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Śrī Stavāmṛta-laharī

Śrī Viśvanātha Cakravartī Ṭhakkura

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śrī-guru-devāṣṭakam

*samsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam |
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam ||1||*

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest-fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

*mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-madyan-manaso rasena |
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam ||2||*

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Caitanya Mahaprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*śrī-vidyāhārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau |
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam ||3||*

The spiritual master is always engaged in the temple worship of Sri Sri Rādhā and Kṛṣṇa. He also engages his disciples in such

worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tr̥ptān hari-bhakta-saṅghān |
kṛtvaiva tr̥ptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam ||4||*

The spiritual master is always offering Kṛṣṇa four kinds of delicious food. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasada, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām |
pratikṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam ||5||*

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Radhika and Madhava, and their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā |
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam ||6||*

The spiritual master is very dear, because he is expert in assisting the gopis, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa conjugal loving affairs within the groves of Vrndavana. I offer my most

humble obeisances unto the lotus feet of such a spiritual master.

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ |
kinto prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam ||7||*

The spiritual master is to be honoured as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore, I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representation of Sri Hari.

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi |
dhyāyan stuvāns tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam ||8||*

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

*śrīmad-guror aṣṭakam etad uccair
brāhme muhūrte paṭhati prayatnāt |
yas tena vṛndāvana-nātha sākṣāt
sevaiva labhyā juṣaṇo'nta eva ||9||*

One who during the brahma-muhurta hour carefully recites these eight prayers glorifying the spiritual master will at the end of this life attain direct service to the Lord of Vrndavana.

śrī-guru-caraṇa-smaraṇāṣṭakam

*prātaḥ śrī-tulasī-natiḥ sva-karatas tat-piṇḍikā-lepanam
tat-sāmmukhyam atha sthitim smṛtir atha sva-svāminoḥ pādayoḥ |
tat-sevārtha-bahu-prasūna-cayanam nityam svayam yasya tam
śrī-rādhā-ramaṇam mudā guru-varam vande nipatyāvanau ||1||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who every morning bows down before Tulasī-devī, with his own hands anoints her base, sitting before her meditates on the feet of his two masters, and then gathers flowers to serve His masters.

*madhyāhne tu nijeśa-pāda-kamala-dhyānārcanānnārpaṇa-
prādakṣiṇānati-stuti-praṇayitā nṛtyam satām saṅgatiḥ |
śrīmad-bhāgavatārtha-sīdhu-madhurāsvādaḥ sadā yasya tam
śrī-rādhā-ramaṇam mudā guru-varam vande nipatyāvanau ||2||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who at midday meditates on the lotus feet of his two masters, worships them, offers food to Them, circumambulates Them, offers prayers to Them, loves Them, and dances before Them. He associates with the devotees, and in their company regularly tastes the nectar of Śrīmad-Bhāgavatam.

*prakṣālyāṅghri-yugam nati-stuti-jyam kartum mano'tyutsukam
sāyam goṣṭham upāgataṁ vana-bhuvo draṣṭum nija-svāminam |
premānanda-bhareṇa netra-putayor dhārā cirād yasya tam
śrī-rādhā-ramaṇam mudā guru-varam vande nipatyāvanau ||3||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who as the evening

approaches washes his master's feet, bows down before Him, and offers prayers. From the forest he goes to Vraja to see his master. Gazing at his master, for a long time his eyes are flooded with tears of bliss.

*rātrau śrī-jayadeva-padya-paṭhanam tad-gīta-gānam rasā-
svādo bhakta-janaiḥ kadācid abhitaḥ saṅkīrtane nartanam |
rādhā-kṛṣṇa-vilāsa-kely-anubhavād unnidratā yasya tam
śrī-rādhā-ramaṇam mudā guru-varaṁ vande nipatyāvanau ||4||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who, surrounded by the devotees, in the evening sometimes relishes the nectar of Śrī Jayadeva's songs and sometimes dances in saṅkīrtana. Sometimes, directly seeing Śrī Śrī Rādhā-Kṛṣṇa's pastimes, he does not sleep at night.

*nindety-akṣarayor dvayam paricayam prāptam na yat-karṇayoḥ
sādhūnām stutim eva yaḥ sva-rasanām āsvādayaty anvaham |
viśvāsyam jagad eva yasya na punaḥ kutrāpi doṣa-grahaḥ
śrī-rādhā-ramaṇam mudā guru-varaṁ vande nipatyāvanau ||5||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who never allows the two syllables "nindā" enter his ears, who day after day tastes with his tongue the nectar of praising other devotees, and who believes in others' goodness and never believes others have done wrong.

*yaḥ ko'py astu padābjayor nipatito yaḥ svīkaroty eva tam
śīghram svīya-kṛpā-balena kurute bhaktau tu matvāspadam |
nityam bhakti-rahasya-śikṣaṇa-vidhir yasya sva-bhrītyeṣu tam
śrī-rādhā-ramaṇam mudā guru-varaṁ vande nipatyāvanau ||6||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who accepts every sincere soul that falls down to offer obeisances at his feet. He mercifully engages them all in devotional service. To his disciples he regularly teaches the confidential truths of devotional service.

*sarvāṅgair nata-bhṛtya-mūrdhni kṛpayā sva-pādārpaṇam
smitvā cāru kṛpāvaloka-sudhayā tan-mānasodāsanam |
tat-premodaya-hetave sva-padayoḥ sevopadeśaḥ svayam
śrī-rādhā-ramaṇam mudā guru-varam vande nipatyāvanau ||7||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who mercifully places his feet on the heads of his disciples as they offer daṇḍavat obeisances. With his graceful smiling glance of mercy he creates in his disciples hearts renunciation of material desires. By his instructions and by service to his feet he makes pure love for Kṛṣṇa rise within his disciples.

*rādhe ! kṛṣṇa ! iti pluta-svara-yutam nāmāmṛtam nāthayor
jihvāgre naṭayan nirantaram aho no vetti vastu kvacit |
yat kiñcid vyavahāra-sādhakam api premnaiva magno'sti yaḥ
śrī-rādhā-ramaṇam mudā guru-varam vande nipatyāvanau ||8||*

Falling to the ground, I offer my respectful obeisances to my spiritual master, Śrī Rādhā-ramaṇa Gosvāmī, who, drawing out the words, "Rādhā! Kṛṣṇa!", made the nectar names of his two masters dance on his tongue. He did not know anything of material activities, for he was always plunged in the nectar of spiritual love.

*tvat-pādāmbuja-sīdhu-sūcakatayā padyāṣṭakam sarvathā
yātam yat-paramāṇutām prabhu-vara prodyat-kṛpā-vāridhe |*

*mac-ceto-bhramaro'valambā tad idam prāpyāvilambam bhavat-
saṅgam mañju-nikuñja-dhāmnī juṣatām tat-svāminoḥ saurabham*

||9||

O my master, O rising ocean of mercy, these eight verses show a tiny atomic particle of the nectar of your feet. O master, I pray that the bumblebee of my heart, staying always in your company, will become attracted by the fragrance of your two masters in the beautiful forest groves of Vraja!

śrī-śrī-parama-guru-prabhu-varāṣṭakam

*prapanna-jana-nīvṛti jvalati saṁsṛtir-jvālayā
yadīya-nayanoditātula-kṛpāti-vṛṣṭir drutam |
vidhūya davathum karoty amala-bhakti-vāpyaucitīm
sa kṛṣṇa-caraṇaḥ prabhuḥ pradiśatu sva-pādāmṛtam ||1||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. With the peerless shower of mercy that rains from his eyes he extinguishes the flames of material life that torment the surrendered souls. Then he shows these souls how to swim in clear lake of pure devotional service.

*yad-āśya-kamaloditā vraja-bhuvo mahimnām tatiḥ
śrutā bata visarjayet pati-kalatra-putrālayān |
kalinda-tanayā-taṭī vana-kuṭīra-vāsam nayet
sa kṛṣṇa-caraṇaḥ prabhuḥ pradiśatu sva-pādāmṛtam ||2||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. The glorious words that come from his mouth are famous in the land of Vraja. Renouncing wife, children and home, he lives in a small hut by the Yamunā's shore.

*vrajāmbuja-dṛśām katham bhavati bhāva-bhūmā katham
bhaved anugatiḥ katham kim iha sādhanam ko'dhikṛt |
iti sphuṭam avaiti ko yad-upadeśa-bhāgyam vinā
sa kṛṣṇa-caraṇaḥ prabhuḥ pradiśatu sva-pādāmṛtam ||3||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. Without hearing his glorious teachings, who can understand the ecstatic love felt by the lotus-eyed girls of Vraja, who can follow in their footsteps, who can understand true devotional service, and who can become qualified to engage in that service?

*tapasvi-yati-karminām sadasi tārīkīnām tathā
pratisva-mata-vaiduṣī-prakāṣanodha-garva-śrīyām |
virājati ravir yathā tamasi yaḥ sva-bhakti-ojasā
sa kṛṣṇa-carāṇaḥ prabhuh pradiśatu sva-pādāmṛtam ||4||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. As the sun shines in the darkness, he shines, splendid with the power of devotional service, in the assembly of ascetics, sannyāsīs, karmīs and logicians, each proudly proclaiming the glory of his own theory.

*kim adya paridhāsyate kim atha bhojyate rādhayā
samān madana-mohano madana-koṭi-nimajjitaḥ |
itīṣṭa-varivasyayā nayati yo'ṣṭa-yāmān sadā
sa kṛṣṇa-carāṇaḥ prabhuh pradiśatu sva-pādāmṛtam ||5||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. Thinking, "How are Rādhā and Kṛṣṇa dressed and decorated now? What pastime does Śrī Kṛṣṇa, who is plunged in glory greater than that of millions of Kāmādevas, enjoy now with Śrī Rādhā?", he always passes the eight periods of the day rapt in devotional service to his worshipable Lord.

*mṛdaṅga-karatālikā-madhura-kīrtane nartayan
janān sukṛtino naṭan svayam api pramodāmbudhau |
nimajjati drg-ambubhiḥpulaka-saṅkulaḥsnāti yaḥ
sa kṛṣṇa-carāṇaḥ prabhuh pradiśatu sva-pādāmṛtam ||6||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. In the midst of the sweet kīrtana sung with mṛdaṅgas and karatālas, he personally dances and encourages the saintly devotees to dance also. He plunges into the ocean of bliss. The hairs of his body stand erect and he bathes in the tears that flow from his eyes.

*samañ bhagavato janaiḥ pravara-bhakti-śāstroditañ
rasañ surasayan muhuḥ parijanāñś ca yaḥ svādayan |
sva-śiṣya-śata-veṣṭito jayati cakravarty-ākhyayā
sa kṛṣṇa-caraṇaḥ prabhuḥ pradiśatu sva-pādāmṛtam ||7||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. With the devotees again and again he discussess the rasas described in the best scriptures of devotional service. He teaches his associates how to taste the sweetness in the descriptions of the rasas. Surrounded by hundreds of disciples, he is glorious with the title Cakravartī.

*sthitih sura-sarit-taṭe madana-mohano jīvanam
spṛhā rasika-saṅgame caturimā janoddhāraṇe |
ghṛṇā viṣayiṣu kṣamā jhaṭiti yasya cānuvraje
sa kṛṣṇa-caraṇaḥ prabhuḥ pradiśatu sva-pādāmṛtam ||8||*

May Śrī Kṛṣṇacaraṇa Prabhu bestow me the nectar of his feet. His home is by the Gaṅgā's bank. His life and soul is Madana-Mohana, Kṛṣṇa, who is more charming than Kāmadeva. His desire is to associate with the rasika devotees. His talent rests in delivering the conditioned souls. His compassion is directed to the materialists. His forgiveness is directed to his followers.

*idañ prabhu-varāṣṭakam paṭhati yas tadīyo janas
tad-aṅghri-kamaleṣṭa-dhīḥ sa khalu raṅgavat prema-bhāk |
vilāsa-bhṛta-mañjulāyati-kṛpaika-pātrī-bhavan
nikuñja-nilayādhipāv aciram eva tau sevate ||9||*

Anyone who reads these supreme eight verses glorifying Śrī Kṛṣṇacaraṇa Prabhu, with mind fixed on his worshipable lotus feet, will certainly become full of prema, and quickly attain the great mercy and service to the playful and charming King and Queen, who reside in the forest groves of Vraja.

śrī-śrī-gaṅgā-nārāyaṇa-devāṣṭakam

*kula-sthitān karmaṇa uddidhīṣur
gaṅgaiva yasmin kṛpayā viśeṣa |
śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||1||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. As the Gaṅgā herself delivers them, he yearns to deliver the karmīs rapt in family life.

*narottamo bhakty-avatāra eva
yasmin sva-bhaktim nidadhau mudaiva |
śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||2||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. Śrīla Narottama dāsa Ṭhākura, who was an incarnation of pure devotional service, happily gave his own powers to Śrī Gaṅgā-Nārāyaṇa.

*vṛndāvane yasya yaśaḥ prasiddham
adyāpi gīyate satām sadaḥsu |
śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||3||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. Even today his glories are sung in the assemblies of devotees in Vṛndāvana.

*govinda-deva-dvibhujatva-śamsi-
śrutim vadan sad-vipadam nirāsthat |*

*śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||4||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. Proving from scripture that the original form of the Lord is two-armed Govinda-deva, he stopped the calamity that was about to fall on the devotees.

*sauśīlya-yukto guṇa-ratna-rāśiḥ
pāṇḍitya-sāraḥ pratibhā-vivasvān |
śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||5||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. His character was saintly, and he was decorated with the jewels of many virtues, like a sun-god brilliant with the light of great learning.

*janān kṛpā-dṛṣṭibhir eva sadyaḥ
prapadyamānān sva-pade'karod yaḥ |
śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||6||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. Mercifully glancing on the souls surrendered to him, he gave them all shelter at his feet.

*loke prabhutvaṁ sthira-bhakti-yogaṁ
yasmai svayaṁ gaura-harir vyatānīt |
śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||7||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. Lord Caitanya personally made him fixed in devotional service, which is the most glorious thing in the world.

*vṛndāvanīyāti-rahasya-bhakter
jñānam vinā yaṁ na kuto'pi siddhyet |
śrī-cakravartī dayatām sa gaṅgā-
nārāyaṇaḥ prema-rasāmbudhir mām ||8||*

May Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, be merciful to me. He taught the confidential devotional service performed by the residents of Vraja. Without understanding that service no one can attain perfection.

*viśrambhavān yaś caraṇeṣu gaṅgā-
nārāyaṇaḥ prema-rasāmbu rāseḥ |
etat paṭhed aṣṭakam eka-cittaḥ
sa tat-parivāra-padam prayāti ||9||*

A person who has faith in his feet and who with a fixed mind reads these eight prayers glorifying Śrī Gaṅgā-Nārāyaṇa Cakravartī, who is a nectar ocean of prema, will become his associate in the spiritual world.

śrī-narottamāṣṭakam

*śrī-kṛṣṇa-nāmāmṛta-varṣi-vaktra-
candra-prabhā-dhvasta-tamo-bharāya |
gaurāṅga-devānucarāya tasmai
namo namaḥ śrīla-narottamāya ||1||*

I offer respectful obeisances to Srila Narottama dasa Thakura, a sincere follower of Lord Gaurangadeva. Emitting a shower of the nectar of the holy name, with its splendour, the moon of His mouth destroys the darkness of ignorance.

*saṅkīrtanānandaja-manda-hāsya-
danta-dyuti-dyotita-diṅ-mukhāya |
svedāśru-dhārā-snapitāya tasmai
namo namaḥ śrīla-narottamāya ||2||*

I offer my respectful obeisances to Srila Narottama dasa Thakura. Blissful by singing Kṛṣṇa's glories, he would become bathed in streams of perspiration and the splendour of his teeth and gentle smile would illuminate all directions.

*mṛdaṅga-nāda-śruti-mātra-cañcat-
padāmbujāmanda-manoharāya |
sadyaḥ samudyat-pulakāya tasmai
namo namaḥ śrīla-narottamāya ||3||*

I offer my respectful obeisances to Srila Narottama dasa Thakura. Hearing the mrdangas and the sound of the holy name, he would dance, moving his enchanting lotus feet and the hairs of his body erect in ecstasy.

*gandharva-garva-kṣapaṇa-svalāsyā-
vismāpitāśeṣa-kṛti-vrajāya |
sva-sṛṣṭa-gāna-prathitāya tasmai*

namo namaḥ śrīla-narottamāya ||4||

I offer respectful obeisances to Srila Narottama dasa Thakura. His dancing dispelled the Gandharvas' pride. His devotional activities filled everyone with wonder. His songs made Him famous.

ānanda-mūrcchāvanipāt-bhāta-

dhūli-bharālaṅkṛta-vigrahāya |

yad-darśanaṁ bhāgya-bhareṇa tasmai

namo namaḥ śrīla-narottamāya ||5||

I offer respectful obeisances to Srila Narottama dasa Thakura. He would sometimes faint in ecstasy and fall to the ground, his body decorated with dust. The very fortunate would see him in that way.

sthale sthale yasya kṛpā-prapābhiḥ

kṛṣṇānya-tṛṣṇā jana-saṁhatinām |

nirmūlitā eva bhavanti tasmai

namo namaḥ śrīla-narottamāya ||6||

I offer respectful obeisances to Srila Narottama dasa Thakura. In place after place the splendour of his mercy uprooted the people's thirst for anything other than Kṛṣṇa.

yad-bhakti-niṣṭhā pala-rekhikeva

sparśaḥ punaḥ sparśa-maṇīva yasya |

prāmāṇyam evaṁ śrutivad yadīyam

tasmai namaḥ śrīla-narottamāya ||7||

I offer respectful obeisances to Srila Narottama dasa Thakura. His firm faith in devotional service to Kṛṣṇa is like a necklace of precious stones. His touch is like a sparsamani jewel. His words are like the four Vedas.

*mūṛtaiva bhaktiḥ kim ayaṁ kim eṣa
vairāgya-sāras tanumān nṛloke |
sambhāvyate yaḥ kṛtibhiḥ sadaiva
tasmai namaḥ śrīla-narottamāya ||8||*

I offer respectful obeisances to Srila Narottama dasa Thakura. The devotees always wonder: Is he devotional service personified? Is he the essence of renunciation who has descended to the world of human beings in this form?

*rājan-mṛdaṅga-karatāla-kalābhirāmam
gaurāṅga-gāna-madhu-pāna-bharābhirāmam |
śrīman-narottama-padāmbuja-mañju-nṛtyam
bhṛtyam kṛtārthayatu mām phaliteṣṭa-kṛtyam ||9||*

May the dancing of Sri Narottama's lotus feet, which is graceful with the melodious sounds of karatalas and mrdangas, and which is sweet with the honey of Lord Gauranga, fulfil the spiritual desires of me, his servant.

śrī-śrī-lokanātha-prabhu-varāṣṭakam

*yaḥ kṛṣṇa-caitanya-kṛpāika-vittas
tat-prema-hemābharaṇādhyā-cittaḥ |
nīpatya bhūmau satataṁ namāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ ||1||*

Falling on the ground, we repeatedly bow down and take shelter of Prabhu Lokanatha Gosvami. His only wealth is the mercy of Lord Kṛṣṇa Caitanya, and his heart is decorated with the golden ornaments of pure love.

*yo labdha-vṛndāvana-nitya-vāsaḥ
parisphurat-kṛṣṇa-vilāsa-rāsaḥ |
svācāra-cārya-satatāvirāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ ||2||*

We take shelter of Lokanatha Prabhu, who always stayed in Vrndavana, remembering Kṛṣṇa's pastimes and always engaged in devotional service.

*sadollasad-bhāgavatānuraktyā
yaḥ kṛṣṇa-rādhā-śravaṇādi-bhaktyā |
ayātayāmīkṛta-sarva-yāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ ||3||*

We take shelter of Lokanatha Prabhu, who was radiant with love. He was always busy in devotional service: hearing about Sri Sri Rādhā and Kṛṣṇa and serving Them in many ways.

*vṛndāvanādhiśa-padābja-sevā-
svāde'numajjanti na hanta ke vā |
yas teṣv api ślāghātamo'bhīrāmas*

taṁ lokanātham prabhum āśrayāmaḥ ||4||

We take shelter of Lokanatha Prabhu. Who is now not plunged in the sweetness of service to the lotus feet of Vrndavana’s king and queen? Among these devotees charming Lokanatha Prabhu is the best.

*yaḥ kṛṣṇa-līlā-rasa eva lokān
anunmukhān vīkṣya bibharti śokān |
svayaṁ tad-āsvādana-mātra-kāmas
taṁ lokanātham prabhum āśrayāmaḥ ||5||*

We take shelter of Lokanatha Prabhu. He became filled with grief when he saw the people were not eager to taste the sweetness of Kṛṣṇa’s pastimes. His only desire was to taste that sweetness.

*kṛpā-balaṁ yasya viveda kaścit
narottamo nāma mahān vipaścit |
yasya prathīyān viṣayoparāmas
taṁ lokanātham prabhum āśrayāmaḥ ||6||*

We take shelter of Lokanatha Prabhu, who completely renounced material sense gratification. A wise devotee named Narottama dasa Thakura understood the greatness of his mercy.

*rāgānugā-vartmani yat-prasādād
viśantyāvijñā api nirviśādāḥ |
jane kṛtāgasy api yas tv avāmas
taṁ lokanātham prabhum āśrayāmaḥ ||7||*

We take shelter of Lokanatha Prabhu, who is not unfriendly to the sinful. By his mercy the foolish materialists have entered the path of spontaneous devotional service.

*yad-dāsa-dāsānudāsa-dāsāḥ
vayhaṁ bhavāmaḥ phalitābhilāṣāḥ |
yadīyatāyām sahasā viśāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ ||8||*

We take shelter of Lokanatha Prabhu. Desiring to become like him and attain what he attained, we have become the servant of the servant of the follower of the servant of his servant.

*śrī-lokanāthāṣṭakam atyudāraṁ
bhaktyā paṭhed yaḥ puruṣārtha-sāram |
sa mañjulālī-padavīm prapadya
śrī-rādhikām sevata eva sadyaḥ ||9||*

These eight noble verses glorifying Lokanatha Gosvami reveal the highest goal of life. One who reads them with devotion will immediately attain the path of pure devotional service. He will serve Srimati Rādhārāni.

*so'yaṁ śrī-lokanāthaḥ sphuratu puru-kr̥pā-raśmibhiḥ svaiḥ samudyan
uddhṛtyoddhṛtya yo naḥ pracuratama-tamaḥ kūpato dīpitābhiḥ |
dṛgbhiḥ sva-prema-vīthyā diśam adiśad aho yām śritā divya-līlā-
ratnāḍhyaṁ vindamānā vayam api nibhṛtaṁ śrīla-govardhanaṁ
smaḥ ||10||*

With splendid glances illuminating the path of pure love and with the splendid effulgence of his mercy chasing the deep darkness from the well of my heart, may Lokanatha Gosvami appear before me. Taking shelter of Him, we have found Govardhana Hill filled with the jewels of Kṛṣṇa's divine pastimes.

śrīman-mahaprabhor-aṣṭa-kālīya-līlā-smaraṇa-maṅgala-stotram

(sardula-vikridita)

śrī gaurāṅga-mahāprabhoś-caraṇayor yā keśa-śeṣādibhiḥ
sevāgamyatayā sva-bhakta-vihitā sānyair-yayā labhyate |
taṁ tan-mānasikīm smṛtiṁ prathayitum bhāvyaṁ sadā sattamair
naumī prātyahikaṁ tadīya-caritaṁ śrīman-navadvīpa-jām ||1||

Devotional service to the lotus feet of Sri Gauranga Mahaprabhu is far beyond the perception of Lord Brahma, Lord Siva, Lord Sesha and the rest, but it is continually indulged in by the Lord's own devotees, and is always available to other souls as well. Now I will begin my description of the process of manasi-seva (service to the Lord executed within the mind). This process is celebrated as continuous remembrance by the most virtuous sages. Therefore I offer my most respectful obeisances to the eternal daily life and pastimes of the Lord born in Navadvipa.

rātry-ante śayanotthitaḥ sura-sarit snāto babhau yaḥ prage
pūrvāhne sva-gaṇair-lasaty upavane tair bhāti madhyāhnikē |
yaḥ pūryām aparāhṇake nija-gṛhe sāyam gṛhe 'thāṅgane
śrīvāsasya niśā-mukhe niśi vāsan gaurāḥ sa no rakṣatu ||2||

At the end of the night (before sunrise) Lord Sri Chaitanya Mahaprabhu gets up from His bed, washes His face and converses with His wife. In the morning, He is massaged with oil and bathes in the celestial Ganga river, and then worships Lord Visnu. In the forenoon period, He enjoys discussing topics about Lord Krishna with His devotees during visits to their homes. At midday, He enjoys pastimes in the gardens on the bank of the Ganga. In the afternoon, He wanders about the town of Navadvipa, sporting with all the residents. At dusk, He returns home to worship Lord Visnu and be with His family. In the evening, He goes with His associates to the courtyard of Srivasa Pandita to chant the Holy

Names and dance in ecstasy. At night, He returns home to take rest. May this Gaura protect us all!

*rātry-ante pika-kukkuṭādi-ninadam śrutvā sva-talpotthitaḥ
śrī-viṣṇupriyayā samam rasa-kathām sambhāśya santoṣya tām |
gatvā 'nyatra darāsanopari vasan svadbhiḥ sudhautānana
yo mātrādibhir īkṣito 'ti-muditas tam gauram adhyemy aham ||3||*

At the end of the night, upon hearing the pleasant sounds made by many birds such as cuckoos, roosters and others, Sri Gauranga arises from His bed. With His wife, Sri Visnu-priya, He discusses many topics concerning the transcendental mellows of Their mutual loving affairs and thus They become very pleased. Then He gets up and goes to another room, wherein He sits upon a raised sitting place and is assisted by His devotees in washing His lotus face with nicely scented water. Thereafter, He very happily visits His mother, Sri Saci Devi, as well as other friends and relatives in the home. I meditate thus on the daily pastimes of Sri Gauranga.

*prātaḥ svaḥ-sariti sva-pārśada-vṛtaḥ snātvā prasūnādibhis
tām sampūjya grhīta-cāru-vāsanāḥ srak-candanālaṅkṛtaḥ |
kṛtvā viṣṇu-samarcanādi sa-gaṇo bhuktvānnam ācamya ca
dvitram cānya-grhe sukham svapiti yas tam gauram adhyemy aham*

||4||

In the morning, after sunrise, Gauranga goes with His associates to bathe in the holy river. While bathing, they also worship Mother Ganga by offering flowers, incenses and other offerings. They then come onto the bank of the river, where He is dressed with exquisite cloth and decorated with fresh flower garlands, sandalwood paste and other ornaments. Returning to His home in order to perform opulent worship of Lord Visnu, as well as other rituals, they later take prasadam. After washing His hand and mouth, Gauranga goes into another room and rests very

happily for a little. I meditate thus on the daily pastimes of Gaura.

*pūrvāhne śayanotthitaiḥ su-payasā prakṣālyā vaktrāmbujaiḥ
bhaktaiḥ śrī-hari-nāma kīrtana-paraiḥ sārdham svayam kīrtayan |
bhaktānām bhavane 'pi ca sva-bhavane krīḍan nṛṇām vardhayaty
ānandaḥ pura-vāsinām ya urudhā tam gauram adhyemy aham*

||5||

Upon the arrival of the forenoon period, Gauranga gets up from His nap and stretches His body. Then He washes His lotus face with sweetly scented water. Meeting with His devotees, Who are all very fond of chanting Sri Harinama-kirtana, He personally tastes and relishes the chanting of the Holy Names. Thus He sports, sometimes in the homes of various devotees, and sometimes in His own home. In this way, He increases the ecstatic pleasure of all the townspeople so much that it attains limitless heights. I meditate thus on the daily pastimes of Gaura.

*madhyāhne saha-taiḥ sva-pārśada-gaṇaiḥ saṅkīrtayad-īdṛśam
sādvaitendu-gadādharaḥ kila saha śrīlāvadhūta prabhuḥ |
ārāme mṛdu-marutaiḥ śīśiritair bhṛṅga-dvijair-nādite
svam vṛndā-vipinam smaran bhramati yas tam gauram adhyemy
aham ||6||*

During the midday period, Gauranga continues to enjoy the performance of intensely enthusiastic chanting and dancing, surrounded by His own dear devotees such as the moon-like Advaita Acharya, Gadadhara Pandita and the divine madman Srila Nityananda Prabhu. Afterwards, they all wander throughout the gardens and groves on the bank of the Ganga, where they enjoy the sweet cooling breezes blowing over the river. Hearing the pleasant sounds of the bumblebees and the birds in those gardens, the Lord remembers His ecstatic pastimes as Rādhā and Krishna, which are occurring simultaneously in His own forest of Vrindavana. I meditate thus on the daily pastimes of Gaura.

*yaḥ śrīmān aparāhṇake saha-ganais tais tādrśaiḥ premavāiḥ
tādrkṣu svayam apy alaiḥ tri-jagatām śarmāṇi vistārayan |
ārāmāt tata eti paura-janatā cakṣuś-cakoroḍupo
mātrā dvāri mudekṣito nija-grham taiḥ gauram adhyemy ahaṁ ||7||*

During the splendidly beautiful afternoon period, Gauranga and His devotees all become equally maddened in ecstatic love, and thus they expand ever-increasing waves of auspicious benefit that ripple all through-out the three worlds. In this mood, they leave the gardens and travel back toward His home. Along the way, He satisfies the eyes of all the townspeople, just as the moon satisfies the cakora bird with its moonbeams. Reaching home, Gauranga is met at the door by His mother and lavished with loving attentions. I meditate on the daily pastimes of Sri Gaura.

*yas tri-srotasi sāyam āpta-nivahaiḥ snātvā pradīpālibhiḥ
puṣpādyaiś ca samarcitaḥ kalita-sat pattāmbaraḥ srag-dharaḥ |
viṣṇos tat-samayārcanam ca kṛtavān dīpālibhis taiḥ samam
bhuktvānnāni suvītikām api tathā taiḥ gauram adhyemy ahaṁ ||8||*

At dusk, Gauranga bathes with His dear friends in the Ganga, the river who flows in the three parts. They devoutly worship the Ganga by offering ghee lamps, flowers and other articles. Afterwards, the Lord puts on fresh silken clothes and is adorned with flower garlands. Then, He worships Lord Vishnu at home by performing the evening arati ceremony, offering ghee lamps and other items. Later, He and His friends partake of the foodstuffs and betel nuts that were offered to Lord Vishnu. I thus meditate on the daily pastimes of Sri Gauranga.

*yaḥ śrīvāsa-grhe pradoṣa-samaye hy advaita-candrādibhiḥ
sarvair bhakta-ganaiḥ samam hari-kathā-pīyūṣam āsvādayan |
premānanda-samākulaś ca cala-dhīḥ saṅkīrtane lampataḥ*

*kartuṁ kīrtanam ūrdhvam udyama-paras taṁ gauram adhyemy
aham ||9||*

In the evening time, Gauranga goes to the home of Srivasa Pandita, accompanied by Srila Advaita-Candra and other dear associates. Meeting with the multitude of His devotees, He tastes and relishes the nectar of topics about Hari, and His mind becomes most agitated with the ecstasies of pure love. Then, becoming very greedy to relish the chanting of the Holy Names, Gauranga orchestrates the performance of intensely jubilant sankirtana, which attains the summit of passionate glorification of these Holy Names. I thus meditate on the daily pastimes of Gauranga-Sundara.

*śrīvāsāṅgana āvr̥to nija-ganaīḥ sārddham prabhubhyāṁ naṭann
uccais tāla-mṛdaṅga-vādana-parair gāyadbhir ullāsayan |
bhrāmyan śrīla-gadādhareṇa sahito naktam vibhāty adbhutam
svāgāre śayanālaye svapiti yas taṁ gauram adhyemy aham ||10||*

Continuing well into the night, Gauranga dances and dances with Nityananda Prabhu in the courtyard of Srivasa, surrounded by His most intimate associates. His ecstatic singing is accompanied by the devotees who are expert in playing very loud rhythms on the mridanga drums. He wanders and dances with Sri Gadadhara in the most astonishing way throughout the night, until just before dawn. Then He returns to His own home, where He retires to His bedchamber and falls asleep. I thus meditate on the daily pastimes of Sri Gauranga-nataraja.

*śrī-gaurāṅga-vidhoḥ sva-dhāmani navadvīpe 'ṣṭa-kālobbhavāṁ
bhāvyaṁ bhavya-janena gokula-vidhor līlā-smṛter āditāḥ |
līlāṁ dyotayad etad atra daśakam prītyānvito yaḥ paṭhet
taṁ prīṇāti sadaiva yaḥ karuṇayā taṁ gauram adhyemy aham*

||11||

Sri Gauranga, the Moon of Navadvipa, is manifest in His own abode during eight periods of each and every day. His pastimes during these periods should first be remembered by meditative devotees before they visualize the simultaneously-occurring pastimes of Sri Krishna, the Moon of Gokula. If someone lovingly reads or recites the Lord's eternal daily pastimes as they are illuminated in the ten verses of this prayer, then the Lord is perpetually pleased with that person, by His own merciful compassion. I thus meditate on the daily pastimes of Sri Gaura.

śrī-śacīnandana-vijayāṣṭakam

*gadādhara yadā paraḥ sa kila kaścanālokito
mayā śrīta-gayādhvanā madhura-mūrtir ekas tadā |
navāmbuda iva bruvaṇ dhṛta-navāmbudo netrayor
luṭhan bhuvī niruddha-vāg vijayate śacī-nandanaḥ ||1||*

One day, Gadadhara Pandita heard the following words: O Gadadhara! I saw the most extraordinary person on the road to Gaya. His form was very handsome, and He roared just like a thundercloud. His eyes rained tears as if they had become rain clouds, and He rolled about on the ground, His voice choked up in the ecstasy of love of God. All glories to that Lord, the son of Saci-devi.

*alakṣita-carīm harīty uḍita-mātrataḥ kiṁ daśām
asāv atibudhāgraṇīr atula-kamṣa-sampādikām |
vrajann ahaha modate na punar atra śāstreṣv iti
sva-śiṣya-gaṇa-veṣṭito vijayate śacī-nandanaḥ ||2||*

Oh, what kind of extraordinary state has He attained? Although He is the leader of the scholars, He no longer delights in study. When He holds class, surrounded by his pupils, if He hears the sound “Hari”, He begins to tremble. All glories to that Lord, the son of Saci-devi.

*hā hā kiṁ idam ucyate paṭha paṭhātra kṛṣṇaṁ muhur
vinā tam iha sādhutām dadhati kiṁ budhā dhātavaḥ |
prasiddha iha varṇa-saṅghaṭita-samyag-āmnāyakaḥ
sva-nāmnī yad iti bruvaṇ vijayate śacī-nandanaḥ ||3||*

Once during class Lord Caitanya interrupted a pupil and asked,

‘What are you saying? Instead of these verbs, you should constantly repeat the name of Kṛṣṇa, the most famous of all worlds according to the Vedas. O students, without Kṛṣṇa, what benefit can verbs give?’ All glories to Lord Caitanya, the son of Saci-devi, who chants His own holy name in that way.

*navāmbuja-dale yad-īkṣaṇa-savarṇatā-dīrghate
sadā sva-hṛdi bhāvyatām sapadi sādhyatām tat-padam |
sa pāṭhayati vismitān smita-mukhaḥ sva-śiṣyān iti
pratiprakaraṇam prabhur vijayate śacī-nandanah ||4||*

No matter what the particular topic of study was, He would smile and instruct His astonished grammar students in this way: ‘O students, please place the two large eyes of Sri Kṛṣṇa, which are as beautiful as two lotus petals, within your hearts, and please place His lotus feet within your hearts in the same way.’ All glories to that Lord, the son of Saci-devi!

*kva yāni karavāṇi kim kva nu mayā harir labhyatām
tam uddiśatu kaḥ sakhe kathaya kaḥ prapadyeta mām |
iti dravati ghūrṇate kalita-bhakta-kaṇṭhaḥ śucā
sa mūrcchayati mātaram vijayate śacī-nandanah ||5||*

At other times, the Lord would say, ‘O friend, where shall I go, and what shall I do to attain Lord Hari?’ Who will show Him to Me? Please tell me who will help me in this way’. Speaking thus, the Lord ran here and there and rolled about on the ground. Their throats filled with grief, the stricken devotees called out to Him. In this way the Lord caused His mother Saci-devi, to faint. All glories to that Lord, the son of Saci-devi!

*smarārbuda-durāpayā tanu-ruci-cchaṭā-cchāyayā
tamaḥ kali-tamaḥ-kṛtām nikhilam eva nirmūlayan |*

*nṛṇām nayana-saubhagam diviṣadām mukhais tārayan
lasann adhidharaḥ prabhur vijayate śacī-nandanah ||6||*

The reflection of the splendid beauty of the Lord is not attainable even by millions of Cupids, and with that splendour the Lord uproots the darkness of the ignorance of the age of Kali. Descending with the principal demigods, the Lord delighted the eyes of the residents of this earth planet. All glories to that effulgent Lord, the son of Saci-devi.

*ayam kanaka-bhūdharaḥ praṇaya-ratnam uccaiḥ kiran
kṛpāturatayā vrajann abhavad atra viśvambharaḥ |
yad akṣi patha-sañcarat-suradhunī-pravāhair nijam
param ca jagad ārdrayan vijayate śacī-nandanah ||7||*

He is like a golden mountain that scatters jewels of pure love of God. Because of His great mercy He wandered on this earth planet. That Lord, known as Visvambhara, the maintainer of the universe, inundated His own universe with the currents of the Ganges river of tears of love of Godhead flowing from His eyes. All glories to that Lord, the son of Saci-devi.

*gato'smi madhurām mama priyatamā viśākhā sakhī
gatā nu bata kim daśām vada katham nu vedāni tām |
itīva sa nijecchayā vraja-pateḥ sutah prāpitas
tadīya-rasa-carvaṇām vijayate śacī-nandanah ||8||*

Lord Kṛṣṇa said to Uddhava: 'What is the condition of Srimati Rādhārāni now that I have come to Mathura? Please tell me so that I may understand.' In order to fulfil His own desire, Lord Kṛṣṇa, the son of the king of Vraja, has descended as Lord Caitanya to taste the mellows of His own devotional service

*idam paṭhati yo'sṭakam guṇa-nidhe śacīnandana
prabho tava padāmbuje sphurad-amanda-viśrambhavān |
tam ujjala-matiṁ nija-praṇaya-rūpa-vargānugam
vidhāya nija-dhāmani drutam urīkuruṣva svayam ||9||*

O Lord, O son of Saci-devi, O ocean of transcendental qualities, please place in Your abode all who read these eight verses and are full of faith in Your lotus feet. Please accept those readers whose intelligence is pure and who follow in the footsteps of the great devotees headed by Srila Rupa Govami, who are full of great love for You.

śrīman-mahaprabhor aṣṭakam

*svarūpa ! bhavato bhavatu ayam iti smita-snigdhayā
giraiva raghunātham utpulaki-gātram ullāsayan |
rahasy upadiśan nija-praṇaya-gūḍha-mudrān svayam
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ ||1||*

“Svarupa Damodara, he is yours.” With these words affectionately marked with a smile and making Raghunatha dasa so happy the hairs of his body stood erect, Lord Gauracandra gave a sign of His deep love in that secluded place. May Lord Gauracandra eternally shine in my heart!

*svarūpa ! mama hr̥d-vraṇam bata viveda rūpaḥ katham
lilekha yad ayam paṭha tvam api tāla-patre'kṣaram |
iti praṇaya-vellitām vidadhad āśu rūpāntaram
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ ||2||*

“Svarupa Damodara, how did Rupa Gosvami understand the wound in My heart? Read this verse he wrote about it on this palm leaf.” Speaking these words, the Lord made Rupa Gosvami’s heart tremble with ecstatic love. May Lord Gauracandra eternally shine in my heart!

*svarūpa ! parakīya-sat-pravara-vastu-nāśecchatān
dadhaj-jana iha twayā paricito na vetīkṣayam |
sanātanam uditya vismita-mukham mahā-vismitam
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ ||3||*

“Svarupa Damodara, among these aspiring devotees you have not selected one worthy to explain the most exalted parakiya-rasa.” With a glance the Lord then singled out the astonished Sanatana Gosvami. May Lord Gauracandra eternally shine in my heart!

*svarūpa ! hari-nāma yaj jagad aghoṣayaṁ tena kim
na vācayitum apy athāśakam imaṁ śivānandajam |
iti sva-pada-lehanaiḥ śiśum acīkaran yaḥ kavim
virājatu cirāya me hr̥di sa gauracandraḥ prabhuh̥ ||4||*

“Svarupa Damodara, I made the entire universe chant Lord Hari’s name. Why can I not make this son of Sivananda Sena chant?” By speaking these words the Lord transformed that child into a great poet. May Lord Gauracandra eternally shine in my heart!

*svarūpa ! rasa-rītir ambuja-dṛśāṁ vraje bhāṇyatām
ghana-praṇaya-mānaja śruti-yugaṁ mamotkaṅṭhate |
ramā yad iha mānini tad api lokayeti bruvaṁ
virājatu cirāya me hr̥di sa gauracandraḥ prabhuh̥ ||5||*

“Svarupa Damodara, let the lotus-eyed gopis describe the nectar stream that flows in Vraja. My ears yearn for that stream, which is born from intense jealous love. Here is the jealous goddess of fortune! Look!” Speaking in this way, may Lord Gauracandra eternally shine in my heart!

*svarūpa ! rasa-mandiraṁ bhavasi man-mudām āspadam
tvam atra puruṣottame vraja-bhuviṁ me vartase |
iti sva-parirambhaṇaiḥ pulakinam vyadhāt taṁ ca yo
virājatu cirāya me hr̥di sa gauracandraḥ prabhuh̥ ||6||*

“Svarupa Damodara, you are a temple of nectar! You are the home of My happiness! Here in Jagannatha Puri you are My Vraja!” Speaking these words and embracing him, the Lord overwhelmed Svarupa Damodara, making the hairs of his body stand up in ecstasy. May Lord Gauracandra eternally shine in my heart!

*svarūpa ! kim apīkṣitam kva nu vibho niśi svapnataḥ
prabho kathaya kim nu tan-nava-yuvā varāmbhodharaḥ |
vyadhāt kim ayam īkṣyate kim u na hīty agāt tām daśām
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ ||7||*

“Svarupa Damodara, what did I see?”

“Where, my Lord?”

“In a dream at night.”

“Tell me, what was it, my Lord.”

“It was a youth that was a monsoon cloud.”

“What did He do? Do You see Him now?”

“He has not left My sight.”

May Lord Gauracandra eternally shine in my heart!

*svarūpa ! mama netrayoḥ purata eva kṛṣṇo hasann
upaiti na karagraham bata dadāti hā kim sakhe |
iti skhalati dhāvati śvasiti ghūrṇate yaḥ sadā
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ ||8||*

“Svarupa Damodara, why does smiling Kṛṣṇa not come before My eyes? O Friend, why does He not extend His hand to Me?” Again and again He runs, stumbles, sighs, and trembles. May Lord Gauracandra eternally shine in my heart!

*svarūpa-caritāmṛtam kila mahāprabhor aṣṭakam
rahasyatamam adbhutam paṭhati yaḥ kṛtī pratyaham |
svarūpa-parivāratām nayati tam śacī-nandano
ghana-praṇaya-mādhurīm sva-padayoḥ samātvādayan ||9||*

Lord Caitanya makes a saintly devotee who daily reads these eight wonderful and confidential verses glorifying Sri Caitanya Mahaprabhu and filled with the nectar pastimes of the Lord with

Svarupa Damodara Gosvami taste the sweetness of deep love for His lotus feet. He makes him a personal associate of Svarupa Damodara.

śrī-svapna-vilāsāmṛtāṣṭakam

*priye ! svapne dṛṣṭā saridina-sutevātra pulinam
yathā vṛndāraṇye naṭana-ṭaṭavas tatra bahavaḥ |
mṛdaṅgādyaṁ vādyaṁ vividham iha kaścīd dvijamaṇiḥ
sa vidyud-gaurāṅgaḥ kṣīpati jagatīm prema-jaladhau ||1||*

Srimati Rādhārāni said: Beloved, in a dream I saw a river shore like the Yamuna here. There were many expert dancers as in Vrndavana. There were mrdangas and other instruments. There was a brahmana jewel as splendid as lightning who was tossing the universe into an ocean of pure love.

*kadācit kṛṣṇeti pralapati rudan karhicid asau
kva rādhe hā hetī śvasīti patati proṅjhati dhṛtim |
naṭaty ullāseṇa kvacid api gaṇaiḥ svaiḥ praṇayibhis
tṛṇādi-brahmāntaṁ jagad atitarāṁ rodāyati saḥ ||2||*

Sometimes He calls out: “O Kṛṣṇa!” and sometimes He sighs: “O Rādhā, where are You?” Sometimes He falls to the ground, sometimes He acts wildly, losing all composure, and sometimes He dances ecstatically with His loving associates. He has made all the residents of this world, from the blades of grass up to Lord Brahma, loudly call out the name of Kṛṣṇa.

*tato buddhir bhrāntā mama samajani preksya kim aho
bhavet so'yaṁ kāntaḥ kim ayam aham evāsmi na paraḥ |
ahaṁ cet kva preyān mama sa kila cet kvāham iti me
bhramo bhūyo bhūyān abhavad atha nidrām gatavatī ||3||*

As I gazed at Him, My intelligence became bewildered. If He is my lover, where am I? If He is I, where is My lover? If He is My lover,

where am I? As I slept, I became more and more bewildered.

*priye ! dr̥ṣṭvā tās tāḥ kutukini mayā darśita-carī
rameśādyā mūrtir na khalu bhavatī vismayam agāt |
katham vipro vismāpayitum aśakat tvām tava katham
tathā bhrāntim dhatte sa hi bhavati ko hanta kim idam ||4||*

Sri Kṛṣṇa said: O inquisitive girl, when I showed You Narayana and My other forms You were not surprised. Why does this brahmana surprise You? Why does He bewilder You so You say “Who is He?”

*iti procya preṣṭhām kṣaṇam atha parāmr̥ṣya ramaṇo
hasann ākūtajñam vyanudad atha tam kaustubha-maṇim |
tathā dīptam tene sapadi sa yathā dr̥ṣṭam iva tad
vilāsānām lakṣmam sthira-cara-gaṇaiḥ sarvam abhavat ||5||*

After speaking these words to His beloved, the smiling lover, Kṛṣṇa, touched His Kaustubha jewel. The jewel, understanding the Lord’s intent, glowed and then showed all the same pastimes and all the moving and non moving entities She saw in her dream.

*vibhāvyaṭha proce priyatama mayā jñātam akhilam
tavākūtam yat tvam smitam atanuthās tat tvam asi saḥ |
sphuṭam yan nāvadīr yad abhimatir atrāpy aham iti
sphurantī me tasmād aham api sa evety anumime ||6||*

Srimati Rādhārāni reflected for a moment and said: Beloved, I know what is in Your heart now that makes You smile. You are He. What You have said and thought is now clear to Me, and therefore I think I am also He.

*yad apy asmākīnaṁ rati-padam idaṁ kaustubha-maṇinī
pradīpyātraivādīdṛśad akhila-jīvān api bhavān |
sva-śaktyāvīrbhūya svam akhila-vilāsaṁ pratījanam
nigadya premābdhau punar api tad ādhāsyasi jagat ||7||*

Making this Kaustubha jewel, which is so delightful to Us, shine in this way, You have revealed Yourself to all living entities. By Your own transcendental potency You will appear, display Your pastimes, teach everyone, and again plunge the world into the ocean of pure love.

*yad uktam gargeṇa vraja-pati-samakṣam śruti-vidā
bhavet pīto varṇaḥ kvacid api tavaitan na hi mṛṣā |
ataḥ svapnaḥ satyo mama ca na tadā bhrāntir abhavat
tvam evāsau sākṣād iha yad anubhūto'si tad ṛtam ||8||*

In the king of Vraja's presence, the learned Vedic scholar Gargacarya said that You will appear with a yellow complexion. He did not lie. This dream of Mine is true. It is not an illusion. In this dream I have directly seen You.

*pibed yasya svapnāmṛtam idaṁ aho citta-madhupaḥ
sa sandeḥa-svapnāt tvaritam iha jāgarti sumatiḥ |
avāptaś caitanyaṁ praṇaya-jaladhau khelati yato
bhṛṣam dhatte tasminn atula-karuṇām kuṅja-nṛpatiḥ ||9||*

If the bumble-bee of the reader's mind drinks the nectar of this Svapna-vilasamṛta, then that intelligent reader will quickly awaken from the dream of materialistic doubt. Such a reader will attain Lord Caitanya Mahaprabhu. He will sport in the ocean of pure love. He will attain the peerless mercy of the king of Vrndavana.

śrī-gopāla-devāṣṭakam

*madhura-mṛdula-cittah prema-mātraika-vittah
svajana-racita-veṣaḥ prāpta-śobhā-viśeṣaḥ |
vividha-maṇi-mayālaṅkāravān sarva-kālaṁ
sphuratu hr̥di sa eva śrīla-gopāla-devaḥ ||1||*

May Sri Gopala-deva, whose heart is charming and gentle, for whom pure love is the only wealth, who is decorated by His devotees, who is splendidly handsome, and who wears many kinds of jewel ornaments, forever appear in my heart!

*nirupama-guṇa-rūpaḥ sarva-mādhurya-bhūpaḥ
śrīta-tanu-ruci-dāsyah koṭi-candra-stutāsyah |
amṛta-vijayi-hāsyah procchalac-cilli-lāsyah
sphuratu hr̥di sa eva śrīla-gopāla-devaḥ ||2||*

May Sri Gopala-deva, whose virtues and handsomeness have no equal, who is the king of all sweetness, who is served by all bodily splendour, whose face is praised by millions of moons, whose smile defeats nectar, and whose eyebrows playfully dance, forever appear in my heart!

*dhṛta-nava-para-bhāgaḥ savya-hasta-sthitāgaḥ
prakatita-nija-kakṣaḥ prāpta-lāvaṇya-lakṣaḥ |
kṛta-nija-jana-rakṣaḥ prema-vistāra-dakṣaḥ
sphuratu hr̥di sa eva śrīla-gopāla-devaḥ ||3||*

May Sri Gopala-deva, who is the abode of all ever-fresh opulence and auspiciousness, whose left hand rests on His waist, who possesses handsomeness multiplied millions of times, who protects His devotees, and who expertly increases their love for Him, forever appear in my heart!

*krama-valad-anurāga-sva-priyāpāṅga-bhāga
dhvanita-rasa-vilāsa-jñāna-vijñāpi-hāsaḥ |
smṛta-ratipati-yāgaḥ prīti-hamsī-tadāgaḥ
sphuratu hṛdi sa eva śrīla-gopāla-devaḥ ||4||*

May Sri Gopala-deva, whose sidelong glances gradually increase His devotees' love, whose knowing smile announces His nectar pastimes, who remembers the Kamadeva-yajna, and who is a lake where the swans of pure love play, forever appear in my heart!

*madhurima-bhara-magne bhāty asavye 'valagne
trivalir alasavattvāt yasya puṣṭānatatvāt |
itarata iha tasyā māra-rekheva rasyā
sphuratu hṛdi sa eva śrīla-gopāla-devaḥ ||5||*

May Sri Gopala-deva, the three lines on whose charming waist, created from looseness and slight chubbiness, are like the mark of Kamadeva, forever appear in my heart!

*vahati valita-harṣaṁ vāhayamś cānuvarṣaṁ
bhajati ca saganam svam bhojayan yo'rpayan svam |
giri-mukuta-maṇim śrīdāmavan-mitratā-śrīḥ
sphuratu hṛdi sa eva śrīla-gopāla-devaḥ ||6||*

May Sri Gopala-deva, who showers transcendental bliss, who shares lunch with His friends, who gives them Govardhana Hill, the crest-jewel of mountains, and who shines with friendship for Sridama, forever appear in my heart!

*adhidharam anurāgam mādhavendrasya tanvaṁś
tad amala-hṛdayotthām prema-sevām vivṛṇvan |*

*prakaṭita-nija-śaktyā vallabhācārya-bhaktyā
sphuratu hr̥di sa eva śrīla-gopāla-devaḥ ||7||*

May Sri Gopala-deva, who increased incomparable ecstatic love in pure heart of Sri Madhavendra Puri and showed his prema-seva, and who by His own potency manifested devotion of Sri Vallabhacarya, forever appear in my heart!

*pratidinam adhunāpi prekṣyate sarvadāpi
praṇaya-surasa-caryā yasya varyā saparyā |
gaṇayatu kati bhogān kaḥ kṛtī tat-prayogān
sphuratu hr̥di sa eva śrīla-gopāla-devaḥ ||8||*

Even today sweet loving service to Sri Gopala-deva may be seen at every moment. What saintly devotee can count the many offerings made to Him? May Sri Gopala-deva forever appear in my heart!

*giridhara-vara-devasyāṣṭakenemam eva
smarati niśi dine vā yo gr̥he vā vane vā |
akuṭila-hṛdayasya premadatvena tasya
sphuratu hr̥di sa eva śrīla-gopāla-devaḥ ||9||*

May Sri Gopala-deva forever appear in the heart of the pure-hearted devotee who, living either at home or in the forest, remembers Him by chanting, either in the day or night, these eight verses glorifying the Deity of Govardhana Hill.

śrī-madana-gopālāṣṭakam

*mṛdu-talāruṇya-jita-rucira-darada-prabham
kuliśa-kañjāri-dara-kalasa-jhaṣa-cihnitam |
hṛdi mamādhāya nija-caraṇa-sarasīruham
madana-gopāla ! nija-sadanam anu rakṣa mām ||1||*

O Madana Gopala, please place Your lotus feet, which are marked with a thunderbolt, lotus, conchshell, waterpot and fish, which eclipse all splendours, and which with soft soles have conquered Vrndavana forest, in my heart. Please protect me, for I am now Your home!

*mukhara-mañjira-nakha-śīsira-kiraṇāvalī-
vimala-mālābhir anupadam uditā-kāntibhiḥ |
śravaṇa-netra-śvasana-patha-sukhada nātha he
madana-gopāla ! nija-sadanam anu rakṣa mām ||2||*

O Natha! With every step splendid garlands of the cooling moonlight of Your toenail-moons and the words of Your talkative anklets bring happiness to the path of my ears, eyes and nose. O Madana Gopala, please protect me, for I am now Your home!

*maṇi-mayoṣṇīṣa-dara-kuṭīli-maṇi-locanoc-
calana-cāturya-cita-lavaṇi-maṇi gaṇḍayoḥ |
kanaka-tāṭaṅka-ruci-madhurimaṇi majjayan
madana-gopāla ! nija-sadanam anu rakṣa mām ||3||*

O Madana Gopala, as You plunge me in the sweetness of the glittering golden earrings at Your cheeks, in the tilt of Your jewelled crown, and in the handsomeness of Your expertly moving restless eyes, please protect me, for I am now Your home!

*adhara-śoṇimni dara-hasita-sitimārcite
vijita-māṇikyā-rada-kiraṇa-gaṇa-maṇḍite |
nihita-vaiṣṅka jana-duravagama-līla he
madana-gopāla ! nija-sadanam anu rakṣa mām ||4||*

You place a flute on Your red lips, which are worshipped by the splendour of Your smile and decorated with the effulgence of teeth that defeat the splendour of rubies. O Madana Gopala, whose pastimes cannot be understood by the people, please protect me, for I am now Your home!

*padaka-hārāli-pada-kaṭaka-naṭa-kiṅkiṇī-
valaya tāṭaṅka-mukha-nikhila-maṇi-bhūṣaṇaiḥ |
kalita-navyābha nija-tanu-ruci-bhūṣitair
madana-gopāla ! nija-sadanam anu rakṣa mām ||5||*

You are splendid with golden earrings, many necklaces and garlands, dancing anklets and bracelets, and many other jewel ornaments, which are themselves decorated by the splendour of Your form. O Madana Gopala, please protect me, for I am now Your home!

*uḍupa-koṭī-kadana-vadana-ruci-pallavair
madana-koṭī-mathana-nakhara-kara-kandalaiḥ |
dyutaru-koṭī-sadana-sadaya-nayanekṣaṇair
madana-gopāla ! nija-sadanam anu rakṣa mām ||6||*

O Madana Gopala, with the splendour of Your blooming lotus face, which eclipses millions of moons, with the new shoots of Your hands, which have nails to attack millions of Kamadevas, and with Your merciful glances, which are arbours of millions of celestial desire-trees, please protect me, for I am now Your home!

*kṛta-narākāra-bhava-mukha-vibudha-sevita !
dyuti-sudhā-sāra ! puru-karuṇa ! kam api kṣitau |
prakṛtayan prema-bharam adhikṛta-sanātanam
madana-gopāla ! nija-sadanam anu rakṣa mām ||7||*

O Madana Gopala, who appeared in a human-like form and was served by Siva and all the demigods! O nectarean essence of shining splendour! O merciful one, who showed the Earth eternal spiritual love, please protect me, for I am now Your home!

*tarāṇijā-tīra-bhuvi tarāṇi-kara-vāraka-
priyaka-ṣaṇḍā-stha-maṇi-sadana-mahita-sthite !
lalitayā sārdham anupada-ramita ! rādhayā
madana-gopāla ! nija-sadanam anu rakṣa mām ||8||*

On the Yamuna's shore is a shady kadamba grove and a glorious jewel palace where You eternally play with Rādhā and Lalita. O Madana Gopala, please protect me, for I am now Your home!

*madana-gopāla ! tava sarasam idam aṣṭakam
paṭhati yaḥ sāyam atisarala-matir āśu tam |
sva-caraṇāmbhoja-rati-rasa-sarasi majjayan
madana-gopāla ! nija-sadanam anu rakṣa mām ||9||*

Into the nectar lake of love for Your lotus feet You quickly plunge a sincere devotee who reads these eight nectar verses glorifying You. O Madana Gopala, please protect me, for I am now Your home!

śrī-govinda-devāṣṭakam

*jāmbūnadoṣṇīṣa-virāji-muktā-
mālā-maṇi-dyoti-śikhaṇḍakasya |
bhaṅgyā nṛṇāṁ lolupayan dṛśaḥ śrī-
govinda-devaḥ śaraṇaṁ mamāstu ||1||*

May Sri Govinda-deva, who enchants the eyes of all living entities with the graceful tilt of the peacock feather in His golden crown shining with pearls and jewels, be my shelter.

*kapolayoḥ kuṇḍala-lāsyā-hāsyā-
cchavi-cchaṭā-cumbitayor yugena |
sam̐mohayan sambhajatāṁ dhīyaḥ śrī-
govinda-devaḥ śaraṇaṁ mamāstu ||2||*

May Sri Govinda-deva, who enchants the devotees' hearts with His cheeks kissed by the splendour of His smile and the dancing of His earrings, be my shelter.

*sva-preyasī-locana-koṇa-śīdhū-
prāptyai puro-varti janekṣaṇena |
bhāvaṁ kam apy udgamayan budhānāṁ
govinda-devaḥ śaraṇaṁ mamāstu ||3||*

May Sri Govinda-deva who, by glancing at His beloved to attain the nectar of Her sidelong glance, arouses the love of all the demigoddesses, be my shelter.

*vāma-pragaṇḍārpita-gaṇḍa-bhāsvat-
tāṭaṅka-lolālaka-kānti-siktaiḥ |*

*bhrū-valganair unmadayan kula-strīr
govinda-devaḥ śaraṇam mamāstu ||4||*

May Sri Govinda-deva, who maddens the pious gopis with the graceful movements of His eyebrows, which are sprinkled by the beauty of His moving locks of hair, splendid earrings, and His cheek placed on His left shoulder, be my shelter.

*dūre sthitās tā muralī-ninādaiḥ
sva-saurabhair mudrita-karṇa-pālīḥ |
nāsārudho hṛd-gata eva karṣan
govinda-devaḥ śaraṇam mamāstu ||5||*

From far away blocking their ears with the music of His flute and their noses with the sweet fragrance of His body, He enters the gopis hearts and pulls them to Him. May Sri Govinda-deva be my shelter.

*navīna-lāvaṇya-bharaiḥ kṣitau śrī-
rūpānurāgāmbu-nidhi-prakāśaiḥ |
sataś camatkāra-vataḥ prakurvan
govinda-devaḥ śaraṇam mamāstu ||6||*

With the weight of His youthful handsomeness and the flooding ocean of His spiritual love, He fills the devotees on earth with wonder. May Sri Govinda-deva be my shelter.

*kalpa-drumādho-maṇi-mandirāntaḥ-
śrī-yoga-pīṭhāmbu-ruhāsyayā svam |
upāsayaṁs tatra-vido'pi mantrair*

govinda-devaḥ śaraṇam mamāstu ||7||

Chanting mantras, the great devotees learned in the scriptures worship Him as He sits on a spiritual lotus flower in a jewel palace beneath a grove of desire trees. May Sri Govinda-deva be my shelter.

*mahābhīṣeka-kṣaṇa-sarva-vāso
'laṅkṛty-anaṅgī-karaṇocchalantya |
sarvāṅga-bhāsākulayaṁs trilokīn
govinda-devaḥ śaraṇam mamāstu ||8||*

Handsome as Kamadeva and dressed and ornamented as if for a coronation, he enchants the inhabitants of the three worlds with the splendour of His body. May Sri Govinda-deva be my shelter.

*govinda-devāṣṭakam etad uccaiḥ
paṭhet tadīyāṅghri-niviṣṭa-dhir yaḥ |
taṁ majjayann eva kṛpā-pravāhair
govinda-devaḥ śaraṇam mamāstu ||9||*

Sri Govinda-deva plunges in the flowing river of His mercy one who reads aloud this Govinda-devastaka, his mind meditating on the Lord's lotus feet. May Sri Govinda-deva be my shelter.

śrī-gopinātha-devāṣṭakam

*āsyē hāsyam̐ tatra mādhvīkam̐ asmin
vamśī tasyām̐ nāda-pīyūṣa-sindhuh̐ |
tad-vīcībhir̐ majjayan bhāti gopīr̐
gopīnāthaḥ pīna-vakṣā gatir̐ naḥ̐ ||1||*

On His mouth is a smile. In that smile is nectar. In that nectar is a flute, and in that flute is a nectar ocean of music. Gopinatha plunges the gopis in the waves of that ocean. That broad-chested Gopinatha is the goal of our lives.

*śoṣṇīṣa-bhrāji-muktā-srajodyat-
piñchottamsa-spandanenāpi nūnam̐ |
hr̐n-netrālī-vṛtti-ratnāni muñcan
gopīnāthaḥ pīna-vakṣā gatir̐ naḥ̐ ||2||*

With the movements of the peacock feather in His red turban splendid with pearls and flower garland, He steals away the jewels of the activities of our hearts and eyes. That broad-chested Gopinatha is the goal of our lives.

*bibhrad-vāsaḥ pītam̐ ūrūru-kāntyā
ślīṣtam̐ bhāsvat-kiñkiṇīkam̐ nitambe |
savayābhīrī-cumbita-prānta-bāhur̐
gopīnāthaḥ pīna-vakṣā gatir̐ naḥ̐ ||3||*

Splendid yellow cloth decorates His broad thighs, glistening bells embrace His hips, and gopi's hand kisses His left side. That broad-chested Gopinatha is the goal of our lives.

*guñjā-muktā-ratna-gāṅgeya-hārair
mālyaiḥ kaṅthe lambamānaiḥ krameṇa |
pītodañcat-kañcukenañcīta-śrīr
gopīnāthaḥ pīna-vakṣā gatir naḥ ||4||*

Necklaces of gunja, pearls, jewels and gold, one by one, decorate His neck. His charming yellow cloth makes Him very beautiful. That broad-chested Gopinatha is the goal of our lives.

*śvetoṣṇīṣaḥ śveta-suśloka-dhautāḥ
suśveta-srak-dvitraśaḥ śveta-bhūṣaḥ |
cumban śaryā-maṅgalārātrike hṛd
gopīnāthaḥ pīna-vakṣā gatir naḥ ||5||*

He wears a white turban, two or three splendid white garlands, white ornaments, and decorated with splendid and white fame and purity. At the auspicious evening and morning aratis He kisses our heart. That broad-chested Gopinatha is the goal of our lives.

*śrīvatsa-śrī-kaustubhodbhinna-romṇāṁ
varṇaiḥ śrīmān yaś caturbhiḥ sadeṣṭaḥ |
dṛṣṭaḥ premṇaivāti dhanyair ananyair
gopīnāthaḥ pīna-vakṣā gatir naḥ ||6||*

He is adorned with four decotations: mark of Srivatsa, beauty and opulence, Kaustubha jewel, and hairs standing erect in ecstasy. He is seen only by those who possess a great treasure of exclusive prema for Him. That broad-chested Gopinatha is the goal of our lives.

*tāpiñchaḥ kiṁ hema-vallī-yugāntaḥ
pārśva-dvandvoddyoti-vidyud-ghanāḥ kiṁ |
kiṁ vā madhye rādhayoḥ śyāmalendur
gopīnāthaḥ pīna-vakṣā gatiṁ naḥ ||7||*

Is He a dark tamala tree surrounded by a two golden vines? Is He a dark cloud with blazing lightning at both His sides, or is He a dark moon in the midst of two Rādhā'-stars? That broad-chested Gopinatha is the goal of our lives.

*śrī-jāhnavyā mūrtimān prema-puñjo
dīnānāthān darśayan svam prasīdan |
puṣṇan devālabhya-phelā-sudhābhir
gopīnāthaḥ pīna-vakṣā gatiṁ naḥ ||8||*

He is a personified Ganges of pure love. He shows compassion to those who are poor and shelterless, and nourishes them with His mercy, which cannot be attained even by the demigods. That broad-chested Gopinatha is the goal of our lives.

*gopīnāthasyāṣṭakam tuṣṭa-cetās
tat-padābja-prema-puṣṇī-bhaviṣṇuḥ |
yo'dhīte tan-mantu-koṭīr apaśyan
gopīnāthaḥ pīna-vakṣā gatiṁ naḥ ||9||*

Gopinatha does not see millions of sins of one who, carefully nourishing love for His lotus feet, reads this Gopinathastaka with a happy heart. That broad-chested Gopinatha is the goal of our lives.

śrī-gokulananda-govinda-devāṣṭakam

*koṭi-kandarpa-sandarpa-vidhvamsana-
svīya-rūpāmṛtāplāvita-kṣmā-tala |
bhakta-lokekṣaṇam sakṣaṇam tarṣayan
gokulānanda govinda tubhyaṁ nāmaḥ ||1||*

Flooding the world with of the nectar of Your handsomeness, a million times You drown the happiness of material love and at every moment increase the devotees thirst to see You with their eyes. O Govinda, O Gokulananda, I bow down before You.

*yasya saurabhya-saulabhya-bhāg gopikā-
bhāgya-leśāya lakṣmyāpi taptam tapaḥ |
ninditendīvara-śrīka tasmai muhur
gokulānanda govinda tubhyaṁ nāmaḥ ||2||*

Your handsomeness rebukes the blue lotus. The goddess of fortune performed severe austerities to attain a fragment of the good fortune of the gopis, who easily attained Your fragrance. O Govinda, O Gokulananda, I bow down before You.

*vaiśikā-kaṇṭhayor yaḥ svaras te sa cet
tāla-rāgādimān śruty-anubhrājitaḥ |
kā sudhā brahma kim kā nu vaikunṭha-mud
gokulānanda govinda tubhyaṁ nāmaḥ ||3||*

In comparison to the melodies of Your flute and Your sweet songs, what is heavenly nectar? What is impersonal Brahman, and what is the happiness of Vaikuntha? O Govinda, O Gokulananda, I bow down before You.

*yat pada-sparśa-mādhurya-majjat-kucā
dhanyatām yānti gopyo ramāto'py alam |
yad yaśo dundubher ghoṣaṇā sarva-jid
gokulānanda govinda tubhyaṁ nāmaḥ ||4||*

Their breasts plunged into nectar by the touch of Your feet, the gopis attain a good fortune much greater than the goddess of fortune's. The sound of the dundubhi drums of Your fame conquers all. O Govinda, O Gokulananda, I bow down before You.

*yasya phelā-lavāsvādane pātratām
brahma-rudrādayo yānti naivānyake |
ādharām śīdhum ete'pi vindanti no
gokulānanda govinda tubhyaṁ nāmaḥ ||5||*

Although the demigods headed by Brahma and Siva and no others may taste the remnants of Your food, still even they are unable to drink the nectar of Your lips. O Govinda, O Gokulananda, I bow down before You.

*yasya līlāmṛtaṁ sarvathākarśakaṁ
brahma-saukhyād api svādu sarve jaguḥ |
tat-pramāṇaṁ svayaṁ vyāsa-sūnuḥ śuko
gokulānanda govinda tubhyaṁ nāmaḥ ||6||*

Everyone proclaims that the all-attractive nectar of Your pastimes is sweeter than the impersonal Brahman. Vyasa's son Sukadeva Gosvami is a evidence to this. O Govinda, O Gokulananda, I bow down before You.

*yat ṣaḍ-aiśvaryaṁ apy ārya-bhaktātmani
dhyātam udyac-camatkāram ānandayet |*

*nātha tasmai rasāmbhodhaye koṭiśo
gokulānanda govinda tubhyam nāmaḥ ||7||*

Your six wonderful opulences delight the hearts of the saintly devotees who meditate on them. O Lord, O ocean of nectar, O Govinda, O Gokulananda, I bow down before You millions of times.

*gokulānanda-govinda-devāṣṭakam
yaḥ paṭhen nityam utkaṇṭhitas tvaṭ-padoḥ |
prema-sevāptaye so'cirān mādhuri-
sindhu-maj-janmanā vāñchitam vindatām ||8||*

May he who regularly recites this Gokulananda-Govinda-devastaka and yearns to attain pure love and service for Your feet quickly feel his heart plunged into the ocean of Your sweetness and find his desire fulfilled.

śrī-śrī-svayaṁbhagavattvāṣṭakam

*sva-janmany aiśvaryaṁ balam iha vadhe daitya-vitater
yaśaḥ pārtha-trāṇe yadu-puri mahā-sampadam adhāt |
paraṁ jñānaṁ jiṣṇau muṣalam anu vairāgyam anu yo
bhagaiḥ ṣaḍbhiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||1||*

May Nanda's son, who is full of six opulences, who from His very birth was supremely opulent, who displayed supreme strength by killing a multitude of demons, who became supremely famous by protecting Arjuna, who manifested supreme wealth at Dvaraka, the capital of the Yadus, who spoke supreme transcendental knowledge to Arjuna, and who exhibited supreme renunciation in the Yadus' fratricidal war, be pleased with me.

*caturbāhutvaṁ yaḥ sva-jani samaye yo mṛd-aśane
jagat-koṭīṁ kuṣy-antara-parimitatvaṁ sva-vapuṣaḥ |
dadhi-sphoṭe brahmaṇy atanuta parānanta-tanutāṁ
mahaiśvaryaḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||2||*

May Nanda's son, who is full of great opulences, who at the time of His birth had a four-armed form, who performed the pastime of eating clay, who revealed millions of universes within His mouth, who broke a yoghurt pot, and who displayed numberless transcendental forms to Brahma, be pleased with me.

*balam bakyāṁ danta-cchadana-varayoḥ keśini nṛge
niṛpe bāhvor aṅghreḥ phaṇini vapuṣaḥ kaṁsa-marutoḥ |
giritre daityeṣu apy atanuta nijāstrasya yad ato
mahaujobhiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||3||*

He engaged the strength of His two lips on Putana, the strength of His arms on Kesi and Nrga, the strength of His feet on Kaliya,

the strength of His body on Kamsa and Trnavarta, and the strength of His weapons on Banasura and other demons. May Nanda's son, who possesses all strength, be pleased with me.

*asaṅkhyāto gopyo vraja-bhuvi mahiṣyo yadu-pure
sutāḥ pradyumnādyāḥ sura-taru-sudharmādi ca dhanam |
bahir dvāri brahmādyāpi balivahanī stauti yad atāḥ
śriyāṁ pūrṇaiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||4||*

He possesses all fame because He gives liberation to His enemies, because although He took birth in human society, He defeated Siva and the other demigods, because He is submissive to the humble devotees who offer obeisances to Him, because He gave a benediction to Draupadi in the assembly, and because He was lavishly worshipped in the Rajasuya sacrifice. May Nanda's son be pleased with me.

*yato datte muktīm ripu-vitataye yan nara-janir
vijetā rudrāder api nata-janādhīna iti yat |
sabhāyāṁ draupadyā varakṛd atipūjyo nṛpa-makhe
yaśobhis tat pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||5||*

He has numberless gopis in Vraja, numberless queens and sons in Dvaraka, parijata trees, the Sudharma assembly hall, and other opulences. Outside His door Brahma and the demigods offer prayers and bring gifts to Him. May Nanda's son, who possesses all wealth, be pleased with me.

*nyadhād gītā-ratnaṁ trijagad atulaṁ yat priya-sakhe
paraṁ tattvaṁ premṇoddhava-parama-bhakte ca nigamam |
nija-prāṇa-preṣṭhāsv api rasa-bhṛtaṁ gopa-kulajāsv
ato jñānaiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||6||*

He gave to a dear friend the incomparable jewel of Bhagavad-gita, and lovingly He gave to Uddhava the ultimate truth of the Vedas. He gave to the saintly gopis, who thought Him more dear than life, the knowledge of the transcendental mellows. May Nanda's son, who possesses all knowledge, be pleased with me.

*kṛtāgaskam vyādham satanum api vaikunṭham anayan
mamatvasyaikāgrān api parijanān hanta vijahau |
yadyapy ete śrutyā dhuvatanutayoktās tad api hā
sva-vairāgyaiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||7||*

He brought an offensive hunter Jara to Vaikuntha in his own body. He abandoned His own proud relatives, even though the sruti declares that they were already liberated and had eternal spiritual bodies. May Nanda's son, who possesses all renunciation, be pleased with me.

*ajatvam janmitvam ratir aratitehārahitatā
salīlatvam vyāptiḥ parimitir ahamitā-mamatayoḥ |
pade tyāgātyāgāv ubhayam api nityam sad urarī-
karotīśaḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ ||8||*

Although He is unborn, He takes birth. Although He is affectionate, He is aloof from everything. Although He enjoys pastimes, he is inactive. He is both all-pervading and limited. He possesses and does not possess ego and possessiveness. May that Supreme Personality of Godhead, the son of Nanda, who is full of all opulences, be pleased with me.

*samudyat-sandeha-jvara-śata-haram bheṣaja-varam
jano yaḥ seveta prathita-bhagavattvāṣṭakam idam |
tad-aiśvarya-svādaiḥ sva-dhiyam ativelam sarasayan
labhetāsau tasya priya-parijanānugya-padavīm ||9||*

He who serves this Bhagavattastaka, which is an excellent medicine to remove the hundred fevers of doubt, and becomes overwhelmed with happiness by tasting in his mind the sweetness of the Lord's opulences, enters the path that leads to the Lord's personal association.

śrī-jagan-mohanāṣṭakam

*guñjāvalī-veṣṭita-citra-puṣpa-
cūḍā-valan-mañjula-navya-piñcham |
gorocanā-cāru-tamāla-patram
vande jagan-mohanam iṣṭa-devam ||1||*

On His crown of gunja berries and colorful flowers a fresh peacock feather moves to and fro. He wears handsome gorocana tilaka. I bow down before Kṛṣṇa, my object of love and service, who enchants all the worlds.

*bhrū-valganonmādita-gopa-nārī-
kaṭākṣa-bāṇāvali-viddha-netram |
nāsāgra-rājan-maṇi-cāru-muktaṁ
vande jagan-mohanam iṣṭa-devam ||2||*

Gopis maddened by the movements of His eyebrows pierce His eyes with arrows of sidelong glances. The tip of His nose is decorated with a splendid and beautiful pearl ornament. I bow down before Kṛṣṇa, the enchanter of all worlds and object of my love and service.

*ālola-vakrālaka-kānti-cumbi-
gaṇḍa-sthala-pronnata-cāru-hāsyam |
vāma-pragaṇḍoccala-kuṇḍalāntam
vande jagan-mohanam iṣṭa-devam ||3||*

The splendor of His moving locks of curly hair kisses His cheeks decorated with a charming smile. The tips of His swaying earrings touch His handsome shoulders. I bow down before Kṛṣṇa, the enchanter of all worlds and object of my love and service.

*bandhūka-bimba-dyuti-nindi-kuñcat-
prāntādhara-bhrājita-veṇu-vaktram |
kiñcit tiraścīna-śirodhibhātām
vande jagan-mohanam iṣṭa-devam ||4||*

His neck tilted, He holds a glistening flute to His bent lips, which rebuke the splendor of the bimba fruit and bandhuka flower. I bow down before Kṛṣṇa, the enchanter of all worlds and object of my love and service.

*akuñṭha-rekhā-traya-rāji-kañṭha-
khelat-svarāli-śruti-rāga-rājim |
vakṣaḥ-sphurat-kaustubham unnatāmsam
vande jagan-mohanam iṣṭa-devam ||5||*

Three lines clearly mark His splendid neck as He sings melodies delightful to the ears. His chest is decorated with a glittering Kaustubha jewel, and His shoulders are broad. I bow down before Kṛṣṇa, the enchanter of all worlds and object of my love and service.

*ājānu-rājad-valayāṅgadāñci-
smarārgalākāra-suvṛtta-bāhum |
anargha-muktā-maṇi-puṣpa-mālam
vande jagan-mohanam iṣṭa-devam ||6||*

Reaching to His knees, and decorated with glistening bracelets and armlets, His handsome, bending arms are like Kamadeva's great wooden bolts. He is decorated with garlands of priceless pearls, jewels and flowers. I bow down before Kṛṣṇa, the enchanter of all worlds and object of my love and service.

śvāsaijad-aśvattha-dalābha-tunda-

madhyastha-romāvali-ramya-rekham |
pītāmbaram mañjula-kiñkiṇikam
vande jagan-mohanam iṣṭa-devam ||7||

Marked with a charming line of hairs, His abdomen is like a banyan leaf that moves as He breathes. He is dressed in yellow garments, and His ankle-bells tinkle melodiously. I bow down before Kṛṣṇa, the enchanter of all worlds and object of my love and service.

vyatyasta-pādam maṇi-nūpurādhyam
śyāmam tribhaṅgam sura-śākhi-mūle |
śrī-rādhayā sārddham udāra-līlam
vande jagan-mohanam iṣṭa-devam ||8||

His feet are decorated with jewelled anklets, and one foot is placed behind the other. His complexion is dark and His form bends in three places. He enjoys beautiful pastimes with Sri Rādhā under a desire tree. I bow down before Kṛṣṇa, the enchanter of all worlds and object of my love and service.

śrīmaj-jagan-mohana-devam etat
padyāṣṭakena smarato janasya |
premā bhaved yena tad-aṅghri-sākṣāt
sevāmṛtenaiva nimajjanam syāt ||9||

One who remembers these eight verses glorifying most beautiful Kṛṣṇa, who enchants all the worlds, will certainly attain prema and become plunged into the nectar of direct service to His feet.

śrī-anurāga-valliḥ

*dehārbudāni bhagavān! yugapat prayaccha
vaktrārbudāni ca punaḥ pratideham eva |
jihvārbudāni kṛpayā prativaktram eva
nṛtyantu teṣu tava nātha! guṇārbudāni ||1||*

Please give me millions of bodies and millions of mouths in each body. By your mercy place millions of tongues in each mouth. O Krsna, may Your millions of transcendental qualities dance on those tongues!

*kim ātmanā? yatra na deha-koṭyo
dehena kim? yatra na vaktra-koṭyaḥ |
vaktreṇa kim? yatra na koṭi-jihvāḥ
kim jihvayā? yatra na nāma-koṭyaḥ ||2||*

**What is the use of a soul that does not have millions of bodies?
What is the use of a body that does not have millions of mouths?
What is the use of a mouth that does not have millions of tongues?
What is the use of a tongue that does not chant Your millions of names?**

*ātmāstu nityam śata-deha-vartī
dehastu nāthāstu sahasra-vaktraḥ |
vaktram sadā rājatu lakṣa-jihvam
grhṇātu jhvā tava nāma-koṭim ||3||*

O Krsna, may I perpetually have hundreds of bodies and may each body have thousands of mouths. May each mouth have millions of tongues, and may each tongue chant millions of Your Holy Names!

*yadā yadā mādhaba! yatra yatra
gāyanti ye ye tava nāma-līlāḥ |
tatraiva karṇāyuta-dhāryamāṇā-
stāste sudhā nityam ahaṁ dhayāni ||4||*

O Madhava, whenever, wherever, or whoever chants Your names and pastimes, there may I with millions of ears eternally drink Your nectar!

*karṇāyutasyaiva bhavantu lakṣa-
koṭyo rasajñā bhagavāns tadaiva |
yenaiva līlāḥ śṛṇavāni nityam
tenaiva gāyāni tataḥ sukhaṁ me ||5||*

May I have millions of ears and millions upon millions of tongues. Then, O Kṛṣṇa, I will eternally and happily hear and chant Your pastimes!

*karṇāyutasyekṣaṭa-koṭirasyā
hṛt-koṭirasyā rasanārbudaṁ stāt |
śrutvaiva dṛṣṭvā tava rūpa-sindhu-
māliṅgya mādhubryam aho! dhayāni ||6||*

May I have millions of ears, millions of eyes, millions of hearts, millions of minds, and millions of tongues. Hearing about, seeing, and embracing the ocean of Your charming beauty, I will drink its sweetness!

*netrārbudasyaiva bhavantu karṇa-
nāsā-rasajñā hṛdayārbudaṁ vā |
saundarya-sausvarya-sugandha-pūra-
mādhurya-saiṁśleṣa-rasānubhūtyai ||7||*

May I have millions of eyes, ears, noses, tongues and chests, so that I may continually taste the nectar of Your handsomness, Your sweet words, sweet fragrance, and Your embrace!

*tvat-pārśva-gatyai pada-koṭir astu
sevām vidhātum mama hasta-koṭiḥ |
tām śikṣitum stād api buddhi-koṭi-
retān varān me bhagavan! prayaccha ||8||*

May I have millions of feet to go to Your side, millions of hands to serve You, and millions of intelligences to learn and teach that service. O Lord, please grant me these boons!

śrī-vṛndā-devy-aṣṭakam

*gāṅgeya-cāṁpeya-taḍid-vinindi-
rociḥ-pravāha-snapitātma-vṛnde |
bandhūka-bandhu-dyuti-divya-vāso
vṛnde namas te caraṇāravindam ||1||*

You are bathed by streams of splendor that rebuke gold, lightning, and the campaka flower. Your splendid garments are friend to the bandhuka flower. O Vrnda, I bow to your lotus feet.

*bimbādharoditvara-manda-hāsya-
nāsāgra-muktā-dyuti-dīpitāsye |
vicitra-ratnābharaṇā-śriyādhye
vṛnde namas te caraṇāravindam ||2||*

Your face is splendid with a pearl decorating the tip of Your nose and a wonderful gentle smile on Your bimba-fruit lips. You are decorated with wonderful jewel ornaments. O Vrnda, I bow to your lotus feet.

*samasta-vaikuṅṭha-śiromaṇau śrī-
kṛṣṇasya vṛndāvana-dhanya-dhāmni |
dattādhikāre vṛṣabhānu-putryā
vṛnde namas te caraṇāravindam ||3||*

Vrsabhanu's daughter Rādhā' made you guardian of Kṛṣṇa's opulent and auspicious abode of Vrndavana, the crest jewel of all Vaikuntha planets. O Vrnda, I bow to your lotus feet.

tvad ājñayā pallava-puṣpa-bhrṅga

*mṛgādibhir mādhaba-keli-kuñjāḥ |
madhvādibhir bhānti vibhūṣyamāṇā
vṛnde namas te caraṇāravindam ||4||*

By Your order the groves where Madhava enjoys pastimes are splendidly decorated with blossoming flowers, bumble-bees, deer, honey, and other things. O Vrnda, I bow to your lotus feet.

*tvadīya-dūtyena nikuñja-yunor
atyutkayoḥ keli-vilāsa-siddhiḥ |
tvat-saubhagaṁ kena nirucyatām tad
vṛnde namas te caraṇāravindam ||5||*

Because you became Their messenger the eager and youthful Divine Couple enjoyed the perfection of pastimes in the forest. O Vrnda, I bow to your lotus feet.

*rāsābhilāṣo vasatiś ca vṛndā-
vane tvad-īśāṅghri-saroja-sevā |
labhyā ca puṁsām kṛpayā tavaiva
vṛnde namas te caraṇāravindam ||6||*

By your mercy the people attain residence in Vrndavana, the desire to serve your Masters' lotus feet, and the desire to assist in the rasa dance. O Vrnda, I bow to your lotus feet.

*tvaṁ kīrtiyase sāvata-tantrā-vidbhir
līlābhidhānā kila kṛṣṇa-śaktiḥ |
tavaiva mūrtis tulasī nṛ-loke
vṛnde namas te caraṇāravindam ||7||*

They who are learned in the Satvata-tantra glorify you as Kṛṣṇa's lila-śakti. The tulasi plant is your form in this material world. O Vrnda, I bow to your lotus feet.

*bhaktyā vihīnā aparādha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye |
kṛpāmayi tvāṁ śaraṇaṁ prapannā
vrnde namas te caraṇāravindam ||8||*

I have no devotion and millions of offenses have thrown me into the waves of lust and other vices. Therefore, O merciful Vrnda, I bow to your lotus feet and take shelter of you.

*vrndāṣṭakam yaḥ śṛṇuyāt paṭhed vā
vrndāvanādhiśa-padābja-bhṛṅgaḥ |
sa prāpya vrndāvana-nitya-vāsam
tat-prema-sevām labhate kṛtārthaḥ ||9||*

Those person who is like a bumble-bee at the lotus feet of Vrndavana's King and Queen, and who reads or hears this Vrndastaka, will eternally reside in Vrndavana and attain loving service to the Divine Couple.

śrī-rādhikā-dhyānāmṛta-stotram

*taḍic-campaka-svarṇa-kāśmīra-bhāsaḥ
sva-kāntyā bhṛṣaṁ daṇḍayitryā vilāsaḥ |
svarūpasya tasyās tu kasyas tu varṇyaḥ
subodha-dravo nāma-varṇo'pi karṇyaḥ ||1||*

Her bodily splendor, which chastises lightning, campaka flowers, gold and kunkuma, should be described. The nectar of Her name should be heard.

*praphullāli-puṣpa-prabhā-dyotitānām
lasac-candrikā-prota-meghopamānām |
kacānām sa-cāturya-bandheyam eṇī-
dṛśaḥ sac-camaryāgrimā bhāti veṇī ||2||*

Expertly tied, with a beautiful flower blossom at its end, and the glory of its flowers making it seem like a dark monsoon cloud embroidered with glittering moonlight, doe-eyed Rādhā's braided hair shines with great splendor.

*mahānargha-cūḍāmaṇiḥ-kāma-lekhā-
plutā rājate cāru-sīmanta-rekhā |
uḍu-dyoti-muktaika-paṅktiṁ vahantī
kim āsyendu-saudhaika-dhāroccalantī ||3||*

She wears a priceless crest-jewel. She bears the mark of Kamadeva. A line gracefully marks the part in Her hair. Her pearl necklace is splendid as a line of stars. Is this a flood of nectar flowing from the moon of Her face?

navendūpame patrapāśyā-prabhāle

sulīlālakālī-vṛte cāru-bhāle |
madenāntarā citritam citrakam tat
vibhāty acyutātrpta-netraika-sampat ||4||

Her beautiful forehead is like a crescent moon and is decorated with graceful curly locks of hair, colorful designs and wonderful pictures drawn in musk. The wealth of Her eyes leaves Kṛṣṇa always unsatiated.

ati-śyāmalā vijya-kandarpa-cāpa-
prabhā-jīṣṇutām bhrū-dvayī kuñcitāpa |
mukhāmbhoja-mādhvika-pānād abhīṣṭād
aceṣṭāli-paṅktiḥ kim eṣā nivīṣṭā ||5||

Her very dark curved eyebrows defeat Kamadeva's unstrung bow. Is this a line of bumblebees motionless from having drunk the nectar they desired from these lotus eyes?

sapharyāv iva preṣṭha-lāvaṇya-vanye-
psite rājatas te dṛṣau hanta dhanye |
lasat-kajjalākte tayoh śyāma-pakṣma
kvacid vindate kānta-tāmbūla-lakṣma ||6||

Her beautiful, glistening eyes are like two saphari fishes shining with the desire to sport in the flood of Her beloved's handsomeness, and their mascara-anointed eyelashes sometimes marked with Her lover's tambula spots.

taḍit-kandalī mūrdhni nakṣatra-yuktā
sthīrādhaḥ-sudhā-budbuda-dvandva-saktā |
yadī syāt sarojāntare tām ca bhāsā
mṛgākṣyās tiraskurvati bhāti nāsā ||7||

If a stationary flash of lightning were decorated with stars, two bubbles of nectar placed beneath it, and the whole thing placed within a lotus flower, it would be defeated by doe-eyed Rādhā's splendid nose.

*kapolākṣi-bimbādhara-śrī-viṣaktam
bahven mauktikam pīta-nīlāti-raktam |
smitodyat-putodīrṇa-mādhurya-vṛṣṭir
lasaty acyuta-svānta-tarṣaika-sṛṣṭih ||8||*

Her cheeks, eyes, and bimba-fruit lips are beautiful. She wears a pearl beautiful with a large sapphire. The rain of sweetness from Her smile makes Kṛṣṇa's heart thirst.

*lasat-kunḍale kunḍalī-bhūya manye
sthite kāma-pāśāyudhe hanta dhanye |
śrutī ratna-cakrī-śalākāñcitāgre
dṛṣau karṣataḥ śrī-harer ye samagre ||9||*

I think Her glistening jewel hoop-earrings are Kamadeva's nooses to catch Kṛṣṇa's eyes.

*atī-svaccham antaḥstha-tāmbūla-rāga-
cchaṭodgāri śobhāmbudhau kiṁ lalāga |
kapola-dvayam lola-tāṭaṅka-ratna-
dyumac-cumbitam preyaso yatra yatnaḥ ||10||*

Did Her beloved touch the ocean of beauty flowing from a red tambula spot on Her glorious cheeks kissed by the splendor of Her swinging jewel earrings?

sphuṭad-bandhujīva-prabhā-hāri-danta-

*cchada-dvandvam ābhāti tasyā yad-antaḥ |
smita-jyotsnayā kṣālitam yā sa-tṛṣṇam
cakorī-karoty anv-aham hanta kṛṣṇam ||11||*

Her splendid lips eclipse the glory of the blossoming bandhujiva flowers. With the moonlight of Her smile day by day She transforms thirsty Kṛṣṇa into a cakora bird.

*na sāvindate pākim āruṇya-bhāji-
cchavir yat tulām dāḍimī-bīja-rājih |
katham varṇyatām yā tv iyam danta-paṅktir
mukundādhare pauruṣam yā vyanakti ||12||*

How can the teeth that show their power on Mukunda's lips be described? The splendid red pomegranate seeds are certainly not their equal.

*mukhāmbhoja-mādhurya-dhārā vahantī
yad-antaḥ kiyan nimnatām prāpayantī |
kim eṣā kastūrikā-bindu-bhṛt tam
harim kim dadhānam vibhāty āsya-vṛttam ||13||*

How deep is the ocean of sweetness at Her lotus face? Is She decorated with dots of musk? What does Her face do in Kṛṣṇa's presence?

*sa kaṅṭhas taḍit-kambu-saubhāgya-hārī
tri-rekhaḥ pika-stavya-sausvarya-dhārī |
srajam mālīkām mālīkām mauktikānām
dadhaty eva yaḥ preyasā gumphitānām ||14||*

Her neck marked with three lines eclipses the beauty of lightning and the conchshell. The music she sings is praised by the cuckoos. Rādhā wears necklaces of pearls and garlands of jasmine flowers strung by Her beloved.

*uroja-dvayam tuṅgatā-pīnatābhyām
samam sakhya-yuk kṛṣṇa-pāṇy-ambujābhyām |
nakhendur yadodetum icchām vidhatte
tadā kañcukaḥ kālīkā nāpi dhatte ||15||*

Her breasts are high and full, and they are friends of Kṛṣṇa's lotus hands. When the moons of His fingernails wish to rise, what gopi friend will not remove Her bodice?

*mradimṇā śirīśasya saubhāgya-sāram
kṣipantyā vahantyā bhujābhoga-bhāram |
tulā-śūnya-saundarya-sīmām dadhatyā
nija-preyase jasra-saukhyam dadatyāḥ ||16||*

Moving Her graceful arms soft as a sirisa flower and situated in the unparalleled pinnacle of beauty, She gives eternal happiness to Her beloved.

*śritāyāḥ sva-kānta-svatām kamra-gātryāḥ
śriyāḥ śrī-vilāsān bhṛśam kharvayantyāḥ |
gatāmsa-dvayī saubhagaikānta-kāntam
yadā pāṇinotkrāmayet sālakāntam ||17||*

As She rests Her beautiful limbs on Her beloved, Her charm surpasses the beauty of the goddess of fortune. When with Her hand She pushes back Her hair, Her shoulders attain the pinnacle of beauty.

*taḍid-dhāma-bhṛt-kaṅkaṇānaddha-sīmā
ghana-dyota-cūḍāvalī sāstra-sīmā |
cakāsti prakoṣṭha-dvaye yā svanantī
smarājau sukhābdhau sakhīḥ plāvayantī ||18||*

Tinkling on Her wrists kankana bracelets with the unlimited splendor of lightning and cuda bracelets with the limitless power of a host of weapons and splendid as monsoon clouds, She plunges Her gopi friends in the Kamadeva's ocean of happiness.

*tad bhāti raktotpala-dvandva-śocis-
tiraskāri-pāṇi-dvayaṁ yatra rocīḥ |
śubhāṅkāvaleḥ saubhagaṁ yad vyanakti
priyāntar-hṛdi sthāpane yasya śaktiḥ ||19||
(caturbhiḥ kulakam)*

Her hands, the splendor of which eclipses the glory of two red lotuses, and which are beautiful with auspicious marks, have the power to rest on Her beloved's chest.

*nakha-jyotiṣā bhānti tāḥ pāṇi-śākhāḥ
karoty ūrmikālaṅkṛtā yā viśākhā |
samāsajya kṛṣṇāṅgulībhir vilāsas
tad āsāṁ yadā rājate hanta rāsaḥ ||20||*

When the rasa-dance pastime is gloriously manifest, Her beautiful fingers, shining with the splendor of Her fingernails and decorated with rings, join with the fingers of Kṛṣṇa.

*janitvaiva nābhi-sarasy udgatā sā
mṛṇālīva romāvalir bhāti bhāsā |
stana-cchadmanaivāmbujāte yad-agre*

mukhendu-prabhā-mudrite te samagre ||21||

Born from Her navel-lake, a line of hairs glistens like a stem bearing two lotus flowers disguised as breasts and splendid in the moonlight of Her face.

*kṛśaṁ kiṁ nu śokena muṣṭi-prameyaṁ
na lebhe maṇir bhūṣaṇaṁ yat pidheyam |
nibaddham valībhiś ca madhyaṁ tathāpi
sphuṭaṁ tena su-stavya-saundāryam api ||22||*

Is it out of grief that Her waist is slender as a fist? Although no jewel decorates it and it is bound by folds of skin, it has attained a very glorious beauty.

*kvanat-kiṅkiṇī-maṇḍitaṁ śroṇī-rodhaḥ
parisphāri yad-varṇane kvāsti bodhaḥ |
kiyān vā kaver hanta yatraiva nityaṁ
mukundasya dṛk-khañjano'vāpa nṛtyam ||23||*

How many poets are able to describe Her broad hips decorated with tinkling bells? How many times has the khanjana bird of Mukunda's eyes danced on Her hips?

*priyānaṅga-keli-bharaikānta-vāṭī-
paṭīva sphuraty aṅcitā paṭṭa-śāṭī |
vicitrāntarīyopari śri-bhareṇa
kṣīpantī navendīvarābhāmbareṇa ||24||*

Her silk sari is like a cottage that houses Her amorous pastimes with Her beloved. Over Her wonderful garments She places a very beautiful shawl splendid as a blue lotus.

*kadalyāv ivānaṅga-māṅgalya-siddhau
samāropite śrīmad-ūrū samṛddhau |
vibhātaḥ param vṛttatā-pīnatābhyāṁ
vilāsair hareḥ cetanāhāri yābhyām ||25||*

Her splendid thighs are like two plantain trees. They are beautiful, opulent and splendid with firmness and broadness. They are the perfection of amorous auspiciousness and by their playful pastimes they enchant Hari's heart.

*virājaty aho jānu-yugmaṁ paṭāntaḥ
samākarṣati drāg athāpy acyutāntaḥ |
yadālakṣyate tatra lāvaṅya-sampat
su-vṛttāṁ lasat-kānakāṁ sampuṭāṁ tat ||26||*

Under Her garments Her knees are splendidly manifest. When seen they at once attract Kṛṣṇa's heart. They are a beautiful golden box that contains the treasure of transcendental beauty.

*tanutvaṁ kramān mūlataś cāru-jaṅghe
prayātaḥ pariprāpta-saubhāgya-saṅghe |
padāmbhojayor nālatā-dhārayantyaṁ
svabhām antarīyāntare gopayantyaṁ ||27||*

From Her hips to Her lotus feet, Her gradually tapering lotus-stem legs are very beautiful. They carefully hide their own splendor under their garments.

*jayaty aṅghri-pankeruha-dvandvam iṣṭāṁ
dalāgre nakhendu-vrajenāpi hr̥ṣṭam |
kvanan-nūpuraṁ haṁsakārāva-bhaktam
harim rañjayaty eva lākṣā-rasāktam ||28||*

All glories to Her worshipable lotus feet splendid with a host of toenail moons! Decorated with tinkling nupura and hamsaka anklets, and anointed with red lac, they delight Hari.

*darāmbhoja-tāṭaṅka-vallī-rathadyair
mahā-lakṣanair bhavya-vṛndābhivādyaiḥ |
yutaṁ yat talaṁ mārḍavarūṇya-śāli
smṛtaṁ yad bhaved acyutābhīṣṭa-pāli ||29||*

The soles of Her feet bear the auspicious marks of conchshell, lotus, earring, vine and chariot. They are soft and red, worshiped with eloquent prayers, and fulfill the desires of Acyuta. One should meditate on them in this way.

*priye śyāmalo leḍhu-bhṛṅgo nalinyā
marandaṁ paraṁ dandaśīti kṣudanyā |
yad etaṁ batety acyutoktyāñcalāntar
mukhābje sitenduṁ dadhe sālakāntaḥ ||30||*

"Beloved, let the hungry black bumblebee lick the honey of this incomparable lotus flower!" Because of these words of Acyuta, She made the cooling moonlight shine on Her lotus face and curling locks of hair.

*tam ālambya labdhaujaso mādhasya
sphuṭaṁ pāṇi-cāpalyam alpāṁ nirasya |
tayā svādharāḥ sādhu karpūra-liptaḥ
kṛto neti nety akṣarodgāra-dīptaḥ ||31||*

Pushing against Him, She stopped the advances of powerful Madhava's hands. Her beautiful camphor-anointed lips were splendid with the syllables "No, No!"

*sa jāgarti tasyāḥ parivāra-cetas-
tate'nukṣaṇam ramya-līlā-sametaḥ |
athāpy aṣṭa-yāmiky amuṣyāḥ saparyā
yathā-kālam ācaryate tena varyā ||32||*

He who keeps a vigil for eight nights, remaining awake and always meditating on the Divine Couple's transcendental pastimes, at the proper time will attain the object of his worship.

śrī-rūpa-cintāmaṇiḥ

*candrardham kalasam tri-koṇa-dhanuṣī kham goṣpadam proṣṭhikam
śaṅkham savya-pade 'tha dakṣiṇa-pade koṇaṣṭakam svastikam
cakram chatra-yavaṅkuṣam dhvaja-pavi jamburdhva-rekhambujam
bibhraṇam harim unaviṁśati-maha-lakṣmy-arcitaṅghriṁ bhaje | 1 |*

I worship Hari, whose feet are endowed with the nineteen great opulences of, on the left foot, the halfmoon, water-pot, triangle, bow, sky, cow's hoofprint, fish, conch, and on the right foot, the eight-pointed star, svastika, wheel, parasol, barleycorn, elephant-goad, flag, thunderbolt, jambu fruit, vertical line, and lotus.

*cchatrari-dhvaja-valli-puṣpa-valayan padmordhva-rekhaṅkuṣam
ardhendum ca yavam ca vamam anu ya śaktim gadam syandanam
vedi-kuṇḍala-matsya-parvata-daram datte 'nv asavyam padam
tam radham ciram unaviṁśati-maha-lakṣmy-arcitaṅghriṁ bhaje*

| 2 |

I worship Rādhā, whose feet are endowed with the nineteen great opulences of, on the left foot, the parasol, disc, flag, vine, flower, bracelet, lotus, vertical line, elephant-goad, halfmoon, and barleycorn, and on the right foot, the śakti weapon, club, chariot, altar, earrings, fish, mountain, and conchshell.

*kalindatmaja-veṣṭite maṅju-vṛnda-
vane kuṅja-puṅjavṛta-svarṇa-bhumau
maṇi-kuṭṭimantar-maha-yoga-pīṭhe
sphurat-tuṅga-kalpa-dru-mule su-gandhau | 3 |*

*ati-bhrajī-ratnaravinda-cchadali-
sthitali-śritau yau kiśorau vibhataḥ*

*tayor adimasyambudabhasya nityam
smara tvam mano mañjulañ manda-hasyam |4|*

Decorated with splendid jewel lotus petals, the youthful and fragrant Divine Couple are splendid as a monsoon cloud and lightning as They stand on a jeweled golden pavement under a tall kalpa-druma tree by the Yamunā in Vṛndāvana Forest. O mind, please always remember Their charming, gentle smiles!

*lasad-barha-guñjancitañ caru-cuḍañ
suvakralakañ citrakarcir lalaṭam
bhruvau locane nasikañ svaccha-gaṇḍau
śruti-dvandvam udyan-maṇi-kuṇḍalaḍhyam |5|*

*suśoṇadharau vañśikam asya-vṛttam
tri-rekhañci-kaṇṭham mṛdu-skandha-yugmam
bhujav ayatau saṅgadau bhūṣaṇaḍhyau
karav aṅgulīḥ sormika-lakṣma-rekhaḥ |6|*

*urah-kaustubha-vanya-muktadi-malaḥ
śriyañ dharmarekhañ stanordhve pradīptam
lasat-tunda-romavalīr nabhi-padmañ
kṛśañ madhyamañ kiñkiṇīñ pīta-vasaḥ |7|*

*su-pīnor uru-janu-jañghanta-gumpha-
dvayadho raṇan-nupurau pada-padmañ
manojñaṅgulīḥ śveta-śoṇan nakhañs tat-
talaruṇyam aparśni-bibhraṇamanam |8|*

*athaṅguṣṭha-mule yavaryata-patram
tanuṁ tarjanī-sandhi-bhag urdhva-rekham
padardhavadhīm kuñcitam madhyam adho-
'mbujam tat-tala-stham dhvajam sat-patakam |9|*

*kaniṣṭha-tale tv aṅkuṣam vajram eṣam
tale svastikanam catuṣkam caturbhiḥ
yutam jambubhir madhya-bhataṣṭa-koṇam
mano re smara śrī-harer dakṣiṇaṅghrau |10|*

O mind, please remember Hari's splendid crown decorated with peacock feathers and guñjā berries, His wavy locks of hair, His forehead splendid with tilaka, His eyebrows, eyes, nose, splendid cheeks, ears, glittering jewel earrings, red lips, flute, face, arching neck marked with three lines, soft shoulders, broad arms decorated with armlets and other ornaments, hands, fingers marked with wavy lines, chest decorated with Kaustubha jewel, garlands of pearls and forest flowers, and the splendid mark of the goddess of fortune, the line of hairs on His splendid abdomen, His lotus navel, slender waist, tinkling bells, yellow garments, large knees, ankles decorated with tinkling ankle-bells, lotus feet, graceful toes, pink toenails, the redness that extends across the soles of His feet up to His heels, and on His right foot: the barleycorn-mark at the base of His big toe, the vertical line by His fore-toe, the curved lotus in the middle of His foot, the flag on the surface of His foot, the elephant-goad and thunderbolt at the base of His little-toe, the four svastikas, the jambus, and the eight-pointed star in the middle.

*viyan-madhyamadhaḥ smaraṅguṣṭha-mule
daram tad-dvayadho dhanur jya-vihinam
tato goṣpadam tat-tale tu tri-koṇam
catuṣ-kumbham ardhendu-mīnau ca vame |11|*

*talaṁ śoṇimaktam nakhān śveta-raktān
mṛdu-śoṇa-parṣṇi pade nupuraḍhye
lasad-gulpha-jaṅghoru-parvoru-yugmaṁ
tadit-pīta-vaso maṇi-kiṅkiṇī-yuk | 12 |*

*kṛṣam madhyamaṁ nabhi-padmaṁ gabhīraṁ
tanuṁ roma-rajīṁ dalabhodara-stham
uro viśṛtam kaustubham lambi-haraṁ
srajam śrī-tulasyaḥ stanordhve tu vame | 13 |*

*śriyam dakṣiṇe brahma-lakṣma tri-rekham
svaraṇam januḥ sadma-kaṅṭham suvṛttam
mṛduttuṅga-mamsa-dvayam sthula-phullau
bhujau saṅgadau kanti-purṇau kaphoṇī | 14 |*

*maṇi-bandha-bhuṣaṅcitam hasta-yugmaṁ
maha-lakṣma-rekhati-raktaṁ tu paṇi
suvarṇormika aṅgulīs tan-nakhendun
mukham dīpta-dantadharaṁṣṭhākṣi-gaṇḍam | 15 |*

*su-nasa-bhru-gorocana-citrakarcir
lalaṭam śrutī saṅcalat-kuṇḍalaḍhye
kacaṁ kuṅcitan piccha-guṅḍa-prasunaiḥ
śritam caru-cuḍam sphuran-manda-hasyam | 16 |*

Please remember youthful Kṛṣṇa's conchshell-mark at the base of His big-toe, beneath it the archer's bow without a bowstring, then the cow's hoofprint, the triangle, the four waterpots, the half-moon, and the fish, the soles of His feet anointed with red

kuṅkuma, His pink toenails, soft red heels, feet decorated with anklets, splendid ankles and legs, garments as yellow as lightning, jewel bells, slender waist, deep lotus-navel, the line of hairs on His flower-petal abdomen, the Kaustubha jewel, necklaces, and tulasi garland on His handsome chest, the sacred thread and the three lines on the handsome neck that gives birth to melodious singing, the large, long, armlet-decorated arms flooded with glory, His ankles, His reddish hands marked with auspicious lines and decorated with jewel ornaments, His fingers decorated with golden rings, His face, His splendid teeth, lips, eyes, and cheeks, His handsome nose, eyebrows, and forehead decorated with gorocanā tilaka, His ears decorated with swinging earrings, His wavy hair, His handsome crown decorated with peacock feathers, guñjā berries and flowers, and His glittering, gentle smile.

*vṛndavane yau rasikau vibhataḥ
 paraspara-prema-sudha-rasadrau
 tayos taḍin-nindi-rucaḥ kiśorya
 nīlaniśu-kantaḥ smara manda-hasyam |17|*

A charming couple, two rasikas, and mountainous oceans of the nectarean prema they bear for each other, shines in Vṛndāvana. The young girl, whose splendor rebukes the lightning flash, hides a gentle smile under Her blue sari. Please remember that smile.

*veṇī-kṛtan kuñcita-sukṣma-keśan
 cuḍa-maṇim ujjvala-patra-paśyam
 vakralakan sat-tilakam lalaṭam
 bhruvau drśav aṅjana-rañjītabhe |18|*

*śruti-dvayam kuṇḍala-maṅju cakri-
 śalakike gaṇḍa-tale makaryau
 nasam sa-muktam aruṇadharoṣṭhau*

dantarciṣaḥ sac-cibukam sa-bindum |19|

*kaṇṭham tri-rekham krama-lambamanan
haran nataṁsau bhujā-saṅgadatvam
kaphoṇike kaṅkaṇa-cuḍikādhye
sulakṣma-rekharuṇa-paṇi-padme |20|*

*ratnormika aṅgulika nakha-śrī-
śritaḥ kucau kaṅculikaruṇabhau
niṣkam dalabhodara-roma-paṅktir
nabhim kṛṣam madhyam utam tri-valya |21|*

*citrantarīyopari nīla-śaṭim
uru-dvayam janu-yugam ca jaṅghe
gulpha-dvayam haṁsaka-nūpura-śrī-
bhutormika aṅgulika nakhamś ca |22|*

*are manaś cintaya radhikaya
vame pade 'ṅguṣṭha-tale yavarī
pradeśinī-sandhi-bhag-urdhva-rekham
akuṅcitam acarāṇardham eva |23|*

*madhyatale 'bja-dhvaja-puṣpa-vallīḥ
kaniṣṭhikadhō 'ṅkuśam ekam eva
cakrasya mule valayatapatre
parṣṇau tu candrardham athanya-pade |24|*

*parṣṇau jhaṣaṁ syandana-śailam urdhve
tat-parśvayoḥ śakti-pade ca śaṅkham
aṅguṣṭha-mule 'tha kaniṣṭhikadhō
vedīm adhaḥ kuṇḍalam eva tasyaḥ |25|*

O mind, please meditate on Rādhā's fine, curly, braided hair, cuḍamaṇi ornament, golden leaves decoration, tilaka, and curly hairs on Her forehead, Her eyebrows, mascara-anointed eyes, two charming round earrings on Her ears, makaris painted on Her cheeks, Her pearl-decorated nose, lips, splendid teeth, beautiful chin with a dot of musk, neck marked with three lines and decorated with many necklaces charmingly hanging one after another, gracefully sloping shoulders, armllet-decorated arms, elbows, lotus hands endowed with beautiful and auspicious lines and decorated with bracelets, fingers with jewelled finger rings, beautiful fingernails, breasts covered with a splendid red bodice, necklace with a locket, flower-petal abdomen with a line of hairs, navel, slender waist marked with three lines, colorful undergarments, blue petticoat, thighs, knees, legs, ankles, anklets, ankle-bells, toe-rings, and toe-nails, the barleycorn and disc beneath Her left big-toe, the vertical line beneath Her fore-toe, the small chariot nearby, the lotus, flag, flower, and vine in the middle, the elephant-goat beneath Her little-toe, beneath that a bracelet and parasol, on the heel a half-moon, on the heel of the other foot a fish, above that a mountain, on the sides a śakti weapon and a club, under the big-toe a conchshell, under the little toe an altar, and beneath that an earring.

*pados tale parṣṇi-yugam ca śoṇam
ratnormika rakta-nakhaṅgulīś ca
mañjīra-yugmam tanu-gulpha-jaṅgha-
januru-śobha jaghanam nitambam |26|*

*vasaḥ sa-sutram maṇi-mekhalam ca
nabhim dalabhodara-roma-vallyau*

*pīnau kucāu kañculikañcītau ca
kañṭham tri-rekham maṇi-hema-haran |27|*

*skandhau nataṅgadināu bhujāu śrī-
bharāu kaphoṇī maṇi-bandha-yugmam
vicitra-cuḍa-maṇi-kañkanaḍhyam
śoṇe karabje mṛdulaṅgulīś ca |28|*

*ratnormikas taḥ su-nakhendu-khaṇḍan
sa-śyama-bindum cibukam mukhabjam
oṣṭhadharāu gaṇḍa-yugam sa-citram
karṇāu lasat-kunḍala-candrikadhyaḥ |29|*

*nasam maṇi-mauktika-bhuṣitam dṛg-
dvayam lasat-kajjalām ucchalantau
bhruvau lalātam tilakam ca patra-
paśyam su-vakralaka-lolimānam |30|*

*sīmanta-rekham smara citra-cuḍa-
maṇim prasunavali-gumpha-citram
veṇīm tri-veṇīm iva bala-paśyam
virajad agram atha manda-hasyam |31|*

Please remember Rādhā's red soles and heels, reddish toes with jewelled toe-rings, toenails, ankle-bells, beautiful ankles, legs, knees, thighs, hips, garments, sash, jewel belt, navel, flower-petal abdomen with a line of hairs, full breasts gracefully covered by a bodice, neck marked with three lines, necklaces of jewels and gold, sloping shoulders, beautiful arms decorated with armlets, elbows, wonderful jewel bracelets and ornaments, red lotus

hands with delicate fingers, jewelled finger-rings, beautiful half-moon fingernails, musk-dot-decorated chin, lotus face, lips, wonderful cheeks, ears with earrings glistening in the moonlight, nose decorated with pearl and jewels, eyes splendid with mascara, raised eyebrows, forehead with tilaka, golden-leaves-ornament, and moving locks of hair, line in the parted hair, wonderful jewel crown, braids wonderfully tied with flowers so they appear like the confluence of the Ganges, Yamunā and Sarasvati, a string of pearls on hair, and splendid, gentle smile.

*śrī-radhika-madhava-rūpa-cinta-
maṇau mano dvi-trir atho catur va
avartayed yo dhṛtīman paṭhan sa
prapnoti tad-darśanam aśu sakṣat |32|*

A peaceful devotee who, reading these verses, turns his heart two, three, or four times towards the cintāmaṇi jewel of the beauty of Śrī Rādhā and Mādhava, will quickly and easily see them directly.

chatraṁ śakti-yavāṅkuśaṁ pavī-catur-jambū-phalaṁ kuṇḍalaṁ
vedī-daṇḍa-gadā-rathāmbuja-catuḥ-svastiṁ ca koṇāṣṭakam |
śuddhaṁ parvataṁ ūrdhva-rekhāmalo'ṅgaṣṭhāt kaṇiṣṭhāvadher
bibhrad-dakṣiṇa-pāda-padmaṁ amalāṁ śacy-ātmaja-śrī-hareḥ ||1||

śaṅkhākāśa-kamaṇḍalum dhvaja-latā-puṣpa-srag-ardhendukaṁ
cakraṁ nirjya-dhanus-trikoṇa-valayā-puṣpaṁ catuskumbhakam |
mīnaṁ goṣpada-kūrmam āsuhṛdayāṅuṣṭhāt kaṇiṣṭhāvadher
bibhrad-savya-padāmbujam bhagavato viśvambharasya smara ||2||

yavam aṅguṣṭha-mūle ca tat-tale cātapatrakam |
aṅguṣṭha-tarjanī-sandhi-bhāga-sthāṁ ūrdhva-rekhikām ||3||
sukūṅjikām sūkṣma-rūpām smara re me manaḥ sadā |
tarjanyaś tu tale daṇḍaṁ vārijaṁ madhyamā-tale ||4||
tat-tale parvatākāraṁ tat-tale ca rathaṁ smara |
rathasya dakṣiṇe pārśve gadāṁ vāme ca śaktikām ||5||
kaṇiṣṭhāyās tale'ṅkuśaṁ tat-tale kulīśaṁ smara |
vedikām tat-tale vyāptām tat-tale kuṇḍalaṁ tataḥ ||6||
eṣāṁ cihna-tale dīptaṁ svastikānām catuṣṭayam |
aṣṭa-koṇa-samāyuktaṁ sandhau jambū-catuṣṭayam ||7||
asavyāṅghrau mahā-lakṣma smara gaura-harer manaḥ |
atha vāma-padāṅguṣṭha-mūle śaṅkhaṁ tale pavim ||8||
madhyamā-talayākāśaṁ tad-dvayādho dhanuḥ smara |
guṇena rahitaṁ cāpaṁ valayām maṇi-mūlake ||9||
kaṇiṣṭhāyās tale caikaṁ suśobhana-kamaṇḍalum |
tasya tale goṣpadākhyam sat-patākām dhvajām punaḥ ||10||

cintaya tat-tale puṣpaṁ vallīṁ tasya tale smara |
goṣṭadasya tale'py ekam trikoṇākṛti-maṇḍalam ||11||
cintaya tat-tale kumbhān caturah samanoramān |
teṣāṁ madhye cārdha-candram tale kūrmaṁ suśobhanam ||12||
śapharīm tat-tale ramyām tasyāpi dakṣiṇe punaḥ |
kūrmasya tulya-bhāge tu nimne ghaṭa-tale'pi ca ||13||
manoramām puṣpa-mālām smara vāmāṅghri-pankaje |
iti dvātriṁśac-cihnāni gaurāṅgasya padābjayoḥ ||14||

nikuñja-keli-virudāvalī

*nikuñja-kelī-virudāvalīyam
nikuñja-kelī-rasika-prasādam |
sva-kīrti-naipuṇya-juṣe pradatte
sva-kīrti-naipuṇya-puṣe janāya ||1||*

This poem, Nikunja-keli-virudavali, is written for the great devotees who delight in hearing and chanting the glories of Krsna. May Radha and Krsna, who relish many transcendental pastimes in the groves of Vrndavana, bestow their mercy upon such readers.

*śrī-kṛṣṇa-līlā hṛdayam punātu me
līlā ca yā prema-rasānubhāvinī |
rasaś ca kāntā-pariśīlito'sti yaḥ
kāntā ca yā gokula-yauvatāgraṇīḥ ||2||*

May Krsna's pastimes, which instill prema-rasa within those who hear about them, prema which moved the gopis, and the leader of the young girls of Gokula, Radha, purify my heart.

*vraja-yuvati-janaika-prāṇa-bandhor amuṣya
smara-vilasitam evotkarṣam āhuḥ kavīndrāḥ |
bhava-kamala-bhavādyaiḥ stāvakaiḥ prathyamānam
na punar anupamam tat pāramaiśvaram uccaiḥ ||3||*

The greatest poets and philosophers explain that the amorous pastimes of Krsna, the dearest friend and the very life breath of the young girls of Vrndavana, are the best of all His pastimes. Lord Brahma, Lord Siva and all the demigods glorify these incomparable pastimes, which are full of all transcendental opulences.

*prathitam api vadānyam rādhike mām tavālyah
katham adhara-sudhāyās taskaram tā bruvanti |
piba piba mukha-candram tat svayam me nikāmam
tvam iti rahasi śamsan śam sa kṛṣṇas tanotu ||4||*

”O Radhika, I am famous as the most generous person. How is it then, that Your friends accuse Me of stealing the nectar of Your lips? If You think I have stolen, then I place My moonlike face before You, and You may reclaim this nectar. Please drink as much as You like until You have been sufficiently reimbursed!” May Krsna, who, in a secluded place joked with Radharani in this way, grant auspiciousness to us.

caṇḍa-vṛttasya nakhe mātaṅga-khelitam

Passionate like an elephant Krsna who uses His nails

*gokulānanda śilitā-manda cāturī-puñja mādhavī-kuñja |
bhāji-mātaṅga gāminī-saṅga śālitāraṅga rājitānaṅga |
kautukāsaṅga bhārabhāgaṅga rāgitārañji yauvatāsañji |
dhīratā-gañji cāpalā-vyañji kaitavābhrānta śoṇa-netrānta |
śāyakākrānta bhāvinī-svāntar bhāvitānanta keli-sāmanta |
recitodanta rādhikā-danta daṁśanā-khaṇḍa mādhuri-ṣaṇḍa |
khelitāpāṅga nīradā-bhāṅga rādhitāśrānta kandarā-dhvānta |
nīla-celāñci kāmīnī-kāñci mocanodīrṇa sammadākīrṇa |
śemuṣī-śīrṇa vāmatābhīrṇa kheda sampūrṇa vaiduṣī tūrṇa |
kāma-saṁrambha saṅgarārambha jāta romāñca pāhi bho mām ca*

||5||

|| dhīra ||

O bliss of Gokula, O expert Krsna delighted by the association of Radha, who moves through the garden of madhavi creepers like a graceful elephant, O playful Krsna attached to amorous pastimes, O attractor of the affectionate young gopis, O destroyer of the gopis' calm composure, O Krsna who is not bewildered by the gopis' playful contrariness, O Krsna who pierces the heart of affectionate Radha with the arrows of Your passionate sidelong glances, O performer of limitless pastimes, O Krsna who carries the sweet insignia of Radharani's bites, O Krsna whose sidelong glance is the superlative of playfulness, O Krsna whose dark cloud-like bodily luster illuminates the dark caves of Govardhana Hill, O Krsna who delights in removing the belt worn by Your beloved Radha, who is dressed in blue garments, O Krsna who is pleased by Radha's playful contrariness, O Krsna whose bodily hairs stand up in ecstasy when You begin the fierce amorous battle with the expert warrior Radha, O Krsna please protect me.

*udyan-nakhāṅka-hariṅāṅka-rucā sucāru
 khelā-param̐ kuca-rathāṅga-yugam̐ sukaṅthyāḥ |
 svāgādha-hṛt-sarasi sādhu nimajjayam̐s tad
 unmajjayan sa rasiko mudam ādadhātu ||6||*

The two cakravaka birds of beautiful Radha' breasts are as splendid and lovely as two moons. May Krsna, who is expert at relishing transcendental mellows, and who submerges those cakravaka birds in the deep lake of His chest, and who then again brings them up out of that water, bless us with bliss.

*saṅgata sad-anaṅgaja mada-
 raṅga taralad-aṅga garala-
 śṛṅga rucira-bhṛṅga sucira-
 guṅjana caṅa-kuṅja-śaraṅa
 kaṅja-nicaya gaṅjana-śaya ||7||*

|| vira ||

O Krsna whose limbs tremble with the delight of the madhura-rasa, O Krsna whose splendid beauty is the poison which intoxicates the young gopis, O Krsna who performs pastimes in the grove filled with the humming of many bees, O Krsna who is more beautiful than many hosts of lotus flowers.

vīrabhadraḥ

An outstanding hero Krsna

*kandarpa-darpaka-kucādri-vimarda-bhīti-
samvigna-kaustubha-bhaṭa-śrita-kaṇṭha-pārśvaḥ |
kāntāti-niḥśvasita-dhūsaritādhara-śrīḥ
kṛṣṇo mudam nayanayor mama śam tanotu ||8||*

Frightened by the crushing attacks of Radha's breasts, which are the Kamadeva's pride, the Kaustubha solider flees Krsna's chest to take shelter of His neck. Embraced by Krsna, Radha sighs heavily from Her pale lips. May that Krsna delight my eyes.

*yuñjad-guñjad-bhramara-kalita-kala
bhavya-stavya-sthala-sarasija-dala |
mālya-svālyarpita-rati-rasa-kara
raṅga-traṅgad-rasana-yuvati-vara |
dīvyan-nīvy-antika-vinihita-puru
vāmya-klāmyad-balakara-balad-uru |
harṣotkarṣotpulaka-hṛdaya-naṭa
śambha-stambha-sphurita-jaghana-taṭa |
kāñci-prāñci-svanita-janita-sukha
manda-spanda-svalaka-lalita-mukha |
nṛtya-śrity-arthaka-śubha-maṇisara*

sadyaḥ-pradyat-prakhara-nakhara-śara |
bhinna-svinna-stana-yuga-nava-ghaṭa
sakta-srak-tarjaka-supadaka-bhaṭa |
raty-uddhaty-uccalita-cikura-caya
śasta-srasta-pravara-kusuma-maya |
talpa-svalpa-svanana-valaya-dhara
kamptkampottarala-sutanu-kara |
veṣṭa-sveṣṭa-smara-vilasita-mada
matta-pratta-svajana-hṛdaya-muda |
bhīṣṭa-śrīṣṭa-svapa-ghana-rada-bala
daṣṭa-spaṣṭa-prabhasad-adhara-dala |
kānta-svānta-praṇayada-mamalasa
hṛdya-klidy apy atula-karuṇa-rasa ||9||

|| vīra ||

O Krsna who is glorified by the auspicious prayers sung by sweetly buzzing bees, O Krsna who wears a garland of lotus petals, O Krsna whose amorous pastimes delight the gopis, O Krsna whose arms have become the sash about the gopis' waists, O Krsna who mischievously places a hand under the undergarments of Radha, the most beautiful of the young gopis, O Krsna who has become fatigued by the continued resistance of contrary Radha, O Krsna whose heart is the dancing arena of the most intense bliss, O Krsna whose waist is like a handsome pillar of auspiciousness, O Krsna whose opulent belt makes a pleasant tinkling sound, O Krsna whose charming face is decorating with slightly moving locks of hair, O Krsna who wears a pearl necklace during the rasa-dance, O Krsna the sharpened arrows of whose fingernails attack the perspiration covered breasts of Radha, O Krsna the solidier of whose necklace easily disperses the flower garland on the waterpot-like breasts of Radha, O Krsna whose hair is pleasantly disarrayed by performing amorous pastimes, O Krsna whose couch is decorated with beautiful flowers, O Krsna whose bracelets make a pleasant tinkling sound, O Krsna whose

embraces make slender Radha tremble with happiness, O Krsna who has become maddened with the pleasure of amorous pastimes, O Krsna who delights the hearts of the devotees, O Krsna who embraces the goddess of fortune, O Krsna who is worshipped by the goddess of fortune, O Krsna whose lips appear very beautiful, bitten by the goddess of fortune, O Krsna who fills the devotees' hearts with divine love, O Krsna who is like a nectarean ocean of mercy, please appear within my hardened heart.

*kaustubha-vidalita sulalita-
kunkuma-kañcuka-kucām rādhām |
tad-alaka-mārjita-tilako
ramayan kṛṣṇo hr̥di sphurati ||10||*

May Krsna, whose tilaka markings have become wiped away by the touch of Radha' hair, whose Kaustubha gem has disrupted the kunkuma decorations on Radha's bodice, and who delights Radha, appear within my heart.

*sañjāta-tandrāsya kañjāta-candrāsya
kāśmīra-janmādi-raśmīra-sammādi |
gharmocitānalpa-narmocitākalpa
kuñje lasānanda puñje rasāśanda ||11||
|| vīra ||*

O Krsna whose lotus face is filled with charming sleepiness, O Krsna whose moonlike face is splendid with kunkuma, musk, and other aromatic substances produced in Kasmira, O Krsna who is pleasantly decorated with perspiration produced by blissful pastimes, O Krsna who is ornamented with many clever joking words, O Krsna who brings auspiciousness to the earth, please appear again in this blissful grove of Vrndavana.

puruṣottamaḥ

Krsna, the best of all persons

*priyāyā gacchantyāḥ svayam anupalabdho vana-patham
pariṣkurvan puṣpair ghana-viṭapa-vallīr vighaṭayan |
sva-pāṇibhyām lumpan nija-caraṇa-cihnam calati yas
tad-agre tam naumi praṇaya-vivaśam tvām giridharam ||12||*

O Krsna, as Your beloved Radha walks in the forest to meet You at the appointed place, You approach Her. Unobserved by Her, You walk a little ahead of Her. Clearing the obstructing creepers and sprinkling the way with flowers, You make the forest path very pleasant for Her to traverse. As You do this You carefully erase Your lotus footprints with Your own hands, so She will not understand that You have done this. O Giridhari, who is overwhelmed with love for the devotees, I offer my respectful obeisances unto You.

*dharaṇī-klama-hāri-kriya
ramaṇī-vraja-keli-priya |
lalitodbhaṭa-veṇu-svara
valitokāṭa-kāma-jvara |
dalitānvita-loka-trapa-
vanitā-smṛta bho bhadrapa |
kamalārcita-pāda-dyuti
paṭalādrita-śoka-śruti-
yugaloccala-nīpa-sphaṭan-
mukulojjvala-rūpa-chaṭa |
capalā-prabha-cela-dvaya
mahilārpita-hela-smaya |*

*sarasekṣaṇa-koṇa-krama-
 rabhasekṣaka-loka-bhrama |
 janakāśrita-veda-krama
 śamakācyuta-śīla-śrama |
 kaṇikārjita-mādhurya sa-
 danikādbhuta-rocir-lasa |
 puruṣottama cetaḥ-sthita-
 maruṣo vraṇam āśu smṛta-
 carito dhruvam eva drutam
 abhito'rdasi nātha druta-
 manasāṁ praṇayena tvayi
 mama sāmpratam īśa tvayi
 bhavatād rati-rītir matim
 avatāt tava nāma-śrutir
 amitārthaka-līla-svaram
 amitārthada mām uddhara ||13||
 || vīra ||*

O Krsna who removed the burden of the earth, O Krsna who enjoys transcendental bliss by performing pastimes with the beautiful gopis of Vraja, O Krsna whose charming flute melodies ignite a blazing fire of lust which burns to ashes the shyness in the gopis' hearts, O Krsna who is continually remembered by the gopis, O Krsna who grants auspiciousness to the devotees, O Krsna whose lotus feet are worshipped by the goddess of fortune, O Krsna whose bodily luster removes all suffering from the devotees' hearts, O Krsna whose beautiful ears are decorated with splendid kadamba-bud earrings, O Krsna decorated with two exquisite yellow garments as splendid as lightning bolts, O Krsna who engages in a wonderful mock-quarrel with Radha, O Krsna whose nectarean sidelong glance enchants the minds of the gopis, O Krsna whose charming transcendental virtues eclipse

the importance of Vedic rituals in the hearts of those who have taken shelter of You, O Krsna who is charmingly decorated with drops of perspiration, O wonderfully splendid Krsna, O greatest of all persons, O Krsna You quickly and completely heal the wound in the hearts of the gopis who continually remember You with feelings of pure love, O Krsna, please grant that I be filled with pure love for You. O Krsna, I pray that the hearing of Your holy names will protect my fickle mind, O Krsna who performs transcendental pastimes, O Krsna who grants the supreme goal of life to the devotees, please protect and deliver me.

*urojāntar-lagnām mama dṛśam iyaṁ vīkṣya cakitaṁ
parisrastam celāñcalam adhiśiro nyasya sumukhī |
pidhatte kañcukyāvṛtam api kucam tad-gata-mano-
maṇim me samprāpyety udita-subalo no'vatu hariḥ ||14||*

Krsna spoke the following words to Subala: “Seeing My glance touch Her breasts, beautiful-faced Radha timidly covered Her head with the edge of her loosened cloth, and concealed Her breasts with Her bodice, thus obtaining the jewel of my mind.” May that Hari protect us.

*vimala-jalada-subhaga-suśama
vijita-capala-vasana-kusuma |
sadrśa-mṛdula-gajaka-bhujaka
cikura-racita-śikhija-dalaka |
rasika-yuvati-hṛdaya-kalana
caṭula-nayana-madira-milana |
rucira-vadana-madhura-hasita
kathita-nikhila-surata-carita |
lalita-carāṇa-kamala-calana
vilasa sutanu-vitanu-valana ||15||*

|| dhīra ||

O Krsna who is as beautiful as a splendid rain cloud, O Krsna whose garments are more effulgent than lightning, O Krsna whose form is as tender and delicate as a flower, O Krsna whose arms are like the trunks of elephants, O Krsna who wears a peacock feather in Your curling locks of hair, O Krsna who expands the amorous desires in the hearts of the beautiful young girls of Vraja who are all expert at relishing the nectar of transcendental pastimes, O Krsna whose face is very beautiful and charming, O Krsna whose restlessly moving eyes bring delight to the devotees, O Krsna who with sweet smiles relates to His friends all the details of His amorous pastimes, O Krsna who walks in Vrndavana on His charming lotus feet, O Krsna who increases the amorous desires of the splendidly beautiful gopis.

acyutaḥ

The infallible Krsna

*karṇādhva-gāmy-atanu-narma-śalākayaiva
vidrāvya-cāru-radana-cchada-gāḍha-mudrām |
niṣkāsitām smita-sudhām prasabham ramanyāḥ
kṛṣṇaḥ sva-netra-caṣakeṇa piban mude syāt ||16||*

By placing the charming twig of amorous joking words upon Her ear, Krsna has forcibly changed the grave expression of beautiful Radha's lips into a broad smile. Krsna drinks the nectar of that smile with the cup of His eyes. I pray that Krsna may grant bliss to all of us.

*jaya jaya śīla-priya jaladhīla-
svara-ghana-nīla-dyuti-dhara kīla-
stuta puru-līla praṇaya-nimīlat-
trapa-taru-līla śruti-pariśīlan-
nava-muralīka-prabalad-alīka-*

pluta-jana-bhīka-prakaṭa-taṭika
pramada-vatīka-sthita-supatī-kar-
ṣaka-rajanīpa-sva-kirana-dīpa |
pranuta-samīpa-sphuṭa-dala-nīpa-
strta-taṭa-deśa prathita-vareśa
pragata-sukeśa-pravara niśeśa |
pratima-viśeśa prabhṛta-viśeśa
prabha-śubha-veśa vraja-mahileśa |
calita-sucela stana-yuga-khelan-
nayana-suvela smṛta-rati-vela |
suhṛd-ativela-pratata-niśāta-
smara-śara-jāta-prajara-nipāta |
prabala-vighāta-pracalita-deha
śrita-rata-geha tvam agha-hareha |
sphuṭa hṛdi me ha ||17||

|| vīra ||

O Krsna the great ocean of whose transcendental virtues are glorified by the devotees' prayers, all glories to You! O Krsna whose blue complexion is as splendid as a dark rain-cloud, O Krsna whose pastimes are glorified by Your pet parrot, O Krsna who boldly engages in amorous pastimes with the gopis, O Krsna who sometimes becomes stunned with bliss, appearing like an immobile tree, O Krsna who delights the residents of Vraja with the beautiful sound of His flute, O Krsna who sometimes tells charming lies in the course of Your charming pastimes, O Krsna who has completely drowned whatever fears may remain in the devotees' hearts, O Krsna who pulls the saris covering the beautiful-gopis, O Krsna as splendid as the moon, O Krsna who associates with the pure devotees who chant Your glories, O Krsna who performs pastimes under a kadamba tree in Vrndavana, O master of Radha, the best of the gopis, O Krsna whose curling locks of hair are very beautiful, O handsome Krsna

anointed with sandalwood paste and other fragrant substances, O Krsna as splendid as the moon, O Krsna who gently tugs at the vraja-gopis' saris, O Krsna whose eyes perform pastimes on the gopis' breasts, O Krsna who describes to the cowherd boys His pastimes with the gopis, O Krsna who destroys Radha's calm composure by suddenly showering Her with many hosts of sharpened arrows of Kamadeva, O Krsna who performs amorous pastimes with Radha in a forest-cottage, O killer of Aghasura, O killer of the sinful reactions of Your devotees, please appear in my heart.

*mayi kṣiptvāpāṅgaṁ kuca-kanaka-śambhum smita-sudhā-
sudhārābhiḥ kānte! śnapayasi na kiṁ pūjayasi tam |
prakāmaṁ kāmāyācyuta-kara-sarojeṇa sudatīty
upāgacchan jalpan vilasatu sa rādhā-rati-sakhaḥ ||18||*

Krsna spoke the following words to Radha: “O My beloved, as You shower Me with the nectar of these smiling sidelong glances, some of the nectar falls down, bathing the golden siva-linga of Your breasts. O young girl with splendidly beautiful teeth, why do You not worship this siva-linga by offering to it the lotus flower of Acyuta's hand? If You do this, the deity will certainly fulfill all Your desires!” We pray that this Krsna, the lover of Radha, may splendidly appear before us.

*vṛndāvana-naga-vṛndādhika-lava-
kuñjālaya-cara guñjā-maṇi-sara |
kañjātula-mada-gaṅjāmala-pada-
kāntā-kuca-śaya māṁ tāraya jaya ||19||
|| dhīra ||*

O Krsna who walks in Vrndavana's groves filled with desires trees and lavanga creepers, O Krsna who wears necklaces of gunja and pearls, O Krsna whose splendid feet rebuke the great pride of the lotus flower, O Krsna who reclines on the breast of Your beloved

Radha, all glories to You! O Krsna, please deliver me from this cycle of repeated birth and death.

turaṅgaḥ

Krsna going quickly

*prṣṭhīkr̥tya prayāntyā druta-mayam adhunaivāgrato rotsyate mām
ity āśvāsam dadhatyā hṛdi bata sutano rakṣiṇī te padābje |
prābhūtām naiva gantum katham api purato nāpi prṣṭham druto vety
ākuñcantyā nitamba-tviṣi dhṛta-nayano mādhave mām dhinotu*

||20||

As Radha walked along the path she thought in Her heart: “I hope Krsna will stop Me as I walk here...” When Her eyes reached Madhava’s lotus feet She found Herself unable to either proceed or turn back. As She pretended to shrink from Krsna, He fixed His lotus gaze on the beauty of Her hips. I pray that Madhava may fill me with transcendental bliss.

*sundara-mukha-śaśi-bimbaka kunda-nivida mada-dimbaka
danta-pātala lasad-ambuja śantama-kara śubha-kambuja
laṅgima-bhara parikuṅṭhaka raṅgi-madhuratara-kaṅṭhaka |
saṅgata-yuvati-kadambaka-raṅga-taralita-hṛd-ambara |
luñcana-catura-dṛg-aṅgana kuñcana-vilasita-raṅgaṇa
vañjula-kusuma-surañjita mañjula-kaca-bhara-gañjita
cañcala-madhukara-maṅḍala sañcalad-alaka-sakuṅḍala |
manda-hasita-lasad-indira-śanda-carita-guṇa-mandira |
daṅḍita-samada-mataṅgaja maṅḍita-gati-valad-aṅgaja |
kampa-rucira-ruci-nindita śampha-sutanu-mati-sandita |*

*dambha-viṣama-jana-vañcaka śambha-damana śara-pañcaka-
khaṇḍita-hṛd-atanu sāgara-paṇḍita-rati-suhrd-aṅgaka |
bambhramad-ali-vara-lambhita sambhrama-sudṛg-abhirambhita |
saṅgama-sadalika-kañkaṇa maṅgala-calakara-kañkaṇa-
diṇḍima-raṇita-nirantara-caṇḍima-kalita-mud-antara |
nanda-hṛdaya-makarandaka śandaya-vipina-purandara ||21||*

|| vīra ||

O Krsna whose face is as beautiful as the moon, O Krsna whose teeth chastise the jasmine flowers for being too proud of their beauty, O Krsna whose delightful hands are like two glittering lotus flowers, O Krsna whose pleasing and charmingly sweet neck destroys the power of the conch-shell's auspicious beauty, O Krsna who is expert at snatching the bodices of the young gopis, whose bosoms heave with amorous desires, O Krsna whose sidelong glances playfully pretend to ignore the gopis, O Krsna whose beautiful hair is pleasantly decorated with rangana and vanjula flowers, O Krsna whose beautiful hair resembles a swarm of restless buzzing bees, O Krsna decorated with beautiful earrings, O Krsna whose face is ornamented with a gentle smile, O Krsna filled with the most splendid beauty and opulence, O Krsna who performs delightful pastimes, O Krsna who is like a great palace filled with all-auspicious attributes, O Krsna whose graceful motions chastise the movements of an intoxicated elephant, O Krsna whose handsome form makes the gopis tremble with amorous desires, O Krsna who is controlled by Radha, whose bodily luster chastises the beauty of lightning, O Krsna who expertly tricks the proud and contrary gopis, O Krsna who defeated the demigod Siva, O Krsna whose heart is pierced by the five arrows of Kamadeva, O Krsna who is expert at amorous warfare, O Krsna who is the embodiment of Kamadeva, O Krsna who is embraced by Radha, whose beautiful black eyes inspire awe in the most splendid restlessly moving bees. O Krsna who places a lovely ornament on the forehead of Radha, O Krsna whose auspicious restlessly moving hands are decorated with pleasantly tinkling bracelets, O Krsna who brings intense eternal bliss to the devotees' hearts, O Krsna who is the sweet honey

relished by Nanda Maharaja’s heart, O Krsna who is the supreme monarch of Vrndavana forest, please grant auspiciousness to us.

*naṭac-caṭula-locanāñcala-vilāsa-valgu-śriyam
sva-cilli-vara-valgana-glapita-dhairya-caryā-bharām |
nava-praṇaya-sambhṛta-smita-sudhā-pidhānākulām
nija-praṇayiṇīm smaran sa-pulako hariḥ pātu naḥ ||22||*

“Radha appears charmingly beautiful as Her sidelong glances playfully dance, Her smile is filled with the nectar of ever-fresh loving sentiments, and Her peaceful calmness is annihilated by the dancing of Her attractive frown.” May Krsna, whose hairs standing on end on thinking of His beloved Radha in this way, protect us.

*jaya cāru-veṣa naya nāgareśa
śaya-nīta-tāla-maya-rāga-jāla-
dhara-veṇu-dūta-vara-sādhu-dhūta-
vanitābhimāna-janitāti-māna ||23||
|| vīra ||*

O charmingly dressed Krsna, O most expert lover, O Krsna who holds in hand the palm-leaf flute-messenger which destroys the false-pride which makes the gopis unapproachable, all glories to You.

tilakam

Krsna who is like the ornament

*jīyād dhariḥ sva-muralī-parigīta-pīta-
pāta-trapāmbu-sarasīḥ sarasīruhāksīḥ |
śūnyāntarā gata-balā api tāḥ prakūrvan*

All glories to Kṛṣṇa. By hearing the music of His flute, the lotus-eyed gopis become filled with the nectar of His lips. Intoxicated by drinking that nectar, they become weak, lose control of their minds, and helplessly fall into the lake of bashfulness.

*caṭula-madhupa-mada-kuṅṭhaka-sad-alaka |
vimala-jalada-ruci-luṅṭhaka-damanaka-
mṛdula-surabhi-dala-gumpha-sulalita
kula-vara-tanu-dhṛti-lumpaka-vihasita |
haṭha-bhara-kuca-paṭa-kuñcana-vikalita-
yuvati-nayana-kaṭu-kuñcana-kavalita |
kara-kara-dhunana-viśaṅkaṭa-kalahaja
vitata-pulaka-kula-kaṅkata-malayaja-
mṛgamada-ghuṣṛṇa-sugandhita-parisara-
vana-gata-madana-mudandhita-madhukara-
nikara-raṅgita-rati-maṅgala-maya-rava-
vivṛta-surata-rasa-raṅgala-sukha-nava-
vitānu-samara-puru-dambha-paṭimadhara-
sutānu-nivīḍa-parirambha rasika-vara |
janita-maṅgita-maṅgi-kaṅkana-kaṅga-dati-
rabhasa-ramaṅga-gata-śaṅka-cikura-tati-
milita-naṭana-jhaṣa-kuṅḍala-visṛmāra-
ruci-bhara-vara-kari-śuṅḍa-sadr̥śa-kara |
nija-paricaraṅga-ratāṁ janam imam ati-
kṛpaya nikhila-guṇa-raṅjana-rati-pati-
śata-mati-mathana-kṛd-aṅga-suśama jaya
manasija-valita-taraṅga-carita-maya* ||25||

O Krsna whose charming locks of curling hair destroy the pride of the restless bumble-bees, O Krsna whose bodily luster robs the monsoon clouds of their splendor, O Krsna decorated with a garland of aromatic, delicate jasmine petals, O Krsna whose charming smile plunders the patient peacefulness of Radha, the most beautiful of young girls, O Krsna who violently snatches Radha's bodice, O Krsna who is devoured by the crooked sharp glances of young girls of Vraja, O Krsna who sometimes passionately quarrels with Radha, shaking Your hands, and the hairs of Your body standing up as if they had become a suit of armor to protect You during the fight, O Krsna whose limbs are anointed with sandalwood paste, musk, kunkuma and other aromatic substances, O Krsna who goes to the forest for a secret meeting with Radha, O Krsna blinded with amorous happiness, O Krsna whose ornaments make an auspicious tinkling sound, O Krsna who becomes delighted by performing amorous pastimes with the young girls of Vraja, O Krsna who is most expert at bold advances in amorous battle, O Krsna who strongly embraces beautiful Radha, O Krsna who is most expert at relishing transcendental mellows, O Krsna who is delighted by the tinkling sounds of Radha's jewelled bracelets and ornaments, O fearless hero, O Krsna whose curling locks of hair appear to gracefully dance, O Krsna who wears slightly moving makara-shaped earrings, O handsome Krsna whose arms are beautiful as the trunks of elephants, O Krsna filled with all delightful transcendental qualities, O Krsna whose extreme bodily beauty agitates hundreds of Kamadevas, please be merciful to this person who is engaged in the service of Your servant, O Krsna who sports in the waves of amorous pastimes, all glories to You!

*rati-raṇa-ghana-gharmākrānta-sindūra-pañka-
śrita-vad-alaka-mālāsakta-bhālam prabhālam |
yuvati-radana-kīrti-khyāpi bimbādhara-hṛn
mama kalayatu kṛṣṇasyāsya-candram svatantram ||26||*

Moon of Krsna's face has a splendid forehead which is kissed by the garland of Radha's curling locks of hair, decorated with red sindura and ornamented with streams of perspiration generated from Her fierce amorous combat. Glories of Krsna's two bimba fruit lips are proclaimed by the marks left there by the teeth of young Radha. I pray that my heart may be able to see that moon of Krsna's face to its full satisfaction.

*tvam gata-śaṅkita-raṅga-taraṅgita-
kunda-susattama-danta-vasantama |
vañjula-kuñjaka-mañjula-guñjaka
sañjaya-rañjaka-kuṅkuma-pankaka ||27||
|| vīra ||*

O Krsna who boldly swims in the waves of transcendental bliss, O Krsna whose teeth are as beautiful as jasmine flowers, O Krsna who performs springtime pastimes in the grove of asoka trees, O Krsna who is decorated with a charming gunja necklace, O delightful Krsna anointed with red kunkuma, all glories unto You!

*nityam yāti yathāyathā kuca-yugam pītatvam uttuṅgatām
colim prāpya tanutvam ṛcchati tathāsyārdhāvṛtau yogyatām |
kānte kupyasi tat prasādhana-kṛte sakhyau vṛthā hṛṣtatām
akṣnor me kalayeti kṛṣṇa-bhaṇitam jāgartu me cetasi ||28||*

“O My beloved, it is not necessary for You to be angry with Your two gopi-friends for improperly dressing You. They are not at fault. Your breasts are so high and large that any bodice can naturally cover them only halfway. Instead of becoming angry, You should be very happy to grant My eyes the happiness of seeing Your breasts in this way.” May these joking words of Krsna awaken within my heart.

caṇḍa-vṛttasya viśikhe padmam

The lotus arrows of the passionate Kṛṣṇa

*jaya lava-mātra-sva-viraha-dātra-
pradita-sugātra vraja-mahilā-tra |
grahapati-kanyā-taṭa-lasad-anyā
pratima-sudhanyā yata-nata-vanyā-
suhṛd-alakāntāli-pātala-kāntā-
lika-nija-kāntā-milana-ratāntā |
rati-raṇa-raṅgodaya-kuca-saṅgo-
paṇa-paribhaṅgodita-vada-naṅgo-
ru-śara-nakhāṅka-kalita-śaśāṅkā-
vali-valitāṅkā-dhṛta-hariṇāṅkā-
nana-sudṛg-ullāsaka-pariphullā
caṭula-marul-lālita-bhuja-mallā-
hita-pariveṣṭa-praṇaya-sukheṣṭa-
pravalad-akaṣṭa-sva-radana-daṣṭa-
pramadavatī drāg-udita-sudhārdrā
caritam ihārdrā vahamati mud-drā-
vita-hṛdi yuñje'ruṇatara-guñje
lita-nava-kuñje ruvad-ali-puñje ||29||*

|| vīra ||

O Kṛṣṇa who is so loved by the gopis that they are afraid of being unable to see Your beautiful form for even a brief moment, all glories unto You. O friend who performs pastimes in the incomparable splendid forest of bowing kalpa-vṛkṣa trees on the shore of the Yamuna, O Kṛṣṇa whose forehead is beautifully decorated with curling locks of hair, O Kṛṣṇa whose mind is

absorbed in thinking of the secret rendezvous with Your beloved Radha, O Krsna whose sharp Kamadeva's-arrow fingernails have pierced the mail covering Radha's breasts during the fierce amorous battle, O Krsna who is as beautiful as the moon, O Krsna who delight the beautiful-eyed gopis, O Krsna whose arms are charmingly decorated with trembling and hairs standing on end like blossoming flowers, O Krsna whose arms are as powerful as those of the greatest wrestler, O Krsna who is fond of relishing amorous pastimes, O Krsna who is sprinkled with the nectar of the amorous bites of Radha, O Krsna, as I stay here at the base of Govardhana Hill, in this glorious grove, filled with red gunja berries and buzzing bees, I place Your transcendental pastimes in my delighted heart.

vañjulam

Krsna whose lips are like red asoka flowers

*śrī-rādhekṣaṇa-sakhya-lakṣaṇa-rasa-svārājyam atyurjjitam
prāpya svaira-malam gato yad adharo bhrājiṣṇutām jiṣṇutām |
nātha nyak-kurutām ayaṁ tava tataḥ sakhyāli-dr̥ṇ-modano-
mattāli-śrita-bandhu-jīvaka yaśaḥ-puñja nikuñjeśvara ||30||*

O Krsna, O master of the groves of Vrndavana, Your splendid and glorious lips rule the kingdom of rasa along with their friends, the eyes of Radha. These lips are the delight of the gopis, and anointed with spots of mascara by kissing Radha's eyes, they have now eclipsed the great fame of red bandhujiva flowers covered by black bees.

*kuñcita-kaca-viracana-dhṛta-campaka
luñcita-maṇi-sara-sad-atanu-kampaka |
rañjita-yuvati-surata-rasa-lampāṭa
gañjita-taḍid-abhinava-ruci-sampāṭa ||31||*

O Krsna who places a campaka flower in Radha's curling hair, O Krsna who playfully steals Radha's pearl ornament, O Krsna who makes Radha tremble with amorous desire, O rake who enjoys amorous pastimes with the youthful, delighted Radha, O Krsna who has become like a blue garment worn by Radha, whose youthful beauty has eclipsed the luster of lightning.

*snātothitām kalita-rañjita-cīna-cīra-
pāṇi-dvayoddhuta-kacām cakitām akurvan |
kāntām harir jayati valli-dalāvṛto'syā
vakṣoja-kaksa-sukha-vikṣaṇa-sakṣaṇātmā ||32||*

Concealed by the leaves of a creeper, Krsna watched His beloved emerge from the bath, shake Her hair, and dry it with a red silk towel held in Her hands. He did not frighten Her by revealing His presence, but simply gazed at her breasts and underarms with longing eyes. All glories to that Hari.

*vilasa viśaṅkata bhujā-gata-saṅkata
jagad-atiraṅgala-carita-sumaṅgala |
śaśadhara-gaṅjaka mukha-ruci-rañjaka
kuruvaka-mañjula-vikasita-vañjula |
kusuma-sumaṅḍita śuci-rasa-panḍita
tanu-ruci-daṅḍita jaladhara-khaṅḍita |
taḍid-atisundara-vasana purandara-
dhanur-atinindaka-cala-śikhi-candraka-
nicaya-karambita-kaca-bhara-lambita-
maṇi-sara-kampaka-dhṛta-nava-campaka |
kalita-vikasvara-kala-gavalasvara
sutanu-jana-skhalad-upajaghana-sthala |*

*parihita-nīvy-abhihita-madana vyabhicarita-
 java-sphurad-atikhara-niṣṭhura |
 guru-jana-garjana-kaṭu-mukha-tarjana-
 kṛta-gati-varjana-valad-upasarjana |
 piśuna-visṛtvāra-puru-valita-jvara
 śamana-kṛta-krama-dhṛta-yuvati-bhrama |
 kalapada-sañcita-caturima-vañcita-
 kaṭutara-durjana-bhavana-samarjana |
 kalita-sutalpaka-vilasad-analpaka-
 madhurima-sandhita-madana-mud-andhita |
 vara-tanu-kañkita-kuca-yuga-ṭaṅkita-
 bhujā-parirambhaṇa-ruta-maṇi-kañkaṇa-
 capalima-lambhana-janita-vikampāna ||33||*

|| vīra ||

O bold and fearless Kṛṣṇa, O Kṛṣṇa whose arms are very broad and strong, O Kṛṣṇa whose pastimes delight the entire world, O auspicious Kṛṣṇa whose beautiful face eclipses the splendor of the moon, O Kṛṣṇa who is nicely decorated with blossoming kurabaka and vanjula flowers, O Kṛṣṇa who is expert at relishing transcendental amorous pastimes, O Kṛṣṇa whose bodily luster chastises the beauty of the dark monsoon clouds, O Kṛṣṇa whose beautiful yellow garments make the beauty of lightning appear insignificant, O Kṛṣṇa whose hair is decorated with peacock feathers whose eyes chastise the glory of the rainbow, O Kṛṣṇa whose necklace of pearls moves when You move Your limbs, O Kṛṣṇa who wears a garland of fresh campaka flowers, O Kṛṣṇa who, making a clear low sound on His buffalo-horn bugle, loosens the beautiful gopis' undergarments, and causes the gopis to yearn to leave their homes and meet You, although they are checked by the prohibitions of their cruel, angry superiors, O Kṛṣṇa they nevertheless somehow or other manage to escape so they can satisfy their burning desire to enjoy pastimes with You, O Kṛṣṇa who manifested illusory forms to replace the bodies of

the missing gopis and thus cheated their jealous husbands who were convinced their wives were peacefully sleeping although they were dancing with You, O Krsna who spoke many crafty sweet words posing as Radha's husband Abhimanyu, and in this way cheated Radha's elderly relatives, and performed many pastimes with Your beloved in the decorated couch in Her own home, O Krsna whose form is full of all sweetness, O Krsna who embraces Radha's breasts with Your arms and in this way becomes blinded with amorous bliss, O Krsna who is decorated with many tinkling ornaments, please appear before me!

*vikacayad api rādhā-netra-nīlotpalāntam
smīta-sita-ruci-bimban̄ sambhramād ujjihānam |
vyanamayad atha sā prācūkucaṭ tat tadaivety
uditam anu sa jīyāt kunda-vallyā mukundaḥ ||34||*

All glories to Mukunda, who smiled as He heard Kundavali's words, "Here is Radha. She is gazing at You from the corner of Her blossoming blue lotus eyes. Her moonlike face is reverentially smiling at You, and She is bowing down to offer obeisances to You."

*jaya kamalāgocara-para-bhāgo-
cita-nava-rāgopanata-kalā-go-
pana-cala-rāmā-mukha-vidhu-dhāmā-
mṛta-kala-nāmādita-nava-dāmā ||35||*

|| vīra ||

O effulgent Krsna whose transcendental amorous pastimes with the gopis are beyond the comprehension of Laksmi-devi, O Krsna who becomes intoxicated by drinking the nectar flowing from the moonlike face of the gopis, all glories to You!

nṛtyānte dhṛta-garvam uddhata-sakhi-prottejanāt svam̄ haṭhāj

jetum dr̥g-abhineṣyamāṇa-naṭanāveśāpta-śobhām priyām |
kāñcī-kañcuka-gāḍha-bandha-kaṣaṇā-samsakta-pāṇi-dvayām
paśyan svākṣi-yugam hariḥ saphalayan diśyāt sa me vāñchitam

||36||

After concluding the rasa-dance, proud Radha, indicated by Her girl-friends, with both hands carefully adjusted and tightened Her belt and bodice in order to violently defeat Her lover in the next portion of Their pastimes. When Hari saw Her beauty in this way, He considered that His eyes had just then attained their supreme perfection. I pray that Hari may fulfill the desire in my heart.

bakula-bhāsuram

Krsna splendid like the bakula flower

jaya jaya piñcha-mukuta rasa-sāgara sāgarasābhūṣaṇa-pada-ketana
ketana-kalpa-nikuñja-mahā-rata hāra-taralataratā-pratipādaka |
pāda-kamala-vara-lāsyā-vilāsaka lāsa-kalā-kautuka-muditānta-ra-
tānta-ramita-taruṇī-mukha-mārjana mārjana para-kara-kamala-
sukhātula |

khātula-vanitā-vṛnda-vimohana moha-nadī-plāvita-bhava-nārada |
nāra-daśā-prārthaka-kamalāsana lāsana-caraṇābja-parāgaka |
rāga-kalā-svara-mūrcchana-sañcaya sañcayanāśrita-sarva-vilakṣaṇa-
lakṣaṇa-maya-muralī-pariśīlaka śīla-kalita-guṇa-maṇi-pada-parvata

|

parva-tarala-ramaṇī-kṣaṇa-nirvṛta nirvṛta-narma-vilāsa-hasa-priya |
sa-priya-bhṛṅgī-stuta-nava-mālaka māla-kadambaka-maṅjula-rūpaka

|

rūpaka-ramya-kavitva-kavīlita vīlita-śikhari-taṭāpta-mahā-rasa |

*hāra-sahita-kuca-kañcuka-ghaṭṭaka ghaṭṭa-kalaha-khaṇḍita-susatī-
vrata |*
*tīvra-tamaḥ-śamakāṅga-sadāmada dāma-darāndolana-gati-vibhrama
|*
*vibhramad-antar-udita-bahu-sambhrama sambhrama-viślatha-nīvi-
vadhū-jana |*
dhūjanakekṣaṇa-koṇa-vinodana nodana-citra-caritra-virājana |
*rāja-naṭopama-kaustubha-kandhara kandhara-sundara-gokula-
jīvana |*
*jīvanajākṣa-samasta-sabhā-jana bhājana-kuñja-gṛha-śrita-devana
deva namo bhavate bhaya-bhedana ||37||*
|| vīra ||

O Krsna who wears a crown of peacock feathers, all glories unto You, O Krsna who is like a great ocean of rasa, O Krsna whose lotus footprints have become the ornament of Vraja, O Krsna who is fond of performing pastimes in Vrndavana's forest groves which You take to be Your real home, O Krsna who makes the necklace hanging from Radha's neck move to and fro, O Krsna whose lotus feet dance with charming gracefulness, O Krsna who is delighted at heart to perform the pastime of the rasa-dance, O Krsna whose lotus hands devotedly stroke the beautiful faces of the delighted young gopis and thus relieve the fatigue felt by them in the course of performing many pastimes, O Krsna who is filled with unparalleled transcendental bliss, O Krsna who enchants the hearts of the demigoddesses who fly in the sky in their airplanes, O Krsna who immerses Lord Siva and Narada Muni in the river of bewildered enchantment, O Krsna a speck of pollen of whose restless lotus feet causes Lord Brahma to pray for ordinary human being's birth, O Krsna whose devotees manifest symptoms of ecstatic love such as singing and dancing, loudly calling out and fainting, O Krsna who plays a glorious flute music embellished with a multitude of ragas, soft tones, various accents and chromatic modulations, O Krsna whose feet are like a mountain of the jewels of innumerable virtues, O Krsna who has

become the source of all bliss for the eyes of the beautiful gopis during various festivals celebrated in Vraja, O Krsna who is fond of jubilantly smiling, laughing, and speaking joking words, O Krsna whose fresh garlands are glorified by the bumble-bees, O Krsna whose charming form is beautifully decorated with lotus and kadamba flowers, O Krsna whom poets glorify with delightful metaphor-filled poems, O Krsna who enjoys the transcendental mellows of various pastimes with the devotees by the side of glorious Govardhana Hill, O Krsna who strokes Radha's necklace-decorated bodice, O Krsna who by playfully quarreling with the gopis at Dana-ghatta completely broke their vows of chastity, O Krsna the beauty of whose body dispels the great darkness of material ignorance, O Krsna who is filled with eternal bliss, O Krsna the playful movements of whose flower-garland has filled the gopis' minds with awe, intense happiness and amorous desire, in this way causing their undergarments to become loosened, O Krsna who casts restless sidelong glances at the gopis, O Krsna who performs wonderfully splendid pastimes, O Krsna who is like the king of dancers, O Krsna who wears the Kaustubha jewel on Your neck, O Krsna who is as beautiful as a dark monsoon cloud, O Krsna who is the life of Gokula, O Krsna whose eyes are as beautiful as the lotus flowers, O Krsna who is the supreme object of worship for the devotees, O Krsna who performs pastimes in the forest groves of Vrndavana, O Krsna who frees the devotees from all fears, I offer my respectful obeisances unto You.

madhura-hasita-vidyā-drāvitāśeṣa-nārī
dhṛti-kathina-bhujāṅgī-saṅcayaḥ śam cikīṛṣuḥ |
śīśiratarā-dṛg-ambhojāñcalenāmṛjais tāḥ
sa rasayatu mukundaḥ kunda-dāmābhirāmaḥ ||38||

By reciting the mystic mantras of His charming smile, Krsna has chased away the cruel serpents of the gopis' peacefulness. With His cooling sidelong lotus glance He purifies the gopis. I pray that auspicious Mukunda, who is beautifully decorated with a garland of kunda flowers, may delight us.

*kalita-mukha-tāna lalita-sukha-gāna
janita-mati-moha vanita-rati-doha
calad-amala-māla jalada-sama-bhāla
naya-catura-śīla jaya madhura-līla ||39||
|| vīra ||*

O Krsna who enchants the gopis' minds with Your beauty, which has assumed the form of charming and delightful music with the beauty of Your face as its keynote, O Krsna who playfully relishes amorous pastimes with the gopis, O Krsna who wears a restlessly moving splendid flower-garland, O Krsna whose bodily luster resembles the color of a monsoon cloud, O Krsna who is the best of charming and clever deceivers, O Krsna whose pastimes are supremely sweet and attractive, all glories unto You.

*mukha-caraṇam ekam kampaṇam lamṇatvam
dadhad-adhi-taru-gātram dharayamś cāraṇam svam |
nija-tanum anu netram valli-gūḍhāmbujākṣī-
hasita-dṛśi ca yuñjan kuñja-nāthaḥ sa jīyāt ||40||*

Hiding behind a creeper, Radha fixes Her smiling lotus eyes on the tamala tree of the debauchee Krsna who shakes the ankle-bells on His feet as He walks in Vrndavana forest. All glories to that Krsna, the master of the groves of Vrndavana.

bakula-tuṅgam

Krsna who is like a blossoming bakula flower¹

*ullasa mukunda kunda-vana-māla māla-mada-hāri hāri-ruci-kāya |
kāyana-vihāra hāra-latikānta kānta-maṇi-rāja-rājad-upakaṇṭha-*

¹ It is said that a bakula flower blooms when sprinkled with nectar from the lips of beautiful women

kañṭha kamalāsyā lāsya-kṛta-bhūṣa bhūṣaṇaha-gāna gān avadhī-
moda |
modaya bha-dakṣa dakṣa-matinārya nārya-pathasatva-satvara-hṛd-
iṣṭa-
diṣṭa-mahilāga lāga-para-bhāga bhāgamala-dhīla-dhī-lalita-loka
loka-nanda-bhāla bhāla-vidhu-bimba bimba-subhagoṣṭha goṣṭhapa-
samudra |
mudra-vara-candra candra-rasa-citra citraka-kapola pola-vana-hāsa
hāsa-sahacāri cārima-sadanta danta-ruḡ-akanda kandara-superava |
parvata-vilāsa lāsaka-maheśa he śaraṇa deva nātha ||41||

O Mukunda decorated with a garland of kunda flowers, O Krsna whose charming beauty destroys Kamadeva's pride, O Krsna who engages in melodious singing pastimes, O Krsna around whose neck rests a creeper-necklace whose central flower is the splendid Kaustubha jewel, O Krsna whose face is as beautiful as a lotus flower, O Krsna whose swaying ornaments appear to dance, O Krsna who finds limitless pleasure in music, O Krsna whose eyes perform delightful pastimes, O Krsna who quickly leads intelligent Radha from the path of chastity, O Krsna who is situated in everyone's heart, O Krsna who is like a kalpa-vrksa tree decorating Radha's neck, O master of all transcendental opulence, O Krsna whose intelligence is supremely pure, O Krsna who delights the eyes of the playful residents of Vraja, O Krsna whose forehead appears like a splendid half-moon, O Krsna whose beautiful lips are like bimba fruits, O Krsna who delights Nanda Maharaja, the king of Vraja, O Krsna who is as beautiful as the moon, O Krsna who is decorated with wonderfully artistic tilaka drawn in camphor and other aromatic substances, O Krsna whose beautiful teeth are accompanied by their two friends, the smiling jasmine flowers of Your cheeks, O Krsna who rescues the devotees from all sufferings, O Krsna who performs jubilant pastimes in the caves and on the slopes of Govardhana Hill, O Krsna who is the supreme master of jubilant dancing, O My Lord, O My shelter, please appear before me.

*unnīta-vāma-kara-padma dhṛtāgra-śākhāṁ
rādhāṁ vilokya kusuma-pracayaika-tānām |
paścad-vivartita-mukhīṁ sahasā vidhitsuṛ
vaṁśīṁ svaran jayati gūḍha-tanur mukundaḥ ||42||*

All glories to the hiding Mukunda, who watches as Radha intently picks flowers, Her raised left hand holding a tree-branch. Desiring to make Her suddenly turn and face Him, He begins to play His flute.

*nīrada-puñja śrīdhara-guñja
bhāsura-bhr̥ṅga kṣmādhara-śṛṅga-
sthātula-santas tvām abhajanta ||43||
|| nātha ||*

O Krsna who is as beautiful as a mass of dark clouds, O Krsna who appears like a great mountain with a swarm of splendid buzzing bees on it's peak, You are worshipped by host of incomparable saintly devotees.

*pāṇir me'tra madīya-kiṅkiṇi-sakhaḥ cokūyate tena kiṁ
sadyaḥ sundari kiṅkiṇīm anu nijāṁ śāśaṅkamānekṣase |
jeghriye kamalaṁ vikāsyā tava kiṁ cokupyate vā mukhaṁ
sākṣād ity atimañjulā tava hare vāṇī vraje bhr̥jātām ||44||*

“O beautiful girl, who do You immediately stare at Your ankle-bells so anxiously when My hand causes it's friend, My own bells, to tinkle melodiously? Why does Your face show such signs of anger when I repeatedly smell this blossoming lotus flower?” I pray these words of Hari may become splendidly manifest in this land of Vraja.

atha caṇḍa-vṛttasya sāmānya-bhedah

Krsna fully blossomed with passion

*veṇu-dhvānaka dhenu-svānaka
sāra-prītida sāra-śrī-mada |
dhāma-śyāmala bhāma-dhyānala
gopa-strī-kṛta-kopa śrīḍita |
hāsa-prodita rāsa-troṭita
māna-śleṣaṇa dāna-sveṣaṇa |
dāma-bhrājita kāma-prāmṛta
khela-kleśada hela-śleṣada |
bāla-kṣemada māla-premada
bhāla-sthālaka jāla-kṣālaka |
hāri-svedaka vāri-kṣepaka
bāta-prāhita śāta-drāgita |
bhāta-kṣmādhara rāta-svādara
loka-khyāpita tokatvāvṛta |
megha-tvāyita he'ghatrāvita
gopa-vrātaka bho patrānaka |
vāditrārata kāditra-nata
lokasthātula śoka-vyākula |
cāru-vyāpṛta kāruṇyāmṛta
dhāra prīṇaya sāra-śrī-maya ||45||*

|| vīra ||

O Krsna who melodiously plays the flute, O Krsna who calls the surabhi cows, O Krsna who gives the greatest happiness to the devotees, O Krsna who is like a great river of transcendental

beauty, opulence and bliss, O Krsna who sometimes quarrels with the gopi worshippers of the Sun-god, and makes them angry with Him, O Krsna whose charming smiles and laughter are praised by the goddess of fortune, O Krsna who broke the gopis' pride during the rasa-dance, O Krsna who yearns to embrace the gopis, O Krsna who is splendidly decorated with a garland of flowers, O Krsna who performs nectarean amorous pastimes with the gopis, O Krsna who burns to ashes the sufferings of the devotees, O Krsna whose words are like a blazing forest-fire of puns and jokes, O Krsna who grants all-auspiciousness to the devotees, O Krsna whose grants pure love for Yourself to those who are very fortunate, O Krsna who feels happy when a cooling breeze wipes away the perspiration from Your forehead decorated with curling locks of hair, O glorious Krsna who is very eager to perform pastimes on Govardhana Hill, O Krsna who is supremely famous in this world, O Krsna whose form is eternally youthful, O Krsna whose bodily luster is like the color of a rain-cloud, O Krsna who rescued the gopas from Aghasura, O Krsna who has taken a vow to always protect the cowherd residents of Vraja, O Krsna who enjoys playing pleasant melodies on a flute made of leaves, O Krsna who always protect Lord Brahma and the other demigods, O Krsna who is unhappy to see the surrendered devotees still residing in the material world, O handsome Krsna who is full of all beauty and opulences, O Krsna who is like a great nectarean flood of mercy, please bestow transcendental bliss upon us.

*maṇi-sara-maha-dhāre kaustubhānarghya-dīpe
 nija-ḥr̥di vanamālā-toraṇe dhāmni nityam |
 paricaya kamalāṅka-svarṇa-simhāsana-sthām
 agha-hara vara-devīm rādhikām tvam sa-kāmaḥ ||46||*

O Krsna, O killer of Aghasura, Your chest is illuminated by a necklace of pearls and the priceless lamp of the Kaustubha gem. Bringing Her through the gateway of Your garland of forest flowers, please place the beautiful goddess Radha on the golden throne of the Srivatsa marking on Your chest, and worship Her as a passionate lover.

jaya kuṇḍala ruci-saṇḍala
śubha-gaṇḍaka jagad-aṇḍaka |
dava-khaṇḍana vara-maṇḍana
rati-paṇḍita tanu-daṇḍita
ghana-maṇḍala nava-daṇḍala ||47||
|| deva ||

O Krsna decorated with effulgent earrings, O Krsna whose cheeks are splendidly beautiful, O Krsna who extinguishes the blazing fire of continued material existence, O Krsna decorated with beautiful ornaments, O Krsna who is the most learned expert of amorous pastimes, O Krsna whose bodily luster chastises the color of a masses of rain-clouds, O Krsna who carries a newly-cut wooden staff, all glories unto You.

vadana-madhurima-sadanam calana-dalanam karindra-kirtinam |
hasitam sudṛg-abhilaṣitam haratu hare māmakam hṛdayam ||48||

O Hari, Your beautiful face is the abode of all sweetness. It's graceful movements eclipse the glory of the most regal elephants, and it's charming smile is the valued object for which the beautiful-eyed gopis yearn. O Hari, I pray that Your charming face may capture my heart.

mañjaryām korakaḥ

Krsna who is like a flower bud in the cluster of blossoms

nīla-saroja-kula-stuta-kāyaka
śīla-saṁṛddhi-jitākhila-nāyaka |
pītana-pīta-navāmbara nārada-
gīta-navodita-līla sadā mada |

māra-sahasra-jayi prabha-nāgara
sārasa-locana he guṇa-sāgara |
candana-citraka citra-lalāṭaka
manda-naṭan-nayanāñcala-hātaka |
kuṇḍala-tāṇḍavitac-chabi-puñjaka
tuṇḍa-lasad-dvijarāja-suguñjaka |
hāra-virājita-tuṅga-sadaṁsaka
sāra-vilāsa-bharāvadhi-śaṁsaka |
sarva-vilakṣaṇā-lakṣaṇa-maṇḍita
parva-viśeṣa-samarpaṇa-paṇḍita |
viśva-sabhājita-mañjulātā-rata
niśvasanollasad-ānamad-ānata-
tunda-ramāñka-virājad-uraḥ-sthala
sundara-kaustubha-ratna-dhara-sthala |
nīrada-dāma-darorjita-dhūnana
dhīra-jagad-vanitā-mati-mohana |
matta-mataṅgaja-navya-gati-krama
sattama-nūpura-pūrita-vibhrama |
nṛtya-kalāti-vicakṣaṇa-mādana
kṛtya-kalāpa-parākhila-sādhana |
dharma-parāñmukha-gopa-vadhū-dhṛta
bharma-padāñadarāva-vaśīkṛta |
cārutarābja-parāga-bharādṛta
māruta-vellita-velli-dalāvṛta |
candraka-śobhita-cūla-sudhāmaya
mantra-kala-svana-vaṁśa vibho jaya ||49||

|| vīra ||

O Krsna whose beautiful transcendental form is glorified by the community of blue lotus flowers, O Krsna whose wonderfully charming qualities have eclipsed those of all other heroes, O Krsna dressed in glorious yellow garments, O Krsna whose transcendental pastimes are glorified by Narada Muni, O Krsna who is full of eternal bliss, O Krsna whose great luster has eclipsed the glory of thousands of Kamadevas, O Krsna whose eyes are as beautiful as lotus flowers, O Krsna who is an ocean of transcendental qualities, O Krsna whose forehead is wonderfully decorated with sandalwood tilaka, O Krsna the corners of whose eyes dance with a slow gracefulness, O Krsna decorated with playfully dancing golden earrings, O Krsna endowed with the most glorious splendid, O Krsna whose face is like a glistening moon, O Krsna whose broad shoulders are splendidly decorated with a garland of gunja, O Krsna whose pastimes are situated at the topmost limit of charming playfulness, O Krsna decorated with unparalleled transcendental virtues, O Krsna who is the greatest learned scholar in the matter of performing transcendental pastimes, O Krsna who is the devoted lover of Radha, whose charming beauty is worshipped by the entire world, O Krsna who sighs through splendid smiling lips, O Krsna whose chest is splendidly decorated with the beautiful Kaustubha jewel, O Krsna decorated with a garland of land-grown lotus flowers, O Krsna who is sometimes sober and controlled, sometimes trembles slightly, and sometimes trembles violently tossed by feeling of ecstatic love, O Krsna who charms the minds of all women in the universe, O Krsna whose graceful gestures are more glorious than those of a maddened elephant, O Krsna whose exquisite ankle-bells fill the air with the most enchanting sweet sounds, O Krsna who is the most expert of all dancers, O Krsna who becomes completely overwhelmed and controlled simply by hearing the tinkling sounds of the golden ankle-bells worn by Radha, who intent on performing amorous pastimes with You, has become completely averse to the pious chastity which is the religious duty of every woman, O Krsna who is exquisitely handsome, O Krsna who hides, concealed by the leaves of a creeper, which with the breeze carrying the pollen of many lotus flowers, O Krsna whose crown is decorated with a peacock feather, O Krsna who is full of nectar, O Krsna whose flute

emanates the most sweet mystic mantras, O great one, all glories to You!

*rādhā-kaṭākṣa-madhupāvali-pīta-bandhu
jīvādhara-dviguṇita-smīta-sīdhu-pūraḥ |
līlāmbujam kara-talena vikāśya jighran
kṛṣṇaḥ sa me hṛdaya-geham alaṅkarotu ||50||*

The swarms of bumble-bees which are the passionate sidelong glances of Radha drink the nectar of the bandhuka flower of Krsna's smiling lips, and by that drinking, instead of depleting the flower of it's nectar, causes the nectar to double instead. I pray that Krsna, who playfully smells the lotus flower in His hand, may decorate the cottage of my heart.

*pāda-pallava-bhā-saril-lava-
nīta-kharvata-rūpa-parvata |
māra-sustuta keli-vastuta
nātha-sarvaka śeṣa-parvaka
cāru-vikrama śīla-sukrama ||51||*

|| vīra ||

O Krsna, a drop from the flowing streams of the beauty of Your blossoming lotus feet has made the great mountain of Kamadeva's beauty dwindle into insignificance. O Krsna who has a playful nature, O Krsna who is a supreme festival of happiness, O Krsna whose pastimes are very charming and beautiful, O Krsna whose character is strong, all glories unto You.

*valad-ghūrṇāpūrṇāruṇa-nayanam ākīrṇa-cikuram
navālakṭāraktālikam adhara-saktāñjana-rasam |
prage rādhā-bādhā-prakupita-sakhī-tarjitam alam
hariṁ yuñje kuñje hṛdi kam api bhāvam dadhati tam ||52||*

O Krsna who has reddish rolling eyes, whose hair is disheveled, whose forehead is decorated with streaks of red lac, O Krsna whose lips are marked with black mascara, O Krsna who blocked Radha's path and who is scolded by Her angered sakhis, please place in the bower of my heart divine love for You.

mañjaryām gucchaḥ

Krsna who is like a bunch of peacock feathers in the cluster of blossoms

*jaya kusuma-śāyakoddhata-yuvati-rañjita
prabalatara-ghūrṇitāruṇa-nayana-gañjita
bhramara-dhṛta-bandhu-jīva-ruci-rucirādhara
prasarad-uru-jṛmbhita-hnuti-catura-nāgara |
śrama-salīla-rāji-yāvaka-sarasa-bhālaka
krama-vivṛta-viśvag-ālulita-lalitālaka |
prakhara-nakharāṅkitāruṇa-hṛdaya-khaṇḍita
praṇaya-bhara-vallabhā-kaṭu-raṭana-daṇḍita |
krakaca-nibha-cilli-tarjana-bahu-latā-dhuta
prakṛta-śapathāvali-dhvanita-nija-sādhuta |
smara-samara-sūcaka-lapita-vana-dāmaka
grathita-bahu-cāturī-prativacana-sāmaka |
drutam asaralāli-nirmita-ṭaṭima-vañcana
pratanu mama bhāvam acyuta manasi kañcana ||53||*

|| vīra ||

O Krsna who is delighted by the amorous young girl lying on a flower-bed, all glories to You, O Krsna who has reddish restlessly rolling eyes, O Krsna whose beautiful lips eclipse the splendor of

bandhujiva flowers hosting black bumble-bees, O Krsna expert at the most difficult kinds of dissimulation, O clever lover who expertly hides his yawning, O Krsna whose attractive forehead is decorated with drops of perspiration and red lac, O Krsna whose charming, gracefully moving locks of hair comes undone, O Krsna whose chest bears the red marks from the scratching of sharp nails, O Krsna who is rebuked with sharp words by his affectionate beloved, O Krsna whose eyebrows are like two handsome saws which chastise the beauty of two creepers moving in the breeze, O Krsna who earnestly vows faithfulness to Radha, O Krsna whose sylvan garland talks about the Kamadeva's battle, O Krsna who expertly pacifies the gopis with cleverly composed answers, O Krsna who quickly checkmates the clever accusations of the crooked gopis, O Acyuta, please place within my heart a little love for You.

*smara-samara-vimardāmoda-mugdham tavāṅgam
 mamaka-nayana-nāsānandam uccair vyatānīt |
 vitara vitara cātu prema-garbham priyo'si
 śruti-sukham iti rādhā-gīr-dhutam staumi kṛṣṇam ||54||*

“During this amorous struggle Your body has become marked with various wounds which delight My eyes, and it also emanates a wonderful fragrance which brings bliss to My nose. O My beloved, please speak clever flattering words to delight My ears and increase My love for You!” Let me glorify Krsna, who trembled when He heard these words spoken by Radha.

*dṛṣṭa-smara-mada sṛṣṭa-śrama-pada
 mṛṣṭa-praṇigada dhṛṣṭa-praṇayada |
 siddha-pratibhaya viddha-sva-hṛdaya
 vṛddha-klama-viyad-ṛddha-prabha jaya ||55||
 || vīra ||*

O Krsna who has become visibly fatigued by tasting the madness of amorous pastimes, O Krsna who speaks sweetly, O Krsna who boldly declares His love, O Krsna whose heart is pierced with great fear, O Krsna whose effulgence increases by removing of fatigue, O Krsna, all glories to You.

*indīvareṇa sakhi karṇam alaṅkuruṣvety
uktā nirañjanam udīkṣayate sva-netram |
tattvaṁ śṛṇoti na ca paśyati rādhiketi
vr̥ndoktito vidhurito vidhur astu bhūtyai ||56||*

“When I said to Radha, ‘My dear friend, please decorate Your ear with this blue lotus flower’, She looked at me with Her eyes devoid of mascara. She was not able to see me or hear my words.” When Krsna heard these words spoken by Vr̥nda, He became distressed, and overwhelmed with feelings for His absent beloved. May that Krsna be prosperous.

mañjaryāṁ gandhaḥ

Krsna who emanates fragrance in the cluster of blossoms

*dhṛṣṭa-vara māna-dava hetī-bhara duna-nava
nīra-ruha-cāru-mukha rādhā-dhṛta-kheda-sukha-
mañju-pada-cātu-caya-bhāg-udita-śīla-maya-
līla nija-tāpa-gaṇa-sūci-samupakramaṇa
sādhu-caritāli-kṛta śānta-sudṛg aṅghri-dhṛta
cūḍa-vanitāsra-jala-sikta-kuca-kumbha-tala
mārjī-śubha-pāṇi-tala labdha-makarāṅka-bala
maṅkṣu-hṛta-māna-dhana romaka-samudgamana
bodhita-vilāsa-rasa labdha-rati-kuñja-lasan*

mañju-kusumāli-dala citra-mṛdu-talpa-tala
rūpa-puru-keli-viśad-aṅga suhṛdāli-dṛśam
aṅga sukhayānupadam iddha-ruci-candra-mada
hāri-caraṇābja-nakha dīvyā-lalitāli-sakha ||57||
|| deva ||

O best of the bold heroes, O Krsna who completely extinguishes the blazing forest fire of the gopis' pride, O Krsna whose face is as beautiful as a fresh lotus flower, O Krsna who is agitated with love for Radha, O Krsna who is expert at speaking delightful and charming flattering words to the gopis, O Krsna who is expert at performing amorous pastimes, O Krsna whose bodily luster is as splendid as a blazing fire, O Krsna who performs charming transcendental pastimes, O Krsna who pacifies the angry beautiful-eyed Radha by placing Your crown at Her lotus feet, O Krsna whose auspicious hand wipes the tears from Radha's pitcher-like breasts, O Krsna who is more powerful than Kamadeva, O Krsna who quickly steals the treasure of gopis' anger, O Krsna whose bodily hairs stand up in ecstasy, O Krsna who understand rasas of loving pastimes, O Krsna who shines when He enters a love bower, O Krsna who rests on a soft bed colorfully decorated with many splendidly beautiful flower petals, O Krsna whose body shines with many supremely beautiful pastimes, O Krsna whose lotus toenails remove the pride of the splendid moon, O friend of the charming, shining gopis, O Krsna, I pray that You please eternally delight the eyes of Your friends and devotees.

jhanaj jhanad iti śruti plutim itā rate kiñkiṇī
sanat sanad iti svanāśvasiti santatir vāṁ muhuḥ |
bhramad bhramara sambhramā pracala saurabhāliṛ vibho
jhalaj jhalati bhātu me hṛdaya sampuṭe ratnavat ||58||

O Divine Couple, as You perform pastimes Your ears become drowned by the pleasant tinkling 'jhanat-jhanat' sounds of ankle-bells, the 'sanat-sanat' sounds of repeated sighs, and the 'jhalat-

jhalat' sounds of wandering bees who carry the aromatic pollen of various flowers. O Krsna, I pray that You may become like a splendid gem within the jewellery-case of my heart.

*madana raṇaga sutanu daśana vidita vidita carita lalana
mukhara balaya kathita vitata sakala sakala nibhṛta surata
kalita vipina sadana śayana vilasa vilasa kamala nayana ||59||*

|| dhīra ||

O Krsna who was bitten by beautiful Radha during Your amorous struggle, O Krsna who perfectly understands the character of Your beloved Radha, O Krsna who causes Radha's bracelets to sweetly tinkle as You both perform pastimes in a concealed grove, O lotus-eyes Krsna who takes rest in a little cottage in Vrndavana forest, please appear before me!

*khapura-sarasa-vīṭim carvayann āsya-bhāsā
vara-tanu dhṛti garvaṁ kharvayan pīta-vāsāḥ |
subala-bhuja-śiro'ñcad vāma bāhuḥ sahelam
madakala kari-gāmī bhāti citte'nuvelam ||60||*

As He chews tasty tambula, Krsna's beautiful face shining brightly. Yellow garments on His attractive body destroy the pride of the best ornaments. With His hand on Subala's shoulder, Krsna playfully and carelessly walks with the gait of an intoxicated elephant. This Krsna sometimes illuminates my heart.

vidagdha-tribhaṅgī

Clever Krsna whose body is curved in three places

*vrndāraka-nati-vrndāḍṛta-śubha-vrndā-vipina-purandara kandara-
khelā-rata vara-helāvṛta sumahelā-mukha vidhu-bimbaka-cumbaka*

gopī-guru-bhaya-lopī hita-sukha-ropī kṣaṇa-rati-nāyaka-śāyaka
gaṅgādhara-dhṛti-bhaṅgācita nava-raṅgāvana-muralīlita-śīlita
śarmālaya-guṇa-karmākṛti-dhara narmāmṛta-rasa-varṣaṇa-harṣaṇa
kṛṣṇā-tata-nata kṛṣṇā-sama-śara-tṛṣṇā-vidhuta-satī-vrata-tīvrata
rambhā-jayi-subhagam-bhāvuka guṇa-sambhāvita-mahilālasa-lālasa
rādhā-smara-śara-bādhā-hara sura-sādhāyaka-vacanāmala-dāmala
kāntā-maṇi naya nāntādara-lava-śāntākhila-dava-lakṣaṇa sakṣaṇa
rāmā-kuca-mukulā-māditatama kāmārbuda-mada-dārūna-vāraṇa
bālārpita-vanamālā-sulalita kālā-guru-rasa-vāsita bhāsita-
śīlodita-nija-līlonnata nava-nīlotpala-ruci-jāla sadālasa
devābhilaṣita-sevām aviratam evādiśa karuṇālaya pālaya ||61||

|| vīra ||

O Krsna whom the demigods worship with repeated prayers and obeisances, O king of the auspicious forest of Vrndavana, O Krsna who is fond of performing pastimes in the caves of Govardhana Hill, O Krsna who kisses the moonlike face of the passionate goddess Radha, O Krsna whose amorous glances delight the gopis and free them from fear of their superiors, O Krsna who invokes ecstasy in the heart of the Lord Siva and thus completely destroys his peaceful composure, O Krsna who enjoys ever-fresh pastimes, O Krsna who is famous for sweetly playing the flute, O Krsna whose transcendental form, qualities and pastimes are the abode of all auspiciousness and bliss, O Krsna who delights Your friends by showering upon them the nectar of Your joking words, O Krsna who dances on the shore of the Yamuna, O Krsna who fiercely attacks the chastity of Radha, who is trembling with the thirst to enjoy with You, O Krsna who yearns to see Radha whose beautiful auspicious virtues defeat even the apsara Rambha, O Krsna who removes the pain Radha feels by the wounds inflicted from Kamadeva's arrows, O Krsna whose words are full of nectar, O Krsna who wears a splendid garland of flowers, O Krsna whose blazing forest-fire of desire becomes completely extinguished when You attain the happiness of Radha's sidelong glance, the jewel among beautiful girls, O Krsna who is like a great festival of

happiness for the devotees, O Krsna who becomes maddened by the flower-buds known as Radha's breasts, O Krsna who is like a wild elephant which tears apart the pride of millions of Kamadevas, O Krsna who appears charmingly handsome, decorated with a garland of forest flowers offered by the young girls of Vrndavana, O Krsna who is nicely scented with aguru, O effulgent Krsna who performs exalted heroic pastimes, O Krsna who is as resplendent as a newly blossomed blue lotus flower, O Krsna please eternally appear before us. O Krsna please grant us Your devotional service, which even the great demigods aspire to attain. O Krsna who is the abode of mercy, please protect us.

*cañcad-barha-virāji-tiryag-arunoṣṇīṣāvanaty-unnati-
bhrāmyat-kandharam ucchalat-sva-radana-dyotānubiddha-smitam |
sakhyāmsāhita-vāma-bāhu-valayad-rādhā-vitarkāvali-
karṇākarṇi-vacaḥ prabhor vijayatām goṣṭhādhirathyāntaram ||62||*

As Krsna walks on the path of Vraja, He wears a lowered red turban, decorated with a tilted peacock feather. He moves His neck with charming grace, and His smiling face is decorated with the lovely splendor of His teeth. His left arm is placed around a friend's shoulder as they whisper in each other's ear words concerning Radha, who is about to pass them on the other side of the road. All glories to these secret conversations!

*manda-maruc-cala-pīta-cela
śanda sakhī-vraja-gīta-khela |
yuñjad-ali-vraja-śobhi-māla
kuñja-gr̥ha-śrita-keli-jāla ||63||*

|| vīra ||

Krsna's yellow garments move about in the gentle breeze, His auspicious pastimes are glorified in the songs of the gopis, Krsna's flower-garland is splendidly decorated with hosts of bumble-bees, and He performs many pastimes in a forest bower.

*naṭan-maṇi-saraṁ trutaḍ-valayam ucchalat-saurabhāṁ
kvaṇat-kanaka-nūpurāṁ vraṇita-mukta-dhārādharāṁ |
skhalat-kaca-bharāṁ dara-śrama-kapāli sa-preyasī
bhavān madana-ramyatāṁ dadhad-adhīśa raṁramyatām ||64||*

O Krsna, as You enjoy transcendental pastimes with Radha Your necklaces of pearls move about as if dancing, Your flower bracelets become broken, You both fill the air with a sweet fragrance, Your ankle-bells tinkle, You uncover Radha’s breasts and vigorously attack them, Her hair becomes loosened, and both Your bodies become decorated with small drops of perspiration. O Krsna who is more charming and delightful than Kamadeva, we simply pray that You eternally continue enjoying pastimes in this way.

atha sāptavibhaktikī kalikā

Flower bud with seven divisions²

*mukha-vidhur iṣṭaḥ sudṛg-abhimṛṣṭaḥ
smara-mada-dhṛṣṭaḥ sa bhavatu dṛṣṭaḥ |
suvalita-hastau kari-kara-śastau
rati-kalitas tau yuvatibhir astau |
śrita-bahu-dāsā jagad-abhilāṣā
madhurima-vāsāḥ syur iha vilāsāḥ |
guṇam abhidheyāṁ tam aparimeyāṁ
jagati sugeyāṁ raṭati vareyam |
vraja-bhaya-daraṇau lasad-ābharāṇau*

² Or “flower-bud of praises”, using seven noun terminations (nominative, accusative etc.)

lavaṇima dharaṇau praṇuve caraṇau |
 tāṁs tara-sārāṁś caturima-bhārān
 mama hr̥d udārān bhajatu vihāran |
 dayita-savayasā saha-vara-mahasā lasa
 sahasa-rasāmṛta-maya-vacasā pravihara |
 tābhyāṁ sutanu-dhṛtābhyāṁ smara-vaśagābhyāṁ
 tair jaya-dakṣair yuvati-dhṛti-kṣaiḥ |
 pariśada-lakṣaiḥ pracala-kaṭākṣaiḥ
 sudṛg abhilaṣate vanam adhivasate |
 tad atimadābhyāṁ vitarati tābhyāṁ
 svam api naṭābhyāṁ tava nayanābhyāṁ |
 sudṛg-uditebhyaḥ smara-vilasitebhyas
 tad iha tvam ebhyaḥ pramila sitebhyaḥ |
 rati-sukha-bharitāt tad-atula-caritān
 na phalam udārāt param iha sārāt |
 trasyati tābhyāṁ rati-mugdhābhyāṁ
 khara-nakharābhyāṁ tavaka karābhyāṁ |
 prakharatarebhyo madana-śarebhyo
 'vasi bata tebhyaḥ sutanum itebhyaḥ |
 pratitatamasya pratipadam asya
 svam iva varasya tvam asi rasasya |
 smara-raṇa-calayor naṭa-rasa-kalayor
 jhaṣa-kunḍalayor yugam eva kalaya
 vraja-bhuvi vasatāṁ ratim abhilaṣatām |
 śaraṇam asi satāṁ tasmin bhagavati līlāṁ kurvati
 parama-kṛpāvati matir astu bhavati |
 tava mṛdutarayor aruṇādharayoḥ

khapura-surasayoh sudṛg atirasayor |
ullasiteṣu pramadaya teṣu
smita-kusumeṣu prema-pradeṣu |
svāntam puru-daya nava-nava-rasa-maya-
carita nikhila-naya-mandira jaya jaya ||65||
|| vīra ||

May worshipable Kṛṣṇa, whose face is as splendid as the moon, who is bold and courageous in enjoying amorous pastimes, and who is the object of the beautiful-eyed Rādhā's kisses, may appear before my eyes. O Kṛṣṇa, Your beautiful hands are like the elephants' trunks, and when You angrily moved Your hands during the lovers' quarrel, those hands were passionately grasped by the beautiful young gopis. O Kṛṣṇa, Your transcendental pastimes are the abode of all sweetness, and hearing about these pastimes fulfills the desires of the entire world. Your servants remain always rapt in remembering these pastimes. O Kṛṣṇa, beautiful Rādhā, the best of the gopis, always meditates on Your limitless auspicious qualities, which are the proper object of glorification in this world. O Kṛṣṇa, let me glorify Your two lotus feet, which are decorated with glittering ornaments, and which are the abodes of all beauty. These two lotus feet free the residents of Vraja from all fear. O Kṛṣṇa, I pray that my heart may always worship the exalted pastimes You expertly perform on the shore of the Yamuna. O Kṛṣṇa I pray that You may appear before us with Your dear, jubilant cowherd friend Subala. O Kṛṣṇa I pray that You appear before us smiling, laughing, and speaking many nectarean joking words. O Kṛṣṇa, I pray that You may appear before us, with the two passionate snakes which are Your arms embraced by beautiful Rādhā. O Kṛṣṇa, all glories to You who expertly cast roving sidelong glances at the young gopis, completely destroying their chaste tranquility, even though these glances remain unobserved by Your cowherd friends. O Kṛṣṇa who resides with great splendor and glory in the forest of Vṛndāvana, beautiful-eyed Rādhā yearns to associate with You and serve You. O Kṛṣṇa, by glancing at You with passionate, dancing eyes, Rādhā offers Herself to You. O Kṛṣṇa, please meet with the fair-complexioned beautiful-eyed passionate gopis, and

perform pastimes in their company. O Krsna, nothing is superior to Your unparalleled, blissful, amorous pastimes. O Krsna, Radha has become afraid of Your delightfully charming hands, decorated with sharp nails. O Krsna by enjoying amorous pastimes with beautiful Radha You protect Her from the arrows of Kamadeva. O Krsna, You are the eternal treasury where the celebrated superexcellent nectarean mellows of madhura-rasa are eternally kept. O Krsna, please decorate Yourself with Your two makara-shaped earrings, which are expert at dancing and moving in Kamadeva's battlefield. O Krsna, You are the sole shelter of the saintly devotees of Vraja, who constantly yearn to attain the bliss of Your direct service. O Krsna, O supremely merciful and opulent one, O Krsna who performs transcendental pastimes, I pray that my thoughts may be always fixed upon You. O Krsna, whose delicate lips, reddened with tambula, are the nectar which beautiful-eyed Radha yearns to taste, O Krsna please delight my heart by fixing it upon the splendid flowers of Your affectionate smiles. O merciful Krsna who enjoys ever-fresh pastimes, O Krsna who is like a great palace of righteousness and wisdom, all glories to You.

*svīyaṁ kauśala-sūcakena kuṭilālokena kīrṇo'py alam
 kurvann eva kapolayor makarike gāndharvikāyāś ciram |
 prasvinnāṅgulir ādiśa prabhu-vara tvam mām kṛpā-vāridhe
 yena tvām abhivījayāni valitānandāśru sa-preyasīm ||66||*

O Krsna, as You cleverly gaze at Her with crooked eyes, You spend a long time painting makaris on Radha's cheeks. O best of masters, O ocean of mercy, please gesture with a perspiring finger and thus order me to serve You. I shall cry tears of joy as I fan You and Your beloved.

*jaya śubha-līlāmṛta-rasa-līlā-
 maya-bhavad-āli-parijana-pālīm
 anugaṇanāyām aham api yāyām
 iti bhava-pāśāvṛta-matir āśām*

api racayeyam phalatu mameyam ||67||

|| nātha || vīra ||

O playful Krsna who performs sweet pastimes full of rasa, please accept me as one of the gopi-associates of Your beloved Radha. Although my mind is tightly bound by the ropes of material life, please fulfill this desire!

madhura-rasa-kṛtārthī-kāri-hārīṣṭa-līlaḥ

praṇayi-sujana-ceto-vapra-viplāvi-śīlaḥ |

kṣaṇa-ruci-ruci-kāntā-kānti-saṁmarda-dhīlaḥ

sukhayatu mudiro'smān meduraḥ ko'pi nīlaḥ ||68||

The cloud of Krsna performs the most beautiful, enchanting pastimes filled with the sweetest rasa. This cloud inundates the countries of the minds and hearts of the affectionate devotees with the monsoon of wonderful qualities. I pray that this glistening blue cloud, illumined by the lightning flash known as His beloved Radha, may delight us with transcendental happiness.

rādhā-mādhava-sādhu-sādhana-sudhā-dhārā-dhurā-dhāriṇām

dhātā sā tam iyaṁ nutiḥ pratipadam prīti-pratānā satām |

atrādhiṁ vidhuvan dharādhara-dhāro dhārā-dharendra-dyutiḥ

sadyaḥ sa dyatu yady avadyam adhipady ādy-anta-madhyāntagaḥ

||69||

These prayers continually bring transcendental happiness and divine love to the saintly devotees, who are like flowing rivers of nectarean devotion for Radha and Madhava. I pray that Giridhari, whose luster is like the splendor of the king of monsoon clouds, may at once remove all the faults in the beginning, middle, and end of these verses.

*śrīmad-rūpa-padābja-dhūlim alike nityam dadhe yā manāg
ghrātā hr̥n-madhupam mamānayad aho kṛṣṇāṅghri-tṛṣṇāṅghripam |
yaḥ saṁsāra-mataṅgajāṅga-madirām vyasmārayat svai rasair
yad-gandhāṇu-lavo'pi karṣati dhṛtatarṣam munīndrān api || 70 ||*

I eternally place the pollen of Srila Rupa Gosvami's lotus feet upon my forehead. Even the slightest scent of those lotus feet makes the bumble-bee of my mind race to the blossoming desire-tree of Kṛṣṇa's feet. That desire-tree overwhelms me with its nectar and makes me completely forget the powerful liquor of material existence. The tiniest drop of that tree's nectar attracts the greatest sages, and fills them with transcendental thirst.

*ṣoḍaśabhiḥ kalikābhiḥ pūrṇāmṛta-raśmi-maṅḍalīveyam |
virudāvaly adhi-kuñjam sa-rādhā-mādhava-mude bhūyāt || 71 ||*

May this poem, like the moon with its sixteen phases, bring pleasure to Radha-Madhava, who enjoy in the forest bowers of Vrindavana.

*viyan-nabhaḥ-kāraka-candra-saṅkhye
śāke śūcau sūrya-dine śudarśe |
nikuñja-kelī-virudāvalīyam
rādhā-saras-tīra-bhuvi vyarājīt || 72 ||*

This poem “Nikunja-keli-virudavali” was completed on the shore of Radha-kunda on Sunday, the new-moon day of the month of Jyeshtha (May-June), in 1678 sakabda³.

³ Or 1678

śrī-nandīśvarāṣṭakam

*sākṣān mahattama-mahā-ghana-cid-vilāsa-
puñjah svayaṁ śikhari-śekharatām upetaḥ |
yatreśvaraḥ sa khalu nandati yena veti
nandīśvaraḥ sa mad-amanda-mudaṁ dadhātu ||1||*

May Nandisvara Hill, where Kṛṣṇa, the Supreme Personality of Godhead, crowned with a peacock feather and splendid as a monsoon cloud, enjoyed pastimes, delight me.

*brahmāṇḍa-vapra-gata-loka-nikāya-śasya-
santarpi kṛṣṇa-caritāmṛta-nirjharāḍhyaḥ |
parjanya-santati-sukhāspada-pūrvako yo
nandīśvaraḥ sa mad-amanda-mudaṁ dadhātu ||2||*

May Nandisvara Hill, rich with the nectar rivers of Kṛṣṇa's pastimes that please the grass of the living entities in the world, and the abode of happiness for His grandfather Parjanya, delight me.

*yat-saubhagaṁ bhagavatā dharaṇī-bhṛtāpi
na prāpyate sura-giriḥ sa hi ko varākaḥ |
nandaḥ svayaṁ vasati yatra sa-putra-dāro
nandīśvaraḥ sa mad-amanda-mudaṁ dadhātu ||3||*

With his son and wife King Nanda resides on Nandisvara Hill. The good-fortune of Nandisvara Hill was never attained by any other mountain. What is tiny Mount Meru in comparison to it? May Nandisvara Hill delight me.

*yatra vrajādhīpa-purā-pratīma-prakāśa-
prāsāda-mūrdha-kalāśopari-nṛtya-raṅgī |
barhīkṣyate bhūvi jayadhvajā-ketu-bhūto
nandīśvaraḥ sa mad-amanda-mudam dadhātu ||4||*

May Nandisvara Hill, where the king of Vraja had his capitol of splendid palaces with spires and domes where a peacock could be seen happily dancing among the colorful victory flags, delight me.

*yac chr̥ṅga-saṅgata-sugandha-śilādhirūdhāḥ
kṛṣṇaḥ sa-tr̥ṣṇa-nayanāḥ parito vrajābjam |
ālōkyate dvi-śaḍ-udāra-dālātavīs tā
nandīśvaraḥ sa mad-amanda-mudam dadhātu ||5||*

Kṛṣṇa sometimes climbs its aromatic summit and sits on a rock, gazing out with thirsty eyes at the twelve forests that are the great petals of the Vrajabhumi lotus spread beneath Him. May Nandisvara Hill delight me.

*jigye yadīya-taṭa-rāji-saroja-rāji-
saurabhya-maṅjula-saro-jala-śīkareṇa |
trailokya-vartī-vara-tīrtha-yaśo rasaughair
nandīśvaraḥ sa mad-amanda-mudam dadhātu ||6||*

May Nandisvara Hill, which by sprinkling the nectar waters of its lakes fragrant with lotus flowers defeats the glory of the most exalted holy places in the three worlds, delight me.

*yat-tīra-saṅgi-pavanair abhimṛṣyamānāḥ
syuḥ pāvanā api janāḥ sva-daśām pareṣām |*

*sā pāvanākhyā-sarasī yad-upatyakāyām
nandīśvaraḥ sa mad-amanda-mudam dadhātu ||7||*

May Nandisvara Hill, which has at its base a lake named Pavana that purifies and liberates all with the purifying breeze from its shore, delight me.

*kṛṣṇākhyam asti mahad-ujjala-nīla-ratnam
sūte tad eva vasu tat sva-bhuvaiva dṛṣṭam |
tal labhyate sukṛtinaiva yadīya-sānau
nandīśvaraḥ sa mad-amanda-mudam dadhātu ||8||*

May Nandisvara Hill, which has at its peak a great and splendid sapphire treasure named Kṛṣṇa, which was seen by the Lord Brahma, and which may be attained only by the most pious and fortunate person, delight me.

*durvāsānā-śata-vṛto'pi bhavat-prayatnaḥ
padyāṣṭakam paṭhati yaḥ śikharīśa tubhyam |
kṛṣṇāṅghri-padya-rasa eva sadā sa-tṛṣṇam
etaṁ janam kuru guru-praṇayam dadhānam ||9||*

O Nandisvara Hill, O king of mountains, please be kind to those who glorify you by reading these eight verses, thirsty only for the nectar of Kṛṣṇa's lotus feet. Even if such readers are infested with hundreds of sinful desires, please make them full of great divine love.

śrī-vṛndāvanāṣṭakam

*na yoga-siddhir na mamāstu mokṣo
vaikuṅṭha-loke 'pi na pārṣadatvam |
premāpi na syād iti cet tarāṁ tu
mamāstu vṛndāvana eva vāsaḥ ||1||*

Let me not have mystic powers, liberation, the Lord's association in Vaikuntha, or even pure love for Him, if instead of them I may always reside in Vrndavana.

*tārṇaṁ janur yatra vidhir yayāce
sad-bhakta-cūḍāmaṇir uddhavo 'pi |
vīkṣyaiva mādhyā-dhūrāṁ tad asmin
mamāstu vṛndāvana eva vāsaḥ ||2||*

When Brahma and Uddhava, the crest jewels of devotees, saw the intense sweetness here, they begged to take birth here even as a blade of grass. For this reason I pray to always reside in Vrndavana.

*kiṁ te kṛtaṁ hanta tapaḥ kṣitīti
gopyo 'pi bhūmeḥ stuvate sma kīrtim
yenaiva kṛṣṇāṅghri-padāṅkīte 'smin
mamāstu vṛndāvana eva vāsaḥ ||3||*

Here the gopis glorified the Earth, saying, "O Earth, what austerities have you done, so that your surface is now marked with Kṛṣṇa's footprints?" May I always reside in Vrndavana.

*gopāṅganā-lampaḍa-taiva yatra
yasyāṁ rasaḥ pūrṇatamatvam āpa |*

*yato raso vai sa iti śrutis tan
mamāstu vṛndāvana eva vāsaḥ ||4||*

May I always reside in Vrndavana where, because the Vedas say “raso vai sah”, transcendental sweetness attained its highest perfection in the gopis passionate love.

*bhāṇḍīra-govardhana-rāsa-pīṭhais
trī-sīmake yojana-pañcakena |
mite vibhutvād amite ‘pi cāsmi
mamāstu vṛndāvana eva vāsaḥ ||5||*

Although only five yojanas in circumference, bounded by Bhandiravana, Govardhana Hill and the rasa-dance arena, it is unlimited in transcendental opulence. May I always reside in Vrndavana.

*yatrādhipatyam vṛṣabhānu-putryā
yenodayet prema-sukham janānām |
yasmin mamāśā balavatyaato’smin
mamāstu vṛndāvana eva vāsaḥ ||6||*

Where the daughter of Vrsabhanu is the queen, and where because of that people’s happiness of prema rises - may I always reside in that Vrndavana.

*yasmin mahā-rāsa-vilāsa-līlā
na prāpa yām śrīrapi sā tapobhiḥ |
tatrollasan-maṅju-nikuṅja-puñje
mamāstu vṛndāvana eva vāsaḥ ||7||*

Even by performing many austerities goddess Laksmi could not enter the great rasa-dance pastime here. May I always reside in the splendidly beautiful groves of Vrndavana.

*sadā ruru-nyāṅku-mukhā viśāṅkaṁ
kṁhelanti kūjanti pikāli-kīrāḥ |
śikhaṇḍino yatra naṭanti tasmin
mamāstu vṛndāvana eva vāsaḥ ||8||*

May I always reside in Vrndavana, where the ruru and nyanku deer fearlessly play, the cuckoos, bumblebees and parrots sing, and the peacocks dance.

*vṛndāvanasyāṣṭakam etad-uccaiḥ
paṭhanti ye niścala-buddhayaḥ te |
vṛndāvaneśāṅghri-saroja-sevāṁ
sākṣāl labhante januṣo'nta eva ||9||*

They who with great concentration read aloud this Vrndavanastaka, at the end of this life attain direct service to the lotus feet of Vrndavana's master.

śrī-govardhanāṣṭakam

*kṛṣṇa-prasādena samasta-śaila-
sāmrājyam āpnoti ca vairiṇo'pi |
śakrasya yaḥ prāpa balim sa sākṣād
govardhano me diśatām abhīṣṭam ||1||*

May Govardhana Hill, which by Kṛṣṇa's mercy became the king of all mountains and received the respectful tribute of its arch-enemy Indra, fulfill my desire.

*sva-preṣṭha-hastāmbuja-saukumārya-
sukhānubhūter ati-bhūmi vṛtteḥ |
mahendra-vajrāhatim apy ajānan
govardhano me diśatām abhīṣṭam ||2||*

As it was held above the earth it became so filled with happiness by experiencing the softness of its beloved Kṛṣṇa's lotus hand it did not even know it was being struck by Indra's thunderbolt. May Govardhana Hill fulfill my desires.

*yatraiva kṛṣṇo vṛṣabhānu-putryā
dānam gṛhītum kalaham vitene |
śruteḥ sprhā yatra mahaty ataḥ śrī-
govardhano me diśatām abhīṣṭam ||3||*

Trying to collect a toll, Kṛṣṇa quarrelled there with King Vrsabhanu's daughter. The personified Vedas yearn to listen to that quarrel. May Govardhana Hill fulfill my desires.

*snātvā saraḥ svaśu samīra hastī
yatraiva nīpādi-parāga dhūliḥ |
ālodayan khelati cāru sa śrī-*

govardhano me diṣatām abhīṣtam ||4||

Bathing in a nearby lake, the elephant of a pleasant breeze, covered with pollen of kadamba and other flowers, gracefully plays there. May Govardhana Hill fulfill my desires.

*kastūrikābhiḥ śayitam kim atrety
ūham prabhoḥ svasya muhur vitanvan |
naisargika-svīya-śilā-sugandhair
govardhano me diṣatām abhīṣtam ||5||*

Does this fragrance come from the musk deer who relax there, or from Kṛṣṇa who always plays there? Or is it Govardhana's own natural scent? May Govardhana Hill fulfill my desires.

*vanīśa-pratidhvany-anusāra-vartma
didṛkṣavo yatra harim hariṇyāḥ |
yāntyo labhante na hi vismitāḥ sa
govardhano me diṣatām abhīṣtam ||6||*

Following the echo of Hari's flute, the astonished deer still can't find Him there. May Govardhana Hill fulfill my desires.

*yatraiva gaṅgām anu nāvi rādhām
ārohya madhye tu nimagna-naukaḥ |
kṛṣṇo hi rādhānugalo babhau sa
govardhano me diṣatām abhīṣtam ||7||*

As the Divine Couple traveled on the Manasa Ganga, the boat began to sink in the middle, and Kṛṣṇa was splendidly handsome as Rādhā clung to his neck. May Govardhana Hill fulfill my desires.

*vinā bhavet kiṁ hari-dāsa-varya-
padāśrayaṁ bhaktir atah śrayāmi |
yam eva saprema niśayoḥ śrī-
govardhano me diśatām abhīṣtam ||8||*

Without taking shelter of the feet of the hill that is the best of Hari's servants and full of prema for the divine King and Queen, how is it possible to attain bhakti? May Govardhana Hill fulfill my desires.

*etat paṭhed yo hari-dāsa-varya-
mahānubhāvāṣṭakam ārdra-cetāḥ |
śrī-rādhikā-mādhavayoḥ padābja-
dāsyam sa vinded acireṇa sākṣāt ||9||*

May the reader of these eight verses glorifying Hari's greatest servant, his heart melting with pure love, quickly attain direct service to the lotus feet of Sri Rādhā and Madhava.

śrī-kṛṣṇa-kuṇḍāṣṭakam

*kiṁ tapaś cacāra tīrtha-lakṣam akṣayaṁ purā
suprasīdati sma kṛṣṇa eva sad varam yataḥ |
yatra vāsam āpa sādhu tat samasta-durlabhe
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||1||*

What austerities did the hundreds of thousands of eternal holy places perform to please Kṛṣṇa and obtain from Him the benediction to live at Kṛṣṇa-kunda, the rarest holy place? Let us always glorify this Kṛṣṇa-kunda.

*yady ariṣṭa-dānavo'pi dānado mahā-nidher
asmad-ādi-durmatibhya ity aho vasīyate |
yo mṛti-cchalena yatra muktim adbhutāṁ vyadhāt
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||2||*

If even the Arista demon was able to enter Kṛṣṇa-kunda, then crooked hearted persons such as us may also be live there. Let us glorify residence at Kṛṣṇa-kunda which, on the pretext of death, grants a wonderful form of liberation.

*go-vadhasya niṣkṛtis triloka-tīrtha-koṭibhī
rādhayety avādi tena tā hariḥ samāhvayat |
yatra pārṣṇi-ghāṭa-je mamajja ca svayaṁ mudā
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||3||*

When Rādhā said, "To atone for killing a cow (Aristasura) You must visit millions of holy places in the three worlds," Kṛṣṇa called all the holy places and then happily bathed in the lake that sprang from His heel. Let us always glorify this Kṛṣṇa-kunda.

*kvāpi pāpa-nāśa eva karma-bandha-bandhanād
brahma-saukhyam eva viṣṇu-loka-vāsītā kvacit |
prema-ratnam atyayatnam eva yatra labhyate
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||4||*

At some holy places one becomes free from all sins, at others one becomes free from the bondage of karma, at others one attains Brahman happiness, and at others one attains residence in Visnuloka. Let us glorify residence at Kṛṣṇa-kunda, where without any effort one attains the jewel of prema for Kṛṣṇa.

*phulla-mādhavī-rasāla-nīpa-kuja-maṇḍale
bhṛṅga-koka-kokilādi-kākalī yad aṅcati |
āṣṭa-yāmikā-vitarka-koṭi-bheda-saurabham
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||5||*

Surrounded by madhavi, mango, kadamba and nipa trees, Kṛṣṇa-kunda filled with the sweet sounds of bumblebees, cakravakas, cuckoos and other birds. At night there are millions of inconceivable sweet fragrances. Let us always glorify this Kṛṣṇa-kunda.

*dola-keli-citra-rāsa-nṛtya-gīti-vādanair
nihnava-prasūna-yuddha-sīdhu-pāna-kautukaiḥ |
yatra khelataḥ kośora-śekharau sahālibhis
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||6||*

With gopi friends the two crowns of youth enjoyed many pastimes there. They rode on a swing, sweetly and wonderfully danced, sang, and enjoyed the conversations, amusing flower-battle and drinking the honey-wine. Let us always glorify this Kṛṣṇa-kunda.

*divya-ratna-nirmitāvatāra-sāra-sauṣṭhavaś
chatrikā virāji cāru kuṭṭima-prabhā-bharaiḥ |
sarva-loka-locanāti-dhanyatā yato bhavet
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||7||*

With the beauty of its glistening jewel shores and the splendor of its canopies and mosaic pavements it brings auspiciousness to all eyes. Let us always glorify this Kṛṣṇa-kunda.

*māthuram vikuṅṭhato'pi janma-dhāma-durlabham
vāsakānanam-tato'pi pāṇinā dhṛto giriḥ |
śrī-hares tato'pi yat param saroti-pāvanam
tatra kṛṣṇa-kuṇḍa eva saṁsthitih stutāstu naḥ ||8||*

The district of Mathura, Kṛṣṇa's birthplace, is more sacred and difficult to attain than Vaikuntha. The forest where He lived is more sacred still, and the hill lifted by His hand is more sacred than that. But the most sacred place is Hari's supremely purifying lake. Let us always glorify this Kṛṣṇa-kunda.

*kṛṣṇa-kuṇḍa-tīra-vāsa-sādhakam paṭhed idam
yo'ṣṭakam dhiyam nimajya kela-kuṅja-rājitoḥ |
rādhikā-girindra-dhāriṇoḥ padāmbujeṣu sa
prema-dāsyam eva śīghram āpnuyād anāmayam ||9||*

May he who, residing on the shore of Kṛṣṇa-kunda, reads these eight verses, plunging his mind in the lotus flowers of Rādhā and Giridhari's feet, quickly attain happiness of prema-bhakti for Them.

śrī-gītāvalī

*prabho kṛṣṇa-caitanya gaurāṅga
viśvambhara śrī-śacīnandana prema-sindho |
hare kṛṣṇa gopāla govinda
nandātmaja goṣṭha-gopī-jana-prāṇa-bandho ||*||*

O Lord Śrī Kṛṣṇa Caitanya, O Gaurāṅga, O Viśvambhara, O Śrī Śacī-nandana, O ocean of prema, O Hari, O Kṛṣṇa, O Gopāla, O Govinda, O son of Nanda, O life-friend of the vraja-gopīs!

Song 1

*pāyaya kṛpayā prema-sudhā mām
kāraya nija-sevā bahudhā mām |
śrī-govinda madana-gopāla gopīnātha
śrī-kṛṣṇa hare vraja-jana-gīta-līlā-gātha ||*

Please mercifully make me drink the nectar of ecstatic love. Please make me serve You in many ways. O Śrī Govinda, O Madana-Gopāla, O Gopīnātha, O Śrī Kṛṣṇa, O Hari, O Kṛṣṇa whose pastimes the people of Vraja glorify in songs!

*madhurima-garima-sarasa-karuṇālaya
locana-koṇa-vikāśam |
mām anubhāvaya bhāvaya nija-guṇa-rūpa-
kalāpa-vilāsam ||*

Please allow me to see the glory of Your sweet and merciful sidelong glances. Please reveal to me Your qualities, forms, and various pastimes.

śrī-vṛndāvana-kuñja-vihāriṇi
rādhe hari-dayite |
naya nija-caraṇa-saroja-talaṇi
mām urarīkuru lalite ||1||

O Goddess who enjoy pastimes in the forest groves of Vṛndāvana, O Rādhā, O beloved of Hari, please bring me to Your lotus feet. O beautiful one, please accept me!

Song 2

(rāga kānaḍā)

vande śrī-vṛṣabhānu-sutāpada !
kamala-nayana-locana-sampada ||

O daughter of King Vṛṣabhānu, O lotus-eyed Goddess who are the great treasure of my eyes, I bow down at Your lotus feet!

nakhara mukura-jita koṭi-sudhākara |
mādhava hṛdaya-cakora manohara ||

O Goddess whose glistening-mirror toenails defeat many millions of moons! O Goddess who charm the cakora bird of Mādhava's heart!

kamalā-nuta saubhaga-rekhāñcita |
lalitādi-kara-yāvaka-rañjita ||

O Goddess whose graceful beauty is praised by Lakṣmī-devī! O Goddess whose lotus feet Lalitā and the other gopīs decorate with yāvaka!

saṁsevayā giridhara mati-maṇḍita |
rāsa-vilāsa naṭana-rasa-paṇḍita ||

O Goddess whose mind is decorated with thoughts of service to Giridhārī! O Goddess learned in the art of sweet dancing in the rāsa pastimes!

Song 3

(rāga tuḍi)

iha nava-vañjula-kuñje |
kuruvaka-kusuma-suṣama-nava-guñje ||

“Here, to this beautiful asoka grove graceful with kurubaka flowers and fresh guñjā berries, . . .

tām abhisāraya dhīrām |
tri-jagad-atula-guṇa-bharima-gabhīrām ||

. . . please bring the saintly girl whose deep virtues have no equal in the three worlds.

gurum aṅgīkuru bhāram |
viracaya madana-mahodadhi-pāram ||

“Please take My words seriously and lead Me across the great ocean of amorous desires!

bhavatīm gatim avalambe |
mad-ucitam iha kuru vigata-vilambe ||

I take shelter of You. Please do what I ask without delay.”

iti gadiṭā madhuripuṇā |
tvaritam agād iyam ati-nipuṇā ||

Hearing Kṛṣṇa's words, the very intelligent gopī at once departed.

rahasi sarasi caṭu rādhām |
samabodhayad aghahara puru-bādhām ||

In a secluded place by a lake, that gopī told Rādhā of Kṛṣṇa's great anguish.

hṛdi sakhi ! vasasi murāreḥ |
jvalayasi tad api kim akṛta-vicāre ||

She said to Rādhā, "O friend, You reside always in Murāri's heart. O inconsiderate one, why do You set Him on fire in this way?"

adhunā dṛṣi ca balavantī |
śīśiraya tad amita-ruci vibhavantī ||

"Please go to Him now. Show Him Your limitless love, splendor and bliss, and cool the fire that burn in Him.

hari-vallabha giram amalām |
śravasi racaya sumanasam iva mṛdulām ||

"Please make Hari's loving words⁴ a delicate flower resting on Your ear."

⁴ Viśvanātha Cakravartī Ṭhakkura was also known as Hari-vallabha dasa

Song 4

(kedāra rāga)

sundari kalaya sapadi nija-caritam |
tvam atanu-kārmaṇa-viduṣi rasikam amūm ākarṣasi guṇa-kalitam ||

**“O beautiful one, please perform Your pastimes immediately.
O girl wise in amorous activities, cast a spell and attract that rasika
who is full of virtues!**

nija-mandiram anupada-lasad indiram
api parihāya vilāsī |
abhavad apāsta-samasta-kalam giri-
kandara-taṭa-vana-vāsī ||

**“Leaving His own palace, where glorious Lakṣmī-devī enjoys
pastimes, He now resides on the hills, in the caves, in the valleys,
in the forests, and on the banks of the rivers and lakes.**

bhavad-anurāga-nṛpo'kṛta hā kim
akāraṇa-vairam apāram |
praharati manasija dhanvāmunā
prahito yad amuṁ kati vāram ||

**“He rules over the kingdom of ever-fresh love for You. Why
You reject Him for no reason? How many times does Kāmadeva,
gripping his bow, attack Him with arrows?**

jīvayitum yadi kāntam anaṅga-
guṇālayam icchasi kānte |
abhisara samprati bhāmini
hari-vallabha-bhuvi bhānte ||

“O beautiful one, O passionate one, O land of love for Hari, O splendid one, if You wish to save His life, please go at once to Your beloved, who is the abode of all amorous virtues!”

Song 6

(varāḍī raga)

mā tuda muñca paṭāntam iti sphuṭa-kuṭila-mukham smita-miśram |
ṣāḍavam iva prīti-śrita-bhuja-bala-rāśir aghārir akṣtam ||

With a slight smile in Her crooked mouth, Rādhā says, “Don't touch Me! Let go of My clothing!” With His powerful arms Kṛṣṇa pulls Her to Him.

sakhi he ! paśya nayana-sukha-sāram |
rasika-mukuta-tanu-yugalam adhi śrita-bahu-vidha-madana-vikāram
||

O sakhi, look! This is the essence of the happiness for your eyes! Look at the two crown jewels of rasikas, agitated by the various kinds of amorous pastimes!

catulita-vikāṭa-cilli-dhanur-arpita-śānita-śoṇa-kaṭākṣā |
tarjati dayitam imam tad api prati parirambhaṇa-rasa-dakṣā ||

Bending fearsome archer's bows of Her restless eyebrows again and again, and shooting sharp reddened arrows of Her sidelong glances, Rādhā, who is expert at tasting the nectar of embraces, again and again rebukes Her beloved.

mukham atipūtam idam yuvati vraja-rasanārasitam akhaṇḍam |
sparśaya mā dayitety abhidhāya punar dhayati priya-gaṇḍam ||

“Don't touch Me with Your supremely pure lips, lips always tasted by the young girls of Vraja!” As Rādhā speaks these words, Her beloved Kṛṣṇa again and again kisses Her cheeks.

*virama satītvam ajani mama khaṇḍitam iti hitam api tava siddham |
iti sā ruṣeva radair nija-vallabham adhare racayati viddham ||*

“Please stop! You have broken My chastity. You have got what You wanted!” Speaking these words, Rādhā with pretended anger bit Her beloved Kṛṣṇa's lips.

Song 7

*hari-bhuja-kalita-madhura-mṛdulāṅgā |
tad-amala-mukha-śaśi-vilāsad-apāṅgā ||*

Her delicate body sweetly embraced by Kṛṣṇa's arms, Rādhā playfully gazes at the spotless moon of Kṛṣṇa's face.

*rādhā lalita-vilāsā |
adhi rati-śayanam ajani mṛdu-hāsā ||*

Resting on the bed of amorous pastimes, charming and playful Rādhā gently smiles.

*asadkṛd-udañcita-ghana-parirambhā |
khara-nakharāṅkuśodita-kuca-kumbhā ||*

Again and again Kṛṣṇa's tightly embraces His beloved and marks Her raised waterpot-like breasts with the sharp elephant-goats of His fingernails.

smara-śara-khaṇḍita-dhṛti-mati-lajjā |

prema-sudhā-jaladhi-kṛta-majjā ||

Her peacefulness and shyness destroyed by Kāmadeva's arrows, She became plunged in the nectar ocean of prema.

sarabhasa-valita-radana-cchada-pānā |

śrama-salilāpluta-vapur-apidhānā ||

She passionately drinks the nectar of Her beloved's lips. Her body is flooded with perspiration.

kañkaṇa-kiñkiṇi-jhañkṛta-rucirā |

parimala-milita-madhuvrata-nikarā ||

The small bells on Her bracelets tinkle sweetly. Her body's fragrance attracts swarms of bumblebees.

mṛgamada-rasa-carcita-nava-nalinā |

kṛti-dhara-timita-cikura-vṛta-vadanā ||

Her body is like a newly-blossomed lotus flower anointed with musk. Dishevelled hair surrounds Her perspiring face.

vallabha-rasika-kalā-rasa-sārā |

saphalīkṛta-nija-madhurima-bhārā ||

In this way sweetness of Rādhā, who is most expert at enjoying nectar pastimes with Her charming lover, bore its fruit.

Song 8

kṛṣṇā nanda-gopa-nandanā |

jaya kṛṣṇa-manda-hāsya-vadanā ||

O Kṛṣṇa, O beloved son of Nanda, O Kṛṣṇa whose dark face is graceful with a gentle smile, glory to You!

kaṅkaṇa-kiṅkiṇi keyūra-bhūṣaṇa-kaustubha-maṇi-rājitā |

O Kṛṣṇa splendid with a Kaustubha jewel and decorated with bracelets, armlets, and many tinkling ornaments!

kṛṣṇā padma-nindi-caraṇā |

vañjula-sadma-vīthi-calanā ||

O Kṛṣṇa, whose feet rebuke the lotus flowers! O Kṛṣṇa who walks home through a grove of vañjula trees!

indu-koṭi-jayi-nakha-maṇi-darpaṇa-daṇḍita-ghana-timirā ||

O Kṛṣṇa whose glistening jewel-mirror toenails defeat millions of moons and whose blakish body rebuke the darkness of the rain cloud!

kṛṣṇā rājad-aṅka-lalitā |

mada-gaja-rāja-varya-calitā ||

O Kṛṣṇa whose hands and feet bear graceful auspicious marks! O Kṛṣṇa who charmingly walks like the king of elephants!

mañjula-siñjita-mañjīra-cumbita-cañcala-mālya-taṭā ||

O Kṛṣṇa whose sweetly tinkling anklets are kissed by the end of Your restless flower garland!

kṛṣṇā hāṭaka-ruci-vasanā |

nava-rasa-nāṭaka-maṇi-rasanā ||

O Kṛṣṇa who wears splendid golden garments, O Kṛṣṇa whose jewelled belt dances with ever-new sweetness!

nābhi-sarovara-tīra-samutthita-vīci-vali-tritayā ||

O Kṛṣṇa whose abdomen has three graceful folds of skin by the shore Your navel-lake!

kṛṣṇā kunda-dāma-capalā |
bandhura-tunda-śobhi-taralā ||

O Kṛṣṇa decorated with a splendid jasmine garland, O Kṛṣṇa whose beautiful belly charmingly moving to and fro!

vakṣasi bhṛgu-pada-lakṣaṇa-salakṣaṇa indirāṅka-rucirā ||

O Kṛṣṇa whose chest bears Bhṛgu Muni's footprint and Goddess Lakṣmī's mark!

kṛṣṇā pīna-bāhu-yugalā |
niyata-navīna-raṅga-kuśalā ||

O Kṛṣṇa whose arms are broad, O Kṛṣṇa whose pastimes are eternally new and joyful!

rādhikā-sukha-sāgara-nāgara-sundarābja-nayanā ||

O lotus-eyed amorous hero who pushes Rādhā into an ocean of bliss!

kṛṣṇā karṇa-lambi-kuṇḍalā |
kuvalaya-varṇa-nindi-kuntalā ||

O Kṛṣṇa who wears graceful earrings, O Kṛṣṇa whose hair rebukes colour of the blue lotus flowers!

bhāla-rañji-tilakāvali-nāsikā-dambha-rocir-atulā ||

O Kṛṣṇa whose forehead is splendid with tilaka, O Kṛṣṇa whose nose and teeth are glorious with incomparable effulgence!

*kṛṣṇā vaiśā-vādya-caturā |
lasad-avatamsa-piñcha-madhurā ||*

O Kṛṣṇa who expertly plays the flute, O Kṛṣṇa who wears a charming peacock-feather crown!

nīla-kañja-ghana-puñja-jīṣṇu-navya-suśamā ||

O Kṛṣṇa whose ever-new handsomeness defeats the effulgence of the blue lotus flower and a mass of clouds!

*kṛṣṇā rāsa-lāsya-viditā |
madhura-vilāsa-nitya-muditā ||*

O Kṛṣṇa expert in the rāsa dance, O Kṛṣṇa who eternally enjoys sweet pastimes!

ballavī-nayanāñjana-rañjita-mañju-daśana-vasanā

O Kṛṣṇa whose graceful teeth and garments bear the marks of the gopīs' black mascara!

Song 9

(śrī-rāga vihāgaḍā)

madhura-gokula-nandana chavila vṛndāvana-candra |
muralīdhara madhusūdana mādhava gopīnātha mukunda |

**O charming Kṛṣṇa! O bliss of Gokula! O splendid moon shining
in Vṛndāvana! O Muralīdhara! O Madhusūdana! O mādhava! O
Gopīnātha! O Mukunda!**

keli-kalā-nidhi kuñja-vihārin giridhara ānanda-kanda ||
rādhe kṛṣṇa rādhe ||

**O ocean of charming pastimes! O Kṛṣṇa who enjoys in the forest
bowers! O Giridhārī! O source of all bliss! O Rādhā! O Kṛṣṇa! O
Rādhā!**

Song 10

jaya mādhurya-patāke śrī-rādhe |
jaya vṛṣabhānu-sute ||

**O Śrī Rādhā, O flag of sweetness, glory to You! O daughter of
Vṛṣabhānu, glory to You!**

lalitādi-sakhi-kumudāvali-rāke !

**O full moon that delight the lotus flowers that are Your friends
headed by Lalitā!**

prema-mahāmṛta-bhāvita-rasa-maya-tanu guṇa-rūpa-kalāpe |
nija-parijana-pariṣadi mām upanaya kalita-lalita-mamatāke ||

O Rādhā whose sweet form, qualities, and beauty are flooded with the nectar of prema, please accept me as one of Your associates!

Song 11

nanda-sūno kṛṣṇa govinda |
dṛśam ayi diśa mayi nija-kṛpayā |

O son of Nanda! O Kṛṣṇa! O Govinda! Please place Your glance of mercy on me!

mām jīvaya manda-smita-sudhayā ||

With the nectar of Your gentle smile please restore my life!

pīta-vasana mama kalaya mano |
nava nīla-nalina-kamanīya-tano ||
vallava-nagara-vataṁsa vibho |

O Kṛṣṇa splendid in yellow garments! O Kṛṣṇa whose body is charming like a new blue lotus! O crown jewel of the gopas! O all-powerful one, please appear in my heart!

vallabha mām urarīkuru bhoḥ ||

O dear Kṛṣṇa, please accept me!