



SHRI HIT HARIVANSH MAHAPRABHU

RADHA RASA SUDHA NIDHI

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Translated By

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Radhika Publications

Radha Rasa Sudha Nidhi

by *Hit Harivansh Mahaprabhu*

English Translation by *Madhuri Sakhi*

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Ātma-Nivedan

I am an extremely fallen and sinful soul—a desert bird unworthy even to approach the shore of the infinite ocean of Śrī Rādhā's glories. By my own merits, I am unworthy to utter that Name which is the life-treasure of the most intimate Sakhīs.

Yet, by the **Akāraṇa Kṛpā (causeless mercy)** of my Beloved Śrīji, and the boundless compassion of the Rasika Ācāryas who have churned the ocean of Divine Love, I have been granted a single drop of this celestial nectar. By his unseen inspiration (Prerṇā) of Shri Hit Ju Maharaj , he has guided my trembling hand to trace the letters of his sacred life and the mysteries of this Rasa-Rasa-Sudhā-Nidhi.

It is only by the current of his grace, and the merciful glance of Śrīmatī Rādhārāṇī, that this unworthy servant could attempt to translate these verses. I am nothing; I am only a pen moved by Her will, a mirror reflecting a light that does not belong to me.

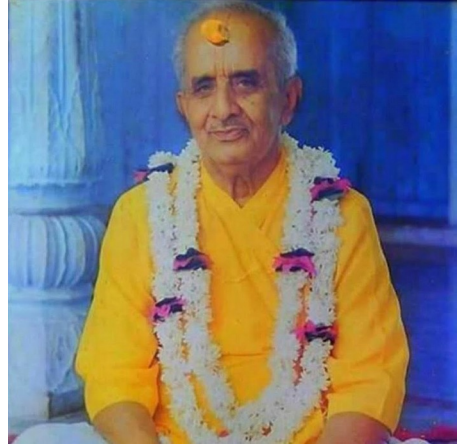
May every word in this Rasa-Sudhā-Nidhi become a fragrant Mallikā blossom, laid as a humble offering at the cool, lotus-soft feet of Śrī Rādhā.

— **Mādhurī Sakhi**

Acknowledgments

Shri Hit Premanand Govind Sharan Ji Maharaj my merciful Gurudev Baghwan , Whose kripa allowed me for the English Translation of Radha Rasa Sudha Nidhi

I offer my deepest gratitude to **Śrī Lalitā Caran Goswāmī**, whose profound commentary illuminated the path into this nectar-ocean, and to the Rasika Ācāryas whose grace turned this unworthy pen into an instrument of Her will.



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Charitra of Śrī Hit Harivansh Mahaprabhu

Śrī Hit Harivansh Mahaprabhu (1502–1553 CE) is one of the most revered saints of Vṛndāvana and the founding teacher of the Rādhāvallabh tradition. He is remembered as a master of divine love and as a poet whose entire being was dedicated to Śrī Rādhā. His life represents the highest ideal of pure, single-minded devotion centered upon the loving service of Śrī Rādhā.

The sixteenth century was a transformative period in the spiritual history of North India. During this time, many great saints came to Vṛndāvana to rediscover and re-establish the sacred places connected with the eternal pastimes of the Divine Couple. Among them, Śrī Hit Harivansh Mahaprabhu holds a unique and honored position because of his deep emphasis on the supremacy of Śrī Rādhā and the intimate path of devotional love.

Avtar and Early Devotion

Śrī Hit Harivansh Mahaprabhu was born into a respected brāhmaṇa family in the region connected with Vraja. His father was Vyās Miśra and his mother was Tārā Rānī. From his earliest years, he displayed extraordinary spiritual sensitivity. Unlike other children, whose minds were drawn to ordinary play, young Harivansh was naturally inclined toward devotional service. He would arrange symbolic forms of Rādhā and Kṛṣṇa and offer them simple worship with deep affection.

Accounts from his childhood describe how he spoke of the Divine Couple as living and present realities. For him, devotion was not merely ritual or imagination; it was heartfelt experience. These early signs were later understood by his followers as indications of his divine mission.

Lilas

The Demand for Caraṇāmṛta

In another account, a simple request for water in the middle of the night became a theological revelation. When offered ordinary water, he refused it with a firm, sweet insistence, demanding caraṇāmṛta (the sanctified water from the feet of the Deity) instead. When told the Divine Couple were surely asleep and should not be disturbed, he replied that they were very much awake, engaged in their intimate nocturnal play (*nikunj-līlā*). This was not a child's whim, but a declaration of the *rasika* heart: for the true lover, the Divine is never distant or dormant, but ever-present and ever-active.

The Tree and the Golden Creeper

One famous childhood remembrance describes him arranging a playful “seva-scene” in a garden: a dark tamal tree became Śyāma's form, and a golden creeper became Śrī Rādhā's embrace—showing, even as a boy, his instinctive vision of the Couple's union.

Rādhā as Guru: The Inner Initiation

A defining feature of Hitācārya's charitra is that Śrī Rādhā Herself is remembered as his mantra-guru. In sacred retellings, he receives a direct संकेत (divine instruction) in a dream-vision and is guided to the mantra through a wondrous sign.

For the Rādhāvallabha tradition, this establishes a foundational principle: the sampradāya's root is not institutional power, but Rādhā's personal कृपा—and therefore the entire path is Rādhā-pradhān by origin.

His Teachings

The path established by Śrī Hit Harivansh Mahaprabhu may be understood through several essential principles:

- Complete single-minded devotion to the Divine Couple.
- Recognition of divine love as higher than intellectual knowledge or external ritual.
- Intimate service as the highest spiritual goal.
- Humility and reverence toward all genuine devotees.

He taught that pride, social position, and scholarly achievement cannot grant entrance into the inner sweetness of Vṛndāvana. Only pure and selfless love can reveal that realm.

His Literary Works

Śrī Hit Harivansh is traditionally credited with several important works:

- *Hit Chaturasi Ji*
- *Yamunāṣṭaka*
- *Śrī Rādhā Sudhā Nidhi* (a Sanskrit stotra tradition deeply influential in Rādhā devotion)

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Verse 1

यस्याः कदापि वसनाञ्चल-खेलनोत्थ-
धन्याति-धन्य-पवनेन कृतार्थमानि
योगीन्द्र-दुर्गम-गतिर्मधुसूदनोऽपि
तस्या नमोस्तु वृषभानुभुवो दिशेऽपि

*yasyāḥ kadāpi vasanāñcala-khelanottha-
dhanyāti-dhanya-pavanena kṛtārthamāni
yogīndra-durgama-gatir madhusūdano'pi
tasyaa namo'stu vṛṣabhānubhuvo diśe'pi*

yasyāḥ — of whom (of Shri Rādhā), **kadāpi** — at any time / sometimes, **vasanāñcala** — the edge (border) of the garment, **khelanottha** — arising from playful movement, **dhanyāti-dhanya** — most blessed, supremely auspicious, **pavanena** — by the breeze, **kṛtārthamāni** — feeling fulfilled / gratified, **yogīndra-durgama-gatiḥ** — whose path is inaccessible to the greatest yogis, **madhusūdanaḥ api** — even Madhusūdana (Lord Krishna), **tasya** — unto Her (Shri Rādhā), **namo'stu** — I offer obeisance, **vṛṣabhānu-bhuvaḥ** — of the daughter of Vṛṣabhānu, **diśe'pi** — even to the direction where She dwells.

Meaning

Even Madhusūdana, whose path is inaccessible to great yogis, feels fulfilled by a breeze stirred by the edge of Her garment. I bow even toward the direction graced by Vṛṣabhānu's daughter.

Verse 2

ब्रह्मेश्वरादि सुदुरूह पदारविन्द
श्रीमत्पराग परमाद्भुत वैभवायाः
सर्वार्थसार रसवर्षि- कृपार्द्रदृष्टेः
स्तस्या नमोऽस्तु वृषभानुभु वो महिम्ने

*brahmeśvarādi sudurūha padāravinda
śrīmat-parāga paramādbhuta vaibhavāyāḥ
sarvārtha-sāra rasa-varṣi kṛpārdradṛṣṭeḥ
stasya namo 'stu vṛṣabhānubhavo mahimne*

brahmeśvarādi — Brahmā, Īśvara (Śiva) and other great gods, **sudurūha** — extremely difficult to reach or comprehend, **padāravinda** — the lotus feet, **śrīmat-parāga** — with the glorious dust (pollen), **paramādbhuta** — supremely wonderful, **vaibhavāyāḥ** — whose majesty or splendor, **sarvārtha-sāra** — the essence of all purposes (the highest goal), **rasa-varṣi** — showering divine rasa (nectar of love), **kṛpārdra-dṛṣṭeḥ** — whose glance is softened with mercy, **tasya** — unto Her (Śrī Rādhā), **namo'stu** — I offer obeisance, **vṛṣabhānu-bhuvo** — of the daughter of Vṛṣabhānu, **mahimne** — to the glory or greatness.

Meaning

I offer my humble obeisance to the supreme glory of Shri Radha, the daughter of Vṛṣabhānu. Her majesty is so wonderful that even the divine dust from Her lotus feet is beyond the reach and understanding of great gods like Brahmā and Śiva. Her merciful glance is always softened with compassion, and it constantly showers the nectar of divine love (Rasa), which is the ultimate essence and the highest goal of all existence.

Verse 3

यो ब्रह्मरुद्रशुकनारदभीष्ममुख्यैर्
अलक्षितो न सहसा पुरुषस्य तस्य ।
सद्योवशीकरणचूर्णमनन्तशक्तिमन्तं
तं राधिकाचरणरेणुमनुस्मरामि

*yo bramarudra-śuka-nārada-bhishm samamukhyair
alaksito na sahasā puruṣasya tasya
sadyo-vaśīkaraṇa-cūrṇam ananta-śaktim
tam rādhikā-caraṇa-reṇum anusmarāmi*

yo — who, **brama-rudra-śuka-nārada-bhishm** — by Brahmā, Rudra (Śiva), Śuka, and Nārada and bhishma **samam-ukhyaiḥ** — even together with other foremost sages, **alaksitaḥ** — not perceived, **na sahasā** — not easily or suddenly, **puruṣasya tasya** — of that Supreme Person (Śrī Krishna), **sadyo-vaśīkaraṇa-cūrṇam** — the instant subduer (magical powder) that enchants immediately, **ananta-śaktim** — possessing infinite power, **tam** — that, **rādhikā-caraṇa-reṇum** — the dust of the feet of Śrī Rādhā, **anusmarāmi** — I constantly remember.

Meaning

I remember the **dust from Shri Rādhā's feet** — that divine dust which has **unlimited power**, which can **instantly attract and control even Lord Krishna**, and which the greatest beings like **Brahmā, Śiva, Śuka and Nārada** can never truly understand or reach, even after great effort.

Verse 4

आधाय मूर्द्धनि यदपुरुदारगोप्यः
काम्यं पदं प्रियगुणैरपि पिच्छमौलेः
भावोत्सवेन भजतां रसकामधेनुं
तं राधिकाचरणरेणुमहं स्मरामि ॥

*ādhāya murddhani yad apurudara-gopyaḥ
kāmyam padam priyaguṇair api picchamauleḥ
bhāvotsavena bhajatām rasa-kāmadhenum
tam rādhikā-caraṇa-reṇum aham smarāmi*

ādhāya — placing, *murddhani* — on their heads, *yad* — which, *apūru-
dara-gopyaḥ* — the noble and beautiful gopīs, *kāmyam* — most desirable,
padam — dust or particle, *priya-guṇaiḥ* — by the beloved qualities, *api* —
even, *piccha-mauleḥ* — of the peacock-feather-crowned one (Śrī
Krishna), *bhāva-utsavena* — in a festival of divine emotions, *bhajatām* —
for those who worship, *rasa-kāmadhenum* — the wish-fulfilling cow of
transcendental rasa, *tam* — that, *rādhikā-caraṇa-reṇum* — dust of Śrī
Rādhā's lotus feet, *aham* — I, *smarāmi* — remember.

Meaning

I remember the dust of Shri Rādhā's feet, which the noble-hearted gopīs placed upon their heads to attain the cherished status of being Her maidservant—a position longed for even by Shri Shyāmasundara, the one crowned with peacock feathers. That dust of Her feet is like the wish-fulfilling cow of divine love for those devoted to it with heartfelt joy.

Verse 5

दिव्यप्रमोद रस सार निजाङ्गसङ्ग-
पीयूषवीचि- निचयैरभिषेचयन्ति
कन्दर्पकोटिशरमूर्च्छितनन्दसूनु-
सञ्जीवनी जयति कापि निकुञ्जदेवी

*divya-pramoda-rasa-sara-nija-aṅga-saṅga-
piūṣa-vīchi-nichayair abhiṣechayanti
kandarpa-koṭi-śara-mūrcchita-nanda-sūnu-
sanjīvanī jayati kāpi nikunja-devī*

divya — divine, *pramoda* — bliss, *rasa-sāra* — essence of transcendental mellows, *nija-aṅga-saṅga* — by the contact of Her own body, *pīūṣa-vīchi-nichayaiḥ* — with waves and showers of nectar, *abhiṣechayanti* — She anoints or bathes, *kandarpa-koṭi* — of millions of Cupids, *śara* — by the arrows, *mūrcchita* — made unconscious, *nanda-sūnum* — the son of Nanda (Śrī Krishna), *sanjīvanī* — the life-giving elixir, *jayati* — all glories, *kāpi* — some incomparable, *nikunja-devī* — Goddess of the secret groves (Śrī Rādhā).

Meaning

Hail to the indescribable Goddess of the bowers of Vrindāvana—Shri Rādhā—who revives Nanda’s son, Shri Krishna, made unconscious by millions of Cupid’s arrows, by bathing Him with waves of nectar flowing from the contact of Her divine limbs, which embody the essence of transcendental bliss.

Verse 6

तन्नः प्रतिक्षण चमत्कृत चारुलीला-
लावण्य मोहन महामधुराङ्गभङ्गि।
राधाननं हि मधुराङ्ग कलानिधान-
माविर्भविष्यति कदा रससिन्धु सारम्

*tannaḥ pratikṣaṇa-camatkṛta-cāru-līlā-
lāvanya-mohana-mahā-madhura-aṅga-bhaṅgī
rādhānanam hi madhura-aṅga-kalā-nidhānam
āvirbhaviṣyati kadā rasa-sindhu-sāram*

tan — that, *naḥ* — to us, *pratikṣaṇa* — at every moment, *camatkṛta* — astonished or amazed, *cāru-līlā* — by Her charming pastimes, *lāvanya* — beauty, *mohāna* — enchanting, *mahā-madhura* — supremely sweet, *aṅga-bhaṅgī* — graceful movements and postures of the limbs, *rādhānanam* — the face of Śrī Rādhā, *hi* — indeed, *madhura-aṅga-kalā-nidhānam* — the treasure-house of all the sweet arts of bodily beauty, *āvirbhaviṣyati* — will appear or manifest, *kadā* — when, *rasa-sindhu-sāram* — the essence of the ocean of rasa (divine love and bliss).

Meaning

When will that face of Shri Rādhā appear before me—Her face that is the essence of the ocean of love, the source of countless graceful expressions of beauty, and which enchants the heart anew at every moment with its sweetly playful gestures?

Verse 7

यत्किङ्करीषु बहुशः खलु काकुवाणी
नित्यं परस्य पुरुषस्य शिखण्डमौलेः ।
तस्याः कदा रसनिधेर्वृषभानुजाया
स्तत्केलिकुञ्ज भवनाङ्गण मार्जनीस्याम् ॥

*yat-kiṅkariṣu bahuśaḥ khalu kaku-vāṇī
nityam parasya puruṣasya śikhaṇḍa-mauleḥ
tasyāḥ kadā rasa-nidher vṛṣabhānujāyāḥ
tat-keli-kuñja-bhavānāṅganam ārjanī syām*

yat — whose, *kiṅkariṣu* — among the maidservants, *bahuśaḥ* — repeatedly, *khalu* — indeed, *kaku-vāṇī* — words choked with emotion (trembling voice), *nityam* — always, *parasya puruṣasya* — of the Supreme Person (Śrī Krishna), *śikhaṇḍa-mauleḥ* — who wears a peacock feather on His head, *tasyāḥ* — of Her (Śrī Rādhā), *kadā* — when, *rasa-nidheḥ* — the ocean of divine rasa (nectar of love), *vṛṣabhānu-jāyāḥ* — the daughter of Vṛṣabhānu, *tat-keli-kuñja* — in that grove of amorous pastimes, *bhavān-āṅganam* — the courtyard of Her dwelling, *ārjanī syām* — may I become (may I attain the fortune of being there).

Meaning

When shall I become the sweeper of the courtyard of the bower-dwelling of that Ocean of Love—Shri Rādhā—whose maidservants are continually entreated by the Supreme Lord Himself, the one adorned with a peacock feather upon His head?

Verse 8

वृन्दानि सर्वमहतामपहाय दूराद्
वृन्दाटवीमनुसर प्रणयेन चेतः
सत्तारणीकृतसुभावसुधारसौघं
राधाभिधानमिह दिव्यनिधानमस्ति

*vṛndāni sarva-mahatām apahāya dūrād
vṛndāṭavim anusar praṇayena cetaḥ
sattāra-nikṛt subhāva sudha-rasa-augham
rādhābhīdhānam iha divya-nidhānam asti*

vṛndāni — groups or gatherings (of all great ones, sages, or devotees), **sarva-mahatām** — of all exalted beings, **apahāya** — abandoning, **dūrād** — from afar, **vṛndā-āṭavīm** — the forest of Vṛndā (Vṛndāvana), **anusar** — follow or enter devotedly, **praṇayena** — with deep love, **cetaḥ** — O my mind, **sattā-ara-nikṛt** — surpassing the very essence of existence, **subhāva** — by its pure nature, **sudha-rasa-augham** — full of streams of nectar of rasa (divine bliss), **rādhā-abhīdhānam** — known by the name “Rādhā,” **iha** — here, **divya-nidhānam** — the divine treasure, **asti** — there exists.

Meaning

O my mind! Renounce all great attainments and their means, and instead follow the sacred forest of Vrindāvana, where exists that divine treasure named Shri Rādhā—the ocean of love who redeems the pure-hearted and showers streams of nectar-like grace.

Verse 9

केनापि नागरवरेण पदे निपत्य
संप्रार्थितैकपरिरम्भरसोत्सवायाः ।
सभ्रुविभङ्गमतिरङ्गनिधेः कदा ते
श्रीराधिके नहि नहिनहीतिगिरः श्रुणोमि ॥

*kenaapi nagara-vareṇa pāde nipatyā
samprārthitaika-parirambha-rasotsavāyāḥ
sabhru-vibhaṅga-matir-aṅga-nidheḥ kadā te
śrī-rādhi-ke! nahi nahi iti girah śṛṇomi*

kayā — by whom, *enena api* — even by that illustrious Lord (Śrī Kṛṣṇa, the best among lovers), *nagara-vareṇa* — the foremost lover in the city of Vraja, *pāde nipatyā* — falling at Your feet, *samprārthita* — having earnestly begged, *eka-parirambha-rasa-utsavāyāḥ* — for just one festival of the nectar of embrace, *sa-bhru-vibhaṅga-matiḥ* — with a mind expressing denial through the movement of Your eyebrows, *aṅga-nidheḥ* — O treasure of beauty, *kadā te* — when of You, *śrī-rādhi-ke* — O Śrī Rādhikā, *na hi na hi iti girah śṛṇomi* — shall I hear the sweet words “No, no!” (as You shyly refuse His request)?

Meaning

O Ocean of Love, Shri Rādhā! When shall I hear You sweetly saying ‘No, no,’ with playful movements of Your eyebrows, in response to the clever entreaty of that artful Lover—Shri Krishna—who falls at Your feet, begging for the joy of a single embrace?

Verse 10

यत्पादपद्मनखचन्द्रमणिच्छटाया
विस्फूर्जितं किमपि गोपवधूष्वदर्शि
पूर्णानुरागरससागरसारमूर्तिः
सा राधिका मयि कदापि कृपां करोतु

yat-pāda-padma-nakha-candra-maṇi-cchaṭāyaḥ
visphūrjitaṁ kimapi gopa-vadhuṣv adarśi
pūrṇānurāga-rasa-sāgara-sāra-mūrttiḥ
sā rādhikā mayi kadāpi kṛpām karotu

yat — whose, *pāda-padma* — lotus feet, *nakha-candra-maṇi* — the toenails shining like moon-gems, *cchaṭāyaḥ* — by the rays or effulgence, *visphūrjitaṁ* — reflected or manifested, *kimapi* — something indescribable, *gopa-vadhuṣu* — in the cowherd maidens (gopīs), *adarśi* — was seen, *pūrṇa-anurāga-rasa-sāgara-sāra-mūrttiḥ* — the very embodiment of the essence of the ocean of complete loving devotion (rasa), *sā* — that, *rādhikā* — Śrī Rādhikā, *mayi* — upon me, *kadā api* — at any time, *kṛpām karotu* — may She bestow mercy.

Meaning

May that Śrī Rādhikā, who is the very embodiment of the essence of the ocean of complete and perfect loving devotion, bestow Her grace upon me — She whose indescribable effulgence, radiating from the moon-gem-like toenails of Her lotus feet, was beheld within the hearts of the gopis of Vraja.

Verse 11

उज्जृम्भमाणरसवारिनिधेस्तरङ्गैरंगैरिव
प्रणयलोलविलोचनायाः ।
तस्याः कदा नु भविता मयि
पुण्यदृष्टिवृन्दाटवीनवनिकुञ्जगृहाधिदेव्याः

ujjumbhamāna-rasa-vāri-nidhes-taraṅgaiḥ
rangāriṇa praṇaya-lola-vilocanāyāḥ
tasyāḥ kadā nu bhavitā mayi puṇya-dṛṣṭiḥ
vrundāṭavī-nava-nikuñja-grhādhi-devyāḥ

ujjumbhamāna — overflowing, surging, rising up; **rasa-vāri-nidheḥ** — of the ocean of rasa (divine love and bliss); **taraṅgaiḥ** — with waves; **aṅgair iva** — as if by Her limbs; **praṇaya-lola** — restless with affection; **vilocanāyāḥ** — whose eyes; **tasyāḥ** — of Her (Śrī Rādhā); **kadā nu** — when indeed; **bhavitā** — will there be; **mayi** — upon me; **puṇya-dṛṣṭiḥ** — a blessed or gracious glance; **vrundāṭavī-nava-nikuñja-grhādhi-devyāḥ** — of the presiding Goddess of the fresh bowers (new groves) in the forest of Vrindāvana (Śrī Rādhā).

Meaning

Whose every limb is like the rising waves of the Ocean of Divine Love, and whose eyes tremble with intense affection — when will that Shri Rādhā, the Presiding Goddess of the fresh bowers of Vrindāvana, cast Her purifying glance upon me?

Verse 12

वृन्दावनेश्वरी तवैव पदारविन्दं
प्रेमामृतैकमकरन्दरसोघपूर्णम्
हृद्यर्पितं मधुपतेः स्मरतापमुग्रं
निर्वापयत्परमशीतलमाश्रयामि

vrundāvaneśvarī tavaiva padāravindam
premāmṛtaika-makaranda-rasa-ogha-pūrṇam
hṛdy-arpitaṁ madhupateḥ smara-tāpam-ugram
nirvāpayat parama-śītalam āśrayāmi

vrundāvana-īśvarī — O Queen of Vṛndāvana; *tava eva* — only Your; *padāravindam* — lotus feet; *prema-amṛta-eka* — of pure love’s nectar alone; *makaranda* — honey; *rasa-ogha-pūrṇam* — overflowing with a flood of sweetness; *hṛdy-arpitam* — when placed in the heart; *madhu-pateḥ* — of the Lord of honey (Śrī Krishna); *smara-tāpam* — the burning pain of love; *ugram* — intense; *nirvāpayat* — extinguishes; *parama-śītalam* — supremely cooling; *āśrayāmi* — I take shelter (of those feet).

Meaning

O Shri Rādhā, Queen of Vrindāvana! I take refuge in Your lotus feet, overflowing with the honey of pure love. When placed in the heart of Madhupati (Shri Krishna), they soothe and extinguish the burning flames of passion with their supreme coolness.

Verse 13

राधाकरावचितपल्लववल्लरीके
राधापदाङ्कविलसन्मधुरस्थलीके ।
राधायशोमुखरमत्तखगावलीके
राधा-विहारविपिने रमतां मनो मे ॥

rādhā-karava-chita-pallava-vallarike
rādhā-padāṅka-vilasan-madhura-sthalike
rādhā-yaśo-mukhara-matta-khagāvalike
rādhā-vihāra-vipine ramātām mano me

rādhā-karava-chita — touched or adorned by Śrī Rādhā’s hands; **pallava-vallarike** — O tender creepers and vines; **rādhā-padāṅka-vilasan** — shining with the marks of Śrī Rādhā’s feet; **madhura-sthalike** — O sweet land; **rādhā-yaśaḥ-mukhara** — resounding with the glories and fame of Śrī Rādhā; **matta-khaga-āvalike** — filled with intoxicated (joyful) birds singing; **rādhā-vihāra-vipine** — in the forest of Śrī Rādhā’s divine pastimes; **ramātām** — may it delight; **mano me** — my mind.

Meaning

May my mind delight forever in the groves of Shri Rādhā’s play — where creepers bear tender sprouts touched by Her hands, where the earth glows with the prints of Her feet, and where intoxicated birds sing only Her glories.

Verse 14

कृष्णामृतं चल विगाढुमितीरिताहं
तावत्सहस्व रजनी सखि यावदेति
इत्थं विहस्य वृषभानुसुतेह
लप्स्ये मानं कदा रसदकेलिकदम्बजातम्

kṛṣṇāmṛtaṁ chalaṁ vigadhuṁ itīritāhaṁ
tāvat sahasva rajanī sakhi yāvad eti
itthaṁ vihasya vṛṣabhānusuteḥ lapsye
mānaṁ kadā rasa-ḍākeli-kadamba-jātam

kṛṣṇa-amṛtam — The dark nectar ; **chalam** — deceit, pretended indifference; **vigadhum** — to speak or express; **iti iritā** — thus being told; **aham** — I; **tāvat sahasva** — endure for now; **rajanī sakhi yāvad eti** — O friend! until the night arrives; **itthaṁ vihasya** — thus smiling playfully; **vṛṣabhānu-suteḥ** — of the daughter of Vṛṣabhānu (Śrī Rādhā); **lapsye** — I shall obtain; **mānam** — Her loving sulk or pride; **kadā** — when?; **rasa-ḍāka-īli-kadamba-jātam** — amidst the cluster of sweet amorous sports, the groves of rasa-filled playful pastimes.

Meaning

When Śrī Rādhā invited Her companion for a dip in ‘Krishnāmṛta’ (Yamunā’s dark waters), Her playful companion mistook the word for ‘Krishna’ and jested, ‘Wait till night, dear!’ O daughter of Vrishabhānu! When will I be struck by You with Kadamba flowers in loving play after such delightful jest?

Verse 15

पादांगुली निहित दृष्टिमपत्रपिष्णुं
दूरादुदीक्ष्यरसिकेन्द्रमुखेन्दुबिम्बम् ।
वीक्षे चलत्पदगतिं चरिताभिरामां-
झङ्कारनूपुरवतीं बत कर्हि राधाम्

padāṅguli-nihita-dṛṣṭim apātra-piṣṇum
dūrādudīkṣya rasikendra-mukhendu-bimbam
vīkṣe calat-pada-gatiṁ caritābhirāmam
jhaṅkāra-nūpuravatīm bata karhi rādhām

pada-aṅguli-nihita-dṛṣṭim — with Her gaze fixed on Her toe-tips; **apātra-piṣṇum** — shyly rubbing the ground unworthy of Her touch; **dūrāt udīkṣya** — beholding from afar; **rasika-indra-mukha-indu-bimbam** — the moon-like face of the king of rasikas (Śrī Kṛṣṇa); **vīkṣe** — may I behold; **calat-pada-gatiṁ** — Her graceful movement of feet; **carita-abhirāmam** — charming in every act; **jhaṅkāra-nūpura-vatīm** — adorned with tinkling anklets; **bata karhi rādhām** — ah! when shall I behold Śrī Rādhā?

Meaning

When shall I behold Shri Rādhā, whose anklets jingle sweetly as She walks, moving gracefully toward Her lover. His(Shyamsundar) eyes shyly cast down upon Her toes, glancing bashfully at the moon-like face of Shri Radha from afar?

Verse 16

उज्जागरं रसिकनागर सङ्ग रङ्गैः
कुंजोदरे कृतवती नु मुदा रजन्याम् ।
सुस्नापिता हि मधुनैव सुभोजिता त्वं
राधे कदा स्वपिषि मत्कर लालिताङ्घ्रिः

ujjāgaram rasika-nagara-saṅga-raṅgaiḥ
kuñjodare kṛtavati nu mudā rajanyām
susnāpitā hi madhunāiva subhojitā tvaṁ
rādhe kadā svapiṣi mat-karalālita-aṅghri

ujjāgaram — having spent the night awake; **rasika-nagara-saṅga-raṅgaiḥ** — through the playful company of the king of rasikas (Śrī Kṛṣṇa); **kuñja-udare** — within the inner bower (the secret grove); **kṛtavati** — having performed; **nu** — indeed; **mudā** — with joy; **rajanyām** — during the night; **su-snāpitā** — well bathed; **hi** — indeed; **madhunā eva** — with honey (or by the sweet) ; **su-bhojitā** — well fed, delighted; **tvaṁ** — You; **rādhe** — O Rādhā!; **kadā** — when; **svapiṣi** — will You sleep; **mat-karalālita-aṅghri** — Your lotus feet caressed or massaged by my hands.

Meaning

“O Śrī Rādhā, after You have spent the whole night in loving joy with Śrī Shyām Sundar, I wish to bathe You, serve You sweet food, and tend to You with care. And when You lie down to rest, may I have the fortune to touch Your lotus feet with my hands — to serve You until You fall asleep, peaceful and radiant like the dawn of love itself.”

Verse 17

वैदग्ध्यसिन्धुरनुराग रसैकसिन्धु
वर्त्सल्यसिन्धुरतिसान्द्रकृपैकसिन्धुः
लावण्यसिन्धुरमृतच्छविरूप सिन्धुः
श्रीराधिका स्फुरतु मे हृदि केलि सिन्धुः

vaidagdhyasindhur anurāgarasaika-sindhur
vatsalya-sindhur atisāndra-kṛpāika-sindhuh
lāvaṇya-sindhur amṛtacchavi-rūpa-sindhuh
śrī-rādhikā sphuratu me hṛdi keli-sindhuh

vaidagdhya-sindhuh — ocean of cleverness and divine skill, *anurāga-rasa-eka-sindhuh* — sole ocean of the nectar of deep love (anurāga), *vatsalya-sindhuh* — ocean of tender affection, *atisāndra-kṛpā-eka-sindhuh* — the one ocean of intensely condensed compassion, *lāvaṇya-sindhuh* — ocean of beauty and grace, *amṛta-acchavi-rūpa-sindhuh* — ocean of form with a lustre pure as nectar, *śrī-rādhikā* — Śrī Rādhikā, *sphuratu* — may She shine forth, *me* — in my, *hṛdi* — heart, *keli-sindhuh* — as the ocean of divine pastimes.

Meaning

May Shri Rādhikā manifest in my heart—She who is the ocean of skill, the unique ocean of divine love, the ocean of affection for her devotees , the ocean of abundant compassion, the ocean of beauty, and the ocean of amorous shorts.

Verse 18

दृष्ट्वैव चम्पकलतेव चमत्कृताङ्गी
वेणुध्वनिं क्वच निशम्य च विह्वलाङ्गी
सा श्यामसुन्दरगुणै रनुगीयमानैः
प्रीता परिष्वजतु मां वृषभानुपुत्री

ḍṛṣṭvaiva campakalateva camatkṛtāṅgī
veṇu-dhvanim kvaca niśamya ca vihvalāṅgī
sā śyāmasundara-guṇair anugīyamānaiḥ
prītā pariṣvajatu mām vṛṣabhānu-putrī

ḍṛṣṭvā eva — upon merely seeing, *campaka-latā iva* — like a campaka creeper, *camatkṛta-aṅgī* — whose limbs are thrilled with wonder, *veṇu-dhvanim* — the sound of the flute, *kvaca niśamya ca* — having heard somewhere, *vihvala-aṅgī* — with limbs trembling in ecstasy, *sā* — that (Śrī Rādhā), *śyāma-sundara-guṇaiḥ* — by the virtues and sweetness of Śyāmasundara (Śrī Kṛṣṇa), *anugīyamānaiḥ* — constantly sung / glorified, *prītā* — delighted, *pariṣvajatu* — may She embrace, *mām* — me, *vṛṣabhānu-putrī* — the daughter of Vṛṣabhānu.

Meaning

Like a blossoming Champaka vine, Her limbs glow with beauty upon seeing Krishna; upon hearing His flute, Her body trembles in love. When will the daughter of Vrishabhānu, delighted by my songs of Shyāmasundara's glories, lovingly embrace me?

Verse 19

श्रीराधिके सुरतरङ्गि नितम्बभागे
काञ्चीकलापकलहंसकलानुपैः
मञ्जीरशिञ्जित मधुव्रत गुञ्जिताङ्घ्रिः
पङ्केरुहैः शिशिरय स्वरसच्छटाभिः

śrī-rādhike sura-taraṅgi nitamba-bhāge
kāñcī-kalāpa-kala-haṁsa-kalānūpaiḥ
mañjīra-śiñjita-madhuvrata-guñjitāṅghri-
pañkeruhaiḥ śīśiraya svarasa-cchaṭābhiḥ

śrī-rādhike — O Śrī Rādhikā!, *sura-taraṅgi* — O divine river of beauty and grace, *nitamba-bhāge* — in the region of Your hips, *kāñcī-kalāpa-kala-haṁsa-kalā-anūpaiḥ* — by the sweet sounds of Your girdle (waist-bell) resembling the melodious notes of graceful swans, *mañjīra-śiñjita-madhuvrata-guñjita-aṅghri-pañkeruhaiḥ* — with lotus feet resounding from the jingling of anklets and the buzzing of honeybees, *śīśiraya* — cool / soothe, *sva-rasa-cchaṭābhiḥ* — with the showers of Your own sweet rasa (nectar of divine love).

Meaning

O Shri Rādhā! Cool me with the radiance of Your love — through the gentle swan-like sounds of Your tinkling girdle that adorns Your hips made graceful by play, and by the music of Your anklets that hum like bees around the lotus of Your feet.

Verse 20

श्रीराधिके सुरतरङ्गिणि दिव्यकेलि-
कल्लोलमालिनि लसद्ददनारविन्दे
श्यामामृताम्बुनिधिसङ्गमतीव्रवेगी
न्यावर्त्तनाभिरुचिरे मम सन्निधेहि

śrī-rādhike sura-taraṅgiṇi divya-keli
kallola-mālini lasad-vadanāravinde |
śyāmāmṛtāmbu-nidhi-saṅgama-tīvra-vegī
nyāvartanābhirucire mama sannidhehi ||

śrī-rādhike — O Śrī Rādhikā!, *sura-taraṅgiṇi* — divine river among the celestial waves of beauty and bliss, *divya-keli-kallola-mālini* — adorned with garlands of playful divine ripples (waves of love-sports), *lasat-vadana-aravinde* — with a shining lotus-like face, *saṅgama*: The meeting/union, *tīvra-vegī*: Rushing with **intense** speed *.nyavartana-abhirucire* — charming in Your gentle turns (or modest retreats), *mama sannidhehi* — please stay close before me.

Meaning

O Śrī Rādhā, who art like the holy Ganges! Thy face is like a beautiful lotus floating in the stream, made even more beautiful by the waves of Thy divine pastimes with Śrī Kṛṣṇa. Just as the Ganges rushes swiftly to meet the ocean, Thou rushest swiftly toward union with Śrī Kṛṣṇa, the ocean of the nectar of love. Thy navel is as charming as a whirlpool in the river. Please stay close before me.

Verse 21

सत्प्रेम सिन्धु मकरन्द रसौघधारा
सारानजस्रमभितः स्रवदाश्रितेषु ।
श्रीराधिके तव कदा चरणारविन्दं
गोविन्द जीवनधनं शिरसा वहामि ॥

sat-prema-sindhu-makaranda-rasaugha-dhāra-
saranajasraṁ bhavitaḥ śravat-āśriteṣu
śrī-rādhike tava kadā caraṇāravindam
govinda-jīvana-dhanam śirasā vahāmi

sat-prema-sindhu-makaranda-rasaugha-dhārā — stream of the honey of true love flowing from the ocean of divine affection, **sarat-ajasram** — continuously moving / flowing ceaselessly, **bhavitaḥ** — may it become, **śravat-āśriteṣu** — upon those who take refuge at Your feet by hearing, **śrī-rādhike** — O Śrī Rādhikā!, **tava kadā** — when shall I, **caraṇa-aravindam** — Your lotus feet, **govinda-jīvana-dhanam** — the wealth and life of Govinda (Śrī Kṛṣṇa), **śirasā vahāmi** — bear upon my head (with reverence).

Meaning

O Shri Rādhā! When shall I adorn my head with Your lotus feet—those priceless treasures of Shri Govinda—which ceaselessly shower fragrant nectar-streams from the ocean of pure love upon all who surrender completely to You?

Verse 22

सङ्केत कुञ्जमनुकुञ्जर मन्दगामि
न्यादाय दिव्यमृदुचन्दनगन्धमाल्यम् ।
त्वां कामकेलि रभसेन कदा चलन्तीं
राधेऽनुयामि पदवीमुपदर्शयन्ती

saṅketa kuñjam anukuñjara manda gāmi
nyādāya divya mṛdu candana gandha mālyam
tvām kāma keli rabhasena kadā calantīm
rādhe'nuyāmi padavīm upadarśayantī

saṅketa-kuñjam — the secret bower of meeting, *anukuñjara-manda-gāmi* — moving slowly and gracefully like a gentle elephant, *nyādāya* — carrying or holding, *divya-mṛdu-candana gandha-mālyam* — divine, soft sandalwood-scented garlands, *tvām* — You, *kāma-keli-rabhasena* — with limbs trembling in the excitement of divine love, *kadā* — when, *calantīm* — moving or walking, *rādhe* — O Rādhā!, *anuyāmi* — shall I follow, *padavīm upadarśayantīm* — showing the path (before You, with devotion and love).

Meaning

O Shri Rādhā! As You slowly walk with the gait of a graceful elephant toward the trysting bower, bearing divine sandal paste and garlands of sweet fragrance, when shall I follow You—showing You the path with devotion and love?

Verse 23

गत्वा कलिन्दतनया विजनावतारमुद्धर्तयन्त्य
मृतमङ्गमनङ्गजीवम् ।
श्रीराधिके तव कदा नवनागरेन्द्रं
पश्यामि मग्न नयनं स्थितमुच्चनीपे

gatvā kalinda-tanayā-vijana-avatāre
mud-vārdhayantyām ṛta-maṅga-mananga-jīvam
śrī-rādhi-ke tava kadā nava-nāgarendram
paśyāmi magna-nayanam sthitam ucca-nīpe

gatvā — having gone, *kalinda-tanayā* — to the daughter of Mount Kalinda (River Yamunā), *vijana-avatāre* — in a lonely or secluded riverbank, *mudvārdhayantyām* — while joyfully anointing or massaging, *amṛta-maṅga-mananga-jīvam* — whose nectar-like limbs give life even to Cupid himself, *śrī-rādhi-ke* — O Śrī Rādhā!, *tava* — Your, *kadā* — when, *nava-nāgarendram* — the ever-fresh supreme Lover Śrī Kṛṣṇa, *paśyāmi* — shall I behold, *magna-nayanam* — with eyes deeply absorbed, *sthitam* — seated, *ucca-nīpe* — on a lofty Kadamba tree.

Meaning

At a lonely Yamunā Ghāt, anointing Thy beautiful limbs with indigenous paste made of gram flour, turmeric, and oil — which stirs up passion in the heart of Thy Lover, Śrī Śyām Sundar — O Śrī Rādhā! (While doing so) when shall I behold Your most accomplished Lover, Śrī Kṛṣṇa, seated upon a lofty Kadamba tree, His eyes completely riveted upon Your limbs?

Verse 24

सत्प्रेमराशिसरसो विकसत्सरोजं
स्वानन्दसीधुरससिन्धुविवर्द्धनेन्दुम्
तच्छ्रीमुखं कुटिलकुन्तलभृङ्गजुष्टं
श्रीराधिके तव कदा नु विलोकयिष्ये

sat-prema-rāśi-saraso vikasat-sarojaṁ
sva-ānanda-sindhu-rasa-sindhu-vivarddhanendum
tac-chrī-mukhaṁ kuṭila-kuntala-bhṛṅga-juṣṭam
śrī-rādhike tava kadā nu vilokayiṣye

sat-prema-rāśi-sarasaḥ — whose nature is a lake filled with the nectar of pure love, *vikasat-sarojaṁ* — with blooming lotus-like face, *sva-ānanda-sindhu-rasa-sindhu-vivarddhana-indum* — the moon that increases the tides of both Your own bliss-ocean and the ocean of rasa (divine love), *tat-śrī-mukham* — that glorious face, *kuṭila-kuntala-bhṛṅga-juṣṭam* — adorned with curly locks like buzzing bees, *śrī-rādhike* — O Śrī Rādhike!, *tava kadā nu* — when indeed shall I, *vilokayiṣye* — behold (with my eyes full of devotion)?

Meaning

O Shri Rādhā! When shall I again gaze upon Your face—Which is like a blossoming lotus upon the lake of pure love, a full moon swelling the ocean of divine bliss, surrounded by the black bees of Your curling locks?

Verse 25

लावण्यसाररससारसुखैकसारे
कारुण्यसारमधुरच्छविरूपसारे
वैदग्ध्यसाररतिकेलिविलाससारे
राधाभिधे मम मनोखिलसारसारे

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

lāvaṇya-sāra-rasa-sukha-eka-sāre — the very essence of beauty, charm, and bliss, *kāruṇya-sāra-madhura-cchavi-rūpa-sāre* — the essence of compassion and sweetness, whose form is the summit of loveliness, *vaidagdhya-sāra-rati-keli-vilāsa-sāre* — the essence of all cleverness and the graceful arts of love's pastimes, *rādhā-abhidhe* — known by the name “Rādhā,” *mama manaḥ* — may my mind, *akhila-sāra-sāre* — on the essence of all essences, (Her), *sāre* — be absorbed.

Meaning

May my heart delight in She whose name is Shri Rādhā—the essence of loveliness, the essence of love, the essence of bliss, compassion, beauty, grace, cleverness, and amorous play—She who is the essence of all essences.

Verse 26

चिन्तामणिः प्रणमतां ब्रजनागरीणां
चूडामणिः कुलमणिवृषभानुनाम्नः
सा श्याम काम वरशान्तिमणिर्निकुञ्ज-
भूषामणिर्हृदयसंपुटसन्मणिर्नः

cintāmaṇiḥ praṇamatām vrajanāgarīṇām
chūḍāmaṇiḥ kula-maṇir vṛṣabhānu-nāmnah
sā śyāma-kam-vara-sānti-maṇir nikuñja-
bhūṣāmaṇir hṛdaya-saṁpuṭa-sanmaṇir nah

cintāmaṇiḥ — the wish-fulfilling gem, **praṇamatām vraja-nāgarīṇām** — for the Vraja maidens who bow to Her, **chūḍāmaṇiḥ** — the crest jewel, **kula-maṇiḥ vṛṣabhānu-nāmnah** — the jewel of the family of Vṛṣabhānu, **sā** — She, **śyāma-kam-vara-sānti-maṇiḥ** — the peace-giving gem for the dark-hued beloved (Śrī Kṛṣṇa), **nikuñja-bhūṣā-maṇiḥ** — the ornament-jewel of the forest bowers, **hṛdaya-saṁpuṭa-san-maṇiḥ** — the pure gem enclosed within the heart, **nah** — for us, (may She be so always).

Meaning

She, who is the wish-fulfilling gem for those who bow to Her, the crest-jewel among the damsels of Vraja, the radiant gem of Vrishabhānu's dynasty, the cooling gem to calm Shyāma's passionate heart, the ornamenting gem of the bowers is the most precious gem enshrined within our hearts.

Verse 27

मञ्जुस्वभावमधुकल्पलतानिकुञ्जं
व्यञ्जन्तमद्भुतकृपारसपुञ्जमेव
प्रेमामृताम्बुधिमगाधमवाधमेतं
राधाभिधं द्रुतमुपाश्रय साधु चेतः

manju-svabhāva-madhu-kalpalatā-nikuñjam
vyanjantam adbhuta-kṛpā-rasa-puñjam eva
prema-amṛtāmbudhimgādhm badhāmetam
rādhābhidham drutam upāśraya sādhu cetah

manju-svabhāva-madhu-kalpa-latā-nikuñjam — the bower of wish-fulfilling creepers whose nature is sweet and gentle, *vyanjantam* — revealing / manifesting, *adbhuta-kṛpā-rasa-puñjam eva* — a wondrous mass of mercy and nectar of compassion, *prema-amṛta-ambudhim* — the ocean of the nectar of divine love, *agādhm* — unfathomable / immeasurable, *adhām upetam* — the supreme refuge for the fallen, *rādhā-abhidham* — known by the name “Rādhā,” *drutam upāśraya* — quickly take shelter of, *sādhu cetah* — O noble heart!

Meaning

Without any delay, O my mind, take shelter—properly and wholeheartedly—of that boundless, limitless ocean of the nectar of love known as Śrī Rādhā. That ocean—Śrī Rādhā Herself—is of enchanting, gentle nature; She is gracefully seated amidst the wish-fulfilling bowers of Vṛndavan, and through Her divine actions She reveals a wondrous abundance of compassion and benevolence.

Verse 28

श्रीराधिकां निज विटेन सहालपन्तीं
शोणाधर प्रसृमरच्छिव मंजरीकाम् ।
सिन्दूर संविलित मौक्तिक पंक्ति शोभां
यो भावयेद्शन कुन्दवतीं स धन्यः

śrī-rādhikām nija-viṭen sahalpantīm
śoṇādhara-prasrama-ruchi-mañjarikām
sindūra-saṁvalita-mauktika-paṅkti-śobhām
yo bhāvayetam daśana-kunḍavatīm sa dhanyaḥ

śrī-rādhikām — Śrī Rādhikā, *nija-viṭen saha-alpantīm* — gently smiling in conversation with Her beloved, *śoṇa-adhara-prasrama-ruchi-mañjarikām* — whose red lips shine with the lustre of tender coral buds, *sindūra-saṁvalita-mauktika-paṅkti-śobhām* — whose rows of teeth (pearls) are beautified by the reflection of the vermilion hue (from Her lips), *yaḥ bhāvaye* — whoever meditates upon, *tam-kunḍavatīm* — Her mouth resembling a cluster of pearls, *saḥ dhanyaḥ* — he is truly blessed.

Meaning

Blessed is the one who, within their heart, beholds Śrī Rādhā who is gently speaking with Her Beloved, Her soft red lips shining with radiance, and Her teeth, small and delicate like jasmine buds, glowing like a string of pearls, reddened by the color of betel juice. Such a vision arises only in a heart purified by love and devotion — truly, that soul is most fortunate.

Verse 29

पीतारुणच्छविमनन्ततडिल्लताभां
प्रौढानुराग मदविह्वल चारुमूर्तिम्
प्रेमास्पदां व्रजमहीपति तन्महिष्यौ
गोविन्दवन्मनसि तां निदधामिराधाम्

pitāruṇa-cchavi-mananta-taḍillatābhām
prauḍhānurāga-mada-vihvala-cārumūrttim
prema-āspadam vraja-mahipati-tan-mahiṣyoḥ
govindavan-mānasi tāṁ nidadhāmi rādhām

pitāruṇa-cchavi-mananta-taḍillatā-ābhām — with a complexion like countless flashes of newly-risen reddish lightning, *prauḍha-anurāga-mada-vihvala-cāru-mūrttim* — whose charming form is overwhelmed by the intoxication of mature, deep love, *prema-āspadam* — the very abode of divine love, *vraja-mahipati-tan-mahiṣyoḥ* — of the queen of the king of Vraja (Śrī Kṛṣṇa), *govinda-vat-mānasi* — within the mind of Govinda (who is absorbed in Her), *tām nidadhāmi* — I enshrine, *rādhām* — Śrī Rādhā.

Meaning

In my mind, I hold Śrī Rādhā — whose golden-reddish form shines like countless flashes of lightning, whose beautiful body trembles in the rapture of deep love, who is the very home of divine love itself, and who is cherished by Nanda and Yaśodā, just as dearly as they love their own son, Govinda (Śrī Kṛṣṇa).

Verse 30

निर्माय चारुमुकुटं नवचन्द्रकेण
गुञ्जभिरारचितहारमुपाहरन्ती
वृन्दाटवी नवनिकुञ्जगृहाधिदेव्या
श्रीराधिके तव कदा भवितास्मि दासी

nirmāya cārumukutaṁ nava-candrakena
guñjābhir āracita-hāram upāharantī
vrundāṭavī-nava-nikuñja-grhādhi-devyāḥ
śrī-rādhike tava kadā bhavitāsmi dāsī

nirmāya cāru-mukutaṁ — having fashioned a beautiful crown, *nava-candrakena* — adorned with a fresh crescent moon, *guñjābhiḥ āracita-hāram upāharantī* — offering a necklace beautifully strung with guñjā berries, *vrundā-āṭavī-nava-nikuñja-grha-adhi-devyāḥ* — to the presiding goddess of the new forest bowers of Vṛndāvana, *śrī-rādhike* — O Śrī Rādhike!, *tava kadā* — when shall I, *bhavitāsmi* — become, *dāsī* — Your maidservant?

Meaning

O Shri Rādhā, Presiding Deity of Vrindāvana's fresh bowers! When shall I become Your maidservant, offering to You a newly crafted peacock-feather crown and a garland of shining guñjā beads with devotion and love?

Verse 31

सङ्केत कुञ्जमनुपल्लवमास्तरीतुं
तत्तत्प्रसादमभितः खलु संवरीतुम्
त्वां श्यामचन्द्रमभिसारयितुं धृताशै
श्रीराधिके मयि विधेहि कृपाकटाक्षम्

saṅketa-kuñjam anupallavam āstritum
tat-prasādam abhitaḥ khalu saṁvṛtuṁ
tvām śyāma-candram abhisārayitum dhṛtāśe
śrī-rādhike mayi vidhehi kṛpā-kaṭākṣam

saṅketa-kuñjam — the bower of secret meeting (tryst), **anupallavam** — covered with tender new leaves, **āsthātum** — to approach or enter, **tat-prasādam** — by His (Śrī Kṛṣṇa's) grace, **abhitaḥ khalu saṁvṛtuṁ** — to prepare and arrange all around (for that meeting), **tvām** — You, **śyāma-candram** — the dark moon-like beloved (Śrī Kṛṣṇa), **abhisārayitum** — to send forth (for the secret meeting), **dhṛta-āśe** — holding such hope, **śrī-rādhike** — O Śrī Rādhike!, **mayi vidhehi** — please bestow upon me, **kṛpā-kaṭākṣam** — Your merciful sidelong glance.

Meaning

O Shri Rādhā! Cast Your merciful glance upon me — I long to prepare the bedding of tender leaves in Your trysting bower, to escort You to meet Shyāmachandra, and to gratefully receive all the favors You may bestow.

Verse 32

दूरादपास्य स्वजनांसुखमर्थकोटिं
सर्वेषु साधनवरेषु चिरं निराशः
वर्षन्तमेव सहजाद्भुतसौख्यधारं
श्रीराधिकाचरणरेणुमहं स्मरामि

dūrād apāsya svajanān sukham artha-koṭim
sarveṣu sādhana-vareṣu ciraṁ nirāśaḥ
varṣantam eva sahajād-bhuta-saukhya-dhāraṁ
śrī-rādhikā-caraṇa-reṇum ahaṁ smarāmi

dūrāt apāsya — casting far away, *svajanān* — one's own kinsmen, *sukham* — worldly happiness, *artha-koṭim* — and countless heaps of wealth, *sarveṣu sādhana-vareṣu* — in all excellent means of attainment (spiritual practices), *ciraṁ nirāśaḥ* — remaining long devoid of desire, *varṣantam eva* — only showering, *sahaja-adbhuta-saukhya-dhārām* — the stream of natural and wondrous bliss, *śrī-rādhikā-caraṇa-reṇum* — the dust of Śrī Rādhikā's lotus feet, *ahaṁ smarāmi* — I meditate upon (remember).

Meaning

Having forsaken from afar my kin, comfort, and countless riches, and finding no fulfillment in any spiritual means, I now remember the dust of Shri Rādhā's feet — which alone showers the stream of innate, wondrous bliss.

Verse 33

वृन्दाटवी प्रकटमन्मथकोटिमूर्तेः
कस्यापि गो कुलकिशोरनिशाकरस्य
सर्वस्वसंपुटमिव स्तनशाट्कुम्भ-
कुम्भद्वयं स्मरमनो वृषभानुपुत्र्याः

vrundāṭavī prakāṭa-manmatha-koṭi-mūrtteḥ
kasyāpi gokula-kīśora-niśākarasya
sarvasva-saṁpuṭam iva stana-ṣaṭ-kumbha-
kumbha-dvayaṁ smara mano vṛṣabhānu-putryāḥ

vrndā-āṭavī — in the forest of Vṛndāvana, *prakāṭa-manmatha-koṭi-mūrteḥ* — whose beauty manifests the charm of millions of Cupids, *kasyāpi gokula-kīśora-niśākarasya* — of a certain moon among the youthful cowherds of Gokula (Śrī Kṛṣṇa), *sarvasva-saṁpuṭam iva* — as though enclosing His very all (His wealth, life, and love), *stana-ṣaṭ-kumbha-kumbha-dvayam* — the pair of Her full, pitcher-like breasts, *smara* — remember, *mano* — O mind, *vṛṣabhānu-putryāḥ* — of the daughter of Vṛṣabhānu (Śrī Rādhā).

Meaning

O my mind! Remember the twin golden breasts of the daughter of Vrishabhānu, like caskets containing the entire wealth of the moon-faced youth of Gokula (Krishna) , the supreme embodiment of beauty surpassing millions of Cupids.

Verse 34

सान्द्रानुरागरससार सरः सरोजं
किं वा द्विधा मुकुलितं मुखचन्द्रभासा
तन्नूतनं स्तनयुगं वृषभानुजायाः
स्वानन्द सीधुमकरन्दघनं स्मरामि

sāndrānurāga-rasa-sāra-sarsarojam
kiṁ vā dvidhā mukulitaṁ mukha-candra-bhāsā
tan-nūtanam stana-yugam vṛṣabhānujāyāḥ
sva-ānanda-sindhu-makaranda-ghanam smarāmi

sāndra-anurāga-rasa-sāra-sarsarojam — the lotus that is the essence of dense loving devotion (deep anurāga-rasa), *kiṁ vā dvidhā mukulitam* — or rather two buds (half-bloomed lotuses), *mukha-candra-bhāsā* — by the radiance of Her moon-like face, *tan-nūtanam stana-yugam* — that fresh pair of breasts, *vṛṣabhānu-jāyāḥ* — of the daughter of Vṛṣabhānu (Śrī Rādhā), *sva-ānanda-sindhu-makaranda-ghanam* — dense with the honey of Her own ocean of bliss, *smarāmi* — I meditate upon (remember).

Meaning

I remember the youthful breasts of Vrishabhānu's daughter — filled with the nectar of dense spiritual love, like twin buds formed when the moon-like radiance of Her face causes the lotus of passion to fold in modesty.

Verse 35

क्रीडासरः कनकपङ्कजकुड्मलाय
स्वानन्दपूर्णरसकल्पतरुफलाय
तस्मै नमो भुवनमोहनमोहनाय
श्रीराधिके तव नवस्तनमण्डलाय

krīḍā-saraḥ kanaka-paṅkaja-kuḍmalay
sva-ānanda-pūrṇa-rasa-kalpataru-phalay
tasmai namo bhuvana-mohana-mohanāy
śrī-rādhike tava nava-stana-maṇḍalāy

krīḍā-saraḥ — the lake of divine play, **kanaka-paṅkaja-kuḍmalaiy** — adorned with buds of golden lotuses, **sva-ānanda-pūrṇa-rasa-kalpataru-phalaiy** — bearing the fruits of the wish-fulfilling trees of nectar, filled with Her own bliss, **tasmai namo** — obeisances unto that, **bhuvana-mohana-mohanāy** — which enchants even the enchanter of the world (Śrī Kṛṣṇa), **śrī-rādhike** — O Śrī Rādhike!, **tava nava-stana-maṇḍalāy** — to Your youthful, newly blossoming breast region.

Meaning

Obeisance to the youthful orb of Your breasts, O Shri Rādhā — twin golden lotus buds in the lake of divine sport, fruits of the wish-fulfilling tree of love, capable of enchanting even Shyāmasundara, the enchanter of all the worlds

Verse 36

पत्रावलीं रचयितुं कुचयोः कपोले
बद्धुं विचित्रकबरीं नवमल्लिकाभिः
अङ्गं च भूषयितुमाभरणैर्धृताशे
श्रीराधिके मयि विधेहि कृपावलोकम्

patrāvalīm racayitum kuchayoḥ kapole
baddhum vicitra-kabarīm nava-mallikābhiḥ
aṅgam ca bhūṣayitum abharaṇair dhṛtāśe
śrī-rādhike mayi vidhehi kṛpāvalokam

patra-āvalīm racayitum — to arrange a garland or decoration of leaves,
kucha-yoḥ kapole — on Your breasts and cheeks, *baddhum vicitra-*
kabarīm nava-mallikābhiḥ — to adorn Your beautiful braid with fresh
jasmine flowers, *aṅgam ca bhūṣayitum abharaṇaiḥ* — and to ornament
Your divine body with jeweled adornments, *dhṛta-āśe* — holding such a
hope, *śrī-rādhike* — O Śrī Rādhike!, *mayi vidhehi* — please bestow upon
me, *kṛpā-avalokam* — Your merciful glance.

Meaning

O Shri Rādhā! Bestow Your gracious glance upon me — I long to paint delicate leaf patterns upon Your cheeks and breasts, to weave fresh jasmine into Your hair, and to adorn Your limbs with ornaments.

Verse 37

श्यामेति सुन्दरवरेति मनोहरेति
कन्दर्पकोटिललितेति सुनागरेति
सोत्कण्ठमाह्नि गुणती मुहुराकुलाक्षी
सा राधिका मयि कदा नु भवेत्प्रसन्ना

śyāmeti sundara-vareti manohareti
kandarpa-koṭi-lalite ti sunāgareti
sotkaṇṭham āhni guṇati muhur ākulākṣī
sā rādhikā mayi kadā nu bhavet prasannā

śyāma iti — “Śyāma!”, *sundara-vara iti* — “O most beautiful and excellent one!”, *manohara iti* — “O enchanter of the mind!”, *kandarpa-koṭi-lalite iti* — “O one possessing grace surpassing millions of Cupids!”, *su-nāgara iti* — “O perfect lover!”, *sotkaṇṭham* — with great longing, *āhni guṇati* — She counts the days, *muhur ākula-akṣī* — with eyes restless and full of love, *sā rādhikā* — that Śrī Rādhikā, *mayi kadā nu* — when indeed to me, *bhavet prasannā* — will She be gracious?

Meaning

Will Shri Rādhā ever be pleased with me — She whose restless eyes overflow with love as She constantly and eagerly repeats, ‘O Shyām! O most beautiful! O charming one! O You who surpass millions of Cupids in grace!’

Verse 38

वेणुः करान्निपतितः स्वखलितं शिखण्डं
भ्रष्टं च पीतवसनं ब्रजराजसूनोः
यस्याः कटाक्षशरपातविमूर्छितस्य
तां राधिकाम् परिचरामि कदा रसेन

veṇuḥ karān nipatitaḥ skhalitaṁ śikhaṇḍaṁ
bhraṣṭaṁ ca pīta-vasanaṁ vraja-rāja-sunoḥ
yasyāḥ kaṭākṣa-śara-pāta-vimūrchitasya
tām rādhikām paricarāmi kadā rasena

veṇuḥ karāt nipatitaḥ — the flute has slipped from His hand, *skhalitam śikhaṇḍam* — the peacock feather has fallen from His crest, *bhraṣṭam ca pīta-vasanam* — and His yellow garment has slipped, *vraja-rāja-sunoḥ* — of the son of the king of Vraja (Śrī Kṛṣṇa), *yasyāḥ kaṭākṣa-śara-pāta-vimūrchitasya* — who has fainted, struck by the arrow of Her sidelong glance, *tām rādhikām* — that Śrī Rādhikā, *paricarāmi kadā* — when shall I serve, *rasena* — with deep loving relish (divine blissful emotion)?

Meaning

When shall I lovingly serve Shri Rādhā — She whose sidelong glance strikes like Cupid's arrow, causing the Prince of Vraja to faint, His flute slipping from His hand, His peacock feather and yellow garment falling to the ground.

Verse 39

तस्या अपार रसरसविलासमूर्त्तेः
रानन्दकन्द परमाद्भुतसौम्यलक्ष्म्याः
ब्रह्मादिदुर्गमगतेवृषभानुजायाः
कैकर्यमेव मम जन्मनि जन्मनि स्यात्

tasyāḥ apar rasa-rasa-vilāsa-mūrtteḥ
rānanda-kāṇḍa-paramādbhuta-saumya-lakṣmyāḥ
brahmādi-durgama-gater vṛṣabhānujāyāḥ
kaṅkaryam eva mama janmani janmani syāt

tasyāḥ — of Her, *apar rasa-rasa-vilāsa-mūrteḥ* — who is the supreme embodiment of the play of the essence of divine rasa (nectar of love), *ānanda-kāṇḍa-param-ādbhuta-saumya-lakṣmyāḥ* — whose wondrously gentle and graceful form is the very source of bliss, *brahma-ādi-durgama-gateḥ* — whose nature is beyond the reach of Brahmā and others, *vṛṣabhānu-jāyāḥ* — the daughter of Vṛṣabhānu (Śrī Rādhā), *kaṅkaryam eva* — service alone, *mama janmani janmani syāt* — may be mine, birth after birth.

Meaning

May I, in every birth, attain the service of Vrishabhānu's daughter—She who is the embodiment of the supreme play of love, the gentle and wondrous splendor of the 'source of bliss' (Shyam sundar), whose ways are beyond the reach of Brahmā and the gods.

Verse 40

पूर्णानुरागरसमूर्त्तितडिल्लताभां
ज्योतिः परं भगवतो रतिमद्रहस्यम्
यत्प्रादुरास्ति कृपया वृषभानुगेहे
स्यात्किङ्करी भवितुमेव ममाभिलाषः

pūrṇānurāga-rasa-mūrṭti-taḍillatābham
jyotiḥ param bhagavato rati-mad-rahasyam
yat prādur āsti kṛpayā vṛṣabhānu-gehe
syāt kiṅkarī bhavitum eva mamābhilāṣaḥ

pūrṇa-anurāga-rasa-mūrṭi-taḍillat-ābham — whose form shines like lightning made of the full essence of loving devotion (pūrṇa-anurāga-rasa), **jyotiḥ param** — the supreme effulgence, **bhagavataḥ rati-mat-rahasyam** — the secret of the Lord’s (Śrī Kṛṣṇa’s) amorous delight, **yat prādur āsti kṛpayā vṛṣabhānu-gehe** — which by mercy appeared in the house of Vṛṣabhānu, **syāt kiṅkarī bhavitum eva** — may I become a maidservant only, **mama abhilāṣaḥ** — this is my heart’s sole desire.

Meaning

May I cherish the yearning to become the handmaid of Vrishabhānu’s daughter — She who is the embodiment of perfect love, shining like lightning, the mysterious radiant essence of the Divine Principle, who by mercy manifests within Vrishabhānu’s abode.

Verse 41

प्रेमोल्लसद्रसविलासविकासकन्दं
गोविन्दलोचनवितृप्तचकोरपेयम्
सिञ्चन्तमद्भुतरसामृतचन्द्रिकौघैः
श्रीराधिकावदनचन्द्रमहस्मरामि

premollasad-rasa-vilāsa-vikāsa-kāṇḍam
govinda-locana-vitṛpta-cakora-peyam
siñcantam adbhuta-rasāmṛta-candrikaughaiḥ
śrī-rādhikā-vadana-candram aham smarāmi

prema-ullasad-rasa-vilāsa-vikāsa-kāṇḍam — the full-blossomed branch of the play of radiant loving rasa, ***govinda-locana-vitṛpta-cakora-peyam*** — the moon from which the cakora-birds of Govinda’s eyes drink their fill, ***siñcantam adbhuta-rasa-amṛta-candrikaughaiḥ*** — pouring streams of wondrous nectar-like moonlight of divine rasa, ***śrī-rādhikā-vadana-candram*** — the moon of Śrī Rādhikā’s face, ***aham smarāmi*** — I meditate upon (remember) it.

Meaning

I remember Shri Rādhikā’s moon-like face, beaming with the joy of love—the source of the blossoming of amorous pastimes, the perfect drink for Govinda’s Chakor-like eyes, and diffusing wonderful nectar through its divine beams.

Verse 42

सङ्केतकुञ्जनिलये मृदुपल्लवेन
क्लृप्ते कदापि नवसङ्गभयत्रपाढयाम्
अत्याग्रहेणकरवारिरुहे गृहीत्वा
नेष्ये विटेन्द्रशयने वृषभानुपुत्रीम्

saṅketa-kuñja-nilaye mṛdu-pallaven
kḷipte kadāpi nava-saṅga-bhaya-trapādhyām
atyāgreṇa krvariruhe gṛhītvā
neṣye vitendra-śayane vṛṣabhānu-putrīm

saṅketa-kuñja-nilaye — in the bower of secret meeting, *mṛdu-pallavain kḷipte* — prepared with soft tender leaves, *kadāpi* — at some fortunate time, *nava-saṅga-bhaya-trapa-adhyām* — filled with fear and bashfulness at Her fresh union (with Śrī Kṛṣṇa), *atyāgreṇa kara-vararuhe gṛhītvā* — gently taking Her lotus hand with great eagerness, *neṣye* — I shall lead, *vitendra-śayane* — to the bed of the Lord of Vraja (Śrī Kṛṣṇa), *vṛṣabhānu-putrīm* — the daughter of Vṛṣabhānu (Śrī Rādhā).

Meaning

Shall I ever lead the daughter of Vrishabhānu—alarmed and shy from Her first tryst—holding Her lotus hand with gentle insistence, to the bed of tender leaves prepared in the bower, where Her eager Beloved awaits?

Verse 43

सद्गन्धमाल्यनवचन्द्रलवङ्गसङ्ग
ताम्बूलसंपुटमधीश्वरि मां वहन्तीम्
श्यामं तमुन्मद-रसादभि-संसरन्ती
श्रीराधिके करुणयानुचरीं विधेहि

sad-gandha-mālya-nava-candra-lavaṅga-saṅga
tāmbūla-saṁpuṭam dhīśvarī māṁ vahantīm
śyāmaṁ tam unmada-rasaṁdabhisansarantī
śrī-rādhike karuṇayā'nucarīm vidhehi

sat-gandha-mālya-nava-candra-lavaṅga-saṅga — with fragrant garlands, fresh camphor, and clove mixed together, *tāmbūla-saṁpuṭam* — a betel-leaf packet, *adhīśvarī* — O Supreme Mistress (Śrī Rādhike!), *mām vahantīm* — carrying it (for You and Śyāma), *śyāmam tam unmada-rasaṁdabhisansarantī* — as You lovingly welcome that Śyāma, mad with the nectar of love, *śrī-rādhike* — O Śrī Rādhike!, *karuṇayā* — with compassion, *anucarīm vidhehi* — make me Your attendant (maidservant).

Meaning

O Swāmini Shri Rādhā! Make me Your compassionate attendant—carrying fragrant garlands, fresh camphor, and a casket of betel leaves mixed with cloves—as You set out, maddened by love, to meet Shyāmasundara.

Verse 44

श्रीराधिके तव नवोद्गमचारुवृत्त-
वक्षोजमेव मुकुलद्वयलोभनीयम्
श्रोणीं दधद्रसगुणैरुपचीयमानं
कैशोरकं जयति मोहनचित्तचोरम्

śrī-rādhike tava navodgama-cāru-vṛtta-
vakṣojam eva mukuladvaya-lobhanīyam
śroṇīm dadhad-rasa-guṇerupacīyamānaṁ
kaiśorakaṁ jayati mohana-citta-coram

śrī-rādhike — O Śrī Rādhike!, *tava nava-udgama-cāru-vṛttam* — Your newly blossoming, beautifully rounded, *vakṣojam eva* — pair of breasts, *mukula-dvaya-lobhanīyam* — enchanting like a pair of budding lotuses, *śroṇīm dadhat* — possessing hips, *rasa-guṇa-rupacīyamānam* — swelling with the qualities of divine rasa and sweetness, *kaiśorakam* — Your youthful form, *jayati* — triumphs, *mohana-citta-coram* — as the stealer of the mind of the enchanter (Śrī Kṛṣṇa).

Meaning

All glories to Your divine maidenhood — the blossoming stage of Your youth. Your beauty becomes enchanting through Your rounded, full breasts — newly manifested and glowing like two unopened buds of a lotus. Your form grows even more charming with gently widening hips and rounded buttocks, enriched by the virtues of divine love, and capable of stealing even the heart of Mohana — the enchanter of Cupid himself.

Verse 45

संलापमुच्छलदनङ्ग तरङ्गमाला-
संक्षोभितेन वपुषा व्रजनागरेण
प्रत्यक्षरं क्षरदपार रसामृताब्धिं
श्रीराधिके तव कदा नु शृणोम्यदूरात्

sanlāpam ucchalad-anaṅga-taraṅgamālā-
saṁkṣobhiten vapuṣā vraja-nāgareṇa
pratyakṣaram kṣarad-apara-rasāmṛtābdhiṁ
śrī-rādhike tava kadā nu śṛṇomy adūrataḥ

sanlāpam ucchalad-anaṅga-taraṅga-mālā — Your gentle speech, forming a wave-garland of rising love (Cupid’s ripples of passion), *saṁkṣobhiten vapuṣā vraja-nāgareṇa* — as Your body is stirred by the touch of the gallant of Vraja (Śrī Kṛṣṇa), *pratyakṣaram kṣarad-apara-rasa-amṛta-abdhiṁ* — every syllable dripping with the nectar of another ocean of rasa, *śrī-rādhike* — O Śrī Rādhike!, *tava kadā nu* — when indeed shall I, *śṛṇomi adūrataḥ* — hear (such speech) from near You?

Meaning

When shall I, from near, hear Your conversation with the cultured youth of Vraja—every word of which stirs His (Shyamsundar) body with waves of love and causes an ocean of limitless nectar to overflow?

Verse 46

अङ्कस्थितेऽपि दयिते किमपि प्रलापं
हा मोहेनेति मधुरं विदधत्यकस्मात्
श्यामानुरागमदविह्वलमोहनाङ्गी
श्यामामणिर्जयति कापि निकुञ्जसीम्नि

aṅkashthite'pi dayite kimapi pralāpam
hā mohaneti madhuraṁ vidadhaty akasmāt
śyāmānurāga-mada-vihvala-mohanāṅgī
śyāmāmaṇir jayati kā api nikuñja-sīmni

aṅka-sthite api dayite — even while Her beloved sits upon Her lap, *kim api pralāpam* — She utters some indistinct, love-delirious words, *hā mohana iti madhuram vidadhatī akasmāt* — suddenly exclaiming sweetly, “O Enchanter!” (hā mohana!), *śyāma-anurāga-mada-vihvala-mohana-aṅgī* — whose limbs are overwhelmed with the ecstasy of love for Śyāma, making even the enchanter Himself enchanted, *śyāma-maṇiḥ* — the dark jewel (Śrī Kṛṣṇa), *jayati* — is conquered, *kā api nikuñja-sīmni* — by a certain incomparable one (Śrī Rādhā) in the secret bower’s edge.

Meaning

Even while Her Beloved is seated right there upon Her lap, She suddenly breaks into a sweet, mysterious delirium, crying out 'O Mohana! O Enchanter!' as if He were far away. Her limbs tremble, overwhelmed by the intoxicating madness of Her love for the Dark Lord. All glories to that incomparable Jewel of Maidens, Shri Radha, who reigns in the secret bowers of Vrindavan!

Verse 47

कुञ्जान्तरे किमपि जातरसोत्सवायाः
श्रुत्वा तदालपितशिञ्जितमिश्रितानि
श्रीराधिके तव रहः परिचारिकाहं
द्वारस्थितारसहरे पतिता कदा स्याम्

kuñjāntare kimapi jāta-rasotsavāyāḥ
śrutvā tad-ālapita-śiñjita-miśritāni
śrī-rādhike tava rahaḥ paricārikā'ham
dvāra-sthitā rasa-harade patitā kadā syām

kuñja-antare — within the secret bower, *kimapi jāta-rasa-utsavāyāḥ* — as some wondrous festival of divine rasa (love ecstasy) takes place, *śrutvā* — hearing, *tad-ālapita-śiñjita-miśritāni* — Your sweet words mingled with the jingling of ornaments, *śrī-rādhike* — O Śrī Rādhike!, *tava rahaḥ paricārikā aham* — I, Your confidential maidservant, *dvāra-sthitā* — standing at the doorway, *rasa-harade patitā* — overwhelmed and fainting from the flood of rasa (divine bliss), *kadā syām* — when shall I be so?

Meaning

O Shri Rādhā! When shall I, Your private maid, standing by the bower's door, be overwhelmed with love upon hearing Your intimate conversation with Shyāma, mingled with the sweet jingling of Your ornaments?

Verse 48

वीणां करे मधुमतीं मधुरस्वरान्ता
माधय्य नागरशिरोमणिभावलिलाम्
गायन्त्यहो दिनमपारमिवाश्रुवर्षैः
दुःखान्नयन्त्यहः सा हृदि मेऽस्तु राधा

vīṇām kare madhumatīm madhura-svarāntām
mādhayya nāgara-śiromaṇi-bhāva-lilām
gāyanty aho dinamapāram iva aśruvarṣaiḥ
duḥkhān nayantyaḥ sā hṛdi me'stu rādhā

vīṇām kare madhumatīm madhura-svarāntām — holding a sweet-toned vīṇā in Her hand, filled with honey-like melodious notes, *mādhayya* — pouring forth, *nāgara-śiromaṇi-bhāva-lilām* — the loving emotions and playful moods of the crown jewel of lovers (Śrī Kṛṣṇa), *gāyantī* — singing, *aho* — alas! / oh!, *dinam apāram iva aśru-varṣaiḥ duḥkhān nayantī* — She spends the endless day shedding showers of tears in Her sorrow of separation, *aḥ sā* — that very one, *hṛdi me astu rādhā* — may Śrī Rādhā dwell in my heart.

Meaning

May Shri Rādhā dwell in my heart—holding the sweetly-tuned lute Madhumatī, singing of Her Beloved’s amorous play, and passing the endless day weeping in the pain of separation, Her tears falling like rain.

Verse 49

अन्योन्यहासपरिहासविलासकेलि-
वाचित्र्यजृम्भितमहामहसौम्यवैभवन
वृन्दावने विलसितापहृतं विदग्ध-
द्वन्द्वेन केनचिदहो हृदयं मदीयम्

anyonya-hāsa-parihāsa-vilāsa-keli-
vācitra-jṛmbhita-mahāmaha-saumya-vaibhavam
vrundāvane vilasitāpahṛtam vidagdha-
dvandvena kenacid aho hṛdayam madīyam

anyonya-hāsa-parihāsa-vilāsa-keli — mutual laughter, teasing, and playful pastimes, **vācitra-jṛmbhita-mahā-maha-saumya-vaibhavam** — whose serene splendor expands like a grand festival of ever-new verbal and emotional artistry, **vrundāvane** — in Vṛndāvana, **vilasitā-apahṛtam** — has been stolen away through those delightful sports, **vidagdha-dvandvena kenacit** — by that most expert divine couple (Śrī Rādhā and Śrī Kṛṣṇa), **aho** — alas!, **hṛdayam madīyam** — my heart!

Meaning

Ah! My heart has been stolen by that incomparable, skillful couple—Rādhā and Shyāma—sporting in Vrindāvana with all the grandeur of supreme love, brightened by their laughter, jest, and exquisite play.

Verse 50

महाप्रेमोन्मीलन्नवरससुधासिन्धुलहरी-
परिवाहैर्विश्वं स्नपयदिव नेत्रान्तनटनैः
ताडिन्मालागौरं किमपि नवकैशोरमधुरं
पुरन्ध्रीणां चूडाभरणनवरत्नं विजजयते

mahā-prema-unmīlan-nava-rasa-sudhā-sindhu-laharī-
parivāhair viśvaṁ snapayad iva netrānta-naṭanaiḥ
tāḍin-mālā-gauram kimapi nava-kaiśora-madhuram
purandhrīṇām cūḍābharaṇa-navaratnam vijayate

mahā-prema-unmīlan-nava-rasa-sudhā-sindhu-laharī — the waves of the ocean of nectar that arise from the blossoming of supreme divine love, ***parivāhaiḥ*** — through their overflowing streams, ***viśvam snapayat iva*** — seem to bathe the whole universe, ***netra-anta-naṭanaiḥ*** — by the dancing movements of Her eyes, ***tāḍin-mālā-gauram*** — whose complexion shines like a garland of lightning, ***kimapi nava-kaiśora-madhuram*** — ineffably sweet in the freshness of Her blossoming youth, ***purandhrīṇām cūḍā-abharaṇa-nava-ratnam*** — the newly-risen jewel ornament in the crowns of all celestial damsels, ***vijayate*** — may She, the all-victorious (Śrī Rādhā), triumph!

Meaning

Lustrous like garlands of lightning, sweet in Her fresh maidenhood, and bathing the universe with the dancing waves of love's nectar through Her glances — that new gem of all Braj maidens, Shri Rādhā, eternally triumphs!

Verse 51

अमन्दप्रेमाङ्कश्लथसकलनिर्बन्धहृदयं
दयापारं दिव्यच्छविमधुरलावण्यललितम्
अलक्ष्यं राधाख्यं निखिलनिगमैरप्यतितरो
रसाम्भोधेः सारं किमपि सुकुमारं विजयते

amanda-premāṅka-ślathā-sakala-nirbandha-hṛdayān
dayāpāraṁ divya-cchavi-madhura-lāvaṇya-lalitam
alakṣyaṁ rādhākhyam nikhila-nigamair pratyatitaram
rasāmbhodheḥ sāraṁ kimapi sukumāraṁ vijayate

amanda-prema-aṅka-ślathā-sakala-nirbandha-hṛdayān — whose heart is loosened from all restraint by deep marks of unbounded divine love, **dayā-apāram** — an unfathomable ocean of compassion, **divya-cchavi-madhura-lāvaṇya-lalitam** — adorned with divine radiance, sweetness, and graceful beauty, **alakṣyam rādhā-ākhyam** — unseen and beyond perception by ordinary vision, known as “Rādhā,” **nikhila-nigamaiḥ pratyatitaram** — yet celebrated by all the Vedas and scriptures, **rasa-ambhodheḥ sāram** — the very essence of the ocean of rasa (divine love-nectar), **kimapi sukumāram vijayate** — that supremely delicate and wondrous One (Śrī Rādhā) triumphs!

Meaning

Unseen by the Vedas, the essence of the ocean of Love, Shri Rādhā—delicate, radiant with sweetness and grace, whose heart is softened by supreme Love, who is beauty itself and the climax of benevolence—excels all.

Verse 52

दुकूलं बिभ्राणामथ कुच तटे कंचुक पटं
प्रसादं स्वामिन्याः स्वकरतलदत्तं प्रणयतः
स्थितां नित्यं पार्श्वे विविध परिचर्यैक चतुरां
किशोरीमात्मानं किमिह सुकुमारीं नु कलये

dukūlam bimṛṇānamatha kucataṭe kañcuka-ṣaṭam
prasādam svāminyāḥ sva-karatāla-dattam praṇayataḥ
sthitam nityam pārśve vividha-paricaryai-ka-caturam
kiśorīm ātmānam kim iha sukumārīm nu kalaye

dukūlam bimṛṇānam atha kuca-taṭe kañcuka-ṣaṭam — removing the silken upper cloth and the bodice covering Her breasts, *prasādam svāminyāḥ sva-karatāla-dattam praṇayataḥ* — receiving the grace-gift (prasāda) directly from the hand of my Mistress (Śrī Rādhā) with loving intimacy, *sthitam nityam pārśve vividha-paricaryā-eka-caturam* — standing ever at Her side, expert in all kinds of personal service, *kiśorīm ātmānam kim iha sukumārīm nu kalaye* — when shall I behold myself as that tender young maidservant?

Meaning

When shall I feel myself to be a delicate maiden, graceful and expert in every act of service, always at the side of my Swāminī Śrī Rādhā, wearing Her prasādī (used) sari and bodice lovingly given by Her own hands?”

Verse 53

विचिन्वन्ती केशान् क्वचन करजैः कंचुक पटं
क्व चाप्यमुञ्चन्ति कुच कनक दीव्यत्कलशयोः
सुगुल्फे न्यस्यन्ती क्वचन मणिमञ्जीरयुगलं
कदा स्यांश्रीराधे तव सुपरिचारिण्यहमहो

vichinvanti keśān kvacana karajaiḥ kañcuka-ṣaṭam
kva cāpy amuñcanti kuca-kanaka-divyat-kalaśayoḥ
sugulphe nyasyanti kvacana maṇi-mañjīra-yugalaṁ
kadāsyam śrī-rādhe tava su-paricāriṇy aham aho

vichinvanti keśān kvacana karajaiḥ — sometimes arranging (combing) the hair with the tips of the fingers, **kañcuka-ṣaṭam kva ca api amuñcanti** — sometimes removing the bodice-cloth, **kuca-kanaka-divya-kalaśayoḥ** — from the two golden, divine pitchers of Her breasts, **su-gulphe nyasyanti kvacana maṇi-mañjīra-yugalam** — sometimes fastening the jeweled anklets upon Her beautiful ankles, **kadā asyam śrī-rādhe** — when, O Śrī Rādhe, **tava su-paricāriṇī aham aho** — alas, shall I become Your expert, devoted maidservant?

Meaning

O Shri Radha, will I ever be your skilled and trusted handmaid , so close to you that I can perform these personal acts of service (seva)? Will I be able to comb your hair?, Will I be able to help you dress by fastening the clothing over your breasts?, Will I be able to put the jeweled anklets on your feet?"

Verse 54

अतिस्नेहादुच्चैरपि च हरिनामानि गृणत-
स्तथा सौगन्धाद्यैर्बहुभिरुपचारैश्च यजतः
परानन्दं वृन्दावनमनुचरन्तं च दधतो
मनो मे राधायाः पदमृदुलपद्मे निवसतु

ati-snehād uccair api ca hari-nāmāni gṛṇat-
tathā saugandhādyair bahubhir upacāraiś ca yajataḥ
parānandaṁ vṛndāvanam anucarantaṁ ca dadhato
mano me rādhāyāḥ pada-mṛdula-pādme nivasatu

ati-snehāt — out of intense love, **uccaiḥ api ca hari-nāmāni gṛṇat** —
loudly chanting the holy names of Hari, **tathā saugandha-ādyaiḥ**
bahubhiḥ upacāraiḥ ca yajataḥ — and worshipping with many offerings
such as fragrances and more, **para-ānandam vṛndāvanam anucarantam**
ca dadhataḥ — while beholding supreme bliss personified wandering in
Vṛndāvana, **mano me** — may my mind, **rādhāyāḥ pada-mṛdula-pādme** —
at the soft lotus feet of Śrī Rādhā, **nivasatu** — always reside.

Meaning

May my mind remain fixed at the delicate lotus feet of Shri Rādhā, even while chanting Hari's names with love, worshipping Him with fragrant offerings, or contemplating upon Him as bliss personified in Vrindāvana.

Verse 55

निजप्राणेश्वर्या यदपि दयनीयेयमिति मां
मुहुश्चुम्बत्यालिङ्गति सुरत मद माध्वव्यामदयति
विचित्रं स्नेहार्धिं रचयति तथाप्यद्भुतगते-
स्तवैव श्रीराधे पदरसविलासे मम मनः

nija-prāṇeśvaryā yad api dayanīyeyam iti mām
muhuschumban āliṅgati surata-madhvā madayatī
vicitraṁ snehārdhiṁ racayati tathāpy adbhuta-gate-
stavaiva śrī-rādhe pada-rasa-vilāse mama manaḥ

nija-prāṇa-īśvaryā — by my own life's sovereign Mistress (Śrī Rādhā),
yat api dayanīyeyam iti mām — even though She, out of mercy, thinks of
me as pitiful and unworthy, **muhuḥ śṛṅgaty** — repeatedly smiles sweetly,
āliṅgati — embraces me, **surata-madhvā madayatī** — and intoxicates me
with the honey of amorous delight, **vicitram sneha-ardhim racayati** —
showing ever-increasing affection in wondrous ways, **tathā api adbhuta-
gateḥ tava eva** — yet, O marvelously glorious One, still only unto You
alone, **śrī-rādhe** — O Śrī Rādhē!, **pada-rasa-vilāse** — in the sweetness of
the nectar of Your lotus feet, **mama manaḥ** — my mind, **stava** — on You,
vilāse — may it always dwell.

Meaning

Though Śyāmasundara, considering me a dear maid of His beloved, kisses
and embraces me to arouse love for Him, yet, O Shri Rādhā, yet my mind
is attached only to the wondrous charm of Thy feet.

Verse 56

प्रीतिं कामपि नाम मात्र जनित प्रोद्दाम रोमोद्गमां
राधामाधवयोः सदैव भजतोः कौमार एवोज्वलाम्
वृन्दारण्य नव-प्रसून निचयानानीय कुञ्जान्तरे
गूढं शैशय खेलनैर्बत कदा कार्यो विवाहोत्सवः

prītim kāmāpi nāma-mātra-janita-prauḍhāmaromodgamām
rādhā-mādhavayoḥ sadev bhajatoḥ kaumāra evojavlanām
vṛndāraṇya-nava-prasūna-nicayānānīya-kuñjāntare
gūḍham śaiśava-kheḷanair bata kadā kāryo vivāhotsavaḥ

prītim kāmāpī — a wondrous love, *nāma-mātra-janita-prauḍhāmaromodgamām* — newly awakened into youthful passion merely by the mention of each other's names, *rādhā-mādhavayoḥ sadā eva bhajatoḥ* — of Śrī Rādhā and Mādhava, who ever worship and adore one another, *kaumāra evojavlanām* — blossoming already in the springtime of youth, *vṛndā-āraṇya-nava-prasūna-nicayān nīya kuñjāntare* — gathering clusters of freshly blossomed Vṛndāvana flowers and bringing them into the secret bowers, *gūḍham śaiśava-kheḷanaiḥ* — hidden within playful childhood sports, *bata kadā* — oh, when, *kāryaḥ vivāha-utsavaḥ* — will the festival of Their sacred marriage be performed?

Meaning

When shall I celebrate, as a childhood play, the secret marriage of Shri Rādhā and Mādhava—whose mere names cause horripilation, who have loved each other from tender youth—with heaps of fresh Vrindāvana flowers?

Verse 57

विपञ्चितं सुपञ्चमं रुचिरे वेणुना गायता
प्रियेण सहवीणयामधुरगानविद्यानिधिः
करिन्द्रवनसम्मिलनमदकरिण्युदारक्रमा
कदा नु वृषभानुजा मिलतु भानुजारोधसि

vipañcitaṁ supañcamaṁ rucireṇa veṇunā gāyataḥ
priyena sahāvinaya-madhura-gāna-vidyānidheḥ
karindra-vana-sammilan-madakarīṅgy-udārākrama
kadā nu vṛṣabhānujā milatu bhānujā-rodhasi

vipañcitam su-pañcamam rucireṇa veṇunā gāyataḥ — as He plays upon the charming flute, skillfully embellishing the fifth note, *priyena saha* — accompanied by Her beloved (Śrī Kṛṣṇa), *avinaya-madhura-gāna-vidyā-nidheḥ* — the treasure of the art of modest yet sweet song, *karindra-vana-sammilan-madakarīṅgy-udāra-ākrama* — as noble elephants (the gopas) and the intoxicated female elephants (the gopīs) meet within the forest groves, *kadā nu* — oh, when indeed, *vṛṣabhānu-jā* — will the daughter of Vṛṣabhānu (Śrī Rādhā), *milatu bhānu-jā-rodhasi* — meet Him on the bank of the Yamunā, the daughter of the sun (Bhānu)?

Meaning

When will I meet Śrī Rādhā, the daughter of King Vṛṣabhānu, on the banks of the Yamunā River? She is an expert in sweet and graceful music. She walks beautifully—like a joyful, graceful female elephant meeting her beloved in the forest. Holding Her lute (veena), She plays along with Śrī Krishna, who is sweetly playing His flute, producing the fifth note (Pa) so melodiously.

Verse 58

सहासवर मोहनाद्भुत विलास रासोत्सवे
विचित्रवर ताण्डव श्रमजलार्द्र गण्डस्थलौ
कदा नु वरनागरी रसिकशेखरौ तौ मुदा
भजामि पदलालनाल्ललितजीवनं कुर्वती

sahasa-vāra-mohanādbhuta-vilāsa-rasotsave
vicitra-vārta-nāndava-śrama-jalārdra-gaṇḍa-sthalo
kadā nu vraja-nāgarī rasika-śekharaṁ tau mudā
bhajāmi pada-lālanāl lalita-jīvanam kurvatī

sahasra-vāra-mohana-adbhuta-vilāsa-rasa-utsave — in the festival of wondrous amorous pastimes that enchant thousands of times over, *vicitra-vārta-nāndava-śrama-jal-ārdra-gaṇḍa-sthalo* — where Their cheeks are moistened with drops of perspiration born of countless delightful exchanges and playful talks, *kadā nu* — oh, when indeed, *vraja-nāgarī* — the heroine of Vraja (Śrī Rādhā), *rasika-śekharaṁ tau* — and the crown-jewel of rasikas (Śrī Kṛṣṇa), *mudā bhajāmi* — shall I joyfully worship, *pada-lālanāt* — by massaging Her lotus feet, *lalita-jīvanam kurvatī* — as Lalitā-devī sustains her very life in such loving service?

Meaning

When shall I joyfully serve and make my life sublime by pressing the feet of that Couple— supreme (Shri Rādhā) and the supreme servent (Śyāmasundara)—whose cheeks drip with sweat after dancing madly in the wondrous Rāsa-festival?

Verse 59

वृन्दारण्य निकुंज मंजुल गृहेष्वात्मेश्वरीं
मार्गयन् हा राधे सविदग्ध दर्शित पथं किं यासिनेत्यालपन्
कालिन्दी सलिले च तत्कुच तटी कस्तूरिका पङ्किले
स्नायं स्नायमहो कुदेहजमलं जह्यां कदा निर्मलः

vrindāraṇya-nikuñja-mañjula-gr̥heṣv ātmeśvarīm mārgayan
mārgayan hā rādhe sva-vidagdha-darśita-patham kim yāsi nety alpan
kālindi-salile ca tava kucataṭī-kastūrī-ka-pankile
snāyām snāyām aho kudehaja-malam jahyām kadā nirmalaḥ

vr̥ndā-āraṇya-nikuñja-mañjula-gr̥heṣu ātma-īśvarīm mārgayan —
searching for my very Mistress (Śrī Rādhā) in the charming bowers and
sweet cottages of Vṛndāvana forest, **hā rādhe sva-vidagdha-darśita-**
patham kim yāsi na iti alpa-an — crying out, “O Rādhē! Why do You not
come by the path revealed by Your own clever maidservant?” in humble
distress, **kālindi-salile ca tava kuca-taṭī-kastūrī-ka-pankile** — and in the
waters of the Yamunā (daughter of Kalinda), darkened by the musk
washed from Your breasts, **snāyām snāyām aho** — may I bathe again and
again, oh!, **ku-dehaja-malam jahyām kadā nirmalaḥ** — when shall I cast
off the impurity of this wretched body and become purified?

Meaning

When will I be free from all the impurities and sins of the physical body. Tis purification can be achieved by bathing over and over in the Yamuna's holy waters, which have become fragrant with the musk washed from Shri Radha's breasts. When will I be searching for his divine mistress, Shri Radha, in the beautiful garden groves of Vrindavan, calling out to her with

intimate love, "Oh Radha! Why don't you follow the path your clever sweetheart (Krishna) has already shown for you to meet him?"

Verse 60

पादस्पर्शरसोत्सवं प्रणतिभिर्गोविन्दमिन्दीवर
श्यामं प्रार्थयितुं सुमञ्जुलरहः कुञ्जांश्च समार्जितुम्
मालाचन्दनगन्धपूगाररसवत्ताम्बूल सत्पानका
न्यादातु च रसैकदायिनि तव प्रेष्या कदा स्यामहम्

pada-sparśa-rasotsavam praṇatibhir govinda-mindīvaram
śyāmaṁ prārthayitum sumañjula-rahah kuñjāś ca samārjitum
mālā-candana-gandha-pūga-rasavat tāmbūla-sat-pānakam
nyadātum ca rasaika-dāyini tava preṣyā kadā syām aham

pada-sparśa-rasa-utsavam — the festival of bliss from touching His (Śrī Kṛṣṇa's) lotus feet, **praṇatibhiḥ govinda-indīvaram** — to offer obeisances to the blue-lotus-like Govinda, **śyāmam prārthayitum** — to pray to the dark-hued Lord, **su-mañjula-rahah-kuñjān ca samārjitum** — and to sweep the charming secret bowers, **mālā-candana-gandha-pūga-rasavat tāmbūla-sat-pānakam** — to present fragrant garlands, sandal paste, betel, and nectar-like drinks, **nyadātum ca** — and to offer them, **rasa-eka-dāyini** — O sole giver of divine rasa (nectar of love), **tava preṣyā kadā syām aham** — when, O Śrī Rādhike, shall I become Your maidservant?

Meaning

O Shri Rādhā, sole giver of Love! "When will I become your most trusted servant? In that role, I could approach Shri Krishna, who is so devoted to you that just touching your feet is like a huge festival of love for him. and When will I also get to perform services for you? I want to clean the beautiful, private gardens in Vrindavan where you meet. I want to be the one who brings flower garlands, sandalwood paste, fresh betel leaves, and sweet drinks for both of you to enjoy.

Verse 61

लावण्यामृतवार्त्तया जगदिदं संप्लावयन्ती शरद्राका
चन्द्रमनन्तमेव वदन ज्योत्स्नाभिरातन्वती
श्रीवृन्दावनकुञ्जमञ्जुगृहिणी का प्यस्ति तुच्छमहो
कुर्वाणाखिल-साध्य-साधन-कथां दत्त्वा स्वदास्योत्सवम्

lāvaṅyāmṛta-varttayā jagad-idam samplāvayantī śarad
rākā-candram anantam eva vadana-jyotsnābhir atanvatī
śrī-vṛndāvana-kuñja-mañju-grhiṇī kāpy asti tuccham aho
kurvan nikhila-sādhyā-sādhana-kathām dattvā sva-dāsyotsavam

lāvaṅya-amṛta-varttayā — with waves of nectarous beauty, *jagad idam samplāvayantī* — flooding and overwhelming the entire universe, *śarad-rākā-candram anantam eva vadana-jyotsnābhiḥ atanvatī* — extending boundless full-moon-like rays from Her autumnal moon-face, *śrī-vṛndāvana-kuñja-mañju-grhiṇī* — the lovely Mistress of the charming bowers of Śrī Vṛndāvana, *kā api asti* — there exists a certain inconceivably wondrous One, *tuccham aho kurvan* — who renders all other goals insignificant, *nikhila-sādhyā-sādhana-kathām dattvā* —

bestowing the very essence of all means and all ends (the supreme perfection), *sva-dāśya-utsavam* — by granting the festival of Her own maidservant-hood (intimate service), *aho* — ah!, (how blessed indeed!).

Meaning

An indescribable Swāminī, Shri Rādhā, sits gracefully in the bowery abode of Vrindāvana, suffusing the world with nectar-like sweet dialogues with Śyāma Sundara, manifesting innumerable autumnal full moons with Her moon-like face, and debasing all other means and ends of spiritual attainment by gifting the supreme joy of Her service.

Verse 62

दिष्ट्या यत्र क्वचन विहिताम्रेडने नन्दसूनोः
प्रत्याख्यानच्छलत उदितोदारसंकेतदेशा
धूर्तेन्द्र त्वद् भयमु पगतासारहोनीपवाट्या
नैका गच्छेत्कितव कृतमित्यादिशेत्कर्हि राधा

diṣṭyā yatra kvacana vihitāmṛdane nanda-sūnoḥ
pratyākhyānac-chalāt udito-dara-saṅketa-deśaḥ
dhūrte ndra tvad-bhayam upagatā sā raho-nīpavatyaṁ
naikāgā cet-kṛtam iti yadishetkarihi rādhā

diṣṭyā — by good fortune, *yatra kvacana vihita-amṛdane nanda-sūnoḥ*
— in some place where the son of Nanda (Śrī Kṛṣṇa) has been lovingly

embraced, *pratyākhyāna-cchalāt udita-udara-saṅketa-deśaḥ* — as He, pretending to be rejected, reveals a secret meeting place through clever hints, *dhūrta-indra* — O king of rogues (Śrī Kṛṣṇa), *tvat-bhayam upagatā sā* — She (Śrī Rādhā) comes, trembling in fear of You, *raho-nīpavatyām* — beneath a secluded kadamba tree, *na eka-agā cet-kṛtam iti yadishetkarihi rādhā vadiṣyati* — and then Rādhā will sweetly say, “Do not act as if I were the only one guilty!”

Meaning

Shri Radha has cleverly hinted at another, more comfortable meeting place while deliberately turning down Shri Nandanandan's (Krishna's) repeated requests to meet him. The devotee's ultimate prayer is to be so fortunate as to be chosen by Shri Radha as her intimate messenger in this loving game. He yearns for the day she will instruct him to go and deliver a teasingly sharp message to Krishna, telling that "well-known deceiver" and "cheat" that Shri Radha is "afraid" of him and therefore will not go alone to the lovely Kadamb groves, so He should just keep His message to Himself. To be entrusted with such a personal and lovingly scolding message.

Verse 63

सा भूनर्तनचातुरी निरुपमा सा चारुनेत्राञ्चले
 लीलाखेलनचातुरी वरतनौस्तादृग्चश्चातुरी
 सङ्केतागमचातुरी नवनवक्रीडा कला चातुरी
 राधाया जयतात्सखीजनपरिहासोत्सवे चातुरी

sā bhrū-nartana-cāturī nirupamā sā cāru-netrāñcale
 līlā-khelana-cāturī varatanoḥ tādṛg-vacaś-cāturī
 saṅketāgamana-cāturī nava-nava-kriḍā-kalā-cāturī
 rādhāyā jayatāt-sakhī-jana-parihāsa-utsave cāturī

sā bhrū-nartana-cāturī — She is unequalled in the graceful art of moving Her eyebrows, *nirupamā* — incomparable, *sā cāru-netra-añcale* — in the corner of Her beautiful eyes, *līlā-khelana-cāturī vara-tanoḥ* — supremely skilled in playful pastimes of divine love, *tādṛk-vacaḥ-cāturī* — and in the cleverness of Her witty, love-charged words, *saṅketa-āgamana-cāturī* — expert in arranging and arriving at secret meetings, *nava-nava-kriḍā-kalā-cāturī* — ever-fresh in the arts of divine playful sports, *rādhāyāḥ* — of Śrī Rādhā, *jayatāt-sakhī-jana-parihāsa-utsave cāturī* — victorious is Her mastery in the playful laughter and teasing festivals with Her sakhīs (companions)!

Meaning

Hail to Shri Rādhā's matchless cleverness—Her charming eyebrow movements, playful glances, witty words, skill in arriving at trysting places, artistry in ever-new Love-sports, and adroitness in joking with Her sakhīs

Verse 64

उन्मीलन्मिथुनानुराग गरिमोदारस्फुरन्माधुरी
धारासारधुरीणदिव्यललितानं गोत्सवेः खेलतोः
राधामाधवयोः परं भवतु नश्चित्ते चिरार्त्तिस्पृशोः
कौमारे नवकेलिशिल्पलहरीशिक्षादि दीक्षा रसः

unmīlan-mithunānurāga-garimodāra-sphuran-mādhurī
dhārāsāra-dhurīṇa-divya-lalita-anangotsavaiḥ khelatoḥ
rādhā-mādhavayoḥ param bhavatu naś-citte cirārtti-spr̥ṣoḥ
kaumāre nava-keli-śilpa-laharī-śikṣādi dikṣha ras

unmīlan-mithuna-anurāga-garima-udāra-sphurat-mādhurī — whose radiant sweetness expands through the blossoming and noble weight of mutual love between the Divine Couple, *dhārā-sāra-dhurīṇa-divya-lalita-ananga-utsavaiḥ khelatoḥ* — as They sport in sublime, graceful, and ever-flowing divine festivals of amorous joy, *rādhā-mādhavayoḥ* — of Śrī Rādhā and Mādhava, *param bhavatu naś citte* — may there arise in our hearts, *cira-ārtti-spr̥ṣoḥ* — which are long afflicted (by material suffering), *kaumāre nava-keli-śilpa-laharī-śikṣā-ādi dikṣā rasaḥ* — the rasa (sweet mood) that teaches the waves of Their fresh youthful arts and pastimes.

Meaning

May my heart always hold the ever-fresh delight of the divine love-sports of Śrī Rādhā and Mādhava — who from their tender youth carried deep longing for each other in their hearts, and whose sacred pastimes overflow with the sweetness of their boundless mutual love.

Verse 65

कदा वा खेलन्तौ ब्रजनगरवी थीषु हृदयं
हरन्तौ श्रीराधा ब्रजपतिकुमारौ सुकृतिनः
आकस्मात्कौमारे प्रकटनवकैशोरविभवौ
प्रपश्यज पूर्णः स्यां रहसि परिहासादिनिरतौ

kadā vā khelantau vraja-nagara-vīthiṣu hṛdayam
harantau śrī-rādhā vraja-pati-kumarau sukṛtinaḥ
ākasmāt kaumāre prakāṣa-nava-kaiśora-vibhavau
prapaśyan pūrṇaḥ syām rahasi parihāsādi-niratou

kadā vā — when indeed, *khelantau vraja-nagara-vīthiṣu* — as They play in the streets of Vraja, *hṛdayam harantau* — stealing the hearts of all, *śrī-rādhā vraja-pati-kumarau* — Śrī Rādhā and the son of the king of Vraja (Śrī Kṛṣṇa), *sukṛtinaḥ* — blessed are those (who behold Them), *ākasmāt kaumāre* — suddenly in Their early youth, *prakāṣa-nava-kaiśora-vibhavau* — manifesting the glory of fresh blossoming adolescence, *prapaśyan pūrṇaḥ syām* — beholding Them, may I be completely fulfilled, *rahasi parihāsa-ādi-niratou* — as They delight in playful teasing and sweet private pastimes.

Meaning

When shall I be graced with the sight of Śrī Rādhā and Nandanandana — roaming the lanes of Vraja, captivating the hearts of all pure souls, radiant with a youthful splendour that shines even in their tender age, and joyfully exchanging sweet and playful whispers with each other?

Verse 66

धम्मिल्लं ते नवपरिमलैरुल्लसत्फुल्लमल्ली-
मालं भालस्थलमपि लसत्सान्द्रसिन्दूरबिन्दुम्
दीर्घापाङ्गच्छविमनुपमां चारुचन्द्रानशुहांश
प्रेमोल्लासं तव तु कुचयोर् द्वन्द्वमन्तः स्मरामि

dhammillam te nava-parimalair ullasat-phulla-malli-
mālam bhāla-sthalam api lasat-sāndra-sindūra-bindum
dīrghāpāṅga-cchavim anupamām cāru-candra-anu-suhasam
prema-ullāsam tava tu kucayor dvandvam antaḥ smarāmi

dhammillam te — Your braided hair, **nava-parimalaiḥ ullasat-phulla-malli-mālam** — adorned with a garland of freshly blossomed jasmine flowers exuding new fragrance, **bhāla-sthalam api lasat-sāndra-sindūra-bindum** — and Your forehead shining with a deep, radiant dot of vermilion, **dīrgha-apāṅga-cchavim anupamām** — whose sidelong glances possess incomparable splendor, **cāru-candra-anu-suhasam** — accompanied by a sweet, moonlike smile, **prema-ullāsam tava tu kucayoḥ dvandvam antaḥ smarāmi** — within my heart, I meditate upon the pair of Your breasts, the very embodiment of the overflowing ecstasy of divine love.

Meaning

O Śrī Rādhā, within my heart I meditate upon Thy braided hair adorned with a garland of freshly bloomed jasmine flowers breathing new fragrance, Thy forehead shining with a deep and radiant dot of vermilion, the incomparable beauty of Thy long sidelong glances, Thy sweet moonlike smile, and the pair of Thy breasts overflowing with the ecstasy of divine love.

Verse 67

लक्ष्मीकोटिविलक्षणलक्षणलसल्लीलाकिशोरीशतै
 राराध्यं व्रजमण्डलेति मधुरं राधाभिधानं परम्
 ज्योतिः किंचन सिञ्चदुज्ज्वलरसप्राग्भवमाविर्भव-
 द्राधे चेतसि भूरिभाग्यविभवैः कस्याप्यहो जृम्भते

lakṣmī-koṭi-vilakṣaṇa-lakṣaṇa-lasat-līlā-kiśorī-śataiḥ
 rārādhyam vraja-maṇḍaleti madhuram rādhābhidhānam param
 jyotiḥ kiñcana siñcad-ujjvala-rasa-prāgbhavam āvirbhava-
 dṛḍhe cetasi bhūri-bhāgya-vibhavaiḥ kasyāpy aho jṛmbhate

lakṣmī-koṭi-vilakṣaṇa-lakṣaṇa-lasat-līlā-kiśorī-śataiḥ — worshiped by hundreds of youthful goddesses of play, each possessing beauty and qualities far surpassing millions of Lakṣmīs, **rārādhyam vraja-maṇḍala iti madhuram rādhā-abhidhānam param** — the supremely sweet name *Rādhā*, meaning “She who is worshiped (ārādhyā)” by the entire circle of Vraja, **jyotiḥ kiñcana siñcat-ujjvala-rasa-prāgbhavam āvirbhavat** — a radiant effulgence arising from the foremost current of bright, ecstatic rasa (divine love), spreading its light everywhere, **dṛḍhe cetasi bhūri-bhāgya-vibhavaiḥ kasyāpi aho jṛmbhate** — oh! in the steadfast heart of some supremely fortunate soul, this divine brilliance (Śrī Rādhā) wondrously expands and manifests.

Meaning

How wonderful! In the heart of some rare, extraordinarily fortunate soul, a certain indescribable Effulgence (Jyotiḥ) manifests and expands. This Effulgence bears the supremely sweet name 'Rādhā.' She is the one adored by hundreds of playful adolescent maidens of Vraja, whose qualities far surpass millions of Goddesses of Fortune. She is the one who sprinkles the

concentrated essence of the brilliant *Ujjvala-rasa* (divine paramour love) everywhere She appears.

Verse 68

तज्जीयान्नव यौवनोदयमहालावण्यलीलमयं
सांद्रानन्दघनानुरागघटितश्रीमूर्त्तिसम्मोहनम्
वृन्दारण्यनिकुञ्जकेलिललितं काश्मीरगौरच्छवि-
श्रीगोविन्द इव व्रजेन्द्रगृहिणीप्रेमैकपात्रं महः

taj-jeyān nava-yauvana-udaya-mahā-lāvaṇya-līlamayaṁ
sāndrānanda-ghana-anurāga-ghaṭita-śrī-mūrtti-sammohanam
vṛndāraṇya-nikuñja-keli-lalitaṁ kāśmīra-gaura-cchavi-
śrī-govinda iva vrajendra-gr̥hiṇī-premaika-pātraṁ mahah

tat jeyam — may that supreme radiance be victorious, *nava-yauvana-udaya-mahā-lāvaṇya-līlamayam* — filled with the play of wondrous beauty arising from the dawn of fresh youth, *sāndra-ānanda-ghana-anurāga-ghaṭita-śrī-mūrtti-sammohanam* — whose charming form is composed of condensed bliss and deep, dense loving attachment, enchanting all, *vṛndāraṇya-nikuñja-keli-lalitam* — graceful in the amorous pastimes of the bowers of Vṛndāvana, *kāśmīra-gaura-cchavi* — with a complexion glowing like golden saffron, *śrī-govinda iva* — like Śrī Govinda Himself, *vrajendra-gr̥hiṇī-prema-eka-pātram* — the sole recipient of the love of the queen of Vraja (Yaśodā), *mahah* — that divine effulgence (Śrī Rādhā's glory).

Meaning

May that divine radiance of Śrī Rādhā be glorified — She who is filled with the play of wondrous beauty born from the bloom of fresh youth, whose enchanting form is made of condensed bliss and deep love, who is graceful in the playful pastimes of the bowers of Vṛndāvana, whose complexion glows like golden saffron, and who, just like Śrī Govinda Himself, is the sole and most beloved recipient of the love of Yaśodā, the queen of Vraja.

Verse 69

प्रेमानन्दरसैकवारिधिमहाकल्लोलमालाकुला
 व्यालोलारुणालोचनाञ्चलचमत्कारेण सञ्चिन्वती
 किञ्चित्केलिकलामहोत्सवमहो वृन्दाटवीमन्दिरे
 नन्दत्यद्भुतकामवैभवमयी राधा जगन्मोहिनी

premānanda-rasaika-vāridhi-mahā-kallola-mālā-kula-
 vyālola-aruṇa-locanāñcala-camatkāreṇa sañcinvatī
 kiñcit keli-kalā-mahā-utsavam aho vṛndāṭavī-mandire
 nandaty adbhuta-kāma-vaibhavamayī rādhā jagan-mohinī

prema-ānanda-rasa-eka-vāridhi-mahā-kallola-mālā-kula — surrounded by great waves and garlands of the single ocean of loving-blissful rasa, **vyālola-aruṇa-locana-añcala-camatkāreṇa sañcinvatī** — whose restless reddish eyes gather and radiate astonishment and charm, **kiñcit keli-kalā-mahā-utsavam aho** — ah! creating a grand festival of divine playful arts, **vṛndā-āṭavī-mandire** — in the temple-like groves of Vṛndāvana forest, **nandati** — rejoices, **adbhuta-kāma-vaibhava-mayī** — She who is made of wondrous, transcendent powers of divine love (Kāma), **rādhā jagan-mohinī** — Śrī Rādhā, the enchantress of the entire universe.

Meaning

Śrī Rādhā, the enchantress of the entire universe, rejoices in the temple-like groves of Vṛndāvana — surrounded by the great waves of the single ocean of loving bliss, gathering and spreading wonder with the restless charm of Her reddish eyes, creating a grand festival of divine playful arts, and radiant with the wondrous and transcendent power of divine love.

Verse 70

वृन्दारण्यनिकुञ्जसीमनि नवप्रेमानुभवभ्रम-
द्भ्रूभङ्गीलवलोलब्रजमणिर्भक्तैकचिन्तामणिः
साद्रानन्दरसामृतस्रवमणिः प्रोद्दाम विद्युल्लता
कोटिज्योति रुदेति कापि रमणिचूडामणिर्मोहिनी

vṛndāraṇya-nikuñja-sīmani nava-premānubhava-bhramad-
bhrū-bhaṅgī-lava-lola mohit braj-maṇir bhaktaika-cintāmaṇiḥ
sāndrānanda-rasāmṛta-sravamaṇiḥ proḍhām vidyullatā-
koṭi-jyotir udeti kā api ramaṇi-cūḍamaṇir-mohinī

vṛndā-āraṇya-nikuñja-sīmani — on the edge of the secret bowers of the Vṛndāvana forest, **nava-prema-anubhava-bhramat-bhrū-bhaṅgī-lava-lolā** — restlessly moving Her eyebrows in the ecstasy of freshly awakened love, **vraja-maṇiḥ** — the jewel of Vraja (Śrī Kṛṣṇa), **bhakta-ekacintāmaṇiḥ** — the sole wish-fulfilling gem for His devotees, **sāndra-ānanda-rasa-amṛta-srava-maṇiḥ** — She (Śrī Rādhā), the gem who pours forth the nectar of condensed blissful rasa, **proḍhām vidyut-latā-koṭi-**

jyotiḥ — whose splendor surpasses the light of millions of brilliant lightning vines, *udeti* — rises, *kā api* — a certain (inconceivably wonderful), *ramaṇi-cūḍā-maṇiḥ-mohinī* — enchantress, the crest-jewel among all beautiful maidens (Śrī Rādhā).

Meaning

At the edge of the secret bowers of Vṛndāvana forest, there rises an inconceivably wondrous enchantress — the crest-jewel among all beautiful maidens — who, with the restless movement of Her eyebrows in the ecstasy of freshly awakened love, captivates Shyamsundar, the jewel of Vraja, who is the sole wish-fulfilling gem for all devotees, and who pours forth the nectar of condensed blissful rasa, blazing with a splendour that surpasses the radiance of millions of flashing lightning vines — that is Śrī Rādhā.

Verse 71

लीलापाङ्गतरङ्गितैरुदभवन्नेकैकशः कोटिशः
कन्दर्पाः पुरदर्पटकृत महाकोदण्ड विस्फारिणः
तारुण्यप्रथमप्रवेशसमये यस्या महामाधुरी
धारानन्तचमत्कृता भवतु नः श्रीराधिका स्वामिनी

līlā-pāṅga-taraṅgitair udabhavan nekaikaśaḥ koṭīśaḥ
kandarpaāḥ puru-darpa-tān kṛta-mahā-koḍaṅḍa-visphāriṇaḥ
tāruṇya-prathama-praveśa-samaye yasyā mahā-mādhurī
dhārānanta-camatkṛtā bhavatu naḥ śrī-rādhikā svāminī

līlā-pāṅga-taraṅgitaiḥ — with playful, wave-like sidelong glances,
udabhavan nekaikaśaḥ koṭīśaḥ kandarpāḥ — countless Cupids arose,
each multiplied thousands of times, *puru-darpa-tān kṛta-mahā-koḍaṅḍa-*
visphāriṇaḥ — their pride shattered, their mighty bows (of pride) broken
by Her glance, *tāruṇya-prathama-praveśa-samaye* — at the very moment
of Her entrance into youthful blossoming, *yasyāḥ mahā-mādhurī* —
whose supreme sweetness, *dhārā-ananta-camatkṛtā* — whose infinite
flow fills all beings with astonishment, *bhavatu naḥ śrī-rādhikā svāminī*
— may our sovereign Mistress, Śrī Rādhikā, be ever victorious and
manifest before us.

Meaning

May Śrī Rādhikā, our sovereign Mistress, be ever graciously manifest to us — She whose playful wave-like sidelong glances, at the very first moment of Her blossoming youth, give rise to countless millions of Cupids, only to shatter their pride and break their mighty bows, and whose supreme sweetness flows in an endless stream, filling all with boundless wonder.

Verse 72

यत्पादाम्बुरुहैकरेणुकणिकां मूर्ध्ना निधातुं न हि
 प्रापुर्ब्रह्मशिवादयोऽप्यधिकृतिं गोप्येकभावाश्रयाः
 सापि प्रेमसुधारसाम्बुधिनिधिः राधापि साधारणी-
 भूता कालगतिक्रमेण बलिना हे दैव तुभ्यं नमः

yat-padāmburuhaika-reṇu-kaṇikām mūrdhna nidhātum na hi
 prāpurbrahma-śivādayo'py adhikṛtiṃ gopy-eka-bhāvāśrayāḥ
 sā api prema-sudhā-rasāmbudhi-nidhiḥ rādhā api sāmānya-
 bhūtā kāla-gatikramena balinā he daiva tubhyam namaḥ

yat-pada-amburuha-eka-reṇu-kaṇikām — even a single speck of dust
 from whose lotus feet, *mūrdhna nidhātum na hi prāpuḥ* — Brahmā,
 Śiva, and others could not gain the qualification to place upon their heads,
brahma-śiva-ādayaḥ api adhikṛtiṃ — though supremely exalted (in
 power and knowledge), *gopī-eka-bhāva-āśrayāḥ* — that is attained only
 by those sheltered in the singular loving mood of the gopīs, *sā api prema-
 sudhā-rasa-ambudhi-nidhiḥ* — even She, the boundless ocean of the
 nectar of divine love (Śrī Rādhā), *rādhā api sāmānya-bhūtā* — has now,
 alas, become rare or hidden (to ordinary vision), *kāla-gati-kramena
 balinā* — due to the overpowering force of time's progression, *he daiva
 tubhyam namaḥ* — O fate! I bow to you (in helpless reverence).

Meaning

Even Brahmā, Śiva, and all the great celestial beings — even those who
 took shelter in the singular loving mood of the gopīs — could not attain
 the privilege of placing upon their heads even a single particle of dust from
 Her lotus feet. Yet even that Śrī Rādhā, who is Herself the boundless ocean
 and treasure-house of the nectar of divine love, has by the mighty and

irresistible course of time been rendered as if ordinary. O destiny, I bow before thee!

Verse 73

दूरे स्निग्धपरम्परा विजयतां दूरे सुहृन्मण्डली
 भृत्याः सन्तु विदूरतो व्रजपतेरन्यः प्रसङ्गः कुतः
 यत्र श्रीवृषभानुजा कृतरतिः कुञ्जोदरे कामिना
 द्वारस्थाप्रियकिङ्करी परमहं श्रोष्यामिकाञ्चिद्ध्वनिम्

dūre snigdha-paramparā vijāyatām dūre suhṛn-maṇḍalī
 bhṛtyāḥ santu vidurato vraja-pateḥ anyaḥ prasaṅgaḥ kutaḥ
 yatra śrī-vṛṣabhānujā kṛta-ratiḥ kuñjodare kāmīnā
 dvārasthā priya-kiṅkarī param aham śroṣyāmi kāñcid dhvanim

dūre snigdha-paramparā vijāyatām — may all affectionate family relations remain far away, *dūre suhṛt-maṇḍalī* — may the circle of friends stay distant too, *bhṛtyāḥ santu vidurataḥ* — let all servants and attendants be kept apart, *vraja-pateḥ anyaḥ prasaṅgaḥ kutaḥ* — and what to speak of any concern for the lord of Vraja (Śrī Kṛṣṇa's household duties), far removed from here! *yatra śrī-vṛṣabhānu-jā kṛta-ratiḥ* — where Śrī Vṛṣabhānu's daughter (Śrī Rādhā) is united in divine love, *kuñja-udare kāmīnā* — within the secluded interior of the bower with Her beloved (Śrī Kṛṣṇa), *dvāra-sthā priya-kiṅkarī* — and I, standing at the doorway as a dear maidservant, *param aham śroṣyāmi kāñcit dhvanim* — shall hear those wondrous, love-soaked sounds (of Their divine union).

Meaning

Let the affectionate family relations of the lord of Vraja remain far away; let His circle of friends stay distant; let His devotees be farther still — and what need is there for any other concern of His? For there, within the secret bower, Śrī Rādhā, the daughter of Vṛṣabhānu, is united in love with Her beloved — and I, standing at the doorway as Her dear maidservant, shall hear the sweet tinkle of Her girdle from within.

Verse 74

गौराङ्गे म्रदिमा स्मिते मधुरिमा नेत्रांचले द्राघिमा
वक्षोजे गरिमा तथैव तनिमा मध्ये गतौ मन्दिमा
श्रोण्यां च प्रथिमा भ्रुवोः कुटिलिमा बिम्बाधरे शोणिमा
श्रीराधे हृदि ते रसेन जडिमा ध्यानेऽस्तु मे गोचर

gaurāṅge mṛdimā smite madhurimā netrāñcale drāghimā
vakṣoje garimā tathaiva tanimā madhye gatau mandimā
śroṇyāṁ ca prathimā bhruvoḥ kuṭilimā bimbādhare śoṇimā
śrī-rādhhe hṛdi te rasena jaḍimā dhyānestu me gocaraḥ

gaurāṅge — in the fair-bodied One, **mṛdimā** — soft-limbed, **smite** — with a smile, **madhurimā** — sweetness, **netrāñcale** — at the corner of the eyes, **drāghimā** — precious / dear, **vakṣoje** — on the bosom, **garimā** — majesty / dignity, **tathaiva** — likewise, **tanimā** — the slender one, **madhye** — in the middle, **gatau** — placed / gone, **mandimā** — gentle / mild, **śroṇyāṁ ca** — and on the hips, **prathimā** — the foremost / chief, **bhruvoḥ kuṭilimā** — of the eyebrows, curved, **bimbādhare** — on the face / near the lip, **śoṇimā** — coral-hued / reddish, **śrī-rādhhe** — O Śrī Rādhā!, **hṛdi te** — in

Your heart, **rasena** — by *rasa* (nectar of divine flavor), **jaḍimā** — let (these) become manifest, **dhyānestu** — may they be meditated upon, **me** — by me, **gocarāḥ** — and perceptible / visible.

Meaning

O Śrī Rādhā! May there appear before me in meditation — the tender softness of Thy fair and radiant form, the exquisite sweetness of Thy smile, the captivating length of Thy lotus eyes, the dignified fullness of Thy bosom, the delicate slenderness of Thy waist, the gentle and graceful slowness of Thy gait, the charming roundness of Thy hips, the enchanting curve of Thy brows, the deep coral redness of Thy lips, and that sacred stillness of Thy heart, made motionless and absorbed in the nectar of divine love — may all these become visible and vivid to me in my meditation.

Verse 75

प्रातः पीतपटं कदा व्यपनयाम्यन्यांशुकस्यार्पणात्
कुञ्जे विस्मृत कञ्चुकीमपि समानेतुं प्रधावामि वा
बध्नीयां कवरो युनज्मि गलितां मुक्तावलीमञ्जये
नेत्रे नागरि रङ्गकैश्चपि दधाम्यङ्गं व्रणं वा कदा

prātaḥ pīta-paṭam kadā vyapanayām anyāṁśu-kasyārpaṇāt
kuñje vismrta-kañcukīm samanayetum pradhāvāmy va
badhnīyām kabariṁ yujajmi galitām muktāvalīm mañjarīm
netre nāgari-raṅgakaiś ca pidadhāmy aṅgam vraṇam vā kadā

prātaḥ — in the morning, *pīta-paṭam* — the yellow garment, *kadā* — when, *vyapanayām* — shall I remove, *anyāṁśu-kasya arpaṇāt* — to offer another shining like sunlight, *kuñje* — in the bower, *vismṛta-kañcukim* — the forgotten bodice, *samanayetum* — to bring back, *pradhāvāmi va* — I run swiftly, *badhniyām* — shall I tie, *kabarīm* — the hair braid, *yujajmi* — shall I fasten, *galitām* — fallen down, *muktā-avalīm* — pearl necklace, *mañjarīm* — cluster of pearls, *netre* — (Her) eyes, *nāgari-raṅgakaiḥ* — with cosmetic colors, *ca* — and, *pidadhāmi* — shall I apply, *aṅgam* — (Her) body, *vraṇam vā* — or the wound (of love-play), *kadā* — when.

Meaning

O cultured Rādhā! When shall I, in the morning, remove Thy Beloved's yellow garment mistakenly worn by Thee, fetch Thy bodice left behind in the bower, tie up Thy loosened braid, mend Thy broken pearl necklace, apply collyrium to Thy eyes, and cover the nail-scratches on Thy limbs with colors?

Verse 76

यद्वन्दावनमात्रगोचरमहो यन्न श्रुतीकं शिरो
 प्यारोढुं क्षमते न यच्छिव शुकादीनां तु यद्भ्रूयानगम्
 यत्प्रेमामृतमाधुरीरस्मयम् यन्नित्यकैशोरकम्
 तद्रूपं परिवेष्टुमेव नयनं लोलायमानं मम

yad vṛndāvana-mātra-gocaram aho yan na śrutikaṁ śiro
 pyāroḍhuṁ kṣamate na yac-chiva-śukādīnāṁ tu yad-dhyānagam
 yat premāmṛta-mādhurī-rasamayam yan nitya-kaiśorakam
 tad rūpaṁ pariveṣṭum eva nayanam lolāyamānaṁ mama

yad vṛndāvana-mātra-gocaram — which is perceivable only within Vṛndāvana, *aho* — ah!, *yat na śrutikam* — which cannot even be heard, *śiraḥ api āroḍhum kṣamate* — nor can the head bear its weight, *na yacchiva-śuka-ādīnām* — and which is beyond the reach of Śiva, Śuka, and others, *tu yad-dhyāna-gam* — being attainable only through meditation, *yat premāmṛta-mādhurī-rasamayam* — which is filled with the sweetness of the nectar of divine love, *yat nitya-kaiśorakam* — eternally blossoming in fresh youthful beauty, *tad rūpam* — that form (of Śrī Rādhā), *pariveṣṭum eva* — to behold, *nayanam lolāyamānam mama* — my eyes tremble and long restlessly.

Meaning

The form of Śrī Rādhā — which is perceivable only within Vṛndāvana, which even the Vedas cannot fully express nor bear upon their head, which lies beyond the reach of even Śiva and Śuka, being unattainable even through deep meditation, which is filled with the sweetness of the nectar of divine love, and which eternally blossoms in ever-fresh youthful beauty. Ah, my eyes tremble and long restlessly to behold that.

Verse 77

धर्माद्यर्थचतुष्टयं विजयतां किं तद्दृथाबात्या
 सैकान्तेश्वरभक्तियोगपदवी त्वारोपिता मूर्द्धनि
 यो वृन्दावनसीम्नि कश्चन घनाश्चर्यः किशोरीमणि-
 स्तत्कैङ्कर्यरसामृतादिह परं चित्ते न मे रोचते

dharmādyā-artha-catuṣṭayam vijāyatām kiṁ tadvathāvartayā
 saikānteśvara-bhakti-yoga-padavī tvāropitā mūrdhani
 yo vṛndāvana-sīmni kaścana ghanāścaryaḥ kiśorī-maṇi-
 tat-kaiṅkārya-rasāmṛtādihi param citte na me rochate

dharmādyā-artha-catuṣṭayam vijāyatām — let the four human goals—
 dharma (virtue), artha (wealth), kāma (pleasure), and mokṣa (liberation)—
 arise and be fulfilled, **kim tat vathā-āvartayā** — yet what value have they
 compared to this path?, **sa ekānta-īśvara-bhakti-yoga-padavīm** — that
 single, exclusive path of devotion to the Supreme Lord, **tvāropitām**
mūrdhani — which I have placed upon my head (as my highest ideal),
yaḥ vṛndāvana-sīmni kaścana ghanāścaryaḥ kiśorī-maṇiḥ — for there,
 within the sacred boundaries of Vṛndāvana, dwells a wondrous young
 Jewel of maidens (Śrī Rādhā), **tat-kaiṅkārya-rasa-amṛta-ādihi** — whose
 service is the source of immortal nectar and divine bliss, **param citte na**
me rochate — and nothing else in my heart gives joy or satisfaction.

Meaning

Let people pursue religion, wealth, pleasure, and liberation — that is all
 well and good for those who seek it. Even the highest path of pure
 devotion to Supreme God (Krishna) is something I respect and honour
 deeply. But honestly, none of these things truly stir my heart. The only
 thing that brings me real joy is serving Śrī Rādhā — that incomprehensible

and wondrous young maiden of Vṛndāvana. Nothing else matters to me, nothing else satisfies me — only the sweet bliss of being in Her service.

Verse 78

प्रेम्णाः सन्मधुरोज्ज्वलस्य हृदयं शृङ्गारलीलाकला-
वैचित्री परमावधिर्भगवतः पूज्यैव कापीशता
ईशानी च शची महा सुखतनुः शक्तिः स्वतन्त्रा परा
श्रीवृन्दावननाथपट्टमहिषी राधैव सेव्या मम

premṇaḥ san-madhurojjvalasya hṛdayaṁ śṛṅgāra-līlā-kalā-
vaicitry paramāvadhiḥ bhagavataḥ pūjyaiva kāpi śatā
īśānī ca śacī mahā-sukha-tanuḥ śaktiḥ svatantrā parā
śrī-vṛndāvana-nātha-patṭa-mahiṣī rādhāiva sevyā mama

preṇṇaḥ san-madhura-ujjvalasya hṛdayam — the very heart of pure, sweet, and radiant divine love, **śṛṅgāra-līlā-kalā-vaicitry param-āvadhiḥ** — the supreme limit of the artful variety of amorous pastimes, **bhagavataḥ pūjyā eva kāpi śatā** — the one supremely worshipful among hundreds of goddesses honored by Bhagavān Himself, **īśānī ca śacī mahā-sukha-tanuḥ** — the supreme queen of all, the embodiment of boundless bliss, **śaktiḥ svatantrā parā** — the independent and supreme divine power, **śrī-vṛndāvana-nātha-patṭa-mahiṣī** — the crowned queen of the Lord of Vṛndāvana (Śrī Kṛṣṇa), **rādhā eva sevyā mama** — Rādhā alone is the one to be served by me.

Meaning

Śrī Rādhā alone is to be served by me — She who is the very heart of pure, sweet, and radiant divine love, the supreme limit of all the arts and varieties of amorous pastimes, the one supremely worshipped even by Bhagavān Himself, greater than Pārvatī and Śacī, the embodiment of boundless bliss, the independent and supreme divine power, and the crowned queen of the Lord of Vṛndāvana.

Verse 79

राधादास्यमपास्य यः प्रयतते गोविन्दसंगाशया
सोयं पूर्णसुधारुचेः परिचयं राकां विना कांक्षति ।
किं च श्याम रति प्रवाहलहरीबीजं न ये तां विदुः
स्ते प्राप्यापि महामृताम्बुधिमहो बिन्दुं परं प्राप्नुयुः ॥

rādhā-dāsyam paśya yaḥ prayatate govinda-saṅgāśayā
so'yaṁ pūrṇa-sudhā-ruceḥ paricayaṁ rākāṁ vinā kāṅkṣate
kiṁ ca śyāma-pravāha-vāri-laharī-bījaṁ na ye taṁ viduḥ
ste prāpyāpi mahāmṛtāmbudhim aho binduṁ paraṁ prāpnuyuḥ

rādhā-dāsyam paśya yaḥ prayatate govinda-saṅga-āśayā — behold! he who strives for the service of Śrī Rādhā, desiring only union with Govinda through Her, **saḥ ayam pūrṇa-sudhā-ruceḥ paricayam rākāṁ vinā kāṅkṣate** — such a one seeks the fullness of nectarean taste (the supreme rasa) without first attaining the full moon (rākā) of that sweetness—Śrī Rādhā Herself, **kiṁ ca śyāma-pravāha-vāri-laharī-bījam na ye tam viduḥ** — and those who do not know Her as the very seed and source of the flowing waves of Śyāma's love, **ste prāpyāpi mahā-amṛta-ambudhim aho** — though they may reach the great ocean of immortal nectar, alas!, **bindum param prāpnuyuḥ** — they attain only a single drop of it.

Meaning

Whoever sets aside the service of Śrī Rādhā and endeavors directly to attain the company of Govinda — that person desires to taste the full nectar-moon without the full moon night itself. Moreover, those who do not know Śrī Rādhā as the very seed and source of all the flowing waves of love for Śyāma — alas, even if they reach the great ocean of nectar, they shall obtain nothing more than a single drop.

Verse 80

कैशोराद्भुतमाधुरीभरधुरीणाङ्गच्छविं राधिकाम्
प्रेमोल्लासभराधिकां निरवधि ध्यायन्ति ये तद्धियः
त्यक्ताः कर्मभिरात्मनैव भगवद्धर्मोऽप्यहो निर्ममाः
सर्वाश्चर्यगतिं गताः रसमयीं तेभ्यो महद्भ्यो नमः

kaiśorādbhuta-madhurī-bhara-dhurīṅga-cchaviṃ rādhikām
premollāsa-bharādhikām niravadhi dhyāyanti ye taddhiyaḥ
tyaktāḥ karmabhir ātmanaiva bhagavad-dharme'py aho nirmamāḥ
sarvāścarya-gatiṃ gatā rasamayīm tebhyo mahadbhyo namaḥ

kaiśora-adbhuta-madhurī-bhara-dhurīṅga-aṅga-cchavim rādhikām — Śrī Rādhikā, whose bodily radiance bears the supreme weight of the wondrous sweetness of youthful beauty, *premollāsa-bhara-adhikām niravadhi dhyāyanti ye tad-dhiyaḥ* — those whose minds ceaselessly meditate upon Her, overflowing with the ecstasy of love, *tyaktāḥ karmabhiḥ* — having abandoned all material activities, *ātmana eva bhagavat-dharme api aho nirmamāḥ* — and even in the path of divine service to Bhagavān, remaining utterly free from possessiveness, *sarva-*

āścarya-gatim gatām rasamayīm — they attain that astonishing, rasa-filled state of divine realization, *tebhyaḥ mahadbhyaḥ namaḥ* — unto those great souls, I offer my reverent obeisance.

Meaning

I offer my most humble obeisances unto those Great Souls who have completely lost themselves in the ceaseless meditation of Sri Radhika. Her form is the ultimate reservoir, bearing the immense weight of that wondrous, youthful sweetness that defies description. Because their hearts are flooded with the ever-expanding splendor of Her Love (Premollāsa), they have been effortlessly abandoned by worldly duties (Karma). Oh, what a wonder! They have become so indifferent (Nirmama) that they no longer cling even to the formal paths of religion or the general worship of the Supreme Lord. Having transcended everything, they have attained that most miraculous, nectar-drenched state of pure Rasa. Unto such exalted devotees, I bow down.

Verse 81

लिखन्ति भुजमूलतो न खलु शंख-चक्रादिकं
विचित्र हरिमन्दिरं न रचयन्ति भालस्थले ।
लसत्तुलसि मालिकां दधति कण्ठपीठे न वा
गुरोर्भजन - विक्रमात्क इह ते महाबुद्धयः ॥

likhanti bhujamūlato na khalu śaṅkha-cakrādikam
vicitra-hari-mandiraṁ na racayanti bhālasthale
lasat-tulasī-mālikāṁ na dadhati kaṅṭha-pīṭhe na vā
guror-bhajana-vikramāt kiha te mahābuddhayaḥ

likhanti — they inscribe, *bhuja-mūlataḥ* — on the upper arm, *na khalu* — certainly not, *śaṅkha-cakra-ādikam* — symbols like the conch and discus, *vicitra-hari-mandiram* — ornate temples of Lord Hari, *na racayanti* — they do not draw, *bhāla-sthale* — on the forehead, *lasat-tulasī-mālikām* — shining tulasī garland, *na dadhati* — they do not wear, *kaṅṭha-pīṭhe* — on the neck or chest, *na vā* — nor either, *guror-bhajana-vikramāt* — by the powerful devotion to their Guru, *kiha te mahā-buddhayaḥ* — how truly wise and exalted are they!

Meaning

Those who, by the strength of their Guru's grace, do not inscribe conch or discus on their arms, do not mark their foreheads with tilak, do not wear tulasī garlands—yet are perfected by devotion—who are such supremely wise souls? They are exceedingly rare.

Verse 82

कर्मणि श्रुति बोधितानि नितरां कुर्वन्तु कुर्वन्तु मा,
 गूढाश्चर्य रसाः स्रगादि विषयान्गृह्णन्तु मुञ्चन्तु वा।
 कैव भाव-रहस्य पारग-मतिः श्रीराधिका प्रेयसः,
 किञ्चिजज्ञेरनुयुज्यतां वहिरहो भ्राम्यद्भिरन्यैरपि ॥

karmāṇi śruti-bodhitāni nitarām kurvantu kurvantu mā
 gūḍhāścarya-rasāḥ sragādi-viṣayam grhṇantu muñcantu vā
 cairvā bhāva-rahasya-pāragamatiḥ śrī-rādhikā-preyasaḥ
 kiñcij-jñair anuyujyatām bahir aho bhramyadbhir anyair api

karmāṇi — actions, **śruti-bodhitāni** — prescribed by the Vedas, **nitaram** — thoroughly or constantly, **kurvantu kurvantu mā** — let them perform, or not perform, **gūḍha-āścarya-rasāḥ** — those deeply mysterious and wondrous in rasa, **srag-ādi-viṣayam** — related to garlands and similar devotional offerings, **grhṇantu muñcantu vā** — let them accept or renounce them, **cairvā bhāva-rahasya-pāra-gamatiḥ** — but one whose mind has crossed into the secret depth of divine loving moods, **śrī-rādhikā-preyasaḥ** — of Śrī Rādhikā's beloved (Śrī Kṛṣṇa), **kiñcit-jñaiḥ anuyujyatām** — should be pursued only by those who have a little true inner knowledge, **bahir aho bhramyadbhiḥ anyaiḥ api** — while others, alas, wander outside in mere external rituals.

Meaning

Let them perform the rituals prescribed by the Vedas—or not. Let them accept garlands and other enjoyments—or renounce them. But those perfected in the secret devotion of Rādhikā Vallabh beloved remain

absorbed in Her rasa. Even amidst ordinary people, their state never falters.

Verse 83

अलं विषय वार्तया नरक कोटि वीभत्सया,
वृथा श्रुति कथाश्रमो बत विभेमि कैवल्यतः।
परेश-भजनोन्मदा यदि शुकादयः किं ततः
परंतु मम राधिका पदरसे मनो मज्जतु॥

alam viṣaya-vartayā naraka-koṭi-vībhṭsayā
vṛthā śruti-kathāśramo vaṭa vibhemi kaivalyataḥ
pareśa-bhajanonmadād yadi śukādayaḥ kiṁ tataḥ
parantu mam rādhikā-padā-rase mano majjatu

alam viṣaya-vartayā — enough of worldly topics and sense enjoyment, *naraka-koṭi-vī-bhṭ-sayā* — which bring the fear of millions of hells, *vṛthā śruti-kathā-āśramah* — vain too is the labor of hearing and studying the Vedas, *vaṭa vibhemi kaivalyataḥ* — alas, I even fear impersonal liberation (kaivalya), *pareśa-bhajana-unmadāt yadi śuka-ādayaḥ* — if Śuka and others are mad with devotion to the Supreme Lord, so be it, *kiṁ tataḥ* — what of that?, *parantu mam* — but for me, *rādhikā-pada-rase* — in the nectar of Śrī Rādhikā’s lotus feet, *mano majjatu* — may my mind ever remain immersed.

Meaning

Let us not talk of worldly dealings—more abominable than countless hells! The labor of reciting the Vedas is vain; liberation I dread. So what if Śuka and others were mad in devotion to the Supreme Lord? As for me, let my mind drown in the nectar of Shri Rādhā's lotus feet.

Verse 84

तत्सौन्दर्यं स च नववयो यौवनश्रीप्रवेशः
 सा दृग्भङ्गी स च रसघनाश्चर्यवक्षोजकुम्भः
 सोयं बिम्बाधरमधुरिमा तस्मितं सा च वाणी
 सेयं लीलागति रपि न विस्मर्यते राधिकायाः

tat-saundaryam sa ca nava-vayo yauvana-śrī-praveśaḥ
 sā dṛgbhaṅgī sa ca rasa-ghana-āścarya-vakṣoja-kumbhaḥ
 so'yaṁ bimbādhara-madhurīmā tas-mitaṁ sā ca vāṇī
 seyaṁ līlā-gatir api na vismaryate rādhikāyāḥ

tat-saundaryam — that beauty, *sa ca nava-vayaḥ* — that ever-fresh youthful age, *yauvana-śrī-praveśaḥ* — the entrance into the full glory of blossoming youth, *sā dṛgbhaṅgī* — that graceful movement of Her eyes, *sa ca rasa-ghana-āścarya-vakṣoja-kumbhaḥ* — and those wondrous, nectar-filled, love-laden breasts, *so'yaṁ bimbādhara-madhurīmā* — and that sweetness of Her lips, red like bimba fruit, *tasmitam* — that enchanting smile, *sā ca vāṇī* — that melodious speech, *seyaṁ līlā-gatiḥ* — and that playful, graceful gait, *api na vismaryate rādhikāyāḥ* — not even one of these divine charms of Śrī Rādhikā is ever forgotten (by the devotees' hearts).

Meaning

Her beauty, Her fresh youthful splendor, Her sidelong glances, Her wondrous pitcher-like breasts brimming with rasa, Her bimba-fruit red lips, Her sweet smile, Her speech, Her playful gait—of Rādhikā, all these can never be forgotten.

Verse 85

यल्लक्ष्मी शुक नारदादि परमाश्चर्यानुरागोत्सवैः
प्राप्तं त्वत्कृपयैव हि व्रजभृतां तत्तत्किशोरी-गणैः ।
तत्कैर्यमनुक्षणाद्भुत रसं प्राप्तुं धृताशे मयि
श्रीराधे नवकुञ्ज नागरि कृपा-दृष्टिं कदा दास्यसि ॥

yallakṣmī-śuka-nārada-ādi-paramāścaryānurāgotsavaiḥ
prāptaṁ tvat-kṛpayeva hi vraja-bhṛtām tatat-kiśorī-gaṇaiḥ
tat-kaiṅkaryam anukṣaṇād-bhuta-rasaṁ prāptuṁ dhṛtāśe mayi
śrī-rādhe nava-kuñja-nagarī kṛpā-dṛṣṭim kadā dāsyasi

yat — that which, *lakṣmī-śuka-nārada-ādi* — by Lakṣmī, Śuka, Nārada, and others, *param-āścarya-anurāga-utsavaiḥ* — in their wondrous festivals of divine love, *prāptam* — attained, *tvat-kṛpayā eva hi* — only through Your mercy indeed, *vraja-bhṛtām* — by the maidservants of Vraja, *tadat-kiśorī-gaṇaiḥ* — along with those youthful companions (sakhīs), *tat-kaiṅkaryam* — that service, *anukṣaṇāt* — at every moment, *abhuta-rasam* — astonishingly blissful nectar, *prāptum* — to obtain, *dhṛta-āśe mayi* — I, holding such hope, *śrī-rādhe* — O Śrī Rādhā, *nava-kuñja-nagarī* — Queen of the ever-fresh bowers of Vṛndāvana, *kṛpā-dṛṣṭim* — (Your) merciful glance, *kadā dāsyasi* — when will You bestow?

Meaning

O Śrī Rādhā, Queen of the ever-fresh bowers of Vṛndāvana! That service at Your lotus feet — which even Lakṣmī, Śuka, Nārada, and other great souls could only marvel at with wonder and longing, and which the youthful maidservants of Vraja attained solely through Your grace — that very service, overflowing at every moment with astonishing and wondrous nectar, is what I too hold in my heart as my deepest hope. When, O Rādhā, will You bestow Your merciful glance upon me?

Verse 86

लब्ध्वा दास्यं तदतिकृपया मोहनास्वादितेन
सौन्दर्यं श्रीपदकमलयोर्लालिनैः स्वापितायाः
श्रीराधाया मधुरमधुरोच्छिष्टपीयूषसारं
भोजं भोजं नव-नवरसानन्दमग्नः कदा स्याम्

labdhvā dāsyam tadati-kṛpayā mohanāsvāditena
saundaryam śrī-pada-kamalayor-lālanaiḥ svāpitāyāḥ
śrī-rādhāyāḥ madhura-madhurocchiṣṭa-piyūṣa-sāraṁ
bhojam bhojam nava-nava-rasānanda-magnaḥ kadā syām

labdhvā dāsyam — having attained the position of maidservant, **tad-ati-kṛpayā** — by Her supreme mercy, **mohana-āsvāditena** — enjoyed by the Enchanter (Śrī Kṛṣṇa) Himself, **saundaryam** — the beauty, **śrī-pada-kamalayoḥ-lālanaiḥ** — through gently caressing Her divine lotus feet,

svāpitāyāḥ — as She rests (after loving pastimes), *śrī-rādhāyāḥ* — of Śrī Rādhā, *madhura-madhura-ucchiṣṭa-piyūṣa-sāram* — the essence of the ambrosia left from Their supremely sweet union, *bhojaṁ bhojaṁ* — eating again and again, *nava-nava-rasa-ānanda-magnaḥ* — immersed in ever-fresh bliss of divine rasa, *kadā syām* — when shall I become (that fortunate one)?

Meaning

Having attained the privilege of Her maidservantship through Her supreme mercy, gently caressing the beautiful lotus feet of Śrī Rādhā and lulling Her to rest after Her loving pastimes with the Enchanter — when shall I become immersed in ever-fresh waves of blissful rasa, tasting again and again the supremely sweet nectar of the remnants left by Śrī Rādhā, relished first by Mohan Himself?

Verse 87

यदि स्नेहाद्राधे दिशसि रति-लाम्पटय् पदवीं
गतं ते सवप्रेष्टं तदपि मम निष्ठं शृणु यथा।
कटाक्षैरालोके स्मित सहचरैर्जात पुलकं,
समाश्लिष्याम्युच्चैरथ च रसये त्वत्पद रसम ॥

yadi snehād-rādhe diśasi rati-lāmpaṭya-padaṅvīm
gataṁ me svapreṣṭhaṁ tadapi mama niṣṭhāṁ śṛṇu yathā
kaṭākṣair-āloke smita-sahacarair jat-pulakam
samāśliṣyāmyuchchair-atha ca rasaye tvat-pada-rasam

yadi snehāt rā-dhe — if out of affection, O Rādhe, *diśasi* — You bestow, *rati-lāmpaṭya-padaṅvīm* — the path of passionate devotion, *gataṁ me svapreṣṭham* — even if my beloved (Śrī Kṛṣṇa) departs from me, *tad api mama niṣṭhām śṛṇu yathā* — still, hear how firm my devotion remains, *kaṭākṣaiḥ āloke* — by the light of Your sidelong glances, *smita-sahacaraiḥ* — accompanied by Your gentle smiles, *jat-pulakam* — that thrill of ecstasy (that arises within me), *samāśliṣya* — embracing it tightly, *uchchair atha ca rasaye* — I will loudly relish and savor, *tvat-pada-rasam* — the nectar of Your lotus feet.

Meaning

O Rādhā, even if out of Your tender affection You were to place Your beloved Shyam Sundar in my care during His moments of playful longing, hear how unwavering my devotion remains — I would greet Him with a gentle smile and a sidelong glance, and when He becomes thrilled with joy I would embrace Him warmly — yet even so, my heart would seek nothing beyond the sweet nectar of serving at Your lotus feet alone.

Verse 88

कृष्णः पक्षो नवकुवलयं कृष्णसारस्तमालो
नीलाम्बोदस्तव रुचिपदं नामरूपैश्च कृष्णा
कृष्णे कस्मात्तव विमुखता मोहनश्याममूर्ता
वित्युक्त्वा त्वां प्रहसितमुखीं किं नु पश्यामि राधे

kr̥ṣṇaḥ pakṣo nava-kuvalayaṁ kṛṣṇa-saras-tamālo
nīlāmbhodās tava ruci-padaṁ nāma-rūpaiḥ ca kṛṣṇaḥ
kṛṣṇe kasmāt-tava vimukhatā mohana-śyāma-mūrtta
vityuktvā tvāṁ prahasita-mukhīm kiṁ nu paśyāmi rādhe

kr̥ṣṇaḥ pakṣaḥ — the dark fortnight (is called *kr̥ṣṇa*), **nava-kuvalayam** — the fresh blue lotus, **kr̥ṣṇaḥ** — is also called *kr̥ṣṇa*, **kr̥ṣṇa-saraḥ** — the black antelope, **tamālah** — and the tamāla tree, **nīla-ambhodāḥ** — and the dark raincloud, **tava ruci-padam** — all take shelter in Your radiant splendor, **nāma-rūpaiḥ ca kṛṣṇaḥ** — even by name and form, *Kṛṣṇa* belongs to You, **kr̥ṣṇe kasmāt tava vimukhatā** — why then, are You averse to *Kṛṣṇa*, **mohana-śyāma-mūrtta** — the enchanting dark-blue form Himself? **iti uktvā** — saying thus, **tvāṁ prahasita-mukhīm** — (when I behold) You smiling playfully, **kiṁ nu paśyāmi rādhe** — what wondrous sight indeed do I see, O Rādhe!

Meaning

O Radhe, you love the dark fortnight of the month (Krishna-paksha), you adore the dark blue lotus, the dark deer, the dark Tamala tree, and the dark rainclouds. In fact, all these 'dark' things find their beauty only by resembling Your own luster.

Since you love everything else that is 'Krishna' (dark) in name and form, why are you acting so turned away and indifferent toward Mohan, who is the very embodiment of that enchanting dark form? O Radhe, when will I say these teasing words to You and finally see Your face break into a sweet, playful smile?"

Verse 89

लीलापाङ्गतरङ्गितैरिव दिशो नीलोत्पलश्यामला
दोलयत्कनकाद्रिमण्डलमिव व्योमस्तनैस्तन्वतीम्
उत्फुल्लस्थलपङ्कजामिव भुवं रासे पादन्यासतः
श्रीराधामनुधावतीं ब्रजकिशोरीणां घटाम् भावये

līlā-pāṅga-taraṅgitair-iva diśo nīlotpala-śyāmalā
dolayat-kanakādri-maṇḍalam-iva vyomastanais tanvatīm
utphulla-sthala-paṅkajam-iva bhuvam rase pāda-nyāsataḥ
śrī-rādhām-anudhāvatīm vraja-kiśorīṇām ghaṭam bhavaye

līlā-pāṅga-taraṅgitaiḥ iva — as if by the playful, wave-like glances of Her eyes, ***diśaḥ nīlotpala-śyāmalāḥ*** — all directions become dark-blue like blooming lotuses, ***dolayat-kanaka-adri-maṇḍalam iva*** — as though She makes the golden mountain (Meru) sway, ***vyoma-stanais tanvatīm*** — with Her uplifted, sky-touching breasts, ***utphulla-sthala-paṅkajam iva bhuvam*** — the earth, like a field of fully blossomed lotuses, ***rase pāda-nyāsataḥ*** — trembles in bliss

from the touch of Her footsteps, *śrī-rādhām anudhāvatīm* — as Śrī Rādhā gracefully moves and runs in playful delight, *vraja-kīśorīṇām ghaṭam bhavaye* — I meditate upon the group of Vraja's youthful maidens following behind Her.

Meaning

I meditate upon the assembly of the youthful maidens of Vraja, who are swiftly running after Sri Radha in the ecstasy of the Rasa-lila. With the wave-like play of their side-long glances, they turn all directions into the dark-blue hue of blooming lotuses. With their uplifted bosoms, appearing like swaying golden mountains, they seem to fill and move the very heavens. By the mere touch of their footsteps during the dance, they make the earth appear as if it has suddenly burst into a forest of fully blossomed land-lotuses. I bow to this divine group following in the wake of Radha's splendor.

Verse 90

दृशौ त्वयि रसाम्बुधौ मीनवद्भ्राम्यतः
 स्तनौ त्वयि सरस्यहहचक्रवाकाविव
 मुखं सुरतरङ्गिणि त्वयि विकासिहेमाम्बुजं
 मिलन्तु मयि राधिके तव कृपातरङ्गच्छटाः

ḍṛśau tvayi rasāmbudhau madhura-mīnāv-abhrāmyataḥ
 stanau tvayi sudhā-sarasy-aḥ cakravākāv-iva
 mukham sura-taraṅgiṇi tvayi vikasī-hemāmbujam
 milantu mayi rādhike tava kṛpā-taraṅga-cchaṭāḥ

ḍṛśau — the two eyes, *tvayi* — in You, *rasa-ambudhau* — the ocean of rasa (divine sweetness), *madhura-mīnau* — like sweet fish, *abhrāmyataḥ* — swim restlessly, *stanau* — (Your) two breasts, *tvayi* — in You, *sudhā-sarasi* — the lake of nectar, *cakravākau iva* — like a pair of cakravāka birds, *mukham* — (Your) face, *sura-taraṅgiṇi* — O divine river (of beauty), *tvayi* — You, *vikasī-hemāmbujam* — like a blooming golden lotus, *milantu* — may they unite, *mayi* — in me, *rādhike* — O Rādhike, *tava* — Your, *kṛpā-taraṅga-cchaṭāḥ* — glittering waves of mercy.

Meaning

O Radhike! Your two eyes are like restless fish swimming in the vast ocean of Rasa (which is Your very form). Your breasts are like a pair of Cakravāka birds sporting in a lake of pure nectar. Your face is like a shimmering golden lotus blooming in the celestial river of Your divine beauty. May the splashing, glittering waves of the river of Your mercy (Kṛpā-taraṅga) overflow and finally meet me (descend upon me).

Verse 91

कान्ताढ्याश्चर्यकान्ताकुलमणिकमलकोटिकाम्यैकपादा-
म्भोजभ्राजन्नखेन्दुच्छविलवविभवा काप्यगम्या किशोरी
उन्मार्याद प्रवृद्ध प्रणयरसमहाम्भोधि गम्भीरलीला-
माधुर्योज्जृम्भिताङ्गी मयि किमपि कृपारङ्गमङ्गी करोतु

kāntādhyāścaryā-kāntākula-maṇi-kamala-koṭi-kāmyai-kapada-
mbhoja-bhrājan-nakhindu-cchavila-va-vibhavā kāpy-agamyā kiśorī
unmāryāda pravṛddha pranaya-rasa-mahāmbhodhi gambhīra-līlā-
mādhuryojjṛmbhitāṅgī mayi kimapi kṛpā-raṅgam-aṅgī karotu

kānta-adhy-āścaryā — astonishing even to Her beloved (Śrī Kṛṣṇa),
kāntā-akula-maṇi-kamala-koṭi-kāmyaiḥ — whose beauty is desired by
millions of jewel-like Lakṣmīs (goddesses of love), **kapada-ambhoja-
bhrājan-nakha-indu-cchavila-vibhavā** — whose lotus feet radiate
brilliance from nails shining like moons, **kāpi agamyā kiśorī** — a certain
unfathomable youthful maiden (Śrī Rādhā), **unmāryāda-pravṛddha-
pranaya-rasa-mahā-ambhodhi-gambhīra-līlā** — whose playful pastimes
arise from the deep, boundless ocean of limitless, ever-growing love,
mādhurya-ujjṛmbhita-aṅgī — whose very limbs blossom with sweetness,
mayi — upon me, **kimapi kṛpā-raṅgam** — some wondrous stage of
mercy, **aṅgī karotu** — may She graciously enact (and bestow).

Meaning

May that unreachable Maiden — Śrī Rādhā — make me Her own by showering Her grace upon me! Even the smallest bit of the glow from the moon-like nails of Her lotus feet is something that the most beautiful women — those who are deeply and tenderly loved by their husbands — deeply wish for and consider the greatest treasure.

And Her entire body blooms and blossoms with a beautiful sweetness that flows from the great ocean of love — an ocean that is filled with the most joyful and playful expressions of that love.

Verse 92

कलिन्दगिरिनन्दिनी पुलिनमालतीमन्दिरे
 प्रविष्टवनमालिना ललितकेलिलोलिकृते
 प्रतिक्षणचमत्कृतद्भुतरसैकलीलानिधे
 निधेहि मयि राधिके निजकृपातरङ्गच्छटाम्

kāḷind-giri-nandinī pulina-mālatī-mandire
 praviṣṭa-vanamālinā lalita-keli-lolikṛte
 pratikṣaṇa-camatkṛt-adbhuta-rasaika-līlā-nidhe
 nidhehi mayi rādhike nija-kṛpā-taraṅga-cchaṭām

kāḷind-giri-nandinī — O daughter of the Kalindi mountain (Śrī Yamunā, or Śrī Rādhā residing near it), **pulina-mālatī-mandire** — in the jasmine bowers along the sandy banks (of Yamunā), **praviṣṭa-vanamālinā** — as the forest-garlanded One (Śrī Kṛṣṇa) enters, **lalita-keli-lolikṛte** — eager for graceful and playful pastimes, **pratikṣaṇa-camatkṛta-adbhuta-rasa-ekalīlā-nidhe** — O treasure of ever-fresh, wondrous, and astonishing divine love-play, that amazes every moment, **nidhehi mayi rādhike** — O Śrī Rādhike, please bestow upon me, **nija-kṛpā-taraṅga-cchaṭām** — the shimmering waves of Your own mercy.

Meaning

On the banks of Yamunā, in a bower of mālatī creepers, restless in play with Vanamālī (Shri Krishna), O Rādhā, source of ever-surprising love sports—shower upon me the brilliance of the surges of Thy grace!.

Verse 93

यस्यास्ते बत किंकरीषु बहुशश्चाटूनि वृन्दाटवी,
कन्दर्पः कुरुते तवैव किमपि प्रेप्सुः प्रसादोत्सवम् ।
सान्द्रानन्द घनानुराग-लहरी निष्यंदि पादाम्बुज,
द्वन्द्वे श्रीवृषभानुनन्दिनि सदा वन्दे तव श्रीपदम् ॥

yasyāste bata kimkariṣu bahuśaś-cātuni vṛndāṭavī
kandarpaḥ kurute tavaiva kimapi prepsuḥ prasādotsavam
sāndrānanda-ghana-anurāga-laharī-niṣyanda-padāmbuja-
dvandve śrī-vṛṣabhānunandini sadā vande tava śrīpadam

yasyāḥ — of whom (Śrī Rādhā), *te* — Your, *bata* — indeed, *kimkariṣu* — among the maidservants, *bahuśaḥ* — again and again, *cāturī* — cleverness or skill, *vṛndā-āṭavī* — Vṛndādevī (the goddess of Vṛndāvana forest), *kandarpaḥ* — the god of love (Cupid), *kurute* — performs, *tava eva* — for You alone, *kimapi* — something wondrous, *prepsuḥ* — desiring (to obtain), *prasāda-utsavam* — the festival of Your favor, *sāndra-ānanda-ghana-anurāga-laharī* — dense waves of deep blissful love, *niṣyanda* — flowing, *pada-ambuja-dvandve* — from the twin lotus feet,

śrī-vṛṣabhānu-nandini — O divine daughter of Vṛṣabhānu, *sadā* — always, *vande* — I bow down, *tava śrī-padam* — to Your holy feet.z

Meaning

Oh, Shri Vrishabhanu-nandini! The Cupid of Vrindavan (Shri Krishna) Himself repeatedly uses his most clever and flattering words toward Your maidservants, just because he is so desperate to obtain even a small "festival of grace" from You. I eternally bow to Your two lotus feet, which are the source from which endless, heavy waves of the thickest blissful love constantly flow.

Verse 94

यज्जापः सकृदेव गोकुलपतेराकर्षकस्तत्क्षणा
द्यत्र प्रेमवतां समस्त पुरुषार्थेषु स्फुरेतुच्छता ।
यन्नामाङ्कित मन्त्र जापनपरः प्रीत्या स्वयं माधवः
श्रीकृष्णोऽपि तदद्भुतं स्फुरतु मे राधेति वर्णद्वयम् ॥

yajjapaḥ sakṛd-eva gokula-pater-ākārṣakas-tatkṣaṇāt
yatra premavatām samasta-puruṣārtheṣu sphuret-tucchatā
yannāmāṅkita-mantra-japanaparaḥ prītya svayam mādhaveḥ
śrīkṛṣṇo'pi tad-adbhutaṁ sphuratu me rādheti varṇadvayam

yat-japaḥ — the chanting of which, *sakṛt eva* — even once, *gokula-pateḥ* — of the Lord of Gokula (Śrī Kṛṣṇa), *ākārṣakaḥ* — acts as a magnet, *tat-kṣaṇāt* — instantly drawing Him near, *yatra* — in which (name),

premavatām — for the devotees filled with divine love, *samasta-puruṣārtheṣu* — all the four human goals (dharma, artha, kāma, mokṣa), *sphuret tucchatā* — appear utterly insignificant, *yat-nāma-āṅkita-mantra-japa-na-paraḥ* — one who constantly chants the mantra marked by that name, *prītyā* — with love, *svayam mādhaveḥ śrī-kṛṣṇaḥ api* — even Mādhava, Śrī Kṛṣṇa Himself, *tad-adbhutam* — finds that (name) wondrous, *sphuratu me* — may it shine in my heart, *rādhe iti varṇa-dvayam* — those two syllables “Rā-dhe.”

Meaning

May those two wonderful syllables, "Rā-dhā," shine within my heart! Even if spoken only once, they instantly attract the Lord of Gokula (Śrī Kṛṣṇa). To those who truly love Her, all other life goals—like wealth, duty, or even liberation—seem worthless in comparison. Even Mādhava, Śrī Kṛṣṇa Himself, spends His time chanting this mantra with deep love.

Verse 95

कालिन्दी – तट कुञ्ज-मंदिरगतो योगीन्द्र वद्यत्पद
ज्योतिर्ध्यान परः सदा जपति यां प्रेमाश्रुपूर्णो हरिः
केनाप्यद्भुतमुल्ल सद्रतिरसानन्देन सम्मोहितः
सा राधेति सदा हृदि स्फुरतु मे विद्यापरा द्वयक्षरा ॥

kālindī-taṭa-kuñja-mandira-gato-yogīndra-vādyāt-pada-
jyotir-dhyāna-paraḥ sadā japati yaṁ premāśru-pūrṇo hariḥ
kenāpy-adbhutam-ullasad-ratirasa-nandena saṁmohitaḥ
sā rādheti sadā hṛdi sphuratu me vidyā-parā dvyakṣaraḥ

kālindī — the Yamunā river, *taṭa* — bank, *kuñja-mandira-gato* — residing in the forest bowers (temples) along the riverbank, *yogīndra* — by the great yogis, *vādyāt* — worshipped or praised, *pada-jyotiḥ-dhyāna-paraḥ* — absorbed in meditation on the radiance of Her lotus feet, *sadā* — always, *japati* — chants, *yam* — which (name), *premāśru-pūrṇaḥ* — filled with tears of divine love, *hariḥ* — Lord Hari (Śrī Kṛṣṇa), *kenāpi* — by some mysterious cause, *adbhutam* — wondrous, *ullasad-rati-rasa-nandena* — with overflowing bliss of love and rasa, *saṁmohitaḥ* — is enchanted, *sā* — that, *rādhe iti* — the name “Rā-dhe,” *sadā* — always, *hṛdi* — in my heart, *sphuratu* — may it shine, *me* — for me, *vidyā-parā* — the supreme knowledge, *dvya-kṣaraḥ* — composed of two syllables.

Meaning

May those two syllables, "Rā-dhā," which represent the highest knowledge beyond the Vedas, always shine in my heart. Along the banks of the Yamunā river, in the forest bowers, even Lord Hari (Kṛṣṇa) sits like a great yogi. He stays absorbed in meditating on the light of Her feet and constantly chants Her name.

Filled with tears of divine love and enchanted by a wonderful, overflowing bliss, He is completely captivated by Her

Verse 96

देवानामथ भक्त मुक्त सुहृदामत्यन्त दूरं च यत्,
प्रेमानन्द रसं महा सुखकरं चोच्चारितं प्रेमतः
प्रेम्णाकर्णयते जपत्यथ मुदा गायत्यथालिष्वयं
जल्पत्यश्रुमुखो हरिस्तदमृतं राधेति मे जीवनम् ॥

devānām-atha bhakta-mukta-suridām-atyanta-dūram ca yat
premānanda-rasaṁ mahāsukhakaram cocāritaṁ premataḥ
preṁṇā-karṇayate japati yatha mudā gāyaty-athāliḥ svayam
jalpaty-aśru-mukho haris-tad-āmṛtam rādheti me jīvanam

devānām — for the gods, *atha* — and moreover, *bhakta-mukta-suridām* — for the devotees, liberated souls, and divine friends, *atyanta-dūram ca yat* — which remains extremely far and unattainable, *premānanda-rasam* — the nectar of love-bliss, *mahā-sukhakaram ca* — and the giver of supreme happiness, *ucāritam* — when uttered, *premataḥ* — with love, *preṁṇā-karṇayate* — Hari listens with love, *japati yathā* — repeats it softly, *mudā gāyati atha āliḥ svayam* — and joyfully sings it again like a friend (gopī) Himself, *jalpati aśru-mukhaḥ hariḥ* — Lord Hari (Kṛṣṇa), with a face wet with tears, murmurs it repeatedly, *tad-āmṛtam* — that nectar, *rādhe iti* — the two syllables “Rā-dhe,” *me jīvanam* — are my very life.

Meaning

The nectar-like name "Rādhā" is my very life. Even for the gods, the liberated souls, and the greatest devotees, this name remains far beyond reach and hard to attain. When spoken with love, it gives the highest possible happiness and the bliss of pure devotion. Lord Hari (Kṛṣṇa) Himself listens to this name with deep love; He repeats it, sings it joyfully in midst of Sakhis, and murmurs it over and over with tears streaming down His face.

Verse 97

या वाराधयति प्रियं व्रजमणिं प्रौढानुरागोत्सवैः
सं सिद्ध्यन्ति यदाश्रयेण हि परं गोविन्दसख्युत्सुकाः
यत्सिद्धिः परमापदैक रसवत्या राधनात्ते नु सा
श्रीराधा श्रुतिमौलिशेखरलता नाम्नि मम प्रियताम्

yā varādhayati priyaṁ vraja-maṇim prauḍhānurāgotsavaiḥ
saṁsiddhyanti yad-āśrayeṇa hi paraṁ govinda-sakhy-utsukāḥ
yat-siddhiḥ param-āpadaika-rasavatya ārāadhanatte nu sā
śrī-rādhā śruti-mauli-śekhara-latā nāmni mama priyatām

yā — She who, *vara-ārādhayati* — worships and pleases in the highest way, *priyam vraja-maṇim* — Her beloved, the jewel of Vraja (Śrī Kṛṣṇa), *prauḍha-anurāga-utsavaiḥ* — through the grand festivals of mature and deep loving devotion, *saṁsiddhyanti* — attain perfection, *yat-āśrayeṇa hi* — by taking shelter of whom, indeed, *param* — the supreme, *govinda-sakhī-utsukāḥ* — the gopīs who are eager to be companions of Govinda, *yat-siddhiḥ* — that perfection, *param-āpada-eka-rasavatyaḥ* — which even in the greatest distress remains full of the single taste of divine love, *ārāadhanatte* — they worship, *nu sā* — that very She, *śrī-rādhā* — Śrī

Rādhā, *śruti-mauli-śekhara-latā* — the flowering crest-jewel of the Vedas, *nāmni* — by name, *mama priyatām* — may She be ever dear to me.

Meaning

May Śrī Rādhā, who is known as the most precious creeper clinging to the supreme representation of the knowledge of the Upanishadas, always be dear to me! She worships Her beloved Kṛṣṇa, the jewel of Vraja, with grand festivals of deep and mature love. By taking shelter of Her, those who long to be companions of Govinda reach the highest perfection and supreme bliss—a state of pure love that remains sweet even in the face of great difficulty.

Verse 98

गात्रे कोटितडिच्छवि प्रविततानन्दच्छवि श्रीमुखे
बिम्बोष्ठे नवविद्रुमच्छवि करे सत्पल्लवैकच्छवि
हेमाम्भोरुकुड्मलच्छवि कुचद्वन्द्वेरविन्देऽक्षणं
वन्दे तन्नवकुञ्जकेलिमधुरां राधाभिधानं महः

gātre koṭi-taḍic-chavi pravitat-ānanda-chavi śrī-mukhe
bimboṣṭhe nava-vidruma-chavi kare sat-pallavaic-chavi
hemāmbhoru-kuḍmala-chavi kuca-dvandve ravindekṣaṇām
vande tan-nava-kuñja-keli-madhurām rādhābhīdhānām mahāḥ

gātre — on Her body, *koṭi-taḍit-chavi* — shines the radiance of millions of lightning flashes, *pravitat-ānanda-chavi* — spreading a glow of blissful brilliance, *śrī-mukhe* — on Her beautiful face, *bimba-oṣṭhe* — on Her lips red like bimba fruit, *nava-vidruma-chavi* — glows the hue of fresh coral, *kare* — on Her hands, *sat-pallava-it-chavi* — shines the delicate beauty of

tender new leaf buds, *hema-ambho-ru-kuḍmala-chavi* — Her thighs resemble golden lotus buds, *kuca-dvandve* — on Her twin breasts, *ravi-indra-ikṣaṇām* — even the sun and Indra long to behold, *vande* — I bow down, *tat-nava-kuñja-keli-madhurām* — to that sweetness of Her ever-fresh bowers' divine play, *rādhā-abhidhānām mahaḥ* — that splendor known as Rādhā.

Meaning

I bow down to that divine, supernatural light named Rādhā! Her body shines as brightly as millions of lightning flashes, and Her beautiful face glows with pure happiness. Her lips are as red as coral, Her hands are as delicate as new leaves, and Her form is as beautiful as golden lotus buds. With eyes like lotus petals, She is filled with the sweetness of divine, playful love within the forest bowers.

Verse 99

मुक्तापङ्क्तिप्रतिमदशना चारुविम्बाधरोष्ठी
मध्ये क्षामा नवनवरसावर्त्तगम्भीरनाभिः
पीनश्रोणि स्तरुणिमस मुन्मेष लावण्यसिन्धु
वैदग्धीनां किमपि हृदयं नागरी पातु राधा

muktā-paṅkti-pratīma-daśana cāru-bimba-dharoṣṭhī
madhye kṣāmā nava-nava-rasa-varṭta-gambhīra-nābhiḥ
pīna-śroṇī taruṇī-masamunmeṣa-lāvaṇya-sindhuḥ
raidagdhinām kimapi hṛdayam nagarī pātu rādhā

muktā-pañkti-pratīma-daśana — whose teeth resemble a row of pearls, *cāru-bimba-dhara-oṣṭhī* — whose charming lips are like the red bimba fruit, *madhye kṣāmā* — slender at the waist, *nava-nava-rasa-varṭta-gambhīra-nābhiḥ* — whose deep navel is the center of ever-new waves of divine rasa (sweetness), *pīna-śroṇī* — with full, rounded hips, *taruṇī-masa-unmeṣa-lāvaṇya-sindhuḥ* — a young maiden, an ocean of ever-awakening beauty, *raidagdhinaṁ kimapi hṛdayam* — whose radiant heart overflows with indescribable brilliance of love, *nagarī pātu rādhā* — may that Queen of the city of love, Śrī Rādhā, protect me.

Meaning

May the noble and graceful Śrī Rādhā, the Queen of the maidens of Braj, protect us all! Her teeth shine like perfect rows of pearls, and Her lips are as red and charming as the bimba fruit. She has a slender, delicate waist and a deep navel that swirls with the waves of ever-new divine sweetness. With the dawn of Her youth, She has become a vast ocean of glowing beauty and elegance.

Verse 100

स्निग्धाकुञ्चितनीलकेशि विदलद्विम्बोष्ठी चन्द्रानने
खेलत्खञ्जन गञ्जनाक्षि रुचिमन्नासाग्र मुक्ताफले
पीनश्रोणी तनूदरि स्तनतटी वृत्तच्छटात्यद्भुते
राधे श्रीभुजवल्ली चारु वलये स्वं रूपमाविष्कुरु

snigdha-kuñcita-nīla-keśī vidalad-bimboṣṭhī candrānane
kheḷat-khañjana-gañjanākṣi rucimannāsāgra-muktāphale
pīna-śroṇī tanudarī stanatati vṛtta-cchaṭāy-adbhute
rādhe śrī-bhuja-vallī cāru valaye svaṁ rūpam āviśkuru

snigdha — soft, *kuñcita* — curled, *nīla* — dark-blue, *keśī* — having hair, *vidalat* — blossoming, *bimba-oṣṭhī* — with lips like the red bimba fruit, *candra-ānane* — having a moon-like face, *kheḷat* — playful, *khañjana-gañjana-akṣi* — with eyes defeating the khanjana bird, *rucimat* — shining, *nāsāgra-muktāphale* — with a pearl at the tip of the nose, *pīna-śroṇī* — having full hips, *tanu-darī* — with a slender waist, *stana-tati* — having a line of breasts, *vṛtta-cchaṭāy-adbhute* — wonderfully round and radiant, *rādhe* — O Rādhā, *śrī-bhuja-vallī* — with graceful vine-like arms, *cāru-valaye* — adorned with beautiful bangles, *svam rūpam* — Your own form, *āviśkuru* — please reveal.

Meaning

O Rādhā! Please reveal Your divine form to me! Manifest Your beauty: Your soft, curly dark-blue hair; Your red, blossoming lips; and Your face that shines like the moon. Let me see Your eyes that are more playful than the wagtail bird, and the radiant pearl at the tip of Your nose. Reveal Your slender waist, Your full hips, and the wonderful, rounded grace of Your form. May I see Your vine-like arms adorned with beautiful bangles— please, let this form appear before my eyes.

Verse 101

लज्जान्तः पटमारचय्य रचितस्माय प्रसूनाञ्जलौ
राधाङ्गे नवरङ्गधाम्नि ललित प्रस्तावने यौवने
श्रोणीहेमवरासने स्मरनृपेणाध्यासिते मोहनं
लीलापाङ्गविचित्र ताण्डवकला पाण्डित्यमुन्मीलति

lajjāntaḥ paṭam-arcchāyya racita-smāya prasūnāñjalau
rādhāṅge nava-raṅga-dhāmnī lalita-prāstavane yauvane
śroṇī-hema-varāsane smaraṇa-rūpeṇādhyasite mohanaṁ
līlā-pāṅga-vicitra tāṇḍava-kalā paṇḍityam unmilati

lajjā-antaḥ-paṭam-arcchāyya — hiding behind the veil of modesty, *racita-smāya-prasūna-añjalau* — offering flowers with a gentle, smiling expression, *rādhā-aṅge* — on the body of Rādhā, *nava-raṅga-dhāmnī* — which is the abode of ever-fresh beauty and colors, *lalita-prāstavane-yauvane* — in the graceful blossoming of youthful charm, *śroṇī-hemavara-āsane* — on the golden seat of Her hips, *smaraṇa-rūpeṇa-adhyasite-mohanam* — Cupid himself (Kāma) sits in meditation, manifesting as enchantment, *līlā-pāṅga-vicitra-tāṇḍava-kalā* — in the playful glances displaying wondrous dance-like arts, *paṇḍityam-unmilati* — His expertise (of love’s artistry) fully awakens.

Meaning

The art of the wonderful, dancing love-glance—which can enchant even the Great Enchanter (Kṛṣṇa) Himself—now awakens within Śrī Rādhā. Her body has become a stage of ever-fresh beauty where Her shyness acts as a curtain. Her gentle smiles are like flowers offered in worship. Within the backdrop of Her blossoming youth, Cupid (the God of Love) sits upon the golden throne of Her beauty, manifesting His highest expertise and mastery over the arts of divine attraction.

Verse 102

सा लावण्य चमत्कृतिर्नव वयो रूपं च तन्मोहनं
 तत्तत्केलि कलाविलासलहरी चातुर्यमाश्चर्यभूः
 नो किञ्चित्कृतमेव यत्र न नुतिर्नागो न वा सम्भ्रमो
 राधामाधवयोः स कोऽपि सहजः प्रेमोत्सवः पातु वः

sā lāvaṅya-camatkṛtiḥ nava-vayo rūpaṁ ca tan-mohanam
 tatat-keli-kalā-vilāsa-laharī-cātura-māścarya-bhūḥ
 no kiñcit-kṛtameva yatra na nutir-nāgo na vā sambhramo
 rādhā-mādhavayoḥ sa ko'pi sahajaḥ premotsavaḥ pātu vaḥ

sā — that, *lāvaṅya-camatkṛtiḥ* — wonder of beauty, *nava-vayaḥ-rūpam ca* — youthful form and appearance, *tan-mohanam* — enchanting even Him (Kṛṣṇa), *tatat-keli-kalā-vilāsa-laharī-cātura-māścarya-bhūḥ* — the land of astonishing skill and brilliance in the waves of playful love pastimes, *naḥ kiñcit kṛtam eva yatra* — where nothing is done with deliberate effort, *na nutiḥ* — no formal praise, *na āgaḥ* — no fault, *na vā sambhramaḥ* — nor any anxiety or hesitation, *rādhā-mādhavayoḥ* — of Rādhā and Mādhava (Kṛṣṇa), *saḥ kaḥ api sahajaḥ premotsavaḥ* — that natural festival of divine love, *pātu vaḥ* — may it protect you all.

Meaning

May that natural and spontaneous festival of love between Rādhā and Mādhava (Kṛṣṇa) protect you all! Their beauty is a constant wonder, and Their youthful forms are completely enchanting. Their incredible skill in the playful arts of love flows like a wave, yet it is all perfectly natural. In Their relationship, there is no need for forced praise, no fear of making mistakes, and no formal hesitation. It is a pure, effortless celebration of the heart.

Verse 103

येषां प्रेक्षा वितरति नवोदार गाढानुरागान्,
मेघश्यामो मधुर-मधुरानन्द मूर्तिर्मुकुन्दः
वृन्दाटव्यां सुमहिम चमत्कार कारीण्यहो किं,
तानि प्रेक्षेद्भुत रस निधानानि राधा पदानि

yeṣāṁ prekṣāṁ vitarati navodara-gāḍhānurāgan-megha-śyāmo
madhura-madhurānanda-mūrtir-mukundaḥ
vṛndāṭavyāṁ sumahimi camatkāra-kāriṇy-aho kim
tāni prekṣeta bhūta-rasānidhanāni rādhā-padāni

yeṣāṁ prekṣāṁ vitarati — to whose sight He grants His vision, *navadara-gāḍha-anurāga-an-megha-śyāmaḥ* — the dark-blue Kṛṣṇa, like a fresh raincloud, filled with deep, tender love, *madhura-madhura-ānanda-mūrtiḥ mukundaḥ* — Mukunda, the embodiment of supremely sweet bliss, *vṛndā-āṭavyām* — in the forest of Vṛndāvan, *su-mahimi camatkāra-kāriṇi* — to those most wondrous and awe-inspiring, *aho kim* — oh! what could be greater, *tāni prekṣeta* — let one behold, *bhūta-rasānidhanāni* — those repositories of all divine rasa (essence of love and bliss), *rādhā-padāni* — the lotus feet of Śrī Rādhā.

Meaning

In the forest of Vṛndāvan, will I ever be allowed to see the lotus feet of Śrī Rādhā? These feet are the source of all divine sweetness and wonder. Even Lord Kṛṣṇa (Mukunda)—who is as dark and beautiful as a raincloud and is the very personification of bliss—humbly grants the vision of these feet to others out of His own deep, limitless love for Her. Oh, when will I behold those feet, which are the true treasure-house of all spiritual joy?

Verse 104

बलान्नीत्वा तल्पं किमपि परिरभ्याधरसुधां
निपीय प्रोल्लिख्य प्रखरनखरेण स्तनभरम्
ततो नीवीं न्यस्ते रसिकमणिना त्वत्करधृते
कदा कुञ्जच्छिद्रे भवतु मम राधेनु नयनम्

bālanniva talpaṁ kimapi parirabhya-adhara-sudhāṁ
nipīya prollikhya prakhara-nakhareṇa stanabharam
tato nīvīm nyaste rasika-maṇinā tvat-kara-dhṛte
kadā kuñja-chidre bhavatu mama rādhenu nayanam

bālam iva — like a child, *talpaṁ kimapi parirabhya* — embracing something (the bed or beloved) closely, *adhara-sudhām nipīya* — drinking the nectar of the lips, *prollikhya prakhara-nakhareṇa stanabharam* — scratching the heavy breasts with sharp nails, *tataḥ nīvīm nyaste* — then loosening the waist-band, *rasika-maṇinā* — by the jewel among lovers (Kṛṣṇa), *tvat-kara-dhṛte* — held by Your (Rādhā's) hand, *kadā kuñja-chidre* — when, through a small opening in the bower, *bhavatu mama nayanam* — may my eyes, *rādhenu* — O Rādhā, *bhavatu* — be granted the vision, *mama nayanam* — my eyes

Meaning

I long to see the Jewel of Lovers (Kṛṣṇa) take You to the flower-bed and embrace You. May I see Him sip the nectar of Your lips and leave the marks of His love upon You. When He reaches to untie Your waist-band and You playfully try to stop His hand with Your own—at that moment, may my eyes be blessed to behold Your combined beauty. O Rādhā! When will I be allowed to look through a small opening in the forest bower and witness this divine scene?

Verse 105

करं ते पत्रालिं किमपि कुचयोः कर्तुमुचितं
पदं ते कुञ्जेषु प्रियमभिसरन्त्याः अभिसृतौ
दृशौ कुञ्जच्छीद्रेस्तव निभृतकेलीं कलयितुं
यदा वीक्षे राधे तदपि भविता किं शुभदिनम्

karaṁ te patrālīm kimapi kuchayoḥ karttum-ucitaṁ
padaṁ te kuñjeṣu priyam-abhisarantyāḥ abhīṣṛtau
dṛśau kuñja-chidraistava nibhṛta-kelīm kalayitum
yadā vīkṣe rādhe tadapi bhavitā kiṁ śubhadinam

karaṁ te patrālīm — Your hand, like a delicate vine of leaves, *kimapi kuchayoḥ karttum ucitam* — meant for arranging or adorning Your breasts, *padaṁ te kuñjeṣu* — Your feet, within the bowers of Vṛndāvan, *priyam abhisarantyāḥ abhīṣṛtau* — moving swiftly to meet Your beloved, *dṛśau kuñja-chidraih tava* — my eyes, through the small openings of the bower, upon You, *nibhṛta-kelīm kalayitum* — to behold Your secret love-sport, *yadā vīkṣe* — when I see thus, *rādhe* — O Rādhā, *tad api bhavitā kiṁ śubha-dinam* — will that not indeed be the most auspicious day of my life?

Meaning

O Rādhā, when will that most blessed day finally come for me? Will there be a day when my own hands are allowed to decorate You by painting delicate leaf-patterned designs (patrālī) upon You? Will I ever follow behind Your feet as You walk through the forest to meet Your beloved Kṛṣṇa? And will my eyes be blessed to witness Your secret, divine play through the small openings of the bower?

Verse 106

रहो गोष्ठीं श्रोतुं तव निजविटेन्द्रेण ललितां
करे धृत्वा त्वां वा नवरमणतल्पे घटयितुम्
रतामर्दस्रस्तं कचभरमथो संयमयितुं
विदध्याः श्रीराधे मम किमधिकारोत्सवरसम्

raho goṣṭhīm śrotuṁ tava nija-vitendreṇa lalitāṁ
kare dhṛtvā tvām vā nava-ramaṇa-talpe ghaṭayitum
ratāmarda-srastāṁ kacabharam-atho saṁyamayitum
vidadhyāḥ śrī-rādhē mama kim-adhikārotsava-rasam

raho goṣṭhīm śrotum — to hear Your secret conversation, **tava nija-vitendreṇa** — with Your own beloved Kṛṣṇa, **lalitam** — spoken sweetly and gracefully, **kare dhṛtvā tvām vā** — or perhaps, holding You by the hand, **nava-ramaṇa-talpe ghaṭayitum** — to unite You on the fresh loved-bed, **ratāmarda-srastam kacca-bharam atho saṁyamayitum** — then to arrange Your loosened hair disheveled from amorous play, **vidadhyāḥ śrī-rādhē** — if You, O Śrī Rādhā, should grant me that service, **mama kim adhikā-utsava-rasam** — what greater festival of bliss could there ever be for me?

Meaning

O Śrī Rādhā, will You ever grant me the joy of these special services? Will I be allowed to overhear the sweet, private words You speak with Your beloved Kṛṣṇa? Will I have the honor of holding Your hand and guiding You to the fresh bed of flowers prepared for Your meeting? And after Your divine play, when Your beautiful hair has become loosened and messy, will I be allowed to carefully comb and arrange it for You again?

Verse 107

वृन्दाटव्यां नवनवरसानन्दपुञ्जे निकुञ्जे
गुञ्जद्भङ्गीकुलमुखरिते मञ्जुमञ्जुप्रहासैः
अन्योन्यक्षेपण निचयनप्राप्तसङ्गोपनाद्यैः
क्रीडज्जेयाद्रसिकमिथुन क्लृप्तकेलिकदम्बम्

vṛndāṭavyāṁ nava-nava-rasānanda-puñje nikuñje
guñjad-bhṛṅgī-kula-mukharite mañju-mañju-prahāsaiḥ
anyonyakṣepan-nicaya-prāpta-saṅgopanādyaiḥ
krīḍāj-jeyād-rasika-mithunaṁ klipta-keli-kadambam

vṛndā-āṭavyām — in the forest of Vṛndāvana, *nava-nava-rasa-ānanda-puñje* — where heaps of ever-new waves of blissful rasa (divine love) arise, *nikuñje* — in the secluded bowers, *guñjat-bhṛṅgī-kula-mukharite* — resounding with the humming of swarms of bees, *mañju-mañju-prahāsaiḥ* — with sweet and gentle laughter, *anyonya-kṣepan-nicaya-prāpta-saṅgopa-nādyaiḥ* — through mutual teasing, hiding, and delightful playful quarrels, *krīḍāt jeyāt* — may triumph in play, *rasika-mithunam* — that expert divine couple (Rādhā and Kṛṣṇa), *klipta-keli-kadambam* — surrounded by their circle of amorous pastimes.

Meaning

All glories to the expert Divine Couple, Śrī Rādhā and Kṛṣṇa!
In the secluded bowers of Vṛndāvan—where waves of fresh, blissful love are always rising—They play together amidst the humming of swarms of bees. With sweet and gentle laughter, They tease one another, tossing things back and forth, hiding from each other, and engaging in delightful, playful quarrels.

Verse 108

रूपं शरदचन्द्रकोटिवदने धम्मिल्लमल्लीस्रजा
मामोदैर्विकलीकृतलिपटले राधे कदा तेऽद्भुतम्
ग्रवे योज्ज्वलकम्बुकण्ठि मृदुदोर्वल्ली चलत्कङ्कणे
वीक्षे पट्ट दुकूलवासिनि रणन्मञ्जीरपादाम्बुजे

rūpaṁ śarada-candra-koṭi-vadane dhammilla-mallī-srajā
mamo-moda-vikali-krutalipatale rādhe kadā tedbhutam
grīve yojjvala-kambu-kaṅṭhi mṛdu-dor-valli calat-kaṅkaṇe
vīkṣe patta-dukūla-vāsini raṇan-mañjīra-pādāmbuje

rūpaṁ śarada-candra-koṭi-vadane — whose face shines with the beauty of ten million autumn moons, *dhammilla-mallī-srajā* — whose braided hair is adorned with garlands of jasmine, *c* — whose lips, red and moist, bewilder even the intoxicated bees, *rādhe kadā te adbhutam* — O Rādhā, when shall I behold Your wondrous form, *grīve yojjvala-kambu-kaṅṭhi* — with a neck radiant and curved like a conch shell, *mṛdu-dor-valli* — with soft, vine-like arms, *calat-kaṅkaṇe* — adorned with tinkling bracelets, *vīkṣe* — when shall I see, *patta-dukūla-vāsini* — You, clad in fine silken garments, *raṇan-mañjīra-pāda-ambuje* — whose lotus feet are decked with anklets that ring melodiously?

Meaning

O Rādhā, when will I finally behold Your wondrous and amazing form? Your face shines with the light of ten million autumn moons, and the jasmine garlands in Your braided hair are so fragrant they make the bees fly about in excitement. Your neck is as radiant and graceful as a polished conch shell, and Your soft, vine-like arms are adorned with jingling bracelets. Clad in fine silken garments, Your lotus feet move with the sweet, musical sound of tinkling anklets.

Verse 109

इतोभयमितस्त्रपा कुलमितो यशः श्रीरितो
हिनस्त्यखिलशृङ्खलामपि सखीनिवासस्त्वया
स गद् गद् मुदीरितं सुबहुमोहनाकाङ्क्षया
कथंकथमयीश्वरि प्रहसितैः कदा म्रेडयसे

itoḥ bhayam ita'strapā kulam ito yaśaḥ śrīritaḥ
hinasty akhila-śṛṅkhalām api sakhi nivāśas tvayā
sa gad-gadam udīritaṁ subahu mohanākāṅkṣayā
kathaṁ-katham ayi-īśvari prahasitaiḥ kadā mredyase

itoḥ bhayam — from here there is fear, *itaḥ āstrapā* — from there, shame, *kulam itaḥ yaśaḥ śrīritaḥ* — from another side, concern for family honor and reputation, *hinasti akhila-śṛṅkhalām api* — yet all these chains are broken, *sakhi nivāśaḥ tvayā* — O friend, by dwelling with You, *saḥ gad-gadam udīritam* — those stammered, trembling words, *subahu mohana-ākāṅkṣayā* — spoken with great longing for the enchanting Beloved, *katham-katham ayi īśvari* — how, O Goddess, *prahāsitaiḥ kadā mredyase* — will You ever conceal (or blush with) Your playful, smiling laughter?

Meaning

On one side there is fear of elders; on the other, there is modesty. There is the weight of family honor and the worry about reputation. Yet, O Swāminī (My Queen), out of Your intense longing to meet the Enchanter (Mohan), You shatter all these worldly chains like they are nothing. When You return from meeting Him, choked with emotion and stammering in ecstasy, when will I have the luck to playfully tease You? When will I repeat Your own trembling words

back to You—asking, "How did it happen? What was it like?"—until You smile and blush with shyness?

Verse 110

श्यामेचाटुरुतानिकुर्वति सहलापान्प्रणेत्री मया
 गृह्णाने च दुकूलपल्लवमहो हुङ्कृत्य मां द्रक्ष्यसि
 बिभ्राणे भुजवल्लिमुल्लसितया रोमस्रजालङ्कृतां
 दृष्ट्वा त्वां रसलीनमूर्तिमथ किं दृश्यामि दृष्टुं हास्यम् ततः

śyāme caturutāni kurvati sahalāpaṁ praṇetrī mayā
 gr̥hīte ca dukūla-pallave hu-nikṛtya mām draṅsyasi
 vibhrāṇe bhuja-vallīm ullasitayā romāśru-lāṅkṛtām
 dṛṣṭvā tvām rasa-līna-mūrtim atha kiṁ dṛṣyāmi hasyam tataḥ

śyāme — with Śyāma (Kṛṣṇa), *caturutāni kurvati* — while speaking clever and playful words, *saha-lāpam praṇetrī mayā* — as I convey Your conversation to Him, *gr̥hīte ca dukūla-pallave* — when You grasp the edge of Your silken veil, *hu-nikṛtya mām draṅsyasi* — and cast a mock-angry glance at me, *bibhrāṇe bhuja-vallīm* — displaying Your vine-like arm, *ullasitayā romāśru-lāṅkṛtām* — adorned with the beauty of erect hairs and tears of ecstasy, *dṛṣṭvā tvām rasa-līna-mūrtim* — beholding You absorbed in the form of divine love, *atha kim dṛṣyāmi hasyam tataḥ* — then, O Rādhā, what greater joy or laughter could my eyes behold after that?

Meaning

When Shyama offers sweet, flattering entreaties, You speak only to me (ignoring Him). When He dares to touch the edge of Your silken sari, You

exclaim 'No!' and cast a mock-angry glance my way. But as He holds the tender vine of Your arm, Your body erupts in golden thrills of ecstasy and Your form begins to melt into pure nectar. Oh, when shall I see the crowning glory of that moment—the sweet, secret smile that breaks across Your face?

Verse 111

अहो रसिकशेखरः स्फुरति कोपि वृन्दावने
 निकुञ्ज-नव-नागरी-कुच-किशोर-केलि-प्रियः
 करोतु सः कृपां सखी प्रकट पूर्ण नत्युत्सवो
 निजप्रियतमापदे रसमये ददातु स्थितिम्

aho rasika-śekharaḥ sphurati kopi vṛndāvane
 nikuñja-nava-nagarī-kuca-kiśora-keli-priyaḥ
 karotu saḥ kṛpām sakhi prakṛṣṭa-pūrṇa-nātyotsavaḥ
 nija-priyatamā-pade rasamaye dadātu sthitim

aho — oh! **rasika-śekharaḥ** — the crown-jewel among connoisseurs of divine love (Śrī Kṛṣṇa), **sphurati kopi vṛndāvane** — shines forth in Vṛndāvana, **nikuñja-nava-nagarī-kuca-kiśora-keli-priyaḥ** — who delights in the youthful, amorous pastimes with the young maiden of the bowers (Śrī Rādhā), **karotu saḥ kṛpām sakhi** — may He bestow His mercy, O friend, **prakṛṣṭa-pūrṇa-nātya-utsavaḥ** — that fully manifest festival of divine play and joy, **nija-priyatamā-pade rasamaye** — at the lotus feet of His dearest beloved, filled with rasa (divine sweetness), **dadātu sthitim** — may He grant me eternal residence.

Meaning

Behold, the crown of connoisseurs shines in Vṛndāvana—He who delights in play with the budding breasts of the bowers’ queen. May that full festival of love show us grace, and grant firm abode at His beloved’s rasa-soaked feet.

Verse 112

विचित्रवरभूषणोज्ज्वल—दुकूलसत्कञ्चुकैः
सखीभिरतिभूषिता तिलक-गन्ध-माल्यैरपि
स्वयं च सकलकलासु कुशलीकृता नःकदा
सुरास-मधुरोत्सवे किमपि वेशयत् स्वामिनी

vicitra-vara-bhūṣaṇojjvala-dukūla-sat-kañcukaiḥ
sakhibhir atibhūṣitā tilaka-gandha-mālyārapi
svayam ca sakala-kalā-sukuśali-kṛtāḥ kadā
surāsa-madhurotsave kimapi veśayet svāminī

vicitra — varied, *vara-bhūṣaṇa* — with excellent ornaments, *ujjala* — shining, *dukūla* — silk garments, *sat-kañcukaiḥ* — and fine upper garments, *sakhibhiḥ* — by the sakhīs (companions), *atibhūṣitā* — greatly adorned, *tilaka-gandha-mālya-ādibhiḥ* — with tilaka marks, sandal paste, garlands, and other decorations, *svayam* — by Herself, *ca* — and, *sakala-kalā-sukuśali-kṛtāḥ* — made perfect by Her own skill in all fine arts, *kadā* — when, *surāsa-madhura-utsave* — in the divine, sweet festival of amorous play, *kimapi* — wonderfully, *veśayet* — will She dress or adorn Herself, *svāminī* — my mistress, Śrī Rādhā.

Meaning

Adorned by sakhīs with wondrous ornaments, lustrous silks and corset, tilak, fragrance and garlands—and Herself training us in all arts—when will my Swāminī initiate us into the sweet festival of rāsa?

Verse 113

कदा सुमणि-किङ्किणि-वलय-नूपुर-प्रोल्लसन्
महा-मधुर—मण्डलाद्भुतविलास-रासोत्सवे
अपि प्रणयिनो बृहद्भुज-गृहीत-कण्ठ्यो वयम्
परं निज-रसेश्वरी-चरण-लक्ष्म वीक्षामहे

kadā sumaṇi-kiṅkiṇi-valaya-nūpura-prollasan
mahā-madhura-maṇḍaladbht-vilāsa-rasotsave
api praṇayino bṛhad-bhuja-gṛhīta-kaṅṭhyo vayam
paraṁ nija-raseśvarī-caraṇa-lakṣm vikṣāmahe

kadā — when, *su-maṇi-kiṅkiṇi-valaya-nūpura-prollasan* — with tinkling jeweled bangles and anklets shining brightly, *mahā-madhura—maṇḍaladbhtvilāsa-rasa-utsave* — in the grand, sweet festival of divine amorous play within the circle of love, *api praṇayinaḥ* — we, the affectionate attendants, *bṛhat-bhuja-gṛhīta-kaṅṭhyaḥ* — whose necks are lovingly embraced by the mighty arms (of our beloved Lord, Śrī Kṛṣṇa), *vayam* — we, *param* — supremely, *nija-raseśvarī-caraṇa-lakṣm* — at the lotus feet of our own goddess of rasa (Śrī Rādhā), *avekṣāmahe* — may we behold and worship.

Meaning

In the wondrous circle of rāsa where jeweled girdles, bangles, and anklets resound—though the lover’s (Shyamsundar) long arms encircle our necks —when shall our eyes be fixed only on the footprints of our Raseśvarī, Śrī Rādhā?

Verse 114

यद् गोविन्दकथा-सुधा-रस-हृदे चेतो मया जृम्भितं
यद्वा तद्गुण-कीर्तनार्चन-विभूषाद्यैर्दिनं प्रापितम्
यद्यत्प्रीतिरकारि तत्प्रियजनेष्वात्यन्तिकी तेन मे
गोपीन्द्रात्मज-जीवन-प्रणयिनीश्रीराधिका तुष्यतु

yad govinda-kathā-sudhā-rasa-hṛde cheto mayā jṛmbhitam
yadvā tad-guṇa-kīrtanārcana-vibhūṣādyair dinaṁ prapītam
yadyat prītir akāri tat-priya-janeṣv atyantikī tena me
gopīndra-ātmaja-jīvana-prāṇayini śrī-rādhī ke tuṣyatu

yad — whatever, *govinda-kathā-sudhā-rasa-hṛde* — in the heart filled with the nectar of talks about Govinda, *cittam mayā jṛmbhitam* — my mind has expanded or become absorbed, *yadvā* — or whatever, *tad-guṇa-kīrtana-arcana-vibhūṣā-ādyaiḥ* — by singing His qualities, worshipping Him, or adorning His form and name, *dīnam prapītam* — the day has been joyfully spent, *yadyat prītiḥ akāri* — whatever affection has been shown, *tat-priya-janeṣu* — to His dear ones (the devotees of Kṛṣṇa), *atyantikī tena me* — may that supreme devotion of mine, *gopīndra-ātmaja-jīvana-prāṇayini* — O life and soul of the son of the King of the Gopas (Śrī Rādhā), *śrī-rādhī ke* — O Śrī Rādhā, *tuṣyatu* — be pleased (with me).

Meaning

If I steep my heart in the nectar of Govinda's līlās, spend days in His praise, worship and adornment, and love His loved ones with all my life—may Śrī Rādhā, dearer than life to the cowherd prince, be pleased with me.

Verse 115

रहो दास्यं तस्याः किमपि वृषभानोर्ब्रजवरी-
यसःपुत्र्याः पूर्ण-प्रणयरस-मूर्तेर्यदि लभे
तदा नः किं धर्मैः किमु सुरगणैः किं च विधिना
किमीशेन श्याम-प्रिय-मिलन-यत्नैरपि च किम्

raho dāsyam̐ tasyāḥ kim api vṛṣabhānor-vrajā-varī-
yaśaḥ-putryāḥ pūrṇa-praṇaya-rasa-mūrter yadi labhe
tadā naḥ kiṁ dharmaiḥ kimu suragaṇaiḥ kiṁ ca vidhinā
kim īśena śyāma-priya-milana-yatnair api ca kim

raho dāsyam̐ tasyāḥ — if secretly I attain servitude to Her, **kim api** —
indescribably rare and wonderful, **vṛṣabhānoḥ-vrajā-varī-yaśaḥ-putryāḥ**
— the glorious daughter of Vṛṣabhānu, the foremost lady of Vraja, **pūrṇa-
praṇaya-rasa-mūrteḥ** — who is the very embodiment of complete and
perfect loving rasa, **yadi labhe** — if I obtain (that service), **tadā naḥ kim
dharmaiḥ** — then what need have I of religious duties? **kimu suragaṇaiḥ**
— or of the company of celestial beings? **kim ca vidhinā** — or of ritual
worship? **kim īśena** — or even of the Supreme Lord Himself, **śyāma-
priya-milana-yatnaiḥ api ca kim** — or of efforts to unite with Śyāma
(Kṛṣṇa)?

Meaning

If I can only obtain the secret, sacred service of Śrī Rādhā—the glorious daughter of King Vṛṣabhānu and the very embodiment of perfect love— then I have no need for anything else! What use would I have for religious duties (Dharma)? Why would I care for the company of the gods, or for the blessings of Brahmā and Śiva? I would not even care for the efforts to meet Śyāma (Kṛṣṇa) Himself. If I am Her servant, I have already reached the absolute peak of existence.

Verse 116

चन्द्रास्ये हरिणाक्षि देवि सुनसे शोणाधरे सुस्मिते
चिल्लक्ष्मी भुजवल्लिकम्बुरुचिरग्रीवे गिरिन्द्र-स्तनि
भञ्जन्मध्य—बृहन्नितम्ब कदली खण्डोरु-पादाम्बुज
प्रोन्मीलन्नखचन्द्रमण्डलि कदा राधे मयाराध्यसे

candrasye hariṇākṣi devi sunāse śonādhare susmite
chillakshmi-bhuja-vallī kambu-rucira-grīve girindra-stani
bhañjan-madhya-bṛhan-nitamba-kadalikāṇḍoru-pādāmbuj
pronnīlan-nakha-candra-maṇḍale kadā rādhe may-ārādhyaṣe

candrasya — of the moon, *hariṇākṣi* — O doe-eyed one, *devi* — O divine goddess, *su-nāse* — with a beautiful nose, *śona-adhare* — with red lips, *su-smite* — with a sweet smile, *chillakshmi-bhuja-vallī* — with graceful vine-like arms, *kambu-rucira-grīve* — with a neck charming like a conch shell, *girindra-stani* — with breasts like the peaks of great mountains, *bhañjan-madhya* — with a slender waist, *bṛhat-nitamba* — broad hips, *kalikā-aṇḍa-ūru-pāda-ambuje* — with thighs and lotus feet soft like flower buds, *pronnīlan-nakha-candra-maṇḍale* — whose shining nails resemble circles of rising moons, *kadā* — when, *rādhe* — O Rādhā, *maya* — by me, *ārādhyaṣe* — will You be worshiped (or adored)?

Meaning

Your face is as beautiful as the moon, and Your eyes are as soft and wide as a deer's. You have a graceful nose, deep red lips, and a sweet, enchanting smile. Your arms are like delicate flowering vines, and Your neck is as elegant as a polished conch shell. With a slender waist, graceful form, and thighs as smooth as golden banana trees, Your lotus feet are adorned with toenails that shine like a circle of rising moons. O my Queen, when will You accept my devotion?

Verse 117

राधा-पाद-सरोज-भक्तिमचलामुद्धीक्ष्य निष्कैतवां
 प्रीतः स्वं भजतोपि निर्भर-महा प्रेम्णाधिकंसर्वशः
 आलिङ्गत्यथ चुम्बति स्ववदनात्ताम्बूलमास्येर्पयेत्
 कण्ठे स्वां वनमालिकामपि मम न्यस्येत् कदा मोहनः

rādhā-pada-saroja-bhaktim acalām vikshya niṣkavitavām
 prītaḥ svam bhajato'pi nirbhara-mahā-premen'dhikam sarvaśaḥ
 āliṅgaty atha cumbati sva-vadanāt tāmbūlam asy arpayet
 kaṅṭhe svām vanamālikām api mama nyasyet kadā mohanaḥ

rādhā-pada-saroja-bhaktim — the devotion to the lotus feet of Śrī Rādhā, **acalām** — unwavering, **vijñāya** — understanding, **niṣkavitavām** — pure and free from deceit, **prītaḥ** — being pleased, **svam bhajataḥ api** — with His own devotee, **nirbhara-mahā-preme** — with overflowing, intense love, **adhikam sarvaśaḥ** — all the more exceedingly, **āliṅgati** — He embraces, **atha cumbati** — then kisses, **sva-vadanāt** — from His own mouth, **tāmbūlam asya arpayet** — offers betel to him, **kaṅṭhe svām vanamālikām api** — and places His own forest-flower garland upon his neck, **mama nyasyet kadā mohanaḥ** — when, O Mohana (Kṛṣṇa), will You thus grace me?

Meaning

Seeing unwavering, guileless devotion to Rādhā's lotus-feet, Mohan is more pleased than by devotion to Himself: He embraces, kisses, gives the betel directly from His mouth, and places His garland on the neck. When will He treat me like this ?

Verse 118

लावण्यं परमाद्भुतं चातुर्यमत्यद्भुतं
कान्तिः कापि महाद्भुता वरतनोर्-लीलागतिश्चाद्भुता
दृग्भङ्गी पुनरद्भुताद्भुततमा यस्याः स्मितं चाद्भुतं
सा राधाद्भुतमूर्तिरद्भुतरसं दास्यं कदा दास्यति

lāvaṇyam paramādbhutam rati-kalā-caturīr atyadbhutam
kāntiḥ kāpi mahādbh utā varatanor līlā-gatiś cād-bhutā
ḍṛgbhaṅgī punar adbhutādbhutatamā yasyāḥ smitam cād-bhutam
sā rādhādbhuta-mūrtir adbhuta-rasam dāsyam kadā dāsyati

lāvaṇyam — beauty, *param-ādbhutam* — supremely wonderful, *rati-kalā-caturīḥ* — skill in the art of divine love, *aty-adbhutam* — exceedingly wondrous, *kāntiḥ* — Her radiance, *kāpi mahā-adbhutā* — is some inconceivably great marvel, *vara-tanoḥ* — of Her divine, perfect form, *līlā-gatiḥ ca adbhutā* — and Her graceful movements in play are astonishing, *ḍṛk-bhaṅgī* — the glance of Her eyes, *punar adbhuta-adbhutataṁ* — is yet more wonderfully wondrous, *yasyāḥ smitam ca adbhutam* — and Her smile, too, is extraordinary, *sā rādhā adbhuta-mūrtiḥ* — that Rādhā, who is the very embodiment of divine wonder, *adbhuta-rasam* — full of wondrous transcendental rasa (sweet love), *dāsyam kadā dāsyati* — when will She grant me the service (of Her lotus feet)?

Meaning

Her loveliness is wondrous; Her mastery in love's arts astonishing; Her effulgence amazing; Her playful gait marvelous; Her sidelong glances most wondrous of all—and Her smile! When will that embodiment of wonder, Śrī Rādhā, grant me service steeped in wondrous rasa?

Verse 119

भ्रमद्भ्रकुटि सुन्दरं स्फुरितचारु-बिम्बाधरम्
गृहे मधुर हुं-कृतं प्रणय-केलि कोपाकुलम्
महारसिक-मौलिना सभया कौतुकं वीक्षितं
स्मरामि तव राधिके रतिकला-सुखं श्रीमुखम्

bhramad-bhrakuṭi sundaram sphurita-cāru-bimba-dharam
gṛhe madhura huṁ-kṛtaṁ praṇaya-keli kopākulam
mahārasika-maulinā sabhayā kautukam vīkṣitam
smarāmi tava rādhike rati-kalā-sukham śrī-mukham

bhramat-bhrakuṭi-sundaram — beautiful with slightly moving, frowning eyebrows, **sphurita-cāru-bimba-dharam** — with quivering, charming lips red like bimba fruit, **gṛhe madhura huṁ-kṛtam** — uttering sweet “hum” sounds within the bower, **praṇaya-keli-kopa-ākulam** — filled with loving quarrel and playful anger, **mahā-rasika-maulinā** — observed by the crown-jewel of connoisseurs of love (Śrī Kṛṣṇa), **sabhayā kautukam vīkṣitam** — who watches in delightful awe and joy, **smarāmi tava rādhike** — I remember You, O Rādhikā, **rati-kalā-sukham śrī-mukham** — Your divine face, the abode of bliss born from the art of love.

Meaning

O Rādhikā, I meditate on Your beautiful face! I remember the way Your eyebrows knit together in a lovely frown and how Your charming, red lips tremble with playful anger during Your sweet quarrels of love. I recall the soft, sweet "hum" sounds You make within the forest bower. Even Kṛṣṇa, the crown-jewel of all lovers, watches You in total awe and a hint of playful fear, delighted by the wondrous art of Your love.

Verse 120

उन्मीलन्मुकुटच्छटा परिलसद्विक्चक्रवालं स्फुरत्
केयूराङ्गद-हार-कङ्कण-घटा-निर्धूत-रत्नच्छवि
श्रोणी-मण्डल-किङ्किणी-कलरवं मञ्जीर-मञ्जुध्वनिं
श्रीमत्पादसरोरुहं भज मनो राधाभिधानं महः

unmīlan-mukuta-cchātā parilasad-dik-cakravalam sphurat
keyūra-aṅgada-hāra-kaṅkaṇa-ghāta-nirdhūta-ratna-cchavi
śroṇī-maṇḍala-kiṅkiṇī-kalaravaṁ mañjīra-mañju-dhvanim
śrīmat-pada-sarojaṁ bhaja mano rādhābhīdhānaṁ mahah

unmīlan-mukuta-cchātā — with rays spreading from Her shining crown, **parilasat-dik-cakravalam sphurat** — illuminating all directions with a radiant circle of light, **keyūra-aṅgada-hāra-kaṅkaṇa-ghāta-nirdhūta-ratna-cchavi** — whose keyūras (armlets), bracelets, necklaces, and bangles clash, scattering the brilliance of the embedded jewels, **śroṇī-maṇḍala-kiṅkiṇī-kalaravam** — whose girdle bells around Her hips produce sweet tinkling sounds, **mañjīra-mañju-dhvanim** — and whose anklets resound with melodious tones, **śrīmat-pada-sarojam** — Her glorious lotus feet, **bhaja mano** — O my mind, worship, **rādhā-abhīdhānam mahah** — the divine splendor known by the name Rādhā.

Meaning

O my mind! Worship that supreme, divine splendor known by the name Rādhā! Rays of light spread from Her shining crown, illuminating every direction. Her jewelled armlets, necklaces, and bracelets clash together as She moves, scattering a brilliance that outshines even the most precious gems. The small bells on Her waist-belt tinkle sweetly, and Her anklets produce a melodious sound at Her glorious lotus feet.

Verse 121

श्यामा-मण्डल-मौलि—मण्डनमणिः श्यामानुरागस्फुर
द्रोमोद्धेद-विभाविता कृतिरहो काश्मीर-गौरच्छविः
सातीवोन्मद -काम-केलि-तरलां मां पातु मन्दस्मिता
मन्दार-द्रुम—कुंजमन्दिर-गता गोविन्द-पट्टेश्वरी

śyāma-maṇḍala-maulī-mandana-maṇiḥ śyāmānurāga-sphur
dromod-bheda-vibhāvitā kṛtir aho kāśmīra-gaura-cchaviḥ
sāttvikonmada-kāma-keli-taralām mām pātu manda-smitā
mandara-druma-kuñja-mandira-gatā govinda-paṭṭeśvarī

śyāma-maṇḍala — the circle of Śyāma (Kṛṣṇa), *maulī* — His head or crown, *mandana-maṇiḥ* — the jewel that adorns (it), *śyāma-anurāga* — love or affection for Śyāma, *sphurat* — shining, glowing, *roma-ud-bheda* — with hairs standing on end (from ecstasy), *vibhāvitā-kṛtiḥ* — whose form is made splendid or revealed, *aho* — oh!, *kāśmīra-gaura-cchaviḥ* — having a golden hue like saffron, *sāttvika-unmada* — with divine (pure) ecstatic madness, *kāma-keli-taralām* — trembling or unsteady from amorous play, *mām pātu* — may She protect me, *manda-smitā* — She of gentle, sweet smile, *mandara-druma-kuñja-mandira-gatā* — dwelling in bowers beneath wish-fulfilling Mandara trees, *govinda-paṭṭa-īśvarī* — the crowned Queen (consort) of Govinda.

Meaning

May the crowned Queen of Govinda protect me! She is the crest-jewel among all the maidens of Vraja, and Her body—fair and glowing like saffron—trembles with pure, ecstatic madness born of Her deep love for Śyām (Kṛṣṇa). With a gentle, sweet smile, She dwells within the sacred

temple-bowers beneath the wish-fulfilling trees. May that Queen, who is restlessly lost in the waves of divine play, keep me under Her protection.

Verse 122

उपास्य चरणाम्बुजे व्रजभृतां किशोरीगणै-
र्महद्विरपि पुरुषैरपरिभाव्य भावोत्सवे ।
अगाध रस धामनि स्वपद पद्म सेवा विधौ
विधेहि मधुरोज्ज्वलामधि कृतिं ममाधीश्वरि ॥

upāsyā-caraṇāmbuje vraja-bhṛtām kiśorī-gaṇaiḥ
rmahadbhir api puruṣair aparībhāvya-bhāvotsave
agādha-rasa-dhāmani sva-pada-padma-sevā-vidhau
vidhehi madhuroj्ज्वalām adhi-kṛtim mamādhiśvarī

upāsyā-caraṇa-ambuje — whose lotus feet are worshiped, *vraja-bhṛtām* — by the servants of Vraja (the gopīs), *kiśorī-gaṇaiḥ* — by groups of youthful maidens, *rmahadbhiḥ api puruṣaiḥ* — even by great divine beings, *aparībhāvya-bhāva-utsave* — whose festival of divine love cannot be comprehended, *agādha-rasa-dhāmani* — who is the deep abode of limitless transcendental rasa (sweetness), *sva-pada-padma-sevā-vidhau* — in the service of Her own lotus feet, *vidhehi* — please bestow, *madhura-ujjvalām* — sweet and radiant, *adhi-kṛtim* — qualification or eligibility, *mama* — unto me, *adhiśvarī* — O my Supreme Mistress (Śrī Rādhā).

Meaning

O Adhīśvarī (My Supreme Mistress)! Your lotus feet are constantly worshiped by the youthful maidens of Vraja, yet the celebration of Your divine love is so deep that even the greatest of personalities and scholars cannot fully comprehend it. You are the infinite storehouse of all sweetness and love. I beg You: please grant me the eligibility and the sacred qualification to perform the radiant, sweet service of Your lotus feet.

Verse 123

आनम्राननचन्द्रमीरित दृगपाङ्गच्छटा मन्थरं
किञ्चिद्दर्शिशिरोवगुण्ठनपटं लीला-विलासावधिम्
उन्नीयालक-मञ्जरीः कररुहैरालक्ष्य सन्नागर
स्याङ्गेङ्गं तव राधिके सचकितालोकं कदा लोकये

anāmraṇana-candramirit iva dṛg-apāṅga-cchaṭā mantharam
kiñcid-darśi-śiro-vaguṇṭhana-paṭam līlā-vilās-avadhim
unnyā-laka-mañjarīḥ kararuhair ālakṣya sannagaram
syāṅge saṅgam tava rādhike sa-cakita-loko'ham kadā lokaye

anāmra-ānana-candrama — the moon of Your face, slightly uplifted (not bowed), *iva* — like, *dṛk-apāṅga-cchaṭā-mandaram* — with the gentle radiance of Your sidelong glance, *kiñcit-darśi* — slightly visible, *śiro-vaguṇṭhana-paṭam* — with the veil drawn partly over Your head, *līlā-vilāsa-avadhim* — the very limit of playful grace, *unnyā-alaka-mañjarīḥ* — raising Your curls of hair, *kararuhaiḥ* — with Your lotus-like hands, *ālakṣya-sannagaram* — casting a look around shyly and cautiously, *syāt aṅge saṅgam tava rādhike* — when will there be union with You, O

Rādhikā, *sa-cakita-lokaḥ aham kadā lokaye* — I, trembling and awe-struck, when shall I behold that divine vision?

Meaning

O Rādhikā! When will I be blessed to witness this wonderful sight? I long to see You with Your moon-like face slightly tilted, Your veil partially covering Your head, and Your sidelong glances moving slowly with grace. I imagine You raising a stray lock of hair from Your forehead with Your delicate fingers, only to suddenly find Yourself in the embrace of Your supremely skilled Lover (Kṛṣṇa). At that moment, You look around with a startled, shy, and cautious expression—when will I, trembling with awe, be allowed to behold such a divine vision?

Verse 124

राका-चन्द्रो वराको यदनुपम-रसानन्द
 कन्दाननेन्दोस्तत्ताद्यक चन्द्रिकया अपि किमपि कलामात्रकस्यानुतोऽपि
 यस्याः शोणाधर श्रीविधृत नव-सुधा-माधुरी-सारसिन्धुः
 सा राधा काम-बाधा विधुर मधुपति-प्राणदा प्रीयतां नः

rākā-candro varako yad-anupama-rasānanda-kandana-induḥ
 stattādṛk candrikayā api kim api kalā-mātrakasyānuto'pi
 yasyāḥ śonādhara shrividhṛtā nava-sudhā-mādhurī-sara-sindhuḥ
 sā rādhā kaṁ badha vidhurā madhupati prāṇda-priyātamnaḥ

rākā-candraḥ — the full moon, **varakaḥ** — though splendid, **yad-anupama-rasa-ānanda-kandana-induḥ** — is like a faint reflection before the moon of incomparable rasa (divine bliss) that delights the heart, **stattādṛk-candrikayā api** — even its cooling rays, **kim api kalā-mātrakasya anutaḥ api** — cannot equal even the smallest fraction of Her brilliance, **yasyāḥ śona-adhare shrividhṛtā** — upon whose red lips rests, **nava-sudhā-mādhurī-sara-sindhuḥ** — the ocean of fresh nectar-like sweetness, **sā rādhā** — that Śrī Rādhā, **kaṁ badhā** — may She bind (captivate) Him, **vidhurā madhupati** — who makes even the moon (Vidhura) seem pale and who is the beloved of the Lord of the bees (Kṛṣṇa), **prāṇda-priyātam naḥ** — She who is the very life and dearest of our hearts.

Meaning

May that Śrī Rādhā, who is the very life-breath of the Lord of Love (Madhusudhan), be pleased with us and bind us to Her! Compared to the moon of Her face—which is the source of incomparable, blissful nectar—the full moon of the autumn sky is a poor, pale thing. Even the smallest

fraction of Her brilliance far outshines the brightest moonlight. Upon Her red lips sits an entire ocean of ever-fresh, sweet nectar. May She, who can soothe the longing of the Divine Hunter (Kṛṣṇa), protect and embrace us.

Verse 125

राका-नेक विचित्र-चन्द्र उदिता प्रेमामृत- ज्योतिषां
 विचिभिः परिपूरयेदगणित-ब्रह्माण्ड-कोटिं यदि
 वृन्दारण्य-निकुञ्ज-सीमनि तदाभासः परं लक्ष्यते
 भावेनैव यदा तदैव तुलये राधे तव श्रीमुखम्

rākā-nekā vicitra-candra uditā premāmṛta-jyotiṣāṁ
 vicibhiḥ paripūrayed aḡaṇita-brahmaṇḍa-koṭim yadi
 vṛndāraṇya-nikuñja-sīmani tad-ābhāsaḥ paraṁ lakṣyate
 bhāvenaiva yda tadaiva tulaye rādhe tava śrī-mukham

rākā-nekā — even countless full moons, *vicitra-candraḥ* — each wonderfully radiant, *uditā* — if they were to rise, *premāmṛta-jyotiṣām vicibhiḥ* — spreading the rays of nectar-like light of divine love, *paripūrayed aḡaṇita-brahmaṇḍa-koṭim yadi* — and were to fill countless millions of universes with their glow, *vṛndāraṇya-nikuñja-sīmani* — yet in the sacred bowers of Vṛndāvan, *tad-ābhāsaḥ* — that radiance, *param lakṣyate* — would appear utterly insignificant, *bhāvena yda tadaiva tulaye* — for at that very moment I compare, through loving feeling alone, *rādhe tava śrī-mukham* — Your divine, beautiful face, O Rādhā.

Meaning

O Rādhā! Imagine if millions upon millions of wondrous full moons were to rise all at once, flooding countless universes with a light made of pure nectar and divine love. Even then, that massive brilliance would appear like a mere shadow or a faint reflection compared to the light within the secret bowers of Vṛndāvan. It is only by such a grand comparison that my heart can even begin to describe the glory of Your divine face.

Verse 126

कालिन्दी-कुल-कल्पद्रुम-तल-निलया प्रोल्लसत्-केलि-कन्दा
वृन्दाटव्यां सदैव प्रकटतर-रहो वल्लवी-भाव-भाव्या
भक्तानां हृत्सरोजे मधुर रस-सुधा-स्यन्दि-पादारविन्दा
सान्द्रानन्दाकृतिर्नः स्फुरतु नव-नव-प्रेम-लक्ष्मीरमन्दा

kālindī-kula-kalpadruma-tala-nilayā prollassat-keli-kandā
vṛndāṭavyāṁ sadāiv prakāṭatara-raho vallavī-bhāva-bhāvyā
bhaktānāṁ hṛt-saroje madhura-rasa-sudhā-syandi-padāravindā
sāndrānanda-kṛtiḥ naḥ sphuratu nava-nava-prema-lakṣmī-ramandā

kālindī-kula-kalpadruma-tala-nilayā — dwelling beneath the wish-fulfilling trees on the banks of the Yamunā (Kālindī), *prollassat-keli-kandā* — the radiant root of all divine amorous pastimes, *vṛndā-āṭavyām sadā* — ever present in the forest of Vṛndāvan, *prakāṭa-tara-raho vallavī-bhāva-bhāvyā* — manifest in the most intimate, secret moods of the Vraja-gopīs’ love, *bhaktānām hṛt-saroje* — in the lotus hearts of the devotees, *madhura-rasa-sudhā-syandi-pada-aravindā* — whose lotus feet pour forth nectar streams of sweet divine rasa, *sāndra-ānanda-kṛtiḥ* — whose form is condensed bliss itself, *naḥ sphuratu* — may She shine forth to us, *nava-nava-prema-lakṣmī-ramandā* — the ever-fresh goddess of love, Śrī Rādhā, who delights in the wealth of ever-new prema (divine love).

Meaning

May the ever-fresh Goddess of Divine Love, Śrī Rādhā, shine within our hearts! She dwells beneath the wish-fulfilling trees on the banks of the Yamunā River, serving as the very root from which all divine joy and playful pastimes spring. She is forever present in the sacred forest of Vṛndāvan, manifesting through the most secret and intimate moods of the

Gopīs. Her lotus feet are like flowers that constantly pour out streams of sweet, nectar-like love into the lotus-hearts of Her devotees. May She, the very embodiment of condensed bliss, reveal Herself to us now.

Verse 127

शुद्ध-प्रेमैक—लीलानिधिरह महामतमङ्कस्थिते च
 प्रेष्ठे विभ्रत्यद्भ्रस्-फुरद् अतुल-कृपा-स्नेह-माधुर्य-मूर्तिः
 प्राणालि-कोटि—नीराजित पद-सुषमा माधुरी-माधवेन्
 श्रीराधा मामगाधामृतरस भरिते कहि दास्येभिषिञ्चेत्

śuddha-premai ka-līlā-nidhir ah mahatām kāmamk ṣṭhati ch
 preṣṭhe vibhratyad-bhrasphurad-atula-kṛpā-sneha-mādhurya-mūrṭiḥ
 prāṇāli-koṭi-nirājita-pada-suṣamā mādhurī-mādhaven
 śrī-rādhā mām gadā 'mṛta-rasa-bharitekarhi dāsye 'bhiṣiñcet

śuddha-premaiḥ — with pure, transcendental love, **kalīlā-nidhiḥ** — the treasure-house of playful divine pastimes, **ah** — oh!, **mahatām kāmamk ṣṭhati ch** — abides as the highest object of desire for the great souls, **preṣṭhe vibhrati** — who, embracing Her beloved (Kṛṣṇa), **adbhuta-sphurat-atula-kṛpā-sneha-mādhurya-mūrṭiḥ** — manifests the wondrous and incomparable form of grace, affection, and sweetness, **prāṇa-āli-koṭi-nirājita-pada-suṣamā** — whose lotus feet are adored by millions of vital forces (life-airs) as if offering āratī, **mādhurī-mādhaven** — in union with Mādhava (Kṛṣṇa) in supreme sweetness, **śrī-rādhā** — Śrī Rādhā, **mām gadā** — when will She, **amṛta-rasa-bharitekarhi dāsye** — with service

filled with immortal nectar of divine rasa, **abhiṣīñcet** — anoint and consecrate me?

Meaning

When will Śrī Rādhā finally anoint me and welcome me into Her nectar-filled service? She is the ultimate treasure-house of pure, divine play. Even when She is resting on the lap of Her Beloved (Kṛṣṇa), She feels a "fear" of separation because Her love is so vast and intense. She is the very embodiment of incomparable grace, affection, and sweetness. Her lotus feet are so beautiful that Mādhava Himself adores them, offering innumerable breaths as a sacred lamp (āraṭi) before them. When will that Queen of Sweetness sprinkle the nectar of service upon me?

Verse 128

वृन्दारण्य-निकुञ्ज-सीषु सदा स्वानङ्ग—रङ्गोत्सवै
 मद्यत्यद्भुत माधवाधर-सुधा- माध्वीक-संस्वादनैः
 गोविन्द-प्रिया-वर्ग-दुर्गम- सखी-वृन्दैरनालक्षिता
 दास्यं दास्यति मे कदा नु कृपया वृन्दावनाधीश्वरी

vṛndāraṇya-nikuñja-sīṁṣu sadā svānanga-raṅgotsavaiḥ
 rmadyaty adbhuta-mādhavādhara-sudhā-mādhvīka-saṁsvādanaiḥ
 govinda-priya-varga-durgama sakhī-vṛndair nālakṣitam
 dāsyam dāsyati me kadā nu kṛpayā vṛndāvanādhīśvarī

vṛndāraṇya-nikuñja-sīṁṣu — within the bowers and groves of Vṛndāvan, **sadā** — always, **sva-ānanga-raṅga-utsavaiḥ** — absorbed in the joyous festivals of divine amorous play, **rmadyati** — She delights and rejoices, **adbhuta-mādhava-adhara-sudhā-mādhvīka-saṁsvādanaiḥ** — by tasting the wondrous honey of Mādhava’s nectarean lips, **govinda-priya-varga-durgama** — inaccessible even to the close circle of Govinda’s beloved companions, **sakhī-vṛndaiḥ na alakṣitam** — unseen by the groups of Her intimate sakhīs, **dāsyam dāsyati me kadā nu** — when will She bestow upon me the service, **kṛpayā** — out of mercy, **vṛndāvana-adhīśvarī** — the sovereign Queen of Vṛndāvan (Śrī Rādhā)?

Meaning

When will the Sovereign Queen of Vṛndāvan finally show me Her mercy and grant me Her service? She is always absorbed in joyous festivals of love within the secret groves of Vṛndāvan, tasting the wondrous, honey-like nectar of Kṛṣṇa’s lips. These moments are so private and sacred that they are inaccessible even to Kṛṣṇa’s intimate devotees, and remain unseen even by the multitude of Gopis. When will I be blessed to enter that inner circle as Her humble servant?

Verse 129

मल्लीदाम निबद्ध-चारु-कबरं सिन्दूर-रेखोल्लसत्-सीमन्तं
नवरत्न-चित्र-तिलकं गण्डोल्लसत्कुण्डलम्
निष्क-ग्रीवम् उदार-हारं अरुणं विभ्रद् दुकूलं नवम्
विद्युत्कोटिनिभं ' स्मरोत्सवमयं राधाख्यमीक्षमहः

mallidam nibaddha-cāru-kabaram sindūra-rekhol-lasat-sīmantam
nava-ratna-citra-tilakam gandollasat-kuṇḍalam
niṣka-grīvam udāra-hāram aruṇam bibhrad dukūlam navam
vidyut-koṭi-nibham smarotsavamayaṁ rādhākhyam īkṣe mahaḥ

mallidam-nibaddha-cāru-kabaram — whose charming hair is tied and adorned with jasmine flowers, *sindūra-rekhā-ullasat-sīmantam* — whose parting line of hair glows with a streak of bright vermilion, *nava-ratna-citra-tilakam* — whose forehead bears a tilaka decorated with nine precious gems, *gandha-ullasat-kuṇḍalam* — whose earrings gleam with the fragrance of divine sandal paste, *niṣka-grīvam* — whose neck is adorned with golden necklaces, *udāra-hāram* — wearing a long and elegant garland, *aruṇam bibhrat dukūlam navam* — wearing a fresh silken garment of reddish hue, *vidyut-koṭi-nibham* — shining with the brilliance of millions of lightning flashes, *smara-utsava-mayam* — filled with the festive spirit of divine love, *rādhākhyam īkṣe mahaḥ* — I behold that radiant splendor known as Śrī Rādhā.

Meaning

I behold that supreme, radiant splendor known by the name Rādhā!
Her charming hair is tied and adorned with fresh jasmine garlands, and the parting of Her hair glows with a bright streak of red vermilion (sindūra).
Her forehead is decorated with a tilaka made of nine precious gems, and

Her earrings gleam against Her cheeks. Her neck is graced with golden ornaments and elegant garlands, and She is dressed in a fresh, reddish-colored silken garment. Shining with the intensity of innumerable lightning flashes, She is the very essence of the festival of divine love.

Verse 130

प्रेमोल्लास-एक-सीमा परं-रस-चमत्कार—वैचित्र्य सीमा
सौन्दर्यस्य-एक-सीमा किमपि नववयो-रूप-लावण्य-सीमा
लीला-माधुर्य-सीमा निज-जन-परम-औदार्य-वात्सल्य-सीमा
सा राधा सौख्य-सीमा जयति रतिकला-केलि-माधुर्य-सीमा

prema-ollāsa-eka-sīmā param-rasa-camatkāra-vicitr ya-sīmā
saundaryasya-eka-sīmā kimapi nava-vayo-rūpa-lāvaṇya-sīmā
līlā-mādhurya-sīmā nija-jana-parama-audārya-vātsalya-sīmā
sā rādhā saukhya-sīmā jayati rati-kalā-keli-mādhurya-sīmā

prema-ollāsa-eka-sīmā — the ultimate limit of love’s overflowing joy,
param-rasa-camatkāra-vicitr ya-sīmā — the supreme boundary of
wondrous astonishment in divine rasa (sweet transcendental delight),
saundaryasya-eka-sīmā — the very summit of beauty itself, *kimapi nava-*
vayaḥ-rūpa-lāvaṇya-sīmā — the unparalleled perfection of youthful grace
and charm, *līlā-mādhurya-sīmā* — the utmost peak of sweetness in divine
play, *nija-jana-parama-audārya-vātsalya-sīmā* — the highest point of
generosity and motherly affection toward Her own dear ones, *sā rādhā* —
that Śrī Rādhā, *saukhya-sīmā* — the very limit and essence of bliss, *jayati*

— ever triumphs, *rati-kalā-keli-mādhurya-sīmā* — being the supreme boundary of the artful sweetness of divine love and play.

Meaning

All glories to Śrī Rādhā, the ultimate limit of everything! She is the highest peak of overflowing joy and the final boundary of wondrous astonishment in divine love. She is the absolute summit of beauty, possessing a youthful grace and charm that cannot be surpassed. She represents the utmost perfection of sweetness in divine play and the highest possible point of generosity and motherly affection toward Her own devotees. That Rādhā—the very essence of bliss and the supreme boundary of the art of love—is forever triumphant!

Verse 131

यस्यास्तत्सुकुमार-सुन्दर-पद-उन्मीलन्नख-खेन्दुच्छटा
 लावण्यैक-लवोपजीवि सकल-श्यामा—मणी मण्डलम्
 शुद्ध-प्रेम-विलास-मूर्तिरधिकोन्मीलन्महामाधुरी
 धारासार—धुरीणकेलि-विभवा सा राधिकाऽ मे गतिः

yasyāḥ tat sukumāra-sundara-pada-unmīlan-nakha-indu-cchaṭā
 lāvaṇyaika-lavopajīvi sakala-śyāmā-maṇi-maṇḍalam
 śuddha-prema-vilāsa-mūtir adhikonmīlan-mahā-mādhurī
 dhārāsāra-dhuriṇa-keli-vibhavā sā rādhikā me gatiḥ

yasyāḥ — whose, *tat-sukumāra-sundara-pada-unmīlan-nakha-indu-cchaṭā* — the soft and beautiful feet, from which the rays of moonlike nails shine forth, *lāvaṇya-eka-lava-upajīvi* — upon even one particle of whose beauty, *sakala-śyāmā-maṇi-maṇḍalam* — the entire jeweled circle of Śyāma’s (Kṛṣṇa’s) beauty depends for its life, *śuddha-prema-vilāsa-mūtiḥ* — who is the very embodiment of pure, playful love, *adhika-unmīlan-mahā-mādhurī* — whose supreme sweetness ever expands and overflows, *dhārā-sāra-dhuriṇa-keli-vibhavā* — endowed with the splendid power of a continuous stream of joyous pastimes, *sā rādhikā* — that Śrī Rādhikā, *me gatiḥ* — is my ultimate goal, refuge, and destination.

Meaning

Śrī Rādhikā is my only refuge, my ultimate goal, and my final destination! The soft and beautiful nails of Her lotus feet shine like a circle of moons. Even a single particle of the radiance from those toenails provides the life and beauty for all the other "jewel-like" 16 year old maidens of Vraja. She is the very embodiment of pure, playful love, and Her supreme sweetness is like a continuous, overflowing rainstorm of divine joy.

Verse 132

कालिन्द-गिरि-नन्दिनी सलिल-बिन्दु-सन्दोह-भृन्
मृदूद्ग-गति रतिश्रमं मिथुनमद्भुत-क्रिडया
अमन्द-रस—तुन्दिलभ्रमर-वृन्द-वृन्दाटवी
निकुञ्ज-वर-मन्दिरे किमपि सुन्दरं नन्दति

kālind-giri-nandinī salila-bindu-sandoha-bhṛn
mṛdud-gati rati-śramaṁ mithuna-madbhuta-kriḍayā
amanda-rasa-tuṇḍīla-bhramara-vṛnda vṛndāṭavī
nikuñja-vara-mandire kimapi sundaraṁ nandati

kālind — the Yamunā River, **giri-nandinī** — daughter of the mountain (Kalinda), **salila-bindu-sandoha-bhṛt** — bearing clusters of drops of water, **mṛdu-gati** — having a gentle, graceful movement, **rati-śramam** — showing signs of fatigue from love-play, **mithuna-madbhuta-kriḍayā** — through the wondrous amorous pastimes of the divine couple, **amanda-rasa-tuṇḍīla-bhramara-vṛnda** — surrounded by swarms of bees intoxicated with sweet rasa (nectar), **vṛndā-āṭavī** — the forest of Vṛndāvan, **nikuñja-vara-mandire** — in the best and most sacred of bowers, **kim api sundaram** — something supremely beautiful and divine, **nandati** — rejoices, delights, or blooms.

Meaning

In the most exquisite bower-temple of Vrindavan, a certain indescribable and supremely beautiful Couple is rejoicing. Their forms are adorned with glistening droplets from the Yamuna's waters, and they move with a slow, languid grace, sweetly fatigued from Their wondrous amorous pastimes. Around them, swarms of bees—their bellies heavy and swollen from drinking the intense nectar of that forest—hum in celebration. All glories to this divine pair!

Verse 133

व्योकोशेन्दीवर-विकसित- मन्द-हेमारविन्द
श्रीमन्निःस्यंदन-रति-रसा-न्दोली—कन्दर्पकेलि
वृन्दारण्ये नव-रस-सुधा-स्यन्दि-पादारविन्दं
ज्योतिर्द्वन्द्वं किमपि परमानन्द-कन्दं चकास्ति

vyakośendīvara-vikasita manda-hemāravinda
śrīman-niṣyaṇḍana-rati-rasa-ndolī-kandarpa-keli
vṛndāraṇye nava-rasa-sudhā-syandi-padāravindaṁ
jyotir-dvandvaṁ kimapi paramānanda-kandaṁ cakāsti

vyakośa — the open sky, *indīvara-vikasita* — like a blossoming blue lotus, *manda-hemāravinda* — with the soft radiance of a golden lotus, *śrīmat-niṣyaṇḍana* — overflowing with divine splendor, *rati-rasa-andolī* — swinging in the bliss of amorous rasa, *kandarpa-keli* — engaged in the playful sports of Kāma (Cupid), *vṛndāraṇye* — in the forest of Vṛndāvan, *nava-rasa-sudhā-syandi* — pouring forth the nectar of ever-fresh rasa, *pada-aravindam* — from Their lotus feet, *jyotiḥ-dvandvam* — the two radiant forms (Śrī Rādhā and Kṛṣṇa), *kimapi* — something indescribable, *param-ānanda-kandam* — the very root and source of supreme bliss, *cakāsti* — shines or manifests brilliantly.

Meaning

Within the sacred forest of Vrindavan, a mysterious dual-splendor brilliantly manifests. One is like a blue lotus blossoming in the infinite sky,

and the other is like a shimmering golden lotus. Swaying together in the rhythmic swing of love's nectar and engaged in playful divine sports, Their lotus feet ceaselessly pour forth an ever-fresh stream of nectar. They are the very root of supreme bliss—two radiant lights shining as one."

Verse 134

ताम्बूलं क्वच दर्पयामि चरणौ संवाहयामि क्वचिन्
मालाद्यैः परिमण्डये क्वचिदहो संवीजयामि क्वचित्
कर्पूरादि सुवासितं क्व च पुनः सुस्वादु चाम्भोमृतं
पायाम्येव गृहे कदा खलु भजे श्रीराधिका-माधवौ

tāmbūlaṁ kvacid arpayāmi caraṇau saṁvāhayāmi kvacin
mālādyaiḥ parimaṇḍaye kvacid aho saṁvijayāmi kvacit
karpūrādi suvāsitaṁ kva ca punaḥ susvādu cāmbhomṛtam
pāyāmyeva gṛhe kadā khalu bhaje śrī-rādhikā-mādhavau

tāmbūlam — betel leaves, **kvacit arpayāmi** — sometimes I offer, **carāṇau saṁvāhayāmi kvacit** — sometimes I gently massage Their feet, **mālā-adyaiḥ parimaṇḍaye kvacid** — sometimes I adorn Them with garlands and other ornaments, **aho saṁvijayāmi kvacit** — oh! sometimes I fan Them (to give comfort), **karpūra-ādi su-vāsitam** — sometimes with camphor and other fragrant substances, **kva ca punaḥ susvādu ca ambho-amṛtam pāyāmi eva** — and at times I serve Them cool and delicious nectar-like water to drink, **gṛhe kadā khalu bhaje** — when, oh when shall I serve Them in Their divine home, **śrī-rādhikā-mādhavau** — Śrī Rādhikā and Mādhava (Kṛṣṇa).

Meaning

Oh, when will that day arrive when I may serve Shri Radha-Madhava in the intimacy of my own cottage? Sometimes I shall offer them refreshing betel-leaf; sometimes I shall tenderly press their lotus feet to soothe away their weariness. At times, I will adorn them with fragrant flower garlands; at others, I will fan them to bring a cooling breeze. And when they are thirsty, I shall offer them cool, delicious water scented with camphor. When will I truly attain this life of constant service?

Verse 135

प्रत्यङ्गोच्छलदुज्ज्वलामृत-रस-प्रेमैकपूर्णाम्बुधि-
र्लावण्यैकसुधानिधिः पुरु-कृपा-वात्सल्य-साराम्बुधिः
तारुण्य प्रथम-प्रवेश-विलसन्माधुर्य—साम्राज्यभू
गुप्तः कोपि महा-निधिर्विजयते राधा रसैकावधिः

pratyaṅgocchalad-ujjalāmṛta-rasa-premaika-pūrṇāmbudhir
rlāvaṇyaika-sudhānidhiḥ puru-kṛpā-vātsalya-sārāmbudhiḥ
taruṇyāḥ prathamā-praveśa-vilasan-mādhurya-samrājya-bhūḥ
guptaḥ kaścīd mahā-nidhir vijayate rādhā rasaikāvadhīḥ

pratyaṅga-ucchalad-ujjala-amṛta-rasa-prema-eka-pūrṇa-ambudhir — whose every limb overflows with the brilliant nectar-ocean of pure, loving rasa, ***rlāvanya-eka-sudhā-nidhiḥ*** — the sole reservoir of beauty and grace, the ocean of sweetness, ***puru-kṛpā-vātsalya-sāra-ambudhiḥ*** — the ocean of abundant compassion and the essence of tender affection, ***taruṇyāḥ prathamā-praveśa-vilasan-mādhurya-samrājya-bhūḥ*** — the sovereign land of all sweetness, shining forth at the first blossoming of youthful beauty, ***guptaḥ kaścīd mahā-nidhiḥ*** — a hidden, most precious treasure, ***vijayate*** — ever victorious, ***rādhā rasa-eka-avadhīḥ*** — Śrī Rādhā, the ultimate and sole limit of divine rasa (transcendental love).

Meaning

The hidden and most precious treasure known as Śrī Rādhā reigns supreme! Every single one of Her limbs overflows with a brilliant ocean of pure, nectar-like love. She is the sole reservoir of grace and the very ocean of sweetness. Within Her, one finds the deepest sea of compassion and the essence of tender, motherly affection. Like a sovereign kingdom of beauty that blooms at the first arrival of youth, She stands as the ultimate and final limit of all divine love. All glories to Her victory!

Verse 136

यस्याः स्पूर्जत्-पद-नख-मणिज्योतिरेकच्छटाय
 सांद्र-प्रेमामृत-रस-महासिन्धु-कोटिर्विलासः
 सा चेद्राधा रचयति कृपा-दृष्टिपातं कदाचिन्
 मुक्तिस्तुच्छी भवति बहुशः प्राकृता प्राकृतश्रीः

yasyāḥ spūṛjat-pada-nakha-maṇi-jyotir-eka-cchaṭayā
 sāndra-premāmṛta-rasa-mahā-sindhu-koṭir vilāsaḥ
 sā ced rādhā racayati kṛpā-dṛṣṭipātaṁ kadācit
 muktis tucchī bhavati bahuśaḥ prakṛtāprakṛta-śrīḥ

yasyāḥ — whose, *spūṛjat-pada-nakha-maṇi-jyotiḥ-eka-cchaṭayā* — by a single ray from the shining gem-like nails of Her lotus feet, *sāndra-prema-amṛta-rasa-mahā-sindhu-koṭiḥ-vilāsaḥ* — the play of countless great oceans of condensed nectar of divine love arises, *sā cet rādhā* — if that Śrī Rādhā, *racayati kṛpā-dṛṣṭi-pātam kadācit* — at any time casts Her merciful glance, *muktiḥ tucchī bhavati* — liberation itself becomes insignificant, *bahuśaḥ* — again and again, *prakṛta-aprakṛta-śrīḥ* — and both worldly and transcendental opulences become utterly trivial.

Meaning

If Śrī Rādhā were to cast even a single, brief glance of mercy upon someone, then the goal of liberation (Mukti) would immediately become insignificant. All the riches of this material world and even the spiritual opulences of the higher realms would seem utterly trivial. How can this be? Because from just one single ray of light shining from the gem-like nails of Her lotus feet, millions of vast oceans filled with the thick, sweet nectar of divine love are born. When such an ocean of love is available, who would care for mere liberation?

Verse 137

कदा वृन्दारण्ये मधुर-मधुरानन्द-रसदे
प्रियेश्वर्याः केलि-भवन-नव-कुञ्जानि मृगये
कदा श्रीराधायाः पद-कमल-माध्वीक-लहरी-
परीवाहेश्चेतो मधुकरमधिरं मदयिता

kadā vṛndāraṇye madhura-madhurānanda-rasade
priyeśvaryāḥ keli-bhavana-nava-kuñjāni mṛgaye
kadā śrī-rādhāyāḥ pada-kamala-mādhvīka-laharī-
parivāhaiś ceto madhukara-madhiraṁ madayitā

kadā — when, *vṛndā-arāṇye* — in the forest of Vṛndāvan, *madhura-madhura-ānanda-rasade* — which bestows the sweetest bliss of divine rasa, *priyeśvaryāḥ* — of my beloved Queen (Śrī Rādhā), *keli-bhavana-nava-kuñjāni* — the fresh bowers that serve as Her love-pavilions, *mṛgaye* — will I search for, *kadā śrī-rādhāyāḥ* — when will I, of Śrī Rādhā, *pada-kamala-mādhvīka-laharī-parivāhaiḥ* — by the flowing waves of honey from Her lotus feet, *cetaḥ-madhukara-madhiraṁ* — make the bee of my heart intoxicated, *madayitā* — and deeply enraptured?

Meaning

When will that day come when I wander through the forests of Vṛndāvan —the giver of the sweetest, most blissful nectar—searching for the fresh, secret bowers where my Beloved Queen (Rādhā) resides?
When will the "bee" of my heart finally become completely intoxicated and enraptured by the overflowing waves of honey-nectar that stream from Śrī Rādhā's lotus feet?

Verse 138

राधा-केलि-निकुञ्ज-वीथिषु चरणं राधाभिधामुच्चरन्
 राधाया अनुरूपमेवपरमं धर्म रसेनाचरन्
 राधायाश्वरणाम्बुजं परिविशन् नोपचारैर्मुदा
 कर्हि स्यां श्रुति-शेखरोपरिचरन्नाश्वर्यचर्याचरन्

rādhā-keli-nikuñja-vīthiṣu caraṇam rādhābhidhām uccaran
 rādhayānurūpam eva paramam dharam rasenācaran
 rādhāyāḥ caraṇāmbujam paricarann opacārair mudā
 karhi syām śruti-śekharaopari caraṇāścarya-carcām caran

rādhā-keli-nikuñja-vīthiṣu — in the bowers and pathways of Śrī Rādhā’s divine pastimes, **caraṇam** — the holy name, **rādhā-abhidhām** — called “Rādhā,” **uccaran** — uttering repeatedly, **rādhayā-anurūpam eva** — in a manner harmonious with Śrī Rādhā, **paramam dharmam** — the supreme dharma (religious duty), **rasena ācaran** — performing with divine rasa (sweet devotion), **rādhāyāḥ caraṇa-ambujam** — the lotus feet of Śrī Rādhā, **paricarann** — serving devotedly, **upacāraiḥ** — with loving offerings, **mudā** — joyfully, **karhi syām** — when shall I become, **śruti-śekhara-upari** — above the crown of the Vedas, **caraṇa-āścarya-carcām** — one who glorifies the wondrous greatness of Her feet, **caran** — engaged in such praise and meditation.

Meaning

When will I finally wander through the pathways and bowers of Rādhā’s divine play, constantly chanting Her holy name? When will I perform the supreme dharma—the path of pure, sweet devotion—in a way that is perfectly harmonious with Her desires? Joyfully serving Her lotus feet with loving offerings, when will I reach that state where I dwell even

above the peak of the Vedas (Upaniṣads), lost in the wondrous glorification of Her presence?

Verse 139

यातायातशतेन सङ्गमितयोरन्योन्यवक्रोल्लस-
 च्चन्द्रालोकन सम्प्रभूत-बबहुलानङ्गाम्बुधिक्षोभयोः
 अन्तः-कुञ्जकुटीरतल्पगतयोर्दिव्याद्भुतक्रीडयोः
 राधा-माधवयोः कदा नु शृणुयां मञ्जीर-काञ्ची-ध्वनिम्

yātāyāta-śataiḥ saṅgमितयोḥ anyonya-vaktrollasa-
 candrālokān samprabhūta-bahulānangāmbudhi-kṣobhayoḥ
 antaḥ-kuñja-kuṭīra-talpa-gatayoḥ divyādbhuta-krīḍayoḥ
 rādhā-mādhavayoḥ kadā nu śṛṇuyāṁ mañjīra-kāñcī-dhvanim

yātāyāta-śataiḥ — with hundreds of comings and goings, **saṅgमितयोḥ**
 — of the two who meet together (Śrī Rādhā and Mādhava), **anyonya-
 vaktra-ullasa**— shining with each other’s faces, **candra-āloka-ān** — with
 the radiance of moonlike beauty, **samprabhūta-bahula-ananga-ambudhi-
 kṣobhayoḥ** — whose vast ocean of amorous love (Kāma) is greatly stirred,
antaḥ-kuñja-kuṭīra-talpa-gatayoḥ — lying upon the bed inside a secret
 bower, **divya-adbhuta-krīḍayoḥ** — engaged in divine and wondrous love-
 play, **rādhā-mādhavayoḥ** — of Śrī Rādhā and Mādhava, **kadā nu** — when
 indeed, **śṛṇuyāṁ** — shall I hear, **mañjīra-kāñcī-dhvanim** — the tinkling
 sound of Their anklets and girdle bells.

Meaning

When will that blessed moment arrive when I finally hear the sweet tinkling of the anklets and the rhythmic jingling of the waist-bells of Śrī Rādhā and Mādhava? After hundreds of eager comings and goings by the sakhis in an effort to bring them together, they have finally met. By looking upon each other's moon-like faces, the vast ocean of love within their hearts has been stirred into a great tempest. Now, as they rest upon the bed of flowers inside the secret bower-cottage, engaged in their wondrous divine play, when will I be allowed to hear the music of their ornaments?

Verse 140

अहो भुवन-मोहनं मधुर-माधवी-मण्डपे
मधूत्सव-समुत्सुकं किमपि नील-पीत-च्छवि
विदग्ध-मिथुनं मिथो दृढतरानुरागोल्लसन्
मदं मदयते कदा चिरतरं मदीयं मनः

aho bhuvana-mohanam madhura-mādhavī-maṇḍape
madhotsava-samutsukam kimapi nīla-pīta-cchavi
vidagdha-mithunam mitho drutatara-anurāgollasan
madam madayate kadā cirataram madīyam manaḥ

aho — oh!, **bhuvana-mohanam** — the enchanter of the entire universe, **madhura-mādhavī-maṇḍape** — in the sweet pavilion of springtime love (Mādhavī pavilion), **madha-utsava-samutsukam** — eager to celebrate the festival of love, **kimapi** — something indescribable, **nīla-pīta-cchavi** — of bluish and golden complexions (Śrī Kṛṣṇa and Śrī Rādhā), **vidagdha-mithunam** — the expert divine couple, **mitho** — mutually, **drutatara-**

anurāga-ullasan — swiftly shining with ever-increasing love, *madam madayate* — intoxicates with supreme ecstasy, *kadā* — when, *cirataram* — for a long time, *madīyam manaḥ* — my heart, *madayate* — will They make fully enchanted?

Meaning

Oh! When will my heart be enchanted forever by that most expert and cultured Couple? One is the color of a blue sapphire (Kṛṣṇa), and the other is the color of molten gold (Rādhā). Beneath a sweet pavilion of springtime mādhavī flowers, they are eager to celebrate the festival of divine love. As their mutual affection shines and increases with every second, they become intoxicated with supreme ecstasy.

Verse 141

राधा-नाम-सुधारसं रसयितुं जिह्वा स्तु मे विह्वला
पादौ तत्-पद-काङ्कितासु चरतां वृन्दाटवी-वीथिषु
तत्कर्मैव करः करोतु हृदयं तस्याः पदं ध्यायता
तद्भावोत्सवतः परं भवतु मे तत्-प्राण-नाथे रतिः

rādhā-nāma-sudhārasam rasayitum jihvā stu me vihvalā
pādau tat-pada-kāṅkitāsu caratām vṛndāṭavī-vīthiṣu
tat-karmaiva karaḥ karotu hṛdayam tasyāḥ padam dhyāyatu
tad-bhāvotsavataḥ param bhavatu me tat-prāṇa-nāthe ratiḥ

rādhā — Rādhā, **nāma** — name, **sudhā-rasam** — nectar essence, **rasayitum** — to taste, **jihvā** — tongue, **stu** — may be, **me** — my, **vihvalā** — overwhelmed, **pādau** — feet, **tat-pada-kāṅkitāsu** — in places marked by Her footprints, **caratām** — may move, **vṛndāṭavī-vīthiṣu** — in the paths of Vṛndāvana forest, **tat-karma-eva** — only Her service, **karaḥ** — hand, **karotu** — may do, **hṛdayam** — heart, **tasyāḥ-padam** — Her feet, **dhyāyatu** — may meditate, **tad-bhāva-utsavataḥ** — from that festival of loving emotions, **param** — supreme, **bhavatu-me** — may there be for me, **tat-prāṇa-nāthe** — in Her Lord of life (Śrī Kṛṣṇa), **ratiḥ** — love, affection.

Meaning

May my tongue become overwhelmed with the desire to taste the nectar of Rādhā's name! May my feet always walk the pathways of Vṛndāvan, seeking out the ground marked by Her footprints. May my hands perform only Her service, and may my heart constantly meditate upon Her lotus feet. Through the joy of this festival of devotion to Her, may I eventually attain deep, transcendental love for the Lord of Her Life (Kṛṣṇa).

Verse 142

मन्दीकृत्य मुकुन्दसुन्दर-पद—पदद्वन्द्वारविन्दामल
प्रेमानन्दममन्दमिन्दु तिलकाद्युन्माद-कन्दं परम्
राधा-केलि-कथा-रसाम्बुधि-चलद्वीचीभिरान्दोलितं
वृन्दारण्य-निकुञ्ज-मन्दिर-वरालिन्दे मनो नन्दतु

mandī-kṛtya mukunda-sundara-pada-dvandva-ravindāmal-
premānanda-mamandamindu-tilakādy unmada-kandaṁ param
rādhā-keli-kathā-rasāmbudhi-calad-vicibhir andolitaṁ
vṛndāraṇya-nikuñja-mandira-varālinde mano nandatu

mandī-kṛtya — making dim, **mukunda-sundara** — beautiful Mukunda, **pada-dvandva** — pair of feet, **ravinda-ambuja** — lotus-like, **premānanda-mayūkha** — rays of love-bliss, **tilaka-ādi** — and the tilak mark, **unmada-kandaṁ** — source of divine ecstasy, **param** — supreme, **rādhā-keli-kathā-rasāmbudhi** — ocean of nectar from the tales of Rādhā's pastimes, **calat-vicibhiḥ** — with moving waves, **andolitam** — made to sway, **vṛndāraṇya-nikuñja-mandira-vara-ālinde** — in the splendid courtyard of the groves of Vṛndāvana, **mano** — mind, **nandatu** — may it rejoice.

Meaning

Setting aside the supreme ecstasies of Mukunda's lotus feet, which hold the power to infatuate even Siva and Oters, may my mind rejoice in the best courtyards of Vrindāvan bowers, swaying on the rising waves of the ocean of tales of Rādhā's love-sports.

Verse 143

राधा-नामैव कार्यं ह्यनुदिनं मिलितं साधनाधीश-
कोटिस्त्याज्यो नीराज्य राधा-पद-कमल-सुधां सत्पुमर्थाग्र-कोटिः
राधा-पदाब्ज-लीला-भुवि जयति सदा मन्द-मन्दर-कोटिः
श्रीराधा-किङ्करीणां लुठति चरणयोरद्भुत-सिद्धि-कोटिः

rādhā-nāmaiva kāryam hy anudinam militam sādhanādhīśa-
koṭis tyājyo nirājya rādhā-pada-kamala-sudhām sat-pum-arthāgra-
koṭiḥ
rādhā-padābja-līlā-bhuvi jayati sadā manda-mandara-koṭiḥ
śrī-rādhā-kiṅkarīṇām luṭhati caraṇayor adbhuta-siddhi-koṭiḥ

rādhā-nāma eva — only the name of Rādhā, **kāryam** — should be done (chanted or practiced), **hi** — indeed, **anudinam** — every day, **militam** — joined with, **sāadhanā-adhīśa-koṭiḥ** — crores of other spiritual practices, **tyājyaḥ** — should be abandoned, **nirājya** — rejecting, **rādhā-pada-kamala-sudhām** — the nectar of Rādhā’s lotus feet, **sat-pum-ārtha-agra-koṭiḥ** — the highest goal among millions of noble purposes, **rādhā-pada-abja-līlā-bhuvi** — in the land of Rādhā’s lotus-foot pastimes, **jayati** — shines, **sadā** — always, **manda-mandara-koṭiḥ** — like millions of gentle Mandara mountains (granting desires), **śrī-rādhā-kiṅkarīṇām** — of the maidservants of Śrī Rādhā, **luṭhati** — rolls (or humbly surrenders), **caraṇayoḥ** — at the two feet, **adbhuta-siddhi-koṭiḥ** — countless wonderful perfections.

Meaning

The daily chanting of Rādhā's name is the only true duty. Compared to the nectar found at Her lotus feet, millions of other spiritual practices and even the most "noble" goals of human life (Puruṣārthas) should be set aside as secondary. In the sacred land of Her pastimes, Her glory shines brighter than millions of wish-fulfilling trees (Kalpa Vriksha). Most amazingly, for those who are the humble maidservants (Kīṅkarīs) of Śrī Rādhā, millions of supernatural perfections (Siddhis) roll on the ground at their feet, begging for attention—yet the servants ignore them, for they only care for Her love.

Verse 144

मिथो भङ्गि-कोटि—प्रवहदनुरागामृतरसोत्-
तरङ्ग—भ्रूभङ्गक्षुभित-वहिरभ्यंतरमहो
मदाघूर्णन्-नेत्रं रचयति विचित्रं रतिकला-
विलासं तद्- कुञ्जे जयति नव-कैशोर-मिथुनम्

mitho bhaṅgi-koṭi-pravāhad-anurāmr̥ta-rasot-
taraṅga-bhrū-bhaṅgi-kṣubhita-bahir-abhyantaram aho
mada-aghūrṇan-netraṁ racayati vicitraṁ rati-kalā-
vilāsaṁ tad-kuñje jayati nava-kaiśora-mithunam

mitho — mutually, **bhaṅgi-koṭi** — with millions of graceful gestures, **pravāhat-anurā-amṛta-rasa** — flowing nectar of mutual love, **uttaraṅga**

— overflowing, **bhrū-bhaṅgi** — with movements of the eyebrows, **kṣubhita** — agitated, **bahir-abhyantaram** — outwardly and inwardly, **aho** — oh!, **mada-aghūrṇan-netram** — eyes rolling with ecstatic passion, **racayati** — creates, **vicitram** — wondrous, **rati-kalā-vilāsam** — amorous artistic play, **tad-kuñje** — in that bower (grove), **jayati** — shines or triumphs, **nava-kaiśora-mithunam** — the youthful divine couple (Śrī Rādhā and Śrī Kṛṣṇa).

Meaning

All glories to the youthful Divine Couple (Rādhā and Kṛṣṇa) who shine within the secret bower! They are mutually intoxicated with love, their eyes rolling in supreme ecstasy. Both their inner hearts and their outer forms are stirred and agitated by the rising waves of nectar-like affection. Through millions of graceful gestures and the playful arching of their eyebrows, they create a wondrous and artistic display of divine love.

Verse 145

काचिद् वृन्दावन-नवलता-मन्दिरे नन्द-सूनोः
दृष्यद्-दोष्कन्दल-दृढ-परिरम्भ-निःस्पन्द-गात्रि
दिव्यानन्दाद्भुत-रस-कलाः कल्पयन्त्यविरास्ते
सांद्रानन्दामृत-रस-घन-प्रेम-मूर्तिः किशोरी

kācid vṛndāvana-navalatā-mandire nanda-sūnoḥ
drupyad-doṣa-kandala-dṛḍha-parirambha-niḥspanda-gātri
divyānandādbhuta-rasa-kalāḥ kalpayanty avirāste
sāndrānandāmṛta-rasa-ghana-prema-mūrṭiḥ kiśorī

kācit — some (divine), **vṛndāvana-nava-latā-mandire** — in a newly blossomed bower of Vṛndāvana, **nanda-sūnoḥ** — of the son of Nanda (Śrī Kṛṣṇa), **drupyat-doṣa-kandala** — with trembling vines of her arms, **dṛḍha-parirambha** — in a firm embrace, **niḥspanda-gātri** — her body motionless (in ecstasy), **divya-ānanda-adbhuta-rasa-kalāḥ** — the divine, wonderful arts of blissful love, **kalpayantī** — creating or manifesting, **avirāste** — abides continuously, **sāndra-ānanda-amṛta-rasa-ghana-prema-mūrṭiḥ** — the embodiment of dense nectar-like blissful love, **kiśorī** — the youthful goddess (Śrī Rādhā).

Meaning

Within a fresh, newly blossomed bower of Vṛndāvan, that youthful Goddess (Śrī Rādhā) abides. She is the very embodiment of dense, nectar-like love. As She is held in the firm, passionate embrace of Nanda's Son (Kṛṣṇa), Her body becomes completely motionless in a trance of ecstasy. In that holy stillness, She ceaselessly manifests the divine and wondrous arts of blissful love.

Verse 146

न जानीते लोकं न च निगमजातं कुल-परं-
 परां वा नो जानात्यहः न सतां चापि चरितम्
 रसं राधायामाभजति किल भावं ब्रज-मणौ
 रहस्ये तद्यस्य स्थितिरपि न साधारण-गतिः

na jānīte lokam na ca nigamajātam kula-param-
 param vā no jānāty ahaḥ na satām cāpi caritam
 rasam rādhāyām abhajati kil bhāvam vraja-maṇau
 rahasyam tad yasya sthitiḥ api na sādharmaṇa-gatiḥ

na jānīte — does not know, **lokam** — the world (ordinary society), **na ca** — nor, **nigama-jātam** — the Vedic class or lineage, **kula-paramparam vā** — or the succession of family traditions, **naḥ** — not, **jānāti** — knows, **ahaḥ** — the day or time, **na satām cāpi caritam** — nor even the conduct of the saints, **rasam** — the essence of rasa (divine love), **rādhāyām** — in Śrī Rādhā, **abhajati** — worships or cultivates, **kil** — indeed, **bhāvam** — loving emotion or mood, **vraja-maṇau** — toward the jewel of Vraja (Śrī Kṛṣṇa), **rahasyam tat** — that is the secret, **yasya sthitiḥ api** — whose very state of being, **na sādharmaṇa-gatiḥ** — does not follow any ordinary path.

Meaning

The one who truly worships the nectar-essence (Rasa) of Śrī Rādhā and is immersed in the loving mood of the Jewel of Vraja (Kṛṣṇa) no longer knows the world. He forgets the rules of society, the injunctions of the Vedas, and even his own family lineage. He loses track of time and the passing of days, and he no longer even concerns himself with the standard conduct of devotees. Such a person's state of being is a profound mystery; their path is not a common one.

Verse 147

ब्रह्मानन्दैक-वादाः कति चन भगवद्वन्दनानन्द-मत्ताः
केचित् गोविन्द-सख्याद्यनुपम-परमानन्दम् अन्ये स्वादन्ते
श्रीराधा-किङ्करीणां त्वखिल-सुख-चमत्कार—सारैकसीमा
तत्पादाम्भोज-राजन्-नख-मणिविलसज्ज्योतिरेकच्छटापि

brahmānandai-ka-vadāḥ katicana bhagavad-vandanānanda-mattāḥ
ke cit govinda-sakhyādy anupama-paramānandam anye svādante
śrī-rādhā-kiṅkarīṇāṃ tv-akhila-sukha-camatkāra-sareka-sīmā
tat-padāmbhoja-rājan-nakha-maṇi-vilāsa-jyotir-eka-cchaṭāpi

brahma-ānanda-eka-vadāḥ — those absorbed only in the bliss of Brahman, **katicana** — a few, **bhagavat-vandanā-ānanda-mattāḥ** — intoxicated with the joy of offering prayers to Bhagavān, **ke cit** — some others, **govinda-sakhyādi-anupama-parama-ānandam** — the incomparable supreme bliss of friendship with Govinda, **anye svādante** — others relish, **śrī-rādhā-kiṅkarīṇām** — of the maidservants of Śrī Rādhā, **tu** — but, **akhila-sukha-camatkāra-eka-sīmā** — the single boundary of all wondrous happiness, **tat-pada-ambhoja-rājat-nakha-maṇi-vilāsa-jyotiḥ-eka-cchaṭā api** — even a single ray of light from the jeweled brilliance of the nails of Her lotus feet.

Meaning

Some people speak only of the bliss of merging into the impersonal Brahman (Brahmānanda). A few others are intoxicated by the joy of offering formal prayers to the Supreme Lord (Aishwarya-bhakti). Some relish the incomparable happiness of being a friend to Govinda (Sakhyarasa). But for the maidservants of Śrī Rādhā, even a single ray of light shining from the jeweled nails of Her lotus feet is the ultimate limit of all

possible wonders and joys. (For them, that tiny flash of light contains more happiness than all other spiritual paths combined.)

Verse 148

न देवैर्ब्रह्माद्यैर्न खलु हरिभक्तैर् न सुहृदां
दिभिर्द्यद्वै राधा-मधुपति-रहस्यं सुविदितम्
तयोर्दासि-भूत्वा तदुपचित—केलीरस-मये
दुरन्ता प्रत्याशा हरहर -दृशोर् गोचरयितुम्

na devair brahmādyair na khalu hari-bhaktair na suhṛdām
dibhir yad vai rādhā-madhupati-rahasyam suviditam
tayor dāsi-bhūtvā tad-upacita-keli-rasa-maye
durantā pratyāśā harhar-dṛśor gocarayitum

na devair — not by the gods, *brahmā-ādyair* — beginning with Brahmā and others, *na khalu* — indeed not, *hari-bhaktair* — by the devotees of Hari, *na suhṛdām dibhir* — nor by His intimate friends, *yad vai* — that indeed which, *rādhā-madhupati-rahasyam* — the secret of Rādhā and Madhupati (Kṛṣṇa), *suviditam* — is well known or understood, *tayor dāsi-bhūtvā* — by becoming the maidservant of those two, *tad-upacita-keli-rasa-maye* — filled with the essence of Their amorous pastimes, *durantā pratyāśā* — boundless hope or longing, *harhar-dṛśoḥ gocarayitum* — to bring within the vision of the heart.

Meaning

The deep secret of the relationship between Rādhā and Madhupati (Kṛṣṇa) is not truly known by the gods like Brahmā, nor is it fully understood by general devotees of Hari, or even by Kṛṣṇa's most intimate friends. Yet, by becoming Their maidservant, I find within myself a boundless, daring hope: that one day, these ever-deepening and mysterious pastimes of Their love will be revealed directly to the vision of my heart.

Verse 149

त्वयि श्यामे नित्ये प्रणयिनि विदग्धे रसनिधौ
 प्रिये भूयो भूयः सुदृढमति-रागो भवतु मे
 इति प्रेष्ठेनोक्ता रमण मम चित्ते तव वचो
 वदन्तीति स्मेरा मम मनसि राधा विलसतु

tvayi śyāme nitye praṇayini vidagdhe rasānidhau
 priye bhūyo bhūyaḥ sudṛḍhamati-rāgo bhavatu me
 iti preṣṭhena uktā ramaṇam mama citte tava vaco
 vadantīti smerā mama mānasi rādhā vilasatu

tvayi — in You, **śyāme** — O dark-complexioned one (Śyāmā, Rādhā), **nitye** — eternal, **praṇayini** — full of deep love, **vidagdhe** — most clever and skillful in amorous play, **rasānidhau** — the very ocean of rasa (divine mellows), **priye** — O beloved, **bhūyo bhūyaḥ** — again and again, **sudṛḍha-mati-rāgaḥ** — very firm attachment of mind and love, **bhavatu me** — may it be mine, **iti** — thus, **preṣṭhena uktā** — spoken by the dearest one (Śrī Kṛṣṇa), **ramaṇam** — to His beloved (Rādhā), **mama citte** — in my heart, **tava vacaḥ** — Your words, **vadantū iti** — saying thus, **smerā** —

smiling, *mama mānasi* — in my mind, *rādhā* — Śrī Rādhā, *vilasatu* — may She appear, shine, and sport.

Meaning

When the Beloved (Shri Krishna) entertains Her, saying: 'O Syame! O Eternal One! O Expert in love! O Ocean of Nectar! May my heart's devotion and passion for You become firmer and more unshakeable with every passing moment,' Shri Radha simply smiles. She replies, 'O Enchanter, those very words You have spoken are exactly the feelings I hold in my heart for You.' May that smiling, radiant form of Shri Radha forever sport within my mind.

Verse 150

सदानन्दं वृन्दावन-नवलता-मन्दिर-वरे
ध्वमान्दैः कन्द-पोन्मद-रतिकला-कौतुक-रसम्
किशोरं तज्ज्योतिर्युगल मतिघोरं मम भवम्
ज्वलज्ज्वलन् शीतः स्वपद-मकरन्दैः शमयतु

sadānandaṁ vṛndāvana-navalatā-mandira-vare
śamāndaiḥ kandarp-onmada-rati-kalā-kautuka-rasam
kiśoraṁ taj-jyotir-yugalm atighoraṁ mama bhavam
jvalaj-jvalan śitaiḥ sva-pada-makarandaiḥ śamayatu

sadānandam — ever-blissful, *vṛndāvana-nava-latā-mandira-vare* — in the splendid temple of fresh creepers of Vṛndāvana, *śamāndaiḥ* — by cooling rays, *kandarpa-unmada-rati-kalā-kautuka-rasam* — filled with the rasa (essence) of amorous arts that intoxicate even Cupid, *kiśoram* — the youthful Divine Couple, *tat-jyotir-yugalm* — that twofold radiance (Śrī Rādhā and Kṛṣṇa together), *atighoram* — extremely intense and blazing, *mama bhavam* — my worldly existence, *jvalaj-jvalan* — burning and inflamed (by material miseries), *śitaiḥ sva-pada-makarandaiḥ* — by the cool nectar from Their own lotus feet, *śamayatu* — may They soothe and pacify.

Meaning

May that ever-blissful, youthful Divine Couple—the twin-radiance who resides in the splendid bower-temples of Vṛndāvana—soothe my soul. They are immersed in the wondrous arts of love that intoxicate even Cupid himself. My worldly existence is burning with an intense, blazing fire of miseries; may They extinguish that heat with the cooling, refreshing nectar flowing from Their lotus feet.

Verse 151

उन्मीलन्नव-मल्लिदामविलसद्धम्मिल्लभारे वृह च्छोणी
 मण्डल-मेखला-कलरवे शिञ्जत्-सु-मञ्जीरिणी
 केयूराङ्गद—कङ्कणावलिलसद्दोवलिदीप्तिच्छटे
 हेमाम्भोरुह-कुङ्मलस्तनि कदा राधे दृशा पीयासे

unmīlannava-mallidam vilasad-dhammilla-bhare bṛhad-śroṇī-
 maṇḍala-mekhalā-kalarave śiñjat-su-mañjīriṇī
 keyūrāṅgada-kaṅkaṇāvilasad-dor-valī-dīpti-chaṭā
 hemāmbhoruha-kuṅmala-stanī kadā rādhe dṛśā piyāse

unmīlan-nava-mallidam — with newly blossomed jasmine flowers opening, **vilasad-dhammilla-bhare** — with shining, heavy flower-adorned hair-bun, **bṛhad-śroṇī-maṇḍala** — having broad hips, **mekhalā-kalarave** — with the tinkling sound of the jeweled waist-belt, **śiñjat-su-mañjīriṇī** — with sweetly jingling anklets, **keyūra-aṅgada-kaṅkaṇa-avilasad-dor-valī-dīpti-chaṭā** — whose armllets, bracelets, and bangles shine, casting flashes of brilliance on the folds of Her arms, **hema-ambhoruha-kuṅmala-stanī** — whose breasts are like budding golden lotuses, **kadā** — when, **rādhe** — O Rādhe, **dṛśā piyāse** — will my thirsty eyes behold You.

Meaning

O Rādhe! When will my thirsty eyes finally be able to drink in Your divine beauty? I long to see Your heavy, dark hair-bun adorned with newly blossomed jasmine flowers. I yearn to hear the rhythmic tinkling of the jeweled belt upon Your hips and the sweet jingling of Your anklets as You move. Your arms, graceful as flowering creepers, are illuminated by the brilliant flashes of Your armllets, bracelets, and bangles. Your form is perfect, with breasts like budding golden lotuses. When, O Queen, will You appear before my sight?

Verse 152

अमर्यादोन्मीलत्सुरत-रस-पीयूष-जलधेः
सुधारङ्गैरुत्तुङ्गैरिव किमपि दोलायित-तनुः
स्फुरन्ति प्रेयोङ्के स्फुट-कनक-पङ्केरुह-मुखी
सखीनां नो राधे नयनसुखमाधास्यसि कदा

amaryādonmilat-surata-rasa-pīyūṣa-jaladheḥ
sutarāṅgair uttuṅgair iva kim api ḍolayitā-tanuḥ
sphuranti preyoṅke sphuṭa-kanaka-paṅkeruhā-mukhī
sakhīnām no rādhe nayanasukham adāsyasi kadā

amaryāda-unmilat-surata-rasa-pīyūṣa-jaladheḥ — of the ocean of nectar of unbounded amorous love, **tarāṅgaiḥ uttuṅgaiḥ iva** — with high-rising waves, **kim api ḍolayitā-tanuḥ** — having a body gently swaying (in ecstasy), **sphuranti preyoṅke** — shining on the lap of the beloved (Śrī Kṛṣṇa), **sphuṭa-kanaka-paṅkeruhā-mukhī** — whose face is like a fully blossomed golden lotus, **sakhīnām no** — to us, Your sakhīs, **rādhe** — O Rādhe, **nayana-sukham adāsyasi kadā** — when will You grant the delight to our eyes.

Meaning

O Śrī Rādhe! When will You finally grant this supreme delight to the eyes of Your sakhīs? We long to see You resting in the lap of Your Beloved (Kṛṣṇa), Your face shining like a fully blossomed golden lotus. There, Your body sways gently, moved by the high-rising, mountain-like waves of the boundless ocean of nectar-love. When will this wondrous vision be ours to behold?

Verse 153

क्षरन्तीव प्रत्यक्षरमनुपम-प्रेम-जलधि
सुधाधारा-वृष्टीरिव विदधती श्रोत्रपुटयोः
रसार्द्रा सन्मृद्वी परम सुखदा शीतलतरा
भवित्री किं राधे तव सह मया कापि सुकथा

kṣaranti pratyakṣaram anupama-prema-jalpadhim
sudhādhārā-vṛṣṭīr iva vidadhati śrotra-putayoḥ
rasārdra sanmṛdvī param sukhadā śītalatarā
bhavitri kiṁ rādhe tava saha mayā kā api sukathā

kṣaranti — flow forth, *pratyakṣaram* — from every single syllable, *anupama-prema-jalpadhim* — (from) Your incomparable ocean of loving speech, *sudhā-dhārā-vṛṣṭīr iva* — like showers of nectar-streams, *vidadhati* — they pour or bestow, *śrotra-putayoḥ* — into the openings of the ears (of the hearer), *rasa-ārdra san-mṛdvī* — moistened with rasa (divine sweetness) and most gentle, *param sukhadā* — supremely bliss-giving, *śītalatarā* — exceedingly cooling, *bhavitri kim* — will there ever be, *rādhe* — O Rādhe, *tava saha mayā* — between You and me, *kā api sukathā* — such a sweet conversation?

Meaning

O Rādhe! Will there ever be a day when You and I share a sweet conversation? Will I ever hear Your voice—so gentle, so cooling, and so drenched in divine sweetness—directed at me? From every single syllable of Your incomparable ocean of loving speech, streams of nectar would surely pour into my ears like a heavy rain.

Verse 154

अनुल्लिख्याप्यानन्तान् अपि तदपराधान् मधुपतिः
महाप्रेमाविष्टस् तव परमदेयं विमृशति
तवैवं श्रीराधे गृणत इह नामामृत-रसं
महिम्नः कः सीमां स्पृशति तव दास्यैक-मनसाम्

anullikhyāpy ānantān api tad-aparādhān madhupatiḥ
mahā-premāviṣṭas tava parama-ade yaṁ vimṛṣati
tavaivaṁ śrī-rādhe gṛṇati iha nāmāmṛta-rasaṁ
mahimnaḥ kā sīmā spṛṣati tava dāsyaika-manasām

anullikhya api — without even recording or mentioning, **ānantān api** — though they are infinite, **tad-aparādhān** — their offenses, **madhupatiḥ** —

Lord Kṛṣṇa, the Lord of sweetness, **mahā-prema-āviṣṭaḥ** — being overwhelmed with great love, **tava parama-ādeyam** — that which belongs completely to You, **yaṁ vimṛṣati** — contemplates upon him (the devotee devoted to You), **tava evaṁ** — thus Yours, **śrī-rādhe** — O Śrī Rādhe, **gṛṇati iha** — he chants here in this world, **nāmāmṛta-rasam** — the nectar of Your holy name, **mahimnaḥ kā sīmā** — what limit can there be to the glory, **spṛṣati** — that can touch or measure, **tava dāsyaika-manasām** — of those whose minds are solely devoted to Your service.

Meaning

Rādhā, Madhupati—immersed in great love for You—overlooks endless faults of the one who here relishes the nectar of Your name and ponders how to reward them. Who can measure the greatness of one whose mind is fixed only on serving You?

Verse 155

लुलित-नव-लवङ्गोदार-कर्पूर-पुरं
प्रियतम-मुख-चन्द्रोद्गीर्ण-ताम्बूल-खण्डम्
घन-पुलक-कपोला स्वादयन्ती मदास्ये-
र्पयतु किमपि दासी-वत्सला कर्हि राधा

lulita-nava-lavaṅgodara-karpūra-puram
priyatama-mukha-candrodgīrṇa-tāmbūla-khaṇḍam
ghana-pulaka-kapolā svādayanti mad-āsye
arpayatu kim api dāsī-vātsalā karhi rādhā

lulita-nava-lavaṅga-udara-karpūra-puram — mixed with freshly crushed clove and the inner essence of camphor, *priyatama-mukha-candra-udgīrṇa-tāmbūla-khaṇḍam* — a piece of betel leaf that has come from the moonlike mouth of Her beloved (Śrī Kṛṣṇa), *ghana-pulaka-kapolā* — whose cheeks are dense with horripilation (from bliss), *svādayanti* — She tastes it, *mad-āsye arpayatu* — may She place it in my mouth, *kim api dāsī-vātsalā* — O She who is full of tender affection for Her maidservants, *karhi rādhā* — when will Śrī Rādhā (do so).

Meaning

Whose cheeks are glowing, excited by the taste of a piece of betel leaf, seasoned with fresh clove and camphor, half-chewed from her beloved's moon-like mouth. When will such Radha, who has unexplainable affection for her maid-servants, place that betel leaf in my mouth?

Verse 156

सौन्दर्यामृत-राशिरद्भुत-महालावण्य-लीलाकला
कालिन्दी-वर-वीचिडम्बर-परिस्फूर्जत्-कटाक्ष-च्छविः
सा कापि स्मर-केलि-कोमल-कलावैचित्र्य-कोटि-स्फुरत्
प्रेमानन्द-घना- कृतिर् दिशतु मे दास्यं किशोरि-मणिः

saundaryāmṛta-rāśir adbhuta-mahā-lāvaṇya-līlā-kalā
kāḷindī-vara-vicecid-ambara-parisphūrjat-kaṭākṣa-śchaviḥ
sā kāpi smara-keli-komala-kalā-vaicitrya-koṭi-sphurat
premānanda-ghana-kṛtir diśatu me dāsyam kiśori-maṇiḥ

saundarya-amṛta-rāśiḥ — an ocean of the nectar of beauty, **adbhuta-mahā-lāvaṇya-līlā-kalā** — possessing the wondrous art of supreme grace and loveliness, **kāḷindī-vara-vicecid-ambara-parisphūrjat-kaṭākṣa-śchaviḥ** — whose sidelong glances flash upon the splendid waters of the Yamunā and shimmer like lightning upon Her blue garments, **sā kāpi** — that indescribable one, **smara-keli-komala-kalā-vaicitrya-koṭi-sphurat** — radiant with millions of charming varieties of amorous pastimes, **premānanda-ghana-kṛtiḥ** — whose very form is condensed bliss of divine love, **diśatu me dāsyam** — may She bestow upon me servitude (to Her), **kiśori-maṇiḥ** — the jewel among adolescent maidens (Śrī Rādhā).

Meaning

May the Jewel among Maidens (Śrī Rādhā) grant me the gift of Her eternal service! She is a vast ocean of nectarean beauty and the master of the wondrous arts of supreme grace. Her sidelong glances are as dark and deep as the waves of the Yamunā (Kāḷindī), yet they shimmer like lightning against the dark blue of Her garments. She is that indescribable One whose very form is composed of the condensed bliss of divine love, radiant with millions of delicate and charming pastimes.

Verse 157

दुकूलमति कोमलं कलय देव कौसुम्भकं
निबद्ध- मधु-मल्लिका-ललित-माल्य-धम्मिल्लकम्
बृहत्-कटी-तट -स्फुरन्मुखर-मेखलालंकृतं
कदा नु कलयामि तत्कनक-चम्पकाभं महः

dukūlam ati komalam kalaya deva kausumbhakam
nibaddha-madhu-mallikā-lalita-mālya-dhammillakam
br̥hat-kaṭi-tat-sphuran-mukhara-mekhalā-laṅkṛtam
kadā nu kalayāmi takanaka-campakābham mahāḥ

dukūlam ati-komalam — a very soft silken garment, **kalaya deva** — please behold, O Lord, **kausumbhakam** — of saffron hue, **nibaddha-madhu-mallikā-lalita-mālya-dhammillakam** — whose hair-bun is adorned with a charming garland of sweet jasmine flowers, **br̥hat-kaṭi-tat-sphuran-mukhara-mekhalā-laṅkṛtam** — whose broad hips are decorated with a jingling jeweled girdle that shines and resounds, **kadā nu kalayāmi** — when indeed shall I behold, **ta kanaka-campaka-ābham mahāḥ** — that golden, campaka-hued radiance (Her divine form).

Meaning

When, oh when, will I finally behold that magnificent radiance (Shri Radha) which glows like a golden campaka flower? I long to see Her dressed in an exquisitely soft, saffron-crimson silken garment (Kausumbha). Her hair is elegantly gathered in a bun and entwined with a charming garland of sweet, honey-scented jasmine. Her broad hips are adorned with a jeweled waist-belt that shines brilliantly and creates a sweet, rhythmic jingling as She moves.

Verse 158

कदा रासे प्रेमोन्मद-रस-विलास- अद्भुत-मये
दिशोर्मध्ये भ्राजन्मधुपतिः सखी-वृन्द-वलये
मुदान्तः कान्तेन स्वरचित-महालास्य - कलया
निषेवे नृत्यन्ती व्यजन नव ताम्बूल - सकलैः

kadā rase premonmada-rasa-vilāsa-adbhuta-maye
diśor madhye bhrājan-madhupatiḥ sakhī-vṛnda-valaye
mudā ntkanten svrchita mahalasya kalaya
nisheve nrutyantivyajan nav tambul shakalaih

kadā, when, **rase**, in the festival of rasa (divine play), **premonmada**, maddened with love, **rasa-vilāsa**, playful exchange of rasa, **adbhuta-maye**, filled with wondrous marvels, **diśoḥ-madhye**, in the midst of all directions, **bhrājan**, shining brilliantly, **madhupatiḥ**, Lord of honey (Śrī Kṛṣṇa), **sakhī-vṛnda-valaye**, surrounded by groups of sakhīs, **mudā**, joyfully, **ānanda-kānte**, in blissful delight, **sv-ṛcita**, self-constructed, **mahalasya**, of the palace, **kalaye**, may I perceive, **niṣeve**, may I serve, **nrtyantīm**, Her who is dancing, **vyajana**, with fans, **nava-tāmbūla-śakalaih**, with fresh betel leaves.

Meaning

When will that day come, during the wondrous and marvelous festival of the Rāsa, that I may serve Śrī Rādhā? In the center of the circle of sakhīs, the brilliant Madhupati (Kṛṣṇa) shines like a moon. Surrounded by Her friends and maddened by the intoxication of divine love, Rādhā performs a magnificent dance (Mahālāsya). As She dances with blissful delight, when shall I stand by Her side to fan Her and offer Her fresh pieces of seasoned betel (tāmbūla) to refresh Her?

Verse 159

प्रसृम-रपट-वासे प्रेम-सीमा-विकासे
मधुर-मधुर-हासे दिव्य-भूषा-विलासे
पुलकित-दयितांसेसम्बलद्वाहु-पाशे
तदतिललित-रासे कर्हि राधामुपासे

prasramāra-rapaṭa-vāse prema-sīmā-vikāse
madhura-madhura-hāse divya-bhūṣā-vilāse
pulakita-dayitāṁse saṁvalad-bahu-pāṣe
tad ati-lalita-rase karhi rādhām upāse

prasrama-ārata-paṭa-vāse — wearing loosened garments from the fatigue of love, *prema-sīmā-vikāse* — in the full blossoming of the highest limit of love, *madhura-madhura-hāse* — with a most sweet and charming smile, *divya-bhūṣā-vilāse* — displaying the play of divine ornaments, *pulakita-dayita-aṁṣe* — by the side of Her beloved, with a body thrilled with joy, *saṁvalat-bahu-pāṣe* — embraced by many entwined arms, *tad ati-lalita-rase* — in that supremely graceful and tender rasa, *karhi* — when, *rādhām upāse* — shall I worship Śrī Rādhā.

Meaning

When will I worship Śrī Rādhā in the midst of that supremely graceful and tender Rāsa? I long to see Her at the zenith of divine love, where Her heart has fully blossomed and Her garments have become slightly loosened from the joyful fatigue of the dance. With a smile that is sweetness itself and ornaments that sparkle with every movement, She stands by the side of Her Beloved (Kṛṣṇa). Their bodies are thrilled with horripilation, and they are bound together by the "noose" of their entwined arms.

Verse 160

यदि कनक-सरोजं कोटि-चन्द्रांशु-पूर्णं
नव-नव-मकरन्द-स्यन्दि-सौन्दर्य-धाम
भवति लसित चञ्चत्खञ्जन द्वन्द्वमास्य
तदपि मधुर-हास्यं दत्त-दास्यं न तस्याः

yadi kanaka-sarojaṁ koṭi-candrāṁśu-pūrṇaṁ
nava-nava-makaranda-syandi-saundarya-dhāma
bhavati lasit-chanchatkhañjana-dvandvamasyam
tad api madhura-hāsyam datta-dāsyam na tasyāḥ

yadi — if, *kanaka-sarojam* — golden lotus, *koṭi-candra-aṁśu-pūrṇam* — filled with the rays of millions of moons, *nava-nava-makaranda-syandi-saundarya-dhāma* — abode of beauty overflowing with ever-fresh nectar, *bhavati* — becomes (is), *calat-khañjana-dvandva-dīptam* — shining with two moving wagtail-like eyes, *mukhe 'sya* — on Her face, *tad api* — even then, *madhura-hāsyam* — the sweet smile, *datta-dāsyam* — that bestows divine servitude, *na tasyāḥ* — not of that (lotus), but of Hers (Śrī Rādhā).

Meaning

Imagine a golden lotus that is simultaneously filled with the cooling light of innumerable moons. Imagine this lotus is an abode of beauty, constantly overflowing with ever-fresh, dripping nectar. Finally, imagine that upon this lotus, two restless wagtail birds (Khañjana) are dancing. Even if such a wondrous lotus existed, it would still not possess the power or the sweetness of Śrī Rādhā's smile.

Verse 161

सुधाकरमुधाकरं प्रतिपदस्फुरन्माधुरी-
धुरिण नव-चन्द्रिका—जलधितुन्दिलं राधिके
अतृप्त-हरि-लोचन-द्वय-चकोर- पेयं कदा
रसाम्बुधि-समुन्नतं वदन-चन्द्रमीक्षे तव

sudhākaraṁ udhākaraṁ pratipad-sphuran-mādhurī-
dhuriṇanava-candrikā-jaldhi-tuṇḍilam rādhike
atṛpta-hari-locana-dvaya-cakora-peyaṁ kadā
rasāmbudhi-samunnataṁ vadana-candram īkṣe tava

sudhākaram — the moon, *udhākaram* — the reservoir of nectar, *pratipad-sphuran-mādhurī-dhuriṇa* — foremost in the sweetness that shines like the new moon on the first lunar day, *nava-candrikā-jaldhi-tuṇḍilam* — overflowing like a fresh ocean of moonlight, *rādhike* — O Rādhike, *atṛpta-hari-locana-dvaya-cakora-peyam* — the drink for the two cakora-bird-like eyes of Hari, never satisfied with tasting it, *kadā* — when, *rasa-ambudhi-samunnatam* — risen like the full moon over the ocean of rasa (divine love), *vadana-candram* — Your moon-like face, *īkṣe tava* — shall I behold of Yours.

Meaning

O Rādhike! When will I finally behold Your moon-like face? It is the true reservoir of nectar, possessing a sweetness that puts the actual moon to shame. Your face is like a fresh ocean of moonlight, overflowing with radiance. It is the only "drink" that can satisfy the two cakora bird-like eyes of Hari (Kṛṣṇa)—eyes that are eternally thirsty and never satiated.

Verse 162

अङ्ग-प्रत्यङ्ग-रिङ्गन् मधुरतर-महाकीर्ति-पीयूष-सिन्धोः
रिन्दोः कोटिविनिदद्ददनमति—मदालोलनेत्रं दधत्याः
राधायाः सौकुमार्याद्भुत-ललित-तनोः केलि-कल्लोलिनीनां
मानन्द-स्यन्दिनीनां प्रणय-रसमयान् किं विगाहे प्रवाहम्

aṅga-pratyāṅga-riṅgan madhuratara-mahākīrti-pīyūṣa-sindhoh
rindoḥ koṭir vinindat-vadanam ati-mada-lola-netram dadhatyāḥ
rādhāyāḥ saukumāry-adbhuta-lalita-tanor keli-kallolininām
mānanda-syandininām praṇaya-rasa-mayam kim vigāhe pravāham

aṅga-pratyāṅga-riṅgan — whose every limb and sub-limb are gracefully moving, **madhura-tara-mahā-kīrti-pīyūṣa-sindhoh** — of the ocean of nectar of supremely sweet and glorious fame, **indoḥ koṭiḥ vinindat-vadanam** — whose face puts to shame millions of moons, **ati-mada-lola-netram dadhatyāḥ** — whose eyes move restlessly in overwhelming amorous pride, **rādhāyāḥ** — of Śrī Rādhā, **saukumārya-adbhuta-lalita-tanoḥ** — whose body is wondrously soft and delicate in grace, **keli-kallolininām** — filled with playful waves of love-sport, **mānanda-syandininām** — overflowing with the bliss of divine love, **praṇaya-rasa-mayam** — completely made of the essence of affection and love, **kim vigāhe pravāham** — when shall I plunge into that flowing stream?

Meaning

From every limb of Śrī Rādhā's body, an ocean of the sweetest, most glorious nectar flows forth. Her face is so radiant that it mocks the beauty of millions of moons, and Her eyes are restlessly rolling in the intoxication of divine love. Her body is a miracle of delicate softness and grace. When will I finally be able to plunge into the flowing streams of Her affection—

those rivers of playfulness (keli) that overflow with the essence of pure bliss?

Verse 163

मत्कण्ठे किं नखरशिखया दैत्यराजोऽस्मि नाहं
 मैवं पीडां कुरु कुचतटे पूतना नाहमस्मि
 इत्थं कीरैरनुकृत वचः प्रेयसा सङ्गतायाः
 प्रातः श्रोष्ये तव सखि कदा केलीकुञ्जे मृजन्ती

matkaṅṭhe kiṁ nakharaśikhayā daityarājo'smi nāhaṁ
 maivaṁ pīḍāṁ kuru kucataṭe pūtanā nāham asmi
 ittaṁ kīrair anukṛta-vacaḥ preyasā saṅgatāyāḥ
 prātaḥ śroṣye tava sakhi kadā kelīkuñje mṛgijanti

mat-kaṅṭhe — on my neck, *kim* — why, *nakhara-śikhayā* — with the tips of your nails, *daitya-rājah asmi* — am I some king of demons, *na aham* — I am not, *ma evaṁ* — do not thus, *pīḍāṁ kuru* — cause pain, *kucataṭe* — on my breasts, *pūtanā na aham asmi* — I am not the demoness Pūtanā; *ittam* — thus, *kīraiḥ anukṛta-vacaḥ* — words imitated by parrots, *preyasā saṅgatāyāḥ* — of the beloved when united with her lover, *prātaḥ śroṣye* — shall I hear in the morning, *tava sakhi* — O friend of Rādhā, *kadā* — when, *kelī-kuñje* — in the bower of amorous play, *mṛg-janti* — as the deer (move about or listen).

Meaning

"Why are Your fingernails pressing against my neck? I am not the demon-king (Hiraṇyakaśipu)! Do not press so firmly against my breasts—I am not the demoness Pūtanā!" O Śrī Rādhē! When will I hear such words as I am

busy cleaning the grove in the morning, hear the forest parrots mimicking these very words You spoke to Your Beloved (Kṛṣṇa)?

Verse 164

जाग्रत्स्वप्नसुषुप्तिषु स्फुरतु मे राधापदाब्जच्छटा
वैकुण्ठे नरकेथ वा मम गतिर्नान्यास्तुराधां विना
राधाकेलिकथा सुधाम्बुधि महाविचीभिरन्दोलितं
कालिन्दी तट्कुञ्जमन्दिरवरालिन्दे मनो विन्दतु

jāgratsvapna-susuptiṣu sphuratu me rādhā-padābja-cchaṭā
vaikuṅṭhe narakethavā mama gatir anyastu rādhām vinā
rādhā-keli-kathā-sudhāmbudhi-mahā-vicibhir andolitam
kāḷindī-taṭ-kuñja-mandira-varālinde mano vindatu

jāgrat-svapna-susuptiṣu — in the states of waking, dreaming, and deep sleep, **sphuratu me** — may it shine upon me, **rādhā-padābja-cchaṭā** — the radiance (effulgence) of Śrī Rādhā's lotus feet; **vaikuṅṭhe** — in Vaikuṅṭha (the spiritual realm of Viṣṇu), **narake atha vā** — or even in hell, **mama gatiḥ anyah tu** — my destination is nowhere else, **rādhām vinā** — without Śrī Rādhā; **rādhā-keli-kathā-sudhā-ambudhi-mahā-vicibhiḥ andolitam** — my mind, tossed by the great waves of the ocean of nectar that is the stories of Rādhā's amorous pastimes, **kāḷindī-taṭ-kuñja-mandira-vara-ālinde** — in the courtyards of the splendid bowers on the bank of the Yamunā, **mano vindatu** — may my mind find delight.

Meaning

In every state of my being—whether I am awake, dreaming, or in deep, dreamless sleep—may the brilliant radiance of Śrī Rādhā’s lotus feet shine within my heart! Whether I find myself in the spiritual majesty of Vaikuṅṭha or in the deepest depths of hell, I have no destination, no refuge, and no desire other than Rādhā. May my mind find its eternal home in the courtyards of the splendid bowers along the Yamunā, forever tossed by the high waves of the nectar-ocean of Her divine pastimes.

Verse 165

आलिन्दे कालिन्दीतट नवलतमन्दिरागते
 रतमार्दोद्भूताश्रमजलभरपूर्णवपुषोः
 सुखस्पर्शेणामीलन्नयनयोः शीतमुतुलं
 कदा कुर्या सम्बीजनमहह राधा मुरभिदो

ālinde kālindītaṭ-navalata-mandirāgate
 ratamārdodbhūtāśrama-jala-bhara-pūrṇa-vapuṣoḥ
 sukhasparśeṇāmīlan-nayanayoḥ śītam atulam
 kadā kuryām saṁvijān mahaḥ rādhā-murabhidoḥ

ālinde — in the courtyard, **kālindī-taṭ-nava-latā-mandira-āgate** — at the bower-temple on the fresh creeper-covered bank of the Yamunā, **rata-mārda-udbhūta-āśrama-jala-bhara-pūrṇa-vapuṣoḥ** — of the two (Śrī Rādhā and Kṛṣṇa) whose bodies are moistened and filled with drops of perspiration born of love’s exertion, **sukha-sparśeṇa** — by their blissful touch, **amīlan-nayanayoḥ** — whose eyes slowly close in delight, **śītam atulam** — (that) incomparable cool radiance, **kadā** — when, **kuryām saṁvijān** — shall I experience or perceive, **mahaḥ rādhā-murabhidoḥ** — the effulgence (majesty and brilliance) of Rādhā and Murāri (Kṛṣṇa).

Meaning

When will I find myself in the courtyard of that fresh, creeper-covered bower-temple on the banks of the Yamunā? There, Rādhā and Madhav (Kṛṣṇa) rest, their bodies covered in the beads of perspiration born from the exertion of their divine play. Their eyes are half-closed in the sheer bliss of each other's touch. When will I be allowed to serve them by fanning them with a uniquely cool breeze, bringing comfort to their radiant, exhausted forms?

Verse 166

क्षणं मधुरगतः क्षणं मन्दहिन्दोलतः
क्षणं कुसुमवायुतः सुरतकेलिशिल्पैः क्षणं
अहो मधुरसाद्रस प्रनयकेलि वृन्दावने
विदग्धवरनगरी रसिकशेखरौ खेलतः

kṣaṇam madhura-gaṇāt kṣaṇam manda-hindolataḥ
kṣaṇam kusuma-vāyutaḥ surata-keli-śilpaiḥ kṣaṇam
a ho madhurasād-rasa-pranaya-keli vṛndāvane
vidagdha-vara-nagarī rasika-śekharaḥ kheḷataḥ

kṣaṇam madhura-gaṇāt — for a moment from sweet singing, ***kṣaṇam manda-hindolataḥ*** — for a moment from gentle swinging, ***kṣaṇam kusuma-vāyutaḥ*** — for a moment from the flower-scented breeze, ***surata-keli-śilpaiḥ kṣaṇam*** — for a moment from the arts of amorous play; ***aho*** — oh! (how wonderful), ***madhura-sād-rasa-pranaya-keli-vṛndāvane*** — in Vṛndāvana, filled with the nectar of the sweetest loving pastimes, ***vidagdha-vara-nagarī*** — the most expert maiden (Śrī Rādhā), ***rasika-śekharaḥ*** — and the crown jewel of lovers (Śrī Kṛṣṇa), ***kheḷataḥ*** — sport together (in divine play).

Meaning

Oh, how wonderful! In the forest of Vṛndāvan, which is saturated with the nectar of the sweetest loving pastimes, the most expert and cultured Queen (Rādhā) and the Crown Jewel of all lovers (Kṛṣṇa) are eternally at play. One moment they are lost in sweet singing; the next, they are swinging vigorously on a jeweled swing. At one moment they are refreshed by flower-scented breezes, and in the next, they are absorbed in the sophisticated arts of divine love.

Verse 167

आद्यश्यामकिशोरमौलिरहः प्राप्तो रजण्यामुखे
नीत्वा तं करयोः प्रगृह्य सहसा निपातं प्रविशत्
श्रोष्ये तल्पमिलन्महारतिभरे प्राप्तेऽपि शीत्कारितं
तद्विचिसुखतर्जनं किमु हरेः स्वश्रोत्ररन्ध्राश्रितं

ādyā-śyāma-kiśora-maulir ahaḥ prāpto rajanyāmukhe
nītvā taṁ karayoḥ pragṛhya sahasā nipātam praviśat
śroṣye talpa-milan-mahā-rati-bhare prāpte 'pi śītkāritam
tadvici-sukha-tarjanam kimu hareḥ sva-śrotra-randhrāśritam

ādyā-śyāma-kiśora-mauliḥ — the foremost dark-hued youthful Lord (Śrī Kṛṣṇa), **ahaḥ prāptaḥ** — when the day arrives, **rajanyā-mukhe** — at the end of the night (dawn), **nītvā taṁ karayoḥ pragṛhya** — taking Him by the hands, **sahasā nipātam praviśat** — suddenly enters Her chamber (bower), **śroṣye** — may I hear, **talpa-milan-mahā-rati-bhare prāpte 'pi** — even when absorbed in the great ecstasy of union upon the bed, **śītkāritam** — Her gentle sighs (of pleasure), **tad-vici-sukha-tarjanam** — Her playful

scolding born of delight, *kimu hareḥ sva-śrotra-randhra-āśritam* —
perhaps lingering in the openings of Hari’s own ears.

Meaning

The foremost of all youthful lovers, the dark-hued Kṛṣṇa, arrives at the beginning of the night. Suddenly, he takes Rādhā by the hands and leads Her into the inner chamber of the bower. Will I, standing nearby, be blessed to hear the sounds of their union? Will I hear Her gentle sighs of pleasure and Her playful, sweet scoldings that arise from the waves of intense joy—sounds that even Kṛṣṇa holds dear within his own ears?

Verse 168

श्रीमद्राधे त्वमथ मधुरं श्रियशोदाकुमारे
प्राप्ते कैशोरकं अतिरसद्वल्गसे साधुयोगम्
इत्तं बाले महसि कथय नित्यलीलावयः श्री
जटावेहप्रकट सहज किञ्चु दृष्टा किशोरी

śrīmad-rādhe tvam atha madhuraṁ śri-yaśodā-kumāre
prāpte kaiśorakam atirasa-dvalgase sādhu-yogam
ittam bāle mahasi kathaya nitya-līlā-vayaḥ śrī
jaṭāveśa-prakaṭa sahaja kinnu dṛṣṭā kiśorī

śrīmat-rādhe — O most beautiful and divine Rādhā, *tvam atha* — then You, *madhuraṁ śri-yaśodā-kumāre* — (became) sweetly united with Śrī Yaśodā’s son (Kṛṣṇa), *prāpte kaiśorakam* — when He reached adolescence, *ati-rasa-dvalga-se sādhu-yogam* — attained the perfect union filled with supreme rasa (divine love), *ittam bāle* — thus, O young

maiden, *mahasi kathaya* — tell me, O glorious one, *nitya-līlā-vayaḥ-śrī* — eternally youthful in divine pastimes, *jaṭā-veśa-prakaṭa-sahajā* — naturally manifest even to those with matted hair (great sages in meditation), *kinnu dṛṣṭā kiśorī* — have You ever been seen in Your adolescent form.

Meaning

O most beautiful Śrī Rādhē! As the son of Yaśodā (Kṛṣṇa) reaches the sweet stage of adolescence, You too manifest that same youthful beauty to join Him in a perfect union filled with supreme love. O glorious young maiden, with both of you coming at that sweet stage of adolescence at the same time, the time & opportunity of those amorous play sports of the secret bowers have come forth. Shall I see such glory of your childhood?

Verse 169

एकं काञ्चनचम्पकच्छवि परं नीलाम्बुदश्यामलं
 कन्दर्पोत्तरलं तथैकमपरं नैवानुकूलं बहिः
 किञ्चैकं बहुमानभङ्गिरसवाचाटुनि कुर्वत्परं
 वीक्षे क्रीडकुञ्जसीम्नि तदहो द्वन्द्वं महामोहनम्

ekam kāñcana-campaka-cchavi param nīlāmbuda-śyāmalam
 kandarpa-uttaram tathaikam aparam naivānukūlam bahiḥ
 kiñcaikam bahumāna-bhaṅgi-rasa-vācāṭuni kurvat param
 vīkṣe krīḍa-kuñja-sīmni tad aho dvandvam mahāmohanam

ekam — one (of the two), *kāñcana-campaka-cchavi* — having the complexion of golden campaka flowers, *param* — exceedingly, *nīlāmbuda-śyāmalam* — the other dark like a fresh raincloud, *kandarpa-*

uttaralam — surpassing even Cupid in beauty, **tathā ekam aparam** — thus one (Rādhā) and the other (Kṛṣṇa), **na eva anukūlam bahiḥ** — outwardly not favorable (showing feigned opposition in love); **kiñca ekam** — and moreover, one (Rādhā), **bahu-māna-bhaṅgi-rasa-vācāṭuni** — clever in the rasa of affectionate pride and graceful gestures, **kurvat param** — while the other (Kṛṣṇa) acts accordingly, **vikṣe** — I behold, **krīḍa-kuñja-sīmni** — at the edge of the bower of play, **tad aho** — ah, that indeed, **dvandvam mahā-mohanam** — that pair is supremely enchanting.

Meaning

One of them glows with the radiance of a golden campaka flower (Rādhā), while the other is dark and beautiful like a fresh raincloud (Kṛṣṇa). While Kṛṣṇa is restless and overwhelmed by the arrows of Love, Rādhā remains outwardly "unfavorable," playfully pretending to be indifferent or angry. She is an expert in the art of graceful pride and witty rebukes, while He tries everything to please Her. Shall I see this supremely enchanting pair as they sport at the edge of the secret bower?

Verse 170

विचित्ररतिविक्रमं दधदनुक्रमदाकुलं
महामदनवेगतोनिभृतमञ्जुकुञ्जोदरे
अहो विनिमयन्नवं किमपि नीलपीतं पतं
मिथो मिलितमद्भुतं जयति पीतनीलं महः

vicitra-rati-vikramaṁ dadhad-anukramad-ākulaṁ
mahā-madana-vegato nibhṛta-mañju-kuñjodare
aho vinimayannavaṁ kim api nīla-pītaṁ patam
mitho milita-madbhutaṁ jayati pīta-nīlaṁ mahah

vicitra-rati-vikramam — displaying wondrous and varied feats of amorous play, **dadhat anukramat ākulam** — gradually becoming overwhelmed in succession, **mahā-madana-vegataḥ** — by the mighty force of Cupid’s power, **nibhṛta-mañju-kuñja-udare** — within the secluded and charming interior of the pleasure-bower, **aho** — oh! (how wondrous), **vinimayan navam kim api nīla-pītam patam** — exchanging something wondrous, the blue and yellow garments, **mitho milita-madbhutam** — meeting together in astonishing union, **jayati pīta-nīlam mahah** — victorious is that radiant golden-and-blue effulgence (of Rādhā and Kṛṣṇa).

Meaning

Victory to that combined golden-and-blue radiance (Pīta-nīlam mahah)! Within the secluded and beautiful interior of the forest bower, the Divine Couple is overwhelmed by the mighty force of transcendental love. In the midst of their wondrous and varied pastimes, a marvelous thing happens: they become so lost in one another that they exchange their garments—the dark-complexioned Kṛṣṇa wearing Rādhā’s yellow cloth, and the golden Rādhā wearing Kṛṣṇa’s blue cloth. This astonishing union, where two colors blend into one light, reigns supreme!

Verse 171

करे कमलमद्भुतं भ्रमयतोर्मिथोऽनुसर्पितं
स्फुरत्पुलकदोरलता युगलयोः स्मरोन्मत्तयोः
सहसारस्पेशलं मदकरिन्द्रभङ्गिशतैर् गतिं
रसिकयोर् द्वयोः स्मरत् चारुवृन्दावने

kare kamalam adbhutam bhramayator mitho'nusarpitam
sphurat-pulaka-dor-latā-yugalayoḥ smaronmattayoḥ
sahasāras-peśalam madakarindra-bhaṅgi-śatair gatiṁ
rasikayor dvayoḥ smarāt cāru-vṛndāvane

kare kamalam adbhutam — holding a wondrous lotus in the hand, *bhramayatoḥ mitho ’nusarpitam* — playfully circling and following each other’s motions, *sphurat-pulaka-dor-latā-yugalayoḥ* — of the two whose vine-like arms tremble with thrill-bumps, *smara-unmattayoḥ* — maddened by love, *sahasā āraḥ-peśalam* — suddenly swift and graceful, *mada-karīndra-bhaṅgi-śatair gatim* — with hundreds of moves like intoxicated elephants, *rasikayoḥ dvayoḥ* — of the two connoisseurs of love, *smarat* — may one remember, *cāru-vṛndāvane* — in beautiful Vṛndāvana.

Meaning

In the beautiful forest of Vṛndāvana, let us remember the Two Connoisseurs of Love (Rādhā and Kṛṣṇa). Maddened by their mutual affection, they move with a grace that puts a hundred intoxicated elephants to shame. They playfully circle one another, holding a wondrous lotus flower, while their vine-like arms—resting on each other's shoulders—tremble with thrills of joy (pulaka). Their movements are a sudden, beautiful dance of swiftness and elegance.

Verse 172

खे लन्मुग्धाक्षिन् स्फुरदधरमणि विद्रुमाश्रोणिभार
द्विपायमोन्त राड्स्मरकलाभकटटोपवक्षोरुहायाः
गम्भीरावर्तनाभेर बहलहरिमहाप्रेमपियूषसिन्धोः
श्रीराधायाः पदाम्भोरुहपरिचरणे योग्यतम एव मृग्ये

khelan-mugdhākṣmin sphurad-adhara-maṇi vidrumā-śroṇi-bhār
dvi-pāyamontarān smara-kalā-bhaka-taṭopa-vakṣoruhāyāḥ
gambhīrāvarta-nābher bahala-hari-mahā-prema-piyūṣa-sindhoḥ
śrī-rādhāyāḥ padāmbhoruha-paricaraṇe योग्यतम एव मृग्ये

khelan-mugdha-akṣmi — with playful and enchanting eyes, **sphurat-adhara-maṇi-vidruma-ā-śroṇi-bhār** — whose radiant lower lip is coral-like and whose hips carry a graceful weight, **dvi-pāyam antara-aṅgam** — whose inner body lies between two thighs, **smara-kalā-bhaka-taṭopa-vakṣo-ruhāyāḥ** — whose breasts rise proudly as if in rivalry with Cupid's power, **gambhīra-āvarta-nābheḥ** — with a deep and whirling navel, **bahala-hari-mahā-prema-piyūṣa-sindhoḥ** — who is an abundant ocean of the nectar of Hari's supreme love, **śrī-rādhāyāḥ** — of Śrī Rādhā, **pada-ambhoruha-paricaraṇe** — in service of Her lotus feet, **yogyatam eva mṛgye** — I seek only the worthiness.

Meaning

I seek only one thing: to be found worthy of serving the lotus feet of Śrī Rādhā. She is the vast, deep ocean of nectar-love for Hari. In this ocean, Her playful, enchanting eyes are like restless fish; Her radiant, coral-red lips and the graceful weight of Her hips are like islands of beauty. Her deep navel is a profound whirlpool, and Her breasts rise proudly, echoing the strength and passion of Cupid's own power.

Verse 173

विच्छेदाभासमानदः निमिषतो गात्रविस्रंसनादौ
चञ्चत्काल्पाग्निकोटिज्वलितमिव भवेद्ब्राह्ममभ्यन्तरं च
गाढस्नेहानुबन्धग्रथितमिव तयोरद्भुतप्रेममूर्त्योः
श्रीराधामाधवाख्यं परमिह मधुरं तद्द्वयं धाम जने

vicchedābhāsa-mānadaḥ niṣato gātra-visraṁsanādau
cañcat-kālpāgni-koṭi-jvalitam iva bhaved bāhyam abhyantaram ca
gāḍha-snehānubandha-grathitam iva tayor adbhuta-prema-mūrtyoḥ
śrī-rādhā-mādhavākhyam param iha madhuraṁ tad dvayam dhāma
jane

viccheda-ābhāsa-mānadaḥ — giving the appearance of separation,
nimiṣataḥ — even for the blink of an eye, *gātra-visraṁsana-ādau* — at
the loosening or relaxing of their bodies, *cañcat-kāla-agni-koṭi-jvalitam*
iva — as if blazing like millions of fires of dissolution, *bhavet bāhyam*
abhyantaram ca — both outwardly and inwardly it becomes so, *gāḍha-*
sneha-anubandha-grathitam iva — as if tightly bound by deep and
inseparable affection, *tayor adbhuta-prema-mūrtyoḥ* — of those two
wondrous embodiments of divine love, *śrī-rādhā-mādhava-ākhyam* —
known as Śrī Rādhā and Mādhava, *param iha madhuraṁ* — supremely
sweet indeed in this world, *tad dvayam dhāma jane* — may I realize (or
reside in) that dual divine abode.

Meaning

Even the slightest appearance of separation, lasting only as long as the blink of an eye, causes the limbs of the Divine Couple to faint and grow weak. For them, a moment apart feels as if their entire being, both inside and out, is being scorched by the blazing fire of ten million cosmic dissolutions (Kālāgni). I recognize that divine pair, known as Śrī Rādhā and Mādhava, as the two wondrous embodiments of love, tightly bound by

an inseparable affection. They are the supreme, sweetest radiance in this entire world.

Verse 174

कदा रत्युन्मुक्तं कचभरमहम् संयमयिता
कदा वा सन्धास्ये त्रुटितनवमुक्तावलिमपि
कदा वा कस्तूर्यस्तिलकमपि भूयो रचयिता
निकुञ्जान्तरवृत्ते नवरतिरणे योवनमणेः

kadā ratyunmuktam kacabharam aham saṁyamayitā
kadā vā sandhāsye truṭita-nava-muktāvalim api
kadā vā kastūrya-stilakam api bhūyo racayitā
nikuñjāntar-vṛtte nava-rati-raṇe yovana-maṇeḥ

kadā — when, **rati-unmuktam kacabharam aham saṁyamayitā** — shall I arrange the loosened mass of hair (of Rādhā) released in the passion of love, **kadā vā sandhāsye** — or when shall I fasten, **truṭita-nava-muktāvalim api** — the newly broken string of pearls (Her necklace), **kadā vā kastūrya-stilakam api bhūyo racayitā** — or when shall I again paint the musk tilaka on Her forehead, **nikuñja-antar-vṛtte** — within the inner grove of the bower, **nava-rati-raṇe** — in the fresh battle of love, **yovana-maṇeḥ** — of the jewel of youth (Śrī Rādhā).

Meaning

When will that day come when I can serve the Jewel of Youth (Rādhā) within the secret forest bower? After the "fresh battle of love" has concluded, Her mass of hair becomes loosened and free; when shall I be the one to gather and tie it back together? When shall I re-string the necklace of fresh pearls that was broken during their play? And when shall

I take the musk-paste and once again paint the sacred tilaka upon Her forehead, which was rubbed away in the ecstasy of their meeting?

Verse 175

किं ब्रूमोऽन्यत्र कुण्ठीकृतजनपदे धाम्न्यपि श्रीवैकुण्ठे
 राधा माधुर्यवेष्टा मधुपतिरथ तन्माधुरीं वेत्ति राधा
 वृन्दारण्यस्थलीयं परमरसभृतामाधुरीणां धुरीणं
 तद्वन्द्वं स्वादनीयं सकलमपि ददौ राधिकाकिङ्करीभ्यः

kiṁ brūmo'nyatra kuṅṭhīkṛta-janapade dhāmn̄yapi śrī-vaikuṅṭhe
 rādhā mādhurya-veṣṭā madhupatiṛ atha tan-mādhurīm vetti rādhā
 vṛndāraṇya-sthālīyaṁ param rasa-bhṛtām ādhurīṇām dhurīṇaṁ
 tadvandvaṁ svādanīyaṁ sakalam api dadau rādhikā-kiṅkarībhyaḥ

kiṁ brūmaḥ anyatra — what can we say elsewhere, **kuṅṭhīkṛta-janapade**
 — where all other abodes are made insignificant, **dhāmn̄yapi śrī-**
vaikuṅṭhe — even in the divine realm of Śrī Vaikuṅṭha, **rādhā mādhurya-**
veṣṭā — Rādhā alone knows Kṛṣṇa's sweetness, **madhupatiḥ atha tan-**
mādhurīm vetti rādhā — and Kṛṣṇa alone knows Rādhā's sweetness,
vṛndāraṇya-sthālīyam — in the land of Vṛndāvana, **param rasa-bhṛtām**
ādhurīṇām dhurīṇam — the supreme and foremost abode of those filled
 with divine rasa, **tat dvandvam svādanīyam** — that divine pair, most
 relishable and full of bliss, **sakalam api dadau rādhikā-kiṅkarībhyaḥ** —
 has given all Their sweetness completely to the maidservants of Rādhikā.

Meaning

What more can be said? Even the majestic realm of Vaikuṅṭha (the abode of Lord Viṣṇu) seems insignificant or "dull" (Due to the absence of Shri Radha). In the divine play of love, only Rādhā truly knows the sweetness

of Kṛṣṇa, and only Kṛṣṇa truly knows the sweetness of Rādhā. They are a mystery to everyone else. However, in this sacred land of Vṛndāvana, which is the absolute pinnacle of all nectar-filled places, this Divine Couple has handed over the "key" to their sweetness entirely to the maidservants of Rādhikā.

Verse 176

लसद्वदनपङ्कजनवगम्भीरनाभिभ्रम
 नितम्बपुलिनोल्लसन्मुखरकाञ्चीकदम्बिनी
 विशुद्धरसभाहिनी रसिकसिन्धुसङ्गोन्मदा
 सदा सुरतरङ्गिणी जयति का अपि वृन्दावने

lasad-vadana-pañkaja-nava-gambhīra-nābh-bhrama
 nitamba-pulinollasan-mukhara-kāñcī-kadambinī
 viśuddha-rasa-vāhinī rasika-sindhu-saṅgonmadā
 sadā sura-taraṅgiṇī jayati kā api vṛndāvane

lasat-vadana-pañkaja — with a shining lotus-like face, *nava-gambhīra-nābhi-bhrama* — with a newly deep and whirling navel, *nitamba-pulina-ullasan* — with hips like golden riverbanks gleaming with beauty, *mukhara-kāñcī-kadambinī* — whose girdle of tinkling bells resounds like a cluster of sweet tones, *viśuddha-rasa-vāhinī* — flowing with the purest stream of divine rasa, *rasika-sindhu-saṅga-unmadā* — maddened by union with the ocean of connoisseurs (Śrī Kṛṣṇa), *sadā sura-taraṅgiṇī* — ever like a celestial river of love, *jayati kā api vṛndāvane* — triumphs that wondrous (incomparable) one in Vṛndāvana.

Meaning

Victory to that incomparable One in Vṛndāvana! She is like a divine river of love. Her face is a blossoming lotus floating upon the water; Her deep navel is a swirling whirlpool, and Her graceful hips are the shimmering riverbanks. The tinkling bells of Her waist-girdle sound like the sweet rumbling of rain clouds. Carrying the purest stream of divine nectar (Rasa), She rushes forward, maddened with the desire to merge with the Ocean of Love (Kṛṣṇa).

Verse 177

अनङ्गनवरङ्गिनी रसतरङ्गिनी सङ्गतं
दधान्तसुखसुधामये स्वतनुनिर्धो राधिकाम्
अहो मधुपकाकलीमधुरमाधवीमण्डपे
स्मरक्षुभितमेदते सुरतसिद्धुमत्तं महः

anaṅga-nava-raṅginī rasa-taraṅginī saṅgataṁ
dadhāt sukha-sudhāmaye sva-tanu-nirdhau rādhikām
aho madhu-paka-kalī-madhura-mādhavī-maṇḍape
smara-kṣubhita-medate surata-sidhu-mattam mahaḥ

anaṅga-nava-raṅginī — delighting in the ever-fresh play of love (Cupid),
rasa-taraṅginī — a river flowing with waves of divine rasa, *saṅgataṁ*
dadhāt — bestowing or joining together, *sukha-sudhāmaye sva-tanu-*
nirdhau rādhikām — Rādhikā, whose own body is a fountain of nectarous
bliss, *aho* — oh! (how wondrous), *madhu-paka-kalī-madhura-mādhavī-*
maṇḍape — in the sweet bower pavilion of blossoming madhavī vines,
fragrant with honey, *smara-kṣubhita-medate* — She becomes agitated by
the god of love, *surata-sidhu-mattam mahaḥ* — and the radiance of that
ocean of amorous delight shines, intoxicated with passion.

Meaning

Oh, how wondrous! In the bower pavilion of sweet, blossoming Mādhavī vines—where the air is thick with the fragrance of honey and the soft humming of bees—the dark radiance of Kṛṣṇa shines, completely intoxicated by the ocean of amorous delight. Into this Ocean, Śrī Rādhikā enters like a river of ever-fresh playfulness. Her body is a fountain of nectar-bliss, and as She flows into Him, the Ocean of His being overflows with waves of supreme happiness.

Verse 178

रोमालिमिहिरात्मजसुललिते बन्धूकबन्धुप्रभा
सर्वाङ्गे स्फुटचम्पकच्छविरहो नाभिसरः शोभना
वक्षोजस्तबकलसद्भुजलताशिञ्जान्पतान्झङ्कृतिः
श्रीराधा हरते मनो मधुपतेरन्येव वृन्दाटवी

romāli-mihir-ātmaja-sulalite bandhūka-bandhu-prabhā
sarvāṅge sphuṭa-campaka-cchavir aho nābhi-saraḥ śobhanā
vakṣoja-stabaka-lasad-bhujalatā-śiñjān-patān-jhaṅkṛtiḥ
śrī-rādhā harate mano madhupater anyeva vṛndāṭavī

romāli-mihira-ātmaja-sulalite — O delicate one whose body hair shines like rays of the sun’s daughter (the morning glow), **bandhūka-bandhu-prabhā** — whose complexion resembles the hue of the bandhūka flower’s kin (deep reddish-gold), **sarvāṅge sphuṭa-campaka-cchaviḥ** — whose entire body glows with the brilliance of golden campaka flowers, **aho nābhi-saraḥ śobhanā** — ah! how beautiful is the whirlpool-like depth of Her navel, **vakṣoja-stabaka-lasat-bhujalatā-śiñjān-patān-jhaṅkṛtiḥ** — whose vine-like arms adorned with swinging bracelets and bangles jingle around Her breast-buds like blossoming clusters, **śrī-rādhā** — Śrī Rādhā, **harate mano madhupateḥ** — steals the mind of the Lord of honey (Śrī Kṛṣṇa), **anyā eva vṛndā-āṭavī** — making Vṛndāvana forest itself appear transformed and divine.

Meaning

Ah, look at Śrī Rādhā! Her delicate line of thin hair is like the dark, winding Yamunā river. Her complexion carries the reddish-gold glow of the Bandhūka flower, while Her entire body radiates the brilliant gold of the Campaka blossom. Her navel is a beautiful, deep forest lake, and Her breasts are like clusters of blossoming flowers. Her vine-like arms, adorned with tinkling bangles, create a melody like the humming of bees or the chirping of birds. Truly, Rādhā is a second, living Vṛndāvana forest, and it is in this form that She completely steals the heart of Madhupati (Kṛṣṇa).

Verse 179

राधामाधवयोर्विचित्रसुरतरम्भे निकुञ्जोदरैः
 सस्तप्रस्तर सङ्गतेर्वपुरलं कुर्वेऽङ्गरागैः कदा
 तत्रैत्रुटिताः स्रजो निपतिताः सन्धाय भूयः कदा
 कण्ठे धार्यितास्मि मार्जनकृते प्रातः प्रविष्टोऽस्म्यहम्

rādhā-mādhavayor vicitra-surata-rambhe nikuñjodaraiḥ
 srasta-prastara-saṅgater vapuralam kurve'ṅgarāgaiḥ kadā
 tatrai truṭitāḥ srajo nipatitāḥ sandhāya bhūyaḥ kadā
 kaṅthe dhāryitāsmi mārjana-kṛte prātaḥ praviṣṭo'smy aham

rādhā-mādhavayoḥ — of Śrī Rādhā and Mādhava (Kṛṣṇa), **vicitra-surata-rambhe** — in the wondrous beginning of Their amorous play, **nikuñjadaraiḥ** — within the inner bowers of Vṛndāvana, **srasta-prastara-saṅgateḥ** — when Their flower-beds have become loosened and scattered, **vapuḥ alam kurve aṅgarāgaiḥ kadā** — when shall I anoint Their bodies with fragrant unguents, **tatra eva truṭitāḥ srajaḥ nipatitāḥ sandhāya bhūyaḥ kadā** — when shall I again fasten the garlands broken and fallen there, **kaṅthe dhāryitā asmi mārjana-kṛte** — and wear them around my

neck for the purpose of wiping Them, *prātaḥ praviṣṭaḥ asmi aham* — I
having entered again in the morning.

Meaning

When will the day come when I enter the inner forest bower at early dawn to perform my service of cleaning? I will find the flower-bed rumped and scattered from the wondrous pastimes of Rādhā and Mādhava. When shall I collect the fragrant unguents (sandalwood, musk, and saffron) left upon that bed and anoint my own body with them? When shall I gather the flower garlands that were broken and fell during their meeting, repair them, and wear them around my neck as I perform my service?

Verse 180

श्लोकान्प्रेष्ठयशोङ्कितान्गृहशुकानध्यापयेत्कर्हिचित्
गुञ्जामञ्जुलहारबर्हमुकुटं निर्मातिकाले क्वचित्
आलिख्य प्रियमूर्तिमाकुलकुचौ सङ्घट्टयेत्त्वा कदा
प्येवं व्यापृतिभिर्दिनं नयति मे राधाप्रियस्वामिनी

ślokān preṣṭha-yaśoṅkitān gṛha-śukān adhyāpayet karhicit
guñjā-mañjula-hāra-barha-mukuṭam nirmāti kāle kvacit
ālikhya priya-mūrttim ākula-kucau saṅghaṭṭayet vā kadā
pyev am vyāpṛtibhir dinam nayati me rādhā-priya-svāminī

ślokān preṣṭha-yaśo-aṅkitān — verses marked with the glories of Her beloved, *gṛha-śukān adhyāpayet karhicit* — sometimes teaches to the parrots in Her house, *guñjā-mañjula-hāra-barha-mukuṭam* — a beautiful necklace of guñjā berries and a peacock-feather crown, *nirmāti kāle kvacit* — at times She makes, *ālikhya priya-mūrttim* — having painted the image of Her beloved, *ākula-kucau saṅghaṭṭayet vā kadā* — presses it to Her trembling breasts, *api evam vyāpṛtibhiḥ dinam nayati me* — thus with such loving occupations passes Her day, *rādhā-priya-svāminī* — the mistress beloved of Śrī Rādhā's Lord (Śrī Kṛṣṇa).

Meaning

Sometimes my dear Swamini Rādhā spends Her time teaching the pet parrots of Her house to recite Sanskrit verses that glorify the fame and beauty of Her Beloved. At other times, She busies Herself by carefully stringing together necklaces of red guñjā berries or fashioning crowns from peacock feathers for Him to wear. Occasionally, She paints a portrait of His beautiful form and, overwhelmed by emotion, presses the image to Her trembling heart. In this way, with these loving occupations, She spends Her entire day.

Verse 181

प्रेयह्सङ्गसुधासदानुभविनि भूयो भावभाविनि
लीलापञ्चमरागिणि रतिकलाभङ्गिशतोद्भविनि
कारुण्यद्रवभाविनि कटितटे काञ्चीकलारविनि
श्रीराधैव गतिर्ममास्तु पदयोः प्रेमामृतस्रविनि

preyah-saṅga-sudhā-sadānubhavini bhūyo bhāva-bhāvini
līlā-pañcama-rāgiṇi rati-kalā-bhaṅgi-śatodbhavini
kāruṇya-drava-bhāvini kaṭitaṭe kāñcī-kalāravini
śrī-rādhāiva gatir mamāstu padayoḥ premāmṛta-sravini

preyah-saṅga-sudhā-sadā-anubhavini — ever experiencing the nectar of union with Her beloved, *bhūyo bhāva-bhāvini* — filled again and again with the deepest emotions of divine love, *līlā-pañcama-rāgiṇi* — the fifth note (the height) of the melody of divine play, *rati-kalā-bhaṅgi-śatodbhavini* — from whom arise hundreds of graceful expressions of amorous art, *kāruṇya-drava-bhāvini* — melting in tender compassion, *kaṭi-taṭe kāñcī-kalāravini* — whose girdle at Her waist resounds with sweet musical tones, *śrī-rādhā eva gatir mamāstu padayoḥ* — may Śrī Rādhā alone be my final goal and refuge at Her feet, *premāmṛta-sravini* — She who overflows with the nectar of divine love.

Meaning

May Śrī Rādhā alone be my ultimate goal and my only refuge! She is the one who eternally experiences the nectar of union with Her Beloved and is constantly overflowing with the deepest waves of divine emotion. She is the very personification of the highest melody of love, expressing

hundreds of graceful arts. Her heart is perpetually melting with tender compassion, and Her waist-girdle sings with sweet, musical tones. From Her lotus feet, a constant stream of the nectar of pure love flows. May I always remain at those feet!

Verse 182

कोटिन्दुच्छविहासिनी नवसुधासम्भारसंभाषिणी
वक्षोजद्वितयेन्हेमकलशश्रीगर्वनिर्वासिनी
चित्रग्रामनिवासिनी नवनवप्रेमोत्सवोल्लासिनी
वृन्दारण्यविलासिनी किमुरहो भूयाद्भृदुल्लासिनी

koṭindu-cchavi-hāsinī nava-sudhā-sambhāra-sambhāṣiṇī
vakṣoja-dvitayen hema-kalaśa-śrīgarva-nirvāsini
citra-grāma-nivāsini nava-nava-premotsavollāsini
vṛndāraṇya-vilāsini kim uraho bhūyād dhṛd-ullāsini

koṭi-indu-cchavi-hāsinī — whose smile shines with the radiance of millions of moons, **nava-sudhā-sambhāra-sambhāṣiṇī** — who speaks words blended with the sweetness of fresh nectar, **vakṣoja-dvitayena hema-kalaśa-śrī-garva-nirvāsini** — by whose pair of breasts, like golden pitchers, the pride of all beauty is dispelled, **citra-grāma-nivāsini** — dwelling in the wondrous groves of Vṛndāvana, **nava-nava-prema-utsava-ullāsini** — ever rejoicing in ever-fresh festivals of divine love, **vṛndāraṇya-vilāsini** — who sports gracefully in the forest of Vṛndāvana, **kim uraḥo bhūyāt dhṛd-ullāsini** — may She, Śrī Rādhā, make my heart joyful and radiant.

Meaning

May Śrī Rādhā, who sports so gracefully in the forest of Vṛndāvana, bring eternal joy and radiance to my heart! Her smile outshines the light of millions of moons, and Her speech is like a reservoir of fresh, sweet nectar. Her pair of breasts is so great that it puts the elegance of golden pitchers to shame. She dwells in the wondrous village (Barṣāṇā) and is forever rejoicing in the ever-fresh festivals of divine love.

Verse 183

कदा गोविन्दाराधनललितताम्बूलशकलं
मुदा स्वादं स्वादं पुलकिततनुर्मे प्रियसखि
दुकूलैर्नोन्मीलन्नवकमलकिञ्जल्करुचिना
निवृताङ्गी सङ्गीतकनिजकलाः शिक्षयति माम्

kadā govindārādhana-lalita-tāmbūla-śakalam
mudā svādam svādam pulakita-tanur me priya-sakhi
dukūlair nonmīlan-nava-kamala-kiñjalka-rucinā
nivṛtāṅgī saṅgītaka-nija-kalāḥ śikṣayati mām

kadā — when, *govinda-ārādhana-lalita-tāmbūla-śakalam* — the betel morsel delightfully offered in Govinda’s worship, *mudā svādam svādam* — tasting again and again with joy, *pulakita-tanuḥ me priya-sakhi* — with my body thrilled and hair standing in ecstasy, O dear friend, *dukūlaiḥ nonmīlan-nava-kamala-kiñjalka-rucinā* — with garments shining like the filaments of freshly blossomed lotus flowers, *nivṛtā-aṅgī* — whose form is modestly covered, *saṅgītaka-nija-kalāḥ* — Her own arts of music and melody, *śikṣayati mām* — She (Śrī Rādhā) teaches to me.

Meaning

O dearest friend, when will that day come when I shall see my beloved Mistress Rādhā? Her body shimmering in silk garments that glow like the golden filaments of a fresh lotus. Her skin will tingle with ecstasy as She relishes, again and again, the remnants of the betel leaf offered to Her by Govinda. In that state of divine joy, when will She mercifully take me under Her wing and teach me Her own secret arts of music and dance?

Verse 184

लसद्दशनमौक्तिकप्रवरकान्तिपुरस्फुरन् ।
मनोज्ञनवपल्लवाधरमणिच्छटसुन्दरम् ।
चलन्मकरकुण्डलं चकितचारुनेत्राञ्चलम् ।
स्मरामि तव राधिके वदनमण्डलं निर्मलम् ॥

lasad-daśana-mauktika-pravara-kānti-pura-sphuran
manojña-nava-pallava-adhara-maṇi-cchaṭa-sundaram
calan-makara-kuṇḍalam cakitā-cāru-netrañcalam
smarāmi tava rādhike vadana-maṇḍalam nirmalam

lasat-daśana-mauktika-pravara-kānti-pura-sphuran — shining with the brilliance of foremost pearl-like teeth, *manojña-nava-pallava-adhara-maṇi-cchaṭa-sundaram* — beautiful with the radiance of lips like fresh red leaves, *calan-makara-kuṇḍalam* — adorned with swinging earrings shaped like makaras (mythical sea creatures), *cakitā-cāru-netra-ñcalam* — with the edges of Her charming eyes wide in playful surprise, *smarāmi tava rādhike* — I remember You, O Rādhike, *vadana-maṇḍalam nirmalam* — Your spotless and radiant moon-like face.

Meaning

O Rādhike, I meditatively remember Your spotless and radiant face! It is flooded with the exquisite brilliance of Your teeth, which shine like the finest pearls. Your lips are as beautiful as fresh, red sprouts, glowing with a gem-like luster. I see Your shark-shaped earrings (Makara-kunḍala) swinging gracefully, and Your charming eyes, wide with a look of playful surprise and wonder. That pure, moon-like countenance remains forever in my heart.

Verse 185

चलत्कुटिलकुन्तलं तिलकशोभिभालस्थलम् ।
 तिलप्रसविकानासिकापुटविराजिमुक्ताफलम् ।
 कलङ्करहितामृतच्छविसमुज्ज्वलं राधिके ।
 तवातिरतिपेशलं वदनमण्डलं भावये ॥

calat-kuṭīla-kuntalam tilaka-śobhi-bhālasthalam
 tila-prasava-nāsikā-puta-virāji-mukta-phalam
 kalaṅka-rahita-amṛta-chavi samujjvalam rādhike
 tavāti-rati-peśalam vadana-maṇḍalam bhāvaye

calat-kuṭīla-kuntalam — with gently moving curly locks of hair,
tilaka-śobhi-bhāla-sthalam — with a forehead beautified by a tilaka mark, **tila-prasava-nāsikā-puta-virāji-mukta-phalam** — with a shining pearl adorning the tip of Her nose like a sesame flower bud, **kalaṅka-rahita-amṛta-chavi-samujjvalam** — radiant with a spotless, nectar-like luster, **rādhike** — O Rādhike, **tava ati-rati-peśalam** — exceedingly graceful and full of divine affection, **vadana-maṇḍalam bhāvaye** — I contemplate Your moon-like face.

Meaning

O Rādhike, I deeply contemplate Your exquisite, moon-like face! Your dark, curly locks of hair flutter gently in the breeze. Your forehead is beautifully adorned with a sacred tilaka, and a brilliant pearl shines upon the tip of Your nose, which is shaped as perfectly as a sesamum flower. Your countenance is radiant with a spotless, nectar-like luster—purer than the moon itself—and is made exceedingly graceful by the glow of Your deep, divine affection.

Verse 186

पूर्णप्रेमामृतरससमुल्लाससौभाग्यसारम् ।
कुञ्जेकुञ्जेनवरतिकलाकौतुकैः क्रीडन्तम् ।
उत्फुल्लेन्दीवरकनकयोराकान्तिचौरं किशोरम् ।
ज्योतिर्द्वन्द्वं किमपि परमानन्दकन्दं चकास्ति ॥

pūrṇa-premāmṛta-rasa-samullāsa-saubhāgya-sāram
kuñje kuñjenea rati-kalā-kautukaiḥ krīḍantam
utphulla-indīvara-kanakayoḥ kānti-coram kiśoram
jyotir-dvandvam kim api paramānanda-kandaṁ cakāsti

pūrṇa-prema-amṛta-rasa-samullāsa-saubhāgya-sāram — the very essence of fortune, overflowing with the nectar of complete divine love, **kuñje kuñjena iva** — in one bower after another, **rati-kalā-kautukaiḥ krīḍantam** — sporting with delight in the arts of love, **utphulla-indīvara-kanakayoḥ** — of the two whose complexions are like the blue lotus and molten gold, **kānti-coram kiśoram** — the youthful pair who steal each other’s splendor, **jyotiḥ-dvandvam** — that twofold effulgence of divine radiance, **kim api paramānanda-kandaṁ** — the very root of supreme bliss, **cakāsti** — shines resplendent.

Meaning

An indescribable twofold radiance (Jyotir-dvandvaṁ) shines resplendent! It is the very root of supreme bliss (Paramānanda-kandaṁ) and the ultimate essence of all good fortune. Moving from bower to bower with playful delight, this youthful pair sports in the ever-new arts of love. Their complexions, one like a blooming blue lotus and the other like molten gold, are so beautiful that they seem to steal the very splendor of the world.

Verse 187

ययोः स्फुरद्विलसितकटाक्षैककलया ।
वन्दीकृतो व्रजविपिनकालाभेन्द्रो मदकलः ।
जडिभूतः क्रीडामृग इव यदाज्ञालवकृते ।
कृतिः सा राधा शिथिलयतु साधारणगतिम् ॥

yayoḥ sphurad-vilasita-kaṭākṣaika-kalayā
vandī-kṛto vraja-vipina-kalābhendro mada-kalaḥ
jaḍībhūtaḥ krīḍā-mṛga iva yad-ājñā-lava-kṛte
kṛtiḥ sā rādhā śithilayatu sādharmaṇa-gatim

yayoḥ — of whom, *sphurat-vilasita-kaṭākṣa-eka-kalayā* — by a single shining glance from the corner of the eye, *vandī-kṛtaḥ* — made to bow down, *vraja-vipina-kalābha-indraḥ* — the lord of the elephants in the forests of Vraja, *mada-kalaḥ* — overcome with pride and passion, *jaḍī-bhūtaḥ* — becomes stunned or motionless, *krīḍā-mṛgaḥ iva* — like a playful deer, *yad-ājñā-lava-kṛte* — by even a tiny gesture or command of
 Theirs, *kṛtiḥ sā rādhā* — that accomplished and divine Śrī Rādhā, *śithilayatu* — may She loosen or dissolve, *sādharmaṇa-gatim* — my ordinary, material course of life.

Meaning

By just a single, flickering glance from the corner of Her eye, She captures the "Lord of Elephants" of the Vraja forest (Kṛṣṇa). Under Her spell, He becomes stunned and motionless, behaving like a small, tame toy-deer awaiting Her slightest command. May that most accomplished Śrī Rādhā loosen the knots of my ordinary, material life and turn my path toward Her.

Verse 188

श्रीगोपेन्द्रकुमारमोहनमहाविद्ये स्फुरन्माधुरी ।
सरःस्फाररसाम्बुराशिसहजप्रस्यन्दिनेत्राञ्चले ।
कारुण्यार्द्रकटाक्षभङ्गिमधुरस्मेराननाम्भोजे ।
हा हा स्वामिनि राधिके मयि कृपादृष्टिं मनो न्यस्य ॥

śrī-gopendra-kumāra-mohana-mahā-vidye sphuran-mādhurī
saraḥ-sphāra-rasa-amburāśi-sahaja-prasyandi-netrāñcale
kāruṇyārdrā-kaṭākṣa-bhaṅgi-madhura-smerānanāmbhoje
hā hā svāmini rādhike mayi kṛpā-dṛṣṭim mano nyasya

śrī-gopendra-kumāra-mohana-mahā-vidye — O great enchantress of the prince of Gokula (Śrī Kṛṣṇa), *sphuran-mādhurī* — full of radiant sweetness, *saraḥ-sphāra-rasa-amburāśi-sahaja-prasyandi-netra-añcale* — whose eyes naturally overflow with tears as if from the ocean of rasa (divine love), *kāruṇya-ārdrā-kaṭākṣa-bhaṅgi-madhura-smera-ānana-ambhoje* — whose lotus face smiles sweetly with glances softened by compassion, *hā hā svāmini rādhike* — alas! O my mistress Rādhike, *mayi kṛpā-dṛṣṭim mano nyasya* — cast Your merciful glance and mind upon me.

Meaning

O Mistress Rādhikā, You are the great, mystical science (Mahā-vidyā) that enchants the prince of the cowherds, Śrī Kṛṣṇa. From the corners of Your eyes, a vast ocean of divine nectar and sweetness naturally overflows. Your lotus-like face is always graced with a sweet smile and glances that are softened by deep compassion. O my Queen, I cry out to You—please, cast Your merciful glance upon me and fix Your mind upon this humble servant!

Verse 189

ओष्ठप्रान्तोच्छलितदयितोद्वीर्णताम्बूलरागः ।
 रागानुच्चैर्निजरचितया चित्रभङ्ग्या उन्नयन्ती ।
 तिर्यग्ग्रीवारुचिररुचिरोदञ्चितकुञ्चितभ्रूः ।
 प्रियःपार्श्वे विपुलपुलकैर्मण्डिता भाति राधा ॥

oṣṭha-prāntocchhalita-dayitodgīrṇa-tāmbūla-rāgaḥ
 rāgān uccair nija-racitayā citra-bhaṅgyā unnayanti
 tiryag-grīvā-rucir rucirodancita-kuñcita-bhrūḥ
 priyaḥ-pārśve vipul-pulakair maṇḍitā bhāti rādhā

oṣṭha-prānta-ucchhalita-dayita-udgīrṇa-tāmbūla-rāgaḥ — whose lips are tinged at the edges with the reddish hue of the tāmbūla (betel) that Her beloved has just enjoyed, ***rāgān uccaiḥ nija-racitayā citra-bhaṅgyā unnayanti*** — who raises the intensity of love by Her own artful and graceful expressions, ***tiryag-grīvā-ruciḥ*** — whose slightly bent neck shines with beauty, ***rucira-udancita-kuñcita-bhrūḥ*** — whose curved eyebrows are beautifully arched and lifted, ***priyaḥ-pārśve*** — by the side of Her beloved, ***vipul-pulakaiḥ maṇḍitā*** — adorned with abundant thrill-bumps of ecstasy, ***bhāti rādhā*** — Śrī Rādhā shines forth resplendently

Meaning

Śrī Rādhā shines resplendently by the side of Her Beloved! The edges of Her lips are beautifully tinged with the reddish hue of the betel (tāmbūla) She shared, with her own mouth, with Krishna. With Her own artful and wondrous musical styles, She raises the intensity of their mutual love to the highest pitch. Her neck is tilted with exquisite grace, and Her eyebrows are arched in a playful, charming curve. Adorned with abundant thrills of ecstasy (pulaka) over Her entire body, She stands as the very embodiment of divine brilliance.

Verse 190

किं रे धूर्तप्रवर निकटं यासि नः प्राणसख्याः ।
 नूनं बाला-कुचतत्करस्पर्शमात्राद्विमुह्येत ।
 इत्युक्त्वा पथि पथि रसन्नगरं तेनुलग्नम् ।
 कृत्वा भङ्गया हृदयं उभयोः कार्हिं संमोहेष्ये ॥

kiṁ re dhūrta-pravara, nikaṭam yāsi naḥ prāṇa-sakhyāḥ
 nūnam bālā-kuca-tat-kara-sparśa-mātrād vimuhyet
 ity uktvā pathi pathi rasān-nagaraṁ tenulagnam
 kṛtvā bhāṅgayā hṛdayam ubhayoḥ karhi sammohesye

kiṁ re dhūrta-pravara — hey, supreme trickster, **nikaṭam yāsi naḥ prāṇa-sakhyāḥ** — why do You not approach my dearest friend?, **nūnam** — surely, **bālā-kuca-tat-kara-sparśa-mātrād** — by merely touching Her youthful breast or hand, **vimuhyet** — You would become bewildered, **iti uktvā** — thus having spoken, **pathi pathi** — along the path (again and again), **rasa-an-nagaram tena ulagnam kṛtvā** — fixing Her heart upon the city of rasa (the abode of love, i.e., Kṛṣṇa), **bhāṅgayā** — by my clever gestures or tricks, **hṛdayam ubhayoḥ** — the hearts of both (Rādhā and

Kṛṣṇa), *karhi sammoheṣye* — when shall I cause to fall into mutual enchantment?

Meaning

Hey, You! King of Tricksters! Why are You trying to come so close to my dearest friend? Be careful—if You so much as touch Her hand or Her garment, You are so weak for Her that You will surely fall unconscious right here!" When will the day come that I can walk along the forest paths, playfully blocking Kṛṣṇa as He follows Rādhā at every step?

Verse 191

कदा वा राधायाः पदकमलमयोज्य हृदये ।
दयेशं निःशेषं नियतमिह जह्यामुपविधिम् ।
कदा वा गोविन्दः सकलसुखदः प्रेमकारणात् ।
अनन्ये धन्ये वै स्वयमुपनयेत स्मरकलाम् ॥

kadā vā rādhāyāḥ padakamalam āyojya hṛdaye
dayeśam niḥśeṣam niyatam iha jahyām upavidhim
kadā vā govindaḥ sakala-sukhadaḥ prema-kāraṇāt
ananaye dhanye vai svayam upanayet smara-kalām

kadā vā — when indeed, *rādhāyāḥ padakamalam* — the lotus feet of Śrī Rādhā, *āyojya hṛdaye* — placing upon my heart, *dayeśam niḥśeṣam* — all forms of ritual and duty completely, *niyatam iha jahyām upavidhim* — may I forever abandon here, *kadā vā govindaḥ* — when will Govinda, *sakala-sukhadaḥ* — the giver of all happiness, *prema-kāraṇāt* — out of pure love alone, *ananaye dhanye vai* — to me, the blessed one in

exclusive devotion, *svayam upanayet smara-kalām* — personally bestow the art of divine love (the power of transcendental Cupid).

Meaning

When will that day come when I finally place the lotus feet of Śrī Rādhā within my heart and, in doing so, completely and forever abandon all the ritualistic rules and secondary duties of this world? And when will Govinda, the giver of all happiness, see my exclusive devotion to Rādhā and, out of pure love, personally initiate me into the secret arts of divine love?

Verse 192

कदा वा प्रौढां स्मरसमरसंरम्भरभसा ।
प्ररूढस्वेदाम्भःप्लुतलुलितचित्राखिलतनू ।
गतौ कुञ्जद्वारे सुखमारुतिसंविज्य परया ।
मुदाहं श्रीराधारसिकतिलकौ स्यां सुकृतिनः ॥

kadā vā prauḍhām smara-samara-sanrambha-rabhasā
prarūḍha-svedāmbhaḥ-pluta-lulita-citrākhila-tanū
gatau kuñja-dvāre sukha-māruṭi-saṁvijya parayā
mudāhaṁ śrīrādhā-rasika-tilakau syāṁ su-kṛtinaḥ

kadā vā — when indeed, *prauḍhām* — mature and majestic (in divine love), *smara-samara-sanrambha-rabhasā* — due to the intense excitement of love's passionate battle, *prarūḍha-sveda-ambhaḥ-pluta-lulita-citra-akhila-tanū* — whose entire wondrous body is moistened and trembling, drenched with streams of sweat, *gatau kuñja-dvāre* — as They arrive at the entrance of the bower, *sukha-māruṭi-saṁvijya parayā* — gently refreshed by the soft, blissful breeze, *mudā aham* — with great joy I, *śrī-rādhā-rasika-tilakau* — the crest-jewel among those devoted to Śrī

Rādhā and Kṛṣṇa’s pastimes, *syām su-kṛtinaḥ* — may I become thus fortunate and blessed.

Meaning

At the entrance of the forest bower as the Divine Couple emerges, their entire wondrous bodies are drenched with perspiration and trembling from the intense excitement of their passionate love-play. With great joy and devotion, I will gently fan Śrī Rādhā and the Crest-jewel of Lovers (Kṛṣṇa), allowing the soft, blissful breeze to refresh them. When shall I become so fortunate to perform this service?

Verse 193

मिथः प्रेमावेशाद्धनपुलकदोरवल्लिरचितौ ।
 प्रगाढश्लेषेणोत्सवरसभरोन्मीलितदृशौ ।
 निकुञ्जक्लिप्ते वै नवकुसुमतल्पेऽधिशयितौ ।
 कदा पादसंवाहादिभिरहमधिशौ नु सुखये ॥

mithaḥ premāveśād ghana-pulaka-dor-valli-rachitau
 pragāḍha-śleṣeṇotsava-rasa-bharonmīlita-dṛśau
 nikuñja-klipte vai nava-kusuma-talpe ’dhiśayitau
 kadā pāda-saṁvāhādibhir aham adhiśau nu sukhaye

mithaḥ — together, *prema-āveśāt* — from the deep ecstasy of divine love, *ghana-pulaka-dor-valli-rachitau* — Their vine-like arms covered with dense thrill-bumps, *pragāḍha-śleṣeṇa* — in a tight embrace, *utsava-rasa-bhara-unmīlita-dṛśau* — with eyes opening wide in the joy of festive rasa (love’s celebration), *nikuñja-klipte vai nava-kusuma-talpe adhiśayitau* — lying upon a freshly made bed of new flowers within the bower, *kadā* —

when, *pāda-saṁvāha-ādibhiḥ* — with services like massaging Their feet, *aham adhiśau nu sukhaye* — shall I delight those two Lords (Śrī Rādhā and Kṛṣṇa).

Meaning

When I shall find my two Lords—Rādhā and Kṛṣṇa—reclining together on a fresh bed of new flowers prepared within the bower. Their vine-like arms, trembling with dense thrills of ecstasy, are locked in a deep embrace. Their eyes are half-open, glazed with the lingering intoxication of their love-festival. When shall I be able to bring them further delight by gently massaging Their lotus feet and performing other such humble services?

Verse 194

मदारुणविलोचनं कनकदर्पकमोचनम् ।
महाप्रणयमाधुरीरसविलासनित्योत्सुकम् ।
लसन्नववयःश्रिया ललितभङ्गिलीलामयम् ।
हृदा तदहमुद्धहे किमपि हेमगौरं महः ॥

madāruṇa-vilocanaṁ kanaka-darpaka-mocanam
mahā-praṇaya-mādhurī-rasa-vilāsa-nityotsukam
lasan-nava-vayaḥ-śriyā lalita-bhaṅgi-līlām ayam
hṛdā tad aham udvahe kim api hema-gauram mahah

mada-āruṇa-vilocanam — eyes reddened with the flush of love, *kanaka-darpaka-mocanam* — humbling the pride of gold by surpassing its radiance, *mahā-praṇaya-mādhurī-rasa-vilāsa-nitya-utsukam* — ever eager for the sports of the sweet rasa of deep love, *lasat-nava-vayaḥ-śriyā*

— shining with the splendor of ever-fresh youth, *lalita-bhaṅgi-līlām ayam* — full of graceful bends and charming pastimes, *hṛdā tat aham udvahe* — I hold that within my heart, *kim api hema-gauram mahah* — that indescribable golden effulgence (Śrī Rādhā).

Meaning

Within my heart, I carry an indescribable, golden radiance—Śrī Rādhā. Her eyes are beautifully reddened, flushed with the intoxication of divine love. Her complexion is so brilliant that it shatters the pride of pure gold. She is eternally eager to engage in the sweet, playful pastimes of supreme love, and She shines with the splendor of ever-fresh youth. Every movement She makes is full of grace and charm.

Verse 195

मदघूर्णनेत्रं नवरसरतिवेशविवशोल्लसद्गात्रम् ।
 प्राणप्रणयपरिपाट्यं परतरम् ।
 मिथो गाढाश्लेषाद्वलयमिव जातं मरकत-द्रुतस्वर्णछायम् ।
 स्फुरतु मिथुनं तन्मे हृदि ॥

mada-ghūrṇan-netraṁ nava-rati-rasa-veśa-vivaśollasad-gātram
 prāṇa-praṇaya-paripāṭyaṁ parataram
 mitho gāḍhāślēṣād valayaṁ iva jātaṁ marakata-druta-svarṇa-
 chāyam
 sphuratu mithunaṁ tan me hṛdi

mada-ghūrṇan-netram — with eyes rolling in the ecstasy of love, *nava-rati-rasa-veśa-vivaśa-ullasad-gātram* — whose bodies shine, overcome by the power of fresh amorous rasa, *prāṇa-praṇaya-paripāṭyam parataram* — the supreme embodiment of the tender love of each other's

very life, *mitho gāḍha-āsleṣāt valayam iva jātam* — formed like a single circle through their tight mutual embrace, *marakata-druta-svarṇa-chāyam* — with a luster like the blending of emerald and molten gold, *sphuratu mithunam tan me hṛdi* — may that divine couple (Śrī Rādhā and Kṛṣṇa) shine forth in my heart.

Meaning

Whose eyes are rolling with the intoxication of love, and their bodies shimmer, completely overcome by the power of ever-fresh amorous nectar. Who are the supreme embodiment of a love that is dearer than life itself. Locked in a tight, mutual embrace, they appear like a single, seamless circle—a brilliant fusion of emerald green and molten gold. May that Divine Couple shine forth in my heart!

Verse 196

परस्परं प्रेमरसे निमग्नमशेषसन्मोहरूपकेलि ।
वृन्दावनान्तरनवकुञ्जगेहे तन्नीलपीतं मिथुनं चकास्ति ॥

parasparam prema-rase nimagnam aśeṣa-san-moharūpa-keli
vṛndāvana-antara-nava-kuñja-gehe tan-nīla-pītaṁ mithunaṁ cakāsti

parasparam — mutually, *prema-rase nimagnam* — immersed in the nectar of divine love, *aśeṣa-san-moha-rūpa-keli* — in pastimes that embody total spiritual enchantment, *vṛndāvana-antara-nava-kuñja-gehe* — in a newly blossomed bower-house within Vṛndāvana, *tat nīla-pītaṁ mithunam* — that blue and golden couple (Śrī Kṛṣṇa and Śrī Rādhā), *cakāsti* — shines forth resplendently.

Meaning

Deeply immersed in the nectar of mutual love, the Divine Couple performs pastimes of total spiritual enchantment. Within a fresh, secret bower-house in the heart of Vṛndāvana, that youthful pair—one shimmering like a dark blue raincloud and the other like molten gold—shines forth with eternal radiance.

Verse 197

आशस्य दास्यं वृषभानुजायास्तीरे समाधायस्य च भानुजायाः ।
कदा नु वृन्दावनकुञ्जविथ्यां स्वहं नु राधे ह्यतिथिर्भवेयम् ॥

āśasya dāsyam vṛṣabhānujāyās tīre samādhyasya ca bhānujāyāḥ
kadā nu vṛndāvana-kuñja-vithyām svaham nu radhe hy-atithir
bhaveyam

āśasya dāsyam vṛṣabhānujāyāḥ — hoping for the service of the daughter of Vṛṣabhānu (Śrī Rādhā), *tīre samādhyasya ca bhānujāyāḥ* — and for meditation upon the effulgent daughter of Bhānu (the Sun), *kadā nu* — when indeed, *vṛndāvana-kuñja-vithyām* — on the pathways of the bowers of Vṛndāvana, *svaham nu* — I myself, *radhe hi atithir bhaveyam* — O Rādhē, will become Your fortunate guest.

Meaning

O Rādhē, daughter of King Vṛṣabhānu! When will that blessed day come? Hoping only for the privilege of Your divine service and meditating peacefully on the banks of the Yamunā (the daughter of the Sun), when shall I finally become a guest in the narrow, winding lanes of the Vṛndāvana bowers?

Verse 198

कालिन्दीतटकुञ्जे पुंजीभूतं रसमृतम् ।
किमप्यद्भुतलीलानिधनं निरवधि राधाभिधानमुल्लसति ॥

kāḷindī-taṭa-kuñje puñjībhūtaṁ rasāmṛtam
kim apy adbhuta-līlā-nidhanam niravadhi rādhābhīdhānam ullasati

kāḷindī-taṭa-kuñje — in the bower on the bank of the Yamunā (Kāḷindī),
puñjī-bhūtam rasāmṛtam — where the nectar of divine rasa has become
concentrated, **kim api adbhuta-līlā-nidhanam** — something inconceivably
wondrous, the very abode of divine pastimes, **niravadhi rādhā-
abhīdhānam** — eternally known by the name “Rādhā,” **ullasati** — shines
forth in radiant splendor.

Meaning

In the secret bowers on the banks of the Yamunā, an indescribable and concentrated essence of the nectar of divine love (Rasāmṛta) shines forth in radiant splendor. This eternal, limitless treasure-house of wondrous pastimes is known by the name "Rādhā."

Verse 199

प्रीतिरिव मूर्तिमती रसान्धोः सरसंपदिव विमला ।
वैदग्धीनां हृदयं काचन वृन्दावनाधिकारिणी जयति ॥

pṛītir iva mūrtimatī rasāsindhoḥ sara-saṁpad iva vimalā
vaidagdhīnām hṛdayam kācan vṛndāvana-adhikāriṇī jayati

pṛītiḥ iva mūrti-matī — as if love itself had taken form, ***rasa-āsindhoḥ*** — of the ocean of divine rasa, ***sara-saṁpad iva vimalā*** — pure like the very essence of its wealth, ***vaidagdhīnām*** — of all arts, grace, and refined skill, ***hṛdayam kācan*** — the very heart indeed, ***vṛndāvana-adhikāriṇī*** — the sovereign mistress of Vṛndāvana, ***jayati*** — shines in glory or triumphs.

Meaning

All glories to the sovereign Mistress of Vṛndāvana! She is as if Love (Pṛīti) itself had taken a physical form. She is the pure, crystalline essence and the greatest wealth of the ocean of divine nectar. She is the very heart of all refined arts, grace, and cleverness.

Verse 200

रसघन्मोहनमूर्तिं विचित्रलीलामहोत्सवोल्लसितम् ।
राधाचरणविलोदितरुचिशिखण्डं हरिं वन्दे ॥

rasa-ghana-mohana-mūrtim vicitra-līlā-mahotsavollasitam
rādhā-caraṇa-vilodita-ruci-śikhaṇḍam hariṁ vande

rasa-ghana-mohana-mūrtim — whose form is condensed with enchanting divine rasa, **vicitra-līlā-mahotsava-ullasitam** — radiant with the joy of wondrous and varied pastimes, **rādhā-caraṇa-vilodita-ruci-śikhaṇḍam** — whose peacock feather shines with the luster stirred by the touch of Śrī Rādhā's feet, **harim vande** — I bow down to Hari (Śrī Kṛṣṇa).

Meaning

I bow down to Śrī Hari, whose very form is the condensed essence of enchanting divine nectar (Rasa). He is forever radiant, overflowing with the joy of wondrous and varied pastimes. I offer my respects to Him, the Supreme Lord, whose beautiful peacock-feather crown bows down and shimmers with a special luster, having been stirred and sanctified by the touch of Śrī Rādhā's lotus feet.

Verse 201

कदा गायं गायं मधुरमधुरित्य मधुभिदश्वरित्राणि ।
 स्फरमृतरसविचित्राणि बहुशः ।
 मृजन्ति तद्विलासगृहमनभिरामं मलयजच्छटाभिः ।
 सिञ्चन्ति रसहृदनिमग्नः स्मि भविष्ये ॥

kadā gāyaṁ gāyaṁ madhura-madhuritya madhubhid-aś-caritrāṇi
 spharāmṛta-rasa-vicitrāṇi bahuśaḥ
 mṛjanti tad-vilāsa-gr̥ham abhirāmaṁ malayaja-cchaṭābhiḥ
 siñcanti rasa-hradanimagnaḥ smi bhaviṣye

kadā — when, *gāyan gāyan* — singing again and again, *madhura-madhurīti* — saying “sweet, so very sweet!”, *madhubhit-aḥ caritrāṇi* — the deeds of the killer of Madhu (Śrī Kṛṣṇa), *sphara-amṛta-rasa-vicitrāṇi* — wondrous and shining with the nectar of divine rasa, *bahuśaḥ* — repeatedly, *mṛjanti tad-vilāsa-gr̥ham abhirāmam* — they cleanse His delightful house of pastimes, *malayaja-cchaṭābhiḥ siñcanti* — and sprinkle it with streams of sandalwood fragrance, *rasa-hrada-nimagnaḥ smi* — being immersed in the lake of rasa, *bhaviṣye* — may I become so (thus absorbed).

Meaning

When shall I become so absorbed in the lake of divine nectar (Rasa)? While repeatedly singing the wondrous deeds of Madhusūdāna (the killer of the demon Madhu) and crying out, "How sweet! How very sweet!" In that state, I will joyfully cleanse the delightful house of Their pastimes and sprinkle the floor with cooling, fragrant streams of sandalwood water.

Verse 202

उदञ्चद्रोमाञ्चप्रचयखचितां वेपथुमतीम् ।
दधानां श्रीराधामतिमधुरलीलामयतनुम् ।
कदा वा कस्तूर्या किमपि रचयन्तीं स्तनयोर् ।
विचित्रां पत्रालिं महमह विक्षे सुकृतिनी ॥

udañcad-romāñca-pracaya-khacitaṁ vepathumatīm
dadhānām śrī-rādhām ati-madhura-līlā-maya-tanum
kadā vā kastūryām kim api racayanīm stanayor
vicitrām patrālim mahā-maha vīkṣe su-kṛtinī

udañcat-romāñca-pracaya-khacitam — adorned with rising clusters of thrill-bumps, **vepathumatīm dadhānām** — possessing a body trembling with divine emotion, **śrī-rādhām** — Śrī Rādhā, **ati-madhura-līlā-maya-tanum** — whose form is filled with supremely sweet pastimes, **kadā vā** — when indeed, **kastūryām kim api racayanīm stanayoḥ** — while She paints something wonderful with musk upon Her breasts, **vicitrām patrālim** — creating beautiful designs or patterns, **mahā-mahaḥ vīkṣe** — shall I behold that great radiance, **su-kṛtinī** — being most fortunate.

Meaning

When will I be so fortunate as to behold the great radiance of Śrī Rādhā while using dark musk to paint wondrous, intricate leafy designs upon Her breasts? Her body is composed of the most sweet pastimes, yet it trembles with divine emotion and is covered in clusters of ecstatic thrill-bumps.

Verse 203

क्षणं सीत्कुर्वन्तीं क्षणमथ महावेपथुमतीम् ।
क्षणं श्यामश्यामेत्यम्बु विलपन्तीं पुलकिताम् ।
महाप्रेम कापि प्रमदमदनोद्दामरसदा ।
सदानन्दमूर्तिर्जयति वृषभानोः कुलमणिः ॥

kṣaṇam sīt kurvantīm kṣaṇam atha mahā-vepathumatīm
kṣaṇam śyāma-śyāmety ambu vilapantīm pulakitām
mahā-prema kāpi pramada-madana-uddāma-rasādā
sadānanda-mūrtiḥ jayati vṛṣabhānoḥ kula-maṇiḥ

kṣaṇam sīt kurvantīm — at one moment softly sighing, *kṣaṇam atha mahā-vepathumatīm* — at another trembling greatly, *kṣaṇam śyāma-śyāmetī ambu vilapantīm* — at yet another moment crying out “Śyāma! Śyāma!” with tears, *pulakitām* — with Her body covered in thrill-bumps, *mahā-prema kāpi* — some wondrous embodiment of great love, *pramada-madana-uddāma-rasādā* — giving the intense rasa of passionate amorous delight, *sadānanda-mūrtiḥ* — the very form of eternal bliss, *jayati vṛṣabhānoḥ kula-maṇiḥ* — all glories to the crest-jewel of Vṛṣabhānu’s dynasty (Śrī Rādhā).

Meaning

All glories to Śrī Rādhā, the crest-jewel of King Vṛṣabhānu’s dynasty! who is the very form of eternal bliss and a wondrous embodiment of supreme love. Who, at one moment softly sighs the sound "Sī-i" in a peak of ecstatic feeling; at the next, Her entire body trembles violently. One moment She is crying out, “Śyām! Śyām!” with tears flowing from Her eyes, and the next, Her skin is covered in thrill-bumps. She is the giver of that intoxicating, unrestrained nectar of amorous passion.

Verse 204

यस्याः प्रेमघनाकृतेः पादनखज्योत्स्ना-भर-स्नापिते
 स्वान्ते समुदयेत्यपि सरसा भक्तिश्चमत्कारिणी ।
 सा मे गो कुलभूप-नन्दन-मनः-चोरी किशोरी कदा
 दास्यं दास्यति सर्व-वेद-शिरसां यत्तद् रहस्यं परम् ॥

yasyāḥ prema-ghana-ākṛteḥ pāda-nakha-jyotsnā-bhara-snāpitae
 svānte samudayety api sarasā bhaktiś camatkāriṇī |
 sā me gokula-bhūpa-nandana-manaḥ-corī kiśorī kadā
 dāsyam dāsyati sarva-veda-śirasām yat tad-rahasyam param ||

yasyāḥ — of whom, *prema-ghana-ākṛteḥ* — whose very form is condensed, overflowing divine love, *pāda-nakha-jyotsnā-bhara-snāpitae* — whose toe-nails bathe the universe in streams of moonlight, *svānte samudayeti api* — even a trace arising in one’s own heart, *sarasā bhaktiḥ camatkāriṇī* — produces wondrous, deeply sweet devotion, *sā me* — may that (Śrī Rādhā), *gokula-bhūpa-nandana-manaḥ-corī* — who steals the heart of the prince of Gokula (Śrī Kṛṣṇa), *kiśorī* — the eternally youthful maiden, *kadā* — when, *dāsyam dāsyati* — will She grant me service, *sarva-veda-śirasām yat tat-rahasyam param* — that supreme secret praised as the essence of all the Vedas’ conclusions.

Meaning

When will that Kiśorī (eternally youthful maiden)—who has stolen the heart of the Prince of Gokula (Kṛṣṇa)—grant me the gift of Her personal service, which is the supreme, hidden secret mentioned at the very summit of all the Vedas? Her very form is made of condensed, overflowing love. Even if the moonlight from her toenails merely brushes against a person's heart, it immediately bathes them in a wondrous, nectar-filled devotion.

Verse 205

कामं तुलिकया करेण हरिणा यलक्तकैः अङ्किता
 नानाकेलि-विदग्ध-गोपरमणी-वृन्दैस्तथा वन्दिता ।
 या सङ्गुप्ततया तथोपनिषदां हृद्येव विद्योतते
 सा राधा चरणद्वयी मम गतिः लास्यैक-लीलामयी ॥

kāmaṁ tulikayā kareṇa hariṇā yalaktakair aṅkitā
 nānā-keli-vidagdha-gopa-ramaṇī-vṛndais tathā vanditā |
 yā saṅguptatayā tathopaniṣadāṁ hṛdyeva vidyotate
 sā rādhā caraṇa-dvayī mama gatiḥ lāsyaika-līlāmayaī ||

kāmam — with love and desire, **tulikayā kareṇa hariṇā** — by Hari (Śrī Kṛṣṇa) Himself, with His own hand as a brush, **yalaktakaiḥ aṅkitā** — anointed with red lac dye, **nānā-keli-vidagdha-gopa-ramaṇī-vṛndaiḥ tathā vanditā** — and worshiped by the groups of clever, playful gopīs, **yā** — She who, **saṅguptatayā tathā** — being very secret and hidden, **upaniṣadām hṛdi eva vidyotate** — shines only within the hearts of the Upaniṣads (as their innermost secret), **sā rādhā** — that Śrī Rādhā, **caraṇa-dvayī** — whose two lotus feet, **mama gatiḥ** — are my sole refuge, **lāsyaika-līlāmayaī** — filled with the graceful dance and play of divine love.

Meaning

The two lotus feet of Śrī Rādhā, which are so precious that Hari Himself, filled with desire, uses His own hand as a brush to paint them with red lac dye (Alakta). These feet are worshiped by the most clever and expert Gopīs of Vraja. Though they are the hidden essence shining within the very heart of the Upaniṣads, they are also the graceful playground where the dance of divine love unfolds. Such two lotus feet of Śrī Rādhā are my only refuge.

Verse 206

सान्द्र-प्रेम-रसौघ-वार्षिणी नवोन्मीलन्महा-माधुरी-
सम्राज्यैक-धुरीण-केलि-विभवात् कारुण्य-कल्लोлиनी ।
श्रीवृन्दावन-चन्द्र-चित्त-हरिणी बन्धुः स्फुरद्-वादुरे
श्रीराधे नवकुञ्ज-नगरे तव कृतोऽस्मि दास्योत्सवैः ॥

sāndra-prema-rasaugha-vārṣiṇī navonmīlan-mahā-mādhurī-
samrājyaika-dhurīṇa-keli-vibhavāt kāruṇya-kallolinī |
śrī-vṛndāvana-candra-citta-hariṇī bandhuḥ sphurat-vāg-ure
śrī-rādhe nava-kuñja-nagare tava kṛto 'smi dāsyaotsavaiḥ ||

sāndra-prema-rasa-augha-vārṣiṇī — the raincloud showering torrents of condensed divine love and rasa, *nava-unmīlan-mahā-mādhurī-samrājya-eka-dhurīṇa* — the sole empress and sovereign of the ever-fresh realm of supreme sweetness, *keli-vibhavāt* — overflowing with playful, amorous pastimes, *kāruṇya-kallolinī* — an ocean of gentle waves of compassion, *śrī-vṛndāvana-candra-citta-hariṇī* — the enchantress who captivates the heart of the moon of Vṛndāvana (Śrī Kṛṣṇa), *bandhuḥ sphurat-vāk-ure* — the dearest friend whose speech shines with love and charm, *śrī-rādhe* — O Śrī Rādhe!, *nava-kuñja-nagare* — in Your ever-fresh bower city (Vṛndāvana), *tava kṛtaḥ asmi* — I have been made Yours, *dāsya-utsavaiḥ* — through the joyful festival of Your divine service.

Meaning

O Śrī Rādhe! You are a raincloud that showers torrents of condensed divine love upon the world. You are the sole Empress of the kingdom of ever-fresh sweetness, overflowing with the majesty of Your playful pastimes. You are like a river made of gentle waves of compassion. You are the one who captivates the mind of Kṛṣṇa (the Moon of Vṛndāvana). O

Queen of the secret bower-cities! I have been bought by this joyous festival of your servitude.

Verse 207

स्वेदापूरः कुसुम-चयनेर्दूरतः कण्टकाङ्को
 वक्षोजेषु-अस्तिलक-विलयो हन्त घर्माम्भसा एव ।
 ओष्ठाः सख्यः हिम-पवनतः स-व्रणो राधिके ते—
 क्रुरास्वेवं स्व-घटितमहो गोपये प्रेष्ठ-सङ्गम् ॥

svedāpūraḥ kusuma-cayaner dūrataḥ kaṅṭakāṅko
 vakṣojeṣu asti-laka-vilayo hanta gharmāmbhasā eva |
 oṣṭhāḥ sakhyaḥ hima-pavanataḥ sa-vraṇo rādhi ke te—
 krūrāsv evaṁ sva-ghaṭitam aho gopaye preṣṭha-saṅgam ||

sveda-āpūraḥ — the flow of perspiration, *kusuma-cayaneḥ dūrataḥ* — caused while gathering flowers from afar, *kaṅṭaka-aṅkaḥ* — (and) the marks left by thorns, *vakṣojeṣu asti-laka-vilayaḥ* — the delicate saffron marks upon the breasts have been washed away, *hanta gharmāmbhasā eva* — alas! only by drops of sweat; *oṣṭhāḥ sakhyaḥ* — O friends! Her lips, *hima-pavanataḥ* — by the cold wind, *sa-vraṇāḥ* — are wounded (showing marks), *rādhi ke te* — O Rādhe, those signs of Yours, *krūrāsu evaṁ sva-ghaṭitam* — are surely the result of the cruelty of Your own playful acts, *aho gopaye preṣṭha-saṅgam* — ah! let us conceal this, the secret of Your beloved's meeting!

Meaning

Our friend Rādhā perspires from picking flowers afar (not from dalliance); the tilaka was washed away by sweat (not by contact); Her breasts are marked by thorns (not by nails); Her lip is wounded by cold winds (not by teeth).” Thus I will conceal, from the hard-hearted, Your self-arranged union with Your Beloved.

Verse 208

पतन् पतन् पादकमलयोः कृष्णभृङ्गेण तस्याः
स्मेरास्येन्दोर्मुकुलितकुचद्वन्द्वहेमारविन्दम् ।
पीत्वा वक्त्राम्बुजम् अतिरसनूनम् अन्तः प्रवेष्टुं
त्यावेशान् नखशिखया पाट्यमानं किम् ईक्षे ॥

patan patan pāda-kamalayohḥ kṛṣṇa-bhṛṅgeṇa tasyāḥ
smerāsyendor mukulita-kuca-dvandva-hemāravindam |
pitvā vaktrāmbujam atirasa-nūnam antaḥ praveṣṭum
tyāveśān nakha-śikhayā pāṭyamānaṁ kim īkṣe ||

patan patan — falling again and again, **pāda-kamalayohḥ** — at Her lotus feet, **kṛṣṇa-bhṛṅgeṇa** — by Kṛṣṇa, who is like a black bee, **tasyāḥ** — of Her (Śrī Rādhā), **smera-āsya-indoḥ** — whose smiling face is like the moon, **mukulita-kuca-dvandva-hema-aravindam** — and whose twin breasts are golden lotuses just budding forth, **pitvā** — after drinking, **vaktra-ambujam** — the nectar of Her lotus face, **atī-rasa-nūnam** — of the most intense sweetness, **antaḥ praveṣṭum** — seeking to enter further within (in ecstatic absorption), **tyāveśāt** — overcome by the force of passion, **nakha-śikhayā pāṭyamānam** — being scratched by the tips of Her nails, **kim īkṣe** — shall I ever behold such a sight?

Meaning

Will I behold this sight of Her lotus buds resembling breasts, being hurt by Kṛṣṇa's nails, him acting like a restless black bee, falls again and again at the lotus feet of Śrī Rādhā? After drinking the intoxicating nectar of Her smiling, moon-like face, He becomes so overcome by the force of passion that He seeks to enter them instantly.

Verse 209

अहो ते मी कुंजा स्तदनुपम-रस-स्थलमिदम्—
गिरि-द्रोणी सा एव स्फुरति रति-रङ्गे प्रणयिनि ।
न दृष्टे श्रीराधां हाह कुतोऽपि—ति शतधा
विदीर्येत प्राणेश्वरि मम कदा हन्त हृदयम् ॥

aho te 'mi kuñjās tad-anupama-rasa-sthalam idam—
giri-droṇī sā eva sphurati rati-raṅge praṇayini |
na dṛṣṭe śrī-rādhām hāh kuto 'pīti śatadhā
vidīryeta prāṇeśvari mama kadā hanta hṛdayam ||

aho te ami kuñjāḥ — ah! these very bowers of Yours, **tad-anupama-rasa-sthalam idam** — this is the matchless place of divine love's nectar-filled play, **giri-droṇī sā eva** — this is the same valley beside Govardhana Hill, **sphurati rati-raṅge praṇayini** — where the sports of love once shone, O Beloved (Śrī Rādhā), **na dṛṣṭe śrī-rādhām** — when I do not behold Śrī Rādhā, **hāh kutaḥ iti** — alas! where has She gone?, **śata-dhā vidīryeta** — may my heart break into a hundred pieces, **prāṇeśvari** — O Mistress of my life!, **mama kadā hanta hṛdayam** — when, alas, will my heart thus shatter in anguish for You?

Meaning

Ah! These are the very same bowers we frequented, and this is that matchless spot where the nectar of love was poured out. This is the very same valley of Govardhana Hill that once shimmered as the stage for Your passionate play. But now, alas! I look everywhere and cannot see Śrī Rādhā. O Mistress of my life! When will my heart finally shatter into a hundred pieces because I cannot find You?

Verse 210

इहेवाभूत् कुञ्जे नव-रतिकलाऽ मोहन-तनोर्—
 रहोरत्र नृत्यत्-दयित-सहिता सा रस-निधिः ।
 इति स्मरन् स्मरन् तव चरित-पियूष-लहरीं
 कदा स्याम् श्रीराधे चकित इह वृन्दावन-भुवि ॥

ihaivābhūt kuñje nava-rati-kalā mohana-tanor—
 rahor atra nṛtyat-dayita-sahitā sā rasa-nidhiḥ |
 iti smaran smaran tava carita-piyūṣa-laharīm
 kadā syāṁ śrī-rādhe cakita iha vṛndāvana-bhuvi ||

iha eva abhūt — right here, it happened, *kuñje* — in this bower, *nava-rati-kalā* — the fresh art of divine love, *mohana-tanoḥ* — of the enchanting One (Śrī Kṛṣṇa), *rahoḥ atra* — in this very secret place, *nṛtyat-dayita-sahitā* — dancing together with His beloved (Śrī Rādhā), *sā rasa-nidhiḥ* — that ocean of rasa (Śrī Rādhā Herself), *iti smaran smaran* — thus remembering again and again, *tava carita-piyūṣa-laharīm* — the waves of the nectar of Your pastimes, *kadā syāṁ* — when shall I become, *śrī-rādhe* — O Śrī Rādhā!, *cakitaḥ* — overwhelmed with awe and astonishment, *iha vṛndāvana-bhuvi* — here, on the sacred land of Vṛndāvana?

Meaning

Right here in this bower, the fresh arts of love were practiced by the Enchanting One! In this very secret spot, Rādhā, that Ocean of Nectar, danced in ecstasy with Her Beloved!" O Śrī Rādhē, when will I become truly overwhelmed with awe and wonder on this sacred land of Vṛndāvana, as I remember again and again the nectar-waves of Your divine activities?

Verse 211

श्रीमद्-बिम्बाधरे ते स्फुरति नव-सुधा-मधुरि-सिन्धु-कोटिः
नेत्रान्तास्ते विकिरन्ति अब्धुत-कुसुम-धनुः-चण्ड-सत्कण्ट-कोटिम् ।
श्री-वक्षोजे तवाति-प्रमद-रस-कलाऽसर्व-स्व-कोटिः—
श्रीराधे त्वत्-पदाब्जात् स्रवति निरवधि प्रेम-पयः-कोटिः ॥

śrīmad-bimbādhare te sphurati nava-sudhā-madhuri-sindhu-koṭiḥ
netrāntās te vikiranti adbhuta-kusuma-dhanuḥ-caṇḍa-sat-kaṇṭa-
koṭim |
śrī-vakṣoje tavāti-pramada-rasa-kalā sarvasva-koṭiḥ—
śrīrādhē tvat-padābjāt sravati niravadhi prema-payah-koṭiḥ ||

śrīmat-bimba-adhare te — on Your splendid bimba-fruit-like lips, *sphurati* — shines forth, *nava-sudhā-madhuri-sindhu-koṭiḥ* — millions of oceans of ever-fresh nectarous sweetness, *netra-anteḥ te* — from the corners of Your eyes, *vikiranti* — radiate, *adbhuta-kusuma-dhanuḥ-caṇḍa-sat-kaṇṭa-koṭim* — the power of millions of wondrous flower-bows and piercing arrows of love (from Cupid's bow), *śrī-vakṣoje tava* — on Your holy breasts, *ati-pramada-rasa-kalā* — the supreme art of divine amorous sweetness, *sarvasva-koṭiḥ* — the full essence of all beauty and charm, *śrī-rādhē* — O Śrī Rādhā!, *tvat-pada-abjāt* — from Your lotus feet, *sravati* — flows continuously, *niravadhi prema-payah-koṭiḥ* — millions of streams of the boundless nectar of pure love.

Meaning

O Śrī Rādhē! Upon Your splendid, ruby-red lips, there shimmer millions of oceans of ever-fresh, nectarous sweetness. From the corners of Your eyes, You discharge millions of wondrous, sharp arrows—more powerful than the flower-bow of Cupid himself. Within Your breasts resides the very essence and treasure of all the arts of intoxicating divine passion. And from Your lotus feet, there flow, without end, millions of streams of the boundless nectar of pure love.

Verse 212

सान्द्रानन्दोन्मदरसभनप्रेमपयःमूर्त्योः
श्रीराधाया अथ मधुपतेः सुप्तयोः कुंजतल्पे ।
कुर्वन्नहं मृदुमृदु पादाम्भोजसंवाहनानि
शय्यान्ते किमपि पतितः प्राप्य तन्द्रां भवेयम् ॥

sāndrānandonmada-rasa-ghana-prema-payah-mūrt yoh
śrī-rādhāyā atha madhupateḥ suptayoh kuñja-talpe |
kurvān ahaṁ mṛdu-mṛdu pādāmbhoja-samvāhanāni
śayyānte kiṁ kim api patitaḥ prāpya tandrām bhaveyam ||

sāndra-ānanda-unmada-rasa-ghana-prema-payah-mūrtyoh — of the two whose very forms are condensed nectar of intense, ecstatic divine love, *śrī-rādhāyā* — of Śrī Rādhā, *atha* — and, *madhupateḥ* — of the Lord of honey (Śrī Kṛṣṇa), *suptayoh* — while They sleep, *kuñja-talpe* — on a bed within the bower, *kurvān aham* — I, performing, *mṛdu-mṛdu* — softly and gently, *pāda-ambhoja-samvāhanāni* — massages of Their lotus feet, *śayyā-ante* — at the end of the bed, *kiṁ kim api patitaḥ* — having somehow fallen (overwhelmed in love or fatigue), *prāpya tandrām* —

attaining drowsiness / sleepiness, **bhaveyam** — may I become (thus absorbed in service).

Meaning

While Śrī Rādhā and Madhupati (Kṛṣṇa)—whose forms are the very embodiment of dense, intoxicating bliss and concentrated love—rest in sleep upon their bed of flowers within the bower, may I be there with them. Gently, so very gently, I will massage their lotus feet. Then, overwhelmed by the sweetness of the moment and the fatigue of love, may I somehow fall into a blissful drowse right there at the edge of their bed.

Verse 213

राधा-पदारविन्दोत्थ नवरस-प्रेम-पयः-पुञ्जे
कालिन्दी-कुल-कुञ्जे हृदि कलित-महोदर-माधुर्य-भावः ।
श्रीवृन्दारण्य-विधि-ललित-रतिकलानगरीं तां गरिमा-
-गम्भीरैकानुरागां मनसि परिचरन् विस्मृतान्यः कदा स्याम् ॥

rādhā-padāra-vindottha nava-rasa-prema-payah-puñje
kālindī-kula-kuñje hṛdi kalita-mahodara-mādhurya-bhāvaḥ |
śrī-vṛndāraṇya-vithi-lalita-rati-kalā-nagarīm tāṁ garimā-
-gambhīraikānurāgām manasi paricaran vismṛtānyaḥ kadā syām ||

rādhā-pada-aravinda-uttha — arising from the lotus feet of Śrī Rādhā,
nava-rasa-prema-payah-puñje — in the ocean-like cluster of the fresh
nectar of divine love, **kālindī-kula-kuñje** — within the groves along the
bank of the Yamunā (Kālindī), **hṛdi kalita-mahā-udara-mādhurya-
bhāvaḥ** — with the deep sweetness of Her majestic moods fixed in my
heart, **śrī-vṛndāraṇya-vithi-lalita-rati-kalā-nagarīm** — that graceful city

of love-art within the pathways of Śrī Vṛndāvana's forest, **tām** — Her (Śrī Rādhā), **garimā-gambhīra-eka-anurāgām** — whose single-hearted devotion is profound and full of dignity, **manasi paricaran** — serving constantly within my mind, **vismṛta-ānyaḥ** — forgetting all else, **kadā syām** — when shall I become (such a one)?

Meaning

In the sacred Yamuna-groves, flooded with the ever-fresh nectar of love rising from Radha's lotus feet — my heart holding the vast, sweet mood of mādhurya — inwardly serving Her, who is herself the graceful city of love-arts along the paths of Vrindavana, whose singular attachment to Krishna is grave and fathomlessly deep — when shall I be one who has forgotten everything else?

Verse 214

अदृष्ट्वा राधाङ्के निमिषमपि तं नगर-मणिं
तया वा खेलन्तं ललित-ललितानङ्ग-कलया ।
कदाहं दुःखाब्धौ सपदि पतितो मूर्च्छितवती
न तं आश्वास्यार्त्तं सुचिरमनुशोच्ये निजदशाम् ॥

adṛṣtvā rādhāṅke nimiṣam api taṁ nagara-maṇim
tayā vā khelantaṁ lalita-lalitānanga-kalayā |
kadāhaṁ duḥkhābdhau sapadi patito mūrcchitavatī
na taṁ āśvāsyārttaṁ suciram anuśocye nija-daśām ||

adṛṣtvā — without seeing, **rādhā-aṅke** — on Rādhā's lap, **nimiṣam api** — even for a moment, **taṁ nagara-maṇim** — that jewel of lovers (Śrī Kṛṣṇa), **tayā vā khelantam** — or seeing Him play with Her, **lalita-lalita-**

ānanga-kalayā — in the graceful and artful sports of love, *kadā aham* — when shall I, *duḥkha-abdhau sapadi patitā* — having fallen at once into the ocean of sorrow, *mūrcchitavatī* — become unconscious (faint away), *na tam āśvāsya* — unable to console Him, *ārttam* — who is distressed, *suciram anuśocye* — and long lamenting, *nija-daśām* — my own pitiful condition?

Meaning

When will I reach such a state? If I do not see that Jewel of Lovers, Kṛṣṇa, resting on Rādhā's lap for even a single moment, or if I do not behold Him playing with Her in their graceful, artful sports of love, I shall instantly fall into a vast ocean of sorrow. I will faint away, losing consciousness. In that state, I will be so overwhelmed by my own pitiful condition that I will be unable to even offer consolation to Rādhā in Her distress. When will my heart become so singular in its devotion?

Verse 215

भूयो भूयः कमलनयने किं मुदाऽवच्यतेऽसौ
 वाङ्मात्रेऽपि त्वदनुगमनं न त्यजत्येव धूर्तः ।
 किञ्चिद्राधे कुरु कुच-तटी-प्रान्तमस्य मृदु ईयाः
 चक्षुर्द्वारं तमनुपतितं चूर्णतामेतु चेतः ॥

bhūyo bhūyaḥ kamala-nayane kiṁ mudā vartyate 'sau
 vāñ-mātre 'pi tvadanugamaṇaṁ na tyajaty eva dhūrtaḥ |
 kiñcid rādhe kuru kuca-taṭī-prāntam asya mṛdu īyāḥ
 cakṣur-dvāraṁ tam anupatitaṁ cūrṇatām etu cetaḥ ||

bhūyaḥ bhūyaḥ — again and again, *kamala-nayane* — O lotus-eyed one (Śrī Rādhā)!, *kiṁ mudā vartyate asau* — why is that rogue (Śrī Kṛṣṇa)

treated with joy?, *vāñi-mātre api* — even by a single word, *tvat-anugamanam na tyajati eva dhūrtaḥ* — that cunning trickster never ceases to follow You, *kiñcit rādhe kuru* — O Rādhe, please do something, *kuca-taṭi-prāntam asya mṛdu iyāḥ* — gently bring the edge of Your breast near him, *cakṣur-dvāram tam anupatitam* — that one who has fallen (and entered) through the doorway of Your eyes, *cūrṇatām etu cetaḥ* — may his heart be crushed (into dust) by love's power!

Meaning

O lotus-eyed Rādhā! Why forbid Him again and again in vain? Mere words will not stop that rogue from following You. Rather, reveal just the edge of Your breast, so that, through His eyes, His tender heart may fall upon it and shatter to pieces.

Verse 216

किं वा नास्तैः सुषास्त्रैः किमथ तदुदितैर्वर्त्मभिः साद्रुहीतैः
यत्रास्ति प्रेममूर्तेर्न हि महिमासुधा नापि भावस्तदीयः ।
किं वा वैकुण्ठ-लक्ष्म्याप्यहह परमया यत्र मे नास्ति राधा
किं त्वाशाप्यस्तु वृन्दावन-भुवि मधुरा कोटिजन्मान्तरेऽपि ॥

kiṁ vā nāstaiḥ su-śāstraiḥ kim atha tad-uditair vartmabhiḥ sād-
gṛhītaiḥ
yatrāsti premamūrter na hi mahimā-sudhā nāpi bhāvas tadīyaḥ |
kiṁ vā vaikuṇṭha-lakṣmyāpy ahaha paramayā yatra me nāsti rādhā
kiṁ tv āśāpy astu vṛndāvana-bhuvi madhurā koṭi-janmāntare 'pi ||

kiṁ vā nāstaiḥ su-śāstraiḥ — what is the use of even the best scriptures that are devoid (of this truth)?, *kiṁ atha tad-udītaiḥ vartmabhiḥ sād-grhītaiḥ* — or of the paths praised therein, even if well followed?, *yatra asti premamūrteḥ na hi mahimā-sudhā* — where the nectar of the glories of the embodiment of love (Śrī Rādhā) is not found, *nāpi bhāvaḥ tadīyaḥ* — nor even Her divine mood of devotion, *kiṁ vā vaikuṅṭha-lakṣmyā api* — what even of Vaikuṅṭha and its goddess Lakṣmī?, *ahaha* — alas!, *paramayā yatra me nāsti rādhā* — where my Śrī Rādhā does not exist, *kiṁ tu* — but rather, *āśā api astu* — may there at least be the hope, *vṛndāvana-bhuvi madhurā* — of sweet residence in the land of Vṛndāvana, *koṭi-janmāntare api* — even after ten million births!

Meaning

What is the use of the greatest scriptures if they are empty of this truth? What is the point of following the paths they prescribe, even if done perfectly, if they do not contain the nectar of the glories of Śrī Rādhā—the very embodiment of Love—or the essence of Her divine mood? Alas! What use is the supreme opulence of Vaikuṅṭha or the company of the Goddess Lakṣmī if my Rādhā is not there? Rather, let me have but one sweet hope: to dwell in the sacred land of Vṛndāvana, even if it takes ten million births to achieve it!

Verse 217

श्यामं श्याममित्यनुपम-रसपूर्ण-वर्णैर्जपन्ती
स्थित्वा स्थित्वा मधुर-मधुरोत्तरं उच्चारयन्ती ।
मुक्तास्तूलान्नयन् गलितनयना अश्रुविन्दून् वहन्ती
हृष्यद्रौमा प्रतिपदि चमत्कुर्वती पातु राधा ॥

śyāmaṁ śyāmam ity anupama-rasa-pūrṇa-varṇair japantī
sthitvā sthitvā madhura-madhurottaraṁ uccārayantī |
muktā-stūla-annayan galita-nayanā aśru-vindūn vahantī
hṛṣyad-roma pratipadi camatkurvatī pātu rādhā ||

śyāmam śyāmam iti — repeating “Śyāma! Śyāma!” again and again, *anupama-rasa-pūrṇa-varṇaiḥ japantī* — chanting those incomparable, love-filled syllables, *sthitvā sthitvā* — pausing at intervals, *madhura-madhura-uttaram uccārayantī* — uttering each repetition sweeter than the last, *muktā-stūla-annayan* — with eyes like large pearls (tears welling up), *galita-nayanā* — with streaming eyes, *aśru-vindūn vahantī* — shedding drops of tears, *hṛṣyat-roma* — with body thrilled in ecstasy, *pratipadi camatkurvatī* — wondrously astonished at every utterance, *pātu rādhā* — may Śrī Rādhā protect (us).

Meaning

May Śrī Rādhā protect us! She who silently chants the incomparable, nectar-filled syllables, "Śyām! Śyām!" Pausing again and again to savor the taste, She utters that name aloud, each time sweeter than the one before. Her eyes, filled with large pearl-like tears, overflow and stream down Her face. With Her body thrilled in constant ecstasy and Her heart wondrously astonished at every step, may She cast Her protective glance upon us.

Verse 218

तादृशीरूपः ब्रजपति-सुतः पादयोर्मे पतित्वा
दन्ताग्नेणाधृत्य त्रुणकममलं काकु-वदनं ब्रवीति ।
नित्यं चानुव्रजति कुरुते संगम-योधनं च
त्युद्धेगं मे प्रणयिनि किमवेदयेयं नु राधे ॥

tādṛśī-rūpaḥ vrajapati-sutaḥ pādayor me pativā
dantāgreṇādhr̥tya truṇakam amalaṁ kāku-vadanaṁ bravīti |
nityaṁ cānu-vrajati kurute saṅgama-yodhanaṁ ca
tyudvegāṁ me praṇayini kim avedayeyaṁ nu rādhe ||

tādṛśī-rūpaḥ — of such incomparable beauty, **vrajapati-sutaḥ** — the son of the king of Vraja (Śrī Kṛṣṇa), **pādayoḥ me pativā** — having fallen at my feet, **dantāgreṇa ādhr̥tya truṇakam** — holding a blade of grass between His teeth, **amalam** — pure (as a sign of humility), **kāku-vadanam bravīti** — with a voice choked by emotion, He speaks, **nityam ca anu-vrajati** — and constantly follows behind me, **kurute saṅgama-yodhanam ca** — alternately seeking union and quarreling in love, **atyudvegam me praṇayini** — O beloved, He causes me great agitation (of the heart), **kim avedayeyam nu rādhe** — what can I possibly tell You of this, O Rādhe?

Meaning

O my dear friend! What can I possibly tell you? That son of the King of Vraja, whose beauty is beyond compare, falls at my feet. He holds a pure blade of grass between His teeth (in a sign of utter humility) and speaks to me with a voice choked with emotion. He follows me constantly, wherever I go, and he is always either begging for union or picking a lover's quarrel. O affectionate one, how can I even express the agitation and longing He causes in my heart?

Verse 219

चलल्लीलागत्या क्वचिदनु चलद्धंस-मिथुनं
क्वचित्केकिन्यग्रे कृत-नटन-चन्द्राक्यानुकृति ।
लताश्लिष्टं शखि-प्रवर-मनु कुर्वत्क्वचिदहो
विदग्ध-द्वन्द्वं तद् रमते इह वृन्दावन-भुवि ॥

calal-līlā-gatyā kvacid anu calad-dhamsa-mithunam
kvacit kekiny-agre kṛta-naṭana-candrāk yānukṛti |
latā-śliṣṭam śakhi-pravara-manu kurvat kvacid aho
vidagdha-dvandvam tad ramate iha vṛndāvana-bhuvi ||

calat-līlā-gatyā — with gracefully moving, playful steps, *kvacit* — at one place, *anu-calat-dhamsa-mithunam* — following a pair of swans as They move, *kvacit* — at another place, *kekini-agre* — before a peahen, *kṛta-naṭana-candra-ākṛti-anukṛti* — imitating the elegant dance of the moon-faced (Śrī Kṛṣṇa) peacock, *latā-śliṣṭam* — embraced by flowering vines, *śakhi-pravaram* — with the foremost of sakhīs (Śrī Rādhā and Her dear friend), *anu kurvat* — imitating Their gestures, *kvacit aho* — at times, oh!, *vidagdha-dvandvam tat* — that most skillful, artful divine couple (Śrī Rādhā and Śrī Kṛṣṇa), *ramate iha* — sport together here, *vṛndāvana-bhuvi* — upon the blessed land of Vṛndāvana.

Meaning

With graceful and playful steps, that most artful and clever Couple (Śrī Rādhā and Śrī Kṛṣṇa) sports here upon the blessed land of Vṛndāvana. In one place, they move in rhythm with a pair of swans; in another, Kṛṣṇa imitates the elegant dance of a peacock before a peahen; and elsewhere, they mimic the tender embrace of a flowering vine wrapped around a noble tree. Oh, how wonderfully they delight in these forest pastimes!

Verse 220

व्यकोशेन्दीवराष्ट-पदकमल-रुचा हरिकान्त्या स्वयाऽऽयात्
 कालिन्दीं सुरभि-मनिलं शीतलं सेवमानम् ।
 सान्द्रानन्दं नव-नवरसं प्रोल्लसत्केलिवृन्दं
 ज्योतिर्द्वन्द्वं मधुर-मधुरं प्रेमकन्दं चकास्ति ॥

vyakośendīvarāṣṭa-pada-kamala-rucā hari-kāntyā svayā yāt
 kālindīm surabhi-manilam śītalam sevamānam |
 sāndrānandaṁ nava-nava-rasaṁ prollasat-keli-vṛndam
 jyotir-dvandvam madhura-madhuram prema-kandaṁ cakāsti ||

vyakośa-indīvara-aṣṭa-pada-kamala-rucā — with the splendor of lotus-like eyes resembling fully blossomed blue lotuses, **hari-kāntyā svayā yāt** — having become one with the radiant hue of Hari (Śrī Kṛṣṇa) Himself, **kālindīm** — on the Yamunā, **surabhi-manilam śītalam sevamānam** — enjoying the cool, fragrant breezes, **sāndra-ānandaṁ** — filled with condensed bliss, **nava-nava-rasaṁ** — ever-fresh sweetness of divine rasa (love), **prollasat-keli-vṛndam** — surrounded by shining groups of playful pastimes, **jyotiḥ-dvandvam** — that radiant pair (Śrī Rādhā and Śrī Kṛṣṇa), **madhura-madhuram** — supremely, supremely sweet, **prema-kandaṁ** — the very root of pure love, **cakāsti** — shines forth brilliantly.

Meaning

A twin radiance shines forth brilliantly in Vṛndāvana—the very root of the most exquisite love! Their splendor rivals the glow of fully blossomed blue and golden lotuses. Resting by the Yamunā, they enjoy the cool, fragrant breezes that drift over the water. They are the embodiment of condensed bliss (Sāndra-ānanda), overflowing with ever-fresh flavors of love and surrounded by a multitude of shining, playful pastimes. This supremely sweet Couple radiates throughout the forest.

Verse 221

कदा मधुर-शारिकाः स्वरः पद्यमध्या-पयत्
प्रदाय-करतालिकाः क्वचन नर्तयत् केकिनम् ।
क्वचित्कनक-वल्लरी-वृत्-तमाल-लीला-धनं
विदग्ध-मिथुनं तदद्भुतमुदेति वृन्दावने ॥

kadā madhura-śārikāḥ svaraḥ padya-madhyāpayat
pradāya-karatālikāḥ kvacana nartayat kekinam |
kvacit kanaka-vallarī-vṛta-tamāla-līlā-dhanam
vidagdha-mithunam tad adbhutam udeti vṛndāvane ||

kadā — when, *madhura-śārikāḥ* — the sweet-voiced mynah birds, *svaraḥ* — their melodious song, *padya-madhyāpayat* — begin to recite poetic verses, *pradāya-karatālikāḥ* — giving rhythmic hand-claps, *kvacana nartayat kekinam* — causing the peacocks to dance in delight somewhere, *kvacit* — at another place, *kanaka-vallarī-vṛta-tamāla-līlā-dhanam* — amidst tamāla trees adorned with golden creepers, *vidagdha-mithunam* — the clever, artful divine couple (Śrī Rādhā and Śrī Kṛṣṇa), *tad adbhutam* — that wondrous pair, *udeti* — arises / manifests, *vṛndāvane* — in the forest of Vṛndāvana.

Meaning

In Vṛndāvana a wondrous Couple appears: sometimes teaching the starlings sweet verse-songs, sometimes making the peacock dance by clapping, sometimes delighting as a golden creeper clasping a tamāla tree.

Verse 222

पात्रालीं ललितां कपोल-फले नेत्राम्बुजे कज्जलम्
रङ्गं बिम्ब-फलाधरे च कुचयोः काश्मीरजं लेपनम् ।
श्रीराधे नव-संगमाय तरले पादाङ्गुली-पङ्क्तिषु
न्यास्यन्ति प्रणय-दलक्तक-रसं पूर्णा कदा स्यामहम् ॥

pātrālīm lalitām kapola-phale netrāmbuje kajjalam
raṅgam bimba-phalādhare ca kucayoḥ kāśmīrajaṁ lepanam |
śrī-rādhe nava-saṅgamāya tarale pādāṅgulī-panktiṣu
nyāsyanti praṇaya-dalaktaka-rasaṁ pūrṇā kadā syāmaham ||

pātrālīm — the leaf palette (used for makeup), **lalitām** — delicate / graceful, **kapola-phale** — on the round cheeks, **netra-ambuje** — on the lotus-eyes, **kajjalam** — applying collyrium (black eyeliner), **raṅgam** — color / decoration, **bimba-phala-adhare** — on the bimba-fruit-like lips, **ca** — and, **kucayoḥ** — on the twin breasts, **kāśmīrajam lepanam** — applying saffron paste from Kashmir, **śrī-rādhe** — O Śrī Rādhe!, **nava-saṅgamāya** — for Your new meeting (with Kṛṣṇa), **tarale** — trembling with excitement, **pāda-aṅgulī-panktiṣu** — on the row of Your toe-tips, **nyāsyanti** — (I) shall place, **praṇaya-dalaktaka-rasam** — the liquid red dye of love (lac coloring), **pūrṇā** — filled (with joy and devotion), **kadā syāmaham** — when shall I become (such a one)?

Meaning

O Śrī Rādḥā, when You are restless for fresh union, will I ever be fulfilled in serving You—adorning Your cheeks with fine marks, lining Your lotus-eyes with kajal, reddening Your bimba lips, anointing Your breasts with saffron, and applying mahāvar to Your toe-tips?

Verse 223

श्रीगोवर्धन एक एव भवता पाणौ प्रयत्नाद् धृतो
राधावञ्छमणि हेमशैल-युगले दृष्टेऽपि ते स्याद्भयम् ।
तद्गोपेन्द्र-कुमार मा कुरु वृथा गर्वं परिहासतः
कर्होवम् वृषभानुनन्दिनि तव प्रेयांसम् अभाषये ॥

śrī-govardhana eka eva bhavatā pāṇau prayatnād dhṛto
rādhā-varṣmaṇi hema-śaila-yugale dṛṣṭe 'pi te syād bhayam |
tad-gopendra-kumara mā kuru vṛthā garvaṁ parihāsataḥ
karhy evam vṛṣabhānunandini tava preyāṁsam abhāṣaye ||

śrī-govardhanaḥ — Govardhana Hill, *ekaḥ eva* — only one (single),
bhavatā — by You, *pāṇau* — in (Your) hand, *prayatnāt* — with effort /
carefully, *dhṛtaḥ* — was held, *rādhā-varṣmaṇi* — on the body of Rādhā,
hema-śaila-yugale — the two golden mountains (Her breasts), *dṛṣṭe api*
— even on seeing, *te syāt bhayam* — fear arises in You, *tad* — therefore,
gopa-indra-kumara — O son of the king of cowherds (Kṛṣṇa)!, *mā kuru*
— do not make, *vṛthā garvam* — vain pride, *parihāsataḥ* — out of jest or
mockery, *karhi* — when, *evam* — thus, *vṛṣabhānu-nandini* — the
daughter of Vṛṣabhānu (Śrī Rādhā), *tava preyāṁsam* — Your beloved one,
abhāṣaye — will I address (or speak to) in such a manner.

Meaning

You lifted only one Govardhana, and with effort at that; yet You will be frightened at the sight of the two golden mountains upon Rādhā's body. Therefore, O Prince of Vraja, boast not vainly!" O Daughter of Vṛṣabhānu, when shall I jest thus with Your Beloved?

Verse 224

अनङ्ग-जय-मङ्गल-ध्वनित-किन्किणि-डिण्डिमाः
 स्तनादिवर-ताडनैर्नखर-दन्त-घतैर्युताः
 अहो चतुर-नगरी नव-किशोरयोर्मञ्जुले
 निकुञ्ज-निलयाजिरे रतिरनोत्सवो जृम्भते

anaṅga-jaya-maṅgala-dhvanita-kiṅkiṇi-ḍiṇḍimāḥ
 stanādivara-tāḍanair nakhara-danta-ghatair yutāḥ
 aho catura-nagarī nava-kiśorayor mañjule
 nikuñja-nilayājire ratir anotsavo jṛmbhate

anaṅga-jaya-maṅgala-dhvanita-kiṅkiṇi-ḍiṇḍimāḥ — with the jingling anklets resounding like victory drums celebrating Cupid’s triumph, **stanā-ādi-vara-tāḍanaiḥ** — with delightful touches and caresses upon the breasts and other limbs, **nakhara-danta-ghataiḥ yutāḥ** — joined with the playful marks of nails and teeth, **aho** — ah!, **catura-nagarī** — how clever and artful is the lady (Śrī Rādhā), **nava-kiśorayoḥ mañjule** — in the charming union of the ever-youthful divine couple, **nikuñja-nilaya-ajire** — within the courtyard of the secret bower, **ratih anutsavaḥ jṛmbhate** — the festival of love (Rati) expands gloriously without limit.

Meaning

In the bower-courtyard of Vṛndāvana, the battle-like love-sport of the accomplished young lady (Śrī Rādhā) and the budding youth (Śrī Kṛṣṇa) swells in full glory—the waist-bell’s drumlike beat heralding victory, the ‘combat’ marked by forceful pressure upon Her breasts and the wounds of nails and teeth.

Verse 225

युनोर्वीक्ष्य दरात्रपा-नत-कलामदिक्षयन्ति दृशोः
वृण्वाना चकितेन सञ्चित-महारत्न-स्तनं चाप्युरः
सा काचिद् वृषभानु-वेधसि सखि मालासु बालावलि
मौलिः खेलति विश्व-मोहन-महासरूप्यम् अचिन्वती

yunor vīkṣya darātra-pā-nata-kalā madikṣayanti dṛśoḥ
vṛṇvānā cakitena sañcita-mahā-ratna-stanaṁ cāpyuraḥ
sā kācid vṛṣabhānu-veśmani sakhi mālāsu bālā-vali
mauliḥ khelati viśva-mohana-mahā-sarūpyam acinvatī

yunoh — of the Divine Couple (Śrī Rādhā and Kṛṣṇa), **vīkṣya** — upon seeing, **darātra-pā-nata-kalā** — the graceful lowering of Their faces in mutual shyness, **madikṣayanti dṛśoḥ** — my eyes are losing all self-control, **vṛṇvānā** — She (Rādhā), choosing, **cakitena** — with timid glances, **sañcita-mahā-ratna-stanam** — Her large, jewel-like breasts, **ca api uraḥ** — and Her lovely chest, **sā kācit** — that very one (Rādhā Herself), **vṛṣabhānu-veśmani** — in the palace of Vṛṣabhānu, **sakhi** — O friend!, **mālāsu bālā-vali-mauliḥ** — the crown among young girls adorned with garlands, **khelati** — sports playfully, **viśva-mohana-mahā-sarūpyam acinvatī** — manifesting the supreme likeness of Viśva-Mohana (the Enchanter of the Universe, Śrī Kṛṣṇa).

Meaning

In Vṛṣabhānu's mansion, a certain exquisite young lady (Śrī Rādhā) strives to mirror the form of the World-Enchanter. Watching shy youths whose glances are tinged with fear and bashfulness, She tutors Her own eyes in

their arts of side-glancing, and—eyes widened in surprise—covers Her jewel-like breasts.

Verse 226

ज्योतिः-पुञ्ज-द्वयमिदम् अहो मण्डलाकारमस्याः
 वक्षस्युन्मदयति हृदयम् किम् फलत्यन्यदग्रे
 भ्रुकौदण्डम् न कृत-घटनम् सत्कटाक्षौघ-बाणैः
 प्राणान् हन्यात् किमु परमतो भविष्ये भूयो न जाने

jyotiḥ-puñja-dvayam idam aho maṇḍalākāram asyāḥ
 vakṣasy unmādayati hṛdayam kim phalaty anyad agre
 bhrū-kaudaṇḍam na kṛta-ghaṭanam sat-kaṭākṣaugha-bāṇaiḥ
 prāṇān hanyāt kimu paramato bhaviṣye bhūyo na jāne

jyotiḥ-puñja-dvayam — the two clusters of radiance (Her breasts), *idam aho* — ah! these indeed, *maṇḍala-ākāram asyāḥ vakṣasi* — round and full upon Her bosom, *unmādayati hṛdayam* — completely maddens my heart, *kim phalati anyat agre* — what else could result before me (than loss of composure)?, *bhrū-kaudaṇḍam* — Her bow-like eyebrows, *na kṛta-ghaṭanam* — not yet strung (with effort), *sat-kaṭākṣaugha-bāṇaiḥ* — yet already shoot volleys of glances like arrows, *prāṇān hanyāt kimu paramataḥ* — they slay my very life-breath—what more could they do?, *bhaviṣye bhūyaḥ na jāne* — I know not what will become of me hereafter!

Meaning

How amazing—a pair of massive, spherical lights (Her breasts) intoxicates the heart merely by being seen; who knows what comes next! Likewise, Her bow-like brows, even before being strung with the arrow-showers of side-glances, already torment the life-breath—what will follow, I cannot say.

Verse 227

भोः श्रीदामन् सुबल वृषभ स्तोक-कृष्णार्जुनाद्याः
 किं वो दृष्टं मम नु चकित-दृग् गता नैव कुञ्जे
 काचिद् देवी सकल-भुवन-प्लवि-लावण्य-पुरा
 दूरादेवाखिलम् अहरत् प्रेयसो वस् तु सख्युः

bhoḥ śrīdāman subala vṛṣabha stoka-kṛṣṇārjunādyāḥ
 kiṁ vo dṛṣṭaṁ mama nu cakita-dṛg gatā naiva kuñje
 kācid devī sakala-bhuvana-plavi-lāvaṇya-purā
 dūrād evākhilam aharat preyasas vastu sakhyuḥ

bhoḥ śrīdāman subala vṛṣabha stoka-kṛṣṇa-arjuna-ādyāḥ — O Śrīdāma, Subala, Vṛṣabha, Stoka-Kṛṣṇa, Arjuna, and others!, **kiṁ vaḥ dṛṣṭam** — have you seen, **mama nu** — perhaps mine (beloved friend, Kṛṣṇa)?, **cakita-dṛk gatā na eva kuñje** — His fearful, darting glance has gone, not in the grove?, **kācit devī** — some divine lady, **sakala-bhuvana-plavi-lāvaṇya-purā** — the very flood of beauty that drowns all the worlds, **dūrāt eva** — from afar alone, **akhilam aharat** — has stolen entirely, **preyasas vastu sakhyuḥ** — the very being of your friend, the Beloved (Kṛṣṇa).

Meaning

O Śrīdāma, Subala, Vṛṣabha, Stoka-Kṛṣṇa, Arjuna and friends—did any of you see? My startled glance could not pierce the bower. A resplendent Lady, whose beauty floods the universe, from afar has seized the very heart of your dear companion (Śrī Kṛṣṇa)!

Verse 228

गता दूरे गावः दिनमपि तुरीयांशम् अभजत्
द्वयं हन्तुं क्लान्तास्तव च जननीवर्त्मन्ययानाः
आकस्मात् तूष्णीके सजल-नयने दीन-वदने
लुठत्यस्यां भूमौ त्वयि न हि वयं प्राणिनिश्चः

gatā dūre gāvaḥ dinam api turīyāṁśam abhajat
dvayaṁ hantuṁ klāntās tava ca janānī vartmany ayanāḥ
ākasmāt tūṣṇīke sa-jala-nayane dīna-vadane
luṭhaty asyām bhūmau tvayi nahi vayaṁ prāṇiniśvaḥ

gatā dūre gāvaḥ — the cows have gone far away, **dinam api turīyāṁśam abhajat** — and the day has entered its fourth quarter (evening approaches), **dvayam hantuṁ klāntāḥ** — the two (Rādhā and Her sakhīs) are weary from waiting, **tava ca janānī vartmani ayanāḥ** — and Your mother (Yaśodā) is on the path searching for You, **ākasmāt tūṣṇīke** — suddenly, in silence, **sa-jala-nayane** — with tear-filled eyes, **dīna-vadane** — with a sorrowful face, **luṭhati asyām bhūmau** — She (Rādhā) falls to the ground, **tvayi nahi vayaṁ prāṇiniḥ śvaḥ** — “Without You, O Kṛṣṇa, we shall not live till tomorrow.”

Meaning

The cows have gone far; three-fourths of the day has passed. We cannot leave You thus, especially as Your mother’s eyes are fixed on the path. Now, fallen silent, with tearful eyes and a sorrowful face, You roll upon the ground—we have no desire to live when You are like this.

Verse 229

नासाग्रे नव-मौक्तिकं सुरुचिरं स्वर्णोज्ज्वलं बिभ्रती
 नानाभङ्गिरनङ्ग-रङ्ग-विलसल्लील-तरङ्गावली
 राधे त्वं प्रलुलोभय ब्रज-मणिं रत्नच्छटा-मञ्जरी
 चित्रोदञ्चित-कञ्चुकस्थ गीतयोर् वक्षोजयोः शोभया

nāsāgre nava-mauktikaṁ suruciraṁ svarṇojjvalaṁ bibhratī
 nānā-bhaṅgir anaṅga-raṅga-vilasa-līla-taraṅgāvalī
 rādhe tvaṁ pratulobhaya vraja-maṇiṁ ratna-cchaṭā-mañjarī
 citrodañcita-kañcukastha gītayor vakṣojayoḥ śobhayā

nāsā-agre — on the tip of the nose, *nava-mauktikaṁ* — a fresh pearl ornament, *su-ruciraṁ* — most beautiful and charming, *svaṛṇa-ujjvalaṁ bibhratī* — wearing it, shining with golden brilliance, *nānā-bhaṅgiḥ* — with many graceful curves and postures, *anaṅga-raṅga-vilasa-līla-taraṅga-āvalī* — a wave of Cupid’s sportive, love-filled playfulness, *rādhe* — O Rādhā!, *tvaṁ* — You, *pratula-ubhayā* — with equally full and lovely, *vraja-maṇim* — the jewel of Vraja (Śrī Kṛṣṇa), *ratna-cchaṭā-mañjarī* — the cluster of shining jewel-radiance (Your beauty), *citra-udañcita-kañcuka-stha* — emerging from the colorful bodice, *gītayoḥ vakṣoja-yoḥ śobhayā* — by the beauty of Your two singing (rising and falling like music) breasts, *śobhayā* — You shine resplendent.

Meaning

Wearing on Your nose a new lovely pearl shining like gold, and adorned by waves of delightful amorous play and varied gestures—O Rādhā, entice the Jewel of Vraja with the splendor of Your breasts, displayed by an upraised gem-studded corset.

Verse 230

आप्रेक्षे कृत-निश्चयापि सुचिरं वीक्षेत् दृक्कोणतः
मौने दाढ्यम् उपाश्रितापि निगदेत् तमेव यातीत्यहो
अस्पर्शे सु-धृताशयापि करयोर्धृत्य बाहिर्यापये
दृढायेति मन्दु-स्थितिमहम् प्रेक्षे हसन्ती कदा

āprekṣe kṛta-niścayāpi suciraṁ vīkṣet dṛk-koṇataḥ
maune dārdhyam upāśritāpi nigadet tameva yāṭīty aho
asparśe su-dhṛtāśayāpi karayor dhṛtya bāhiryāpaye
dṛḍhāyeti mandu-sthitim aham prekṣe hasantī kadā

āprekṣe — I behold, *kṛta-niścayā api* — though She has firmly resolved (not to look), *su-ciram* — for a long time, *vīkṣet dṛk-koṇataḥ* — She glances from the corner of Her eyes, *maune dārdhyam upāśritā api* — though having taken refuge in firm silence, *nigadet tam eva* — She speaks only of Him, *yāti iti aho* — saying “He goes!”—oh, how wonderful!, *asparśe su-dhṛta-āśayā api* — though firmly resolved not to touch, *karayoḥ dhṛtyā bāhir-yāpaye* — She outwardly removes Her hands with restraint, *dṛḍhā iti* — thinking Herself strong, *mandu-sthitim aham prekṣe* — I behold Her standing gently still, *hasantī kadā* — when will I see Her thus smiling (in loving play)?

Meaning

How surprising! Though resolved not to look, she gazes long at Him from the corners of her eyes; though firm in silence, she says, “Go to her only”; though determined not to touch, she pushes Him out, holding both His hands. When shall I, smiling, behold such unsteady states of Rādhā’s mind?

Verse 231

रसगाधे राधा हृदि सरसि हंसः करतले
लसद् वंशनिरोधस्यामृत-गुण-सङ्गः प्रतिपदम्
चलत्-पिच्छोत्तंसः सुरचित-वतंसः प्रमदया
स्फुरद् गुञ्जा-गुच्छः स हि रसिक-मौलिर्मिलतु माम्

rasagādhe rādhā hṛdi sarasi haṁsaḥ karatale
lasad vaṁśa-srotasyāmṛta-guṇa-saṅgaḥ pratipadam
calat-picchottāṁsaḥ suracita-vatāṁsaḥ pramadayā
sphurad guñjā-gucchaḥ sa hi rasika-maulir milatu mām

rasa-gādhe — in the deep lake of rasa (divine love), *rādhā-hṛdi-sarasi* — the lotus-lake of Śrī Rādhā’s heart, *haṁsaḥ* — the swan (Śrī Kṛṣṇa), *karatale* — in His hand, *lasat-vaṁśa-srotasyām* — holding the shining flute from which nectar flows, *amṛta-guṇa-saṅgaḥ* — filled with the sweetness of divine virtues, *prati-padam* — at every step, *calat-piccha-uttāṁsaḥ* — adorned with a moving peacock feather on His crest, *suracita-vatāṁsaḥ* — beautifully decorated with earrings, *pramadayā sphurat-guñjā-gucchaḥ* — wearing a sparkling cluster of guñjā (red-and-black) berries that gladdens the heart, *saḥ hi rasika-mauliḥ* — that crown-jewel of all rasikas (connoisseurs of divine love), *milatu mām* — may He meet me.

Meaning

May I meet the Supreme Lover—like a swan in Rādhā’s heart-lake, whose hands ever pour nectar-tones from the flute-holes; with moving peacock plume, ear-ornaments tastefully set by the Lady, and clusters of guñjā berries adorning Him.

Verse 232

आकस्मात् कस्याश्चिन्नव-वसनम् आकर्षति परं
मुरल्या धम्मिल्ले स्पृशति कुरुतेऽन्या कर-धृतिम्
परं नित्यं राधा-पद-कमल-मूले ब्रज-पुरे
तदित्थं विधिषु भ्रमति स महा-लम्पट-मणिः

ākasmāt kasyāś cinnava-vasanam ākarṣati param
muralyā dhammille sprśati kurute 'nyā kara-dhṛtim
param nityam rādhā-pada-kamala-mūle vraja-pure
tad ittham vithiṣu bhramati sa mahā-lampaṭa-maṇiḥ

ākasmāt — suddenly, *kasyāḥ cit* — of some (gopī), *nava-vasanam* — the fresh garment, *ākarṣati* — He pulls, *param* — indeed, *muralyā* — with His flute, *dhammille sprśati* — He touches the braided hair, *kurute anyāḥ kara-dhṛtim* — and clasps the hand of another, *param* — yet indeed, *nityam* — always, *rādhā-pada-kamala-mūle* — at the base of Śrī Rādhā's lotus feet, *vraja-pure* — in the land of Vraja, *tad ittham* — thus, *vithiṣu bhramati* — He roams along the pathways, *saḥ mahā-lampaṭa-maṇiḥ* — that jewel among rogues (Śrī Kṛṣṇa).

Meaning

Suddenly He pulls at one maiden's new garment; with His flute He touches another's braid; He holds yet another's hand. Yet always He lies prostrate at Rādhā's lotus feet. Thus that jewel among great libertines roams the lanes of Vraja!

Verse 233

एकस्याः रतिचौर एव चकितां चान्यस्तनान्ते करं
 कृत्वा कर्षति वेणुनान्यसु-दृशो धम्मिल्ल-मल्लीस्रजम्
 धत्तेऽन्या भुज-वल्लीमुत्पुलकितां सङ्केत-यात्यन्यया
 राधायाः पदयोर्लुठत्यलममुं जाने महा-लम्पटम्

ekasyāḥ rati-coura eva cakitām cānyas tanānte karaṁ
 kṛtvā karṣati veṇunānyasu-dṛśo dhammilla-mallī-srajam
 dhattenyā bhuja-vallim utpulakitām saṅketa-yāty anyayā
 rādhāyāḥ padayor luṭhaty alam amuṁ jāne mahā-lamptaṁ

ekasyāḥ — of one (gopī), **rati-couraḥ eva** — truly a thief of love, **cakitām**
 — startled and trembling, **cānyas tanā-ante** — while beside another’s
 body, **karam kṛtvā** — placing His hand, **karṣati veṇunā** — He pulls
 (another’s hair or flower) with His flute, **anyasu-dṛśo dhammilla-mallī-
 srajam** — the jasmine garland adorning the hair of yet another beautiful
 girl, **dhatte anyāḥ bhuja-vallim utpulakitām** — embraces the creeper-like
 arm of another, thrilled with ecstasy, **saṅketa-yāty anyayā** — and goes
 secretly to meet yet another for a tryst, **rādhāyāḥ padayoḥ luṭhati** — then
 falls at the feet of Śrī Rādhā, **alam amum jāne** — indeed, I know this one
 well, **mahā-lamptaṁ** — He is the greatest of rogues (in divine love)!

Meaning

I recognize this great libertine: he steals one maiden’s love, places a hand upon another’s breast, with his flute draws forth a third’s jasmine-braid, clasps the creeper-arm of yet another thrilled with joy, and makes trysts with another still—but ever he wallows at Rādhā’s feet.

Verse 234

प्रियांसं निक्षिप्तोत्पुलक-भुज-दण्डः क्वचिदपि
भ्रमन् वृन्दारण्ये मद-कल-करिन्द्राद्भूत-गतिः
निजं व्यञ्जन्नत्यद्भुत-सुरत-शिक्षां क्वचिदहो
रहः कुञ्जे गुञ्जा-ध्वनित-मधुपे क्रीडति हरिः

priyāmsam nikṣiptotpulaka-bhuja-daṇḍaḥ kvacid api
bhraman vṛndāraṇye mada-kala-karindrād bhūta-gatiḥ
nijam vyañjann atyadbhuta-surata-śikṣām kvacid aho
rahaḥ kuñje guñjā-dhvanita-madhupe krīḍati hariḥ

priyāmsam — His beloved (Śrī Rādhā), **nikṣipta-utpulaka-bhuja-daṇḍaḥ** — with His arms, thrilled with ecstasy, placed around Her, **kvacit api** — at certain times, **bhraman vṛndā-araṇye** — wandering in the forest of Vṛndāvana, **mada-kala-karindra-āt bhūta-gatiḥ** — moving with the graceful gait of a proud, intoxicated elephant, **nijam vyañjan** — revealing His own, **atyadbhuta-surata-śikṣām** — wondrous skill in the art of divine love, **kvacit aho** — at other times, alas!, **rahaḥ kuñje** — in a secret bower, **guñjā-dhvanita-madhupe** — with buzzing bees echoing the sound of His guñjā (flute and ornaments), **krīḍati hariḥ** — Hari (Śrī Kṛṣṇa) sports joyfully.

Meaning

Sometimes Śrī Hari wanders in Vṛndāvana with His arm bristling in horripilation placed on Rādhā's shoulder, roaming with the gait of an intoxicated stately elephant. At times He sports in the secret bower, humming with bees, demonstrating unique ways of love-making.

Verse 235

दूरे सृष्ट्यादिवृत्तं न कलयति मानान्नारदादीन्
 स्वभक्तान् श्रीदामाद्यैः सुहृद्भिर्न मिलति हरति स्नेहवृद्धिं स्वपित्रोः
 किन्तु प्रेमैकसीमां मधुर-रस-सुधा-सिन्धु-सारैरगाढां
 श्रीराधामेव जनं मधुपतिरनिशं कुञ्जविथीमुपास्ते

dūre sṛṣṭyādi-vṛttam na kalayati mānān nāradādīn svabhaktān
 śrīdāmādyaiḥ suhṛdbhir na milati harati sneha-vṛddhim svapitroḥ
 kintu premaika-sīmām madhura-rasa-sudhā-sindhu-sārair agāḍhām
 śrī-rādhām eva janam madhupati raniśam kuñja-vithīm upāste

dūre sṛṣṭi-ādi-vṛttam — far removed from all affairs of creation and other cosmic acts, *na kalayati* — He does not consider, *mānāt nārada-ādīn svabhaktān* — nor does He esteem even His own devotees like Nārada, *śrīdāmā-ādyaiḥ suhṛdbhiḥ na milati* — He does not even meet His dear friends like Śrīdāmā and others, *harati sneha-vṛddhim svapitroḥ* — and He diminishes the growing affection of His parents (Nanda and Yaśodā), *kintu* — but rather, *prema-eka-sīmām* — the sole limit of love, *madhura-rasa-sudhā-sindhu-sārair agāḍhām* — the unfathomable essence of the ocean of sweet rasa (divine love), *śrī-rādhām eva* — Śrī Rādhā alone, *janam madhupatiḥ* — the Lord of honey (Śrī Kṛṣṇa), *aniśam* — constantly, *kuñja-vithīm upāste* — worships on the pathways of the bowers (in Vṛndāvana).

Meaning

Not to talk of the creation etc. of the Universe, He does not recognise even His devotees like Nārada and others, does not meet His friends such as Śrīdāmā, does not encourage the love of His parents even—but Madhupati

keeps adoring the lanes of Vṛndāvana continuously, thinking only of Śrī Rādhā, the symbol of the ultimate limit of affection and the unfathomable Ocean of erotic essence.

Verse 236

सुस्वादु सुरस-तुंडिलं इन्दीवर-वृन्द-सुन्दरं किमपि
अधिवृन्दाटवी नन्दति राधा-वक्षोज-भूषणं ज्योतिः

susvādu surasa-tuṇḍilam indīvara-vṛnda-sundaram kim api
adhivṛndāṭavī nandati rādhā-vakṣoja-bhūṣaṇam jyotiḥ

su-svādu — exceedingly sweet, **su-rasa-tuṇḍilam** — full of divine nectar and relish, **indīvara-vṛnda-sundaram** — beautiful like a cluster of blue lotuses, **kim api** — indescribably, **adhi-vṛndā-āṭavī** — above (or within) the forest of Vṛndāvana, **nandati** — shines or rejoices, **rādhā-vakṣoja-bhūṣaṇam** — as the ornament of Rādhā’s breasts, **jyotiḥ** — that effulgence (or light).

Meaning

In the heart of the Vṛndāvana forest, an indescribable Divine Light shines in blissful splendor. This Light is exceedingly sweet, overflowing with the nectar of sacred mellows, and possesses the enchanting beauty of a cluster of blue lotuses. This very Light manifests as the precious ornament upon the bosom of Śrī Rādhā.

Verse 237

कान्तिः कापि परोज्ज्वला नव-मिलत्-श्री-चन्द्रिकोद्भासिनी
 रामाद्यद्भुत-वर्ण-काञ्चित-रुचिर-नित्याधिकाङ्ग-चाभिः
 लज्जानम्रतनुः स्मयेन मधुरा प्रीणाति केलिच्छटाः
 सन्मुक्ताफल-चारु-हार-सुरुचिः स्वात्मारपणेना-च्युतम्

kāntiḥ kāpi parojjvalā nava-milat-śrī-candrikodbhāsini
 rāmādy-adbhuta-varṇa-kāñcita-rucira-nityādhikāṅga-cābhiḥ
 lajjānamratanur smayena madhurā prīṇāti keli-cchaṭāḥ
 san-muktāphala-cāru-hāra-suruciḥ svātmārpaṇenācyutam

kāntiḥ kāpi — a certain radiant splendor, **para-ujjvalā** — supremely effulgent, **nava-milat-śrī-candrikā-udbhāsini** — shining with the new moonlight of ever-fresh beauty, **rāmā-ādi-adbhuta-varṇa-kāñcita-ruciḥ** — whose loveliness is adorned with wondrous hues surpassing Lakṣmī and others, **nitya-adhika-aṅga-cābhiḥ** — whose limbs forever increase in charm, **lajjā-namra-tanuḥ** — with a body modestly bowed by bashfulness, **smayena madhurā** — sweet with gentle smiles, **prīṇāti keli-cchaṭāḥ** — She pleases by the playful radiance of Her pastimes, **san-muktā-phala-cāru-hāra-suruciḥ** — adorned with a most delightful necklace of pure pearls, **svātmārpaṇena** — by offering Her very self, **acyutam** — She delights Acyuta (Śrī Kṛṣṇa).

Meaning

Who makes even the ever-new moonlight look more lustrous; whose splendour is adored by ladies of astonishing beauty; whose limbs possess ever-growing charm; who bashfully bows down; who looks sweeter while smiling; who is adorned with pearl necklaces—such pure beauty, Śrī Rādhā, pleases Acyuta by complete self-surrender.

Verse 238

यन्नारदाजेश-शुकैरगम्यं वृन्दावने वञ्जुल-मञ्जु-कुञ्जे
तत्कृष्ण-चेतोहरणैक-विज्ञ्यमात्रास्ति किञ्चित् परमं रहस्यम्

yan-nāradā-jeśa-śukair agamyam vṛndāvane vañjula-mañju-kuñje
tat-kṛṣṇa-ceto-haraṇaika-vijñyamātrāsti kiñcit paramam rahasyam

yat — that which, *nārada-āja-īśa-śukaiḥ* — by Nārada, Brahmā (Āja), Śiva (Īśa), and Śuka, *agam yam* — is unattainable, *vṛndāvane* — in Vṛndāvana, *vañjula-mañju-kuñje* — within the charming bowers of the graceful vañjula trees, *tat* — that, *kṛṣṇa-cetaḥ-haraṇa-eka-vijñya-mātrā* — known only to those who can steal Kṛṣṇa's heart (the confidential maidservants of Rādhā), *asti* — there exists, *kiñcit* — something, *paramam rahasyam* — supremely secret and mysterious.

Meaning

Deep within the enchanting bowers of Vṛndāvana, amidst the graceful Vañjula trees, there dwells a Supreme Mystery. This Mystery is inaccessible even to the great sages and gods like Nārada, Brahmā, Śiva, and Śukadeva; it is known only to those who possess the singular expertise of stealing the heart of Kṛishna .

Verse 239

लक्ष्म्या यश्च न गोचरि भवति यन्नापुः सखायः प्रभोः
सम्भाव्योऽपि विरिञ्चि-नारद-शिव-स्वयम्भुवाद्यैर् न यः
यो वृन्दावन-नागरी-पशुपति-स्त्रीभाव-लभ्यः
कथं राधामाधवयोर्ममास्तु स रहो दास्याधिकारोत्सवः

lakṣmyā yaś ca na gocari bhavati yannāpuḥ sakhāyaḥ prabhoḥ
sambhāvyopi viriñci-nārada-śiva-svayambhuvādyair na yaḥ
yo vṛndāvana-nāgarī-paśupati-strī-bhāva-labhyaḥ katham
rādhāmādhavayor mamāstu sa raho dāsyādhikārotsavaḥ

lakṣmyāḥ yaḥ ca — who (service or joy) is not attainable even by Goddess Lakṣmī, *na gocari bhavati* — does not come within the scope (of attainment), *yat na āpuḥ* — which has not been attained, *sakhāyaḥ prabhoḥ* — by the Lord’s intimate friends (the cowherd boys), *sambhāvya api* — even though they are greatly honored, *viriñci-nārada-śiva-svayambhuvādyaiḥ na yaḥ* — which is also unattainable by Brahmā, Nārada, Śiva, and even Svayambhū (the self-born Lord), *yaḥ* — which (service), *vṛndāvana-nāgarī-paśupati-strī-bhāva-labhyaḥ* — is attained only through the mood of the Vraja maidens, the wives of the cowherds, *katham* — how (wonderful it is), *rādhā-mādhavayoḥ* — of Rādhā and Mādhava, *mama astu* — may there be for me, *saḥ raho* — that secret, *dāsyā-adhikāra-utsavaḥ* — festival of qualification for intimate service.

Meaning

That secret festival of confidential service to Rādhā and Mādhava is beyond the reach of Goddess Lakṣmī herself. It was never attained by the Lord’s own intimate cowherd friends, nor can it even be conceived by Brahmā, Śiva, or Nārada. It is a treasure accessible only through the

specific ecstatic mood of the maidens of Vṛndāvana. Oh, when—and how—shall I ever become qualified for such a joyous, hidden privilege?

Verse 240

उच्छिष्टामृत-भुक्तवैव चरितं शृण्वन् तवैव स्मरन्
पदाम्भोज-रजस्तवैव विचरन् कुञ्जं तवैवालयम्
गायन् दिव्य-गुणान् तवैव रसिते पश्यन् तवैवाकृतिं
श्रीराधे तनु-वान्-मनोभिरमलैः सोऽहं तवैवाश्रितः

ucchiṣṭāmṛta-bhuktavaiv caritaṁ śṛṇvan tavaiva smaran
padāmbhoja-rajastavaiva vicaran kuñjam tavaivālayam
gāyan divya-guṇāns tavaiva rasite paśyan tavaivākṛtim
śrī-rādhe tanu-vān-manobhir amalaiḥ so'ham tavaivāśritaḥ

ucchiṣṭa-amṛta-bhukta-va — having partaken of Your nectarean remnants, *eva* — indeed, *caritam śṛṇvan* — hearing Your divine pastimes, *tava eva smaran* — remembering You alone, *pada-ambhoja-rajah tava eva* — taking the dust of Your lotus feet alone, *vicaran* — wandering, *kuñjam tava eva ālayam* — in the groves that are Your very abode, *gāyan divya-guṇān tava eva* — singing only Your divine qualities, *rasite* — fully absorbed in relish, *paśyan tava eva ākṛtim* — beholding only Your form, *śrī-rādhe* — O Śrī Rādhe!, *tanu-vān-manobhiḥ amalaiḥ* — with body, speech, and mind purified, *saḥ aham tava eva āśritaḥ* — I am fully surrendered unto You alone.

Meaning

O Śrī Rādhā, I am solely dependent on You with pure body, speech and mind. I live by eating the nectar-remnants of Your food; I hear only the narration of Your sports; I adore only the dust of Your lotus feet; I roam only in Your bowers; I sing only Your virtues; and I behold only Your form.

Verse 241

क्रीडन्-मीन-द्वयाक्ष्याः स्फुरदधर-मणि-विद्रुमाश्रोणि-भार
द्विपायामोन्तराल स्मर-कलभ-कट-टोप-वक्षोरुहायाः
गम्भीरावर्त-नाभेर् बहल-हरि-महा-प्रेम-पीयूष-सिन्धोः श्रीराधायाः
पदाम्भोरुह-परिचरणे योग्यतमेव चिन्वे

krīḍan-mīna-dvayākṣyāḥ sphurad-adhara-maṇi-vidruma-śroṇi-bhāra
dvipāyām-antarāla smara-kalabha-kaṭa-ṭopa-vakṣoru-hāyāḥ
gambhīrāvarta-nābher bahala-hari-mahā-prema-pīyūṣa-sindhoḥ
śrī-rādhāyāḥ paḍāmbhoruha-paricaraṇe योग्यतमेव चिन्वे

rīḍat-mīna-dvaya-akṣyāḥ — whose two eyes move like shy, playful fish, *sphurat-adhara-maṇi-vidruma-śroṇi-bhāra-dvipāyām* — whose lower lip glows like a ruby and whose hips resemble the two slopes of a coral mountain, *antarāla smara-kalabha-kaṭa-ṭopa-vakṣo-ru-hāyāḥ* — between whose breasts (the seats of Cupid) shines the proud beauty of love’s young elephant, *gambhīra-āvarta-nābheḥ* — whose navel is deep and whorled, *bahala-hari-mahā-prema-pīyūṣa-sindhoḥ* — who is a vast ocean of the nectar of immense, radiant divine love, *śrī-rādhāyāḥ* — of Śrī Rādhā, *paḍa-ambhoruha-paricaraṇe* — in the service of Her lotus feet, *yogyatam* — the most worthy fitness (qualification), *eva* — indeed, *cinve* — I seek.

Meaning

I only seek to be worthy to serve the lotus feet of Śrī Rādhā, whose eyes are like two playful fish; whose lips shine like coral gems; whose buttocks are like an island; whose breasts are like temples of young elephants; whose navel is like a whirlpool; and who is like an ocean of nectar of love for Hari.

Verse 242

माला-ग्रन्थान् शिक्षया मृदु-मृदु-श्रीखण्ड-निर्घर्षण-देशेन
अद्भुत-मोदकादि-विधिभिः कुञ्जान्त-सम्मर्जनैः
वृन्दारण्य-रहः-स्थलिषु विवशा प्रेमार्त्तिभरोद्गमात्
प्रणेशं परिचारिकैः खलु कदा दास्य मायाधिश्चरि

mālā-granthān śikṣayā mṛdu-mṛdu-śrīkhaṇḍa-nirgharṣaṇa-deśena
adbhuta-modakādi-vidhibhiḥ kuñjānta-sammarjanaiḥ
vṛndāraṇya-rahāḥ-sthaliṣu vivaśā premārṭti-bharodgamat
praṇeśam paricārikaiḥ khalu kadā dāsya māyādhiśvari

mālā-granthān śikṣayā — teaching (the sakhīs) how to string garlands,
mṛdu-mṛdu-śrī-khaṇḍa-nirgharṣaṇa-deśena — by softly rubbing
sandalwood paste upon the designated spots (of the Lord’s body),
adbhuta-modaka-ādi-vidhibhiḥ — by preparing wonderful sweets and
other delicacies, *kuñja-anta-sammarjanaiḥ* — and by cleaning the inner
bowers, *vṛndāraṇya-rahāḥ-sthaliṣu* — in the secret places of Vṛndāvana
forest, *vivaśā* — overwhelmed, *prema-ārṭti-bhara-udgamat* — by the

rising surge of love's intense agony, *praṇeśam* — for the Lord (Śrī Kṛṣṇa),
paricārikaiḥ — along with the other maidservants, *khalu kadā* — oh,
 when indeed, *dāsyam āyām* — may I attain service, *adhiśvari* — O
 Supreme Mistress (Śrī Rādhā)!

Meaning

When will my Svāminī Śrī Rādhā, overwhelmed with love's agony, depute me to serve Her Beloved by making garlands, preparing sandal paste, cooking delicacies, and cleaning the bowers in the secret places of Vṛndāvana?

Verse 243

प्रेमाम्भोधि-रसोल्लसत्-तरुणि-मारम्भेण गम्भीर-दृक्
 भेदाभङ्गि-मृदु-स्मितामृत-नव-ज्योत्स्नाञ्जिता-श्रीमुखी
 श्रीराधा सुखधामनि प्रविलसद् वृन्दाटवी-सीमनि
 प्रेयोङ्के रतिकौतुकानि कुरुते कन्दर्प-लीला-निधिः

premāmbhodhi-rasollasat-taruṇi-mārambheṇa gambhīra-dṛk
 bhedābhaṅgi-mṛdu-smitāmṛta-nava-jyotsnāñcitā-śrīmukhī
 śrīrādhā sukhadhāmani pravilasad vṛndāṭavī-sīmani
 preyonke rati-kautukāni kurute kandarpa-līlā-nidhiḥ

prema-ambhodhi-rasa-ullasat-taruṇi-mārambheṇa — with the graceful movements of a youthful maiden, arisen from the waves of the ocean of love's nectar, *gambhīra-dṛk* — having deep, expressive eyes, *bheda-*

abhaṅgi-mṛdu-smita-amṛta-nava-jyotsnā-añcitā-śrī-mukhī — whose beautiful face is adorned with the new moonlight of gentle, nectarous smiles showing subtle variations of emotion, **śrī-rādhā** — Śrī Rādhā, **sukha-dhāmani** — the very abode of bliss, **pravilasat vṛndā-āṭavī-sīmani** — shining brilliantly on the boundary of the Vṛndāvana forest, **preyonke** — on the lap of Her beloved (Śrī Kṛṣṇa), **rati-kautukāni** — performs playful acts of love, **kurute** — She does, **kandarpa-līlā-nidhiḥ** — being the very treasure of Cupid's (Kandarpa's) pastimes.

Meaning

Śrī Rādhā, treasure-house of love-sports, performs amorous play in Her lover's lap within Vṛndāvana's bounds. Endowed with profound glances born of youth's onset, with face radiant in moonlike nectar of sweet smile, She delights Kṛṣṇa with ever-new gestures of love.

Verse 244

शुद्धं प्रेमविलासवैभवनिधिं कैशोरशोभानिधिं
 वैदग्ध्यं मधुराङ्गभङ्गिमनिधिं लावण्यसंपन्निधिं
 श्रीराधां जयतां महा-रस-निधिं कन्दर्प-लीला-निधिं
 सौन्दर्यैक-सुधानिधिं मधुपतेः सर्वस्वभूतां निधिम्

śuddhaṁ prema-vilāsa-vaibhava-nidhiṁ kaiśora-śobhā-nidhiṁ
 vaidagdhaṁ madhurāṅga-bhaṅgima-nidhiṁ lāvaṇya-sampan-nidhiṁ
 śrī-rādhāṁ jayatām mahā-rasa-nidhiṁ kandarpa-līlā-nidhiṁ
 saundaryaika-sudhānidhiṁ madhupateḥ sarvasva-bhūtām nidhiṁ

śuddham — pure and spotless, *prema-vilāsa-vaibhava-nidhim* — the treasure-house of the splendor of loving pastimes, *kaiśora-śobhā-nidhim* — the abode of the beauty of divine adolescence, *vaidagdham* — the very essence of graceful cleverness, *madhura-aṅga-bhaṅgima-nidhim* — the repository of sweet bodily gestures and movements, *lāvaṅya-sampan-nidhim* — the mine of exquisite loveliness and charm, *śrī-rādhām jayatām* — may Śrī Rādhā be ever victorious, *mahā-rasa-nidhim* — the vast ocean of the highest rasa (divine love), *kandarpa-līlā-nidhim* — the storehouse of Cupid’s playful pastimes, *saundarya-eka-sudhā-nidhim* — the single ocean of nectar-like beauty, *madhupateḥ sarvasva-bhūtām nidhim* — the supreme treasure, the very all-in-all of the Lord of honey (Śrī Kṛṣṇa).

Meaning

May the glorious Shri Radha reign supreme — She is the treasure-house of the rich manifestation of pure love, of the beauty of fresh youth, of clever and graceful gestures, of the wealth of loveliness, of love-sports, of the most sublime erotic sentiments; the only ocean full of the nectar of beauty, and the all-inclusive treasure-house of Madhupati (Shri Krishna).

Verse 245

नीलेन्दीवरवृन्दकान्तिलहरीचौरं किशोरद्वयं
त्वय्येतत्कुचयोश्च कास्ति किमिदं रूपेण सम्मोहनम्
तन्मामात्मसखीं कुरु द्वितरुणीं यं नौ दृढं श्लिष्यति
स्वच्छायां भीविक्ष्य मुह्यति हरौ राधास्मितं पातु नः

nīlendīvara-vṛnda-kānti-laharī-couram kiśora-dvayam
tvayy etat kuchayoś ca kāsti kim idam rūpeṇa sammohanam
tan mām ātma-sakhīm kuru dvi-taruṇīyaṁ yau dṛḍham śliṣyati
svacchāyām bhīvikṣya muhyati harau rādhā-smitam pātu naḥ

nīla-indīvara-vṛnda-kānti-laharī-couram — stealing the waves of
brilliance from a cluster of blue lotuses, *kiśora-dvayam* — that youthful
pair (Śrī Rādhā and Śrī Kṛṣṇa), *tvayi etat kuchayoḥ ca kā asti* — and in
You (Śrī Rādhā) and Your bosom, what is this?, *kim idam rūpeṇa
sammohanam* — what is this overwhelming enchantment of beauty?, *tat
mām ātma-sakhīm kuru* — therefore make me Your own intimate friend,
dvi-taruṇīyam yau dṛḍham śliṣyati — for those two youths who cling
tightly to each other, *svacchāyām bhīḥ vikṣya muhyati harau* — seeing
His own reflection in You, even Hari (Kṛṣṇa) becomes bewildered, *rādhā-
smitam pātu naḥ* — may the smile of Śrī Rādhā protect us.

Meaning

May the smile of Shri Radha protect us! When Shri Hari, deluded by
seeing His own reflection in Radha's radiant breasts, asks, 'Who are these
two youths shining upon your bosom, stealing the beauty of blue-lotus
clusters and possessing the most fascinating charm?' He then pleads,
'Accept me as your companion, so that one of them may embrace me too.'

Verse 246

सङ्गत्यपि महोत्सवेन मधुराकारं हृदि प्रेयसः
 स्वच्छायां भीविक्ष्य कौस्तुभमणौ सम्भूतशोकक्रुधः
 उत्क्षिप्य प्रियपाणिमेव विनयेत्युक्त्वा गताय बाहिः
 सख्यैः साश्रु निवेदनानि किमहं श्रोष्यामि ते राधिके

saṅgaty api mahotsavena madhurākāraṁ hṛdi preyaśaḥ
 svacchāyām bhīvikṣya kaustubha-maṇau sambhūta-śoka-krodhaḥ
 utkṣipya priya-pāṇim eva vinayety uktvā gatāyā bāhiḥ
 sakhyaiḥ sāśru-nivedanāni kim ahaṁ śroṣyāmi te rādhike

saṅgati api mahotsavena — even during the great festival of union (meeting with Kṛṣṇa), *madhura-ākāram hṛdi preyaśaḥ* — holding the sweet form of Her beloved in Her heart, *svacchāyām bhīvikṣya kaustubha-maṇau* — seeing Her own reflection in Kṛṣṇa’s Kaustubha gem, *sambhūta-śoka-krodhaḥ* — He suddenly becomes filled with sorrow and anger, *utkṣipya priya-pāṇim eva* — lifting only His beloved’s hand, *vinaya iti uktvā* — saying “Be humble” (in pacification), *gatāyā bāhiḥ* — as He departs outside, *sakhyaiḥ sāśru-nivedanāni* — tearful words of complaint are spoken by the sakhīs (Her friends), *kim aham śroṣyāmi te rādhike* — O Rādhike, when shall I hear such heart-melting reports about You?

Meaning

O Shri Radhā! Even during joyful union with your beloved Krishna, you become angry upon seeing your reflection in the Kaustubha jewel on His chest. Tossing off His hand and calling Him unfaithful, you leave the bower. When shall I hear you tearfully narrating this incident to your friends?

Verse 247

महामणिवरश्रेणीं कुसुमसञ्चयैरञ्जितां
महामारकतप्रभा-ग्रथितां मोहितश्यामलाम्
महारसमहिपतेरिव विचित्रसिद्धासनां
कदानु ते राधिके कबराब्हरमालोकये

mahāmaṇi-vara-śreṇīm kusuma-sañcayair añcitām
mahā-mārakata-prabhā-grathitām mohitā-śyāmalām
mahārasa-mahipater iva vicitra-siddhāsanām
kadānu te rādhike kabarābhara-mālokaye

mahā-maṇi-vara-śreṇīm — a splendid row of precious jewels, *kusuma-sañcayaiḥ añcitām* — adorned with clusters of fragrant flowers, *mahā-mārakata-prabhā-grathitām* — interwoven with the radiance of great emeralds, *mohitā-śyāmalām* — casting a spell upon the dark-hued Lord (Śrī Kṛṣṇa), *mahā-rasa-mahi-pateḥ iva vicitra-siddhāsanām* — resembling the wondrous jeweled throne of the great king of rasa (Kṛṣṇa), *kadānu te rādhike* — when indeed, O Rādhike, *kabarā-bharam ālokaye* — shall I behold that ornament of Your hair?

Meaning

O Rādhike! When shall I finally behold the magnificent weight of Your braided hair? It is adorned with rows of the finest jewels and entwined with clusters of fresh flowers. Interwoven with the emerald-like dark luster of Śrī Kṛṣṇa's own hands, it acts as a wondrous throne for the Great Emperor of Rasa. It is a sight that utterly captivates the mind of Śyāmasundara Himself.

Verse 248

मध्ये मध्ये कुसुमाञ्छितं रत्नदाम्ना निबद्धं
मल्लिमाल्यैः घनपरिमलैर्भूषितं लम्बमानैः
पश्चाद्राजन्यवरकृतोदरमाणिक्यगुच्छं
धम्मिल्लं ते हरिकरधृतं कर्हि पश्यामि राधे

madhye madhye kusumāñchitam ratna-dāmnā nibaddham
malli-mālyair ghana-parimalair bhūṣitam lambamānaiḥ
paścād rājanīvara-kṛtodara-māṇikya-guccham
dhammillam te hari-karadhṛtam karhi paśyāmi rādhe

madhye madhye — in the middle at intervals, *kusuma-añchitam* — adorned with flowers, *ratna-dāmnā nibaddham* — bound with a jeweled string, *mali-mālyaiḥ* — with garlands of jasmine, *ghana-parimalaiḥ* — possessing deep fragrance, *bhūṣitam lambamānaiḥ* — decorated with those hanging down, *paścāt rājanī-vara-kṛta-udara-māṇikya-guccham* — having behind a cluster of rubies surrounded by moonlight, *dhammillam te* — Your braided hair ornament, *hari-kara-dhṛtam* — held in the hand of Śrī Hari (Kṛṣṇa), *karhi paśyāmi rādhe* — when shall I behold it, O Rādhe?

Meaning

O Rādhe! When will I finally behold Your exquisite braid (dhammilla) being held so tenderly in the hand of Śrī Hari? I long to see it adorned at intervals with fresh blossoms, bound securely by a string of gems, and draped with long, hanging jasmine garlands that release a heavy, sweet fragrance. When shall I see that cluster of rubies at the back, glowing like the moon, as Kṛṣṇa carefully arranges Your hair?

Verse 249

विचित्राभिर्भङ्गीविततिभिरहो चेतसि परं
चमत्कारं यच्छन् ललितमणिमुक्तादिललितम्
रसावेशद्वैतं स्मरमधुरवृत्ताखिलमहः-
उद्भूतान्ते सीमन्ते नवकनकपट्टं विजयते

vicitrābhir bhaṅgī-vitatibhir aho cetasi param
camatkāram yacchan lalita-maṇi-muktādi-lalitam
rasāveśa-dvaitam smara-madhura-vṛttākhila-maha-
udbhūtānte sīmantena nava-kanaka-paṭṭam vijayate

vicitrābhiḥ bhaṅgī-vitatibhiḥ — with various graceful waves and patterns of form, **aho** — oh, how wondrous!, **cetasi param camatkāram yacchan** — bestowing supreme astonishment upon the heart, **lalita-maṇi-mukta-ādi-lalitam** — adorned beautifully with gems, pearls, and other ornaments, **rasa-āveśa-dvaitam** — appearing as the dual embodiment of ecstatic rasa, **smara-madhura-vṛtta-akhila-maha-udbhūta-ante** — at the culmination of all the sweet amorous acts of love, **sīmantena nava-kanaka-paṭṭam** — with a parting line (of hair) shining like a fresh strip of gold, **vijayate** — may it shine in victory or splendor.

Meaning

Oh! The charming new golden fillet on the parting line of your hair radiates all the sweet tales of Cupid. Its exquisite, wave-like designs bestow wonder in the mind and arouse the thrill of love in Shri Krishna's heart.

Verse 250

अहो द्वैधी कर्तुं कृतिभिरनुरागामृतरस-
 प्रवाहैः सुष्णिग्धैः कुटिलरुचिश्यामोचितः
 इतीयं सीमन्ते नव रुचिरसिन्दूररचिता
 सुरेखा नः प्रख्यापयितुमिव राधे विजयते

aho dvaidhī kartuṃ kṛtibhir anurāgāmṛta-rasa-
 pravāhaiḥ suśnigdhaiḥ kuṭila-ruci-śyāmocitaḥ
 itīyaṃ sīmente nava-rucira-sindūra-rachitā
 surekhā naḥ prakhyāpayitum iva rādhe vijayate

aho — oh!, *dvaidhī kartum* — to appear as if divided in two, *kṛtibhiḥ anurāga-amṛta-rasa-pravāhaiḥ suśnigdhaiḥ* — by the skillful streams of the nectar of love, flowing tenderly, *kuṭila-ruci-śyāma-ucitaḥ* — suitable for the dark-hued One of charming beauty (Śrī Kṛṣṇa), *iti iyaṃ sīmente nava-rucira-sindūra-rachitā* — thus this fresh and lovely line of sindūra (vermillion) in the parting of Her hair, *su-rekhā* — of perfect symmetry and grace, *naḥ prakhyāpayitum iva* — as if to proclaim to us, *rādhe vijayate* — may it shine victorious, O Rādhe.

Meaning

O Shri Radhā! The beautiful line drawn with fresh vermillion at the parting of your hair seems to proclaim that the wise rightly divide the crooked yet charming Shyāma into two parts by the smooth flow of love’s nectar— keeping Him ever uncertain in love’s play.

Verse 251

चकोरास्ते वक्त्रामृतकिरणबिम्बे मधुकरास्तव
श्रीपादाब्जे जगनपुलिनेषु खञ्जनवराः
स्फुरन्मीनो जाता त्वयि रससरस्यां मधुपतेः
सुखातव्यं राधे त्वयि च हरिनस्तस्य नयनम्

cakorās te vaktrāmṛta-kiraṇa-bimbe madhukarās tava
śrī-pādābje jaghana-pulineṣu khañjana-varāḥ
sphuran-mīno jātās tvayi rasa-sarasyām madhupateḥ
sukhātavyam rādhe tvayi ca harinas tasya nayanam

cakorāḥ — the cakora birds, *te* — at Your, *vaktra-amṛta-kiraṇa-bimbe* — moon-like face radiating nectar rays, *madhukarāḥ* — the honeybees, *tava śrī-pāda-abje* — at Your beautiful lotus feet, *jaghana-pulineṣu* — on the riverbanks of Your hips, *khañjana-varāḥ* — the excellent khañjana birds, *sphurat-mīnāḥ jātāḥ* — have become shining fish, *tvayi rasa-sarasyām* — in You, the lake of divine rasa, *madhupateḥ* — of the Lord of sweetness (Śrī Kṛṣṇa), *sukhātavyam* — His delight is to be found, *rādhe* — O Rādhe, *tvayi ca hari-naḥ tasya nayanam* — and in You indeed are the eyes (the vision and focus) of Hari Himself.

Meaning

O Shri Radhā! The eyes of Madhupati (Shri Krishna) are like Chakor birds to your moon-face, bees to your lotus feet, Khanjan birds on the banks of your hips, and lively fish in the lake of your love—ever absorbed in you, the garden of bliss.

Verse 252

स्पृष्ट्वा स्पृष्ट्वा मृदुकरतलेनाङ्गमङ्गं सुशीतं
 सान्द्रानन्दामृतरसहृदे मज्जती माधवस्य
 अङ्के पङ्केरुहसुनयना प्रेममूर्तिः स्फुरन्ती
 गाढाश्लेषोन्नमितचिबुकचुम्बिता पातु राधा

spr̥ṣṭvā spr̥ṣṭvā mṛdu-karatalena aṅgam-aṅgam̐ suśītam̐
 sāndrānandāmṛta-rasa-hṛde majjato mādhasya
 aṅke paṅkeruha-sunayana premamūrtiḥ sphurantī
 gāḍhāśleṣonnamita-cibuka-cumbitā pātu rādhā

spr̥ṣṭvā spr̥ṣṭvā — touching again and again, *mṛdu-karatalena* — with Her soft palms, *aṅgam-aṅgam suśītam* — each cool and gentle limb, *sāndra-ānanda-amṛta-rasa-hṛde* — to the heart of Mādhava immersed in the dense nectar of bliss, *majjataḥ mādhasya* — of Mādhava who is absorbed (in that love), *aṅke* — upon His lap, *paṅkeruha-sunayana* — She whose eyes are like lotuses, *prema-mūrtiḥ sphurantī* — the very embodiment of love, shining resplendently, *gāḍha-āśleṣa-unnamita-cibuka-cumbitā* — whose chin is lifted by His tight embrace and kissed, *pātu rādhā* — may Śrī Rādhā protect us.

Meaning

May Shri Radhā protect us—She whose eyes are like lotus flowers, seated in Krishna’s lap, kissed by Him as He lifts her chin in a close embrace; whose cool limbs He touches again and again with His soft hand, losing Himself in the lake of dense nectar of love.

Verse 253

सदा गायं गायं मधुरतराधाप्रिययशः
सदा सान्द्रानन्दनवरसद्राधापतिकथाः
सदा स्थायं स्थायं नवनिभृतराधारतिवने
सदा ध्यानं ध्यानं विवशहृदि राधापदसुधाः

sadā gāyaṁ gāyaṁ madhuratarā-rādhā-priya-yaśaḥ
sadā sāndrānanda-nava-rasa-rādhāpati-kathāḥ
sadā sthāyaṁ sthāyaṁ nava-nibhṛta-rādhā-rati-vane
sadā dhyāyaṁ dhyāyaṁ vivaśa-hṛdi rādhā-pada-sudhāḥ

sadā gāyan gāyan — always singing again and again, *madhuratarā-rādhā-priya-yaśaḥ* — the exceedingly sweet glories of Rādhā's beloved (Śrī Kṛṣṇa), *sadā sāndra-ānanda-nava-rasa-rādhā-pati-kathāḥ* — always narrating the deeply blissful, ever-fresh pastimes of Rādhā's Lord, *sadā sthāyan sthāyan* — ever dwelling again and again, *nava-nibhṛta-rādhā-rati-vane* — in the secluded forest of Rādhā's new and intimate love, *sadā dhyāyan dhyāyan* — always meditating again and again, *vivaśa-hṛdi rādhā-pada-sudhāḥ* — with a heart helplessly absorbed in the nectar of Rādhā's lotus feet.

Meaning

When shall I find bliss by constantly singing the sweetest glories of Shri Radha and the stories of Her beloved Krishna, dwelling forever in the forest of their ever-fresh love, and meditating with an enchanted heart upon the nectar of Shri Radha's feet?

Verse 254

श्यामं श्यामेत्यमृत-रस-संस्रविणा वर्णान्जपन्ती
 प्रेमोत्कण्ठ्यात्क्षणमपि सरोमाञ्चमुचैर् लपन्ती
 सर्वत्रोच्छाटनमिव गता दुःख-दुःखेन परं
 काङ्क्षत्यहो दिनकरमलं क्रुध्यति पातु राधा

śyāmaṁ śyāmety amṛta-rasa-saṁsraviṇā varṇān japantī
 premotkaṅṭhyāt kṣaṇam api saromāñcam ucair lapantī
 sarvatrocchāṭanam iva gatā duḥkha-duḥkhena paraṁ
 kāṅkṣaty ahno dinakaram alaṁ krudhyati pātu rādhā

śyāmam śyāmeti — saying again and again “Śyāma! Śyāma!”, *amṛta-rasa-saṁsraviṇā* — with a voice flowing with nectar-like sweetness, *varṇān japantī* — uttering these syllables softly in japa, *premutkaṅṭhyāt* — out of the intense longing of love, *kṣaṇam api* — even for a moment, *sa-romāñcam ucchāṭ lapantī* — speaking loudly, Her body thrilled with horripilation, *sarvatra ucchāṭanam iva gatā* — wandering everywhere as if possessed or driven by love’s madness, *duḥkha-duḥkhena* — in deep sorrow upon sorrow, *param kāṅkṣati* — she longs greatly, *ahno dinakaram* — for the sun of the day (Śrī Kṛṣṇa), *alam krudhyati* — then suddenly grows angry, *pātu rādhā* — may Śrī Rādhā protect (us).

Meaning

May that Shri Rādhā protect us! Who is silently repeating the words ‘O, Shyām! O, Shyām!’ causing a flow of the nectar of love, who in the next moment utters the same name while thrilled by the longing of love, who is

averse to every place or object due to pangs of love, who wishes for an end of the day, and is enraged with the Sun!

Verse 255

कदाचिद् गायत् प्रिय-रति-कल-वैभव-गतिं
कदाचिन् ध्यान्ति प्रियत-सहितं भविष्यद्विलसितम्
अलं मुञ्चामुञ्चेति अतिमधुर-मुग्ध-प्रलापितैः
नयन्ति श्रीराधा दिनमिह कदा नन्दयतु नः

kadācid gāyanti priya-rati-kala-vaibhava-gatim
kadācit dhyāyanti priya-sahitaṁ bhaviṣyad-vilāsitaṁ
alam muñcāmunce 'tyati-madhura-mugdha-pralapitaiḥ
nayanti śrī-rādhā dinam iha kadā nandayatu naḥ

kadācit — sometimes, *gāyanti* — They sing, *priya-rati-kala-vaibhava-gatim* — the graceful majesty of Their mutual love, *kadācit* — sometimes, *dhyāyanti* — They meditate, *priya-sahitam* — with the beloved, *bhaviṣyat-vilāsitaṁ* — on Their future playful pastimes, *alam* — enough!, *muñca amuñce* — “don’t let go!”, *atyati-madhura-mugdha-pralapitaiḥ* — with extremely sweet and innocent words of love, *nayanti* — passes, *śrī-rādhā* — Śrī Rādhā, *dinam iha* — the day here, *kadā* — when, *nandayatu* — will She gladden, *naḥ* — us.

Meaning

When will Shri Radha delight us whilst passing Her day singing about the various love-sports with Shri Krishna, thinking about the pleasure of Her future meeting with Him, and innocently saying with extreme sweetness ‘That’s enough, That’s enough—Leave me, Leave me’?

Verse 256

श्रीगोविन्द ! व्रजवर-वनिता-वृन्द-चूडामणिस्ते
कोटि-प्राणाभ्यधिक-परम् प्रेष्ठ-पदाब्ज-लक्ष्मीः
कैकर्येणाद्भुत-नव-रसेनैव मां स्वीकुरुतु
भूयो भूयः प्रति मुहुरधिस्वामि सम्प्रार्थयेऽहम्

śrī-govinda! vraja-vara-vanitā-vṛnda-cūḍāmaṇis te
koṭi-prāṇābhyadhika-param preṣṭha-padābja-lakṣmīḥ
kainkaryeṇādbhuta-nava-rasenaiva mām svīkarotu
bhūyo bhūyaḥ prati muhur adhi-svāmi samprārthaye 'ham

śrī-govinda — O Śrī Govinda!, *vraja-vara-vanitā-vṛnda-cūḍāmaṇiḥ te* — the crest jewel among all the foremost maidens of Vraja is Yours, *koṭi-prāṇābhyadhika-param preṣṭha-padābja-lakṣmīḥ* — the goddess of Your lotus feet, dearer to You than millions of lives, *kainkaryeṇa* — through service, *adbhuta-nava-rasena eva* — with the ever-fresh and wondrous nectar of rasa (divine emotion), *mām svīkarotu* — may She accept me, *bhūyaḥ bhūyaḥ* — again and again, *prati muhuḥ* — at every moment, *adhi-svāmi* — O supreme master!, *samprārthaye 'ham* — I earnestly pray.

Meaning

O Śrī Govinda! O Supreme Master! Again and again, at every moment, I offer this earnest prayer to You: May that Crest-Jewel of the maidens of Vraja—She who is more dear to You than millions of Your own lives—accept me into Her service. May She engage me in that wondrous, ever-fresh nectar of divine service to Her lotus feet!

Verse 257

अनेन प्रीतमे दिशतु निजकैकार्यपदवीं
दवीयो दृष्टीनां पदमहो राधा सुखमयी ।
निधायैवं चित्ते कुवलयरुचिं बार्हमुकुटं
किशोरं ध्यान्यस्मि द्रुतकनकपिटाम्बरच्छविम् ॥

anena prītam e diśatu nija-kainkarya-padaṅvīm
davīyo dṛṣṭīnām padam aho rādhā sukhamayī
nidhāyaivaṅ citte kuvalaya-ruciṁ bārha-mukutaṁ
kiśoraṁ dhyāyāmi druta-kanaka-pitāmbara-chaṭāpatam

anena — by this (act of devotion), **prītam** — being pleased, **e** — indeed, **diśatu** — may She bestow, **nija-kainkarya-padaṅvīm** — the position of personal service (maidservantship), **davīyaḥ dṛṣṭīnām padam** — whose abode is far beyond the reach of ordinary sight, **aho** — oh!, **rādhā sukhamayī** — Śrī Rādhā, the embodiment of bliss, **nidhāya evaṅ citte** — placing thus in my heart, **kuvalaya-rucim** — one whose complexion is like a blue lotus, **bārha-mukutaṁ** — crowned with a peacock feather, **kiśoram** — the youthful Lord (Śrī Kṛṣṇa), **dhyāyāmi** — I meditate upon, **druta-kanaka-pitāmbara-chaṭāpatam** — whose yellow garment shines like molten gold.

Meaning

I meditate on youthful Krishna shining like a blue lotus, crowned with peacock-feather, wearing yellow garments as bright as molten gold. I do so in the hope that Shri Radhā—the Giver of Happiness, beyond common vision—may bestow upon me the status of Her maid!

Verse 258

ध्यायन् तं शिखि-पिच्छ-मौलिमनिशं तन्नाम संकीर्तयन्
 नित्यं तच्चरणाम्बुजं परिचरन् तन्मन्त्र-वर्यं जपन्
 श्रीराधा-पद- दास्यमेव परमाभिष्टं हृदा धारयन्
 कर्हि स्याम् तदनुग्रहेण परमोद्भूतानुरागोत्सवः

dhyāyan taṁ śikhi-piccha-maulim nianiśaṁ tan-nāma-saṁkīrtayan
 nityaṁ tac-caraṇāmbujaṁ paricaran tan-mantra-varyaṁ japan
 śrī-rādhā-pada-dāsyam eva paramābhiṣṭaṁ hṛdā dhārayan
 karhi syāṁ tad-anugraheṇa paramodbhūtānurāgotsavaḥ

dhyāyan taṁ — meditating on Him (Śrī Kṛṣṇa), *śikhi-piccha-maulim* — who wears a peacock feather crown, *niśa-niśam* — day and night, *tat-nāma-saṁkīrtayan* — chanting His holy name, *nityam* — always, *tac-caraṇa-ambujam* — His lotus feet, *paricaran* — serving devotedly, *tat-mantra-varyam* — His supreme mantra, *japan* — reciting / chanting, *śrī-rādhā-pada-dāsyam eva* — the service of Śrī Rādhā's lotus feet alone, *parama-abhiṣṭam* — as the highest desire, *hṛdā dhārayan* — holding in the heart, *karhi syāṁ* — when shall I become, *tad-anugraheṇa* — by His grace, *parama-udbhūta-anurāga-utsavaḥ* — one celebrating the festival of supreme, awakened divine love?

Meaning

Meditating on Krishna crowned with peacock-feather, chanting His name, constantly serving His lotus-feet, muttering His mantra, while cherishing the most-desired service of Radha's feet—when shall I have the joy of supreme love in its most intense form by Her grace?

Verse 259

श्रीराधे! रसिकेन्द्ररूपगुणवद्गीतानि संश्रावयन्
गुञ्जामञ्जुलहारबार्हमुकुटाद्यवेदयांश्चाग्रतः ।
श्यामप्रेषितपूगमाल्यनवगन्धान्यैश्च संप्रणयन्
त्वत्पदाब्जनखच्छटारसहृदे मग्नः कदा स्यामहम् ॥

śrī-rādhe! rasikendra-rūpa-guṇavad-gītāni saṁśrāvayan
guñjā-mañjula-hāra-bārha-mukuṭādy-avedayan śchāgrataḥ
śyāma-preṣita-pūga-mālya-nava-gandhādyaiśca saṁpraṇayan
tvat-padābja-nakha-cchaṭā-rasa-hrade magnaḥ kadā syāmaham

śrī-rādhe — O Śrī Rādhā!, *rasika-indra* — the king of rasikas (Śrī Kṛṣṇa),
rūpa-guṇa-vad-gītāni — songs describing His beauty and qualities,
saṁśrāvayan — making You hear, *guñjā-mañjula-hāra* — His charming
guñjā-bead garland, *bārha-mukuṭa-ādi* — His peacock-feather crown and
other ornaments, *avedayan* — presenting them before You, *śyāma-preṣita*
— sent by Śyāma (Kṛṣṇa), *pūga-mālya* — betel garlands, *nava-gandha-
ādyaiḥ* — with fresh fragrances and other gifts, *ca saṁpraṇayan* — also
offering them, *tvat-pada-abja* — of Your lotus feet, *nakha-cchaṭā* — the
radiance of the toenails, *rasa-hrade* — in the lake of nectar, *magnaḥ* —
immersed, *kadā* — when, *syāmaham* — shall I become (such one)?

Meaning

Communicating the songs of Krishna's beauty and virtues, presenting necklaces of Gunja, peacock-feather crown, wreaths, perfumes and other gifts sent by Him, and pleasing Thee, O Radha—when shall I be submerged in the lake of joy of the nails of Thy lotus feet?

Verse 260

क्वासौ राधा निगमपदवीदुर्गा कुत्र चासौ
 कृष्णस्तस्याः कुचकमनयो रन्तरैकान्त-वासः
 क्वाहं तुच्छः परममधमः प्राण्यहो गर्हकर्म
 यत्तन्नाम स्फुरति महिमा ह्येष वृन्दावनस्य ॥

kvāsau rādhā nigama-padavī-durgā kutra cāsau
 kṛṣṇas tasyāḥ kucha-kamalayoh rantar-aikānta-vāsaḥ
 kvāhaṁ tucchaḥ parama-madhamāḥ prāṇy aho garhya-karmā
 yat-tan-nāma sphurati mahimā hyeṣa vṛndāvana-sya

kvā asau rādhā — where is that Śrī Rādhā?, **nigama-padavī-durgā** — who is beyond the path of the Vedas, **kutra ca asau kṛṣṇaḥ** — and where is that Śrī Kṛṣṇa, **tasyāḥ kucha-kamalayoh antara-aikānta-vāsaḥ** — who eternally dwells in the secret space between Her lotus-like breasts (Her heart), **kvā aham** — and where am I, **tucchaḥ** — insignificant, **parama-madhamāḥ** — the most fallen, **prāṇī** — living being, **aho** — alas!, **garhya-karmā** — engaged in despicable acts, **yat tat-nāma sphurati** — yet Their sacred names manifest, **mahimā hi eṣa vṛndāvana-sya** — indeed, this is the supreme glory of Vṛndāvana.

Meaning

How distant is Radha from the path of Vedas, and how distant is Krishna who resides always in the solitary place between Her lotus-breasts (Her heart). Where do I stand—insignificant, lowliest, engaged in despicable actions? It is the greatness of Vrindavana which makes Their names manifest in my heart!

Verse 261

वृन्दारण्ये नव-रस-कल-कोमल-प्रेम-मूर्त्तेः
श्रीराधायाः चरण-कमलामोद-माधुर्य-सीमा
राधां ध्यानन् रसिक-तिलकेनाट्ट-केली-विलासं
तमेवाहं कथमिह तनुं न्यस्य दासी भवेयम्

vṛndāraṇye nava-rasa-kala-komala-prema-mūrteḥ
śrī-rādhāyāḥ caraṇa-kamalāmōda-mādhurya-sīmā
rādhāṁ dhyāyan rasika-tilakenāṭṭa-kelī-vilāsam
tam evāhaṁ katham iha tanuṁ nyasya dāsī bhaveyam

vṛndāraṇye — in the forest of Vṛndāvana, *nava-rasa-kala-komala-prema-mūrteḥ* — of Her whose form is tender and full of the artful sweetness of fresh divine rasas of love, *śrī-rādhāyāḥ* — of Śrī Rādhā, *caraṇa-kamala-amoda-mādhurya-sīmā* — who is the very limit of the sweetness of the fragrance of Her lotus feet, *rādhāṁ dhyāyan* — meditating on Śrī Rādhā, *rasika-tilakena* — by the crest-jewel of rasikas (Śrī Kṛṣṇa), *āṭṭa-kelī-vilāsam* — engaged in playful loving pastimes, *tam eva* — that very one (Śrī Kṛṣṇa), *aham* — I, *katham* — how, *iha* — here, *tanuṁ* — this body, *nyasya* — giving up, *dāsī* — a maidservant, *bhaveyam* — may I become.

Meaning

When shall I, after abandoning my body, become the maid-servant of Radha, enjoy the limitless sweetness of Her lotus-feet, meditate on Her— embodiment of love, ever more attractive by artistic methods of love-making with Krishna in Vrindavan?

Verse 262

हा कालिन्दि ! त्वयि मे निधिः प्रेयसा क्षालितो भूः
 भो भो दिव्याद्भुत-तरु-लतास्तत्कर-स्पर्श-भाजः
 हे राधाया रति-गृह-शुक ! हे मृग ! हे मयूराः !
 भूयो भूयः प्रणतिभिरहम् प्रार्थये वोऽनुकम्पाम्

hā kālindi! tvayi me nidhiḥ preyasa kṣālito bhūḥ
 bho bho divyādbhuta-taru-latās tat-kara-sparśa-bhājaḥ
 he rādhāyā rati-gr̥ha-śuka! he mṛga! he mayūrāḥ!
 bhūyo bhūyaḥ praṇatibhir aham prārthaye vo 'nukampām

hā kālindi — O Yamunā!, *tvayi* — in you, *me* — my, *nidhiḥ* — treasure (beloved one, Śrī Kṛṣṇa), *preyasah* — of the lover, *kṣālitaḥ* — has bathed, *bhūḥ* — O Earth!, *bho bho* — O! O! (expressing reverence), *divya-adbhuta-taru-latāḥ* — O divine and wondrous trees and creepers, *tat-kara-sparśa-bhājaḥ* — who have been touched by His (Śrī Kṛṣṇa's) hands, *he rādhāyāḥ rati-gr̥ha-śuka* — O parrot of Śrī Rādhā's love-bower!, *he mṛga* — O deer!, *he mayūrāḥ* — O peacocks!, *bhūyaḥ bhūyaḥ* — again and again, *praṇatibhiḥ* — with obeisances, *aham* — I, *prārthaye* — pray for, *vaḥ* — your, *anukampām* — compassion.

Meaning

O Yamunā! My treasure—Śrī Rādhā—has been bathed by Krishna in Thy waters. O divine trees and vines touched by Her hands! O parrots of Her love-grove! O deer, O peacocks! I bow again and again and beseech you for your grace.

Verse 263

वहन्ति राधायाः कुचकलशकश्मीरजम्अहो
जलक्रीडावेवाद् गलितम् अतुलप्रेमरसदाम्।
इयं सा कालिन्दी विकसितनर्वेदीवररुचिः
सदा मन्दीभूतं हृदयमिह सन्दीपयतु मे॥

vahanti rādhāyāḥ kucha-kalaśa-kaśmīrajam aho
jala-kriḍā-veśād galitam atula-prema-rasadām
iyam sā kālindī vikasita-navendīvara-ruciḥ
sadā mandī-bhūtaṁ hṛdayam iha sandīpayatu me

vahanti — carries, *rādhāyāḥ* — of Śrī Rādhā, *kucha-kalaśa* — from the pitcher-like breasts, *kaśmīra-jam* — the saffron powder, *aho* — *oh!*, *jala-kriḍā-veśāt* — from Her attire during the water-sport, *galitam* — which has washed off, *atula-prema-rasa-dām* — bestowing the incomparable nectar of divine love, *iyam sā* — this very one, *kālindī* — the Yamunā River, *vikasita-nava-indīvara-ruciḥ* — shining with the hue of a freshly blossomed blue lotus, *sadā* — always, *mandī-bhūtam* — rendered dull / sluggish, *hṛdayam* — heart, *iha* — here, *sandīpayatu* — may she enkindle / awaken, *me* — my.

Meaning

It is the same Yamunā which shines like a full blown blue lotus, and carries the saffron powder that gives matchless taste of love—washed off the pitcher-like breasts of Radha while engaged in water-sports with Krishna. May she energize my sluggish heart here!

Verse 264

सद्योगीन्द्र-सुदृश्य सान्द्र-रसदानन्दैक-सन्मूर्तयः
 सर्वेष्वद्भुत-सन्महिम्नि मधुरे वृन्दावने सङ्गताः
 ये क्रूराः अपि पापिनो न च सतां सम्भाष्य-दृश्याश्च ये
 सर्वान्वस्तुतया निरीक्ष्य परं स्वराध्या बुद्धिर्माम्

sadyo-yogīndra-sudd-aśya sāndra-rasad-ānandaika-sanmūrtayaḥ
 sarve 'py adbhuta-san-mahimni madhure vṛndāvane saṅgatāḥ
 ye krūrā api pāpino na ca satām sambhāṣya-dṛśyaś ca ye
 sarvān vastutayā nirīkṣya param svarādhyā buddhir mām

sadyaḥ-yogīndra-sudd-aśya — whose sight purifies even the greatest yogīs instantly, *sāndra-rasa-ānanda-eka-sanmūrtayaḥ* — embodiments solely of condensed nectar of blissful rasa, *sarve api* — all of them indeed, *adbhuta-san-mahimni* — possessing wonderful divine glory, *madhure vṛndāvane* — in sweet Vṛndāvana, *saṅgatāḥ* — are assembled / gathered together, *ye* — who, *krūrāḥ api* — even though cruel, *pāpinaḥ* — sinful, *na ca* — and not, *satām* — to the virtuous, *sambhāṣya-dṛśyaś ca* — fit to speak with or be seen by, *ye* — those (persons), *sarvān* — all, *vastutayā* — in their true essence, *nirīkṣya* — seeing / realizing, param — supreme, *svarādhyā* — worthy of worship, *buddhir* — thought / understanding, mām — in me (let there arise).

Meaning

When they come in contact with wonderful, great and sweet Vrindavan, even the cruel and the sinful—not deserving to be seen and talked with by noble people—become embodiment of the purest love and (become)

worthy to be seen by the greatest sages and saints. On seeing them all in their essential nature, I adore them highly.

Verse 265

यद् राधा-पाद-किङ्करीकृत-हृदयं सम्यग् भवेद् गोचरम्
ध्येयं नैव कदापि यद् ऋते विना तस्याः कृपास्पर्शतः ।
यत् प्रेमामृत-सिन्धु-सार-रसदं पापैक-भाजामपि
तद् वृन्दावन-दुष्प्रवेश-महिमाश्चर्यं हृदि स्फूर्जतु ॥

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

yad — that which, *rādhā-pāda-kiṅkarī-kṛta-hṛdam* — whose heart is made the servant (kiṅkarī) of Śrī Rādhā's lotus feet, *samyak* — completely / perfectly, *bhavet* — becomes, *gocaram* — perceivable / within reach, *dhyeyam* — fit to be meditated upon, *na eva* — never at all, kadāpi — at any time, *yat* — which, *hṛdi* — *in the heart*, *vinā* — without, *tasyāḥ* — Her (Śrī Rādhā's), *kṛpā-sparśataḥ* — touch of mercy, *yat* — which, *prema-amṛta-sindhu-sāra-rasadam* — gives the essence of the nectar of the ocean of divine love, *pāpa-eka-bhajām api* — even to those devoted solely to sin, *tad* — that, *vṛndāvana-duṣpraveśa* — difficult-to-enter Vṛndāvana, *mahimā-āścaryam* — wondrous glory, *hṛdi* — in the heart, *sphurjatu* — may it shine forth.

Meaning

Which Vrindavan thoroughly becomes the object of senses only to those who cherish in their heart the sentiment of servitude towards Shri Radha's feet; which cannot even be meditated upon without a touch of Shri Radha's grace; and which is the bestower of essence of the nectar-like abundant love even to the most sinful persons—may the wondrous greatness of such an inaccessible Vrindavan become manifest in my heart!

Verse 266

राधा-केलि-कलासु साक्षिणि कदा वृन्दावने पवने
वस्त्यामि स्फुटमुद्गज्वलद्भूत-रसे प्रेमैक-मत्ताकृतिः
तेजोरूप-निकुञ्ज-एव कलयन्नेत्रादि-पिण्डस्थितं
तादृक् सोचित-दिव्य-कोमलवपुः स्वियान्समालोके

rādhā-keli-kalāsu sākṣiṇi kadā vṛndāvane pavane
vatsyāmi sphuṭam ujjvalad-bhūta-rase premaika-mattākṛtiḥ
tejo-rūpa-nikuñja eva kalayan netrādi-piṇḍa-sthitam
tādṛk socita-divya-komala-vapuḥ svīyān samālokaye

rādhā-keli-kalāsu — in the pastimes and arts of Śrī Rādhā's divine play, **sākṣiṇi** — being a witness, **kadā** — when, **vṛndāvane** — in Vṛndāvana, **pavane** — the holy (pure) breeze / atmosphere, **vatsyāmi** — shall I dwell, **sphuṭam** — clearly, **ujjvala-bhūta-rase** — in the bright and manifest mellow of divine love (śṛṅgāra-rasa), **prema-eka-matta-ākṛtiḥ** — with a form maddened solely by pure love, **tejo-rūpa-nikuñje** — in the effulgent bower (grove) of divine light, **eva** — indeed, **kalayan** — perceiving / realizing, **netra-ādi-piṇḍa-sthitam** — situated within the eyes and other senses, **tādṛk** — of such nature, **socita-divya-komala-vapuḥ** — possessing

a most suitable, divine, and delicate form, *svīyān* — my own (self),
samālokaye — may I behold / perceive.

Meaning

When shall I, intoxicated by unique love, stay in Vrindavan (which is) an eye-witness to Shri Radha’s skilful love-sports, and which is holy and evidently full of wonderful ecstasy of amorous love? While staying in Vrindavan like this, when shall I, applying my eyes and other senses to the lustrous groves, clearly see my extra-terrestrial tender body—such like those lustrous groves?

Verse 267

यत्र यत्र मम जन्म कर्मभिर्नरकेऽथ परमे पदेऽथवा
राधिकारति-निकुञ्ज-मण्डली तत्र तत्र हृदि मे विरजताम्

yatra yatra mama janma karmabhir narake 'tha parame pade 'thavā
rādhikā-rati-nikuñja-maṇḍalī tatra tatra hṛdi me virajatām

yatra yatra — wherever, *mama* — my, *janma* — birth, *karmabhiḥ* — by (my) actions (karma), *narake* — in hell, *atha* — or, *parame pade* — in the supreme abode, *atha vā* — or else, *rādhikā-rati-nikuñja-maṇḍalī* — the circle of groves (maṇḍalī) filled with Śrī Rādhikā's love-sports, *tatra tatra* — there, there, *hṛdi* — in (my) heart, *me* — my, *virajatām* — may it shine / remain resplendent.

Meaning

Wherever I may be forced to take birth by the weight of my past actions—whether I am cast into the depths of hell or elevated to the highest spiritual realm—may the sacred circle of Vṛndāvana's bowers, where Śrī Rādhikā performs Her loving pastimes, shine forever resplendent within my heart

Verse 268

क्वाहं मूढमतिः क्व नाम परमानन्दैकसारं रसꣳ
श्रीराधाचरणानुभवकथया निःस्यान्दमानाः गिरः
लग्नाः कोमल-निकुञ्ज-पुञ्ज-विलसद्गुन्दाटवी-मण्डले
क्रीडाच्छ्रीवृषभानुजा-पद-नखज्योतिः-छटाः प्रायशः

kvāham mūḍha-matiḥ kva nāma paramānandaika-sāraṁ rasaṁ
śrī-rādhā-caraṇānubhava-kathayā niḥsyandamānā girāḥ
lagnāḥ komala-nikuñja-puñja-vilasat vṛndāṭavī-maṇḍale
krīḍāc chrī-vṛṣabhānujā-pada-nakha-jyotiḥ-ṣṭaḥ prāyaśaḥ

kvā — where (am I), *aham* — I, *mūḍha-matiḥ* — dull-minded, *kva nāma* — and where indeed, *parama-ānanda-eka-sāraṁ* — the very essence of supreme bliss, *rasam* — rasa (divine nectar), *śrī-rādhā-caraṇa-anubhava-kathayā* — in the narration of the experience of Śrī Rādhā's lotus feet, *niḥsyandamānā* — flowing out, *girāḥ* — words, *lagnāḥ* — attached / absorbed, *komala-nikuñja-puñja-vilasat* — shining amidst clusters of soft bowers, *vṛndā-āṭavī-maṇḍale* — in the grove of Vṛndāvana forest, *krīḍāt* — during play, *śrī-vṛṣabhānujā* — of Śrī Vṛṣabhānunandinī (Śrī Rādhā), *pada-nakha-jyotiḥ-sthaḥ* — situated in the light of Her toenails, *prāyaśaḥ* — almost always.

Meaning

On one side stands a dullard like myself, and on the other is this commendatory work sure to cause a flow of unique rasa of the essence of eternal bliss owing to its being a narration of the glory of Shri Radha's feet. This composition is linked with spherical Vrindavan which contains a

shining cluster of tender bowers and which is full of the glow of light emanating from the nails of the sporting Radha's feet.

Verse 269

श्रीराधे ! श्रुतिभिर्बुधैर्भगवता अप्यमृत्य-सद्वैभवे
स्वस्तोत्रं स्वकृपात एव सहजं योग्योप्यहं कृतः
पद्येनैव सदापराधिनि महान्मार्गं विरुध्य त्वदे-
काशे स्नेह-जलाकुलाक्षि किमपि प्रीतिं प्रसादिकुरु

śrī-rādhe! śrutibhir budhair bhagavatāpy amṛtya-sad-vaibhave
sva-stotraṁ sva-kṛpāt eva sahajaṁ योग्योप्यहं कृतः
padye naiva sadāparādhini mahān-mārgaṁ virudhya tvade-
kāśe sneha-jalākulākṣi kim api prītiṁ prasādikuru

śrī-rādhe — O Śrī Rādhā!, *śrutibhiḥ* — by the Vedas, *budhaiḥ* — by the wise, *bhagavatā api* — even by Bhagavān (Śrī Kṛṣṇa), *amṛta-sat-vaibhave* — whose glory is beyond immortal nectar, *sva-stotram* — Your own hymn, *sva-kṛpāt eva* — only by Your mercy, *sahajaṁ* — natural / spontaneous, *yogyā api* — though unworthy, *aham* — I, *kṛtaḥ* — have composed, *padye* — in this verse, *na eva* — not at all, *sadā-aparādhini* — ever-offending (full of faults), *mahān-mārgam* — the great path (of devotion), *virudhya* — transgressing, *tvad-ekāśe* — upon You alone, *sneha-jala-ākulākṣi* — O You whose eyes are moistened with the water of affection, *kim api* — some (small), *prītiṁ* — love / favour, *prasādi-kuru* — please bestow.

Meaning

O, Shri Radha—your excellent glory is sought after by the Scriptures, wise men, and even the Supreme Being! You have given me natural competence to compose these commendatory verses. O Shri Radha, with eyes moistened with love, favour me with your indescribable affection, as I am always sinful and have opposed the path of great sages, with all my hopes reposed only in you!

Verse 270

अद्भुतानन्द-लोभश्चेन्नाम्ना रस-सुधा-निधिः
स्तोवोऽयं कर्ण-कलशैर् गृहीत्वा पीयतां बुधाः

adbhutānanda-lobhaś cen nāmnā rasa-sudhā-nidhiḥ
stavo 'yaṁ karṇa-kalaśair gṛhītvā pīyatām budhāḥ

adbhuta-ānanda-lobhaḥ — desire for wonderful bliss, cet — if there is, **nāmnā** — by the name, **rasa-sudhā-nidhiḥ** — Radha Rasa Sudha Nidhi (the ocean of nectarean rasa), **stavaḥ ayam** — this hymn / eulogy, **karṇa-kalaśaiḥ** — with the cups of the ears, **gṛhītvā** — having received, **pīyatām** — let it be drunk, **budhāḥ** — O wise ones.

Meaning

O wise ones! If you possess an intense longing for that wonderful, supernatural bliss, then let this prayer—known as Rādhā-Rasa-Sudhā-Nidhi (The Ocean of the Nectar of Rādhā's Mellows)—be drunk deeply. Gather it up with the pitchers of your ears and drink to your heart's content!