

# Śrī Kṛṣṇa-karṇāmṛta

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## Text 1\*

*cintāmaṇir jayati somagirir gurur me  
śikṣā-guruś ca bhagavān śikhi-piṣcha-mauliḥ  
yat-pāda-kalpataru-pallava-śekhareṣu  
līlā-svayamvara-rasam labhate jayaśrīḥ*

*cintāmaṇiḥ jayati*—all glories to Cintāmaṇī; *soma-giriḥ*—Somagiri (the initiating guru); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Personality of Godhead; *śikhi-piṣcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpataru*—like desire trees; *pallava*—like new leaves; *śekhareṣu*—at the toenails; *līlā-svayam-vara*—of conjugal pastimes; *rasam*—the mellow; *labhate*—obtains; *jayaśrīḥ*—Śrīmatī Rādhārāṇī.

All glories to Cintāminī and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort.

## Text 2

*asti svastaruṇī-karāgra-vigalat-kalpa-prasūna-plutam  
vastu prastuta-venu-nāda-laharī-nirvāṇa-nirvyākulam  
srasta-srasta-niruddha-nīvi-vilasad-gopī-sahasrāvṛtam  
hasta-nyasta-natāpavargam akhilodāram kisorākṛti*

*asti*—there is; *svastaruṇī*—damsels of heaven; *kara-agra*—fingertips; *vigalat*—falling; *Kalpa*—of desire trees; *prasūna*—flowers; *plutam*—covered; *vastu*—an entity; *prastuta*—famed; *venu-nāda*—flute sound; *laharī*—waves; *nirvāṇa*—transcendental beatitude; *nirvyākulam*—carefree; *srasta-srasta*—repeatedly falling; *niruddha*—held up; *nīvi*—undergarments; *vilasad*—shining; *gopī*—milkmaids; *sahasra*—thousands; *avṛtam*—surrounded; *hasta*—into the hads; *nyasta*—placed; *nata*—of the surrendered souls; *apavargam*—liberation; *akhila*—of all; *udāram*—most munificent; *kiśora*—of an adolescent boy; *akṛti*—having the appearance or form.

There is an entity who has the appearance of an adolescent boy, and who is being inundated with desire-tree flowers falling from the fingertips of the damsels of heaven. That boy is completely carefree, situated in transcendental

beatitude, as He sends forth waves of sound from His famed flute. He is encircled by thousands of effulgent milkmaids, whose garments are becoming loose again and again (from their extreme pleasure at hearing the flute) and who are trying to hold them up. That adolescent boy, the pinnacle of munificence, places liberation from birth and death into the hands of His surrendered devotees.

### Text 3

*cāturaika-nidāna-sīma-capalāpāṅga-cchaṭā-mantharam*  
*lāvanyāmṛta-vīci-lolita-dṛṣam lakṣmī-katākṣāḍṛtam*  
*kālindī-pulināṅgana-praṇayinam kāmāvatārāṅkuram*  
*bālamnilam amīvayam mahurima-svārājyam ārādhnmaḥ*

*cātura*—amicableness, amorous restiveness; *eka*—only; *nidāna*—cause of existence; *sīma*—limit; *capala*—flickering; *apāṅga*—sidelong glances; *cchaṭā*—the many; *mantharam*—becomes or makes languid; *lāvanya*—beauty; *amṛta*—nectar; *vīci*—waves; *lolita*—moving; *dṛṣam*—eyes; *lakṣmī*—Radharani; *katākṣa*—sidelong glances; *adṛtam*—attentively worshiped; *kālindī*—the Yamunā (daughter of Mount Kalinda); *pulina*—the bank; *āṅgana*—the milkmaids; *praṇayinam*—enjoys pastimes with; *kāma*—supramundane love; *avatāra*—the incarnation; *āṅkuram*—source or root; *bālam*—adolescent boy; *nīlam*—dark blue; *amī*—is; *vayam*—by us; *madhurima*—love's sweetness; *svārājyam*—unrestricted dominion; *ārādhnmaḥ*—worshiped.

We worship that dark bluish young boy, in whom culminate the principal stimuli for amorous love, who causes Rādhā to become languid with the beauty of His dancing sidelong glances, and who in turn becomes languid with love when Śrī Rādhā and Her friends cast their sidelong glances at Him. That boy's beauty, like waves of nectar, engenders an extreme thirst in the eyes of Rādhā and Her companions, and, conversely, their nectarous beauty makes Him thirsty to see them. He is affectionately worshiped by Rādhā's wistful glances, and He enjoys loving pastimes with Rādhā and Her friends on the bank of the Yamunā. We worship that young bluish boy, the source of the god of love, who has attained unchallenged dominion over love's sweetness.

### Text 4

*barhottaṁsa-vilāsa-kuntala-bharam mādhyama-magnānanam*  
*pronmīlan-nava-yauvanam pravilasat veṇu-pranāḍāmṛtam*  
*āpīna-stana-kuḍmalābhir abhito gopībhir ārādhitam*  
*jyotiś cetasi naś cakāstu jagatām ekābhirāmādbhutam*

*barhottaṁsa*—peacock feather; *vilāsa*—charming; *kuntala*—lock of hair; *bharam*—wearing; *mādhyama*—sweetness; *magna*—steeped; *ānanam*—face; *pronmīlat*—manifesting; *nava*—fresh; *yauvanam*—youthfulness; *pravilasat*—shining forth brightly, revealing itself; *veṇu*—of the flute; *pranāḍa*—murmur or sound of rapture; *amṛtam*—nectar; *āpīna*—udderlike; *stana*—breasts; *kuḍmalābhiḥ*—with buds; *abhitaḥ*—on all sides; *gopībhiḥ*—the milkmaids of Vraja; *ārādhitam*—adore, worship; *jyotiḥ*—the effulgence, i.e., Kṛṣṇa; *cetasi*—in our hearts; *naḥ*—of us; *cakāstu*—let it shine; *jagatām*—in the universe; *eka*—the only;

*abhirāma*—enjoyer or source of enjoyment; *adbhutam*—wonderful, amazing.

Let the effulgence personified (i.e., Kṛṣṇa) shine within our hearts. He is wearing a bright peacock plume on His head, His face is steeped in sweet beauty, His fresh youthfulness is bursting forth, and His flute is pouring out murmuring, nectarous sounds of rapture. On all sides the milkmaids of Vraja, who have blooming, budlike breasts, worship Him in adoration. Indeed, He is, amazingly, the only enjoyer and the only source of enjoyment in the entire universe.

Text 5

*madhuratara-smitāmṛta-vimugdha-mukhāmburuham*  
*mada-śikhi-piṣcha-lāṣchita-manojṣa-kaca-pracayam*  
*viṣaya-viṣāmiṣa-grasana-grdhnuni cetasi me*  
*vipula-vilocanam kim api dhāma cakāstu ciram*

*madhuratara*—very sweet; *smita*—smiles; *amṛta*—the nectar; *vimugdha*—very charming; *mukha*—the face; *amburuham*—the lotus; *mada*—proud; *śikhi*—peacock; *piṣcha*—feather; *lāṣchita*—decorated; *manojṣa*—charming, pleasing; *kaca*—locks of hair; *pracayam*—profusion; *viṣaya*—that which binds the mind; either worldly objects of attachment or Kṛṣṇa Himself; *viṣa*—poison, or pain of separation from Kṛṣṇa; *amiṣa*—meat, or any coveted thing; *grasana*—to swallow; *grdhnuni*—greedy; *cetasi*—mind; *me*—my; *vipula*—wide, like long lotus petals; *vilocanam*—eyes; *kim api*—indescribable; *dhāma*—embodiment of brightness; *cakāstu*—let it shine; *ciram*—forever.

Śrī Kṛṣṇa's eyes are long like petals of a blooming lotus, and His very charming lotuslike face is made all the more charming by His extremely beautiful and sweet, nectarous smiles. His profuse curling locks look delightful with their decoration of a proud peacock's tail-feather. Let Him, the embodiment of all effulgence, forever shine within my heart, which is (outwardly) greedy for the poisonous meat of sense objects, [or (inwardly) greedy for the beauty of Śrī Kṛṣṇa, a beauty that binds the devotee's mind and causes burning pain at the time of separation from Him.]

Text 6

*mukulāya-māna-nayanāmbujam vibhor*  
*muralī-nināda-makaranda-nirbharam*  
*mukurāyamāna-mṛdu-gaṇḍa-maṇḍalam*  
*mukha-paṅkajam manasi me vijrmbhitām*

*mukulāya*—buds; *māna*—resembling; *nayana*—eyes; *ambujam*—lotus; *vibhor*—of the Lord; *muralī*—flute; *nināda*—sound; *makaranda*—nectar, honey; *nirbharam*—full of; *mukurāya*—mirror; *māna*—resembling; *mṛdu*—delicate; *gaṇḍa*—of the cheeks; *maṇḍalam*—the orbs; *mukha*—face; *paṅkajam*—the lotus; *manasi*—heart, mind; *me*—my; *vijrmbhitām*—open within.

May the lotus of my Lord's face blossom within [the lake of] my mind. The eyes of that face resemble lotus buds, being half-closed, and the delicate

mirrorlike orbs of its cheeks are puffed with the nectarous honey of the flute-sound.

Text 7

*kamañiya-kiṣora-mugdha-mūrteḥ  
kala-venu-kvañitādr̥tānanendoḥ  
mama vāci vijṛmbhitām murāreḥ  
madhurimṇaḥ kañi-kāpi kāpi kāpi*

*kamañiya*—enrapturing; *kiṣora*—adolescent; *mugdha*—artless; *mūrteḥ*—the figure; *kala*—medodies; *venu*—flute; *kvañita*—sounding; *adr̥ta*—worshiped; *ānana*—face; *indoḥ*—the moon; *mama*—my; *vāci*—words; *vijṛmbhitām*—let there be expressex; *murāreḥ*—who is irreproachable and very beautiful, or the enemy of the Mura demon; *madhurimṇaḥ*—of the sweet beauty; *kani*—a small particle; *ka api*—even a particle; *ka api*—of a particle; *ka api*—of a particle.

Let my words express even a tiny particle of a particle of a particle of the luscious beauty of Murāri, whose artless adolescent figure enraptures me, and whose moon-face is worshiped by the soft melodies of His flute.

Text 8

*mada-śikhañḍi-śikhañḍa-vibhūṣaṇam  
madana-manthara-mugdha-mukhāmbujam  
vraja-vadhū-nayanāsjana-raṣjitaṁ  
vijayatām mama vāñmaya-jīvitam*

*mada*—of the impassioned; *śikhañḍi*—peacock; *śikhañḍa*—the feathers; *vibhūṣaṇam*—decorated; *madana*—Cupid, or love; *manthara*—languid; *mugdha*—charming, artless; *mukha*—face; *ambujam*—lotus; *vraja-vadhū*—the wives of Vraja (the milkmaids); *nayana*—from the eyes; *asjana*—collyrium; *raṣjitaṁ*—decorated; *vijayatām*—all glories; *mama*—my; *vāñmaya*—of words; *jīvitam*—the life.

All glories to [Kṛṣṇa] the life of my words! The collyrium from the eyes of the young girls of Vraja decorates His charming lotus face, which is languid with love, and an impassioned peacock's feather adorns His head.

Text 9

*pallavāruṇa-pāñi-paṅkaja-saṅgi-veṇu-ravākulaṁ  
phulla-pāṭala-pāṭali-parivādi-pāda-saroruham  
ullasan-madhurādhara-dyuti-maṣjarī-sarasānanaṁ  
ballavī-kuca-kumbha-kuñkuma-paṅkilaṁ prabhum āśraye*

*pallava*—like twigs; *aruṇa*—reddish; *pāñi*—hands; *paṅkaja*—lotus; *saṅgi*—in contact; *veṇu*—flute; *rava*—sound; *ākulam*—agitated; *phulla*—fully blossomed; *pāṭala*—blossom; *pāṭali*—the *pāṭali* flower; *parivādi*—reproach; *pāda*—feet; *saroruham*—lotus; *ullasan*—joyful; *madhura-adhara*—of sweet lips; *dyuti*—the glow; *maṣjarī*—blossoms; *sarasa*—amiable, luscious; *ānanaṁ*—face; *ballavī*—of the milkmaids; *kuca*—breasts; *kumbha*—pitcherlike; *kuñkuma*—kunkuma powder; *paṅkilaṁ*—muddied up; *prabhum*—the Lord; *āśraye*—I take shelter.

I take shelter of the Lord [Kṛṣṇa], who becomes agitated with passion when He hears the sound of His own flute, held in His lotus hands, which resemble newly sprouted reddish twigs. His lotus feet reproach fully blossomed *pāṭali* flowers with their beauty, and His amiable face sends forth blossoms of brilliance from His delightfully sweet lips. He is smeared with the *kun̄kuma* powder from the milkmaids' pitcherlike breasts.

Text 10

*apāṅga-rekhābhir abhaṅgurābhir*  
*anaṅga-rekhā-rasa-raṣjitābhiḥ*  
*anukṣaṇam ballava-sundarībhir*  
*abhyarcyamānam vibhum āśrayāmaḥ*

*apāṅga*—from the corners of the eyes; *rekhābhiḥ*—direct glances; *abhaṅgurābhir*—unbroken; *anaṅga*—Cupid ("the bodiless one"); *rekhā*—direct; *rasa*—with emotion; *raṣjitābhiḥ*—ruddy; *anukṣaṇam*—at every moment; *ballava*—of the cowherd men; *sundarībhiḥ*—the beauties (i.e., the milkmaids of Vraja); *abhyarcyamānam*—who is always worshiped; *vibhum*—of the Lord; *āśrayāmaḥ*—I take shelter.

I take shelter of my Lord [Kṛṣṇa], whom the beautiful milkmaids worship at every moment with unbroken sidelong glances from eyes tinged red with passion.

Text 11

*hṛdaye mama hṛdya-vibhramāṅām*  
*hṛdayam harṣa-viśāla-lola-netram*  
*taruṇam vraja-bāla-sundarīnām*  
*taralam kiṣcana dhāma sannidhattām*

*hṛdaye*—to the heart; *mama*—my; *hṛdya*—in the hearts; *vibhramāṅām*—confusions; *hṛdayam*—knower of the hearts (of the milkmaids); *harṣa*—extreme pleasure; *viśāla*—wide open; *lola*—wantonly restless; *netram*—the eyes; *taruṇam*—a youth; *vraja*—of Vr̄ndavana; *bāla*—young; *sundarīnām*—of beautiful women; *taralam*—moving to and fro, or the central gem of a necklace; *kiṣcana*—inexpressible; *dhāma*—effulgence; *sannidhattām*—come near.

Let that effulgent youth [Kṛṣṇa] come near to my heart. His wantonly restless, wide-open eyes are full of joy, and, being fully aware of the hearts of the beautiful young girls of Vraja, He fills them with the fluttering confusions of love. ??He is fickle, yet He is like the central jewel in the necklace of the milkmaids.

Text 12

*nikhila-bhuvana-lakṣmī-nitya-līlāspadābhyām*  
*kamala-vipina-vīthī-garva-sarvaṁ kaṣābhyām*  
*praṇamad-abhaya-dāna-prauḍhi-gāḍhādr̄tābhyām*  
*kim api vahatu cetah kṛṣṇa-pādāmbujābhyām*

*nikhila*—all; *bhuvana*—the worlds; *lakṣmī*—beauties (i.e., the mildmaids); *nitya*—eternal; *lilāḥ*—pastimes; *padābhyām*—home; *kamala*—lotus; *vipina*—*vīthī*—thickets or clusters; *garva*—pride; *sarvam*—all; *kaṣābhyām*—break down; *praṇamad*—those who bow down (i.e., His devotees); *abhaya*—fearlessness; *dāna*—giving; *prauḍhi*—assurance; *gāḍha*—excessively; *adṛtābhyām*—worshiped; *kim api*—something in expressible, inexpressible bliss; *vahatu*—attain; *cetaḥ*—my mind; *kṛṣṇa*—of Kṛṣṇa; *pāda*—the feet; *ambujābhyām*—lotus.

Let my mind attain some inexpressible beatific bliss from [thinking of] Kṛṣṇa's lotus feet, which are the home of the eternal pastimes of the most beautiful maidens in all the worlds, which destroy the pride of whole clusters of lotuses, and which are highly esteemed for their great eagerness in providing safety for the Lord's humble devotees.

#### Text 13

*praṇaya-pariṇatābhyām śrī-bharāmbanābhyām*  
*prati-pada-lalitābhyām prati-ahaṁ nūtanābhyām*  
*prati-muhur adhikābhyām prasphural-locanābhyām*  
*pravahatu hṛdaye naḥ prāṇa-nāthaḥ kiśoraḥ*

*praṇaya*—by love (for Rādhā); *pariṇatābhyām*—become full, developed; *śrī*—of beauty; *bhara*—excessive; *alambanābhyām*—the abode; *prati*—every; *pada*—step; *lalitābhyām*—acquired charm and elegance; *prati*—every; *ahan*—day; *nūtanābhyām*—fresh, novel; *prati*—every; *muhur*—moment; *adhikābhyām*—more and more; *prasphuram*—sparkling; *locanābhyām*—the eyes; *pravahatu*—continue to attain (a place); *hṛdaye*—in hearts; *naḥ*—of us; *prāṇa*—of life; *nāthaḥ*—the Lord; *kiśoraḥ*—the fresh youth (Kṛṣṇa).

May the Lord of our life, that young boy [Kṛṣṇa], shine incessantly within our hearts. His eyes, full of love for Rādhā, are the abode of infinite beauty. Every day they appear newer and newer, at every step they increase their charm and elegance, and at every moment they sparkle more and more brilliantly.

#### Text 14

*mādhurya-vāridhi-madāmbu-taraṅga-bhaṅgi-*  
*śṛṅgāra-saṅkulita-śīta-kiśora-veṣam*  
*āmanda-hāsa-lalitānana-candra-bimbam*  
*ānanda-samplavam anu plavatām mano me*

*mādhurya*—of sweetness; *vāridhi*—ocean; *mada*—passion; *ambu*—water; *taraṅga*—waves; *bhaṅgi*—breaking; *śṛṅgāra*—passionate ecstasy; *saṅkulita*—distress; *śīta*—cools; *kiśora*—of a youth; *veṣam*—the appearance; *āmanda*—very mild; *hāsa*—by the smile; *lalita*—sweetened, made charming; *ānana*—face; *candra*—moon; *bimbam*—the orb; *ānanda*—bliss; *samplavam*—a flood; *anu*—along; *plavatām*—may float; *manaḥ*—mind; *me*—of me.

May my mind float along in the flood of bliss emanating from Kṛṣṇa's moonlike face, made charming by a very mild smile. Kṛṣṇa has the appearance

of a young boy, and, beautified by the waves of His passionate ecstasy breaking in the ocean of sweetness, He soothes all distress.

**Text 15**

*avyāja-maṣjula-mukhāmbuja-mugdha-bhāvair  
āsvādyamāna-nija-veṇu-vinoda-nādam  
ākrīdatām aruṇa-pāda-saroruhābhyām  
ārdre madīya-hṛdaye bhuvanārdram ojaḥ*

*avyāja*—open, not deceitful; *maṣjula*—lovely; *mukha*—face; *ambuja*—lotus; *mugdha*—amiable, charming, artless; *bhāvair*—emotions, ecstasies; *āsvādyamāna*—eagerly tasted; *nija*—His own; *veṇu*—flute; *vinoda*—playing; *nādam*—sound; *ākrīdatām*—may it play; *aruṇa*—reddish; *pāda*—feet; *saroruhābhyām*—by the lotus; *ārdre*—moistened; *madīya*—my; *hṛdaye*—in the heart; *bhuvana*—the universe; *ārdram*—moistening; *ojaḥ*—force (of the overflowing current of bliss emanating from Kṛṣṇa's moonlike face).

Let the force [of the flood of bliss emanating from Kṛṣṇa's face], which saturates the whole universe, play within my heart, which is moistened by contact with Kṛṣṇa's lotus feet, by the display of charming, artless emotions on His open, lovely lotus face, and by the melody of His flute, which is relished by Rādhā.

**Text 16**

*maṇi-nūpura-vācālam  
vande tac caraṇam vibhoḥ  
lalitāni yadiyāni  
lakṣmāṇi vraja-vīthiṣu*

*maṇi*—jeweled; *nūpura*—anklets; *vācālam*—sound, tinkle; *vande*—I bow down; *tad*—those; *caraṇam*—the feet; *vibhoḥ*—of the Lord; *lalitāni*—decorate; *yadiyāni*—whose; *lakṣmāṇi*—the marks (of the feet); *vraja*—of Vṛndāvana; *vīthiṣu*—the paths.

I bow down to the feet of Lord Kṛṣṇa, whose jeweled anklets tinkle and whose footprints decorate the paths of Vraja.

**Text 17**

*mama cetasi sphuratu vallavī-vibhor  
maṇi-nūpura-praṇayi maṣju śiṣjitam  
kamalā-vanecara-kalinda-kanyakā-  
kalahaṁsa-kaṇṭha-kala-kūjitāḍṛtam*

*mama*—in my; *cetasi*—mind; *sphuratu*—let there be manifested; *vallavī*—of the milkmaids; *vibhoḥ*—the master; *maṇi*—jeweled; *nūpura*—anklets; *praṇayi*—provided with; *maṣju*—sweet; *śiṣjitam*—jingling; *kamalā*—of Kamalā (Rādhā); *vanecara*—lotus—filled ponds; *kalinda*—*kanyakā*—the daughter of Mount Kalinda (i.e., the Yamuna River); *kalahaṁsa*—white swans; *kaṇṭha*—in the throats; *kala*—warbling cries; *kujita*—melodious; *āḍṛtam*—worshiped, accorded welcome.

May the sweet jingling of the jeweled anklets of Kṛṣṇa, the master of the milkmaids, be manifest in my mind. Kamalā's [Rādhā's] white swans swimming in the lotus-filled ponds of the Yamunā accord that sweet jingling a warm welcome with the melodious warbling from their throats.

**Text 18**

*taruṇāruṇa-karuṇāmaya-vipulāyata-nayanam  
kamalā-kuca-kalaśi-bhara-vipulī-kṛta-pulakam  
muralī-rava-taralī-kṛta-muni-mānasa-nalinam  
mama khelatu mada-cetasi madhurādharam amṛtam*

*taruṇa*—like the sun; *aruṇa*—red; *karuṇāmaya*—full of compassion; *vipulāyata*—broad, wide open; *nayanam*—eyes; *kamalā*—Rādhā; *kuca*—breasts; *kalaśi*—pitcherlike; *bhara*—heavy; *vipulī*—pressing; *kṛta*—caused; *pulakam*—standing of the hairs on end; *muralī*—flute; *rava*—sound; *taralī*—loose, liquified; *kṛta*—made; *muni*—of the sages; *mānasa*—the minds; *malinam*—lotuses; *mama*—my; *khelatu*—play; *mada*—intoxicated with glee; *cetasi*—mind; *madhura*—sweet; *adharam*—lips; *amṛtam*—(filled with) nectar.

May Kṛṣṇa's nectar-filled sweet lips play in my mind, intoxicated with delight. His broad eyes, reddish like the rising sun, are full of compassion, His hair is standing on end because of touching Kamalā's [Rādhā's] heavy, pitcherlike breasts, and He has melted the lotuslike hearts of the sages with the sound of His flute.

**Text 19**

*āmugdham ardha-nayanāmbuja-cumbyamāna-  
harṣākula-vraja-vadhū-madhurānanendoḥ  
ārabdha-veṇu-ravam āta-kīśora-mūrteḥ  
āvirbhavantu mama cetasi ke 'pi bhāvāḥ*

*āmugdham*—of the completely charming one; *ardha*—half-closed; *nayana*—eyes; *ambuja*—lotus; *cumbyamāna*—as if kissing; *harṣa*—with joy; *ākula*—agitated; *vraja-vadhū*—the wives of Vraja (i.e., the milkmaids); *madhura*—sweetly beautiful; *ānana*—faces; *indoḥ*—moon; *ārabdha*—commencement; *veṇu*—flute; *ravam*—sounding; *āta*—assumed; *kīśora*—youth; *mūrteḥ*—form; *āvirbhavantu*—may there appear; *mama*—in my; *cetasi*—mind; *ke api*—some; *bhāvāḥ*—ecstatic states.

May there appear in my mind some of the ecstatic states of very charming Śrī Kṛṣṇa. As He glances at the milkmaids' sweet moonlike faces, agitating them with joy, He seems to be kissing them with His half-closed eyes. As He begins sounding His flute, He assumes the attitude of an adolescent youth.

**Text 20**

*kala-kvaṇita-kaṅkaṇam kara-niruddha-pītāmbaram  
klama-prasṛta-kuntalam galita-barha-bhūṣam vibhoḥ  
punaḥ prakṛti-cāpalam praṇayinī-bhujā-yantritam  
mama sphuratu mānase madana-keli-śayyotthitam*



*kala*—soft sound; *kvaṇita*—sounding; *kañkaṇam*—bracelets; *kara*—by the hand; *niruddha*—grasped; *pīta*—yellow; *ambaram*—cloth; *klama*—fatigue; *prasṛta*—disheveled; *kuntalam*—hair; *galita*—slips; *barha*—peacock; *bhūṣam*—plume; *vibhoḥ*—of the Lord; *punaḥ*—again; *prakṛti*—natures; *cāpalam*—fickle; *praṇayiṇī*—of the beloved; *bhujā*—by the arms; *yantritam*—held; *mama*—my; *sphuratu*—let it manifest; *mānase*—in the mind; *madana*—amorous; *keli*—play, pastimes; *śayya*—the bed; *utthitam*—rising.

May there awaken in my mind a vision of the Lord arising from the bed of amorous play. The bracelets of Rādhā and Kṛṣṇa tinkle softly, and Kṛṣṇa's yellow cloth is grasped by Them both. Their hair is disheveled from fatigue, and Kṛṣṇa's peacock plume slips from His hair. Again Their fickle, playful natures manifest, and at last Rādhā holds Kṛṣṇa with Her arms.

#### Text 21

*stoka-stoka-nirudhyamāna-mṛdula-prasyandi-manda-smitam*  
*premodbheda-nirargala-prasṛmara-pravyakta-romodgamam*  
*śrotum śrotra-mano-haram vraja-vadhū-lilā-mitho-jalpitam*  
*mithyā-svāpam upāsmāhe bhagavataḥ kṛīḍāni-mīlan-dṛśaḥ*

*stoka-stoka*—drop by drop; *nirudhyamāna*—although held back, or as if held back; *mṛdula*—softly, gently; *prasyandi*—oozes; *manda*—gentle; *smitam*—smile; *prema*—transcendental love; *udbheda*—rising; *nirargala*—uncheckable; *prasṛmara*—streaming forth; *pravyakta*—evident; *roma*—hair standing on end; *udgamam*—appearing; *śrotum*—in order to hear; *śrotra*—to the ear; *manaḥ*—the mind; *haram*—pleasing; *vraja*—*vadhū*—the wives of Vraja (i.e., the milkmaids); *lilā*—playful; *mithaḥ*—mutual; *jalpitaḥ*—talks; *mithyā*—false; *svāpam*—sleep; *upāsmāhe*—we worship; *bhagavataḥ*—the Lord; *kṛīḍāni*—playfully; *mīlan*—closed; *dṛśaḥ*—with eyes.

We worship Lord Kṛṣṇa, who is mischievously keeping His eyes closed, pretending to sleep, in order to hear the milkmaids' playful talks, which are so pleasing to the ear and mind. Though Kṛṣṇa is trying to restrain Himself, a gentle smile trickles from His lips drop by drop, and He cannot check the rising tide of love, which causes His hair to begin standing on end.

#### Text 22

*vicitra-patrāṅkura-śāli-bālā-*  
*stanāntaram yāma vanāntaram vā*  
*apāsya vṛndāvana-pāda-lāsyam*  
*upāsyaḥ anyam na vilokayāmaḥ*

*vicitra*—drawn decorations; *patra*—with leaves; *aṅkura*—with sprouts; *śāli*—resplendent; *bālā*—of the young girl (Rādhā); *stana*—greasts; *antaram*—filled with memories; *yāma*—going; *vana*—the forest; *antaram*—inside; *vā*—or; *apāsya*—having disregarded; *vṛndāvana*—the forests of Vṛndāvana; *pāda*—whose feet; *lāsyam*—dancing, or beauty; *upāsyaḥ*—object of worship; *anyam*—other; *na*—not; *vilokayāmaḥ*—we do see.

We do not see any object of worship other than Lord Kṛṣṇa, whether He is deeply in thought, remembering how He decorated the breasts of the resplendent young girl Rādhā with pictures drawn with leaves and sprouts, or whether He is wandering in Vṛndāvana Forest, which is adorned with the beauty of His dancidng feet.

#### Text 23

*sārdham samṛddhair amṛtāyamānair  
atāyamānair muralī-ninādaiḥ  
mūrdhābhiṣiktaṁ madhurākṛtīnām  
bālaṁ kadā nāma vilokayiṣye*

*sārdham*—along with; *samṛddhaiḥ*—fully endowed with musical embellishments; *amṛtāyamānaiḥ*—like nectar; *atāyamānaiḥ*—pouring forth; *muralī*—flute; *ninādaiḥ*—sound; *mūrdha*—as the head or king; *abhiṣiktaṁ*—universally acknowledged; *madhura*—sweet; *ākṛtīnām*—those with forms; *bālaṁ*—the young boy (Kṛṣṇa); *kadā*—when; *nāma*—if ever; *vilokayiṣye*—shall I see.

When oh when shall I see that young boy Kṛṣṇa, the unchallenged king of those who are exquisitely beautiful, and when shall I experience along with that vision the flooding nectar of His flute's sound, endowed with the topmost musical embellishments?

#### Text 24

*śīśirī-kurute kadā nu naḥ  
śikhi-picchā-bharaṇaḥ śīśuḥ  
yugalaṁ vīgalan-madhu-drava-  
smita-mudrā-mṛdunā mukhendunā*

*śīśirī*—cooling; *kurute*—perform; *kadā*—when; *nu*—indeed; *naḥ*—of us; *śikhi*—peacock; *picchā*—plumes; *bharaṇaḥ*—adorned; *śīśuḥ*—the child (Kṛṣṇa); *dr̥ṣoḥ*—of our eyes; *yugalaṁ*—the pair; *vīgalan*—trickling; *madhu*—honey; *drava*—mild; *smita*—of the smile; *mudrā*—gesture; *mṛdunā*—made soft and gentle; *mukha*—face; *indunā*—moonlike.

When will that child [Kṛṣṇa], adorned with peacock plumes, soothe and cool our eyes with a vision of His moonlike face, imbued with gentleness by the trickling honey of His tender smiles?

#### Text 25

*kāruṇya-karbura-kaṭākṣa-nirīkṣaṇena  
tāruṇya-saṁvalita-śaiśava-vaibhavana  
āpuṣṇatā bhuvanam adbhuta-vibhramena  
śrī-kṛṣṇa-candra śīśirī-kuru locanaṁ me*

*kāruṇya*—full of mercy; *karbura*—colored with various tints; *kaṭākṣa*—from the corners of the eyes; *nirīkṣaṇena*—with glances; *tāruṇya*—youth; *saṁvalita*—touched; *śaiśava*—childhood; *vaibhavana*—with the magnificence; *āpuṣṇatā*—

nourishing; *bhuvanam*—the universe; *adbhuta*—amazing; *vibhramena*—with playfulness; *śrī—kṛṣṇa*—of Kṛṣṇa; *candra*—O moon; *śīśirī*—cool down; *kuru*—please (do); *locanam*—eyes; *me*—my.

O moonlike Kṛṣṇa, please soothe and cool my eyes with Your sidelong glances, tinged with mercy; with the magnificence of your childhood, touched by youth; and with Your wondrous playfulness, which nourishes the whole universe.

#### Text 26

*kadā vā kālindī-kuvalaya-dala-śyāma-taralāḥ*  
*kaṭākṣā lakṣyante kim api karuṇā-vīci-nicitāḥ*  
*kadā vā kandarpa-pratibhaṭa-jaṭā-candra-śīśirāḥ*  
*kam apy antas toṣam dadhati muralī-keli-ninadāḥ*

*kadā*—when; *vā*—alas; *kālindī*—the Yamunā; *kuvalaya*—blue lotus; *dala*—petals; *śyāma*—blue; *taralāḥ*—moving to and fro; *kaṭākṣā*—sidelong glances; *lakṣyante*—marked by; *kim api*—wonderful; *karuṇā*—mercy or grace; *vīci*—waves; *nicitāḥ*—full of; *kadā*—when; *vā*—indeed; *kandarpa*—of Cupid; *pratibhaṭa*—the enemy (i.e., Śiva); *jaṭā*—matted locks; *candra*—moon; *śīśirāḥ*—cooler; *kam api*—ineffable; *antas*—my heart; *toṣam*—joy; *dadhati*—give; *muralī*—of the flute; *keli*—playful; *ninadāḥ*—notes.

When will Kṛṣṇa cast upon me His sidelong glances, which are as dark blue as the blue lotuses growing in the Yamunā and tremulous with waves of mercy? And when will my heart find ineffable joy in the playful notes of His flute, which are more cooling than the moon held on the head of Śiva, Cupid's enemy?

#### Text 27

*adhīram ālokitam ārdra-jalpitam*  
*gataṁ ca gambhīra-vilāsa-mantharam*  
*amandam āliṅgitam ākulonmada-*  
*smitam ca te nātha vadanti gopikāḥ*

*adhīram*—fickle; *ālokitam*—glances; *ārdra*—tender, witty ("moist"); *jalpitam*—talking; *gataṁ*—gait; *ca*—and; *gambhīra*—profound swell; *vilāsa*—passion; *mantharam*—slowness; *amandam*—fast, deep, eager; *āliṅgitam*—embrace; *ākula*—distracting, agitating; *unmada*—intoxicating; *smitam*—smile; *ca*—and; *te*—Your; *nātha*—O Lord; *vadanti*—describing; *gopikāḥ*—the milkmaids.

O Lord, the milkmaids are describing your fickle glances, your tender, witty talking, Your slow gait, made graceful by the swell of deep passion, Your eager embraces, and Your distracting, agitating, intoxicating smile.

#### Text 28

*astoka-smita-bharam āyatāyatākṣam*  
*niḥśeṣa-stana-mṛditām vrajāṅganābhiḥ*  
*niḥsīma-stabakita-nīla-kānti-dhāram*  
*dr̥śyāsam tribhuvana-sundaram mahas te*

*astoka*—continuous; *smita*—smilings; *bharam*—bearing; *āyatāyata*—long and wide; *akṣam*—eyes; *niḥśeṣa*—tightly, completely; *stana*—breasts; *mṛditam*—embraced; *vraja*-of Vraja; *aṅganābhiḥ*—by the milkmaids of Vraja; *niḥsīma*—boundless; *stabakita*-cluster of blossoms; *nīla*-blue; *kānti*-of effulgence; *dhāram*-diffusing a flood; *dr̥śyāsam*-may I see; *tribhuvana*-in the three worlds; *sundaram*-most magnificently beautiful; *mahaḥ*-the splendor; *te*-of You.

[OLord], please let me see Your bodily spender, which is the most magnificently beautiful in all the three worlds, which bears Your continuous smiles and Your long, wide eyes, which is tightly embraced by the milkmaids of Vraja to their breasts, and which diffuses an endless flood of bluish effulgence, like clusters of blossoms.

Text 29

*mayi prasādam madhuraiḥ katākṣair*  
*vaṁśī-ninādānucarair vidhehi*  
*tvayi prasanne kim ihā 'parair nas*  
*tvayy aprasanne kim ihā 'parair naḥ*

*mayi*—to me; *prasādam*—mercy; *madhuraiḥ*—charming; *katākṣaiḥ*—with sidelong glances; *vaṁśī*—of the flute; *nināda*—the sounds; *anucaraiḥ*—accompanying, moving with; *vidhehi*—please grant me; *tvayi*—by You; *prasanne*—blessed; *kim ihā*—what (need); *aparaiḥ*—other, else; *naḥ*—for us; *tvayi*—by You; *aprasanne*—not blessed; *kim ihā*—what (use); *aparaiḥ*—other, else; *naḥ*—for us.

O Lord, please show me Your mercy by casting upon me Your charming sidelong glances, moving to the accompaniment of Your flute-song. If I have Your blessings, what use are others'? And if I'm without Your blessings, what use are others'?

Text 30

*nibaddha-mūrdhāsjalir eṣa yāce*  
*nīrandhra-dainyonnati-mukta-kaṅṭhaḥ*  
*dayā-nidhe deva bhavat-kaṭākṣa-*  
*dākṣinya-leśena sakṛt niṣiṣca*

*nibaddha*—fixed; *mūrdha*—on the head; *aṣjaliḥ*—folded palms; *eṣa*—this one (I); *yāce*—prays; *nīrandhra*—gapless (constant); *dainya*—pitiable misery (i.e., pain of separation from Kṛṣṇa); *unnati*—increasing; *mukta*—opened; *kaṅṭhaḥ*—throat; *dayā*—of mercy; *nidhe*—Ocean; *deva*—O Lord; *bhavad*—Your; *kaṭākṣa*—sidelong glance; *dākṣinya*—kindness; *leśena*—a drop; *sakṛt*—once; *niṣiṣca*—anoint.

I fix my folded palms upon my head and, given voice by my increasing, ceaseless, pitiable misery, pray, "O Lord, O ocean of mercy, please anoint me just once with a drop of kindness from Your sidelong glance."

Text 31

*picchāvataṁsa-racanocita-keśa-paśe*

*pīna-stanī-nayana-pankaja-pūjanīye  
candrāravinda-vijayodyata-vaktra-bimbe  
cāpalyam eti nayanam tava śaiśave naḥ*

*piccha*—peacock feather; *avataṁsa*—crown; *racana*—adorned; *ucita*—delightful; *keśa*—hair; *paśe*—mass; *pīna*—plump; *stanī*—those who have (plump) breasts (i.e., the milkmaids); *nayana*—by the eyes; *pankaja*—lotus; *pūjanīye*—worshiped; *candra*—moon; *aravinda*—lotus; *vijaya*—defeating; *udyata*—begun; *vaktra*—face; *bimbe*—orb; *cāpalyam*—restive; *eti*—have become; *nayanam*—eyes; *tava*—Your; *śaiśave*—childlike form; *naḥ*—of us.

O Lord, our eyes have become restless to see Your childlike form, with its clustered locks delightfully adorned with a peacock feather. That form, which is worshiped by the buxom milkmaids' lotus eyes, possesses a face that has begun defeating the beauty of the moon and the lotus.

**Text 32\***

*tvac-chaiśavam tri-bhuvanādbhutam ity avehi  
mac-cāpalam ca tava vā mama vādhigamyam  
tat kim karomi viralam muralī-vilāsi  
mugdham mukhāmbujam udikṣitum ikṣaṇābhyām*

*tvat*—Your; *śaiśavam*—early age; *tri*—*bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat*—*cāpalam*—My unsteadiness; *ca*—and; *tava*—of YOU; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to be understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-valāsi*—Oplayer of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udikṣitum*—to see sufficiently; *ikṣaṇābhyām*—by the eyes.

O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?

**Text 33**

*paryācitāmṛta-rasāni padārtha-bhaṅgi-  
valgūni valgita-viśāla-vilocanāni  
bālyādhikāni mada-vallava-bhāvinībhir  
bhāve luṭhanti sukrām tava jalpitāni*

*paryācita*—abundantly full of; *amṛta*—nectar; *rasāni*—mellows, feelings of love; *pada*—*artha*—witty meanings; *bhaṅgi*—array, waves; *valgūni*—very pleasant; *valgita*—with dancing; *viśāla*—wide; *vilocanāni*—eyes; *bālya*—to boyishness; *adhikāni*—natural; *mada*—impassioned; *vallava*—of the cowherd men; *bhāvinībhiḥ*—wives; *bhāve*—the state of being, heart; *luṭhanti*—exhilarate, stir; *sukrām*—the lucky, the good; *tava*—Your; *jalpitāni*—verbal duels, talks.

O Kṛṣṇa, Your verbal duels with the impassioned, vivacious milkmaids exhilarate the hearts of the fortunate. These talks are filled with the nectar of

the exchanges of love, rendered very pleasant by waves of witty meanings, imbued with Your natural boyishness, and punctuated by the movements of Your wide, dancing eyes.

Text 34

*punaḥ prasannendu-mukhena tejasā  
puro 'vatīrṇasya kṛpā-mahāmbudheḥ  
tad eva līlā-muralī-ravāmṛtam  
samādhi-vighnāya kadā nu me bhavet*

*punaḥ*—again; *prasanna*—spotless; *indu*—moon; *mukhena*—of the face; *tejasā*—effulgence; *puraḥ*—before me; *avatīrṇasya*—appearing; *kṛpā*—mercy; *mahā*—great; *ambudheḥ*—ocean; *tad*—that; *eva*—certainly; *līlā*—(expressive of) pastimes; *muralī*—flute; *rava*—sound; *amṛtam*—nectar; *samādhi*—meditation, or great disease; *vighnāya*—interrupt, or remove; *kadā*—when; *nu*—certainly, indeed; *me*—of me; *bhavet*—will it.

Oh, when will Kṛṣṇa, the great ocean of mercy, appear before me again with His spotless, effulgent moon-face? And when will the nectarous sound of His flute, expressive of His pastimes, remove my great disease? [or, "interrupt my deep meditation?"]

Text 35

*bālena mugdha-capalena vilokitena  
man-mānase kim api cāpalam udvahantam  
lolena locana-rasāyanam ikṣaṇena  
līlā-kīśoram upagūhitum utsuko 'smi*

*bālena*—tender; *mugdha*—artless, charming; *capalena*—fickle; *vilokitena*—glances; *man*—in my; *mānase*—mind; *kim api*—indescribable; *cāpalam*—unsteadiness, agitation; *udvahantam*—produces; *lolena*—restless, longing; *locana*—to the eyes; *rasāyanam*—giving pleasure; *ikṣaṇena*—with the eyes; *līlā*—playful; *kīśoram*—adolescent (Kṛṣṇa); *upagūhitum*—embrace; *utsukaḥ*—very eager; *asmi*—I am.

I am very eager to embrace that playful young boy Kṛṣṇa with my restless, longing eyes. He is delightful to see, and with His tender, artless, darting glances He fills my mind with an indescribable agitation.

Text 36

*adhīra—bimbādhara-vibhramena  
harṣārdra-veṇu-svara-sampadā ca  
anena kenāpi mono-hareṇa  
hā hanta hā hanta mano dunoṣi*

*adhīra*—restless; *bimba*—red, like a bimba fruit; *adhara*—lips; *vibhramena*—sportive movements; *harṣa*—glee, joy; *ārdra*—full of feeling; *veṇu*—flute; *svara*—sound; *sampadā*—excellence, glory, abundance; *ca*—and; *anena kenāpi*—other such things; *manaḥ*—the mind; *hareṇa*—stealing away (i.e., very attractive); *hā*

*hanta*—alas, alas; *hā hanta*—alas, alas; *manaḥ*—mind; *dunoṣi*—You are tormenting.

O Kṛṣṇa, the playful movements of Your restless red lips, the flood of Your joyous flute sounds, and other such enchantments of Yours are, alas, alas, tormenting me!

**Text 37**

*yāvan na me mikhila-marma-dṛdhābhigātāṃ*  
*niḥsandhi-bandhanam upaiti na ko 'pi tāpaḥ*  
*tāvad vibho bhavatu tāvaka-vaktra-candra-*  
*candrātapa-dvigunitā mama citta-dhārā*

*yāvan*—until; *na*—not; *me*—of me; *nikhila*—all; *marma*—vital, tender parts; *dṛdha*—violently; *abhigātām*—striking; *niḥsandhi*—tight; *bandhanam*—bonds, tendons or joints; *upaiti*—arises, comes about; *na*—not; *kaḥ api*—some kind of; *tāpaḥ*—torment; *tāvad*—till then; *vibhoḥ*—O Lord; *bhavatu*—may You; *tāvaka*—Your; *vaktra*—face; *candra*—moon; *candrātapa*—awaning; *dvigunitā*—twofold; *mama*—my; *citta*—of consciousness; *dhārā*—current.

O Lord, until some terminal disease comes to strike violently at my vital parts and cripple my limbs and joints, may the moon of Your face by the double-thick awning for the current of my consciousness [against the burning heat of separation].

**Text 38**

*yāvan na me nara-daśā daśamī kuto 'pi*  
*randhrād upaiti timirī-kṛta-sarva-bhāvā*  
*lāvaṇya-keli-sadanam tava tāvad eva*  
*lakṣyāsam utkvaṇita-veṇu mukhendu-bimbam*

*yāvat*—until; *na*—not; *me*—my; *nara*—of man; *daśā*—stage; *daśamī*—tenth ("the tenth stage of man," death); *kutaḥ api*—somehow; *randhrād*—through some flaw; *upaiti*—attains; *timirī*—in darkness; *kṛta*—producing; *sarva*—all; *bhāvā*—states of existence, or senses; *lāvaṇya*—of beauty; *keli*—os pastimes; *sadanam*—abode; *tava*—Your; *tāvat*—till then; *eva*—certainly; *lakṣyāsam*—seen, observed (by me); *utkvaṇita*—high sounding; *veṇu*—flute; *mukha-indu*—face like the moon; *bimbam*—orb.

Till the tenth stage of man (death) comes upon me through some physical defect, enveloping me in total darkness, let me ever see the orb of Your moon-face, which is the abode of both the pastimes of beauty and Your high-sounding flute.

**Text 39**

*ālola-locana-vilokita-keli-dhārā-*  
*nīrājita-gra-caranaiḥ karuṇāmburāśeḥ*  
*ādrāṇi veṇu-ninadaiḥ pratināda-pūrain*  
*ākaraṇa-yāmi maṇi-nūpura-siṣjitāni*

*ālola*—rolling; *locana*—eyes; *vilokita*—the glance; *keli*—playful; *dhārā*—waves; *nīrājita*—illuminated; *agra*—*caranaiḥ*—the forefeet; *karuṇā*—of mercy; *amburāśeḥ*—the ocean (Kṛṣṇa); *ārdrāṇi*—wetted or sweetened; *veṇu*—flute; *ninadaiḥ*—sound; *pratināda*—resonances; *pūraiḥ*—full of; *ādarna*—ear; *yāmi*—I give; *maṇi*—bejeweled; *nūpura*—anklets; *siṣjitāni*—tinkling.

My ear catches the tinkling of the bejeweled anklets of Kṛṣṇa, the ocean of mercy. That tinkling is sweetened by His effulgent forefeet, which are receiving waves of playful glances from His rolling eyes, and by the flooding resonances of His flute-song.

**Text 40\***

*he deva he dayita he bhuvanaika-bandho*  
*he Kṛṣṇa he capala he daruṇaika-sindho*  
*he nātha he ramaṇa he nayanābhirāma*  
*hā hā kadā nu bhavitāsi padam dṛśor me*

*he deva*—O lord; *he dayita*—O most dear one; *he bhuvana*—*eka*—*bandho*—O only friend of the universe; *he kṛṣṇa*—O Lord Kṛṣṇa; *he capala*—O restless one; *he karuṇa*—*eka*—*sindho*—O only ocean of mercy; *he nātha*—O my Lord; *he ramaṇa*—O my enjoyer; *he nayana*—*abhirāma*—O most beautiful to my eyes; *hā hā*—alas, alas; *kadā*—when; *nu*—certainly; *bhavitāsi*—will You be; *padam*—the dwelling place; *dṛśor me*—of my vision.

O my Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O only ocean of mercy! O my Lord, O my enjoyer, O beloved to my eyes! Alas, when will YOU again be visible to me?

**Text 41\***

*amūny adhanyāni dināntarāni*  
*hare tvad-ālokanam antareṇa*  
*anārtha-bandho karuṇaika-sindho*  
*hā hanta hā hanta katham nayami*

*amūni*—all those; *adhanyāni*—inauspicious; *dinā*—*antarāni*—other days; *hare*—O my Lord; *tvad*—of You; *ālokanam*—seeing; *antareṇa*—without; *anārtha*—*bandho*—O friend of the helpless; *karuṇa*—*ika*—*sindho*—O only ocean of mercy; *hā hanta*—alas, alas; *hā hanta*—alas, alas; *katham*—how; *nayāmi*—shall I pass.

O my Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.

**Text 42\***

*kim iha kṛṇumaḥ kasya brūmaḥ kṛtam kṛtam āsayā*  
*kathayata kathām anyām dhanyām aho hṛdaye śayaḥ*  
*madhura-madhurā-smerākāre mano-nayanotsave*  
*kṛpana-kṛpanā kṛṣṇe tṛṣṇā ciraṁ bata lambate*



*kim*—what; *iha*—here; *kṛnumaḥ*—shall I do; *kasya*—to whom; *brūmaḥ*—shall I speak; *kṛtam*—what is done; *kṛtam*—done; *āsayā*—in the hope; *kathayata*—please speak; *kathām*—words; *anyām*—other; *dhanyām*—auspicious; *aho*—alas; *hṛdaye*—within My heart; *sayah*—lying; *madhura*—*madhurā*—sweeter than sweetness; *smera*—smiling; *ākāre*—whose form; *manaḥ*—*nayana*—to the mind and eyes; *utsave*—who gives pleasure; *kṛpana*—*kṛpanā*—the best of misers; *kṛṣṇe*—for Kṛṣṇa; *tṛṣṇā*—thirst; *ciram*—at every moment; *bata*—alas; *lambate*—is increasing.

Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to my mind and eyes. Alas, my great thirst for Kṛṣṇa is increasing moment by moment!

**Text 43**

*ābhyām vilocanābhyām*  
*amburuha-vilocanam bālam*  
*dvābhyām api parirabdhum*  
*dūre mama hanta daiva-sāmagrī*

*ābhyām*—far away; *vilocanābhyām*—the sight; *amburuha*—lotus; *vilocanam*—with eyes; *bālam*—young boy (Kṛṣṇa); *dvābhyām*—doubly far away; *api*—even; *parirabdhum*—embracing; *dūre*—far away; *mama*—my; *hanta*—alas; *daiva*—luck; *sāmagrī*—the entirety.

Alas! For me, a glimpse of that young boy with lotus eyes is far away-doubly so His embraces. Alas, I am completely unlucky!

**Text 44**

*āsrānta-smitam aruṇāruṇādharoṣṭham*  
*harṣārdrā-dviguṇa-manojṣa-veṇu-gītam*  
*vibhrāmya-dvipula-vilocanārdha-mugdham*  
*vikṣiṣye tava vadanāmbujam kadā nu*

*āsrānta*—always; *smitam*—smiling; *aruṇa-aruṇa*—very red; *adhara-oṣṭham*—upper and lower lips; *harṣa*—with jubilation; *ārdrā*—moistened; *dviguna*—doubly; *manojṣa*—charming; *veṇu*—flute; *gītam*—song; *vibhrāmya*—wandering; *dvipula*—very wide; *vilocana*—eyes; *ardha*—half-closed; *mugdham*—very charming, artless; *vikṣiṣye*—I shall see; *tava*—Your; *vadana*—face; *ambujam*—lotus; *kadā*—when; *nu*—alas, oh.

O Kṛṣṇa! When oh when shall I see Your lotus face, with its deep red lips, its constant smiling, its very charming flute-song saturated with jubilation, and its delightful, half-closed eyes that sometimes open very wide and wander here and there?

**Text 45**

*līlayitābhyām rasa-śitalābhyām*  
*nīlāruṇābhyām nayanāmbujābhyām*

*ālokayed adbhuta-vibhramābhyām*  
*kāle kadā kārūnikāḥ kiśoraḥ*

*līlayitābhyām*—playful; *rasa*—with mellows, with feelings of love; *śītalābhyām*—cooling, soothing; *nīla*—blue (at the irises); *aruṇābhyām*—reddish (at the corners); *nayana*—eyes; *ambujābhyām*—lotus; *ālokayed*—look upon; *adbhuta*—wonderful; *vibhramābhyām*—rolling, moving, dancing; *kāle*—the time; *kadā*—when; *kārūnikāḥ*—kind, merciful; *kiśoraḥ*—adolescent (Kṛṣṇa).

When will the time come when that merciful boy Kṛṣṇa will look upon me with His playful lotus eyes, which are soothing and cooling with loving emotion, reddish at the corners and dark bluish at the irises, and wonderfully rolling and dancing?

Text 46

*bahula-cikura-bhāram baddha-picchāvataṁsam*  
*capala-capala-netraṁ cāru-bimbādharoṣṭṭham*  
*madhura-mṛdula-hāsam mandaroddhāra-līlam*  
*mṛgayati nayanam me mugdha-veṣam murāreḥ*

*bahula*—thick; *cikura*—locks; *bhāram*—having a large quantity; *baddha*—tied; *piccha*—peacock feather; *avataṁsam*—adorned; *capala*—*capala*—very unsteady, quickly moving; *netraṁ*—eyes; *cāru*—fascinating, lovely; *bimba*—red (like bimba fruits); *adhara*—*oṣṭham*—upper and lower lips; *madhura*—sweet; *mṛdula*—gentle; *hāsam*—laughter; *mandara*—Mount Mandara; *uddhāra*—lifting; *līlam*—pastime; *mṛgayati*—searching for; *nayanam*—eyes; *me*—of me; *mugdha*—enchanted, artless; *veṣam*—appearance; *murāreḥ*—Murari.

My eyes search for that enchantingly adorned one, Murari, whose thick locks bear a peacock plume, and whose gaze darts here and there very quickly. His lovely lips are red like bimba fruits, and with His sweet, gentle laughter he seems to be churning [the ocean of my heart] with Mount Mandara.

Text 47

*bahula-jalada-cchāyā-coram vilāsa-bharālasam*  
*mada-śikhi-sikhā-lilottaṁsam manojsa-mukhāmbhjam*  
*kam api kamalāpāṅgodagra-prasaṅga-jadam jagan-*  
*madhurima-parīpākodrekaṁ vyaṁ mṛgayāmahe*

*bahula*—thick, dense; *jalada*—clouds; *cchāyā*—effulgence; *coram*—stolen; *vilāsa*—playing; *bhara*—much; *ālasam*—languid; *mada*—impassioned; *śikhi*—peacock; *sikhā*—feathers; *līlā*—playful; *uttaṁsam*—crest; *manojsa*—fascinating; *mukha*—face; *ambujam*—lotus; *kam api*—someone; *kamalā*—Rādhā; *apāṅga*—sidelong glances; *udagra*—upward—pointing; *prasaṅga*—long contact; *jadam*—stunned; *jagat*—the universe; *madhurima*—sweetness; *parīpāka*—perfection; *udrekaṁ*—excess; *vyaṁ*—we; *mṛgayāmahe*—search for.

We are searching for that person who has stolen the effulgence of thick clouds, who has grown a bit languid from playing so much, who wears a crest

made from the playful feathers of an impassioned peacock, whose lotus face is so fascinating, who has become stunned by long and close contact with the upward-pointing sidelong glances of Kamalā (Rādhā), and who is the very overabundance of perfection of all the sweet beauty in the universe.

Text 48

*parāmr̥ṣyam dūre pathi pathi munīnām vraja-vadhū-  
dṛṣā dṛṣyam śaśvat tribhuvana-mano-hāri-vadanam  
anāmṛṣyam vācā muni-samudayānām api kadā  
darīdṛṣye devam̐ dara-dalita-nīlotpala-rucim*

*parāmr̥ṣyam*—sought for; *dūre*—further away; *pathi pathi*—(further and further) along the path; *munīnām*—of the sages; *vraja*—of Vraja; *vadhū*—the wives (i.e., the milkmaids); *dṛṣā*—to the eyes; *dṛṣyam*—visible; *śaśvat*—always; *tribhuvana*—in all three worlds; *manah*—minds; *hāri*—stealing (i.e., enchanting); *vanam*—face; *anāmṛṣyam*—not found or described; *vācā*—in words; *muni*—of sages (like Vyāsa, etc.); *samudayānām*—multitude; *api*—indeed; *kadā*—when; *darīdṛṣye*—I shall see; *devam̐*—that God; *dara*—a little; *dalita*—opened; *nīlotpala*—blue lotus; *rucim*—luster.

*When shall I see to my hearts content my Lord (Kṛṣṇa), for whom the sages must always search further along the path, but whose face, which enchants all the three worlds, is always visible to the eyes of the milkmaids of Vraja? When shall I see Him, whose luster resembles a slightly open blue lotus bud, and who is always beyond the reach of the words of the great sages like Vyāsa?*

Text 49

*līlanāmbujam adhīram udīkṣamānam  
narmāni veṇu-vivareṣu niveśayantam  
dolāyamāna-nayanam̐ nayanābhirāmam  
devam̐ kadā nu dayitam̐ vyatilokayiṣye*

*līlā*—sportive; *ānana*—face; *ambujam*—lotus; *adhīram*—fickle; *udīkṣamānam*—looking out; *narmāni*—amorous joking; *veṇu*—flute; *vivareṣu*—holes; *niveśayantam*—reveals; *dolāyamāna*—rolling; *devam̐*—the Lord (Kṛṣṇa); *kadā*—when; *nu*—indeed; *dayitam̐*—my darling; *vyatilokayiṣye*—I shall see.

*When shall I see my darling Lord (Kṛṣṇa), who is so fickle yet so delightful to my eyes? His eyes are rolling, and as He looks out from His sportive lotus face He sends a song of loving jokes through the holes of His flute.*

Text 50

*lagnam̐ muhur manasi lampāṭa-sampradāya-  
lekhāvālehini rasajṣa-manojṣa-veṣam  
rajyan-mṛdu-smita-mṛdūllasitādharām̐śu  
rākendu-lālita-mukhendu mukunda-bālyam*

*lagnam*—clings; *muhur*—constantly, again and again; *manasi*—mind; *lampāṭa*—debauchee; *sampradāya*—tradition; *lekha*—drawings; *avālehini*—fond (of tasting dainties); *rasajṣa*—those knowledgeable of the taste; *manojṣa*—enraptures;

*vesam*—appearance; *rajyan*—reddened; *mṛdu*—gentle; *smita*—smile; *mṛdu*—*ullasita*—softly glowing, or kunda flowers; *adhara*—*aṁsu*—lip—rays, or teeth; *rāka*—*indu*—full moon; *lālita*—cherished; *mukha*—*indu*—face like a moon; *mukunda*—of Mukunda; *bālyam*—adolescent loveliness.

The adolescent loveliness of Mukunda, whose appearance enraptures the connoisseurs, clings to my mind, which is always fond of drawings from the libertine tradition. His moon-face is cherished by the moon itself, and the softly glowing rays of his lips redden His gentle smile [or, His kunda-flower-like teeth are reddened by the effulgence of His gentle smile].

#### Text 51

*ahimakara-kara-nikara-mṛdu-mṛdita-lakṣmī-*  
*sarasatara-sarasiruha-saḍṛśa-dṛśi deve*  
*vraja-yuvati-rati-kalaha-vijayi-nija-līlā-*  
*mada-mudita-vadana-śaśi-madhurimaṇi liye*

*ahimakara*—the sun; *kara*—rays; *nikara*—mass; *mṛdu*—gently; *mṛdita*—developing; *lakṣmī*—beauty; *sarasatara*—with much taste, luscious; *sarasiruha*—lotuses; *saḍṛśa*—resemble; *dṛśi*—eyes; *deve*—my Lord; *vraja*—*yuvati*—Vraja—s young girls (i.e., the milkmaids); *rati*—smorous; *kalaha*—quarrels; *vijayi*—triumph; *nija*—His own; *līlā*—sports; *mada*—exhilarated; *mudita*—delighted; *vadana*—face; *śaśi*—moon; *madhurimaṇi*—sweet beauty; *liye*—I am absorbed.

I am absorbed in contemplating my Lord, whose eyes resemble luscious lotuses gently developing their beauty under the rays of the sun, and whose moon-face is full of beauty, being exhilarated with delight at His having defeated the milkmaids in the lovers' quarrels.

#### Text 52

*kara-kamala-dala-kalita-lalitatara-vaṁśī-*  
*kala-ninada-galad-amṛta-ghana-sarasi deve*  
*sahaja-rasa-bhara-bharita-dara-hasita-vīthī-*  
*satata-vahad-adhara-maṇi-madhurimaṇi liye*

*kara*—hands; *kamala*—lotus; *dala*—petals (i.e., petallike fingers); *kalita*—held; *lalitatara*—very melodious; *vaṁśī*—of the flute; *kala*—warbling; *ninada*—sounds; *galad*—oozing; *amṛta*—of nectar; *ghana*—deep; *sarasi*—lake; *deve*—my Lord; *sahaja*—natural; *rasa*—of mellow, of tastiness of love; *bhara*—great quantity; *bharita*—filled with; *dara*—gentle, slight; *hasita*—laughter; *vīthī*—series; *satata*—constantly; *vahad*—bearing; *adhara*—lips; *maṇi*—rubylike; *madhurimaṇi*—sweetness, sweet beauty; *liye*—I am absorbed.

I am lost in thoughts of my Lord, who is a deep lake of nectar trickling forth as the very melodious warbling of His flute, which He holds with His lotus-petallike fingers. I am absorbed in thoughts of the sweetness of His ruby-red lips, which bear a constant series of tender laughs filled with an abundance of His innate loving mellows.

### Text 53

*kusumaśara-śara-samara-kupita-mada-gopī-  
kuca-kalaśa-ghuṣṛṇa-rasa-lasad-urasi deve  
mada-mudita-mṛdu-hasita-muṣita-śaśi-śobhā-  
muhur-adhika-mukha-kamala-madhurimaṇi līye*

*kusumaśara*—he who shoots flower arrows (i.e., Cupid); *śara*—arrows; *samara*—in the battle; *kupita*—provoked; *mada*—ardent; *gopī*—the milkmaids; *kuca*—breasts; *kalaśa*—jar—like; *ghuṣṛṇa*—sandalwood; *rasa*—paste; *lasad*—shines; *urasi*—chest; *deve*—my Lord; *mada*—amorous; *mudita*—delightful; *mṛdu*—gentle; *hasita*—smile; *muṣita*—stolen; *śaśi*—moon; *śobhā*—splendor; *muhur*—at every moment; *adhika*—increasing; *mukha*—face; *kamala*—lotus; *madhurimaṇi*—sweet beauty; *līye*—I am absorbed.

I am absorbed in thinking of my Lord. His chest shines with the sandalwood paste from the pitcherlike breasts of the ardent milkmaids, who have been incited to amorous battle by Cupid's flower arrows, and the sweet beauty of His lotus face is magnified at every moment by His gentle smile, which is full of passionate delight and which has stolen the splendor of the moon.

### Text 54

*ānamrām asita-bhruvor upacitām akṣīna-pakṣmānkureṣv  
ālolām anurāginor nayanayor ārdṛām mṛdau jalpīte  
ātāmrām adharāmṛte madakalām amlāna-vamśi-svaneṣv  
āśāste mama locanam vraja-śiṣor mūrtim jagat-mohinīm*

*ānamrām*—curved; *asita*—dark; *bhruvoḥ*—eyebrows; *upacitām*—furnished abundantly with; *akṣīna*—thick; *pakṣmā*—eyelashes; *ānkureṣu*—like sprouts; *ālolām*—rolling; *anurāginor*—passionate; *nayanayoḥ*—eyes; *ārdṛām*—full of feeling; *mṛdau*—gentle; *jalpīte*—speech; *ātāmrām*—very red; *adhara*—of the lips; *amṛte*—nectar; *madakalām*—soft, slurred; *amlāna*—clear; *vamśi*—of the flute; *svaneṣu*—deep notes; *āśāste*—desires; *mama*—my; *locanam*—eye; *vraja-śiṣoḥ*—Vraja's child (Kṛṣṇa); *mūrtim*—the form; *jagat*—the universe; *mohinīm*—enchanter.

My eye desires to see the form of the young child of Vraja, who enchants the whole universe. His dark eyebrows are curved, His blossoming eyelashes quite thick, His rolling eyes full of passion, and His gentle speech saturated with feeling. His nectarous lips are very red, and He sounds low, clear, soft notes on His flute.

### Text 55

*tat kaiśoram tac ca vaktrāravindam  
tat kārūnyam te ca līlā-kaṭākṣāḥ  
tat saundaryam sā ca manda-smita-śrīḥ  
satyam satyam durlabham daivate 'pi*

*tat*—that; *kaiśoram*—adolescence, boyishness; *tat*—that; *ca*—and; *vaktra-*  
*aravindam*—face like a lotus; *tat*—that; *kārūnyam*—compassion, tenderness; *te*—

those; *ca*—and; *līlā*—playful; *kaṭākṣāḥ*—sidelong glances; *tat*—that; *saundaryam*—beauty; *sā*—of His; *ca*—and; *manda*—mild; *smita*—smile; *śrīḥ*—loveliness; *satyam*—truly; *satyam*—truly; *durlabham*—hard to find; *daivate*—among the demigods; *api*—even.

Truly, truly, even among the demigods it would be hard to find such beauty, such sweet adolescence, such a lotus face, such tender compassion, such playful, sidelong glances, or such lovely, mild smiling as we find in Kṛṣṇa.

#### Text 56

*viśvopaplava-śamanaika-baddha-dīkṣam*  
*viśvāsa-stabakita-cetasām janānām*  
*praśyāma-pratinava-kānti-kandalārdram*  
*paśyāmaḥ pathi pathi śaiśavam murāreḥ*

*viśva*—all, every one of; *upaplava*—afflictions; *śamana*—relieve; *eka*—one, only; *baddha*—fixed; *dīkṣam*—vow, or purpose; *viśvāsa*—with faith; *stabakita*—blossoming with; *cetasām*—hearts; *janānām*—people; *praśyāma*—bright bluish; *pratinava*—newer and newer; *kānti*—glow; *kandala*—cheeks; *ārdram*—moist, fresh; *paśyāmaḥ*—we see; *pathi pathi*—on every path, in every direction; *śaiśavam*—the childlike form; *murāreḥ*—of Murāri.

On every path we see the childlike form of Murāri, whose one fixed vow is to relieve all the afflictions of the people whose hearts are blossoming with faith in Him. His soft, bright bluish cheeks glow with ever new effulgence.

#### Text 57

*mauliś candraka-bhūṣaṇo marakata-stambhābhirāmam*  
*vaktram citra-vimugdha-hāsa-mudhuram bāle vilole dṛśau*  
*vācaḥ śaiśava-śitalā mada-gaja-ślāghyā vilāsa-sthitir*  
*mandam mandam aye ka eṣa mathurā-vīthīm ito gāhate*

*mauliḥ*—head; *candraka*—peacock feather; *bhūṣaṇo*—adorned; *marakata*—emerald; *stambha*—than a column; *abhirāmam*—more captivating; *vapuḥ*—body; *vaktram*—face; *citra*—wonderfully; *vimugdha*—very fascinating, very artless; *hāsa*—smiles; *madhuram*—sweet; *bāle*—O girlfriend; *vilole*—rolling; *dṛśau*—eyes; *vācaḥ*—words; *śaiśava*—innate to adolescence; *śitalā*—cooling; *mada*—in rut; *gaja*—elephant; *ślāghyā*—praised; *vilāsa*—graceful; *sthitir*—nature; *mandam*—slowly; *mandam*—slowly; *aye*—oh; *ka eṣa*—who is this, who is He; *mathurā*—Mathurā; *vīthīm*—the way to; *itaḥ*—along; *gāhate*—coming.

O girlfriend, who is this slowly coming along the path to Mathurā? His head is adorned with a peacock feather, and His body is more captivating than an emerald column. His eyes are rolling, and His face is beautified by the sweetness of His wonderfully fascinating smiles. His words, with their natural boyishness, are very soothing, and His natural grace would win praise from an elephant in rut.

#### Text 58

*pāḍau vāda-vinirjitāmbuja-vanau padmālayālabitau  
pāṇī veṇu-vinodana-praṇayīṇau paryāpta-śilpa-śriyau  
bāhū daurhṛda-bhājanam mṛga-drśam mādhyura-dhārā-kirau  
vaktram vāg-viṣayātilaṅghitam aho bālam kim etan mahah*

*pāḍau*—feet; *vāda*—in a contest; *vinirjita*—completely defeated; *ambuja*—*vanau*—a cluster of lotuses (on a pond); *padmālaya*—Lakṣmī, who rests on a lotus; *ālabitau*—taken shelter; *pāṇī*—hands; *veṇu*—flute; *vinodana*—playing; *praṇayīṇau*—expressing love; *paryāpta*—seats; *śilpa*—artistic; *śriyau*—beauty; *bāhū*—arms; *daurhṛda*—of the object of desire; *bhājanam*—vessel; *mṛga-drśam*—the doe-eyed (milkmaids); *mādhyura*—sweetness; *dhārā*—flood; *kirau*—diffusing; *vakram*—face; *vāg*—*viṣayā*—words' scope (ability to describe); *atilaṅghitam*—beyond; *aho*—oh; *bālam*—in the form of an adolescent youth; *kim*—what; *etat*—this; *mahah*—luster.

Oh, what is this luster in the form of a young boy! His feet, having in a contest totally conquered clusters of lotuses, are the shelter for Lakṣmī-devī. His hands, which express His love while playing the flute, are seats of artistic beauty. His arms, diffusing a flood of sweetness, are the vessel of desire's fulfillment for the doe-eyed milkmaids. And His face-ah, His face is beyond words.

#### Text 59

*etan nāma vibhūṣaṇam bahumatam veśāya śeṣair alam  
vaktram dvi-tri-viṣeṣa-kānti-laharī-vinyāsa-dhanyādharam  
śilpair alpa-dhiyām agamya-vibhavaiḥ śṛṅgāra-bhaṅgī-mayam  
citram citram aho vicitram aha ho citram vicitram mahah*

*etat*—this (face of Kṛṣṇa's); *nāma*—indeed; *vibhūṣaṇam*—adorned; *bahumatam*—sufficiently, abundantly; *veśāya*—ornamentation; *śeṣaiḥ*—further (ornamentation); *alam*—no need; *vaktram*—face; *dvi*—*tri*—two or three; *viṣeṣa*—special; *kānti*—glow; *laharī*—waves; *vinyāsa*—arrangement; *dhanya*—making lovely; *adharam*—lips; *śilpaiḥ*—wealth of artistic attributes; *alpa-dhiyām*—(those of) little understanding; *agamya*—not comprehended; *vibhavaiḥ*—manifestations; *śṛṅgāra*—amorous; *bhaṅgī*—gestures; *mayam*—full of; *citram*—wonderful; *citram*—amazing; *aho*—oh; *vicitram*—so amazing; *aha ho*—oh, oh; *citram*—very wonderful; *vicitram*—very amazing; *maha*—luster.

Indeed, His face, abundantly adorned with lovely lips that possesses two or three specially arranged waves of luster, needs no other ornament. The wealth of His artistic attributes and amorous gestures are beyond the understanding of fools. Oh, oh, oh, how wonderful, how amazing, how every, very wonderfully amazing is this splendor [in the form of the young boy Kṛṣṇa]!

#### Text 60

*agre samagrayati kām api keli-lakṣmīm  
anyāsu dikṣv api vilocanam eva sākṣi  
hā hanta hasta-patha-dūram aho kim etad  
āśā-kīśoramayam amba jagat-trayam me*

*agre*—before me; *samagrayati*—reveals to the fullest extent; *kām api*—indescribable; *keli*—sportive; *lakṣmīm*—beauty; *anyāsu*—other, all; *dikṣu*—in directions; *api*—even; *vilocanam*—eye; *eva*—indeed; *śakṣi*—witness; *hā hanta*—alas, alas; *hasta*—of my hands; *patha*—the path; *dūram*—beyond; *aho*—oh; *kim*—what; *etad*—(is) this; *āśā*—longed—for; *kiśoramayam*—filled with youth; *amba*—O mother; *jagat*—worlds; *trayam*—three; *me*—my.

Oh, what an ineffable sportive beauty Kṛṣṇa has fully revealed before me! In all directions my eye witnesses this beauty. But alas, alas, He is beyond my grasp! O mother, the three worlds are filled with my longed-for youth, Kṛṣṇa!

#### Text 61

*cikuram bahulam viralam bhramaram*  
*mṛdulam vacanam vipulam nayanam*  
*adharam madhuram vadanam madhuram*  
*capalam caritam ca kadā nu vibhoḥ*

*cikuram*—locks of hair; *bahulam*—thick; *viralam*—separated; *bhramaram*—(like rows of) bees; *mṛdulam*—mild; *vacanam*—words; *vipulam*—big; *nayanam*—eyes; *adharam*—lips; *madhuram*—sweet; *vadanam*—face; *madhuram*—sweetly beautiful; *capalam*—fickle; *caritam*—disposition, activities; *ca*—and; *kadā*—when (shall I); *nu*—indeed; *vibhoḥ*—of my Lord.

Oh, when [shall I again fasten into a top-know] my Lord's thick locks, [lying] like separate rows of bees [on His shoulders]? When [shall I hear] His mild words, [see] His large eyes, [kiss] His sweet lips, [see] His sweetly beautiful face, and [experience] His fickle nature?

#### Text 62

*paripālaya naḥ kṛpālaye 'ty*  
*asakṛt kranditam ārta-bāndhavaḥ*  
*muralī-mṛdula-svanāntare*  
*vibhur ākarṇayitā kadā nu naḥ*

*paripālaya*—protect; *naḥ*—us; *kṛpālaye*—O abode of mercy; *iti*—thus (saying); *asakṛt*—repeated; *kranditam*—cries; *ārta*—of the distressed; *bāndhavaḥ*—friend; *muralī*—flute; *mṛdula*—mild; *svana*—sound; *antare*—within, surrounded by; *vibhuḥ*—the Lord; *ākarṇayitā*—hear; *kadā*—when; *nu*—indeed; *naḥ*—of us.

If the Lord, the friend of the distressed, is surrounded by the beguiling wound of His flute, when will He be able to hear us repeatedly crying out, "O abode of mercy, please protect us!"

#### Text 63

*kadā nu kasyām nu vipad-daśāyām*  
*kaiśora-gandhiḥ karuṇāmbudhir naḥ*  
*vilocanābhyām vipulāyatābhyām*  
*ālokayīṣyan viṣayī-karoti*



*kadā*—when; *nu*—indeed; *kasyām*—what; *nu*—indeed; *vipad*—dangerous; *daśāyām*—circumstances; *kaiśora*—of youth; *gandhiḥ*—the fragrance; *karuṇā*—mercy; *ambudhiḥ*—ocean; *ālokayīṣyan*—will look at; *viṣayī*—an object of attention; *karotī*—having been made.

**Kṛṣṇa, an ocean of mercy, bears the fragrance of fresh youth. When oh when will some danger to me focus His attention so that He looks upon me with His wide eyes?**

#### Text 64

*madhuram adhara-bimbe maṣjulaṁ manda-hāse*  
*śīśiram amṛta-nāde śītaḷaṁ dṛṣṭi-pāte*  
*vipulaṁ aruṇa-netre viśrutam veṇu-nāde*  
*marakata-maṇi-nīlam bālam alokaye nu*

*madhuram*—sweet; *adhara*—lips; *bimbe*—like bimba fruit; *maṣjulaṁ*—charming; *manda*—mild; *hāse*—smile; *śīśiram*—soothing; *amṛta*—nectarous; *nāda*—words, voice; *śītaḷaṁ*—cooling; *dṛṣṭi pāte*—glances; *vipulaṁ*—large; *aruṇa*—reddish like dawn; *netre*—eyes; *viśrutam*—famous; *veṇu—nāde*—flute—song; *marakata*—of sapphire (? emerald); *maṇi*—jewel; *nīlam*—deep blue color; *bālam*—boy (Kṛṣṇa); *ālokaye*—I shall see; *nu*—oh.

**Oh, that I may see that young boy, who has a complexion as deep blue as a sapphire; sweet lips like bimba fruit; charming, mild smiling; soothing, nectarous words; cooling glances; and large, dawn-red eyes, and who is famous for His flute-song.**

#### Text 65

*mādhuryād api madhuraṁ*  
*manmatha-tātasya kim api kaiśoram*  
*cāpalyād api capalaṁ*  
*ceto bata harati hanta kim kurmaḥ*

*mādhuryād*—sweeter than; *api*—even; *madhuram*—sweetness; *manmatha*—Cupid; *tātasya*—the father; *kim api*—ineffable; *kaiśoram*—adolescence; *cāpalyād*—more fickle than; *api*—even; *capalam*—fickleness; *cetaḥ*—my heart; *bata*—oh, alas; *harati*—steals; *hanta*—alas; *kim*—what; *kurmaḥ*—should I do.

**The ineffable adolescence of Kṛṣṇa, the father of Cupid, is sweeter than sweetness yet fickler than fickleness. Alas, that adolescence has stolen away my heart! What shall I do now?**

#### Text 66

*vakṣa-sthale ca vipulaṁ nayanotpale ca*  
*manda-smite ca mṛdulaṁ mada-jalpita ca*  
*bimbādhare ca madhuraṁ muralī-rave ca*  
*bālam vilāsa-nidhim ākalaye kadā nu*

*vakṣa*—sthale—chest; *ca*—and; *vipulam*—wide; *nayana*—eyes; *utpale*—lotus; *ca*—and; *manda*—soft, gentle; *smite*—smiles; *ca*—and; *mṛdulam*—mild; *mada*—passionate; *jalpīte*—talks; *ca*—and; *bimba*—like bimba fruits, cherry—red and luscious; *adhare*—lips, lips; *ca*—and; *bālam*—the boy (Kṛṣṇa); *vilāsa*—of jubilation or playfulness; *nidhim*—an ocean or treasury; *ākalaye*—I shall see; *kadā*—when; *nu*—oh.

Oh, when shall I see that young boy (Kṛṣṇa), who is an ocean of jubilation and a treasury of playfulness? Broad are His lotus eyes and His chest, mild are His gentle smiles and His loving talks, sweet are His cherry-red lips and His flute-song.

Text 67

*ārdra*valokita-dhurā parinaddha-netram  
*āviṣkṛta*-smita-sudhā-madhurādharoṣṭham  
*ādyam* pumāmsam avatāmsita-barhi-barham  
*ālokayanti* kṛtinaḥ kṛta-punya-puṣjāḥ

*ārdra*—tender; *avalokita*—glance; *dhurā*—extremely; *parinaddha*—brought under control; *netram*—eyes; *āviṣkṛta*—open; *smita*—smile; *sudhā*—nectar; *madhura*—sweet; *adhara*—oṣṭham—upper and lower lips; *ādyam*—foremost, original; *pumāmsam*—man, person; *avatāmsita*—adorned; *barhi*—of a peacock; *barham*—a feather; *ālokayanti*—they see; *kṛtinaḥ*—the fortunate; *kṛta*—performed; *punya*—pious deeds; *puṣjāḥ*—heaps.

The fortunate, who have heaped up pious merit, can see (Kṛṣṇa) the original person, who brings their eyes under control with His extremely tender glances, whose lips are sweet with the nectar of his open smile, and who has adorned His head with a peacock feather.

Text 68\*

*māraḥ* svayam nu madhura-dyuti-maṇḍalam nu  
*mādhuryam* eva nu mano-nayanāmṛtam nu  
*veṇī-mṛjo* nu mama jīvita-vallabho nu  
*kṛṣṇo* 'yam abhyudayate mama locanāya

*māraḥ*—Cupid; *svayam*—personally; *nu*—whether; *madhura*—sweet; *dyuti*—of effulgence; *maṇḍalam*—encirclement; *nu*—whether; *mādhuryam*—sweetness; *eva*—even; *nu*—certainly; *maṇḍalam*—*nayana*—*amṛtam*—nectar for the mind and eyes; *nu*—whether; *veṇī*—*mṛjaḥ*—loosening of the hair; *nu*—whether; *mama*—my; *mivita*—*vallabhaḥ*—the pleasure of the life and soul; *nu*—whether; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ayam*—this; *abhyudayate*—manifests; *mama*—my; *locanāya*—for the eyes.

My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar for my eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss, and my life and soul? Has He come before my eyes again?

Text 69

bālo 'yam ālola-vilocanena  
vaktreṇa citrī-kṛta-dīnmukhena  
veṣeṇa ghoṣocita-bhūṣaṇena  
mugdhenā dugdhe nayanotsavam naḥ

bālaḥ—boy (Kṛṣṇa); ayam—this; ālola—dancing; vilocanena—with eyes; vaktreṇa—with face; citrī—beauty; kṛta—making (i.e., beautifying); dīnmukhena—in all directions; veṣeṇa—with dress; ghoṣa—for a cowherd; ucita—suitable; bhūṣaṇena—with ornaments, trappings; mugdhenā—charming, artless; dugdhe—extracts milk; nayana—for the eyes; utsavam—joy; naḥ—us.

This boy (Kṛṣṇa), with His dancing eyes, His face beautifying all directions, and His charming outfit just suitable for a cowherd, has extracted the milk of joy for our eyes.

#### Text 70

āndolitāgra-bhujam ākula-lola-netraṁ  
maṇḍa-smitārḍra-vadanāmbuja-candra-bimbam  
śiṣjāna-bhūṣaṇa-śataṁ śikhi-piccha-mauli  
śītaṁ vilocana-rasāyanam abhyupaiti

āndolita—swinging; agra—bhujam—the forearms; ākula—agitated (with love); lola—restless; netraṁ—eyes; maṇḍa—gentle; smita—smile; ārḍra—tender; vadana—face; ambuja—lotus; candra—of the moon; bimbam—the orb; śiṣjāna—tinkling; bhūṣaṇa—of ornaments; śataṁ—a large number; śikhi—of a peacock; piccha—feather; mauli—on the head; śītaṁ—cooling; vilocana—for the eyes; rasāyanam—balm; abhyupaiti—comes before us.

He comes before us—the cooling balm for our eyes—wearing many tinkling ornaments on His body and a peacock feather on His head. His forearms are swinging, His eyes move restlessly with the agitation of love, and the moon of His lotus face displays a tender, gentle smile.

#### Text 71

paśu-pāla-bāla-pariṣad-vibhūṣanāḥ  
śiśur eṣa śītala-vilola-locanaḥ  
mṛdula-smitārḍra-vadanendu-sampadā  
madayan madīya-hṛdayaṁ vigāhate

paśu—pāla—cowherd boys or girls; bāla—young; pariṣad—intimate group; vibhūṣanāḥ—adorning; śiśuḥ—the child (Kṛṣṇa); eṣa—this; śītala—cooling, refreshing; vilola—lively; locanaḥ—eyes, gaze; mṛdula—soft; smita—smiles; ārḍra—tender; vadana—face; indu—moon; sampadā—wealth; madayan—gladdening; madīya—my; hṛdayaṁ—heart; vigāhate—enters deep within.

This child (Kṛṣṇa), who is the ornament for the intimate community of cowherd boys and girls, whose lively glances are so soothing, and whose moon-face has a wealth of soft, tender smiles, gladdens my heart and enters deep

within it.

**Text 72**

*kim idam adhara-vīthī-kṣipta-vamśī-ninādam  
kirati nayanayor naḥ kām api prema-dhārām  
tad idam amara-vīthī-durlabham vallabham nas  
tribhuvana-kamanīyam daivatam jīvitam ca*

*kim idam*—How wonderful this is!; *adhara*—of the lips; *vīthī*—on the path; *kṣipta*—affixed; *vamśī*—the flute; *ninādam*—sound; *kirati*—pouring; *nayanayoḥ*—before eyes; *naḥ*—our; *kām api*—indescribably; *prema*—of divine love; *dhārām*—flood; *tad*—He, that; *idam*—this; *amara*—the demigods, deathless ones; *vīthī*—in the planets; *durlabham*—difficult to find; *vallabham*—darling; *naḥ*—our; *tribhuvana*—by the three worlds; *kamanīyam*—pleasing, delighting; *daivatam*—our God; *jīvitam*—our life; *ca*—and.

How wonderful! The sound of the flute Kṛṣṇa is holding to His lips is pouring forth an indescribable flood of divine love before our very eyes! This is rare even among the planets of the demigods. Kṛṣṇa, our darling, our God, our very life, delights the three worlds.

**Text 73**

*tad idam upanataṁ tamāla-nīlam  
tarala-vilocana-tāra-kābhīrāmam  
mudita-mudita-vaktra-candra-bimbam  
mukharita-veṇu-vilāsi jīvitam me*

*tad*—that one (Kṛṣṇa); *idam*—this one (me); *upanatam*—near; *tamāla*—like a tamala tree; *nīlam*—bluish; *tarala*—restless; *vilocana*—eyes; *tāra-kā*—pupils or stars; *abhīrāmam*—charming, friendly; *mudita (or muditam)*—delightful; *mudita (or uditam)*—very delightful, or rising; *vaktra*—face; *candra*—moon; *bimbam*—shining orb; *mukharita*—sounding; *veṇu*—flute; *vilāsi*—sportively; *jīvitam*—life; *me*—my.

This person approaching me is dark bluish like a tamāla tree. His charming eyes, which resemble stars, move restlessly, the shining orb of His moon-face is overflowing with delight [or, His face radiates joy like the rising moon], and He sportively begins sounding His flute. He is my very life.

**Text 74**

*cāpalya-sīma capalānubhavaika-sīma  
cāturya-sīma caturānana-śilpa-sīma  
saurabhya-sīma sakalādbhuta-keli-sīma  
saubhāgya-sīma tad idam vraja-bhāgya-sīma*

*cāpalya*—of fickleness; *sīma*—the acme; *capalā*—*anubhava*—of those who have unsteady natures (i.e., the milkmaids); *eka*—the one; *sīma*—ultimate goal of existence; *cāturya*—of cleverness; *sīma*—epitome; *catur*—*ānana*—the four—faced one (i.e., Brahmā); *śilpa*—artistic skill; *sīma*—extreme perfection; *saurabhya*—of fragrance; *sīma*—the limit; *sakala*—all; *adbhuta*—wonderful; *keli*—pastimes;

*sīma*—utmost embodiment; *saubhāgya*—of good fortune; *sīma*—culmination; *tad*—that (very life of mine); *idam*—this is, here is; *vraja*—*bhāgya*—Vraja's auspiciousness; *sīma*—zenith.

Here is that Kṛṣṇa, my very life! He is the acme of fickleness, the one ultimate end of the existence of the fickle-minded milkmaids, the epitome of cleverness, the extreme perfection of the artistic skill of four-faced Brahmā, the limit of good fragrance, the utmost embodiment of all sorts of astounding pastimes, the culmination of good fortune, and the zenith of auspiciousness for Vraja.

Text 75

*mādhuryeṇa dviguṇa-sīśiram vaktra-candram vahnatī*  
*vamśī-vīthī-vigalad-amṛta-srotasā secayantī*  
*mad-vāṇīnām viharāṇa-padam matta-saubhāgya-bhājām*  
*mat-punyānām pariṇatir aho netrayoḥ sannidhatte*

*mādhuryeṇa*—with sweet tenderness; *dviguṇa*—doubly; *sīśiram*—refreshing; *vaktra*—face; *candram*—moon; *vahnatī*—bearing; *vamśī*—flute; *vīthī*—holes; *vigalad*—oozing; *amṛta*—nectar; *srotasā*—current; *secayantī*—sprinkling; *mat*—my; *vāṇīnām*—words; *viharāṇa*—scope; *padam*—ground; *matta*—mad; *saubhāgya*—luck; *bhājām*—possessing; *mat*—my; *punyānām*—virtuous merit; *pariṇatīḥ*—(reached a) culmination; *aho*—oh; *netrayoḥ*—eyes; *sannidhatte*—appears before.

Oh! My good deeds have reached their culmination: Kṛṣṇa has appeared before my eyes! The moon of His face is made doubly refreshing by its sweet tenderness, and He sprinkles me with the current of nectar dropping note by note from the holes of His flute. He is the object of my words, which, though mad, are fortunate [to be describing Him].

Text 76

*tejase 'stu namo dhenu-*  
*pāline loka-pāline*  
*rādhā-payodharotsaṅga-*  
*śāyine śeṣa-śāyine*

*tejase*—the splendor (Kṛṣṇa); *astu*—let (me); *namaḥ*—obeisances; *dhenu*—cows; *pāline*—the protector; *loka*—the worlds; *pāline*—protector; *rādhā*—of Rādhā; *payodhara*—that which holds milk (i.e., breasts); *utsaṅga*—slope; *śāyine*—reclining; *śeṣa*—Śeṣa—nāga; *śāyine*—reclining.

I bow down to the personified splendor (Kṛṣṇa), who is the protector of the cows-and also all the worlds-and who reclines on the sloping breasts of Rādhā-and also on Śeṣanāga.

Text 77

*dhenu-pāla-dayitā-stana-sthalī-*  
*dhanya-kuṅkuma-sanātha-kāntaye*  
*veṇu-gīta-gati-mūla-vedhase*

*brahma-rāṣi-mahase namo namaḥ*

*dhenu*—cow; *pāla*—protectors; *dayitā*—the darlings, the wives; *stana*—the breasts; *sthalī*—a position, a place; *dhanya*—glorified; *kuṅkuma*—jūnkuma powder; *sanātha*—possessing; *kāntaye*—possessing a glow, complexion; *veṇu—gīta*—flute—sone; *gati*—way of sounding; *mūla*—the original; *vedhase*—creator; *brahma*—of Brahmās; *rāṣi*—a multitude; *mahase*—greatness, luster; *namaḥ*—obeisances; *namaḥ*—obeisances again.

I bow again and again before Him (Kṛṣṇa), whose glowing complexion is embellished with the kuṅkuma powder glorified by its place on the breasts of the cowherd men's wives, who is the original creator of the flute song, and who possesses the glory of innumerable Brahmās.

**Text 78**

*mṛdu-kvaṇan-nūpura-mantharena*  
*bālena pādāmbuja-pallavena*  
*anusmaran-maṣjula-veṇu-gītam*  
*āyāti me jīvitam āttakeli*

*mṛdu*—softly; *kvaṇan*—tinkling; *nūpura*—anklets; *mantharena*—slowed down; *bālena*—youthful, tender; *pāda*—feet; *ambuja—pallavena*—lotus flower; *anusmaran*—recollecting; *maṣjula*—charming; *veṇu—gītam*—flute songs; *āyāti*—here comes; *me*—of me; *jīvitam*—very life; *āttakeli*—having assumed a sporting attitude.

Here comes my very life [Kṛṣṇa]! Having assumed a sporting attitude, He slowly approaches on tender lotus feet weighed down by softly tinkling anklets as He recollects various charming flute-songs.

**Text 79**

*so 'yam vilāsa-muralī-ninadāmṛtena*  
*siṣcann udaṣcitam idaṁ mama karṇa-yugmam*  
*āyāti me nayana-bandhur ananya-bandhor*  
*ānanda-kandalita-keli-katākṣa-lakṣmīḥ*

*saḥ*—He (Kṛṣṇa, my very life); *ayam*—this (is); *vilāsa*—sportive; *muralī*—flute; *ninādā*—tunes; *amṛtena*—with nectar; *siṣcann*—sprinkling; *udaṣcitam*—perked up, cocked; *idaṁ*—this; *mama*—my; *karṇa*—ears; *yugmam*—two; *āyāti*—here comes; *me*—of me; *nayana*—eyes; *bandhuḥ*—befriending; *ananya*—no other; *bandhoḥ*—friend; *ānanda*—bliss; *kandalita*—overflowing; *keli*—playful; *katākṣa*—of sidelong glances; *lakṣmīḥ*—the beauty.

Here comes [my very life, Kṛṣṇa]! The beauty of His playful sidelong glances overflows with bliss, and He sprinkles my two perked-up ears with the nectar of His sportive flute-songs. He is the only friend for my eyes.

**Text 80**

*dūrād vilokayati vāraṇa-khela-gāmī*

*dhārā-katākṣa-bharitena vilokitena  
ārād upaiti hṛdayaṅ-gama-veṇu-nāda-  
veṇī-mukhena daśanāṁśu-bharena devaḥ*

*dūrad*—from a distance; *vilokayati*—seeing (me); *vāraṇa*—elephant; *khela*—sportive; *gāmī*—gait; *dhārā*—flood; *katākṣa*—sidelong glances; *bharitena*—filled with; *vilokitena*—with glances; *ārād*—near; *upaiti*—coming; *hṛdayam*—the heart; *gama*—touching (going to); *veṇu*—*nāda*—flute sound; *veṇī*—current; *mukhena*—from the mouth; *daśanā*—teeth; *amśu*—glowing rays; *bharena*—with great; *devaḥ*—the Lord

Seeing me from a distance with a flood of sidelong glances, my Lord walks toward me with the sportive grace of an elephant and moves my heart with the current of flute-sound emanating from His mouth, which is filled with brightly glowing teeth.

#### Text 81

*tribhuvana-sarasābhyām divya-līlā-kulābhyām  
diśi diśi taralābhyām dīpta-bhūṣādarābhyām  
aśaraṇa-śaraṇābhyām adbhutābhyām padābhyām  
ayam ayam anukūjad-veṇur āyāti devaḥ*

*tribhuvana*—the three worlds; *sarasābhyām*—with mellows of love; *divya*—*līlā*—divine sports; *kulābhyām*—having an abundance; *diśi diśi*—in all directions; *taralābhyām*—with fickleness; *dīpta*—glowing; *bhūṣa*—ornaments; *adarābhyām*—many; *aśaraṇa*—for the shelterless, the forlorn; *śaraṇābhyām*—the shelter; *adbhutābhyām*—wondrous; *padābhyām*—feet; *ayam ayam*—this (is He), this (is He); *anukūjad*—playing; *veṇuḥ*—flute; *āyāti*—coming (here); *devaḥ*—the Lord (i.e., sportive Kṛṣṇa).

This is He! This is He-my Lord [Kṛṣṇa], playing on His flute! He possesses two wondrous feet, which are the shelter for the shelterless, which glow with the brilliance of many ornaments, which move this way and that, which are abundant with divine pastimes, and which fill the three worlds with the mellows of love.

#### Text 82

*so 'yam munīndra-jana-mānasa-tāpa-hārī  
so 'yam mada-vraja-vadhū-vasanāpahārī  
so 'yam ṛtīya-bhuvaneśvara-darpa-hārī  
so 'yam madīya-hṛdayāmburuhāpahārī*

*saḥ*—He; *ayam*—this; *muni*—*indra*—the leaders of the sages; *jana*—the people; *mānasa*—of the heart; *tāpa*—burning pain; *hārī*—took away; *saḥ*—He; *ayam*—this; *mada*—impassioned; *vraja*—of Vraja; *vadhū*—the wives; *vasana*—the clothes; *apahārī*—stole; *saḥ*—He; *ayam*—this; *ṛtīya*—*bhuvana*—the third world (i.e., the heavenly realm); *īśvara*—the lord (i.e., Lord Indra); *darpa*—pride; *hārī*—curbed; *saḥ*—He; *ayam*—this; *madīya*—my; *hṛdaya*—heart; *amburuha*—lotus; *apahārī*—has stolen away.

This is He, who removed the burning distresses of great sages. This is He, who stole the clothes of the impassioned wives of the cowherd men of Vraja. This is He, who curbed the pride of Indra, lord of the third world (the heavenly realm). This is He, who has stolen the lotus of my heart.

**Text 83**

*sarva-jṣātve ca maugdhye ca  
sarva-bhaumam idam mahah  
nirviṣan nayanam hanta  
nirvāṇa-padam āsnute*

*sarva—jṣātve—omniscience; ca—and; maugdhye—innocence; ca—and; sarva—all; bhaumam—excellence; idam—this; mahah—glory, luster (i.e., Kṛṣṇa); nirviṣan—has entered; nayanam—my eye; hanta—oh; nirvāṇa—of great bliss; padam—situation; āsnute—enjoys.*

This personified glory [Kṛṣṇa] has attained all excellence, both in His omniscience and His innocence. Having entered my eye, He is enjoying great bliss. This is a great wonder!

**Text 84**

*puṣṇānam etat punarukta-śobhām  
uṣṇetarāṁśor udayān mukhendoh  
tṛṣṇāmburāśim dviguṇī-karoti  
kṛṣṇāhvayam kiścana jīvitam me*

*puṣṇānam—nourishing; etat—this; punarukta—faded, superfluous; śobham—luster; uṣṇa—itara—other than hot (i.e., cool); āṁśoh—that which possesses rays (i.e., the moon); udayān—rise, appear; mukha—indoh—moon—face; tṛṣṇa—thirst; amburāśim—ocean; dviguṇī—double; karotī—making; kṛṣṇa—Kṛṣṇa; āhvayam—named; kiścana—certain (person); jīvitam—life; me—of me.*

With the rising of His moon-like face this certain person known as Kṛṣṇa is nourishing the faded luster of the cooling moon and doubling the ocean of my thirst [to see Him]. He is my very life.

**Text 85**

*tad etad ātāmra-vilocana-śrī-  
sambhāvitāśeṣa-vinamra-vargam  
muhur murārer madhurādharoṣṭham  
mukhāmbujam cumbati mānasam me*

*tad—of that (Kṛṣṇa); etad—this; ātāmra—slightly reddish; vilocana—eyes; śrī—beauty, gracious looks; sambhāvita—to honor, to bless; aśeṣa—all; vinamra—those who are humble; vargam—groups of; muhuḥ—repeatedly; murāreḥ—of Murāri; madhura—sweet; adhara—oṣṭham—lower and upper lips; mukha—face; ambujam—lotus; cumbati—kiss; mānasam—with the mind; me—of me.*



Again and again I mentally kiss Murāri's lotus face, with its sweet lips and its beautiful, slightly reddish eyes, which grace all His humble devotees.

Text 86

*karau śaradijāmbuja-krama-vilāsa-sikṣā-gurau  
padau vibudha-pādapa-prathama-pallavollāṅghināu  
dṛṣau dalita-durmada-bribhuvanopamāna-śriyau  
vilokaya vilocanāmṛtam aho mahah śaiśavam*

*karau*—His hands; *śaradija*—born in the season of Śarat; *ambuja*—lotus; *krama*—gestures; *vilāsa*—graceful; *sikṣā*—*gurau*—instructing spiritual masters; *padau*—His feet; *vibudha*—of the gods (i.e., heavenly); *pādapa*—tree (i.e., desire tree); *prathama*—first; *pallava*—sprouts; *ullāṅghināu*—excel; *dṛṣau*—His eyes; *dalita*—destroy; *durmada*—pride; *tribhuvana*—in all three worlds; *upamāna*—comparisons; *śriyau*—the beauty; *vilokaya*—behold!; *vilocanā*—for the eyes; *amṛtam*—nectar; *aho*—Oh!; *mahah*—luster, glory; *śaiśavam*—adolescent (Kṛṣṇa).

Behold this nectar for the eyes, the luster of this young boy Kṛṣṇa! His hands teach graceful gestures to the autumnal lotus, His feet excel freshly grown desire-tree sprouts in tenderness, and the beauty of His eyes destroys the pride of all comparable things.

Text 87

*ācinvānam ahany ahany ahani sākārān vihāra-kramān  
ārundhānam arundhatī-hṛdayam apy ārdra-smitārdra-śriyā  
ātanvānam ananya-janma-nayana-ślāghyām anarghyām daśām  
ānandam vraja-sundarī-stana-taṭī-sāmrājya ujjrmbhate*

*ācinvānam*—generating; *ahani*—every day; *ahani*—every moment; *ahani*—every twinkling of an eye; *sākārān*—with form, embodied; *vihāra*—of sports; *kramān*—arrangements; *ārundhānam*—attracting; *arundhatī*—of Arundhati; *hṛdayam*—the heart; *api*—even; *ārdrā*—tender; *smitā*—smile; *ārdrā*—gentle; *śriyā*—charm; *ātanvānam*—spreading; *ananya*—none other; *janma*—birth (than the milkmaids); *nayana*—eyes; *ślāghyām*—appreciation; *anarghyām*—priceless; *daśām*—condition, stage; *ānandam*—the bliss; *vraja-sundarī*—Vraja's beauties (i.e., the milkmaids); *stana*—breasts; *taṭī*—the slopes; *sāmrājya*—reigning supreme; *ujjrbhate*—manifesting itself.

The bliss manifesting itself [in the wondrous luster of the young boy Kṛṣṇa] reigns supreme between the sloping breasts of the beautiful milkmaids of Vraja. That spreading, glowing bliss reaches a rarified stage far beyond the appreciation of the eyes of anyone by the milkmaids of Vṛndāvana, and every day, every moment, and every twinkling of an eye that bliss, embodied as Kṛṣṇa, arranges pastimes and attracts even Arundhatī [chastity personified] with the gentle charm of His tender smile.

Text 88

*tad ucchvasita-yauvanam tarala-śaiśavālamkṛtam*

*mada-cchurita-locanam madana-mugdha-hāsāmṛtam  
prati-kṣana-vilobhanam praṇaya-pīta-vaṁśī-mukham  
jagat-traya-vimohanam jayati māmakaṁ jīvitam*

*tad*—that (Kṛṣṇa); *ucchvasita*—just begun; *yauvanam*—youth; *tarala*—flickering; *śaiśava*—childhood; *alamkṛtam*—adorned; *mada*—delight, passion; *cchurita*—flashing; *locanam*—eyes; *madana*—Cupid; *mugdha*—bewilders; *hāsa*—smile; *amṛtam*—nectar; *prati*—*kṣana*—every second; *vilobhanam*—beguiling; *praṇaya*—out of love; *pīta*—drinking; *vaṁśī*—flute; *mukham*—mouth; *jagat*—worlds; *traya*—three; *vimohanam*—enchants; *jayati*—all glories!; *māmakaṁ*—my; *jīvitam*—life.

All glories to Kṛṣṇa, my very life and the enchanter of the three worlds! His now-blooming youth is adorned with the last flickering of childhood. His eyes flashing with delight, He bewilders Cupid with the nectar of His smile. His beauty beguiles at every moment, and out of love He drinks from the mouth of His flute.

**Text 89**

*citram tad etac caraṇāravindam  
citram tad etan nayanāravindam  
citram tad etad vadanāravindam  
citram tad etad vapurasya citram*

*citram*—wondrous; *tad*—of that one (Kṛṣṇa); *etac*—these; *carāṇa*—*aravindam*—lotus feet; *citram*—wondrous; *tad*—of that one; *etan*—these; *nayana*—*aravindam*—lotus eyes; *citram*—wondrous; *tad*—of that one; *etad*—this; *vadana*—*aravindam*—lotus face; *citram*—wondrous; *tad*—of that one; *etad*—this; *vapurasya*—body of His; *citram*—wondrous.

How wondrous are these lotus feet of that [Lord Kṛṣṇa]! How wondrous these lotus eyes! How wondrous this lotus face! Oh, how wondrous, wondrous is this body!

**Text 90**

*akhila-bhuvanaika-bhūṣaṇam  
adhibhūṣita-jaladhi-duhitṛ-kuca-kumbham  
vraja-yuvati-hāra-vallī-  
marakata-nāyaka-mahā-maṇim vande*

*akhila*—of all; *bhuvana*—the worlds; *eka*—the best or only; *bhūṣaṇam*—ornament; *adhibhūṣita*—who is adorned with; *jaladhi*—of the sun (i.e., Vṛṣabhānu), or of the sea; *duhitṛ*—the daughter (i.e., Rādhā, daughter of Vṛṣabhānu, or Lakṣmī, daughter of the sea); *kuca*—breasts; *kumbham*—jars; *vraja-yuvati*—Vraja's young girls; *hāra*—the necklace; *vallī*—string; *marakata*—emerald; *nāyaka*—principal; *mahā*—great, large; *maṇim*—jewel; *vande*—I bow.

I bow down to [Kṛṣṇa, who is] the only ornament of the entire world, yet who is ornamented by the pitcher-like breasts of Rādhā. He is the great, central jewel

among the necklace of emerald-like young girls of Vraja.

Text 91

*kāntā-kuca-grahaṇa-vigraha-labdha-lakṣmī-  
khaṇḍāṅga-rāga-nava-rañjita-mañjula-śrīḥ  
gaṇḍa-sthalī-mukura-maṇḍala-khelamāna-  
gharmānkuraḥ kim api khelati kṛṣṇa-devaḥ*

*kāntā*—darling's; *kuca*—breasts; *grahaṇa*—grabbing; *vigraha*—body; *labdha*—obtained; *lakṣmī*—loveliness; *khaṇḍa*—scattering; *aṅga*—on their bodies; *rāga*—red kuṅkuma; *nava*—fresh; *rañjita*—colored; *mañjula*—delightful; *śrīḥ*—beauty; *gaṇḍa*—of His cheeks; *sthalī*—place; *mukura*—mirrors; *maṇḍala*—round; *khelamāna*—as if playing; *gharmānkuraḥ*—drops of perspiration; *kim api*—ineffable, oh!; *khelati*—sportive; *kṛṣṇa-devaḥ*—Lord Kṛṣṇa.

Oh, what ineffable beauty my Lord Kṛṣṇa is displaying—a delightful beauty enhanced by a loveliness acquired when the fresh kuṅkuma on His darling's [Rādhā's] breasts scattered over His own body as He grabbed them [and She fought Him off], and enhanced as well by the drops of perspiration that seem to play on the mirror-like orbs of His cheeks.

Text 92\*

*madhuram madhuram vapur asya vibhor  
madhuram madhuram vadanam madhuram  
madhu-gandhi mṛdu-smitam etad aho  
madhuram madhuram madhuram madhuram*

*madhuram*—sweet; *madhuram*—sweet; *vapur*—the transcendental form; *asya*—His; *vibhor*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etad*—this; *aho*—Oh!; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*; sweet.

O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.

Text 93

*śṛṅgāra-rasa-sarvasvam  
śikhi-piccha-vibhūṣaṇam  
aṅgī-kṛta-narākāram  
āśraye bhuvanāśrayam*

*śṛṅgāra*—conjugal; *rasa*—mellow; *sarvasvam*—the be—all and end—all; *śikhi*—*piccha*—peacock feather; *vibhūṣaṇam*—adorned; *aṅgī*—form; *kṛta*—accepted; *nara-ākāram*—a human being; *āśraye*—I take shelter; *bhuvana*—of everyone in the universe; *āśrayam*—the shelter.

I take shelter of [Kṛṣṇa], who is the shelter of everyone in the universe, who

has the form of a human being, who is adorned with a peacock feather, and tho is the be-all and end-all of the conjugal mellow.

**Text 94**

*nā 'dyāpi paśyate kadāpi na darśanāya  
citte tatho 'paniṣadām sudṛśām sahasram  
sa tvam ciraṁ nayanayor anayoḥ padavyām  
svāmin kayā nu kṛpayā mama sannidhatse*

*nā*—not; *adya*—till today; *api*—even; *paśyati*—sight; *kadāpi*—ever; *na*—not; *darśanāya*—a glimpse, vision; *citte*—mental; *tathā*—in the same way; *upaniṣadām*—the Upaniṣads; *sudṛśām*—seers; *sahasram*—thousands; *sa*—that (vision); *tvam*—of You; *ciraṁ*—for so long; *nayanayoḥ*—of the eyes; *anayoḥ*—unlucky, distressed (?); *padavyām*—range; *svāmin*—O master; *kayā*—in what manner; *nu*—indeed; *kṛpayā*—grace, mercy; *mama*—my; *sannidhatse*—come near.

O Lord, even to this very day thousands of Upaniṣadic sages have not seen you with their eyes or in their hearts. So by what great mercy of Yours have You come within the range of my distressed vision for so long?

**Text 95**

*ke 'yam kāntiḥ keśava tvam mukendoḥ  
ko 'yam veśaḥ kāpi vācām abhūmiḥ  
se 'yam so 'yam svādatām aśjaliḥ te  
bhūyo bhūyo bhūyaśas tvām namāmi*

*ke*—what?; *ayam*—this; *kāntiḥ*—bright glow; *keśava*—O Keśava; *tvam*—of Your; *mukha*—*indoḥ*—face like a moon; *kaḥ*—what?; *ayam*—this; *veśaḥ*—whose appearance; *ka api*—even; *vācām*—words; *abhūmiḥ*—beyond the scope; *se ayam*—that (glow); *saḥ ayam*—that (appearance); *svādatām*—let them be relished; *aśjaliḥ*—with folded hands; *te*—unto You; *bhūyaḥ*—again; *bhūyaḥ*—again; *bhūyaśaḥ*—again; *tvām*—unto You; *namāmi*—obeisances.

O Keśava, what is this bright glow of Your moon-face? What is this appearance of Yours, which is beyond description? Let that [glow] and that [appearance] be relished [by Yourself or by those souls competent to do so]. I simply bow down before You again and again, and yet again.

**Text 96**

*vadanendu-vinirjitaḥ śaśī  
daśadhā deva padam prapadya te  
adhikam śriyam aśnutetarām  
tava kārūnya-vijṛmbhitam kiyat*

*vadana*—*indu*—face like the moon; *vinirjitaḥ*—having been conquered; *śaśī*—the moon; *daśadhā*—dividing into ten parts (the toenails of Kṛṣṇa); *deva*—O Lord; *padam*—Your feet; *prapadya*—taken shelter; *te*—Your; *adhikam*—greater; *śriyam*—beauty, brightness; *aśnutā*—gaining, enjoying; *itarām*—than before; *tava*—Your; *kārūnya*—of mercy; *vijṛmbhitam*—slight spreading; *kiyat*—how great!

O Lord, the moon, having been conquered by Your moonlike face, has taken shelter at Your feet and split into ten parts—that is, Your toenails—thereby gaining much greater brilliance and beauty than before. O Lord, how great is even a slight manifestation of Your mercy!

Text 97

*tat tvan mukham katham ivāmbuja-tulya-kakṣyam  
vācām avāci nanu parvaṛi parvaṛīndoh  
tat kim bruve kim aparaṁ bhuvanaika-kāntam  
kṛṣṇa tvad ānanam anena samam nu yat syāt*

*tat*—that; *tvat*—Your; *mukham*—face; *katham*—how; *iva*—like; *ambuja*—lotus; *tulya*—equal; *kakṣyam*—similarity; *vācām*—by words; *avāci*—unspeakable; *nanu*—certainly; *parvaṛi*—on the new—moon day; *parvaṛi*—*īndoh*—the new moon; *tat*—that; *kim*—what; *bruve*—I say; *kim*—what; *aparam*—else; *bhuvana*—in the universe; *eka*—only; *kāntam*—loveliness; *kṛṣṇa*—O Kṛṣṇa; *tvat*—Your; *ānanam*—face; *anena*—other; *samam*—equal; *nu*—certainly; *yat*—to that; *syāt*—be.

O Kṛṣṇa, how can anyone compare Your face to the lotus? And as for the moon—it attains a simply unmentionable state on the new-moon day. So what else can I say? What other thing in the universe could possibly equal the loveliness of Your face?

Text 98

*śuśrūṣase śṛṇu yadi praṛidhāna-pūrvam  
pūrvair apūrva-kavibhir na katākṣitam yat  
nīrājana-krama-dhurām bhavadānanendor  
nirvyājam arhati cirāya śasi-pradīpaḥ*

*śuśrūṣase*—you want to hear; *śṛṇu*—hear; *yadi*—if; *praṛidhāna*—*pūrvam*—with careful attention; *pūrvaiḥ*—of old; *apūrva*—unprecedented; *kavibhiḥ*—poets; *na*—not; *katākṣitam*—take notice; *yat*—that; *nīrājana*—ceremony (*ārati*); *krama*—bearing; *dhurām*—burden; *bhavadā*—Your; *ānana*—face; *īndoh*—moon; *nirvyājam*—without pretense; *arhati*—ought; *cirāya*—for a long time; *śasi*—of the moon; *pradīpaḥ*—the lamp.

If you want to hear, then listen carefully to something that even the incomparable poets of old did not take note of. And that is this: The lamp of the moon deserves to bear for a long time the burden of worshipping your moon-face in the *ārati* ceremony.

Text 99

*akhaṇḍa-nirvāṇa-rasa-pravāhair  
vikharḍitāśeṣa-rasāntarāri  
ayantritodvānta-sudhārnāvāni  
jayanti śītāni tava smitāni*

*akhaṇḍa*—unbroken; *nirvāṇa*—bliss; *rasa*—loving mellow; *pravāhaiḥ*—current;

*vikharḍitā*—destroys; *aśeṣa*—all; *rasa*—mellows; *antarāri*—other; *ayantritā*—without restraint; *udvānta*—flows; *sudhā*—of nectar; *arnavāni*—an ocean; *jayanti*—all glories; *śītāni*—cooling; *tava*—Your; *smitāni*—smiles.

All glories to Your cooling smiles, which are an overflowing ocean of nectar destroying all other joys with unbroken strams of the elixir of bliss!

Text 100

*kāmam santu sahasraśaḥ katipaye sārasya-dhaureyakāḥ*  
*kāmam vā kamanīyatā-parimala-svārājya-baddha-vratāḥ*  
*naivaivam vividāmahe na ca vayam deva priyam brūmahe*  
*yat satyam ramanīyatā-parinatis tvayi eva pāram gatā*

*kāmam*—let there be; *santu*—be; *sahasraśaḥ*—thousands; *katipaye*—some; *sārasya*—relishable sweetness; *dhaureyakāḥ*—finest bearers; *kāmam*—let there be; *vā*—or; *kamanīyatā*—attractive beauty; *parimala*—fragrance; *svārājya*—glory; *baddha-vratāḥ*—those who are steady, fixed in vow; *na*—not; *eva*—certainly; *evam*—with them; *vividāmahe*—quarrel; *na*—not; *ca*—and; *vayam*—we; *deva*—O Lord; *priyam*—well; *brūmahe*—speak; *yat*—that; *satyam*—truth; *ramanīyatā*—attractive beauty, conjugal beauty; *parinatiḥ*—perfection; *tvayi*—in You; *eva*—certainly; *pāram*—to its limit; *gatā*—gone.

Let there be thousands of men who possess relishable beauty, and let there be thousands of men who are steady in the glory of the fragrance of attractiveness. We shall neither quarrel with them nor speak well of them. But the truth, O Lord, is that in You the perfection of attractive beauty has reached its limit.

Text 101

*galad-vrīḍā lolā madana-vinitā gopa-vanitā*  
*mada-sphītam gītam kimapi madhurā cāpala-dhurā*  
*samujjṛmbhā gumbhā madhurima-kirām mādrśa-girām*  
*tvayi sthāne jāte dadhati capalam janma saphalam*

*galat*—destroyed; *vrīḍā*—shyness; *lolā*—restless; *madana*—with love, by Cupid; *vinitā*—made humble; *gopa-vanitā*—the cowherd men's wives; *mada*—lustful passion; *sphītam*—swollen; *gītam*—songs; *kimapi*—ineffable; *madhurā*—sweetness; *cāpala*—frivolity; *dhurā*—excess; *samujjṛmbhā*—fully elated; *gumbhā*—stringing a garland; *madhurima*—sweetness; *kirām*—scattering, spreading; *mādrśa*—my; *girām*—words; *tvayi*—in You; *sthāne*—situated; *jāte*—achievement; *dadhati*—gotten; *capalam*—transient; *janma*—of birth; *saphalam*—fruit.

O Kṛṣṇa, being situated in You, the following things have achieved the fruit of thier transient existences: the wives of the cowherd men who become restless, their shyness destroyed, and who turn humble with love for You; songs, which become swollen with passion; Your excess of frivolity, which becomes very sweet; and my fully elated words, which scatter sweetness by stringing a garland [of verses about You].

Text 102

*bhuvanam bhavanam vilāsinī śrīś  
tanayas tāmara-sāsanah smaraś ca  
paricāra-paramparāḥ surendrās  
tad api tvac-caritam vibho vicitram*

*bhuvanam*—universe; *bhavanam*—(Your) abode; *vilāsinī*—consort; *śrīś*—Lakṣmī, the goddess of fortune; *tanayah*—son; *tāmara*—lotus; *sāsanah*—he who sits on (i.e., Brahmā); *smarah*—Cupid (Pradyumna); *ca*—also; *paricāra*—attendants; *paramparāḥ*—series of; *sura*—*indrāḥ*—the demigods' leaders; *tad*—all of that; *api*—although; *tvac*—Your; *caritam*—pastimes (here in Vraja); *vibho*—O Lord; *vicitram*—very wonderful.

O Lord, although the entire universe is Your abode, Lakṣmī is Your consort, Lord Brahmā and Pradyumna and Your sons, and the chiefs of the demigods are Your attendants, still, Your pastimes [here in Vraja] are most wonderful.

#### Text 103

*devas trilokī-saubhāgya-  
kasturī-tilakāṅkuraḥ  
jīyād vrajāṅganānaṅga-  
keli-lālita-vibhramah*

*devah*—to the Lord; *trilokī*—of the three worlds; *saubhāgya*—beneficent; *kasturī*—musk; *tilaka*—tilaka; *āṅkuraḥ*—marks (on the forehead); *jīyāt*—all glories; *vraja*—*āṅganā*—Vraja's beautiful—limbed ones (i.e., the milkmaids); *anaṅga*—"the bodiless one" (i.e., Cupid); *keli*—sports; *lālita*—joy, pleasure; *vibhramah*—encouraged, increased.

All glories to Kṛṣṇa, the most beneficent in all the three worlds, whose forehead is marked with musk-tilaka and whose love and joy are increased by the love-sprots of Vraja's milkmaids!

#### Text 104

*premadam ca me kāmadam ca me  
vedanam ca me vaibhavam ca me  
jīvanam ca me jīvitam ca me  
daivatam ca me deva nā 'param*

*premadam*—giver of His love; *ca*—and; *me*—for me; *kāmadam*—fulfiller of desire; *ca*—and; *me*—for me; *vedanam*—knowledge; *ca*—and; *me*—my; *vaibhavam*—power, wealth; *ca*—and; *me*—my; *jīvanam*—cause of life, vital energy; *ca*—and; *me*—my; *jīvitam*—very life; *ca*—and; *me*—my; *daivatam*—god; *ca*—and; *me*—for me; *deva*—O Lord; *na*—none; *aparam*—other.

O Lord, You and You alone are my worshipful Deity, giver of love, fulfiller of desire. You alone are my knowledge, my power and wealth, my vital force, and my very life.

#### Text 105

*mādhuryeṇa vivardhantām  
vāco nas tava vaibhave  
cāpalyena vijrmbhantām  
cintā nas tava śaiśave*

*mādhuryeṇa*—with sweetness; *vivardhantām*—increasing power; *vāco*—words; *naḥ*—our; *tava*—Your; *vaibhave*—wealth, beauty; *cāpalyeṇa*—with eagerness; *vijrmbhantām*—swell; *cintā*—thoughts; *naḥ*—our; *tava*—Your; *śaiśave*—childhood.

O Lord, let our words be empowered to sweetly describe Your beauty, and let our thoughts swell with eagerness when dwelling on Your childhood.

#### Text 106

*yāni tvac-caritāmṛtāni rasanālehyāni dhanyātmanām  
ye vā śaiśava-cāpala-vyatikarā rādhāvarodhonmukhāḥ  
yā vā bhāvita-veṇu-gīta-gatayo līlā mukhāmbhoruhe  
dhārā-vāhikayā vahantu hṛdaye tāny eva tāny eva me*

*yāni*—those which; *tvac*—Your; *carita*—of pastimes; *amṛtāni*—nectar; *rasanā*—tongues; *alehyāni*—tasted; *dhanyā*—blessed, fortunate; *ātmanām*—souls; *ye*—those; *vā*—or; *śaiśava*—childhood; *cāpala*—frivolities; *vyatikarā*—pranks; *rādhā*—of Rādhā; *avarodha*—obstruction; *unmukhāḥ*—laying in wait; *yā*—those; *vā*—or; *bhāvita*—Your; *veṇu*—*gīta*—flute—song; *gatayah*—modulations; *līlā*—sportive gestures; *mukha*—face; *ambhoruhe*—lotus; *dhārā*—flow; *vāhikayā*—bearing of the flow continuously; *vahantu*—let there be; *hṛdaye*—heart; *tāni*—those; *eva*—certainly; *tāni*—those; *eva*—certainly; *me*—my.

Let there ever flow in my heart the nectarous pastimes tasted by the tongues of blessed, fortunate souls; Your mischievous childhood pranks (such as laying in wait to obstruct Rādhā); and the sportive gestures of Your lotus face, inspired by Your rippling flute-song.

#### Text 107

*bhaktis tvayi sthitararā bhagavan yadi syād  
daivena naḥ phalati divya-kiśora-mūrtiḥ  
muktiḥ svayam mukulitāsjali sevate 'smān  
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

*bhaktiḥ*—devotional service; *tvayi*—unto You; *sthitararā*—fixed—up; *bhagavan*—O Lord; *yadi*—if; *syāt*—it may be; *daivena*—as destiny; *naḥ*—unto us; *phalati*—bears the fruit; *divya*—transcendental; *kiśora*—*mūrtiḥ*—the youthful form of Kṛṣṇa; *muktiḥ*—liberation; *svayam*—personally; *mukulita*—*asjaliḥ*—standing with folded hands; *sevate*—renders service; *asman*—unto us; *dharma*—religiosity; *artha*—economic development; *kāma*—sense gratification; *gatayaḥ*—the final goals; *samaya*—nearby; *pratīkṣāḥ*—expecting.

O Lord, if I am engaged in firm devotional service to You, then I can very easily perceive Your divine youthful form. And as far as liberation is concerned, she stands at my door with folded hands, waiting to serve me, and all material



conveniences of religiosity, economic development, and sense gratification stand with her.

**Text 108**

*jaya jaya jaya deva deva deva  
tribhuvana-maṅgala-divya-nāmadheya  
jaya jaya jaya deva kṛṣṇa deva  
śravaṇa-mano-nayanāmṛtāyvatāra*

*jaya*—all glories; *jaya*—all glories; *jaya*—all glories; *deva*—O Lord; *deva*—O Lord; *deva*—O Lord; *tribhuvana*—the three world; *maṅgala*—auspicious; *divya*—divine; *nāmadheya*—name; *jaya*—all glories; *jaya*—all glories; *jaya*—all glories; *deva*—O Lord; *kṛṣṇa*—O Kṛṣṇa; *deva*—O Lord; *śravaṇa*—the ear; *manaḥ*—the mind; *nayana*—the eye; *amṛta*—nectar; *avatāra*—an incarnation.

All glories, all glories, all glories to You, O Lord, whose holy name is auspicious for all three worlds! All glories, all glories, all glories to You, Lord Kṛṣṇa! You are the incarnation who are nectar for the ear, mind, and eyes.

**Text 109**

*tubhyam nirbhara-harṣa-varṣa-vivaśāveśa-sphutāvir-bhavad-  
bhuyaś-cāpala-bhūṣiteṣu sukṛtām bhāveṣu nirhāsine  
śrīmad-gokula-maṅḍanāya manasām vācām ca dūre sphuran  
mādhuryaika-mahārṇavāya mahase kasmai cid asmai namaḥ*

*tubhyam*—to You; *nirbhara*—excess; *harṣa*—delight; *varṣa*—deluge; *vivaśā*—spontaneous, unrestrained; *āveśa*—to cause; *sphyta*—manifest; *āvirbhavad*—You manifest; *bhūyaḥ*—repeated; *cāpala*—agitations; *bhūṣiteṣu*—ornamented; *sukṛtām*—very pious souls; *bhāveṣu*—emotional states; *nirbhāsine*—shine forth; *śrīmat*—glorious; *gokula*—Gokula; *maṅḍanāya*—You adorn; *manasām*—mind; *vācām*—speech; *ca*—and; *dūre*—beyond; *sphuran*—shining; *mādhurya*—sweetness, loving tenderness; *eka*—exclusive; *maha*—*aṛṇavaya*—great ocean; *mahase*—glory; *kasmai*—whatever; *cit*—that [spiritual energy] (?); *asmai*—I; *namaḥ*—obeisances.

I bow down to You, Kṛṣṇa, who shine forth in the ecstatic states of those very pious souls adorned with repeated agitations occasioned by a spontaneous deluge of excessive transcendental delight. I bow to You, who are the ornament of glorious Gokula and who are the unique ocean of sweet, loving tenderness glowing in the distance beyond words and thought. To You, to whatever glory You embody, I bow down.

**Text 110**

*īśāna-deva-carakṇā-bharaṇena nīvi-  
dāmodara-sthira-yaśaḥ stabakodgamena  
līlāśukena racitaṁ tava kṛṣṇa deva  
karṇāmṛtaṁ vahatu kalpa-śatāntare 'pi*

*īśāna*—*deva*—the Lord; *carakṇā*—the feet; *bharaṇena*—with adornments; *nīvi*—wealth, capital; *dāmodara*—of Dāmodara; *sthira*—lasting; *yaśaḥ*—fame; *stabhaka*—

bouquet; *udgamena*—with the production; *lilāśukena*—by Līlāśuka (Bilvamaṅgala Ṭhākura); *racitam*—composed; *tava*—for Your; *kṛṣṇa*—O Kṛṣṇa; *deva*—O Lord; *karna—amṛtam*—the ear's nectar (nectar for the ears of Kṛṣṇa); *vahatu*—may it flow, may it continue to exist; *kalpa*—a day of Brahmā; *śata—antare*—for one hundred; *api*—indeed.

With the production of this bouquet of verses, which has the lasting fame of Dāmodara as its capital and which adorns īśānadeva's lotus feet, Līlāśuka has written about You, O Lord Kṛṣṇa, this nectar for Your ears. May it continue to flow (to be heard, chanted, and sung) for one hundred days of Brahmā.

#### Text 111

*dhanyānām sarasānulāpa-saraṛī-saurabhyam abhyasyatām*  
*karṇānām vivareṣu kām api sudhāvṛsttīm duhānam muhuḥ*  
*ramyānām sudṛśām mano-nayanayor magnasya devasya naḥ*  
*karṇānām vacasām vijṛmbhitam aho kṛṣṇasya karṇāmṛtam*

*dhanyānām*—the fortunate souls; *sarasa*—with sweetness; *anulāpa*—poetic; *saraṛī*—waves; *saurabhyam*—fragrance; *abhyasyatām*—repeat; *karṇānām*—of the ears; *vivareṣu*—the holes; *kām api*—indescribable; *sudhā*—nectar; *vṛstīm*—shower; *duhānam*—pours; *muhuḥ*—repeatedly; *ramyānām*—the milkmaids; *sudṛśām*—with beautiful eyes; *manah*—in the minds; *nayanayoḥ*—eyes; *magnasya*—sunk; *devasya*—of the Lord; *naḥ*—us; *karṇānām*—ears; *vacasām*—voices; *vijṛmbhitam*—surges; *aho*—oh; *kṛṣṇasya*—of Kṛṣṇa; *karna—amṛtam*—nectar for the ears.

Repeatedly pouring an indescribable shower of nectar into the ear-holes of those fortunate souls who relish, through repetition, the fragrance of its waves of poetic sweetness, this nectar for the ears of Kṛṣṇa, who is sunk deep in the minds and eyes of the beautiful-eyed milkmaids (and in ours), surges in voices and ears.

#### Text 112

*anugraha-dviguṇa-viśāla-locanair*  
*anusmaran mṛdu-muralī-ravāmṛtaiḥ*  
*yato yataḥ prasarati me vilocanam*  
*tatas tataḥ sphurau tavaiva vaibhavam*

*anugraha*—with mercy; *dviguṇa*—doubly; *viśāla*—expanded; *locanair*—eyes; *anusmaran*—constant remembrance; *mṛdu*—gentle, soft; *muralī*—flute; *rava*—low sounds; *amṛtaiḥ*—nectar; *yataḥ*—wherever; *yataḥ*—wherever; *prasarati*—wanders; *me*—my; *vilocanam*—vision; *tataḥ tataḥ*—there; *sphuratu*—You may manifest; *tava*—Your; *eva*—certainly; *vaibhavam*—beauty, sweetness, wealth.

O Kṛṣṇa, always remembering the nectarous, low, soft sounds of Your flute, as well as Your eyes, doubly expanded with mercy, I pray that wherever my sight shall wander, You will always manifest Your beauty, sweetness, and opulence before me.

*śrī-kṛṣṇa-karṇāmṛtaṁ samāptaḥ*

*śrī-kṛṣṇa-karṇāmṛtam*-the nectar for Kṛṣṇa's ears (the literary work by that name); *samāptaḥ*-ends.

**Śrī-Kṛṣṇa-karṇāmṛta ends here.**