminution. The lotus flower shares these faults because the imperfect moon shines upon it. On the other hand, Srimati Radharani's face is perfectly pure and always full. Tell me, to what object may we compare Radharani's face?

94- Another gopi said: Srimati Radharani's cheeks have crushed the pride of the golden mirrors. Her cheeks are two lakes filled with the nectar of transcendental beauty and surrounded by golden shore. Her earrings are the lotus buds growing in those lakes. The picture and designs drawn in musk on Her cheeks are the moss growing on the shores and the makari fishes playing in the waters. The waters of these two lakes completely quenches the great thirst of Lord Krsna.

95- Another gopi said: In order to feed the two bumble-bees of Lord Krsna's eyes, the creator Brahma has placed two blue lotus flowers, which superficially appear to be eyes, in the lake of nectar-beauty, which superficially appear to be the face of Srimati Radharani. To help those two lotus flowers blossom nicely, Brahma has placed nearby the two glistening moons of Radharani's cheeks.

96- Another gopi said: Is this not the king of parrots sitting in the cage of Radharani's forehead? Just see how this thirsty parrot, reaching down to taste the nectar-filled bimba fruit of Radharani's lips, pretends that his beak is only an innocent nose.

97- Another gopi said: the wonderful cupid's arrow of Srimati Radharani's beautiful nose is now placed on the bending bow of Her eyebrows. Tipped with a pearl, that arrow has quickly broken Lord Krsna's armor and pierced the peaceful composure within His mind.

98- Another gopi said: Srimati Radharani has drawn many of Cupid's flower-arrows from the sesame-flower quiver of Her beautiful nose. Lowering Her face and pretending these flower-arrows were smiles, She shot them at Lord Krsna. The deer of Lord Krsna's mind suddenly found itself the target of all these arrows.

99- Another gopi said: Ignorant poets say that the pearl on Radharani's nose has become red and black like a gunja-berry because it reflects the red of Her lips and the black of Her eye-mascara. My opinion is that black Krsna eternally resides within Radharani's heart, which has become reddened with love for Him. I think that when Srimati Radharani sighs the red love and black Krsna become reflected on Her nose-pearl, turning it red and black like a gunja-berry.

100- Another gopi said: The creator Brahma collected from all the corners of the universe the essences of the most sublime beauty and sweetness to form the eyes of Srimati Radharani. When he was finished he took the few useless scraps of sweetness remaining, and with them he created bumble-bees, cakori-birds, deer-eyes, fish, and white and blue

lotus flowers.

101- Another gopi said: My dear beautiful-faced Radharani, Your mascara-decorated eyes are like two khanjana birds. Their ever-fresh, wonderful beauty has shattered the pride of the lotus flowers. With their graceful, playful motions they have embarrassed the charming fish. They delight the infallible Supreme Personality of Godhead.

102- Another gopi said: In order to teach the two youthful and charming fish-princesses the art of dancing, the creator Brahma disguised them as a pair of eyes and placed them in the nectar-like of Srimati Radharani's face. Wishing to arrange for their marriage with the two handsome fish princes of Lord Krsna's shark-shaped earrings, and fearing that the two restless princes might escape, Brahma confined the princes in the nets of Lord Krsna's ears.

103- Another gopi said: Two bumble-bees Prajapatis reside in the two lotus flowers of Radharani's eyes. These two Prajapatis have begotten a host of mind-born sons disguised as a multitude of sidelong glances.

104- Another gopi said: The two curving Visnukranta creepers of Radharani's eyes have sprouted two black flowers disguised as a pair of eyes.

105- Another gopi said: Is this a splendid forehead stretching from Radharani's hair to the creepers of Her eyebrows.

106- Another gopi said: Srimati Radharani's splendid forehead has crushed the pride of the brilliant crescent moon. Bounded by black eyebrows and curling locks of hair, it appears like a fresh, golden madhavi petal surrounded by bumble-bees.

107- Another gopi said: Lord Brahma has written Srimati Radharani's destiny in the following inscription on Her forehead: This girl is deeply enamored of Her lover Krsna, who is a mine filled with the jewels of transcendental virtues. Please tell me, why is this proclamation disguised as a red sindura moon-dot?

108- Another gopi said: Is this red-sindura tilaka drawn in the part of Radharani's hair and covered by Her red sari, or is this cupid's pointed arghya-patra, ceremoniously offered with the karavaguntha-gesture?

109- Another gopi said: Entering the narrow lane, that parts of the forests of Radharani's hair, the mad elephant of Lord Krsna's mind has become reddened sprinkled by the sindura there.

110- Another gopi said: Although great darkness and a splendid moon both live happily and without enmity in the continent of Radharani's body, they nevertheless fear each other's attack. Disguising itself as Radharani's braided hair the darkness has placed an army of bumble-bees at its frontier. Disguising itself as a face, the moon has assembled an army of moon-phases for its own defense.

111- Another gopi said: Srimati Radharani's curling locks of hair are a swarm of bumble-bees flying over Her ears and eager to taste the sweet nectar of Her lotus flower face. The hunter cupid has cleverly placed these bees in this place in order to lure the two deer of Lord Krsna's eyes into his trap.

112- Another gopi said: Sprinkled with the nectar of pure love, the creeper of Srimati Radharani's thoughts has sprouted many new tendrils. Blackened by constant meditation on the dark, form of Sri Krsna, these long, thin, tendrils appear to outsiders to be hairs on Srimati Radharani's head.

113- Another gopi said: the beautiful dark luster of Lord Krsna's transcendental form has been carefully collected by Srimati Radharani's glance and thoughts. It has now become transformed into the glorious black substance that superficially appears to be the braided hair upon Her head.

114- Another gopi said: The Yamuna river of Srimati Radharani's beautiful black hair is braided with the Sarasvati river of a string of jewels, and a Ganges river of pearls and flowers. In this way the decorated, braided hair of curving-eyebrowed Radharani have become just like the pilgrimage place Triveni, where the Sarasvati, Ganges, and Yamuna rivers converge.

115- Another gopi said: When the camari does and the peacocks saw Srimati Radharani's braided loosened in Her transcendental pastimes, they both became afraid that the beauty of their tails would at once appear very insignificant by comparison with it. With great embarrassment they both fled, the camari does running to the mountains, and the peacocks hiding in the forests.

116- Another gopi said: All Srimati Radharani's limbs are scented with kumkuma. Her navel, eyebrows, hair, and eyes bear the fragrance of blue lotus flowers anointed with aguru and musk, Her breasts, ears, face, nose, hands, and feet, bear the fragrance of lotus flowers anointed with camphor, and Her sides, and nails bear the fragrance of ketali flowers anointed with sandalwood paste.

117- Another gopi said: Filled with all transcendental qualities to delight Lord Krsna's senses, noble Radharani appears very splendid and beautiful. She may be compared to Herself only, and to no one else. Her limbs are all consummately beautiful, and they may also be compared to themselves only, and to no other objects. they crush to pieces any attempt to compare them to anything else.

118- Another gopi said: Srimati Radharani is just like the incomparable sweetness of Lord Krsna, the enemy of Aghasura. Lord Krsna's transcendental sweetness is just like the incomparable Srimati Radharani.

119- Another gopi said: Radharani's pure love is boundless, Her virtues incomparable, Her beauty unequalled, Her character perfectly charming, and Her youthfulness supremely wonderful. Lord Krsna is wellaware of all Her virtues. Why should He not be completely under Her dominion?

120- Another gopi said: Although Srimati Radharani is very pure and chaste, there are still malicious rumors of Her infidelity. Although She is; full of transcendental love, Her superiors try to check Her expression of it. Although She yearns to always associate with Lord Krsna, the enemy of Bakasura, She cannot. These three facts are a sharp trident that has struck our heart.

121- Another gopi said: If one asks about the origin of love of Krsna, the answer is that the origin is in Srimati Radharani alone. Who is the most dear friend of Krsna? The answer again is Srimati Radharani alone. No one else. Srimati Radharani's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Srimati Radharani, She alone is able to fulfill all the desire of Krsna. No one else.

122- Another gopi said: Beautiful Srimati Radharani remains in this forest of Vrndavana. Her fragrant, gracefully bending

from decorated with pictures and designs drawn in musk, sandal, and other substances, and Her limbs blossoming with happiness, She eternally embraces Lord Madhusudana, the jubilant Supreme Personality of Godhead.

123- Another gopi said: A beautiful madhavi creeper grows in this forest of Vrndavana. This gracefully bending, fragrant creeper has sprouted many delightful leaves and flowers that have become the shelters of many bumble-bees. This creeper eternally embraces handsome, blossoming nage-kesara tree.

124- Another gopi said: Although Srimati Radharani has never heard the techniques of the various arts from the mouth of a teacher, still She has now become the art-teacher for doe-eyed vraja-gopis, who astonish the women of the three worlds with their skill, and who delight Lord Krsna, the ocean of all transcendental artistic talent.

125- Another gopi said: The creator Brahma has fashioned the character of Srimati Radharani in a very wonderful way. Although Radharani considers the principles of religion, the pious older women of Vraja, and even Her own rejected husband, to all be as unimportant as pieces of straw, She is nevertheless the most pious and chaste of all girls, and Her transcendental pastimes are the proper object of the most reverential worship.

126- Another gopi said: Whether awake, dreaming, or in sleep, Srimati Radharani constantly engages Her mind, body, words, and all Her senses in Lord Krsna's service without ever diverting them to any other activity.

127- Another gopi said: The expert dancers of Srimati Radharani's playful glances have stolen away Lord Hari's peaceful composure and completely defeated the graceful charm of the saphara fishes, deer, cakori and khanjana birds, bumble-bees, blue and white lotus flowers, and cupid's entire arsenal of flower-arrows.

128- Another gopi said: Everyone knows the impoverished cakori birds, cakravaka birds, and lotus flowers fix their consciousness on the moon, clouds, and sun to gain the nourishment to sustain their lives. O Radharani, please tell us why You have timidly fixed Your consciousness in constant meditation on Lord Krsna?

129- Another gopi said: My dear Srimati Radharani, when the personified constant meditation of the cakoras, catakas, and lotuses sees Your unwavering meditation on Lord Krsna, he become embarrassed at his own great fickleness.

130- Another gopi said: Sarasvati, Bhu-devi, and Lilasakti are the most highly qualified of all beautiful young girls. Laksmi-devi is superior to them. The gopis, who are filled with great pure love for Lord Krsna, are superior to Laksmi. Candravali is the best of the lovely gopis. However, Srimati Radharani is superior even to Candravali, for Radharani eternally arouses the intense thirst of Lord Krsna.

131- Another gopi said: Straining to exhibit all her love, beauty, and various good qualities, Candravali is able, with great difficulty, to conquer Lord Krsna and bring Him under her control. When, however, Srimati Radharani causally exhibits Her own virtues, Lord Krsna at once forgets all about Candravali. If Lord Krsna then cannot remember Candravali, how can He remember any of the other gopis?

132- Another gopi said: It is not true to say that beautiful Radharani has no faults. She has numerous faults. For example: Her hair is curly, Her breasts are very firm, and Her eyes exhibit a glittering transcendental greediness.

133- Another gopi said: O my friend, the two cakori birds of Srimati Radharani's eyes are now engaged in continually drinking the nectarean moonlight of Lord Krsna's smiles. The two thirsty bumble-bees of Lord Krsna's eyes have now landed on the lotus flower of Srimati Radharani's face.

134- Another gopi said: Even though She may not be decorated with nice ornaments, if She is near Her lover Krsna, Srimati Radharani becomes naturally decorated with ornaments of Her intense love for Him. These ornaments make Her blossom with happiness and also fill Her lover with happiness also. If however, She is separated from Her Krsna, then even if She is decorated with all Her favorite ornaments, She wilts, and Her mind becomes thin and emaciated.

135- Another gopi said: Srimati Radharani constantly remembers Lord Krsna. She meditates on Him as being always present at Her side. She meditates on Him as a jewel-ornament She always wears on Her cheeks and breasts. She constantly sees Him before Her.

136- Another gopi said: Defeated by Lord Krsna's superior handsomeness, the cupid demigod could not find any way to avenge himself until he noticed Krsna's lover Radharani. Cupid stole Her away, and, just to spite his rival Krsna, repeatedly tortures Her.

137- Another gopi said: If Lord Mukunda touches Radharani, then Radharani's gopi-friends feel transcendental happiness and manifest the ecstasy symptoms of trembling, perspiring, crying tears, and standing up of the body's hairs. If Lord Mukunda earnestly drinks the nectar of Radharani's lips, then all the gopis feel intoxicated by this drinking. This is certainly very wonderful.

138- Another gopi said: Decorated with all transcendental qualities, Lord Krsna is the best of males. Decorated with all transcendental qualities, Srimati Radharani is the best of women. Their fame constantly dances in this world.

139- Another gopi said: Lord Krsna gave Srimati Radharani a large, lovely garland of amorous scratches, and generous Radharani reciprocated by giving Him a lovely necklace of amorous bites. Lord Krsna drank the nectar of Radha's lips and gave His own lips to be tasted by Her teeth. The nearby gopis glimpsed now and then a little of these exchanges of transcendental gifts.

140- Another gopi said: When Srimati Radharani meets Her beloved Krsna, Her beauty increases to become something completely unlike what it had been before. The graceful movements of Her eyes and form become something different and more graceful. The happiness in Her heart expands to become something completely different.

141- Another gopi said: This lotus flower of Srimati Radharani is filled with the honey of beauty and charming tenderness, and it floods all the directions with its pleasant fragrance. Why should the bumble-bee of Lord Madhusudana leave this exquisite lotus and go to the scentless, thorn-filled ketaki flowers of the other gopis?

142- Another gopi said: Srimati Radharani's transcendental beauty expands with the association of Lord Krsna. Lord Krsna's handsomeness increase with the presence of Srimati Radharani, who blossoms with happiness. The creator Brahma has arranged that They should complement and increase each other's splendor.

143- Another gopi said: Noticing Srimati Radharani, who had been fashioned by some other creator, Lord Brahma become

embarrassed, and he determined to fashion a young girl who would be Her equal. Although he carefully assembled all the best ingredients, none of the girls he created were at all equal to Radharani. They were all completely useless in comparison to Her.

144- Another gopi said: When the creator Brahma saw the beautiful face of Srimati Radharani, he considered the lotus flower and moon to be ugly and impure by comparison. To proclaim their inferiority he arranged that the lotus flowers be regularly visited by grotesque black bees, and the moon be painted with many black spots.

145- Another gopi said: No one can count Srimati Radharani's transcendental qualities, and no one can describe Her glories. Even the goddess Sarasvati cannot properly praise Her transcendental opulences. My friends, you are perfectly aware of all this. What is the use of all our words of praise? They can never do justice to Her.

146- Lord Krsna heard the gopis ornately ornamented poetry describing the transcendental form of their friend Radharani, and at the same time gazed at His beloved Radharani, whose crooked eyes alternately blossomed wide with happiness, and shrank with embarrassment. In this way Lord Krsna's ears and eyes felt great transcendental bliss.

147- Thus ends the eleventh chapter of Govinda-lilamrta in the matter of the description of Srimati Radharani's transcendental form. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 12

1- At that time Vrnda- devi approached the lotus feet of sri sri Radha and Krsna, the two monarchs of Vraja-forest, and then spoke the following words: My Lordships, please hear now (with Your gopi friends) the prayer of the six seasons.

2- The six seasons then spoke the following prayer: O king and queen, with great labor we have used all our skill and energy to make this Vrndavana forest wonderfully beautiful for Your pleasure. Please make our lives successful by placing Your merciful glance upon us, Your servants.

3- Vrnda-devi then said: O king and queen, now please hear the prayer of the moving and stationary creatures who stay in the place in Vrndavana forest where You enjoy transcendental pastimes.

4- The creatures of Vrndavana then said: O king and queen who are delighted by each other's company, please fulfill our desires. Please permit us to see You and render transcendental service unto You.

5- Accompanied by Subala, the brahmana boy Madhumangala then approached Lord Krsna and said: O Krsna, this Radharani has turned the creatures of Vrndavana forest into paupers.

6- Displaying Her bodilu luster, this Radharani has stolen away the beautiful, charming opulence of this forest. Aside for that, with our own eyes we have seen Her friends directly stealing the fruits, flowers, and other wealth of this forest.

7- Nandimukhi then approached and said: O auspicious king and queen, may all blessings fall upon You and Your gopi-friends. The noble Paurnameśi showers hundreds of benedictions upon You. Please hear her words. Please allow her words to travel now along the pathway of Your ears.

8- Paurnameśi said: The cruel emperor Cupid, recognizing You as his equals, has now crowned You both as king and queen of Vrndavana forest and he has given the bumble-bees, cuckoos, and other creatures here to be Your subjects.

9- King cupid is afraid that You may quarrel and become unhappy. I request You, therefore, to happily go now to Your kingdom (so he may be in a peaceful condition of mind).

10- Nandimukhi continued: The noble Paurnameśi then said: If Radha and Krsna quarrel, then you and Vrnda-devi carefully consider the situation, and at once tell me which one of Them is to blame.

11- Lord Hari then said to Nandimukhi : You know the truth about every thing this Radharani does. Tell Me, why has She met Me here, why have She and Her friends stolen the wealth of this forest, and why has She now stolen My flute?

12- Kundalata said: O Hari, You and Radharani are both very proud and quarrelsome. What shall You do when we take You both before King Cupid and charge You with quarreling?

13- Lord Krsna said: Give Radha to Me. I shall take Her to king Cupid. I shall tell him She has plundered his forest and stolen My flute, and for these offenses She should be punished.

14- Hearing Lord Krsna's request, Kundalata replied: Herding numberless cows, You and Your cowherd friends greedily pick all the fruits and flowers here. This forest remains in an auspicious condition only because it is nourished by the beauty of us gopis.

15- At that point one of gopis interceded on Krsna's behalf, saying: Although this weak-hearted Krsna has lied about Radharani, you should not take His offense very seriously, for in reality He loves Her deeply.

16- Kundalata then said: If Krsna has so much love for Radharani, then why did He strike the jewel of Radharani's youthfulness (Her breasts)? Why does He remain silent, and not remorsefully confess His crime?

17- Lord Krsna said: King Cupid hinted to Me as we walked on the road, and I prayed for his mercy to Her, if I declined to punish Radharani, then I Myself would be punished very severely.

18- At that time Srimati Radharani shot many arrows of sidelong glances from Her curved eyebrows. Wounded by these arrows, Lord Krsna's throat became choked, and He could not speak. Observing Radharani's amorous forwardness, Kundalata chastized Her by hitting Her with a toy lotus-flower. This act greatly delighted Lord Krsna.

19- Lord Krsna then pulled a letter from His turban, and handed it to Nandimukhi. She proceeded to read it aloud, but no one could understand it from the first reading. The gopis, eager to hear the letter, begged that she read it more clearly. Nandimukhi read:

20- Greetings. The lotus feet of Emperor Cupid speak this order to Nandimukhi, Vrnda, Kundalata, and all the gopis: Return at once the transcendental opulence Radharani has stolen from all the creatures of Vrndavana forest. After that is accomplished You should all form a tribunal and try the case of Radharani's accused theft of Madhava's flute.

21- As the gopis were asking each other what should be done, Visakha approached Srimati Radharani and said: In this letter king cupid claims that You have stolen Your beauty from Vrndavana-forest.

22- Lalita then said: O foolish girl, who cares what this cupid says? The actual is that this forest of Vraja is simply the a reflection of Srimati Radharani's beautiful form.

23- We shall ignore king Cupid's order. What can he do to punish us? This is our forest. We protect and maintain it. If we gather some fruits, flowers, and other nice things from it, there is no fault for us.

24- If, however you remain inclined to obey king Cupid's order, then just look before you and you will clearly see how Srimati Radharani, the queen of Vrndavana, already has beautiful this forest, just as She also beautifies Her friend Lalita.

25- As far as the flute is concerned, we have not seen it. This flute has become initiated to perform a sacrifice to destroy the religious principles of the chaste and saintly gopis. If we had our way we would toss it into the Yamuna and let it be carried to the sea.

26- Nandimukhi then said: O Krsna, this girl Radharani claims that She has already given Her beauty and opulence to the creatures of Vrndavana-forest. First let us determine whether Her statement is truth or lie, and then after that is decided we may consider what to do in the affair of the flute.

27- Lalita yearned to see the forest-pastimes of the dearest Divine Couple. As Radharani began to walk, Lalita followed behind Her. Lalita said to the gopis: come with me and you shall see how Radharani decorates this forest with Her personal beauty and opulence.

28- By the association of Srimati Radharani all the birds, deers, trees, creepers, leaves, flowers, and other creatures in the forest suddenly became golden, exactly reflecting the luster of Radharani's transcendental form. Seeing this, Lord Krsna and all the other members of that assembly could at once perceive the truth of Radha's statement, Radha had indeed increased the beauty of Vrndavana-forest.

29- Standing before the assembled gopis, Nandimukhi said: Now we may see that Srimati Radharani, the daughter of Maharaja Vrsabhanu has spoken the truth. By expanding Her own beauty She has increased the opulence of this forest. In this way She inaugurated a great festival of happiness within the eyes of all of us.

30- Lord Krsna then said: Yesterday, as this Radharani was leaving for home, She stolen all the beauty of this forest. Now, fearing the arrival of king Cupid, She has at once replaced all the stolen beauty. Does She know magic that She can do such things?

31- Seeing the gopis smile and laugh, the brahmana boy Madhumangala, making a great effort, at once found a place by Lord Krsna's side. At that time the golden effulgence of Srimati Radharani and the blue luster of Lord Krsna both combined to become an emerald-green splendor that suddenly pervaded the forest of Vrndavana.

32- Jubilant Madhumangala then said: One may ask: why have Radha and Mukunda combined Their bodily lusters to produce this emerald color? The answer is: They are both tortured by the cruel cupid. They think that by combining in this way he will not see Them, and They will thus escape his clutches.

33- Learned and intelligent Tungavidya smiled as she spoke the following words: Srimati Radharani's golden complexion has combined with Lord Krsna's blue luster to form this emerald-green effulgence. My dear gopis, because you are decorated with the transcendental qualities of Radha and Krsna, you are all now glistening with the splendor of the green effulgence.

34- Eager to speak, Vrnda-devi, the protectress of Vrndavana forest began to motion with her hands. these motions created a little breeze. As fate would have it, the breeze entered the holes of the flute concealed on her person and caused it to sound a note.

35- All the gopis became frightened to hear the sound of the flute. Kundalata and her friends at once approached Vrnda-devi. Kundalata took the flute from Vrnda's hand. Kundalata then presented Vrnda-devi before Lord Hari and said: Here is the thief.

36- Radharani took the flute and handed it again to Vrnda-devi. Radha said: My friend Kundalata, your brother-in-law Krsna is tormenting us. If You think He is right and Vrnda has stolen His flute, then ask how she got this flute. Only if she cannot give a satisfactory answer do you have the right to punish her.

37- Vrnda said: In the forest a monkey forcibly took this flute from Saibya's hand, broke it, and then gave it to me. Nandimukhi was there. She is my witness.

38- Kundalata then placed the flute in Lord Krsna's hand. Happy to regain His flute after such a long time, Lord Krsna began to play notes upon it.

39- The beautiful sounds of Lord Krsna's flute sprinkled the entire universe with the sweetest nectar. That flute sound aroused the amorous desires of all women in the three worlds. That flute sound caused all six seasons to be manifest simultaneously. That flute sound caused the stationary living entities to move in ecstasy, and the moving living entities to become stunned.

40- The arrows of beautiful sound from Lord Krsna's flute sounded all the peaceful and sedate women for a great distance and caused them all to become maddened with amorous desires. Even those who were not women became agitated with ecstatic love by hearing the flute's sound. This is not very wonderful or surprising, for Lord Krsna is the original form of the demigod cupid.

41- The sounds of Lord Krsna's flute caused everyone to become stunned in ecstasy. They caused the stationary hills and mountain peaks to melt. They caused the rivers to stop flowing and stand still. Seeing the still rivers the thirsty birds and deer wanted to go to them to drink, but they could not move for they were stunned by the sounds of the flute. Those who were already at the river's edge could not drink, for they were overwhelmed by hearing the sound of Lord Krsna's

flute.

42- The sounds of Lord Krsna's flute caused the waters of the lake to become hard like stone. The flute sounds caused the female swans to become stunned and motionless as if their feet were firmly bound. Although their husbands wished to sport with them and give them morsels of lotus stems to eat, they were also stunned and could neither move nor eat.

43- O Radha, O Krsna, O gopis, see how the sound of Lord Krsna's flute has overwhelmed this forest with ecstatic love. See how the moving creatures have become stunned in ecstasy, standing still like stone pillars. See how the unmoving living entities are trembling, the stones melting, the birds stuttering, and the blades of grass are standing upright in ecstasy.

44- Standing before her master and mistress (Sri Sri Radha and Krsna), Vrnda-devi showed Them how the beauties of all the seasons were simultaneously present in Vrndavana forest at that moment. Vrnda-devi said to Them the following words:

45- See how this Vrndavana forest is decorated at this moment with the beautiful flowers of all different seasons, such as the springtime malati and bakula, the summer vicakila, amogha, and sisrisa, the monsoon-season yuthi, nipa, and ketaki, the autumn jati, lotus, and bana, the early winter lodhra, and amlana, and the late winter bandhuka and kunda flowers.

46- O Krsna, O killer of Bakasura, here are the householder-couples of Vrndavana forest. Here are the blossoming mango trees accompanied by their wives, the blossoming madhavi creepers. Here are the sirisa trees and their wives the beautiful malli creepers. Here are the kadamba trees and their wives, the flowering vithi creepers. Here are the saptaparna trees and their wives the jati creepers. Here are the lodhra trees and their wives the flowering amlana creepers. Here are the kunda trees and their wives the phalini creepers. All these trees and creepers of the forest are very eager to serve You.

47- O Radha and Krsna, somewhere the bees and cuckoos, in other places the blue-jays and dhumyatakas, in other places the datyuhas and sikhi-catakas, in other places the swans and cranes, in other places the parrots and kikkhis, and in other places the bharadvajas and haritaka birds jubilantly warble the narration of Your glorious transcendental attributes.

48- See how the trees show the signs of all six seasons simultaneously. On a single tree one branch has new shoots, another flower-buds, and another blooming flowers. On one branch the leaves are green and on another they are white. One branch has unripe fruit, another has fruit in the process of becoming ripe, and another has fully ripened fruit.

49- This forest of Vrndavana is decorated with the opulences and sweetnesses of all the six seasons. Filled with love for You, this forest yearns to taste the happiness of directly serving You with them.

50- Seeing You both enter the forest-cottage, this forest of Vrndavana has become very happy. On the pretext of its vines moving as the gopis walk by them, Vrndavana forest is dancing in ecstasy, and shaking its garments of sumanah-flower pollen.

51- This forest jubilantly welcomes You both by placing a wonderful carpet of multicolored flowers on the path before Your feet.

52- The splendor of Your moonlike faces has caused the moonstone studded pavements here to melt. Vrndavana forest has now taken that moonstone-water, mixed it with the syamaka grains, durva grass, and exquisite lotus flowers growing by the path, and presented the mixture to You both as water for washing Your feet.

53- This Vrndavana forest now offers You both arghya water mixed with durva-grass, sumanah flowers, and various new shoots. The forest also offers You acamana water mixed with jaya fruits, cloves, jati fruits, and fresh buds, that have all fallen on the path before Your feet.

54- Vrndavana forest offers You both madhuparka with its streams of honey. This forest offers You fragrant bath-water cooled by the breeze and the cloud's shadow.

55- Vrndavana-forest places upon Your limbs multicolored garments and ornaments made of fresh sprouts and many varieties of flowers. The beauty of these flowers is only a partial reflection of the splendor of Your bodies, which defeat the glistening mirrors made of jewels.

56- Vrndavana-forest jubilantly anoints Your limbs with the fragrance of its own sandalwood, musk, aguru, and kunkuma, carried in the breeze. This forest dusts Your bodies with the scented-powder of many kinds of flower-pollen.

57- Vrndavana-forest jubilantly places on Your transcendental bodies garlands of bakula, vicalika, and yuthi flowers, earrings of lovely, fresh malati flowers, crowns of amlana flowers, sashes of kunda flowers, and many other ornaments made of various other flowers.

58- This forest offers You the multitude of its delightful, flowers, tulasi-leaves, tulasi-manjaris, and various sprouts. This forest offers You many garlands made from them.

59- This forest offers arati to You. On the pretext of a swarm of bumble-bees carrying waves of aromatic pollen from various flowers, it offers You incense. On the pretext of moving campaka flowers it offers You a lamp. It offers You foodstuff in the form of its own delicious fruits.

60- This forest presents You with tambula made from its own betel-nuts and betel-leaves mixed with plantain blossoms, camphor, cloves, cardamom, and other palatable ingredients.

61- This forest showers You with sumanahs, bakulas, and many other flowers, as the parrot community proclaims: Victory! Victory! All glories to You!

62- The campaka trees are priests, their branches moving in the breeze are their moving arms, their twigs are hands, and their golden flowers are flames. These campaka-priests wave their flower-flames before You as the birds and bees sing with melodious voices. In this way the forest of Vrndavana jubilantly offers arati to You.

63- The wind repeatedly moving its flower-and-fruit-laden branches first up and then down, this forest of Vrndavana humbly and jubilantly offers numberless prostrated obeisances at Your lotus feet.

64- This forest of Vrndavana arranges various courtly entertainments for You. The forest arranges that the birds offer prayers to You, the bees provide instrumental music with their humming, the bees provide vocal music by singing sweetly on the fifth note, the parrots and similar birds narrate Your pastimes and glories, and the peacocks dances for Your

pleasure.

65- Vrndavana forest now raises a parasol above Your heads. This parasol consists of flower-pollen and drops of madhvi-nectar carried by a whirlwind.

66- Arranging that the breeze move the camara wisks of its vines and the fans of its plantain and palm leaves, this forest fans You both. It worships You by performing the festive ananda-satra ceremony in this way. By pleasing You in this way, Vrndavana forest also pleases all living entities automatically.

67- O Mukunda, this gentle breeze is an expert waver, who takes the curved waver's shuttle of this swarm of bees, and fashions an awning of flower-pollen to shield You both from the sun's heat.

68- O king and queen of Vrndavana, this part of the forest is known as Vasanta-kanta. The king of all seasons happily resides in this place. He yearns to serve You with his various opulences.

69- Lord Hari was very pleased to see the opulences of Vrndavana forest. He turned to His sweetly beautiful beloved Radharani and described the forest's splendor in the following words:

70- My dear Radharani, whose teeth are as beautiful as jasmine flowers, look at these bumble-bees. After collecting all the available nectar, they have now turned their backs on these jasmine flowers, and greedy for more honey, they are now flying to the top branch of this mango tree.

71- Lord Krsna continued: My dear sweet-voiced Radharani, look at these cuckoos. Abandoning their vow of silence they have begun to warble sweetly, as if drinking kasaya-rasa. See how they fly to this budding mango tree.

72- Look at these madhavi, svarna-yuthi, and other smiling creepers embracing the trees of Vraja. Look at these splendid, blossoming campaka, bakula, tamala, punnaga, tilaka, mango, vanjula, and kesanagara trees before us.

73- O moon-faced girl with lovely teeth, look at these beautiful trees and creepers. Here are punnaga trees embraced by sapta;a creepers, baku;a trees embraced by graceful; ;avanga creepers, kovidara trees embraced by kubja creepers, campaka trees embraced by ketaki creepers, asoka trees embraced by svarna-yuthi creepers splendid kimsuka trees embraced by patali creepers, mango trees embraced by madhavi creepers, kesanagara trees embraced by white satadalika creepers.

74- Within this forest are atimukta trees, madhavi creepers, and the exalted Vrajavasis, who are above the petty benediction known as liberation from this world. Carpenters come here to get the wood of the atimukta trees, garland-makers come to get the flowers of the madhavi creepers, and those who aspire for liberation come to associate with the great souls who have already surpassed the liberated stage. I think these trees are all aspiring transcendentalists who have taken birth here as trees in order to associate with the Vrajavasis.

75- This forest has become like cupid's arrow-factory. The trees and creepers here are like the workers who create cupid's flower-arrows. The bumble-bees are like inspectors, traveling from flower to flower. On the pretext of making loud buzzing sounds, these inspector-bees announce the good and ill of each worker's product.

76- This female bee now sees her lover within a flower. Seeing her own reflection beside him, and thinking this to be a rival female bee, she burns with jealous anger. Even though she is very thirsty, she adamantly refuses to enter that flower and drink its nectar.

77- Lord Krsna continued: My dear lotus-faced girl, look at these plantain trees. These leaves are their lips, and these fruits are their teeth. These trees are very happy to see that the two of Us have met each other in this forest. They are laughing and trembling with happiness, and the bumble-bees flying from their flowers are the tears of happiness gliding from their eyes.

78- Look at this. Here is a male bee performing the rasa-dance with many female bees in the flowering vines. The male bee has now taken his favorite and hidden her among the lotus flowers. He has now left the rasa-dance to enjoy with his beloved.

79- Madhumangala showed Vrndavana forest to the dear Divine Couple, and then said:

80- O king and queen of Vraja-forest, the beauty of summer has now noticed Your arrival. He is very eager to serve You with his various opulences.

81- Noticing Your arrival, the tittibha birds now warble like dundubhi drums, the dhumyata birds like bheri drums, the crickets like jhallari drums, the cuckoos like lutes, and the blue-jays like diddima drums. As all these instruments play, the parrots recite prayers, the bumble-bees sing, and the vines have begun to dance.

82- The summer season is very happy and eager to present to You garments of lovely patali flowers, garlands of sirisa flowers, and various ornaments of malli flowers.

83- Wishing to serve You, the summer season has given me these perfectly ripe pilu, karira, dhatri, rajadana, panasa, mango, bilva, vikankata, jalaka, and talabija fruits to present before You.

84- Look at these trees and creepers. Fearing that the heat of the blazing summer sun, encircled with suryakanta gems, would cause You discomfort, these trees and creepers are now shading You with their branches and fanning You with their blossoms moving in the breeze.

85- Look at this plantain tree surrounded by saplings. This tree appears like a mother affectionately caressing her seven children fulfilling their desires, and feeding them with the milk from the breasts of its curved flowers.

86- O Hari, look at Your beloved Radharani. See how her beautiful nose is like a cuckoo's beak reaching to taste the ripe mango fruit of Her lips. See how Her friends are smiling to hear this. See how she has now bowed Her head in embarrassment.

87- On the shores of this lake a tamala tree enjoys the rasa-dance with these beautiful jasmine creepers, filled with many glistening restless bumble-bees, and smiling with blossoming flowers because angry cupid has appointed them the best of all athletes. This tamala tree is actually Lord Krsna, the prince who rules the cowherds' village, the creepers are the beautiful gopis, and the bumble-bees are the gopis playful, moving eyebrows.

88- Sri Sri Radha-Mukunda smiled to hear Madhumangala's words. Vrnda-devi gave Them bunches of sirisa flowers, and They placed them on each other's ears.

89- With His own lotus hand, Lord Krsna placed scented powder on the hair of His beloved Radharani. She then anointed His hair and arm-pits with scented powder, and decorated His crown with peacock feathers.

90- As He touched Her breasts, Lord Krsna said to His beloved Radharani: My beloved, this summer's heat has caused Me great pain, and therefore I am fleeing to take shelter of the mountain fortress of Your breasts. May I become cooled in this way?

91- O My beloved, Your face is an effulgent golden jambu river studded with candrakanta gems. Many amorous pairs of birds bath in this river, drink its waters, and play on its shores.

92- Subala then said to Sri Sri Radha-Krsna: Look at the beauty of the monsoon-season in this part of the forest. The peacocks have mistaken You for a monsoon cloud accompanied by a lightning flash. Blinded with love for You, they jubilantly dance, as if they had suddenly gone mad.

93- Look at these jasmine creepers. They smile and laugh with pride because their sweet aroma has attracted the restless bumble-bees to sit in their flowers. They are just like the gopis, who are very proud to have attracted the bumble-bee Krsna.

94- This part of the forest is beautified with the constant rains of the monsoon season. This place is filled with splendid dark clouds, yuthi flowers, and charming, playful bumble-bees.

95- In this place the sky is filled with clouds, the land with water, and the directions with blossoming kadamba and arjuna trees.

96- Listen to the jubilant chirping of the birds. The cuckoos sing alalapi, the datyuhās sing kokavi, the catakas sing samrarati, and the saluras sing pariroravi.

97- The ducks sing viraravi, the peacocks sing dandhvani, the kopastikas sing praninādi, and the swans sing prasamsvani.

98- Carrying a blue sari of clouds, a pearl necklace of small white cranes, and a rainbow-ornament, this monsoon-season wishes to serve You as the gopis do.

99- This monsoon-season serves You by placing at Your lotus feet pralamba-garlands of kadamba flowers, beautiful hair-ornaments of kutaja flowers, crowns of ketaki-petals, and various kinds of garlands fashioned of beautiful rangana and yuthi flowers.

100- The beauty of this monsoon-season is so great that it can be compared only with Your beloved Radharani. The ripe tala fruits in this monsoon-season are like Srimati Radharani's breasts anointed with kunkuma and musk, the ripe jambu-fruits are like Her glistening hair, and the ripe kharjura fruits are like Her beautiful fingers.

101- The scriptures pose the following rhetorical question: Except for Sri Krsna, who can enjoy sublime transcendental pastimes? Except for this forest of Vraja, where is there a place suitable for the Lord's pastimes? The datyuha birds reflect these questions as they now warble: who else? who else? where else? where else?

102- "The scriptures pose the following rhetorical question: what are ordinary clouds that sometimes sprinkles sprinkle water in some places, certain places in comparison to Lord Krsna, whose pastime clouds eternally shower the sweetest nectar? What is this ordinary two-month monsoon, only one of six seasons, in comparison to the eternal monsoon of Lord Krsna's pastimes? The frogs reflect these questions as they jubilantly croak in all directions: What? What?

103- Look! These bumble-bees have become like a monsoon-cloud, this shady grove of kadamba trees has become like a dark monsoon-day, and this sweet forest-honey has become like a great monsoon-shower

104- Look at this peacock playing with his beloved. Now he sees a host of peahens before them. Now he shields his beloved with his extended feathers, and dances with her as if they were alone in a private place.

105- Embraced by the lightning flash of Srimati Radharani, the dark cloud of Sri Krsna greatly increases the beauty of the monsoon season. That cloud delights the catakas birds of the gopis' eyes, and showers the nectar of its own transcendental pastimes upon this world.

106- Thus ends the twelfth chapter of Govinda-lilāmṛta in the matter of the Lord's midday pastimes.

Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahāprabhu.

Chapter 13

1- Lord Krsna and His associates then arrived at the forest-boundary that divided the monsoon and autumn-seasons. In the following words He described the beauties of both seasons to His beloved Radharani:

2- O My beloved, the last part of the monsoon-season is like the last part of a girl's childhood, and the beginning of autumn is like the beginning of a girl's adolescence. Look! the autumn forest of Vrndavana is present before Us, glistening like a beautiful teen-age girl.

3- Now that the yuthi creeper no longer bears flowers, the bumble-bee has abandoned it, and gone to the freshly blooming jati flower, like a young man rejects an old woman and is attracted to a beautiful young girl.

4- The forest of Vrndavana is now reddened with ripe gunja berries and whitened with blossoming kasa flowers. The absence of rain has silenced the peacocks, who no longer spread their tail-feathers. The swans warble excitedly. The beauty of this season announces the arrival of autumn.

5- Look! Whenever this bumble-bee lands on a sephalika flower, that flower at once falls away. The same thing happened to Me. O girl with the beautiful face, when I tried to reclaim My flute from Your gopi-friends, they all became frightened

and fled as soon as I approached.

6- Then Kundalata said: O king and queen of Vrndavana, look at this part of the forest, so beautifully decorated by Your friend, the autumn season.

7- Her eyes quickly moving khanjana birds, her face a lotus flower, her breasts playful cakravaka birds, her garments like a white cloud, her lips a red lotus flower, the sash of tinkling bells about her waist a host of warbling sarasa cranes, and her earrings fashioned of blue lotus flowers, Your friend the autumn season is eager to serve You. O my master and mistress, please glance upon her.

8- Your friend the autumn season has fashioned all kinds of ornaments from jati and rangana flower, crowns from white lotus flowers, garlands from beautiful red and blue lotus flowers, and a forest-cottage couch from sephalika flowers. She gazes at this path, waiting for the time when she can offer all these to You.

9- His ichor-fragrance the blossoming saptacchada flowers, the cloth covering his body a host of white clouds, his camara-whisk a multitude of kasa flowers, his bellow the sound of bulls and bees maddened with amorous desire, his jingling ornaments the warbling of sarasa cranes in the lakes, his tinkling bells the cooing of swans and other birds, the autumnal cupid-elephant now appears very handsomely before You in this forest.

10- Her graceful charm this multitude of lakes teeming with lotus flowers, the luster of her beautiful form these playful cakravaka birds, her limbs the sole shelter of these handsome swans, this autumn season now stands before You.

10- This autumn season now appears before You like the Supreme Personality of Godhead's transcendental form. This form carry the glistening Sudarsana cakra. It is the sole shelter of the pure devotees, and it appears even more charming and beautiful by the presence of the transcendental form of Srimati Laksmi-devi.

11- Lord Krsna and His friends then overhead the following foolish debate between the male and female parrots in branches of the tree filled with ripe nectar fruits above them.

12- The male birds said: We male birds are great students and teachers of Vedanta philosophy, and you female parrots are by nature our maidservants. Because Lord Krsna, the king of Vrndavana is very pleased with us, He gave us this forest as our property. For these reasons we order you: Do not touch this tree until we have finished eating these fruits. Go away! Go somewhere else.

13- The female parrots replied: You are rebels who hate our mistress Radharani. Radharani is the queen of Vrndavana. The puranas proclaim: Radha Vrndavane vane (Radharani is the ruler of Vrndavana forest).

14- The male parrots then said: The sruti-sastra proclaims that Vrndavana forest is the property of Lord Krsna. Your evidence from the smrti-sastra is negated by our quotation from the more authoritative sruti. This you should consider.

15- That Lord Hari is the master of this forest is a fact well-known in all the worlds. This fact delights the minds of the people of this world. This fact is confirmed by the statements of both sruti and smrti sastras.

16- The female parrots replied: That Her lover is its king is not the only relationship Radharani has with this forest. This forest is the expansion of Radharani's expansion. This forest is the reflection of Srimati Radharani's transcendental body.

17- The cowherd boys like Krsna, although from the outside they are very handsome and pleasant to see, within their hearts they are polluted with great cunning. They are like maha-kala fruits that are pretty without and wretched within.

18- The male parrots then proceeded to say: The gopis are just like coconuts, for just as a coconut has a hard shell, a soft inside, and nectar-liquid within, in the same way the gopis are covered by a hard shell of pride, within which is a soft coating of gentleness, and within that is a pool of transcendental nectar.

19- My master Krsna has no faults. He is filled with nectar both within and without, just like grapes .

20- The female parrots replied: Your master Lord Acyuta is just like a sugar-cane stalk. Although filled with nectar within, he covered by a hard, rough shell of arrogance and cunning. Within removing the hard shell of His pride, there is no question of obtaining the sweet nectar within.

21- The female parrots continued: Just as one must press a sesame seed to obtain the oil within, in the same way one must first press the hard covering of Lord Krsna's crookedness before obtaining the oil of gentle love within Him.

22- The male parrots said: The gopis are like java flowers for although they are very beautiful they have no sweet fragrance. Lord Krsna is like a blue lotus flowers, for He is simultaneously splendid and fragrant.

23- A female parrot said: Our queen Radha is reddened with transcendental virtue within and without like the red manjistha plant. On the other hand Your king Krsna has no qualities of His own. He is like a clear crystal that only reflects Radharani's various virtues because He always remains in Her company.

24- A male parrot replied: Our Krsna lifted Govardana Hill, the king of mountains, and He burned the moths of the demons with the fire of His own strength. Who can compare with Him?

25- A female parrot replied: Satisfied by Vrajesvara Nanda's worship, Lord Vishnu invested His own wonderful power in Krsna. Fools glorify Krsna for killing Putana, Bakasura, and the other enemies of the demigods. They do not know He could not have done it without Visnu's help.

26- A male parrot then said: Satisfied by Vraja's offerings, Krsna assumed the form of a gigantic Govardhana Hill reaching to the sky. The same Krsna extended His hand and lifted Govardhana Hill at its root. In this way He become famous as the lifter of Govardhana Hill.

27- The male parrot sang: The glorification of Lord Krsna, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopis of Vrndavana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Krsna is attractive to everyone. Oh, may our Lord maintain the whole universe.

28- The female parrot said: Srimati Radharani's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Krsna, who attracts the mind of everyone in the universe.

29- A male parrot said: Radha's enjoyment is to serve Krsna's lotus feet. On the other hand, Krsna's enjoyment is only to taste the nectar of Radha's lips in the same way a bumble-bee enjoys a jasmine flower. By comparing these two methods of enjoyment we may easily understand that Krsna is in the superior position.

30- A female parrot then said: Srimati Radharani prays for Lord Krsna's association. She performs severe austerities in the glorious powerful summer sun as She prays. She prays to serve Krsna with love. It is very wonderful that She prays in this way in the kingdom of Vrndavana forest.

31- A female parrot said: Lord Hari's companion the flute causes havoc in this forest. This flute stuns the flowing streams, attracts the entire universe, enchants all living entities with its spell, and forces the women of Vrndavana to transgress the codes of religion.

32- A male parrot replied: Who can describe the glories of Lord Krsna's flute? By showering the nectar of its music upon the hearts of the women in the universe, this flute washes away the mud of love for any other man, and uncovers the heart's natural love for Krsna.

33- Maddened with love for their master and mistress, the male and female parrots delightedly conversed, asking and answering questions in the following way:

34- One male parrot asked his colleagues: Who flattened the great mountain of Indra's pride by lifting the unliftable Govardhana Hill? Who danced on the dancing-arena of the Kaliya serpent's heads? Say who did this! Another male parrot replied: Krsna did this.

35- One female parrot asked: Whose two mountain-breasts carry Lord Krsna as if He were a toy lotus flower? Who dances on the head of the moving snake of the thoughts of Lord Krsna, the subduer of the Kaliya serpent? Say who does this? Another female parrot replied: Srimati Radharani does this.

36- One male parrot asked: Who gives the madhavi creepers blossoming in this forest the power to constantly nourish the bumble-bees with nectar? Another male parrot answered: Lord Madhava does it.

37- One male parrot asked: These madhavi creepers, madhuka trees and bumble-bees are all liberated souls. Why have they taken birth in this forest? Another male parrot replied: They have accepted birth here so they may associate with Lord Krsna, the younger brother of Balarama.

38- One female parrot asked: Who stole the pious gopis' garments, saw them naked, and violated their chastity? Who killed a woman (Putana), a calf (Vatsasura), and a bull (Aristasura), without feeling any shame? Say who did all this. Another female parrot answered: Krsna did this.

39- One male parrot asked: Who, even though affectionate to His mother, killed His motherly nurse (Putana)? Who, although the protector of the calves, killed a calf (Vatsasura)? Who, although the protector of the dhenukas, killed a dhenuka (Dhenukasura)? Who, although the maintainer of the bulls, killed a bull (Aristasura)? Who, by examining the words, hearts, and limbs of the young girls who yearned to become His wives, simultaneously broke their chastity and elevated them to the greatest purity? Say who did this. Another male parrot replied: Krsna did all this.

40- Sri Sri Radha-Krsna and their associates filled the gobbles of their ears and drank the nectarean words of these expert birds. They walked through this part of the forest, gazed at the beauty and opulence of autumn, and pointed out the various details for the pleasure of Their friends.

41- Lalita then gave ripe grapes to the female parrots, and Subala gave ripe pomegranate seeds to the male parrots.

42- Nandimukhi then said: O king and queen of Vrndavana-forest, look at this part of the forest. This place, famous as Hemanta-santana (the great auspiciousness of the early winter season) is eager to employ its charming opulences in the worship of Your lotus feet.

43- This place in the forest bring pleasure to the five senses of Your Lordships. The blossoming citra, amlana, kurunda, and kurubaka flowers delight Your eyes and nose with their splendor and fragrance, the jubilant partridges, quails, bees, kikki birds, and parrots charm Your ears with their musical warblings, the ripe nagaranga and rucaka fruits please Your palate with their delightful flavor, and the breezes bring a pleasant coolness to Your sense of touch.

44- O Krsna, this hemanta-season is exactly like the transcendental form of Your Lordship. It is surrounded by many friends, its beauty is eternal and unfading, it resembles cupid who carries a bow of flowers, it is glorified by the beautiful gopis, it resembles a quiver filled with fully-blossomed flower-arrows, and it is filled with playful garrulous parrots who glorify it just as the great parrot Sukadeva Goswami glorified Your transcendental pastimes. In all these ways the hemanta-season resembles Your Lordship.

45- Lord Hari became very pleased to see the beauty and opulence of the hemanta-season. He turned to His beloved Srimati Radharani and spoke the following words:

46- O beautiful-faced Radharani, look how this hemanta-season appears like a beautiful actress. Her complexion appears in many different colors, her large breasts are these nagaranga fruits, and her garments these mature rice plants. She bows deeply and recites the drama's introductory verses, which are the sweet warbling of these parrots.

47- My dear saintly Radharani, the sun's warmth, fearing the bitter cold of the hemanta-season, has refuge in the strong fortress of Your heart. Because the sun's warmth is so near, the two cakravaka birds of Your breasts do not experience any inconvenience because of the season, and indeed they are both happily playing together all day and night.

48- Experiencing the intense heat of the fire, the frightened frosts in this hemanta-season have now fled in all directions. Some are now hiding in the well-water, others in the tree-branches, and others in mountain-caves.

49- Unobserved, the witch of winter-cold drinks the fire and sun's warmth blood both day and night.

50- Embracing their beloved mother, the sleeping young winter nights huddle around the warmth of her breasts. In response to their worship of him, the sun mercifully delays his appearance on the horizon, and in this way the little nights are gradually growing into strong, tall adults.

51- These ripe naranga fruits remind Us of the young gopis' breasts so nicely decorated with kunkuma during the rasa-dance.

52- To Sri Sri Radha and Krsna, her mistress and master, who were eagerly viewing that part of the forest, Vrnda-devi, the controller of Vrndavana forest, then spoke the following words:

53- This part of the forest is named Sisira-rucira (The beauty of the cold sisira season). In this place all living entities shiver with cold and the hairs of their bodies stand upright. The trees are stooped over, and because the sun is traveling in the south, the sunlight is very faint.

54- Dressed in the exquisite red garments of the splendor of the java and bandhuka flowers, wearing the bodice of the luster of the damanaka flowers, and her head covered by the white veil of the glistening of the kunda flowers, the beauty and opulence of the late winter sisira season joins voices with the bharadvaja and harita birds as if glorifying You with great love.

55- This forest is filled with leafy trees studded with suryakanta gems. At sunrise and sunset the sunshine warms this place only slightly. The charming deer in this place see You and at once approach near to You. They slowly chew their cud, their bodily hairs stand up in ecstasy, and the tears glide from their eyes.

56- During this season there is not very much sunlight. The cold weather has killed the lotus flowers, and the fiercely shining sun, seeing his dearest friends destroyed, has become despondent and now shines only faintly. All this happens with the sanction of the Lord of the universe, for without His sanction how could this season exert its influence upon anyone?

57- Afraid of the cold sisira season, the sun has hidden the treasure of its warmth in the mountain fortresses of the gopis' breasts. The gopis at once brought the sun's treasure to been joyed by Lord Krsna. The principles of religion had no power to hinder the intense love of the gopis.

58- Delighted by Vrnda-devi's words, Lord Krsna, the enemy of Bakasura, gazed at the beauty and opulence of this forest in the sisira season. He then turned to His beloved Radharani and spoke the following charming playful words:

59- My dear beautiful girl, by ignoring the lotus flowers and finding great pleasure in the kunda flowers, the bumble-bees point to the arrival of this sisir season.

60- My dear beautiful girl, seeing their lotus flower, temple burst into flames because of the intense cold, the bumble-bees quickly left that place and made a new temple of the kunda flowers.

61- The military leader who is the rahu-planet of winter-cold has found himself unable to defeat his enemy, the sun. Seeking revenge, and knowing the lotus flowers to be most dear lovers of the sun, the winter cold has now become an arsonist, setting into flames the lotus flowers.

62- These ripe badari fruits remind Me of the breasts of the young gopis as they were rising from the Yamuna's waters.

63- Vrnda-devi then gave Lord Hari two clusters of flowers, each with a delicate white java flower in the center. His bodily hairs standing up in ecstasy, and His hands trembling, Lord Hari placed these flowers on the ears of His beloved Radharani, who responded by placing kunda flowers on His ears in the same way.

64- Vrnda-devi then jubilantly placed a garland of kunda flowers in Srimati Radharani's lotus hand. She placed it around Lord Krsna's neck, and He then removed the same garland and placed it around Radharani's neck and breasts. Although the garland was the color of the pink lotus flowers, when placed around Lord Krsna's neck, it assumed the color of blue lotus flowers, and when around Srimati Radharani's neck the same garland appeared the color of yellow campaka flowers. This is certainly very wonderful.

65- Smiling Visakha then said: Look at this delicate beautiful creeper Kundalata. These amorous bumble-bees are constantly drinking the nectar of her flowers. This is certainly very wonderful.

66- Citra-gopi then said: My dear saintly girl, it is not at all wonderful that Kundalata's lovers are all bumble-bees. This is good arrangement for which there is ample precedent. For example, the Pracetas, who were all human beings, accepted as their wife the daughter of the trees.

67- Kundalata then said: Look! Hundreds of wild bumble-bees have left this host of nearby bandhujiva flowers. They are all simultaneously drinking the nectar of this one bandhujiva flower. This is certainly very wonderful.

68- Citra then said: This is not actually very wonderful. These pure-hearted bees, who sing the fifth note, are intent on drinking only the purest, sweetest nectar. For this reason they will only drink the honey of the bodily luster of Lord Krsna and nothing else.

69- Lord Hari then spoke the following joking words to His beloved Radharani: O Radha, Your peerless transcendental virtues have shaken the pride even of the goddess of fortune Laksmi-devi. Even Laksmi cannot approach Your exalted position, what to speak of any other girls. When Srimati Radharani heard these words She began the following conversation with Lord Hari:

70- Radha said: Krsna! How can You speak in this way? This goddess of fortune Laksmi-devi is Your wife. You cannot speak ill of her in this way.

71- Krsna said: I can speak in this way because You are actually the goddess of fortune. The goddess of fortune is not a personality different from You.

72- Radha: Why do You say that we gopis are goddesses of fortune?

73- Krsna: The husband of You gopis is famous as the husband of the goddesses of fortune. Therefore, if He is Your husband You must all be goddesses of fortune.

74- Radha: The goddess of fortune must genuinely love You if she is willing to abandon Her exalted position in the spiritual world and appear as Your human wife.

75- Krsna: It is true. The goddess of fortune has appeared before Me as My humanlike wife.

76- Radha: Even the does have become attracted by the sound of Your flute. You seem to be very fond of these does.

77- Krsna: I am fond of the does because their eyes resemble Your beautiful eyes.

78- Radha: You do not love Me. I think You actually love the Yamuna river. She is the daughter of the great sun-god. Her complexion is the same as Yours, and she is also known by Your name, Krsna.

79- Krsna: I love You and I also Love Your friend Visakha who is just like You.

80- Radha: These female bumble-bees nap on the garland resting on Your chest as if they were Your lovers. Perhaps it is they You love.

81- Krsna: These bees are eternally dear to Me because they resemble Your beautiful hair.

82- Radha: O Krsna, Your form is as delicate as a blue lotus flower, and Your waist is very slender. How was it possible for this delicate form to lift Govardhana Hill for seven days?

83- Krsna: My lifting Govardhana Hill for seven days is not so wonderful. What I cannot understand is how is it possible for Your tender, delicate form to continually carry the two lofty golden Meru mountains of Your breasts?

84- Radha: Unable to tolerate any separation from You, the crescent moon has appeared on Your chest as the glistening mark of Srivatsa. I think this Srivatsa mark is the actual object of Your love.

85- Krsna: Radha, Your face is the moon, and Your fingernails are crescent moons. I keep the crescent moons of Your fingernails in My heart and they are reflected outside as this mark of Srivatsa on My chest.

86- Radha: These honey and bumble-bee filled creepers bring You great delight. I think they are the real source of Your happiness.

87- Krsna: The fresh sprouts on this creeper resemble Your lovely lips, and the flowers resemble Your smile. It is for this reason that the sight of this creeper brings Me such happiness.

88- Radha: Here is youthful, charming, beautiful Lalita. Just as Parvati, the mother of Karttikeya is expert in military engagement, Lalita is expert at fighting the amorous duels which so delight passionate lovers. I think You should reject Me and give Your love to her.

89- Krsna: My dear girl with the beautiful neck, although this Lalita may be expert in verbal-battle, when challenged to an amorous duel, she always flees.

90- The wonderful designs drawn in musk on Your breasts appear like a host of splendid black bees sitting on the whorl of a golden lotus flower.

91- Radha: Your wonderfully elegant words are like a glistening sharp sword that cuts the hearts and senses of these young gopis.

92- Krsna: This cuckoo naturally sings loudly the fifth note. He is not at fault if his singing arouses the amorous desire of these young girls.

93- Radha: The women of this world testify that it is not this cuckoo, but rather lovely hypocritical flute that glorifies irreligion before these young girls.

94- Krsna: According to My own wish this flute preaches the message of religious scriptures and thus purifies these young girls of all faults.

95- Radha: How is it possible for these tender young girls, who have so devotedly worshipped the goddess Katyayani, to bear these crushing blows from You, who are as ferocious as a maddened elephant?

96- Krsna: The attack of a large bumble-bee does not harm the blossoming yuthika flowers, but rather nourishes them. In the same way, is it not so that these young girls remain unharmed by My crushing words?

97- A glorious golden plain traversed by a young black snake is something like Your beautiful golden abdomen decorated with this line of black hairs.

98- Your beautiful braid-decorated back is like a golden mountain-slope decorated with a black snake.

99- Radha: O My beloved, why have these beautiful cakori birds ceased gazing at the moon and assembled together during the daytime, jubilantly flying in the air?

100- Krsna: Seeing the moon grow smaller and smaller, these cakori birds have abandoned it. Now they jubilantly nourish themselves by drinking the effulgence of the beauty of Your moonlike face.

101- By speaking the following joking questions and answers in fitting poetic prayers, Srimati Radharani and Lord Krsna, the infallible Personality of Godhead, who were overwhelmed with love for each other, embarrassed their gopi-friends.

102- Krsna: O Radha, when I shower dangerous arrows of joking words in the verbal battlefield, even the most eloquent, harsh, and ferocious gopi flee from My challenges. Tell Me, who among the gopis is eager to fight with Me? Who is able to fight against My showers of arrows? Radha: Lalita shall fight You.

103- Krsna: O Radha, among the gopis who flee from the challenge of My dangerous arrows, who will stay behind and worship her chosen deity anointing her deity's breasts with kunkuma, musk, aguru, and sandalwood paste? Radha: Visakha shall do that.

104- Krsna: What creeper shall slowly crawl far away from her husband and approach the tamala tree of Lord Krsna? Radha: Kundalata (jasmine-creeper) is that creeper.

105- Krsna: Who is the artistic, gentle, charming, humble gopi who will please Us by decorating Us in various ways? Radha: Citra will decorate Us.

106- Krsna: Which gopi is expert in erotic science who will accept Me as her student, and in private will place each of My limbs upon Yours? Radha: Tungavidya shall do this.

107- Krsna: Who is the gopi, simultaneously pure-hearted and cunning, who arouses amorous desires with only a glance? Tell Me who. Radha: Indulekha is she.

108- Krsna: Who is the beautiful, quickly moving gopi who will please Us with her graceful dancing? Radha: Rangadevi is she.

109- Krsna: who is the expert gopi, who, seeing Me win the magnet wagered in the dice-game, will proclaim Me the loser, and try to without the prize from Me? Radha: Sudevi is she.

110- Krsna: What devotees are satisfied when I am satisfied, very unhappy when I am unhappy, unable to enjoy if their enjoyment means My unhappiness, and fully engaged in worshipping Me as their deity? My dear moon-faced girl, please think for a moment, and tell Me who is like this. Radha: My gopi-friends are like this.

111- Joking with the clever and artistic gopis, worshipping them with flowers, touching their breasts and kissing their lips, Lord Krsna appeared like the king of cuckoos, intoxicated by tasting the fruits and flowers of a host of creepers. Enjoying in this way, and wandering here and there, Lord Krsna gradually arrived at the grove named Lalitanandada-kunja (Lalita's delight).

112- Thus ends the thirteenth chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 14

1- Attracted by the fragrance of the lotus flowers of the gopis' faces, the Krsna bumble-bee flew among them, although He always checked Himself and did not stay at any one. However, when the Krsna bumble-bee approached the lotus flower of Radharani's face He became completely maddened by its fragrance, buzzing He continually hovered about it.

2- With glances from the corners of Her eyes and gestures of Her lotus hands, which brought ominous waves of sound from Her jangling bracelets, frightened Srimati Radharani rejected the Krsna bumble-bee's advances. Eager Krsna refused to leave. Radha covered Her lotus face with the corner of Her garment, and retired to a nearby place.

3- When the Krsna bumble-bee followed Radharani to Kamalavana, the gopis said to Her: Friend, have no fear. We shall chase away this rascal buzzing Krsna-bee.

4- Blinded by great auspicious Srimati Radharani could not see Her beloved Krsna standing before Her.

5- Understanding the contents of Radharani's heart, Lord Krsna checked the gopis from announcing His arrival. Astonished at the nature of Radharani's love, the gopis obeyed Krsna's wish.

6- Overwhelmed with love, Srimati Radharani thought Her lover Krsna had gone to another girl friend. Angry, She approached Dhanistha and spoke the following words:

7- Radha: My dear Dhanistha, my dear actress in this deceptive comedy, where has the arrogant actor Krsna gone?

Dhanistha: Friend, Your lover Krsna has gone to pick a flower for You. Radha: Cheater, He has gone to Padma's friend Candravali. Dhanistha: If He were to bring that Candravali here, whatever beauty she may have will be overwhelmingly defeated by the beauty of Your face.

8- Radha: It is not your fault. It is I who am bewildered. When I heard from your tricky messenger coming from Krsna's side that Krsna had gone deep into the forest with Saibya-gopi, I believed her.

9- Even though Dhanistha is My dearest friend, as dear to Me as My own heart, still she is trying to deceive Me. Krsna has now left Me, and He now enjoys pastimes with another girl in My favorite forest. Alas, even though He is gone, I am so bewildered that I think I still see Him with My eyes. Perhaps He will see Me again, If He stays in this universe for a long time, will He not see Me again?

10- How can I bear this? Krsna has taken Padma's friend Candravali to a secluded place in the groves around My favorite lake. Now He will be so bold as to arrange that we shall all meet together for a moment. This deceiver Krsna played with us for a little time, bantered some useless words with us, and then left us to go to this other girl.

11- Lalita then said: My friend, I have time and again witnessed Krsna's impudence. You are a simple, honest girl. You do not understand the real truth about this Krsna. Forget Him. Let us all go home.

12- Lalita took Radharani by the hand and encouraged Her to return home. Radha became frightened and distressed at the prospect of separation from Krsna. She said to Lalita:

13- O Lalita, why does My contrary mind ignore Krsna's obvious faults and imagine so many non-existent virtues within Him?

14- Lalita hinted: Just as a rice plant never exposes the rice-grains within it, in the same way women do not allow others to see the powerful creeper of amorous desires within them. Srimati Radharani then replied to Her friend in the following words:

15- Give up this useless moralizing on womanly virtue. This talking merely assaults the ears. Consider My position. My life-breath has now left My body. My heart is now trembling and My body tossing in agony. I say: Let My honor, good-reputation, shyness, and peaceful composure all meet destruction. O My friend, I offer My respectful obeisances to you. I beg you, please show Me for a moment the beloved of My heart.

16- Lalita replied: I have seen how You are simple and pure-hearted and how this Krsna is the king of impudent rascals and the inconstant debauchee-lover of many beautiful girls. Ah, this Krsna will simply cheat You. O Radha, Your long-suffering noble goodness has already tortured and slain us. What further shall You do to harm us?

17- Srimati Radharani then said: How can anyone cheat others more than He? This trickster Krsna is constantly torturing us. As Radharani spoke these words She noticed Her lover Krsna standing before Her. Krsna at once stepped forward and embraced His beloved Radha.

18- The gopis became very happy to see Lord Krsna embrace Radharani. Radha, however, thought that Krsna had become unfaithful. She saw Her reflection in the water of Radha-kunda, and She saw Padma's friend Candravali embracing Krsna. Radha recoiled from Krsna's embrace. She trembled with shame and anger.

19- When Radharani saw the charmingly handsome Lord Krsna, She became furious. Lord Krsna spoke to Her with His eyes, and Kundalata also addressed Her in the following words:

20- You are so eager to see Your lover, and now He stands before You longing to embrace You. Embrace Him! Why, with

no good reason, You angrily turn from Him?

21- Srimati Radharani then said to Kundalata: Did you not see Candravali resting on Lord Hari's chest? Rogue, you have brought Me here simply to fetch this Candravali from her home.

22- Lord Krsna then said: You do not understand. It was not the person You think it was. I did not arrange that that girl should approach Me. That was an unknown girl who approached Me and said: I am Radha's friend. I am the goddess who rules this forest. This girl proceeded to forcibly embrace Me against My will.

23- Utilizing her mystic knowledge this goddess of Vrndavana forest kissed Me, embraced Me, and clung to My chest. At first I was not able to slip out of her grasp, and in the end I only escaped with the greatest endeavor.

24- Although I begged her to stop, this lusty girl would not leave Me. O Radha, please keep Your friend at bay. She causes Me great suffering.

25- Lalita then whispered in Radharani's ear: You were the girl You saw embracing Krsna. You saw a reflection in the water of Radha-kunda. Hearing this, Srimati Radharani looked down with embarrassment, Lord Krsna and everyone else laughed out loud. Kundalata then spoke the following words to Radharani:

26- Even though Your lover stands before Your eyes, You cannot see Him. You see Your own reflection in the water and think it is someone else. You suspect Candravali may appear at any moment. O Radharani, all this is the manifestation of Your wonderful pranaya-nartana (the dancing of Your ecstatic love for Lord Krsna).

27- Then Vrnda-devi said: O Radha-Krsna, O treasury of auspiciousness in this land of Vraja, behold the great abode of rangadevi before You. This place is decorated with designs and picture drawn in various aromatic substances. This is the place where jubilant festivals of springtime pastimes are held.

28- Here are many golden jars and jewel-studded sprinkling devices, all filled with water scented with aguru, kunkuma, musk, camphor, and sandalwood.

29- Here are balls of sindura, camphor, and flowers. Here are quivers filled with flower-arrows. Here are garlands of betel-leaves, and golden pitchers filled with water, sandalwood, and flowers.

30- Here are golden jars filled with camphor, kunkuma, musk, aguru, and sandalwood in both powdered and ointment form. The fragrance of these substances is carried everywhere by the gentle breeze.

31- Lord Krsna and the gopis then entered Ranga-devi's forest. They each took a water-sprinkling device, and with great love they enjoyed pastimes splashing each other with water.

32- Dressed in fine white garments, and Their mouths charmingly decorated with betel-nuts, Radha and Krsna fought an amorous battle, showering each other with sharpened cupid's arrows of restless sidelong glances, and jubilantly splashing each other with water from Their sprinkling instruments.

33- As they stood on the shore of their beloved Krsna's mind, the gopis sprinkled the lotus flower of His eyes with the nectar of the sweetness of their limbs, partly visible from behind their very fine garments sprinkled with water. Lord Krsna also sprinkled the gopis' happy lotus eyes in exactly the same way.

34- The gopis' cheeks were slightly puffed as they chewed betel-nuts. Their hair was wet with sprinkled water and their foreheads were wet with perspiration. Their braids loosened and the many flowers placed within them fell over their shoulders and beautiful breasts.

35- The gopis waists were tightly enchained by sashes sprinkled with various aromatic powders. Their charming jokes and beautiful songs inflamed the amorous desires of Lord Krsna. They stealthily hid from Lord Krsna and surprised Him by sprinkling Him with water.

36- Srimati Radharani and the other gopis then showered their lover Krsna with aromatic powders and bouquets of flowers, from the cloth satchels they carried. With great love they sprinkled Krsna with scented water from their sprinkling instruments.

37- A flowering-vine bow resting on His shoulders, a flute and a quiver of flower-arrows tucked into His handsome sash, a jeweled sprinkling instrument in His hand, and a pouch of colorful, fragrant powder hidden in the edge of His garment, Lord Krsna playfully sprinkled His beloved gopis with fragrant water and colorful powders.

38- Lord Krsna sprinkled the gopis with water from His sprinkling device. The water traveled through the air and descended on the gopis in hundreds, thousands, hundreds of thousands, and tens of millions of individual streams.

39- In this way Lord Krsna and the gopis threw red sindura and fragrant powders on each other from the vessels they held. Striking their targets, or missing and hitting the ground, these missiles splattered into hundreds of thousands of tiny drops.

40- Splattered with drops of red kunkuma and black musk, the fair-complexioned gopis appeared like creepers bearing golden flowers, which had then become the resting places for hosts of sleeping bumble-bees.

41- Sprinkled with drops of kunkuma-water from the fine nozzle of Radharani's sprinkling device, Lord Krsna's body appeared like an evening sky hosting hundreds of nectarean moons.

42- Splattered with camphor-powder, red sindura-powder, and flower pollen (all become like pastes mixed with drops of aromatic water), the bodies of Lord Krsna and the gopis presented a wonderfully multi-colored appearance.

43- The shower of multi-colored aromatic powders and drops of scented water appeared like a wonderfully colorful parasol reaching from the earth to the sky and extending in all directions.

44- When Lord Krsna smeared His beloved Radharani's body with fragrant ointment, She pretended to be angry with Him for touching Her with His hand. As She quarreled with Her lover, a certain restless-eyed gopi stealthily approached Him from behind and suddenly doused Him with a pot of aromatic water.

45- Whenever one of the gopi would approach Lord Hari and anoint His body with fragrant colored powders, He would embrace that gopi to His chest, reciprocate by smearing her face with fragrant powders, and drink the nectar of her beauty with His eyes.

46- Srimati Radharani also approached Lord Krsna and anointed Him with fragrant colored powders. He fulfilled all His

desires by embracing Her to His chest for a long time. When the gopis saw this they became shy, and they at once arranged their disarrayed garments in a more demure fashion.

47- The gopis combinedly attacked Lord Krsna, showering Him with the sharp cupid's arrows of their sidelong glances, and expertly reciting the magic mantras of their joking words. These weapons pierced Lord Krsna's vital organs and overwhelmed Him with amorous desires. Lord Krsna then retaliated by showering the gopis with the powerful weapons of His own smiling sidelong glances, repeatedly wounding them with amorous desire.

48- Lord Krsna appeared like a cloud that had descended to earth and assumed a manlike form, and the gopis were like many glistening forks of lightning. These lightning flashes cast the aromatic powders of their splendid effulgence upon the cloud, and the cloud reciprocated by showering torrential rains of aromatic powders upon the lightning flashes. This nectarean rain was caught and drunk by the cataka birds of the eyes of Vrnda and the other gopi-observers.

49- As Lord Krsna enjoyed these pastimes with the gopis, He gradually approached the swing made of lotus flowers. Encouraged by the hints of Vrnda-devi and Kundalata, He forcibly took the water-sprinkling device and the previously stolen flute from His beloved Radharani's lotus hand, and then ascended the lotus-swing with Her.

50- Smiling Kundalata then said: O beautiful-faced Radharani, give this flute back to Krsna. Don't condescend to touch this flute, for it is simply a matchmaker eager to arrange Your meeting with Krsna. Kundalata then turned to Lord Krsna and said: O Madhava, this water-sprinkling device is the property of this young girls. You have no right to it. Please return it at once. Radha and Krsna then proceeded to obey these orders of Kundalata.

51- Lord Hari placed the water-sprinkling device in Srimati Radharani's left hand, and took the flute She placed in His left hand. On the pretext of this exchange, They touched each other's lotus hands.

52- Vrnda-devi and Kundalata placed the swing under Lord Hari. He sat there and forced the reluctant Srimati Radharani to sit beside Him.

53- As the infallible Supreme Personality of Godhead sat on the swing with His beloved Radharani, the delighted gopis surrounded the swing, pushing and pulling it from front and back, and singing loudly.

54- The gopis moved the swing so vigorously that Srimati Radharani became afraid. Her body trembled, and Her eyes moved about restlessly. She clung to Her lover Lord Krsna.

55- As a result of the vigorous movements of the swing, Sri Sri Radha and Krsna's hair became disheveled, Their flower garlands began to wilt, and their earrings, flower-sashes, and various ornaments moved to and fro.

56- As the swing moved with such violence, Srimati Radharani became afraid. By glancing at Her restless eyes, the gopis could understand Her desire.

57- understanding that Radharani was feeling a little out of sorts because of the ferocious swinging, and in Her heart wanted Her gopi-friends to serve Her in various ways, the gopis stopped the swing and stood before Her.

58- Lalita and Visakha carried betel-nuts, Campakalata and Citra carried fans, Tungavidya and Indulekha carried golden pitchers filled with nectar, and Sudevi and Rangadevi carried fragrant ointments and powders, Filled with love and happiness, these gopis eagerly stood before Srimati Radharani as She sat on the swing.

59- Lalita and the other beautiful gopis served the most dear Divine Couple with this paraphernalia. Following the hints of the Divine Couple's glances, the gopis gathered around Them like the petals of a lotus flower.

60- At that time a very wonderful event occurred. Although the gopis surrounded the Divine Couple, each gopi saw Radha and Krsna as if they were standing face to face.

61- When Vrnda-devi, Kundalata, and the other gopis again began to enthusiastically move the swing, another wonderful event occurred.

62- Embraced by Srimati Radharani, Lord Hari appeared before each of the gopis standing on the lotus petals around Him. At the same moment each gopi saw Him standing face to face before her.

63- If the top portion of the sun shone through a mass of dark clouds shooting lightning flashes through the bottom half, and if that sun were rocked back and forth by great storm winds, then poets would compare this extraordinary sight to dark-complexioned Lord Hari, dressed in a yellow dhoti, and moving to and fro on His swing.

64- Understanding the hint in Srimati Radharani's glance, Lord Krsna, the enemy of Aghasura, placed His right arm around Lalita's neck, and His other arm around the shoulder of His beloved Radharani. In this way He appeared like a dark cloud in the midst of two lightning flashes.

65- Kundalata then said: Friends, look at this effulgent circle moving before us. The full moon of Lord Krsna has now risen between the two stars Radha and Anuradha (Lalita).

66- Lord Madhava brought Visakha and the other gopis one by one onto the swing. One by one He embraced their right shoulder as He enjoyed His swinging pastimes in their company.

67- Srimati Radharani then descended from the swing. She proceeded to move the swing as two-by-two, beginning with Lalita and Visakha, the gopis rode on the swing with Her lover Lord Krsna.

68- Understanding the hint in Srimati Radharani's glance, Lalita and the other gopis stepped from the swing, and on various pretexts placed Kancanalata and other gopis one by one on the moving swing.

69- Two by two gopis took turns riding on the swing at the left and right sides of Lord Govinda. Srimati Radharani and the other gopis sang as they happily moved the swing.

70- By this time all of Radha's friends had taken a turn riding on the swing. Lalita whispered something in Radha's ear. Radha laughed and then ascended the swing.

71- As Srimati Radharani staying on the left side of Her lover, and as Her gopi-friends moved the swing, another wonderful event occurred. Lord Hari appeared between each two gopis, thus manifesting Himself in many places at once.

72- If a tamala tree grew on a flying golden mountain, and if that tree were embraced by a blossoming golden creeper and surrounded by a forest of tamala trees and golden plantain trees, it might resemble the sight of Lord Krsna enjoying His swinging pastimes at that moment.

73- Following Visakha's hints, Lalita and the other gopis happily moved the swing with great vigor, causing Srimati Radharani and the infallible Supreme Personality of Godhead Lord Krsna to move to and fro.

74- Srimati Radharani became agitated by the vigorous swinging and began to clutch Her lover Krsna out of fear. Lord Krsna noticed this. He smiled, and taking Her with Him, descended from the swing, entering among the smiling gopis.

75- Surrounded by the lightning flashes of the principal gopis, the black cloud of Lord Krsna showers the nectar of His pastimes upon the world, thus extinguishing the thirst of the cataki birds of the eyes of Kundalata, Vrnda-devi, and the other gopis. All glories to that Lord Krsna, who enjoys His swinging pastimes in Vrndavana forest in this way.

76- Lord Krsna and the gopis then entered a cool, shady place where goblets of madhvika nectar awaited them. In that place the Lord tasted the happiness of peaceful rest.

77- Decorated with various ornaments and dressed in yellow garments, Lord Krsna sat down in that place surrounded by the gopis whose eyes were as beautiful as lotus flowers. He appeared like a jeweled sapphire locket placed within a golden necklace.

78- Five gopis then took camara whisks in their hands, which were more beautiful than hosts of lotus flowers, and began to fan Srimati Radharani, who was exhausted from these many pastimes, and Her lover Lord Krsna, whose bodily luster defeated the glory of cupid.

79- The gopis massaged Radha and Krsna's lotus feet and fanned Their bodies. When Their fatigue had dissipated, Vrnda-devi brought Them a goblet of madhvika nectar.

80- beautiful Radharani and Lord Krsna, the enemy of Bakasura glanced into Their cup and saw a golden lotus flower standing next to a blue lotus flower. Each blossoming flower had two khanjana birds dancing within its petals. This sudden appearance of two lotus flowers was certainly very astonishing. (These flowers are the reflections of Radha and Krsna's faces, and khanjana birds are Their dancing eyes).

81- The greedy bumble-bees of Srimati Radharani's eyes at once flew into the blue lotus flower, and overwhelmed by the flood of sweet honey of that flower's beauty, became unable to leave it. The bumble-bees of the eyes of the infallible Supreme Personality of Godhead flew into the golden lotus flower in the same way and met the exact same fate.

82- As Sri Sri Radha and Krsna drank from this goblet, they became intoxicated. In this intoxicated condition the cup of madhvika nectar from which They drank, became a mirror in which They saw each other. Each other's beauty became the nectar They drank. Each other's faces became the goblets where that nectar was contained. Their eyes became bumble-bees that drank the honey of each other's beauty. Their other senses became the eyes with which They saw each other. By drinking each other's beauty in this way They became intoxicated. Their hearts and minds became filled with amorous desires, Their limbs became stunned, and the hairs of Their bodies stood up in ecstasy.

83- Kundalata then said: My dear Radha and Krsna, now that Your eyes have drunk the honey of each other's lotus faces, please engage Your tongues in drinking this cup of nectar-beverage, sweetly scented with the reflections of Your lotus faces and lotus eyes.

84- Lord Krsna, the younger brother of Balarama, took the cup, placed it near His beloved Radharani's lotus face, and said: Drink. Bowing Her head, She shyly took it from His hand.

85- Srimati Radharani, whose face is sweet as nectar, shyly covered Her face with the edge of Her sari, smelled the madhvika nectar, and then placed it to Her lips. After making the nectar drink very fragrant by the touch of Her lips, She again placed it in the hand of Her lover Lord Krsna.

86- Srimati Radharani offered Her lover Krsna His favorite madhvika honey beverage. That beverage was produced from the fruit of the trees and creepers of His favorite forest, and it was scented with the touch of Her lips and the joking words of Her gopi friends. Lord Krsna eagerly took it and drank.

87- Lord Krsna placed the cup of nectar, now scented with the touch of His lips, in the hand of His saintly beloved Radharani. She shyly covered Her face with Her sari, and drank from the cup.

88- Vrnda-devi, Kundalata, and their friends then took the remnants of what Radha and Krsna had drunk, and mixed these remnants with many other full cups of nectar. They then happily placed a cup before each gopi.

89- After the cups had been placed before each gopi, Lord Krsna expanded His own mystic power, and appeared by each gopi's right side, although no one could see Him.

90- Only each individual gopi and no one else could see their beloved Krsna standing by her side. They saw Him offering them the honey nectar to drink, and they also saw Him personally drinking from their cup.

91- As the gopis drank this kadambari nectar they became intoxicated. Their lotus eyes blossomed wide open, became reddish at the corners, and began to roll to and fro. The sweet fragrance of the gopi's bodies seemed to invite the bumble-bees, who are always delighted by sweet aromas. The moonlight of the gopis' smiles and laughter caused their lips to blossom with happiness. The faces of these intoxicated beautiful-eyed gopis thus became goblets to enable the thirsty tongue of Lord Krsna's eyes to drink the nectar of the gopis' beauty.

92- Lord Hari became maddened with intoxication by drinking the beauty of the passionate doe-eyed gopis. He placed His lips to the gopis' mouths, which had all become cups of intoxicating nectar.

93- Vrnda-devi and her friends then presented varieties of madhvika nectar and different kinds of spicy condiments before the king and queen of Vrndavana and Their gopi-friends.

94- The sight of Radha, Krsna, and Their gopi friends enjoying this food and drink became like a sweet nectar that caused the eyes of Vrnda-devi and her friends to become intoxicated for a long time.

95- The touch of each other's lips became the appetizer that excited Lord Krsna and the gopis to continually drink the honey beverage before them. Eating this appetizer increased Their thirst and soon They became intoxicated by tasting the honey of amorous desire. It was the taste of each other's lips, and not the honey beverage that caused Their intoxication.

96- By the arrival of springtime, which naturally brings amorous desires, by drinking the intoxicating madhvika nectar, and by the touch of Lord Krsna, the beautiful gopis became extremely agitated.

97- The gopis' garments and ornaments began to slip from their limbs, they laughed out loud for no reason, they enthusiastically answered questions that had never been asked, and they chattered nonsense. All this revealed that they had become intoxicated by drinking the varuni beverage.

98- The intoxicating caused by drinking madhvika nectar made the gopis repeatedly stumble as they walked to Nidhuvana forest with their lover Krsna. It made their voices falter, and their hair and garments become disarrayed. In this way the gopis' intoxicated state increased the happiness and love felt by Lord Krsna, the enemy of the Mura demon.

99- Faltering and stuttering as they spoke, tripping as they walked, their hair and garments in disarray, the corners of their eyes reddish, their mouths fragrant with liquor, their eyes rolling to and fro, their speeches filled with jokes, their glances restless, and their actions marked with a lack of reserve, the gopis were wonderfully intoxicated. The beautiful-eyed gopis trebled state of intoxication greatly pleased their lover Krsna.

100- natural feminine shyness forced the lotus-eyed Vraja-gopis to conceal their intense love for Krsna deep within their hearts. However, the agitation caused by drinking madhvika nectar forced that love to travel to the gopis' lotus eyes and take up residence there.

101- Her eyes rolling with intoxication after drinking the fresh madhvika nectar, a certain agitated young gopi spoke the following words:

102- La La La Lalita, loo loo loo look at this! why are Radha, Krsna, their f f f friends, the fo fo fo forest, the ea ea ea earth, and the s s s sky all spinning around in circles like this?

103- Lord Krsna's face was so beautiful and fragrant that it chastised the blossoming lotus flowers whose fragrance attracts the bumble-bees. Lord Krsna had become maddened with the intoxication of amorous desires by drinking the nectar of the gopis' lips, that had just tasted the madhvika nectar. Lord Krsna's eyes have defeated the blossoming red restless bumble-bee laden lotus flowers moving in the breeze. That Lord Krsna enjoys splendid amorous pastimes among the gopis just like a thirsty bee enjoys among many lotus flowers.

104- Two sleepy, playful, intoxicated gopis intently served the Divine Couple, while the other gopis became increasingly eager to sleep.

105- Impelled by madhvika intoxication, the Divine Couple wished to enjoy amorous pastimes in private. Understanding this, Kundalata asked Lord Krsna to pick some asoka flowers to decorate His beloved. As He was picking the flowers, Radharani, served by Her devoted gopi-friends, and Her eyes rolling with intoxication, entered Lalita-kunja, the king of groves, and fell asleep on a bed of flowers.

106- Their yawning lotus mouths bearing the most wonderful aroma of fragrant liquor, their eyes rolling about in intoxication, and their garments in disarray, the gopis stumbled after Srimati Radharani.

107- These groves were filled with flower petals, yellowed with lotus pollen, filled with the charming sounds of humming bees, wonderfully colored with gunja berries and blossoming flowers, and carefully equipped with vessels of scented water and betel-nuts. Their eyes like restless khanjana birds because of intoxication, all the gopis entered these groves and fell asleep on beds of flowers and lotus petals.

108- Thus ends the fourteenth chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 15

1- His hands like a creeper bearing a bunch of fresh asoka flowers to be Srimati Radharani's earrings, eager Krsna quickly entered the lakeside grove previously hinted to Him by Vrnda-devi's glance.

2- When the intoxicated mad elephant of Lord Krsna reached the shore of the celestial Ganges river of Srimati Radharani, the swans of Her gopi-friends at once flew away.

3- With His lotus eyes that mad elephant of Lord Krsna drank the nectar of the beautiful form of the celestial Ganges river of Srimati Radharani. Trembling with agitation, that elephant used His hand to break apart the saivala plants of that river's bodice and the lotus flower's of Her undergarments.

4- Srimati Radharani was so tired and sleepy that She did not awaken. With Her eyes closed She saw Her lover Krsna in Her dream. As She saw Him touching Her breasts and tugging at Her undergarment, She pretended to be displeased, and staunchly resisted His advances. She said:

5- Hari! D d d don't touch Me! Wha wha wha what do You want to do here? Let Me sleep for a few moments more. My eyes are spi spinning around with intoxication.

6- Srimati Radharani simultaneously smiled and wept. She spoke to Her lover in stuttered, unclear words, and used both hands to check His trembling hand. At that time She suddenly awakened and saw Her own actions, and Her lover Krsna standing before Her.

7- Srimati Radharani repeatedly opened and closed Her eyes. Maddened by both madhvika intoxication and amorous desire, Her speech and actions were then same now She was awake as they had been before when She was asleep.

8- Because of shyness and contrariness Srimati Radharani resisted Lord Krsna's amorous assault. Maddened with desire, and striving for victory, the infallible Supreme Personality of Godhead, attacked Her. Noticing Her belt was silent, He attacked it. Seeing this attack, Radharani's ankle-bells loudly tinkled as if screaming out in fear.

9- When Lord Hari grasped the neck of beautiful-eyebrowed Srimati Radharani, Her voice became choked with fear.

Making various wonderful inarticulate warbles, She presented an emotion-laden appeal before Lord Hari:

10- With the clubs of His two broad arms Lord Krsna smashed the fortress of Radharani's contrariness. accompanied by the heroic soldier-friends of His lips, nails, teeth, chest, arms, and hands, Lord Krsna invaded and plundered the city of the body of beautiful Srimati Radharani.

11- Understanding that great jewels were buried there, Lord Krsna's fingernails dug Srimati Radharani's breasts. He extracted from them the jewel of Her youthfulness. He held that jewel with both hands.

12- Lord Krsna's teeth extracted the nectar from Srimati Radharani's lips. Pressing Her body against His arms and chest, Krsna extracted the jewel of the touch of Srimati Radharani.

13- With His hands Lord Krsna held Srimati Radharani's hair, and with His lips He uncovered the splendid jewel of kissing that had been hidden in the different parts of Her face.

14- Srimati Radharani was unable to tolerate the breaking of Her modesty's armor and the theft of the treasure of Her nectarean lips. Placing Her boldness as the general in command of the great military might of Her teeth and nails, She inaugurated a fierce amorous battle with Her lover Krsna.

15- Srimati Radharani jubilantly roared like a lion. Her belt tinkled like the roll of dundubhi drums. Displaying Her military might, She violently attacked Her lover Krsna.

16- Seeing Lord Krsna grow restless under His beloved's attack, and thinking that the unconquerable Krsna had just now succumbed to defeat, Srimati Radharani's earrings began to jubilantly dance with the dancing girl of Her pearl necklace.

17- Lord Krsna, the killer of Aghasura, then stole the jewels of Radharani's heart and lips, and hid them among His own jewels. Radharani then attacked Him with Her teeth and nails and took away aLL His jewels in retaliation. All this proves the popular maxim that a thief will eventually be robbed of all his wealth.

18- The handsome-eyebrowed heroes of Radharani's eyes stand on the chariot of Her lotus face. The honey of Lord Krsna's bodily splendor rests in the lotus flower of His face, and is carefully protected by the two bumble-bees of His eyes. The heroes of Radharani's eyes have now stolen that honey and taken it back to their lotus chariot.

19- Seeing before them the two powerful heroes of Lord Krsna's eyes, the two soldiers of Radharani's eyes fled in fear, and the army of Radharani's limbs scattered in defeat.

20- Srimati Radharani's forehead was covered with perspiration and disheveled locks of hair. Her thighs became motionless and Her breasts heaved with deep sighs. Her arms moved languidly and Her eyes were closed shut. Clearly defeated in the amorous battle, She now delighted Her lover Krsna.

21- Obedient to King Cupid's order, Srimati Radharani attacked Lord Krsna. Although striving to display the maximum military power, She suddenly became fatigued and all Her limbs became slackened. This was not very surprising, for after all She was only a weak woman.

22- Her garments and ornaments in disarray, Her motionless form glistening with drops of perspiration, Her eyes closed, and Her voice decorated with amorous whisperings, Srimati Radharani rested upon the chest of Her lover Krsna. She appeared like a stationary lightning flash on a fresh raincloud.

23- moving with each deep breath, Srimati Radharani's abdomen repeatedly touched Lord Krsna's belly. How is it that the touch of Lord Krsna simultaneously stunned Her with pleasure and excited Her to serve Him? This is certainly very surprising.

24- Doe-eyed Radharani yearned to touch and gaze at the glistening sweet limbs of Her lover. She simultaneously melted with happiness and longed to serve Her beloved Lord Hari.

25- Lord Krsna then gently disentangled Himself from Srimati Radharani's embrace. With His own lotus hand He wiped away Her perspiration and neatly arranged Her disarrayed hair and garments.

26- In order to make a joke before Her friends, Srimati Radharani thrice begged Lord Krsna to take time to very neatly arrange Her ornaments. He reluctantly complied to Her request. As soon as He touched Her, She became overwhelmed with bliss. She forbade Him to proceed. She spoke the following words:

27- My love, did I ask You to decorate Me with all these ornaments? Stop this useless waste of time. These ornaments do not please Me. They are too heavy. I cannot bear their the weight. They simply give Me pain. Stop this and let Me rest here for a moment in peace.

28- As Srimati Radharani spoke these words Her eyes were closed and Her beautiful face decorated with a charming mixture of tears and smiles. As astonished smiling Lord Krsna thirstily drank the honey of His beloved Radharani's stuttered words, He found Himself intoxicated with amorous desires.

29- The gopis had waited outside for the proper moment to enter. At that moment they entered the forest-grove. They carried articles of worship in their lotus hands. They were intent on serving the Divine Couple.

30- Maddened with devotional love, the gopis served the lotus feet of the Divine Couple. The gopis brought Them betelnuts, cool water, fragrant garlands and other nice articles. The gopis fanned Them, massaged Their lotus feet and other limbs, and rendered various other services. In this way the Divine Couple became pleasantly scented and completely free from all fatigue.

31- Glancing at Her lover with expressive, smiling eyes, Srimati Radharani said: My love, I cannot be happy without the company of My lotus-faced gopi-friends, who are now intoxicated and asleep in the nearby groves. My love, please wake them up and bring them here.

32- Srimati Radharani repeatedly begged reluctant Lord Krsna, and at last He consented. He left to waken the gopis just like a maddened elephant goes to sport among lotus flowers.

33- Lord Krsna thought: To whom shall I go first? To Lalita? To Visakha? To Citra? In His mind He reviewed all the gopi friends of His beloved Radharani. Finally, He expanded Himself into many forms and happily entered all the different groves simultaneously.

34- In these groves Lord Krsna enjoyed with each gopi the same charming sleeping-waking pastimes He had previously

enjoyed with their leader, Srimati Radharani.

35- The expert wrestler Krsna fought with each of the powerful gopis and simultaneously defeated all of them.

36- The gopis who were at that place, diligently served Srimati Radharani, and after a little time Radharani became tired of staying in that grove. She and these friends all went to the shore of Radha-kunda.

37- Decorated by the hands of their wild uncontrollable lover, the gopis, who had just been awakened by Krsna, showed numberless signs of conjugal happiness. Their limbs were marked with various scars obtained in the great battle fought in cupid's sacrifice, and these marks made them appear like grandly decorated sacrificial arenas of cupid. Stumbling as they walked, their arms tired from fighting with Krsna, their eyes half-closed, their heads bowed with embarrassment, and their eyebrows curved in the anger of love, these gopis approached their friend Radharani.

38- Lord Krsna also left those groves. He then met Madhumangala and some other close gopa-friends. Then He saw His smiling beloved Radharani. He and His friends approached Her.

39- Mischievous Kundalata then arranged for a gambling match. The principal gopis were the contestants, Lord Krsna was made the referee, Vrnda-devi and her friends became the audience, and the prize for the winner was the right to enjoy with Krsna without any embarrassment. In that game Srimati Radharani defeated Her embarrassed gopi-friends in a single stroke.

40- The deep nectar ocean of Lord Krsna's amorous pastimes remains always inaccessible to ordinary living entities. Only a few rare souls, filled with pure devotional love, can actually taste the sweetness of that ocean. Others, who are merely great philosophers and poets, must remain on that ocean's shore. They have no power to enter it.

41- After enjoying many different pastimes, Lord Hari and the gopis became tired. When the gopis understood that Radharani wanted to sport in the water, they took it as an opportunity to serve the Divine Couple. Soon Lord Hari, His beloved Radharani, and the gopis were moving about in the waters of Radha-kunda.

42- Their hair loosened by enjoying pastimes and clustered about their necks, their many heavy ornaments removed, and their bodies clothed in fine, white, silk garments, by their devoted gopi-maidservants, the beautiful-eyed principal gopis appeared very splendid and glorious.

43- Lord Krsna's bodily luster eclipsed the beauty of hundreds of lotus flowers or nectarean moons, His eyes were as beautiful as splendid suns or blossoming lotuses, and His sidelong glance defeated the lotus flower of cupid's great happiness. Lord Krsna appeared like a powerful, fatigued, maddened, wild jungle elephant who had eagerly entered with many fatigued female elephants into the lotus filled pond Radha-kunda, so dear to His beloved Radharani.

44- The gopis eyes and faces were like lotus flowers, their hair like swarms of restlessly moving bumble-bees, their breasts like pairs of cakravaka birds, and their bodies and arms like lotus stems. They sported in the lake in order to bring pleasure to the two maddened elephants of Lord Krsna's eyes.

45- During these water-pastimes some timid gopis remained on the shore. Other gopis splashed them with water, grasped their garments, and laughing, forcibly pulled them into the water.

46- Standing in the water up to His navel, Lord Hari laughed as He violently splashed water on all the gopis. Afraid of His splashing, some gopis fled to other places in the pond, where the water reached only up to their thighs or knees.

47- Partly visible from under translucent wet garments, the exquisite beauty of the gopis bodies became a great river that submerged the two maddened elephants of Lord Hari's eyes. A similar river also flowed from the form of Lord Hari and submerged the female elephants of the gopis' eyes.

48- Out of contrariness all the gopis pretended to be pained by the coldness of the water. Their wet faces were simultaneously filled with tears and smiles as they expressed their desire to rise from the water. Lord Krsna responded by suddenly pulling them deeper so the water was now up to their navels. Clustered about Lord Hari in the water, all the gopis appeared very beautiful.

49- The gopis played in the water fragrant with the falling pollen and honey of the rajiva, raktotpala, pundarika, kahlara, nilotpala, and kairava lotus flowers.

50- Nandimukhi, Vrnda-devi, Dhanistha, and other gopis stood on the shore observing the water-fight between Lord Krsna and the gopis. Desiring the victory of Srimati Radharani and Her friends, these gopis showered flowers and shouted, Victory! Victory!

51- Subala, Kundalata, and the brahmana boy Madhumangala stood at another place on the shore. They desired Lord Krsna's victory, and they also showered flowers and called out, Victory! Victory!

52- The water-splashing battle between Lord Hari and the gopis then began in earnest. The gopis gently sprinkled Lord Hari, and He replied by vigorously splashing them. The gopis responded with ferocious, constant volley of water from all directions that made Lord Hari lower His head in fear and cover His eyes, nose, and ears with His hands and flower-petal fingers.

53- To gaze at the gopis' beauty Lord Hari appeared to have thousands of eyes. To approach each gopi individually He had thousands of feet, and to embrace each gopi He had thousands of arms.

54- Manifesting thousands of hands, Lord Krsna splashed the doe-eyed gopis who stood in water up to their waists, and made their lotus faces blossom with happiness. With the same thousands of hands He affectionately stroked the many pairs of cakravaka birds that were the gopis' breasts.

55- Seeing Lord Krsna in this way, the brahmana boy Madhumangala joyfully recited the Vedic purusa-sukta prayer: The Supreme Personality of Godhead has thousands of feet, thousands of eyes, and thousands of arms.

56- Standing on the shore, Nandimukhi laughed as she recited from the smṛti-sastra: Everywhere are His hands and legs, His eyes, heads and faces. In this way the Supersoul exists, pervading everything.

57- Lord Krsna's dark form was a raincloud ceaselessly showering water on the trembling creepers of the beautiful Vraja-gopis in all directions.

58- Thinking " Are the soles of the gopis' feet red because they are decorated with cosmetics, or because they have been so

long in the cold water?" and unable to reach a definite conclusion, the garland of clouds known as Sri Krsna has now become maddened with doubt.

59- Although at first the beautiful gopis were delighted to be splashed with water by the hand of their lover Krsna, after some time they became agitated by the constant showers of water in every direction. Their hair became disheveled, their garments disarrayed, and their garlands broken. In this condition they became reluctant to continue the water-fight.

60- As He stood in the pure crystal water, Lord Krsna embraced the gopis, took away their garments, touched them with the water-waves of His hands, and decorated them with flower petals. In this way He immediately made friends with the lotuslike bodies of the gopis.

61- Seeing Her friends repeatedly defeated by Krsna without being able to utter even two syllables in their own defense, Srimati Radharani became determined to defeat Her lover. Beginning by speaking many sweet conciliatory words, She suddenly launched a ferocious, constant shower of water.

62- Ignoring the gopis' prohibitions, Radha and Krsna began the first round of Their fight with a water-duel.

63- Surrounded by the gopis, Radha and Krsna next fought hand-to-hand, then arm-to-arm, then claw-to-claw, then mouth-to-mouth, and then tooth-to-tooth.

64- Seeing that by touching each other Lord Krsna was overwhelmed with bliss and Srimati Radharani was deeply agitated with ecstatic love, Lalita spoke the following words to Srimati Radharani:

65- Krsna's crown has fallen, His kaustubha gem has fled, disguising itself as the mirrors of His cheeks, His earrings are trembling, His tilaka marking has disappeared, and His garland is broken to pieces. My friend, please give up fighting. Do not cause Krsna any more suffering.

66- At one moment Krsna was victorious and Radha defeated, and in the next moment the situation was reversed. Seeing the constantly changing fortunes of the contestants in the water fight, the gopi-friends on the shore began to laugh.

67- Lord Mukunda then forcibly dragged Srimati Radharani to a deeper part of the lake, where the water was up to Her neck, pushed Her under the water, and then pulled Her up again, just as an elephant playfully pushes a lotus flower under the waves.

68- Srimati Radharani's face was like a lotus flower and Her hair was like saivala moss. When Her head again rose from the water, She placed Her lotus arm around Lord Krsna's neck. She yearned to escape the grip of the trunk of this elephant Krsna.

69- During these pastimes the gopis had cheerfully hidden themselves in a cluster of blossoming golden lotus flowers where the water was up to their necks. When the gopis were hidden Srimati Radharani said to Lord Krsna: My love, where have My friends gone so suddenly? Please go at once and find them.

70- Leaving Srimati Radharani in that place where the water was up to Her neck, lotus-eyed Lord Krsna went off to find the gopis. When He was out of sight beautiful lotus-faced Radharani hid within a cluster of lotus flowers.

71- Lord Krsna then saw the golden lotus flowers of the gopis' faces standing a little above the water. He saw the saivala moss of their hair, and the pair of blue lotuses that were their eyes. The bumble-bee of Lord Krsna became very eager to drink the honey of these lotus flowers.

72- Expanding into many forms, Lord Hari approached each gopi. The many thirsty bumble-bees of Lord Hari's forms drank the honey of the golden lotus flowers of the gopis faces.

73- As Lord Krsna approached, Srimati Radharani hid Herself among the gopis. Lord Krsna placed His lotus face before the lotus face of each gopi. A fierce duel between Lord Krsna and the gopis followed.

74- By stroking the gopis' breasts, Lord Krsna created waves that rocked the lotus flowers of the gopis' faces, which each held the trembling bumble-bee of Lord Krsna. When Lord Krsna kissed the gopis He could see their eyes move restlessly, and He could see them turn from Him, reluctant to receive His Kisses.

75- The gopis became exhausted by enjoying all these pastimes, and as a result their limbs became a little emaciated. When their lotus flower armlets and bracelets began to slip from their thinner arms, Lord Krsna affectionately held them in place.

76- The gopis' smiles defeat the beauty of blossoming flowers, their arms defeat the beauty of the lotus stems, their graceful motions defeat the swans, their faces defeat the golden lotus flowers, their breasts defeat the cakravaka birds, and their eyes defeat the blue lotus flowers. Lord Krsna's stroking their firm breasts and hips agitated the water of Radha-kunda.

77- These pastimes generated great waves in the water. The waves clashed with the wind blowing in the opposite direction. The water and wind checked each other's movements. They could neither move nor stand still. They could be neither agitated nor peaceful.

78- The nectarean moons of the gopis' faces then arose from their hiding places. When the few cakravaka birds in that lake saw the glistening breasts of the gopis they believed those breasts to be cakravaka bird couples like themselves, and they no longer felt lonely. Thinking themselves at a grand social event filled with handsome cakravaka bird couples, they became filled with happiness.

79- When the moon of Srimati Radharani's face arose, all the creatures in the pond thought night had arrived. Even though it was still daytime, the blue and white lotus flowers bloomed, and the bumble-bees began to enjoy drinking their honey.

80- As the gopis gazed with rapt attention at the wonderful pastimes of the bumble-bees among the lotus flowers and water-lilies, Lord Krsna hid within a cluster of blue lotuses.

81- The gopis immediately began searching for Krsna. Maddened with transcendental bliss, the gopis thought the lotus flowers were actually Krsna's faces. Each gopi began eagerly kissing the lotus flower before her, until, noticing the activities of her friends, and understanding the actual situation, she became filled with embarrassment at her folly.

82- By chance Srimati Radharani stood next to the lotus face of Her lover Krsna. Citra noticed this and said to the gopis:

Friends, look at this great wonder among these lotus flowers.

83- Citra continued: Here is a wonderful golden lotus flower, its top covered with saivala moss and a garland of moving black bees, and its middle the home of a pair of dancing khanjana birds. Next to this golden lotus is a blue lotus flower, also decorated with saivala moss, bumble-bees, and a pair of khanjana birds.

84- This golden lotus flower is tossed about by the glistening waves of amorous desire. Those waves have carried this delicate lotus a great distance. Those waves caused this golden lotus to cling to the blue lotus flower. Whether this golden lotus touches the blue lotus or not, these waves cause it to tremble with agitation.

85- Citra continued: Two cakravaka birds have now risen from the water. Two blue lotus flowers have suddenly appeared and covered those cakravaka birds. Two red lotus flowers have now also appeared on the scene. By speaking these outrageous metaphors, Citra delighted the gopis. (The two cakravaka birds are Srimati Radharani's breasts, and the red lotus flowers are Her hands and the two blue lotus flowers are Lord Krsna's hand)

86- Taking Srimati Radharani with Him, Lord Krsna stood in the midst of the gopis. He appeared like a blue lotus flower surrounded by golden lotus flowers.

87- Splashing in the lake, Lord Krsna and the gopis sounded like frogs jumping in the water. Sometimes they sounded like pataha drums, and sometimes they sounded like dundubhi drums.

88- As Lord Hari and His beloved gopis sported they made the water more fragrant and cool. They colored the originally crystal clear water with the black musk, white sandalwood, and red kunkuma that had anointed Their bodies.

89- Appearing like a male elephant splashed by many female elephants and splashing them with His lotus hand, Lord Hari emerged from the cluster of lotus flowers in the water and entered the dry land.

90- The gopi-maidservants then massaged Lord Krsna and His intimate gopi friends with scented oils. After this, these maidservants happily bathed Them in the water, and afterwards they also bathed themselves. After this They all entered the sacred shore of Radha-kunda.

91- When the maidservants emerged from the water the fine white garments on their golden bodies were dripping with water. The girls appeared like golden mountain peaks surrounded by white autumnal clouds showering incessant rain.

92- The glistening drops of water trickling from the loosened hair of the maidservant gopis appeared like beautiful strands of pearls. This was the thought within Lord Krsna's heart.

93- Although it is very difficult to see Lord Krsna even for a moment in a dream, the doe-eyed gopis were able to gaze at Him for a very long time, they associated with Him without obstruction. As they drank the nectar of His sweetness with their eyes, their thirst to drink, doubled, and then doubled again.

94- When Lord Krsna saw the maidservant-gopis' bodies, partly visible through the translucent wet garments, His happiness expanded unlimitedly, far beyond the happiness of direct conjugal love. This is not very surprising, for Lord Krsna is limitless and all-powerful. When He was only a small child, and His waist was the size of an adult's hand-span, His mother was unable to circle that tiny waist, even with an endlessly long rope.

95- The maidservants dried the bodies and hair of Lord Krsna and His beloved gopis with silken towels, and then dressed them in fresh clean garments. Krsna and the gopis then went to the lotus flower palace named Padma-mandira.

96- Lord Krsna went to the south where the ground was inlaid with mosaics and there was a cottage of lotus flowers. Assisted by Her gopi-friends, Srimati Radharani decorated Lord Krsna, who was more dear to Her than Her own life-breath. She lovingly placed on Him many flower-ornaments and other ornaments also.

97- Srimati Radharani then dried and scented Her lover Krsna's hair with aguru incense smoke. She carefully combed it, and bound it with a garland of malli flowers, and with other garlands of jati, rangana, yuthika, bakula, golden yuthi, and campaka flowers, ketaki petals, peacock feathers, gunja, and pearls, each placed one above the other. These bushes of flowers and peacock feathers formed a great crown with a broad base at Lord Krsna's forehead, and a narrow pinnacle at the top. The flowers in this crown were so fresh that they attracted swarms of bumble-bees. This crown appeared like a great, beautiful camara whisk, and it enchanted the residents of the entire universe.

98- The bumble-bees of the gopis' eyes rest on Lord Krsna's flower-crown and never leave it. This crown always rests in the lotus flower of the gopis' hearts and never exits. The momentary sight of this crown's reflection repeatedly drags the mind to the remembrance of Lord Krsna. This crown overwhelms the entire world with its splendor.

99- Lalita then decorated Lord Hari's forehead with a moonlike tilaka mark, she placed a single musk-dot in the center, and many sandalwood dots on both sides of it. These tilaka markings were cupid's cakra-weapons to cut the hearts of the gopis.

100- Citra then decorated Lord Krsna's body with beautiful designs drawn in kunkuma. When she looked at Lord Krsna she became agitated by the strong waves of the sight of Lord Krsna's beauty. The marking she had drawn on His body reminded her of Lord Krsna's dancing with each gopi during the rasa-lila.

101- Citra then drew colorful tilaka pictures on her friend, Krsna's limbs, whose glistening, friendly luster defeats the beauty of dark monsoon clouds. These tilaka pictures were like cupid's flower's net to catch the khanjana birds of Srimati Radharani's eyes.

102- The gopis jubilantly decorated the body of their lover Krsna with earrings, necklaces, bracelets, armlets, a belt, and glistening splendid anklets made of fragrant flower buds and blossoms of many different colors. These flower ornaments became like cupid's rope for binding the hearts of the gopis' eyes.

103- The principal gopi then decorated Srimati Radharani with flowers as She sat behind a screen. These gopis were in turn decorated by the maidservant-gopis.

104- Vrnda-devi then took Lord Krsna and the gopis to a charming place where the ground was paved with mosaics. There they saw a great variety of fruits and other foodstuffs in plates and cups fashioned from palasam sala, plantain, and bakkala leaves.

105- Lord Krsna then sat down on a seat of flowers to eat His lunch. Subala sat at His left and Madhumangala at His right.

106- Srimati Radharani and Her friends then approached Lord Krsna and began to serve Him lunch. Vrnda-devi, the deity of Vrndavana-forest, brought the various courses, and Srimati Radharani placed them before Lord Krsna and His friends.

107- Srimati Radharani first served Them pieces of coconut, the color of conchshells, and neatly cut in the forms of little conchshells. She also served Them many different preparations, some without grains, some with grains cooked to a soft consistency, and some with slightly crunchy grains. These preparations were naturally many different colors, some white, some red, some green, and some yellow.

108- Srimati Radharani and Her friends gave Them water, and when this was drunk, they again ate the delicious foodstuffs made with grains.

109- Srimati Radharani then gave Them delicious mangoes of various colors, shapes, and stages of ripens.

110- Lord Krsna and His friends enjoyed eating delicious pieces of skinned mango at the first stage of ripens.

111- Not using Their lips, They licked the thick nectar of the skinned mango pieces with Their tongues.

112- Lord Krsna and His friends became delighted by sucking the sweet nectar from other ripe mango-pieces.

113- Lord Krsna and His friends ate cut-up pieces of seedless kantaki fruit and golden lotus and campaka buds.

114- They ate many kind of fruits, such as pilu, grapes, dates, tala, bilva, jambu, laveli, and lakuca fruits.

115- They ate many varieties of fruit. They ate plantains, badaris, srngatas, tala seeds, ksirikas, and tutakas.

116- They ate various fruits such as anjiras, amrtankas, nasapatis, narangas, kamarangas, and vikankatas.

117- They ate susenas, matulangas, and kapittha fruits. They ate peeled pomegranates and varieties of seeds.

118- They ate mayambus, sukhasas, karkatis, karvuras, gudalus and kesarajas. They ate various kinds of roots and herbs.

119- They ate lotus roots, succulent lotus seeds, and lotus stems. They ate delicious piyala, pilu, and baddama seeds.

120- They ate cream-sweets made at home by Srimati Radharani in the forms of narangas, rucakas, mangoes, and other fruits.

121- They ate sweets made in the shapes of flower-and-fruit-bearing bilva, pomegranate, srirya, mango, naranga, rucaka, and other trees.

122- They ate candrakanti, gangajala, and other kinds of laddu candies that Srimati Radharani had prepared at home. All these delighted the five senses of Lord krsna.

123- They ate many large laddus made with sugar, camphor, cloves, cardamom, pepper, and other palatable ingredients.

124- They drank nectar drinks made with the juice of mangoes, panasas and other fruit, and prepared with honey, sugar, and camphor. They also drank karpura-keli, amrta-keli, and other similar keli-drinks brought by the gopis.

125- Srimati Radharani served these preparations one after another, and lotus-eyed Lord Krsna and His two friends ate them all.

126- Lord krsna and His friends ate cream-candies formed in the shapes of trees complete with leaves, flowers, fruits, branches, trunks, and roots.

127- The brahmana boy Madhumangala jokingly criticized and praised the foods offered by Srimati Radharani. His jokes made all the gopis burst into laughter, their faces wrinkled with mirth.

128- Lord Krsna and His friends drank their fill of camphor-scented water, and then rinsed their mouths with scented water presented by the gopis.

129- Lord Krsna then went inside the palace of lotus flowers and lay down on a bed of beautiful flowers. Tulasi-devi and the other gopis offered Him betel-nuts, massaged His feet, fanned Him, and rendered various other services to Him.

130- Subala and the brahmana boy Madhumangala chewed betel-nuts and then rested on a nice bed in the cool shade in the mosaic-paved courtyard to the south of the lotus palace.

131- Srimati Radharani and Her gopi-associates, such as Rupa-manjari, and Vrnda-devi, the deity of Vrndavana forest, then sat down together. Longing to taste the nectar of their lover Krsna's lips, they all happily ate what remained of the meal they had just then served Him.

132- As the gopis, ate they were pleased by the clever jokes spoken by Nandimukhi and Kundalata.

133- All the gopis then rinsed their mouth and entered the lotus palace. Srimati Radharani lay down on a bed there, surrounded by Her gopi-friends.

134- Tulasi-devi gave the betel-nuts to Nandimukhi, Dhanistha, and Kundalata.

135- Then Tulasi-devi, Rupa-manjari, and Vrnda-devi, the deity of Vrndavana, and the maidservant-gopis, all ate the remnants of Lord Krsna's lunch.

136- When these gopis finished eating they went to the mosaic-paved place in front of the lotus palace. In that place they all fell asleep.

137- Srimati Radharani then gave her betel-nut remnants to Vrnda-devi and these gopis. Chewing on these betel-nuts, Vrnda-devi went outside.

138- Lord krsna then dragged His timid beloved Radharani to His side. Repeatedly laughing, He took the chewed betel-nuts from His own lotus-mouth and placed them in Her lotus mouth. He happily lay down by Her side.

139- Rupa-manjari and her friends then fanned Radha and Krsna, and served Them in various other ways. In this way Sri Sri Radha and Krsna tasted the happiness of sleep.

140- Thus ends the fifteen chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 16

- 1- Seeing that Radha and Krsna had awakened and risen from Their couch, the gopis, Subala, and Madhumangala, who had all awakened previously, approached the Divine Couple.
- 2- Taking Manjuvak and Kalokti, the learned male and female parrots carefully trained by her, Vrnda-devi also approached the Divine Couple.
- 3- Humbly bowing their heads, the two parrots then recited the following prayers: All glories to the king of Vrndavana. All glories to the queen of Vrndavana. All glories to the gopi-friends of the Divine Couple. We pray that all of You may be pleased with us, and show us Your mercy.
- 4- Understanding the hint offered by Radharani's glance, intelligent Vrnda-devi commanded the male parrot: recite! In obedience to her order the male parrot recited the following prayers, delighting the entire assembly:
- 5- Even though my poetry has neither good qualities nor sweetness, because it is filled with descriptions of the transcendental qualities of the infallible Supreme Personality of Godhead, it will be relished by the saintly devotees, just as the iron dagger in a hunter's home, when turned to gold by contact with a touchstone, becomes an appropriate ornament for the most elevated persons.
- 6- All glories to Sri Krsna's lotus feet which are marked with the signs of the disc, half-moon, barleycorn, eight-pointed star, waterpot, parasol, triangle, sky, bow, svastika, thunderbolt, cow's hoofprint, conch-shell, fish, urdhvarekha like, rod for controlling elephants, lotus flower, flag, and ripe ambu fruit. Taken together these transcendental markings indicate the bearer to be the Supreme Personality of Godhead.
- 7- By hearing the description of Sri Krsna's lotus feet, one loses the thirst to attain anything else. By meditating on Sri Krsna's lotus feet one become free from all calamity and attains transcendental good fortune. By seeing Sri Krsna's beautiful lotus feet one becomes filled with wonder, and all his senses become delighted. By touching Sri Krsna's lotus feet one becomes free from all fatigue and full of transcendental bliss. I pray that all my aspirations may become fixed on Sri Krsna's lotus feet.
- 8- Simply by meditating on Lord krsna's lotus feet one attains good-fortune, transcendental beauty, spiritual virtues, and spiritual and material wealth. We pray that these lotus feet of Sri Krsna, which are the abode of innumerable transcendental pastimes, may become the be-all-and-end-all of our life.
- 9- By worshipping Sri Krsna's lotus feet rocks become cintamani jewels, cows become kamadhenu cows, and trees become kalpa-vrksa trees which fulfill all the desires of those who approach them. Who would not take shelter of Sri Krsna's lotus feet, which are generously offered to those who will accept them?
- 10- The lotus flower of Lord Giridhari's feet has scented all the worlds with its fragrance and delighted the bumble-bee devotees, expert at relishing transcendental mellows, with its sweet nectar. What person, expert at relishing transcendental mellows, is able to give up that lotus flower?
- 11- I worship the cooling lotus flower which is Lord Krsna's feet. The filaments of that lotus flower are the Lord's toenails, and that lotus has made all directions fragrant with its sweet aroma. That lotus flower is filled with the sweet honey of the Lord's beauty. That honey is drunk by the bumble-bees which are the eyes of the youthful gopis.
- 12- Lord Hari's lotus feet are more pleasing and delightful to the senses than the red lotus flowers. With their generosity and other virtues, Lord Hari's lotus feet, have defeated the blossoming twigs of the kalpa-vrksa trees. To what may Lord Hari's lotus feet be compared?
- 13- The splendid Ganges river of Lord Krsna's toenails, the charmingly blackish Yamuna river of the upper part of Lord Krsna's feet, and the reddish Sarasvati river of Lord Krsna's soles, all meet at the sacred Prayaga-tirtha known as Lord Krsna's feet. This sacred place, known as Triveni, fulfills all the desires of everyone.
- 14- Seeing the splendid glory of Lord Krsna's feet, the demigod Aruna, who presided over the sunrise, engaged in a contest to establish his own superiority, but was defeated and cast down into the darkness. Seeing Aruna's defeat, the moon became frightened, and to save himself he surrendered to the military divisions known as Lord Krsna's toenails.
- 15- Vrnda-devi then glanced at the female parrot, indicating that she should also say something. Filling her tongue with the sweet aroma of the descriptions of Lord Krsna's lotus feet, the parrot Kalokti spoke the following words:
- 16- Some poets explain the reddish color of Lord Krsna's soles in the following way: Aruna, the reddish complexioned demigod of the sunrise, scorched by the fierce rays of the sun, took shelter of the cooling shade of Lord Krsna's lotus feet. Because of His presence there Lord Krsna's soles are reddish.
- 17- I differ with them. My explanation follows: Full of passionate love for Lord krsna, Srimati Radharani thinks within Her mind: Krsna's lotus feet are My only shelter. The effulgence of Her passionate love is the origin of the reddish luster on Krsna's soles.
- 18- The lotus-eyed gopis hold in their lotus hands the toy lotus flower of Lord Krsna's feet. They hold in the golden vases of their breasts the asoka flower of Lord krsna's feet. The red lotus flower of Lord Krsna's feet grows in the lake of their hearts. Let me glorify these lotus feet of the lotus-eyed Supreme Personality of Godhead.
- 19- Lord Krsna's lotus feet are more fragrant and cooling than the moon, lotus flower, sandalwood, camphor, or the usira root. Srimati Radharani caresses those lotus feet with Her hands and yearns to place them on Her breasts. Those charming lotus feet are anointed by the kunkuma powder worn by Srimati Radharani, and they are the abode of all beauty and playfulness. We pray that we may be allowed to continually massage these lotus feet.
- 20- Speaking in this way, the two parrots filled the ears of the gopis with nectar. In compliance to Srimati Radharani's order, the two parrots proceeded to describe the other limbs of Lord Krsna's transcendental body.
- 21- Lord Krsna's round, smooth, glistening ankles have defeated the splendor of the blue lotus buds. Those ankles are splashed by waves of beauty greater than the violent waves of the Yamuna river.

22- The young gopi-bumble-bees lick with the tongue-tips of their eyes Lord Krsna's ankle's which are like two cups fashioned from fresh tamala leaves and filled with the honey of the most exquisite beauty. When the young gopi-bumble-bees once lick that honey with the tongue-tips of their eyes, they become immediately intoxicated and they stagger about without finding any relief.

23- I think that the creator Brahma, on the pretext of placing ankles above Lord Krsna's lotus feet, has placed two very ripe karamarda fruits there in order to provide food for the two parrots which are Srimati Radharani's eyes.

24- The young girls which are Srimati Radharani's thoughts imagine that Lord Hari's ankles are like two small balls for playing.

25- In order to rout the strong soldiers which are the chaste composure of the pious young girls of Gokula, the demigod cupid has fashioned two small tamala-wood clubs, and disguised them as the shins of Lord Hari.

26- Lord Hari's shins like two emerald columns fashioned in the shape of plantain trees and established by the creator Brahma to hold up the foundation of the palatial building known as the three planetary systems. Lord Hari's shins are like two sapphire goads used to control the elephants which are the minds of the young girls of Vraja. I pray that these shins of Lord Hari may purify me of all sins.

27- Lord Krsna's shins are like two streams filled with the nectarean waves of transcendental beauty. The dark splendor of Lord Krsna's shins is like two currents of the Yamuna river, at the far end of which are two sweetly warbling swans known as the Lord's tinkling ankle-bells.

28- From seeing each other's great beauty, the two shins of Lord Hari became very eager to meet each other. They met when Lord Hari sat down to play the flute, and when the rest of Lord Hari's body became stunned in ecstasy by hearing the sweet flute music, Lord Hari's shins responded in a different way, constantly trembling in transcendental bliss.

29- Lord Hari's enchanting knees are like two resplendent seats on which the opulence of transcendental sweetness is enthroned. Lord Hari's knees are like two knots in a fragrant aguru tree embraced by the creeper of transcendental beauty. Lord Hari's knees are like two jewelry chests in which the ornaments of the treasure of transcendental splendor are kept.

30- Lord Hari's charming knees are like two sapphire jewelry chests which contain the cintamani jewels of the thoughts of countless pious young gopis.

31- Lord Hari's knees are decorated with beautiful folds of skin, and they are larger than the Lord's lotus feet. During the fierce amorous battle Srimati Radharani caresses those knees with Her lotus hands. We pray that those knees may grant transcendental auspiciousness to us.

32- Lord Hari's charming and delightful tapering thighs are thinner at the knees, and gradually become broader. Those smooth thighs are the abode where beauty personified performs pastimes, and they are the dancing arena for hosts of cupids. We pray that those thighs of Lord Hari may become manifested in our hearts.

33- Are these the two sapphire columns which hold up the palatial building known as this universe? Are these the two sacrificial pillars used in the worship of the demigod cupid? Are these two posts used for binding the elephants which are the minds of the beautiful young girls of Vraja? My friend, they are not any of those things. These are the two thighs of Lord Hari.

34- Two beautiful blue plantain trees grow on the pretext of being the two thighs and hips of Lord Hari. These two trees contain many fruits of transcendental charming sweetness which are the perfect foodstuff for nourishing the many parrots which are the eyes of the beautiful young girls of Vraja.

35- Lord Hari's thighs tear apart the plantain tree's pride in their own beauty. The softness of Lord Hari's thighs crushes the mad elephants pride in their trunks' beauty. Lord Hari's thighs are continually served by Srimati Radharani's lotus hand. To what may poets compare the incomparable thighs of Lord Hari?

36- Lord Krsna's beautiful broad thighs are the dancing arena of millions of cupids along with their wives. The saintly and beautiful young gopis yearn after the resplendent beauty of these thighs.

37- Lord Krsna's resplendent hips are like an irrigation trench circling the roots of the sapphire tamala tree which is His torso. The swan of Lord Krsna's belt, which generally performs pastimes in the waters of transcendental beauty, sports in the water of that trench.

38- On the pretext of fashioning Lord krsna's hips, the creator Brahma made a charming large cushion covered with blue cloth. He has done this in order to delight Srimati Radharani's royal heart which constantly sits on the throne known as the transcendental form of Lord krsna.

39- I offer my respectful obeisances to Lord hari's hips, which are the cave in which the lion of Srimati Radharani's mind resides. Those hips are like a pond filled with the nectar of transcendental beauty to provide a place for the saphari fishes which are gopis' eyes to perform pastimes.

40- In between Lord Hari's navel-lake and the river known as the lower line of His abdomen is a plain where the king of dancers, known as Srimati Radharani's heart, performs the rasa dance with her many wonderful associates.

41- On the pretext of fashioning a navel and lower abdomen decorated with a line of hairs, the creator Brahma has placed on the body of the infallible Personality of Godhead a series of nectarean watering-places to slake the thirst of the surabhi cows known as the Vraja-gopis.

42- The creator Brahma has transformed Lord Krsna's abdomen into a sapphire grinding mortar to completely remove the chaff of all material desires from the treasury of grains which is the gopis' thoughts. I pray that that abdomen of Lord Krsna may appear within my heart.

43- How is it that on the pretext of fashioning Lord Krsna's abdomen, the creator Brahma has given as excellent damaru drum, broad at both ends, to the demigod cupid? Cupid attained this gift by his constant worship of Brahma, and now that he has it, he is able to challenge Lord Siva himself.

44- On the pretext of fashioning a thin waist, the demigod Brahma has just now placed the letter jihvamuliya (()) between Lord Hari's broad chest and hips.

45- When the lions saw the beauty of Lord Krsna's thin waist they feared that their own waist would no longer appear glorious in comparison. They became embarrassed and fled, disappearing into inaccessible Himalayan caves.

46- Lord Krsna's deep navel-lake is filled with the many whirlpools and tidal waves of the turbulent waters of transcendental beauty. Trying to drink those waters, the thirsty elephants of the gopis' hearts have drowned in that lake, never again to rise from its waters.

47- The tamala desire-tree which is the form of Lord Krsna has a navel-hollow filled with the honey of transcendental beauty. The greedy bumble-bees of the gopis' eyes have entered that hollow. Immersed in the nectar there, they will never emerge from that place.

48- The Ganges river descended from the tip of Lord Visnu's lotus feet, which Bali Maharaja glorified with many prayers. Jealous of the Ganges glory, the Yamuna river has appeared disguised as the line of hairs extending upwards from Lord Krsna's lotus navel, which is praised by three Bali Maharaja's in the form of the three folds of skin (bali) at the Lord's waist. One who sees this line of hairs-Yamuna river becomes situated in pure love of Krsna. He becomes completely cleansed of all other desires.

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

50- The playful young bumble-bees which are the eyes of the young girls of Vraja drink the nectarean honey contained in the lotus flower which is Lord Krsna's navel. After drinking this honey, however, they become intoxicated, and although they try to fly away, they cannot help but fall back onto the lotus petal which is the Lord's abdomen. They rest there, appearing to outsiders to be the line of hairs running up the Lord's abdomen.

51- Lord Govinda's abdomen has defeated the beauty of an assemblage of trembling lotus petals. That abdomen is decorated by the garland of bumble-bees which are the gazing eyes of the devotees enchanted by its sweetness. That abdomen is ornamented by a line of hairs which appears like a tilaka-marking drawn in sandalwood paste. That hair-tilaka mark shines with a glory and splendor exceeding the glory and splendor of the three planetary systems.

52- Lord Krsna's abdomen is decorated with a host of bumble-bees which are the eyes of the devotees. With its delicate beauty and sweet fragrance, that thin abdomen cools the burning pride of the fresh tamala leaf anointed with musk.

53- On the pretext of being a line of hairs, a river of transcendental nectar, its banks a little shallow, and its middle a little deep, descends from the mountain of Lord Hari's chest and enters the lake which is His navel. I pray that that river may flow within my mind.

54- The transcendental pond which is Lord Hari's abdomen is very splendid and beautiful. That pond is filled with the nectar of transcendental beauty and the small waves in that pond are the three folds of skin at the Lord's waist. The hairs of the Lord's body are the bumble-bees which frequent that pond and the saivalaka planets growing within it. The Lord's navel belt is the warbling cranes on that pond's shore, and the Lord's navel is the lotus flower growing in its waters.

55- Srimati Radharani's thoughts are the swan eternally playing in that pond, and Her eyes are the two saphari fishes who constantly sport there.

56- The two handsome, gentle, and affectionate lovers who are the two sides of Lord Hari's torso yearn for the touch of their beautiful mistresses, the two sides of Srimati Radharani.

57- Lord Hari's broad chest is very splendid and beautiful. On the right side of that chest is the splendid insignia of Srivatsa, and on the left side the goddess of fortune is present in the form of an auspicious mark. That chest is eternally beautified by a garland of forest-flowers and by the splendor of the kaustubha jewel hanging down from the Lord's neck. That chest is like a milkingpail which grants all desires for the gopis. That chest is a sapphire throne for the monarch who is Srimati Radharani's mind, and that chest enchants the minds of all the young girls in the three worlds with its sweetness.

58- I offer my respects and praise to that prayaga-tirtha which is known as the chest of Lord Krsna. That prayaga-tirtha-chest is the king of all holy places and its touch grants all auspiciousness to the residents of the three planetary systems. The clear Ganges river which is the Lord's pearl necklace, the reddish Sarasvati river which is the central ruby in that necklace, and the dark Yamuna river which is the Lord's bodily hair, all meet at that sacred place.

59- The beauty of Lord Krsna's chest is like a sappires swing whose ropes, which are the Lord's handsome luster, are tied to the two pillars which are Lord's arms. Cupid and Rati continually perform pastimes on that resplendent swing.

60- I think Lord Hari's chest has become cupid's trap for capturing the khanjana birds which are the gopis' eyes. For catching those birds the Lord's transcendental beauty is like a great flower's net. His mark of Laksmi is the post to which the net is tied, and His mark of Srivatsa is the noose around the net's entrance.

61- Lord Hari carries a pair of sapphire doors which are disguised as His chest. Those doors have two small doorknobs which are disguised as the nipples of that chest. These two doors guard the entrance to the treasury building known as the mind of Srimati Radharani, the jewel among young girls.

62- The tamala desire-tree known as Sri Krsna has sprouted two fresh branches which are His arms. Although these branches have sprouted in order to fulfill the gopis' heartfelt desires, nevertheless the cruel hunter cupid, taking advantage of the situation, has fashioned these branches into two clubs, to mercilessly slaughter the helpless rabbit which is the gopis' chastity.

63- Lord Krsna's arms are two sapphire pestles for threshing the chastity-husk from the grains of rice which are the desires within the gopis' hearts. Lord Krsna's arms are two beautiful bolts fashioning the door leading to the room which is the heart of Srimati Radharani and the other gopis. Lord Krsna's arms are two bars on the cage which is the home of the parrot which is the mind of Srimati Radharani and the other gopis.

64- The long, broad, beautiful, and charmingly round arms of Lord Hari are desired by Laksmi-devi and all other beautiful women in the universe, and they fulfill the desires of the Vraja-gopis, who have beautiful swollen breasts. I pray that these arms of Lord Hari may become manifested within my mind.

65- Is it possible that these are two elephants, named Madhurima(sweetness) and Madana(conjugal love) roaming in the jungle which is the body of Lord Hari, who is fully blossomed in the springtime of youthfulness?

66- These elephants, who are the Lord's handsome arms, carry in their nicely curved trunks the two excellent lotus flowers which are the Lord's hands. Without any restriction these two elephants feed on the blossoming flowers which are the splendid beauty of the Lord's knees.

67- Is it possible that on the pretext of fashioning Lord Krsna's arms, the creator Brahma has constructed two wonderful sapphire posts which support the swing which is Lord Krsna's charming sweetness? On that swing the minds of Laksmi-devi and all other women appear to be moving to and fro.

68- Some poets have said that King Cupid has placed two sapphire posts in the arena of his sacrifice to destroy the chastity of the gopis, and these posts are now disguised as Lord Krsna's arms. For my part, I think that Lord Krsna's arms are actually two currents from the pure nectarean ocean of transcendental love.

69- Lord Krsna's hands are splendidly marked with the signs of the conch-shell, half-moon, barleycorn, rod for controlling elephants, club, umbrella, flag, svastika, sacrificial post, lotus flower, sword, club, bow, parigha weapon, kalpa-vrksha tree, fish, and arrow, and His fingertips are all marked with the sign of the whirlpool. All these marks indicate that Sri Krsna is the Supreme Personality of Godhead.

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

71- Their hearts wounded by cupid's arrows, the young goddesses of fortune in Vrajabhumi are in great distress. The only cure for their suffering is the two freshly sprouted medicinal plants which are the hands of Lord Krsna, the moon of Vraja. Srimati Radharani is helplessly tossed about by the nectarean waves of pure love for Lord krsna. The two golden vases which are Her breasts are the receptacles for the two fresh lotus flowers which are Lord Krsna's hands.

72- If it were possible for them to say it, poets would have said that Lord Hari's hands, which are red on the inside and blue on the back part, are a pair of red lotus flowers growing within a pair of blossoming blue lotus flowers. They would have said that Lord Hari's fingers are lotus petals lined up one after another. They would have said that His the tips of His fingers are sharp-pointed, glistening goads used by the demigod cupid. They would have said that His fingernails are a series of full moons. They would speak all these metaphors to describe the hands of the Lord.

73- Some poets have said that because Lord Krsna is the Supreme personality of Godhead, therefore His shoulders are so large and broad that they chastise the large humps on the back of Indian bulls. I disagree. I think that because of the constant touch of the two lotus stalks which are Srimati Radharani's arms, Lord krsna's shoulders have blossomed with happiness. In this way they have become so broad and stout.

74- I think that Lord Hari's resplendent shoulders are so broad and stout because the two heads of His shoulders are constantly craning their necks, eager to see the sweetness of the Lord's neck, decorated with the glistening Kaustubha gem.

75- Lord Hari's back is very stout and broad at the top, and it gradually tapers to His slender waist, which is like a charming current from the great flood of transcendental beauty. Lord Hari's back is a great sapphire throne where the monarch of transcendental sweetness sits. Lord Hari's back is the object of the yearning and worship of the deerlike eyes of the Vraja-gopis. Let me glorify this splendid back of Lord Hari.

76- Lord Mukunda's splendid round neck is very broad at the base and gradually becomes a little thinner from that point. In this way it looks so beautiful that it has removed the lion's pride in the charming sweetness of their own necks. Lord Mukunda's neck is the exquisite couch where the hairs of His head find their rest.

77- The sapphire conch-shell which is Lord Hari's neck is resplendently beautiful. The splendor of that conch-shell appears to be the decoration which enhances the attractiveness of the Kaustubha jewel resting on it. The loveliness of the three lines which decorate that conch-shell delights the eyes of the living entities in all the three worlds. The waves of sound emanating from that conch-shell chastise the inferior sounds produced by the cuckoos, bees, flute, and vina.

78- Lord Hari's throat is an imperishable nectarean lake where the regal swan which is the Kaustubha gem performs pastimes. Innumerable transcendental rivers, which are many charming jokes, beautiful poems, and sweet songs, constantly flow from that lake in all directions.

79- All glories to the lotus flower of Lord Krsna's face. The Lord's nose, jaw, lips, cheeks, chin, and ears are the glistening petals of that lotus. The Lord's tongue is the whorl of that lotus, and His beautiful teeth are its filaments. The Lord's eyebrows and curling locks of hair are the black bumble-bees sitting in that lotus, and the Lord's eyes are two khanjana birds also resting on that splendid and aromatic lotus flower.

80- Bad poets say that the moon of Lord krsna's face became free of all shadows and was then born in the family of Vraja-gopis. I cannot agree with them. This moon is spotless by nature, and never needs to become purified of any darkness. In fact, anyone who associates with this moon himself becomes immaculately pure.

81- If the creator Brahma had furnished the moon not with spots, but with two bandhuka flowers, two mirrors, a series of nice kunda buds, two dancing khanjana birds, a half-moon, a sesame flower, cupid's bow, and a garland of moving bumble-bees, then the best of poets would have described Lord krsna's face by saying that the moon which is Lord Krsna's face has two bandhuka flowers which are the lips of the Lord, two mirrors which are His cheeks, a series of nice kunda buds which are His teeth, two dancing khanjana birds which are His eyes, a half-moon which is His forehead, a sesame flower which is His nose, a cupid's bow which is His eyebrows, and a garland of moving bumble-bees which is His curling locks of hair.

82- In His childhood, Lord Krsna's mother caressed His small, slightly raised chin, placing her thumb in its middle, and two fingers beneath it. Filled with a great flood of transcendental beauty, Lord Krsna's charming and unlimitedly splendid

chin chastises the small beauty of the rising moon and the lotus petal.

83- Slightly long, Lord Hari's splendid jaws touch the Lord's ears, and reach down to also touch the base of His chin. Lord Hari's jaws are worshipped by the devotees, they expertly increase the beauty of the Lord's face. They are a great net of transcendental sweetness which traps the birds which are the eyes of all living entities.

84- The fineness of Lord Krsna's ears has defeated the most delicate pastry, and the wonderful loveliness of those ears has defeated the handful of kusa grass. Decorated with glistening, shark-shaped earrings, the beauty of Lord Krsna's ears has swallowed up the eyes and mind of all living entities in the great network of its splendor.

85- A little distant from Lord Krsna's earrings are His slightly long ears. These ears are cupid's net for catching the fish which are the eyes of all women. These ears are the traps for capturing the deer which are the minds of the gopis. These ears are the ropes for binding the two khandana birds which are the eyes of Srimati Radharani.

86- Lord Madhava's ears thirst to drink the nectar of Srimati Radharani's arrogant joking criticisms. I pray that those charming, nicely proportioned ears, which are reddish on the inside, may become manifested in my heart.

87- Lord Krsna's cheeks are as splendid as two full moons. They are the dancing arena for a pair of shark-shaped earrings, and their beauty removes the pride of the sapphire mirrors. They are nourished by the sprinkling of nectar from the lips of Srimati Radharani.

88- Bathed in the effulgence of His teeth, Lord Krsna's lips chastise the small beauty of freshly blossomed flowers washed in milk. The corners of His mouth are like two whirlpools in the gushing mountain stream of the nectar of transcendental sweetness.

89- Lord Krsna breathes through His slightly parted of His lips. The colors red and blue meet in these lips which defeat the beauty of the bandhuka flower. Slightly raised and expanded, the Lord's lips are situated at the topmost summit of all beauty.

90- Those who see Lord Krsna's lips, which are more beautiful than the bimba fruit, lose all attraction for anything else. By playing the most wonderful music on His flute, which has become aromatic with the scent of the nectar of His lips, Lord Krsna enchants the minds of all living entities.

91- Lord Krsna's lips are the cup of nectar drunk by Srimati Radharani, and they are the jewelry chest which contains the entire wealth of the beautiful young girls of Vrajabhumi. I pray that Lord Krsna's lips, which are decorated with a row of beautiful teeth, may constantly appear within my heart.

92- Lord Mukunda's teeth chastised the meager loveliness of jasmine buds, and with a small particle of their glory they remove the pride of the diamonds, pearls, and sikhara gems. Lord Mukunda's teeth are by nature as lovely as pomegranate seeds, and they have transformed the beautiful-eyebrowed gopis into parrots who yearn to taste the bimba fruits which are the Lord's lips. By tasting the nectar of His dearest Srimati Radharani's lips, these teeth have become reddish. Lord Mukunda's teeth are also like cupid's chisels for breaking the ruby which is His dearest Radha's lips. Those who are fortunate meditate on Lord Mukunda's beautiful teeth in this way.

93- All glories to the moonlight of Lord Krsna's smile. That moonlight dispels the darkness of ignorance from the minds of the Lord's own loving devotees, and it sprinkles the entire world with drops of the Lord's mercy. That moonlight causes turbulent waves in the ocean of Srimati Radharani's love for Lord Krsna, whose moon-like face is very dear to the gopis.

94- I meditate on the honey which is the smile of Lord Krsna's lotus face. Laksmi-devi and other celestial goddesses yearn to relish the fragrance of that honey. The bumble-bees which are the gopis' eyes repeatedly drink that honey. Lord Krsna places the sweetness of that honey in the sound of His flute.

95- Lord Krsna's tongue is a mine filled with countless jewels which are excellent poems rich in the mellows (rasa) of divine love. That tongue is the untiring gourmet expert at tasting the six flavors (rasa). That tongue grants transcendental bliss (rasa) to the entire world. That tongue relished the nectar (rasa) of Srimati Radharani's lips. Because it is expert in these kinds of rasa, Lord Krsna's tongue is known as rasajna (the knower of rasa).

96- The curd preparation which is the sweet words of Lord Hari is prepared with the ghee of the Lord's sincere love, sweetened with the honey of His smile and the sugar of His jokes, and spiced with the camphor of metaphor, alliteration and other literary ornaments. That curd preparation delights the entire world, curbs the pride felt by the ocean of nectar, and cools the hearts of the gopis, who are much afflicted by the burning heat of the sun which is the desire for conjugal love.

97- The beautiful tip of Lord Krsna's nose is as splendid as a sapphire sesame flower tilted downwards. That tip of the nose is like a sapphire cupid's arrow. That tip of the nose chastises the attractiveness of the sapphire parrot's beak.

98- Lord Krsna's eyes are like two moving moonstone globes studded with a pair of moving sapphires. Lord Krsna's eyes are expert at breaking the pride of the whorls of two white lotus flowers within which two black bumble-bees wander.

99- How merciful is the creator Brahma to expertly fashion these two spheres of beauty, red on the edges, white within, and black in the center, which are known as the two eyes of Lord Krsna?

100- Lord Krsna's splendid eyes have flooded the entire universe with the nectarean monsoon rains of complete transcendental beauty, the gushing nectarean streams of complete mercy, and the great inundation of the nectar of the transcendental madhur-rasa.

101- Lord Hari's large, wide-open, nicely reddish, beautiful eyes are like two treasuries containing the saffron particles of transcendental youthfulness. These eyes are decorated with the large, glistening, restlessly moving clouds which are the Lord's eyelashes. I pray that these two eyes of Lord Hari may be constantly manifested within my heart.

102- As sharp and hard as cupid's arrows, Lord Krsna's splendid sidelong glances are expert at breaking the firm chastity of the pious young girls of Vraja. These sidelong glances are the best of generous philanthropists. They give extensive charity, fulfilling the desires of the poverty stricken conditioned souls far beyond their dreams.

103- The curved bow which is the creeper of Lord Krsna's eyebrows shoots many dancing arrows, which pierce the deer

which are the minds of the young girls in the universe and cause them to writhe and stagger from their wounds. Simply by the expansion of its fame, the creeper of Lord Krsna's eyebrows has made cupid's flower-bow seem as insignificant as a blade of grass.

104- How is it that the serpent Kaliya placed His daughter before Lord Hari to receive a benediction, and how is it that the Lord placed His own mark on the shy girl's eyebrows? When Kaliya's daughter glanced at the young girls of Vraja's, she made them all faint with envy within their hearts.

105- Let me glorify Lord Hari's forehead, which is as splendid as the moon on Krsnastami evening. On the beautiful sides of that forehead are the Lord's curling locks of hair, and the two creepers which are His eyebrows. That forehead is decorated with colorful designs drawn in mineral pigments from Govardhana Hill. That forehead bears resplendent kunkuma tilaka marking, which are like cupid's expert trap for catching the deer which is the mind of Srimati Radharani.

106- Above Lord Gopinatha's forehead is the resplendent, charming swarm of bumble-bees which are His curling locks of hair. That swarm of bees has now become a great fishing net where the fisherman cupid catches the saphari fishes which are the eyes of the young girls of Vraja.

107- Lord Kesava's fine, thick, glorious, curling locks of hair glisten with a great luster that chastises the splendor of a swarm of bumble-bees. These locks of hair are pleasantly aromatic as a blue lotus flower anointed with musk, and they are as resplendent as a black camara fan, or the flag of cupid. Charmingly parted, these locks of hair appear like the mark of the deer on the nectarean moon which is Srimati Radharani's heart. We pray that these beautiful locks of Lord kesava's hair may become manifested within our thoughts.

108- The limbs of Lord krsna's transcendental body are like a host of limitless oceans of nectar of sweetness. Lord Krsna's limbs are so beautiful that instead of being beautified by wearing ornaments, the limbs themselves make the ornaments more beautiful. In this way the Lord's limbs are the ornaments of His ornaments. Lord Krsna's limbs are so beautiful that they appear to shower nectar on the eyes of the residents of the universe. Lord krsna's limbs are so beautiful that even Lord Ananta cannot describe them with His thousands of voices.

109- The voices of the two parrots then became choked with ecstasy, and they stopped speaking. At that time the gopi-audience became momentarily stunned, their minds drowning in the nectarean ocean of the parrots' words.

110- Thus ends the sixteenth chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 17

1- On Srimati Radharani's request, Vrnda-devi stroked the parrot who became very happy in her hand. She instructed the parrots to glorify Lord Krsna's transcendental qualities, and the two parrots spoke the following words to the great delight of the assembled gopis.

2- Even though highly elevated poets and philosophers cannot begin to plumb the limitless ocean of Lord Krsna's transcendental qualities, I, an insignificant person, am now trying to drink that entire ocean by licking it with my tongue. Although no one is able to break the ripe coconut fruit of the Lord's qualities, this greedy parrot repeatedly strikes it with his beak.

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

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

5- When Lord Krsna, the moon of Gokula, was an infant, Gargacarya described His supreme auspicious beauty, glory, profundity, and other features of the infinity of His divine qualities. Gargacarya explained to the king of Vraja that child Krsna possessed qualities equal to those of Lord Narayana Himself.

6- Lord Krsna, the conqueror of the demons, has an infinite number of transcendental virtues, such as the great love He bears for His devotees, and the fact that He is completely conquered by the love His devotees bear for Him. Because His virtues are infinite, although the devotees earnestly endeavor day and night to count them one by one, it is not possible for them to count them all.

7- Lord Krsna's beauty is the greatest of all ornaments, His age is always situated in the prime of youth, His strength is so great that it reduces great mountains to small toy balls, His character is spotless, His pastimes enchants the entire universe. His generosity is so great that He is prepared to give even Himself to His devotee, His mercy floods the entire world with nectar, and His fame purifies everything. In this world who is able to completely describe the transcendental qualities of Lord Krsna?

8- Youthfulness, the gopis, beauty, sweetness, amorous pastimes, expertise, purity, charming restlessness, and a host of transcendental virtues, have all attained supreme success because they were accepted by Lord krsna, the prince of the cowherds.

9- The fragrance of musk-scented blue lotus flowers emanates from all the limbs of Lord Krsna. The fragrance of aguru-scented parijata flowers emanates from Lord Krsna's eyebrows, and the hair of His armpits and middle. The fragrance of

camphor-scented lotus flowers emanates from Lord Krsna's nose, navel, face, hands, feet, and eyes. All these sweet aromas have become waves in a great ocean of fragrance which is flooding the world in all directions.

10- Lord Hari's transcendental qualities enchant the minds of the gopis, who become filled with love for Him. This love charms Lord Hari's mind and senses, and brings Him very firmly under the gopis' control.

11- The gopis became attracted by the sounds of Lord Krsna's flute, and because of that attraction the great festival of the rasa dance occurred. because of this festival all the desires of the Supreme Lord became fulfilled. Because all the Lord's desires were fulfilled, the entire universe became full of joy.

12- playing on the king of Vraja's chest, Lord Krsna appears like a garland of blue lotus petals resting there. How is it possible that this small child has unlimited qualities which even Lord Anantadeva cannot describe with His thousands of voices?

13- Lord Krsna showed Mother Yasoda the entire universe within His body, and He easily lifted Govardhana Hill as if it were a lotus flower in His hand. Although powerful Krsna could act so wonderfully, He still experiences unlimited happiness simply by seeing Srimati Radharani's louts face. This is certainly very astonishing.

14- Lord Krsna gazed at the form of Srimati Radharani reflected in the ocean of beauty in His heart, but when one of Radha's rivals stood in Her place, He became immediately horrified and He trembled with anger.

15- Captivated by unparalleled Srimati Radharani, Lord Hari's mind does not chase after any other gopi. Will a bumble-bee, eager to constantly drink the honey of a great colony of louts flowers ever leave them to go to the flowers of a small vine?

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

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

18- If even the chaste minds of Laksmi and the other goddesses of fortune become captivated by a distance glimpse of Lord Krsna's transcendental qualities, then how can anyone describe the condition of the young girls of Vraja, whose minds are always melting with love for Krsna?

19- The beautiful girls of Vraja worship Lord Krsna offering their perspiration as padya water, their hairs standing up in ecstasy as arghya water, the nectar of their respectful speeches as acamaniya water, the fragrance of their bodies as incense, and their gentle smiles as flowers. The nectar of their embraces and other amorous recreations is the offering of foodstuff they place before the Lord, and the nectar of their kisses is their offering of betel-nuts.

20- Those whose minds are filled with the thirst for material happiness think of Lord Krsna as the best of philanthropists. Those distressed by the troubles of material existence think of Lord Krsna as the most merciful person. The young gopis think of Lord Krsna as cupid personified, and the Lord's enemies think of Him as the incarnation of death. The people of Vraja think of Lord Krsna as their own dear relative. In this way many different classes of people think of Lord Krsna in different ways.

21- I offer my respectful obeisances to Lord Krsna. An outcast who becomes a devotee of Lord Krsna at once becomes a fully qualified brahmana, and a brahmana averse to Lord Krsna immediately become a degraded outcast. Love for Lord Krsna turns the bitter poison of humbleness into the sweetness nectar. Lord Krsna's fame attracts everyone to him, and makes everyone else seem insignificant in comparison to Him. Separation from Lord krsna transforms the cooling moon into a blazing fire, and the raging fire into nectarean moonlight.

22- If someone says that Lord krsna was cruel to kill Putana and so many of His other enemies, then I say if this is so then why do the greatest poets and philosophers continually glorify Him for His smiling compassion and host of other good qualities?

23- This is not Lord Krsna's form, it is only the Yamuna river. This is not Lord Hari's face, it is actually a lotus flower. These are not Lord Hari's eyes, they are actually a pair of lotus flowers. this is not Lord Hari's curling hair, it is only a swarm of black bees. O gopi-friend, why then are your eyes greedily running after these thing?

24- The minds of the beautiful girls of Vraja were always overcome with various transformations of ecstatic love for Krsna. At first cupid entered their minds and expanded himself within them, and then flute melodies expertly played by the prince of Vraja, also entered their minds.

25- All glories to the sweet flute music played by Lord Krsna, the moon of Gokula. That music arouses amorous desires in the hearts of the lotus-eyed gopis, steals away the treasury of their calmness, removes their fear of public opinion, cuts at the root of their pious chastity, and drags them away from their husbands' side. That music causes non-moving entities like trees and flowers to tremble with love of Krsna, and it also causes moving living entities to become stunned in ecstasy.

26- O people, if you say that in this world many men are splendidly decorated with the rare gems of numberless virtues, nectarean mellows of love, charming pastimes, and great riches, and therefore Lord Krsna is not very important among all these men, then I say to you that Lord Krsna, the prince of Vraja, is described by the most elevated sages as the greatest of all persons. He is full of all opulences, and no one can compare with Him.

27- Overwhelmed with love of Krsna, the gopis addressed Krsna's flute in the following words: O dear friend, O cruel flute, on the pretext of producing various musical sounds you are discharging what appears to be at one moment a flood of nectar, and at the next moment a flood of poison. This flood appears to be simultaneously giving us life and killing us. This flood produces within us a mysterious condition that we can neither understand nor bear.

28- The demons yearn after sense-pleasures, yet they hate Lord Krsna, who gives all pleasures to His devotees. The demons greedily run after money, yet they hate Lord Krsna, who gives all wealth to His devotees. The demons aspire to

attain a happy situation in life, yet they hate Lord Kṛṣṇa, who is like the personification of all happiness. The demons desire sovereignty over the world, yet they hate Lord kṛṣṇa, the master of all the universes. From this we may see that the demons are not very intelligent, for they have become bitter enemies of the only person able to fulfill their desires.

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

30- The hearts of the pious young gopis are all drowned in thinking of Lord Kṛṣṇa, the hero who lifted Govardhana Hill. Lord Kṛṣṇa is filled to the depths with all transcendental virtues, and His exemplary good character pleases everyone. He is free from all suffering, and He frees His devotees from all suffering also. His handsome youthfulness has enchanted and stolen away the eyes and hearts of everyone.

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

32- Lord Hari leaves Srimati Rādhārāṇī's cottage. His forehead is not only decorated with many designs drawn in the colorful mineral pigments from Govardhana Hill, but it is also marked with the red cosmetics from Srimati Rādhārāṇī's feet and lips. As dark as a rain-cloud, Lord Hari's chest is also smeared with the musk from Srimati Rādhārāṇī's breasts. For this reason some foolish persons, proud of their expert knowledge of material morality, decline to worship Lord Hari.

33- The treasury of Lord Kṛṣṇa's sweetness and the treasury of Srimati Rādhārāṇī's love for Him, both increase day and night. Rādhā and Kṛṣṇa's pastimes in the groves of Vṛndāvana, and the bliss of their gopi-friends, similarly increase day and night.

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

35- Lord Kṛṣṇa's hands are like two blossoming flowers, His fingernails are like a line of full moons, His cheeks like two mirrors, and His bodily luster like a dark monsoon-cloud. When the gopis see His lotus face they become like bumble-bees thirsty to drink its nectar. He is like the pleasing moon to the saintly devotees, Those who surrender to Him or offer obeisances to Him, He treats just like His own sons. He is like an ocean of nectar flooding the groves of Vṛndāvana. He is like a thunderbolt to the demons, and like cupid to the beautiful gopis. No one is as charitable as He. No hero is equal to Him. No one's activities are in any way like His transcendental pastimes. No one is equal to Him in any way. We pray that this Lord kṛṣṇa, whose lotus face is kissed by the deer-eyed gopis, may protect us.

36- The gopis, who were as beautiful as new creepers, whose breasts were like the fruits of those creepers, whose smiles were like those creepers' flowers, and whose lips were like those creepers new blossoms, were a source of great delight to Lord Kṛṣṇa.

37- Just as the yogic perfections fulfill the wishes of the great yogis, just as the devotional service of Lord Viṣṇu fulfills the wishes of the vaiṣṇavas, just as the transcendental cit potency fulfills all the wishes of Lord Nārāyaṇa, in the same way the vamsī flute fulfills all the wishes of Lord Kṛṣṇa.

38- Lord Kṛṣṇa's fame is as sweet as a flood of nectar, as cooling as moonshine, and as purifying as the Ganges river.

39- Lord Kṛṣṇa's bodily beauty is so great that nothing can be compared to it. Lord Kṛṣṇa's charming sweetness is so great that even His incomparable beauty cannot be compared to it. Lord Kṛṣṇa's host of transcendental qualities are so great that even His charming sweetness cannot be compared to it. Lord Kṛṣṇa's exemplary good character is so great that even his host of transcendental qualities cannot be compared to it.

40- Drowning in pure love for Lord Hari, the gopis are situated in the topmost transcendental splendor. More splendid than they, however, is Lord Hari's omniscient expertise, and more splendid than the Lord's expertise is His knowledge of transcendental mellows. Nothing exists which is more splendid than the Lord's knowledge of transcendental mellows.

41- Seeing the wonderful friendship Subala and the other cowherd boys bore for Lord Kṛṣṇa, and also understanding the secret desire hidden in Lord Kṛṣṇa's heart, the gopis carefully constructed a nice couch in the grove of Vṛndāvana forest, brought Lord kṛṣṇa there, and delighted Him in many ways.

42- The forest of Vṛndāvana is supremely opulent and fortunate, for every grove of Vṛndāvana-forest, in every place along the shore of the Yamuna river, and in every cave of Govardhana Hill, Lord Kṛṣṇa eternally performs pastimes with the beautiful gopis.

43- The kunkuma powder which anointed the gopis' bodies became rubbed off on Lord kṛṣṇa's lotus feet, and some of that kunkuma fell from the Lord's soles onto the grasses of Vṛndāvana. Some aborigine girls took that kunkuma and smeared it on their breasts. In this way they became free from the distressing lust they felt by hearing the sound of Lord Kṛṣṇa's flute and seeing the beauty of His face.

44- The forest of Vṛndāvana is supremely fortunate and opulent, for it is the place where the gopis, who are as beautiful as creepers charming vines, whose breasts are like the fruits of those vines, whose smiles are like those vines' flowers, and whose lips are like those vines' new blossoms, brought great transcendental bliss to Lord kṛṣṇa.

45- The caves of Govardhana Hill are very glorious, for in them even the most degraded persons glorify Lord Hari. In them the beautiful and passionate widows of the demons slain by the Lord celebrate great feasts and orgies with a band of aborigines, and after concluding these horrible activities nevertheless offer prayers praising the spotless transcendental qualities of lord Hari.

46- The asuras said to Kamsa: My dear king, when you are surrounded by us, who are so powerful that we have defeated even the leaders of the demigods, what do you have to fear from this kṛṣṇa, who is simply a helpless child? When Kamsa

heard these words his heart became filled with pride and confidence, but now that Kamsa has met Krsna, I do not know where that pride and confidence have fled?

47- Lord Krsna's transcendental qualities are limitless, His pastimes are limitless, and His glories are limitless. In order to purify myself I have touched a small fragment of the Lord's glories with my words. How can I hope to completely enumerate all the glories of the Lord?

48- By thus diving and surfacing in the transcendental ocean of the description of Lord Hari's qualities, the minds of the male and female parrots blossomed with happiness. They approached their master and mistress, Sri Sri Radha-Krsna, and glorified Their transcendental qualities, begging for the fulfillment of their own spiritual desires in the following words:

49- May Sri Krsna, the Son of the king of the cowherd men, grant to me the service of His lotus feet. His great beauty criticizes the splendor of the dark cloud, the black anjana ointment and sapphires. Anointed with kunkuma powder, His garments appear like a great sky illuminated by the rising sun and shining bolts of lightning. His beautiful limbs are anointed with sandalwood paste as yellow as the moonlight.

50- May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His lotus feet, His shark-shaped earrings expertly dance upon His cheeks and the beauty of His face destroys the pride of a multitude of moons and lotus flowers. He is bound by the great and hidden love of the gopis.

51- May Sri Krsna, the Son of the king of the cowherd men, grant to me the service of His lotus feet. In His eternal youthful form, He is engaged in loving pastimes (with His devotees). The cowherd boys surround Him and He delights them with His clever joking words. With it's splendor, the forest of Vrndavana, where He performs pastimes, defeats the heavenly Nandana gardens of Lord Indra.

52- May Sri Krsna, the Son of the king of the cowherd men, grant to me the service of His lotus feet. He is delighted by His friends and relatives, who are as if decorated with golden ornaments of pure love for Him. The great demigods who protect different planets in the universe offer obeisances to Him, touching their foreheads to the ground. The brahmanas and spiritual masters continually worship Him.

53- May Sri Krsna, the Son of the king of the cowherd men, grant to me the service of His lotus feet. He easily removed the pride of Indra and the violent anger of Kaliya, and He killed the demons Kamsa and Vatsasura. With the rainfall of His variegated pastimes, He nourishes the cataka birds which are His devotees. With His heroic pastimes, He delights the inhabitants of Vrndavana.

54- May Sri Krsna, the Son of the king of the cowherd men, grant to me the service of His lotus feet. He pleases Srimati Radharani and the gopis with the nectar of the pastime of the rasa-dance performed in the groves of Vrndavana. With many different playful jokes he delights the gopis. The glory of His loving pastimes engladens the minds of all the people in the universe.

55- May Sri Krsna, the Son of the king of the cowherd men, grant to me the service of His lotus feet. By revealing His pastimes of the rasa-dance He also reveals the eternal path of pure devotional service. His great beauty distinguishes Him as the cupid among a multitude of cupids. He emits the sweet fragrance which is a multitude of affectionate sidelong glances aimed at the gopis.

56- May Sri Krsna, the Son of the king of the cowherd men, grant to me the service of His lotus feet. He became delighted by touching Srimati Radharani on the pretext of placing a garland of flowers upon Her. He became jubilant when He saw Radharani's face which appeared very charming, decorated with the crookedness of pure love. It is as if He were the sandalwood paste which decorates Srimati Radharani's breasts.

57- Sri Krsna is very dear to Srimati Radharani, and He become delighted by Her touch, although it is difficult for Laksmi-devi and the other goddesses of fortune to even attain a glimpse of Him. If, by reciting these eight verses, one prays to that Lord Krsna, then Lord will become pleased with that person and engage him in the service of His lotus feet.

58- May Srimati Radharani grant to me the service of Her lotus feet. Anointed with kunkuma powder, Her splendid golden complexion removes the pride of the golden lotus flower. Anointed with saffron, Her sweet fragrance chastises the fame of the aroma of the lotus flowers. She is fully qualifies to fulfill all the desire of Sri Krsna, the Son of the king of the cowherd men.

59- May Srimati Radharani grant to me the service of her lotus feet. Her exquisite and amazing colorful garments chastise the splendor of rubies. She is a garden of blossoming flowers where the maddened bumble-bee krsna performs pastimes. She worships the sun-god to attain the eternal association of Krsna.

60- May Srimati Radharani grant to me the service of her lotus feet. Her charming delicateness suppresses the fame of the blossoming flowers. Her cooling form is worthy of being served by the moon, sandalwood paste, lotus flowers and camphor, and when She touches Sri Krsna, the master of the gopis, She dispels the burning heat of His desires.

61- May Srimati Radharani grant to me the service of her lotus feet. Although the youthful gopis are worshiped by the entire universe, they worship the goddess of fortune named Radharani. She has no peer in the matter of beauty, youthfulness or other opulences, and in loving pastimes, no one is equal to Her.

62- May Srimati Radharani grant to me the service of her lotus feet. She is a learned scholar in the transcendental arts headed by joking, singing in the rasa-dance. She is decorated with transcendental love of God, great beauty, wonderful garments and ornaments, and innumerable transcendental qualities. Even among the gopis, who are praised by the entire universe, She is the best.

63- May Srimati Radharani grant to me the service of Her lotus feet. She possesses the eternal opulences of youthful beauty, eternal pastimes, and eternal love of krsna. She causes the gopis, who are all in love with Krsna, to tremble, and She is always attached to meditating on the ornaments, garments, pastimes, and beautiful form of Sri Krsna.

64- May Srimati Radharani grant to me the service of Her louts feet. She is decorated with different ecstatic symptoms (sattvika-bhava), such as trembling, perspiring, standing up of hairs on the body, tears, and choking up of the voice. She is adorned with different ornaments which are ecstatic emotional transformations, such as impatience, joy and

crookedness. She is decorated with beautiful jewels which delight the eyes of Kṛṣṇa.

65- May Srimatī Rādhārānī grant to me the service of Her lotus feet. If She is separated from Kṛṣṇa for half a moment, She becomes struck with suffering, unsteadiness and a multitude of other ecstatic symptoms of separation. If, with great effort She regains the association of Kṛṣṇa, all Her anxieties vanish.

66- Srimatī Rādhārānī is very dear to Kṛṣṇa, and She is delighted His association. She is accompanied by many jubilant gopī-friends, and is very difficult for Parvatī and other exalted ladies to attain even a glimpse of Her. Srimatī Rādhārānī will grant the nectar of Her personal service to that person who glorifies Her by reading these eight verses.

67- The description of Lord Kṛṣṇa's qualities was like a river of nectar flowing from the mouth of the two parrots. By drinking that nectar the assembled gopīs all became immersed in the shoreless ocean of transcendental bliss.

68- Thus ends the seventeenth chapter of Govinda-līlāmṛta in the matter of the Lord's midday pastimes. Śrīla Rāghunātha dāsa Goswāmī has ordered me to write this book, which I have been able to do by the blessings of Śrīla Rāghunātha Bhaṭṭa Goswāmī and the saintly association of Śrīla Jīva Goswāmī. I consider this book the ripened fruit of the service I have rendered to Śrīla Rūpa Goswāmī, who is like a bumble-bee relishing the honey at the lotus feet of Śrī Caitanya Mahāprabhu.

Chapter 18

1- Hearing these words, Srimatī Rādhārānī, the queen of Vraja became very pleased. Taking the male parrot in Her hand She began to affectionately stroke him with Her finger, and asked him to recite more prayers. Lord Kṛṣṇa then took the female parrot in His hand and acted in a similar way.

2- Srimatī Rādhārānī said to the male parrot: My dear parrot, you should now glorify Śrī Kṛṣṇa, who is staying in this lakeside cottage. He lifted Govardhana Hill, and He is a great hero among the cowherd men. He is very peaceful and saintly, and His body has the splendid luster of a monsoon cloud.

3- Srimatī Rādhārānī said: My dear parrot, now recite this prayer: O Kṛṣṇa, O mine filled with the jewels of transcendental qualities, O reservoir of sweet honey which intoxicates the youthful gopīs, O crown among all handsome men, O ocean of pure nectar, O delight of the people of Vraja, O best of heroes, all glories to You.

4- Srimatī Rādhārānī continued: My dear bird, now recite this prayer: O Kṛṣṇa, O Lord who rescued us from fear of Aghasura, Bakasura, Sakatasura, and the blazing forest-fire, O Lord whose feet are so beautiful that they have robbed the fresh lotus flowers of their pride, O Lord who gives shelter to those who offer obeisances to Your lotus feet, O lifter of Govardhana Hill, all glories to You, all glories to You.

5- Srimatī Rādhārānī continued: My dear parrot, now you should glorify Lord Kṛṣṇa, who lifted Govardhana Hill and at various times heroically battled with the enemies of His devotees. He wears garlands of jasmine blossoms and melodiously tinkling ankle-bells. He is a deep ocean of transcendental good qualities.

6- Srimatī Rādhārānī continued: My dear parrot, now you should meditate on charming Lord Govinda, who is decorated with splendid armlets and large earrings which swing to and fro. Lord Govinda has become the associate of the beautiful, amorous gopīs. He has transformed the caves of Govardhana Hill into His own palatial residence. He sports in the waves of the Yamuna, and He is like a great ocean filled with the waves of innumerable transcendental pastimes.

7- Śrī Kṛṣṇa said to female parrot: My dear parrot, now you should glorify My beloved Rādhārānī. Her enchanting face has defeated the beauty of innumerable lotus flowers, and Her host of transcendental qualities has stolen away the pride of all other women in the universe.

8- Śrī Kṛṣṇa said: O parrot, now recite this prayer: O Srimatī Rādhārānī, O charming heroine, O swan who performs pastimes in the lake which is the heart of Lord Kṛṣṇa, the hero of Govardhana Hill, You are the expert fine-arts teacher of all the young girls in the universe, and You are supremely fortunate and opulent.

9- Śrī Kṛṣṇa continued: Srimatī Rādhārānī is a mine filled with the jewels of transcendental qualities, and She is an ocean filled with the auspicious nectar of ever-increasing pure love. The saintly girls of all three planetary systems worship and aspire to attain Her beauty and opulence. She is the queen of the glorious realm of Vṛndāvana-forest, and She is the original, splendid goddess of fortune.

10- Śrī Kṛṣṇa continued: Srimatī Rādhārānī is the original goddess of fortune, who has appeared in this forest of Vṛndāvana. With Her transcendently beautiful bodily features, Her host of transcendental good qualities, and Her pure, unalloyed transcendental love, She has brought the unconquerable Supreme Personality of Godhead completely under Her control.

11- The beautiful heroine Srimatī Rādhārānī embraced the handsome hero Śrī Kṛṣṇa. She repeatedly kissed Him, pressing Her lips against His.

12- Under the expansive desire-trees along the Yamuna's shore, the partridges delight the Divine Couple with the extraordinary sweet sounds of their cooing.

13- Flying away from Śrī Kṛṣṇa's hand, the female parrot alighted on the flowerlike hand of her mistress, Srimatī Rādhārānī. The male parrot also flew onto the hand of his master, Śrī Kṛṣṇa. With great pleasure, the two parrots continued to recite prayers glorifying the Divine Couple.

14- The male parrot then spoke to his consort: My dear parrot friend, now you should describe the transcendental pastimes of Lord Kṛṣṇa, whose bodily luster is as charming as a tamala tree, a dark monsoon cloud, and a swarm of bumble-bees. These pastimes of Lord Kṛṣṇa are as splendid as diamonds, as aromatic as sandalwood and jasmine flowers, and as cooling as the moon and camphor. These pastimes are as sweet as honey from the blossoming lotus flower.

15- The male parrot continued: The fame of Lord Kṛṣṇa, who is like a splendid moon shining in Gokula, dances without

cessation. The termites which are Lord Krsna's transcendental qualities have bored their way into the bamboo posts which are the hearts of all the women of the universe.

16- The male parrot continued: My dear parrot friend, Lord Krsna, the enemy of the demons and the enjoyer of the rasa-dance, went to Radha-kunda, which was very charming to see, filled with many nectarean lotus flowers and gracefully moving swans.

17- The male parrot continued: My dear parrot friend, now you should glorify Lord Krsna. The mischievous girls who are the sounds of His flute have loosened the sashes tied about the gopis waists. By describing Krsna's glories, these girls have created within the gopis' hearts the desire to enjoy Lord krsna as their lover.

18- The male parrot continued: Even when the beautiful-eyebrowed, slender-waisted, saintly gopis were in the presence of their husbands, they remained always rapt in meditation on their lover Krsna.

19- The female parrot then said: My dear parrot friend, now you should describe the beautiful heroine, Srimati Radharani. In the fragile cottage which gently trembles with the pleasant breezes carrying the enchanting aroma of the lotus flowers growing in the deep waters of Radha-kunda, Srimati Radharani enjoys pastimes with Lord Govinda, sitting with Him on the moving swing.

20- Sri Krsna said: Every day Srimati Radharani comes to this forest with Her friends. We long for Each other's association and We meet, although She acts very contrarily.

21- Sri Krsna continued: O Radha, when it is kissed by You, My mouth yearns to constantly drink the nectar of Your lips.

22- Sri Krsna continued: When I tremble with amorous desires and yearn to touch Srimati Radharani, Her contrary friends afflict Me with their charmingly sweet glances and words. These glances and words delight My eyes and ears, and increase the desire in My heart to attain Radha's favor.

23- Then Vrnda-devi brought some grapes, pomegranates, and seeds, and the Divine Couple, Radha and krsna, affectionately fed the two parrots with Their own hands.

24- When they heard that the Divine Couple wanted to perform gambling-pastimes, the two parrots flew away into the green forest-grove named Sudevi-sukhada.

25- Lord Hari sat down at one side of the colorful dice-playing arena, and one by one all of His friends sat beside Him. On the opposite side Srimati Radharani sat down with Her friends.

26- Lalita and Madhumangala were appointed referees. Sudevi remained as Srimati Radharani's side to assist Her, and Subala assisted Lord Hari.

27- Nandimukhi and Vrnda-devi remained in the middle, and Kundalata became the leader of the audience. Srimati Radharani, the supreme Goddess of Fortune, chose the black side of the dice-board, and Lord krsna, the Supreme Personality of Godhead, chose the yellow side.

28- Krsna's pet deer Suranga and Radha's pet fawn Rangini were wagered in the dice-match. When the first part of the game was concluded, it was clear that Krsna had won. Madhumangala, holding Radha's fawn by the halter, brought it to Lord krsna.

29- Krsna's flute and Radha's vina were wagered on the second throw of the dice. Radha won this time. Lalita took the flute, hid it from Krsna, and broke it into pieces.

30- Radha and Krsna's necklaces were wagered on the third throw of the dice. Thinking that Radha had cheated in the game, Madhumangala called out: Krsna, put an end to this game at once.

31- When the Kalokti female parrot heard this, she mistakenly thought that Madhumangala wanted to kill her, and became frightened, she flew onto the tip of a nearby branch and plaintively begged for them to spare her life. Seeing the parrot misunderstanding, the entire assembly laughed with great delight.

32- A playful dispute followed. Lord Hari put down His dice, and although Radha's side refused to give Him the prize, He announced: I am the winner.

33- Radha and Krsna grasped the two necklaces which had been wagered, and began to fight over them, striking each other with their hands. At that time Madhumangala, Kundalata, the gopas and gopis, all heatedly argued the outcome of the gambling match.

34- As the gopas and gopis were arguing, Nandimukhi and Vrnda-devi announced: It is not possible to clearly determine who has one this throw of dice.

35- Nandimukhi and Vrnda-devi said: Let us now make a peace-settlement, and agree that victory or defeat belong to neither party. Let Radha and Krsna each keep their own necklaces, and let us resume the gambling match.

36- In the fourth throw of the dice Radha and krsna wagered their friends in the game. When Radha won, Madhumangala became very frightened and incited the assembly by saying: She did not win. The dice were mixed, and for this discrepancy it cannot be considered that She has won. At that moment the gopis began to bind Madhumangala and a great quarrel arose between the gopas and gopis.

37- Sri Krsna then said to Srimati Radharani: There may be some dispute about the changing of the dice. Let Us therefore forget that throw of the dice and begin another time.

38- Sri Krsna continued: Let Us play again, and the dice will determine who has one and who has lost. If You throw either ten or four it will be considered that You have won.

39- If You throw six or five together with one, then You will win, but if You throw five with another odd-number, then I will win.

40- We will stake Our bodily limbs as the prize. Whoever is victorious in this game will win the body of the other as the prize.

41- When Srimati Radharani threw the dice they rolled to the number ten. The gopis jubilantly laughed to see their friend's victory, but Krsna appeared to be grief-stricken. He spoke the following words to Radha:

42- Please take My arms, chest, hands, lips, cheeks, and face. You have fairly won these ten parts of My body in this

gambling match.

43- Srimati Radharani then said to Kundalata: O exalted Kundalata, I have now won these limbs of Lord Krsna in this gambling-match. Bring Me My prize. Take each of the limbs I have won, and place them on My limbs. Place His arms upon My arms, His chest on Mine, His hands in My hands, His face on Mine, His cheeks on Mine, and His lips on Mine.

44- Then Lord Hari picked up the dice and rolled the winning number four and five. The Lord appeared to blossom with happiness at this turn of events. Kundalata addressed Him in the following words:

45- My dear Krsna, You have fairly won proud Radharani's eyes, cheeks, lips, corner of the mouth, breasts, and forehead. Come here and forcibly take this prize with Your lips, as Radha's friends look on.

46- Then Lalita said: My dear Lord Hari, since You are the actual winner in this gambling match, Your ten limbs which Kundalata gave to Radharani should be reclaimed by You. As we all watch please take back these ten limbs with Your lips.

47- Kundalata then said: My dear Krsna, I took your ten limbs and placed them on Lalita's left cheek. If You want them You may take them from there. When Lord Krsna heard these words He became very eager to kiss Lalita's cheek.

48- Kundalata said: When Srimati Radharani threw the number ten on the dice board, I took Her prize and placed it on Lalita's cheek. When Lord Krsna heard this He said: Following your instruction I shall now kiss Lalita's left cheek in order to reclaim My limbs. Lord Krsna then eagerly rose to kiss Lalita.

49- Lalita angrily turned her face away and scolded both Kundalata and Lord Krsna. Krsna repeatedly appealed to His beloved Radha: Return to Me My limbs which I fairly won back in this gambling match.

50- With crooked eyes and stuttering voice Srimati Radharani angrily reproached the libertine Krsna who thus proposed that He will kiss all of Radha's limbs in order to regain the prize lost by Him in the gambling match. Bending Her eyebrows, and simultaneously smiling and lamenting, She restrained Her lover Krsna with both Her hands. All of this greatly delighted Lord Krsna.

51- As the gambling match was progressing in this way, the intelligent female parrot suddenly appeared and said: Jatila has just come here from Vrajabhumi.

52- When Radha and Krsna heard this, They and Their friends trembled with fear. Assembling together They all quickly went to the grove named Kunjenara.

53- Lord Krsna stayed in the grove of Kunjenara, but Kundalata and Srimati Radharani went to the temple of the sun-god. Elderly Jatila entered the temple, and spoke the following words to Kundalata:

54- Why are you so late? Kundalata replied: We could not find even one brahmana boy to perform the worship of the sun-god. All the brahmana boys had been led away by the other boys early in the morning.

55- Joining these boys was a young brahmana boy named Visvasarma. This Visvasarma lives in Mathura. He is a student of Gargacarya, and he is very expert in the worship of the sun-god.

56- As Krsna was herding the cows in Kamyawana, He asked that Visvasarma come there. Visvasarma and Madhumangala went there to take their bath in the Syama-kunda.

57- We went there and appealed to this Visvasarma to come with us to perform the worship of the sun-god. He at first agreed, but as he was about to come on the path with us, Madhumangala, who holds a grudge against you for once criticizing him, blasphemed you in many words, and forbade Visvasarma to go.

58- Old Jatila said: Where is he now? Kundalata said: He is sightseeing in this forest. Go to him and persuade him to come here. He will not be able to resist your influence.

59- Jatila said: You and Dhanistha go and bring that boy here. If he will not come, then bribe him with the reward of a nice palatable candy. He will surely come then.

60- Repeatedly requested by old Jatila, the two girls departed on their mission, and quickly returned with Madhumangala, and Krsna, who was dressed in the guise of a Brahmana, and who appeared like the vedas personified.

61- Old Jatila was very respectful to the disguised Krsna, and Krsna delighted her with the following benediction: May your son become the master of many cows, and may your daughter-in-law be endowed with all-auspiciousness.

62- As Jatila was beginning to worship Krsna, He asked her: What is your daughter-in-law's name? The old lady said: Her name is Radha. Hearing this, Krsna became struck with wonder, and spoke the following words:

63- Radha is filled with all good qualities. In this village of Vraja She is famous for Her saintliness and chastity. You are certainly very fortunate to have Her as your daughter-in-law. Krsna then turned to Radha and spoke the following words:

64- You should now select Me to perform this great ritualistic sacrifice in order to please the sun-god. As the priest, I should be worshipped by You, for otherwise I cannot perform the rituals properly. Your worship should take the form of touching Me with these blades of kusa grass. Because I am a brahmacari I am not allowed to touch a woman, however,

You may touch Me. Therefore let Us begin the sacrifice. Touch Me with this kusa grass and recite the following mantra.

64- You should select Me as Your lover in this sacrifice for the demigod cupid, for without selecting a lover this sacrifice cannot be performed. Under the circumstances I cannot openly touch You, however You may touch Me with the elephant-goats which are Your fingernails. Therefore please chant the following mantra and touch Me in this way.

65- O Visvasarma, Your exalted family brings auspiciousness to the entire world. You are very pure-hearted, and You are the best of Brahmanas. I hereby formally choose You as the officiating priest in this ceremony.

65- O My Lord, You are like a splendid sun which brings auspiciousness and pleasure to the entire world. You are very handsome, and You are the most expert of lovers. I hereby formally choose You as the officiating priest in this ceremony honoring the demigod cupid.

65- O My handsome friend standing before Me, I offer My respectful obeisances to You. You are full of love for Me, the goddess of fortune, and You dispel the great darkness created by cupid's absence.

66- My dear Radha, chant this mantra and offer yourself to the yellow-garmented friend who is standing beside You. In this way He will become submissive to You and fulfill all Your wishes.

67- Madhumangala then repeated many auspicious Vedic mantras. When the worship of the sun-god ended, Krsna

instructed Srimati Radharani in the following words:

68- O Radharani, in order to properly conclude this sacrifice to the sun-god, You should give many cows in charity to the chief-priest.

68- O Radharani, in order to properly conclude this sacrifice to cupid, the master of the senses, You should offer the limbs and senses of Your body in charity to the chief-priest.

69- Old Jatila had placed two of Srimati Radharani's golden rings on a plate of nice foodstuffs and offered them to the sun-god. With great devotion she then offered these sacred remnants to Lord Madhava, who smiled and spoke the following words:

70- We are pure vaisnavas and will not accept the remnants of offerings to other gods. furthermore I am a brahmana boy, vowed to act in the purest way, and I cannot accept charity from the other castes. Therefore I cannot accept your offering.

71- Because I am the student of Gargacarya, I know everything about astrology, palmistry and other sciences. From this position of knowledge I consider that the satisfaction of you residents of Vrajabhumi is the best gift that could be given to Me.

72- As old Jatila intently listened, Kundalata said to Lord Hari: The elderly lady would like to ask You what benefit do You think You will obtain by staring so intently at the hand of her daughter-in-law?

73- Lord Hari replied: I am not looking at this girl. However, if you think I am, then in order to please you, I shall deliberately look very far away, so that you may not accuse Me.

74- Sri Krsna continued: Just hold out the chaste girl's hands before Me, and see how I am not looking at them. When Kundalata held out Radha's hands, Krsna could not help but stare at them. When He saw them He began to tremble. Tears fell from His eyes, and the hairs of His body stood up in ecstasy.

75- In order to conceal the actual nature of His ecstatic response, Lord Krsna pretended to be astonished, and said: This is certainly very wonderful. This girl has on Her hands the same auspicious marking as the goddess of fortune. I think She may be the goddess Laksmi herself.

76- If this girl caste Her merciful glance upon us, then we shall become full of all opulence and good-fortune. Wherever this girl stays becomes full of all opulence, good-fortune, and auspiciousness.

77- Lord Hari asked Jatila: What is your son's name? When the old lady said the name of her son, then Lord hari reflected for a moment. He became full of astonishment, and spoke to her the following words:

78- O elderly Jatila, in the course of son's lifetime he will be obstructed by many grave obstacles. However, because of the influence of this saintly and chaste girl these obstacles will never prevail. They will always be overcome.

79- When elderly Jatila heard this, she became delighted. Taking Srimati Radharani's priceless beautiful jeweled ring, she placed it before Lord krsna.

80- Lord Krsna said: I cannot accept foodstuffs or anything else from those who are not brahmanas, because Gargacarya has ordered Me in this way, and therefore, I shall immediately leave this place. O Madhumangala, you may eat these foodstuffs offered to the sun-god.

81- At that point Subala arrived and said: O Visvasarma, Madhumangala, the leader of all the boys, has been waiting all this time to enjoy this feast of milk-products, fruit, and palatable eatables.

82- Madhumangala then said: O elderly Jatila, please give me the charity you had formerly offered Visvasarma with the intonation of the auspicious word svasti. Jatila then took the gold ring from her own finger and gave it to Madhumangala.

83- By obtaining these things Madhumangala became very jubilant, and he repeatedly truck his elbows, making a loud sound. He tied the foodstuff in the border of his garment, and glorifying Jatila-devi, he happily danced.

84- Be merciful and accept the priestly remuneration, which is offered to You. Do it so that this girl Radha, who is performing this sacrifice, may become prosperous and attain auspiciousness. It is proper for the brahmanas to accept these remnants of sacrifices. Do not think that it is improper for You to accept it.

85- Requested by elderly Jatila, Madhumangala approached Krsna and said: My dear Krsna, because You have refused to accept the priestly remuneration of this sacrifice, it cannot be considered to be properly completed.

86- Although Krsna resisted and repeatedly refused the offering, Madhumangala said: There is no fault, laughed, and forcibly tied the two offered rings in the edge of Krsna's garment.

87- Jatila then said to Krsna; My Lord, when I have the good fortune to receive You as a guest in Vrajabhumi, I shall amply reward You for becoming the spiritual master of Radha and myself during our worship of the sun-god.

88- After speaking in this way, Jatila offered obeisances to the sun-god and the two brahmanas. Very happy, and thinking herself fortunate and successful in her activities, Jatila returned home with young girls.

89- Followed by Lalita, Srimati Radharani walked home. On the pretext of doing much girlish chattering, She repeatedly exposed Her beautiful neck with great boldness before Lord krsna. Although She tried to lick the honey of Lord krsna's lotus face with the surging waves of Her sidelong glances, the poor girl never became satisfied, and always hankered to continue drinking in that way.

90- Beautiful-eyebrowed Srimati Radharani became like a golden pitcher filled with the nectarean milk of Her pastimes with Her dearly beloved Krsna, and in this condition She greatly pleased the eyes of Her friends. Then again She also became quickly burned by the poison of Krsna's separation. Her complexion became discolored, and She experienced great agony. The sight of this burned the eyes of Her friends.

91- Lord Krsna appeared like a splendid blue lotus flower blossoming because of the shining of the moon which is His contact with His beloved Radharani. When the blazing sun of separation from Radharani began to rise, the lotus flower of Lord Krsna began to wilt, and within a moment He no longer looked like Krsna, but appeared to be someone else.

92- Unhappy at heart, Krsna approached His friends in the company of Madhumangala and Subala. His friends became delighted to see Krsna again, and each one struggling to be first, they all embraced Him. They spoke the following words:

93- O Krsna, we are completely unable to bear any separation from You. When You left us for half a moment our minds

became agitated with great suffering and we hankered to go searching for You. Therefore we take it that Your going away leaving us was a sign of Your great hard-heartedness towards us. O dear friend, these feelings of ours clearly show how we are melting with intense love for You.

94- The expansive ocean of the manifold midday pastimes of Lord Hari, the companion of Srimati Radharani, is very splendid, unfathomable, and shoreless. I am very fortunate because, although I remain confined to the shore and am not allowed to enter the waters of this ocean, the breeze of Srila Rupa Goswami's mercy has carried a single drop from that ocean and sprinkled it upon me.

95- Thus ends the eighteenth chapter of Govinda-lilamrta in the matter of the Lord's midday pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 19

1- At the end of the day Srimati Radharani returned home, bathed, and dressed Herself nicely. Filled with happiness by remembering the lotus face of Her lover Krsna, She prepared various gifts to bring to Him. Lord Krsna also returned to His home in Vraja along with His friends and surabhi cows. He met His father. His mother embraced Him. He became filled with happiness by remembering His beloved Radharani. I meditate on this Divine Couple, Sri Sri Radha Krsna.

2- Lord Hari, whose face is as beautiful as lotus flower, became very pleased when His cowherd boy friends served Him by expertly playing the buffalo horn bugle, leaf-flute, bamboo-flute, and vina. Each boy was noble and charming in his own way, and each had his own unique loving relationship with Lord Hari. They all longed to enjoy pastimes in His company.

3- By speaking different kinds of joking words, the laughing cowherd boys made Krsna and Balarama laugh. Their jokes took various forms, such as: alapa (speaking in many different ways), anulapa (uselessly repeating the same statements), pralapa (nonsense), vipralapa (useless wrangling), samlapa (trivial chit-chat), supralapa (flattering sweet words), vilapa (lamentation), apalapaka (speaking with hidden meanings), grasta (speaking with slurred syllables), avispasta (speaking with unclear meaning), nirasta (speaking very rapidly), avajna (playful insults), vitatha (lies), sangata (speaking with great logic and eloquence), sunrta (affectionate words), sopralambha (taunts), sotprasa (satire), stuti-garbha (mock prayers), nindana (criticism), narmanci-gudha-kavya (poetry wherein jokes are concealed), praheli (riddles), citra-kavya (astonishing poetry, such as writing stanzas employing only one or two consonants, or stanzas employing an elaborate scheme conceived in the form of a picture), and samasya-dana-purana (reciting the first part of a stanza, and challenging others to complete it).

4- Madhumangala wrapped some prasadam in a cloth so none of his friends would know of it. Lord Balarama noticed this, and addressed him as if he were a thief with stolen treasure:

5- Balarama: My dear young brahmana what is this in this cloth?

Madhumangala: It is prasadam offered to the sun-god.

Balarama: Where did you get it?

Madhumangala: From the priests engaged in offering sacrifice.

Balarama: Who are these priests?

Madhumangala: All the people of Vraja. Because today is Sunday, they have all become worshipers of the sun-god.

Balarama: Untie this prasadam and show it to Me.

Madhumangala: I shall not. You are a greedy glutton, and so are Your friends. You want to eat it.

Balarama: You should share it. You eat some and give some to Me and My friends.

Madhumangala: My desire is simply to eat this prasadam. I have very little taste for giving it away to You.

Balarama: These boys are very hungry. They want to eat your prasadam.

Madhumangala: I do not take lightly the appetite of You and Your friends. Anyway, I am a brahmana and a brahmacari. I think I should eat this prasadam.

6- Understanding Lord Balarama's hints, the cowherd boys approached the brahmana boy Madhumangala and humbly begged him to share the prasadam with them. Madhumangala hid the prasadam and remained silent to all their acquires.

7- While they were begging, one of the boys sneaked up behind Madhumangala's back, found the hidden prasadam wrapped in cloth, took it with both hands, and placed it before the eyes of his friends. They at once grabbed it and ran off with it.

8- While all the delighted boys were eating the stolen prasadam, Subala stole Madhumangala's rings, and another boy sneaked up behind Madhumangala, and pulled out the part of Madhumangala's dhoti tucked in at the waist.

9- Another boy approached from the front and undid the front part of Madhumangala's dhoti, while others ran behind him, untied his turban and hair, stole his flute and stick, and ran off.

10- Loudly crying, laughing, bellowing, criticizing, accusing, and cursing them, the brahmana boy Madhumangala took Lord Krsna's stick and began to chase the boys.

11- Madhumangala and the boys fought stick-against-stick for a moment, until Lord Krsna interceded, embraced Madhumangala, and stopped the boys from fighting.

12- Lord Krsna then returned the flute, stick, and garments to Madhumangala. Noticing that Madhumangala was not wearing his customary rings, Lord Krsna angrily cursed the cowherd boys in the following words:

13- By force you have stolen and eaten this prasadam, which is a brahmana's property, and you have also stolen the gold

ring belonging to this brahmana. You are all hopelessly sinful outlaws. Do not touch Me. You are untouchable.

14- I shall now go to Vraja to advertise your sinful deeds. Repeatedly cursing the boys, Lord Krsna hastily left with Lord Balarama.

15- Lord Krsna then said to Lord balarama: You instigated this whole sinful affair. I shall never speak to You again. Even if You perform severe penances to atone for Your actions, I shall not speak to You.

16- Lord Krsna then spent the latter part of the afternoon herding the cows and enjoying pastimes with all his cowherd friends. he walked by each tree and creeper. Aware that the stationary and moving creatures of Vrndavana forest all longed to see Him, He presented Himself before all of them. He was very eager to please them.

17- Seeing that the cows had scattered in all directions, Lord krsna eagerly sounded His flute and called each one by name.

18- Lord Krsna, the master of the surabhi cows, called them each by name. He called: O Padma, Harini, Rangini, Kanjagandha, Rambha, Camari, Khanjani, Kajjalaksi, Sanda, Bhramarika, Sunada, Sunanda, Dhumra, Sarali, Kali, Marali, Pali, Ganga, Tungi, Pisangi, Dhavala, Kalindi, Vamsipriya, Syama, Hamsi, Kurangi, Kapila, Godavari, Induprabha, Sona, Syeni, Triveni, Yamuna, Candralika, Narmada.

19- Playing with His friends, Lord krsna had made the surabhi cows go before Him as they walked in the forest. Bewildered by intense love, the cows had gone far away, but when their hunger became satisfied by eating grass, and when they heard the sound of Lord krsna's flute, they could understand how far they had strayed. Their udders filled out of love, their fleshy dewlaps extending from neck to abdomen vibrating as they lowed, their faces, ears, and tails raised in expectation, and the morsels of grass still stuck to the edges of their teeth because of suddenly abandoning their lunch, the surabhi cows quickly ran to the side of Lord krsna, the enemy of Bakasura.

20- Led by Ganga, the affectionate, lowing surabhi cows surrounded Lord Hari. they drank His beauty with their eyes, smelled His limbs with their noses, embraced Him with their bodies, and licked Him with their tongues.

21- Overwhelmed with love for the cows, Lord krsna scratched and rubbed their bodies. As He pleases them in this way He addressed them in the following words:

22- The day is almost ended, and you are now quite satisfied by eating the grass of this pasture. O mothers, your calves must be very hungry by now. please return to Vraja.

23- Overwhelmed with love, the cows crowded around Lord Krsna. With great effort the boys separated the cows from Him and, one after another, started them on the path to Vraja.

24- The most important cows, who were the leaders of the different groups of cows, wore necklaces of bells and tinkling ornaments of various shapes and notes. These cows became very eager to return to Vraja.

25- The surabhi cows on Lord krsna's left and right appeared to the demigods in heaven to be the twin streams of the Ganges and Yamuna.

26- As Lord krsna slowly followed the cows, His body became covered by the dust upraised by their hooves. His beautiful locks moved to and fro, and He played nectar music on his flute. Is there any person who will not attain the highest transcendental bliss after seeing Him in this way?

27- That road not decorated by Lord Krsna's friends is not a good path. That cowherd boy not full of playful pastimes is not a real friend of Lord Krsna. That pastimes not full of playful jokes is not a good pastime. That joke which does not please Lord Krsna, the enemy of Aghasura, is not funny.

28- As Lord krsna walked with His friends He continually played His flute. He stopped for a moment under each tree, pleased everyone with His transcendental pastimes, and then went on.

29- As Lord Krsna walked on the path the great demigods headed by Brahma and Siva, the lesser demigods, the great sages worshipped Him by dancing, singing, sweetly playing musical instruments, showering flowers, and offering prayers and obeisances. When Lord krsna paused for a moment and directed His smiling merciful glance to them, the demigods, bowing with humble devotion, glorified Him with the following prayers:

30- We offer our respectful obeisances unto You. You are decorated with a beautiful necklace. You are the abode of all transcendental qualities. You are supremely generous. You are a shoreless flood of mercy. You are death personified for the demons. You enjoy splendid transcendental pastimes. You are the eternally unchanging young son of Yasoda-devi.

31- We offer our respectful obeisances unto You. You enjoy transcendental pastimes in the spring season in Vrndavana. You expand into numberless forms. You delight Your friends. Your teeth are more beautiful than kunda flowers. The charming corners of Your eyes are decorated with smiles and laughter.

32- We offer our respectful obeisances unto You, You are the master of many splendid surabhi cows. You play charming music on the flute. You enjoy delightful transcendental pastimes. Your smile is enchanting. You are decked in exquisite garments. You are the supremely eloquent conversationalist. Your character is exemplary. Your appearance is supremely handsome. Your hair is beautiful. You are the master of all the demigod. You are decorated with artistic tilaka. You dance gracefully. You re attended by the most devoted servants. You are accompanied by the most dear friends.

33- We offer our respectful obeisances unto You. You are supremely peaceful, self-controlled. You are supremely handsome. At the end of the day and at the end of the night You return home from Your pastimes in the forest of Vrndavana. You are the greatest of all. You are wonderfully effulgent. You have made an end of the demons. Even in the most laborious tasks You never become weakened or fatigued.

34- O Krsna, O enemy of Aghasura, O enemy of Bakasura, O enemy of Mura, we offer our respectful obeisances unto You. When Indra, the enemy of Bakasura, offended You, You heroically lifted Govardhana Hill. You are the origin of Lord Siva, the enemy of Tripurasura. You expertly enjoy limitless pastimes. You expertly ripped open the belly of Hiranyakasipu, the enemy of Your devotee.

35- We offer our respectful obeisances unto You. You are the greatest. You are the most famous and glorious. You are the best of all deities. You are infinitely far away from the hearts of the impious atheists. You are heavier than Mount Sumeru. You are stronger than the strongest, and more intelligent than the greatest thinkers.

36- We offer our respectful obeisances unto You. Your character is purer than the most sacred pilgrimage place. You are a scythe for mowing the demons. You are a boat for crossing the ocean of repeated birth and death. You are the splendid picture carefully kept in the devotees' hearts. You are a shovel to uproot the hearts of the envious. You are the dear friend of he surrendered souls who offer respectful obeisances unto You. You are wonderfully powerful and glorious.

37- You herd Your surabhi cows. You display charming transcendental pastimes. You annihilate the demons and protect the three worlds. You are our good fortune. The saintly devotees worship You. We constantly see You, glorify You, and offer our respectful obeisances unto You.

38- Lord Krsna cast His merciful glance upon the ageless demigods offering prayers, and by this He fulfilled all their desires. Fearing to further disrupt the Lord's pastimes, the demigods fell down at the Lord's feet, and then disappeared into the sky, gazing at Him as they went.

39- The cowherd boys thought: The king of Vraja diligently served Lord Visnu, and for this reason Lord Visnu invested Krsna with His own transcendental power. Lord Visnu has actually killed these demons, and not our friend Krsna. These demigods are certainly bewildered to glorify krsna as they have done. Lord krsna's cowherd friends made fun of the demigods, imitating their gestures, and then laughing. Playing in this way, the boys followed Lord krsna as He proceeded through the forest.

40- Lord Hari's beloved Radharani returned home. Her maidservants served Her in various ways to relived Her momentary fatigue. As evening approached She and Her associates prepared various nice foodstuffs and betel-nuts in order to please Lord krsna, the Lord of Her heart, when She would again meet Him later in the night.

41- Srimati Radharani prepared Her lover Krsna's favorite amrta-keli cakes made with banana flowers, urad dal flour, finely chopped coconut, thick milk, black pepper, cardamom, cloves, nutmeg, cinnamon, and camphor, and fried in ghee.

42- Srimati Radharani then prepared Her lover Krsna's favorite karpura-keli cakes made with curd, rice-flour, yogurt, black-pepper, sugar, finely chopped coconut, nutmeg, cardamom, cloves, amrta-kadali plantains, and ground mung dal. all mixed together, formed into patties, fried in ghee, and immersed in thickened milk seasoned with camphor.

43- Srimati Radharani then prepared piyusa-granthi-palika, which are small knotlike karpura-keli patties immersed in a mixture of milk, yogurt, ghee, honey, and sugar.

44- Srimati Radharani then prepared Her lover Krsna's favorite ananga-gutika, made from cream, camphor, rice, coconut, nutmeg, cloves, black pepper, sugar, plantains, and cardamom, mashed together and fried in ghee.

45- Srimati Radharani then prepared sidhu-vilasa cakes with plantains, black pepper, milk, whole wheat flour, and a large quantity of nutmeg. These cakes were filled with honey and fresh camphor in the middle.

46- In Her thoughts Srimati Radharani could see affectionate Lord krsna accept these five gifts. He happily ate them, displaying great appetite, and proclaiming them so delicious they chastised the sweetest nectar.

47- Among these foods the first three (amrta-keli, karpura-keli, and piyusa-granthi-palika) were famous delicacies of Vrajabhumi. The last two (ananga-gutika and sidhu-vilasa) were especially meant to accompany the drinking of madhvika liquor in a solitary place during the dead of night.

48- Srimati Radharani then prepared ganga-jala laddus with cloves, cardamom, camphor, black pepper, and a great abundance of sugar. She also prepared many varieties of these laddus with cream, finely chopped coconut, fried-curd, or curd-paste added.

49- The maidservant gopis then bathed Srimati Radharani, dressed Her in a splendid red sari, anointed Her with cosmetics, tied Her braids, decorated Her with artistic tilaka markings, decorated Her moonlike forehead with red sindura, placed a dot of musk on Her chin, a garland around Her neck, a lotus flower in Her hand, a pearl on the tip of Her nose, mascara around Her eyes, earrings on Her ears, a sash about Her waist, betel-nuts in Her mouth, flowers in Her hair, and red lac on Her feet. In this way Srimati Radharani appeared very splendid and beautiful.

50- Srimati Radharani wore a great jewel on Her forehead, jeweled armllets, bracelets, earrings, a belt, gold-anklets, toe-rings, a graiveya necklace, padaka necklace, and various other kinds of necklaces, rings, and a host of other jeweled ornaments. In this way She appeared very splendid and beautiful.

51- Accompanied by Her nicely batted and ornamented friends, Srimati Radharani went to the candrasalika (rooftop gazebo), and fixed Her eyes on the path to be traveled by Lord krsna.

52- On the arrival of the proper season for the appearance of the dark cloud of krsna, the cataki-birds of the gopis on the candrasalika (rooftop gazebo) became very excited. They eagerly pointed the beaks of their eyes in the direction of the moving cloud.

53- The word candrasalika means the residence (salika) of the moon (candra). For this reason it was very appropriate when the moon-faced gopis crowded Vrajabhumi's candrasalikas.

54- drowning in feeling of maternal love, Vraja's queen Yasoda eagerly awaited the return of her son at the end of the day. She excitedly engaged in cooking for Him, enlisting the help of her friend Rohini.

55- Queen Yasoda then called Atula-devi, the wife of Nanda Maharaja's younger brother Nandana, and engaged her in cooking along with Rohini.

56- The excited king and queen of Vraja engaged various gardeners to provide the vegetables, fruits, roots, and herbs for Lord krsna's meals. Understanding the wishes of their masters, these gardeners went to fetch the produce, and found that all six seasons offered their native produce simultaneously. They filled their baskets with this great variety of produce, and brought it all back to Vraja's Queen Yasoda.

57- Mother Yasoda had the maidservants divide the produce in two equal parts. One half was washed and prepared for that evening's cooking, and the other half was set aside for the following morning.

58- Mother Yasoda then had the menservants wash the coconuts, ripe mangoes, and other fruits set aside for the evening meal of her two sons, krsna and Balarama.

59- Lord Hari's mother Yasoda bustled about, hurrying the servants in their various duties, and encouraging her two

sisters-in-law to cook more quickly.

60- Distressed and longing to see the face of her son, Mother Yasoda moistened her garments with the tears from her eyes and the milk spontaneously flowing from her breasts out of motherly love. Her face filled with expectation, she and her gopi friends went to the village gate.

61- When Nanda Maharaja, the king of Vraja, saw the sun about to set on the western horizon, he longed to see his son Krsna. He started into the distance to see the dust upraised by the hooves of the surabhi cows and he strained his ears to hear the sound of Krsna's flute. He and his friends jubilantly hurried to the cow barn to meet Krsna when he arrived there.

62- The people of Vraja were very eager to see Lord Krsna and the cowherd boys, who were all temporarily covered by a network of dust raised by the surabhi cows' hooves. To get a better view they all stood on a little hill. They appeared like a row of planets glistening in the evening sky.

63- As Lord Hari delighted His friends with clever words and encouraged them to decorate themselves with flowers, He approached the outskirts of Vraja village.

64- By playing His flute, Lord Krsna made the cows stop at a large lake. One after another, He made each group of cows drink the water there. Lord Krsna then counted the number of cows, each identified by a different colored jewel around her neck.

65- Lord Krsna was very happy to see all His and His friends' cows were present. Sounding his flute, and calling each cow by name, He quickly assembled them all together and caused them to walk towards Vrajabhumi.

66- Lord Krsna's body was colored reddish brown because of the dust upraised by the surabhi cows. He wore a peacock feather in His moving locks of hair, garlands of gunja and forest flowers, and exquisite garments. He carried a rope for binding the cows at milking time, a leaf-flute, a stick, and a buffalo-horn bugle. He had beautiful eyelashes and large, wide-open, reddish, restlessly moving eyes. His fatigue from wandering so long in the forest made Him appear very beautiful, and His beauty showered nectar on the cakora birds of all the people's eyes. The sweet sounds of His flute agitate and enchanted the young gopis. In this way, accompanied by His friends, who were very much like Him, Lord Krsna entered the village of Vraja.

67- The splendid clouds of Lord Krsna's beauty rose over the land of Vraja, showering torrential rains of the sweet nectar of the sound of the flute, and thus extinguishing the forest-fire of the Vrajavasis' separation from Krsna.

68- When the robber-king of separation from Krsna heard the tumultuous sound of the buffalo-horn bugles blown by the cowherd-boys soldiers in the army of the king of Lord Krsna's arrival, and saw the waving flags of the dust upraised by the surabhi cows, he became frightened and at once fled the land of Vraja, accompanied by his own army of anxiety, constant melancholy, inertness, pain, and restlessness.

69- When the monsoon season of Lord Krsna's arrival came, bringing dark clouds of dust raised by the surabhi cows, thunder of the cows' mooing, and torrential nectar rains of flute music, the thirsty cakora birds of the Vrajavasis jubilantly waited with upraised faces.

70- Vraja's king Nanda, with his gopa brothers, and Vraja's Queen Yasoda, with her assistants, quickly approached their two sons, Krsna and Balarama, and at once embraced Them.

71- Leaving the kitchen in care of the maidservants, Rohini and Atula approached the two boys Krsna and Balarama and happily embraced Them.

72- The sound of Lord Krsna's flute aroused amorous desires in the moon-faced vraja-gopis, who had beautiful teeth. They began to stutter and their garments became loosened. Without a trace of remorse or a second thought they at once left their homes.

73- When the amazing sun of Lord Krsna arose before the people of Vraja, their lotus eyes and kumuda flower smiles at once blossomed, their candrakanta gem bodies perspired, and their life-force obtained cooling relief from the blazing fires of separation.

74- When the amazing, eternally full moon of Lord Krsna rose before the young girls of Vraja, the abja lotus flowers of their faces blossomed, with happiness, the many owls of the suffering of their joyless moments of separated from Krsna, all fled and hid, and the cakravaki birds of the gopis' bodies met with their lovers, the cakravaki birds of the gopis' living-force.

75- The thirsty bumble-bee of the eyes of the young girls in Vraja were very greedy to drink the glistening honey of Lord Krsna's beauty. They all flew through the opposing windstorm of shyness and landed on the lotus flower of Lord Krsna's face.

76- Buffeted by the strong winds of shyness, the two greedy bumble-bees of Lord Krsna's eyes finally landed on the blossoming lotus flowers of the faces of the gopis hiding among the vines in Vraja.

77- The gopis repeatedly gazed at the lotus flower of Lord Hari's face, repeatedly touched the breeze that had contacted Lord Hari's body, repeatedly smelled the fragrance of Lord Hari's body, and repeatedly relished the flute-sound filled with the honey of Lord Hari's lips. In this way the gopis carefully nourished their five senses with the nectar of Lord Hari.

78- When Srimati Radharani shot the arrow of Her sidelong glance, She mortally wounded Lord Krsna in His most sensitive spot. However, When the other gopis pierced Krsna's body with the arrows of their sidelong glances, He remained unharmed and unaffected.

79- When Srimati Radharani sprinkles a single drop of the nectar of Her gentle smile from the moon of Her face, Lord Krsna experiences a happiness so intense that even the inundation of hosts of cascades of nectar of the smiles from the moons of the faces of many beautiful-eyed gopis cannot produce anything to compare with it.

80- Lord Krsna, the master of Gokula, led the surabhi cows in the village of Gokula. His splendid beauty charmed the gopis and all other people in Gokula.

81- Happy, auspicious Krsna left the forest and met His parents, Maharaja Nanda and Queen Yasoda. They considered

their son more dear to them than their own life's breath. They thought He was a priceless treasure brought from afar and placed in their hands. They kissed Him. They placed Him in their hearts. They gazed at His face and smelled His head. In this way all their desires were fulfilled.

82- Lord Krsna's peacock feather decorated hair was darkened with a covering of dust raised by the walking of the surabhi cows. Using the corners of their garments, Nanda and Yasoda wiped away the dust. They washed their son's limbs with the tears from their eyes and the milk from Queen Yasoda's breasts. They felt very happy.

83- The meeting of Lord Krsna, the enemy of Putana, with His father and the other people of Vraja was filled with intense emotion, as His departure in the morning had also been. The difference was that Krsna's departure in the morning was filled with the vrayavasis with intense grief, and His meeting them at the end of the day filled them with intense happiness.

84- Lord Krsna assembled the surabhi cows together and led them into the barn. He appeared just like the splendid sun setting on the western horizon.

85- Lord Krsna then led the dhenus (cows with young calves), vaskayanis (cows with grown-up calves), vatsataris (cows with large calves), grstis (cows with only one calf), parestukas (cows with many calves), sandhinitis (pregnant cows), upasaryas (cows in heat), prastauhis (cows who have just had their first calf), bulls, calves, and oxen yoked to carts, to their respective places in the barn. Then He let the calves drink their mother's milk.

86- Longing to caress their son, Nanda and Yasoda repeatedly begged Him to come home. Krsna was more interested in milking the cows, and did not want to return home. His father Nanda then said to Him:

87- Let the cows rest for a moment, and then let the calves drink some milk. The cowherd men are themselves eager to milk the cows, and I myself shall stay here to oversee everything.

88- My sons, You must be very tired. Come home now. Your mother shall bathe You and decorate You nicely. Then, when Your fatigue has gone away, You may return here to milk the surabhi cows.

89- The brahmana boy Madhumangala tug Krsna and said: Krsna, we are suffering from hunger and thirst. Come home now. Give us food and drink. Keep us alive.

90- Balarama's affectionate mother Rohini repeatedly begged Krsna, and Vraja's king Nanda also repeatedly begged with great persistence. Mother Yasoda then grabbed Krsna and Balarama by the hand, and started to pull Them home. In this way Lord Krsna began to go home along with His friends.

91- Vraja's Queen Yasoda proceeded to lead all the boys to her home. The mothers of the boys were unwilling to be separated from their sons. After asking permission from Queen Yasoda, they took their reluctant sons to their own homes.

92- Vraja's Queen Yasoda then brought Lord Hari, Lord Balarama, and the brahmana boy Madhumangala into the house. Atula-devi and Balarama's mother Rohini washed the boys' feet, and afterwards went to the kitchen.

93- Srimati Radharani and the gopis followed Lord Krsna, the moon of Gokula. As long as they could see Him they remained happy and the fire of separation in their hearts remained extinguished. When they could no longer see Him, they became very unhappy at heart. In this condition they returned to their homes.

94- Just as the sudden, unexpected attainment of a son for those who are childless, a windfall of gold for the poor, or monsoon rains for those trapped in a forest fire, are sources of great bliss, in the same way the opportunity to again associate with Lord Hari was the source of great bliss for the people of Vraja.

95- Thus ends the nineteenth chapter of Govinda-lilamrta in the matter of the Lord's afternoon pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessing of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service I have rendered to Srila Rupa Goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.

Chapter 20

1- At the end of the day Srimati Radharani and a gopi-friend cooked many delicious foods for Her lover Krsna. When Her friend brought the remnants of Krsna's meal, Srimati Radharani ate it with great pleasure at heart. Lord Krsna, the moon of Vraja, was nicely bathed, dressed in nice garments, and caressed by His mother Yasoda. He went to the barn, and as the last rays of daylight shone, He milked the surabhi cows. He then returned home and ate His supper. I meditate on that Divine Couple, Sri Sri Radha and Krsna.

2- Vraja's Queen Yasoda returned home, sent her son to the bathing-arena, and then dispatched many servants to assist Him. To Dhanistha, who was standing nearby, she then spoke the following words:

3- My daughter, please go to Radharani and beg some of Her delicious and auspicious laddus and vataka cakes, which are so much liked by Krsna. Bring them to me now, so my two Sons, Krsna and Balarama, may eat them, and attain a very long life.

4- Following the Queen of Vraja's order, Dhanistha went to Srimati Radharani and begged the foods from Her. Instead of merely sending the foods, Radharani was eager to bring them personally.

5- Vrnda-devi sent Malati-sakhi to Radharani's home with a specific mission. Malati approached Radharani, and in the course of conversation dropped the hint: The grove named Sri Govinda-sthala is the ideal place for a lovers' rendezvous.

6- Srimati Radharani cooked many different delicious foods, placed them in nice, new clay jars, and then covered the jars' mouth with cloth.

7- Srimati Radharani then took the clay pots and placed them in a large, colorfully decorated wooden box. She wrapped the box in white cloth and gave it to Tulasi-gopi and Kasturi-gopi.

8- Srimati Radharani gave betel nuts and leaves to Tulasi-gopi. Radharani then gave everything to Dhanistha. Dhanistha

had perfectly understood the hint about the rendezvous in the forest.

9- Assisted by Tulasi and Kasturi, Dhanistha brought this gift of foods to Vraja's Queen Yasoda. They all opened the package and removed the various jars of nice foods.

10- Mother Yasoda then took both these food-gifts, and along with nicely prepared foods from her own kitchen, placed them in nice vessels, and gave them to the brahmana boys so they might offer them to Lord Narayana.

11- As all this happened, Lord Krsna and His friends took their bath. The servants bathed *them, massaged Their limbs, anointed Them with oil, rinsed Them with water, dressed Them in clean, fresh garments, combed Their hair, anointed Them with tilaka, and decorated Them with garlands and ornaments. After all this was complete, Lord krsna and His friends entered the dining room and sat down to eat.

12- Mother Yasoda began the meal by serving the boys coconut, panaka, mangoes, and various other fruits.

13- She then served Them piyusa-granthi, karpura-keli, amrta-keli, vataka cakes, laddus, and various other foods nicely cooked in ghee.

14- The boys laughed at Madhumangala's jokes and made each other laugh with their own jokes. After they had finished eating and drinking they happily rinsed their mouth with water, and rested for a moment on a soft bed.

15- The servants fanned the boys, gave them betel-nuts, and serve them in various ways. The boys then returned to the barn to milk the surabhi cows with their cowherd friends.

16- Dhanistha then took the remnants from Lord krsna's plate and had Gunamala secretly carry them to Srimati Radharani.

17- Srimati Radharani and Her friends relished eating the remnants of Lord Krsna's meal. They then climbed to the candrasalika on the roof and felt great bliss by watching Lord Krsna enjoy the pastimes of milking the surabhi cows.

18- One time during the summer season, as Lord Krsna was walking on the path, He begged His mother to allow Him to bathe in the Yamuna with His friends. She allowed Him, but sent many servants after Him, carrying varieties of food, various bathing articles, garments, ornaments, and other paraphernalia.

19- The boys bathed, dressed nicely, ate, drank, and rested. They then returned to the barn to milk the surabhi cows.

20- On the pretext of going to take a bath at the end of the day, Srimati Radharani went to a place downstream from the place where Lord krsna was bathing. In this way She bathed in water that had just touched the body of Lord krsna.

21- Radharani secretly sent Kundalata to Lord krsna with a gift of food. When Krsna's remnants were brought back, Radharani relished eating them. She watched Krsna for as long as She could, and then She had to return home.

22- The servants, carrying in their hands waterpots, cups of betel nuts, and fans, and the cowherd boys carrying cow-ropes, sticks, and other paraphernalia, followed Lord Krsna as He walked home.

23- Lord Krsna happily watched as during the milking activities Lord krsna's father Nanda Maharaja sat on a couch observing the many buckets of milk and pointing to the cowherd boys and servants as they walked here and there to perform their duties.

24- Lord krsna happily watched as the thirsty calves mooed, and the cows responded by mooing to their calves. The cows raised their faces and ears, and gazed at their calves with eager eyes. As they began to walk to the calves, their heavy udders poured milk on the path. At this time some of the cows were milked by the cowherd men, others waited to be milked, and others had already been milked.

25- Lord Krsna happily watched as the cowherd boys called each cow by name, and the calves also called out to their mothers. The boys milked the cows for a long time, filling many buckets with milk as the cows gazed at the path before them.

26- Lord Krsna happily watched as the servants engaged in milking the cows entered the house with milk-buckets and left with empty ones. They then stood before Maharaja Nanda, the king of the cowherds. They were all very eager to see Lord krsna.

27- Lord Krsna happily watched as the best of the bulls fought each other for the sake of a cow. They repeatedly scratched the earth with their hooves and horns, filled the sky with deep, loud bellowing, and furiously charged each other.

28- Repeatedly pushing their heads against their opponents head, the calves playfully fought. Lord krsna watched them with great pleasure.

29- After asking His father's permission, Lord krsna happily went to milk the cows. The cows surrounded Him, and He pleased them by speaking many comforting, gentle words.

30- Lord krsna pleased the cows by rubbing and scratching them. he milked some cows and arranged that other cowherds milk other cows. He let the calves drink their mother's milk.

31- The calves drank their mother's milk until their bellies were completely filled. After they had finished, there as still no scarcity of milk in the cows' udders. This greatly pleased the cowherd men.

32- As the cows fixed their eyes and hearts on the lotus face of Lord krsna, milk began to spontaneously flow from their udders. The cowherds collected this milk in many buckets, and brought it to Vraja's King Nanda.

33- Lord krsna, Balarama, and the cowherd boys then led the vows and the calves embraced by their mothers to their respective place in the barn. Lord Krsna then approached Vraja's King Nanda.

34- Vraja's King Nanda had porters carry the milk to the milk-house, posted guards at the cow-barn entrances, and then returned to his own palatial home with his two sons Krsna and Balarama and his many friends.

35- Nanda and the cowherd men then washed their feet, and watched the sandhya-arati worship-ceremony, a brahmana boy priest offered to the Salagrama-sila form of Lord Visnu.

36- Vraja's Queen Yasoda brought the many varieties of food cooked in ghee, sweets, fruits, garlands, scents, and betel-nuts that had been offered to Lord Visnu, the husband of the goddess of fortune. Vraja's King Nanda happily distributed this prasadam to all the cowherd men in the assembly.

37- Lord krsna's cowherd friends happily conversed with Him for a few moments. They had surrendered all their senses

and life-breath to Him and were unable to give up gazing at Him. Finally, they reluctantly left and went to their own homes.

38- Vraja's King Nanda approached his brothers as well as Subhadra and his other nephews, and repeatedly invited them to stay and dine with Lord Krsna.

39- After inviting them all, Maharaja Nanda sent a brahmana boy to tell his wife Yasoda to arrange a great meal for everyone.

40- Vraja's Queen Yasoda then called for the wives of her brothers-in-law, her nieces, and other female relatives.

41- After a little time Queen Yasoda sent a brahmana boy to summon the guests, who washed their feet, entered the dining hall, and sat down to eat, placing Vraja's King Nanda in the central seat of honor.

42- Nanda Maharaja's two elder brothers sat to his right, and his two younger brothers sat to his left, Nanda's two sons, Krsna and Balarama sat facing him. Subhadra and the other cowherd boys sat to Lord krsna's left, and the brahmana boys sat to Lord Balarama's right.

43- Vraja's Queen Yasoda then asked Subhadra's mother Tungi, who was expert at understanding the wishes of others to serve the meal assisted by Rohini-devi. One by one they served the various courses to their own husbands, brothers-in-law, sons, nephews, and the sons of the brahmanas.

44- First they brought great kettles piled high with aromatic, tender, white rice sprinkled with golden ghee, and then they brought smaller pots of various kinds of sauces and condiments. They placed all this on little tables before the men and boys.

45- As the men and boys were eating, Tungi and Rohini served the other courses, one after another. They served many sauces and condiments in the six kinds of tastes, and they served sweet-rice, samyava cakes, splendid vataka cakes, apupa cakes, and soft capatis from nice platters.

46- Vraja's Queen Yasoda hinted to Rohini what was each person's favorite foods. Understanding these hints, Rohini gave everyone exactly what they wanted.

47- Without interruption Vraja's Queen Yasoda served various courses one after another to the men and boys. She served them thickened milk, buttermilk, sikharini curds, rasala curds, sadava, thickened yogurt, many varieties of pickles, and mango-nectar.

48- In their hearts the mothers desired that the boys eat heartily, finishing everything placed before them. With these words and glances the mothers thus encouraged them to eat. Meanwhile, the fathers, their hearts melting with paternal love, and their bodies drenched with tears, urged their sons hundreds of times to eat more and more. Although the boys were quite full, this encouragement made them happily eat more and more without limit.

49- The atmosphere of the evening meal was radically different from that of breakfast. At the evening meal the brahmana boy Madhumangala was reserved and quiet. He was no longer full of jokes. Mother Yasoda was also very grave and serious in her insistence that krsna eat heartily.

50- The atmosphere at breakfast had been filled with the lighthearted, spontaneous conversation and joking of Krsna and His friends, and the spontaneous caresses of Mother Yasoda. The atmosphere at the evening meal, in contrast, was marked by an absence of these things. At the evening meal Nanda Maharaja and the men felt hundred-fold pleasure by seeing the boys eat heartily, and Mother Yasoda felt a million-fold happiness by gazing at her son Krsna.

51- The opulence of the smile of Lord Krsna's moonlike face, the nectar drops of the words of Lord Krsna, the moon of Vraja, the breeze created by the palm-leaf fan, and mixed with the smell of the incense and the pleasing aroma of Lord Krsna's transcendental body, and the meal sprinkled with the sweet nectar of eating together with Lord krsna, all combined together to bring intense delight to the five senses of nanda, Yasoda, and the other elderly gopas and gopis.

52- After everything had finished, eating and drinking, they rinsed their mouths with water. Feeling very tired, they rested on different beds, Father Nanda and his peers going to the vedi courtyards, and his son Krsna going to the attalika part of the house. As they rested, the servants brought them betel-nuts, fanned them, and rendered various other services.

53- As Queen Yasoda and her gopi-friends faced the tall mountainlike roof where Lord Krsna was resting, they repeatedly drank the splendid moonlight of His face. By feeding the thirsty cakori birds of their eyes in this way, they completely fulfilled all their desires in all respects.

54- As Lord Krsna rested on the roof, He gazed at Srimati Radharani, who was looking at Him from Her window far away. Lord Krsna drank the stream of honey flowing from the beauty of Her lotuslike face. With this honey He fed the thirsty bumble-bees of His eyes. In this way His longing to see Radharani became satisfied.

55- Vraja's Queen Yasoda insisted that Tulasi, her friend Kasturi, and Dhanistha all eat the evening meal. They refused to eat or drink anything unless Srimati radharani had taken first.

56- When Queen Yasoda heard this she was very pleased to see how the gopis loved Srimati Radharani. Yasoda said: O Dhanistha, you and your two friends should immediately take all these foods, sauces, and condiments to Srimati radharani and Her friends.

57- Balarama's mother Rohini gave to Dhanistha the remnants of the foods, sauces, and condiments eaten by Lord Hari. Dhanistha privately gave these remnants to Tulasi, who placed them in a jeweled box.

58- Vraja's Queen Yasoda fed the servants and cowherds, and after they were fed, she took her meal with Her daughters-in-law, sister-in-law, and other female relatives.

59- After Tulasi had already left with the remnants of Krsna's meal, Dhanistha met Subala in a solitary place, told him of the planned rendezvous in the forest, and gave him the remnants of Krsna's betel-nuts.

60- When Tulasi arrived she showed all the food to her friend Rupa-manjari. They were both very pleased by seeing the food's pleasant appearance and smelling its pleasant aroma.

61- Tulasi then took Rupa-manjari to the dining-room, where they served the food on various plates for Srimati Radharani

and Her friends.

62- Jatila then called Visakha and said to her: My son Abhimanyu has already eaten, and he has now gone to the cow-barn to take a nap. Do not disturb him by calling him to eat. Just call my daughter-in-law Radharani so She may eat.

63- Jatila then gave Visakha the remnants of Lord Krsna's meal, and said: Radharani became tired from walking in the forest, and therefore She is now sleeping in Her room. Go there and give Her this food.

64- Visakha happily brought to Radharani that food and other food also from the dining-room. With great delight she narrated to Radharani all that had happened at Lord Krsna's house.

65- Srimati Radharani entered the dining-room and sat with Her friends on a golden platform to eat the remnants of what had been eaten by Her lover Krsna. She appeared like a female swan thirsty for nectar.

66- Lalita sat on Srimati Radharani's right side, and Visakha sat on Her left. The other gopis sat in their respective places facing Srimati Radharani and at Her sides.

67- Rupa-manjari and Tulasi-devi served the meal to Srimati Radharani and the gopis with great love, just as Mohini-murti served the nectar to the demigods.

68- The food brought by Radharani's affectionate friends had been eaten by Lord krsna, touched by His hand, and sweetened by the honey of His lips. All the gopis present desired to eat it. The amount of food was actually very small, but when Srimati Radharani glanced at it with Her lotus-eyes, it suddenly became limitless in quantity.

69- Srimati Radharani and the gopis became delighted by eating the remnants of what had been eaten by their lover Krsna. they appeared like female swans eating the roots of lotus flowers, does eating budding twigs, bumble-bees drinking honey, or cakori birds drinking the nectarean moonlight.

70- When the gopis had finished eating they rinsed their mouths and then enjoyed the betel-nuts chewed by Lord krsna. They were attended by the maidservants, and then, very satisfied at heart, they lay down to rest on many beds.

71- Tulasi and Rupa-manjari happily took the remaining food and gave it to Malati to bring to Vrnda-devi.

72- After feeding Radharani's closest friends, the other gopi-friends and the maidservants happily ate the remnants left by their mistress, Srimati Radharani.

73- As they began to serve the food to each other a momentary dispute arose over what was the fair way to divide the remnants.

74- After they had finished eating, they rinsed their mouths and approached Srimati Radharani's lotus feet. They chewed the betel-nuts that had been chewed by Her, and they rendered service unto Her in various ways.

75- All glories to the splendid pure moonlight of the early evening pastimes of Lord Krsna, the moon of Gokula. That moonlight melts the candrakanta jewels of the vrajavasis' hearts. It causes tidal waves on the ocean of their happiness, and it make the lotus flowers of their eyes blossom wide with pleasure.

76- Thus ends the twentieth chapter of Govinda-lilamrta in the matter of the Lord's sunset pastimes. Srila Raghunatha dasa Goswami has ordered me to write this book, which I have been able to do by the blessings of Srila Raghunatha Bhatta Goswami and the saintly association of Srila Jiva Goswami. I consider this book the ripened fruit of the service i have rendered to Srila Rupa goswami, who is like a bumble-bee relishing the honey at the lotus feet of Sri Caitanya Mahaprabhu.