

Sri Radha-rasa-sudha-nidhi

(The Nectar Moon of Sri Radha's Sweetness)

Text 1

nindantam pulakotkarena vikasan-nīpa-prasūna-cchaviṁ
prordhvī-kṛtya bhujā-dvayam hari-harīty-uccair vadantam muhuḥ
nṛtyantam drutam āru-nirjhara-cayaiḥ siñcantam ūrvī-talam
gāyantam nija-pāṣadaiḥ parivṛtam śrī-gaura-candram numaḥ

nindantam-rebuking; pulakotkarena-with bodily hairs erect; vikasat-blossoming; nīpa-kadamba; prasūna-flowers; cchaviṁ-splendor; prordhvī-kṛtya-raising; bhujā-dvayam-both arms; hari-harīty-uccaiḥ-with loud sounds of "Hari! Hari!"; vadantam-speaking; muhuḥ-again and again; nṛtyantam-dancing; drutam-quickly; āru-nirjhara-cayaiḥ-with streams of tears; siñcantam-sprinkling; ūrvī-talam-the surface of the earth; gāyantam-singing; nija-pāṣadaiḥ-with His associates; parivṛtam-surrounded; śrī-gaura-candram-Lord Gauracandra; numaḥ-we praise.

Standing erect, the hairs of His body rebuke the blossoming campaka flowers. Raising His arms, again and again He calls out "Hari! Hari!" Surrounded by His devotees, again and again He sings and dances. Streams of tears flow from His eyes and sprinkle the ground. Let us glorify Him, Lord Gauracandra.

Text 2

yasyāḥ kadāpi vasanāñcala-khelanottha-
dhanyāti-dhanya-pavanena kṛtārtha-mānī
yogīndra-durgama-gatir madhusūdano 'pi
tasyā namo 'stu vṛṣabhānu-bhuvo diśe 'pi

yasyāḥ-of whom; kadāpi-sometimes; vasana-of the garment; āñcala-the corner; khelana-playfully; uttha-lifted; dhanyāti-dhanya-very fortunate and glorious; pavanena-by the breeze; kṛtārtha-mānī-thinking successful; yogīndra-durgama-gatiḥ-the gould unattainable even by the kings of yogis; madhusūdanaḥ-Kṛṣṇa; api-also; tasyā-of Her; namaḥ-obeisances; astu-may be; vṛṣabhānu-bhuvaḥ-of the land of King Vrsabhanu; diśe-to the direction; api-also.

Obeisances to the direction that faces Śrī Vṛṣabhānu's daughter. When the breeze coming from that direction playfully moves the edge of His garment, Lord Kṛṣṇa, who cannot be attained by even the kings of the yogīs, thinks that His life has now become a great success.

Text 3

brahmeśvarādi-su-durūha-padāravinda-
śrīmat-parāga-paramādbhuta-vaibhavāyāḥ
sarvārtha-sāra-rasa-varṣi-kṛpārdra-dṛṣtes
tasyā namo 'stu vṛṣabhānu-bhuvo mahimne

brahmeśvarādi-beginning with Brahma and Siva; su-durūha-unattainable; padāravinda-lotus feet; śrīmat-glorious; parāga-pollen; paramādbhuta-most wonderful; vaibhavāyāḥ-glorfy; sarvārtha-sāra-rasa-varṣi-showering the best of all nectars; kṛpārdra-moistened with mercy; dṛṣteḥ-from the glance; tasyā-of Her; namaḥ-obeisances; astu-should be; vṛṣabhānu-bhuvaḥ-the daughter of Vrsabhanu; mahimne-to the glory.

Obeisances to the glory of Śrī Vṛṣabhānu's daughter. Even Brahmā, Śiva and all the demigods cannot attain the pollen of Her lotus feet. Her merciful glance showers the best of all nectars.

Text 4

yo brahma-rudra-śuka-nārada-bhīṣma-mukhyair
ālakṣito na sahasā puruṣasya tasya
sadyo-vaśī-karaṇa-cūrṇam ananta-śaktim
tam rādhikā-caraṇa-reṇum anusmarāmi

yaḥ-who; brahma-rudra-śuka-nārada-bhīṣma-mukhyaiḥ-headed by Brahma, Siva, Suka, Narada, and Bhisma; ālakṣitaḥ-seen; na-not; sahasā-forcibly; puruṣasya-of the Supreme Personality of Godhead; tasya-of Him; sadyo-vaśī-karaṇa-bringing under control; cūrṇam-powder; ananta-śaktim-limitless power; tam-to that; rādhikā-caraṇa-reṇum-the dust of Śrī Rādhā's feet; anusmarāmi-I meditate.

I meditate on the dust of Śrī Rādhā's feet, dust that even Brahma, Siva, Śukadeva, Nārada, Bhīṣma, and a host of great saints cannot see, dust that has limitless power, dust that at once transforms the Supreme Personality of Godhead into Śrī Rādhā's submissive servant.

Text 5

ādhāya mūrdhani yad āpur udāra-gopyaḥ
kāmyam padam priya-guṇair api piccha-mauleḥ
bhāvotsavena bhajatām rasa-kāmadhenum
tam rādhikā-caraṇa-reṇum aham smarāmi

ādhāya-placing; mūrdhani-on the head; yat-which; āpuḥ-attained; udāra-gopyaḥ-noble gopīs; kāmyam-to be desired; padam-attainment; priya-guṇaiḥ-with pleasing qualities; api-also; piccha-mauleḥ-peacock-feather crown; bhāva-of love; utsavena-with a festival; bhajatām-worshiping; rasa-kāmadhenum-a kamadhenu cow of rasa; tam-that; rādhikā-caraṇa-reṇum-the dust of Śrī Rādhā's feet; aham smarāmi-I meditate.

I meditate on the dust of Śrī Rādhā's feet, dust that becomes a kāmadhenu cow to give the nectar of rasa as the devotees celebrate a festival of spiritual love. Placing this dust on their heads, the beautiful gopīs attain something even peacock-feather-crowned Kṛṣṇa yearns to attain.

Text 6

divya-pramoda-rasa-sāra-nijāṅga-saṅga-
pīyūṣa-vīci-nicayair abhiṣecayantī
kandarpa-koṭi-śara-mūrchita-nandasūnu-
sañjīvinī jayati kāpi nikuṅja-devī

divya-splendid; pramoda-delight; rasa-nectar; sāra-best; nija-own; aṅga-limbs; saṅga-touch; pīyūṣa-of nectar; vīci-waves; nicayaiḥ-with multitudes; abhiṣecayantī-splashes; kandarpa-Kamadevas; koṭi-millions; śara-of arrows; mūrchita-become unconscious; nandasūnu-Kṛṣṇa; sañjīvinī-the elixer that restores life; jayati-all glories; kāpi-something; nikuṅja-of the forest; devī-the goddess.

Glory to the forest-goddess. When, wounded by millions of Kāmadeva's arrows, Nanda's son fell, She brought Him to life by splashing Him with many waves of the blissful nectar of Her touch.

Text 7

tan naḥ pratīkṣaṇa-camatkṛta-cāru-līlā-
lāvanya-mohana-mahā-madhurāṅga-bhaṅgī
rādhānam hi madhurāṅga-kalā-nidhānam
āvīrbhaviṣyati kadā rasa-sindhu-sāram

tat-that; naḥ-of us; pratīkṣaṇa-at every moment; camatkṛta-wonderful; cāru-beautiful; līlā-pastimes; lāvaṇya-beauty; mohana-charming; mahā-great; madhura-sweet; aṅga-limbs; bhaṅgī-movements; rādhā-of Śrī Rādhā; ānanam-the face; hi-indeed; madhura-sweet; aṅga-limbs; kalā-artistry; nidhānam-abode; āvirbhaviṣyati-will be manifest; kadā-when?; rasa-sindhu-sāram-the ocean of nectar.

When will the sweet and graceful nectar ocean that is Rādhā's face, an ocean filled at every moment with waves sweetness, charm, beauty, and wonderfully beautiful pastimes, appear before us?

Text 8

yat-kiṅkarīṣu bahuśaḥ khalu kāku-vāṇī
nityam parasya puruṣasya śikhaṇḍa-mauleḥ
tasyāḥ kadā rasa-nidher vṛṣabhānu-jāyās
tat-keli-kuñja-bhavanāṅgana-marjanī syām

yat-kiṅkarīṣu-among whose maidservants; bahuśaḥ-many; khalu-indeed; kāku-vāṇī-plaintive words; nityam-always; parasya-of the supreme; puruṣasya-person; śikhaṇḍa-mauleḥ-who wears a peacock-feather crown; tasyāḥ-of Her; kadā-when?; rasa-nidheḥ-an ocean of nectar; vṛṣabhānu-of King Vrsabhanu; jāyāḥ-of the daughter; tat-keli-pastime; kuñja-groves; bhavana-abode; aṅgana-courtyard; marjanī-cleaning; syām-I will be.

When will I become a sweeper in the forest courtyard where, surrounded by many maidservants, the peacock-feather-crowned Supreme Personality of Godhead speaks His appeal to the nectar ocean that is Śrī Rādhā?

Text 9

vṛndāni sarva-mahatām apahāya dūrād
vṛndātavīm anusara praṇayena cetaḥ
sat-tāraṇī-kṛta-su-bhāva-sudhā-rasaugham
rādhābhidhānam iha divya-nidhānam asti

vṛndāni-multitudes; sarva-mahatām-of the great ones; apahāya-removing; dūrāt-far away; vṛndātavīm-to Vṛndāvana forest; anusara-please meditate; praṇayena-with love; cetaḥ-O heart; sat-the saintly devotees; tāraṇī-kṛta-delivering; su-bhāva-of spiritual love; sudhā-rasa-nectar; augham-flood; rādhā-Rādhā; abhidhānam-the name; iha-here; divya-spiritual; nidhānam-wealth; asti-is.

O my heart, please turn from great things of this world and run to Vṛndāvana, where the great treasure, the nectar flood that delivers the devotees from this world, is Śrī Rādhā's name.

Text 10

kenāpi nāgara-vareṇa pade nipatya
samprārthitaika-parirambha-rasotsavāyāḥ
sa-bhrū-vibhaṅgam ati-raṅga-nidheḥ kadā te
śrī-rādhike nahi-nahīti-giraḥ śṛṇomi

kenāpi-by someone; nāgara-vareṇa-the best of lovers; pade-at the feet; nipatya-falling; samprārthita-requested; eka-one; parirambha-embrace; rasa-of nectar; utsavāyāḥ-festival; sa-bhrū-of the eyebrows; vibhaṅgam-knitting; ati-raṅga-of great happiness; nidheḥ-of the treasure; kadā-when?; te-of You; śrī-rādhike-O Śrī Rādhā; nahi-nahīti-giraḥ-the words "No! No!"; śṛṇomi-I will hear.

O Śrī Rādhā, O great treasure of bliss, when, as the best of lovers falls at Your feet and begs for the nectar festival of a single embrace, will I see You knit Your eyebrows and hear You say "No. No."

Text 11

yat-pāda-padma-nakha-candra-maṇi-cchaṭayā
visphurjitaṁ kim api gopa-vadhūṣv adarśi
pūrṇānurāga-rasa-sāgara-sāra-mūrṭiḥ
sā rādhikā mayi kadāpi kṛpām karotu

yat-whose; pada-feet; padma-lotus; nakha-nails; candra-maṇi-Candrakanta jewels; chaṭayā-splendor; visphurjitaṁ-manifested; kim api-something; gopa-vadhūṣv-among the gopīs; adarśi-saw; pūrṇa-perfect; anurāga-love; rasa-nectar; sāgara-ocean; sāra-best; mūrṭiḥ-form; sā-She; rādhikā-Rādhā; mayi-to me; kadāpi-sometimes; kṛpām-mercy; karotu-may do.

May Śrī Rādhā, who is the personified nectar ocean of perfect spiritual love, and the splendor of whose candrakānta-jewel toenails glistens amongst the gopīs, be merciful to me.

Text 12

ujjṛmbhamāna-rasa-vāri-nidhes taraṅgair
aṅgair iva praṇaya-lola-vilocanāyāḥ

tasyāḥ kadā nu bhavitā mayi puṇya-dṛṣṭir
vṛndāṭavī-nava-nikuñja-gṛhādhidevyāḥ

ujjṛmbhamāna-manifesting; rasa-of nectar; vāri-nidheḥ-ocean; taraṅgaiḥ-with waves; aṅgaiḥ-limbs; iva-like; praṇaya-with love; lola-restless; vilocanāyāḥ-eyes; tasyāḥ-of Her; kadā-when?; nu-indeed; bhavitā-will be; mayi-to me; puṇya-sacred; dṛṣṭiḥ-glance; vṛndāṭavī-nava-nikuñja-gṛhādhidevyāḥ-of the queen of the blossoming forest groves of Vṛndāvana.

When will Vṛndāvana's queen Rādhā, Her eyes restless with love and Her limbs like waves in the flooding ocean of nectar, place Her merciful glance upon me?

Text 13

vṛndāvaneśvari tavaiva padāravindam
premāmṛtaika-makaranda-rasaugha-pūrṇam
hṛdy arpitam madhu-pateḥ smara-tāpam ūgram
nirvāpayet parama-śītaḥ āśrayāmi

vṛndāvaneśvari-O queen of Vṛndāvana; tava-of You; eva-indeed; padāravindam-lotus feet; prema-of love; amṛtaika-makaranda-rasaugha-pūrṇam-the flood of nectar; hṛdi-in the heart; arpitam-placed; madhu-pateḥ-of Kṛṣṇa; smara-tāpam-torment of amorous desires; ūgram-terrible; nirvāpayet-will extinguish; parama-śītaḥ-great coolness; āśrayāmi-I take shelter.

O queen of Vṛndāvana, I take shelter of Your lotus feet, which are flooded with nectar, which are cool and pleasing, and which, placed over Lord Kṛṣṇa's heart, extinguish the blazing fire of desire that torments Him.

Text 14

rādhā-karāvacita-pallava-vallarīke
rādhā-padāṅka-vilasan-madhura-sthālīke
rādhā-yaśo-mukhara-matta-khagāvalīke
rādhā-vihāra-vipine ramatām mano me

rādhā-of Rādhā; kara-by the hands; avacita-picked; pallava-blossoms; vallarīke-vine; rādhā-of Rādhā; padāṅka-footprints; vilasat-glistening; madhura-sweet; sthālīke-place; rādhā-of Rādhā; yaśaḥ-fame; mukhara-eagerly talking; matta-passionate; khagāvalīke-birds; rādhā-of Rādhā; vihāra-pastime; vipine-in the forest; ramatām-may enjoy; manaḥ-the heart; me-of me.

I pray that my heart may find its happiness in Rādhā's pastime forest, where the vines bear flowers picked by Rādhā's own hands, where many charming places bear Rādhā's footprints, and where the birds passionately sing of Rādhā's glories.

Text 15

kr̥ṣṇāmṛtam cala vigāḍhum itiritāham
tāvat sahaṣva rajanī sakhi yāvad eti
ittham vihasya vṛṣabhānu-sutāha lapsye
mānam kadā rasada-keli-kadamba-jātam

kr̥ṣṇa-dark (of Kṛṣṇa); amṛtam-to the nectar; cala-go; vigāḍhum-to dive; iti-thus; iritā-said; aham-I; tāvat-then; sahasva-bear; rajanī-night; sakhi-O friend; yāvat-when; eti-goes; ittham-thus; vihasya-joking; vṛṣabhānu-sutā-the daughter of King Vrsabhanu; āha-said; lapsye-I will attain; mānam-honor; kadā-when?; rasada-giving nectar; keli-pastime; kadamba-kadamba tree; jātam-born.

I will say, "You should go there and bathe in the dark nectar". Smiling, Rādhā will joke, "O friend, wait until night. Then the dark nectar will come here." When will I pick this glorious flower on the kadamba tree of Rādhā's sweet pastimes?

Text 16

pādāṅguli-nihita-dṛṣṭim apatra-piṣṇum
dūrād udīkṣya rasikendra-mukhendu-bimbam
vīkṣe calat-pada-gatim caritābhirāmam
jhaṅkāra-nūpuravatim bata karhi rādhām

pādāṅguli-toes; nihita-placed; dṛṣṭim-glance; apatra-piṣṇum-unworthy; dūrāt-from afar; udīkṣya-seeing; rasikendra-of the king of they who enjoy nectar; mukha-face; indu-bimbam-moon; vīkṣe-I see; calat-pada-gatim-steps; carita-pastimes; abhirāmam-delight; jhaṅkāra-nūpuravatim-wearing tinkling anklets; bata-indeed; karhi-whether; rādhām-Rādhā.

Will I see graceful Rādhā, first shyly gazing at her own toes, then from afar gazing at the full-moon face of the king of rasikas, and then Her anklets tinkling as She runs to meet Him?

Text 17

ujjāgaram rasika-nāgara-saṅga-raṅgaiḥ

kuñjodare kṛtavatī nu mudā rajanyām
su-snāpitā hi madhunaiva su-bhojitā tvam
rādhe kadā svapiṣi mat-kara-lālitānghriḥ

ujjāgaram-staying awake; rasika-nāgara-saṅga-raṅgaiḥ-with pastimes in the company of the most charming of lovers; kuñjodare-in a forest grove; kṛtavatī-did; nu-indeed; mudā-happily; rajanyām-at night; su-snāpitā-peacefully sleeping; hi-indeed; madhuna-with Kṛṣṇa; eva-indeed; su-bhojitā-enjoyed; tvam-You; rādhe-O Rādhā; kadā-when?; svapiṣi-You will sleep; mat-kara-my my hand; lālita-stroked; aṅghriḥ-the feet.

O Rādhā, when, after You have spent the entire night enjoying pastimes with the best of charming lovers, and after You have bathed and eaten breakfast with Kṛṣṇa, will You finally fall asleep, the soles of Your feet gently stroked by my hand?

Text 18

vaidagdhya-sindhur anurāga-rasaika-sindhur
vātsalya-sindhur ati-sāndra-kṛpaika-sindhuḥ
lāvaṇya-sindhur amṛta-cchavi-rūpa-sindhuḥ
śrī-rādhikā sphurati me ḥṛdi keli-sindhuḥ

vaidagdhya-of expert intelligence; sindhuḥ-ocean; anurāga-love; rasaika-tasting the nectar; sindhuḥ-ocean; vātsalya-of affection; sindhuḥ-ocean; ati-sāndra-very intense; kṛpā-mercy; eka-only; sindhuḥ-ocean; lāvaṇya-of beauty; sindhuḥ-the ocean; amṛta-nectar; cchavi-splendor; rūpa-form; sindhuḥ-the ocean; śrī-rādhikā-Śrī Rādhā; sphurati-may appear; me-before me; ḥṛdi-in the heart; keli-of pastimes; sindhuḥ-an ocean.

May Śrī Rādhā, who is an ocean of intelligence, a nectar ocean of love, an ocean of kind affection, an ocean of great mercy, an ocean of beauty, an ocean of nectar splendor, and an ocean of transcendental pastimes, appear in my heart.

Text 19

drṣṭvaiva campaka-lateva camatkṛtāṅgi
veṇu-dhvanim kva ca niśamya ca vihvalāṅgi
sā śyāmasundara-guṇair anugīyamānaiḥ
prītā pariṣvajatu mām vṛṣabhānu-putrī

drṣṭvā-seeing; eva-indeed; campaka-latā-a campaka vine; iva-like; camatkṛta-wonderful; aṅgi-limbs; veṇu-dhvanim-the sound of the flute; kva ca-somewhere;

niśamya-hearing; ca-and; vihvāla-agitated; aṅgi-limbs; sā-She; śyāmasundara-guṇaiḥ-with the virtues of Kṛṣṇa; anuḡiyamānaiḥ-singing; prītā-pleased; pariśvajatu-may embrace; mām-me; vṛṣabhānu-putrī-Vrsabhanu's daughter.

May King Vṛṣabhānu's daughter, who becomes startled when She hears the music of Kṛṣṇa's flute, and whose limbs become like a wonderful blossoming campaka vine when She gazes at Kṛṣṇa, become pleased with my singing songs about Kṛṣṇa's glories. May She suddenly embrace me.

Text 20

śrī-rādhike surata-raṅgi-nitamba-bhāge
kāñcī-kalāpa-kalahamsa-kalānūlāpaiḥ
mañjīra-siñjita-madhuvrata-guñjitāṅghri-
pañkeruhaiḥ śiśirayā sva-rasa-cchaṭābhiḥ

śrī-rādhike-O Śrī Rādhā; surata-raṅgi-the arena of amorous pastimes; nitamba-bhāge-hips; kāñcī-kalāpa-belt; kalahamsa-swan; kalānūlāpaiḥ-with cooking; mañjīra-siñjita-tinkling anklets; madhuvrata-bees; guñjita-humming; aṅghri-feet; pañkeruhaiḥ-lotus; śiśirayā-make cool; sva-rasa-cchaṭābhiḥ-with the nectar of Your effulgence.

O Śrī Rādhā whose hips are the dancing arena of amorous pastimes, with the cooing swan of Your belt, the buzzing bees of Your anklets, and the nectar splendor of Your beauty, please bring coolness to Your lover, Kṛṣṇa.

Text 21

śrī-rādhike sura-taraṅgini divya-keli-
kallola-mālini lasad-vadanāravinde
śyāmāmṛtambunidhi-saṅgama-tīvra-veginy
āvarta-nābhi-rucire mama sannidhehi

śrī-rādhike-O Śrī Rādhā; sura-taraṅgini-O celestial Ganges; divya-keli-transcendental pastimes; kallola-mālini-with garlands of waves; lasad-vadanāravinde-splendid lotus face; śyāmāmṛta-dark nectar; ambunidhi-ocean; saṅgama-contact; tīvra-sharp; vegini-passion; āvarta-whirlpool; nābhi-navel; rucire-beautiful; mama-to me; sannidhehi-please come near.

O Śrī Rādhā, O celestial Ganges, O ocean garlanded with waves of splendid pastimes, O girl with the glistening lotus face, O river passionately running to meet the dark ocean of Lord Kṛṣṇa, O goddess whose whirlpool navel is so

graceful, please appear before me.

Text 22

sat-prema-sindhu-makaranda-rasaugha-dhārā-
sārān ajasram abhitaḥ sravad-āśriteṣu
śrī-rādhike tava kadā caraṇāravindam
govinda-jīvana-dhanam śirasā vahāmi

sat-prema-sindhu-the ocean of love; makaranda-rasaugha-dhārā-the flood of nectar; sārān-flowing; ajasram-always; abhitaḥ-everywhere; sravat-flowing; āśriteṣu-taken shelter; śrī-rādhike-O Śrī Rādhā; tava-of You; kadā-when?; caraṇāravindam-lotus feet; govinda-jīvana-dhanam-the wealth of Lord Kṛṣṇa's life; śirasā-with my head; vahāmi-I carry.

O Śrī Rādhā, when will I place on my head Your lotus feet, which are a flood of the nectar of spiritual love, a flood that always flows among Your devotees, and are the treasure more dear than life for Lord Kṛṣṇa?

Text 23

saṅketa-kuñjam anu kuñjara-manda-gāminy
ādāya divya-mṛdu-candana-gandha-mālyam
tvām kāma-keli-rabhasena kadā calantīm
rādhe 'nuyāmi padavīm upadarśayantī

saṅketa-for the rendezvous; kuñjam-the forest grove; anu-following; kuñjara-manda-gāminy-slowly walking like an elephant; ādāya-taking; divya-mṛdu-candana-gandha-mālyam-a splendid and fragrant garland anointed with sandal paste; tvām-You; kāma-keli-amorous pastimes; rabhasena-with the desire; kadā-when?; calantīm-going; rādhe-O Rādhā; anuyām-I will follow; padavīm-the path; upadarśayantī-showing.

O Rādhā, when, carrying splendid sandal paste, scents, and flower garlands, walking slowly like a graceful elephant, and showing You which path to take, will I follow behind as, eager to enjoy amorous pastimes, You hurry to the forest rendezvous?

Text 24

gatvā kalinda-tanayā-vijanāvatāram
udvartayanty amṛtam aṅgam anaṅga-jīvam

śrī-rādhike tava kadā nava-nāgarendram
paśyāmi magna-nayanam sthitam ucca-nīpe

gatvā-going; kalinda-tanayā-of the Yamuna; vijana-secluded; avatāram-shore;
udvartayanti-massaging; amṛtam-nectar; aṅgam-limbs; anaṅga-jīvam-the life of
Kamadeva; śrī-rādhike-O Śrī Rādhā; tava-of You; kadā-when?; nava-nāgarendram-
the youthful king of lovers; paśyāmi-I see; magna-plunged; nayanam-eyes; sthitam-
staying; ucca-tall; nīpe-on a kadamba tree.

O Śrī Rādhā, when, as I massage Your nectar limbs, which are Kāmadeva's life,
will I suddenly see the king of youthful lovers sitting high on a kadamba tree, His
eyes plunged in the sight of You?

Text 25

sat-prema-rāśi-saraso vikasat-sarojam
svānanda-sīdhu-rasa-sindhu-vivardhanendum
tac chrī-mukham kuṭīla-kuntala-bhr̥ṅga-juṣṭam
śrī-rādhike tava kadā nu vilokayiṣye

sat-prema-rāśi-sarasaḥ-of the lake of spiritual love; vikasat-sarojam-blossoming
lotus; svānanda-sīdhu-rasa-the nectar of bliss; sindhu-the ocean; vivardhana-
increasing; indum-the moon; tat-that; śrī-mukham-beautiful face; kuṭīla-curly;
kuntala-hairs; bhr̥ṅga-black bees; juṣṭam-endowed; śrī-rādhike-O Śrī Rādhā; tava-
of You; kadā-when?; nu-indeed; vilokayiṣye-I will see.

O Śrī Rādhā, when will I gaze on Your beautiful face, which is a blossoming
lotus in the lake of pure love, a lotus decorated with the black bees of Your
curling locks of hair, a face that is a moon bringing great tidal waves to the nectar
ocean of bliss?

Text 26

lāvaṇya-sāra-rasa-sāra-sukhaika-sāre
kāruṇya-sāra-madhura-cchavi-rūpa-sāre
vaidagdhya-sāra-rati-keli-vilāsa-sāre
rādhābhidhe mama mano 'khila-sāra-sāre

lāvaṇya-of beauty; sāra-the essence; rasa-of sweetness; sāra-the essence; sukha-
of happiness; eka-the only; sāre-essence; kāruṇya-of mercy; sāra-the essence;
madhura-sweet; cchavi-splendor; rūpa-form; sāre-the essence; vaidagdhya-of
expert intelligence; sāra-the essence; rati-amorous; keli-vilāsa-pastimes; sāre-the
essence; rādhā-Rādhā; abhidhe-bearing the name; mama-of me; manaḥ-the heart;

akhila-of all; sāra-essence; sāre-the essence.

My thoughts rest in something that bears the name Rādhā, something that is the essence of beauty, the essence of nectar, the essence of happiness, the essence of mercy, the essence of charming and splendid forms, the essence of expert intelligence, the essence of playful amorous pastimes, and the essence of the best of everything.

Text 27

cintāmaṇiḥ praṇamatām vraja-nāgarīṇām
cūdāmaṇiḥ kula-maṇir vṛṣabhānu-nāmnah
sā śyāma-kāma-vara-śānti-maṇir nikuñja-
bhūṣā-maṇir hṛdaya-sampuṭa-san-maṇir naḥ

cintāmaṇiḥ-cintamani jewel; praṇamatām-of the surrendered; vraja-nāgarīṇām-girls of Vraja; cūdāmaṇiḥ-the crest jewel; kula-maṇiḥ-the jewel of the family; vṛṣabhānu-nāmnah-named Vṛṣabhanu; sā-She; śyāma-kāma-vara-śānti-maṇiḥ-the jewel that pacifies the desires of Lord Kṛṣṇa; nikuñja-of the forest groves; bhūṣā-decoration; maṇiḥ-jewel; hṛdaya-of the heart; sampuṭa-of the jewelry chest; sat-transcendental; maṇiḥ-jewel; naḥ-of us.

She is the cintāmaṇi jewel of the surrendered devotees, the crest jewel of the girls of Vraja, the jewel of King Vṛṣabhānu's family, the jewel that pacifies Lord Kṛṣṇa's desires, the jewel that decorates the forest groves, the splendid jewel we keep in the jewelry chest of our hearts.

Text 28

mañju-svabhāvam adhi-kalpa-latā-nikuñjam
vyañjantam adbhuta-kṛpā-rasa-puñjam eva
premāmṛtāmbudhim agādham abādham etam
rādhābhidham drutam upāśraya sādhu-cetaḥ

mañju-svabhāvam-gentle nature; adhi-kalpa-latā-nikuñjam-the grove of kalpa-lata vines; vyañjantam-manifesting; adbhuta-kṛpā-rasa-puñjam-an abundance of wonderful mercy; eva-indeed; premāmṛtāmbudhim-the ocean of the nectar of love; agādham-fathomless; abādham-unstoppable; etam-this; rādhābhidham-named Rādhā; drutam-quickly; upāśraya-take shelter; sādhu-cetaḥ-O heart of the devotee.

O saintly heart, please at once take shelter of the something that bears the name Rādhā, something that is gentle by nature, a forest of kalpa-latā vines, a wonderful

flood of nectar mercy, and a fathomless and shoreless nectar ocean of love.

29 He is fortunate who meditates on Sri Radha as She talks with Her lover, Her ornaments pearls and red sindura, Her red lips glorious flower blossoms, and Her teeth jasmine flowers.

30 In my heart I place Sri Radha, who is splendid with the colours of yellow and red, who is glorious like limitless lightning vines, whose beautiful form is overcome with passionate love, and whom the king and queen of Vraja love as much as they love Krsna.

31 O Sri Radha, O goddess of the newly-blossoming groves of Vrndavana forest, when, engaged in making a crown of peacock feathers and a necklace of gunja, will I be Your maidservant?

32 O Sri Radha, please place Your glance of mercy upon me. I yearn to decorate the forest-grove rendezvous with many flowers, arrange for Your meeting with the dark moon of Vraja, and thus attain Your mercy.

33 Turning far away from my kinsmen and from millions of worldly opulences, and not desiring to do anything to attain anything material, I meditate on the dust of Sri Radha's feet, dust that brings a monsoon of wonderful happiness.

34 O my heart, please meditate on the two golden waterpot breasts of King Vrsabhanu's daughter, breasts that are a jewellery chest holding a treasure that is everything to a youth who is like a splendid moon shining in Gokula, a youth whose form, more handsome than millions of Kamadevas, is now manifested in Vrndavana forest.

35 What is this that I meditate on? Is it two lotus flowers growing in the nectar lake of Sri Radha's passionate love? Or is it two moons manifested from Sri Radha's face? Or is it Sri Radha's youthful breasts? Or is it two monsoon clouds of Sri Radha's nectar bliss.

36 O Sri Radha, I offer my respectful obeisances to Your youthful breasts, which enchant the person who enchants all the worlds, and which are like two golden lotus buds growing in the lake of Your pastimes, or two fruits growing on the nectar kalpa-vrksa tree of Your bliss.

37 O Sri Radha, please place Your glance of mercy upon me. I yearn to decorate Your cheeks and breasts with many colourful pictures, Your wonderful braids with new jasmine flowers, and Your limbs with many ornaments.

38 When will restless-eyed Sri Radha, who during the daytime again and again sighs "O dark one", "O most handsome", "O charming one", "O You who are more graceful and handsome than millions of Kamadevas", "O best of lovers", be pleased with me?

39 O Sri Radha, when will I sweetly serve You, who with the arrow of Your sidelong glance deeply wound Vraja's prince, making His peacock feather fall from His turban, the flute fall from His hand, and His yellow garments become disarrayed?

40 I pray that birth after birth I may serve King Vrsabhanu's daughter, whose form is a shoreless ocean of nectar pastimes, whose wonderful gracefulness is the root of transcendental bliss, and who cannot be attained by Brahma and all the demigods.

41 I wish to become a maidservant in King Vrsabhanu's palace, where a

splendid lightning vine that enjoys loving pastimes with the Supreme Personality of Godhead, a vine that has a form filled with the nectar of perfect love, appeared in this world.

42 I meditate on the moon of Sri Radha's face, a moon splendid with pastimes of love, a moon that with its flood of nectar moonlight satisfies the cakora birds of Lord Krsna's eyes.

43 Someday, in the forest grove where They have now met, with great determination I will grasp inexperienced, shy, frightened Sri Radha's lotus hands and lead Her to the bed of the king of lovers, a bed carefully made of soft flower petals.

44 As You passionately rush to meet dark Krsna, I will carry a fragrant garland and a box of betel nuts, camphor, and cloves. O Sri Radha, please kindly accept me as Your maidservant.

45 O Sri Radha, all glory to Your youthfulness, which is filled with many nectar virtues, which carefully sustains Your graceful hips and Your beautiful youthful breasts, graceful like two flower buds, and which has stolen the mind of a person who charms all the worlds.

46 O Sri Radha, when will I, eavesdropping, hear every syllable of the shoreless nectar ocean of Your words as, Your body tossed by the waves in the ocean of amorous desires, You playfully talk with the hero of Vraja?

47 Glory to the beautiful jewel of a girl who, deep in the forest, sits on Her beloved's lap and, the limbs of Her body overwhelmed with passion for Her dark lover, talks with Him, sweetly calling Him, "O enchanter."

48 O Sri Radha, when will I, a maidservant standing at the door, suddenly fall into a lake of nectar as I overhear Your words mixed with the tinkling of Your ornaments as You enjoy a nectar festival in a secluded forest grove?

49 May Sri Radha, who, taking the sweet sounding Madhumati vina in Her hand, and then singing many songs describing Her pastimes with the crest jewel of lovers, suddenly bursts into a shower of tears, appear in my heart.

50 My heart has been stolen by an intelligent and charming couple who playfully enjoy a sweet festival of joking and laughter in Vrndavana forest.

51 All glory to the jewel decorating the hair of the Vraja-gopis, a jewel sweet with new youthfulness, a jewel fair like a garland of lightning flashes, a jewel that with dancing sidelong glances floods the world with waves of the nectar of pure love.

52 All glories to the delicate being that bears the name Radha, a being all the Vedas cannot describe, a being who is the sweetest essence of the nectar ocean, a being whose mercy has no limit, a being splendid, sweet, graceful, and beautiful, a being whose passionate love has pushed away the shackles that chained Her heart.

53 Will I become a delicate young gopi, a gopi expert at many services, a gopi who always stays by my mistress' side and who wears a prasadam silk-bodice She affectionately gave to me with Her own hand.

54 O Sri Radha, when, sometimes carefully combing Your hair with my fingernails, sometimes carefully placing a bodice on Your splendid golden-waterpot breasts, and sometimes carefully placing jewel ornaments on Your ankles, will I be Your expert maidservant?

55 As I loudly chant the holy names of Lord Hari, worship the divine couple with sweet fragrances and many offerings, and happily reside in Vrndavana, may

my thoughts always stay at Sri Radha's soft lotus feet.

56 Even though He tells me, "The queen of My life is merciful to you", and even though again and again He kisses me, embraces me, and maddens me with the nectar of amorous pleasures, and even though He creates in me a wonderful wealth of sweet love, my thoughts still stay, O Sri Radha, in the nectar pastimes of Your feet.

57 When, decorated with many flowers brought by me from Vrndavana forest, will Sri Sri Radha-Krsna, the hairs of Their bodies standing erect as They hear each other's names, celebrate in the forest grove the splendid festival of Their childhood wedding?

58 When, on the Yamuna's shore, will I meet Sri Radha, as, like a passionate female elephant meeting a regal male elephant in the forest, She, wealthy in sweet musical skill, sweetly plays the vina as Krsna plays the fifth raga on His graceful flute?

59 When, fanning Them and massaging Their feet will I, now a gopi, happily serve the king and queen of playful lovers as, Their cheeks wet with perspiration from wonderful enthusiastic dancing, They enjoy a charming and wonderful rasa-lila festival filled with smiles and laughter?

60 When, again and again bathing in the Yamuna's waters muddied with the musk that had anointed Her breasts, then searching for my queen in Vrndavana's charming forest groves, and then calling out, "O Radha, do You not see the path Your playful lover took?" Will I gradually become freed from the dirt that is this wretched material body, and become again pure?

61 O giver of nectar, when will I become Your maidservant? When will You order me to bow down again and again before lotus-dark Krsna, celebrate a nectar festival of touching His feet, and place Your request before Him? When will You order me to carefully clean and arrange the charming forest grove? When will You order me to bring flower garlands, sandal paste, fragrances, pleasant betel nuts and nectar drinks?

62 Ah! A very beautiful girl stays in the groves of Vrndavana forest. With the news of Her nectar beauty She floods the world. Her face is splendid like limitless full moons in autumn. When she gives to someone the happy festival that is service to Her, that festival makes all other goals and means seem very petty and insignificant.

63 When, after pretending to reject Krsna's proposal, and after with repeated glances indicating where They should meet, will Radha instruct me to tell Krsna, "O king of rascals, Radha is very afraid of You. Do not think She will enter that kadamba grove without a companion?"

64 Glory to Radha, who is expert in making Her eyebrows dance, expert in playful sidelong glances, expert in speaking playful words, expert in meeting Her lover, expert in newer and newer pastimes, and expert in enjoying a festival of joking words with Her gopi friends.

65 May the nectar of Sri Sri Radha-Krsna's pastimes appear in our hearts, pastimes where in childhood Krsna becomes both diksa-guru and siksa-guru and teaches Radha the art of playing in the waves of newer and newer pastimes, pastimes where Radha and Krsna enjoy a splendid playful festival of the flooding sweetness of Their just-beginning love, pastimes where Radha and Krsna are agitated by each other's touch.

66 When, staying in a secluded place, will I become fulfilled as I see Sri Radha and Krsna, even though They are only children, suddenly become teenagers, teenagers enjoying playful joking words and many other pastimes in Vraja Village's pathways, teenagers who rob the devotees of their hearts?

67 O Radha, I meditate on Your braids decorated with fragrant jasmine flowers, Your forehead anointed with a glistening dot of red sindura, the peerless splendour of Your large eyes, the beautiful moonlight of Your smile, the joyful splendour of Your pure love, and the beauty of Your graceful breasts.

68 A spiritual splendour that bears the name Radha, that is the most sweet, that showers a monsoon of glorious nectar, and that is worshipped in Vraja-mandala by many hundreds of splendid and playful teenage girls more beautiful and glorious than millions of goddesses of fortune, shines in the heart of a very fortunate person, a heart where Sri Radha stays.

69 Glory to the glorious splendour that is filled with the great beauty and playfulness of youth, that has a charming beautiful form filled with deep love and bliss, that plays in the forests of Vraja, that is fair like yellow kasmira and that Vraja's queen loves in the same way She loves Lord Govinda.

70 Radha, who is tossed to and fro by the great waves in the nectar ocean of bliss and love, who with the great wonder of playful glances from the corners of Her restless reddish eyes enjoys a great festival of pastimes, who is filled with the most wonderful glory of love, and who is the most charming goddess in all the worlds, enjoys pastimes in the palace that is Vrndavana forest.

71 The crest jewel of all beautiful girls is now manifest deep in Vrndavana forest, a girl who is the devotees' cintamani jewel, a girl who is a jewel streaming the nectar of great bliss, a girl who with the slightest amorous signal from Her eyebrows bewilders He who is the jewel of Vraja.

72 Sri Radha, whose waves of sidelong glances gave birth to many millions of Kamadevas proudly standing with twanging archers' bows, and who, in the first entrance of youth has become wonderful and glorious with limitless floods of the greatest sweetness, is our queen.

73 Brahma, Siva, and the demigods are not qualified to place on their heads even a single particle of dust from Radha's feet. Even so, they who take shelter of the gopis in the course of time eventually attain Sri Radha, who is the great treasure of the nectar ocean of love. O destiny, I bow down before you.

74 Let the affectionate relatives stay far away. Let the friends and servants stay far away. How can anyone approach? In a forest grove King Vrsabhanu's daughter now enjoys pastimes with Her passionate lover. Standing at the doorway, I, Her dear maidservant, will hear the tinkling of the ornaments at Her waist.

75 O Sri Radha, in my heart may I always see in meditation the softness of Your fair limbs, the sweetness of Your smile, the longness of the corners of Your eyes, the heaviness of Your breasts, the slenderness of Your waist, the slow grace of Your steps, the broadness of Your hips, the curve of Your eyebrows, the redness of Your bimba-fruit lips, and the coolness of the nectar in Your heart.

76 When, in the early morning, will I remove the yellow garment and replace it with another, run to the forest to reclaim the lost bodice, again tie Your braids, again string the broken pearl-necklace, decorate Your eyes with mascara, and, O heroine, with coloured ointment conceal the wounds on Your limbs?

77 My restless eyes yearn to embrace the eternally youthful form that is filled

with the sweet nectar of pure love, that is seen only in Vrndavana, that the Upanisads, which stay at the head of all the Vedas, cannot describe, and that Siva, Sukadeva, all the demigods and sages cannot find in their meditations.

78 The four goals of life, which begin with material piety, may be glorious to some people, but I think they are useless. Why should I waste my time talking about them? Other people may place on their heads the path of devotional service to the Supreme Personality of Godhead. I am still not interested. The only thing that pleases my heart is the nectar that is service to a wonderful jewel like girl who stays deep in Vrndavana forest. Nothing else pleases my heart.

79 I serve Radha, who is the heart of the sweetest and most splendid love, who is the highest limit of skill in transcendental amorous pastimes, who is the goddess worshipped by the Supreme Personality of Godhead Himself, who is the supreme goddess, who appears as Durga and Saci, whose form is full of bliss, who is the Lord's first potency, who is supremely independent, and who is the first consort of Vrndavana's master.

80 Persons who avoid service to Radha, but yearn to attain Lord Krsna's company, are like persons seeking moonlight without the moon. Persons who do not understand that Radha is the spring from which the nectar waves of love for Krsna flow can attain only one single drop, and no more, of the great ocean of nectar.

81 I offer my respectful obeisances to the great souls who, renouncing all fruitive work, not attached even to devotional service to the Supreme Lord, and living the most wonderful and sweet life, always meditate on Sri Radha, who is filled with the joy of pure love and glorious with the splendour of the wonderful sweetness of youth.

82 Who are these fools who, because of their spiritual master's order, do not mark their shoulders with the conch, cakra, and other symbols, do not draw a temple of Lord Hari on their foreheads, and do not wear splendid tulasi necklaces around their necks?

83 The devotees may perform Vedic rituals or not perform them. The devotees who taste the wonderful secret nectar of devotional service may accept flower garlands and other things pleasing to the senses, or they may reject them. What foolish non-devotees, who wander aimlessly in this world, have the right to question the actions of Sri Radha's dear devotees, whose hearts have travelled to the farther shore of pure love?

84 Why talk of material things? Why fear millions of hells? I do not fear impersonal liberation. Why should I become mad, like Sukadeva Gosvami and a host of others, after worshipping the Supreme Lord? I would rather that my mind plunges into the nectar at Sri Radha's feet.

85 I cannot forget Sri Radha's beauty, the splendour of Her new youth, Her wonderful and sweet waterpot breasts, the sweetness of Her bimba-fruit lips, Her smile, Her words or Her playful motions.

86 O Sri Radha, O beautiful girl of the forest groves, when will You place Your glance of mercy on me? I yearn to attain the wonderful nectar of eternal service to You, service that the young girls of Vraja, who celebrate a festival of love that fills Laksmi, Sukadeva, Narada and all the demigods, saints and sages with wonder, attained by Your mercy.

87 When, by Radha's mercy, will I become Her maidservant? When will I

massage Her beautiful lotus feet as She sleeps? When, again and again tasting the nectar of the very sweet remnants of Her meal, will I become plunged into the ever-new ecstasy of transcendental bliss?

88 O Radha, if You affectionately show me to Your beloved, who walks on the path of debauchery, then please hear how I will faithfully serve You. With smiling sidelong glances, and with the hairs of my body standing up with joy, I will tightly embrace Your beloved. In this way I will taste the nectar of service to Your feet.

89 "You like the dark sky when the moon is waning, the newly blossoming blue lotus, the black deer, the dark tamala tree, the dark monsoon clouds, and the dark Yamuna river. Why, then, do You dislike charming Krsna, who is so like them in name and form?" Will I see You smile, O Radha, as I speak these words?

90 I meditate on the girls of Vraja as they follow Sri Radha, their eyes like blue lotus flowers tossed to and fro by waves of playful glances, Their breasts like pairs of golden mountains flying in the sky, and their feet like blossoming lotus flowers suddenly planted in the ground.

91 Your eyes are like two charming fishes swimming in the ocean of nectar. Your breasts are like two cakravaka birds in the lake of nectar. Your face is like a golden lotus blossoming in the celestial Ganga. O Radha, may the many glories of the waves of Your mercy splash against me.

92 Will a certain unattainable girl, who is wonderfully glorious in Her lover's company, who is the jewel of saintly and beautiful girls, whose toenail moons on Her lotus feet shine with great moonlight, a single ray of which is more glorious than millions of goddesses of fortune, who enjoys pastimes in the nectar ocean of fathomless love, and whose limbs blossom with sweetness and charm, be merciful to me?

93 O Radha, O goddess who in a temple of jasmine flowers by the Yamuna's shore enjoys charming pastimes with your forest flower-garlanded lover, O goddess who plays in a wonderful and eternal nectar ocean of pastimes, please splash me with the many glories of the waves of Your mercy.

94 O daughter of Vrsabhanu, O goddess from whose lotus feet stream waves of love and bliss, O goddess before whose maidservants the Kamadeva of Vrndavana, yearning to attain the festival of Your mercy, speaks sweet words, I bow down before Your beautiful feet.

95 May the two wonderful syllables Ra-dha, which at once attract even the king of Gokula, which teach the love-filled devotees that all material goals are very petty and unimportant, and which are chanted by Lord Krsna Himself, even though He is already the husband of the goddess of fortune, appear before me.

96 May the two syllable mantra "Radha", which Lord Hari, sitting like the king of yogis in a cottage by the Yamuna's shore, meditating on Her lotus feet, overcome with splendid bliss and nectar love, and His eyes filled with tears, always chants, always appear in my heart.

97 The nectarean word "Radha", which is very far from the demigods, the liberated souls, the devotees, and the kindly persons who are friends to all, which when spoken with love brings a flood of the blissful nectar of love, and which Lord Hari, tears streaming down His face, happily hears, chants, and sings in the company of the gopis, is my life and soul.

98 May Sri Radha, by taking shelter of whom they who yearn to become Krsna's gopi friends attain their goal, by worshipping whom one attains the

supreme perfection, whose holy name is the vine-crown adorning the Upanisads, and who with many festivals of deep love worships the boy who is the jewel of Vraja, be pleased with me.

99 I bow down before a splendour that bears the name Radha, a splendour that has limbs splendid like millions of lightning flashes, a beautiful face splendid with bliss, bimba-fruit lips splendid like coral, hands splendid like budding twigs, breasts splendid like golden lotus buds, a splendour that has lotus eyes, a splendour that enjoys charming pastimes in the newly-blossoming forest groves.

100 May charming Sri Radha, whose teeth are a row of pearls, whose beautiful lips are bimba fruits, whose waist is slender, whose deep navel is a whirlpool of newer and newer nectar, whose hips are graceful and broad, who is a rising ocean of the beauty of youth, and who is the heart of the intelligent gopis, protect us.

101 O Sri Radha, O goddess with glistening curly black hair, glistening bimba-fruit lips, a moonlike face, playful khanjana bird eyes, a splendid pearl in the tip of Your nose, broad hips, slender waist, splendid breasts, a host of wonderful glories, and vine-arms decorated with graceful armlets, please appear before me.

102 In the newly fashioned stage of Sri Radha's limbs a play will now be performed. The curtain of shyness now rises. A smile now offers a handful of flowers. Youthfulness speaks graceful words of prologue. The king of love enters and sits on the golden throne of Her hips. Now playful sidelong glances show their wonderful skill in wild dancing.

103 May Sri Sri Radha-Madhava's festival of love, where there is a great wonder of beauty and where there are new youthfulness, charm, skill in the playing among the waves of many pastimes, and places of great wonder, and where there is now awe, reverence, or unapproachableness, protect you all.

104 Will I someday gaze on Sri Radha's footprints, which are the abodes of wonderful nectar and glory, and which cloud-dark Mukunda, whose form is filled with the sweetest bliss, lovingly searches for in Vrndavana forest.

105 O Radha, when will I look on as the jewel of rasikas forcibly drags You to the bed, drinks the nectar of Your lips, with sharp fingernails scratches Your full breasts, throws away Your belt, and holds You in His hands in an opening of the forest?

106 O Radha, when will the auspicious day come when my hands will draw pictures on Your breasts, my feet follow You as You go to meet Your beloved, and my eyes see Your secret pastimes in the forest?

107 O Sri Radha, when will I celebrate a nectar festival of being eligible to hear Your playful intimate conversations with Your lover, to take You by the hand and lead You to Your lover's bed, and to retie Your braids undone in Your amorous pastimes?

108 Glory to the playful rasika couple, who with charming smiles and laughter enjoy pastimes of hide-and-peek in Vrndavana's forest groves filled with the always-new nectar of bliss and the humming of bumblebees.

109 O Radha whose face is more glorious than millions of autumn moons, the fragrance of whose jasmine-braided hair makes the bumblebees go wild, whose conchshell necklace is splendid with a necklace, the vines of whose delicate arms hold moving bracelets, who is dressed in splendid silk garments, and whose lotus feet hold tinkling anklets, when will I see Your wonderful form?

110 O my queen, when will I say to You, "You threw away fear, shyness, glory,

Your family's reputation and a host of other shackles in order to be with Him!" and when will You, bewildered, stuttering, and laughing, angrily reply, "when did I do that? When?"

111 O my queen, when will I see You smiling, Your form plunged into the nectar of transcendental mellows as dark Krsna speaks sweetly to You, holding Your silk garment and the blossoming vine of Your arm? When, Your body garlanded with its hairs standing up in ecstasy, will You, humming in agreement, glance at me?

112 The king of rasikas stays in Vrndavana forest. Resting on the breast of a beautiful gopi, He enjoys the pastimes of a playful teenager. He enjoys a festival of bowing down before His gopi friend. May He be merciful to me. May He place me at His beloved's nectar feet.

113 When will our queen, who is expert in all arts, and whom many gopi friends dress in splendid silk garments, a graceful bodice, wonderful ornaments, and glorious tilaka, scents, and flower garlands, allow us to enter the sweet festival of rasas?

114 When, our necks embraced by the great arms of our lover in the sweet and wonderful rasa-dance festival splendid with tinkling bracelets, anklets, and other ornaments, will we fix our eyes on the footprints of our queen?

115 My heart swims in the nectar lake of the descriptions of Lord Krsna. I decorate each day with the ornaments of worshipping Krsna and chanting the glories of His transcendental virtues. I love Krsna's dear devotees. I pray that Sri Radha, who loves Lord Krsna, the prince of the gopas, and considers Him more dear than life, may be pleased with me.

116 If I can attain confidential service to King Vrsabhanu's daughter, whose form is filled with the nectar of pure love, then how important are pious deeds to me? How important are the demigods? How important is Brahma? How important is Siva? How important is the struggle to meet the dear devotees of Lord Krsna?

117 O Radha, O goddess with a splendid moon face, doe eyes, beautiful nose, red lips, graceful smile, vine arms, graceful conchshell neck, regal-mountain breasts, slender waist, broad hips, banana-tree thighs, lotus feet, and moon toenails, when will I be able to worship You?

118 When, seeing my sincere and unwavering devotion to Sri Radha's lotus feet, a devotion filled with boundless love greater than the love He feels for His own devotees, will charming Krsna embrace me, take the betel nuts from His mouth and place them in my mouth, and place His own forest garland upon me?

119 When will Sri Radha, whose beauty is supremely wonderful, whose expert skill in amorous pastimes is very wonderful, whose splendid glory is very wonderful, whose playful movements are wonderful, whose sidelong glances are the greatest wonder of wonders, whose smile is wonderful and whose form is wonderful, give me the opportunity to engage in Her wonderfully sweet service?

120 O Sri Radha, I meditate on Your beautiful face with its graceful restless knitted eyebrows, beautiful pouting bimba-fruit lips, fear, joy, playful amorous happiness, and sweet sarcastic words, all caused by Your lovers' quarrel with the crown of great rasikas.

121 O heart, please worship the splendour that bears the name Radha, a splendour that with its crown fills the circle of the directions with rays of light, a

splendour that shines with the glory of jewels in many tinkling bracelets, armlets, and necklaces, a splendour that wears a tinkling belt on its hips, and sweetly tinkling anklets on its beautiful lotus feet.

122 May Lord Krsna's first beloved, who is the crown jewel of beautiful girls, whose bodily hairs stand upright because of Her intense love for Lord Krsna, who is splendid like kunkuma, who trembles in passionate amorous pastimes, who smiles gently, and who stays in a palace in a mandara-tree forest, protect me.

123 O queen whose lotus feet are worshipped by the girls of Vraja, O queen whose festival of love is inconceivable to the great saints, O queen who is the abode of fathomless nectar, please give to me the sweet glory of service to your lotus feet.

124 O Radha, when will I see You as, the playful moon of Your face humbly bowed, and Your veil and curling locks of hair a little lifted by Your graceful fingers, with a great splendour of sidelong glances from frightened eyes You suddenly see Your lover?

125 May Sri Radha, a single ray of light from the blissful nectar moon of whose face makes the full moon of this world seem very insignificant, whose red lips are an ocean of nectar sweetness, who passionately loves Krsna, and who is His very life, be pleased with us.

126 If a multitude of full moons were to flood countless millions of universes with many waves of the nectar moonlight of pure love, then that flood might give a slight hint of Your beautiful face in Vrndavana forest, O Radha.

127 May She who is glorious with ever new spiritual love, whose form is filled with spiritual bliss, who enjoys splendid pastimes under a kalpa-vrksa tree by the Yamuna's shore, who is a gopi residing in a secluded place in Vrndavana forest, and whose lotus feet make streams of sweet nectar flow in the hearts of Her devotees, appear before us.

128 When will Sri Radha, who is a treasure-house of the wealth of the pastimes of pure love, who, free from all fear and trouble, happily sits on Her beloved's lap, whose form is filled with limitless and peerless mercy, love, and sweetness, and whose dear gopi friends offer arati to the beauty and sweetness of Her feet, stand by Lord Krsna's side and perform an abhiseka ceremony to formally grant me the post of Her servant?

129 When will Vrndavana's queen, who deep in Vrndavana forest always enjoys a festival of transcendental amorous pastimes, who becomes intoxicated by drinking the madhrika nectar of Krsna's lips, and who is surrounded by gopis dear to Krsna, mercifully make me Her maidservant?

130 I gaze on a splendour that bears the name Radha, a splendour glorious like millions of lightning flashes, a splendour joyful with a festival of amorous pastimes, a festival that has beautiful jasmine-decorated braids, hair parted with a splendid line of red sindura, wonderful tilaka drawn with nine jewels, glistening earrings on its cheeks, a locket on its neck, a great necklace, and new red garments.

131 Glory to Sri Radha, who is the pinnacle of love's splendour, the pinnacle of the great wonder of transcendental nectar, the pinnacle of beauty, the pinnacle of youthful charm, the pinnacle of the sweetness of transcendental pastimes, the pinnacle of love and kindness to Her devotees, the pinnacle of happiness, and the pinnacle of the sweetness of transcendental amorous pastimes.

132 Sri Radha, who is the personification of pure love and transcendental pastimes, whose glorious pastimes are flooded with the nectar of great sweetness, and a tiny particle of the beauty of moonlight of the toes on whose soft and beautiful feet is the life and soul of all jewel like beautiful girls, is the only goal of my life.

133 Exhausted from enjoying pastimes of splashing in the Yamuna, and now flooded with the nectar of other wonderful pastimes, the beautiful divine couple enjoy in a beautiful palace in bumblebee-filled Vrndavana forest.

134 Two splendours, one dark like a blossoming blue lotus and the other fair like a blossoming golden lotus, beautiful splendours restless in amorous pastimes, splendours whose lotus feet are a flood of ever-new nectar, are gloriously manifested in Vrndavana forest.

135 When, sometimes offering Them betel nuts, sometimes massaging Their feet, sometimes decorating Them with flower garlands and other ornaments, sometimes fanning Them, and sometimes offering Them nectar water fragrant with camphor and other scents, will I serve Sri Sri Radha-Krsna in Their cottage?

136 Glory to Sri Radha, who is the most valuable hidden treasure, the sweetest nectar, a nectar ocean of beauty, an ocean of great mercy and affection, and a kingdom of the glistening sweetness of new youth, and whose every limb is a splendid nectar ocean of pure love.

137 If Sri Radha, a single ray of light from the moons of whose jewel toenails brings playful waves to many millions of sweet nectar oceans of love, once casts a glance of mercy, then liberation and all spiritual and material opulences become very insignificant.

138 When in sweet and blissful Vrndavana forest will I search for the newly-blossoming forest grove where my dear queen now enjoys pastimes? When will my heart become a wild bumblebee intoxicated by tasting the waves of madhvikā nectar in the lotus flower of Sri Radha's feet?

139 When will I walk on the pathways in Radha's pastime forests, chant the holy name of Radha, follow the religion of worshipping Radha, and happily serve Radha's lotus feet in many ways? When, walking on the heads of all the Vedas, will I serve Radha in the most wonderful ways?

140 When will I hear the tinkling of anklets and belts as Sri Sri Radha-Krsna, finally meeting after a hundred comings and goings, and now splashed by waves of amorous desires, waves created by the splendid moon of gazing at each other's faces, enjoy wonderful transcendental pastimes on a bed in a forest cottage?

141 When will my heart become forever wild with love for the two fair and dark splendours that charm all the worlds, deeply love each other, are expert in transcendental amorous pastimes, and are eager to enjoy a spring-festival in the charming cottage of flowering madhavi vines?

142 May my tongue tremble with the desire to taste the nectar of Radha's name. My feet follow Her footprints in Vrndavana forest. May my hands work to please Her. May my heart meditate on Her feet. May I celebrate a great festival of love for the Lord of Her life.

143 May my heart become less interested in the great bliss at Lord Krsna's beautiful lotus feet, a bliss that makes Siva and all the demigods wild with joy. Instead, may my heart, tossed to and fro by the nectar waves of the talk of Sri Radha's pastimes, happily stay on the terrace of Sri Radha's palace in Vrndavana

forest.

144 Chant the holy name of Radha every day. Reject millions of other great spiritual practices. Millions of the best goals of life perform arati to the nectar at Radha's lotus feet. Millions of noble mandara trees are glorious in the land where Radha's lotus feet enjoys pastimes. Millions of wonderful spiritual perfections roll at the feet of Sri Radha's maidservants.

145 Glory to the youthful divine couple, who, Their eyes wild and restless, and Their eyebrows tossed to and fro by millions of waves of nectar of love, enjoy wonderful and amorous pastimes in the forest.

146 May a certain girl, whose form is the sweetest nectar of pure love, who is expert in the splendid limitless, wonderful, and sweet arts of love, and who, in a palace of blossoming vines in Vrndavana forest stands motionless, caught in the tight embrace of Lord Krsna's arms, appear before me.

147 He is very fortunate who, unaware of the many worlds, unaware of the scriptures, unaware of family, and unaware of the activities of the great saints, knows only the nectar of love that resides in Sri Radha, the jewel of Vraja.

148 Some talk only of the happiness of impersonal Brahman. Others are wild with the bliss of offering prayers to the Supreme Person. Others taste the peerless bliss of being Krsna's friend. Still, Sri Radha's maidservants taste the highest, most wonderful bliss, the bliss found in a single particle of the splendour of the glistening toenails of Her lotus feet.

149 Neither the demigods headed by Brahma, nor the devotees of Lord Hari, nor the Lord's friends and other associates know the secrets of Radha and Krsna. Alas! Alas! I hope for what is so difficult to attain. I yearn to become Their maidservant and see Their pastimes with my own eyes.

150 May Sri Radha who, when Her dearest Krsna tells Her, "O beautiful, eternal lover, O wise treasure of nectar, O beloved, I pray that My love for You will always grow stronger and stronger.", smiles and replies to Him, "O lover, Your words stay always in My heart.", be always splendidly manifested in my thoughts.

151 May the effulgent youthful divine couple, who eternally enjoy blissful passionate amorous pastimes in a newly-blossoming vine cottage in Vrndavana forest, with the cooling nectar of Their feet extinguish for me the terrible flames that are the world of birth and death.

152 O Radha, O girl whose splendid braids are decorated with newly blossoming jasmine flowers, whose belt tinkles on broad hips, whose anklets tinkle, whose vine arms are splendid with bracelets, armllets, and other ornaments, and whose breasts are golden lotus-buds, when with my own eyes will I drink the nectar of seeing You?

153 O Radha, O girl whose body rocks to and fro, tossed by the waves in the limitless nectar ocean of amorous pastimes as You sit on Your beloved's lap, O girl with the blossoming golden-lotus face, when will You give happiness to the eyes of us, Your gopi friends?

154 O Radha, will You and I talk, Your every syllable like a peerless ocean of love, a cooling, sweet, gentle, delightful, shower of nectar falling on the ears?

155 O Radha, when a person once tastes the nectar of Your holy name, Lord Krsna becomes filled with love for him, makes no record of his offenses, and considers giving him the greatest gift. Who, then, can touch the pinnacle of the glory possessed by persons whose only thought is to serve You?

156 When will Radha, who loves Her maidservants, take from the moon of Her mouth the betelnuts, mixed with camphor and cloves, She has chewed and, Her cheeks filled with signs of ecstasy, place them in my mouth?

157 May the jewel of teenage girls, who is a flood of the nectar of beauty, who enjoys wonderful and beautiful pastimes, whose splendid sidelong glance is like a flood of Yamuna waves, and whose glorious form is like a monsoon cloud of love, bliss, and millions of wonders of the gentle arts of amorous pastimes, allow me to serve.

158 When will I see a splendour dressed in fine red garments, its braids gracefully tied with sweet jasmine flowers, a tinkling belt on its broad hips, and its effulgence like a golden campaka flower?

159 When, Krsna dances, splendid to Her eyes, in the midst of a great bracelet of gopis in the wonderful, playful, sweet, wild with love rasa dance circle, and as She happily and gracefully dances with Him, will I serve Her with a fan and betelnuts?

160 When will I worship Radha, who wears graceful garments, stands in the highest pinnacle of glorious love, smiles with the sweetest of sweetnesses, is splendid with glistening ornaments, happily rests on Her beloved's shoulder, and is tied by the rope of His arms in the playful and graceful rasa dance?

161 If there were a golden lotus filled with the light of ten million moons, flowing with ever new nectar, situated in the abode of great beauty, and the home of a pair of graceful and playful khanjana birds, that lotus would still not be qualified to serve Sri Radha's smiling face.

162 O Radha, when will I see the moon of Your face, a moon risen from the ocean of nectar, a moon that shames the nectar moon of this world, a moon shining at every moment with a flood of glistening, sweet, ever-new moonlight, moonlight the two cakora birds of Krsna's eyes drink again and again with a thirst that is never satisfied?

163 Will I dive into the flooding current of the nectar of love, a current rippling with waves of blissful pastimes, a current flowing in the supremely glorious and sweet nectar ocean of the limbs of Sri Radha's soft, delicate, wonderful, graceful form, which has passionate restless eyes, and a face that eclipses millions of moons?

164 "Why do You wound My neck with the swords of Your fingernails? I am not the king of demons. Why do You press My breasts? I am not Putana." O friend, when, as I clean the pastime forest-grove at sunrise, will I hear a host of parrots repeat these words You spoke to Your beloved?

165 Whether I stay in wakefulness, dream, or dreamless sleep, may the splendour of Radha's lotus feet always appear before me. Whether I stay in Vaikuntha or in hell, I have no goal but Radha. May my heart be tossed to and fro by the great waves in the nectar ocean of the description of Radha's pastimes on the terrace of the palace by the Yamuna's shore.

166 Ah, when will I, moving a fan, bring peerless pleasant coolness to Sri Sri Radha-Krsna as, perspiring, exhausted from amorous pastimes, and Their eyes happily closed, They rest on the terrace of the newly-blossoming vine palace by the Yamuna's shore?

167 One moment sweetly singing, the next moment moving back and forth on a swing, the next moment enjoying a breeze fragrant with flowers, and the next

moment artistically creating new kinds of amorous pastimes, the most intelligent of girls and the crown of playful nectar lovers enjoy pastimes together in Vrndavana, the natural home of sweet loving pastimes.

168 This evening the crown of dark youths takes Her by both hands and then quickly enters the kadamba grove. As They enjoy amorous pastimes on the bed, will the sounds of Their pleasures, waves of sound that mock every other kind of happiness, enter my ears?

169 "O Srimad Radha, Nanda's son and You have both leapt into the same kind of very sweet and charming youth. Therefore You are a perfect match." When, as I speak these words, will I gaze on the most beautiful, playful, and eternally young teenage girl?

170 One is splendid like a golden campaka flower. The other is dark like a raincloud. One trembles with amorous passion. The other pretends to be averse. One is proud and contrary. The other begs with sweet words.. I gaze on Them, the most charming couple, as They enjoy pastimes in the forest.

171 Glory to the fair and dark splendours that are dressed in opposite fair and dark garments and who meet in a charming and secluded forest grove and enjoy passionate and wonderful amorous pastimes.

172 Please remember the smiling, sweet, charming pastimes the two rasikas enjoy in beautiful Vrndavana, two rasikas who play with wonderful lotus flowers in Their hands, two rasikas who place the blossoming vines of Their arms around each other's shoulders, two rasikas wild with amorous passion, two rasikas whose graceful motions are like the graceful motions of a hundred regal elephants.

173 I search for a way to become qualified to serve the lotus feet of Sri Radha, whose enchanting eyes are restless like two playful fish, whose glistening lips are like coral jewels, whose hips are like an island, whose raised breasts are like the raised forehead of the baby elephant of amorous pastimes, whose deep navel is a whirlpool, and who is a great nectar ocean of love for Krsna.

174 I meditate on the two charming splendours that bear the names Sri Sri Radha-Madhava, two splendours who, simply by the thought of being separated from each other for the duration of an eyeblink become devastated within and without as if burned by millions of the fires that destroy the universe at the kalpa's end, two splendours that are tightly tied to each other with the ropes of deep love, two splendours that are the personifications of the most wonderful love.

175 When will I retie Her braids, undone in amorous pastimes? When will I restring Her broken pearl-necklace? When will I redraw Her musk tilaka, broken in the forest in the amorous battle with the jewel of youths?

176 What can I say of other places, like Sri Vaikuntha-dhama, which is dull and uninteresting when compared to this place? In this place, Vrndavana, Krsna experiences the sweetness of Radha and Radha experiences the sweetness of Krsna. Vrndavana is flooded with the sweetest nectar. To Radha's maidservants Vrndavana gives the gift that is the charming divine couple.

177 Eternal glory to a certain celestial Ganga that flows in Vrndavana, a Ganga where the lotus flowers are a splendidly beautiful face, the whirlpool is a deep navel, the riverbanks are hips, the cooing waterbirds are a tinkling belt, and where the currents, flowing with pure nectar, passionately yearn to meet the ocean that is the most charming of rasikas.

178 Glory to the passionate splendour intoxicated by drinking the nectar of

amorous pastimes in a madhavi-vine pavilion charming with the humming of bumblebees, a splendour whose form is an ocean of bliss and nectar, an ocean into which the river named Radha, filled with nectar waves of amorous desires flows.

179 Her hair a flowing Yamuna, Her complexion bandhuka flowers, the glory of Her limbs campaka flowers, Her navel a beautiful lake, Her breasts clusters of flowers, Her arms splendid blossoming vines, and Her tinkling ornaments cooing birds, Sri Radha, becoming like another Vrndavana forest, has stolen Lord Krsna's heart.

180 When, at sunrise entering the forest grove where Sri Sri Radha-Krsna enjoyed wonderful amorous pastimes, will I decorate my limbs with the remnants of fragrant ointment fallen from Their limbs, and will I place around my neck the broken flower garlands They once wore?

181 Sometimes to Her pet parrot She teaches verses glorifying Her beloved. Sometimes She makes a charming gunja necklace and a peacock-feather crown. Sometimes She draws a picture of Her beloved and presses it to Her passionate breast. That is how my queen passes Her day.

182 Sri Radha, who always tastes the sweet nectar of Her beloved's company, who loves Him eternally, who playfully sings in the fifth raga, who plays in a hundred waves of amorous pastimes, who melts with mercy, who wears a tinkling belt on Her hips, and whose feet are a nectar stream of pure love, is the only goal of my life.

183 Will She who smiles with the splendour of ten million moons, whose words are a flood of new nectar, whose breasts break the pride of golden waterpots, who lives in a wonderful palace, who celebrates a festival of ever-new love, and who enjoys pastimes in Vrndavana forest, ever secretly fill my heart with bliss?

184 When, Her limbs clothed in silk garments splendid like a new lotus whorl, and the hairs of Her body erect because again and again She happily tasted the betel nuts chewed by Krsna, will my dear friend teach me the arts of singing and playing musical instruments?

185 O Radha, I meditate on Your splendid face, beautiful with the jewels of newly blossomed lips, the flood of splendour from the glistening pearls of Your teeth, Your swinging shark-shaped earrings, and Your timid, beautiful sidelong glances.

186 O Radha, I meditate on Your beautiful cheerful face, graceful with moving curling locks of hair, a forehead splendid with tilaka, a splendid pearl on Your sesame-flower nose, and a spotless nectar effulgence.

187 Two delightful splendours, filled with the supreme good fortune of perfect nectar bliss and love, and enjoying ever-new amorous pastimes in one forest grove after another, rob both gold and the blossoming blue lotus of their beauty.

188 May Sri Radha, who with a single glistening playful sidelong glance captures the wild elephant of Vrndavana jungle, ties Him up, and makes Him into Her helpless pet, slacken the bonds that tie us to this world of birth and death.

Text 189

śrī-gopendra-kumāra-mohana-mahā-vidye sphuran-mādhurī-

sāra-sphāra-rasāmburāsi-sahaja-prasyandi-netrāñcale
kāruṇyārḍra-kaṭākṣa-bhaṅgi madhura-smerānanāmbhoruhe
hā hā svāmini rādhike mayi kṛpā-dr̥ṣṭim manān niksīpa

śrī-gopendra-kumāra-the prince of the gopas; mohana-mahā-vidye-enchanting with a spell; sphuran-mādhurī-sweetness; sāra-sphāra-rasāmburāsi-great ocean of nectar; sahaja-prasyandi-flowing; netrāñcale-sidelong glance; kāruṇya-with mercy; ārdra-melting; kaṭākṣa-bhaṅgi-crooked sidelong glance; madhura-sweet; smerā-smiling; ānana-face; ambhoruhe-lotus; hā-Oh; hā-Oh; svāmini-queen; rādhike-Rādhā; mayi-to me; kṛpā-dr̥ṣṭim-sidelong glance of mercy; manān-slightly; niksīpa-please cast.

O Rādhā, O queen, O enchantress who weaves a spell over the prince of gopas, O girl whose lotus face smiles sweetly, O girl whose sidelong glance is a flood of sweet nectar, O girl whose crooked sidelong glance melts with mercy, please look at me with Your glance of mercy.

Text 190

oṣṭha-prāntocchalita-dayitodgīrṇa-tāmbūla-rāgā
rāgān uccair nija-racitayā citra-bhaṅgyonnayantī
tiryag-grīvā rucira-rucirodañcad-ākuñcita-bhrūḥ
preyaḥ-pārśve vipula-pulakair maṇḍitā bhāti rādhā

oṣṭha-lips; prānta-edge; ucchalita-dayitodgīrṇa-tāmbūla-rāgā-red with the betelnuts from Her beloved; rāgān-ragas; uccaiḥ-aloud; nija-racitayā-composed by herself; citra-bhaṅgyonnayantī-gracefully doing; tiryag-grīvā-tilted neck; rucira-rucirodañcad-ākuñcita-bhrūḥ-gracefully raised eyebrows; preyaḥ-pārśve-on Her beloved's side; vipula-pulakaiḥ-hairs erect; maṇḍitā-decorated; bhāti-is manifest; rādhā-Rādhā.

The corner of Her lips red with betelnuts from Her beloved's mouth, gracefully singing wonderful songs She Herself has written, Her neck tilted, Her eyebrows gracefully arched, decorated with ecstatic symptoms, and staying at Her beloved's side, Śrī Rādhā shines with great splendor.

Text 191

kiṁ re dhurta pravara nikaṭam yāsi naḥ prāṇa-sakhyā
nūnam bālā-kuca-taṭa-kara-sparśa-mātrād vimuhyet
ittham rādhe pathi pathi rasān nāgaram te 'nulagnam
kṣiptvā bhaṅgyā hṛdayam ubhayoḥ karhi sammohayiṣye

kim-whether?; re-O; dhurta-rascal; pravara-best; nikaṭam-near; yāsi-you go; naḥ-of us; prāṇa-sakhyā-of the dear friend; nūnam-indeed; bālā-kuca-taṭa-kara-sparśa-mātrāt-by touching her breast; vimuhyet-will faith; ittham-thus; rādhe-O Rādhā; pathi pathi-on path after path; rasān-sweetly; nāgaram-lover; te-of You; 'nulagnam-following; kṣiptvā-castingaway; bhaṅgyā-with crookedness; hṛdayam-the heart; ubhayoḥ-of both; karhi-when?; sammohayiṣye-I will charm.

"Rascal, why do You come near our dear friend? If You touch Her breast She will faint!" O Rādhā, when Your lover follows You wherever You go, I will chase Him away with these words. When will I delight both Your hearts with these words?

Text 192

kadā vā rādhāyaḥ pada-on path;-kamalam āyojya-after path; hṛdaye
dayeśām niḥśeṣām nīyatam iha jāhyam upavidhim
kadā vā govindaḥ sakala-sukhadaḥ prema-karaṇād
ananye dhanye vai svayam upanayeta smara-kalām

kadā-when; vā-or; rādhāyaḥ-of Rādhā; pada-kamalam-lotus feet; āyojya-joining; hṛdaye-in the heart; dayeśām-master of mercy; niḥśeṣām-all; nīyatam-may bring; iha-here; jāhyam-I may reject; upavidhim-rules; kadā-when; vā-or; govindaḥ-Kṛṣṇa; sakala-sukhadaḥ-giving all happiness; prema-karaṇāt-from the cause of love; ananye-without another; dhanye-fortunate; vai-indeed; svayam-personally; upanayeta-may teach; smara-kalām-the art of love.

When will I turn from the petty rules of karma-kāṇḍa and place only Śrī Rādhā's merciful lotus feet always in my heart. When will delightful Govinda personally teach me the art of love?

Text 193

kadā vā proddāma-smara-samara-samrambha-rabhasa-
prarūḍha-svedāmbhaḥ-pluta-lulita-citrākhila-tanū
gatau kuñja-dvāre sukha-maruti samvījya parayā
mudāham śrī-rādhā-rasikatilakau syām sukṛtinī

kadā-when; vā-or; proddāma-smara-samara-samrambha-rabhasa-in the passionate battle of amorous pastimes; prarūḍha-svedāmbhaḥ-pluta-flooded with perspiration; lulita-citrākhila-tanu-wonderful forms; gatau-attained; kuñja-dvāre-at the entrance to the forest; sukha-maruti-pleasant breeze; samvījya-fanning; parayā-with great; mudā-happiness; aham-I; śrī-rādhā-Śrī Rādhā; rasikatilakau-and the tilaka of rasikas; syām-I may be; sukṛtinī-fortunate.

When will I become fortunate, happily fanning Śrī Rādhā and He who is the tilaka mark of rasikas as, Their wonderful bodies flooded with perspiration from a ferocious amorous battle, They rest in a forest grove?

Text 194

mithaḥ-premāveśād ghana-pulaka-dor-valli-racita-
pragāḍhasleṣeṇotsava-rasa-bharonmīlita-dṛśau
nikuñja-klpte vai nava-kusuma-talpe 'bhiśayitau
kadā pat-samvahādibhir aham adhiṣau nu sukhaye

mithaḥ-premāveśāt-because of mutual love; ghana-pulaka-dor-valli-the blossoming vines of the arms; racita-attained; pragāḍhasleṣeṇotsava-a festival of tight embraces; rasa-bhara-sweet nectar; unmīlita-dṛśau-eyes wide open; nikuñja-in the forest; klpte-done; vai-indeed; nava-kusuma-talpe-a couch of new flowers; 'bhiśayitau-reclining; kadā-when; pat-samvahādibhiḥ-with massaging the feet; aham-I; adhiṣau-the two masters; nu-indeed; sukhaye-will please.

When, by massaging Their feet, will I please my two masters as, filled with love, the vines of Their arms blossoming with happiness and Their eyes also blossoming in the nectar festival of a tight embrace, They recline on a couch of new flowers in the forest grove?

Text 195

madāruṇa-vilocanam kanaka-darpakāmocanam
mahā-praṇaya-mādhurī-rasa-vilāsa-nityotsukam
lasan-nava-vayaḥ-śriyā lalita-bhaṅgi-līlā-mayam
hrdā tad aham udvahe kim api hema-gauram mahāḥ

madāruṇa-vilocanam-eyes red with passion; kanaka-darpakāmocanam-destroying the pride of the golden mirror; mahā-praṇaya-great love; mādhurī-rasa-sweetness; vilāsa-nityotsukam-eternal festival of pastimes; lasan-nava-vayaḥ-śriyā-with the beauty of glistening youth; lalita-playful; bhaṅgi-waves; līlā-mayam-pastimes; hrdā-with the heart; tat-that; aham-I; udvahe-will hold; kim api-something; hema-gauram-fair like gold; mahāḥ-effulgence.

In my heart I embrace a golden splendor that shames the pride of the golden mirror, a splendor with reddish passionate eyes, a splendor that always yearns to enjoy sweet pastimes of love, a graceful and playful splendor glistening with the beauty of new youth.

Text 196

madāghurṇan-netraṁ nava-rati-rasāveśa-vivaśol-
lasad-gātraṁ prāṇa-praṇaya-paripatyam parataram
mitho-gādhāsleṣād valayam iva jātam marakata-
druta-svarṇa-cchayam sphuratu mithunaṁ tan mama hṛdi

madāghurṇan-netram-eyes restless with passion; nava-rati-rasāveśa-with the nectar of new love; vivaśollasad-gātram-glistening limbs; prāṇa-praṇaya-paripatyam-great love; parataram-greatly; mithaḥ-mutual; gādhāsleṣāt-from the deep embrace; valayam-armlet; iva-like; jātam-born; marakata-sapphire; druta-svarṇa-cchayam-the splendor of molten gold; sphuratu-may be manifested; mithunam-the divine couple; tan-that; mama-of me; hṛdi-in the heart.

May the divine couple, splendid like sapphires and molten gold, tightly embracing each other as an armlet embraces an arm, deeply in love with each other, Their limbs glistening with the nectar of love, and Their eyes restless with passion, appear in my heart.

Text 197

parasparaṁ prema-rase nimagnaṁ
aśeṣa-sammohana-rūpa-keli
vṛndāvanāntar-nava-kuñja-gehe
tan-nīla-pītaṁ mithunaṁ cakasti

parasparam-mutual; prema-rase-in the nectar of love; nimagnam-plunged; aśeṣa-sammohana-completely charming; rūpa-keli-forms and pastimes; vṛndāvanāntar-nava-kuñja-gehe-in a cottage in Vṛndāvana forest; tan-nīla-pītam-blue and yellow; mithunam-divine couple; cakasti-is manifested.

Plunged in a nectar ocean of love for each other, and Their forms and pastimes all perfectly enchanting, the fair and dark divine couple is splendidly manifested in a cottage in newly-blossoming Vṛndāvana forest.

Text 198

āśāsya dāsyam vṛṣabhānu-jāyās
tīre samadhyāsya ca bhānujāyāḥ
kadā nu vṛndāvana-kuñja-vīthiṣv
ahaṁ nu rādhe hy athitir bhaveyam

āśā-hope; asya-of hiom; dāsyam-service; vṛṣabhānu-jāyāḥ-of Rādhā; tire-on the shore; samadhyāsyā-arranging; ca-and; bhānujāyāḥ-of the Yamuna; kadā-when; nu-indeed; vṛndāvana-kuñja-vithiṣv-on the paths of Vṛndāvana forest; aham-I; nu-indeed; rādhe-O Rādhā; hi-indeed; athitiḥ-a guest; bhavyam-may become.

O Rādhā, when, yearning to become Your maidservant, will I become Your guest by the Yamunā's shore in Vṛndāvana forest?

Text 199

kāḷindī-taṭa-kuñje
puñjī-bhūtam rasāmṛtam kim api
adbhuta-keli-nidhānam
niravadhi rādhābhidhānam ullasati

kāḷindī-taṭa-kuñje-in a forest by the Yamuna's shore; puñjī-bhūtam-become great; rasāmṛtam-nectar; kim api-something; adbhuta-keli-nidhānam-abode of wonderful pastimes; niravadhi-limitless; rādhābhidhānam-named Rādhā; ullasati-is splendidly manifest.

Bearing the name Rādhā, a nectar abode of wonderful pastimes is splendidly manifest in a forest by the Yamunā's shore.

Text 200

prītiḥ iva mūrtimatī
rasa-sindhoḥ sāra-sampad iva vimalā
vaidagdhinām hṛdayam
kācana vṛndāvanādhikāriṇī jayati

prītiḥ-love; iva-like; mūrtimatī-personified; rasa-sindhoḥ-ocean of nectar; sāra-sampad-greatest treasure; iva-like; vimalā-splendid; vaidagdhinām-of intelligent girls; hṛdayam-the heart; kācana-someone; vṛndāvanādhikāriṇī-the goddess of Vṛndāvana; jayati-all glories.

Glory to the goddess of Vṛndāvana, a goddess like love personified, a goddess like the sweetest part of the ocean of sweetness, a goddess who is the heart of all intelligent girls.

Text 201

rasa-ghana-mohana-mūrtim
vicitra-keli-mahotsavollasitam
rādhā-caraṇa-viloḍita-
rucira-śikhaṇḍam hariṁ vande

rasa-ghana-mohana-mūrtim-a charming form of nectar; vicitra-keli-mahotsavollasitam-splendid with a festival of wonderful pastimes; rādhā-caraṇa-at Śrī Rādhā's feet; viloḍita-placed; rucira-śikhaṇḍam-charming peacock-feather crown; hariṁ-Kṛṣṇa; vande-I bow down.

I offer my respectful obeisances to Lord Hari, who is the charming form of bliss, who is splendid in a great festival of wonderful pastimes, and whose charming peacock-feather crown now rests before Śrī Rādhā's feet.

Text 202

kadā gāyaṁ gāyaṁ madhura-madhu-riṭyā madhu-bhidas
caritrāṇi sphārāmṛta-rasa-vicitrāṇi bahuśaḥ
mrjantī tat-keli-bhavanam abhirāmaṁ malayaja-
cchaṭābhiḥ siñcantī rasa-hrada-nimagnāsmi bhavitā

kadā-when; gāyaṁ-singing; gāyaṁ-and singing; madhura-madhu-riṭyā-with sweet voice; madhu-bhidaḥ-of Kṛṣṇa; caritrāṇi-pastimes; sphārāmṛta-rasa-vicitrāṇi-wonderful with sweet nectar; bahuśaḥ-many; mrjantī-cleaning; tat-keli-bhavanam-the pastime cottage; abhirāmaṁ-delightful; malayaja-of sandal paste; cchaṭābhiḥ-with an abundance; siñcantī-sprinkling; rasa-hrada-nimagnā-plunged in a lake of nectar; asmi bhavitā-I will be.

When, again and again very sweetly singing Kṛṣṇa's pastimes as with sandal-paste I anoint the delightful pastime-cottage, will I become plunged in a lake of sweetness?

Text 203

udañcad-romāñca-pracaya-khacitaṁ vepathumatīm
dadhānām śrī-rādhām ati-madhura-līlāmaya-tanum
kadā vā kastūryā kim api racayanty eva kucayor
vicitrām pātrālīm aham ahaḥa vīkṣe sukṛtīnī

udañcad-romāñca-pracaya-khacitaṁ-with hairs standing erect in ecstasy;

vepathumatīm-trembling; dadhānām-placing; śrī-rādhām-Śrī Rādhā; ati-madhura-lilāmaya-tanum-charming playful form; kadā-when; vā-or; kastūryā-with musk; kim api-something; racayanti-drawing; eva-indeed; kucayoḥ-on the breasts; vicitrām-wonderful; pātrālim-pictures; aham-I; ahaha-aha; vīkṣe-see; sukr̥tinī-fortunate.

When will fortunate I see Śrī Rādhā tremble, the hairs on Her charming body erect with joy, as Śrī Kṛṣṇa paints graceful and colorful pictures on her breasts?

Text 204

kṣaṇam śītkurvāṇā kṣaṇam atha mahā-vepathumatī
kṣaṇam śyāma śyāmety amum abhilapantī pulakitā
mahā-premā kāpi pramada-madanoddāma-rasadā
sadānanda-mūrtir jayati vṛṣabhānoḥ kula-maṇiḥ

kṣaṇam-for a moment; śītkurvāṇā-making sounds of bliss; kṣaṇam-one moment; atha-then; mahā-vepathumatī-trembling; kṣaṇam-one moment; śyāma śyāmeti-Syama Syama; amum-Him; abhilapantī-talking; pulakitā-hairs erewct; mahā-premā-great love; kāpi-someone; pramada-madanoddāma-rasadā-with the great nectar of amorous passtion; sadānanda-mūrtiḥ-form of eternal bliss; jayati-glory; vṛṣabhānoḥ-of Vrsabhanu; kula-maṇiḥ-the jewel of the family.

Glory to the jewel of King Vṛṣabhānu's family, a jewel that one moment sighs with bliss, another moment trembles, and another moment, the hairs of its body erect with joy, calls out "Śyāma! Śyāma!", a jewel that is full of love, is overcome with the nectar of passionate love, and is the form of eternal bliss.

Text 205

yasyāḥ prema-ghanākṛteḥ pada-nakha-jyotsnā-bhāra-snapita-
svāntānām samudeti kāpi sarasā bhaktiś camatkāriṇī
sā me gokula-bhūpa-nandana-manaś-corī kiśori kadā
dāsyam dāsyati sarva-veda-śirasam yat tat rahasyam param

yasyāḥ-of whom; prema-ghanākṛteḥ-the form of love; pada-nakha-jyotsnā-bhāra-in the moonlight of the toenails; snapita-bathed; svāntānām-ends; samudeti-attains; kāpi-someone; sarasā-with nectar; bhaktiḥ-devotion; camatkāriṇī-wonderful; sā-She; me-of me; gokula-bhūpa-nandana-of the prince of Gokula; maṇiḥ-the heart; corī-stealing; kiśori-girl; kadā-when?; dāsyam-service; dāsyati-will give; sarva-veda-śirasam-of thew Upanisads, the heads of the Vedas; yat-what; tat-that; rahasyam-secret; param-great.

When will the teenage girl who is the form of love and who steals the heart of Gokula's prince engage me in Her service, wonderful service that is given to fortunate persons now bathed in the moonlight of Her toenails, service that is the great secret hidden in the Upaniṣads?

Text 206

kāmam tūlikayā kareṇa hariṇā yālaktakair aṅkitā
nānā-keli-vidagdha-gopa-ramaṇī-vṛndais tathā vanditā
yā saṅguptatayā tathopaniṣadām hṛdy eva vidyotite
sā rādhā-caraṇa-dvayī mama gatir lāsyaika-līlāmayī

kāmam-voluntarily; tūlikayā-with a brush; kareṇa-with the hand; hariṇā-by Kṛṣṇa; yā-who; ālaktakaiḥ-with red lac; aṅkitā-marked; nānā-various; keli-pastimes; vidagdha-expert; gopa-ramaṇī-vṛndaiḥ-by the gopīs; tathā-so; vanditā-offered respectful obeisances; yā-who; saṅguptatayā-secretly; tathā-so; upaniṣadām-of the Upaniṣads; hṛdi-in the heart; eva-indeed; vidyotite-effulgent; sā-She; rādhā-caraṇa-dvayī-the two feet of Śrī Rādhā; mama-of me; gatiḥ-the goal; lāsyaika-līlāmayī-playful and dancing.

Śrī Rādhā's playful dancing feet, which Kṛṣṇa, holding a painter's brush in His hand, paints with red lac, to which the playful, intelligent, and beautiful gopīs offer obeisances, and which, splendid and glorious, are hidden in the heart of the Upaniṣads, are the only goal of my life,

Text 207

sāndra-prema-rasaugha-varṣiṇi navonmīlan-mahā-mādhurī-
samrājyaika-dhurīṇa-keli-vibhavat-kāruṇya-kallolini
śrī-vṛndāvana-candra-citta-hariṇī-bandhu-sphurad-vāgure
śrī-rādhē nava-kuṅja-nāgari tava krītāsmi dāsyotsavaiḥ

sāndra-prema-rasaugha-varṣiṇi-showering a flood of deep love; navonmīlan-mahā-mādhurī-of newly arising great sweetness; samrājyaika-dhurīṇa-a great kingdom; keli-pastimes; vibhavat-manifesting; kāruṇya-mercy; kallolini-possessing waves; śrī-vṛndāvana-candra-of He who is the moon of Vṛndāvana; citta-hariṇī-stealing the heart; bandhu-sphurad-vāgure-manifested as a trap; śrī-rādhē-O Śrī Rādhā; nava-kuṅja-nāgari-O beautiful girl of the forest groves; tava-by You; krītā-purchased; asmi-I am; dāsyotsavaiḥ-by festivals of service.

O Śrī Rādhā, O shower of the nectar of love, O ocean filled with waves of newer and newer sweetness, glory, pastimes, and mercy, O trap to catch the heart of He

who is like Vṛndāvana's moon, O beautiful girl who plays in the newly-blossoming forest groves, paying the price that is the festival of Your service, You have purchased me.

Text 208

sveda-pūraḥ kusuma-cayanair dūrataḥ kaṅṭakāṅko
vakṣoje 'syas tilaka-vilayo hanta gharmāmbhasaiva
oṣṭhaḥ sakhyā hima-pavanataḥ sa-vraṇo rādhike te
krūrāsv evaṁ sva-ghaṭitam aho gopaye preṣṭha-saṅgam

sveda-pūraḥ-flood of perspiration; kusuma-cayanaiḥ-by carrying flowers; dūrataḥ-from afar; kaṅṭakāṅkaḥ-bitten by thorns; vakṣoje-breasts; 'syas-of whom; tilaka-vilayaḥ-broken tilaka; hanta-indeed; gharmāmbhasā-by perspiration; eva-indeed; oṣṭhaḥ-lips; sakhyā-of the friend; hima-cold; pavanataḥ-from the wind; sa-vraṇaḥ-wounded; rādhike-O Rādhā; te-of You; krūrāsv-cruel people; evam-thus; sva-ghaṭitam-enjoyed; aho-aha; gopaye-I will conceal; preṣṭha-saṅgam-the meeting with Your beloved.

"She is flooded with perspiration. That comes from bringing so many flowers from so far away. The scratches on Her breasts are from thorns. Her tilaka was broken by perspiration. Her lips were bitten by the cold winds." O Rādhā, speaking these words to Your cruel relatives, I will conceal Your meeting with Your beloved.

Text 209

pātaṁ pātaṁ pada-kamalayoh kṛṣṇa-bhṛṅgena tasyāḥ
smerāsyendor mukulita-kuca-dvandva-hemāravindam
pītvā vaktrāmbujam ati-rasān nūnam antaḥ praveṣṭum
aty-āveśān nakhara-śikhayā paṭyamānam kim īkṣe

pātaṁ pātaṁ-falling and falling; pada-kamalayoh-at the lotus feet; kṛṣṇa-bhṛṅgena-by the Kṛṣṇa-bee; tasyāḥ-of Her; smerāsyendoḥ-smiling moon face; mukulita-kuca-dvandva-hemāravindam-golden lotus buds of the breasts; pītvā-drinking; vaktrāmbujam-lotus face; ati-rasān-sweetly; nūnam-indeed; antaḥ-within; praveṣṭum-to enter; aty-āveśān-from great entrance; nakhara-śikhayā-with sharp fingernails; paṭyamānam-tearing; kim-whether?; īkṣe-I will see.

Again and again the Kṛṣṇa-bee falls at the lotus feet of She whose face is like the moon. Now that bee drinks the nectar of Her golden-lotus face. Now, as if to get the nectar within them, that bee scratches the golden lotus buds of Her breasts with His sharp nails. When will I see all this?

Text 210

aho te 'mi kuñjās tad anupama-rāsa-sthalam idam
giri-droṇī saiva sphurati rati-raṅge praṇayinī
na vīkṣe śrī-rādhām hara hara kuto 'pīti śatadhā
vidīryeta prāṇeśvarī mama kadā hanta hṛdayam

aho-O; te-they; 'mi-they; kuñjaḥ-groves; tat-that; anupama-rasa-sthalam-
peerless rasa dance place; idam-this; giri-of the hill; droṇī-valley; sa-that; eva-
indeed; sphurati-is manifested; rati-raṅge-place of pastimes; praṇayinī-filled with
love; na-not; vīkṣe-I see; śrī-rādhām-Śrī Rādhā; hara hara-alas, alas; kutaḥ-where?;
'pi-also; iti-thus; śatadhā-hundreds of times; vidīryeta-is broken; prāṇeśvarī-O
queen of my life; mama-of me; kadā-when?; hanta-indeed; hṛdayam-heart.

Here are the forest groves. Here is the peerless rāsa-dance circle. Here is the
valley where She enjoys amorous pastimes. Alas! Alas! I do not see Rādhā anywhere.
Alas! O queen of my life, my heart now breaks in a hundred pieces.

Text 211

ihaivābhūt kuñje nava-rati-kalā mohana-tanor
aho atrāṇṛtyād dayita-sahitā sā rasa-nidhiḥ
iti smāraṁ smāraṁ tava carita-pīyūṣa-laharim
kadā syām śrī-rādhe cakita iha vṛndāvana-bhuvi

iha-here; eva-indeed; abhūt-was; kuñje-in the forest grove; nava-rati-kalā-
mohana-tanoḥ-expert at ever new amorous pastimes; aho-aha; atra-here; anṛtyāt-
danced; dayita-sahitā-with the beloved; sā-She; rasa-nidhiḥ-an ocean of nectar; iti-
thus; smāraṁ smāraṁ-remembering and remembering; tava-of You; carita-pīyūṣa-
laharim-the nectar waves of pastimes; kadā-when?; syām-I will be; śrī-rādhe-O
Śrī Rādhā; cakita-trembling; iha-here; vṛndāvana-bhuvi-in the land of Vṛndāvana.

"In this forest the charming girl enjoyed new amorous pastimes. In this place
She who is an ocean of nectar danced with Her beloved." O Śrī Rādhā, when will I
tremble in the land of Vṛndāvana as I remember the nectar waves of Your pastimes
in this way?

Text 212

śrīmad-bimbādhare te sphurati nava-sudhā-mādhurī-sindhu-koṭir
netrāntas te vikīrṇādbhuta-kusuma-dhanuś-caṇḍa-sat-kanda-koṭiḥ

śrī-vakṣoje tavāti-pramada-rasa-kalā-sāra-sarvasva-koṭiḥ
śrī-rādhe tvat-padābjāt sravati niravadhi-prema-pīyūṣa-koṭiḥ

śrīmad-bimbādhare-beautiful; bimba fruit lips; te-of You; sphurati-manifested;
nava-sudhā-mādhurī-sindhu-oceans of new nectar; koṭiḥ-millions; netrāntaḥ-
corner of the eyes; te-of You; vikīrṇa-shot; adbhuta-wonderful; kusuma-dhanuḥ-of
Kamadeva; caṇḍa-ferocious; sat-kanda-koṭiḥ-millions of arrows; śrī-vakṣoje-
beautiful breasts; tava-of You; ati-pramada-rasa-kalā-sāra-of passionate amorous
pastimes; sarvasva-treasures; koṭiḥ-millions; śrī-rādhe-O Śrī Rādhā; tvat-padābjāt-
from Your lotus feet; sravati-flows; niravadhi-limitless; prema-love; pīyūṣa-koṭiḥ-
millions of nectars.

O Śrī Rādhā, from the beautiful bimba fruits of Your lips flow millions of sweet
nectar oceans. The corners of Your eyes shoot millions of ferocious and wonderful
Kāmadeva arrows. Within Your breast are millions of treasures of passionate
amorous pastimes. From Your lotus feet flow millions of limitless nectars of love.

Text 213

sāndrānandonmada-rasa-ghana-prema-pīyūṣa-mūrteḥ
śrī-rādhāyā atha madhu-pateḥ suptayoḥ kuñja-talpe
kurvāṇāhaṁ mṛdu mṛdu padāmbhoja-samvāhanāni
śayyānte kim kim api patitā prāpta-tandrā bhaveyam

sāndra-intense; ānanda-bliss; unmada-passionate; rasa-ghana-very sweet;
prema-pīyūṣa-nectar of love; mūrteḥ-forms; śrī-rādhāyā-of Śrī Rādhā; atha-then;
madhu-pateḥ-of Kṛṣṇa; suptayoḥ-sleeping; kuñja-talpe-on a bed in the forest;
kurvāṇā-doing; aham-I; mṛdu mṛdu-very gently; padāmbhoja-samvāhanāni-
massaging the lotus feet; śayyā-of the bed; ante-on the edge; kim-whether?; kim
api-somehow; patitā-fallen; prāpta-tandrā-sleepy; bhaveyam-I will become.

Will I, exhausted, eventually fall asleep on the forest- bed's edge as I very
gently massage the lotus feet of sleeping Rādhā and Kṛṣṇa, the two nectar forms of
deep bliss and sweet passionate love?

Text 214

rādhā-pādāravindocchalita-nava-rasa-prema-pīyūṣa-puñje
kālindī-kūla-kuñje hr̥di kalita-mahodara-mādhurya-bhāvaḥ
śrī-vṛndāraṇya-vīthī-lasita-rati-kalā-nāgarīm taṁ gariyo
gambhīraikānurāgam manasi paricaran vismṛtānyaḥ kadā syām

rādhā-pādāravinda-from Śrī Rādhā's lotus feet; ucchalita-manifested; nava-rasa-

prema-pīyūṣa-puñje-the nectar of love; kālindī-kūla-kuñje-in forest grove by the Yamuna's shore; hṛdi-in the heart; kalita-perceived; mahodara-mādhurya-bhāvaḥ-great sweetness; śrī-vṛndāraṇya-vīthī-on the pathways in Śrī Vṛndāvana; lasita-splendid; rati-kalā-amorous pastimes; nāgarīm-girl; tam-Her; garīyaḥ-great; gambhīraikānurāgam-deep love; manasi-in the heart; paricaran-worshipping; vismṛta-forgotten; anyañhall else; kadā-when?; syām-I will become.

When, staying in a forest grove by the Yamunā, a grove flooded with the ever-new nectar of spiritual love that flows from Rādhā's lotus feet, seeing the most wonderful sweetness, and in my mind serving a beautiful young girl expert at enjoying amorous pastimes in forest Vṛndāvana forest, a girl filled with the deepest, most exalted love, will I forget everything else?

Text 215

adr̥ṣtvā rādhānke nimiṣam api tam nāgara-maṇim
 tayā vā khelantam lalita-lalitānaṅga-kalayā
 kadāham duḥkhābdhau sapadi patitā murchitavatī
 na tām āśvāsyārtām su-ciram anuśoce nija-daśām

adr̥ṣtvā-not seeing; rādhānke-on Rādhā's lap; nimiṣam-eyeblick; api-even; tam-Him; nāgara-maṇim-the jewel of lovers; tayā-with Her; vā-or; khelantam-playing; lalita-lalitānaṅga-kalayā-with playful amorous pastimes; kadā-when?; aham--I; duḥkhābdhau-in the ocean of sufferings; sapadi-at once; patitā-fallen; murchitavatī-unconscious; na-not; tām-that; āśvāsyā-consoling; ārtām-suffering; su-ciram-for a long time; anuśoce-I lament; nija-daśām-own condition.

When, for a moment not seeing the jewel of lovers enjoy pastimes on Rādhā's lap, will I suddenly fall unconscious, plunging into the ocean of suffering, for a long time unable to comfort Her or even lament my own situation?

Text 216

bhūyo bhūyaḥ kamala-nayane kim mudhā varyate 'sau
 vān-mātre 'pi tvad-anugamanam na tyajaty eva dhūrtaḥ
 kiñcid rādhe kuru kuca-taṭī-prāntam asyā mradīyaś
 cakṣur-dvārā tam anupatitam cūrṇatām etu cetaḥ

bhūyo bhūyaḥ-again and again; kamala-nayane-lotus eyes; kim-whether?; mudhā-uselessly; varyate-is covered; 'sau-thsi; vāk-words; mātre-only; 'pi-even; tvad-anugamanam-following You; na-not; tyajaty-abandons; eva-iindeed; dhūrtaḥ-rascal; kiñcid-something; rādhe-O Rādhā; kuru-do; kuca-taṭī-prāntam-on the edge of Your breasts; asyā-of Her; mradīyaḥ-gentle; cakṣur-dvārā-by the eyes; tam-that;

anupatitam-fallen; cūrṇatām-to powder; etu-may go; cetaḥ -heart.

"O lotus-eyed one, why do you try again and again, and always without success, to stop Him? Mere words will not stop that rascal from following You wherever You go. O Rādhā, do this much: Arrange so that His eyes will see the edge of Your breast. Then His mind will at once be crushed into a powder."

Text 217

kiṁ vā naḥ taiḥ su-śāstraiḥ kim atha tad-uditair varṭmabhiḥ sad-grhītair
yatrāsti prema-mūrter na hi mahima-sudhā nāpi bhāvas tadīyaḥ
kiṁ vā vaikuṅṭha-lakṣmyāpy ahaha paramayā yatra me nāsti rādhā
kintv āśāpy astu vṛndāvana-bhuvi madhurā koṭi-janmāntare 'pi

kiṁ vā-whether?; naḥ-of us; taiḥ-with them; su-śāstraiḥ-by scriptures; kim-whwther?; atha-then; tad-uditaiḥ-spoken; varṭmabhiḥ-by the pathways; sad-grhītaiḥ-accepted; yatra-where; asti-is; prema-mūrteḥ-the form of love; na-not; hi-indeed; mahima-of glory; sudhā-the nectar; na-not; api-also; bhāvaḥ-nature; tadīyaḥ-of that; kiṁ vā-whether?; vaikuṅṭha-lakṣmyā-by the opulences of Vaikuntha; api-even; ahaha-aha; paramayā-great; yatra-where; me-of me; na-not; asti-is; rādhā-Rādhā; kintv-however; āśā-hope; api-also; astu-may be; vṛndāvana-bhuvi-in the land of Vṛndāvana; madhurā-sweet; koṭi-janmāntare-after millions of births; 'pi-even.

Of what good are the scriptures? Of what good are the paths described in them and followed by great saints? Of what good are they if they do not describe the nectar glory of She who is the form of love? Of what good are they if they do not describe Her ecstasy of love? Of what good is the opulence of Vaikuṅṭha if Rādhā does not stay there? I cherish the sweet hope that I may some day attain the land of Vṛndāvana, even if it takes me ten million births.

Text 218

śyāma śyāmetry anupama-rasāpūrṇa-varṇair japantī
sthitvā sthitvā madhura-madhurottaram uccārayantī
muktā-sthulān nayana-galitān āsru-bindūn vahantī
hr̥ṣyad-romā pratipada-camatkurvantī pātu rādhā

śyāma śyāma-Syama! Syama; iti-thus; anupama-rasāpūrṇa-varṇaiḥ-peerlessly sweet syllables; japantī-chanting; sthitvā-staying; sthitvā-and staying; madhura-madhurottaram-most sweet; uccārayantī-saying; muktā-sthulān-great pearls; nayana-galitān-fallen from the eyes; āsru-bindūn-tears; vahantī-flowing; hr̥ṣyad-romā-hairs standing erect; pratipada-at every moment; camatkurvantī-making

wonders; pātu-may protect; rādhā-Rādhā.

May Śrī Rādhā, who, chanting the peerlessly sweet syllables "Śyāma! Śyāma!", becomes stunned in ecstasy, sheds tears like pearls, and, the hairs of Her body standing up with joy, displays many wonders, protect us.

Text 219

tādṛṅ-mūrtir vrajapati-sutaḥ pādayor me patitvā
dantāgrenātha dhṛta-tṛṅakam kāku-vādān bravīti
nityam cānuvrajati kurute saṅgamāyodyamaṁ cety
udvegam me praṇayinī kim āvedayeyam nu rādhe

tādṛk-like this; mūrṭiḥ-form; vrajapati-sutaḥ-the prince of Vraja; pādayoḥ-at the feet; me-of me; patitvā-falling; dantāgrena-with the tips of His teeth; atha-then; dhṛta-tṛṅakam-holding a blade of grass; kāku-vādān-speaking sweet words; bravīti-speaks; nityam-always; ca-also; anuvrajati-follows; kurute-does; saṅgamāyodyamaṁ-eager to meet; ca-and; iti-thus; udvegam-eagerness; me-of Me; praṇayinī-full of love; kim-whether?; āvedayeyam-I may inform; nu-indeed; rādhe-O Rādhā.

"The prince of Vraja falls at my feet. He places a straw between His teeth and begs with sweet words. He follows me wherever I go. He yearns to meet You. He is very troublesome. O affectionate Rādhā, what should I tell Him?"

Text 220

calal-līlā-gatyā kvacid anucalad-dhāmsa-mithunaṁ
kvacit kekiny-agre kṛta-naṭana-candraky-anukṛti
latāśliṣṭam sakhī-pravaram anukurvāt kvacid aho
vidagdha-dvandvam tad ramata iha vṛndāvana-bhuvi

calat-moving; līlā-pastimes; gatyā-with movements; kvacit-somewhere; anucalad-dhāmsa-mithunam-moving pair of swans; kvacit-somewhere; kekiny-agre-before a peacock; kṛta-naṭana-candraky-anukṛti-with dancing of the peacock's tails; latā-vine; āśliṣṭam-embracing; sakhī-friends; pravaram-best; anukurvāt-imitates; kvacit-somewhere; aho-aha; vidagdha-dvandvam-intelligence divine couple; tat-that; ramata-enjoys; iha-here; vṛndāvana-bhuvi-in Vṛndāvana.

Sometimes imitating a graceful pair of swans, sometimes imitating a peacock dancing before a peahen, and sometimes imitating a tree embraced by a flowering vine, the playful divine couple enjoy pastimes here in Vṛndāvana.

Text 221

vyākośendīvaram atha ruca hāri hemāravindam
kālindīyam surabhim anilam śītalam sevyamānam
sāndrānandam nava-nava-rasam prollasat-keli-vṛndam
jyotir-dvandvam madhura-madhuram prema-kandam cakāsti

vyākośendīvaram-lotus whorl; atha-then; ruca-with splendor; hāri-defeating; hemāravindam-charming golden lotus; kālindīyam-Yamuna; surabhim-fragrant; anilam-breeze; śītalam-cool; sevyamānam-serving; sāndrānandam-intense bliss; nava-nava-newer and newer; rasam-nectar; prollasat-keli-vṛndam-splendid pastimes; jyotir-dvandvam-two splendors; madhura-madhuram-very sweet; prema-kandam-delightful; cakāsti-are manifested.

Eclipsing the golden and blue lotus flowers, served by the cool and fragrant breezes blowing over the Yamunā, and filled with bliss, newer and newer nectar, and many splendid pastimes, two very sweet and loving splendors shine with great glory.

Text 222

kadā madhura-śārikāḥ sva-rasa-padyam adhyāpayat
pradāya kara-tālikāḥ kvacana nartayat kekinam
kvacit kanaka-vallārī-vṛta-tamāla-līlā-dhanam
vidagdha-mithunam tad adbhutam udeti vṛndāvane

kadā-when?; madhura-śārikāḥ-charming female parrot; sva-rasa-padyam-own sweet verses; adhyāpayat-teaches; pradāya-giving; kara-tālikāḥ-palms; kvacana-somewhere; nartayat-causes to dance; kekinam-peacock; kvacit-somewhere; kanaka-golden; vallārī-vine; vṛta-embraced; tamāla-tamala tree; līlā-dhanam-wealth of pastimes; vidagdha-mithunam-intelligent divine couple; tat-that; adbhutam-wonderful; udeti-is manifested; vṛndāvane-in Vṛndāvana.

Sometimes teaching a parrot to recite nectar poetry, sometimes clapping Their hands as a peacock dances, and sometimes imitating the pastimes of a flowering vine embracing a tamāla tree, the wonderful and playful divine couple enjoy pastimes in Vṛndāvana.

Text 223

pātrālim lalitāṁ kapola-phalake netrāmbuje kajjalāṁ
raṅgam bimba-phalādhare ca kucayoḥ kāsmīrajā-lepanam
śrī-rādhē nava-saṅgamāya tarale pādāṅgulī-panktiṣu
nyasyantī praṇayād alaktaka-rasam pūrṇā kadā syām aham

pātrālim-pictures; lalitāṁ-charming; kapola-phalake-on the cheeks;
netrāmbuje-on the lotus eyes; kajjalāṁ-mascara; raṅgam-red ointment; bimba-
phalādhare-on the bimba fruit lips; ca-and; kucayoḥ-on the breasts; kāsmīrajā-
lepanam-red kunkuma; śrī-rādhē-O Śrī Rādhā; nava-saṅgamāya-new meeting;
tarale-trembling; pādāṅgulī-panktiṣu-marked with the footprints; nyasyantī-
placing; praṇayāt-out of love; alaktaka-rasam-red lac; pūrṇā-filled; kadā-when?;
syām-become; aham-I.

When, drawing graceful pictures and designs on Your cheeks, decorating Your eyes with black kajjala, Your lips with red raṅga, Your breasts with kunkuma, and Your toes with red lac, will I feel happy, O Śrī Rādhā who trembles to meet Your beloved?

Text 224

śrī-govardhana eka eva bhavatā pāṇau prayatnād dhṛtaḥ
śrī-rādhā-tanu-hema-śaila-yugale dṛṣṭe 'pi te syād bhayam
tad gopendra-kumāra mā kuru vṛthā garvaṁ parihāsataḥ
karhy evaṁ vṛṣabhānu-nandini tava preyāmsam ābhāṣaye

śrī-govardhane-on Śrī Govardhana; eka-one; eva-indeed; bhavatā-with You;
pāṇau-hand; prayatnāt-carefully; dhṛtaḥ-held; śrī-rādhā-of Śrī Rādhā; tanu-body;
hema-śaila-yugale-two golden mountains; dṛṣṭe-seen; 'pi-also; te-of You; syāt-I will
be; bhayam-fear; tat-that; gopendra-kumāra-the prince of gopas; mā-don't; kuru-
do; vṛthā-uselessly; garvaṁ-pride; parihāsataḥ-laughter; karhi-when?; evam-thus;
vṛṣabhānu-nandini-O Rādhā; tava-of You; preyāmsam-beloved; ābhāṣaye-O will
speak.

O daughter of Vṛṣabhānu, when will I joke with Your beloved, telling Him, "O prince of the gopas, don't be so uselessly proud. With a great struggle You may have held up one Govardhana Hill. Still, You become terrified when You see the two golden hills on Śrī Rādhā's body."?

Text 225

anaṅga-jaya-maṅgala-dhvanita-kiṅkinī-ḍindimaḥ
stanādi-vara-tāḍanair nakhara-danta-ghātair yutaḥ
aho catura-nāgarī-nava-kiśorayor mañjule

nikuñja-nilayājire rati-raṇotsavo jṛmbhate

anaṅga-of amorous desires; jaya-glory; maṅgala-auspiciousness; dhvanita-sounded; kinikinī-tinkling ornaments; ḍindimaḥ-drum; stana-breasts; ādi-beginning; vara-tāḍanaīḥ-with attacks; nakhara-danta-ghātaiḥ-teeth andf nails; yutaḥ-which; aho-aha; catura-nāgarī-nava-kīśorayoḥ-ekpert teenagers; mañjule nikuñja-nilayājire-in the beautiful forest; rati- raṇotsavaḥ-a festival of amorous pastimes; jṛmbhate-is manifested.

Tinkling ornaments the war drums, and Their weapons the nails and teeth that attack breasts and limbs, the playful and youthful divine couple fight an amorous battle in the charming courtyard of Their forest cottage.

Text 226

yūnor vīkṣya dara-trapa-naṭa-kalām ādikṣyantī dṛśau
vṛṇvānā cakitena sañcita-mahā-ratna-stanam cāpy uraḥ
sā kacid vṛṣabhānu-veṣmāni sakhī-mālāsu bālāvalī-
mauliḥ khelati viśva-mohana-mahā-sārūpyam ācinvati

yūnoḥ-of the young couple; vīkṣya-seeing; dara-trapa-naṭa-kalām-expertise in shy dancing; ādikṣyantī-accepts initiation; dṛśau-eyes; vṛṇvānā-choosing; cakitena-frightened; sañcita-mahā-ratna-stanam-great jewel breasts; ca-and; api-also; uraḥ-chest; sā-She; kacit-someone; vṛṣabhānu-veṣmāni-in the home of Vṛsabhānu; sakhī-mālāsu-in a garland of friends; bālāvalī-of girls; mauliḥ-the crown; khelati-enjoys pastimes; viśva-mohana-mahā-sārūpyam-charming the worlds; ācinvati-chooses.

Accepting, with Her eyes, initiation in the art of shy dancing glances, and then shyly covering Her great jewel breasts, She who stays in Vṛṣabhānu's palace, who is surrounded by a garland of dear friends, and who is the crown of beautiful girls, plays the pastime of an impersonalist, suddenly discovering that She is one with He who charms all the worlds.

Text 227

jyotiḥ-puñja-dvayam idam aho maṅḍalākāram asyā
vakṣasy unmādayati hṛdayam kim phalaty anyad agre
bhru-kodaṇḍam na kṛta-ghaṭanam sat-kaṭākṣauḥa-bāṇaiḥ
praṇān hanyāt kim u paramato bhavi bhūyo na jāne

jyotiḥ-puñja-dvayam-two splendors; idam-this; aho-aha; maṅḍalākāram-round; asyā-of Her; vakṣasi-on the chest; unmādayati-makes passionate; hṛdayam-the

heart; kim-what?; phalati-results; anyat-another; agre-in the presence; bhru-eyebrows; kodaṇḍam-archer's bows; na-not; kṛta-ghaṭanam-striking; sat-kaṭākṣaughā-bānaiḥ-with a flood of arrows of sidelong glances; praṇān-life; hanyāt-may kill; kim-whether?; u-indeed; paramataḥ-greatly; bhavi-is; bhūyaḥ-again; na-not; jāne-I know.

"The two brilliant circles of light that shine on Her chest make my heart wild with passion. What will happen to Me next? Wounded by arrows of sidelong glances shot from the bows of Her eyebrows, my life has come to end. What will happen to Me next? I do not know."

Text 228

bhoḥ śrīdāman subala vṛṣabha stoka-kṛṣṇarjunādyāḥ
kim vo dṛṣṭam mama nu cakitā dṛg-gatā naiva kuñje
kācid devī sakala-bhuvanāplāvi-lāvaṇya-purā
dūrāt evākhilam aharata preyaso vastu sakhyuḥ

bhoḥ-O friend; śrīdāman-Sridama; subala-Subala; vṛṣabha-Vrsabha; stoka-kṛṣṇarjunādyāḥ-Stoaka-krsna, Arjuna, and the others; kim-whether; vaḥ-of you; dṛṣṭam-seen; mama-of me; nu-indeed; cakitā-frightened; dṛg-gatā-gone before the eyes; na-not; eva-indeed; kuñje-in the forest; kācit-some; devī-goddess; sakala-bhuvana-all the worlds; āplāvi-flooding; lāvaṇya-purā-a flood of beauty; dūrāt-from afar; eva-indeed; akhilam-all; aharata-removed; preyasaḥ-of the beloved; vastu-thing; sakhyuḥ-of the friend.

"Śrīdāmā, Subala, Vṛṣabha, Stokakṛṣṇa, Arjuna, what did you see? My frightened eyes would not enter that forest."

"A goddess who flooded all the worlds with Her beauty robbed our dear friend of everything He owned."

Text 229

gatā dūre gāvo dinam api turīyāmsam abhajat
vayam yātum kṣāntas tava ca janāni vartma-nayanā
akasmāt tūṣṇīke sajala-nayane dīna-vadane
luṭṭaty asyām bhūmau tvayi na hi vayam prāṇi-niṣavaḥ

gatā-gone; dūre-afar; gāvaḥ-cows; dinam-day; api-also; turīyāmsam-fourth part; abhajat-attained; vayam-we; yātum-to go; kṣāntaḥ-patient; tava-pf You; ca-qand; janāni-mother; vartma-path; nayanā-eyes; akasmāt-suddenly; tūṣṇīke-silent; sajala-nayane-tears ion the eyes; dīna-vadane-poor face; luṭṭati-rolls on the great; asyām-on this; bhūmau-ground; tvayi-in You; na-not; hi-indeed; vayam-we; prāṇi-niṣavaḥ-life.

"The cows have gone far. The day has come to its last quarter. We can go. Your mother has fixed her eyes on the path. You suddenly stop. You are silent. Your face shows that You are overwhelmed. Tears fill Your eyes. Now You are rolling about on the ground. O friend, if You act in this way we no longer wish to live.

Text 230

nāsāgre nava-mauktikaṃ su-ruciraṃ svarṇojjvalaṃ bibhratī
nānā-bhaṅgaiḥ anaṅga-raṅga-vilasa-lilā-taraṅgāvaliḥ
rādhe tvam pravilobhaya vraja-maṇim ratna-cchaṭā-mañjarī-
citrodāñcita-kañcuka-sthagitayoḥ vakṣojayoḥ śobhayā

nāsāgre-on the tip of the nose; nava-mauktikaṃ-new pearl; su-ruciraṃ-chamring; svarṇojjvalaṃ-splendid gold; bibhratī-holds; nānā-bhaṅgaiḥ-with various gestures; anaṅga-raṅga-vilasa-lilā-taraṅgāvaliḥ-with glistening waves of amorous pastimes; rādhe-O Rādhā; tvam-You; pravilobhaya-desiring; vraja-maṇim-the jewel of Vraja; ratna-cchaṭā-mañjarī-the blossom of the jewel effulgence; citra-picture; udāñcita-kañcuka-sthagitayoḥ-hidden in the bodice; vakṣojayoḥ-breasts; śobhayā-with the beauty.

O Rādhā, O girl who wears a beautiful nose-pearl set in gold, O girl who plays on the glistening waves of transcendental amorous pastimes, please use the beauty of Your breasts, breasts now concealed by a bodice embroidered with glistening jewel-pictures of newly-blossoming flowers, to make He who is the jewel of Vraja wild with passion.

Text 231

aprekṣe kṛta-niścayāpi su-ciraṃ dṛk-koṇato vīkṣate
maune dārdhyam upāśritāpi nigadet tam eva yāhīty aho
asparśe su-dhṛtāśayāpi karayor dhṛtvā bahir yāpayed
rādhāyā iti māna-duṣṭhitim aham prekṣe hasantī kadā

aprekṣe-not see; kṛta-niścayā-conclusion; api-also; su-ciraṃ-long time; dṛk-koṇataḥ-from the corner of the eyes; vīkṣate-sees; maune-in silence; dārdhyam-firmness; upāśritā-taken shelter; api--also; nigadet-speaks; tam-that; eva-indeed; yāhi-please go; iti-thus; aho-Oh; asparśe-not souching; su-dhṛtāśaya-desiring; api-also; karayoḥ-of the hands; dhṛtvā-holding; bahiḥ-outside; yāpayet-causes to go; rādhāyā-Rādhā; iti-thus; māna-duṣṭhitim-the wickedness of jealous anger; aham-I; prekṣe-see; hasantī-laughing; kadā-when?.

She vows never to see Him again. Yet She stares at Him from the corner of Her eye. She vows never to speak to Him again. Yet She tells Him, "Go to her." She vows never to touch Him again. Yet She holds both His hands to lead Him outside. When, seeing all this, will I smile at Rādhā's desperate struggle to remain angry and jealous?

Text 232

rasāgādhe rādhā-hṛdi sarasi haṁsaḥ kara-tale
lasad-vaṁśa-srotasy amṛta-guṇa-saṅgaḥ pratipadam
calat-picchottāmsaḥ su-racitavatāmsaḥ pramadaya
sphurd-guñjā-gucchaḥ sa hi rasika-maulir milatu me

rasāgādhe-in fathomless nectar; rādhā-hṛdi-in Rādhā's heart; sarasi-in the lake; haṁsaḥ-swan; kara-tale-in the palm of the hand; lasat-glistening; vaṁśa-bamboo; srotasi-in the stream; amṛta-guṇa-saṅgaḥ-nectar; pratipadam-at evrey moment; calat-picchottāmsaḥ-moving peacock-feather crown; su-racitavatāmsaḥ-graceful crown; pramadaya-exchiting; sphurd-guñjā-gucchaḥ-gunja necklace; sa-He; hi-indeed; rasika-mauliḥ-the crown of rasikas; milatu-may meet; me-me.

I pray that one day I may meet He who is the crown of rasikas, who wears a swaying peacock-feather crown and a splendid guñjā necklace, who in His hand holds a flute that brings nectar to the ear, and who has become a swan swimming in the fathomless nectar-lake of Śrī Rādhā's heart.

Text 233

akasmāt kasyāścin nava-vasanam ākarṣati param
muralyā dhammille sprṣati kurute 'nyakara-dhṛtim
patan nityam rādhā-pada-kamala-mule vraja-pure
tat ittham vīthīṣu bhramati sa mahā-lampāṭa-maṇiḥ

akasmāt-suddenly; kasyāścin-of someone; nava-vasanam-the new garment; ākarṣati-tugs; param-great; muralyā-with the flute; dhammille-on the braids; sprṣati-touches; kurute-does; 'nyakara-dhṛtim-rebuke; patan-falling; nityam-always; rādhā-of Rādhā; pada-kamala-mule-at the lotus feet; vraja-pure-in Vraja Village; tat-that; ittham-thus; vīthīṣu-on the paths; bhramati-wanders; sa-He; mahā-lampāṭa-maṇiḥ-the jewel of rakes.

The great jewel of debauchees, who one moment suddenly tugs one gopī's garment, another moment touches His flute to another gopī's braid, another moment hold's another gopī's hand, and again and again falls down before Rādhā's lotus feet, wanders in the pathways of Vraja Village.

Text 234

ekasya rati-caura eva cakitam cānyā-stanānte karam
dhṛtvā karṣati veṇunānyā-sudṛśo dhammilla-mallī-srajam
dhatte 'nyā-bhuja-vallim utpulakitam saṅketayaty anyayā
rādhāyaḥ padayor luṭhaty alam amum jāne mahā-lampaṭam

ekasya-of one; rati-caura-the thief of amorous pastimes; eva-indeed; cakitam-trembling; ca-and; anya-another; stanānte-atthe edge of the breast; karam-hand; dhṛtvā-holding; karṣati-tugs; veṇuna-with the flute; anya-sudṛśaḥ-another beautiful-eyed girl; dhammilla-mallī-srajam-the jasmine garland in the braids; dhatte-placed; 'nya-another; bhuja-vallim-the vine arms; utpulakitam-blossomign with happiness; saṅketayati-meets; anyayā-with another; rādhāyaḥ-of Rādhā; padayoḥ-at the feet; luṭhati-rolls on the ground; alam-enough; amum-Him; jane-I know; mahā-lampaṭam-the great rake.

Well I know this great debauchee who steals one gopī's heart, places a trembling hand on another gopī's breast, with His flute tugs the jasmine garland in another beautiful-eyed gopī's braids, touches another gopī's joyous blossoming-vine arm, arranges to meet another gopī, and still falls down before Rādhā's feet.

Text 235

priyāmse nikṣiptotpulaka-bhuja-daṇḍaḥ kvacid api
bhraman vṛndāraṇye mada-kalā-karīndrādbhuta-gatiḥ
nijam vyañjann aty-ādbhuta-surata-śikṣām kvacid aho
rahaḥ-kuñje guñja-dhvanita-madhupe krīḍati hariḥ

priya-of the beloved; amse-on the shoulder; nikṣipta-placed; utpulaka-bhuja-daṇḍaḥ-blossoming arm; kvacit-sometimes; api-also; bhraman-wandering; vṛndāraṇye-in Vṛndāvana forest; mada-kalā-karīndrādbhuta-gatiḥ-wonderfully walking like a passionate elephant; nijam-own; vyañjan-manifesting; aty-adbhuta-surata-śikṣām-wonderful instructions about amorous pastimes; kvacit-sometimes; aho-aha; rahaḥ-kuñje-in a secluded forest grove; guñja-dhvanita-madhupe-filled with humming bees; krīḍati-enjoys pastimes; hariḥ-Kṛṣṇa.

Sometimes resting His joyous arm on His beloved's shoulder, sometimes wandering like a wonderful maddened elephant in Vṛndāvana forest, and sometimes giving wonderful instructions in the arts of love, Kṛṣṇa enjoys pastimes in a secluded forest grove filled with humming bees.

Text 236

dūre sṛṣṭy-ādi-vartā na kalayati manān nāradādīn sva-bhaktān
śrīdāmādyaiḥ suhr̥dibhir na milati harate sneha-vṛddhim sva-pitroḥ
kintu premaika-sīmām madhura-rasa-sudhā-sindhu-sarair agādham
śrī-rādhām eva jānan madhu-patir anīsam kuñja-vīthim upāste

dūre-far away; sṛṣṭy-ādi-beginning with the creation; vartā-talk; na-not; kalayati-hears; manāk-at all; nāradādīn-beginning with Narada Muni; sva-bhaktān-own devotees; śrīdāmādyaiḥ-beginning with Sridama; suhr̥dibhiḥ-with friends; na-not; milati-meets; harate-removes; sneha-love; vṛddhim-increase; sva-pitroḥ-of His parents; kintu-however; premaika-sīmām-the pinnacle of love; madhura-rasa-sudhā-sweet nectar; sindhu-saraiḥ-with oceans; agādham-fathomless; śrī-rādhām-Śrī Rādhā; eva-indeed; jānan-knowing; madhu-patiḥ-Kṛṣṇa; anīsam-day and night; kuñja-vīthim-in the forest pathways; upāste-worships.

He stays far away from talk of creating, maintaining, or destroying material worlds. He does not listen to Nārada and the devotees. He will not meet with Śrīdāmā and other friends. He ignores His parents' love. Thinking only of Śrī Rādhā, who is the pinnacle of love and the fathomless ocean of sweet nectar, day and night Kṛṣṇa worships the path that leads to the forest.

Text 237

susvādu-surasa-tundilam
indīvara-vṛndā-sundaram kim api
adhi-vṛndāṭavī nandati
rādhā-vakṣoja-bhūṣaṇam jyotiḥ

susvādu-surasa-tundilam-sweet nectar; indīvara-vṛnda-sundaram-beautiful like blue lotus flowers; kim api-something; adhi-vṛndāṭavī-Vṛndāvana; nandati-enjoys; rādhā-vakṣoja-bhūṣaṇam-the ornament of Śrī Rādhā's breast; jyotiḥ-the splendor.

A glorious splendor, dark like the blue lotus, very sweet, and the great glory of Vṛndāvana forest, has now become the playful ornament of Śrī Rādhā's breast.

Text 238

kāntiḥ kāpi parojjvalā nava-milac-chrī-candrikodbhāsini
ramatyādbhuta-varṇakañcita-rucir nityādhikāṅga-cchaviḥ
lajjānamra-tanuḥ smayena madhurā priṇati keli-cchaṭā
san-muktā-phala-cāru-hāra-suruciḥ svātmārpanenācyutam

kāntiḥ-splendor; kāpi-something; parojjvalā-splendid; nava-milac-chrī-candrikodbhāsini-splendid like new moonlight; ramatyādbhuta-varṇakañcita-ruciḥ-with delightful syllables; nityādhikāṅga-cchaviḥ-eternal splendor; lajjānamra-tanuḥ-shyly bending form; smayena-with a smile; madhurā-sweet; prīṇati-delights; keli-cchaṭā -splendor of pastimes; san-muktā-phala-cāru-hārasuruciḥ-beautiful with a pearl necklace; svātmārpanena-with offering of the self; acyutam-to the infallible Supreme Personality of Godhead.

By offering Herself to Him, a certain splendor glorious like the new moonlight, more wonderful than Goddess Lakṣmī, eternally glorious, decorated with a beautiful pearl necklace, and possessing a shyly curved form, a sweet smile, and a great glory of pastimes, pleases the infallible Supreme Personality of Godhead.

Text 239

yan nāradeśa-śukair agamyam
vṛndāvane vañjula-mañju-kuñje
tat kṛṣṇa-ceto-haraṇaika-vijñam
atrāsti kiñcit paramam rahasyam

yan-what; nāradeśa-śukaiḥ-by Narada, Siva, and Sukadeva; agamyam-unattainable; vṛndāvane-in Vṛndāvana; vañjula-mañju-kuñje-in the charming forest groves; tat-that; kṛṣṇa-ceto-haraṇa-stealing Kṛṣṇa's heart; eka-vijñam-knowledge; atra-here; asti-is; kiñcit-something; paramam-supreme; rahasyam-secret.

Here in the beautiful forest of Vṛndāvana resides a great secret, a secret unknown to Nārada, Brahmā, Śiva, and Śukadeva, a secret that knows how to steal Kṛṣṇa's heart.

Text 240

lakṣmyā yasyā na gocarī-bhavati yan nāpuḥ sakhāyaḥ prabhoḥ
sambhāvyo 'pi viriñci-nārada-śiva-svāyambhuvādyair na yaḥ
yo vṛndāvana-nāgarī-paśupati-strī-bhāva-labhyaḥ katham
rādhā-mādhavayor mamāstu sa raho-dāsyādhikārotsavaḥ

lakṣmyā-of the goddess of fortune; yasyā-of whom; na-not; gocarī-bhavati-in the range of perception; yan-what; na-not; āpuḥ-attained; sakhāyaḥ-friends; prabhoḥ-of the Lord; sambhāvyāḥ-to be attained; 'pi-even; viriñci-nārada-śiva-svāyambhuvādyaiḥ-by Brahma, Narada, Siva, and Svayambhuva Manu and others; na-not; yaḥ-whom; yaḥ-who; vṛndāvana-nāgarī-paśupati-strī-of the Vṛndāvana

gopīs; bhāva-the nature; labhyaḥ-to be obtained; katham-how?; rādhā-mādhavayoḥ-of Śrī Śrī Rādhā-Kṛṣṇa; mama-of me; astu-may be; sa-that; rahaḥ-secret; dāsyā-service; adhikāra-qualification; utsavaḥ-festival.

How will I celebrate a festival of being qualified to engage in the confidential service of Śrī Śrī Rādhā and Kṛṣṇa, a festival that Goddess Lakṣmī cannot understand, Kṛṣṇa's friends cannot attain, and Brahmā, Nārada, Śiva, Svāyambhuva Manu, and a host of others cannot imagine, a festival attained only the gopī maidservants of Vṛndāvana's queen?

Text 241

ucchiṣṭāmṛta-bhuk tavaiva caritaṁ śṛṇvaṁs tavaiva smaran
pādāmbhoja-rajās tavaiva vicaran kuñjāṁs tavaivālayān
gāyan divya-guṇāṁs tavaiva rasade pasyaṁs tavaivākṛtiṁ
śrī-rādhē tanu-vān-manobhir amalaiḥ so 'ham tavaivāśritaḥ

ucchiṣṭa-remnant; amṛta-nectar; bhuk-tasting; tava-of You; eva-indeed; caritam-pastime; śṛṇvaṁḥ-hearing; tava-of You; eva-indeed; smaran-remembering; pādāmbhoja-rajāḥ-the pollen of the lotus feet; tava-of You; eva-indeed; vicaran-thinking; kuñjāṁḥ-forest groves; tava-of You; eva-indeed; ālayān-abodes; gāyan-singing; divya-guṇāṁḥ-transcendental virtues; tava-of You; eva-indeed; rasade-sweet; pasyaṁḥ-seeing; tava-of You; eva-indeed; ākṛtim-form; śrī-rādhē-O Śrī Rādhā; tanu-vān-manobhiḥ-with body, mind, and words; amalaiḥ-pure; saḥ-he; 'ham-I; tava-of You; eva-indeed; āśritaḥ-taken shelter.

Eating the remnants of Your meal, hearing Your pastimes, meditating on the dust of Your lotus feet, walking to the forest groves that are Your home, singing of Your divine virtues, and gazing on Your form, with a pure body, mind, and words, I take shelter of You, O Śrī Rādhā, O giver of nectar.

Text 242

kṛīḍan-mīna-dvayākṣyāḥ sphurad-adhara-maṇi-vidruma-śroṇi-bhāra-
dvīpāyāmottaraṅga-smara-kalabha-katāṭopa-vakṣoruhāyāḥ
gambhīrāvarta-nābher bahula-hari-mahā-prema-pīyūṣa-sindhoḥ
śrī-rādhāyāḥ padāmbhoruha-paricarāṇe yogyatām eva cinve

kṛīḍan-mīna-playing fish; dvayākṣyāḥ-two eyes; sphurat-glistening; adhara-lips; maṇi-vidruma-coral jewels; śroṇi-bhāra-broad hips; dvīpāyāma-islands; uttaraṅga-with rising waves; smara-kalabha-katāṭopa-the foreheads of the baby elephant of amorous desires; vakṣoruhāyāḥ-breasts; gambhīrāvarta-deep whirlpool; nābheḥ-navel; bahula-hari-mahā -prema-great love of Lord Hari; pīyūṣa-sindhoḥ-ocean of

nectar; śrī-rādhāyaḥ-of Śrī Rādhā; padāmbhoruha-paricaraṇe-service to the lotus feet; yogyatām-suitability; eva-indeed; cinve-I seek.

I search for a way to become qualified to serve the lotus feet of Śrī Rādhā, whose enchanting eyes are restless like two playful fishes, whose glistening lips are like coral jewels, whose hips are like an island, whose raised breasts are like the raised forehead of the baby elephant of amorous pastimes, whose deep navel is a whirlpool, and who is a great nectar ocean of love for Kṛṣṇa.

Text 243

mālā-grantha-sikṣayā mṛdu-mṛdu-śrīkhaṇḍa-nirgharṣaṇā-
deśenādbhuta-modakādi-vidhibhiḥ kuñjanta-sammarjanaiḥ
vṛndāraṇya-راها-sthaliṣu vivaśā premārti-bhārodgamāt
prāṇeśam paricārikaiḥ khalu kadā dāsyā mayādhiśvarī

mālā-garland; grantha-stringing; sikṣayā-with instruction; mṛdu-mṛdu-very soft; śrīkhaṇḍa-sandal paste; nirgharṣaṇa-grinding; ādeśena-by teaching; adbhuta-modaka-wonderful candies; ādi-beginning with; vidhibhiḥ-with methods; kuñjanta-sammarjanaiḥ-with cleaning the forest groves; vṛndāraṇya-راها-sthaliṣu-in secluded places in Vṛndāvana forest; vivaśā-overwhelmed; premārti-bhārodgamāt-with intense love; prāṇeśam-the Lord of life; paricārikaiḥ-with servants; khalu-indeed; kadā-when?; dāsyā-a maidservant; mayā-with me; adhiśvarī-queen.

When, by stringing flower garlands, grinding very soft sandal paste, making wonderful moadaka candies, and cleaning the secluded grove in Vṛndāvana forest, will I become a maidservant and serve my queen, who is overcome with love for the master of Her life?

Text 244

premāmbhodhi-rasollasat-taruṇimārambhena gambhīra-dṛk
bheda-bhaṅgi-mṛdu-smitāmṛta-nava-jyotsnāñcita-śrī-mukhi
śrī-rādhā sukha-dhāmani pravilasad-vṛndāṭavī-sīmani
preyo-'ñke rati-kautukāni kurute kandarpa-līlā-nidhiḥ

premāmbhodhi-ocean of love; rasa-nectar; ullasat-splendid; taruṇimārambhena-with the beginning of youth; gambhīra-deep; dṛk-eyes; bheda-bhaṅgi-mṛdu-smitāmṛta-with the nectar of gentle smiles; nava-jyotsnāñcita-with the new moonlight; śrī-mukhi-beautiful face; śrī-rādhā-Śrī Rādhā; sukha-dhāmani-abode of happiness; pravilasad-vṛndāṭavī-sīmani-in splendid Vṛndāvana forest; preyo-'ñke-on Her beloved's lap; rati-kautukāni-amorous pastimes; kurute-does; kandarpa-

lilā-nidhiḥ-the treasure house of amorous pastimes.

Staying in glistening Vṛndāvana forest, and sitting on Her beloved's blissful lap, Śrī Rādhā, who is the treasure-house of amorous pastimes, whose beautiful face is flooded with the sweet moonlight of Her gentle smile, and whose deep glances come from glistening youthfulness in the nectar ocean of pure love, enjoys great happiness.

Text 245

śuddha-prema-vilāsa-vaibhava-nidhiḥ kaiśora-śobhā-nidhir
vaidagdhī-madhurāṅga-bhaṅgima-nidhir lāvaṅya-sampan-nidhiḥ
śrī-rādhā jayatān mahā-rasa-nidhiḥ kandarpa-lilā-nidhiḥ
saundaryaika-sudhā-nidhir madhu-pateḥ sarvasva-bhūto nidhiḥ

śuddha-pure; prema-love; vilāsa-pastimes; vaibhava-glory; nidhiḥ-treasure; kaiśora-śobhā-nidhiḥ-the treasure of youthful beauty; vaidagdhī-madhurāṅga-bhaṅgima-nidhiḥ-the treasure of intelligent and sweet motions; lāvaṅya-sampan-nidhiḥ-the treasure of beauty; śrī-rādhā-Śrī Rādhā; jayatān-all glories; mahā-rasa-nidhiḥ-the treasure of great nectar; kandarpa-lilā-nidhiḥ-the treasure of amorous pastimes; saundaryaika-sudhā-nidhiḥ-the treasure of the nectar of beauty; madhu-pateḥ-of Kṛṣṇa; sarvasva-bhūtaḥ-become the great treasure; nidhiḥ-the treasure.

Glory to Śrī Rādhā, who is the glorious and playful treasure of pure love, the treasure of youthful splendor, the treasure of sweetly graceful limbs, the treasure of graceful opulence, the treasure of great sweetness, the treasure of amorous pastimes, the treasure of the nectar of beauty, the treasure that means everything to Lord Kṛṣṇa.

Text 246

nīlendīvara-vṛnda-kānti-laharī-cauram kiśora-dvayam
tvayy etat kucayoś cakāsti kim idam rūpeṇa sammohanam
tan mām ātma-sakhīm kuru dvi-taruṇīyam nau dṛḍham śliṣyati
sva-cchayām abhivikṣya muhyati harau rādhā-smitam pātu naḥ

nīlendīvara-vṛnda-kānti-the splendor of blue lotus flowers; laharī-waves; cauram-robbering; kiśora-dvayam-a teenage couple; tvayy-in You; etat-this; kucayoḥ-on the breasts; cakāsti-is manifested; kim-what?; idam-this; rūpeṇa-with the form; sammohanam-charming; tan-that; mām-me; ātma-sakhīm-friend; kuru-do; dvi-taruṇīyam-two youths; nau-us; dṛḍham-firmly; śliṣyati-embrace; svacchayām-own splendor; abhivikṣya-seeing; muhyati-is charmed; harau-Kṛṣṇa; rādhā-smitam-Rādhā's smile; pātu-may protect; naḥ-us.

"Two youths who eclipse the blue lotus' waves of splendor are now reflected on Your breasts. How did They become so charming and enchanting? Please accept Them as Your friends and tightly embrace Them." May Śrī Rādhā's smile, which appears when Kṛṣṇa sees His own reflection and speaks these bewildered words, protect us all.

Text 247

saṅgatyāpi mahotsavena madhurākāraṁ hṛdi preyaśaḥ
sva-cchayām abhivīkṣya kaustubha-maṇau sambhūta-śoka-trudhā
utkṣipta-priya-pāṇim eva vinayety uktvā gatāyā bahiḥ
sakhyai sāsra-nivedanāni kim ahaṁ śroṣyāmi te rādhike

saṅgatyā-meeting; api-also; mahotsavena-with a great festival; madhurākāraṁ-charming form; hṛdi-in the heart; preyaśaḥ-of the beloved; sva-cchayām-own splendor; abhivīkṣya-seeing; kaustubha-maṇau-in the Kaustubha jewel; sambhūta-śoka-trudhā-breaking the grief; utkṣipta-priya-pāṇim-heloved the beloved's hand; eva-indeed; vinaya-humble; iti-thus; uktvā-saying; gatāyā-gone; bahiḥ-outside; sakhyai-for the friend; sāsra-nivedanāni-tear-filled appeals; kim-what?; ahaṁ-I; śroṣyāmi-will hear; te-of You; rādhike-O Rādhā.

O Rādhā, when will i hear You say "Run into Your beloved's hands!" as, seeing Your own charming reflection in His Kaustubha jewel as You enjoy a festival of pastimes with You beloved, You suddenly flee, weeping and overcome with grief?

Text 248

mahā-maṇi-vara-srajaṁ kusuma-saṅcayair aṅcitam
mahā-marakata-prabha-grathita-mohita-śyāmalam
mahā-rasa-mahīpater iva vicitra-siddhāsanam
kadā nu tava rādhike kavara-bhāram ālokaye

mahā-maṇi-vara-srajaṁ-a necklace of great jewels; kusuma-saṅcayaiḥ-with flowers; aṅcitam-bending; mahā-marakata-prabha-grathita-mohita-śyāmalam-enchanting dark like the splendor of sapphires; mahā-rasa-mahīpateḥ-the great king of nectar; iva-like; vicitra-siddhāsanam-a wonderful throne; kadā-when?; nu-indeed; tava-of You; rādhike-O Rādhā; kavara-bhāram-the braids; ālokaye-I will see.

O Rādhā, when will I see Your braids, which are decorated with strings of jewels and flowers, which are gloriously dark like the splendor of sapphires, and

which are like a great throne where the king of nectars sits?

Text 249

madhye madhye kusuma-khacitam ratna-dāmnā nibaddham
malli-mālyair ghana-parimalair bhūṣitam lambamānaiḥ
paścād rājan-maṇi-vara-kṛtodāra-māṇikyā-guccham
dhammillam te hari-kara-dhṛtam karhi paśyāmi rādhe

madhye madhye-in the midst; kusuma-khacitam-made of flowers; ratna-dāmnā-jewel necklace; nibaddham-bound; malli-mālyaiḥ-with jasmine garlands; ghana-parimalaiḥ-fragrant; bhūṣitam-decorated; lambamānaiḥ-extending; paścāt-behind; rājan-glistening; maṇi-vara-kṛtodāra-māṇikyā-guccham-clusters of rubies and other jewels; dhammillam-braids; te-of You; hari-kara-dhṛtam-held by Kṛṣṇa's hand; karhi-when?; paśyāmi-I will see; rādhe-O Rādhā.

O Rādhā, which will I see Your braids, which with His own hand Kṛṣṇa has decorated with flowers, jewels, strings of fragrant jasmines, and, at their end, a glistening cluster of rubies?

Text 250

vicitrābhir bhaṅgi-vitatibhir aho cetasi param
camatkāram yacchan lalita-maṇi-muktādi-lasitaḥ
rasāveśād vittaḥ smara-madhura-vṛttākhila-mahā-
dbhutas te sīmānte nava-kanaka-paṭṭo vijayate

vicitrābhiḥ-wonderful; bhaṅgi-vitatibhiḥ-crooked; aho-aha; cetasi-in the heart; param-great; camatkāram-wonder; yacchan-begging; lalita-maṇi-muktādi-lasitaḥ-splendid with graceful pearls and jewels; rasāveśāt-from the entrance of nectar; vittaḥ-wealthy; smara-madhura-vṛtta-sweet amorous pastimes; akhila-mahādbhutaḥ-completely wonderful; te-of You; sīmānte-on the border; nava-kanaka-new gold; paṭṭaḥ-garment; vijayate-glory.

All glories to the golden cloth that covers Your parted hair, a cloth that with its colorful grace fills the heart with wonder, a cloth glistening with pearls and jewels, a cloth filled with all the wonder and sweetness that belongs to the god of love.

Text 251

aho dvaidhī-kartum kṛtibhir anurāgāmṛta-rasa-

pravāhaiḥ su-snigdhaiḥ kuṭila-ruciraḥ śyāma ucitaḥ
itīyam sīmānte nava-rucira-sindūra-racitā
su-rekhā naḥ prakhyāpayitum iva rādhe vijayate

aho-Oh; dvaidhī-kartum-to make two; kṛtibhiḥ-by deeds; anurāga-of love;
amṛta-rasa-of nectar; pravāhaiḥ-with currents; su-snigdhaiḥ-graceful; kuṭila-
ruciraḥ-charmingly curled; śyāma-dark; ucitaḥ-appropriate; iti-thus; iyam-this;
sīmānte-on the border; nava-rucira-sindūra-racitā-made with splendid red sidura;
su-rekhā-nice line; naḥ-of us; prakhyāpayitum-to describe; iva-like; rādhe-O
Rādhā; vijayate-all glories.

O Rādhā, all glories to the sindūra-anointed part in Your hair, which seems to
say to us, "Because of me the nectar stream of Rādhā's glistening curly hair is
divided into two parts, just like charming, dark, crooked, two-faced Kṛṣṇa."

Text 252

cakoras te vaktrāmṛta-kiraṇa-bimbe madhukaras
tava śrī-pādābje jaghana-puline khañjana-varaḥ
sphuran-mīno jātas tvayi rasa-sarasyām madhu-pateḥ
sukhātavyām rādhe tvayi ca hariṇas tasya nayanam

cakoraḥ-cakora; te-of You; vaktra-face; amṛta-nectar; kiraṇa-bimbe-light;
madhukaraḥ-bee; tava-of You; śrī-pādābje-beautiful lotus feet; jaghana-puline-on
the hips; khañjana-varaḥ-khanjana bird; sphuran-mīnaḥ-glistening fish; jātaḥ-
born; tvayi-in You; rasa-sarasyām-lake of nectar; madhu-pateḥ-of Kṛṣṇa;
sukhātavyām-in the forest of happiness; rādhe-O Rādhā; tvayi-in You; ca-and;
hariṇaḥ-deer; tasya-of Him; nayanam-the eyes.

O Rādhā, Kṛṣṇa's eyes are cakora birds drinking the nectar moonlight of Your
face, bees attracted to the lotus flower of Your beauty, khañjana birds playing on
the riverbank of Your hips, glistening fish swimming in the lake of Your sweetness,
and two dear playing in the forest of Your happiness.

Text 253

sprṣtvā sprṣtvā mṛdu-kara-talenāṅgam aṅgam su-śītam
sāndrānandāmṛta-rasa-hrade majjato mādhavasya
aṅke paṅkeruha-sunayanā prema-mūrṭiḥ sphurantī
gāḍhāsleṣonnamita-cibukā cumbitā pātu rādhā

sprṣtvā sprṣtvā-touching and touchinmg; mṛdu-kara-talena-with a gaentle hand;
aṅgam aṅgam-limb after limb; su-śītam-sweetly smiling; sāndrānandāmṛta-rasa-

hrade-with the nectar lake of bliss; majjataḥ-plunged; mādhavasya-of Kṛṣṇa; aṅke-on the lap; paṅkeruha-lotus; sunayanā-eyes; prema-mūrṭiḥ-form of love; sphurantī-manifest; gādhāsleṣa-firm embrace; unnamita-raised; cibukā-chin; cumbitā-kissed; pātu-may protect; rādhā-Rādhā.

May Śrī Rādhā, whose eyes are lotus flowers, and who, plunged into the blissful nectar lake of Kṛṣṇa's lap, finds Her cooling limbs touched by His hand, Her nectar form tightly embraced by His arms, and Her raised chin kissed by His lips, protect us.

Text 254

sadā gāyaṁ gāyaṁ madhuratara-rādhā-priya-yaśaḥ
sadā sāndrānandā nava-rasada-rādhā-rati-kathāḥ
sadā sthāyaṁ sthāyaṁ nava-nibhṛta-rādhā-rati-vane
sadā dhyāyaṁ dhyāyaṁ vivaśa-hṛdi rādhā-pada-sudhāḥ

sadā-always; gāyaṁ gāyam-singing and singing; madhuratara-rādhā-priya-yaśaḥ-the sweet glories of Rādhā's beloved; sadā-always; sāndrānandā-great bliss; nava-rasada-rādhā-rati-kathāḥ-the sweet topics of Rādhā's pastimes; sadā-always; sthāyaṁ sthāyam-staying; nava-nibhṛta-rādhā-rati-vane-in Rādhā's secluded pastime forest; sadā-always; dhyāyaṁ dhyāyam-meditating; vivaśa-hṛdi-overcome heart; rādhā-pada-sudhāḥ-the nectar of Rādhā's feet.

Again and again I sing the sweet glories of Śrī Rādhā. Again and again I describe the blissful nectar glories of Śrī Rādhā. Again and again I stay in the secluded forest where Śrī Rādhā enjoys pastimes. With a heart overcome with love, again and again I meditate on the nectar flowing from Śrī Rādhā's feet.

Text 255

śyāma śyāmety amṛta-rasa-saṁsrāvi-varṇān japantī
premautkaṅṭhāt kṣaṇam api sa-romaṅcam uccair lapantī
sarvatrocatanam iva gatā duḥkha-duḥkhena pāraṁ
kaṅkṣaty ahno dinakaram alam krudhyati pātu rādhā

śyāma śyāma-Syama Syama; iti-thus; amṛta-rasa-saṁsrāvi-varṇān-nectar syllables; japantī-chanting; premautkaṅṭhāt-from great love; kṣaṇam-a moment; api-even; sa-romaṅcam-with bodily hairs erect; uccaiḥ-aloud; lapantī-saying; sarvatra-everywhere; ucatanam-aloud; iva-as if; gatā-gone; duḥkha-duḥkhena-with the greatest sadness; pāraṁ-the farther shore; kaṅkṣati-desires; ahnaḥ-of the day; dinakaram-the sun; alam-enough; krudhyati-is cruel; pātu-may protect; rādhā-Rādhā.

May Śrī Rādhā, whose bodily hairs now stand erect, and who again and again chanting the nectar syllables "Śyāma! Śyāma!", and with longings of love again and again talking of Kṛṣṇa, now angrily yearns that this day of suffering may somehow pass, protect us.

Text 256

kadācid gāyantī priya-rati-kalā-vaibhava-gatim
kadācid dhyāyantī priya-saha-bhaviṣyad-vilasitam
alam muñcāmuñcety ati-madhura-mugdha-pralapitair
nayantī śrī-rādhā dinam iha kadā nandayatu naḥ

kadācit-sometimes; gāyantī-singing; priya-rati-kalā-vaibhava-gatim-amorous pastimes with the beloved; kadācit-sometimes; dhyāyantī-meditating; priya-saha-bhaviṣyad-vilasitam-pastimes that will be with the beloved in the future; alam-enough; muñcāmuñca-leave leave; iti-thus; ati-madhura-mugdha-pralapitair-with sweet words; nayantī-leading; śrī-rādhā-Śrī Rādhā; dinam-the day; iha-here; kadā-when?; nandayatu-may delight; naḥ-us.

When will Śrī Rādhā, who passes Her days sometimes singing of Her beloved's skill in amorous pastimes, and sometimes meditating on how in the future She will enjoy with Her beloved, perhaps pretending sweetly to beg Him, "Enough! Stop! O please stop!", delight us all.

Text 257

śrī-govinda vraja-vara-vadhū-vṛnda-cūḍāmaṇis te
koṭi-prāṇābhyadhika-parama-preṣṭha-pādābja-lakṣmīḥ
kainkaryeṇādbhuta-nava-rasenaiva mām svī-karotu
bhūyo bhūyaḥ pratimuhur adhi-svāmy aham prārthayāmi

śrī-govinda-Śrī Kṛṣṇa; vraja-vara-vadhū-vṛnda-cūḍāmaṇiḥ-the crest jewel of Vraja-gopīs; te-of You; koṭi-millions; prāṇa-lives; abhyadhika-more dear; parama-preṣṭha-most dear; pādābja-lakṣmīḥ-glory of the lotus feet; kainkaryeṇa-with service; adbhuta-nava-rasena-with wonderful new nectar; eva-indeed; mām-me; svī-karotu-accepts; bhūyaḥ-again; bhūyaḥ-and again; pratimuhur-at every moment; adhi-svāmi-controller; aham-I; prārthayāmi-request.

O Śrī Govinda, please accept me as a person engaged in the wonderful sweet service of the girl who is the crest jewel of all girls in Vraja, the girl whose lotus feet You consider millions of times more dear than life. O Supreme Master, at every moment I beg this of You.

Text 258

anena pritā me diśatu nija-kainkārya-padaṅvīm
daviyo dṛṣṭinām padamahaha rādhā sukhamayī
nidhāyaivaṁ citte kuvalaya-rucim barha-mukutaṁ
kiśoram dhyayāmi druta-kanaka-pita-cchavi-ṣaṁam

anena-by this; pritā-pleased; me-of me; diśatu-may show; nija- kainkārya-padaṅvīm-the path of service; daviyaḥ-far away; dṛṣṭinām-of glances; padam-abode; ahaha-aha; rādhā-Rādhā; sukhamayī-happy; nidhāya-placing; evam-thus; citte-in the heart; kuvalaya-rucim-splendor of the lotus; barha-mukutaṁ-peacock-feather crown; kiśoram-youth; dhyayāmi-I meditate; druta-kanaka-molten gold; pita-yellow; cchavi-splendor; ṣaṁam-garment.

"May Śrī Rādhā be pleased and grant me service to Her, service that even the great self-realized souls find difficult to attain." With this desire in my heart, I meditate on a certain teenage boy who is dark like a blue lotus, crowned with a peacock feather, and dressed in garments splendid like molten gold.

Text 259

dhyāyaṁs taṁ śikhi-piccha-maulim aniśam tan-nāma saṅkirtayan
nityam tac-caraṅāmbhujam paricarams tan-mantra-varyam japan
śrī-rādhā-pāda-dāsyam eva paramābhiṣṭam hṛdā dhārayan
karhi syām tad-anugrahena paramodbhūtanurāgotsavaḥ

dhyāyan-meditating; taṁ-on Him; śikhi-piccha-maulim-peacock-feather crown; aniśam-day and night; tan-nāma-His name; saṅkirtayan-chanting; nityam-always; tac-caraṅāmbhujam-His lotus feet; paricaramḥ-serving; tan-mantra-varyam-His mantra; japan-chanting; śrī-rādhā-pāda-dāsyam-service to Śrī Rādhā's feet; eva-indeed; paramābhiṣṭam-greatest desire; hṛdā-with the heart; dhārayan-holding; karhi-when?; syām-I will be; tad-anugrahena-by His mercy; paramodbhūtanurāgotsavaḥ-a great festival of love.

When, day and night meditating on He who wears a peacock-feather crown, always chanting His names, serving His lotus feet, chanting His mantra, and all the while in my heart yearning to attain service to Śrī Rādhā's feet, will I become able, by His mercy, to celebrate a wonderful festival of pure spiritual love?

Text 260

śrī-rādhē rasikendra-rūpa-guṇavad-gītāni saṁsṛāvayan
guñjā-mañjula-hāra-barha-mukutādy āvedayamś cāgrataḥ
śyāma-preṣita-pūga-mālya-nava-gandhādyaiś ca samprīṇayamś
tvat-pādābja-nakha-cchaṭā-rasa-hrade magnaḥ kadā syām aham

śrī-rādhē-O Śrī Rādhā; rasikendra-of the king of rasikas; rūpa-guṇavad-gītāni-songs describing the form and qualities; saṁsṛāvayan-causing to hear; guñjā-mañjula-hāra-gunja necklaces; barha-mukutādi-begionning wirth peacock-feather crowns; āvedayamḥ-informing; ca-and; agrataḥ-in the beginning; śyāma-preṣita-sent by Kṛṣṇa; pūga-betelnuts; mālya-garlands; nava-gandhaḥ-new scents; ādyaiḥ-beginning with; ca-and; samprīṇayan-pleasing; tvat-pādābja-nakha-cchaṭā-rasa-hrade-in the nectar lake of the splendor of the toenails on the lotus flower of the feet; magnaḥ-plunged; kadā-when?; syām aham-I will be.

O Śrī Rādhā, when, singing songs about the form and qualities of the king of rasikas, placing before Him a graceful guñjā necklace and a crown, and pleasing Him with the betelnuts, garlands, and fragrances sent by the beautiful gopīs, will I become plunged in the nectar lake of the glory of Your lotus toenails?

Text 261

kvāsau rādhā nigama-padavī-dūragā kutra cāsau
kṛṣṇas tasyāḥ kuca-kamalyor antaraikānta-vāsaḥ
kvāham tuccaḥ paramam adhamāḥ praṇi aho gārhya-karma
yat tan nāma sphurati mahimā hy eṣa vṛndāvanasya

kva-where?; asau-She; rādhā-Rādhā; nigama-padavī-dūragā-far from the path of the Vedas; kutra-where?; ca-and; asau-He; kṛṣṇaḥ-Kṛṣṇa; tasyāḥ-of Her; kuca-kamalyoḥ-on the 4 lotus breasts; antaraikānta-vāsaḥ-residing within; kva-where?; aham-I; tuccaḥ-insignificant; paramam-greatly; adhamāḥ-lowest; praṇi-living being; aho-ahas; gārhya-karma-houshold duties; yat-what; tan-that; nāma-name; sphurati-is manifested; mahimā-glory; hi-indeed; eṣa-this; vṛndāvanasya-of Vṛndāvana.

Who is Rādhā? She is the goddess even the Vedas cannot approach. Who is Kṛṣṇa? He is the beloved whose home is at the lotus flower of Rādhā's breast. Who am I? I am an insignificant living being entangled in household duties. It is only because Vṛndāvana is such a glorious abode that the holy name was ever given to a person like me.

Text 262

vṛndāraṇye nava-rasa-kalā-komala-prema-mūrteḥ

śrī-rādhāyaś caraṇa-kamalāmōda-mādhurya-sīmā
rādhām dhyāyan rasika-tilakenāṭṭa-keli-vilāsam
tam evāham katham iha tanuṁ nyasya dāsī bhaveyam

vṛndāraṇye-in Vṛndāvana; nava-rasa-kalā-komala-prema-mūrteḥ-the form of soft and sweet love; śrī-rādhāyaḥ-of Śrī Rādhā; caraṇa-kamala-lotus feet; āmoda-mādhurya-sīmā-the pinnacle of fragrance and sweetness; rādhām-Rādhā; dhyāyan-meditating; rasika-of rasikas; tilakena-by the tilaka mark; āṭṭa-keli-vilāsam-transcendental pastimes; tam-that; eva-indeed; aham-I; katham-how?; iha-here; tanu-form; nyasya-placing; dāsī-maidservant; bhaveyam-may become.

The great sweetness present in the lotus feet of Śrī Rādhā, who is the form of eternally-new, sweet, gentle spiritual love, is manifest in Vṛndāvana forest. I meditate on Śrī Rādhā, who enjoys pastimes with He who is the tilaka mark of rasikas. What shall I do, that one day I will be able to leave this material form behind and become Śrī Rādhā's maidservant?

Text 263

hā kālindi tvayi mama nidhiḥ preyasā khelitābhūt
bho bho divyādbhuta-tanu-latās tat-kara-sparśa-bhājaḥ
he rādhāyā rati-gr̥ha-śukā he mṛgā he mayūrā
bhūyo bhūyaḥ praṇatibhir aham prārthaye vo 'nukampām

hā-O; kālindi-Yamuna; tvayi-in You; mama-my; nidhiḥ-treasure; preyasā-with the beloved; khelitā-played; abhūt-was; bhaḥ-Oh; bhaḥ-Oh; divyādbhuta-tanu-latāḥ-wonderful and splendid vine of the form; tat-kara-sparśa-bhājaḥ-the touch of ther hand; he-O; rādhāyā-of Rādhā; rati-gr̥ha-śukā-the pet parrot; he-O; mṛgā-deer; he-O; mayūrā-peacock; bhūyaḥ-again; bhūyaḥ-and again; praṇatibhiḥ-with obeisances; aham-I; prārthaye-request; vaḥ-of you; 'nukampām-the mercy.

O Yamunā, in your waters She who is my treasure enjoyed pastimes with Her beloved. O splendid, wonderful, spiritual trees and vines touched by Their hands! O pet parrots who stay in Rādhā's pastime-cottage! O deer! O peacocks! Again and again I bow down before You and beg for Your mercy.

Text 264

vahantī rādhāyaḥ kuca-kalāśa-kāśmīrajam aho
jala-kṛīḍāveśād galitam atula-prema-rasadam
iyam sā kālindī vikasita-navendīvara-ruciḥ
sadā mandī-bhūtaṁ hṛdayam iha sandīpayatu me

vahantī-flowing; rādhāyaḥ-of Rādhā; kuca-breasts; kalaśa-waterpots; kāsmīrajam-kunkuma; aho-ahal jala-krīḍāveśāt-with water pastimes; galitam-swallowed; atula-prema-rasadam-peerless nectar of love; iyam-She; sā-She; kālindī-the Yamuna; vikasita-navendīvara-ruciḥ-splendid like a newly blossoming blue lotus flower; sadā-always; mandī-bhūtam-eclipsing; hṛdayam-heart; iha-here; sandīpayatu-may cause to blaze; me-of me.

May the Yamunā river, which is splendid like a blue lotus, and which carries in its streams the nectar of peerless love, a nectar that seems to be the kunkuma washed from Śrī Rādhā's waterpot breasts as She enjoyed pastimes in the water, fill my slow heart with light.

Text 265

sad-yogīndra-su-dṛśya-sāndra-rasadānandaika-san-mūrtayaḥ
sarve 'py adbhuta-san-mahimni madhure vṛndāvane saṅgataḥ
ye krūrā api pāpino na ca satām sambhāśya dṛśyaś ca ye
sarvān vastutayā nirīkṣya parama-svārādhyā-buddhir mama

sad-yogīndra-the kings of yogis; su-dṛśya-visible; sāndra-rasada-great nectar; ānanda-bliss; eka-sole; san-mūrtayaḥ-transcendental forms; sarve-all; 'pi-even; adbhuta-san-mahimni-in wonderful glory; madhure-sweet; vṛndāvane-in Vṛndāvana; saṅgataḥ-from contact; ye-who; krūrā-cruel; api-even; pāpinaḥ-sinners; na-not; ca-and; satām-of thre saintly devotees; sambhāśya-talking; dṛśyaḥ-visible; ca-and; ye-who; sarvān-all; vastutayā-in truth; nirīkṣya-seeing; parama-svārādhyā-buddhiḥ-glorious intelligence; mama-of me.

Even cruel sinners, whom saintly persons will refuse to see or talk with, become great saints if they live in wonderful, glorious, charming Vṛndāvana. They attain transcendental forms that give bliss to the kinds of the yogīs. When I see them, I know in my heart that they should be worshiped with great care.

Text 266

yad rādhā-pada-kiṅkarī-kṛta-hṛdam samyag bhaved gocaram
dhyeyam naiva kadāpi yad dhṛdi vinā tasyāḥ kṛpā-sparśataḥ
yat premāmṛta-sindhu-sāra-rasadam pāpaika-bhājām api
tad vṛndāvana-duṣpraveśa-mahimāścaryam hṛdi sphurjatu

yat-what; rādhā-pada-kiṅkarī-kṛta-hṛdam-placed in the hearts of Śrī Rādhā's maidservants; samyag-completely; bhavet-may be; gocaram-the range of perception; dhyeyam-the object of meditation; na-not; eva-indeed; kadāpi-ever; yat-what; hṛdi-in the heart; vinā-without; tasyāḥ-of Her; kṛpā-sparśataḥ-from the

touch of mercy; yat-what; premāmṛta-sindhu-sāra-rasadam-the nectar ocean of love; pāpaika-bhājām-of sinners; api-also; tat-that; vṛndāvana-duṣpraveśa-mahimāścaryam-the wonder of Vṛndāvana's glories; hṛdi-in the heart; sphurjatu-may be manifested.

May the wonderful and rare glory of Vṛndāvana, glory that is seen in the hearts of the gopīs who serve Rādhā's feet, glory that cannot be understood by a heart untouched by Rādhā's mercy, glory that floods even sinners with the sweet nectar of spiritual love, appear in my heart.

Text 267

rādhā-keli-kalāsu sākṣiṇi kadā vṛndāvane pāvane
vatsyāmi sphuṭam ujjvalādbhuta-rase premaika-mattākṛtiḥ
tejo-rūpa-nikuṅja eva kalayan netrādi-piṇḍa-sthitam
tādṛk svocita-divya-komala-vapuḥ svīyam samālokaye

rādhā-keli-kalāsu-in Rādhā's pastimes; sākṣiṇi-witness; kadā-when?; vṛndāvane-in Vṛndāvana; pāvane-purifying; vatsyāmi-I will reside; sphuṭam-clearly; ujjvalādbhuta-rase-in splendid and wonderful nectar; premaika-mattākṛtiḥ-forms intoxicated with passionate love; tejo-rūpa-form of splendor; nikuṅja-grove; eva-indeed; kalayan-seeing; netrādi-beginning with the eyes; piṇḍa-pinda; sthitam-situated; tādṛk-like that; svocita-divya-komala-vapuḥ-with a soft and splendid form; svīyam-own; samālokaye-I see.

When will I reside in wonderful, sweet, effulgent, purifying Vṛndāvana forest, the witness of Śrī Rādhā's pastimes? When, maddened with spiritual love, with my own eyes will I see that I have a graceful, splendid, appropriate spiritual form in effulgent Vṛndāvana forest?

Text 268

yatra yatra mama janma-karmabhir
nārake 'tha parame pade 'tha vā
rādhikā-rati-nikuṅja-maṇḍalī
tatra tatra hṛdi me virajātam

yatra yatra-whenever; mama-my; janma-karmabhiḥ-birth and deeds; nārake-in hell; 'tha-then; parame-in the supreme; pade-abode; 'tha-then; vā-or; rādhikā-rati-nikuṅja-maṇḍalī-the forest where Śrī Rādhā enjoys pastimes; tatra tatra-there; hṛdi-in the heart; me-of me; virajātam-is gloriously manifested.

Wherever my karma forces me to take birth, either in hell or in the highest abode, I pray that the forest where Śrī Rādhā enjoys pastimes will always shine in my heart.

Text 269

kvāham mudha-matiḥ kva nāma paramānandaika-sāram rasam
śrī-rādhā-caraṇānubhāva-kathayā niḥsyandamānā giraḥ
lagnaḥ komala-kuñja-puñja-vilasad-vṛndāṭavī-maṇḍale
krīḍac-chrī-vṛṣabhānujā-pada-nakha-jyotiś-chaṭāḥ prayasaḥ

kva-where?; aham-I; mudha-matiḥ-fool; kva-where; nāma-indeed;
paramānandaika-sāram-the essence of love and bliss; rasam-nectar; śrī-rādhā-
caraṇānubhāva-kathayā-by descriptions of Śrī Rādhā's lotus feet; niḥsyandamānā-
flowing; giraḥ-words; lagnaḥ-placed; komala-kuñja-puñja-vilasad-vṛndāṭavī-
maṇḍale-in the graceful grove of Vṛndāvana forest; krīḍat-playing; śrī-vṛṣabhānujā-
of Śrī Rādhā; pada-nakha-jyotiś-chaṭāḥ-splendor of the toenails; prayasaḥ-greatly.

What kind of person am I? I am a fool. What is the nature of Śrī Rādhā's name? It is the sweet nectar of transcendental bliss. What in this book seem to be words describing Śrī Rādhā's feet are actually the splendor of playful Śrī Rādhā's toenails in the graceful and splendid groves of Vṛndāvana.

Text 270

śrī-rādhe śrutibhir budhair bhagavatāpy amṛgya-sad-vaibhave
sva-stotra-sva-krpāta eva sahajo yogyo 'py aham kāritaḥ
padyenaiva sadāparādhini mahan-mārgam virudhya tvad-ek-
āse sneha-jalākulaḥ kim api prītim prasādī-kuru

śrī-rādhe-O Śrī Rādhā; śrutibhiḥ-by the Vedas; budhaiḥ-by the wise; bhagavatā-
by the Supreme Personality of Godhead; api-also; amṛgya-sad-vaibhave-
unattainable opulence; sva-stotra-sva-krpāta-by prayers and mercy; eva-indeed;
sahajaḥ-easy; yogyaḥ-appropriate; 'pi-also; aham-I; kāritaḥ-done; padyena-by verse;
eva-indeed; sadāparādhini-an offender; mahan-mārgam-the path of the great souls;
virudhya-blocking; tvad-ekāse sneha-jalākulaḥ-eyes filled with love; kim api-
something; prītim-love; prasādī-kuru-please be merciful.

O Śrī Rādhā, whose glory the Vedas, the wise devotees, and even the Supreme Personality of Godhead Himself try to find, it is only by Your mercy that I was able to compose these verses. Even in these verses I have committed many offenses and I often strayed from the path walked by the great souls. O goddess whose eyes are filled with tears of love, please be merciful to me.

Text 271

adbhutānanda-lobhaś cen
nāmnā rasa-sudhā-nidhiḥ
stavo 'yam karna-kalaśair
grhītvā pīyatām budhaḥ

adbhutānanda-lobhaḥ-greedy for wonderful bliss; cen-if; nāmnā-by name; rasa-sudhā-nidhiḥ-rasa-sudha-nidhi; stavaḥ-prayer; 'yam-this; karna-kalaśaiḥ-with the cups of the ears; grhītvā-grasping; pīyatām-should be drunk; budhaḥ-the wise.

O wise reader, if You yearn to taste the nectar of wonderful bliss, then pick up the cup of your ears and drink this prayer, which bears the name "Rasa-sudhā-nidhi" (the nectar moon).

Text 272

sā jayati gaura-payodhir
māyavadarka-tāpa-santaptam
hṛn-nabha udasitālayād
yo rādhā-rasa-sudhā-nidhinā

sā-Her; jayati-glory; gaura-payodhiḥ-a golden ocean of nectar; māyavadarka-tāpa-santaptam-the blazing light of the mayavadi sun; hṛt-of the heart; nabhaḥ-the sky; udasitālayāt-manifested; yaḥ-who; rādhā-rasa-sudhā-nidhinā-by the rasa-sudha-nidhi.

Glory to the fair nectar moon that bears the name {sy 168}Rādhā-rasa-sudhā-nidhi" (the nectar moon of Śrī Rādhā's sweetness), and which, rising in the sky of the heart, cools the burning fever born from the impersonalism-sun.